

Contending FOR THE Faith™

Volume XIV, 1983

Contending FOR THE Faith

FOR ELDERS. DEACONS. PREACHERS. TEACHERS AND CONCERNED CHRISTIANS

An Elder Looks At The Eldership

D. Ray Pippin

Jesus Christ is the same yesterday, today and forever — so states the Hebrew writer unequivocally. There are no qualifications, no apologies, no conditions and no alternatives either implied or suggested. Yet, today under a variety of means and methods, the church has been fragmented by liberalism and modernism to one degree or another.

Why is this? Why are we in the church so soon removed from the first principles of New Testament Christianity? It is obvious that there are a number of reasons for this departure from the faith that was once and for all delivered to the saints.

I do not stand alone in stating that a digressive eldership is where most of the blame should be placed for the many problems existing in the Lord's church today. I agree with brother Albert S. Higgins of Texline, Texas, who stated in 1950 in the preface of his book *What the Bible Says* that he believes that "the greatest need of the church today is a qualified eldership." Thirty years later, this appeal is amplified by the many disparities we see within the body of Christ today. So unnecessary! So unnecessary!

AWESOME RESPONSIBILITY

As an elder in the Lord's church, I can fully agree with sound elders that the office is one of awesome responsibility, yet one of challenge and reward. In fact, the Bible very clearly states, in I Timothy 5:17, that the elders that rule well are counted worthy of double honor. This oft-quoted verse also has the effect of a double-edged sword in that it cuts from both sides. Conversely, we should have to conclude that elders who serve less than favorably would be worthy of double dishonor. This is a sobering thought and many elders today should stop and take stock to determine on just which side of the "plumb bob" they stand. The Savior was very specific when he demanded, in Luke 6:46, "Why call me Lord, Lord, and do not the things I command you"!

The eldership is the highest office to which man may aspire. The eldership of the Lord's church is an office of the highest form of service to God. The eldership is charged

solely with the responsibility of the oversight of the spiritual well-being of the congregation. (Acts 20:28). This specific function cannot be delegated to the preacher, the deacons, influential members or any other group or organization. This responsibility cannot be subjugated to "the signs of the times", the "trends of today", the "whims of the membership" or any other modern innovation.

The eldership stands squarely responsible for the direction and course of the Lord's church. The eldership will answer to the Lord on the day of judgment for every soul so influenced by their leadership. The church will be presented to Christ on that day without spot or blemish. (Ephesians 5:27).

PEOPLE PROBLEMS

The New Testament church had its birth approximately 1900 years ago at Jerusalem, 33 A.D., the first Pentecost after the death of Christ. The New Testament church was pure and spotless. There were no modern innovations in which man could be persuaded to lead the church off-course.

However, this treasure (the gospel) was decreed by God (II Corinthians 4:7) to be conveyed by earthen vessels (people) — and therein lies the problem. When the church was divinely organized into a people organization, then inherently problems were incorporated.

Did not the Savior realize this? Of course! The Lord is omniscient. Revelation 19:6 states that we serve a jealous God, and we must follow him by choice and commitment. We, as people, are free moral agents and are blessed with the choice of deciding our fate. Only through this medium can we please the Creator. If we were created robots and pre-programmed, like a modern day computer, there would be very little glory left for the Savior, and his creation would not be tested in the fire of faithfulness. Instead, we are guided by divine guidelines that the Lord himself has given through his last will and testament, the holy scriptures. We must conform if we are to be pleasing to him. (II Timothy 3:16).

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Ira Y. Rice, Jr. Editor

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Marvin Phillips, His Big Tulsa 'Soul Winning Workshop' And Their 'Crossroads' Connection

That Marvin Phillips is a great speaker and that his widely-publicized "Soul Winning Workshop" is big cannot be denied. However, that either he or it is true to the restoration principle is open to question. It has been so from the beginning — especially seeing how many false teachers he has featured on his programs — but particularly so since Chuck Lucas reported in his bulletin *At the Crossroads* that *Crossroads/Gainesville* and *Garnett Road/Tulsa* go together "like peanut butter and jelly."

March, as we all know, is the month when brother Phillips cranks up his big Tulsa "Soul Winning Workshop" each year. With just a couple of months remaining between now and the next such Tulsa Workshop, it seems appropriate that *Contending for the Faith* bring out still another (our tenth) "Crossroads" issue in February — one in which we shall demonstrate beyond reasonable doubt both *his* and *Garnett Road's* "Crossroads" connection.

DID SUNSET/LUBBOCK AND ROGERS DISCONNECT?

With so many strange, even weird shenanigans going on, where "Crossroads" is concerned, we can scarcely bring one set of facts to the attention of the brotherhood than it has to be updated all over again.

For instance, in our August/1982 "Crossroads" issue, we reported that the *Sunset/Lubbock, Texas*, elders and Richard Rogers had made a public statement divorcing themselves from further "Crossroads" connection. We even published their joint statement, word for word, just as it appeared in their local church bulletin, *The Sunset Story*, for January 27, 1982.

We published their statement in all good faith; however, since then, several publications have been received in our mail making us wonder if *either* *Sunset* or *Rogers* have, in fact, disconnected. This, too, will be discussed in our February issue, next month, Lord willing.

HOW MANY COPIES SHALL WE PRINT THIS TIME?

Each time that we get out another "Crossroads" issue, we are in something of a quandary as to how many copies we should print. Several times we have under-estimated the demand for extra copies for distribution among their members by local congregations and others and have had to re-print. At least *two* of our issues we printed *30,000 each!*

It would help us to estimate our press run for this new "Crossroads" issue, if you would sit right down and let us know how many you think you will want for distribution where *you* are. And while you are at it, why not lay in an ample supply of all the *previous* "Crossroads" issues so that each member family may have a complete set! You may order them at the same "BUNDLE RATES" as listed in our masthead (*see left*). We can supply the following "Crossroads" issues:

August/1979	April/1981	February/1982
March/1980	July/1981	August/1982
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—Ira Y. Rice, Jr., Editor

AN ELDER LOOKS AT THE ELDERSHIP

(Continued from Page 1)

UNITY OF BELIEVERS

The Lord has commanded unity of believers. The Lord states through inspired scripture that there are many types and variances of worship, many types of faith, many types of spirits. However, only one is genuine and will ultimately qualify us for a home in heaven. (Ephesians 4). So to insure that the church is presented to the Lord without spot or blemish, the Savior instituted the eldership.

By perverting this responsibility, the church was wrecked with apostasy even during the lifetime of the apostles. Even the great apostle Paul was amazed that the early church so soon was removed from the first principles. (Galatians 1:6). However, Paul was not static in his approach to congregations so soon removed from God. His epistle to the church at Corinth outlines for elderships today an anatomy of church discipline in correcting the grievances to the Holy Spirit found in the Corinthian church.

Soon after the death of the apostles, Paul's cryptic statement in Acts 20:29 became a reality. Indeed, ravenous wolves *have* entered into the flock in the form of apostate elderships. The desire for material gain and worldly power saw the digression of the pure church, exchanging the source of all light for hundreds of years of darkness, resulting in the infamous birth of the apostate Roman Catholic church and its deceitful political papacy.

EARLY ELDERS RESPONSIBLE FOR APOSTASY

The birth of this spiritual illegitimate has to be laid at the feet of the eldership of the Lord's church. Yes, like it or not, the early elders of the church sold their birthright for a pittance.

We all are aware of the great movements in church history from the reformation of the Roman Catholic church to the restoration of the Lord's church, the church of Christ. Without hesitancy, we can worship scripturally today and prove what is the acceptable way that God has directed for us to fulfill. (II Timothy 2:15; Jude 3).

With this as a background, we might ask ourselves again the question: What has happened? Why can we no longer necessarily depend upon a congregation that calls itself the church of Christ to fulfill its responsibilities as the restored church like the church of the first century. Again, the eldership must be blamed for this pitiful condition.

There have been many innovations, schisms, sects, and other factions that have divided God's people. This is sad, but an inescapable fact of life. Even though the church has been fragmented in many various ways, it does not alter Ephesians, the fourth chapter. There *still* is "one Lord, one faith, and one baptism."

SALVATION NOT TIED TO NUMBERS

In studying God's word from Genesis to Revelation, I don't find any reference where God has tied salvation to numbers. Yes, God *did* give Christians the great commission in Mark 16:15-16 and Matthew 28:19-20. However, the command did not imply that every person taught should be saved according to his *own* whims and dictates, but only as **God had directed**.

The Bible also states that the great majority would be lost and few there are that would be saved, (Matthew 7:13-14). In other words, the eldership of the Lord's church should accept the fact that *true* Christians are members of a *minority* group and will *stay* that way, *no matter how much*

effort is put forth by the eldership. That is God's statement, not mine.

The eldership should season its approach to leading and overseeing the church with the biblical idea that the church should be comprised of great numbers *only* to the extent of achieving these numbers by doctrinal purity. If there is any doubt on this point, study John's Revelation to the seven churches of Asia as recorded in Chapters 2 and 3. Take particular notice of the church in Ephesus which was commended for its works, labor, patience, its intolerance of evil, and its exposure of false teachers. The Lord continued to extoll the Ephesian church by saying that they have labored and not fainted.

EPHESUS STILL WAS NOT APPROVED

One can well imagine the pride that the eldership of the church at Ephesus must have had in reading this great commendation. However, this would all come crashing down to broken ruins when the Lord further declared that they are *not approved* because they *left their first love*.

Stringent discipline? I should say so, particularly in view of the relativity of many elderships today. Elders must realize that they serve a jealous God who demands not 50% 60%, or 70% of their capability and devotion, but 100% at all times. (Matthew 6:24).

If an individual is approached by the congregation for the eldership and cannot state that he will devote 100% of his available effort to the cause of the church, then he should graciously and expeditiously refuse to assume this distinguished office.

THE ELDERSHIP IN MODERN TIMES

With these thoughts in mind, I would like to proceed to the eldership today in light of modern developments. No one would argue the point that times have changed and that we live in a different environment than the apostles or even the early leaders in the restoration period.

The largest single factor is that of mass communication both in travel and media. A message that used to take months to deliver now can be dispatched in minutes by sophisticated satellites and complexities of communication equipment. The message is the same, the applicability is the same, the principle is the same, the inspiration is the same — only the *media* is different.

So again we must ask ourselves why the differentiation in the Lord's church that we see today? Is it the effect of radio? Is it the effect of television? No, if we are honest with ourselves, we have to place the blame on the lust of the eyes and the pride of life. (I John 2:16). These things are of the world and not of the Father. Whatever type media we choose to use to transmit the gospel is like the computer, it only brings forth what is fed into it.

So we can conclude that the biggest vehicle in the modern digression may be mass communication, but the bottom line has to rest with an unqualified eldership.

Even though today a relatively small number of individuals can disseminate false doctrine and unsound practices by way of these modern media, this apostate information would not be effective if every congregation of the Lord's church today were operating under a sound eldership — if Bible discipline truly was activated in forthrightness and love.

GROWING BY LOWERING STANDARDS

The lack of biblical conformity in elderships has resulted in providing a refuge for those individuals who will not

worship under the oversight of a “thus saith the Lord” eldership. Liberal/modernistic elderships have seen the ability of churches to grow in numbers by lowering the standards and being a catch-all for these malcontents.

What are some of the pressures within the eldership that cause error to triumph over truth? I suggest the following:

1. Desire for personal glory.
2. Desire for popularity.
3. Desire for self-piety.
4. Desire for conformity at all costs.
5. Lack of Bible knowledge and wisdom.
6. Self achievement and recognition outside the church.
7. Lack of conviction.
8. Lack of perseverance. (Matthew 24:13)
9. Lack of brotherhood knowledge.
10. Lack of congregational familiarity.

Permit me to discuss each of these points very briefly:

1. **Desire for personal glory**

There is no disputing the fact that a human has the desire to gain self-glory. The book of Psalms is loaded with references and admonitions against pride. John’s epistles are directed in part to man’s desire for the lusts of the flesh and the pride of life. This weak point in the flesh of man is as old as human nature itself. The only antidote for this is spiritual maturity. (1 Timothy 3:6).

2. **Desire for popularity**

This point is first cousin to that of point number one. We all have the innate desire to be popular with our fellow-man. This is basic. It is good to be popular and well liked – but only to the extent that doctrinal purity comes first.

In today’s complex world, what constitutes popularity does not necessarily constitute biblical leadership. Many elders are reluctant to go against a popular issue because of regard for their own personal position. They would rather look the other direction “until the storm passes.” In most cases, however, the storm doesn’t pass but in essence it “settles in.”

3. **Desire for Self-Piety**

The personification of this weakness is seen when newsreels or newspaper pictures or movies are viewed of the Roman Catholic pope being carried in on a chariot and worshipped by literally thousands of followers.

This again is like point number one, the desire for self-glory. The history of man since recorded time has been to have an earthly king. A material earthly deity that can be seen by man physically.

To a much lesser degree (but the principle is the same) many elders are in love with the office because they are looked upon by their congregation as devout, learned men who approach deity. Many congregations become afflicted with “elderitis.”

The elder so afflicted by the weakness of “self-piety” will encourage the congregation to think more highly of him than they should. To insure that this is done, such an elder will not change fixed opinions and decisions due to his “vaunted position.”

I would hasten to add, for fear of misunderstanding, that the elders *should* have a good rapport with the congregation, but only to the extent that they keep their office in proper perspective.

4. **The Desire for Conformity at all Costs**

In general, people do not like to be different. Conformity is the watchword. One of the great fears of children in their growth period is being different. They have the desire to

conform in action, speech and dress. This can be good if the right examples are followed. Too often this isn’t the case, sad families will attest today.

Many in the eldership have the conformity complex and will cease and desist in order not to stand alone. This is true of an individual elder and elders as a group. They will not let their respective congregations stand alone. To this I answer, why not? The Lord plus one is a majority. No elder or eldership will ever be alone if he is in conformity with God’s word.

5. **Lack of Bible Knowledge and Wisdom**

Many elders are chosen simply because they are well liked in the congregation and perhaps are numerically older and thus are assumed to be biblically mature.

It would be an educated guess that many elders are selected by this criteria. We all know the sad results of this error in selection. When a scriptural decision is needed, this type elder still will be a nice, biblically-ignorant elder.

6. **Self Achievement and Recognition Outside the Church**

There are elders who apparently serve because of the recognition factor and the acceptability in the business world of a “devout man.”

This type elder is the first to be ecumenical with denominational innovations and congregations. Such elders would be the last to be publicly vocal about standing against denominational error and Billy Graham-type meetings in their community.

We know, of course, that the elders are to be of good report by them that are without, however, only to the extent that they have impeccable backgrounds and secular lives. They are not to be appreciated by those without because of their “ecumenical philosophy.”

7. **Lack of Personal Conviction**

How often we see this. An elder feels strongly against a certain thing that he feels is in conflict with God’s word, but due to lack of personal courage, he will avoid conflict.

There is always the possibility that he will be on the least popular side and so he withers into the background to “fight again” another day.

Discretion is a good trait for an elder, but not at the expense of truth.

8. **Lack of Perseverance**

In reference to the point above, the elder may have the courage of his convictions on one occasion, but will fade when the problems become repetitious. In reading Foy E. Wallace, Jr.’s great book, *The Present Truth*, which describes the many battles fought by faithful brethren from 1930 to 1977, the one thing that shows forth is the persistence of error.

Premillennialism (known as “Bollism” in the ’30s) is just as prevalent today as then. We must have perseverance in the eldership.

9. **Lack of Brotherhood Knowledge**

There is much going on in the brotherhood of the church today. Much of the activity is healthy and rewarding for the church; however, much is detrimental.

The elder who is uninformed will not be able to lead the flock properly in recommending sound speakers for gospel meetings, workshops, retreats, lectureships and other activities that have such a large influence in the church today. I fear there are many elderships that do not subscribe to brotherhood publications to help determine what is happening about them. The eldership must be aware that “we are our brother’s keeper”. None of us is an “island” unto

himself. What affects one congregation could affect another. If *one* congregation is allowed to go charismatic, it would certainly have the potential of affecting a *sister* congregation unless the eldership is sound and ready for the defense of the gospel.

The eldership should certainly be aware of the departmentalization of the church into youth groups, older groups, college groups or young married groups to the extent that each has a separate minister and activities. I have yet to find in the holy scriptures where it speaks of anything other than the assembly.

There are many modern innovations today being disseminated at workshops and some lectureships. These innovations will bring *numerical* growth but again what does the church profit if *scriptural doctrine* suffers?

10. Lack of Congregational Familiarity

Indifference to internal congregational problems is fatal to any eldership, no matter how minor. Minor problems always have the capability to snowball. The old expression

had it that an "ounce of prevention is worth a pound of cure." How true! How true!

A wise eldership always will maintain a barometer with the congregation to determine weak areas. This is particularly true of a growing church. New members sometimes bring new ideas and innovation. There sometimes will be implementations without the knowledge of the eldership. Scriptural purity means constant vigilance.

In summary, I salute the sound elderships throughout the brotherhood. Many great elders suffer the abuse of misunderstanding, jealousy, even hatred — but long ago Christ himself said that he did not come to bring peace, but a sword.

Any sound congregation will esteem its elders and show them the respect due to dedicated workers in the Kingdom that look out for their souls.

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NEW INTERNATIONAL VERSION —A Brief, Critical Review

(SECTION III)

A. G. Hobbs

(EDITORIAL NOTE: Starting back in July, 1982, *The Handley Herald*, weekly bulletin of the Handley church of Christ, 3029 Handley Drive, Fort Worth, Texas 76112-0156, began carrying an 18-Part series on the *New International Version* as reviewed critically by A. G. Hobbs. By special permission of brother Hobbs, *Contending for the Faith* has been reproducing this series for our readers, in sections, combining four "parts" in each section. In this issue, we are pleased to present our third section in the series, embracing Parts 9 through 12. — Ira Y. Rice, Jr., Editor)

PART NINE

Some Glaring Contradictions

All who handle the word of God are under certain restrictions.

"Every word of God is pure: He is a shield unto them that put their trust in Him.

"Add thou not unto His words, lest He reprove thee, and thou be found a liar." (Proverbs 30:5,6).

Neither are we to **"diminish ought from it."**

Peter warned that some wrested the scriptures unto their own destruction. (II Peter 3:16).

I am appalled at the way the translators of the *NIV* have added to the word, taken from, and have perverted it throughout. However, it is more appalling to see preachers and elders defending and using it. Of course, we all must give to the Lord an account personally at the judgment.

When asked, "Why are you using this or some other version?", the stock reply is: "Well, somebody told me that it was a pretty good translation." Who is that "somebody"?

Some will casually thumb through the *NIV*, and then

remark, "It looks pretty good to me." Be careful now! Remember that when Eve looked upon the forbidden fruit she saw that "it was pleasant to the eyes."

Remember the Divine injunction, **"Prove all things; hold fast that which is good."** (I Thessalonians 5:21).

There are other false teachings, and many blunders that need attention. However, at the moment, let us note some contradictions:

I. Contradictions and blunders in Mark 1:1,2.

Let us note this great verse: **"The beginning of the gospel of Jesus Christ, the Son of God. As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee."**

Note the *NIV*:

"The beginning of the gospel about Jesus Christ, the Son of God.

"As it is written in Isaiah the prophet: . . ."

The *NIV* changes "gospel of Jesus Christ" to "the gospel about Jesus Christ." There is quite a difference in the expressions "of" Jesus Christ and "about" Jesus Christ. The first expression involves the gospel that Jesus preached. The latter expression is what one believes about Jesus Christ, and the two could be miles apart. In Mark 1:2, we have the expression, **"As it is written in the prophets (plural)."** Then there is a prophecy from Malachi, and a quotation; from Isaiah — perfect harmony in the *KJV*. But the *NIV* contradicts itself by saying, **Isaiah** the prophet, and then quoting from **Malachi!**

II. **Another contradiction:** In Hebrews 11:17, the *NIV* says that Abraham "was about to sacrifice his one and only son. . ." However, in Galatians 4:22, we read that "Abra-

ham had TWO sons.” Was this due to ignorance or incompetent scholarship? Do able scholars paint themselves into a corner like this?

III. In the NIV Jesus is called God’s “one and only son” in several references, as in John 1:14 and John 3:16.

This contradicts several other passages that refer to Christians as sons of God: “Beloved, now are we the sons of God.” (I John 3:2). Since we are now the sons of God, how can Christ be called God’s “one and only Son”?

Evidently the translators would rather be contradictory than to use “only begotten Son.”

The Greek word for “only begotten” is *monogene* and is found nine times in the New Testament. *Bagster’s Analytical Greek Lexicon* says *monogene* means “only begotten in respect of peculiar generation.” (p.77). *Monogene* is translated six times “only begotten” in the AV and three times “only.” When it is rendered “only”, the context shows peculiar generation. In Luke 7:12, we find “only son of his mother.” In Luke 8:42, we have “for he had an only daughter.” In Luke 9:38, we read, “For he is mine only child.”

The virgin birth does not always inhere in *monogene*. Isaac was Abraham’s “only begotten son.” (Hebrews 11:17). He was not virgin-born, but his birth was indeed unique.

How was the birth of Jesus peculiar? It was his virgin birth. The conception of Jesus was miraculous, thus making his birth indeed unique and peculiar.

If the translators are allergic to or choke on the words “only begotten”, why not say that Jesus is God’s only virgin-born Son, for so he is.

PART TEN

The Great Conspiracy of 1881 (No. 1)

As previously noted, in a review of a version, three factors should be considered: 1) **The Text**, 2) **The Translators**, and 3) **The Translation**.

In order to understand the puzzling maze of confusion that prevails in the translation field, we need to know about the great conspiracy that was perpetrated by The English Revision Committee (1870-1881). What occurred is almost unbelievable until we know something about the men on the committee and the procedure they followed.

The truth must be told, even though it be shocking and unpleasant. This information has been available for years. Many have not known about it; others have refused to consider it due to prejudice, and accepting assumptions as evidence for proof. Prejudice is to prejudge a matter without weighing all the facts.

If one should wonder why, in reviewing the NIV, that I am going back to the committee of 1870-81 of the *English Revision*, may I hasten to explain that what happened then has cast a long and baneful shadow over Bible translating even till today.

First I mention **G. Vance Smith** who was on the committee and wielded a powerful influence. This man was a **Unitarian** and did not believe in the Deity of Christ. A letter of protest signed by 1,000 clergymen was submitted, and still he was permitted to serve on the committee.

Next, I mention Westcott and Hort. In a review of the *New International Version*, the **Trinitarian Bible Society** says: “. . . the most disappointing feature of this translation is that it shows in hundreds of places the extent to which Biblical scholars today are still held in bondage to the mis-

guided textual theories of Westcott and Hort and their successors.”

Thus, the importance of going back to the *ERV* committee is apparent. The many changes, and omissions in the *NIV* are due to the influence of the “misguided textual theories of Westcott and Hort and their successors.” I may add that these “misguided textual theories” have long since been proved to be **fallacious, unsound, and unsafe**.

The Trinitarian Bible Society states what this theory is, briefly, as follows:

“The theory is that a small group of ancient manuscripts headed by the Vatican copy known as ‘B’, and the copy found by Tischendorf at Sinai known as ‘Aleph’, represent the original text with a high degree of accuracy and outweigh the testimony of the great multitude of manuscripts which preserve the traditional or majority text underlying the *Authorized Version* (the *King James Version*).”

Who were Westcott and Hort? What did they believe? What was their unscrupulous policy?

Brooke F. Westcott and **Fenton J. Hort** were liberal professors of Cambridge University of England. Before the work of translation began, they engaged in a communion service with the infidel G. Vance Smith. Hort thought that this would be a great help in getting their translation accepted by the public. In spite of the protest of 1,000 English ministers to remove Smith from the committee, Westcott and Hort said that they would not serve unless Smith was retained.

Let us note other beliefs of Westcott and Hort. They were believers in **HIGHER CRITICISM**.

In 1847, Hort wrote: “All stigmatise him (Dr. Hampden) as a HERETIC . . . If he be condemned, what will become of ME!” (*Which Bible?* p. 278).

Westcott and Hort were both Mariolaters. In 1847, Westcott wrote: “After leaving the monastery, we shaped our course to a little oratory which we discovered on the summit of a neighboring hill . . . Fortunately we found the door open. It is very small, with one kneeling-place; and behind a screen was a ‘Pieta’ the size of life (i.e., a Virgin and dead Christ) . . . Had I been alone I could have knelt there for hours.” (*Life of Westcott*, Vol. I, p. 81, W-B, p. 278).

Let us note Hort’s “Mary-Worship.” He wrote to Westcott, October 17, 1865: “I have been persuaded for many years that MARY-worship and Jesus-worship have very much in common in their causes and their results.” (*Life of Hort*. Vol. II, p. 50, W-B, p. 279).

PART ELEVEN

The Great Conspiracy of 1881 (No. II)

World history turns upon certain events, which, in turn, become historical events. What transpired in the Revision Committees that produced the *English Revised Version* (*ERV*) has had a bad effect on the entire religious world, from that day until now, including the church of Christ.

The northern half of the Church of England would not consent to revising the *Authorized Version*; but the southern part agreed to a revision, providing certain rules be followed.

1) The terms “of the original Resolution of February 10, 1870, being, that the removal of PLAIN AND CLEAR ERRORS was alone contemplated.” The first Rule of the committee was “To introduce as few alterations as possible

into the Text of the *Authorized Version*, consistently with faithfulness." This rule was ignored.

2) Whenever "decidedly preponderating evidence constrained their adoption of some change in the Text from which the *Authorized Version* was made, they should indicate such alteration in the margin. Will it be believed that, this notwithstanding, **not one** of the many alterations which have been introduced into the original Text is so commemorated?" (*The Revision Revised*, John W. Burgon, p. 3). (Note: This is a "brief" critical review. No one has "done his homework" or completed his research on this question unless he has read this masterpiece by John W. Burgon — one of the greatest scholars of all time.)

Before making a decision, one should read and consider all the evidence. Many are speaking out on this question when they have not considered much of the evidence. Let us note: "**He that answereth a matter before he heareth it; it is a folly and shame to him.**" (Proverbs 18:13).

Hort, when he was only 23 years old (evidently he had more arrogance than information), called *The Received Text* "vile" and "villainous." Benjamin C. Wilkinson asked: "On what meat had Dr. Hort fed, when he dared, being only 23 years old, to call the *Received Text* "villainous and vile"? By his own confession he had at that time read little of the Greek New Testament, and knew nothing of texts and certainly nothing of Hebrew." (*Which Bible?* — David Otis Fuller, p. 302). (Is history repeating itself when so many young preachers with only two years of Greek think they are scholars and able to be translators of the Bible?)

The Revision Committee, besides Vance Smith, the Unitarian who denied the Deity of Christ, Drs. Westcott and Hort, liberal higher critics who favored Romish views about the evangelical, denied the historicity of Genesis chapters 1-3, and several other heresies; there were others who held liberal views and favored destructive criticism of the Bible.

We need not be surprised, therefore, when we read the following:

"When the English New Testament Committee met, it was immediately apparent what was going to happen. Though for ten years the iron rule of silence kept the public ignorant of what was going on behind closed doors, the story is now known. **The first meeting of the Committee found itself a divided body, the majority being determined to incorporate into the proposed revision the latest and most extreme higher criticism.** The majority was dominated and carried along by a triumvirate consisting of Hort, Westcott, and Lightfoot. The dominating mentality of this triumvirate was Dr. Hort. Before the Committee met, Westcott had written to Hort, 'The rules though liberal are vague, and the interpretation of them will depend upon decided action at first.' They were determined at the outset to be greater than the rules, and to manipulate them.

"The new members who had been elected into the body, and who had taken no part in drawing up the rules, threw these rules completely aside by interpreting them with the widest latitude. Moreover, Westcott and Hort, who had worked together before this for 20 years in bringing out a Greek New Testament constructed on principles which deviated the furthest ever yet known from the Received Text, came prepared to effect a systematic change in the Protestant Bible. On this point Westcott wrote to Hort concerning Dr. Ellicott, the chairman: 'The Bishop of Gloucester seems to me to be quite capable of accepting heartily

and adopting personally a thorough scheme.'" (*Which Bible?*, p. 290).

Thus, we see briefly how the Satanic conspiracy poisoned the stream of truth with the higher, destructive criticism that prevailed in The English Revision Committee of 1870-1881.

PART TWELVE

The Deity of Christ Downgraded

"**The grass withereth, the flower fadeth; but the word of God shall stand forever.**" (Isaiah 40:8).

"**Heaven and earth shall pass away, but my words shall not pass away.**" (Matthew 24:35).

Belief in *verbal inspiration* and *Divine preservation* of the word of God go hand in hand. To believe in one and to deny the other is most inconsistent. Would God inspire his word, every jot and tittle, make one's soul's salvation dependent upon believing and obeying the word — and then cease to watch over it?

With the assurance in the above two scriptures we may rest assured that the word of God is *somewhere*. But where? The word was passed on from the faithful members of the church from one generation to the next. Note II Timothy 2:2:

"**And the things that thou hast heard of me among many witnesses, the same commit to faithful men, who shall be able to teach others also.**"

The truth, the words of salvation, have been preserved through the *Textus Receptus*, also called the *Majority Text*, and *Traditional Text*. This was the culmination of years of work, research and other translations preparing the way. The *KJV* translators built on a foundation well laid by others — some giving their lives for translating the word of God.

Let us pursue our critique of the *NIV* which is tinctured throughout with false doctrine. I now call attention to several ways the Deity of Christ is downgraded.

1. **Matthew 1:25: "And knew her not till she had brought forth her firstborn son; and he called his name Jesus."**

The *NIV* omits "her firstborn." These words are in the *Received Text*; but were "revised" out by the Satanic conspiracy that prevailed in the Revision Committee of 1870-1881. G. Vance Smith did not believe in the Deity of Christ. Pressure was brought to bear to get him off the committee; but Westcott and Hort and Bishop Thirlwall would not serve if Smith was dismissed.

Christianity stands or fails on the Deity of Christ; and the Deity of Christ stands or falls on the virgin birth. This Satan knows so he makes every subtle attack at this truth.

2. **Luke 2:33: And Joseph and his mother marvelled at those things which were spoken of him."**

Here "Joseph and his mother" is changed to "the child's father and mother." In verse 43, "Joseph and his mother" is rendered "his parents."

It is obvious from both these passages that the *NIV* translators were following a corrupt text (or else they were paraphrasing).

3. **I Timothy 3:16: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."**

The *NIV* says, "He" instead of God. A footnote says that "Some manuscripts" have "God." This is incorrect and

misleading. There is overwhelming evidence that "God" is the word put here by inspiration. The magnificent John W. Burgon in his noble work *The Revision Revised* devotes 96 pages giving incontrovertible evidence and proof beyond cavil that "God" is the word inspired by the Spirit of God.

Burgon spent six months of research on this one word. When men make a translation and do not retain "God" here it is evident that they just have not "done their homework" — or else they are like those in Isaiah's day who said: "Prophecy not unto us right things, speak unto us smooth things, prophecy deceits." (Isaiah 30:10).

4. Acts 8:37 is omitted by the NIV.

It is in the *Textus Receptus* and the *KJV*. It was deleted by the Revision Committee of 1870-1881. There is ample evidence that this verse was given by inspiration and should be left in. Westcott and Hort ignored 95% of the evidence and followed, in the main, the *Vaticanus* and *Sinaiticus* Manuscripts. Both of these are corrupt and unreliable.

By omitting verse 37, the question asked by the Ethiopian is left unanswered. It should be in. Are you going to follow the liberal higher destructive critics, or the dedicated conservative scholars?

"And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."

"Every word of God is pure. . ."

"Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Proverbs 30:5,6).

(NOTE: So much loose thinking about these new, spurious, unreliable modern-speech versions is going on throughout the brotherhood, it is high time that elders and other concerned Christians did what they could to better inform the members in this regard. Inasmuch as the *New International Version* now is being pushed widely among the churches of Christ, surely these splendid articles by brother A. G. Hobbs need to be circulated — and studied — far and wide by our brethren. Anticipating the demand for large numbers of these issues containing the Hobbs articles, we are printing *several thousand extra copies* of each issue. You may order these for circulation where you are as listed under "BUNDLE RATES" in the masthead on Page

2. Why not order a **WHOLE SET** for EACH FAMILY of your congregation! Thus far the Hobbs/NIV articles include the following issues: October/1982; November/1982; and January/1983. Hopefully, there will be at least one or two more of these issues yet to come. Please address all such orders to: **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

There Shall Be False Teachers Among You

Quentin Dunn

"But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction." (II Peter 2:1). Notice that Peter said there shall be false teachers among you. False teachers plagued the early church. Some taught that the resurrection was already past. Some denied the deity of Christ and others denied the humanity of Christ. There are many warnings in the New Testament against false teachers. (I Timothy 4:1ff, I John 4:1). False teachers privily brought in damnable heresies.

There are many false teachers in the church today and they are increasing rapidly. Some preachers among us teach false doctrines on prophesy. **Max King** and **Robert Shank** do this. Max King teaches that the final resurrection of the dead and the final judgment came in 70 A.D. Robert Shank teaches things more deceptive than premillennialism.

Some preachers among us participate in so called Unity Services of the Assembly of God Church, Episcopal Church, Lutheran Church, Baptist Church, Presbyterian Church and the like. **Lynn Anderson** and **Virgil Trout** participate in these kinds of services.

I do not like to call names but it is necessary. Paul called the names of false teachers. **"And their word will eat as doth a canker; of whom is Hymenaeus and Philetus; who con-**

DO WE HAVE A "SINFUL NATURE" AFTER ALL?

Ernest S. Underwood

I attended a lectureship in our state this past week in which a young man stated many times to grade school and high school students, as well as to the adults who were present, that man has a "sinful nature." Time and time again he referred to "our sinful nature", then stated in relation to Romans 6:1-5 that "baptism changes our sinful nature." It was quite evident that he was using the perversion known as *The New International Version* in his quotations and readings.

Is it true after all that man has a sinful nature? Calvinism so affirms. However, the Bible is quite emphatic in affirming that man is made in the image of God. Since this is true, it is equally true that any nature man has he inherited from God. Therefore, if man has a sinful nature he received it from God. Who can believe it! Yet, the young man who so openly taught this damnable doctrine to such impressionable minds was congratulated by those who should know better as having presented an "excellent lesson." It is not enough to pass it off by saying that he only meant those responsible enough to be in sin. **THIS IS NOT WHAT HE SAID!**

Since he is used as a featured speaker at youth meetings in the general area, one is hardly made to wonder what our young people are being fed. Do not lectureship directors and elders of congregations have a responsibility to rebuke and withstand such?

As for me, I personally went to the young man and told him that he had taught error, and called upon him to correct it before leaving the lectureship. His only response to me was, "I'm sorry you feel that way about it."

We now have a few questions: Will those who had the young man on the lectureship call upon him to correct the error he taught? Will area congregations continue to send their young people to the so-called "youth meetings" where he is used as a speaker? (He stated that he had already preached the same lesson at one such meeting.) How long can we continue to support a program if no corrective measures are taken? Answers to these questions will reveal attitudes toward our youth, God, and His word. **"Am I therefore become your enemy, because I tell you the truth?" (Galatians 4:16).**

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cerning the truth have erred, saying the resurrection is past already; and overthrow the faith of some." (II Timothy 2:18). Their false teaching led others astray and overthrew the faith of some. So it is today! We must fight against false teaching among us. This includes telling *what* the false teaching is and *who* teaches it!

More preachers and more elders need to get on the war path. Those who do not know the truth on some subjects should study and learn what it is and stand for the truth. We must learn to identify false teaching and stand four square against it! May God grant us the wisdom and courage to fight false teaching among us!

Is It Scriptural?

Garland M. Robinson

Have our brethren forgotten how to ask the question, "**Is it Scriptural?**" Many today are sounding forth the phrase, "Anything goes." Some even have been so brazen as to apply such reasoning to the Lord's church, saying that the "end justifies the means." Is such true? Would God ever recognize such reasoning? Could we dare say we speak as the "oracles of God" (I Peter 4:11) when we say "as long as we accomplish what God wants (*i.e.*, fruit bearing), it does not matter what means (or method) we use to accomplish that end?" Such reasoning is foolish. We must be "scriptural" in our methods as well as our desired results.

Many are saying, "We've got to do something to save our young people; we've got to do something to grow." That's right; AMEN! But not just *anything*! When was the last time you heard someone ask, "**Is it scriptural?**" Brethren, it is true, we must *do something*! We stand condemned before God if we do not. But **the only thing we can do is to preach and teach the saving gospel of Christ!** That is exactly what we are commanded to do. Paul said, "**For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation...**" (Romans 1:16). We must be scriptural in all that we say or do.

WHAT DO WE MEAN WHEN WE SAY, "IS IT SCRIPTURAL?"

Lying, cheating and stealing are scriptural, *i.e.*, they are found in scripture. But that is *not* what we mean when we ask, "**Is it scriptural?**" If that was the case, then it would be true to say "anything goes" because adultery, homosexuality and drunkenness are all found in scripture. Yet none of these things are mentioned in a favorable light, they all are condemned for what they are. (Galatians 5:19-21; 1 Corinthians 6:9-11).

To ask the question, "**Is it scriptural,**" simply means: "Do we have authority in the word of God for what we are doing?" The denominations always have been off on this point and many congregations of the Lord's body now are following right in their footsteps. It has gotten to the point where many brethren will go along with *anything* and never stop to ask, "**Is it scriptural?**"

The verbally inspired word of God says: "**And whatsoever ye do in word or deed, do all in the name of the Lord Jesus...**" (Colossians 3:17). To do something "**in the name of the Lord**" is to do it by his authority. Paul said, "**PROVE ALL THINGS, hold fast to that which is good.**" (I Thessalonians 5:21). "**Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me**

to write unto you, and exhort you that ye should **EARNESTLY CONTEND FOR THE FAITH** which was once delivered into the saints." (Jude 3). "**Beloved, believe not every spirit, but TRY THE SPIRITS** whether they are of God: because many false prophets are gone out into the world." (I John 4:1). Have our brethren forgotten how to ask, "**Is it scriptural?**" Do we have authority for this in the word of God? If we do not have authority for our church buildings, then we had better get out of them. The authority comes from the passage (Hebrews 10:25) that commands us to assemble. In order to assemble, we must have a place, a building is a place and therefore we have authority for the building. We *must* have authority for *everything* we say, do or have. If not, why not? Authority is essential.

IS IT SCRIPTURAL TO USE MECHANICAL INSTRUMENTS OF MUSIC IN OUR WORSHIP TO GOD?

Many congregations have done this very thing and have erred from the truth. The great apostasy of a hundred years ago is evidence of it. In recent years, the once great Belmont church in Nashville has approved its use. The Abilene radio program, under the oversight and guidance of Highland's elders (see *Contending for the Faith*, January, 1981, page 6), is complete with instrumental music.

The word of God says in Colossians 3:16, "**Let the words of Christ dwell in you richly in all wisdom; teaching and admonishing one another is psalms and hymns and spiritual songs, SINGING with grace in your hearts to the Lord.**" Hebrews 13:15 tells us to "**offer the sacrifice of praise continually, that is, the FRUIT OF OUR LIPS giving thanks to his name.**" Brethren, is it scriptural?

IS IT SCRIPTURAL TO FELLOWSHIP THE DENOMINATIONS AND JOIN HANDS TO BUILD THEM UP?

Many of our brethren are doing this. Don Finto, Roy Osborne, John Allen Chalk, Lynn Anderson, Marvin Phillips, *et al.* Chuck Lucas (the father of the Crossroads cult) has appeared in our state of Indiana on a *denominational* workshop to *teach them how to grow!* Brethren, it's later than we think! And the appalling thing of it all is that supposedly faithful brethren refuse to see or hear any of it! Does this sound like those of Isaiah's day when God said to them, "**...this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits...**" (Isaiah 30:9-10). We had better (those of us that still sincerely love the church and the purity of the gospel) lift up our voices and start contending and pleading for simple New Testament Christianity and avoid the unfruitful works of darkness.

My Bible (and yours as well) reads, "**Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds.**" (II John 9-11). When these men (as well as any others) fellowship man-made churches and doctrines, they stand condemned by these verses. Any one who then fellowships these men is guilty of association with them. If not, why not. Brethren, is it scriptural?

**IS IT SCRIPTURAL FOR WOMEN TO TAKE
A ROLE OF AUTHORITY
IN THE WORK AND WORSHIP OF THE CHURCH?**

Do you realize that in the church now we have women ushers, women waiting on the Lord's table, leading in prayer, voting in the men's business meeting and some even getting awfully close to preaching! It is unbelievable! **Is it scriptural?** Where is the authority for it?

The scriptures say, "**Let the women learn in silence with all subjection. But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence.**" (I Timothy 2:11-12). Paul instructed, in I Corinthians 14:34-35, to "**Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.**" "**But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.**" (I Corinthians 11:3). Brethren, is it scriptural?

**IS IT SCRIPTURAL TO USE GIMMICKS AND
ENTERTAINMENT TO BRING PEOPLE IN?**

Some now have what is called "**GYMNASTICS TO THE GLORY OF GOD.**" Many congregations have used the Lord's money to build *gymnasiums* in the name of "saving our young people." I have heard of taping money under the seats on the church bus to induce children to ride and sit in the lucky seat and win the prize. How can godly elders use the Lord's money to provide recreation for her "young folk?" What will some think of next? In many congregations now, a minister has to be a jack-of-all trades. He must be a joke-teller, magician, puppeteer, musician, and master of ceremonies. We sincerely ask the question, "**Is it scriptural?**" The gospel of Christ is the means by which we shall be saved. It is the power of God unto salvation. (Romans 1:16). The gospel is dispensed by preaching, for "**it pleased God by the foolishness of preaching to save them that believe.**" (I Corinthians 1:21). Brethren, is it scriptural?

**IS IT SCRIPTURAL TO HAVE CHILDREN'S
CHURCH OR YOUTH WORSHIP?**

Many congregations have their divided assemblies. Here is a classic example of the statement, "The end justifies the means." The "end" desired here is for the children to learn how to behave and to learn the meaning of worship. This, they say, makes it all right to separate them from the worship assembly. But does it? **Is it scriptural?** If so, where is the authority for it?

Hebrews 10:25 does not authorize it, for it says *not to forsake* the assembling of yourselves *together*. Acts 20:7 does not authorize it, for it says the early disciples came *together* to break bread. I Corinthians, Chapter 11 and verse 18 does not authorize it, for it speaks of the church coming *together*. Verse 20 makes it even more clear when it says, "**when ye COME TOGETHER therefore into ONE PLACE. . .**"

If we can segregate the children because of their special needs, then why not those with a B.A. degree? What about those with a Ph.D., or those who are single, divorced, hard of hearing, and the like? Brethren, stop and ask yourself, **Is it scriptural?**

**IS IT SCRIPTURAL TO PREACH ALL POSITIVE INSPIRING
LESSONS AND LEAVE OUT THE NEGATIVE?**

Many today are doing this, saying, "Don't be negative,

you'll run people off, preach on love, fellowship, be positive." Granted, we certainly must preach love and fellowship. But will we do it to the exclusion of the "**whole counsel of God?**" The inspired apostle Paul could say that he was "**pure from the blood of all men**" because he preached the "**whole counsel of God.**" (Acts 20:27). Can you say the same?

The young evangelist Timothy was instructed to "**preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine.**" (II Timothy 4:2). Notice the two negative terms here, *reprove* and *rebuke*. Timothy was told, "**Them that sin, rebuke before all that others also may fear.**" (I Timothy 5:10). Elders are to "**be able by sound doctrine both to exhort and to CONVICT the gainsayers.**" (Titus 1:9, 13). Read of the lives of some great preachers such as: Jeremiah, Ezekiel, Amos, Jesus, Paul and Peter. They preached to save men's souls, not to forever seal their destiny to a devil's hell by preaching "**enticing words of man's wisdom.**" (I Corinthians 2:4; II Peter 2:18).

CONCLUSION

Have our brethren forgotten how to ask the question, "**Is it scriptural?**" Where is the authority from the Bible for this? The wise man Solomon spoke by inspiration when he said, "**Buy the truth and sell it not, also wisdom, and instruction and understanding.**" (Proverbs 23:23). We must love the truth and obey it, for it is the only thing that will make us free. (John 8:32). As Paul told Timothy to, "**hold fast the pattern of sound words,**" we are compelled to ask the question, "**IS IT SCRIPTURAL?**"

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**PRESIDENT, POLITICIAN
OR PREACHER**

Joe Moulder

Every public speaker, be he president, politician or preacher, often finds himself misquoted by some commentator, news analyst, or church member. How many times have you listened to the President of the United States (whoever he might be or has been) and then following his speech heard some news "analyst" tell you what he said and meant? It is infuriating (yes, that is the right word) to me when I hear some so-called "expert" try to tell me what the President said when I heard his speech myself. Without exception I've heard the president (even some other politicians) misquoted because some "professional" knew more about what that speaker meant than the speaker himself. Does it ever bother you?

Sometimes preachers are misquoted by some self-styled "expert" at meanings — and he (the preacher) becomes treated as an outcast and sometimes even as a traitor.

JESUS HIMSELF WAS FALSELY ACCUSED

Jesus was treated this way. In Mark 14, beginning in verse 55, we read how the chief priests and all the council sought for witness against Jesus to put him to death. But they found none — at first. Then some stood up and misapplied something Jesus had said. When Jesus refused to reply to their false testimony, the High Priest asked, "**Art thou the Christ, the Son of the Blessed?**" Jesus replied, "**I am, and ye shall see the Son of man sitting on the right hand of**

power and coming in the clouds of heaven.” Then the High Priest, knowing the results of the false witnesses, cried out, “What need we any further witnesses? Ye have heard the blasphemy: what think ye?” The record shows that because of this misapplication and improper analysis of Jesus statement, “they all condemned him to be guilty of death.” How tragic!

Ofttimes someone will tell another that a certain person (president, politician or preacher) holds a particular belief about something and that one being told — not having heard the statement nor read any writing about the subject by the person — will often say, “If that’s what he believes, I don’t want to listen to him”, or in the case of the preacher, “I just can’t sit and listen to him if that’s what he believes.” Then, instead of trying to verify the thing or things having been told him, refuse to listen or even to talk to the person. How tragic!

THOSE GUILTY SHOULD REPENT

I’ve had people refuse to listen to me because some one told them what I believed (or at least what they *thought* I believed) on some subject. After a lot of prayer and work with the person the situation has been worked out and the right understanding was achieved.

But to refuse even to discuss the matter with the speaker — be he president, politician or preacher — is indeed a violation of the ethics of communication and in the case of the preacher, a violation of scripture. To say, “Well, I know what you believe on a subject” having never read or heard that speaker’s “side” of the matter is to judge without evidence.

Have you ever done that to a public speaker — be he president, politician or preacher? If so, make your life right — right now!

—Southern Light

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“To Abolish, or Not to Abolish —That is the Question”

Wayne Price

The signal appeal of modern versions of the Bible is that they are “easier to read.” The principal problem regarding such an advantage is that with many people, this becomes the only criterion for determining which version of the Bible to purchase. Readability must never take precedence over accuracy.

The *Revised Standard Version* (1946), with its rendering of Matthew 5:17 and Ephesians 2:15, places our Lord in direct contradiction with the inspired Apostle Paul! Jesus said: “Think not that I have come to abolish the law and the prophets; I have come not to **abolish** them but to fulfill them.” But in Ephesians 2:15, it has Paul declaring that Christ has “broken down the dividing wall of hostility, by **abolishing** in his flesh the law of commandments and ordinances . . .”

The result of the *RSV* translation is an apparent, yet completely unnecessary, contradiction between Jesus and Paul. The unbeliever jumps with glee as he adds yet another example to his arsenal of alleged Bible contradictions of what he deems to be a *prima facie* case of the Bible contradicting itself.

J. W. Roberts has written (*Firm Foundation*, June 5, 1973) that this is another instance where two writers are emphasizing two different viewpoints, as is the case with Paul and James on the subject of justification in Romans 4 and James 2.

Granting that such be the case, could not the *RSV* translators have settled on two different verbs in English to translate the two different Greek verbs *kataluō* of Matthew 5:17 and *katargeō* of Ephesians 2:15? Surely some synonyms could have been used by the *RSV* translators for these two verbs such as the *KJV* translators did, using “destroy” and “abolish”, respectively, for Matthew 5:17 and Ephesians 2:15. The fact that the original language has two different verbs here is a strong argument for the *KJV* rendering it with two different English verbs.

The point is made even stronger when we realize that by translating *two* Greek verbs by *one* English equivalent, we end up with Paul contradicting Christ.

In answering the question found in the title of this article of whether the Old Law was to be abolished, the *RSV* would have to answer this way: “Jesus says: NO” but “Paul says: YES.”

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Prophecy Fulfilled

Glynn V. Purdy

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.” (II Timothy 4:1-4).

No one can deny the fulfillment of this prophecy today. We of the Lord’s church have known for many years that this has been fulfilled in the religious world in general. Churches sending their preachers to “their schools” to learn what they would hear. If they had not left the truth to begin with, there would have been no need for the creeds and commandments of men. As the Lord’s church began with the preaching of his will, so all religions which are not following the New Testament had their beginnings by following the creeds of men. No preacher is free to step into the pulpit of a church which is founded by men and governed by men and preach the gospel of Christ. All men know that this is true! If these men were free to turn the hearts of their hearers from fables unto the truth, and if they did so, there would be “one fold” again! Now since it is so easy to agree on this, let us look at the other side of the coin.

The Lord’s Church. How many preachers today in the pulpits of the churches of Christ are free and willing — or have the backbone to do so if not free — to proclaim the whole counsel of God on dancing, divorce and remarriage, discipline, attendance, unspotted from the world, respect for parents, laws of the land and God’s law? If they do this, how many of the members will try to “nail their hides to the church-house door?”

Think about it! Then, what about you? That is what I thought!

—Church Bulletin

Clarksdale, Mississippi

Notes & Quotes...

Jim Waldron, Hong Kong: "I saw the January/1982 issue that contained Donald Davis's article on the divorced fornicator. It was outstanding. Thanks for printing it. I saw him in July '77 just before his death."

Gordon Hogan, Singapore: "I'm sure the May 13 celebration of your 50 years as a gospel preacher was a marvelous event. I, too, wish I could have been there. The years pass all too swiftly and the really valuable things are certainly not the physical but rather the lives changed by the gospel of Jesus Christ. Your preaching the word through these eventful years has brought souls to the Lord — that's what *really* counts and will endure. God bless you brother!"

"**Ed Short** preached an excellent Mandarin meeting for us at Moulmein Road and is doing likewise in Jurong."

Mark O. Webb, Avenue L church of Christ, Lubbock, Texas: "The time has come when I can no longer in good conscience accept your journal. It pains me to think of how much harm you have caused the body of our Lord Jesus Christ by your divisive words and deeds. I have marked you, according to Romans 16:17, and I will avoid you. Even if you are right about who is in error, you have systematically violated both the letter and the spirit of Matthew 18:9 in your shameless slanders and accusations."

"Yes, the time has come when I must stand up and be counted as one opposed to division and hatred. By their fruits you shall know them — your only visible fruit has been pain and bitterness. Repent and begin to heal the wounds you have caused. God will give you grace to go on."

The Elders and Preacher, Phillips Street church of Christ, Dyersburg, Tennessee: "We thank God for your stand for the truth and if we can assist you in any way please let us know."

(NOTE: We thank God for these brethren at Phillips Street. In 1981, they contributed \$2,500.00 toward our missionary work in the Far East; in 1982, another \$1,000.00. They believe both in *extending* as well as *defending* the gospel as it is in Christ Jesus. IYR, Jr.)

Ruth F. Sawyer, of Vero Beach, Florida, informed us last year of their need for a full time preacher, a notice of which we ran in *Contending for the Faith*.

"This is to let you know that we have just secured the services of a full time preacher — **Terry Hightower**, of Lakeland (and the Florida School of preaching) . . . We hope this will be a helpful relation for all concerned."

(NOTE: We were especially pleased to receive this communication. **Sister Sawyer** also enclosed \$25.00 "to offset the increases in postage — or whatever you need it for most." IYR, Jr.)

Don Kuehn, of Richmond, California, informed us of the passing of **Mrs. Robert R. (Vella G.) Price**.

Mrs. A. W. Gentry, Haynesville, Louisiana: "Brother Rice, keep up the good work. So many of our churches have gotten to where they cannot endure sound doctrine."

Paul E. Dowell, Murfreesboro, Tennessee: "I am engaged in a long range plan of restoration of rural churches in this area . . . I want to keep in touch with you and your work in spreading the gospel . . . I am a subscriber to *Contending for the Faith* for many years . . ."

(NOTE: Brother Dowell enclosed \$10.00 toward our work. IYR, Jr.)

Gary Colley, who formerly preached at West Plains, Missouri, now preaches at Dickson, Tennessee.

E. L. Weldon, Fort Worth, Texas: "I appreciate your courage in fighting for the truth."

Ralph E. Salzgeber II, Lordsburg church of Christ, 309 East 5th Street, Lordsburg, New Mexico 88045: "I don't know how we got on your mailing list, since I am new to this congregation, but please remove our name from your mailing list. We are an instrumental church and not part of the non-instrumental heresy that your magazine seems to support. I hope that some day you will see the light and concentrate on the true message of the gospel and get off the non-instrumental, non-denominational hobbyhorse."

(NOTE: He signed himself "Sincerely, Rev. Ralph E. Salzgeber II." Nuf sed. IYR, Jr.)

Lou Etta Brand, Stephenville, Texas: "I have just received my *Contending for the Faith*. Brother Walter Pigg's article is worth the price of the paper . . . Oh how bad every member of the congregation should be receiving this wonderful magazine. May God bless every one who has a part in publishing it."

(NOTE: Sister Brand enclosed an "extra" \$2.00 for us to use as needed. IYR, Jr.)

Dennis Hines, recently of Grady, Alabama, is now preaching at Fitzgerald, Georgia.

Paul Curless, in signing up for another six years of *Contending for the Faith*, added \$5.00 to his check, saying, "Use the five as you see fit. I was sorry to hear that due to the Post Office increase (and of course the high cost of printing) the cost of *Contending for the Faith* will increase in price soon. But I understand."

"I pray that whatever the cost, you'll always hang in there and keep the paper going. So many Christians need it. We, who seem to be few in number, must continue telling it like it is and stand for the truth and fight error wherever we encounter it. We must always warn people about error, liberals, anti's and all who stand against the truth — and that includes 'Crossroads'!"

(NOTE: Brother Curless also ordered four copies of each of the "Crossroads" issues to distribute where needed. IYR, Jr.)

Wilda Henry, Naples, Florida: "Please cancel."

Russell H. Perry, Findlay, Illinois: "I enjoy your paper very much. It lets us know what is going on in the brotherhood."

H. Glen Willcutt, preacher, Clewiston, Florida: "Your work is often in my thoughts."

(NOTE: Any congregation looking for a preacher somewhere within 300 miles of Memphis, please write him at Post Office Box 1868, Clewiston, Florida 33440. IYR, Jr.)

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"Time doesn't make wrong right." — **Jim Harless**, elder, Greenville, Kentucky.

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Nelson A. Montague, East Alton, Illinois: "I really appreciated the two articles 'A Voice from the Past' and 'They came Not to the Help of the Lord' in the July '82 edition."

Mrs. Barney Mitchell, Summerville, Georgia: "My sister **Elizabeth Cleveland** passed on to be with the Lord December 30, 1981, after a several-months battle with cancer. I'll always remember her lying on her bed singing 'Nearer My God to Thee'."

(NOTE: These two wonderful Christian sisters were long-time supporters of our gospel efforts. God bless them both. IYR, Jr.)

J'Nevlyne Schrock, Piedmont, Oklahoma: "When we received our June issue, I couldn't believe my eyes that a gift subscription I'd sent my aunt — **Pauline Webster**, of Monahans, Texas — had been returned to you marked 'Refused.' I wrote her a note asking why and she called me and said she'd never received it and that some person unknown to her had refused it or sent it back without her knowledge."

"So please put her name back on your mailing list . . . Keep up the good work. We always look forward to receiving each issue and immediately read it 'cover to cover'."

(NOTE: Much appreciation to sister Schrock for taking the action she did. In her same letter, she renewed her own subscription for another three years and enclosed \$5.00 "extra" for our work.

"It never ceases to amaze me the liberties some folks take with other people's mail," I said, in part, in my reply. "Thank you for your good letter . . . informing us that *someone else* had marked sister **Pauline Webster's** copy of *Contending for the Faith* 'refused' not she! We had a similar thing happen, re: a church in Chickasha, Oklahoma. The preacher wrote us to take them off our mailing list. He did this entirely on his own without consulting the elders. The elders let him go and had the subscription reinstated."

"We have now put sister Webster back on. We hope she gets delivery on the paper and that it is not intercepted by whomever it was that refused it before without her knowledge . . ." IYR, Jr.)

Don Flanagan, Mt. Vernon, Illinois: "I think your paper is doing great good in some (most) areas; however, some things I would not bring out, if I were Editor. But I am not the Editor, am I!! With much love and appreciation. . ."

(NOTE: "Thank you for what you said of the paper," I replied, in part. "You indicated there were *some* things you felt you would not publish, if you were editor. No doubt there are some areas of judgment where some might handle things differently. We just have to do the best we can."

Oh, yes! In his letter brother Flanagan enclosed a year's subscription for a good friend of his, ordered all back issues on "Crossroadism", enclosed a signed blank check, asked us to "please add \$10.00 for your own expenses." We just *have* to appreciate a brother like that! And we do. IYR, Jr.)

Clifford Lyons, who had been preaching at Augusta, Georgia, now preaches at Muskogee, Oklahoma.

Lawrence Miller, Lecanto, Florida "Maybe you already have been informed, but thought I would mention it to you. There have been several families (about 25 persons) who have left the Central church in Crystal River and taken membership with the Lecanto church in the past several weeks — all on account of the involvement of some of the members with the 'CROSSROAD' movement. It looks bad down there. I hear that their minister brother **Kenneth Shelton** is leaving. In fact, his family has already gone to Kentucky . . . Things are going well here at Lecanto, but wish we could have elders. Maybe with these others coming from Crystal River we can do so. I do not know their qualifications, but hope that some may be qualified . . . I also received the August issue of *Contending for the Faith* and have it almost read. It is *good*."

John Propst, of Abilene, Texas, subscribed for his mother, **Mrs. Lois Propst**, saying, "Your publication is much needed and I appreciate your efforts."

Felton Whiddon, Sylvester, Georgia, is renewing for six years! So did **George Claypool**, of Iantaha, Missouri.

Ben F. Vick, Jr., preacher, Shelbyville Road/Indianapolis, Indiana: "It's a boy! Benjamin F. Vick, III, born July 31."

Ken Gardner, 3045 Suncrest Drive, Jackson, Mississippi 39212: "I would like to mention that there is a congregation meeting at Brandon, Mississippi, that is in need of financial help. They already have hired brother Allen Adams, another Bellview graduate, and moved him to this area. They made this move based on faith, as they were not able to pay him a livable salary. The church in Meridian, where brother Ken Burleson is regular minister, has been able to furnish part of this support; however, if you should know of any congregation that could assist in this work, it would be greatly appreciated. It is my understanding that they are still in need of about \$400.00 per month."

(NOTE: Brethren and/or congregations who can help Brandon, please do so. The Adamses are worthy. IYR Jr.)

Lynn Graham, Palisade, Nebraska: "I have your issue for January/1981 and have never studied it more intensely until confronted with the issues that are troubling the brotherhood today. I find the 'exposure of error' in your issues to be invaluable! . . ."

"Brother Ira, I have some questions that I hope you will answer either by article in one of the future issues or by letter to me.

"1. Why is nothing ever said about the plight of the small congregations without elders as to how they could function in matters pertaining as to how the money should be spent and matters of discipline? I have never read anything in any of the literature that the brotherhood puts out that speaks on this problem. In the congregations that I have been in where there are no elders and most of the members are old widowed women, it has been utter chaos!

"2. Does God look upon the unborn with less favor than the born? In Dr. Pettus's book, *As I See Sex Through The Bible*, he said that if two men were fighting and they caused a woman to lose her child they were only to pay the husband of the wife as much as he deemed necessary, but if they caused the woman to lose her life, they were to be executed. Is this a correct interpretation? Exodus 21:22, 23.

"3. In the case of a divorced person, can they remarry after the one who put them away dies? Some have tried to use Romans 7:1-4 to say yes. Are they right?"

(NOTE: With regard to brother Graham's questions, please consider the following comments:

1) As to how churches *should* function until such time as elders are qualified and appointed, I Corinthians 11:3 teaches that the head of woman is man. It follows, therefore, that the *men* of the congregation should make the decisions (not the women) until such time as elders are appointed.

2) Evidently, under the Old Testament, the teaching mentioned above from Exodus 21:22, 23 is the way it was at *that time*. Of course, we are under *New Testament* authority today. No such teaching appears therein.

3) A re-reading of Matthew 5:32 convinces me that that "whosoever" shall marry the person thus divorced "committeth adultery." It is true that death would dissolve the *marriage* bond of such a person; but it is *also* true that such a person *remains* one who had been *put away*. Death itself would and could never change that fact.

Had there been no divorce involved, then death would free the person to remarry. However, Matthew 5:32 clearly says that whosoever shall marry one divorced for *any other cause than fornication* commits adultery. And even though the spouse of that person later dies, the one put away remains a person *divorced for another cause than fornication*.

Not wishing to make things harder on others than the scriptures do, if I *could* go along with those using Romans 7:1-4 to justify wrongly divorced persons marrying after the one who did the putting away dies, I gladly would do so. In light of the foregoing, if my understand-

ing is correct, I cannot agree with their reasoning at this point. IYR Jr.)

Mr. & Mrs. C. M. Hooten, Checotah, Oklahoma: "We need more people with your courage contending for the truth. We took your paper to the church at Checotah to the elders. They withdrew their support for the Tulsa workshop after learning that Marvin Phillips and the Garnett Road congregation were sponsoring it and Chuck Lucas to have a leading role.

"We continue to take *Contending for the Faith* to an elder in hopes it will help him see some other unscriptural things that are creeping into the congregation. Pray with us that it will help. We pray that your health will permit you to continue many more years.

(NOTE: Brother Hooten is now 91 years old. It is wonderful to me that these aged Christians still care for sound doctrine and practice even in their sunset years. IYR Jr.)

J. Michael Coleman, of Oxford, Mississippi, renewed his subscription, saying, "I would like to state my favorite verse in the Bible. It is Psalms 63:11: ". . . but the mouth of them that speak lies shall be stopped." This is what *Contending for the Faith* is doing."

Edith Nolan, Bruceton, Tennessee: "I enjoy reading your paper."

Michael Hixson, Stone Mountain, Georgia: "Cancel."

Troy & Lorene Carr, Pigeon Forge, Tennessee: "Enclosed please find our contribution of \$50.00. You may use it as you need for any projects to further the cause of Christ. I enjoy your letters and by all means *Contending for the Faith*. Don't be discouraged by some brethren who will not stand for 'the way'. Our Lord had the same problem when he was on earth. Those of us who love the truth find it hard to believe some of the things once faithful brethren now advocate and teach. Some of these brethren are so-called **big preachers and elders**. Brother James Boyd had a good article along these lines recently in the East Main Street, Tupelo, Mississippi weekly bulletin . . . We will continue to support your work. Remember us in your prayers."

Aaron Nicholas, Stamps, Arkansas: "If the Lord wills, keep up the good work, it seems like that there may be a few more listening. But there is a great number that just don't care and they are not going to listen to what anyone says. God bless all that are helping. I wish I could do more. I rejoice when I read where someone has sent in a good donation. Yet I am glad that I can do what little I am doing. Just hope the good Lord will continue to bless me so that I can keep it up as long as I live." **(NOTE: He enclosed \$10.00. IYR Jr.)**

W. W. Burleson, Mobile, Alabama: "Seldom I write to you; however, I am happy to know that we still have men like you who still contend for the faith. I am happy to support the cause for which both of us stand. Hope you will be able to continue the good work for many, many years.

"I understand that **Calvin Warpula** went somewhere in . . . Texas . . . I'm not sure . . . I heard he had to leave West Monroe because of their financial condition (White's Ferry Road). He is still (or was still) making the tapes that are used on World Radio.

"It is a shame that brother Warpula will not see his mistakes and change his attitude. He could be a great man and teacher if he would get on the right track . . ."

(NOTE: Thanking brother Burleson for his generous purpose of support. I wrote him, in part, saying, "The Post Office sent us a change of address notice that Calvin Warpula had moved to Sugarland, Texas. I note in your letter that it could have been their financial condition at West Monroe necessitating this change. Well, if so, they brought it on themselves by fellow-travelling with Crossroads.

"I agree with you that brother Warpula could indeed be a great man and teacher if he

would get on the right track. However, I heard him on *World Radio*, as of April 8, 1982, over an Austin, Texas station; and he was teaching that Christians are still to keep the *Ten Commandments*, of all things! His whole outlook seems to be tinged with Protestant Denominationalism — which even a child should know better!" IYR Jr.)

Brenda Ratliff, of Cochise, Arizona, ordered one each of our back issues on "Crossroads". **D. W. McKenzie**, of Huntingdon, Tennessee, ordered three each of these issues for March, August and November, 1980, and for April, 1981.

Charlie Morris, elder, Tuscumbia, Alabama: "I wish I could have been there, too."

(NOTE: Brother Morris was referring to the commemoration banquet accorded me upon my completing 50 years as a gospel preacher. I, in turn, wish I could have been to the meeting in Houston, Texas, when he was honored as the most outstanding used car dealer in the whole United States! IYR Jr.)

Mrs. Joan Simpson, of Hardenville, Missouri, ordered all back issues of "Crossroadism" along with their subscription.

Miss Viola Robb, Columbia, Tennessee: "I appreciate *Contending for the Faith*."

Amen Taylor, of Collinsville, Texas, contributed \$10.00 toward our work.

Mrs. Tom Prichard, Peoria, Illinois: "I have talked to people from the Crossroads Movement. I am *very* concerned about their false teachings. I understand your August 1979 issue dealt with this subject well. Is it possible to get a copy of this issue? Please let me know."

(NOTE: Not only is it possible, in fact we purposely printed many thousands of each of our nine back issues on Crossroadism, so that Christians and churches might order and distribute them far and wide to forewarn brethren generally against this insidious heresy.

The "Crossroads" issues that we can supply to date are as follows:

April/1981	August/1981
July/1981	August/1981
August/1981	February/1982
November/1980	August/1982

Any single one of these can be sent for 50¢ each (plus 45¢ postage). If you want all nine of them, please enclose \$4.50 (plus \$1.45 for packaging and postage).

Ordered in bundles for general distribution, the single issue rate drops down, as follows:

12 copies/\$ 5.00 (plus \$1.85 postage) . . .	\$ 6.95
25 copies/\$10.00 (plus \$2.09 postage) . . .	\$12.09
40 copies/\$15.00 (plus \$2.33 postage) . . .	\$17.33
60 copies/\$20.00 (plus \$2.76 postage) . . .	\$22.76
80 copies/\$25.00 (plus \$3.17 postage) . . .	\$28.17
100 copies/\$30.00 (plus \$3.61 postage) . . .	\$33.61

That we may have some chance of heading off "Crossroadism" before it engulfs the entire body of Christ, brethren, please keep those bundle orders flowing. IYR Jr.)

Harry Glass, of Ringgold, Georgia, enclosed \$20.00, saying, "Please apply this to a subscription and also any available back issues on the Crossroads issue."

Mrs. Harry N. Smith, Fayetteville, Tennessee: "My son-in-law from Florida left a copy of your paper here, and I like it very much. I am a member of South Fayetteville church of Christ, and our preacher is a sound preacher . . . We are having sort of a hard time getting people to attend. We average about 70 or 80 people each Sunday . . ."

W. W. Burleson, Mobile, Alabama: "I intend to help as I am able and my contributions are to be used where most needed. I will leave that decision to you . . . Keep up the good work of exposing those who want to deviate from the inspired word or teaching of God."

James O. Brickell, of Jonesboro, Arkansas, ordered 12 copies of our special "Crossroads" issues for March, August and November, 1981, for distribution there, saying, "Keep up the great work!"

Nancy Ward, of Allen, Texas, ordered single copies of all back issues of *Contending for the Faith*: the Crossroads Movement. She wanted to show them to the elders.

T. F. Folks, of Ocala, Florida, in renewing his subscription, said, "Keep up the good work, brother Rice."

Thomas R. Atkinson, of Gainesville, Florida, ordered one copy of each of all back issues on "Crossroads". So did **Mary Don Leonard**, of Harrisburg, Arkansas.

Grady Newton, of Boise, Idaho, ordered 12 copies of our August/1982 "Crossroads" issue for distribution there.

Wendall Scott, Pittsburg, Kansas: "Enclosed is a check for five dollars to use as you see fit."

A wonderful sister of Longview, Texas, ordered seven back issues, re: "Crossroads, saying, "We are frightened! We are shocked at the numbers of congregations straying from the standard that was set by the apostles and that are introducing traditions and doctrines of men into the Lord's church.

"My family has been fortunate to have been taught the whole counsel of God. Our preachers and teachers went beyond the milk of the word.

"After years of study on the subject of marriage, divorce and remarriage, my husband and I became convinced that our marriage was unscriptural. During those years, we had periods of ease, until some 'fanatic' preacher would hit on that taboo subject, then we would go home to pore over the Bible and face more restless nights because of our consciences. Finally, we

would find a scripture to hold on to, that, in our minds, would say that we were 'O.K.'.

"The knowledge gained from written works and personal conversations with learned men in the church will always be with us, and was instrumental in our decision. I thank God that this was available to us.

"Our last 'ace in the hole' was that we were alien sinners at the time we married. Somehow, we got a copy of the *Waldron-Hicks Debate*, in which brother Waldron referred to I Corinthians 6:9-11. He said to 'just tick off those sins' and pick one that a person may continue in after repenting and bringing forth fruits meet for repentance. Drunkenness? Adultery? Fornication? . . . The dreaded hour had come. We had run out of loopholes.

"It took us five more months to gain enough strength to do anything about our situation.

"I would not ever again go through the torture

Volume XIII (for 1982) Now At Bindery; Contending for the Faith Enters 14th Year; Circulation At All-Time High

Continuing to record (and help make) contemporary history of the churches of Christ, Volume XIII of *Contending for the Faith*, for 1982, is at the bindery, as this is being written, and should be ready for delivery during the first half of January, 1983. Covering the most crucial events affecting the church of our Lord during the calendar year just past, this bound volume will serve as a significant addition to the libraries of those who really want to know what happened — and why.

In the January issue for 1982, we carried **Walter W. Pigg, Jr.**'s incisive article on "Gadgets, Gimmicks, and Gymnasiums"; an editorial on "Some Things 'Hard to Be Understood'"; **Bruce R. Curd's** "Nazarene Dobson's Films, New International Version . . . And What Else?"; **Ira Y. Rice, Jr.**'s explanation as to "Why Editor Did Not Appear on *Spiritual Sword* Lectures"; and **Winston C. Temple's** "Whom Shall I Send, and Who Will Go For Us?"

In February, in combination with an editorial, "Is *Garnett/Tulsa's 'International Soul-Winning Workshop'* The Biggest 'Crossroads' Front of All?", **Ira Y. Rice, Jr.**, in an article entitled, "If the Trumpet Give an Uncertain Sound . . . Who Shall Prepare Himself to the Battle", replied to **Reuel Lemmons'** editorial on "The Crossroads Controversy" and to "An Open Letter to the Brotherhood of Churches of Christ", by **Charles (Chuck) Lucas**. By special permission from *CHRISTIANITY TODAY*, we carried a reprint of **Lloyd Billingsley's** "A Church of Christ Renewal Movement Perplexes Many." **Lloyd E. Ellis** and **Ted Cline** rounded out the issue with articles on "By Their Fruits. . ." and "Arizona Seminar Exposes Crossroads Movements", respectively.

Dan Goddard led the March issue with "Problems Confronting the Church"; followed by an editorial on "A Doctor in Every Pulpit"; "11 New Versions (?) and the Law" by **L. W. Mayo**; a reprint from *The Daily Oklahoman* documenting how "Banowsky Continues to Compromise Churches of Christ as OU Prexy"; how the brotherhood was breaking out in a rash of lectureships; and how "Astonishing Demand for Our 'Crossroads' Issues Continues to Build."

Expressing a sentiment widely felt among brethren in general, **Pat McGee** opened our April issue by asking "Why Can't Our TV Preaching Brethren Preach Like Jerry Falwell?"; editorially, we asked, "Brethren, Please Help Us Bring Joe Ruiz and Tommy Alford Home for Bellview Lectures in May"; **Tom L. Bright** discussed "Subjectivism, the New Versions and 'Faith Only'"; **Glen D. Hitchcock** gave "A Reply to 'Our Worship in Song'"; **Joe W. Boyd** described how "Ye Are the Light of the World"; **Max R. Miller** considered "Special Contributions"; **Quentin Dunn**

admonished "Let Us Not Reverse God's Order"; **Thurman E. Self** did likewise on "Don't Forget the Standard"; and we ran a special article on "How to Account for the Phenomenal Growth of *Contending for the Faith*."

May's lead article was "Count Me a 'Rank Liberal'", by **T. S. Greene**; which, in turn, was answered by **Pat McGee**, in "Anatomy of a Liberal — John T. Willis"; our editorial was "How Are We to Demonstrate Love and Unity, While False Brethren Undermine Church?"; we had a center-spread on "Is It All Right to 'Observe Days, and Months, and Times, and Years?"; **Joe Beam's** article on "New Emphasis on Love and Unity" was answered by **Ernest S. Underwood** in another called "Peace . . . At Any Price?"; **W. N. (Bill) Jackson** exploded, "And Now, a 'Clown' Ministry!"; **Clinton Elliott** discussed the "Symposium on Holy Spirit at San Gabriel, California"; **Leon Cole** inquired of "The Gospel or Mundane Methods?"; and we closed with "Highlands/Lakeland Building Destroyed by Fire; Now is Time for Us All to Help Them Build Anew!"

In his careful, meticulous manner, **Wayne Price** led our June issue with "Baptism — Does It Precede or Follow Salvation?"; **James W. Boyd** warned us to "Watch out for the *New American Standard!*"; **Dan Jenkins** asked, "Really, Is the Church Losing 'Her' Young Folk?"; **Malcolm N. Fox** focused on "What Are We Saying?"; **Quentin Dunn** warned of "Abuse of Authority Where There Are No Elders"; **Paul Drake** was described as "Self-Sacrificing Preacher Deserves Our Help As He Struggles to Plant Church"; we reported that "Two More Young Preacher-Families Volunteer Selves for Taiwan Work"; **Walter Wagner** discussed "Gymnastics at the Temple, 2,000 Years Ago"; **Oran Rhodes** inquired, "Who Are We Trying to 'Kid'"; **Thomas F. Eaves** emphasized "The Tragedy of Unheeded Warnings"; and **Joe David Neely** cautioned against "Wresting Scripture."

Mark Lewis set the tone of our July issue with "A Voice from the Past"; **Ira Y. Rice, Jr.**, reported, "Editor Completes Fifty Years As a Gospel Preacher"; **Tom L. Bright** soliloquized on "If I Had Written. . ."; **Frank Chesser** showed the importance of "Just One Good Family"; **Cadiz, Kentucky's** bulletin was quoted on "A Warning from the Past"; **Dan Goddard** considered, "Is the Martin Luther Principle a Basis for Unity Between the Christian Church and Churches of Christ"; **Ivive Powell** illustrated, concerning Meroz, how "They Came Not to the Help of the Lord"; and we closed with a couple of short articles by **Cecil May, Jr.**, and **William S. Cline**, respectively, on "The Living Bible" and a "Momentous Decision."

It was a pleasure, in our August issue, to announce that "Sunset Elders, Richard Rogers Make Public Statement Divorcing Selves from Further Crossroads Connection"; editorially, we

of wondering where I would spend eternity for all the pleasures or security this life could hold.

"The day came when our preacher told the congregation of our repentance. The love, comfort, and support shown us by our brothers and sisters there at the church at Osceola, Texas, was beyond description.

"Our three teenagers and I came here to Longview to be near my parents and brother, who, although not members of the church, have supported and respected our decision.

"The day we moved and my husband drove away to go back home without us left me with the emptiest feeling I had ever experienced.

"During the months that followed, there were some heartbreaking moments, but those were brief, compared to eternal life. When our soul becomes the most important thing in our lives, we will do anything to ensure that end. **"I can do all things through Him who strengthens**

me." (Philippians 4:13).

Now, one year later, it is so much easier. Mere words can not tell the peace of mind a person has when he has made his life right in the sight of God. The Lord has blessed us more this year than ever before. I KNOW it is because we put Him first.

"The children are still faithful. We keep busy with our family gospel quartet. Our 19 year old son still plans on attending Brown Trail School of Preaching. The youngest daughter graduated from high school three weeks ago and plans to major in commercial art in college. All three have jobs and I have resumed teaching piano, after a 15 year vacation.

"I am convinced that deep study of the Word and pure gospel teaching were sufficient in my children's lives, and would be for all Christians, if they were all exposed to it.

"When with the Covington, Texas, congrega-

tion, we were in a singing group of teens and parents. For five years, those families sang and visited in a different nursing home in the area each Friday evening of the month. Some of the children who started with the group, continued with us after graduation from high school. They were also active in V.B.S., teaching, visitation, the bus ministry, and the social functions for the youth. They conducted their personal lives in a Christian manner. We know of instances involving non-participation in certain school plays, immodest attire, improper 'cheers', etc., in which those young people stood up firmly for their beliefs to their peers and even to school officials.

"There were no gimmicks employed, no brain-washing, or cult-like manipulation, no forced total commitment, such as we have read is happening in the Crossroads movement, no 'soul talks', no chain prayers, no 'clown ministry', no 'family circles', no 'prayer partners', nor steady diet of

questioned, "Crossroads Church — Bootcamp for Christ or a Damaging Cult?"; **Charles Atnip** and **Frank Prevatt** answering **Thomas Arnett's** letter, we asked, "Did We Err in Reporting What Happened at Thomasville, Georgia? Or Was It the Other Way Around? Now Hear Both Sides"; a reprint from the **Beattie Road** bulletin by the elders and preacher was entitled, "A Statement Concerning the 'Crossroads Philosophy'"; **Jesse Whitlock** informed us of "At Last — An Eldership That *Could* Be Warned!"; and by special permission from the *Florida Magazine*, the Sunday magazine of *The Orlando Sentinel*, of Orlando, Florida, we reprinted **Sandra Mathers'** investigative article, "Faith at the Crossroads."

In our September issue, **Walter W. Pigg, Jr.**, considered "The Catastrophe of Continuing Compromise"; editorially, we asked, "Where to Draw the Line?"; **Carl G. Hecker's** article was reprinted from *The Northeast Contender*, "Silence Is Golden?"; a recommendation followed concerning "**Craig Collins** Returns to U.S. After 6½ Years in Scotland"; **Dan Harless's** and **Eldred Stevens's** articles were reproduced on "Where the Bible Is Silent" and "The Tragedy of Absenteeism", respectively; **Tom L. Bright** pin-pointed "The *Simple English Bible — Doctrinal Problems*"; **Bert M. Perry's** and **W. R. Craig's** items were reproduced on "Some Things Are Very Strange" and "We Live in a Mixed-Up Age", respectively; **Don Preston** averred that the "Mormons Are Too Late"; an appeal was made, "More Contributors Needed to Help *Contending for the Faith* Fulfill Its Mission on Behalf of Truth"; and **John M. Grubb** inquired into "The Silent Majority."

So impressed were we with **A. G. Hobbs's** series of articles in *The Handley Herald* on "New International Version — A Brief, Critical Review" that we got permission to reproduce the whole series, starting on the front page of our issue for October. In this connection we editorialized on "More Things Hard to be Understood." **Tom L. Bright** came through with a second article on "The *Simple English Bible — Translation or Paraphrase?*" By special permission from *Globe Magazine*, we reprinted **Larry Collins's** article on an "Unholy Row Over Simple Man's Bible." **Ray Hawk's** article from *The Gospel Light* on "Comparative Readings" was answered by **James W. Boyd** in "A Difference in 'Shortcomings'." **Barry Hatcher** asked if we should "Have It Your Way?" **Joe W. Boyd** wrote on "The Righteous Few." **Cliff Werhan's** article from *The Weekly Messenger* closed out the issue on "Shame, Shame on Writers Who Accuse Others of Apostasy."

Volume XIII was concluded in November (we do not publish in December) with articles by **Ben F. Vick, Jr.**, on "The Center for Church Growth"; by **P. E. Taylor** on "Some Things That Puzzle"; by **Louis Everett Rushmore** on "Church Discipline"; by our second section of four articles by **A. G. Hobbs** on the "New International Version — A Brief, Critical Review"; by **Tom L. Bright** again on "The *Simple English Bible — More Doctrinal Problems*"; by editorials by **Ira Y. Rice, Jr.**, on "What's An Editor For Anyway?" and "Denton Lectures Could Help Draw Fellowship Line"; by **James W. Boyd's** article on "*Contending*

For The Faith"; and by **Steve Gibson** on "The Fallacies of Friendship Evangelism."

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positive preaching to keep those youngsters faithful and growing spiritually. What they did have was a lot of straight Bible teaching, parents firmly grounded in the faith, and their deep love for God.

"I hope this is more common than not in most congregations today, because this generation is our vanguard for the future, facing dangers such as the Crossroads philosophy.

"Sometimes the way seems hard, but with God's help and that of our fellow Christians, we can make it. If you know of anyone who faces the situation that I was in, feel free to send them a copy of this letter, if you think it would help.

"We thank our God for men in the brotherhood such as you. If we had not been in contact with the sound teachers, we would still be on the road to damnation. Sincerely, in Christ,

(Signed) _____

(NOTE: "You have every reason to be shocked at the numbers of congregations now straying from the standard set by the Lord through his apostles." I replied, in part, "Your decision to follow God's teaching as it related to your decision described in your letter elicits my warm sympathy and admiration. I know that decision must have been difficult indeed. However, Philippians 4:13 still applies.

"With your permission, I'd like to publish your letter, deleting your name and address, of course. I feel that the thoughts contained in your letter would strengthen many . . ." IYRJR.)

Frank Trayler, who had preached the gospel for 50 years, departed this life on April 14, 1982, in Temple, Texas. Frank and Evelyn Trayler had just moved to Chilton, Texas. During the move he suffered a stroke and passed away a few days later in a hospital in Temple. In addition to his wife Evelyn, who now resides in Chilton, his immediate survivors include one son, David, also of Chilton; one daughter, Mrs. Morris (Dorcas) Yates, of Visalia, California; nine grandchildren and four great-grandchildren. Commemorative tribute was paid by Trine Starnes, of Waco, Texas, at the Connally-Compton West Chapel in Waco, on April 16. Burial was in the Waco Memorial Park.

Bruce R. Curd, preacher, Port Charlotte, Florida: "Have just read the current *Contending for the Faith*. It is interesting to see that for every reader deleted there are about 50 new subscribers . . . Keep up the wonderful work you are doing . . ."

Myra H. Hill, Corpus Christi, Texas: "Strange to learn, the teachers, young or old, men or women (these days) cannot *quote scripture*. I was taught and had the example from my teachers and preachers, in the *beginning*, to *memorize*. What a help it has been and a pleasure. "Thy law have I laid up in my heart — that I might not sin against thee."

"Brother Andrew Connally, of Seagoville, Texas, is in a four-day meeting here now. He is really 'pouring it on' for nearly 45-50 minutes each night. The crowds have been *great*. I wonder

when brethren will realize folks do not want loaves and fishes — really. Some now are treated more to foods and drinks than they are spiritual food . . .

"I sent Pensacola \$100.00 last week to be used where needed most. And I'll hunt up some more. You get the most out of a peso of anyone I know. Those were fine-looking families in *Contending for the Faith* to be sent to Taiwan. I hope they get sponsors soon — and you will. I thought it was wonderful how soon you discovered those three families and got support for them, and one or two had learned the Chinese language and was ready to preach in Chinese.

"I give your *Newsletter* to others to read. They're really interesting and inspiring. However, we know that not many can appreciate them as we do. Our brethren will perish because of lack of knowledge and vision. (Hosea 4:6)."

Herman & Erma Starkey, El Paso, Texas: "We enjoy *Contending for the Faith* very much. It keeps us up to date on the issues. Please renew our subscription for three more years."

Mrs. Alfred Westbrook, Marietta, Ohio: "Please cancel my subscription."

Probably one of the most important — and oft-times most thankless — tasks anyone can ever perform is that of being treasurer in a local church. One of the finest treasurers that I can ever recall is **Murray Kennedy**, of the Shades Mountain congregation, in Birmingham, Alabama. Hence it was with more than ordinary interest that I noted the following announcement in Shades Mountain's local bulletin, *The Good News*, for December 12, 1982:

"JIMMY PIGG TO REPLACE MURRAY KENNEDY AS TREASURER: After many years of faithful, loyal and excellent service as treasurer of the Shades Mountain congregation, Murray Kennedy has resigned this duty upon the advice of his physicians. Murray has been a faithful, meticulously careful and always-trustworthy servant of the Lord and of this congregation. His records are accurate and always in order. As he says, 'I like to leave clear tracks so that anyone having to take over for me will have no difficulty in seeing what has been done and exactly how I have taken care of things.' To say that we appreciate Murray's tireless and faithful service through these past years is an understatement. We know that he will continue to serve in the very best ways which his situation will permit. Our prayers will continue in his behalf, that all may be well with him and that he will be restored to full vigor and strength . . ."

The more than four years that Shades Mountain served as my sponsor as a missionary, it always was a pleasure and a privilege to work with brother Kennedy. Owing to a heart condition, his health has been uncertain the past two or three years. God bless him for the exemplary service he rendered not only to the Shades Mountain church in general, but to me and my efforts for the Far East and World Evangelism in particular.

Frank R. Williams, preacher, Plumerville, Arkansas: "Here is an idea. It would be helpful if you could put your schedule of meetings and lectureships in *Contending for the Faith*, then this information could be passed on through bulletins and papers in the area."

(NOTE: Because of having to reserve enough time each month in order to get out both *Contending for the Faith* as well as our *Far East/World Evangelism Newsletter*, I have decided to try to limit my speaking schedule to not more than two special events each month from this point forward. Otherwise there simply are not enough man-hours available to get out the work that I am expected to do. Even then, when I hold gospel meetings, I have to devote every spare moment I can to answering correspondence — now coming in at the rate of approximately 1,200 pieces of mail per month.

Vada and I leave for the Far East, Lord willing, in early February. After one gospel meeting in Taiwan, and carrying some more Chinese Bibles and Testaments into the China mainland, we shall devote late February and early March to special appointments in Singapore and Malaysia.

We have two gospel meetings scheduled for March — one at Chiangmai, Thailand; the second at Lahore, Pakistan. Thence we proceed to Scotland for yet another gospel meeting at East Kilbride, on our way back to the U.S. in early April.

Returning stateside, the Southwest church, in Austin, Texas, has invited me to speak again this year on their Southwest Lectures for 1983, April 14-17. After which I go to Dyersburg, Tennessee, to appear on the Phillips Street lectureship, April 21-24.

The first four days of May, next, I return for another gospel meeting at Luna Lane, in Hendersonville, Tennessee. And the East Liverpool brethren, in Ohio, have asked for May 15-18 for a gospel meeting there; besides which the Sullivan, Missouri church has me scheduled for May 27-29.

It has been many a day since I have preached in a ten-day meeting. However, the Highway 25 West brethren, of Batesville, Arkansas prevailed upon me to allow that much time for them this year; so June 3 through 11 has been reserved for them.

Various other events have been scheduled the rest of 1983; however, this takes care of the first six months. If the idea works out well, possibly I'll announce the second six months later in the year. Thanks to brother Williams for suggesting it. IYRJR.)

Craig Collins, whose photo with his family appeared in our issue for September, 1982, and who had served so well in Scotland for 6½ years before returning to the U.S., is the new preacher with the Charbo & Karen congregation in St. Charles, Missouri. He takes the place of **John M. Grubb**, who, together with his family and the **Roger Campbells**, left November 30, 1982, for long-term work as a missionary in Taiwan.

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Tulsa's Annual So-Called 'Soul Winning Workshop' And The 'Crossroads' Connection; Participants Aid, Abet Heresy

Whether *Garnett Road* or *Memorial Drive* Sponsors It Makes No Difference; Whichever Does So Each Year, Crossroads-Trained or Crossroads-Oriented Speakers, Teachers Are Used, Emboldening Others to Follow

How something can be so self-evident and practically the whole brotherhood seemingly not be able to see it is almost impossible to fathom. This big, so-called "International Soul Winning Workshop" that Garnett Road and Memorial Drive have been sponsoring in Tulsa the past few years just has to be the biggest front for "Crossroadism" of all — and yet the brotherhood in general shows little sign of having been aware of it. Perhaps that is the explanation — because it is BIG. So enamored of doing BIG things in a BIG way have some of the brethren become in recent years that just so it's BIG, whether it is true to God's word or not, *practically ANYTHING GOES!*

From the very first one held back in 1976 until the present the "Tulsa Workshop" has been BIG. As **Marvin Phillips**, the master mind who originated it, is fond of reminding us, **"IT REPRESENTS THE LARGEST GATHERING OF MEMBERS OF THE CHURCHES OF CHRIST IN THE WORLD, AND IT IS HELD ON THE FAIRGROUNDS IN TULSA EACH YEAR."**

If that is all there is to it — just that it is BIG — this article would never see the light of day. However, such is far from all. Sponsorship of the Tulsa Workshop is rotated annually between the Memorial Drive and the Garnett Road churches in Tulsa — Memorial Drive on the odd years; Garnett Road on the even — and *Garnett Road/Tulsa* and *Crossroads/Gainesville, Florida*, according to **Chuck Lucas**, "go together like peanut butter and jelly." So unified are Garnett Road and Memorial Drive, in turn, that in any fair

study of the make-up of the Tulsa Workshop each year, one would be hard put to tell which one chose the speakers.

LUCAS STATEMENT FOCUSES ATTENTION ON GARNETT ROAD

Until we saw that peanut-butter-and-jelly bit in Chuck Lucas' bulletin — *At the Crossroads* — we had had very little to say about the Tulsa Workshop. However, the fact that he would even *say* such a thing occasioned a bit of checking to pin-point just *how far* they go together. Rather than taking *someone else's* word for it, we decided to go back through Garnett Road's weekly church bulletin (which they call *The Family of God*) over the past few years and see if there is any *real* connection between them and Crossroads. This was a most revealing study into the basic nature of Garnett Road in *other* areas as well; however, for the purpose of *this* article, we are limiting ourselves to the inroads that *Crossroads* has made into Garnett Road. (It took us several whole days to complete the practically line-by-line study of well over 200 Garnett Road bulletins covering 4½ years; so, please, let no one say that we failed to do our "home work" before sitting down to write!)

One of the first unmistakable connections with Crossroads we saw in this study of Garnett Road's bulletin was the one for October 8, 1978. On the back page of that issue, Garnett Road was advertising their "First Annual Oklahoma Youth Forum" — and two of those featured were from Crossroads — **Denny Shepherd** and **Jerome Williams**. Shepherd was described as a "Youth Minister at the Crossroads Church of Christ in Gainesville, Florida, where his congregation teaches 600 non-members weekly. Denny

(Continued on Page 3)

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Ira Y. Rice, Jr. Editor

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Just Being Critical Is Not Enough; Faithful Must Do Something For Our Young Folks

Whether faithful Christians can agree doctrinally or not with Chuck Lucas and his Crossroads Philosophy, one thing we must admit: he and those he influences all over the brotherhood really have the attention of our young folks. If Crossroadism is not to sweep most of this generation into its heretical grip, it means that faithful brethren and churches are going to *have* to do more than just be critical. We are going to have to do something *positive* to hold our youth to the truth.

What good is it just to carp and criticize those who are "doing it wrong" when we ourselves are so slow and dilatory to "do it right"?

ANTI-ISM AROSE OVER OUR YOUTH WORK

Almost 37 years now have passed since what became known as the *Anti-Cooperation Movement* had its inception among the churches of Christ. The reason I remember this so vividly is that, originally, this movement arose primarily over some work that we ourselves were doing among the young people of the churches in the San Francisco Bay Area of California.

It was along in July, the previous year, that brethren Robert R. Price, George E. Darling, Linwood E. Bishop and I began inviting the young people of the San Francisco Bay Area to be our guests in special training efforts for young Christians every Friday night. As I recall, we had 55 in attendance that first Friday night at Downtown San Francisco, and 68 the second.

By that time brother Price, minister to the church at Richmond, California, across the Bay, felt it should be *their* turn; so we all flocked over there.

No effort of any kind was ever made to set up some super-organization separate and apart from the churches. Each of these events was separate within itself; and it was well understood that we were all just invited guests of the congregations who served as our hosts every Friday night.

LET'S NOT BE JUST A NEW BREED OF ANTI'S

Whether they just misunderstood the basic nature of what we were doing or if they had other motives, God only knows; however, as these youth meetings continued to grow to 725, to 1,000, to 1,250 on up to 1,640 in attendance, Mort Utley and others in the Bay Area rose up to put a stop to them. Roy Cogdill was imported by them to come to East Oakland to speak on August 9, 1946.

He came. He spoke. And from that day forward the *Anti-Cooperation Movement* was in full flower. Did they succeed in stopping our work among the young? Indeed they did! Was what we were doing at the time wrong? Absolutely not. It was some of the finest, most scriptural work that any of us had ever seen before or since!

Just now — in fact in this very issue of *Contending for the Faith* — we are engaged in conflict with those going after false doctrines: *Crossroadism*. In so doing, brethren, if we are not to be just a "New Breed of Antis", we need to be doing something more positive for our young people. I, for one, am not willing to turn our youth over to Crossroadism by default.

— Ira Y. Rice, Jr. Editor

'TULSA WORKSHOP' IS 'CROSSROADS' FRONT

(Continued from Page 1)

is well-known for his effective use of Soul Talks and his life inspired this youth forum. *Denny will change your life.*" Of Jerome Williams, the ad continued, "Something special happens behind the pulpit when Jerome Williams is leading singing. Jerome has a beautiful voice and a magnetic personality that will make our singing sound like heaven. Without a doubt he is the most sought after song leader. *Jerome will change your life.*" (What was *not* said, of course, was that the "changes" these two young preachers would work would be in the image of *Crossroads*!) Thus two of the five speakers for Garnett Road's very first annual "Oklahoma Youth Forum" were from *Crossroads/Gainesville* — the other three being Jack Hackney, from *Overland/St. Louis*; Dick Marcear, from *Central/Amarillo*; and, of course, Marvin Phillips, of *Garnett Road/Tulsa*.

GARNETT CONGRATULATES SUNSET, CROSSROADS

Two pairs of sentences virtually leaped off Page 1 of the Garnett Road bulletin for March 18, 1979. Re: the Tulsa Workshop, the first pair read: "Thursday night should find more than 20,000 people from all over the world gathered together in powerful singing and preaching. We know of guests coming from as far away as Australia (11,000 miles)." The second pair read: "CONGRATULATIONS TO TWO CHURCHES BAPTIZING OVER 300 IN 1978. Sunset in Lubbock, Texas (352), and Crossroads church (Gainesville, Fla.) with 310. They are an inspiration to all of us!!!"

Was it just coincidental that Crossroads thus was mentioned in such glowing terms on the same page as the workshop? And was it also coincidental that just the *month* before (on February 22, 1979) and, indeed, just the *week* before (on March 15, 1979) the *Gospel Advocate* had published its great exposés of "Crossroadism" by T. Pierce Brown and Harvey Floyd? Possible, of course; but both things together appear to be almost too coincidental not to have been put there on purpose!

Then, on the back page of that *same bulletin*, Garnett Road announced, "This Wednesday night we will be going over to the Memorial Drive Church (remember they are co-sponsors of the Tulsa Workshop together with Garnett Road — IYR Jr.) to hear Gene Stallings. Also, on the program will be the Crossroads Singers..." (Emphasis mine. IYR Jr.)

LUCAS, MONROE INCLUDED IN 1980 PLANS

The very next week, on March 25, 1979, under the heading "PLANS MADE FOR 1980 WORKSHOP!", on the front page, it said, "Speakers now being contacted include Bill Banowsky, Parker Henderson, David Powers, Mid McKnight, Pat Casey, Dick Marcear, CHUCK LUCAS (emphasis mine — IYR Jr.), Paul Faulkner, Terry Rush, Willie Franklin, WAYNE MONROE (emphasis mine — IYR Jr.), Norman Slate, Jim McGuiggan, Cline Paden, Albert Lemmons, the staff at Garnett Road, and many more. The best we can find in all areas of soul winning and world evangelism will be brought to Tulsa in our continuing effort to 'study successes', and 'stimulate one another to love and good deeds'..."

Both men whose names we have capitalized, per foregoing, are Crossroaders. The first, Chuck Lucas, is the *daddy* of the whole movement; the second, Wayne Monroe, minister at *Metro/Phoenix*, Arizona, follows Crossroads slavishly, right down to the splitting of churches over

Crossroads doctrines and practices. Moreover, at least half the rest of those speakers are, to say the least, *apologists* for Crossroadism, if not out-and-out Crossroaders themselves. All right, brethren, you send your "lambs" by the hundreds and thousands to be fed and led by such "shepherds" and what can you expect? No wonder, under these conditions, that this heresy is breaking out in churches all over the brotherhood!

TWO SUSPECT EVENTS

But look! Once these young people come under the influence of Garnett Road and those associated with them in these gigantic Tulsa Workshops, that is not the end of it. It's like getting caught in the vortex of a whirlpool. Once you are caught there seems to be no getting out.

In the Garnett Road bulletin for May 27, 1979, still other Crossroads events were advertised. Under the heading "A BUSY SUMMER", for instance, it says, "As Summertime gets closer so does the busy time of the year for the teens at Garnett Road. The Summer of '79 is going to be one of spiritual growth, excitement, and fun..." On the back page for June 10, 1979, what this all means begins to come clear with the following item:

TWO GREAT TRIPS

This summer the teens here at Garnett Road will be taking two exciting trips that I know will change many lives. The trips to the CROSSROADS YOUTH FORUM (emphasis mine — IYR Jr.) in Gainesville, Florida, and to the TEENS TAKE AMERICA WORKSHOP (emphasis mine — IYR Jr.) in Oklahoma City are two activities I hope every teen will plan on attending.

The Crossroads Youth Forum is the most well organized youth rally I have ever attended. Although there is some time allotted for fun and relaxation, the teens are constantly involved in spiritual activities. The speakers include Jim Hackney, Chuck Lucas, Dennie Shepherd, Sammy Laing, and many more.

The Teens Take America Workshop is the largest youth workshop in America. This year they are expecting over 5,000 teenagers to share together in word and song. The speakers include David Powers, Jimmy Allen, Marvin Phillips, Ronnie White, Willie Franklin, Bob Raby, and many more including several teens.

I hope and pray that God will bless our youth program as we travel this summer. These two trips will make the summer of '79" one to remember.

On the back of Garnett Road's bulletin for June 17, 1979, more than half the page was given over to a formal advertisement of CROSSROADS' YOUTH FORUM for June 22-24, 1979. That they actually *went* was clear from the following Page 1 report in Garnett Road's bulletin for July 1, 1979: "Fresh back from Florida, our teens board up, and head for Oklahoma City and the second annual TTA rally..." Then, on the back page of this same issue, their "Youth Minister" Jeff Harris reported, as follows:

FLORIDA TRIP SUPER

This past week 90 teens and huddle leaders enjoyed a beautiful week in Florida. We went to such places as Tampa, where we worshipped with the exciting Sunrise church of Christ. From Tampa we traveled to Orlando where we spent a wonderful day at Disneyland. Finally we arrived on Thursday at the Crossroads church of Christ in Gainesville. There we spent three days with 400 teens from across America at the New Beginnings Youth Forum. The speakers included Jim Hackney, Chuck Lucas, Sammy Laing, Dennie Shepherd, Adrian Carr, Jerome Williams and myself.

I didn't think it was possible, but this year's forum was even better than last year's. Personally I enjoyed this year more because

I had the chance to get to know Chuck Lucas and Sammy Laing. These are two dedicated men who are having a dynamic impact on our brotherhood.

I know I speak for all the teens when I say it was the most life changing trip this year. We really appreciate Dennie Shepherd for the hard work he put into making this year's forum such a success. We will be looking forward to next year's forum and know it will even be more successful.

In their closing issue for July, 1979, Jeff Harris announced his resignation as Garnett Road's "Minister of Youth", that he would be moving to accept the same job at Garland Road, in Dallas, Texas, and that "my hope and prayer for you is that you will get behind your new Youth Minister, Dennie Shepherd. Most of you know and love Dennie already so I am confident this will happen."

And who is **Dennie Shepherd**? He is the same one so highly praised at *Crossroads/Gainesville*, per foregoing. Garnett Road just could not get enough of Crossroads by going down there twice a year and including Crossroads speakers on Tulsa events — so now they were importing **CHUCK LUCAS' RIGHT HAND MAN** to become their new so-called "Youth Minister." Crossroadism thus was invading Oklahoma with a vengeance via Garnett Road — and thence into the brotherhood via Garnett Road's influence through the Tulsa Workshop and other such Crossroads-oriented events.

GARNETT ROAD ELDERS WELCOME CROSSROADER

In the very next issue of their bulletin (for August 5, 1979), the Garnett Road elders expressed regret that Jeff Harris was leaving, continuing, as follows:

...on the heels of the above sad news, we are happy to announce that Denny Shepherd, who has been a dynamic Youth Minister with the Crossroads church in Gainesville, Florida, will be moving to Garnett Road September 1st to take over duties as our Youth Minister. Denny, who was recently married, is a very spiritual Youth Director and we feel an excellent replacement for Jeff. We are persuaded that he will continue to bring spiritual maturity to our young people ... Let us all pray the best for Jeff as he leaves Garnett and Denny and his wife, as they come our way. . .

From that point forward (as even the most cursory study of their weekly bulletins will attest), **CROSSROADISM HAS BEEN IN THE SADDLE AMONG THE YOUNG PEOPLE AT GARNETT ROAD/TULSA**. Whether importing speakers, preachers and teachers from other places or choosing places to send their young people elsewhere, Crossroads-trained or Crossroads-oriented leaders were featured on every program.

How odd it seems that a huge congregation the size of Garnett Road 'way over in Oklahoma should be following Chuck Lucas and Crossroads/Gainesville, over in Florida, like a stray puppy. There literally is **NO WAY** that we can send our young folks to the **TULSA WORKSHOPS**, their **YOUTH FORUMS**, their **RETREATS** and *anything else* they are connected with without our young folks being injected with large doses of Crossroadism.

* * * * *

Although the danger is still volatile, it may be that brotherhood fascination with and participation in the Tulsa Workshop is on the wane. As late as three years ago, they were still talking of crowds of up to 20,000. Two years ago they were down to 15,000. Last year it was closer to 12,000. The Lord only knows if their turn-out this time will follow this downward trend.

Were the evidence not so devastating that the Tulsa Workshop is little more than a "Crossroads front", *Con-*

tending for the Faith would be encouraging folks to attend. The way it is, in good conscience we just cannot. That a few thousand will ignore this warning and attend *anyway* is "par for the course." We just pray that at least *some* of our naive, gullible, determined-to-be-misled brethren will somehow wake up to this danger and other threats to the cause of truth before the whole restoration movement goes down the drain.

Effort Made To Discuss With Tulsa Brethren Beforehand Face To Face

Although it is my conviction that Matthew 18:15-18 is limited to *personal* offenses ("if thy brother shall trespass against thee. . .") — hence to require such an approach in the matter of *public* offenses is a misapplication of scripture — nevertheless, when studying through Garnett Road's church bulletins covering a 4½-year period, I noted brother Dennie Shepherd's plea for critics of their "Crossroadism" to come and talk it over.

Tom L. Bright, minister to the church at Sapulpa, Oklahoma, being on our editorial staff and situated right at Garnett Road's back door, I got in touch with him in late December asking him to approach Garnett Road on our behalf to set up such an appointment, if possible, prior to the publication of this issue of *Contending for the Faith*.

Under date of December 24, 1982, he sent the following letter:

December 24, 1982

Marvin Phillips
12000 E. 31st St.
Tulsa, OK 74145

Dear Brother Phillips:

In the August 23, 1981 issue of the Garnett Road bulletin, bro. Dennie Shepherd mentioned the controversy surrounding that which is commonly referred to as "Crossroadism." He then pleaded for those who had any question about this to come and talk to you all in the spirit of Matthew 18:15-18.

Assuming that this invitation was given in good faith and that it is still open, I would, along with bro. Ira Rice of Memphis, Tennessee, bro. Ernest Underwood of Okmulgee, Okla. and bro. Ron Cosby of Cleveland, Okla. would like to have such a meeting with you, bro. Dennie Shepherd, bro. Jerome Williams and the Garnett Road elders. We have several questions relative to Garnett Road's seeming infatuation with the Crossroads congregation.

I am requesting this meeting because bro. Rice called me and suggested that we attempt to meet with you brethren. Bro. Rice is planning on the February issue of his paper, *Contending for the Faith*, to deal with the Tulsa Workshop and its evident connection with "Crossroadism." If possible, we would like to speak face to face with those who we feel are responsible for this evident connection with the Crossroads philosophy.

Because the February issue of *Contending for the Faith* will go to the printers in the latter part of January, we would like to meet with you as soon as possible after the holiday season.

If you will contact me and give us a date which is convenient to all of you, we would appreciate it greatly.

In His service,

(Signed)

Tom L. Bright

Copies to:

Bill Bowers
Wallace Kelly
Roy Kiser
Dick Robey

Bob Schweikhard
Maurice Traylor
Jim Wilkerson
Dennie Shepherd

Jerome Williams
Ira Rice
Ernest Underwood
Ron Cosby

(NOTE: We had to wait two weeks before a reply to the foregoing was forthcoming. It had been our hope that such face-to-face talks as we suggested could take place **before** this current issue goes to press. My wife and I are in a count-down situation racing to leave February 2, 1983, for extensive missionary work overseas long since planned and previously announced brotherhood-wide.

However in his reply, under date of January 7, 1983, delivered to brother Bright the following day, brother Phillips said they would be glad to meet with us, but since he was on vacation the talks would have to be set after his return. Several more days now have elapsed with no further word as to time and place. Time has run out to turn this issue over to the printer. We'll have to let you know later just what — if anything — finally happened. Ira Y. Rice, Jr., *Editor*)

What Did Sunset Elders Richard Rogers Mean By Their Statements?

When brother **Bob Kirkley**, of Plymouth, Michigan, supplied us last year with a copy of statements made by the **Sunset/Lubbock, Texas** elders and **Richard Rogers** in **Sunset's** weekly bulletin *The Sunset Story* (which seemingly disconnected **Sunset** and **Rogers** from further involvement with **Crossroads/Gainesville, Florida**), *Contending for the Faith* was happy to publish these two statements in our "Crossroads" issue for August/1982.

In fact, brother **Dalton P. Ellis** and I went in person to brother **Rogers' office** to talk with him, at **Sunset**, last May. In view of his statement. I asked brother **Rogers** what he knew *then* that he did not know two years earlier, that caused him to say therein that "Events have occurred in the past two years that have changed my convictions. Because of this I no longer lend support to this ministry. . ." He said to me in brother **Ellis's** presence, that he had realized for two years that **Crossroads** was just "using" him.

I further asked brother **Rogers** what he had hoped to gain by continuing to fellowship with **Crossroads**, after he had come to this realization. He said that he had hoped to "salvage" some of them. I asked if he knew of any that he had salvaged. He could think of only one — **Tom Brown**, a **Crossroads-trained** preacher now working in **Colorado**.

Just what he based this conclusion on is not clear, since **Tom Brown** was continuing right along with **Crossroads** the same as before.

Rogers expressed the hope that I wouldn't publish what he had told me; and, until now, I haven't. However, brother **Jesse Whitlock**, who ministers to the church at **Blanchard, Oklahoma**, sent me something in **September** making it clear that **Richard Rogers** *still* appears with **Crossroaders** just as he did previously. Therefore, since he evidently has reneged on his own statement, I see no further reason for holding this information in confidence.

Under date of **September 22, 1982**, brother **Whitlock** wrote as follows:

Sept. 22, 1982

Dear Ira,

I was so thankful to read the cover page and following of your August publication: **Sunset Elders, Richard Rogers Make Public Statement Divorcing Selves From Further Crossroads Connec-**

tion. That was **August 1982**. I know that you had to have the material in hand for publication before **August**. Now, note the article reproduced from **Crossroads' own bulletin** dated **Sept. 12, 1982**, and in connection with the **5th Annual Oklahoma Youth Forum**. I guess you note the known **Crossroads** people and among many others, the name **Richard Rogers**.

Just one question, what did **Sunset** and **Richard** mean when they said "DIVORCING SELVES FROM FURTHER CROSSROADS CONNECTION"??? I guess my dictionary and theirs are put out by different **Websters!**

I thought you might be interested in having this copy for your files.

Because of a cross,

(Signed)

Jesse Whitlock

The item that brother **Whitlock** enclosed was pages 1 and 3 from **Crossroads' church bulletin** — *At the CROSSROADS* — for **September 12, 1982**. In the closing paragraph, on page 3, it said,

The **5th Annual Oklahoma Youth Forum** will be held at the **Garnett Church of Christ** in **Tulsa, Oklahoma** **October 15-17**. Our own **Kenny Guidroz** and **Kim Arthur** will be on the program along with **Marvin Phillips**, **Dennie Shepherd**, **Richard Rogers**, **Jerome Williams**, **Eddie Howard**, and many others. The **World Missions Seminar** will be held in **Boston, Massachusetts** **October 7-9**. **Mark Mancini**, **Ann** and I will be on the program along with **Tom Brown**, **Kip McKean**, **Jerry Jones**, and many others. Groups from here will be attending both of these events. Contact the church office for additional information. Great things are happening throughout our brotherhood!—**CHL**

Well, well! If **Richard Rogers**, per his statement, "no longer lends support to this ministry" (the *Crossroads* ministry, that is), then what was he doing lined up with at least *four Crossroads-trained preachers* (**Guidroz, Arthur, Shepherd** and **Williams**) on **Garnett Road's 5th Annual Oklahoma Youth Forum** less than five months from when he and I were talking together in his office in **May, 1982!** **Eddie Howard**, too, though perhaps not trained at **Crossroads**, goes right along with their doctrine and practice at *Metro/Phoenix, Arizona*.

And if **Rogers** actually *had* "salvaged" **Tom Brown** from **Crossroadism**, then what was *he* doing appearing with **Kip McKean**, **Jerry Jones** and **Chuck** and **Ann Lucas** in **October** on the **World Missions Seminar** in **Boston!**

Upon reading this, I wrote brother **Whitlock**, under date of **December 25, 1982**, as follows:

Dec. 25, 1982

Jesse Whitlock
Church of Christ
P. O. Box 388
Blanchard, Oklahoma 73010

Dear brothe Jesse,

Your letter of **September 22, 1982**, reached me quite some time back. I have been on the road so constantly it seemed that I could not slow down long enough to respond. However, like you, I have been wondering, too, why **Sunset** and **Richard Rogers** would go to the lengths they did seeming to pull back from any further **Crossroads** connection; then for **Richard** to appear with all that bunch of **Crossroaders** at **Garnett Road** in **October**.

I am working on yet *another* "Crossroads" issue for **February/1983**. The material you sent will help. Watch for it.

In the Cause of Truth,

(Signed)

Ira Y. Rice, Jr.

So You Want Specifics!

As self-evident as it is that parents and churches from border to border and coast to coast — even into foreign countries — are being torn asunder by Chuck Lucas and the Crossroads heresy, we at *Contending for the Faith* are literally appalled that certain obtuse brethren among us still refuse to see what is happening and demand that we produce specific cases of such disturbances.

For lack of space, there is no way for us to publish them all; however, here are just a few of the many we have on file, which will illustrate the problem:

Horwitz Family Cites Harrassment By Metro Ministers At Phoenix

When Norman and Josie Horwitz, of Phoenix, Arizona, read our August/1981 issue, they were especially interested since their own daughter is a member at *Crossroads*/Gainesville, Florida, the nesting ground for all this conflict and error. Subscribing in September, they wrote to us, under date of October 7, 1981, as follows, saying, "You may print this letter in your paper if you wish.":

October 7, 1981

Dear brethren:

We want to thank you for the letter in the September issue by Ted Cline. As the Queen of Sheba said, "The half has yet to be told."

As former members of the *Metro* church in Phoenix, we bear the scars of the harrassment and unChristian attitudes of the ministers of that church. Since Wayne Monroe came to Phoenix, he's put many, many hours into going to Christian homes to ask them to leave the church 'for the sake of the future of Metro' as he puts it. Anytime that anyone disagrees with him, they're accused of not being for the goals of the church; said goals never having quite been defined. Anyone who questions his methods is labeled 'negative' and receives a night-time visit by him and his associates and are told that if they don't like what is being done in the church, perhaps they'll be happier somewhere else. You see these brethren are a threat to his monarchy. Mind you, these people were supporting him financially.

In that manner, he got rid of all the mature Christians that could be a threat to his spreading his false teachings on the leadership of the church. All the original families that were instrumental in starting that work are gone. According to Wayne Monroe and his associates (who are Eddie Howard, Ron Gholston, and Ron Wheeler), the authority of the leadership lies with the ministers and not the elders. By the way, Eddie Howard and Ron Gholston are constantly being allowed to speak on evangelism seminars and youth rallies all over the country.

There is a group of fine Christians at Metro dedicated to serving God, but many of them are young in the faith. They are under the spell of his charismatic and enthusiastic preaching and have a blind loyalty to him.

This so-called "minister of the gospel" used the Lord's money to build a building to perpetuate his false teaching. Wayne Monroe and his cohorts have not only manifested disdain for the God-given authority of elders, but have shown contempt for what he calls "traditional" churches.

Wayne is now in the process of selecting elders only because of continued criticism of the church now in existence for five years without elders. Ron Gholston declared in our presence that "the elders that would be selected at Metro would be indoctrinated into our beliefs."

Long live Ted Cline and preachers like him. Maybe we'll get rid of the false teachers in the church in our generation.

In Christian love,

(Signed)

Norman and Josie Horwitz
2801 West Villa Rita
Phoenix, Arizona 85023

Marion Siesky Resigns Eldership Because Of Crossroads Take-Over

Anyone who does not believe that Crossroadism will destroy elderships and churches would have a hard time convincing brother Marion Siesky, of Connellsville, Pennsylvania. He had to give up his own eldership because of it. But read it in his own words, as follows:

October 28, 1981

Dear Sir:

I am enclosing the evidence that I have. I resigned as elder because I could not go along with it. Now they are in the process of disfellowshipping my wife and me because we passed the Crossroads literature to the people. They have us charged with going around the leadership like the Crossroaders do. It's no more right for us than for them we were told. We do not feel that we are disfellowshipped from God. We learned a lot from your material and, like so many of your readers, we are very glad you took the time to speak out on it.

Brotherly love,

(Signed)

Marion Siesky
715 Bowlin Avenue
Connellsville, Pennsylvania 15425

Brother Siesky's trouble over Crossroadism evidently began when Gary Roberson, the present preacher at Uniontown, moved there from Columbia, South Carolina. Upon inquiring of the St. Andrews Road congregation, in Columbia, where brother Roberson had preached, to see if Crossroadism had caused trouble there, too, brother Siesky received the following letter from the elders of that church:

October 16, 1981

Dear Brother Siesky:

Sorry for the delay in answering your letter. We have just been appointed elders here at St. Andrews Road and have been very busy trying to get adjusted.

With reference to our relationship with Brother Gary Roberson, as our preacher, he is a very fine young man and a good preacher and teacher, but somehow he allowed himself to become involved with the Crossroads concept of evangelism and began to practice these concepts in private homes, namely, prayer partners, soul talks, quiet time, etc., and total commitment to these concepts.

At first we did not think much about it, but the more we heard about the effect it was having on churches in the brotherhood, we began to question the movement and confronted Bro. Roberson about it. He in turn began to defend it.

He was asked to speak on one of their retreat programs and he consented to do so. He was warned by the then elders not to participate in the program, but he ignored the request and spoke anyway, and continued to promote the movement with some of our members.

Because he would not agree to give up this unscriptural concept, he was asked to resign as our minister, which he did. Some of

his followers have since left us to attend across town where the Crossroads concept is taught.

From what we have seen of Bro. (Walter) Wagner's material on the subject, it is in agreement with our stand. When man takes it upon himself to improve on God's word, he causes trouble in the Lord's church.

We hope and pray that Bro. Roberson and others who hold to this concept will change back to Bible teaching.

In Christian Love,

(Signed)

R. W. Sain (for the elders)
St. Andrews Road church of Christ
425 Saint Andrews Road
Columbia, South Carolina 29210

Walter Wagner Confirms What Siesky Found Out Re: Roberson— And Then Some!

If there is any *one* brother among us who has "earned the right" to speak out against Crossroadism, surely it has to be **Walter Wagner**, former elder in another congregation and presently preacher to the Slater-Marietta church of Christ, at Slater, South Carolina.

Following is his response to brother Siesky's inquiry:

Slater-Marietta church of Christ
Box 152
Slater, S. C. 29683-0152

Marion M. Siesky
715 Bowlin Ave.
Connellsville, Pa.
15425

Dear Bro. Siesky,

I will answer your questions as they are listed in your letter.

Yes, the information in my booklet on Crossroads is documented, in the fact that it is a duplication of their own printed material, including their signatures. Everything is Xerox copies just as they printed it. The comments are my own, which is separated from their material.

About Gary Roberson, I know him well and have talked with him before about his Crossroads involvement. You can write to Bud Gore and Tom Bailey at the St. Andrews Rd. Church of Christ, 425 St. Andrews Rd., Columbia, S.C. 29210, and ask them why he left there. The word I would use would be fired.

Gary Roberson and I had many discussions about the Crossroads ideas in '79 when C. C. Mitchel (trained by Wynham Shaw in Raleigh) was splitting the congregation at Augusta Rd. in Greenville, S.C.

You do not have to be trained at Crossroads to be a Crossroads Philosophy teacher. The men on Page 31 of my book were sent out to train other men in this philosophy. Gary Roberson was trained by Randy McKean, at Shandon, in Columbia. Since Wyndam Shaw has now been in Morgantown about two years, it is now time for him to send out trained men into other congregations there.

Richard Rogers was not trained at Crossroads, but he also uses the same book, *The Master Plan of Evangelism*, and he calls his group "The Core Group" where Crossroads calls theirs "The Vanguard". However, the same Calvinistic book is behind them. I have also enclosed the last letter of withdrawal of fellowship from the Crossroads congregation here. In Florida, S.C., Georgia, Alabama, Tennessee, the withdrawing of fellowship is taking place.

(NOTE: Brother Wagner is not one to take all the trouble Crossroads has caused lying down. In October, he ordered 1,800 copies of our August/1982 "Crossroads" issue, which he is spreading far and wide.

In my personal response to brother Siesky, under date of December 19, 1981, I wrote, as follows: "Dear brother Siesky, I received the note and enclosures you sent in October. When those in error disfellowship you for disseminating the truth, count it all joy. Matthew 5:11-12 says, 'Rejoice and be exceeding glad; under such circumstances. Humanly, this is hard to understand; however, spiritually, this is the way it is.

"The main thing is don't give up. Keep on fighting. I have been doing this constantly since I found out what was happening to 'us' as a brotherhood 16 years ago in 1965. Many don't like to have their error pointed out; but there is no other way to correct it if we don't know what it is or that it even exists...

"P.S. you may want to order a bundle of our February/1982 issue. In it we answer Reuel Lemmons' November 17 editorial and Chuck Lucas' 2-page article from the Firm Foundation. Pray for us." IYR Jr.)

* * * * *

Truly, we have literally *scores* of such specific cases in our files; however, these should demonstrate that we are not just imagining all this and that it is not really happening — as those defending Crossroadism would have us believe. As time and space affords us opportunity, we shall present various other such well-documented cases in future issues.

REFLECTIONS ON THE "CROSSROADS" LECTURESHIP

Dan Jenkins

Looking back at the recent lectureship brings to mind many reasons for rejoicing. First the attendance surpassed the fondest expectations of any. What a joy it was to have the building practically overflowing on Sunday night with chairs in the aisles and along the back wall. It was by far the largest crowd I've ever seen in the building. The average attendance was 230 with brethren coming from far and near. Fifty-one congregations were represented with busloads coming from congregations both within the city and from distant places.

The interest in securing information for further study is also gratifying. Already over 120 tapes have been requested and even more signed up to receive *Vigil* and the *Word of Life*. Requests still are coming, almost daily, for copies of the lectures.

The support of area congregations is a reason for rejoicing. Fifteen local congregations were represented, many of them for every lecture. It is good to know that faithful brethren are willing to stand and oppose every false teaching. With such support locally the "Crossroads" philosophy advocates should beware. Brethren are ready to deal with this matter so that it does not come in among us!

Finally, let's keep it in perspective. Our task is to evangelize the world! It is not to become sidetracked on a single issue. Ours is to build the kingdom, not to tear it down. Do you recall the story of Nehemiah and the rebuilding of the walls of Jerusalem? While building, they kept their swords of war nearby so that when the alarm was sounded they laid aside their building tools and rushed to defend the area that was attacked. We need to be just like this — ever working to extend the borders of the kingdom! Let those who have refused to defend thrusts made by Satan into the kingdom join with us by taking up their swords to defend the faith, while we build the kingdom!

(NOTE: The above article on their lectureship exposing "Crossroadism" appeared first in *The Good News*, weekly bulletin of Shades Mountain church of Christ, in Birmingham, Alabama, on November 8, 1981, just prior to the Jenkins' move to Florida. IYR Jr.)

GUEST COLUMN

ARE THE GATORS A CULT?

Susan Shaw*

(EDITORIAL NOTE: The following article, by Susan Shaw, was front-paged in the Crossroads church bulletin, *At the Crossroads*, for September 20, 1981. Please read this article first, then the accompanying article on the opposite page that appeared in the local bulletin of the *Homewood church of Christ*, in Birmingham, Alabama, some weeks later in order to establish where Homewood got their idea. — Ira Y. Rice, Jr., Editor.)

With sunlight streaming down and a bright orange and blue glow, some 60,000 people — members of the University of Florida Gators — stand with anticipation as they watch one end of the arena to see a team member also dressed in orange and blue kick an odd shaped brown ball. The initiate, usually an unsuspecting U of F freshman, has just witnessed his or her first kick-off and has become a member of the Gator sect.

Gators are a young sect with predominantly young members, many of whom are U of F students. Gators, as members are often called, are usually befriended by a more experienced Gator and receive persuasive encouragement to attend every game and pep rally. They are taught the rules governing the plays. Bold recruiting techniques are used and members are encouraged to paint signs, put up displays or use bumper stickers saying things like "Sic 'em Charley." They all seem to think alike!

Charley Pell is the coach of the Gainesville-based University of Florida Gators and the principal organizer of the various plays executed to win the game and consequently win more Gator fans into the sect.

After years of losing games and being unable to reach capacity crowds at the games, the University decided to invite Charley Pell to the UF campus. Pell was employed in 1979 and began to coach full time. Last year the Gators had 8 victories and 4 losses. There is hope of an even greater year in 1981!

Do team members and fans follow the absolute teachings of their leader Charley Pell or can they read the "Book of Football" themselves? Surely Coach Pell does not profess to be the God of football! Surely he does not profess to have any special powers. Yet, there are those who say he has a powerful influence over the team and fans.

For many people being a Gator is uniquely fulfilling. They

can be heard saying, "Man, that was a great game!" or "Have you ever had so much fun!" They often refer to a lateral or a reverse and quote calls made by the referee. "I believe in the Gators!" "I know they can win!" Chants — "Go Gators" or "Go orange, Go blue" — are frequently recited by the members of the sect at the games and pep rallies. They file in and out of the stands with seemingly programmed regimentation! As their "god" Albert Alligator enters the arena, sometimes on a bicycle, cheers from the glaze-eyed crowd are overwhelming!

Gators have been accused of having such cult-like qualities as: (1) a strong groupness, (2) absolute loyalty, (3) overwhelming sense of support, (4) highly admired leaders, (5) protection from dissenting views about the group.

Gator fans display terrific zeal and enthusiasm. They all seem to dress alike in orange and blue colors, with tags and emblems of Gators adorning their hats, clothing, and portable chairs. Some 60,000 people willingly hand over \$12.00 each to attend a three hour gathering. Camaraderie infuses the place and embraces and pats on the back are as common as hand shakes. The world just does not understand what Gator spirit is!

There are a few protestors — about 10,000 from the opposite team — who carry signs saying they are the best and they will win. Obscenities may even be heard directed toward the innocent Gators. They say they are autonomous, but groups like the Gators are known to exist in places like Georgia, Alabama, Texas, and other parts of the country.

Some irate parents fear their children are being brainwashed. They say their involvement in football and everything connected with it is hurting students' grades and some have even dropped out of school! Is being a Gator destructive to the mind? Are Gators consumed by this desire to go to football games and win? We could, of course, interview a few ex-gator fans who have seen through their ploy and surely you could be biased into thinking that all Gators have been brainwashed! In the final analysis, our readers will have to decide: **Are the Gators a cult?**

*Whatever you decide, I must admit that I am one of those Gator fans: I am also a Speech Pathologist married to a UF faculty member, a Christian, and a happy member of the Crossroads Church of Christ.

POSITION LETTER

Church of Christ
731 North Gadsden Street
Tallahassee, Florida 32303
May 3, 1979

Dear Brethren:

Recently the Lord's church in Florida has been made painfully aware of the existence, or re-emergence, of that which has been termed the "Crossroads/Total Commitment" philosophy. The broad coverage of the news media has, no doubt,

done much damage to the name of the Lord's church.

Because of these things several brethren have inquired as to the position of the Gadsden Street congregation.

We are pleased to report that Gadsden Street does not now, nor have we ever, espoused, sanctioned, supported or practiced such. For the record, we have not had so much as a single trace of this tragic teaching among us.

Perhaps it may be best stated this way: The "Crossroads/Total Commitment" philosophy, or

anything akin to it, will not be tolerated in any form at Gadsden Street.

Your interest in the Gadsden Street congregation is always appreciated.

May the Lord richly bless you in every effort to do His will!

In our Savior's name,
(Signed)

Earl Anderson, elder Max Kelley, elder
Kermit D. Farris, elder Vance B. Wisenbaker, elder
Billy R. Helms, evangelist

Is This Article About Alabama Fans—or Crossroads?

ARE ALABAMA FANS FANATICS?

With sunlight streaming down and a bright crimson and white glow, some 77,000 people—members of the University of Alabama Roll Tiders—stand with anticipation as they watch one end of the arena to see a team member, also dressed in crimson and white, kick an odd-shaped brown ball. The initiate (usually an unsuspecting U of A freshman) has just witnessed his or her first kick-off and has become a member of the Alabama sect.

Roll Tiders are a young sect with predominantly young members, many of whom are U of A students. Roll Tiders, as members are often called, are usually befriended by a more experienced Roll Tider and receive persuasive encouragement to attend every game and pep rally. They are taught the rules governing the plays. Bold recruiting techniques are used and members are encouraged to paint signs, put up displays, or use bumper stickers saying things like “Sic ’em Charley.” They all seem to think alike!

Paul “Bear” Bryant is the coach of the University of Alabama team, and the principal organizer of the various plays executed to win the game and consequently win more Alabama fans to the sect. He is probably the greatest coach of all time. Do team members and fans follow the absolute teachings of their leader, Bear Bryant, or can they read the “Book of Football” themselves? Sure “Bear” does not profess to be Mr. Football! He surely does not profess to have any special powers! Yet, there are those who say he has a powerful influence over the team and fans.

For many people, being a Roll Tider is uniquely fulfilling. They can be heard saying, “Man! that was a great game!” or “Have you ever had so much fun!” They often refer to a lateral or a reverse and quote calls made by the referee. “I believe in Alabama!” “I know they can win!” Chants: “Go, Bama, Go” or “Rolllll Tiiidde” are frequently recited by the members of the sect at the games and pep rallies. They file in and out of the stands with seemingly programmed regimentation.

Roll Tiders have been accused of having such fanatic qualities as: 1) a strong groupness, 2) absolute loyalty, 3) overwhelming sense of support, 4) highly admired leaders, 5) protection from dissenting views about the group. Alabama fans display terrific zeal and enthusiasm. They all seem to dress alike in crimson and white colors, with tags and emblems of “A” adorning their hats, clothing, and portable chairs. Some 77,000 people willingly hand over \$12

each to attend a three-hour gathering. Cameraderie infuses the place and embraces and pats on the back are as common as hand shakes. The world just does not understand what Alabama spirit is!

There are a few protesters—about 5,000 from the opposite team—who carry signs saying they are the best and they will win. Obscenities may even be heard directed toward the innocent Roll Tiders. They say they are autonomous, but groups like the Roll Tiders are known to exist in places like Auburn, Georgia, Texas, Notre Dame, and other parts of the country.

Some irate parents fear their children are being brainwashed. They say their involvement in football and everything connected with it is hurting students’ grades, and some have even dropped out of school! Is being a Roll Tider destructive to the mind? Are Roll Tiders consumed by this desire to go to football games and win? We could, of course, interview a few Bama fans who have seen through their ploys and surely you could be biased into thinking that all Roll Tiders have been brainwashed! In the final analysis, our readers will have to decide. Are Alabama fans fanatics?

Does the above seem foolish? We would not refer to these as fanatics, just great fans. Why, then, are Christians called fanatics when they attend all the services of the church and get involved in other aspects of the work? Why are we called fanatics when we make a strong commitment to the Lord Jesus Christ? May God help us to “seek first the kingdom of God.” (Matthew 6:33). *Adapted—Jon Hazelip, Birmingham, Alabama*

* * * * *

(NOTE: Until the above almost inexcusable satire was allowed to appear in the local bulletin of the *Homewood* church of Christ, we had no inkling that the Crossroads Movement might be making inroads into Birmingham, Alabama, too. However, as should be apparent to all, only an apologist for Crossroadism—or someone naive beyond redemption—would even *conceive* of (much less *publish*) such an offensive, misdirected attempt at humor.

Some subjects are beyond the realm of legitimate satire. And the divisions and offenses in our Lord’s body caused by the Crossroads Movement clearly fall within this category. Homewood might just as reasonably publish a satire on the virginity of Mary, the celibacy of Jesus, or, why not, his crucifixion!

Until Homewood repudiates the foregoing article, she must be marked as one standing with the Crossroads Movement. And that’s the way it is. IYRJR.)

“CROSSROADISM” AND THE NEW INTERNATIONAL VERSION CONNECTION

One of the most curious things about those determined to embrace “Crossroadism” is their almost universal insistence on using the *New International Version*. Just why this is so comes clear after a careful study of the doctrinal make-up of this version. They represent themselves as “going by the Bible”. Since the older, standard versions do not support them, they therefore have found one that will — the *NIV*!

In the previous three issues of *Contending for the Faith*, we have been carrying a brief, critical review of the *NIV* as written by that prince of gospel tract writers, brother A. G. Hobbs, of Fort Worth, Texas. In his careful, prayerful, meticulous way, he has gone down through the *NIV*

with a fine-tooth comb. The doctrinal error he thus has exposed therein you wouldn’t believe. At least you *shouldn’t*!

According to plan, we shall complete publication of this doctrinal exposé by brother Hobbs in our March and April issues. Purposely we printed several thousand extra copies of *each* of the “NIV” issues; there will be five in all. Should you wish to order the complete set of five, please enclose \$2.50 (plus \$1.05 for postage). Delivery of these sets will be made after the final installment appears in April. Please address all orders to CONTENDING FOR THE FAITH. Post Office Box 26247, Birmingham, Alabama 35226.

What Is “Total Commitment?”

Mark K. Lewis

We are hearing much these days in the Lord's church concerning “total commitment.” Though that phrase is not verbatim in the Bible, certainly the concept is amply taught. In such passages as Matthew 10:34-39, Luke 14:26-33, and I Corinthians 7:15 we learn that Christians are to have no higher allegiance than to Jesus Christ, who is “King of kings and Lord of lords.” (I Timothy 6:15). We were crucified with Christ (Galatians 2:20); our old man of sin died (Romans 6:1-6); thus we are to present ourselves as living sacrifices to God (Romans 12:1), *totally* committed to His will. Indeed, according to Jesus, anything less than total commitment makes a Christian worthless, “neither fit for the land, nor yet for the dunghill; but men cast it out.” (Luke 14:35). A less-than-totally-dedicated Christian is not even good for the manure pile, Jesus says. That's pretty strong language, but Jesus is simply indicating the intensity Christians should have in their service to God. Nevertheless, at this time there is a cloud surrounding “total commitment”; just what does it involve? Let us look at this from a couple of angles and hopefully present some clarifying thoughts.

First of all, total commitment is given to Jesus Christ, *his* will, and *not* some *man-devised* program. This is a fatal flaw in the “Crossroads” movement sweeping the church at the moment. In the Crossroads philosophy, the “leaders” organize “Soul Talks” and other group activities, and attendance at all functions is mandatory or the individual will be admonished and eventually shunned. Above all else, members are required to be at the group meetings; if they do not attend, they are not “totally committed.” Hideously, if parents or loved ones balk at the individual's constant attendance at these meetings, then that individual is encouraged to leave home, splitting a family. This has happened numerous times throughout our country as this heinous heresy has swept into many churches. Beloved, total commitment to a “group” and its activities, no matter what those activities are, is not total commitment to Christ. No one on this earth, even elders in the Lord's church, can require a Christian to conform to a man-devised program of work to the neglect of that individual's family. For example, let us suppose that the church leaders set up a program of Bible study every night and pressured me into attendance every night; I came faithfully because I was told that if I did not, I was not “totally committed.” But my home life (or school work, or job) suffered because of it. What am I to do? Regardless of these church leaders' pressure, one of the *Lord's* commandments is to be faithful and true in the home and take care of matters there. (I Timothy 5:8; Ephesians 5:25; 6:1-4 *et al*). So if “church leaders” set up a program of work that conflicts and interferes with the *Lord's* commands, we stick with the Lord and abandon the man-made system. Commitment to the *group* is what “Crossroads” mean by “total commitment”; such is *not* what the Bible means by “total commitment.” Any time a home or church is split, those who do the splitting had better make absolutely sure they are doing it “for my (Jesus') sake” (Matthew 10:39) and *not* on the basis of some *humanly-devised* system of service. We cannot set up our own system of work for the Lord, regardless of how good

it may be, if that system contradicts or in some way conflicts with the Lord's will.

Thus, total commitment is not commitment to a man-devised program. Neither is it 24 hours a day of praying and Bible reading. I heard of a man once who read his Bible while he was shaving every morning. I would certainly not say that such is wrong; but I do not believe that one has to go to such extremes in order to be “totally committed.” There is one verse in the Bible that, I believe, *in principle*, is the greatest verse in Scripture on “total commitment.” That verse (and this will surprise many) is Psalms 1:2. In speaking of the “blessed” (happy) man (who avoids sin—v. 1), the Psalmist says “his delight is in the law of the Lord; *and in his law doth he meditate day and night.*” That does not mean he reads his Bible 24 hours a day; it does not even mean that 24 hours a day he is *thinking only* of God and His Word. It *does* mean that God and His Word are never very far from his thoughts, but more than that, *everything he does is by the authority of God.* Such is truly total commitment. He is a prayerful man, indeed (I Thessalonians 5:17); he also frequently studies God's Word, for such is his delight. (II Timothy 2:15; Psalm 1:2). He will be actively involved in the work of the church, teaching the lost (Acts 8:4), and doing good to all men at every opportunity. (Galatians 6:10). But he also realizes that, by God's authority, there is “a time to laugh” and “a time to dance (play).” (Ecclesiastes 3:4). God has ordained recreation for man's benefit (*cf.*, Proverbs 17:22), and we have God's blessing to take advantage of such refreshing exercise. The totally-committed-to-Christ individual realizes that there is also a time for rest (Mark 6:31); God does not expect us to work 24 hours a day. One committed to Christ also realizes he has family responsibilities, ordained of God, as we noted earlier. He is also concerned about his physical well-being, seeing that his body is the temple of the Holy Spirit. (I Corinthians 3:16, 17; 6:19-20). Thus, he will be concerned with cleanliness and other healthful measures.

Beloved, all these things are involved in the concept of “total commitment”, of living under the authority of God. We do not sin when we occasionally watch a football game; this may be our way of relaxing or resting, as God has authorized that we may do. The “totally committed” Christian “meditates on the law of the Lord day and night” — in other words, he makes sure that everything he does has God's authority. If there is a question in his conscience, he does not do that thing, for “whatsoever is not of faith is sin.” (Romans 14:23). But let us never let anyone convince us that unless we are working “all the time” on “church work”, we are not totally committed to Christ. But let us also not forget that total commitment *does* involve a sacrifice (Romans 12:1-2) and putting the church *first*, above all else. (Matthew 6:33). The Lord's work in the church is *first*, but is not the *only* thing. Let us use our time wisely, for the benefit of the kingdom of God, all of mankind, and ourselves.

(NOTE: It is wonderful to observe that we do have at least *some* younger men coming on who can write like Mark K. Lewis, of Visalia, California, and yet are true to the old paths. Brother Lewis is the latest addition to the Editorial Staff of *Contending for the Faith*. IYR.J.)

FINAL ISSUE BEFORE HEADING OVERSEAS AROUND THE WORLD

As most of our readers already are aware, my wife and I not only are concerned for preserving the truth of the gospel as it is in Christ Jesus, but we are equally concerned for evangelizing it to every creature, among all nations — worldwide.

More than 12 years of our lives have been devoted to missionary work overseas — and even yet, at least once each year, we try to return there to continue spreading the gospel among those who know it not.

As this issue of *Contending for the Faith* goes to

press, we are counting down to leave the U.S., February 2, 1983, Lord willing, to preach and teach in at least eight nations, including Taiwan, Hong Kong, mainland China, Singapore, Malaysia, Thailand, Pakistan and Scotland. Provisions have been made for this work to go right on during our absence.

Please pray for us that many souls may be won to Christ as we thus *extend* as well as *defend* the word of God in regions beyond.

—Ira Y. Rice, Jr., *Editor*

HE'S BEEN TO "CROSSROADS"

Dan Jenkins

One thing often said to those who are opposing the Crossroads philosophy is that only those who have been there have any right to speak about these matters. Though this reasoning is false (I've never been to hell, but I must speak against it!), the following letter (used by permission of its author) shows from first-hand experience just exactly what "Crossroads" is like. The author is a young man converted from Catholicism just ten months ago who was caught up in the movement but now has his eyes open to exactly what this movement is. We have changed only the personal references in this letter he writes to friends of his who still are entrapped by this philosophy.

"Hi! I'm writing you in response to your letter I received yesterday. I thank you for your prayers. I'm striving hard to press on to the goal and learn and tell God's word here in the church in this city.

"I, personally, am doing very well. I'm making visits to the unfaithful and to other brothers and sisters, and am studying diligently the scriptures so I will not be misguided. Nothing will keep me from doing my Father's will. I am living the best life I can; I want to obey Him totally — if I don't, then I'm not obeying Him.

"I'm sorry I misinformed you concerning the church's 'supposed' opposition to campus ministries. They aren't against the campus ministries — it saves souls. And our purpose is to save souls! The church of Christ is opposed to the Crossroads philosophy! This philosophy has taken over the _____ church of Christ. This philosophy is made up of human regulations, human controls, a plan from an uninspired book (*The Master Plan of Evangelism*), and many other false teachings. I came home with questions of the Biblical soundness of some of the teaching at school. For one thing, no one can tell you that he is more spiritual than you; if he does you'd better show him his heart. Another thing is the use of a book which teaches false teaching and restructures the organization of the church (is this scriptural? NO!). Jesus didn't have three prayer partners (Peter, James and John) who were above the other apostles! Read Mark 9:33-37; Matthew 18:1-5; Luke 9:46-48; Mark 10:35-37; Matthew 20:20; Mark 10:41; Matthew

20:29!!!! Show me one place in the Bible which shows this fallacy to be true! The use of Crossroads terms such as Soul Talks, Evangelistic Bible Studies, and Prayer Partners is not scriptural. I really do believe Satan masquerades as an angel of light!! Keep your eyes and ear open!

"What has _____ said to you and _____? Has he given a reason why I don't want to fellowship with the church there? I have no sins to hide. They *must* be dealt with or I won't make it into the kingdom of God. I want to be cleansed so I can enter his kingdom. How could I enter his kingdom if I were to live in sin? I will not fellowship with _____ because it is teaching error! That church is not based on the Bible, but on a book, *The Master Plan of Evangelism!* But remember *II Timothy 3:16, 17!* How can someone say Crossroads is the *only* plan of Jesus when it isn't all from his word! True, some churches of Christ aren't all doing what is right! But here they are seeking and saving the lost! Here we have had two baptisms, several studies and eight members have been restored.

"In Prayer Partners sins are told, and are told in confidence that they won't spread like gossip or be used against an individual! I will not deceive people ever again to invite them to do something, then not tell them my ultimate purpose. No one has the authority to tell you when you can go home, or control you when you go home, or what you do if you have free time (if that's possible), or control who you date — when, where, or how long, etc. Who has this authority? No man!! Who has the right to withhold baptism if one *believes* (John 20:30, 31; Hebrews 11:6; Acts 16:31; Romans 10:9, 17, 19); *repents* (Luke 13: 3-5; Acts 2:38; 17:30, 31); *confesses* (Acts 2:37; Romans 10:9, 10); and wants to *be baptized* (Mark 16:15, 16; Acts 2:38; 22:16; Galatians 3:26, 27; I Peter 3: 30, 21)? Who has the right to say one isn't dedicated enough to be baptized? What are they supposed to be committed to — God or man? God, of course! How can someone pass human judgment? What if that person died before he was baptized if it was withheld by a human being's judgment? Don't say he would be saved because God would have known his heart! Let me say the blood would be on your hands.

“In regard to personal opinions, the apostle Paul says, ‘Let every man be fully persuaded in his own mind’ and ‘Who art thou that judgest another man’s servant?’ (Romans 14:4, 5). You are told you are rebellious and not committed if you don’t have a prayer partner, or don’t perform your personal evangelism to their human standards. Those of us are taught to impose human standards. It may seem to be good in some cases, but is it Biblical? Do we have the authority? Matthew 5:23, 24 teaches if we sin against our brother to go and make it right. I John 1:9 says, ‘If we confess our sins he (who? and to whom?) is faithful and just to forgive us our sins, and to cleanse us from *all* unrighteousness.’ (James 5:16 is well and good, but it has been turned into a planned, regular session where I or you or whoever am asked to confess our sins, faults, and problems to an assigned or suggested prayer partner. Everyone who has a sin or problem in his life has the *liberty* of going to another person to obtain help. However, *no one* is authorized by the Bible to ask another to confess his sins to him. Christ is the only mediator between man and God. We have heard Colossians 2:20-23, ‘Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the *commandments and doctrines of men? Which things have indeed a show of wisdom* in will worship and humility and neglecting of the body, not in any honor to the satisfying of the flesh.’ We have been following human standards as a guide to work out our own salvation. If we didn’t accept these humanly imposed regulations, we were made to feel guilty, pressured to conform (pressure outside the church but what about within?) and finally ignored if these attempts failed.

“Let me talk about pressure, but first what is pressure? A Biblical pressure is on Christians who are sinning and refuse to repent. The unbiblical exists when a human tries to force acceptance of prayer partners, soul-talk attendance, devotional attendance, and other human standards. This pressure takes the form of continual nagging by someone, lectures on commitment, phone calls, messages, and, finally, being ignored. Being ignored is an unauthorized form of ‘withdrawal of fellowship.’ Sound familiar?

“If one misses a soul talk or something, he is questioned until he tells why he wasn’t there and where he had been. Then a lecture follows on being totally committed such as: ‘What is more important?’ or ‘Don’t you want to be with Christian friends?’ Only the strong can resist pressures and attempts to rule through guilt. If one resists he is called prideful and not submissive. This is wrong; we must do *all* things in love or we worship in vain, (II Corinthians 9:7). I admit I enforced these human regulations, but I **HAVE REPENTED!**

“I say again, read Phillipians 2:12, ‘Work out your own salvation with fear and trembling.’ *No one* has the authority to establish or suggest how much time an individual must apply to each activity. Read Romans 14:4, 5 again, ‘Let every man be fully persuaded in his own mind’ and ‘Who are thou that judgest another man’s servant?’ In Matthew 23:1-5, Jesus condemned the Pharisees for placing heavy burdens on other men’s shoulders while they themselves were unwilling to move them with so much as a finger.

“We have been taught to deceive others in the unwritten law to win people by example and love rather than by controversial doctrine. This is unscriptural because

the New Testament teaches the Christian to convert others with the word of God. (Matthew 28:18-20; Romans 1:16; II Thessalonians 2:10-12).

“If the _____ church is so loving, why did we have to put _____ on spiritual trial after some of his unfaithfulness? I know this to be a fact. I heard _____ say not to hug him as a brother because we had to see if he would be faithful! Ha! What would Jesus say to this? _____ and others would have been rebuked by Jesus!

“If the _____ church also is so loving why are they (_____) saying the reason I’m not coming back is because I didn’t want to deal with sin? Why would a person of the Catholic church leave and go to the church of Christ? Is it because he didn’t want to deal with sin? NO! He wanted to do what was right, he didn’t want to be in error. That is why I’m not going to go to _____. I don’t want to be in error. I don’t want to attend a Crossroads church; I want to attend the church of Christ! Believe me, I was not the only student to come up with the same conclusions; so have three other college students here!

“Right now I’m working for the church. I’m visiting members, seeing the unfaithful, and inviting friends and as many as I can to attend church. My parents are close to becoming members of Christ’s body here. Today I was visited by some brothers to tell me about a preaching school. I really want to become a minister and spread God’s word. I’ve worked here with the church for over a month now. I really enjoy this work!

“I pray that you read this letter with an open mind and an open heart. I hope I don’t seem prideful – I want to be as humble as possible. I was deeply hurt by some things that have been said, but justice will be done.

“Thank you so very much for reading this letter. I really appreciate your time. In Christian love, _____.”

Brethren, read the next-to-last paragraph again, then open your minds and hearts to one whose courage and conviction has allowed him to escape from a Crossroads church. He’s been to a “Crossroads Church.” He knows what it is like. Why will some refuse to listen to him?

—125 South Dory Road
North Palm Beach, Florida 33408

Chuck Lucas, Crossroads & My Convictions

Nick Young

(EDITORIAL NOTE: It is hard to know what to think of brethren, who though not false teachers themselves continually uphold and partake with those who are. If we read II John 9-11 correctly, those who “receive” false teachers are just as guilty (“partakers”) as those who actually teach falsely.

Brother Nick Young is one whom we have never heard of teaching falsely himself, and whose name we see rather often on lectureships sponsored by faithful brethren. Well, why not use him! Not only does he just as often appear with false teachers elsewhere, but he either cannot figure out what they teach falsely or upholds them in so doing.

That Chuck Lucas and Crossroads teach falsely has been established beyond reasonable doubt. Nevertheless, Chuck Lucas, Kip McKean, and several other Crossroads-oriented

brethren appeared not long ago on what was called the Midwest Evangelism Seminar in Chicago. After taking part with them in this event, Nick Young had the following to say re: Chuck Lucas, Crossroads and his own convictions. Brethren need to study this statement carefully before deciding to use brother Young on programs committed to sound doctrine and practice. — Ira Y. Rice, Jr.)

Recently a group of us attended the Midwest Evangelism Seminar in Chicago. To say that our time was well spent is to significantly understate the situation. It was one of the most spiritually uplifting three days in the Lord I have ever enjoyed. The fellowship was so good that I doubt words could adequately express what it was like. Genuine love for God and others was evident everywhere by everyone. There was a tremendous hunger for righteousness and thirst for spirituality that was absolutely unmistakable. While 1,614 people registered, the crowd on Friday night probably was close to 2,000. The singing was heavenly. Each person's joy was overflowing. It was simply a beautiful, edifying experience. The best thing of all was the preaching. Seldom have I heard so many messages in one weekend that were so simple and Biblical. This was not a workshop where philosophy, sociology or psychology was expounded. The Bible was center stage from the first speech until the very last one. It was so refreshing to hear Richard Rogers, Chuck Lucas, Jerry Jones, Kip McKean, Marvin Phillips and so many others obey the admonition of Paul when he said, "Preach the word." These are some of the greatest men God has today. I love and respect every one of them. I urge you to make plans right now to attend the sixth annual Midwest Evangelism Seminar in Chicago next March. In addition I urge you to join me in the dream of having 100 new Christians one year old or less to go with us for those three days. Obviously this means that we must get busy in evangelism and bear fruit that will last. May God help us to that end.

At this point I want to say a few words about Chuck Lucas and the Crossroads Church of Christ in Gainesville, Florida. During the past couple of years Chuck and the Crossroads congregation have received some bad publicity. Several slanderous articles have been written about them and a number of accusations of wrongdoing on their part have been raised. Not being from that area or having any firsthand knowledge at my disposal, I did not know whether to believe these things or not. Because I was unwilling to abide in my ignorance, I, therefore, studied what was said

and written. I talked with Chuck and his elders and many other converts from Crossroads on numerous occasions. After thoroughly studying the situation in detail, through prayer and honesty, I concluded sometime ago that many of the accusations are altogether false, while other things were distorted or exaggerated or taken out of context. If any mistakes had been made by Chuck or the Crossroads congregation, I was convinced a long time ago that these things have been corrected. The recent workshop in Chicago simply reaffirmed in an overwhelming way my conviction that Chuck Lucas is one of God's greatest, living servants and that the Crossroads Church of Christ is one of the greatest congregations in existence today. The evidence is abundant and undeniable. Jesus said, "By their fruits you shall know them." Any one who doubts this may come to the same conviction I and many others now hold if he will do what others have done. Be honest enough with himself and with others to study objectively this issue from both sides. The facts are available and are extremely convincing.

I will say this also, Chuck Lucas preaches the word of God as much as any man I know. Before Chuck was to speak on Friday night, I talked with Boyd Williams and Benny Stephens, two Indianapolis preachers who also attended the seminar, and told them that every time I hear Chuck preach (and I have heard him at Tulsa, Hot Springs, East Peoria, Indianapolis, Ft. Wayne, St. Louis and many other places as well) that he always gives the most Biblical, simple message of the workshop. Sure enough, Chuck did not disappoint us. Though every message was filled with scripture, rooted in the word of God, none were more Biblical in nature or in content than the message delivered by Chuck Lucas.

Chuck Lucas is my brother; and if God is your Father, he is your brother too. I love and respect and admire him for his faith. I invite you to join me in this conviction and pray that God will continue to use him in a powerful way.

(NOTE: With literally score on score of churches and families broken, wounded and divided all over the brotherhood by Chuck Lucas and Crossroads through their "philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ", how strange indeed it is that Nick Young can put these evidences of false doctrine and false practice all aside and give these spoilers his unreserved endorsement. We may not understand why he wrote the foregoing, but there it is for all to see. There seems no recourse but to mark Nick Young as "partaker" with Chuck Lucas and Crossroads. It is 100% clear that he bids them God speed. (II John 9-11). IYR Jr.)

Some Can Be Warned

B. A. "Bill" Clayton

Concerning the heresy identified as "Crossroadism", I have studied with great diligence almost everything published by brother Ira Y. Rice, Jr., as well as the writings and tape recordings of brethren Charles Atnip, T. Pierce Brown, Harvey Floyd, Roy Hearn, Dan Jenkins, Tom Vail, W. E. Wardlaw, Ernest Underwood, Guy N. Woods, and perhaps others that I do not recall. We, of the Heights congregation, express our sincere thanks to all who have taken the time to write and/or speak exposing this false teaching and its advocates, for this information has proven very profitable to the work of the Lord in Houston, Texas.

Shortly after arriving for a new work with the Heights congregation, one of the older and very stable works in Houston, Texas. I noted that all was not as it should be. There was definitely a group within causing considerable division. It was evident that something was setting member against member and no one really seemed to fully comprehend the exact cause. This division had been going on for the better part of 18 months. Due to the subtlety or disguise (as evangelism) under which Crossroadism works, solid evidence to identify specifically the roots of this doctrine, as was later identified here, had not been easily obtained.

ELDERS RESPOND TO SUGGESTION

A suggestion to the elders that they study the tapes and the printed materials I had accumulated and filed over the years concerning the Crossroads philosophy was most readily accepted. Their study of the materials and further investigation of past actions of some identified that the influence of the Crossroads philosophy was certainly present within this congregation.

A meeting between those suspected of being involved, the elders, and myself brought forth a very ready and bold admission of their support of the Crossroads philosophy, as well as an open admission they had attended the "Florida Evangelism Seminar" in Gainesville, Florida only a few days prior to our meeting. It was clearly identified that their presence at the seminar was in the capacity of a supporter of the Crossroads philosophy.

Upon their admission of their support of the Crossroads philosophy the elders asked them to study this doctrine in light of the scriptures. This they refused to do and branded the information this writer had collected from the aforementioned named brethren as a "pack of lies." They also stated that since we had not been to the Crossroads church of Christ in Gainesville, Florida that we were not qualified to speak. The inconsistency of this position was proven, and they then stated that the negative accounts concerning the advocates of Crossroadism were only isolated cases.

CROSSROADERS REFUSE, WITHDRAWAL ENSUES

Failure to entertain further study of the Crossroads philosophy in the light of the scripture brought about the request by the elders that these false teachers repent and

begin a new course of action and teaching. This they refused to do as they began to meet for worship elsewhere. Subsequently they were withdrawn from in accord with Romans 16:17; I Corinthians 5:1-13; II Thessalonians 3:6, 14, 15; I Timothy 1:20; and Titus 3:10, 11.

The tactics they used in answer to a list of questions proved most interesting. Note: Although the Crossroaders had never heard *my* views concerning the Crossroads philosophy, when they answered the list of questions given them, their answers were evidence of an effort to divide the elders against the preacher. It did not accomplish this purpose. It did, however, serve to identify their desires, their firm commitment to the Crossroads philosophy, and to further unify the elders and the preacher against this philosophy. These questions are available upon request.

MOVEMENT DESCRIBED AS "INSIDIOUS"

Thank God for godly elders who are not afraid to stand in the "Old Paths" and to take action necessary according to the scriptures. It may not be original with this eldership, but they state that the one word best identifying the Crossroads movement, as it destroys a congregation of God's people, is "INSIDIOUS".

The congregation has reunited and is rallying to the cause of Christ as we are now working together to the praise and glory of our Lord.

Yes, "Some *Can* Be Warned" — and we of the Heights congregation thank every one who has been instrumental in providing information enabling us to "**purge out therefore the old leaven, that ye may be a new lump**". (I Corinthians 5:7).

—2006 Sea King
Houston, Texas 77008

Lancaster, California Throws Off Crossroadism

Linwood E. Bishop

Just today I received some most interesting news related to the church in Lancaster, California, which I served as minister from 1968 to 1971, leaving them to teach in the College of World Evangelism in San Francisco. I had a deep and abiding love for the congregation then and still do. I would not intentionally do or say anything detrimental to the church or any individual member unnecessarily for all the world.

I left many dear and highly esteemed personal friends there, who demonstrated and proved their friendship in more ways than one. Brother and sister Marion Owens were among those whose friendship shall always be precious in our hearts. They continued to help supplement our support for many months after we moved to the San Francisco area.

Brother Owens and I did not always agree on everything; but we were able to discuss our differences, yet maintain our respect for each other. He is a man of high intelligence, strong personality and great ability; but he does have (and has had ever since I have known him) some "far out" ideas. The reason I mention this is because he is one of those directly involved in the news and the situation about which I am writing.

LANCASTER'S DEPARTURE EARLIER REPORTED

Those of you who regularly read the **CONTENDING**

FOR THE FAITH will no doubt remember reading in the November issue 1980, articles, letters and such like by Virgil Leach, minister of the Lancaster church and Marion D. Owens, an elder, in which they stated that they had attended the Seminar and worshipped with the Crossroads church in Gainesville, Florida. Brother Leach called it, "My Greatest Experience in 35 Years of Preaching," and "the richest experience of my life." He further said, "My one real hope is that we may soon (with George's help) be on the road to doing the same in Lancaster."

The "George" mentioned by brother Leach is George Grima, a Crossroads graduate, who had been brought in by someone, supposedly by the elders, no doubt to help brothers Leach and Owens sell Crossroadism to the church. It was crystal clear in black and white from the writing of these brethren as well as by their actions that they had swallowed the whole package of Crossroadism — hook, line and sinker; furthermore, they had every intention of doing everything in their power to sell it to the congregation. Evidently, judging from recent developments, that was not as easy as they had thought it would be.

Evidently some of the members of the Lancaster church had listened to too much sound Bible teaching and knew

too much truth. They just would not buy the Crossroads Philosophy.

OWEN'S RESIGNATION OPENS WAY BACK

Several weeks ago I learned from a brother who lives in Lancaster that brother Owens had resigned from the eldership. He did not go into details; and I did not press the matter; so I do not really know *why* he resigned. His resignation left only two men in the eldership.

Now word comes that the other two elders, the deacons and both preachers either have resigned or have been deposed and notified that the congregation will no longer recognize nor follow their leadership.

It is too soon, of course, to know what the final outcome will be, or how the church may be affected by all that has been and may yet be done. We can only hope and pray that eyes blinded by error and false doctrine may once again be opened to the light of the glorious gospel of Jesus Christ, and that the church of our blessed Lord may once again shine forth as a mighty city set upon a hill, which cannot be hid. The church in Lancaster, California, needs and deserves our encouragement.

* * * * *

*(NOTE: Possessed of one of the kindest, sweetest spirits of any brother among us, **Linwood E. Bishop**, writer of the above article, nevertheless is set for the defense of the gospel as it is in Christ Jesus with all that in him is. Having now preached the gospel for half a century or more, he does not have to guess as to what the gospel is and what it is not. He knows, for one thing, that the philosophy taught and practiced at Crossroads/Gainesville, Florida is not the gospel for which he has sacrificed the past five decades in its proclamation. Anyone wishing to write him further may address him where he preaches: Northside church of Christ, Post Office Box 685, Santa Anna, Texas 76878. IYR Jr.)*

A Good Suggestion

Melvin Elliott

One of the most frustrating experiences that some of us are facing these days, is to be invited to an area-wide planning session of some inter-congregational special event — then, when we bring up some doctrinal objection to this or that being suggested, to be told that “this is a planning session; if you want to discuss doctrinal differences, a meeting should be called for that purpose.”

Brethren should know without having to be told that anything that is *doctrinally* wrong should not even be suggested in the first place!

Sometime along in early November, the brethren at Garfield Heights, Shelbyville Road and South Keystone congregations, in Indianapolis, were invited to a planning session for the upcoming so-called *Mid-America Evangelism Workshop* being projected for the Greater Indianapolis Area.

Though they had serious qualms about this “Workshop” because of false teachers being used on it in previous years, they agreed to attend the planning session — provided they could express their opposition to the workshops themselves and explain why they opposed them. Since one of the elders of the sponsoring church had assured them that this would be allowed, they went — then were put down with a remark similar to the one in the opening paragraph.

Upon returning home in complete frustration, they then sent a suggestion in keeping with what they had been told to those responsible for this planning session, as follows:

On Saturday, November 13, 1982, representatives from Garfield Heights, Shelbyville Road and South Keystone were invited to attend a planning session for the upcoming *Mid-America Evangelism Workshop* at the Northeast church of Christ. We agreed to attend after we were assured by one of the elders at Northeast that we would be permitted to express our opposition to the workshops and why we opposed them. The reason is primarily because of the use of numerous men who are on record of teaching false doctrine.

When we expressed our opposition, although not under the conditions promised, it was stated a number of times by some in attendance (I understand at least once by an elder at Northeast) that this was a planning session and if we wanted to discuss doctrinal differences a meeting should be called for that purpose. We think this is a good suggestion and in order to bring it about, we propose the following meeting for this purpose.

The South Keystone congregation proposes that on December 14, at 7:30 p.m., in an open meeting, we meet for this purpose. This meeting is to be followed with a similar meeting at one of the sponsoring congregations. We ask that an elder of their choosing from any of the four congregations who have sponsored these workshops or from Northeast who is sponsoring the one for 1983 and have cooperated in the past ones, defend the use of modern translations, Crossroads philosophy, Matthew 19:9 as a covenant passage, or the indwelling of the person of the Holy Spirit in the Christian is necessary and this in addition to any and all benefits available to us through the written word. Men openly teaching these things have been used on these programs and thus you are obligated to defend these doctrines.

We will give you 45 minutes to speak and we will choose a speaker to follow upholding the opposite. This will not necessarily be a debate but two sermons on the subject selected. This or possibly a similar arrangement will assure an orderly meeting to discuss these vital doctrines.

We await a response from any of the five above mentioned congregations to honor the suggestion made in the meeting Saturday, November 13, 1982.

(NOTE: What ever came of this suggestion? You guessed it. Absolutely nothing. Not only would they not allow doctrinal objections during the planning session for the Mid-America Evangelism Workshop — but then, when brother Elliott and the Keystone congregation took them up on their own suggestion to discuss doctrinal differences in a separate meeting especially called for that purpose, they wouldn't follow through on that either! As obvious as it is that those congregations sponsoring this so-called “Workshop” are determined to have false teachers on it, no wonder the Garfield Heights, Shelbyville Road and Keystone congregations cannot in good conscience support it.

In a telephone conversation with brother Elliott, in January, he asked if I though we had been too easy on such brethren. I said, possibly so; that the scriptures teach us to withdraw from (not have fellowship with) such: Romans 16:17-18; II Thessalonians 3:6,14; II John 9-11; and such like. The time is fast approaching evidently when we shall have to “come out from among them” and “be separate.” (II Corinthians 6:14-17). IYR Jr.)

Contending for the Faith Readers Helping Get the Message Out!

Were it not for the readers of *Contending for the Faith* helping to get the message out, in our judgment Chuck Lucas and his apostate "Crossroads Philosophy" would have practically taken over much of this brotherhood long since.

However, as long as significant numbers of our readers continue supporting this publication financially as well as ordering and distributing great batches of our "Crossroads" issues — brotherhood-wide — try as they may, Crossroaders are able to spread their false doctrines just so far, but no farther. The solution to this apostasy appears to be to do all that we can to **GET THE MESSAGE OUT!**

Among the many who have helped get the message out, since our last report, are the following:

Memphis School of Preaching, of Memphis, Tennessee, with **Roy J. Hearn** as director, ordered 1,100 of assorted "Crossroads" issues; **Riverside church of Christ**, of Columbia, Tennessee, ordered 40 of March/1980 and 100 of August/1980 — and placed a standing order for 25 each issue; **Frank D. Sealy**, of Corpus Christi, Texas, subscribed for himself and ordered a copy of November/1980; **C. H. St. John**, of Opa Locka, Florida, ordered 12 of August/1980, saying, "We are fighting this as hard as we can!" **Mrs. Earl L. Coomer**, of Hollywood, Florida, turned in two subscriptions, asking us to send "Crossroads" issue to each; **Roger Dale Harwell**, of Nashville, Tennessee, subscribed for himself and ordered all back issues on "Crossroads"; **Garfield Heights church of Christ**, of Indianapolis, Indiana, ordered 25 of March/1980; **A. M. Lasseter**, of Gallipolis, Ohio, ordered all back issues on "Crossroads"; **K. W. Franklin**, Bell Shoals/Brandon, Florida: "The elders here wanted me to order 25 copies of the March/1980 . . . and 25 copies of the August/1980 issues on Crossroads"; **Alvin T. Shireman**, of Litchfield Park, Arizona, subscribed for three years and ordered all back issues on Crossroads; **Ashland church of Christ**, of Ashland, Alabama, ordered 25 of August/1981; **Ruth Carter**, a freshman at Oklahoma Christian College, Oklahoma City, Oklahoma, ordered all back issues about Crossroads; **Mr. & Mrs. Abner Crabtree**, of Hopkinsville, Kentucky, ordered a bundle of 12 copies of our September/1981 issue; **Fred E. Bogle**, of Orlando, Florida, ordered a bundle of 12 each of all back "Crossroads" issues; **T. Lloyd Cannon**, minister at Trinity Oaks/Dallas, Texas, ordered ten copies of March/1980; **Bill Young**, minister, Gregg Avenue church of Christ, Florence, South Carolina, ordered 12 each of March, August and March/1980 and April/1981; **Keith L. Dart**, for the church at Palmdale, California, ordered 60 copies of April/1981; **Mrs. Billy**

J. Farris, of Hardin, Kentucky, ordered three each of March, August and November/1980 and of April/1981; **Raymond T. Exum**, minister, Crystal Lake, Illinois, ordered 12 each of March and also November/1980; **Micahel Book**, of Stout, Ohio ordered 40 copies of August/1981; **T. N. Dickey**, of Oil City, Louisiana, ordered four copies each of March, August and November/1981; **King McCarver**, preacher, Hohenwald, Tennessee, ordered 12 of March/1980; **Mrs. Robbie Dea Fuller**, of Kerens, Texas, ordered four of November/1980; **William Hughes**, of Fort Wayne, Indiana, ordered 40 each of March, August and November/1980; **Milton Hunt**, elder, Palomar Street church of Christ, Chula Vista, California, ordered 80 each of June and July/1981; **Ben Parnell**, of Baton Rouge, Louisiana, ordered 25 of February/1982; **James Robert Jarrell**, minister, Grandview church of Christ, Grandview, Missouri, ordered 12 of August/1981; **Richard C. Kimberly**, of Bellingham, Washington, ordered the Crossroads issues for March, August and November/1980 and for April/1981; **Howard A. Blazer, Sr.**, for the church at Athens, Alabama ordered "25 copies each of your past and current issues on Crossroadism and send bill"; **Charles L. Davis**, of Sullivan, Indiana, ordered 10 copies each of April, July and August/1981; **John M. Grubb**, minister, Charbo and Karen/St. Charles, Missouri, ordered 25 copies of February/1982; **Wayne Luallen**, of Visalia, California, ordered two copies each of Crossroads issues for March, August and November/1980 and for April/1981; **Charles and Earline Wellborn**, ordered 12 copies of our July/1981 issue sent to the Central/Anniston, Alabama, and an identical order for the West Anniston church of Christ; **Mrs. Cloma Powell**, of Reno, Nevada, ordered 12 copies each of our issues for August/1979; for March, August and November/1980; and for April/1981; **Ken Willis**, minister, Pinellas Park, Florida, ordered 100 copies of our issue for July/1981; **Ruth Paschal**, of Manchester, Tennessee, ordered 12 copies of this same issue; **Lester B. Keedy**, elder, Baltimore, Maryland, ordered 15 copies of July/1981; **Mrs. Lelton R. Bruce**, of Bellville, Texas, ordered 12 copies of same; **T. Preston Mathews**, of Jekyll Island, Georgia, also ordered 12 copies of July/1981; **Mrs. L. B. Rippey**, of Odessa, Texas, ordered 12 copies, too; **Frank R. Williams**, minister, Plumerville, Arkansas, ordered 25 of same; **Sam Troute**, elder, Millwood/Washington Court House, Ohio, also ordered 25 copies of July/1981; **Mrs. Kenneth Grubb**, of McConnellsville, Ohio, ordered 25 of same issue; **W. H. Driskell**, evangelist of Hopewell, Virginia, ordered 12 each of all back issues on "Crossroads"; **Ray Pippin**, elder, Olathe, Kansas, ordered 100 copies of August/1981; **Raymond E. Harris**, of Bedford, Kansas, ordered 250 copies of our July/1981 issue; **O. H. Whitlock**, elder, Bethany/McMinnville, Tennessee, ordered 40 copies; **Edward**

Parsons, of Pine Grove/Hebron, West Virginia, ordered 100 of April/1981; **Joe W. Boyd**, elder, ordered six each of March, August, and November/1980 and of April/1981; **Ralph Brinkley**, Anchorage, Alaska, ordered 25 of July/1981; **Roy E. Welch**, of Huntsville, Alabama, ordered one each of April, June and July/1981; **Jack and Dorthie Allen**, of Trona, California, ordered 40 copies of April/1981; **Delmer Hightower**, of Borger, Texas, ordered all back issues on "Crossroads"; **Ruth Miller**, of Shock, West Virginia, ordered three of March/1980 and one of August/1980; **E. C. (Zeke) Maynard**, of LaVergne, Tennessee, ordered 12 of July/1981; **W. D. Hix**, of Van Alstyne, Texas, ordered all back issues on "Crossroads".

(NOTE: These, of course, are but a sampling of the great numbers of brethren, sisters and churches who have ordered back issues on "Crossroads" that we have published thus far for wider distribution where they are.

While this present issue was a preparing, we ran out of our April/1981 issue once again — therefore we are ordering our *second reprint* (4,000 more copies) of this issue.

Just as fast as each issue runs out, we are having it put back in print; therefore, we can supply almost any quantity that you may need of any of our "Crossroads" issues, at the following rates:

If you order a set of *one copy each of all "Crossroads" issues*, please send \$5.00 — plus \$1.55 for postage and packaging — totalling \$6.55.

Or, if you order **BUNDLES** of any single issue, our bundle rates are as follows:

12 copies / \$5.00, plus \$1.85 postage	\$6.85
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The "Crossroads" issues which we can now supply you, per these rates, are as follows:

August / 1979	July / 1981
March / 1980	August / 1981
August / 1980	February / 1982
November / 1980	August / 1982
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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

THEN AND NOW

Foy L. Smith

They say it is a sure sign of growing old when we begin to talk more about "then" than we do about "now." While it is a great temptation to live in the past as we grow older, we know we cannot afford for a number of reasons to do it. We must live now. However, we can go back to the past as Paul and others did if we go back for the right reasons. And today there are a lot of reasons to go back and spend some time meditating on the past — even in comparing the past in some ways to the present.

There are some of us today who know that the Lord's church is in big trouble — that apostasies abound on every hand. We know that the Lord's church is being reduced to a remnant as Israel was over and over in Old Testament times. We know that many things that brought about trouble for fleshly Israel are in antetype causing trouble in spiritual Israel, the church, today.

OLDER AND YOUNGER PREACHERS

I want to speak now about a very touchy and delicate matter; namely, the attitudes many of our young preachers have toward truth and toward older preachers. I realize that when we begin to talk about the younger preachers someone will accuse us of just being jealous. "You're just a jealous old preacher!" "Well," as the President says, in the first place I deny being jealous; and in the second place I vigorously deny being an "old preacher!" Now I am some older than I used to be — granted; but in the sense that the accusation is made I don't intend to ever be old. I am not as old as brother Rice who had his fiftieth anniversary as a gospel preacher some time ago. Such an occasion in my life comes up, God willing, just a year from about right now. Of course I want all of you who read this to know that I began preaching at a MIGHTY YOUNG AGE! Hardly more than a boy! I seem to derive a certain amount of comfort from this statement! (And Ira I was just joking!)

If you want proof that there is a definite gulf between the younger and older preachers just attend some of the preachers' luncheons. The young men are conspicuous by their absence in most of these meetings. You can count on your fingers of one hand how many attend a gospel meeting

when an older preacher is doing the preaching. They have made a separate group of themselves. It shouldn't be this way, but it is. And both age groups need each other; the older need the enthusiasm and zeal of the younger — and the younger need the wisdom and knowledge of the older.

This does not downplay all of our young preachers. No, no! We have some who are a real credit to the church and the brotherhood, but they are much in minority. We must have faithful young preachers to take the place of those of us who are getting older, for the time will come when we cannot be as active as we have been for many years. This is not an indictment of *all* young preachers, but rather those who do not know enough about the truth to love it and defend it with their lives if they have to.

SOME OF OUR SCHOOLS ARE NOT HELPING

Some of our schools of "higher learning" are not helping these young men. In fact many are incubators of modernism that are turning out students who openly make fun of the old paths and those who gave all they had in so many ways for the old paths. Several years ago a college professor stood before his class and openly attacked brother Foy E. Wallace, Jr., by name, ridiculing him as "an old foggy" who didn't know enough about the original languages to do the kind of preaching he was doing, especially on the versions and against all forms of liberalism and modernism. What else can be expected of young students who sit and listen to such? Many all but hated brother Wallace — and they never once saw or heard him in person. They listened to someone who wanted to discredit him.

Some of our "preacher schools" are not much better. They are turning out young preachers who have distorted and warped ideas on subjects such as the Holy Spirit, marriage, grace, fellowship, and other pertinent subjects. I am neither against Christian Colleges nor preachers' schools when they are run right. If they are *not* run right then I am against them as strongly as I can stand against the error they teach.

SOME OLDER PREACHERS ARE LEADING DEPARTURES

Now we have a bunch of older preachers who are often times heading these departures from truth. I put more

(Continued on Page 3)

Contending FOR THE Faith

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Ira Y. Rice, Jr. Editor

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A FEW SIMPLE SUGGESTIONS FOR THOSE SUBMITTING ARTICLES

Although, as a rule, we have on hand practically all the time from 15 to 20 to 25 times more material for publication than we possibly can find space for immediately, nevertheless *Contending for the Faith* welcomes articles by faithful brethren on a wide variety of subjects of your own choosing.

Many times brethren send us articles which they expect us to publish yesterday, if not the day before! It just doesn't work that way. Truly, if we deem the material all that timely and urgent, we try to find space for it; however, as a rule, articles just have to wait their turn; we work them in as space limitations permit.

Brethren have little idea, I am sure, how much work they cause us in editing when they fail to present their articles in proper form. Following are a few simple suggestions that will help us (and probably help you) to get your articles published sooner:

1) All manuscripts should be typed *double-space*, with inch-margins all around. (When you send in articles single-spaced it means that we just have to type them over if we use them at all. The result is that *single-spaced* articles seldom see the light of day.)

2) Type your name, caps and lower case, four spaces underneath the title of your article, allowing four more spaces before your first paragraph.

3) Do not use ALL CAPS, but caps and lower case, in the body of the article.

4) Do not send articles in long-hand. Please type them out or don't send them at all, using one side of the paper, please!

5) Do not abbreviate scripture references — spell them out. (For instance, not **Deut.** but **Deuteronomy!** Other papers may use abbreviations, but we are not other papers! Spell them out.)

6) When using numbers as words, one through ten, please spell out the numbers; from 11 upward, use numerals.

7) Normally we do not allow extra space between paragraphs.

8) When typing your return mailing address at the end of your article, use one line for the Post Office box or street number and the next line for the city, state and zip. Please do not type this all on one line.

9) Avoid the use of "etc." like the plague. It doesn't convey any meaning, so why use it!

10) Never refer to yourself as "this writer." If you mean yourself, then use "I" or "me" but never "this writer."

11) When referring to God, capitalize God; however, when referring to him by pronoun, use lower case he, him or himself.

No doubt there are many more such suggestions that should come to mind; however, if writers will try to follow these few simple rules when submitting articles for publication, it will make our job on this end a lot easier.

—Ira Y. Rice, Jr., Editor

THEN & NOW

(Continued from Page 1)

blame on them than I do on the younger who are led astray by them. They are putting in the mouths of hundreds of younger preachers words they would like to be out saying themselves. They let the young ones do their dirty work for them.

How does this influence the young? It makes gods out of those who lead them astray doctrinally and rascals out of the rest of us who oppose such departures from truth. Their teachers often become their "eternal" counsellors and idols. They are told to forget what the older preachers say . . . what the pioneer preachers said . . . they are told to get themselves some of the new "newspaper versions" and learn how to establish rapport with all religious people regardless of their teachings. They thus learn how to "share" and "witness" and "testify" — and now they are running the otherwise scriptural word "family" into the ground and breaking it off! "Our church family did this" . . . "Our church family did that. . ." "Welcome to our church family. . ." "Our church family . . . our church family . . . our church family. . ."

What "new" dialogue will they come up with next? I have heard them openly make fun of the older preachers; and I have heard of some of the money-demands they are making. Why? They've been taught to "tell the elders what it will take to get you. Don't let them run over you like they did the old preachers of yesteryear!" One told me that his "starting price" for gospel meetings (and he was probably in his *third* one then — I mean his third *ever*) was five hundred dollars . . . plus, plus, plus! He was still so wet behind the ears I almost had to mop up the carpet after he left! But he evidently had been well taught in standing toe to toe with the elders and making his money demands of them. This does not argue against ample support for preaching the gospel which, I admit, many of us seldom had in years gone by. It argues against *commercialism in religion* — "no pay, no preach!" I have had elders say to me, "You know what we had to pay our younger preacher just out of college? Man, we got something!" They just don't know often times what they got. Give them a few months and they will know!

YOU CAN'T TELL SOME OF THE YOUNG ANYTHING

I am hearing this more and more wherever I go: "We have a fine young preacher but he won't listen to anything anyone says including the elders!" I talked with a fine friend in another state recently. I have known him many years and have held numbers of meetings with him. After preaching for the church where he now lives for a number of years the elders hired a younger man and kept him on to do visiting, filling-in and special works. In our conversation I asked him how the young man is doing. His answer was the same as I have already mentioned: "He won't listen to the elders or anyone else about anything." Just where are these young men learning this art of taking over and completely "running the show" as one fellow put it? How much blame, I ask again, can be credited to some of our "brotherhood" - sponsored educational systems?

There was *some* resentment among some older preachers when I was a boy preacher — but it *wasn't* because we *didn't* preach the truth. We didn't know anything else to preach. The resentment was because they had reached the age where they had to take a less active part and let younger men come to the foreground. This was natural and it still

is. They did not resent us because of foreign doctrines that we were teaching. I literally went "far and near" to be with older preachers and to copy some of their sermon outlines. But most young preachers today don't want help from the older ones. They don't think they need it. They already know more than the older fellows know anyway. So they think. And because of this attitude, and inexperience, and a lack of Bible depth, many are causing trouble all over the brotherhood, having their way, leading gullible converts to their ideas, and throwing congregations wide open to every "wind of doctrine" including the CROSSROADS PHILOSOPHY as well as the ones already mentioned.

I *told* you this was a touchy subject, but it seems like I have had to deal with touchy subjects most all of my preaching life.

SHALL WE FOLLOW THE EXAMPLE OF REHOBOAM?

It seems like history is repeating itself. Remember when Rehoboam sought the counsel of the old men? What did he do? Listen: "**But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him,**" (I Kings 12:6-9). What was the result? Now listen to verse 19: "**So Israel rebelled against the house of David unto this day.**"

The "old" men are not always right today, but, friend, they are not always wrong either. The church today, like Israel back then, is being led into deep error and apostasy by these modern Rehoboams who will not listen to advice, reason, what the Bible says, or anything else.

I have to say again in closing that the situation will not improve until some of the "higher" systems that have taught them many of these things wake up and begin to teach the real truth on all issues to those who have not yet been destroyed by the rantings of our pseudo-intellectuals. And the church must take the lead again in teaching and preaching the truth. (Ephesians 3:10,11).

We need fine young men who love the truth and who will preach it and defend it. We do not need a bunch of scatter-brained ignoramuses who have neither love for the truth nor loyalty to it. We have too many of these already!

—Post Office Box 2351
Riverside, California 92516

A HOUSE OR A HOME?

Warren Baldwin

The story is told of a young army doctor, his wife and their three children having to live in cramped quarters in a motel near the base because of a housing shortage on the base.

Most people living in this kind of arrangement would begin grumbling and complaining at their discomfort and would blame someone else for the problem.

Not so for the six-year-old daughter of the doctor. When asked, "Isn't it too bad you don't have a home in which to live?", the little girl replied, "Oh, we have a home; we just don't have a house to put it in."

Should we not notice the wisdom in this little girl's outlook? By refusing to be blinded by the negatives, this six-year-old concentrated on the positives, realizing that her family made the home, the house did not.

Do you live in a house or a HOME?

—The Newsletter,
Church of Christ
Post Office Box 9
Covington, Tennessee 38019

NEW INTERNATIONAL VERSION

—A Brief, Critical Review

A. G. Hobbs

(Section IV)

PART THIRTEEN

Doubt and Deception in the Footnotes (No. I)

In reading the *NIV*, we find footnotes on virtually every page which raise doubt as to the inspiration of verse after verse. If the “best and most reliable” manuscripts omit a certain verse, or verses, then maybe it is not the word of God. If we cannot be sure, then we have to doubt its inspiration. Thus, the *NIV* makes an attack on the Divine inspiration of the Bible.

“If the foundations be destroyed, what can the righteous do?” (Psalms 11:3).

“So then faith cometh by hearing, and hearing by the word of God.” (Romans 10:17).

“Now faith is the substance of things hoped for, the evidence of things not seen.” (Hebrews 11:1).

We are dealing with a most crucial issue. If we cannot be sure of the word by which faith comes, we cannot be sure of our faith. If we cannot be sure of our faith, then the substance of our hope is gone. If we cannot be sure that we have the truth, we cannot be sure there is a heaven, or a hell, or a resurrection. If this be the case, we might as well burn down the church building and all go fishing.

The faith of any congregation using the *NIV* will grow weaker and weaker. Will God not hold elders accountable if they permit the faith of the souls entrusted to them to be shipwrecked?

In order to make way for their *New World* translation, Jehovah’s Witnesses attack the *King James Version*. The Mormons do likewise in an effort to justify their so-called inspired books. In an effort to justify the modern versions, even though they are filled with false doctrine, and contradictions, many make an attack on the *KJV*. Bear in mind that we cannot help the poor by tearing down the rich; we cannot help the wage earner by tearing down the wage payer; one cannot build *himself* up by tearing down *another*. Please note, I wish to make this loud and clear:

One cannot build up the *NIV*, or excuse the false doctrines, contradictions and deceptions therein by trying to tear down the *KJV*, and building a bitterness and hatred toward it.

Many take great delight in heaping scorn upon this Grand Old Book that has been a guiding light to millions for nearly four centuries.

In the *NIV*, following Mark 16:8, a line is drawn, followed by this note: “(The two most reliable early manuscripts do not have Mark 16:9-20.)”

The two manuscripts referred to here are *Vaticanus*, also known as *B*; and *Sinaiticus*, also known as *Aleph* (first letter of the Hebrew alphabet). Those two manuscripts were, by and large, the basis of the Westcott and Hort Greek text. Were these manuscripts the most reliable? Far from it.

“Both these documents are of uncertain ancestry, of questionable history, and of suspicious character.” (*Which Bible?*, p. 301). They both were in the hands of the Catholic Church. *Vaticanus B* was found on a shelf in the Vatican Library. How it got there, no one knows for certain. *Sinaiticus* was found in a waste paper basket in the monastery of St. Catherine on Mt. Sinai in 1859 by Dr. Tischendorf.

As pointed out by Herman Koskier, in *Codex B and Its Allies*, p. 1, Vol. II, these two manuscripts differ from each other 3,036 times in the gospels alone; and more than 7,000 times throughout the New Testament. When two witnesses do not agree, it is evident that they are not witnessing to truth. (Mark 14:55,56).

These are the only two manuscripts of note that omit this passage, and there is a blank page in *Vaticanus* large enough for these verses.

“In the Sinai copy the double page containing the end of Mark and the beginning of Luke was removed at an early date and replaced with the four sides rewritten to exclude Mark 16:9-20. By slightly increasing the size of the letters and spaces the writer was able to extend his shortened version to the top of the column preceding Luke 1. He filled in the remainder of his last line with an ornamental flourish to make sure that no addition could be made without being immediately evident. ***These two manuscripts are shown to be false witnesses.*** The majority of ancient copies, the majority of ancient writers and the majority of ancient translations all testify to the genuineness of these verses.” (*The Authenticity of the Last Twelve Verses of the Gospel According to Mark*, Trinitarian Bible Society, 217 Kingston Road SW19 3NN, England, pp. 4,10).

The evidence for Divine inspiration of these verses is overwhelming. All critics in the world cannot prove otherwise. They should be received with all reverence and respect as part of the inspired word of God.

PART FOURTEEN

Doubt and Deception in the Footnotes (No. II)

Whether intentional or not, many footnotes create doubt. When a note says: “This verse is omitted by some manuscripts”, the question naturally arises: Was it inspired by the Spirit? Is it part of the word of God?

“Yea, hath God said” is still being used to create doubt, disbelief, disobedience, and eventually apostasy. Jesus charged the lawyers of his day, thus: **“Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.”** (Luke 11:52).

Were Jesus here today, would he not make a similar charge? As one reads the *NIV*, he is met with footnotes on nearly every page that question the Divine inspiration of verse after verse. Make no mistake about it! Modern versions are destroying people’s faith and undermining the

church. Seeds of doubt will grow into roots of apostasy.

The NIV teaches many false doctrines, plays down the Deity of Christ, contradicts itself, weakens the teaching in many places, and falsely translates and paraphrases many passages. Jesus taught that a corrupt tree cannot bring forth good fruit. The *NIV* is truly a sadly corrupt “tree” and it can not, therefore, bring forth good fruit.

The word of God has always been “the key of knowledge” in spiritual matters. If the Bible is robbed of its inspiration, we have no “key of knowledge.” Translators of the modern versions are fast taking it away. If they succeed, we will have **no standard of authority** by which to **settle anything**, much less have a sure guide from earth to heaven.

In our previous lesson, we learned that although doubt is raised about the inspiration of Mark 16:9-20 evidence is overwhelming that this passage is part of the inspired word of God, and can be believed with full assurance of faith.

Let us note another passage that is doubted by the higher critics, and by the translators of the *NIV*, John 7:53 – 8:11. A note inserted between chapters 7 and 8 reads: “(The earliest and most reliable manuscripts do not have John 7:53 – 8:11).” Referring to this passage and to the one in Mark, *The Trinitarian Bible Society* remarks as follows: “The manuscripts which include these verses are more numerous and more reliable than those which omit them.”

They, therefore, by all means should be retained as part of the inspired word of God. Why leave them out? I have observed that the translators are quick to omit a passage – even on the ground of the most flimsy excuse.

The public has been deceived for years into thinking that the *Vaticanus* and *Sinaiticus* manuscripts are the most reliable. The truth has eventually come to light that these are two of the most corrupt. These two manuscripts were the main ones underlying the Westcott and Hort Greek text. This text is gradually being abandoned. Those who produced the *New KJV* did not use it, but went back to the *Traditional* or *Majority* text used by the translators of the *KJV* of 1611. Norman Ward points out: “Obviously these two codices differ from the *Textus Receptus*, but to what extent? In the Gospels alone, *Vaticanus* omits 2,877 words, adds 536, substitutes 935, transposes 2,098 and modifies 1,132. *Sinaiticus* omits 3,455, adds 839, substitutes 1,114, transposes 2,299 and modifies 1,265.” (*Perfected or Perverted?*, Which Bible Society, Grand Rapids, Michigan, p. 14).

If a passage is going to be expunged on the grounds that *Vaticanus* omits it, note some *other* passages *Vaticanus* omits: All of First Timothy; Second Timothy; all of Titus; nearly all of Genesis (Gen. 1:1–46:29; the last 12 verses of Mark 16; the Lord’s prayer on the Cross, “Father forgive them. . .”, our Lord’s agony and bloodlike sweat in the garden of Gethsemane; 33 of the Psalms, and the last four and a half chapters of Hebrews, plus many more.

Another deceptive footnote is relating to Luke 23:34. “**Then Jesus said, Father forgive them; for they know not what they do.**” The *NIV* footnote says: “Some early manuscripts do not have this sentence. . .” The implication is that it may not be inspired and maybe should not be in the Bible. John W. Burgon says, “And yet these precious words are found in **every known uncial** (MS in capital letters) and in **every known cursive** (MS in long-hand writing) copy,

except four; besides being found in **every ancient Version.**” (*The Revision Revised*, p. 83.)

Then why raise a doubt about this precious prayer of our Lord? It only creates doubt and confusion.

PART FIFTEEN

Doubt and Deception in the Footnotes (No. III)

As we proceed with our review, I call attention where doubt is raised about more precious words given by inspiration. The *NIV* translators either did not properly investigate or else ignored the evidence.

Verses, words, and phrases are omitted when the bulk of the evidence shows that they should be left in. Many phrases, words and verses that are not expunged are questioned as possibly being spurious.

1. **Mark 1:1: “The beginning of the gospel of Jesus Christ, the Son of God.”** The *NIV* footnote says: “Some manuscripts do not have **the Son of God.**” Thus, doubt is raised and the inspiration of these words is challenged. The illustrious John W. Burgon, one of the greatest authorities on manuscript evidence, says: “Why are we not informed that every known uncial copy except **one of bad character** – every cursive **but two**, – every Version, – and the following Fathers, – all **contain** the precious clause: (he then names a number of “church Fathers” that support this clause, and points out that opposition proves to be a mistake. He then continues – AGH): To speak plainly, since the clause is above suspicion, **Why are we not rather told so?**” (*The Revision Revised* (1883), p. 132).

See the deception here? The *NIV* footnote should not read, “**Some** manuscripts. . .”, casting doubt on the validity of the phrase, “**the Son of God.**”

2. John 3:13, *NIV*: “No man has ever gone into heaven except the one who came from heaven.” The *NIV* footnote says: “Some manuscripts (read) **Man who is in heaven.**” Burgon asks: Why above all, are we not assured that the precious clause in question is found in every manuscript in the world, except five of bad character? – is recognized by **all** the Latin and **all** the Syriac versions, as well as by the Coptic, – (he then named other versions, and “Fathers”, and continues thus): in short, **quite above suspicion**: why are we not told **that**? Those 10 Versions, those 38 Fathers, that host of Copies in the proportion of 995 to 5, – **why**, concerning all these is there not so much as a hint let fall that such a mass of counter-evidence exists? Shame, – yes, **shame** on the learning which comes abroad to perplex the weak, and to unsettle the doubting, and to mislead the blind! Shame, – yes, **shame** on that two-thirds majority of well-intentioned but most incompetent men, who, finding themselves (in an evil hour) appointed to correct ‘plain and clear errors’ in the **English ‘Authorized Version,**’ – occupied themselves instead with **falsifying the inspired Greek Text** in countless places, and in branding with suspicion some of the most precious utterances of the SPIRIT! Shame, yes, **shame** upon them!” (*The Revision Revised* (1883), pp. 132-135).

These words were spoken by Burgon about the Revision Committee of 1881. The same could be spoken, at least in the main, concerning the translators of the *NIV* since they followed 98% or 99% of the time (according to their own admission) Nestle and the Bible Society Greek texts which

are critical Westcott-Hort type texts. Thus, they omitted and called in question many words, phrases, and verses which, upon investigation, prove to be inspired beyond all doubt.

3. **Luke 22: 43,44.** "And there appeared an angel unto him, strengthening him.

"And being in agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."

The *NIV* footnote says: "Some early manuscripts do not have verses 43 and 44."

Should these verses be accepted as being inspired, or rejected as being spurious? Let us note the proof that they were inspired.

"Our Lord's 'agony and bloody sweat,' first mentioned by Justin Martyr (A.D. 150), is found **set down in every manuscript in the world except four.** It is duly exhibited by every known Version. It is recognized by upwards of forty famous Fathers writing without concert in remote parts of ancient Christendom. Whether therefore Antiquity, — or Number, — is considered, the evidence in favour of S. Luke xxii, 43, 44 is simply overwhelming." (John W. Burgon, *The Revision Revised*, (1883), p. 340).

Hence, we can rest with blessed assurance that these verses were given by Divine inspiration. Do not let your faith be shaken by the critical and doubting notes of the *NIV*.

Instead of building and strengthening one's faith, reading the *NIV* tends to destroy it. Which shall we believe? the text? or the footnotes? We cannot believe both. In many places neither, since the text is a perversion and paraphrase.

PART SIXTEEN

Doubt and Deception in the Footnotes (No. IV)

The devil has many devious devices to create doubt and disbelief in the word of God. One of his devices is to get men in high places to turn against the word of God.

Note a biblical example of a king. When the prophet Jeremiah warned of impending doom, and coming captivity, Jehoiakim was greatly perturbed.

"And it came to pass, that when Jehudi had read three or four leaves, he cut it with his penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.

"Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words." (Jeremiah 36:23,24).

They burned the roll of the word of God with no compunction of conscience. Today, we have a similar situation. God has warned repeatedly for men not to add to nor to take away from his word. (Deuteronomy 12:32; Revelation 22:18,19).

Nevertheless, translators are expunging from the text and putting in the footnotes verses and phrases that are well authenticated as being inspired. It is bad enough when liberals do so. When brethren concur and also deny their inspiration, we have a problem right in our own midst. Let us note some specifics:

1. "Howbeit this kind goeth not out but by prayer and fasting." (Matthew 17:21).

This entire verse, spoken by Jesus our Lord, has been omitted. The *NIV* footnote says that "Some manuscripts. . ." have this verse. The deceptive implication is that there is not sufficient textual evidence for its inspiration;

therefore, they proceed to deny that it was given by inspiration and put it in the footnote. The evidence is abundant that this verse should be retained in the text as it is "witnessed to by **all the Copies but 3:** by the Latin, Syriac, Coptic, and Armenian Versions: and by the following "Fathers": (1) Origen, (2) Tertullian, (3) the Syriac Clement, (4) the Syriac **Canons of Eusebius**, (5) Athanasius, (6) Basil, (7) Ambrose, (8) Juvenecus, (9) Crysostom, (10) *Opus imp.*, (11) Hailary, (12) Augustine, (13) J. Damascene, and others. Then (it will be asked), why have the Revisionists left them out? Because (we answer) they have been misled by B and Aleph, Cureton's Syriac and the Sahidic, — as untrustworthy a quaternion of witnesses to the text of Scripture as could be named." (John W. Burgon, *The Revision Revised*, (1883), p. 206).

2. "For the Son of man is come to save that which was lost." (Matthew 18:11).

This verse is omitted by the *NIV*. A footnote says, "**Some manuscripts. . .**" have this verse. Now question: Shall we believe this verse, or cast it aside? Was it inspired or not? To omit this verse from the text is a virtual denial of its inspiration. Robert W. Flanigan says, ". . . eight major and fifteen minor manuscripts include this important verse." (*A Critique of The New American Standard Bible New Testament*, Biblion Press, Mt. Eden, Calif. 94557, p. 11).

John W. Burgon says that ". . . it is attested by every known cursive **except three:** . . . (he gives a number of versions and church "Fathers" that testify to its inspiration, AGH; he then continued), "above all, by the Universal Eastern Church, — for it has been read in all assemblies of the faithful on the morrow of Pentecost, from the beginning." (*The Revision Revised*, (1883), p. 92).

Are the *NIV* translators being honest when they say that only "Some manuscripts" have this verse?

3. **Verily I say unto you, it shall be more tolerable for Sodom and Gomorrha in the day of Judgment, than for that city.**" (Mark 6:11b).

These solemn words of Christ are omitted by the *NIV* without even a footnote. The evidence is abundant that this passage is genuine and part of the inspired word of God. These "precious words, witnessed to as they are by **all the known copies but nine. . .**" Burgon also points out that this passage had "witness of the Liturgical usage in the Eastern Church, — which appointed these verses to be read on S. Mark's Day" and that it was "used by the 'Elders' with whom Irenaeus held converse, — men who must have been contemporaries" of the Apostle John. He gives additional evidence for which see his book. (*The Revision Revised* (1883), p. 409, 410).

Thus, it is apparent that we cannot trust the footnotes of the *NIV*; and we have found that the text cannot be trusted as it teaches many false doctrines.

The conclusion is obvious: **The *NIV* cannot be trusted.**

(NOTE: This closes the *fourth* section of a *five*-section series of articles in which A. G. Hobbs presents a brief, critical review of the *New International Version* of the Bible. With our April issue, Lord willing, the entire 19-part series will be completed. Anticipating that large numbers of congregations as well as individuals will want *extra whole sets* of these particular issues, we have been printing several thousand extra copies of each.

Individual sets of the five-issue series are \$2.50 (plus \$1.05 postage). Or, if you order bundles of particular issues, you may have them at the BUNDLE RATES listed in the masthead on Page 2. The "*NIV*" issues include the ones for *October/1982*, *November/1982*, *January/1983*, *March/1983* and *April/1983*. Please address all orders for the "*NIV*" issues to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. Delivery of these orders will follow publication of the final "Section" next month. IYR.Jr.)

Reader's Digest Condensed Bible

Bill Jackson

I imagine that virtually everyone in the nation has now received the mail-out from *Reader's Digest*, announcing the printing of their *Condensed Bible*. Naturally, the question now comes: "What about this Bible? Will it be helpful? Is it to be recommended? Should I buy a copy?"

Sectarianism has had two ideas about the word of God, and now, with the printing of the *Condensed Bible*, both sectarian points have come to bear on the Bible's content. First, there was the elevating of human creeds to appeal to the hearts of men rather than the Bible. The creeds existed, and through the modern-speech translations, the creeds have been made a part of the Bible itself, so that men will be misled into thinking that man's doctrine is God's doctrine. Long ago, the Lord said that one dare not add to his word, nor take from it. (Deuteronomy 4:2).

Next, another view in sectarianism is that the word of God can be further tampered with in the sense that men will simply "cull" and cut out of it what they desire. It has been done repeatedly in sectarian sermons through the years. Now, along comes the *Condensed Bible* and they have only done in print what has been done verbally all along — cut out the Bible's message, reducing it, in this case, by about 40%! And remember, the culling was done by those who don't even pretend to be Christians as set forth in the New Testament!

As to the accuracy of what they left in the Bible, that is not the point. The legitimate question is: Does any man have the right to cut down the content God placed in the scriptures? The true Bible believer — even concerning the "buts", "therefores", "ands" and "ifs" — wants those words there if they were given by God! Man is to live by EVERY WORD proceeding out of the mouth of God (Matthew 4:4), and EVERY SCRIPTURE is inspired of God, and profitable. (II Timothy 3:16, 17). Indeed, the biblical message was delivered in WORDS the Holy Spirit teaches. (I Corinthians 2:13). In reducing the Bible by 40%, or by 10%, some men have taken upon themselves the right to remove WORDS the Spirit of God gave to man to effect his salvation!

The only thing going for us right now is that the price of this Bible may be prohibitive to many; but, if it is successful in its sales, without doubt there will be other, and less expensive, editions! Satan will see to that! Brethren, the point is this: Do we want ALL of what God has given, or do we want just PART of it? Remember, God condemns those who either ADD TO, or TAKE FROM, his word! (Deuteronomy 4:2; Proverbs 30:6; Revelation 22:18, 19).

Southwest church of Christ
8900 Manchaca Road
Austin, Texas 78745

THE 2ND ANNUAL SOUTHWEST LECTURES

April 14-17, 1983

THEME: "THE MILITANT CHURCH"

Wednesday, April 13th

7:30 p.m. Militancy and Love Bill Jackson
10:00 a.m. A Militant Bible School
Program Dave Collier
11:00 a.m. Militancy and the Pulpit . . . Johnny Ramsey
1:30 p.m. The Inerrancy of the Bible . . . Jerry Moffitt
2:30 p.m. Militancy in Guarding the
Fellowship Richard Black
3:30 p.m. *THRUST* Hour: Premillennialism Don Tarbet
7:30 p.m. Atheism's Most Influential
Arguments Wayne Jackson
8:15 p.m. Militancy Against Humanism Hugo McCord

Friday, April 15th

9:00 a.m. Militancy in Facing an
Unbelieving World Wendell Winkler
10:00 a.m. Militancy in Obtaining Workers
in the Kingdom Ira Rice, Jr.
11:00 a.m. Uniqueness of Christianity in
World Religions Wayne Jackson
1:30 p.m. Humanism's Dangerous Influence
on the Home Hugo McCord
2:30 p.m. The Army of the Lord! Johnny Ramsey
3:30 p.m. *THRUST* Hour:
Premillennialism Gary Workman
7:30 p.m. Militancy and the Eldership . . Richard Black
8:15 p.m. "Let's Take A Look" Goebel Music

Saturday, April 16th

9:00 a.m. Militancy in Meeting the
Instrumental Music Issue . . . Don Prather
10:00 a.m. Militancy in Strong Personal
Morality Perry Cotham

11:00 a.m. Militancy in World Evangelism Ira Rice, Jr.
1:30 p.m. Militancy in Facing
Calvinism Wendell Winkler
2:30 p.m. Growth in Stewardship Frank Dunn
3:30 p.m. *THRUST* Hour:
Premillennialism Oran Rhodès
7:30 p.m. (To be announced) Guy N. Woods
8:15 p.m. Shall We Have Unity
IN ERROR? Tom Warren

Sunday, April 17th

9:30 a.m. (To be announced)
— Combined Classes Guy N. Woods
10:30 a.m. Lust in the Heart Andrew Connally
Congregational Meal
2:00 p.m. Questions and Answers Guy N. Woods
6:00 p.m. Continued Militancy:
"Stand Therefore!" William Cline
7:00 p.m. Problems the Church Must
Prepare to Face Tom Warren
Congregational Singing, 7:00 nightly

Accommodations in homes of members
Vans, self-contained campers welcomed
Exhibit space available — on prior approval

Southwest Church of Christ
8900 Manchaca Road
Austin, Texas 78745

The Gospel: The *Power* of God

Dalton Key

In the first chapter of his Roman epistle, Paul states, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Romans 1:16). Inspiration informs us that God's power is in the gospel, and that the gospel is his power. This power is a saving power—the power to transform a degenerate sinner into a sanctified child of God.

The power is not in men, not in ideas, not in programs, not in schools, not in papers—not even in your pet project. While these things may be used in broadcasting or spreading the "power of God," we must be doubly careful not to attribute to man-made expediencies the power which God has placed only in his gospel.

A SOCIAL GOSPEL?

"Moreover, brethren, I declare unto you the gospel which I preached unto you. . . by which also ye are saved." (I Corinthians 15:1, 2). The apostolic preachers were commissioned by our Lord to preach the gospel so that men might be saved. (Mark 16:15, 16). No other message, regardless of how intellectually enlightened, can save a soul from sin.

Many today are affirming the need for a social gospel. This is nothing more or less than a hand-crafted, man-made message constructed to conform to the ethics of our time. A social gospel, as concocted by modernistic "free-thinkers," has nothing whatsoever to do with the pure gospel of Jesus Christ. A social gospel may produce a *social* salvation, but only the unadulterated gospel found within the New Testament's pages can produce the all-important *spiritual* salvation—the salvation of the soul from sin and sin's consequences.

WHAT ABOUT RELEVANCY?

"But the ancient message of the New Testament," someone says, "just is not relevant today. We need something more up to date; more in touch with today's society." If this claim is true, God's gospel has lost its power. Not only this, we have no relevant message from God today if his New Testament letter is obsolete.

Is the first century gospel of Christ out of date so as to be non-effective? We think not! While *surroundings* and *circumstances* may change, *sin* and *salvation* do not. Man is still in need of salvation today just as he was in the days of our Lord's earthly pilgrimage. What was sinful then is sinful now. The means whereby men may be saved have not changed. The atonement of our Savior's sacrifice has not been altered, nor is there a *need* for its alteration.

HOW ABOUT A NEW SAVIOR?

If we need a new gospel, then by all means we need a new savior, for he is at the *heart* of the gospel. The scheme of redemption revolves around the Lord Jesus Christ. Without his selfless sacrifice there would be no gospel. Yet *Christ does not change*—does not *need* to change. (Hebrews 13:8). Furthermore, his word—gospel—is sufficient, profitable, and will not pass away. (II Timothy 3:16, 17; Matthew 24:35; I Peter 1:24, 25).

In the first century, through inspired penmen, God gave man "*all things* that pertain unto life and godliness." (II Peter 1:3). Yes, the blessed gospel of Christ is every bit

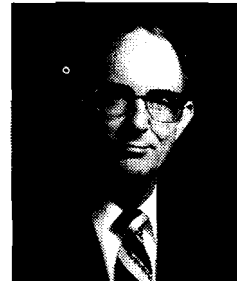
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Virgil Hale



Mike Kiser



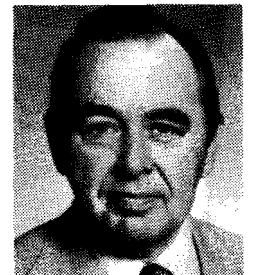
Gary Colley



Leon Cole



Jimmy Colvett



Max Miller

THE PHIL CHURCH

Lect

912 PHILLIPS STR

"The Gospel Is
Schedule

THURSDAY: APRIL 21, 196

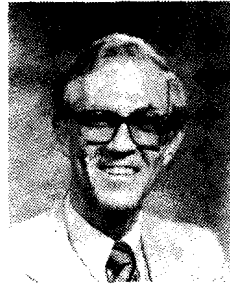
9:00 - 9:10	Singing, Prayer and Annou
9:10 - 9:50	First Speaker — NOEL M <i>The Source Of True Po</i> Church
9:50 - 10:00	BREAK
10:00 - 10:10	Singing, Prayer and Annou
10:10 - 10:50	Second Speaker — WILFC MOBLEY — <i>Why The Pr</i> <i>Rebellion Against Bibli</i>
10:50 - 11:00	ANNOUNCEMENTS
11:00 - 1:00	LUNCH
1:00 - 1:10	Singing, Prayer and Annou
1:10 - 1:50	Third Speaker — JIMMY () — <i>Are There Miracle W</i> <i>The Church Today?</i>
1:10 - 1:50	Fourth Speaker — IRENE <i>Can I Support The More</i> (LADIES ONLY)
1:50 - 2:00	BREAK
2:00 - 2:10	Singing, Prayer and Annou
2:10 - 2:50	Fifth Speaker — WALTER — <i>Conforming To The I</i> <i>The Word</i>
2:50 - 3:00	BREAK
3:00 - 3:10	Singing, Prayer and Annou
3:10 - 3:50	Sixth Speaker — BILL DIL <i>There A "New Breed O</i> <i>Preachers?"</i>
3:50 - 4:00	ANNOUNCEMENTS
4:00 - 5:00	Preachers Panel
5:00 - 7:00	SUPPER
7:00 - 7:30	Congregational Singing — Johnston
7:30 - 8:30	Seventh Speaker — HARI DAVIDSON — <i>Modest (</i> <i>The Church - Is It Still I</i> <i>Purity?</i>

**STREET
CHRIST**

hip:
DYERSBURG, TN
'The Power'
lectures



Robert Taylor



Garland Elkins



Ira Rice

FRIDAY: APRIL 22, 1983

9:00 - 9:10 Singing, Prayer and Announcements
 9:10 - 9:50 First Speaker — NOEL MERIDETH —
What Are The Ethics Of Humanism?
 9:50 - 10:00 BREAK
 10:00 - 10:10 Singing, Prayer and Announcements
 10:10 - 10:50 Second Speaker — THOMAS
 WARREN — *Has The Church
 Rejected The Restoration Principle?*
 10:50 - 11:00 ANNOUNCEMENTS
 11:00 - 1:00 LUNCH
 1:00 - 1:10 Singing, Prayer and Announcements
 1:10 - 1:50 Third Speaker — MAX MILLER — *If I
 Use Mechanical Instruments Of
 Music In Worship, Will I Be Lost?*
 1:10 - 1:50 Fourth Speaker — IRENE TAYLOR —
*How May I, As A Christian Woman,
 Expose The Evils Of Pornography,
 Alcoholism, Etc. In Our Community?*
 (LADIES ONLY)
 1:50 - 2:00 BREAK
 2:00 - 2:10 Singing, Prayer and Announcements
 2:10 - 2:50 Fifth Speaker — VIRGIL HALE — *Have
 The Elders Kept The Church Pure?*
 2:50 - 3:00 BREAK
 3:00 - 3:10 Singing, Prayer and Announcements
 3:10 - 3:50 Sixth Speaker — LEON COLE — *Will
 History Show We Have Failed To
 Evangelize The World?*
 3:50 - 4:00 ANNOUNCEMENTS
 4:00 - 5:00 Preachers Panel
 5:00 - 7:00 SUPPER
 7:00 - 7:30 Congregational Singing — Todd Walker
 7:30 - 8:30 Seventh Speaker — MIKE KISER — *The
 Gospel Is Still The Power*

SATURDAY: APRIL 23, 1983

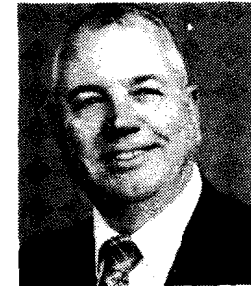
9:00 - 9:10 Singing, Prayer and Announcements
 9:10 - 9:50 First Speaker — VIRGIL HALE — *The
 Crossroads Philosophy: Is The
 Threat Over?*
 9:50 - 10:00 BREAK
 10:00 - 10:10 Singing, Prayer and Announcements
 10:10 - 10:50 Second Speaker — WAYNE COATS
 — *The Gospel Versus Unscriptural
 Divorce and Remarriage In The
 Church*
 10:50 - 11:00 ANNOUNCEMENTS
 11:00 - 1:00 LUNCH
 1:00 - 1:10 Singing, Prayer and Announcements
 1:10 - 1:50 Third Speaker — GARLAND ELKINS
 — *Perverved Bibles In The
 Teaching Program Of The Church*
 1:10 - 1:50 Fourth Speaker — CORINNE ELKINS
 — *Silly and Idle Women
 (LADIES ONLY)*
 1:50 - 2:00 BREAK
 2:00 - 2:10 Singing, Prayer and Announcements
 2:10 - 2:50 Fifth Speaker — ROBERT TAYLOR—
*How Long Is It Till The Rapture
 Comes?*
 2:50 - 3:00 BREAK
 3:00 - 3:10 Singing, Prayer and Announcements
 3:10 - 3:50 Sixth Speaker — IRA RICE — *Why
 Are We Not Reaping The Harvest?*
 3:50 - 4:00 ANNOUNCEMENTS
 4:00 - 5:00 Preachers Panel
 5:00 - 7:00 SUPPER
 7:00 - 7:30 Congregational Singing — Wayne Coats
 7:30 - 8:30 Seventh Speaker — GARY COLLEY —
*Opportunities Facing The Church By
 Preaching God's Power*



Harrell Davidson



Thomas Warren



Wayne Coats



Bill Dillon



Noel Merideth



Walter Lumpkin



Wilford Mobley

as relevant *today* as it was *at the time of it's writing!* Just as it pricked the hearts of the Pentecostians and caused Felix to tremble, it can produce results in the hearts and minds of men today.

PROFIT AND LOSS

Joe David Neely

"For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matthew 16:26).

What is the worth of your soul? Study its nature, capacities, duration, and its purchase price and you will get a glimpse of its value. If you owned the whole world you would think you were rich. Well, you can't own the world, but you have a possession more valuable. If you owned the world, you would try to take care of your possessions. How about your soul? It needs care. Do you want to know how to save it? If so, read the Book of Acts in your Bible.

Think of the question proposed in our text. The gain is uncertain — the loss inevitable. The gain is imaginary — the loss positive. The gain is temporary — the loss irretrievable. Think of your soul and its condition now. — *Truth East Gadsden, Alabama*

ONE SMALL LIGHT

W. Eugene Springer

During an Atlantic crossing a severe storm arose and a passenger lay in the bunk seasick. In the dark of night he heard a cry, "MAN OVERBOARD!", as some poor soul was swept from the deck.

The sick man lay there thinking there was surely no hope for the poor fellow who had fallen and that he could do nothing to help. But then he thought, "I could at least put my lantern in the porthole."

The man was rescued, and he recounted the story the next day. "I was going down for the third time," he said, "when someone aboard put a lantern in the porthole. It shone on my hand and a sailor in a lifeboat grabbed me and pulled me in."

One small light! It belonged to a sick man but it enabled a strong sailor to save a life. Was the sailor who pulled the man into the lifeboat more important to his "salvation" than the man who put the light in the window? Which of the two could he have done without?

Every Christian can do likewise for his fellows. The Lord didn't bless us all with the same talents, but you can do something. Is your light shining? **"Ye are the light of the world."**

The South Keystone Church of Christ

presents

The Second Annual Lectureship

"THE NEW TESTAMENT CHURCH"

April 24 - 28, 1983

SCHEDULE OF LECTURES

Sunday, April 24

- 2:00 — The New Testament Church —
Neither Anti Nor Liberal Bill Cline
- 3:00 — The New Testament Church and
God's Mission John Priola
- 6:30 — Discipline in the New Testament
Church Clinton Elliott
- 7:30 — The Elders and Their Oversight
In the New Testament Church Bill Cline

Monday, April 25

- 1:30 — The New Testament Church And
Prophecy Charles Pledge
- 2:30 — Identifying the New Testament
Church John Priola
- 7:00 — Oneness of the New Testament
Church Melvin Elliott
- 8:00 — The New Testament Church and
Her Enemies John Priola

Tuesday, April 26

- 9:00 — The New Testament Church Is
Militant Ira Rice, Jr.
- 10:00 — The New Testament Church and
Law Bill Cline
- 1:30 — Verbal Inspiration, Greek Text and
Modern Translations Charles Pledge
- 2:30 — Work of the Holy Spirit in the New
Testament Church Melvin Elliott
- 7:00 — Unity In the New Testament Church
vs. Unity in Diversity Charles Pledge
- 8:00 — Drawing the Lines of Fellowship In
the New Testament Church Bill Cline

Wednesday, April 27

- 9:00 — Basis of Unity In the New Testament
Church Fred Davis
- 10:00 — The New Testament Church:
Government; Home Ben Vick
- 1:30 — Conversion and the New Testament
Church Ira Rice, Jr.
- 2:30 — The New Testament Church and
Instrumental Music Buster Dobbs
- 7:00 — Worship of the New
Testament Church Clinton Elliott
- 8:00 — The New Testament Church Is Not
a Denomination Buster Dobbs

Thursday, April 28

- 9:00 — The New Testament Church Is
Right Jim Thompson
- 10:00 — The New Testament Church and
Persecution Ben Vick
- 1:30 — The New Testament Church Is God's
Kingdom Buster Dobbs
- 2:30 — Faithfulness In the New Testament
Church — What Does It Cost Clinton Elliott
- 7:00 — Kind of Preaching Necessary to Sustain
the New Testament Church Buster Dobbs
- 8:00 — The Eternal Destiny of the New
Testament Church Ira Rice, Jr.

3802 South Keystone
Indianapolis, Ind. 46227

RICES IN FAR EAST ON MISSIONARY JOURNEY

As this issue of *Contending for the Faith* goes to press, the Ira Y. Rice, Jr.s. should be in the Far East, having left the U.S., February 4, 1983.

Gospel meetings are scheduled for Hualien and

Kaohsiung, Taiwan; for Chiangmai, Thailand; for Upper Serangoon/Singapore; for Lahore, Pakistan; and for East Kilbride, Scotland, before they return to the U.S., Lord willing, April 10, 1983.

The High Price of Low Living!

Don Walker

One of the greatest tasks placed before the servants of God is that of pointing out the ugly and ravaging nature of sin. Truly **"the wages of sin is death"** (Romans 6:23), yet, countless millions today clothe themselves in ungodliness and wade in the slimepit of unrighteousness. Zephaniah spoke of those who rose early and corrupted all their doings. (Zephaniah 3:7). Job said there were those "which drinketh iniquity like water", while the Psalmist stated, **"Thou lovest evil more than good."** (Job 15:16; Psalms 52:3).

What better verse can be found to show the futility of sin than Jeremiah 3:25? **"We lie down in our shame, and our confusion covereth us: for we have sinned against the Lord our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the Lord our God"**. Micah said the wicked **"do evil with both hands earnestly"**, while Jeremiah said God's people **"hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward and not forward."** (Micah 7:3; Jeremiah 7:24).

It is true that **"your sin will find you out"** (Numbers 32:23), that **"sin is a reproach to any people"** (Proverbs 14:34), and that we ought to **"stand in awe and sin not"** (Psalms 4:4), yet, too many are lured away from righteousness by the brief pleasures of sin. (Hebrews 11:25). Our sins separate us from God, and the soul that sins, it shall die (Isaiah 59:1-2; Ezekiel 18:4), but, day after day men and women trade their crowns for a fleeting glimpse of low living and an eternal abode in hell.

HOW GOD LOOKS AT SIN

The best way to show how we should look at sin is to show how God looks at sin. **"Thou art of purer eyes than to behold evil, and canst not look on iniquity."** (Habakkuk 1:13). When sin entered the world, God promised a remedy (Genesis 3:15). **"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."** (Romans 5:8). Paul, while speaking of the only begotten Son of God, said, **"For he hath made him to be sin for us, who knew no sin."** (John 3:16; II Corinthians 5:21). God so loved man and so hated sin he sent his Son to be the remedy for sin. It is through Jesus Christ that we realize the high price for low living and also that we have an opportunity to be free from that debt. **"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."** (II Corinthians 5:21). "Neither is there salvation in any other" are the exclusive words of Luke. (Acts 4:12). If we are freed from the stain of sin, it will be because we availed ourselves of the blood of Christ. (Ephesians 1:7).

The Bible teaches most definitely that **"There is NO remission without shedding of blood"** (Hebrews 9:22), and that it is *not possible* that the blood of bulls and of goats should take away sins. (Hebrews 10:4). But Christ shed *his* blood **"for many, for the remission of sins"** (Matthew 26:28). After the multitude asked, **"Men and brethren what shall we do?"** (concerning their sins), Peter said, **"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."** (Acts 2:38). It is through baptism, after we have believed, repented, and confessed Jesus, that we contact the blood of Christ. (Romans 6:3-4). Without it we remain **dead in our sins!**

OBEDIENCE IS NECESSARY

Paul wrote to the church in Ephesus, **"And you hath he quickened (*made alive*), who were dead in trespasses and sins."** (Ephesians 2:1). Jesus said, **"The words that I speak unto you, they are Spirit, and they are life."** (John 6:63). Jesus came **"that they might have life, and that they might have it more abundantly"** (John 10:10), yet we must be *obedient* to the Master. **"Not everyone that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven."** (Matthew 7:21). Jesus became the **"author of eternal salvation unto all them that obey him"**, therefore we find the piercing words, **"Why call ye me Lord, Lord, and do not the things which I say?"** (Hebrews 5:9; Luke 6:46).

Man transgressed the law, but God paid the price. **"All have sinned and come short of the glory of God"** and **"the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."** (Romans 3:23; 6:23). Christ shed his blood to cleanse men from the spot of sin, but we must obey him. We must **believe** (John 8:24), **repent** (II Corinthians 7:10), **confess** (Romans 10:10), and **be baptized for the remission of sins.** (Acts 2:38; I Peter 3:21). If we have done this and erred from the family of God, then we must **"confess our sins, he is faithful and just to forgive us our sins."** (I John 1:9).

O the love that drew salvation's plan!

O the grace that brought it down to man!

O the mighty gulf that God did span!

AT CALVARY!

May we ever appreciate God's love and always realize the high price of low living.

—1221 Manley Street
Prescott, Arizona 86301

CHURCH RULES, LAW, PROCEDURES

Charles Hodge

Our youth are rejecting the institutionalized Church! Every year our brotherhood has a "Crisis of the Year" over something either forgotten or laughed at within a few years. Brethren are labeled and libeled — anti, liberal, sectarian. Some things must be observed!

(1) The OT (Old Bible) was codal. They literally were given "Church Rules" . . . how to deal with people, family, land, tabernacle worship, Sabbath! The rules were exact and in great detail. The lives of parishioners were programmed from morning to night.

(2) The SILENCE of the New Testament. Biblical silence must be handled prayerfully — yet scriptural silence is both dynamic and deafening! Read your New Testament — carefully! Nothing, personally, is given about the family affairs of preachers, elders, deacons! The family life of anyone! The silence is shattering! There are no interpersonal examples in the epistles about how to handle various Church issues! There is no peek into New Testament worship, work, daily affairs. This emphasizes inspiration. The Holy Spirit knew any New Testament example would be 100% bound up any/every situation, *i.e.*, principles would become dogmas, methods would become traditions, traditions would become orthodoxy!

(3) This means Christians are not ruled by codes, rules, "Church Laws." Christians are ruled by principles — eternal verities. Christians are led by the Spirit, by the nature of Christ, by Christian character, by heavenly wisdom! "There ain't no such thing as 'Church Laws, Rules, Regulations'."

(EDITORIAL NOTE: When James W. Boyd read the above article in the December 2, 1982 bulletin of the Donmoyer Avenue church of Christ, in South Bend, Indiana, where he (Boyd) used to preach, he could hardly believe his eyes.

"Read his article," brother Boyd wrote us under date of December 19, 1982. "It is so absurd, I sometimes think I must have missed his point. But then I read it again and there is no other way to take what he has said except as a denial of divine authority.

"This article was reprinted in the Donmoyer Digest, bulletin of the church that promotes John Clayton. Having preached there for six and one half years, I know for a fact that such a doctrine as is espoused in Hodge's article was not the position taken by those brethren a few years ago. . ."

After studying through brother Hodge's article, we decided to run it together with brother Boyd's rejoinder to it. Brother Hodge appears to be right at least in one thing he wrote: "Every year our brotherhood has a 'Crisis of the year' over something. . ." From his article, he seems determined that this year will be no exception! But now read what Boyd has to say, as follows. — Ira Y. Rice, Jr., Editor)

IS THE BIBLE THAT SILENT?

James W. Boyd

It is amazing that there are those who profess to believe the Bible as God's authority who yet will write and reprint articles that undermine his law. Yes, there is law in the will of Christ. (James 1:25; Romans 3:27; 8:1-4). But there are those who contend the Bible is silent regarding rules, law

and procedures. Such is the theme of an article entitled "Church Rules, Law, Procedures" by Charles Hodge, and reprinted in several bulletins.

Therein Hodge complained, "Our youth are rejecting the institutionalized Church!" He places the blame for this defection on those who contend for law, rules and procedures. Did he ever ask whether there was real justification for anyone rejecting the church? Or is he joining those who suggest that we change the church so that those who dislike it will stay with it?

THE CHURCH IS GOD'S INSTITUTION

Whether people realize it or not, the church has been instituted and is an institution. Simply because there are human institutions is no justification to castigate the concept of the church being an institution. It would seem that brethren would not abandon this fact and cater to those who would cast out the church along with the denominational heresies. But we wonder if some brethren are really that opposed anymore to denominational doctrines, concepts and ideas.

"Every year our brotherhood has a 'Crisis of the Year' over something either forgotten or laughed at within a few years. Brethren are labeled and libeled — anti, liberal, sectarian." Yes, false doctrines arise among the saints with great frequency, especially since the "wise men" among us have been consuming denominational theology and compromising with it with insatiable appetites.

The church faces, has faced, and will face one crisis after another. But ridiculing that fact does not serve well the cause of the King. Furthermore, those who love the church are not laughing at such matters that attack truth and compromise with error. Likely the same ones who are laughing are the ones who created and propagated the crisis anyway.

AN ATTEMPT TO PREJUDICE THE MIND

Did you notice how Hodge shuns labeling false brethren for what they are? There are many who want to "do their own thing" without anyone challenging it. Why are some so afraid of being labeled with the label they earn by their false ways? It is not libel to label. To suggest such a thing is an attempt to prejudice the mind against making any judgments about right and wrong. Hodge would have a time correcting the inspired men who labeled false teachers for what they were? Is his idea better than their way?

"The OT (Old Bible) was codal," he said. Yes, it was a systematic body of law, codal. But Hodge would have you believe that there is no law in the doctrine of Christ. When it comes to rules, law, procedure his theme is "the silence of the New Testament."

May I ask you, do you believe the New Testament is silent on how to deal with other people, family, land, worship, as is claimed? Is there nothing about the family affairs of preachers, elders, deacons? Has Matthew 7:12 been repealed? John 4:24 omitted? Have I Corinthians 11:23-29, Acts 20:7, I Corinthians 16:1,2, Ephesians 5:22-33, I Timothy 3:4, 11, 12, and similar passages all been rewritten or removed with the penknife of the anti-law people? How can one have the audacity to say the New Testament is silent regarding "the family life of anyone?" This is blatant absurdity that has found repetition in bulletins printed by

members of the church of Christ. Have we no longer the passages teaching the relationship of parents, children, husbands, wives, neighbors, brethren, and such like?

It is even contended that there is nothing in the New Testament about handling church issues. Has he never read Acts, the epistles — one after the other — that deal with issues and problems that arose in the church?

Are we to take seriously the contention that there is “no peek into New Testament worship?” That is what is stated to be a fact. If that be true, by what standard does one worship? Is he given the right to do whatever he wishes? Why worship *at all* if nothing is said about it!

TO TEACH “NO LAW” IS BLASPHEMY

The article is blasphemous in teaching the absence of law in the New Testament. He even says that absence is proof of inspiration. I never read such a tirade against the Bible in a long while. And to think that it was written by a member of the church, and reprinted by brethren here and there. But in spite of this, there remains those who are so naive and blind as to deny that apostasy has struck its deadly blows!

We are governed by “principles” — but not principles alone. There are many specific laws and rules. Even principles are laws.

We are told that the Christian is “led by the Spirit, by the nature of Christ, by Christian character, by heavenly wisdom.” But there is not the slightest suggestion of the truth that the Spirit leads by and through the Word. All

we know of the nature of Christ is what is revealed in the Word. Christian character is defined in the Word. Heavenly wisdom is revealed in the Word. Would Hodge have us to expect some direct operation? Are we led by subjective feelings? Are there no regulations governing these matters in the Bible?

THIS STATEMENT IS JUST NOT SO!

“There ain’t no such thing as ‘Church laws, Rules, Regulations,’” we are told. But the truth is, there is no relationship to the truth and what is found in such a writing. Such as that only serves to cancel the authority of God and replace it by what men might like, want, think and feel.

What in the name of common sense and biblical revelation would lead anybody to make such a vicious attack on the truth, and at the same time profess to believe the Bible? It is but another evidence that individuals and churches have joined the ranks of the “do your own thing” religionists. They have fallen away from the truth and are denying God’s teaching.

They ought to openly, publicly, clearly, concisely repudiate such false doctrines. And if they do not, they ought to be branded as false teachers and apostate churches. It is no slight thing to deny and repudiate the authority of God and claim that there are no laws, rules and procedures governing Christians in the New Testament!

—Post Office Box 1761
Tupelo, Mississippi 38801

DOPES — AND THEY JUST WOULD NOT LISTEN

Garland M. Robinson

I sat and watched a TV program March 3, entitled, “DESPERATE LIVES.” This program was concerning drug-abuse in American schools. It was billed: “A brother and sister become victims of teen-age drug-abuse and a high-school guidance counselor tries to put an end to it.”

The program was very informative to get across the message of how wide spread this terrible sin really is. This young counselor took it upon herself to fight the use of drugs every step of the way, but everywhere she turned apathy was in her path. There was a definite lack of interest among the “users” as well as the other faculty members. Miss Phillips would try her best to get these young “dopes” (drug users) to see what they were doing to their lives but they would not see. As she turned to the adults who should share her concern, she gained no sympathy. People just refused to believe that anything was going on. Almost all would say, “everyone is doing it.” So they would turn their heads and wilfully ignore the problem. The adults even accused this young counselor of “making waves” and “stirring up trouble.” She was told if she wanted to keep her job, she was going to have to be quiet. No one wanted even to admit what was happening.

The sad thing about all this, as I sat there and watched, it was ever present before my mind that the same thing is happening in the Lord’s church today. Church members have forsaken a “thus saith the Lord” and many love to have it so. Liberalism, Modernism, Pentecostalism and Denominationalism are tearing down the entire restoration movement. There are but few (it seems) who are even *trying* to warn the brotherhood of what is going on and the direc-

tion it is leading us. Legion are those who willfully ignore this sad condition. Like the adults in the movie mentioned above, they turn their heads and refuse to listen. Those of us who “cry aloud and spare not” (Isaiah 58:1) have been accused of “making waves” and “stirring up trouble.” But let me ask you, was the young lady in the movie fighting the cause of right? Are we who warn, preach and contend earnestly for the faith, right? Peter speaks of scoffers who were “willfully ignorant” of the truth. (II Peter 3:3, 5). Is not the same true today?

Brethren, open your eyes! “Am I therefore become your enemy because I tell you the truth?” (Galatians 4:16). It makes me so sad to read the comments of those who refuse to listen. Quite frequently in the *Notes and Quotes* section of *CONTENDING FOR THE FAITH* some brother or sister will write, “Please cancel immediately” or “I have no use for your paper.” Ignoring the problem will not make it go away. I wish there was no use for this paper either, but there is; and as long as men live on this earth the devil is going to have his say and brethren are going to follow him. Therefore, it is necessary to inform and warn the faithful to watch out for these wolves.

The movie closed with a happy ending. A “bonfire” was used to destroy the dope thrown in by the highschool student body. Repentance characterized this joyous occasion.

What will be the ending of our battle for the right? Will there be brotherhood-wide repentance? Will the people riding the fence finally open their eyes and join the forces of the Almighty God? You hold the answer. Repentance starts with you.

Peter tells us to "love the brotherhood" and "fear God." (I Peter 2:17). I love them both, don't you? That is why I am concerned and trying to do all I can for what is right and good. If you love the brotherhood you will join in the fight for truth and for the salvation of the souls of men.

—3421 Thurber Avenue
Fort Wayne, Indiana 46809

Turn Around And Say, "I Love You!"

Wayne Jackson

"Their works they do for to be seen of men . . ."

(Matthew 23:5).

In the emotionalism sweeping through the church in the last several years, surely one of the most ridiculous activities is that of having all in the audience to turn around and tell the person behind them, "I love you!" Those behind all this get some kind of delight in manipulating people, and they feel that the benefit in love is the *saying* of it rather than the *demonstrating* of it. One would have expected this kind of thing in a holiness assembly, but now it is a growing thing among the saints of God.

One man, in a recent publication, became quite upset when someone dared question the usefulness of the practice. His point was: "If God commands us to love, what is the harm in a congregation expressing that love?" Here again, he is confusing the *saying* of it with the *doing* of it! If I were a visitor in an assembly, and perfect strangers turned and said, "I love you!" I'd wonder just what peculiar twist of mind had them. As a stranger, I could sense their good will by the way they greeted me, made me feel at home, directed me to the proper place for study and worship and expressed an interest in my being there and in wanting me to visit again. All of that a stranger needs, wants, should expect, and all of it he would understand.

The best one could do, in loving an absolute stranger, is to value his soul and appreciate his worth in the kingdom or his potential worth in the kingdom if he is not a Christian. All of that would be a little hard to express to a person, and here again, the saying of it might well run him off and have you branded as a real kook!

Rather than causing the church to be *more* spiritual, the sensational, emotional gimmickry of the last several years has caused us to be *less* spiritual! It has done nothing but make a mockery of real biblical teaching. It has substituted an outward expression — so many words — for the actual *doing of the deed*. (James 1:25)

I can, by a Christian attitude and life, show to my brethren and to all men my love. I can, by proper spirit and hospitality, show a visitor to our services all he will need to see Christ in me. My love will be that which he can see and know, and I'll never have to form the words; that's good, for in most cases he wouldn't believe anyway if an absolute stranger turned and said, "I love you!"

—Christian Messenger
Church of Christ
195 Fifth Avenue
Algood, Tennessee 38501

Tent-Making

Louis Everette Rushmore

A revival of "tent making" may soon become a primary concern of congregations and preachers in every quarter of our brotherhood. Already, many preachers find it necessary to "make tents" or seek secular employment in order to continue with a given congregation. Such was honorable in the days of the apostle Paul (Acts 18:1-3; 20:34; I Corinthians 4:12; I Thessalonians 2:9; II Thessalonians 3:8), and no doubt also in the days of the Old Testament prophets before him. Unfortunately, the same trying times which threaten the financial stability of small or elderly congregations also cause secular work to be scarce. Some of those preachers already "tent making" stand possibly to lose their secular work as did one fine preacher recently in metropolitan Detroit.

Sometimes I have found it difficult to appreciate the idea of combining secular work with the ministry of the word. In spite of the apostle Paul's noble example, it has been easy to picture a preacher engaged also in secular labor as somewhat of a "second class" gospel preacher. In reality, though it still appears to me to be more expedient to employ a preacher full time, the brotherhood needs good gospel preachers who are dedicated enough to preach and "make tents" if necessary. Such brethren should rather be admired for their intense zeal and thanked for their earnest services in areas which otherwise might not have the advantage of regular gospel preaching.

Indeed, it is regretful that there does not appear to be a sufficient amount of money among the churches of Christ to support every needy preacher preaching in a lonely mission point, here or abroad. Perhaps some money spent on luxuries, gymnasiums, gimmicks and "cathedrals" could better be employed in evangelism and supporting missionaries. But what would I know about such things; I am just one of many young preachers, supporting a family on prayer, trusting on tomorrow or the hereafter for support and seeking secular employment to finance the preaching of the gospel in this area.

—Post Office Box 72
Rosiclare, Illinois 62982

GREAT PREACHING

Dan Harless

The messages delivered by **George Bailey** have been superb. This remarkable man appears to have total recall. Each sermon, presented sans notes, is a *tour de force* filled with pertinent passages of scripture dealing with the theme chosen for the occasion. As for the themes, they have been timely, Christ-centered, and cogent with a direct bearing on the life here and hope for the hereafter. In the tradition of great pioneer preachers of the Restoration Movement, brother Bailey is a man of the Book. Each able presentation is firmly established on the foundation of God's holy word. Would that his powerful lessons might have been heard by every responsible person in our city. We are grateful to this talented man for his dedication and his unswerving integrity. The church has been greatly strengthened.

—Hillsboro Herald,
Hillsboro church of Christ
Nashville, Tennessee

Notes & Quotes...

At the time that **Calvin Warpula** was leaving Mobile, Alabama, to begin work with Whites Ferry Road, in West Monroe, Louisiana, we received the following signed letter:

Mobile, Alabama
2704 Halls Mill Road
May 3, 1980

Ira Y. Rice, Jr., Editor
Contending for the Faith
Post Office Box 26247
Birmingham, Alabama 35226

Dear brother Rice:

On behalf of the many Christians who for many months opposed the teaching of Calvin Warpula and his use of the versions, we wish to express our deep appreciation and thanks for your printing Calvin's reply to brother Boyd's excellent article on 'The REAL Version Issue.' The printing of Calvin's own words gave to your readers a small insight as to the poisonous teaching we have been opposing.

Calvin's teaching has left this congregation divided. With the help of God and much work we will be reunited.

Please convey our thanks to brother Boyd for his answer to Warpula's statements, also to brother Taylor and brother Woods for their part in the rebuttal.

Your Christian brothers,

(Signed)

Wm. H. Lucas
James H. Lowrey
Wallace W. Burleson
Joe Duncan

(NOTE: Since brother Warpula's move to Whites Ferry Road, we note that his "uncertain sounds" continue. For instance, on April 18, 1982, while I was returning from the Southwest Lectures, in Austin, Texas, I happened to tune in his program on World Radio. To my utter astonishment, he was teaching that the Ten Commandments continue in force. Anyone wishing to verify this accusation, I suggest you write Whites Ferry Road and ask for the tape. IYRJR.)

Shelby E. Roberts, of Hollywood, Florida, enclosed \$25.00 with a note, saying, "Preach the Gospel, brother Ira!"

George F. Bertine, of Denton, Texas, enclosed an "extra" \$6.00 together with his renewal to help contend for the faith.

Homer G. Irvine, Orange, Texas: "A friend let me have a paper and I enjoyed it very much, so decided I would like to receive this paper in my home."

Bill Boyd, Rives, Tennessee: "Today I received another excellent issue of *Contending for the Faith*. I always enjoy the 'Notes & Quotes' section. It is interesting to observe the impact your paper is having on the brotherhood. It is revealing to see who does not like the marking of false teachers. It is encouraging to find that others are contending for the faith. I know it must be wearisome to be continuously involved in controversy, but I thank God for men . . . who have enough love for the truth, for their brethren, and for the lost to fight the good fight of faith and mark them which cause division among us. By publishing the evil deeds of the evil doers you have supplied many on the battlefield with the information needed to expose the enemy and defend the truth."

Mrs. Sharon L. Venkatesan, Endwell, New York: "I cannot tell you the joy it was to receive your letter . . . and to be addressed as sister. The congregation which we now attend has replaced

brother and sister with Mr. and Mrs., which to my husband and me is very degrading. . . .

"For a couple of years now they have conducted prayer meetings with the women and giving prayer partners . . . This is just a small part of what has recently surfaced but I do not want to go into it now. . . ."

(NOTE: How any Christian would even want to address fellow members of the family of God as "Mr." and "Mrs.", contrary to scriptural usage, is beyond my comprehension. I can understand it when introducing one of ourselves to someone *outside* the family (or when addressing a letter, which would involve those *outside* the family); but when it comes to those *inside* the family, surely those who call Bible things by Bible names and call Bible things in Bible ways, might well consider the following:

Matthew 23:8—" . . . all ye are brethren."

Hebrews 2:11—" . . . he is not ashamed to call them brethren."

Hebrews 3:1—"Wherefore, holy brethren, partakers of the heavenly calling. . . ."

Acts 9:17—"And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul. . . ."

Romans 16:1—"I commend unto you Phebe our sister. . . ."

I Corinthians 7:15—"A brother or a sister is not under bondage. . . ."

I Corinthians 5:11—" . . . if a man that is called a brother. . . ."

There are many more such passages, of course, but this should be enough to show the way it was done when the New Testament was written. IYRJR.)

Doyle & Lois Schmidt, Santa Ana, California: "Thank you for your constant and vigilant efforts to keep the church pure and expose those who are plying the world's 'itching ears'. We were 'disenchanted' with the Herald of Truth long ago (some of their methods), but it is very sad to hear of the extent that the Highland Church is involved in wrong-doing . . . We hope you will be able to continue your mailings. Keep up the good work. You will certainly never be sorry."

(NOTE: The Schmidts enclosed a donation to help. IYRJR.)

Mrs. W. C. Morgan, Verden, Oklahoma: "My husband and I are on fixed income . . . Also it is hard to contribute to *Contending for the Faith*. But the last copy (the way you exposed error) I am willing, if necessary, to go without a meal to help a little in my feeble way. So please find enclosed my check for \$10.00 to use as you see fit . . . I gave my last issue where you exposed John Allen Chaik, among others, to a brother and sister in Christ. When they read it they will pass it on to others . . . Thank you for contending for the faith. We need so many more like you. Seems so many of our young dare not to be a peculiar people. But we have to stand on a firm foundation."

Laura A. Taylor, of Buckner, Arkansas, in sending her own renewal added a new subscription, too, to our mailing list.

Jerry Moffitt is the editor of a quarterly devoted to the refutation of denominational doctrines — published by the Southwest church of Christ, of Austin, Texas. It is called *THRUST* — an excellent title. For a free introductory copy, please write **Jerry Moffitt, Editor, 8900 Manchaca Road, Austin, Texas 78745**.

Howard R. Horton who was then preaching at Stamps, Arkansas, sent us a letter some time back, which we found thought-provoking and think our readers will, too.

"I have never, ever, been so appalled at the number of **Masons** in the church of Christ. True, I have never been a member of this Lodge, and

furthermore never shall be one. But I do not have to be a Mason to know what they teach. I also do not have to be a *Communist* to know what *Communism* teaches.

"I was honored with the privilege to preach one Sunday night a few weeks ago at the congregation where I was reared. I made the statement, 'I do not believe a man can be a Mason and be a New Testament Christian at the same time!' Needless to say this created quite a stir. I was met at the back door by a man whom I have known all my life and he was upset no little. He flashed his Mason, diamond-encrusted pin at me and reported that he was 'as high as you can get, and I didn't like that one bit'. I informed this good man that I had read his book, referring to *Morals and Dogma* by **Albert Pike**. He stood there and reported that 'THEY DID NOT HAVE A BOOK!' Now, brother Rice, if a Mason wants to get another *degree*, he *has* to study and memorize the teaching. How do they do this WITHOUT A BOOK!

"I just wonder how many gospel preachers will take the time to find out if Masonry is in the ranks of the church? I just wonder how many elders will go to the Mason and inform him that 'ALL TRUTH' is in Christ and that Masonry is not the way to seek all truth? Sure, it will take time and effort to study the books of Masonry or study well-documented tracts that combat this un-Godly, un-Christlike and un-Heavenly teaching.

"I just wonder how many 'Christians' allow themselves to be called 'Master' and I also wonder just how many 'Christians' call some mere man 'Worshipful Master!'?

"This is one gospel preacher that will proclaim its (Masonry's) evil from the pulpit, pew or porch. Just like oil and water will not mix neither will New Testament Christianity and Masonry. Brother **J. D. Tant** used to end his articles with 'Brethren, beware, we are drifting.' He was absolutely right! We need to once again pick up ourselves out of the garbage can of denominationalism!"

(NOTE: We quite agree with brother Horton's letter. For further information on this important question, we recommend **A. G. Hobb's tract on What About Masonry? Single copies are 35¢ each; \$3.50 per dozen; \$25.00 per 100. Please address your order to: CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 3818**. IYRJR.)

Ira Y. Rice, Jr., (somewhere overseas): As this (March) issue goes to press, Vada and I should be somewhere in Asia holding gospel meetings, returning home April 10th.

John W. Smith, Springfield, Virginia: "In recent months I have seen several articles on elders, all stating the liberal trend of wresting power or control from the elders. While I believe this is true, no doubt, it is by no means the only way these liberals work. Many a man labeled an elder is really a fake and a promoter of liberalism. Others are denominationally-minded policy-makers."

Philip Hardy, Madison, Alabama: "I am very concerned about some of the things I hear about the 'Herald of Truth' and the 5th and Highland church of Christ, in Abilene, Texas . . . Would you please send me all of the information you have on the 'Herald of Truth', the Highland church, and the meeting in Memphis concerning this issue. . . ."

William W. Noblin, Dyess, Arkansas: "Men are very badly needed today who are able to preach the gospel of our Lord and Saviour Jesus Christ."

R. H. Bennett, Cayucos, California: "May God continue to bless you with health and courage to fight the good fight of faith. It is sad so many refuse to be warned."

Mrs. J. R. Costilow, of Fair Play, South Carolina, sent \$2.00 to use as we see fit, saying, "I pray your publication will continue to grow. It is needed now more than ever."

MEMPHIS SCHOOL OF PREACHING LECTURESHIP

March 20-24, 1983

THEME: "Ancient Truth And The Restoration"

Sunday, March 20

6:00 p.m. J. F. Camp, "Basic Principles of the Restoration"
(No. 1)

Monday, March 21

9:00 a.m. R. L. Curry, "Mysteries of the Bible"
10:00 a.m. Keith A. Mosher, "Standard of Authority in
Religion and its Source"
11:00 a.m. J. F. Camp, "Basic Principles of the Restoration"
(No. 2)
1:10 p.m. Leon C. Cole, "The Gospel versus Liberalism"
2:10 p.m. Glann M. Lee, "The Restoration: Preach the
Word"
3:10 p.m. R. J. Hearn, "One Kind of Preaching Needed
Today"
7:00 - 7:15 CONGREGATIONAL SINGING
7:15 - 8:00 John G. Priola, "Keep That Which is Committed
to thy Trust"
8:10 - 8:55 Max R. Miller, "Evidences of the Deity of Christ
and the Virgin Birth"

Tuesday, March 22

9:00 a.m. Kenny Andrews, "Planting the Seed of the
Kingdom and Results"
10:00 a.m. Charles B. Myers, "Things that Cannot Be
Moved"
11:00 a.m. James Moffett, "We Must Not Be Ashamed of
the Gospel"
1:10 a.m. Winfred Clark, "Dangers Involved in Taking
Liberties with God's Word"
2:10 p.m. E. L. Whitaker, "Need for Continued Emphasis
of the Restoration"
3:10 p.m. James W. Boyd, "The Digger of Old Wells"
7:00 - 7:15 CONGREGATIONAL SINGING
7:15 - 8:00 Winfred Clark, "The Need for Bible Preaching
versus Human Philosophy and Theology"
8:10 - 8:55 J. T. Marlin, "The Church the Falling Away and
the Restoration"

Wednesday, March 23

9:00 a.m. J. H. Renshaw, "Evidences of the Inspiration of
the Bible"
10:00 a.m. Max R. Miller, "Wonders of Creation"
11:00 a.m. Bert Thompson, "Paleontology and the Fossil
Record"
1:10 p.m. Paul Sain, "Genuineness of Genesis One and the
Days of Creation"
2:10 p.m. Robert R. Taylor, Jr., "Clear-cut Arguments
against Evolution"
3:00 p.m. Kenneth Burleson, "Power of the Gospel versus
Gimmicks in Reaching the Lost"
7:00 - 7:15 CONGREGATIONAL SINGING
7:15 - 8:00 Basil Overton, "Evidences of the Existence of
God"
8:10 - 8:55 Bert Thompson, "Evolution a Threat to the
Christian Home"

Thursday, March 24

9:00 a.m. Willie Bradshaw, "Fight the Good Fight of Faith"
10:00 a.m. Basil Overton, "Theistic Evolution Refuted"
11:00 a.m. Bert Thompson, "The Bible, Science and The
Age of The Earth."
1:10 p.m. Lindon Ferguson, "Holding Fast the Pattern of
Sound Words"
2:10 p.m. C. A. Cates, "The Doctrine of Special Creation."
3:10 p.m. Roger Jackson, "Awakenings of the Restoration"
7:00 - 7:15 CONGREGATIONAL SINGING
7:15 - 8:00 Ben F. Vick, Jr., "Ancient Truth and the
Restoration"
8:10 - 8:55 Robert R. Taylor, Jr., "Influence of Christianity
versus Evolution"

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Training Workers For Community Outreach

Roy J. Hearn

(EDITORIAL NOTE: One of the most thorough scholars among us is Roy J. Hearn, director of the Memphis School of Preaching, at Memphis, Tennessee. It was not my privilege to hear brother Hearn's presentation at the Mid-South Training-for-Service Series, at Memphis, last year. However, when I saw his outline, I was so impressed with it that I requested (and received) permission to publish it in Contending for the Faith herewith.—Ira Y. Rice, Jr., Editor.)

INTRODUCTION

1. Judge Raulston said: "I am not so much concerned about whence I came as whither I am going; not so much concerned about the origin of the body as the salvation of the soul." Scopes Trial, Dayton, Tennessee, 1925.
2. Man created to glorify God. Failed in Eden. (I John 3:4).
3. In Eden God communicated with man, and yet does.
4. Man's greatest need is salvation. God developed a scheme of redemption 1) because of his infinite love, 2) by his infinite wisdom, and 3) executed it by his infinite power.
5. God is just as interested in mankind today and desires man to be saved. To this end the gospel of Christ is designed.
6. The work of the first century church:
 - 1) Turned the world upside down. (Acts 17:26).
 - 2) Gospel to every creature. (Colossians 1:23).
 - 3) Can this be done again? What will it take?
7. The need is great; fields are white; workers needed.
8. More facilities of every kind, and they tell us the church is not growing as in days past. Why? How can we turn it around?
9. Follow the Great Example: Do and Teach. (Acts 1:1).

DISCUSSION

I. GOD'S METHOD FOR BRIDGING THE GAP.

1. Formerly. (Hebrews 1:1; II Samuel 23:2; Nehemiah 9:20, 30).
2. Now by the written word.
 - 1) Given by the Spirit through the apostles. (John 14:26; 16:13-15).
 - 2) First sermon emphasized the word. (Acts 2:22, 37).
 - 3) To stand fast in the written word now. (II Thessalonians 2:15; II Timothy 4:2; Jude 3; I Thessalonians 2:13).
3. Hence the need for teaching.
 - 1) God emphasized it in the Old Testament. (Deuteronomy 6:4-8).
 - 2) Command of Jesus. (Matthew 28:18-20; Mark 16:15-16).
 - 3) It is God's drawing power. (John 6:44-45).
 - 4) By it one is saved. (Acts 20:32).
 - 5) Individuals and church strengthened. (I Peter 2:2; II Peter 3:18).
 - 6) TO AVOID A REPETITION OF JOSHUA 2:10-12.

II. WHAT SHALL WE TEACH (THIS IS MORE IMPORTANT THAN MECHANICS).

1. Not the wisdom of men. (I Corinthians 2:1-5).
2. The whole counsel of God. (Acts 20:20, 27).
3. Things that pertain to Christ and the kingdom. (Acts 8:12, 36-39).
4. Purity of life. (Titus 2:11-12; II Corinthians 6:14-7:1).

(Continued on Page 3)

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More Things Hard To Be Understood

What is it with "us" as a brotherhood, that brethren who under ordinary circumstances seem able enough to think clearly under *other* circumstances seem to lose all power to reason or to come to logical conclusions?

That denominational "scholars" continually try to make the Bible fit their erroneous doctrines, we all know. What makes some think that just because one of "us" was on the translating committee (along with great numbers of *denominational* translators), that this somehow would produce a translation on which we all could rely?

Such appears to be the case with many of our elders and preachers, who are allowing the doctrinally perverted *New International Version* to flood their congregations, making it no longer possible for most of their members to know the carefulness of God's word with any degree of certainty.

LEWIS' DEFENSE OF NIV IS UNACCEPTABLE

Some of us were enormously puzzled a few years ago, when, all of a sudden, some who "seemed to be somewhat" among us began using and defending the indefensible *Revised Standard Version*. Careful checking revealed that most of those so doing were graduates of Harding Graduate School and evidently were influenced in their views by **Jack Lewis**, one of the professors there.

That Jack is recognized in some circles for his scholarship goes without saying. He and I were young preachers in Texas back in the late '30s and early '40s. I remember him when he seemed to be more concerned for the truth than for recognition. And although I am sure his advocacy of the *RSV* (and now the *NIV*) will cause denominational scholars to praise him highly, nevertheless, in my judgment, neither espousal is any service to the truth of the gospel that saves men's souls.

Perhaps a couple of years ago, I was asked to accompany some brethren to listen to brother Lewis' defense of the *NIV* at a special meeting called for that purpose. I went — and listened intently as he discussed how the *NIV* came to be. Of our own brethren, only he and possibly one other brother had anything at all to do with that translation — and that only in the *Old Testament*, *not the New!* I sat there appalled that he had taken part with *Calvinists*, *Premillennialists* and *Pentecostals*, who clearly had had their way getting their ideas into much of that translation, yet there he was defending it as *one of the best*, if not the *best*, translation of all time. How could it be!

SIMPLE ENGLISH BIBLE NO BETTER

And now, within the past couple of years, here comes **Stanley Morris** and his *Simple English Bible*, which some of our brethren are falling all over themselves to advocate and circulate not only in this country, but all over the world. If it is any more reliable than the doctrinally discredited *RSV* and *NIV*, I, for one, fail to see it.

In any case, please go back to our September/1982 issue and read once again brother Tom L. Bright's excellent article on "The Simple English Bible — Doctrinal Problems", then read his *second* such article in our *next* issue. (While you are at it, you might take a look at what *GLOBE International* had to say about it, too, reproduced by special permission.)

Whatever you do, please do not overlook the series of articles by **A. G. Hobbs** on the "NEW INTERNATIONAL VERSION — A Brief, Critical Review." We are determined that the truth regarding these spurious "translations" will at least become *known* whether some of our alleged "scholars" are happy about it or not. After all, what is the point in having these new modern-speech translations, if most of them are so carelessly translated that they are not reliable?

—Ira Y. Rice, Jr., Editor

TRAINING WORKERS FOR COMMUNITY

OUTREACH (Continued from Page 1)

III. THE GOSPEL IS STILL GOD'S POWER. ROMANS 1:16 (ANALYZE).

1. **"I am not ashamed."**
 - 1) Shame: Embarrassment, humiliation.
 - 2) Some who were ashamed of Christ.
 - (1) Rulers of the synagogue. (John 12:42-43).
 - (2) Disciples who turned away. (John 6:66-68).
 - (3) Peter, on occasions. (Matthew 26:69-75; Galatians 2:11-14).
 - 3) Danger of being ashamed. (Mark 8:38; Luke 14:26-27).
 - 4) We should not be ashamed:
 - (1) To confess Christ is divine.
 - (2) To wear his name. (I Peter 4:15-16; Romans 16:16).
 - (3) Of being in his church. (Ephesians 4:4; 1:22-23; 5:23-27).
2. **"Not ashamed of the gospel."**
 - 1) Gospel defined.
 - (1) Glad tidings; good news; message of salvation. (Luke 2:10-11).
 - (2) The word of truth. (Colossians 1:5).
 - (3) By which saved. (John 8:32; Psalm 119:142, 151).
 - 2) Development of the gospel.
 - (1) A part of God's eternal purpose. (Ephesians 3:1-11).
 - (2) Promised in Abraham. (Galatians 3:8, 16).
 - (3) Preached in fact after the cross. (Romans 1:1-4; I Corinthians 15:1-4).
3. **"For it is the power of God."**
 - 1) Note God's power in creation (Psalm 33:6, 9); over elements (Matthew 8:24-26); over physical diseases. (Matthew 8:1-23; John 11:1-40).
 - 2) Word still powerful. (Hebrews 4:12; I Peter 1:22-25).
 - 3) Power exercised through teaching. (John 6:44-45).
4. **"Power of God unto salvation."**
 - 1) Power that influenced Corinthians. (I Corinthians 15:2).
 - 2) Pleases God to save by it. (I Corinthians 1:18, 21).
 - 3) No salvation where not preached. (II Corinthians 4:3-7).
 - 4) Used in all conversions in the New Testament.
 - 5) Begets (I Corinthians 4:15; born (I Peter 1:22-23); saves. (James 1:21).
 - 6) This power in our possession, hence, no reason to pray for it. (II Thessalonians 2:14-15).
5. **"To everyone that believeth."**
 - 1) Not to those who believe not. (John 3:18).
 - 2) Not to those who believe **only**. (John 1:11-12; 8:30-44; 12:42-43).

- 3) To the obedient believer. (Hebrews 5:9).
 - (1) Can be obeyed. (Romans 10:16). Some had.
 - (2) Disobedient judged. (I Peter 4:17-18; II Thessalonians 1:7-10).
- 4) Can save or destroy. (II Corinthians 2:15-16).

IV. WHO SHOULD TEACH?

1. Every Christian. (Romans 12:4-5; I Corinthians 12:12-27).
2. Generally, the church. (Acts 8:1-4).
3. Disciples are salt, light. (Matthew 5:13-14).
 - 1) Positive forces, not passive, inactive.
 - 2) Light dispels darkness.
4. Older women teach younger. (Titus 2:3-4).
5. Husband and wife team. (Acts 18;24-26).
6. Older preachers, younger. (II Timothy 2:2).
7. Young women. (Acts 21:9).
8. All Christians should be. (Hebrews 5:12-14).

TRAINING WORKERS: WHOSE RESPONSIBILITY?

I. OUR LORD TRAINED MEN TO BE SOUL WINNERS.

1. Those twelve. "Follow me." (Matthew 10:1-15).
2. Their qualifications.
 - 1) With Christ from John's baptism. (Acts 1:21, 22).
 - 2) Called "ignorant and unlearned." (Acts 4:13).
 - (1) But good business men.
 - (2) Meant not educated in Rabbinical schools.
 - 3) Lord did not select elite Pharisees.
 - 4) Best education at feet of Jesus. (Luke 10:38-42).
 - 5) Later, Paul who was educated, zealous, honest. (Acts 26:9; 23:1). Left all. (Philippians 3:1-14).
3. The seventy sent two by two. (Luke 10:1-16).
 - 1) Not professionals; from every walk of life.
 - 2) Jesus taught them. **Need training sessions now, but in what?**
 - (1) To serve spiritual needs; preach the kingdom. (Luke 10:9; Acts 8:12).
 - (2) Seek the "lost sheep." (Luke 10:15; 15).
4. Looked on the heart.
 - 1) Why choose John the Baptist? Plain man.
 - 2) The apostles also from common ranks.
 - 3) Too much measuring according to wealth and degrees today.
 - 4) "Many find it difficult to accept a humble carpenter as God's Chosen One."
 - 5) Best education at the feet of Jesus. (Luke 10:38-42).

II. PAUL TRAINED TIMOTHY.

1. Paul found him at Derbe. (Acts 16:1-3).
2. Took Timothy with him. (Acts 16:4).
3. Letters to Timothy.
 - 1) Instructed to abide at Ephesus. (I Timothy 1:3).
 - 2) Instructed to teach others. (II Timothy 2:2; I Timothy 3:15).

- 3) Instructed to develop self. (I Timothy 4:13-16).
4. Marshall Keeble trained young men. Older preachers ought to follow examples.

III. THE RESPONSIBILITY OF THE HOME.

1. Influence of Moses' mother. Result. (Hebrews 11:24-26).
2. Background of John the Baptist. (Luke 1).
3. Timothy's background. (II Timothy 1:5).
4. Parental responsibility cited.
 - 1) Old Testament. (Deuteronomy 6:4-8).
 - 2) New Testament. (Ephesians 6:4).
 - 3) Older women. (Titus 2:3-4).

IV. THE RESPONSIBILITY OF THE CHURCH.

1. The church is the fulfillment of God's eternal purpose.
 - 1) Consummation of His plan on earth. (Ephesians 1:22-23; 5:23-27).
 - 2) To make known God's wisdom. (Ephesians 3:9-11).
 - 3) In which God is glorified. (Ephesians 3:21).
2. Some specifics. (Ephesians 4:12-14).
 - 1) Perfecting of the saints, to maturity. (Cf. Hebrews 5:12-14).
 - 2) Work of benevolence.
 - 3) Edifying. Building up by evangelism.
3. Whole church involved according to ability. (Acts 8:1-4).
4. Especially to a special people.
 - 1) The church the world's greatest organization. (Isaiah 2:2; Ephesians 1:20-23).
 - 2) Church to support truth. (I Timothy 3:15).
 - 3) Church obligated to support workers. (I Corinthians 9:7-14).
 - 4) **IT IS AS MUCH THE CHURCH'S RESPONSIBILITY TO TRAIN TEACHERS, PREACHERS AND ELDERS AS TO USE THEM AFTER THEY HAVE BEEN TRAINED.**
5. Short training periods, as Mid-South, but should be locally on a continuing basis.

MISSION AND METHODS

I. THE MISSION OF THE CHRIST.

1. To seek and save the lost. (Luke 19:10).
2. Provision through his death. (Romans 5:8-9).
3. Benefits available through law of the Spirit. (Romans 8:1-3).
4. Revealed through teaching. (John 6:44-45; Matthew 28:19).

II. THE METHOD JESUS USED.

1. Personal evangelism.
 - 1) Samaritan woman. Many believed. (John 4:5-39).
 - 2) Nicodemus. (John 3:1-5). He anointed the Lord's body. (John 19:39).
 - 3) Zaccheus. (Luke 19:5-9).
2. Interest in a single soul. (Luke 15).
 - 1) The lost sheep, lost coin, lost boy.
 - 2) Why not as much interest in a lost soul?
 - 3) Where can we start? Father, mother, wife, brothers, sisters, etc. Not necessary to go to

Asia. (Not objectionable, either).

3. Apostles left all; prepared by the Master. (Mark 10:28-30). What can we leave? Card table? Television? Ballgame? (Such like?)

III. NEED TO RESTORE SOUL SAVING METHODS OF CHRIST AND THE APOSTLES.

1. Much talk of 20th century methods.
 - 1) As if superior to first century.
 - 2) Some advocate new, improved gospel.
 - 3) If greater, why not more accomplished? (Cf. Colossians 1:23).
2. Militancy, zeal of early church.
 - 1) DAILY. (Acts 2:46; 5:42).
 - 2) Who did it? THE CHURCH.
3. Notable examples.
 - 1) Andrew brought Peter. (Little said about Andrew, so regardless ability one *you* bring to Christ may do a great work.)
 - 2) Philip and Ethiopian. (Acts 8:36-41).
 - 3) Paul and Silas to Lydia and jailor. (Acts 16).
 - 4) Aquila and Priscilla to Apollos. (Acts 18:24-26).

IV. TWENTIETH CENTURY TRADITION MUST BE BROKEN.

1. Tradition: "Something handed down or delivered."
2. Bench warmers – "Went to church." 90% of saints never influence anyone to be saved.
3. "Come and get it." Commission says. "Go."
4. Early church took gospel to whole world within 35 years. (Colossians 1:23).
5. Professionalism needs de-emphasis.
6. Why send for a preacher?
 - 1) Be a leader in community affairs?
 - 2) Make social contacts (Cf. Matthew 5:13-14).
 - 3) To be a promoter? Good mixer? (Compare Absalom).
 - 4) Take charge of the church? (Pastor system).
 - 5) Visit the sick. (Matthew 25:34-46). (Preachers only?)
7. Every Christian a minister. (Romans 12:4-5; I Corinthians 12:12-27).
8. De-emphasize physical assets: Multiplied millions spent for creature comforts and entertainment, comparatively little on mission work.
9. Ignorance increasing. (Hosea 4:6).

V. WHAT IS THE REMEDY.

1. Realize individual responsibility.
2. Proper organization and work.
 - 1) Elders – spiritual, not serving tables. (Acts 20:28; I Peter 5:1-4).
 - 2) Deacons – material affairs, benevolence. (Acts 6).
 - 3) Preachers – (II Timothy 4:1-4).
 - 4) All members to capacity. (Cf. John 15:1-6). Vine and branches.
3. Realize the value of a soul. (Matthew 16:25-26).
4. Where start? In the home; in the church.

USE OF MEDIA IN COMMUNITY OUTREACH

I. POWER OF THE PRINTED PAGE.

1. The power of the written word provides the writer with the most powerful weapon for good or evil that many may wield.
2. The pen is truly "mightier than the sword".
3. Enemies of truth recognize the power.
 - 1) Dictators burn books.
 - 2) Enemies sought/seek destruction of the Bible.
 - 3) In Latin America keep from learning to read.
4. Most far-reaching, permanent means of influencing the human heart.
5. In every age the religious writer has been the source of spiritual power.
 - 1) Printing press helped break yoke of Catholicism.
 - 2) The restoration of Christianity.
 - (1) Moses Lard, *Lard's Quarterly*.
 - (2) Walter Scott, *The Evangelist*.
 - (3) A. Campbell, *The Christian Baptist*.
 - (4) A. Campbell, *The Millennial Harbinger*.
 - (5) D. Lipscomb, *The Gospel Advocate*.
 - (6) Printed debates between Campbell and sectarians.
6. Recognition and use by those in religious error.
 - 1) Catholic: 501 publications, 26,953,491 subscribers, 118 diocesan newspapers, 3 national newspapers. Knights of Columbus ads in major magazines, millions of subscribers weekly, monthly.
 - 2) Jehovah's Witnesses.
 - 3) Communists – Billions of dollars a year.

II. MEDIUMS THAT CAN BE EFFECTIVELY USED.

1. The local newspapers.
 - 1) One of most effective means.
 - 2) Published, read everywhere. Big cities to hamlets.
 - (1) Where church is strong.
 - (2) Where church is weak or unknown.
 - 3) Figures from 1961 survey by Bureau of Advertising of the American Newspaper Publishers Association.
 - (1) 86.4 America's 54,000,000 households get daily paper.
 - (2) Read by 80% adults, 72% teenagers.
 - (3) Read at home by 9 out of 10; 2 out of 3 at a habitual time.
 - (4) Each paper picked up 2-4 times by each reader.
 - (5) 53% of adult readers clip some article about every 3 months.
 - (6) Each newspaper published in U. S. averages 3.5 readers.
 - 4) Great success of newspaper advertising – shows value.
 - (1) More spent on newspaper than T.V., radio, magazines combined.
 - 5) PEOPLE REALLY CALL FOR THEIR NEWSPAPER.
 - (1) "Why didn't I get my paper."
 - (2) Hunger for what find in paper.
 - (3) Religion is news, too.
 - 6) Costs, yes, but end results are –
 - (1) Many contacts.
 - (2) Growth of the church.

- (3) Increased contributions that would offset cost.
 - 7) Advantages – (1) Read, re-read – study. (2) Get to those who won't let you in.
2. Through a Monthly Paper.
 - 1) The effort at Crossville.
 - 2) Effective in rural areas.
 - 3) Articles still kept, re-read.
 - 4) People unknown came and demanded baptism.

III. ADVANTAGE OF WRITING OVER SPEAKING.

1. The spoken weakens, soon fades away.
 - 1) Effects largely immediate.
 - 2) Cf. Sermons. How many remember through the day?
2. Written preserves in permanent form the lessons.
 - 1) Always available for further study.
 - 2) Can be passed around with inerrancy. Spoken may be corrupted.
 - 3) Spoken word rarely fully recaptured by hearers.
3. Word by tradition would demand perpetual inspiration.
 - 1) God saw wisdom of written record.
 - 2) "I will write on the tables." (Exodus 34:1).
 - 3) "What thou seest write . . ." (Revelation 1:11, 19).

IV. RADIO AND TELEVISION.

1. Radio and television afford the availability to the largest segment of the world's population.
2. Americans are listening to radio.
 - 1) 198,200,000 sets are to be found in the U.S. homes.
 - 2) 60,800,000 American automobiles are equipped with radio – over 90% of all cars are sold with radios.
 - 3) Other radio outlets include . . .
 - (1) Hand transistor sets.
 - (2) In the office.
 - (3) In the hospital room.
 - (4) In the hotel room.
 - (5) At the beach, picnic areas, etc.
 - (6) Many businesses keep their radios on all day.
 - 4) Despite television's impact 98.1% of American people listen to radio.
 - (1) 147 minutes is the average listening time per person per day.
 - (2) The average citizen spends 17 hours a week listening to radio.
3. Some advantages to radio evangelism.
 - 1) Radio offers a broader audience at less cost.
 - 2) Radio hurdles the literacy barrier.

V. SOME PRACTICAL SUGGESTIONS FOR AN EFFECTIVE RADIO PROGRAM.

1. Preach the word. (II Timothy 4:1ff).
2. Have an identifying characteristic.
 - 1) Most long run radio and television programs have a consistent format, etc.
 - 2) Do not change the format, theme song, etc., continually.
 - 3) Do not have an unnecessarily long announcer introduction.

3. Keep the program simple.
4. Local news items of interest may add to the program.
 - 1) Announcements of funerals, gospel meetings, etc.
 - 2) Announcements of special civic interest, blood-mobile, etc.
5. A "Question For Today" and a "Thought For Today" may add to the program.
6. Do not "skin the sects", but do not compromise.
7. Preach on the "great themes" of salvation, etc.

(Material in this outline presented during annual MID-SOUTH TRAINING FOR SERVICE SERIES, Wednesday night, March 18, 1981, by Roy J. Hearn)

IN DEFENSE OF THE WORD OF GOD

Ben F. Vick, Jr.

An article entitled "One Translation Sect" by Ray Hawk in the May issue of *The World Evangelist* deserves some attention. Brother Hawk rebukes those who advocate one translation (the *King James Version*) and some who are even questioning the *American Standard Version*. In defense of other versions it is stated, "... we do not have any English translations that are perfect." And, also, "Each version has some shortcomings." So, since none are perfect, it is recommended that we study all the versions with a comparative method. Some examples of comparison are given. A comparison on I John 3:6,9 and 5:18 is shown to note the richness of the Greek tense in the *NIV* over the *KJV*; and a comparison of "begotten of God" as rendered in the *ASV* which gives us a "better insight into the Greek expression" over the phrase "born of God" as found in the *KJV* and *NIV*. We are told we can overlook when "the translators 'slipped up' and go on and use the translations for our edification and salvation."

It is such writing as this that will destroy the faith of many and shake the confidence and trust in the reliable versions of the Bible. The implications of it are that we do not have the word of God today, that we must know the original language in order to understand God's will for us, and that the dependable versions are lowered to the level with the undependable perversions. The comparative study method is a smoke screen to get away from the *Authorized Version*. The results of such a method will bring utter chaos and confusion into the Lord's church. (I Corinthians 14:33,40).

WOULD HAWK USE MODERN VERSIONS IN DEBATE?

The Psalmist wrote, "The law of the Lord is perfect, converting the soul. . ." (Psalms 19:7). The so-called imperfections of the *King James Version* can in no way be compared with damnable errors of the modern versions. I would be afraid to stand before any opponent in debate for the truth of the gospel with a modern perversion in my hand. These versions are filled with error both in the text and margins. It is much easier to explain "the antiquated (out-dated) words" in the *King James* than to "explain" the heresy found within the *NASV*, *NIV*, *TEV*, *NEB*, *MLKV*, and the like. These modern versions do teach damnable doctrine

which if accepted and taught to others will cost one his soul.

But what about comparative readings of other versions with the *King James Version*? The question that comes to my mind is: How does the average man know which rendition of a passage is correct? He cannot know by reading the *New International Version*, because "they (the translators) have striven for more than a word-for-word translation." (See Preface, *NIV*.) The only way to have the proper understanding of the tense in a passage is by studying the original language. Must we all know the original in order to understand God's word? Certainly not. We are not against the comparative study method as long as the two reliable versions (*KJV* AND *ASV*) are used and one is aware of the dangers of the others. But how many are even aware of their dangers? The best course to follow is to stay with the two reliable translations.

EDITOR VERSUS PREACHER FROM MARS HILL

The *Authorized Version* has had the favor of good and great men since it came from the press. It was Thomas Carlyle who wrote, "When our Shakespeare was packing up for Stratford there came out another priceless thing — a correct translation of the Bible, of importance unspeakable." The inclusion of the Hawk article by the *editor* from Mars Hill would have been a disappointment. I'm sure, to the *preacher* from Mars Hill, the late and lamented T. B. Larimore, for it was he who said:

"Now, if in twenty years, Europe and American have given us four or five distinctly different Bibles — and that's what they call them — what and where and when shall the end be? They are advertised all over the land as 'Revised Bibles,' 'Revised Testaments,' etc. This license to revise 'the Word' may become or be an appalling calamity. Denominations may finally have their own denominational Bibles, each to propagate and disseminate its own distinctive doctrine. Then shall infidelity serenely smile and Satan be well satisfied. Now we can say, 'That's what the Bible says,' with telling, tremendous effect. Not so then, for then they can ask, 'Which Bible?'"

"... I am glad we have the *King James Version*. It is the version with which the people are most familiar, and I purpose to preach it as long as my tongue can speak the praises of Him who died that we might live." (*Life, Letters and Sermons of T. B. Larimore*, pp. 367, 368.)

His prediction and prophecy have been fulfilled in our day. As for me, my sentiments are the words of Wallace:

"Let the pen drop from my right hand, my right arm fall limp to my side, my tongue cleave to the roof of my mouth, and the earth my mortal frame, rather than relent in one instance or retreat by one step in the exposure of the spurious versions and in the defense of the Bible as the inerrant Word of God. Let the mantle of courage and of vigilance descend upon us all as we echo the Biblical warning: 'Watchman, what of the night?'" (*Gospel Advocate*, July 1, 1976, p. 423).

Our need is not more Bibles to confuse, but a greater love and respect for the word of God. It is not essential to have easier-to-read Bibles, but a deeper study into the two reliable ones. It is not a comparative study of all versions that is needed, but a comparison of our hearts and lives with the time-tested grand old versions which we do have.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed. . ." (II Peter 1:19).

— The Informer
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NEW INTERNATIONAL VERSION

—A Brief, Critical Review

(SECTION V)

A. G. Hobbs

PART SEVENTEEN

Unwarranted Omissions (No. I)

The *NIV* omits many words, phrases, and verses that should be in the text. Some of these are in the footnotes, and some are expunged without even a note.

The *American Association for the Advancement of Atheism*, in one of their annual reports, gleefully stated: "They are saving the ship of Christianity by throwing her cargo overboard . . . the virgin birth, atonement, and the resurrection. How long will men sail the sea in an empty ship? They will go ashore and enjoy life with the Atheists. We welcome the aid of the modernists and pledge them our fullest cooperation in ridding the world of any serious acceptance of Christian theology."

They could have named a few other things that are being thrown overboard: verbal and plenary inspiration and Divine preservation of the scriptures.

It is stated in the *Introduction* of the *NKJV* that ". . . the net effect of the Westcott-Hort type of text is to delete many words, phrases, and verses that are now found in the Authorized Version."

The *NIV* was based on this type of text, hence, so many omissions. Rightly speaking, the *NIV* should be called a "mutilation," rather than a translation.

1. **Matthew 5:22:** Jesus said, "But I say unto you, that whosoever is angry with his brother **without a cause** shall be in danger of the judgment. . ."

The *NIV* omits "without a cause" with a footnote stating that "Some manuscripts" have it. However, John W. Burgon cites 30 ancient witnesses, and then adds that it "is attested by every uncial Copy of the Gospels, except B and Aleph; — by a whole torrent of Fathers; — by every known copy of the old Latin, — by all the Syriac, (for the Peschito inserts [not translates] the word εἰκῆ,) — by the Coptic, — as well as by the Gothic — and Armenian versions; — that such a reading is not to be set aside by the stupid dictum, *Western and Syrian*." He adds further, "There really can be no doubt whatever — (that is if we are to be guided by *ancient Evidence*,) — that εἰκῆ ('without a cause') was our Savior's actual word." Finally, Burgon says: "The *sum* of the matter proves to be as follows: Codd. B and Aleph (the 'two false Witnesses'), B and Aleph *alone* of MSS. — omit εἰκῆ" (*The Revision Revised*, (1883), pp. 360,361).

2. **Luke 23:38:** "And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**"

The *NIV* expunges "in letters of Greek, and Latin, and Hebrew." Why? Because of following the Greek texts of Nestle, and the Bible Society which omit these words. The Westcott-Hort text omits them. Going back to the construction of their text, they followed some corrupt versions while the bulk of evidence is that they were inspired and should be left in.

Without investigation, the readers of the *NIV* do not know what to believe. Their footnotes are unreliable and misleading.

3. **Luke 9:54,55.** In verse 54b, the phrase "even as Elijah did" is omitted. Then 55b and 56a these previous words of Christ himself are deleted: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

The *NIV* omits this important saying of Christ "although Manuscripts, Versions, Fathers from the *second century* downwards, (as Tischendorf admits,) witness eloquently in its favour." (*The Revision Revised* (1883), p. 93).

It is distressing and a strong vote against using the *NIV* as we see more and more that they follow minority evidence and pass over the bulk of evidence that should be given precedence. It is a serious thing when men take the liberty to *expunge words of Christ*, and other inspired words and verses as we next note an entire verse omitted.

4. "And the scripture was fulfilled which saith, And he was numbered with the transgressors." (Mark 15:28).

This prophecy is from Isaiah 53:12. It is serious and sinful to deny the inspired word of God. It is equally bad, if not worse, to deny the fulfillment of an inspired prophecy.

5. **Luke 4:4:** "And Jesus answereth him, saying, It is written, That man shall not live by bread alone, but by every word of God."

The *NIV* omits the last phrase: "but by every word of God." This is important. Why leave it out?

6. **I Peter 4:1:** "Forasmuch then as Christ hath suffered for us in the flesh. . ."

The words "for us" are omitted by the *NIV*. This is significant that the atonement and suffering of Christ was "for us." He died "for our sins." (I Corinthians 15:3).

PART EIGHTEEN

Unwarranted Omissions (No. II)

"He that answereth a matter before he heareth it, it is folly and shame to him." (Proverbs 18:13).

Men are quick to speak out on things about which they are not informed. This is apparent on the question about the translations. Some are inclined to endorse every new version that comes from the press — before reading it and studying it carefully.

One man said that he had 64 translations, and that he loved them every one. That does not prove that they are correct. Solomon had 700 wives and he loved them all.

Another remarked that the *NIV* is here to stay. Now what does that prove? The Methodist Discipline is, no doubt, here to stay. That does not mean that we should begin preaching from it, and handing it out to young people.

Let us note more omissions of the *NIV*.

1. **Matthew 5:44** omits: "bless them that curse you, do good to them that hate you."

2. **Matthew 6:13** omits: “For thine is the kingdom, and the power, and the glory, for ever. Amen.”

3. **Matthew 19:9** omits: “and whoso marrieth her which is put away doth commit adultery.”

Shall we follow the destructive higher critics? or the conservative scholars? Let us note another key phrase.

4. **Matthew 20:7** omits: “and whatsoever is right, that shall ye receive.”

5. **Matthew 20:22** omits the phrase: “and to be baptized with the baptism that I am baptized with.” This same phrase is also omitted from verse 23.

Next, let us note an entire verse that has been omitted by the *NIV*.

6. **Matthew 23:14**: “Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretense make long prayers: therefore ye shall receive the greater damnation.”

7. **Mark 10:21** omits, “take up the cross.” “Another important phrase is omitted from **Mark 10:24**, namely, “them that trust in riches.” It is not *having* riches, if properly used, but *trusting* in riches that will cause one to miss the kingdom of God.

8. **Mark 13:11** omits the important phrase: “neither do ye premeditate.” This has to do with direct guidance of the apostles by the Holy Spirit. They were assured that they would be given the very words they needed when they were delivered up under persecution and trials.

9. **Mark 13:14** omits the key phrase: “spoken of by Daniel the prophet.”

10. **John 16:16** omits this vital phrase of Christ when he said, “because I go to the Father.”

11. **John 17:21** omits a key word “ONE” in the great prayer of Christ for unity.

Jesus prayed for believers: “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be [one] in us: that the world may believe that thou hast sent me.”

The “one” in brackets is omitted by the *NIV*. Jesus did not just pray that believers be “in us.” But that they be “ONE in us.” Why omit this key word?

12. **Acts 9:6** omits this key sentence: “And he trembling and astonished say, Lord what wilt Thou have me to do? And the Lord said unto him. . .”

Why leave out such an important sentence?

13. **Acts 10:6** omits a key statement: “he shall tell thee what thou oughtest to do.”

14. **John 17:19**: The *NIV* reads: “For them I sanctify myself, that they too may be truly sanctified.” the *KJV* reads: “And for their sakes I sanctify myself, that they also might be sanctified through the truth.”

Thus, the *NIV* omits “through the truth”, the medium and means of sanctification. Just a slight deviation is a serious matter since it changes the truth of the verse.

THE *NIV* MINIMIZES DIVINE ATTRIBUTES

1. In **Romans 15:19**, “Spirit of God” is reduced to Spirit. The *NIV* says, “. . . by the power of signs and miracles, through the power of the Spirit. . .” The *KJV* reads: “Through mighty signs and wonders, by the power of the Spirit of God.”

2. **Ephesians 5:9**: The *KJV* reads: “(For the fruit of the Spirit is in all goodness and righteousness and truth;).” The *NIV* changes “Spirit” to “light.” The Greek “*pneumatos*” means “Spirit” and never “light.”

3. In speaking of the Spirit, the word “HOLY” is omitted

by the *NIV* in **Matthew 12:31**; **John 7:39**; **Acts 6:3**; and **I Corinthians 2:13**.

4. **I Timothy 1:17**: The *KJV* says: “Now unto the King eternal, immortal, invisible, the only wise God our Saviour.” The *NIV*, in referring to God, omits the word “wise.” Does it mean to imply that God is not “wise”?

5. **Titus 1:2** states: “. . . God that cannot lie.” The *NIV* merely says that God “does not lie.” There is quite a difference.

In the *NIV*, “Jesus” is omitted 38 times; “Christ” is omitted 43 times; “Lord” is omitted 35 times; “God” is omitted 31 times. (Everett W. Fowler, *Evaluating Versions of the New Testament*, Maranatha Baptist Press, Watertown, Wisconsin, p. 51).

With some 17 complete verses left out, and parts of 180 verses omitted, and with the names and titles of Deity omitted so many times, how can one think that he has the word of God in the *NIV*?

Proverbs 30:5,6: “Every word of God is pure: . . . Add thou not unto his words, lest he reprove thee, and thou be found a liar.”

PART NINETEEN

A Few Miscellaneous Observations

(NOTE: This article brings to a close the present series written for *The Handley Herald*. In this “brief” review, I have barely “touched the hem of the garment”, so to speak. “The half has not been told.” Plans are in the making to launch a paper primarily to expose the errors and dangers of all current modern translations. This is a most urgent need today.)

Please consider carefully the things pointed out in this review. The souls of men are at stake. The *NIV* is filled with false doctrines, contradictions, and misrepresentations. This cannot be successfully denied.

I. THE *NIV* IS A PARAPHRASE AND NOT A TRANSLATION. This is evident from the first verse. **Matthew 1:1**, where “The book” is in the *NIV* rendered “A record.” After “her firstborn” is omitted from verse 25. Dr. D. A. Waite, in his book, *NEW INTERNATIONAL VERSION, A Paraphrased Perversion Not An Accurate Translation* (The Bible for Today, Collinswood, N.J.), points out that in **John 1:1-18** there are THIRTY-NINE (39) examples and illustrations where the *NIV* has FAILED to TRANSLATE properly from the Greek language to the English language. (p. iii).

II. A FEW MISTRANSLATIONS.

1. **Mark 4:39**: When Jesus stilled the storm, “the wind ceased.” The *NIV* says that the wind merely “died down.”

2. **Matthew 18:22** has “seventy times seven.” The *NIV* says “77 times.” Which will you believe?

3. **I Corinthians 7:36-38**. This passage is perverted completely. It depicts a man engaged to a virgin. However, the majority of commentators understand this passage to deal with a situation when it was customary for fathers to arrange the marriage of their daughters. On the Greek word *ekgamizōn* (from *gamizō*), Lenski says: “This verb invariably means ‘to give in marriage’ and never ‘to marry’.” (Lenski: *R.C.H. The Interpretation of I and II Corinthians*: Minneapolis: Augsburg Pr’^y. House, 1963, p. 330). The word for “marry” in *gameō*. There is a distinct difference in the meaning and use of these two words throughout the N.T. Jesus spoke of “marrying” and “giving in marriage.” (**Matthew 22:30**; **24:28**; **Luke 17:27**).

III. THE NIV IS ANTI-WOMAN.

The word "brothers" is used repeatedly, evidently unaware that the word "brethren" is generic and includes the women. By using "brothers", the women are completely ignored.

IV. "NO REMISSION OF SINS."

This great and meaningful expression is completely expunged from the *NIV*, and replaced with forgiveness. Why? Men can forgive sins, as we sin against one another; but men cannot remit sin. Only God can remit sin. **"Without the shedding of blood there is no remission."** Only through a deficient knowledge of the truth and ineptness in translating would "remission of sins" be omitted from the word of God.

V. THE PURPOSE AND DURATION OF SPIRITUAL GIFTS MISUNDERSTOOD.

Ephesians 4:13, the *NIV* says, "until we all reach unity in the faith." Spiritual gifts were to last until unity of "THE FAITH" came. Believers will never all "reach unity." Spiritual gifts were to last until the perfect law of liberty was revealed completely and confirmed. (Mark 16:20; Hebrews 2:3,4). The *NIV* also changes **"that which is perfect"** (I Corinthians 13:10) to "when perfection comes," implying maturity of character rather than completed revelation.

A Few Blunders in the Old Testament

We have devoted our present studies to the New Testament, primarily. Let us note just a few radical changes in the Old Testament

1. **"Make thee an ark of gopher wood. . ."** (Genesis 6:14). The *NIV* says: ". . . of cypress wood" with a footnote stating "The meaning of the Hebrew for this word is uncertain." Why then, in the name of common sense, did they not leave it alone? Confusion, on top of confusion! Why raise another doubt?

2. **II Samuel 14:2: "Anoint not thyself with oil."** The *NIV* says, "and don't use any cosmetic lotions."

Some Textual Changes

The *Trinitarian Bible Society* says, "Every such change is debatable, and the process of reconstructing obscure passages of the Hebrew, with the aid of Greek, Latin and Syriac translations of the Hebrew, is precarious and uncertain."

Why follow a course that is "debatable", "precarious" and "uncertain"? But the *NIV* translators are apparently bent on so doing.

1. **Genesis 36:24**, *KJV* has "mules." The *NIV* changes to "hot springs."

2. **I Samuel 13:5**: Hebrew: 30,000 chariots. *NIV* has 3,000.

4. **II Samuel 15:7**: Hebrew: "forty years." *NIV* has "four years."

5. **I Samuel 16:19**: *KJV*, most Hebrew manuscripts and Septuagint support the *KJV*, rendition of 50,070. The *NIV* has 70, which will you believe? **You cannot believe both!**

6. **I Kings 4:26**: Hebrew: 40,000 *NIV*: 4,000.

The more one studies the *NIV* the more obvious it is that it is a **mutilation** of the scriptures, and **not a translation**.

* * * * *

(EDITORIAL NOTE: This is the final "part" in brother Hobbs' 19-part series constituting his brief, critical review of the *New International Version*, which was carried originally in *The Handley Herald*, the weekly bulletin of Handley

church of Christ, 3029 Handley Drive, Fort Worth, Texas, of which brother Tommy J. Hicks is minister.

In his weekly article "Uncle Tom's Gabbin", of November 10, 1982, brother Hicks made the following observations.

With this week's issue of *THE HANDLEY HERALD*, brother A. G. Hobbs has completed his series of article on the *New International Version*. We owe brother Hobbs a tremendous debt of gratitude for all the research, time and effort he has put into these articles. He certainly deserves our respect and appreciation because of his love for the truth, his defense of the Bible, and his care and concern for brethren. The church needs more men such as brother Hobbs who has *some convictions* and is willing to *stand up* for his convictions.

When we began brother Hobbs' series on the *N.I.V.*, we had no idea that there would be such a demand for them. People from all around the country called and wrote, wanting to be placed on our bulletin mailing list. Because of the overwhelming demand, we have reprinted the articles, not once, but numerous times. People are still writing in requesting the whole series. Several church bulletins around the country are reprinting them. And, we have noticed that one national brotherhood publication is printing them.

Yes, there has even been some criticism from some who did not care for the articles. I wish you could have seen and heard every bit of it. It would only prove to you the superiority of the position brother Hobbs has written. Some of his critics have misrepresented what brother Hobbs has said, but to my knowledge, no one has personally confronted brother Hobbs, gotten down to *specifics* and shown him to be wrong in what he has said.

I have "checked up" on each point made in the articles brother Hobbs has submitted for publication in *THE HANDLEY HERALD*. I am willing to stand by what brother Hobbs has written and what we have published concerning the *NEW INTERNATIONAL VERSION*. Furthermore, in the spirit of brotherly love and in the interest of truth, I challenge anyone to refute the charges brother Hobbs has made against the *New International Version*. Silence from the "critics" will speak a message that should be understandable to all.

Again, we say **"THANK YOU"** to brother A. G. Hobbs. We are happy to count him among our friends and to worship and work with him for our Lord here with the *HANDLEY* congregation.

If even a minor part of the serious objections that brother A. G. Hobbs has raised against the New International Version is true, those who are concerned for the truth of the gospel contrasted with easily-read error (just because it is in modern speech) will get rid of their NIVs and back to more reliable translations whether they are as easy to read or not!

After all, come Judgment Day, we are not to be judged according to how easy to read the version we used was, but according to the truth!

We realized at the very outset of this 19-part series that congregations and individuals probably would want to lay in a goodly supply of each issue in which brother Hobbs' brief, critical review appeared that you might be enabled to distribute the entire set among your members locally. We therefore printed between 2,000 and 3,000 copies "extra" of each of these particular issues. If you want to order bundles of any one or more of these issues, you may have them at the bundle rates listed on Page 2. Or, if you want to order these "NIV issues", in sets, they come in sets of five issues (for October and November/1982 and for January, March and April/1983), which you may order for \$2.50 plus \$1.45 for postage and packaging, for a total of \$3.95 per set. We can supply you with as many "sets" as you need at this rate.

ENEMIES OF THE CROSS

Jim E. Waldron

Gospel mission efforts are being undermined by false teachers. Ninety-three percent of the world's 4.5 billion people live outside the United States, yet 95 percent of our evangelists are concentrating on the seven percent. Very few elderships have the courage or will to sponsor an overseas work. Fifty-eight percent of the world's population, 2.6 billion people, live in Asia alone. But there are fewer than 40 American evangelists in the entire continent.

Satan surely rejoices to know that he has so hindered the spread of the New Testament church. There are God-fearing elders and preachers who are seeking lost souls far and near. Yet while Satan and his agents spread atheistic communism to America's door in Nicaragua, Cuba and El Salvador, many church leaders could care less about spreading the borders of Jesus' kingdom to other nations. Well did the Holy Spirit say of such, **"Woe to them that are at ease in Zion."**

Yet, it is not just apathy, lethargy and a lackadaisical attitude in church leaders that hinders foreign mission work, but plain old-fashioned false doctrine. In particular I have in mind the current false theories being taught on marriage, divorce and remarriage.

FALSE DOCTRINE BEING SOWN

For example in the last three months in one Asian country, which has a population of 50 million (unbelievers) and is not too far from where we live in Hong Kong, the American work force and the church has been split by the bringing of the doctrine: "God's law of marriage does not apply to unbelievers." Current versions of this ungodly heresy cropped up in the U.S. a few years ago among the churches of Christ and now it is undermining the work on the field. As Paul said of some, those who teach such are **"enemies of the cross of Christ."**

There are at least six, maybe more, false theories currently being propagated to undermine the plain, powerful law of Jesus in Matthew 19:3-9. All have been dreamed up to get around the Biblical truth on marriage, divorce and remarriage. In particular, carnally minded men despise Matthew 19:9, which says, **"And I say unto you, whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery."** Note these false theories conjured up to make void this plain statement of Jesus:

1. **The divorced fornicator is also free to remarry.** This doctrine claims to be true because it is said the divorced fornicator is no longer bound to his mate. True, but a divorced fornicator is by definition a "put away person," and Jesus said, **he that marrieth one that is put away from a husband "committeth adultery."** (Luke 16:18).

2. **Christ's law doesn't even apply to non-Christians.** This concept is absurd in the face of Jesus' times-statement **"from the beginning it hath not been so."** He didn't say from Pentecost it won't be so. Also he specifically spoke Matthew 19:9 to the Pharisees who were not his disciples and certainly not members of the church. If Christ's law of marriage does not apply to unbelievers then their polygamy and concubinage are not sin, for it is God's law applied by Jesus (Matthew 19:3-9) which condemns these as sin. Where is

the lover of truth that can believe such foolishness that God's law of marriage applies *only* to members of the church of Christ married to members of the church of Christ?

3. **A believer deserted by an unbeliever is free to marry another.** This theory is false because I Corinthians 7:15 does not say the believer is free to be divorced and remarried. It says he or she has not been made a slave (Gr. *dedoulotai*) to his or her mate. The Christian doesn't have to lick the boots of the unbeliever for the sake of keeping him or her peacefully in the house. It is a lie to say this scripture gives the right of remarriage for desertion, and all liars shall have their part in the lake of fire. (Revelation 21:8).

4. **Baptism sanctifies an adulterous marriage.** If one says hocus pocus over lead it won't change into gold, and baptizing an impenitent sinner won't bring remission of sins. He will go down a dry sinner and come up a wet one. The scriptures teach men **"to repent, turn to God doing works worthy of repentance."** (Acts 26:20). A sinner who steals a million dollars and still has that money in his power at the time of conversion cannot keep it. The adulterer who has married and has another man's wife in his power at the time of conversion cannot keep the woman. God requires **"as a man hath, not as he hath not."** (II Corinthians 8:12). **Let each man abide in that calling wherein he was called**" applies to such things as uncircumcision (I Corinthians 7:18-20) not to adultery or any other sin.

5. **Adultery is a one-time act in the "consummation" of an adulterous marriage, and succeeding similar acts are sanctified because of the new "marriage."** God says, **"if, while the husband liveth, she be joined to another man, she shall be called an adulteress."** (Romans 7:3). But false teachers say if she is joined to another man she is a pretty young divorcee. God says she is an adulteress and he is an adulterer. (Mark 10:11-12). Their bed of marriage is adultery, the first and each succeeding time they come to it.

6. **The legal acts of divorce and remarriage equal adultery, and are one time actions, thus the resulting marriage itself is not sinful.** This theory also holds the absurd view that adultery in Matthew 19:9 has nothing to do with immoral sexual behavior. Adultery in Matthew 19:9 means sexual immorality and the legal acts of divorce and remarriage are not adultery but cause one to commit adultery in the new marriage. It is living in adultery, God speaks of those who live in fornication: **"fornication ... wherein ye also once walked, when ye LIVED in those things."** (Colossians 3:5-7).

It would be wonderful to always write with joy of the progress of the kingdom on this frontier of the continent where 2,600-million know not the Lord, but the danger of these false theories to world evangelism among those who do not know God compels me to speak. Well did the Holy Spirit say **"there arose false prophets among the people, as among you also there shall be false teachers..."** (II Peter 2:1).

Some might ask, why doesn't God just strike a false teacher dead when he rises up in the household of God. Yet, God's word gives answer, **"for there must be also fac-**

tions (heresies) among you, that they that are approved may be made manifest among you." (1 Corinthians 11:19). God tolerates the rise of factions among his people to test who will stand on the Lord's side.

This decade is not to be a time (if any ever was) for sunshine soldiers and summertime patriots in the Kingdom of Jesus. The preachers, writers and professors who have espoused these heresies on adulterous marriages would fill the church with fornicators. They are like Jezebel of Revelation 2:20 who seduced men to think they could be God's servants and commit fornication. Such will destroy the church of Christ in this generation and obliterate our world-wide evangelistic effort. May God give us elders and preachers who will stand by the doctrine of the old rugged cross and, if necessary, die there.

—33 Seymour Rd. 7/F
Hong Kong

Some Brethren Are Promoting Denominationalism

Quentin Dunn

I read in some bulletins and journals about professed gospel preachers going to Baptist Seminars, Methodist Seminars and the like and telling them how to grow! This is one of many examples of brethren promoting denominationalism.

I am deeply concerned about promoting denominationalism. During the past few years I have frequently heard these expressions, church of Christ Methodist, church of Christ Baptist, church of Christ Catholic and on. They mean that they were members of the church of Christ but when they married a Methodist they became a Methodist, or they were a member of the church of Christ and they became a Baptist or Catholic because their companion is a Baptist or Catholic. Sometimes this change occurs a few years after they are married.

Preachers who promote denominationalism are responsible for some of this. Preaching in generalities, giving the impression that denominationalism is all right and telling those in denominations how to grow are some ways that brethren promote denominationalism.

I do not believe in making fun of anyone's religion. However, denominations have been established by men, and God does not approve of them. Jesus said, **"Every plant which my heavenly Father hath not planted shall be rooted up"**. (Matthew 15:13). Men plant denominations. God will root them up.

Gospel preachers should preach strong, thus-saith-the-Lord sermons. They should preach about sin, the establishment of the church, the way of salvation and such like. In fighting every false way they will preach against denominationalism. Preachers who are capable of debating should debate denominational preachers. This would teach brethren that power is in distinctiveness. Some brethren would learn that there is no salvation in denominationalism. Salvation is only in the Lord's church! It is not anywhere else! May God help us to uphold the truth! May He help us fight denominationalism!

—1106 A Street
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The Preacher, The Pewster, and Sound Doctrine

Wayne Price

Preachers have never been a popular people — at least not if they are the kind who preach what is needed instead of what is wanted by the pewsters. As churches grow larger and larger, and gradually become more interested in numbers than in truth, pressure is applied to preach what the people want to hear.

The problem is not a new one. Some 650 years before Christ, Jeremiah moaned: **"The prophets prophesy falsely and the priests bear rule by their means; and my people love to have it so..."** (Jeremiah 5:31). Earlier it was a rebellious people who would not hear the law of the Lord that begged the prophets: **"Prophesy not unto us right things, speak unto us smooth things, prophesy deceits."** (Isaiah 30:10). Can you imagine such a request? **"We do not want to hear the truth — prophesy falsely."**

Amos was told by Amaziah, **"Go, flee thee away into the land of Judah, and there eat bread, and prophesy there..."** (Amos 7:12). Why must Amos leave Israel? The land was not able to bear his words (7:10), or, put another way, to face the truth! Since Amos did not preach what the people wanted to hear, he was told to get out!

John the Baptizer spoke to Herod about his adulterous relationship with Herodias, his brother Philip's wife, and for all of his concern, he was rewarded by being thrown into prison. (Matthew 14:3-4).

Preachers must resist the temptation to conform and give the people what they want by preaching smooth things, even though the people would love to have it so, and even though it may cost the preacher his job! Paul said that men-pleasers can not be Christ-pleasers. (Galatians 1:10). He charged Timothy to **"Preach the word"** and then warned that the **"time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."** (II Timothy 4:1-4). Needless to mention the obvious, but that "time" has long since arrived!

Good, sound gospel preachers are invited to come and work with a large congregation, only to be told after a few months that they are no longer needed. I predicted that a certain gospel preacher would not last more than two years in one church, only to see that this prediction came true. I claim no ability to predict the future any more than any other person who examines the circumstances, and sees an inevitable clash on the horizon between the preacher and the pewsters. As elders fall all over themselves trying to cater to the desires of an untaught people, the church continues to grow weaker and weaker as they clamor for entertainment. The time is coming, and now is, when many of the bigger congregations in our larger cities will not tolerate sound Biblical preaching, primarily because **"the people love to have it so."**

—211 North Fifth
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We note that some supposed-to-be gospel preachers stand for the truth until their sons grow up and start teaching error. We must not compromise the truth no matter who is involved!

Are We In Need of Another Restoration Movement?

Steven D. Cline

In light of some current developments in the body of the Lord Jesus Christ, it seemed to me that such an article as this should be penned. By no means am I attempting to be contentious, but merely seeking to offer food for thought in honestly posing the query, "*Are We In Need of Another Restoration Movement?*" We may very well be witnessing a repetition of history in some of the recent departures from Biblical teaching.

The reader will remember that there have been numerous Restoration Movements, both in sacred and secular history that were swiftly followed by apostasy. Please witness the following examples: In the book of Exodus, Moses gave the Law of God to the children of Israel. For a while they remained faithful, but neglected to slay all the inhabitants of Canaan as so commanded by God. (Exodus 23:27). Thus due to this disobedience, the Israelites eventually fell into idolatry by being influenced by pagan neighbors. Years later, king Josiah of Judah discovered the law of Moses (II Kings 23) and he, being one of Judah's good and righteous kings, *restored* the law. After his death, the evil Jehoikim ascended to the throne and once more the people, like gullible sheep, followed the ways of their king. They soon found themselves steeped once more in the bitter dregs of idolatry, despite Jeremiah's stern warnings to repent or be taken captive by the Babylonians. Thus we have the first example of a restoration movement followed by apostasy.

RESTORATION AND APOSTASY

This brings us to our second example. The Chaldeans (Babylonians) finally *did* capture Judah and expelled the Judeans from their homeland to Babylon where they remained in captivity for 70 years until the time of the Persian conquest. The kind Persian king Cyrus allowed the Jews to return to Jerusalem. While laboring to rebuild the erstwhile great city, a copy of the Law of Moses was found and read before the masses at Jerusalem's water gate. True worship of Jehovah was reinstated and idolatry was permanently abolished (to this day, the Jews worship only one God). Yet, although this Restoration took place, the people were *still* lax and careless, thus the seeds of apostasy were sown once more.

By the time of Christ, Israel was in a sorry state indeed. Her moral ethics were low, divorce was rampant, she was controlled by Rome. Rank legalism prevailed, upheld by the Pharisees and scribes who bound laws on man when God had never done so. (Matthew 23:23-25). Soon however, that Great Light established his church and broke Satan's bonds of sin that had shackled the people. The Lord's church grew and prospered even though it was under great persecutions from both Jews and Romans.

Once more apostasy reared its ugly head — little by little at first so that the people were not aware of this gradual departure. There were the various sects of the Gnostics, among whom were those who disclaimed that Jesus had come in the flesh, those who took the *opposite* view and said he was not deity, and those known as the Ophites who worshiped snakes. There was the Aryan heresy. There was the gradual distinction made between "clergy" and "laity." Within a few generations the world was under the burden-

some yoke of Roman Catholicism with all its unscriptural doctrines, gaudy pomp and grandeur. The Dark Ages came as a result of Catholic dominion. The Inquisition prospered in Spain, Italy, Germany and other countries. Innocent men and women were accused of heresy against Rome and were tortured with all kinds of insidious and devious means, many being slain by the Romanists who believed they "were doing God a service."

RESTORERS "CAME OUT"

At long last men such as Huss, Wycliffe, Luther, and Savanarola arose upon the scene attempting to reform the Catholic Church. However noble their cause and work may have been, they were not seeking to restore the first century church, but merely to reform Catholicism.

Knowing that truth cannot be built upon an erroneous base, certain men in the late 18th and early 19th centuries endeavored to return to the Bible and restore the New Testament Church. Men like Walter Scott, Thomas and Alexander Campbell, and Barton W. Stone bravely withstood censure and criticism, from the various denominations. They finally had to "come out from among them and be separate." Once more then, a Restoration Movement was in full bloom and the church experienced phenomenal growth.

Sad to report, however, that, just as in the Bible, apostasy followed in the wake of the Restoration Movement. The Missionary Society was invented (an organization to which such greats as J. W. McGarvey, and Alexander Campbell gave endorsement). Instrumental music invaded the worship of the church and led to factions, heartbreak, and strife, finally resulting in the church being fragmented — the churches of Christ on one hand and the Christian Church or Disciples of Christ on the other.

CURRENT-DAY PROBLEMS IN THE CHURCH

Digression continued throughout the years but recently seems to have gained momentum. I have been a Christian, a member of God's Church, saved by his abundant grace for merely nine years but in that time have witnessed not a few areas of departure. Let the reader observe some of the current-day problems the church faces:

- 1) **Various aspects of Anti-ism. (Although this heresy has been a plague since the late 1940's and is not as strong as it has been, it still exists.)**
- 2) **Liberalism. (This too, has been in existence for many years, beginning shortly after the Restoration movement in the 1800's.)**

Of much more recent vintage we have:

- 3) **Cancerous cultism in Florida that is spreading its tenacious tentacles throughout the brotherhood.**
- 4) **Premillennialism in some quarters.**
- 5) **Proliferation of unreliable Bible translations used by many in the Lord's church.**
- 6) **Pentecostalism arising in some areas, due no doubt to the popularity of the current-day Charismatic Movement.**

Movement.

- 7) **Questionable-at-best use of the Lord's money to build expensive and expansive church gymnasiums.**
- 8) **"Children's Church" or "Children's Worship Hour" (which has no biblical authority.)**
- 9) **A raging Marriage-and-Divorce issue among some of our leading and well-known brethren.**
- 10) **An apparent growing acceptance of the theory of Evolution, both organic and theistic.**
- 11) **Those who neglect to teach "the whole counsel of God" (Acts 20:27). (Personally I have worshiped in congregations where love, grace, and the pleasures of heaven were**

seldom mentioned. It was “don’t, don’t, don’t.” Scare tactics were used to entice the sinner to obey the gospel. Conversely, I have been in congregations that teach only the *opposite* extreme . . . Hell was never mentioned; grace and love were the *only* themes; and explanations of how to be saved were sometimes not given at the close of the sermon.)

Verily, God made man upright, but man has sought out many inventions. (Ecclesiastes 7:29). God’s word in Jeremiah 6:16 *still* rings true: “**Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein.**” Yes, we *refuse* to go back to the old paths it seems. When will we realize that when we go beyond God’s Word we are exercising futility? Note Jeremiah 10:23: “**O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.**” Why is it that from among ourselves men arise speaking perverse things to draw away disciples after themselves? (Acts 20:30) Is it that people are *honestly unaware* of a departure? Have they not been properly taught and hence do not see a danger in introducing their *own* thoughts? Is it for a change of tradition? Is it for so-called “progress”? Or is it simply open and flagrant rejection of God’s authority? **Do not** misread what is being said. **Progress must be made** – but let us keep it within the bounds of scriptural guide-lines, using expediency or opinion where allowed, but rejecting when it conflicts with the Word.

WILL THE LORD FIND FAITH WHEN HE COMES?

What would Lipscomb, Harding, “Raccoon” John Smith, Jacob Creath and other pioneer preachers say if they could see today’s church? Moreover, what would be the comments of such *inspired* men as Paul, John, Peter, Luke and all the

rest? But the *most* important One to consider is the Saviour Himself. How does *He* feel about *his* church (Matthew 16:18); *his* bride (Ephesians 5:23); *his* house (I Timothy 3:15); *his* brethren? (Hebrews 2:11) The Saviour asked, “**When the Son of Man cometh, will he find faith on the earth?**” Of *course* he will – for Paul said that when Jesus returns, some Christians will be alive to meet him in the air. But just *how many* faithful will be here when he comes? Remember that in Noah’s day there were only eight people in the whole world who were faithful.

Some prominent individuals have made the comment that the church is a denomination. It is *not* – their popularity notwithstanding. But *some of us, as individuals*, have some psychological *characteristics* of denominationalists. When we tell them of the error of their ways, they grow quite angry. But tell a member of the *church* of *his* possible error and *he, too*, will become upset. “Watchdog! Trouble-Maker! Negative!” he cries. It *must* be recognized though that the church is merely *one* generation away from apostasy. *History* proves that the Catholic hierarchy, doctrines and practices came on *so* gradually, that many did not realize that apostasy was taking place. Could this be happening to us? If the world stands, what will be the church’s condition in one generation? Compare us *now* with the church a generation ago.

The ideal is that the Restoration Movement should be a continuous process throughout the years; that it did not cease with the deaths of the pioneer preachers. Yet innovations rampant among us cause us to wonder if the Restoration Movement is *still* in progress or if indeed, **Are We In Need of Another Restoration Movement?** Selah!

–2306 Oxford Road
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WHAT OUR YOUTH *REALLY* NEED

Mark K. Lewis

One of the great principles taught to us by the Old Testament prophet Nahum is that each generation must be taught God’s Word. One hundred fifty years previous to Nahum, God had sent Jonah to the city of Nineveh, and they repented at the prophet’s preaching. (Jonah 3:9-10). But because the Ninevites had failed to instruct each succeeding generation, Nahum was sent with a message of doom. (*cf.* Nahum 1:3; 3:1, *et al.*) There is much reason for concern today as to what our young people are being taught, and how they are being led. Are they really being rooted and grounded in the faith? Are they being taught the truth on the distinctive nature of the church, instrumental music, miracles, creation versus evolution, authority of elders, the work and worship of the church – and a host of other crucial issues that separate the body of Christ from the religions of man. Beloved, just because we who are older in the faith may know the answers to these problems, does not mean our youth automatically do! Only by *properly* training our young people can we guard against the tragedy of Nineveh. And entertainment and spiritual candy won’t cut it!

Let’s look at four things today that our youth *really* need, things that I fear they are not getting in many places.

1.) *Our youth need pure Bible teaching!* Though young

people have special trials and temptations peculiar to their age, the answer is *not* entertainment and pablum! The answer to overcoming sin is the same for everybody: “**Thy Word have I hid in mine heart, that I might not sin against thee.**” (Psalms 119:11). “**By the Word of thy lips I have kept me from the paths of the destroyer.**” (Psalms 17:4). Concerning the righteous man, the Psalmist says, “**The law of his God is in his heart; none of his steps shall slide.**” (Psalms 37:31).

How do we overcome sin and temptation? By hiding God’s Word in our hearts! Our youth need to be taught the Bible, so that they will be strengthened in faith (Romans 10:17), so that they will grow and mature as Christians (I Peter 2:1-2; II Peter 3:18), so that they won’t be tossed about by every wind of doctrine (Ephesians 4:14) and destroyed (Hosea 4:6), and so that they can overcome sin. (Psalms 119:11). “**Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.**” (Psalms 119:9). We mustn’t be afraid to teach our youth strong Bible sermons; they need to hear these things to build a strong church for the future. When our youth learn to seek for the knowledge of God as for “silver”, and “searchest for her as for hid treasures” (Proverbs 2:4), then they will be on their way to wisdom, and “**shalt understand the fear of**

the Lord, and find the knowledge of God.” (Proverbs 2:5). Our youth, first and foremost, above all else, need to be learning God’s Book.

2.) *Our youth need to be taught to respect authority.* A failure to respect authority is disastrous. (Leviticus 10:1-2; II Samuel 6). God has placed authority in the home (Ephesians 6:1), in governments (Romans 13:1-7), and in the church (Hebrews 13:17; Acts 20:28); and failure to respect any of these is sinful. Even when we do not agree with the expedient decisions of those in authority, we must respect them and not rebel. For example, elders in the church have authority from God in matters of judgment (Acts 20:28; I Peter 5:1-4; Hebrews 13:17). Of course, they have no authority from God in matters of judgment. (Acts 20:28; disagree with the elders’ decisions in certain matters, *I must not rebel, but submit to those decisions!* (Herein is a grievous sin of the “Crossroads” movement. If they do not agree with the elders, they simply rebel and work around them. How hideous that is!)

God, in no uncertain terms, informs us of what he thinks of rebellion against his ordained leaders. (Read about the rebellion of Korah against Moses in Numbers 16 and how God took care of it.) One reason why ancient Israel went from “scarlet to the dunghill” (Lamentations 4:5) is that “the faces of elders were not honored.” (Lamentations 5:12). Our youth need to be taught to respect those in authority, even when they disagree with them.

3.) *Our youth need to be taught to consider the consequences of their actions.* Not too many of our older Christians are very wise in considering the consequences of what they do. But being able to look ahead, and to understand the value of Bible study, properly chosen friends, selecting a Christian mate, and such like, is true wisdom. Paul tells us “**whatsoever a man sows, that shall he also reap.**” (Galatians 6:7). If he sows sparingly, he will reap sparingly, if he sows bountifully, he will so reap. (II Corinthians 9:6). Moses’ comment in Deuteronomy 32:29 is priceless: “**Oh, that they were wise, that they would understand this, that they would consider the latter end.**” Our youth need to be drilled to look ahead, think ahead, plan ahead, “if I do this what will be the result?”; or, with Paul, we will otherwise one day look back and ask ourselves, “**what reward did I get from those things of which I am now ashamed?**” (Romans 6:21). The attitude of “Well, I’ll do what I want to when I want to do it and nobody is going to stop me” will lead straight to the pig-pen. (Luke 15:16).

I believe the greatest statement in the Bible, encouraging youth to consider the consequences of their actions is found in Ecclesiastes 11:9: “**Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes . . .**” (v. 9a). “Go ahead, youth,” Solomon says, “enjoy yourselves. Live it up. Follow your heart and whatever your eyes see that you want, go after it. Don’t worry about anything, just enjoy life and do what you want to.” But now comes the punchline: “**But know thou, that for all these things God will bring thee into judgment.**” (v. 9b). You just remember the consequences of sinful actions – God will judge you. Learning to consider the results is something we all need to do. But, prayerfully, many of our youth will learn it while yet young.

4.) *Our youth need a good example from parents and older Christians.* There is no such thing as a “victimless crime.” Paul wrote, “**None of us liveth to himself, and no man dieth**

to himself.” (Romans 14:7). And Christian parents are spiritual criminals when they smoke, drink, curse, lie, dress immodestly, and such like in front of their children. These parents may think such is having no effect upon their children, but they could not be more wrong. Parents are to raise their children in the “**nurture and admonition of the Lord**” (Ephesians 6:40) and a large part of that is setting the proper example.

*“I saw tomorrow look at me
From little children’s eyes,
And thought how carefully we would teach
If we were really wise.”*

We need more parents like Abraham who God said “**will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment**” (Genesis 18:19), and parents like Joshua, who declared as for “**me and my house we shall serve the Lord**” (Joshua 24:15), and mothers like Hannah, who said to the Lord concerning her son. “**I will give him unto the Lord all the days of his life.**” (I Samuel 1:11). And we need fewer parents like Eli, whose “**sons made themselves vile, and he restrained them not**” (I Samuel 3:13), and Aaron, whose flippant attitude towards God’s laws rubbed off on his sons. (*cf.*, Exodus 32:24; Leviticus 10:1-2). When we have mothers like Lois and Eunice, we’ll have sons like Timothy. (II Timothy 1:5; 3:14-15).

Children, with implicit, unconditional trust in their parents, will learn early to love the things mom and dad love, and hate the things mom and dad hate; thus, when Christian parents show that their first love is God and His Word, likely the children will learn to love spiritual things, too. But if we show, even subconsciously, that we are more interested in the world and earthly junk than the Lord’s cause, don’t be surprised if the children grow up the same way. “**Train up a child in the way he should go, and when he is old, he will not depart from it.**” (Proverbs 22:6). Our youth need the proper example, in *life-style* and *attitude*, from older Christians.

Juvenile delinquency will suffer a staggering blow when the Word of God is followed. Our youth are a vital part of the church *now*, and certainly for the *future*. If we don’t radically change some of the principles we are teaching our youth, there won’t be any church in the future. Our young people are our most vital resource. May God give us the wisdom to teach them what they need to learn.

—Central church of Christ
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Visalia, California 93277

MAKE SOMETHING HAPPEN

Roy Deaver

A young boy complained to his father that most of the church hymns were boring to him — too far behind times, boring tunes, meaningless words.

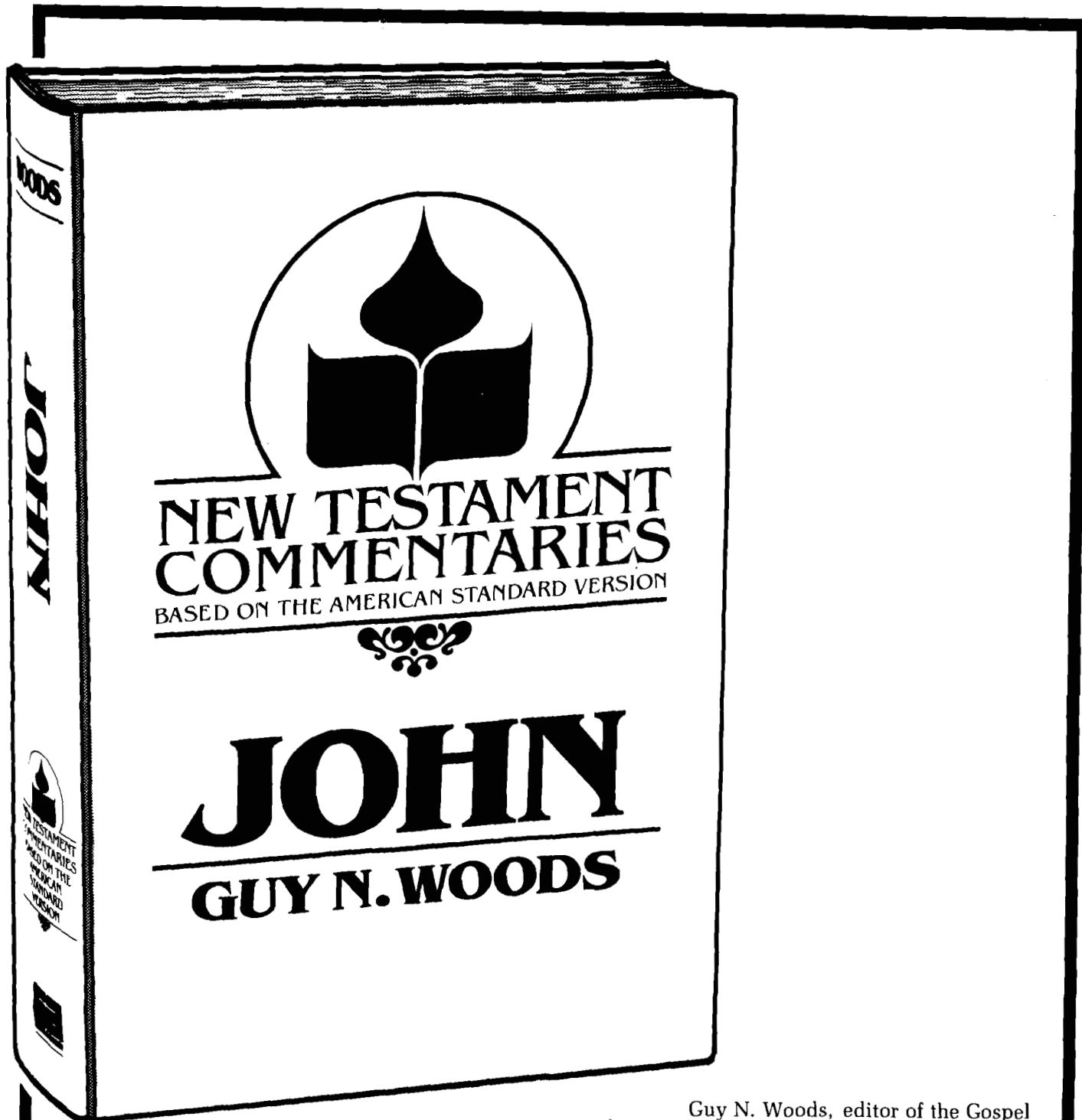
His father put an end to the discussion when he said, “If you think you can write better hymns, then why don’t you?”

The boy went to his room and wrote his first hymn. The year was 1690. The teenager was **Isaac Watts**.

In case you don’t know the name Isaac Watts, he wrote, “When I Survey the Wondrous Cross”, “Joy to the World” and about 350 other hymns.

—The Cullendale Harvester

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THE LOCUST

James E. Green

We are living in the year of the 17-year locust. I'm not sure if it is just in the eastern part of the United States or not.

In turning to the Bible the word of God speaks of locust. I am told that the locusts of the Bible were different from what we are now experiencing in this region. The Bible speaks of two kinds of locusts: One is a certain vile insect and what they do not eat or devour, they infect by touch, and the moisture and them infects. The other locusts the Bible refers to are the teachers of false doctrine who infect others by instilling their poisonous doctrine into them. (Revelation 9:3). It was through poison of the insect (poison that they gave off in the air) that many pestilences in the land were caused.

Today there is a poison being injected into the Church from within. Revelation 9:3 speaks of "out of the smoke" coming false teachers. The teaching of course, bred the teachers — and upon them was given power as (like unto) the scorpions of the earth. As you know the scorpion's power comes from the tail and they sting man into a sense of unconsciousness, or when stung one becomes benumbed to all sensation. Now in their teaching was power to render the soul insensible to the truth. You might ask, what is this tail? The prophet who teacheth lies, he is the tail. (Isaiah 9:15).

This prophesy of Revelation 9:3 (smoke obscures vision and irritates the eyes; false doctrine destroys spiritual eye sight, blinds spiritual vision) has probably come to pass already. We have something today and for sometime. The false prophets that pervert, blind, loose the scriptures to their own satisfaction. It must be said they have the power of the scorpion in that they lie in order to succeed in teaching the ones that are unestablished in the truth. This deception has rendered many insensible to the truth. They follow the false teaching and have become deaf to the truth. The scorpion's sting doesn't kill, but renders one insensible, incapable of reasoning and teaching the truth. These people have brought reproach on the church to the extent that I am made to wonder if they will or can find a place to repent. They need to! The unpardonable sin is one not repented of.

All false teaching takes place in the mind of man. Gainesville, Florida was the breeding place (at Crossroads church of Christ) — with Chuck Lucas and others in that area. Now there are *many breeding places throughout the*

world, spreading this poison, causing spiritual pestilence throughout church, dividing and splitting the church, dividing and splitting families and loved ones. They cry love and devotion when they have lost track or don't know the true meaning of the word to practice it. The false front of love and devotion is only extended to those who will bow down to the heresy of this cult.

In John 15:5, Jesus said, "I am the vine and ye are the branches." Have you seen branches where locusts have put their poison? Such branches have withered and died and fallen from the rest of the branches. So it is with these false teachers and their poisonous doctrine — they make disciples after their own perverse doctrine, breaking them away from the true vine. Thus they wither away from the truth, not bearing fruit unto Jesus, where all truth is, but bearing fruit unto those who have perverted truth, teaching for doctrines the commandments of men.

Luke 16:13 teaches that no servant can serve two masters. Either he will hate the one and love the other, or else he will hold to the one and despise the other; ye cannot serve God and mammon. My prayer is that they repent and return to God.

—R.D. #1, Box 427
Dunbar, Pennsylvania 15431

"JOIN" OR "ADDED"?

Ethel F. Fikes

How often have you heard this phrase: "Join the church of your choice"? I've searched the Bible through and through — but nowhere can I find "the church of your choice."

The church Christ bought with his own blood is one you *cannot join*. He *adds* you to his church when you obey the Father's will. (Acts 2:47)

The only choice that's given to man is whether he will obey the simple words of God's command. That choice is yours today.

Christ gave his life for only one — the church that bears his name. That is the only choice you have.

There are so many churches upon this earth today; but only one can meet the test. Read your Bible — it says it best: "**Thou art Peter, and upon this rock I will build my church.**" (Matthew 16:18). He answered thus when Peter said, "**Thou art the Christ, the Son of the living God.**" (Verse 16).

"**My church**" are the words he used when he described **the church**. The rules are His. We must obey. The choice is yours. Be added today.

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

What Is Happening To 'Us'?

Ira Y. Rice, Jr.

There used to be a song in one of our songbooks when I was a boy growing up in Norman, Oklahoma, that I wish I could find. I don't remember much else about that song, but it had some lines in it that said,

... Mothers cease their own to cherish,
Friend to friend unfaithful prove;
But no changes can attend Jehovah's love,
But no changes can attend Jehovah's love."

When we consider how rapidly many of our brethren are changing away from the truth of the gospel who once were considered stalwarts in the faith, it is comforting to remember that — with God, at least — some things remain constant.

CHANGES MADE WHILE WE WERE AWAY

One of the things which makes it hard for my wife and me to go overseas in missionary work from year to year is that every time we return to these shores changes are made by some that are simply distressing. I make no pretense, of course, to being a Moses; nevertheless I can somewhat identify with how he felt, in Exodus 32, when he had been gone up into the mountain of Sinai to receive the law to return just 40 days later and find the people naked and worshipping a golden calf fashioned by his own brother Aaron!

When we left on our round-the-world, preaching/teaching journey, February 2, this year, in the deep recesses of my mind I asked myself, "Who will it be this time?" And though we were gone but 64 days, conducting gospel meetings in Taiwan, Thailand, Singapore, Pakistan and Scotland, yet, by the time we returned already tragic things were happening on *this* side which leave us filled with sorrow and appalled.

WAYNE EMMONS DEFENDS 'MASH'

Jet-lagging and weary, we flew in from Scotland the Thursday night of April 7. Worshiping with the Getwell church of Christ the following Lord's Day, I was startled at the report made during his sermon by brother Garland

Elkins that a former minister of the churches of Christ had gone on the radio in defense of an organization called MASH (which stands for Memphians Against Social Harassment), a coalition fighting Memphis' new city ordinance banning the display of women's breasts in the many would-be topless nightclubs throughout the city.

When brother Elkins revealed that the former-minister/-lawyer defending such a thing was none other than **Wayne Emmons**, I thought to myself, "How can it be!" Not only was Wayne Emmons at one time a faithful, effective, powerful gospel preacher for some 18 years, he also was the son of such a preacher and, in former days at least, I considered him to be my personal friend. And now here he was trying to defend something that the merest tyro among us must surely know in his heart has to be wrong — and that just as publicly as it is possible to be made!

ELKINS DEBATES EMMONS ON RADIO

When someone had called in to the Getwell office and asked brother Elkins to listen to brother Emmons' *first* appearance on the radio in defense of MASH, not only did he do so, but he called in to confront Wayne publicly lest anyone erroneously conclude that what Emmons was saying correctly represented the views of his brethren.

Resulting from that, the hostess of the talk show upon which Emmons was appearing, invited Garland to come to the radio station and confront Wayne face to face on her program the following Tuesday. He agreed to do so — and telephoned me to ask if I would take the time and trouble to listen in. Vada and I were in the throes of figuring out our income tax, but I promised to listen anyway!

Starting at 1 o'clock that Tuesday afternoon, this confrontation (which amounted to an informal debate, with callers also allowed to telephone their own comments and questions) was scheduled for two hours. So fascinating did it turn out to be, however, that the talk-show hostess decided to let it go on yet another hour; so it did not finally conclude until 4 p.m.

EMMONS HAS LEFT CHURCH, NO LONGER BELIEVES

Without doubt that three-hour talk show was about the

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Fighting and Building For The Lord

Nehemiah, in chapters 4 through 6, describes the circumstances under which the wall of Jerusalem, which had been torn down, was rebuilt, regardless of the Lord's enemies, in only 52 days. This feat, which originally must surely have taken enormously more time to build than that, still is a marvel of the ages. However, when we consider the opposition that had to be overcome that the wall might be built again, the accomplishment is literally astonishing.

When Sanballat and the host of his army of Samaria came against the work, instead of giving up and running away, Nehemiah prayed to the Lord, continued building and set a watch, armed with swords, spears and bows, saying to the nobles, rulers and the rest of the people, **"Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses. (4:13-14).**

HALF BUILD; HALF DEFEND

From that time forward, verse 16 tells us, **"half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah."** Even those who built on the wall and those who bore burdens with those who laded, **"every one with one of his hands wrought in the work, and with the other hand held a weapon."**

Because they were separated on the wall, one far from another, it was decided that **"in what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us."** Thus it was that, because the people had a mind to work, they labored — half on the wall and half of them holding the spears **"from the rising of the morning till the stars appeared"** at night.

Nothing that the enemy did — from outright attack, to derision, to wanting to talk things over on the plain of Ono — detered them. Nehemiah and his militant fellow workers concentrated on their task; **"so the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days." (6:15).**

WE MUST DEFEND WHILE WE BUILD

Just like Nehemiah and his cohort, we who are trying to build the cause of truth both in this nation as well as throughout the world are under constant attack from those who either don't or refuse to believe it. Even in this very issue of *Contending for the Faith* are two examples of how siege is being laid to our ramparts.

Because sometimes we are separated in the work, one far from the other, there are times when we may need a trumpet to call us thither and yon that our God may fight for and through us. Sometimes the enemies of truth will make an outright attack. Sometimes they will try laughing us to scorn. At other times they may try getting us to stop our work just to talk things over.

Brethren, if we succumb to any of these tactics whatsoever, the cause of truth will not be served. Let us keep the sword of the Spirit which is the word of God ever with us while we build. Derision may be hard to bear, but let us never be discouraged by it. As for those who just want to talk that the work may stop, let us reply, as did Nehemiah to Sanballat and Gesham, **"I am doing a great work, so that I cannot come down: why should the work cease, while I leave it, and come down to you?"** —Ira Y. Rice, Jr., *Editor*

BRETHREN, WHAT IS HAPPENING TO 'US'?

(Continued from Page 1)

craziest afternoon that I could ever recall. Here was Garland quoting the scriptures pertaining to the subject, the talk-show hostess trying her best to get him to leave the scriptures out, and Wayne trying to equate topless dancing with professional wrestling! It was weird!

One lady who called in said that she was not a member of the churches of Christ, but that she fully agreed with all that brother Elkins had said, and that she was glad to have heard Emmons, too – so she would know who *not* to get should she ever need an attorney!

Two points were established during the course of the program, which are of interest and concern particularly to the brotherhood: Wayne Emmons declared, in answer to direct questions that 1) he no longer considers himself to be a member of the churches of Christ, and 2) he no longer believes fully in the inerrant, plenary inspiration of the Bible, as the word of God.

* * * * *

WHAT IS HAPPENING TO RUBEL SHELLY?

As distressing as it is to witness the shipwreck that Wayne Emmons has made of his once-strong faith yet, what **Rubel Shelly** is doing to *his* faith is at least equally so. There is none so blind as he who will not see – and only the wilfully blind have not been able to see that Rubel started leaving the truth of the gospel years ago.

Perhaps the first that most of us became aware of this was his down-grading the *King James* as well as the *American Standard* translations of the Bible and espousing the discredited *Revised Standard Version*, as he did, while still teaching at Freed-Hardeman College. Before long he was contending that “young woman”, instead of “virgin”, was quite all right in Isaiah 7:14.

After he left Freed-Hardeman and went to Lipscomb, in Nashville, he no longer could see anything about instrumental music, premillennialism, unscriptural divorce and remarriage or practically anything else over which God's people should divide – in fact, he wrote quite an article about it (See our issue for May 1981.)

THAT SPEECH ON “UNITY” AT CENTERVILLE

However, nothing more clearly demonstrates brother Shelly's doctrinal instability than the speech he made on “Is Unity Possible?”, at Centerville, Tennessee, sometime during March, while we still were overseas.

No, I was not present when that speech was made; however, it was recorded word-for-word – and I now have a copy of the tape in my possession. The *whole* speech is much too lengthy to include *everything* that Rubel had to say. In fact, I could *agree* with quite a lot of what he said. However, following, are some of the more pertinent excerpts, which should make it clear to all that Rubel may still be *with* us but is no longer *of* us!

His speech started out with an implicit charge of sectarianism on the part of the churches of Christ.

“I have looked forward to this day with fear and trembling,” he began. “I am pleased to speak on the subject, and yet I know that I will say some things that you will probably not agree with, at least, not all of you. I am trying to think my way out of a sectarian attitude. I grew up in the context of one. I learned a sectarian spirit. I breathed a sectarian spirit. I exhibited a sectarian spirit and I taught a sectarian spirit. I am embarrassed. I am

ashamed. I have repented. I am trying to outgrow it. And I'd like to encourage other people to rethink some attitudes and to rethink some matters that pertain to unity of believers. . . .”

After showing that it was Jesus' will that his disciples all be “one”, Rubel went on to say,

“It seems to me that we are in a unique position to preach this theme of unity. The restoration movement started out as an appeal for unity of Christians. Somewhere along the line, maybe 50 years ago, we abandoned that theme, and we crystalized, and we became to a large measure what we set out to oppose. I want to say some things by way of asking you to rethink who we are and where we are and where we intend to go, because you in large measure will determine where we will go, because you are people who teach the word, and in order to teach it you first must think through it. . . .”

Introducing Mark 9:38-42, it became evident that he was applying this to those among *denominational* bodies who, he was contending, have some of our brethren in Christ the same as we. Farther down, Rubel had somewhat to say about those concerned for “orthodoxy”. He compared the spirit that John had in forbidding others who followed not with him and the other apostles to those of us in the churches of Christ who do not accept those in denominations, saying,

“. . . the spirit that John was practicing that day was a spirit that has been nemesis of those of us who try to wear the name of Christ from that day to this. Sectarianism is an ugly and anti-Christian spirit. It was in the first century and it still is today. It's the fertile soil in which denominationalism grows and thrives and without that spirit there can't be denominationalism. Yet those of us who make a plea for undenominational Christianity have sometimes fallen victim to the same spirit and the display of that arrogant attitude makes a person as sectarian as he can be, whether he is speaking from a Mormon pulpit, a Baptist pulpit, a Presbyterian pulpit, or one of our pulpits. It drives people away from the Savior and makes them less receptive to important truths that they might otherwise hear and learn. And the obvious modern day application of this text from Mark 9 has been avoided among us. I have never heard anybody ever preach on it, in all the years that I have listened to our folks preach. I think it's time we looked at these verses and ourselves very closely and very honestly in order to answer the question, ‘Is unity possible/ Must we divide?’”

Possibly *some* in his audience may not have understood the full meaning of what all he was saying about unity, but those with background knowledge of what he had been contending earlier could not help being disturbed, when he said, further –

“And let's let marching under the banner of Christ be a great enough commitment that the other things that might divide us if we were following for lesser motives or following a lesser person, let's let those fade into relative insignificance as we rally to him and march under his banner. . . .”

Which words *could* mean something quite acceptable – but when we know that he applies such thoughts to *instrumental music, premillennialism, divorce and remarriage*, and such like, then we have to think again! He went on to argue that if we saw ourselves in relation to Jesus Christ and scripture the way an army sees itself in relation to its flag, we wouldn't let “the petty, trivial, little things that sever us from one another divide us into various fragments, we wouldn't let them assume the proportions we do.” The trouble is that most of us do not consider these things, including denominationalism itself, as “petty”, “trivial” or

“little,” as brother Shelly now appears to view them.

He went on to say,

“Somehow those of us who make the plea for people to be Christians only have let that plea come out to the world something after this fashion: ‘Come over to us, and be Christians only because after all we are the only Christians.’ This is arrogant, that is wrong, that is self-righteous, that is sectarian. . .”

In this case, Rubel appeared to be building a straw man. I was reared from birth in a Christian family, obeyed the gospel in 1929 at the age of 12, and have now been preaching it for more than 50 years. I have yet to hear even *one* of our preachers appeal to denominationalists on such a basis – and I doubt mightily that Rubel Shelly has either, if he will stop long enough to think how we *really* appeal to such to become Christians only!

Nearing the halfway point in his lecture, Rubel cited a question someone had asked, “If a man studied his Bible and over in some denominational church learned about Jesus, learned about baptism in Jesus’ name and for the remission of sins, and was immersed with that understanding and later found the church of Christ, would he have to be baptized again to be a member of the church?” In commenting on this, Shelly said,

“The fact that we could ask such a question indicates how far we’ve come away from the New Testament. When a man reads scripture and learns about Christ and how to be born anew, he’s in the church of Christ when he responds to that. At that instant – and without any further qualification – no matter where he learned it and what kind of church building he was immersed or what error he may be still embracing or what false doctrine he may give credence to in addition, he is a member of the church of Christ, in the non-sectarian sense of that word. The church of Christ is that total body of believers who have been obedient to the gospel, that total body of people who’ve been born anew of water and the spirit.

“Now if you want to use church of Christ in a sectarian way, we would have to tell this man who’s done this much, now that you want to identify with our denomination you are going to have to meet our entrance requirements. They are different than scripture. . .”

There was more to what Rubel went on to say on this; however, in studying carefully his context he said nothing that would lead anyone to suppose the person being considered had to come out of that denominational body wherein he was baptized. If I understand what Rubel intended, he was saying that such a person as he described was a member of the “non-sectarian” church of Christ while *continuing to remain in the denomination* wherein the baptism took place. He then went on to say,

“In order to be born anew of the water and the spirit a person doesn’t have to hear me preach; he doesn’t have to come into a building that has church of Christ written over its entrance; he doesn’t have to come inside a church building at all, or listen to any human teacher. He simply has to have access to the word of God, learn the will of Jesus from it and surrender to it. . .”

Technically speaking, we have no argument with that. However, when you get right down to cases, just how many denominational preachers do you know who really preach the word as it is written so that such an obedience could result? Or, how many do you know who ever understood enough about the scriptures to study themselves out of error sufficiently to obey from the heart that form of doctrine that makes one free from sin? Conceivably, you might come across one in ten thousand here or there who *may* have done so (such as Alexander Campbell and perhaps a few

others); however, to *assume* that there has been anything like a general phenomenon of this among denominational bodies is sheer *presumption!* Upon further study with such people it almost universally is found that they simply did not know or understand enough about the gospel to obey it! and even if they *had* done so, they still would have to “**come out from among them**” and “**be . . . separate.**” (II Corinthians 6:17). Folks just can’t be taught (or study) *wrong* and be baptized *right!* John 6:45 still teaches, “**And they shall be ALL taught of God. Every man therefore that hath heard, and hath learned of the father, cometh unto me.**”

Brother Shelly cited instances wherein *he* had taught “undenominational Christianity” to a Lutheran, a Catholic and a Methodist. But this is quite different from his going on to say, a little later,

“ . . . Surely there are individuals in practically all the denominations known today who’ve learned of Jesus, looked to him in sincere faith, turned away from their conscience-rebellion against his will and embraced him as Savior through immersion in his name. And their unfortunate entanglement in some denominational error on some point in no way alters the fact that they are Christians. They have complied with the Biblical terms of admission into the church. They’re God’s children. And to fail to recognize these people as members of Christ’s church would make it proper to refuse recognition to any of us who are in error on any point, or to one of our brethren who has some moral problem or doctrinal misconception. And a posture like that would utterly destroy the New Testament concept of the church and make a mockery of the gospel of divine grace. It would reduce salvation to a matter of human merit and knowing and doing every detail of the divine commandments, and such an understanding would make us Old Testament Pharisees rather than New Testament Christians. . .”

“People in all sorts of circumstances in all parts of the world have been able to come to scripture and learn the same truths we’ve learned and be born anew. And an attitude of self-righteous smugness on our part is unbecoming if in fact we are who we claim to be. A people whose concern is not a sectarian and denominational one but a people whose concern is for the word of God, for the truth and for the power of the gospel. The fact is anybody who comes to the Bible wherever he may be and perhaps in spite of the preaching he’s listened to from the pulpit where he’s worshiped and learns about the atonement and repents of his sins and is born anew – that man is a Christian. He’s my brother! And he’s a brother to every other man and woman in the world who has followed the same path to the Savior. He may be worshiping in error; he may hold a false belief; he may wear a sectarian name and to the degree that I understand more of the word of God than he does on those points I’m in position to help him. To the degree that he understands some Biblical topic better than I do, he’s in position to help me. In an atmosphere of respect for one another as brothers, we can both teach and we can both learn and there is the possibility of our being united in Christ. . .”

Having traveled ’way yonder more than 2-million miles through 64 counties in many parts of the world over the past 28 years, if what Rubel said in the beginning of that last quotation is correct, I daresay that I should have become aware of it long since. Oh, yes, I have heard of so-called restoration movements supposedly based on the scriptures hither and yon. However, upon *investigation*, usually it turns out that they were not *actual* restorations at all, but some sort of Pentecostal, Baptist or other contrary-to-scripture movement. Rather than just *presuming* such to be so, brother Shelly might do well to check out his facts. I have.

He went on to compare these *presumed* “Christians” in

all denominations to what occurred at Corinth. If there is any parallel there, I, for one, fail to see it. Writing by inspiration, Paul addressed them as **“the church of God which is at Corinth.” (I Corinthians 1:2).** No separate, differing denominations there! Truly, there was a divisive spirit at work *within the local congregation*, which Paul was attempting to correct. However, it was the *same congregation* which he himself had planted, Apollos had watered, and to which God was giving the increase – not some *other* body differing in origin, organization, works, worship, doctrine and practice!

As near as I can judge, it is a *misapplication of scripture* to try to identify these denominational bodies, such as the Baptists, Methodists, Presbyterians, Catholics and the like, as *any part* of the *genuine church* (however sinful it was) at Corinth. Yet, evidently defending certain ones who (he contends) have obeyed the gospel as members of such denominations, brother Shelly continued,

“It’s sectarian, and it’s divisive to use terminology and foster attitudes like they were at Corinth, and like we sometimes do today that keep believers separated. The Lord wanted unity. The Spirit of God commanded oneness. The world stands in a general state of unbelief and much of that unbelief traces to the inability of professing Christians to articulate a common faith to it. I tell you brethren, it grieves me to hear some of my closest acquaintances use terms like (or students at Lipscomb use terms like) ‘church of Christ churches’, ‘church of Christ doctrines’, ‘church of Christ preachers’, ‘church of Christ beliefs.’ I have no interest in promoting church of Christ-ism, and I seek only to promote love for and allegiance to Jesus Christ.”

I cannot imagine whom Rubel has been consorting with, but the Christians with whom I associate don’t talk that way. You might find an occasional novice or weak member, who knows no better, saying things like that. But those who are well taught in the scriptures and are rooted and grounded in the truth call Bible things by Bible names and refer to Bible things in Bible ways.

On the other hand there is no way *at all* that Rubel (or anyone else) can promote love for and allegiance to Jesus Christ without having an interest in building up *his church*; for the Lord *himself* adds to the church daily such as should be saved! (Acts 2:47).

Going on down in his speech, I noted his reference to “the comprehensive body of Christ” by which he evidently meant to include far more than can be scripturally sustained. He said:

“That’s certainly right to refer to the comprehensive body of Christ as the church of Christ, so long as that term is not used exclusively in some sort of denominational, divisive manner; but it’s just as proper to call that universal body the church of God, the church of the first-born, the body of Christ, or my preference simply, the church. Any one of these names or its equivalent is adequate as a designation for all those persons who believe the gospel and who have submitted to its requirements about faith, repentance and baptism in Jesus’ name. . .”

Most of us would have no quarrel with that, except that in the larger context of his speech, Rubel kept bringing in denominational people under the overall umbrella of these designations. In fact, farther down, thanking God for Martin Luther, John Wesley and Alexander Campbell, he quoted Campbell as

“ . . . pleading for Christians, as he put it, of all denominations to band together for the purpose of promoting New Testament Christianity free from the theories of men. Thank God for Alexander Campbell, And surely the appreciation I feel for the partic-

ular contributions of Luther, Wesley, and Campbell is something like the people of Corinth felt for Apollos, Cephas and Paul. But forbid that we form societies of Lutherans, Wesleyans, and Campbellites. Instead let’s learn what we can that’s right from any one of them or from any other Godly person, who can point us to Christ. And then let’s wear Christ’s name and proclaim his gospel and serve our fellow human beings in the spirit of compassion that the Lord demonstrated for us. Luther wasn’t crucified for me and I was not baptized into the name of Campbell. So, I refuse to wear their names in spiritual things. . .”

Well, that is rather anomolous, to say the least; for even if *he* doesn’t wear Luther’s name, the *Lutherans* do – even those he calls his “brothers” among the Lutherans! And the same is true among *all* of the so-called denominations. Yes, it is right to wear the name of Christ and appeal for all other believers to do the same thing so that we can be united in that one name rather than divided by the many others we’re accustomed to hearing. But that is hardly the point, is it? The point is: how can we have *fellowship* with such until they *cease* wearing their divisive, denominational names and *come out from among them and be separate*, as taught in II Corinthians 6:17!

But Rubel continued, saying,

“There are sincere, knowledgeable, devout Christians scattered among all the various denominations. Yet they are separated from one another by credal formulations, human names, cumbersome organizational structures that have found their way into the stream of human history since the time of Christ and the apostles. Let such divisions end! . . .”

Let’s think that over a moment. Are there *really*, as brother Shelly contends, “sincere, knowledgeable, devout Christians scattered among the various denominations”? Just *saying* it doesn’t make it so. And does he *really* think his dictum (“Let such divisions end!”) will bring about their demise? However desirable this result might be, it likely will take more than a wave of the wand or a command by Rubel Shelly to bring it about! He went on to say,

“ . . . let’s set the example within our own fellowship of how unity in Christ can exist. And let’s stop fragmenting ourselves over everything that comes along. Let’s not be known as Herald of Truth or non-Herald of Truth churches, orphan homes or non-orphan homes churches. *King James* and *NIV* churches. Absurd! Ridiculous! Preposterous! God grieving! Devil pleasing! When we come to be a people who have no more sense of unity than we have as a brotherhood and who have nothing to say to an unbelieving world until we get our act together and understand what the plea to be Christians only is about, and understand that in setting ourselves against all men in a dogmatic, arrogant way, saying that we are the only Christians, and until you acknowledge us as that and renounce everything you’ve ever known or held sacred and come and embrace what we are and what we have, you have no hope before God, God forbid that we reduce the broad, lovely, beautiful Christian message to that sort of narrow sectarianism. The early restorers understood that.

“So, to those of us who share a historical heritage within what we call the restoration movement, let me ask that we *rethink* the Biblical concept of the church. Let’s not be flag-waving partisans who demonstrate the sectarianism we decry. We have exhibited a sectarian spirit through our attitudes and speeches and papers. Papers founded just to push one sectarian narrow view. . .”

When Rubel is trying to get the fellowship to be *broader than the scriptures*, he wants it *too broad*. It is wrong to be *sectarian*, but it is not wrong to be *narrow*. Remember what Jesus said, in Matthew 7:13-14: **“Enter ye in at the strait gate: for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat: be-**

cause strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Set the example for unity? Nothing would (or should) please us more! However, *unity* is a *two-way* street. And until those sponsoring Herald of Truth are willing to come back to the truth, until those opposing the support of orphan homes are willing to cease their opposition, and until those espousing false translations of the Bible are ready to return to "thus saith the Lord", pray tell me how *can* there be unity! It is not dogmatism or arrogance which contends for the faith once for all delivered to the saints, required by Jude 3. It is not a sectarian spirit, which exhorts, "If any man speak, let him speak as the oracles of God." (I Peter 4:11). There simply is no way to *have* the unity for which Christ died if it is not unity based on his word. And such diatribes by Rubel Shelly at Centerville make no contribution whatsoever in that direction.

Well into the final third of his speech, brother Shelly started throwing it into something he called "a right-wing, reactionary element" as the source of our supposedly "sectarian" troubles, saying,

"Some ten to fifteen years ago, our great brotherhood rose up *en masse* to repudiate the left-wing, liberal element within our fellowship. They didn't regard scripture as inspired. They couldn't bring themselves to defend the cardinal doctrines of the Christian faith. Most of them have left us entirely. We rose up as a body to repudiate that left wing.

"Today, as tends to be the case in historical movements, the pendulum has swung to the opposite extreme and the primary threat to us now comes from a right-wing, reactionary element. Far from having no doctrinal commitments, they have a long and explicit creed. Doctrines and belief that everybody has to subscribe to without deviation before he or she can be regarded as sound. And it will include, among other things, your private beliefs about this, that, or the other, the version of the Bible that you prefer, whatever it may be. And that creed has to be run up the flag pole and saluted practically every Sunday in order for a particular congregation to be judged worthy of remaining in fellowship with the rest.

Our obligation at this time in our history is to rise up and repudiate that sectarian right-wing, so that we can stand in the broad, middle ground – and there *is* a broad, middle ground – where we can disagree about a lot of things . . . Standing on that broad, middle ground between those two extremes is to stand with Christ. . ."

We haven't heard – or heard *of* – anyone taking a position like this since **Landon Saunders'** tragic, ill-conceived on "unity" at the Freed-Hardeman Lectures back in the early '70s, wherein he taught 13 false doctrines!

It is true that the brotherhood rose up practically as a body and repudiated that so-called "left wing" element that Rubel referred to. I remember quite well that Rubel helped repudiate it. In fact, in those days, to use his own words, "far from having no doctrinal commitments", he himself had a "long and explicit creed – doctrines and belief that everybody had to subscribe to without deviation" before he or she could be regarded as sound.

But something, in the meantime, appears to have happened to Rubel Shelly. Those of us who will stand where he admittedly once stood he now repudiates as "that sectarian right wing." He says that he now has seen the light and has repented. What possibly do you suppose can have happened to our Rubel? Instead of any longer standing firm, as he once did, against fellowshipping those in the denominations, he now sounds like **W. Carl Ketcherside,**

Don Finto and Jimmie Lovell – all of whom have been doing this for years!

This might also explain why the same Rubel Shelly who helped to arrange the Memphis Meeting confronting the **Highland elders, Lynn Anderson, Landon Saunders, and Herald of Truth representatives** for their doctrinal errors a decade ago – almost none of which were ever corrected! – now is *taking part* with them once more. He *knows* that Lynn Anderson, for instance, conducts so-called "Growth Seminars" for denominational churches. But, since Rubel now contends that there are fellowshipable "Christians" in all denominations, this no longer offends his formerly scripturally-oriented sensibilities! Evidently meaning to include such denominational "Christians", he said,

"If we stand in the middle with Christ, we can stand together with all others who love him and walk by faith in him and we can begin to practice something of the sort of unity that Christ prayed for. . ."

And what sort of unity is that? He revealed what he had in mind when he said,

"Unity will happen only when we accept the single creed of scripture, wear the one name of Christ and show great charity in the realm of opinion and personal belief."

It was not until we got to the last two words of that statement that brother Shelly evidently jumped the track. What *is* "personal belief"? Is it not supposed to be "the faith"? Evidently his conception of "charity" in the realm of "personal belief" includes having fellowship with supposed "Christians" or "brothers" who are *still* in their respective denominations.

Whatever happened to Jude 3 saying that "it was needful for me to write unto you, and exhort you that you should earnestly contend for THE FAITH which was once delivered unto the saints"? What about the "ONE FAITH" of Ephesians 4:5? and the "UNITY OF THE FAITH" in verse 13? If Paul were here would he no longer "beseech you, brethren, by the name of our Lord Jesus Christ, that ye ALL speak the SAME THING. . ." and that ye be "perfectly joined together in the SAME MIND and in the SAME JUDGMENT"? (I Corinthians 1:10) Would Peter still say, "If ANY man speak, let him speak AS THE ORACLES OF GOD. . ."? (I Peter 4:11). Or, in the phrase of **Ron Ziegler**, of Watergate infame, are these clear injunctions from God's word "no longer operative"?

The point is not should we brusquely cut off brethren – genuine brethren – who are weak in faith on some point. And we agree that should a brother, like Apollos, come along who *can* be taken aside and taught "the way of God more perfectly" (as did Aquila and Priscilla), this indeed should be done. However, when weak brethren drive their weakness in faith to a decision of scruples, or when false teachers (whether within or without the church) refuse to give up their error, what then?

If we understand Rubel aright, for the sake of what he calls "unity" we should continue to "receive" them *anyway*! If that was not the principal thrust of his Centerville speech, then we don't understand it *at all*! To do differently he calls driving people away by a "mean, arrogant, ugly, sectarian spirit" that he prays to God he will never do again.

But when we turn back from what *Shelly* is saying and focus once again on what the *New Testament* teaches, there, standing like a rock, we still have the word of the Lord, requiring,

"Now I beseech you, brethren, MARK them which CAUSE DIVISIONS and OFFENCES contrary to the DOCTRINE which ye have learned; and AVOID them. For they that are such serve NOT our Lord Jesus Christ, but their OWN belly; and by good words and fair speeches DECEIVE the hearts of the simple." (Romans 16:17-18).

Now we COMMAND you, brethren, in the name of our Lord Jesus Christ, that ye WITHDRAW yourselves from every brother that WALKETH DISORDERLY, and NOT after the TRADITION which he received from us . . . And if ANY man obey not our word by this epistle, NOTE that man, and have NO COMPANY with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." (II Thessalonians 3:6,14-15).

"If there come ANY unto you, and bring not THIS DOCTRINE, receive him NOT into your house, neither bid him GOD SPEED: for he that biddeth him GOD SPEED is PARTAKER of his evil deeds." (II John 10-11).

As long as God's word continues to read the way it does, I reckon we'll just have to turn a deaf ear to the doctrine of Rubel Shelly to the contrary. Romans 3:4 still says, ". . . Let God be true. . ."

Cutting Up The Bible

George Reed

Jehoiakim, the 19th king of Judah, didn't like the reading of God's word. It is recorded in Jeremiah 36:23 that "it came to pass, when Jehudi had read three or four leaves, that the king cut it with the pen-knife, and cast it into the fire that was in the brazier, until all the roll was consumed in the fire that was in the brazier." Jeremiah later rewrote the rolls and added more to them. (v. 32). Many people today, when they don't like what the Bible says, either quit reading it or cut it up. Jehoiakim learned the hard way that God's word doesn't change for *anybody*.

It seems our good friends at *Reader's Digest* have shortened the Bible by 40 per cent. The 23rd Psalm is now the 13th, and the text itself is not divided into chapters and verses. I really doubt the editors at *Reader's Digest* had the same attitude that king Jehoiakim had. But the effects are the same. Exodus, Chronicles and Deuteronomy received a severe hacking, losing seven out of every ten words. They stated that the words of Jesus are not changed, *just 10 per cent are deleted!* The editors also said, "But the New Testament gospels of Mark and Luke were reduced by only 15 and 25 per cent, respectively."

How do you tamper with God's word "respectively?" It was commanded that the children of Israel not add to God's word. "Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of Jehovah your God which I command you." (Deuteronomy 4:2). Agur said, "Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Proverbs 30:6). And of course the famous passage that is found in Revelation 22:18, 19: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which 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 from the tree of life. . . ." God never has allowed anyone ever to tamper with his word. Why? Because the Bible is his word.

It also was reported: "The Rev. Oral Roberts, a Tulsa-based evangelist, congratulated *Reader's Digest* for 'an almost impossible feat . . . in keeping the general flow of the Bible going.'" This ought to show us how much concern Oral Roberts has for the divine text.

—Discovery

1320 South Church Street
Visalia, California 93277

'I Am Not Ashamed'

Tom Flinn

The apostles took great care to teach us that there are some things of which we, as Christians, should not be ashamed. Ironically, they are among the very things many men consider shameful. Paul said he was not ashamed of the gospel of Christ (Romans 1:16), yet that gospel involved preaching a Christ crucified on a cross. Anyone crucified on a cross had reason to be ashamed, for it was meant to degrade to the fullest and was reserved for the vilest. Peter said if one suffers because he is a Christian, he is not to be ashamed, but rather is to glorify God in that name. (I Peter 4:16). Paul told Timothy to "**be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner**" (II Timothy 1:8); that he was not ashamed to suffer for Christ (II Timothy 1:12); and he praised Onesiphorus for not being ashamed to be seen refreshing a prisoner. (II Timothy 1:16-17).

Many years ago in the church, a large group of brethren became ashamed of the Biblical pattern for the work and worship of the church. They were ashamed the church had no fine organs like the great popular religious groups of the day, so to please the "dandy dons" in the church, the instrument was forced in, and many faithful brethren, for conscience' sake, were forced out.

These same brethren were ashamed that the church had no institutional machinery to do "missionary work" like the denominations had, and so the American Christian Missionary Society was formed. This pleased those who wanted to sit on the right hand and the left hand in the kingdom. (Matthew 20:20-21). Actually, right, left, center, above, below, and all way around is more accurate, for the society had at one time a president, TWENTY vice presidents, a treasurer, a corresponding secretary, and a recording secretary. No doubt the manufacturers of name-title plates had a field day with that.

Many today are ashamed. They are ashamed when false teachers or doctrines are exposed — when truth on marriage, divorce, and remarriage is upheld — when preachers preach that the church of Christ is the true New Testament church — and doubtless some are ashamed when they cannot boast to their friends about their preacher, "Dr. Eloquent," because their preacher only went to high school and "all he knows is the Bible."

If all our church buildings were destroyed tomorrow, and we had to worship as our fathers did — in storerooms, school houses, homes, and brush arbors — would we be ashamed to invite people to worship? John Randolph, of Roanoke, a prominent Virginia planter and statesman once said: "Let there be justice, though the heavens fall!" We should say: "Let us be faithful, though the heavens fall!" Then we shall have no need to be ashamed.

—11902 Seatonville Road
Fern Creek, Kentucky 40291



Will You Help A Growing Church To Realize Its Aspirations?

**Additional \$110,600 Must Be Raised Before August 7
That the Church at Klang, Malaysia, May Have Its
Own Property; With Our Help, They Can Make It!**

The city of Klang is located in the Klang Valley region, the nerve center of economic activity on the west coast of peninsular Malaysia. The national capital (Kuala Lumpur) is 19 miles to the northeast via the Federal Highway, while Subang International Airport is just over ten miles in the same direction. The thriving city of Port Klang, Malaysia's premier port-of-call, lies five miles west of Klang. With regular buses and a taxi service, all points within the Klang Valley are easily accessible to each other. The city of Klang has established itself as a center of commerce and light manufacturing industries. It also serves as the "market place" for the suburban populations of Port Klang and Shah Alam (nine miles northeast of Klang and the seat of the Selangor State Government).

All of which might be of *some* interest, in any case, but is of *enormous* interest to Christians and churches of Christ everywhere inasmuch as Klang rapidly is reaching the stage of having one of the most forward-looking congregations in the whole of Southeast Asia. A growing congregation now of some 70 faithful members, they have been proclaiming the gospel of Christ in their community for more than a decade. The church is financially self-supporting and with but a little help from their brethren elsewhere they soon hope to have their own property with a proper building

that they may go onward and upward for Christ in a more effective way.

HOW THE KLANG CONGREGATION CAME TO BE

The beginning of the churches of Christ in Malaysia, Singapore and Southeast Asia goes back to 1955, when my family and I left the U.S. to pioneer the work in that part of the world. Others such as **Gordon Hogan, A. L. Harbin, Frank Pierce** and many more joined our work force later, so that by the mid-'60s strong congregations could be found not only in Singapore but up and down the Malaysian peninsula as well.

Regular Bible studies and services in Klang commenced in 1968 on the initiative of **Dennis Cady** and **Jud Whitefield**. **Ken Sinclair** (later evangelist to Seremban, Malaysia and Medan, Indonesia), visited Klang in July of that year and began conducting services there the following month. As a result of encouraging response from students in the city, he and brother Whitefield organized training schools there in early April and late December, 1969, by which time there were eight Christians — all members of the same family — meeting regularly with some brethren from Kuala Lumpur in Klang.

REAL PROGRESS DATES FROM 1971

Although a very active correspondence course was maintained at Klang, via the church in Kuala Lumpur, for

several years, it was not until July, 1971, that real progress began to come, when a training school was held by students from the Sunset School of Preaching, of Lubbock, Texas. Among the teachers were **Ron Warpole**, who subsequently stayed to work with the Kuala Lumpur congregation, and **Charles E. Bishop**. Between August and December of that year, some 15 baptisms were reported – arousing the special attention of the church in Lake Jackson, Texas, whose financial and moral support made possible the services of brother Bishop as full-time evangelist to Klang.

The Lake Jackson brethren, through their financial support and planning, made possible five later campaigns in Malaysia. Brethren from the Lake Jackson leadership were (and still are) frequent visitors to the nation. The Bishops began their full time work at Klang in mid-1972 and served the Lord with exemplary ability and dedication until their departure for the U.S. in June, 1975. (Brother Bishop now ministers to the Westlink church, in Wichita, Kansas.)

YEARS OF STEADY GROWTH NOTED

“The ‘Bishop Years’,” brother **Ron Ying Chan Choo** recently reported, “were ones of steady growth. Nourished in the word by faithful stalwarts like **Pat McGee, Don Green, Frank Pierce, Ken Willis, Harvey Starling, Parker Henderson, Guss Eoff** and other fine American brethren who visited Malaysia from time to time, as well as the constant encouragement and instruction of brother **Gordon Hogan** (president of Four Seas College of Bible and Missions in neighboring Singapore and evangelist to the Moulmein Road congregation there), the Klang church grew numerically and spiritually.

“The Lord blessed us richly with a successful Campaign for Christ held from July 29th through August 4th, 1974. It was a ‘spiritual feast’ yielding 48 souls for the Lord and numerous restorations and rededications . . . With God’s guidance and our faithfulness, we intend to be steadfast, working together, immovable and always abounding in the Lord’s work (I Corinthians 15:58) as we wait anxiously for the return of our Lord in glory.”

SELF-SUPPORTING FOR PAST FIVE YEARS

The church at Klang is not one just to lean on others. For the past five years they have been fully self-supporting, now have their own full time preacher, and together with him they are spreading the gospel into their neighboring cities of Shah Alam and Port Klang.

Beyond the Klang Valley, which extends from the national capital Kuala Lumpur to the sea and is the economic heart of Malaysia, the Klang church has long-range plans to reach out to the rest of the nation. The eastern portion of Malaysia has not been reached with the gospel; the word has largely been brought to the western side, where native folk religions, Islam and protestant denominationalism are firmly established. Two missionary visits by the Klang church, however, already have been made to other parts of the country for future work that they have in view.

RICE INVITED TO SPEAK AT KLANG

When the Klang brethren learned that Vada and I planned to be in Malaysia on our round-the-world preaching/teaching journey this past March, they got in touch with us in Singapore and insisted that we include at least two nights of preaching in Klang while there.

It had been several years since our last visit, and we were greatly impressed with the considerable progress we noted that they had made since that time. When they told us that they were trying to raise an additional \$110,600 toward the



STILL TOO YOUNG A CONGREGATION to have developed elders, the Klang church is fortunate to have several young professionals and business executives to assist in the management of their congregational affairs. Standing, left to right, above, are **Allen Tan, Bobby Tan, Christopher Ho, Ng Yeow Kong** and **Donald Chiam**; seated, left to right, are **Eng Leng Pang, Charlie Chan, Ron Ying** and **Yeow Chin Kiong**.



WORSHIP SERVICE IN SESSION. Not only does the church at Klang enjoy studying the scriptures, but they probably are the singingest congregation in that whole part of the world! Much credit for this goes to brother **Peter Lee**, who now is studying at Great Lakes Bible College, in Canada.

purchase of their property by or before August 7, 1983 – almost half of which they were committed to raising *themselves*, I committed *myself* to raise as much of the difference required as possible.

Brethren, whether congregations or individuals, these Christians at Klang already have *proven* themselves to be worthy and dependable as they strive onward and upward for the gospel of our Lord. They need our help. We need to help them. Please take this up where you are and see what you can do to have a part. Please make all contributions payable to **Bellview Church of Christ** (clearly earmarked “**Klang Building Fund**”) and mail them % the elders, 4850 Saufley Road, Pensacola, Florida 32506. Tax-deductible receipts will be sent – **Ira Y. Rice, Jr., Editor**.

CHRIST OR BARABBAS

(Matthew 27:15-24; Mark 15:15)

Clinton Elliott

I Kings 18:17-18: "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." The church is filled with Ahabs (some are elders and preachers). These are they who call evil good and good evil. (Isaiah 5:20). They blame preachers and teachers of righteousness for any trouble that arises in the church. They often say, "We never had any trouble until that preacher came." This is a cheap shot to hurt the preacher — to divert attention from the real issue.

There wasn't any trouble until John told Herod he was living in sin. Who caused the trouble — John or Herod?

There wasn't any trouble until Jesus told the Pharisees what they really were. (Matthew 23). Who caused the trouble — Jesus or the Pharisees?

There wasn't any trouble until Stephen preached the truth to the Jews. (Acts 7:51). Who caused the trouble — Stephen or the Jews?

There wasn't any trouble until Paul went to Paphos. (Acts 13:6), Antioch (Acts 13:44), Lystra (Acts 14:18), Ephesus (Acts 19:25). Who caused the trouble — Paul or his opposition?

Brethren, we need to read what Jesus said the gospel would do (Matthew 10:34), learn to judge righteous judgment, and put the blame where it really belongs.

DIVERTING ATTENTION FROM REAL ISSUE

A preacher begins a new work with a church of Christ. He very carefully preaches the truth, moreover he boldly condemns error and plainly exposes sin. But, alas, his preaching is ignored, sins are swept under the carpet, error is hidden in the closet. The elders refuse to deal with sin in a scriptural way. Opposition begins to arise against the preacher, it is whispered that the preacher is causing trouble; he may be charged with being unfriendly, a poor mixer or something worse to divert attention from the real issue. If the preacher refuses to compromise, and continues preaching the truth (Galatians 4:16), he makes some real enemies whose sole objective is to get the preacher fired.

After much discussion and plea bargaining, an elder goes before the church with pious platitudes praising the preacher for his ability and work with somber face, holding back the cynical smile, he hypocritically expresses the elders' deep regret that the preacher is leaving. Then with unmitigated gall he claims that there is no trouble and that there is unanimous agreement between the elders and the preacher. Then with letters of recommendation he moves on to "another great work" and the beat goes on. Brethren, am I telling it like it is?

There has been little or no New Testament discipline practiced in churches of Christ for many years, as a result sin and error have come into the fellowship in wholesale fashion. Elders have made the fatal mistake of tolerating this condition so long that we are in serious digression and in danger of apostasy.

MUST PREACHERS PAY THE PRICE?

Our only hope is bold courageous preaching and New Testament discipline. Acts 4:29, II Timothy 4:1-8, I Timothy 5:19, Romans 16:17). Preachers will have to make the sacrifice, pay the price, because they cannot preach the whole counsel of God among churches of Christ today without serious problems, threats and persecutions. (II Timothy 3:12). They are certain to be labeled nit pickers, watch dogs, trouble makers, keepers of orthodoxy and church splitters.

If every gospel preacher would preach like Isaiah, Jeremiah, Elijah, John the Baptist, Stephen and Paul, you would see a great upheaval in the church. We might lose half our membership, many of our fancy meeting houses and all of our "family life centers" (gymnasiums, recreation halls) but we would save the church from further digression and apostasy.

Preachers are fired (disfellowshipped) for preaching the word (I Timothy 4:1); ungodly hypocrites, the *real* causes of trouble are fellowshipped, all because numbers, contributions and meeting houses are the criterion of success. Never mind righteousness, godliness, and being true to the book. Is there any wonder why the church is not growing and we are not evangelizing the world?

Brethren, we have released Barabbas and crucified Jesus and I dare you to deny it.

We need a grass root movement among Christians. Men who refuse to fellowship those in sin. Men who will not support error. Christians should arise and demand that preachers preach the whole counsel of God and that elders shepherd the flock. Hebrews 13:17). —551 Boswell Street

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Special Commendation — Brother Windell Winkler

D. Ray Pippin

Brother Windell Winkler was scheduled to speak this past weekend at the Southside congregation in Lawrence, Kansas, from a long-standing commitment when brother Willis Cheatum was the local evangelist for that congregation. Tragic events transpired with this congregation since brother Winkler agreed to this meeting, in the form of acceptance by their elders of the "Crossroads Philosophy", and the replacement of brother Cheatum by the Crossroads-trained and/or oriented J. P. Tynes and Brad Bynum. As a result, this once-faithful congregation has fallen victim to "Crossroads" and advocates the Chuck Lucas philosophy.

Several faithful brethren in the area got in touch with brother Winkler in Fort Worth and informed him of the unfortunate developments at this congregation. Upon hearing this, brother Winkler very promptly and properly confirmed this information with the elders at Southside/-Lawrence, which resulted in the cancelation by brother Winkler of the meeting.

The Southside elders then approached Chris Bullard, of the Overland Park congregation, and Phil Kinzer, of the Gladstone congregation, who accepted the opportunity to replace brother Winkler and join with the Crossroads-trained minister, J. P. Tynes, to conduct this meeting. The action of these two preachers in lending support to the Crossroads congregation in Lawrence should wake up faithful Christians in all congregations in this area to the danger and imminence of complete apostasy that exists in the Kansas City area. The clarion call of the faithful prophet Jeremiah should ring in all our ears: **"Because my people have forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up." (Jeremiah 18:15).**

Oh, how long before faithful brethren in the Kansas City area arise in unison to shout, enough, enough! Let's return to truth, to the old paths! This is desirable; however, a more realistic view will be that Christians again will turn their heads as if they do not see and disregard such passages as Romans 16:17, Titus 1:13, II John 9-11, Acts 20 and others that command us to mark error and avoid those that do not preach the pure gospel. We can surely agree with the tried and true saying, "Bad things happen when good men do nothing."

In summary, we commend brother Wendell Winkler for his love for truth and the courage to stand for his convictions.

(NOTE: We appreciate so much brother Pippin's calling the above matter to our attention. How commendably different was brother Winkler's example from that of others of which we are aware. For instance, when a brother at Searcy, Arkansas, had it called to his attention that if he appeared on the so-called *Soul Winning Workshop* at Hot Springs, Arkansas, he would be partaking with *Chuck Lucas*, who also was slated to appear, he told brethren that he had "promised" and besides it was "too late" to back out. Listen, brethren, it is *never* too late to do what God said. And God said that when we bid God speed to a false teacher we become "partaker" of his "evil deeds." (II John 11). Brother Winkler's example of how to handle such a matter was right; the other brother's example was wrong! Instead of falsely justifying ourselves by saying it is "too late to back out," we need to heed Paul's admonition to be "not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what

part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (II Corinthians 6:14-18). IYR Jr.)

Chinese Preacher Needs A Hand — Literally!

Edward Short

Hwang Yi-shou (29 years old in May) is a faithful gospel preacher. He is the regular minister for the Ban Chyau church of Christ just outside of Taipei. He is sponsored by the Central church of Christ in Portland, Oregon. Hwang Yi-shou also is in college, a junior in Sou Chou University in Taipei, majoring in English.

About ten years ago Yi-shou lost his left hand in a tragic accident. He fell off of a railroad train and a wheel cut his hand off at the wrist. For ten years now he has lived with but one hand. I suppose that only those people who have been in his situation can actually understand the various difficulties he has faced and the adjustments he has made.

It dawned on me rather suddenly recently that Yi-shou's not using a prosthesis was perhaps due to his inability to purchase one. I talked with him about it. "Yes," he said, "that is the situation." Soon I asked my elders at the Paragon Mills church of Christ for permission to use my newsletter and other correspondence to raise money for Hwang Yi-shou an artificial hand. They responded with an enthusiastic "yes." The elders at Portland also gave their blessing to this project and indicated that they wanted to help in it.

Basically there are two types of artificial hands. One is operated by a spring mechanism controlled by one's shoulder; a second type is electric and is activated by the nerves in one's forearm, against which two tiny electric switches are placed. The second type is far superior to the first; it is also far more expensive. Brother Hwang Yi-shou wants the second type — just as you and I would were we in his situation. I believe that God will provide brother Hwang this new hand through the generosity of those who read this . . . and other interested individuals. This electrically activated prosthesis will enable Yi-shou to pick up and hold items including glasses and cola cans, and learn to drive a motorcycle or a car. It will enable him to use two hands to do all that he now does with only one. Most important it should help him in his service to God. In short, it will make life more normal for him than it has been in ten years.

YOU ARE THINKING: "WHAT DOES IT COST?"
The price in Taiwan will be about U.S./\$4,200.00.

I AM ASKING: "WILL YOU HELP?"

(NOTE: Brethren, I wish to add my own endorsement to this magnificent effort on the part of Edward Short and the elders at Paragon Mills. Not only they are known to me personally, but *Hwang Yi-shou* is, too. Concerned brethren please send your contributions for this purpose to *Hwang Yi-shou Fund* and address it to Paragon Mills church of Christ, 4828 Aster Drive, Nashville, Tennessee 37211. IYR Jr.)

Notes & Quotes...

Leon Cole, who preaches to the church at Covington, Tennessee, now is in his 25th year of faithful gospel ministry.

Michael K. Brandt, Memphis, Tennessee: "I want to thank you for your stand for the truth and your steadfast defense for the pure gospel of Christ. Undoubtedly your publication has contributed greatly in exposing error and informing brethren as to the dangers presently facing the church of our Lord."

(NOTE: Not only do we appreciate these words of encouragement from brother Brandt but also his paying for a year's subscription for ten copies per month to be sent to the church at Rives, Missouri. IYRJR.)

Gary Winnett, of Peoria, Illinois, commended *Contending for the Faith* for our conservative stance, subscribed for three years, and ordered back issues re: Crossroadism.

Kent Bailey, minister, *Centerview*/Elizabethton, Tennessee: "We continue to appreciate your stand for the truth as it is found in Christ Jesus. It seems that there are several among us who would have many believe that they are willing to stand up and be counted, but when the time comes for standing they have either left ahead of time or else become lost in the crowd."

"I was very happy to read of **Ben Vick** and **James Boyd** being added to the staff of writers for *CONTENDING FOR THE FAITH*. I have known and appreciated Ben and his work for several years. Both he and I were preaching in the Fort Wayne area at the same time and were drawn together in opposing the area-wide liberal activities there. Brother Boyd held a gospel meeting for one of the area congregations this past October and did an outstanding job in presenting the truth in a very distinctive, clear and non-apologetic manner."

"It is our prayer that your work will continue to go well and please be assured that there are those of us (even though you may not know us quite well) who are willing always to stand for the truth regardless of the cost."

Charles Weatherford, St. Louis, Missouri: "I find the publication most interesting."

TURTLE EVANGELISM

Three turtles decided to have a cup of hot coffee. Just as they went into the cafe rain began to fall so the largest turtle said to the smallest, "Go home and get an umbrella."

The little one answered, "I will if you won't drink my coffee."

"We won't, promised the other two."

Two years later the big turtle said to the middle turtle, "Well, I guess he isn't coming back, so we might as well drink his coffee."

Just then a little voice called from outside the door, "If you do, I won't go!"

—Via *Mayfair Church Bulletin*

Earl Case, elder, *East Corinth*/Corinth, Mississippi: "Enclosed is a check for 40 copies each for the months of October, November, and December. We want to get these great lessons into the homes that don't receive *Contending for the Faith*. Each of the elders appreciates the good work that is being accomplished through the pages of *Contending for the Faith*. Keep up the good work."

Patrick J. Day, Gainesville, Florida: "I recently managed to obtain the loan of a copy of your April 1981 issue. . . . Although I cannot say I enjoyed the information, it has proved helpful to counter attempts at conversion by some members of my family who have become members of Crossroads-affiliated churches."

"I would very much like to have two copies of each of the 'Crossroads' issues. . . ."

John A. Carter, of Mayfield, Kentucky, enclosed a check for \$200.00 together with his order for one copy of Bound Volume XIII for 1982, saying, "Take out of this for the book and use the rest as you see fit or best. . . . I want to say that brother **James Boyd's** commendation of *Contending for the Faith* was good. I fully agree. . . ."

Buford A. Shobe, Paris, Tennessee: "I appreciate your stand for the truth and your effort in keeping the brotherhood informed of the false teaching that is going on in the name of our Lord. But I am sick at heart when I read of all the false teaching when only the truth can make us free."

Ralph Brinkley, Anchorage, Alaska: "Enclosed is a check . . . to send us the back issues (12 each) of April and May. They are such good reading that we want to share them with the church also. . . ."

Kenneth Light, of Muncie, Indiana, ordered 25 copies of our "Crossroads" issue for August, 1982.

WANTED Volumes I, II and III of Contending for the Faith

Such large numbers of elders, preachers, congregations and others are ordering COMPLETE SETS OF BOUND VOLUMES of *Contending for the Faith* that we now have exhausted our supply of *Volumes I, II and III*. If you have one or more of any or all of these bound volumes which you are willing to sell, please address your letter to **Ira Y. Rice, Jr., 2951 Allshore, Memphis, Tennessee 38118 or telephone 901/363-6498.**

SOUND WORDS is the name of a new publication by Curry Street church of Christ, Post Office Box 558, West Plains, Missouri 65775, with **Oran Rhodes**, local evangelist, as editor. We have not seen a periodical by that name since **John O'Dowd**, of Houston, Texas, used to publish one back in the '30s and '40s. We wish this new effort well.

Among the things Vada and I missed while overseas from early February through April 7, 1983, were the appreciation dinners accorded respectively to **Roy J. Hearn**, retiring as founder-director of the Memphis School of Preaching, in Memphis, Tennessee, and to **Howard Parker**, currently preaching to the Riverside congregation in Columbia, Tennessee, who will complete 50 years as a gospel preacher, August 13, 1983. We are sorry we missed these two significant events. Congratulations to both of these sound, faithful brethren who have done so much both in the defence of as well as the ongoing of the gospel across the years. — **Ira Y. Rice, Jr., Editor.**

Margaret Spears, Canon City, Colorado: "I am reading the last issue of *Contending for the Faith*. What you say in that paper is so necessary. I wonder if those who find fault with it know their Bible. I also have read your last *Newsletter* and that is why I am enclosing a check (\$25.00) to help on your travel expenses."

It is no secret that those of us connected with *Contending for the Faith* think most highly of **B. C. Carr** and **Florida School of Preaching**, of which he is the long-time founder-director.

Having myself worked as an overseas missionary for more than a dozen years — and just having returned from a round-the-world preaching effort of 64 days in eight nations — I was delighted to note FSP's new bulletin, *The Harvesters*, as well as their new emphasis on Missions.

"With the addition of **Rod Rutherford** to the full time faculty," brother Carr wrote, "Florida School of Preaching will begin a new emphasis on missions. Realizing the crucial need for faithful workers on the foreign fields as well as at home, brother Rutherford will bring to the classroom nearly 15 years of experience in two widely different foreign fields."

From 1965-72 the Rutherford family worked to build up the cause of Christ in the African nation of Zambia. From January 1975 until June 1982, the Rutherfords worked to establish the cause of Christ in Tasmania, an island state of Australia.

Brother Rutherford will teach a two-semester course in Missions. All aspects of mission work including methods, motivation, cross-cultural communication, and the like, will be included. In the near future it is hoped that students also can be used in campaigns in mission fields, both at home and abroad, thereby gaining valuable practical experience while actually spreading the gospel."

We wish to encourage those interested in attending a preacher-training school which is careful to give forth no uncertain sound to consider Florida School of Preaching. Please address the school, Attention: **B. C. Carr**, 1807 South Florida Avenue, Lakeland, Florida 33803. While you are at it, why not get on their mailing list for *The Harvesters*, as well. — **Ira Y. Rice, Jr., Editor.**

Herman Underwood, Halls, Tennessee: "I look forward each month to receiving *Contending for the Faith*. You are doing a good work spreading the gospel and exposing false doctrines."

Mrs. C. L. Fulgham, Yazoo City, Mississippi: "I don't want to be without *Contending for the Faith*. In fact, I am thankful for the truths you present."

David Howard, periodicals librarian, David Lipscomb College, Nashville, Tennessee: "If it is your policy to give a complimentary subscription of your journal to Christian college libraries, would you please place the Lipscomb College Library on your mailing list. Any back issues which are still available would be greatly appreciated also. . . . We wish you every success with the journal."

(NOTE: After placing the Lipscomb College Library on our current mailing list, the thought occurred to me that *somebody* might like to make a project of placing a COMPLETE SET OF BOUND VOLUMES OF *CONTENDING FOR THE FAITH* in the library of every Christian college and/or school of preaching — brotherhood-wide. If interested, please get in touch. IYRJR.)

Quentin Dunn, minister, Floresville, Texas: "I received Volume XIII of *Contending For The Faith*. I appreciate it very much. The warnings in *Contending For The Faith* are very much needed. It is too bad that many brethren will not heed them or anyone's warnings."

Shelby C. Smith, 18112 Regina Avenue, Torrance, California 90504, is a former elder of the church at Hawthorne, California. In a letter of December 20, 1982, he wrote: "We are still having problems here at Hawthorne. We are still going there, but there are still lots of Crossroads there yet. Brother **Campbell** came in as an elder after **Dick Shields** resigned, and they got rid of **Bob Bole**. But Shields helped Bob every way he could. They are still there but they won't have anything to do with the people that stand against Crossroads."

"When Bob Bole left here, he got a job in Jacksonville, Florida. I just wonder if the church is Crossroads because brother Campbell said that there was no inquiry made from the church in Jacksonville as to what kind of preacher Bob was! If it isn't Crossroads now Bob will ruin it soon. . . ."

Elmer Scott, 1625 E. 7th Street, Cookeville, Tennessee 38501: "Preacher of the truth needs to relocate. If looking for a man that will stand strong and tall for Bible preaching, contact."

Beryl Bodenham, Montgomery, Alabama: "We will always be thankful that we were converted by you-all in Downtown San Francisco where all the action was . . ."

Mr. & Mrs. Glenn Atkins, of Moore, Oklahoma, ordered all the back special issues on "Crossroads".

SPECIAL REPORT

Approximately 700 persons obeyed the gospel in Thailand in 1982, and 12 new congregations were established. American missionaries have been in Thailand since 1958 and there are approximately 4,000 members.

Unfortunately, there was one very sad note in 1982. One American missionary was withdrawn from dividing the churches and the missionary work force. He did this by introducing into this country of 50-million Buddhists the doctrine: Christ's law of marriage (Matthew 19:3-9) applies only to members of the church of Christ married to members of the church.

Ten Thai congregations have marked **Loren Hollingsworth**. This action of disfellowshipping came about after five months of seeking to persuade our brother to abandon this heresy and return to unity in Christ. Finally, on May 19, six Thai leaders from different parts of Thailand called on him to ask him again to give up this new doctrine that has divided the churches. He refused. Thus, they again visited him on June 4th, but with the same result. Therefore, these brethren and the ten churches referred to have obeyed Romans 16:17 and Titus 3:10.

Those who desire more information should write **Subin Panboon, Ted Lingren or Dorsey Traw**, Post Office Box 94, Chiang Mai, Thailand.

Seldon Rapert, of Biggers, Arkansas, sent in his own subscription and three renewals.

Ralph Brinkley, of Anchorage, Alaska, ordered 25 copies of our issue for October/1982 for distribution there — it featured brother **A. G. Hobbs'** brief, critical review of the *New International Version*. He also enclosed \$50.00 for the contending for the faith fund to help out on expenses, saying, "We appreciate the articles by faithful, sound brethren."

The Harvesters is the name of Florida School of Preaching's new, missions-oriented quarterly. If you would like to receive it, please write the school at 1807 South Florida Avenue, Lakeland, Florida 33803. It's free!

Every 21 seconds a person dies without the Lord. Fifty million die each year. Death is neither good nor bad. It is neutral. But death seals one's eternal destiny. No further opportunities exist to alter one's life or his relationship to God. There must be a sense of urgency in preaching the gospel to the whole world.

Foy L. Smith, gospel preacher, Riverside, California: "Belated CONGRATULATIONS on your 50 years of kingdom service. I didn't know about the special dinner until I read about it in the paper. I am not far behind you. You and I have been around a long time and have seen many changes — some for good and some, sad to say, not so good. The church is plagued today by a bunch of 'mischief-makers' who have no concern for truth. But, thanks be to God and to some faithful brethren who still are not afraid to fight for truth, truth will ultimately prevail. Our prayers continue to be with you . . . My 18th book — an autobiography entitled *THE BOY FROM CROWDER* — is ready for the press. This book is not an ego trip but the answer to many, many requests through the years to publish such a volume . . . Keep your chin up!"

Judy Tait, of Lynnwood, Washington, ordered all back issues re: "Crossroads".

Wilba Hopkins, Olathe, Kansas: "I appreciate so very much your stand for the truth. Not only that, but your willingness to expose false doctrine and false teachers. . ."

Some people throw away a bushel of truth because it contains a grain of error, while others swallow a bushel of error because it contains a grain of truth. — *The Gospel Message*, Topeka, Kansas.

Grace Jordan, Grants Pass, Oregon: "So many don't want to know anything national — just home base. But to me I have brothers and sisters all over the world, and if I know what is going on in the church national I will know more how to defend the truth, the church.

"In Stockton, for the two years that we lived there, I didn't know whether I was going to a social function or the church. Tickets being sold for school auctions . . . pictures of the church school all over the walls in the lobby. Don't misunderstand me, I am for Christian education — but not where I go to worship.

"Part of the school was in the class rooms of the assembly and most of the announcements from the pulpit were about the school. Guess I have changed about the schools. Maybe if we would bring up the children to be good citizens and get Christians more in the schools and government — public schools I mean, as thousands of parents can't send their children to a Christian school. I really don't know which way to go after 35 years. But I will always support *Contending for the Faith* and *missionary work*. I have quit going to Seminars as so many preachers have gone liberal, so have decided to stay with the Bible as my guide and strength.

The preachers forget that we need to not forget the wonderful words of Peter in II Peter 1:5-9.

"We had a visiting preacher Sunday. He never left the Bible in his sermon. When others get up, by the time they get through telling all the weekly news and their own words of the world, maybe they have 10 minutes of Bible. Members learn to worship the preacher and forget the words of God."

(NOTE: Sister Jordan enclosed \$10.00 "to use as and where you see fit." IYRJR.)

The Restorer, edited by **Gary Workman**, of Post Office Box 1277, Rowlett Texas 75088, was expanded to 16 pages monthly, beginning with the January issue for 1983. Individual subscriptions are \$10.00 per year.

Bill Graddy, whose address is 22 Sugar Creek, North Little Rock, Arkansas 72116, has written a couple of tracts, which brethren may want to order for their teaching program locally. They are entitled "A Teaching Model" (\$4.00 per 100) and "We Must Make a Racket" (\$5.00 per 100), respectively. If interested, please order from him directly.

Frank C. Starling, who preaches to the church at Stuart, Florida, wrote, saying, "I continue to appreciate your unwavering effort in the defense of God's truth. Whatever comes, please fight on. . ."

Eugene McGee, Anchorage, Alaska: "I am very interested in obtaining copies of all the material you have published on the Crossroads movement. I moved from Winter Haven, Florida, Central church of Christ more than four years ago and have kind of lost out on what is going on with that group at the Crossroads congregation. I am a deacon here at the Anchorage church of Christ and feel that there is a need to review all the information I can get from you along this subject area . . . Any information that you may be able to provide will be appreciated. If there are any charges, please let me know and I will rush the money to you. . ."

(NOTE: By now, we have published ten special issues strictly devoted to the Crossroads heresy to date. Any wanting a packet of all ten issues — or if you would like a packet for each family in your congregation — please send \$5.00 per packet (plus \$1.55 for postage) or a total of \$6.55 for each packet. Please address all orders to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYRJR.)

Mildred Hayes, Jacksonville, Arkansas: "I have just recently finished reading your monthly paper *Contending for the Faith*. I thoroughly enjoyed it from front cover to back . . . I worship at Bailey Street church of Christ in Jacksonville, Arkansas, and I have heard a little about the Crossroads Movement. I don't know very much about it, but some of the things I have heard really worry me. I am sending you a check . . . I wish to subscribe for *Contending for the Faith* . . . Also . . . will you please send me some literature on the Crossroads Movement? . . . I would like to know if we have it here in our area. . ."

Ted Cline, formerly of Phoenix, Arizona, presently of Cave City, Kentucky, has written a book called *Searching for Real Christianity*, which *Contending for the Faith* is happy to stock.

"Within the first four months after it came off the press," he wrote recently, "I learned of more than 30 precious souls who obeyed the gospel after reading my little book and searching out the Scriptures. Only the Lord knows how many more may have done the same. This really thrills me! After all, my only purpose was to produce a simple, appealing booklet for Christians to use in soul-winning . . . I make no financial gain from the sale."

We are so well impressed with this book that we have laid in a good supply of it for those wishing to use it in soul-winning. It sells for \$2.50 per copy (plus 63¢ for postage); or you can have them for \$25.00 per dozen (plus \$1.32 for postage). Some congregations are using these for teenage or adult Bible classes; also, for new converts classes.

Please address your orders to CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118.

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R. C. Raymer, elder, South Anchorage church of Christ, Anchorage, Alaska: "I want to commend you for your wisdom and courage in *Contending for the Faith*. It is so refreshing to know that there are still those who respect the authority of God's word, who are willing and able to get right down to bed rock and let the chips fall where they may. I also want to commend you for your recognition of the value of our senior preachers who have been put out to pasture by most large congregations. Brother **B. C. McCarley**, who preaches for us here at South Anchorage church of Christ has just had his 73rd birthday.

"Brother McCarley was one of those who had been put out to pasture after having preached for over 50 years. It was our good fortune to come in contact with him. When discussing the hiring of an older man with one of our leading professors in one of our leading Christian colleges he advised against it. He said he hoped he would not preach the type of sermons we heard 30 years ago. You can readily see where the Christian Colleges are coming from. I want to say that this 30-year-old preaching is what turned this congregation around.

"We had heard this modern-day gospel so long compromising the truth with such sayings as love all denominational teachings, pentecostal and premillennialism, we had forgotten what a preacher full of knowledge and wisdom based truly on God's word could do. One who had been through battles with false teachers and Satan in all colors and forms, and having the wisdom of age and long study that only time can produce to turn a congregation around. As you can see, we love brother McCarley, not only because of his age, but because of his ability to convict and convert the gainsayer. Oh how good it is for brethren to live together in love and peace. (Ephesians 4:2,3).

"Please continue your good work in *Contending for the Faith*. You have a great army who have not bowed the knee to Baal."

(NOTE: Now there, brethren, is a letter we treasure. Brother Raymer has hit the proverbial nail on the head. We honor and admire the younger and middle-aged preachers, who, like Paul, still are "set for the defence of the gospel." (Philippians 1:17). However, there is absolutely no one who can take the place of our older preachers, such as B. C. McCarley.

"We are greatly encouraged that an elder of our Lord's church still appreciates those of us who are determined to stand for the truth of the gospel as it is in Christ Jesus." I replied to brother Raymer, in part. "Also that you, the same as we, are concerned for older preachers who have been practically discarded by most churches.

"You are fortunate indeed to have secured a preacher such as B. C. McCarley. He may be 73; but he has laid up God's word in his heart. When he gets up to preach, out of the abundance of such a heart the mouth speaketh . . . Please give him my best regards." (YRJR.)

Mrs. George Hill, Paris, Texas, renewed her subscription, saying, "I have missed it very much and feel it is needed more every day."

Mrs. T. R. Byan, of Wilksboro, North Carolina, in renewing her own subscription, also sent in three new ones and one additional renewal.

J. M. McCollough, elder, East Liverpool, Ohio: "We appreciate your paper and the work you are doing. I have talked with the other elders and we are planning on contributing to mission work. Please advise us where you prefer we send our support. God bless you for your strong defense for the purity of the Lord's church."

John C. Mattson, Hawthorne, Wisconsin: "I am thankful for the good information I get from the paper. It helps us to be aware of false doctrine to be watching out for."

Norm Morgan, Piedmont, Alabama, enclosed seven dollars, saying, "Please send me all back issues of your publication *Contending for the Faith* that deal with the Crossroads controversy.

TAPES AVAILABLE RE: CROSSROADS: ALSO RE: DIVORCE & REMARRIAGE

From time to time we receive requests for tapes (cassettes) that we can recommend re: the **Crossroads Movement** as well as re: **Marriage, Divorce and Remarriage**.

Interested parties may order such tapes directly from **Florida School of Preaching, 1807 South Florida Avenue, Lakeland, Florida 33803**, at a cost of \$3.00 for each tape (plus 25¢ for postage), as follows:

1. "Crossroads — Life and Background" by **Tom Vail** (2 tapes).
2. "Crossroads — Hierarchy and Prayer Partners," "Doctrines and Philosophy of Crossroads Movement," and "My experiences in Crossroads Movement" by **Tom Vail** (3 tapes).
3. A set of tapes (5) of the meeting held in Tampa, Florida, in 1980 concerning the "Crossroads Movement." These are by preachers, elders and parents.
4. The tapes on "Marriage, Divorce and Remarriage" consist of eight tapes. There are four tapes by **Roy C. Deaver** and four by **Thomas B. Warren**.

Leo Bearden, of Jonesboro, Arkansas, and **Ted Prater**, of Morrison, Tennessee, must really appreciate *Contending for the Faith*; both renewed their subscriptions for **six more years!**

Cliff Lyons, minister, Muskogee, Oklahoma: "I continue to appreciate the good work you are doing through *Contending for the Faith* . . . I plan to send a contribution in the near future to help . . ."

Audrey S. Casey, Albuquerque, New Mexico: "I would like all the issues of *Contending for the Faith* pertaining to the Crossroads Movement. This is indeed a frightening practice permeating the church of Christ. I pray that we can keep it out of New Mexico . . . I attend the Netherwood Park (Albuquerque) church of Christ and have done so for the last 30 years."

Mr. & Mrs. Harry C. Moore, of Dayton, Ohio, enclosed \$100.00, saying, "Please use this as you see fit for your magazine."

Pat McGee, who preaches at Mansfield, Texas, enclosed \$50.00 to help with the expenses of contending for the faith.

University church of Christ, of Shreveport, Louisiana, ordered 12 packets containing all back issues concerning the Crossroads Philosophy to be circulated among their members and families there.

(NOTE: At this point, we now have published a total of ten special issues re: the Crossroads heresy. We have had to put several of these issues back into print to meet the heavy demand brotherhood-wide. However, we now can supply all ten back issues in single packets at \$5.00 per packet, plus \$1.55 postage, for a total of \$6.55 each packet. You may order all you need at this rate. Many congregations are indoctrinating their entire membership against Crossroadism in this way. Please address all such orders to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. (YRJR.)

Mrs. R. A. Perryman, of Visalia, California, ordered two copies each of five back issues on Crossroads.

Dan Jenkins, minister, *Palm Beach Lakes* - West Palm Beach, Florida, sent us a clipping of something **Ted D. Lingren** had in the *Gospel Advocate* for September 16, 1982, saying, "Ira, he's hit the nail on the head!"

Lingren had said: "Today, I perceive the same sort of situation in the Lord's church. Brethren, 60-70% of them, want to sit on the sidelines and watch the opposing 20% in error battle it out with the 20-25% contending for the truth. The 'sidelines' don't really want to understand the issue(s) at hand. They just want to be left alone to solve their own little problems . . ."

Gary L. Anderson, minister, Higginsville, Missouri: "I admire your work and love for pure truth. That truth, while pure, is powerful! A couple from the Christian Church were immersed on January 18th. We were elated! They have much influence in this small community, and talk about their 'changing churches' is the talk of the town. Please pray for many doors to open.

"May God continue to bless you and strengthen you and all who are fighting for the word of God . . ."

"P. S. You can add the University of Minnesota on your list for Crossroads."

The Restorer, edited by **Gary Workman**, of Rowlett, Texas, is a paper that we can recommend. An eight-page periodical the first two years of its publication. *The Restorer*, beginning with the January issue for 1983, now has gone to 16 pages. Individual subscriptions are \$10.00 per year. You may address yours to *The Restorer*, Post Office Box 1277, Rowlett, Texas 75088.

C. B. Short, Dallas, Texas: "Thanks for the HOLY SPIRIT booklet. I want you to send me two dozen of them, please. I have some friends at Rylie who lean just a 'wee bit' to some nebulous kind of Spirit working not found in the Word, and I think one of these might help them.

"As to your loss of support, boy, that's something else, isn't it, that members of the Lord's church can't get along? and, in such difficulty, are forced to cut off support for men who literally have given their lives for what that support goes to? It makes one sick to the stomach!

"If I added correctly, your combined losses since Joe Ruiz's fell through amount to \$B30.00. Is that right? Man, how will you be able to do those things you've long since begun with a deficit like that? I'm enclosing a check for \$100.00, but that is a mere drop in the Pacific! Just how it will be possible for you to find some solid bunch to pick up your losses. I have spoken to the folks here, and, thus far, it's been like hollering at the 'wailing wall' over in Jerusalem! . . . What you and Joe and those others need is someone who hasn't completely fallen in love with their own pocketbooks! . . ."

"Lord bless you, Ira, in your every effort to carry his word to the lost in China and elsewhere. May you have many years yet to 'preach the word' . . ."

Melvin Elliott, preacher, Indianapolis, Indiana: "By its very nature liberalism cannot convert — doctrinal preaching is necessary. One not only must come to love truth and right, but also must hate every false way to be converted. Conversion and 'Unity in Diversity' are mutually exclusive.

"John Clayton is coming to town for the Indiana Christian Youth Convention. That's the First Christian Church. It is at the Convention Center this Friday and Saturday, November 26-27, 1982. Will this open any eyes? I doubt it."

Reginal M. Tyler, for the Stokes church of Christ, Route 3, Pocahontas, Arkansas: "Enclosed you will please find check to cover cost and postage for the cassettes you have advertised on Page 10 of the October 1982 issue of *Contending for the Faith*. If these are what we think they are, they should serve a good purpose in putting our young people and the rising generation on the alert against those modern versions. I believe every congregation has a duty and an obligation to fight the growing tendency to use these. This is not a problem with us so far and we hope it does not become one. We do have one elder who upholds the New American Standard, but so far he is not contentious about it . . ."

Jess Baird, Vallejo, California: "I really enjoy receiving *Contending for the Faith*. I find a great source of both strength and encouragement from it. As I am being transferred to Italy . . . I want to be sure you have my new address so that I don't miss a single issue. I consider Italy a mission field for me, and if it be the Lord's will it is my desire to, like Paul, preach in ROME before the end of next year. God bless you and keep up the good work."

FOURTH ANNUAL GREATER VISALIA LECTURESHIP

THEME: "Love, Truth & Unity: Can We Have All Three?"

MAIN SPEAKERS: Bobby Duncan, Wendell Winkler, Troy Cummings

SCHEDULE

SUNDAY, MAY 15, 1983

10:30 A.M. Bobby Duncan at Central
10:45 A.M. Wendell Winkler at West Visalia
6:00 P.M. Wendell Winkler at Central
7:30 P.M. Bobby Duncan at West Visalia

MONDAY, MAY 16, 1983

AT WEST VISALIA
9:00 A.M. Wendell Winkler "God's Love for Man & the Proper Attitudes Towards It."
10:00 A.M. Bobby Duncan "Can Brethren All See the Bible Alike?"
1:00 P.M. Troy Cummings "Loving the Sinner & Hating the Sin"
2:00 P.M. Steve Orduno "Elijah: Disturber of Israel or Peace Bringer?"

AT CENTRAL

7:00 P.M. Bobby Duncan "The Bible: Basis for Unity"
8:00 P.M. Wendell Winkler "Can We Be 'Loving' & Stand for the Truth, Too?"

TUESDAY, MAY 17, 1983

AT WEST VISALIA
9:00 A.M. Bobby Duncan "Can We Be 'Loving' & Tolerate Sin & Error?"
10:00 A.M. Wendell Winkler "The Preaching Attitude of the Prophets"
1:00 P.M. Troy Cummings "How to Recognize a False Teacher"
2:00 P.M. Eldon Lewis "Christian Liberty — An Excuse for Tolerating Sin?"

AT CENTRAL

7:00 P.M. Wendell Winkler "Mt. 9:36 — Jesus' Attitude Towards the Ignorant"
8:00 P.M. Bobby Duncan "Youth Rallies: What Do Our Youth Really Need to Hear?"

WEDNESDAY, MAY 18, 1983

AT WEST VISALIA
9:00 A.M. Wendell Winkler "What Part Does Love Play in Unity?"
10:00 A.M. Bobby Duncan "Love & Marking False Teachers"
1:00 P.M. Troy Cummings "Positive & Negative Preaching"
2:00 P.M. Don Ruhl "Hebrews 12 — Heavenly Discipline"

AT CENTRAL
7:00 P.M. Bobby Duncan "How Do We Distinguish Between Matters of Faith & Matters of Opinion?"
8:00 P.M. Wendell Winkler "Mt. 23 — Jesus' Attitude Towards the Willingly Disobedient"

THURSDAY, MAY 19, 1983

AT WEST VISALIA
9:00 A.M. Bobby Duncan "Is it Unloving to Withdraw from the Disorderly?"
10:00 A.M. Wendell Winkler "How We Can Love One Another More"
1:00 P.M. Troy Cummings "Indistinctive Preaching: Where Will it Lead Us?"
2:00 P.M. Mike Tackett "Why Have We Divided?"

AT CENTRAL
7:00 P.M. Wendell Winkler "Preaching the Truth in Love"
8:00 P.M. Bobby Duncan "Is There Hope?"

MAY 15-19, 1983

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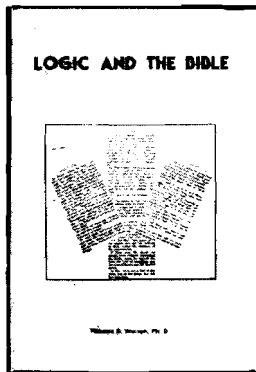
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This book also shows that the theory (presently taught by some) which holds that nothing which is taught in the Bible by implication can be binding on men is simply not true and that the Bible so teaches. Don't miss this book!

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

A Silent Cry for Discipline!

Rick D. Capps

The F.B.I.'s most recent annual index of crime indicates that crime increased 11 per cent. According to these statistics, a greater percentage of these crimes took place in the Southern region of the United States — which would also appear to make a comment to the so-called "Bible Belt"! But the most startling fact is that "persons under 25 years of age comprised 57 percent of those arrested for violent crimes and 73 percent for property crimes."

Please note again! Increasingly, more and more young people of our country are becoming engaged in criminal activities! Couple those statistics with some statistics thoroughly researched by Flavil R. Yeakley, Jr., in his book, *Why Churches Grow*. He says on page 86 of that book, "The declining growth trend of the past 15 years has not been reversed in the churches of Christ. Unless this trend is reversed, growth will totally stop early in the 1990's."

Let us point out again: people in society (with respect to the home) and people in the church (with respect to the unfaithful and delinquent and disorderly members) are being debauched from righteousness by Satan's greatest piece of handcrafted deception — societal **permissiveness** and church **tolerance**! Society, through growing permissiveness, is letting increasing numbers of easily impressionable, young people be swept away by the tide of humanistic teachings which essentially teaches that "... you may do as you please, for you are answerable to no one." Thus, the increase of the young in crime!

That will not change **until** society recognizes the truth of the Bible, denies the falsehood of Humanism, and teaches responsibility for one's actions — which, in the name of truth, must be grounded and rooted in the wellspring of discipline! Those that are awake and sensitive to human needs will recognize that all people (with reference to the young) want to be loved more than anything else that the world has to offer. This is observable by the fact that babies come into the world crying out for love and attention. Young people are crying out for love (though silently and

unadmittedly), and love is not love unless it includes discipline! (Proverbs 13:24).

Most Churches Will Not Discipline

The churches of Christ for the most part, through tolerance (absence of discipline), are letting too many of our members drift away into an eternity of lostness! Most congregations know of this frustrating condition — yet, these same congregations *will not* do what God has commanded he wants done! It is nothing short of denominationalism to counterpose with "Oh, it has been tried and will not work!" Then it has not been "tried" correctly and according to scripture, for it is faithlessly incorrect to suggest that God's law is lacking in any sense! To suggest such is not in rapport with New Testament teaching!

It is sin for the church to tolerate sin and turn away and look in shame as if nothing could be done! Religion in the eyes of the world is at an all time low simply because leaders will not rise up and decry obvious and public sin brazenly parading in and out of God's bloodbought institution. (Colossians 1:20). God has **commanded** that the church be kept pure and clean (I Corinthians 5:7) — that is to say, church discipline is *not an option*, not open for debate or subject to discussion!

There has been and continues to exist a waning respect for the church's leaders' determination not to evidence a tenacity for truth through a faith in truth (total truth) *by an actual practice of it!* In other words, how can the church possibly show its love to erring brothers and sisters unless it evidences that love through the rod of reproof — when necessary? Can a biological father convince his son or daughter of his deep love if he continues to let them play with fire, or with bottles of poison, or perhaps with discarded razor blades? Of course not! But many, many unfaithful, delinquent, disorderly brothers and sisters in Christ are left to the eternal ruin of hell because of the fire and poison and sharpness of the devil's deception! And the church shows its "love" by turning its head the other way. God forbid, brethren!

Genuine Love Requires Discipline

Solomon wrote in Proverbs 13:24, "**He that spareth his**

(Continued on Page 3)

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Ira Y. Rice, Jr. Editor

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The Shepherd And The Sheep

A. D. Bunker, Jr.

A sheep rancher in west Texas hired a man to shepherd his sheep and sent him out to the ranch some 30 miles from the town where the owner lived. After about three months the hireling came into town and said to the owner:

"You are going to have to get me some more sheep to herd; I'm about to run out of sheep."

The owner, being angered, said to the shepherd:

"You get back out there and start making the fold grow. You round up those wandering sheep, and you start a better birth program. I want to see that fold multiply."

Well, the shepherd decided to increase the fold, but he ignored the owner's instructions on how to do it. He did not leave the ones safe in the fold and seek the wandering sheep in the mountain tops. Too much trouble! For him, there had to be a less troublesome way. So he sat in his office and issued threats. They would have to come in of their own accord without any leading from him or be forever out.

FROM COWBOY TO SHEEP STEALER

Then he observed some other sheep still in the pen which seemed reluctant to answer his call. This was not their fault, however, because he was giving an uncertain sound. It didn't sound like the voice of a shepherd, more like an Indian war cry. His type of leadership wasn't working. So he decided to be a cowboy instead of a shepherd. He would drive them and force them. You know what happened! He lost a bunch more.

But he was determined to increase the fold. Believe it or not, he cast his eyes on other folds and began to rustle sheep, especially the fat ones. Now he had become a sheep stealer. And he worked at it, making it appear that he would give them more attention, concern and feed than they were getting. But this was not very successful either.

Still resolute, he settled on another course. This he thought would be a sure winner. He would round up a new breed of sheep — horned sheep. Some people call them goats. If he had just gotten on the down wind side of them he wouldn't have done this. Though he could tolerate the smell, he did find it irksome — poor fellow — for he spent much of his time being knocked down and getting up again. You know, goats play a rough game.

GROWTH BY BREEDING OR MERGING?

As you would expect, absorbed in the maze of all these unproductive activities, he had neglected the breeding program and consequently very few sheep had been born into the fold.

At this point, he concluded that it was impossible to increase the sheepfold. Others could but he couldn't. Of course, he never vigorously tried the plan the Chief Shepherd gave him.

So he decided there was nothing left to do but to merge with several other folds. This he did. Believing he had triumphed, he went back into town and jubilantly told the owner and Master Shepherd. To his shock, the owner became very angry and said:

"Didn't you know that all those folds were my folds, and now you have taken them out of the areas where they were and have left large regions to be desolate, ungrazed and unworked. What I wanted was a large sheepfold in every area. In some cases merging is excellent, but not just for the purpose of bigness. Now, I have a bigger fold . . . but no more sheep."

Poor fellow, he had not learned that there is a way to do things. Bigness at any price is too great a price!

A SILENT CRY FOR DISCIPLINE

(Continued from Page 1)

rod hateth his son: but he that loveth him chasteneth him betimes." The Hebrew writer wrote in Hebrews 12:6, "**For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.**" Why is that not a practiced principle of the church? Why is it not a statement of the church, "**Whom the church loveth it chasteneth**"? I submit that it is because of a lack of love programmed through fear! If the church does not practice discipline, then its erring sons and daughters, through the absence of discipline (love), "**... are ... bastards, and not sons.**" (Hebrews 12:8).

The church is more than willing to practice the easy part — *preventive* discipline! But what about those that do err anyway and leave their first love? Is it a Biblical precept for love to end there? God forbid! This is where the church can evidence its true love for one another. It is unpleasant to administer the corrective discipline of the church, but if the church truly loves God as He has commanded, the church will practice such discipline with the intent to heal the wounded soul!

There are those who will suggest that the church will split; some will say that family members will quit coming; some will say that the sinner in question will quit coming; but, to not obey is to doubt and distrust God! That is a blatant sin!

Jesus said in John 15:12, 13: "**This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.**" But that is not asked in discipline — what is asked in *corrective* discipline is that the church help a weak and wounded brother or sister get strong through the strength of the strong!

Again Solomon said, "**The blueness of a wound cleanseth away evil . . .**" (Proverbs 20:30). The medicine may hurt, but it effects a cure! And as the late George E. Darling, Sr., has written, "If preaching the truth of God's word to a thing that calls itself a church will split it, then for the Lord's sake, 'Preach the Word' and let her split."

Unity Based on Truth

There is a lot of outcry over what some are teaching and practicing within the churches of Christ today. There is a lot of finger pointing, and a lot of bends and twists with words! What is desperately needed in the churches of Christ is *UNITY* — but not at the expense of truth! It is going to take a practice of discipline to do it!

Brethren, do we excuse (or overlook) our own error by pointing out the error of others? What do we teach when we don't practice ourselves what the Bible clearly commands? We point at the denominational world for its false teaching concerning baptism, and to the instrument of music in worship, and to every kind of "*ism*" that dares to rise up before us — and Biblically so! But, brethren, are we *ANY BETTER*? Are we any more New Testamental in our pursuit of truth if we point at others and yet blatantly overlook the order of our own house? God have mercy on our souls if we continue to jeer and rebuke the false teachings of others for the mollification of our souls, and yet so insouciantly contend with our own indifference to scripture!

If we say we love God and hate our brother (i.e., love less than God), we are liars "**... for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?**" (I John 4:20). How can we, elders, possibly say we love God and continue to turn our backs upon our

own lost brothers and sisters? It is a flawed love; a weak love; a perverted love!

The Restoration Movement was based upon a strict adherence to all of the New Testament Scriptures! The only way that the church today can identify with the church of the Restoration Era is by a unilateral agreement in practice with what that church practiced! Otherwise, the church today (where the above principle is omitted) is *called* the New Testament church *only* because deceived men think it so!

Many sheep are quitting and leaving the church. The church isn't growing; and our young people are being overwhelmed by the vitiate glitter of the world. Many are crying out in the world, but do not know where to turn for that help. They are lost in a wilderness of sin, and silently cry out for someone to love them. In desperation, the young strike out in bitterness and hurt. Those in the church cry out silently as well — "if you love me, show me!" Again Solomon said, "**Chasten thy son while there is hope, and let not thy soul spare for his crying.**" (Proverbs 19:18). This is a plea for church leaders to start practicing discipline as God commands, save our souls, the souls of the lost sheep, and put the church in a pure and respected position for the whole world to see and love! If God's commandments on this matter are ignored, many of God's house will go to hell! And their blood will be upon the watchmen's heads. (Ezekiel 3:20). If God's commandments on this matter go unheeded, many church leaders will stand before God on Judgment Day in light of Hebrews 10:26. If God's commandments on this matter remain neglected, then where is the true New Testament church?

—*Kimery Church of Christ*
Route 2, Kimery Road
Greenfield, Tennessee 38230

We Are Not Home Yet

—Leon Cole

Some years ago I read a story of a man who has spent almost all of this life preaching Christ in the foreign mission fields. The day came when he was no longer able to carry on his work and so plans were made for him to return to his homeland. The ship that brought him home also had a very famous world leader on board.

When the ship arrived at the harbor a great delegation was on hand to greet the famous world diplomat. Everywhere there seemed to be a celebration and festivity honoring this great man. But there was not even one person to greet the missionary.

The missionary was a bit disappointed. He said, "I thought after all of my years of preaching in foreign fields that since I had come home surely somebody would be here to greet me." Then his wife leaned over and whispered, "Remember, you are not home yet."

Frequently we become discouraged when we feel that our labors are not appreciated. Preachers sometimes give large segments of their lives to building up a congregation; then when they move on to other fields they are never invited back to view some of the results of their labor. Elders often are never praised for the effort they exert in overseeing the flock. Christians are seldom thanked for acts of service they perform. There is then a tendency to become discouraged and feel unappreciated. When this occurs, we, too, need to remember that we are not home yet.

—*The Newsletter*
Church of Christ
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Do Elders Rule By Default?

Ordell Heavin

I truly believe that an elder must be scripturally qualified. But why do so many fail to rule well? Let's look at a few things that hinder.

The qualifications of bishops must be met and executed as revealed in I Timothy 3:1-7 and Titus 1:5-9. Those who qualify and are appointed by the congregation of the church must oversee the duties and responsibilities as the scriptures teach. Bishops who fail to meet the qualifications, elders who fail to function, lead and execute the teachings as the Bible reveals, nothing more or less, are guilty of default. They are toying with the most precious things in all the world — souls.

Instead of Aaron speaking and taking a stand for the truth of God, he allowed the people to make a golden calf and a feast day. Both were forbidden by scripture. (Exodus 32:1-6). Look at the contrast of Samuel, when the children of Israel wanted a king. He immediately asked God about the matter. He didn't say let's go ahead, we can lay the blame on some one else. (I Samuel 8:6). Pilate was not the last man "who washed his hands" of decisions by default. (Matthew 27:24). Paul would not let the apostle Peter get by. (Galatians 2:11).

How many times do elders turn their heads and pretend they don't "see", burying their heads in the sands of default? In many congregations, we have members living in adultery and drinking alcoholic beverages (just to mention two of the many sins) and many elders make little effort to fulfill their obligations as the New Testament teaches. In many cases it depends on who it is. I have heard it said, "Oh, but they are our best givers!" The Lord does not depend on the devil's money.

How many congregations have divided because the elders did not stop false teachers? "Just leave them alone and maybe they will change." It's about like Little Bo Peep's sheep in so many places. Service by default is a common answer when bishops are asked about such problems. Instead of functioning as the scriptures teach, they do nothing but offer their own ideas. Ignoring a problem will not solve it.

In this service by default, false doctrines spread rapidly. Congregations divide; therefore, the church is set back for years. (I Corinthians 5:6-7). When the fine line between truth and error must be drawn, many elders, instead of holding faithful to the truth, do as Aaron did, let their favorite members have their own way only and allow the church to weaken.

Many times this happens in appointing elders and deacons. Instead of "contending for the faith", they serve by default and the office of elder and deacon becomes more corrupted by men who weren't qualified to begin with. In appointing elders and deacons, selecting teachers, upholding preachers who don't preach a thirty-second cousin to the truth, elders are ruling by default. How many times have men been appointed who would be "puppets" in their hands instead of being capable and qualified? The eldership is not a self-perpetuating office. (Acts 6:2-7; 15:22-24; I Corinthians 16:3; II Corinthians 8:19-21).

How many times do elders cater to men of wealth? To allow any need of correction or instruction to lie dormant is service by default. We have lost much of our distinction and militancy because of administration by default by those

who have accepted the responsibility of overseeing the work of the church.

The implementation of I Timothy 5:17 reads like this: **"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine."** This would eliminate much, if not all, of service by default. We will not restore Christianity as it was in the first century until we have elders, preachers, teachers and deacons who know the New Testament. In this permissive, complex society, with every facet of life a pressure point, we need elders who will devote their time to overseeing, feeding, and leading the flock. Look at Acts 20:28: **"Take heed therefore unto yourselves and to the flock, over which the Holy Spirit has made you overseers to feed the church of God which he purchased with His own blood."** Look at the next verse 29: **"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock"** Verse 30: **"Also of your own selves shall men arise speaking perverse things, to draw away disciples after them."**

Brethren, don't tell me we don't have some elders serving by default! Many congregations have gone into apostasy simply due to failure to feed the flock. False preachers are allowed to come in and peddle their wares. Classes are not checked to see if the material is the gospel truth. Tracts are not checked before public use. Truth cannot be injured by exposing false teaching or evil men. Do elders check the speakers on youth forums, wherever *that* came from?

John 8:32 says, **"Ye shall know the truth and the truth will make you free"**. The greatest injury to truth is to yoke it with falsehood. God cannot be honored by covering up false teachers in the church. To do this is to honor the devil and his servants. To expose error and bad men is to proclaim to the world that we seek truth, purity, holiness, and godliness. "Take Heed!" "Beware!"

The congregation cannot be disturbed when a strong group of elders is in control. When Bible elders are in complete unity, following nothing less or more than the New Testament teaches, no harm nor divisions can interrupt the progress of the Lord's church. Remember, the Bible is silent on "a senior elder" ruling over other elders. (Ephesians 4:11-16). Let's do it the Lord's way. It is the only safe way. It will make for unity here, and everlasting life in Christ throughout eternity.

—Church of Christ

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August / 1980	August / 1981	February / 1983
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Please address all orders to **CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226.**

—Ira Y. Rice, Jr., *Editor*

Standing Against The *Unscriptural* Appointment of Elders

Gary L. Grizzell

When it comes to elders, the first and foremost point to keep in mind is that **GOD WANTS ELDERS IN EVERY CONGREGATION!** To feel that the congregation of which you are a member is the exception is to live in ignorance of Acts 14:23, which says, **“And when they had ordained them elders in every church.”** Notice that Paul and Barnabas when traveling back through Lystra, Iconium, and Antioch confirmed the souls of the disciples, exhorted them to continue in the faith and ordained them elders in EVERY church. Having bishops is God’s plan for church government. Just as we should contend for the New Testament pattern of worship (a *cappella* singing, taking the Lord’s Supper every Sunday, and all the rest), we are compelled to preach God’s pattern of church government.

Those who seek to block the ordaining of elders out of evil, selfish motives one day will answer to God **“who will render to every man according to his deeds.”** (Romans 2:6).

The second factor to keep in mind when appointing men to the office of the eldership is that **THEY MUST MEET GOD’S QUALIFICATIONS!** God has given a measuring rod with which to measure a brother’s ability (or lack of it) in I Timothy 3:1-7 and Titus 1:5-9. If an individual who has been suggested as a possible elder fails in one or more of these God-inspired qualifications, then he is not to be appointed. If such an individual is appointed, it will be to the detriment and ruin of the church.

No one is to expect a nominee to meet each qualification to perfection. **“For all have sinned and come short of the glory of God”** (Romans 3:23) and **“If we say that we have no sin, we deceive ourselves, and the truth is not in us.”** (I John 1:8). However, a man must meet each of the qualifications (they may be met). For example, a nominee violates the qualification **“not soon angry”** (Titus 1:7) when he is one who continually “flies off the handle.” To measure up to the qualification, he must be one who has tremendous control over his emotions. If his temper has become a stumblingblock, then that would be a sure indication of his failure to meet the qualification. His temper should not be gauged by the times he was *not* angered, but by the times he *was* angered! (E.g., one does not measure a nominee by how many times he did NOT drink, but by the times he DID drink – (Titus 1:7).

INTERPRETATION OF QUALIFICATIONS

In interpreting the qualifications of appointing elders it must be kept in mind that **“God is not the author of confusion”** (I Corinthians 14:33) and that he gave them to us to understand. (Ephesians 5:19). Our God is a just, good God. He is not an evil, confusing God. He wanted us to be able by inspecting men’s “fruits” (Matthew 7:20) to know who *would* be acceptable and capable to rule as elders and who would *not* be acceptable and capable to rule as elders. Therefore, let no one argue that “no one really knows what a certain qualification means.” This is commonly done with such statements as: “husband of one wife,” “having children that believe,” “not self-willed” and “not soon angry.” Many argue, “Well, the brotherhood scholars and commentators are divided as to the meaning of these qualification. Therefore, we can all have our own special views.”

However, “scholars” are the authors of confusion, not God! And it must be remembered that commentators are just “common taters” like the rest of us. No scripture is of **“any private interpretation.”** (II Peter 1:20). Besides, is this not the inconsistent practice of the denominationalist who says that truth is not absolute and that everyone can have his own interpretation?

Many suggest that the qualification, **“not soon angry”** is vague compared to the qualification, **“husband of one wife.”** I challenge that statement! Both of these qualifications are in the same context – Titus 1 – and both are explicitly and clearly stated. Nevertheless, I recently talked with a “gospel preacher” who said that **“not soon angry”** was vague compared to **“husband of one wife.”**

It can be heard, that “no one is going to lose his soul over a misinterpretation of one of the qualifications,” e.g., the qualification, **“having children that believe.”** However, if a man who does not have Christian children/or child accepts the office of the eldership in spite of Titus 1:6, then he sins. This puts his soul in jeopardy. And unless confessed and repented of he will lose his soul. In fact, those who know what the word of God says, yet encourage such an one to become an elder are also guilty! Romans 1:32 speaks of those **“who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.”**

The truth is that often times many want elders so badly that they will argue almost anything rather than humble themselves before the standard, the word of God! It is argued that since Paul appointed elders so soon after the establishment of the churches in Lystra, Iconium and Antioch, that we also should appoint elders quickly. However, Paul, who gave the qualifications in both I Timothy and Titus 1, would not have appointed elders in every church if men had not met the qualifications! Also, the fact that Paul ordained elders as soon as was possible in the first century, does not give us the right to circumvent the necessity of meeting the qualifications today. Keep in mind also that the text does not say how long it was after the establishment of these churches that elders were ordained.

Some argue that those people in the churches of Acts 14 did not have knowledge of the qualifications since they were so young in the faith. This is false. They were living in the day of miraculous knowledge when the nine gifts of the Spirit were abundantly poured out by God. (Cf., I Corinthians 12). Did not the apostle Paul have the ability to lay on hands? Was this not the practice of the early church? Therefore, let no one claim that those people of God in the first century were ignorant of the apostles’ doctrine. Acts 2:42 says that the early Christians “continued stedfastly in the apostles’ doctrine.” The apostles’ doctrine included the teaching on the eldership.

Let it ever be remembered that the early church was an exceptional church! The first century church is the only church we have record of that carried the blessed gospel to all the world. **“The gospel; which is come unto you, as it is in all the world: and bringeth forth fruit . . . the gospel, which ye have heard, and which was preached to every crea-**

ture which is under heaven.” (Colossians 1:5b-6, 23b). Is it any wonder that the church, having been purged by great physical persecution, endowed with miraculous gifts of the Holy Spirit and taught by the apostle Paul himself, ordained elders in such a marvelous fashion?

To say that the qualifications are equally understandable is not to say that one does not have to engage in a diligent study of God’s word. Over-simplification of the gospel is one of the greatest sins of the church as well as in denominationalism! The command is to **“Study to show thyself approved unto God.”** (II Timothy 2:15).

Yes, God wants elders in every congregation. The work of the church will run smoother and faster with elders. However, God demands that a congregation function as a body (I Corinthians 12:14ff) even if there are none in the church who meet the qualifications for elder! If not, why not?

SETTING THINGS IN ORDER FIRST

The third point to remember is **DO NOT APPOINT ELDERS TOO HASTILY!** God laid upon the shoulders of the evangelist the responsibility of the appointment of elders.* To Titus the evangelist, Paul said, **“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city.”** (Titus 1:5). The evangelist today has the responsibility to **“set in order the things that are wanting”** in a congregation. If men are not yet qualified to be elders, then the evangelist should wait until they are qualified.

The evangelist and every Christian should take heed to the admonition given to the young evangelist Timothy in regard to caution in appointing an eldership. After charging Timothy to observe certain things about the eldership **“without preferring one before another, doing nothing by partiality”** (I Timothy 5:21), he instructed, **“LAY HANDS SUDDENLY ON NO MAN.”** Laying on of hands here was not in reference to imparting a miraculous gift for Timothy did not have the ability to do so, but referred to what was done when he ordained someone to a special work. Paul had given the qualifications of the elders and deacons in an earlier part of the letter – I Timothy 3 – and now warns him not to be too hasty about their appointment.

We learn from this today that it is possible to be too hasty in appointing men to the office of the eldership. In fact many evangelists have been guilty of circumventing the qualifications given by too high-handedly appointing men to this office. Of course the *cause* of such a sin may be traced back to some selfish, personal gain. It may be that such an evangelist is ruled by a nominee who holds the purse-strings on the church. Or perhaps the majority of the church does not realize what is happening and the preacher is afraid he will be disliked if he opposes the unscriptural appointment. However, the evangelist should not be intimidated by the rich, job security, or an inordinate desire to be popular! The evangelist is not trying to win a popularity contest, and friendship with the world is enmity with God! (James 4:4). It is much safer to be a friend of God and to be disliked by a few mortals in such instances, than to be liked by those in error and be an “enemy” with God.

CONSEQUENCES OF STANDING AGAINST AN UNSCRIPTURAL APPOINTMENT

The true Christian who stands against an unscriptural appointment, does so for no other reason than the fact that

*This is not to say that the congregation as a whole should not do the nominating and selecting. (Cf., Acts 6:1-6; especially verse 3.)

it **WILL BE** unscriptural! He has no ulterior motives, no selfish desires. He simply desires to do the will of God rather than “deny Christ” (Matthew 10:33) and be denied before God in the judgment. He realizes that if the *appointment* is unscriptural, then the men will be *unscriptural elders* as long as they are in the office. God will be displeased, and the hundreds and thousands of souls which were not dealt with correctly because of the lack of ability of unqualified overseers, will not go unnoticed! **“I will recompense, saith the Lord!”** (Hebrews 10:30). **“Be sure your sin will find you out.”** (Numbers 32:23). The faithful Christian does not want to be in any way party to such evils. (Ephesians 5:11).

But what are the *consequences* of standing adamantly against the appointment of such an eldership? The consequences are disastrous, it is to be admitted. Here are a number of the charges that will be levied against those brave souls who dare defend God’s word:

1. The young contender will be passed off with a wave of the hand, “Oh well, he’s just a kid, what does he know? (Likewise, with the young convert.) But remember that Jesus teaches that truth can come even from the mouth of babes. And Paul knew that some would not even listen to Timothy the evangelist for this reason. **“Let no man despise thy youth.”** (I Timothy 4:12).

2. Others will simply be accused of “not wanting an eldership, not believing in the pattern of government for the church.” However, faithful, sincere children of God who oppose an unscriptural appointment strongly believe in God’s plan and fervently desire elders in the church, but will **NOT BE INTIMIDATED** by majority vote, the rich, or those in the social bracket who would have them compromise the word of God.

3. Relatives of nominees will be swiftly marked off with, “Oh, those are just family problems.”

4. Or the remark may be heard, “Well, they just want someone who is perfect.”

5. Some will believe (because various influential teachers have different interpretations of one of the qualifications in I Timothy 3 and Titus 1) that it really doesn’t matter *which* view one takes. (It is humorous to note that those who argue such usually take the more liberal view!)

6. Others will simply not believe that your motive is sincere and that you are just doing God’s will. They will just not admit that you are against “self-appointed elders!”

UNSCRIPTURAL ARGUMENTS THAT CAN BE HEARD FOR AN UNSCRIPTURAL APPOINTMENT

1. “We owe these men the office because of their past good works.” Every Christian should have good works. The question is however, Do they meet the qualifications in I Timothy 3 and Titus 1? Actually, the one we “owe” is God. We should not try to please men above God! We owe no man anything but to love him!

2. “But these men ‘think’ they are qualified,” The primary question is not “What do THEY think?” but “What does GOD think?!”

3. “But they have the ‘desire’ to be elders.” There are many who desire the office but few are qualified. Some have even been filled with envy and jealousy because the fellow who was qualified was appointed instead of them.

4. “Oh, but their feelings will be hurt if we do not appoint them.” God’s feelings will be hurt if you do.

5. One preacher to another, “But if we do not appoint so-and-so, he will be mad, take his money out of the plate and leave.” To which the reply should be, **“Trust in the**

Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." (Proverbs 3:5-6). And, **"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."** (Matthew 6:33). This type of attitude reminds us of the chief rulers after the resurrection of Lazarus, **"Among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God."** (John 11:42-43). Remember that Jesus spoke of the hypocritical religious teachers in Matthew 23:27-28, 33: **"Woe unto you, scribes and pharisees, hypocrites! For ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity . . . Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"**

6. "But brother so-and-so has been in the church for 30 years." Length of time in the church is only one factor in determining spirituality. The question is not "How long has he been a Christian?" but "Does he meet the qualifications?"

7. "These men have traits that other elders I've known do not have, therefore, they are qualified." First, the standard the nominees should be judged by is I Timothy 3 and Titus 1, not other men! **"For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise."** (II Corinthians 10:12). Besides this, the men being used as a standard may not be qualified themselves.

8. "If we appoint them, then they will solve all the major problems in the church." No; if it is an unscriptural

appointment, then they will be the major problem in the church.

SUMMARY

If it appears within a congregation with no elders that there are men who are qualified and who desire the office, the evangelist should teach on the work, qualifications, and appointment of elders. At the end of such teaching, elders should be appointed if the nominees are qualified. If it be determined according to the scriptures that the nominees do not meet the qualifications, they should not be appointed! The congregation then should function as a body and never lose its desire for good, sound elders to rule the church according to God's plan of church government.

TO THOSE WHO OPPOSE UNSCRIPTURAL APPOINTMENT

If you ever find yourself in such a situation as to find it necessary to oppose an unscriptural appointment of elders, do so because:

1. The nominees obviously violate one or more of the qualifications found in I Timothy 3 and Titus 1.
2. You are intensely concerned about the health and future of the church.
3. You wish to warn others of the consequences of rejecting God's word.
4. You wish to maintain a right relationship with God by obeying his word.
5. You realize that if a man does not measure up to the standard given, he will be unable to do the work of shepherding.

May God bless all who out of a pure heart seek only to please God, aid the church, and save souls with the word of God. **"Fight the good fight of faith, lay hold on eternal life."** (I Timothy 6:12).

—7006 N.W. 81st Street
Tamarac, Florida 33319

Abuse of Authority Where There Are No Elders

Quentin Dunn

I am glad that much has been written about elders abusing authority. This certainly needs to be challenged and overcome. I have seen some cases of this but I have seen many who are *not* elders abuse authority.

For the past 33 years that I have preached the gospel, ten years have been with congregations having no elders. In every case a well-to-do, contentious brother caused trouble. In every case the trouble affected the congregation as a whole.

I worked in a place one time where a well-to-do brother would radically decrease his contribution when he did not get his way. Sometimes he was unfriendly with other members and went other places when he did not get his way. After the brothers told him they were going to withdraw fellowship from him if he did not repent, he went to another congregation. The congregation he left began to be harmonious and prosper.

I worked in a place once where a well-to-do brother dominated with his hot temper and sharp tongue. As long as the brethren humored him he caused trouble. The time came when the brethren would not hire his favorite preacher. After that his influence diminished and he finally quit the church. After he quit the brethren worked together better and the church really grew.

In some cases a well-to-do brother instigates a movement to get rid of the preacher. Sometimes the preacher is told that he is doing a splendid work but the majority of the men feel that a change is in the best interest of the congregation. Many times the "majority" is nothing more than the thinking of one man and a few he has influenced. Usually the sick, the poor and the aged have no say in this matter, but a few agitators cause a preacher to move and not a majority of the congregation. The preacher moving under these circumstances does not diminish abuse of authority.

Short sightedness, instability, immaturity and love of pre-eminence are common where there are no elders. Abuse of authority must be resisted. In many cases it would be wise for anyone who abuses authority to move to a well established congregation that has strong elders. Brethren would be wise to ask him to do this. The congregation having no elders is better off without such a person. Strong elders could instruct him and discipline him. They might even be able to humble him and help him to direct his zeal more wisely. May God help us to overcome abuse of authority where there are no elders!

—1106 A Street
Floresville, Texas 78114

their spiritual welfare are Jude 10-19 and Revelation 22:18-19. Highland needs a Timothy sent to them, as Paul sent him to Ephesus to see that no other doctrine be preached there. (I Timothy 1:2).

Brethren, we are losing our distinctive plea of undenominational Christianity because of compromising with the denominations and their man-made doctrines. May God have mercy upon us who know better but are hesitating to take our stand on God's Word and its distinctive teaching.

Brother, where do you stand? —Post Office Box 514
Rankin, Texas 79778

A Review of Taylor's New Book on Christian Fellowship

Raymond Allen Hagood

The brotherhood has been blessed by another book from the prolific pen of Robert R. Taylor, Jr. The Title of this excellent book is *THE BIBLE DOCTRINE OF CHRISTIAN FELLOWSHIP*. It is concise, comprehensive, completely Biblical, intrepid, eloquent and written in that beautiful literary style which characterizes all of brother Taylor's writings. It is true to the Bible and it is courageously and dauntlessly written. No disputable or controversial subject is avoided or eschewed, but is equitably and exhaustively dealt with.

The book is divided into 13 chapters with questions at the end of each chapter making it an excellent textbook for Bible classes. Chapter 1 establishes the need for and importance of the study of the subject of fellowship, while at the same time defining the terms and nomenclature associated with this subject. This chapter, as well as all the others, is written in a Biblical and scholarly manner. Chapter 1 alone would justify the purchase of the book, since so many people today do not even understand the *meaning* of fellowship. Chapter 2 is dedicated to a comprehensive word study of the term "*koinonia*" and its derivatives in the New Testament. Brother Taylor begins with the use of the words in Acts and then covers their usage in all of the apostle Paul's writings.

THREATS TO CHRISTIAN FELLOWSHIP

The third chapter examines the subject from both a negative and a positive view. In Chapter 4 Taylor examines in detail some of the most common misconceptions concerning fellowship. He discusses misconceptions ranging from the false idea of fellowshipping all who have been baptized to the erroneous view of fellowshipping the devout among the unimmersed. Two chapters are dedicated to the two great enemies of fellowship, namely, liberalism and anti-ism. These two chapters are some of the finest writings on the subjects that I have had the privilege to see.

Brother Taylor scrutinizes the controversial subject of the divided assembly in Chapter 7 and 8. He proves beyond a shadow of a doubt that this practice is a serious threat to Christian fellowship. The ninth chapter inspects the ecumenical movement and its dangers to Biblical fellowship. The chapter on the withdrawal of Christian fellowship is the best on this subject that I have ever seen. This issue is clearly examined by seven fundamental questions which brother Taylor profoundly asks and answers. Every Christian should read and understand this chapter. It describes in detail the Bible's teaching on this subject, and it answers many of the basic questions often asked by brethren.

FELLOWSHIP WITH DEITY

Chapter 12 is one of the most interesting and awesome, because it deals with the fellowship that Christians have with the apostles and with Deity. The final chapter is truly beautiful and depicts, as well as a human being can, the fellowship to be enjoyed in Heaven. It covers every aspect of heavenly fellowship including fellowship with angels, patriarchs, babies, little children, the faithful of every economy, and fellowship with the Godhead.

This is a book that belongs in every library. It is informative, inspiring, and inclusive. We recommend this literary masterpiece without reservation to every student of the Bible. Every congregation would prosper by using it as a textbook in its curriculum. It satisfies the needs of the individual Bible student as well as the needs of the entire congregation. It should find its place on our college campuses as a textbook or as assigned reading.

(NOTE: Please address your orders for this book (enclosing \$3.95 plus \$1.00 for postage and packaging) to CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118. IYR.Jr.)

WATCHMEN

Louis E. Rushmore

Do the 20th Century children of God need watchmen as did God's children of Biblical times? (Ezekiel 3:17-21; 33:1-9). Instantly, many brethren adamantly answer in word and attitude a resounding "No!" "The church needs no popes, dictators, or watchmen, keepers of orthodoxy or executioners of dissent!"

While I certainly agree that the Lord's church must not erect for itself an ecclesiastical hierarchy, I yet earnestly contend for the Biblical concept of **watchmen** today.

EZEKIEL WAS A WATCHMAN

The watchman Ezekiel was a soldier in God's spiritual army. He spoke not his own words nor by his own authority, but the words of and by the authority of God. (Ezekiel 3:17; 33:1). In this way he was not the least unlike any other godly prophet or teacher of the past or present. (II Peter 2:21).

Consequently, when Ezekiel proceeded to function as a watchman, he spoke and acted according to the revelation of God; when he warned his brethren concerning sin, he warned them with the very words of God. (Ezekiel 3:17-21; 33:1-9).

Further, from the same two contexts it is apparent that Ezekiel's soul would have been in jeopardy had he not so warned his brethren. By inspiration Isaiah described the faulty watchmen of his day as blind, ignorant, and slumbering. (Isaiah 56:10).

God has not appointed "a" or "the" watchman or a select few watchmen. He has, however, appointed watchmen upon the walls of holy Jerusalem. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence." (Isaiah 62:6).

Twentieth-century children of God do need watchmen today. We need faithful elders, deacons, preachers, Bible Class teachers, and all other faithful Christians to be God's watchmen today. The alternative is apostasy!

—Waukegan church of Christ
909 Golf Road
Waukegan, Illinois 60085

PLAYGROUND CHURCHES OF CHRIST

James W. Boyd

Week after week and time after time we hear and read of more of the congregations, once thought to have respect for the authority of Christ, branching out into the recreation business and building *gymnasiums*, discreetly disguised under the name of *Family Life Centers*.

I was reared in a family life center and have conducted one for over 30 years with me as the head of it. It is called a home. And the home attended to the matters of the home and the church was involved in the work the New Testament authorizes the church to do.

But times have changed — or should we say many brethren have changed — and have abandoned the basic and fundamental principle of demanding authority for what is done.

FROM PREACHER TO "ADMINISTRATOR"

Recently we heard of a preacher who has quit preaching and has been appointed as "administrator" of the congregation and the *Family Life Center* soon to follow. I cannot find anything akin to such in my Bible. Have the elders surrendered their responsibilities altogether? What must they be thinking? Or are they thinking at all?

But who cares? That is an important question today. Those who promote the gymnasiums spend thousands upon thousands of dollars building them and equipping them — even while people go starving for the gospel within a day's drive of them. Who cares any more? We have adopted *playground evangelism*. We expect to ping-pong 'em to Christ and have a basketball court to "dribble" them right into glory. That such has no Biblical support and no right to exist has no effect on very many any more.

The pushers for the playground syndrome still appear on the Big Name lectureships, are considered sound, solid,

faithful, true-to-the-book people. Nobody wants to say or do anything that amounts to anything to expose and oppose this evidence of deep-rooted digression. The playground churches have about risen to the foreground. If you doubt it, read the leading brotherhood journals, once considered reliable. Check your speaker lists on lectureships once considered reliable. See and hear how the brotherhood reacts to such things. Little wonder the church has lost its appeal. It has lost its message and practice amidst the exercise classes and the softball leagues.

IT IS NOT RIGHT

What must the Lord, who shed his blood for the church, think of those who are busying themselves with such trivia as if they could do it in his name?

I have little expectation that anything will turn this digressive tendency around because few want it so. But I know that I would not retain membership in a congregation any longer than it took to discover that its leaders and preachers have no more respect for the word of God than to build and have and promote and carry on such things as that. Everybody ought to quit this "go-alongism" and stand up and be counted, and, if they cannot change that sort of tripe, leave it.

But few care enough to do either one. The playground church is "on the march." I am ashamed of preachers who promote such things and congregations that have such as that. I am also ashamed of those who "go along" with that sort of thing. It is not right.

—The Nesbit Informer
Nesbit church of Christ
Post Office Box 112
Nesbit, Mississippi 38651

Notes & Quotes...

Milton Hunt, elder, of Palomar Street/Chula Vista, California, in ordering 80 copies each of our "Crossroads" issues for June and July/1981, said, "We here in the San Diego area are truly faced with a bad situation resulting from the Poway church and its practice in the Crossroads Philosophy. It is hurting many of our local churches in this area. This congregation has openly opposed the practice and we have even called a T.V. station and had them come and interview us along with other brothers from other congregations who we invited to openly state that other churches of Christ do not go along with this philosophy. We have informed our congregation of the stand we have taken and they have backed us up completely.

"We would like to take this opportunity to thank you for the many articles that you have printed to help stop this false teaching.

"P.S. Another church here in San Diego has split over this Crossroads issue; the church at 7th and Orange in Escondido has split, the minister (an elder) David Desha and another elder and some of the flock who do not agree with Crossroads have left. They are hoping to start a church in Valley Center in the same town."

William Hughes, of Summit City church/Fort Wayne, Indiana, in ordering 40 each of our March, August and November issues for 1980, wrote, "I am indeed shocked as to just how far

away from the truth many of my brethren have gone in the last few years. In 1963 and 1964 I was warning some of my brethren in the congregation where I was worshipping about some of the things that we are faced with today. At that time some were beginning to use group singing as a 'tool' to draw people to the church. I feel and have always felt that the church is not in the entertaining business. If the gospel of Christ cannot keep an individual interested in the church, then he is in the wrong place.

"May God bless you in your effort to expose these false teachers and their practices for what they are: 'gimmicks'."

Mrs. Robbie Dea Fulfer, Kerens, Texas: "Until December 2, I had only heard this Crossroads mess in Florida mentioned one time in a Wednesday P.M. class back in the summer. But while in Denver, Colorado, two weeks in December, my daughter asked me, 'What in the world is happening to the church?' She had moved to Denver from Seattle, Washington, so, like me, knew nothing about it. This Crossroads stuff has just swept through the colleges there and the church is getting very bad reviews on T.V. and other ways there.

"When I got home, I contacted our minister and he gave me your paper, so please, if there is any additional information on this subject, send it, too, and I will pay by return mail. . . ."

(NOTE: Sister Fulfer had just ordered four copies of our issue for November, 1980. We now can supply back "Crossroads" issues for August/1979; March, August and November/1980; April, July and August/1981; February and August/1982, and February, 1983. Please enclose 50¢ for each back issue ordered (See *Maskhead* on page 2 for postage). All such orders should be addressed to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYR.Jr.)

T. N. Dickey, Oil City, Louisiana: "I have just finished reading my first copy of the account of the Crossroadism mess. I want to know more about this thing, as the church wants me to write something for the church on this subject. I would like to order four copies each of the March, August and November/1980 issues. . . . The church here at Oil City recommends you highly for your stand on this subject."

Michael Book, of Stout, Ohio, ordered 40 copies of our August/1981 issue, saying, "We would appreciate sending the copies as soon as possible due to we're having a gospel meeting. . . . and hope to pass these around."

Raymond T. Exum, minister, Crystal Lake, Illinois, ordered 12 copies each for March and November/1980, saying, "We thank you for your work in the area of Crossroads movement."

O. H. Whitlock, elder, *Bethany*/McMinnville, Tennessee: "Find enclosed a check for \$100.00. Would you send us a bundle of 40 copies of *Contending for the Faith*? Just send what you have pertaining to *Crossroads*. The balance use to help defray expenses. We are glad of your work and love your stand for the truth."

Edward Parsons, Hebron, West Virginia: "In the April/1981 copy of *Contending for the Faith* was an article on Poway church — Flock Gone Astray. I was reading about Crossroads. We here at the Pine Grove church of Christ would like to know if we could get 100 copies of this April issue . . . We want to learn more about this so it won't happen here at Pine Grove. Some things have started here that we don't like. Not at Pine Grove church of Christ, but close by. . ."

Elders, Westside church of Christ, Bradenton, Florida: "Please send an issue of *Contending for the Faith* that was written about 'Crossroads in Gainesville' . . . We need this to help us in a problem we are having in this area."

Mr. & Mrs. Nelson Teer, of Duncan, Oklahoma, enclosed \$15.00 "to help in the fight against Crossroadism," saying, "Feel free to use it where it will help the most, and we pray that God will bless you in your effort."

Mrs. Kenneth Grubb, of McConnelsville, Ohio, ordered 25 copies of our issue for July/1981, saying, "This explains the Crossroads Movement the best yet."

W. H. Driskell, evangelist, Hopewell, Virginia: "Thank God for men like you and all of your staff. CROSSROADISM is not in the closet any more. Sixteen churches in California have opened the door and have exposed it to not only the church but to the world. They will put up a great fight, but I hope this is the beginning of the end for them. Churches now will have to come out and take their stand for the truth or be caught in the web."

"Please send me a bundle of twelve of each of the seven issues . . . Keep up the good work. The fight will get harder from now on, but hopefully and prayerfully you will have more help from faithful churches that have been silent in the past."

Sam Troute, elder, *Millwood*/Washington Court House, Ohio: "Please send to the congregation a bundle of 25 copies of July/1981 issue of *Contending for the Faith* which deals with Crossroads. We are trying to inform the members of the evils of this movement."

"Keep up the good work you are doing. May the Lord bless and keep you and your family in his services for many years."

Frank R. Williams, preacher, Plumerville, Arkansas: "I desire to order a bundle of 25 of the July/1981 issue on 'Beware of the Crossroads Movement'. Thank you, brother Rice, and keep up the good work."

Lester B. Keedy, elder, Baltimore, Maryland: "I think you are doing a good work in informing the brotherhood of the 'Crossroadism' that is growing over the country."

Mrs. L. B. Rippy, Odessa, Texas: "Your July/1981 *Contending for the Faith* has stirred up quite a wave of interest." (NOTE: Sister Rippy ordered a bundle of 12 copies. IYRJR.)

B. C. Carr, director, Florida School of Preaching, Lakeland, Florida: "I read the *Firm Foundation* of November 17. This will cause problems. Do you think Chuck Lucas is as sincere as Reuel has indicated? It will be interesting to see what develops. I understand the *Advocate* would not run the open letter by Lucas."

(NOTE: "You asked if I think Chuck Lucas is as sincere as Reuel has indicated. Only God knows, of course. However, knowing all that you and I do about Crossroadism, I can't make it all add up to Reuel's conclusion. Can you?")

"As you know, I have been laying off Crossroads now for several issues; however, with this new editorial by Reuel and article by Chuck, we are practically forced to do another 'Crossroads' issue for February. Anything you want to include in it, please get it to me. I hope to finish it within the next couple of weeks." IYRJR.)

Ruth Paschal, Manchester, Tennessee: "I am enclosing a check for \$125.00. Would you please send me a bundle of 12 copies of the July/1981 issue of *Contending for the Faith*? . . . We do appreciate your work so much. Brother

Doyle Cannon is holding a meeting this week at Morrison church of Christ, lecturing on 'Crossroads Philosophy'

"Use the rest of check as you see fit."

Ken Willis, preacher, Pinellas Park, Florida: "Keep up the good work. The same problem still exists in St. Petersburg. At least the Seminar won't be here this year. Check for \$24.00 enclosed for bundle of 100 of July/1981 issue on Crossroads Philosophy."

Mrs. Cloma Powell, Reno, Nevada: "Add Reno, Nevada to your map. The churches at Patton Drive and Virginia Street have been invaded by Crossroaders, too."

(NOTE: Sister Powell ordered 12 copies each of our "Crossroads" issues for March, August and November/1980 and for April/1981. IYRJR.)

Ben Parnell, Baton Rouge, Louisiana: "I surely do want your July/1981 'Crossroads' issue and I enclose my check for \$10.00. Please send me 25 copies and apply the \$2.00 extra to the work. Our lectureship on Crossroads was well attended and quite successful."

Mrs. Lelton R. Bruce, Bellville, Texas: "Thank you for sincerely doing what your publication's title implies . . . Please send us a bundle of 12 copies of the July/1981 issue. A little extra for postage or however you wish to use it."

Charles & Earline Wellborn, Anniston, Alabama: "Please send one bundle of 12 to Central . . . Anniston, Alabama, and one bundle of 12 to me for the West Anniston church of Christ . . . Keep up the good work. Look forward to receiving my copy each month. . ."

Wayne Luallen, Visalia, California: "Recently my wife and I had the pleasure of worshipping with the congregation that meets in St. Anthony, Idaho. After services, the preacher (Jim Hale) and I were talking about the Crossroads Movement. One of their young members . . . interrupted the conversation because he was amazed at some of what he was hearing. He was involved in the Campus Advance program in an area of Ohio that embraced the Crossroads Philosophy while in college. Much of what we were saying did not coincide with what he had seen. I promised to send him more information which would include how to get a rather large packet of material from the El Cajon Blvd. congregation (that I am sure you are aware of) and also copies of March, August and November/1980 and April/1981 *Contending for the Faith* — those issues directly dealing with this issue."

"What I request is that two copies of each of the four issues be sent. Thank you for your assistance."

John M. Grubb, preacher, Charbo and Karen/St. Charles, Missouri: "We had a preacher's luncheon in St. Louis this past week and John Kachelman was the host. He mentioned in his letter that we would discuss the problems connected with 'Crossroads' since we had some men from Columbia attend the meeting before. Well, Roger Lamb came to the meeting, and said that all the charges that have been made are false, and we should check out sources, etc. It was the same old story. When are we going to realize that a false teacher is not going to say 'I am a false teacher. Mark and avoid me!' I will be looking with interest to the February issue. That is about when I will start to work on renewals and new subscriptions for the paper."

"Please go ahead and put me down for a bundle of 25 for the February issue. I will use it to subscribe the paper. . ."

"I appreciate the work you are doing, and urge you to keep plugging along. . ."

(NOTE: Since writing the above, brother Grubb and his family have been sent as missionaries to Taiwan. IYRJR.)

Hugh Tinsley, of Downey, California, enclosed photocopies of material being circulated by some new organization in California, alleged to be our brethren, who call themselves "Friends Unlimited."

In his letter, brother Tinsley said, in part, "A

new program has started in California. According to these young men, it comes under the leadership of the Lakewood church of Christ. Their motive is now to get into high school, then spring the trap in converting them to Christ. Be a trusting friend and you will confide and trust in me, so then when the friendship is won, then comes the introduction of Christ, because the schools will not allow religious talks at all."

"I informed them that if I didn't know they were Christians I would suspect they would be communists or homos. I said at least in all the space used Christ could have gotten in somewhere. However, their approach is being supported by churches in Texas and the Lakewood church in California. Why don't they unite with the Baptists and other religious groups that cry peace, peace, when there is no peace?"

(NOTE: After examining carefully all that brother Tinsley enclosed, I wrote to him, in part, as follows: "Having just finished reading and studying all that material, I guess I am astonished how such young people think. They seem not to know what the truth of the gospel and of the true church is all about. Friendship is fine — but to set up a separate organization called FRIENDS UNLIMITED is nothing more than a missionary society, if the object of that organization is supposed to be evangelism. That is what the church itself is supposed to do — to make friends for Jesus converting them to him. There can be no justification for substituting another organization to do what the church is supposed to do. It has pleased God by the church to make known his manifold wisdom. (Ephesians 3:10). These young men need to leave things the way they are set up in God's word." IYRJR.)

L. V. Wollever, Abilene, Texas: "We really do not want to miss a single copy."

Julius Coleman, of Jonesboro, Arkansas, in sending in two renewals and four new subscriptions, said, "We enjoy reading the paper and may God bless you for exposing error. We know the Crossroads Cult is so because we have relatives and friends that had to come out of it. We pray that others will open their eyes before it is too late. . ."

William F. Wilson, of Milan, Tennessee, ordered all past issues of *Contending for the Faith* dealing with the Crossroads Philosophy and subscribed for three years.

Mrs. L. B. Rippy, of Odessa, Texas, enclosed a dozen new subscriptions, saying, "I met you in Fort Worth at Las Vegas Trail church of Christ, when we had the first seminar on the versions. My husband Loyd passed away on July 17th. I just want you to know that he was responsible for keeping 'Crossroads' out of our congregation. He loved and read every issue of *Contending for the Faith*."

"Recently I sent you ten subscriptions . . . However I have had other to ask me to send their names . . . Thank you, brother Rice. May God let you live at least another 20 years — and hopefully, with God's help, we will win this battle. . ."

Jerry Brock, treasurer, Highland Park church of Christ, Topeka, Kansas: "We would like to order the back issues of *Contending for the Faith* which address the 'Crossroads' problem. Basic ideas in the beginning may have been good, but this movement has taken on the characteristics of a malignancy and the church must become knowledgeable and concerned about Crossroads so that its bad influence can be eliminated."

"Please send us 12 copies of each issue. Attached is our check based on your cost schedule. . ."

Walter W. Pigg, Jr., Farmington, Missouri: "I am sending . . . a club of at least ten subscriptions and/or renewals for *Contending for the Faith*. I wish that every member of the church had the opportunity to read at least one issue. Many who have never had that opportunity would appreciate it and would be regular subscribers. We appreciate your work. . ."

Bill Jackson, minister, *Southwest/Austin*, Texas: "No doubt that the pressure that you have put on Crossroads has brought about the response (but not confession) from them. In addition to the article in *Firm Foundation*, have you obtained a copy of the book one of their PhD's has written? I have a copy already — *Understanding the Crossroads Controversy*, by **Dr. Robert Nelson**.

"Nelson calls the entire thing 'an evangelism movement' that must be reckoned with . . . it is not going away. Throughout the book (and I've read about half of it, he calls Crossroads and works directed by Crossroads-trained preachers 'restoring churches' as opposed to 'traditional, mainstream' churches. It is a 320-page treatise promoting prayer partners, quiet time, soul talks, and based on the 'success' Crossroads and its 'outposts' are having.

"It is clear that these men really think they are RESTORING New Testament Christianity, while the rest of the brotherhood is non-spiritual! With that attitude manifest in his book, he has the audacity to have one chapter on 'The Pharisee.'

"Not many of the average members of the church will see Nelson's book, perhaps, but many will know of Lucas' article and Reuel's defense. Amazingly, a man will write an article, including no confession of wrongs, and the fact that he has said something, pertaining to the point or not, will be taken by brethren as full correction. One young man has already seen me and said that what I've said about Crossroads surely didn't jive with what Lucas said!

"I will shortly have an article in the bulletin, entitled, 'I'd Do More Than Write an Article — Or a Book!' I intend to stress that if these men were sincere, then they need to personally contact all these places where there has been trouble and division laid at Crossroads' door, and personally show that 'Crossroads Philosophy' was not involved. Of course, they won't, and can't afford to do that!

"In fact, Nelson, in his book, provides for that division. He gives the picture of young couples entering a congregation and BEING SPIRITUAL, BEING EVANGELISTIC, and CARRYING OUT JESUS' COMMANDS, and they are then misunderstood and opposed by those old mainstream, non-spiritual members, and thus trouble comes.

"Oh, well, so it continues to go. I am glad for the Nashville change, and hope it means a more militant stance there. Best wishes in all your work. Keep the pressure on!"

Howard Hollis, Spearsville, Louisiana: "Although there are many fine preachers and teachers from White's Ferry Road, many of us in North Louisiana have been distressed with the attitudes that seem to be coming from the school, the Crossroads philosophy in particular.

"Concerning the Hammond letter, you are not alone. Taking such legal action against a brother is flagrant disobedience of God's word. As Christians we should all consider it a privilege to suffer for the cause of Christ and if that means a fine or imprisonment, I shall be glad to stand beside the Hammonds."

Charles L. Davis, Sullivan, Indiana: "There are a few in our congregation that are working on 'Crossroads'. One sister has four boys and two girls — two boys and two girls married and two boys out of four, one full time and one part time preacher — and she is working hard with all not to take up with this. Our minister brother **Larry Allen** and brother **Don Winters**, a retired brother who preaches part time for small congregations in Illinois, of our congregation, are after this. Brother Winters tells me that Franklin, Indiana; *East Side, Collee and Fruitridge/Terre Haute*; Farmersburg, Indiana; Shelburn, Indiana; and *West Side/Sullivan* are all leaning that way. Also, I believe he said Charleston, Illinois."

Harold D. Heath, Casa Grande, Arizona: "I have returned from Africa and it is impossible for me to tell you how much I missed *Contending for the Faith*. I can't wait to get the back issues and catch up on things in the kingdom."

Reg Rogers, director, Bethel School of Preaching, Salinas, California: "Yes, it appears that it is necessary to bring out another Crossroads issue. We have enough of each to supply the 'demand' here. The enclosed \$10.00 is to help with the expense of the paper. If I didn't have confidence in the gospel in these dark times, I would say what's the use? But a faithful fight with the sword of the Spirit has always resulted in a complete victory over every foe and ism. Why shouldn't it be so in the present conflict?"

W. D. Hix, of Van Alstyne, Texas, subscribing for three years and ordering back issues on Crossroads, said, "If it is possible, I would like to know if you can verify any Crossroad activity in my area. I believe there is but I can't prove it. I live about 50 miles north of Dallas in Sherman and McKinney area."

(NOTE: "I note you requested information about possible infestation of Crossroadism in your area." I replied, in part. "We have not been advised of any up to this point. However, if you will get in touch with brother **Frank Morgan**, who preaches in McKinney, or with brother **Bickenbach**, in Van Alstyne, I feel sure they can inform you more fully." IYR Jr.)

J. D. King, McAlester, Oklahoma: "I am sending a check for \$30.00. Please use \$10.00 for three-year subscription, \$12.00 for 40 copies of the new issue on Crossroads Philosophy and use the \$8.00 left as you see fit.

"I want to pass the paper around until all the congregation has a chance to know what is going on. Keep up the good work."

Mr. & Mrs. Abner Crabtree, Hopkinsville, Kentucky: "Please send us a bundle of 12 copies of the September *Contending for the Faith*. We are very distressed about the 'Crossroads' movement. We had never heard of it until our daughter, who lives in San Diego, California, sent us an article and picture of the Poway church. I gave it to our minister. He didn't know much about it.

"We read one which is sent to the church in this area. We want more people to know about this dangerous movement."

Olin Warmack, minister, Ashland, Alabama: "In our business meeting last night we decided to order enough of your August/1981 issue to make sure that each family of the congregation has one. Some read enough to see the potential threat even to any church of our Lord. I have been keeping abreast of the happenings around this general area of the brotherhood, but was unaware until this issue of all that was happening out on the West Coast.

"Thank you for doing a service which is necessary to help keep the church of our Lord as uncontaminated of error as possible. It sure seems that the church of our Lord is not enjoying a happy time at all in some quarters. . . ."

A. M. Lasseter, of Route 1, Box 243, Gallipolis, Ohio 45631, ordered one each of all our back issues on Crossroadism, saying, "We have reason to believe Crossroadism may be at work in the congregation in Cincinnati, Ohio, where our son, a medical student at U.C., worships. He is a Lipscomb graduate, and, we hope, well grounded. Too we would like to correspond directly with churches that have suffered from Crossroadism and if possible, **Christian** parents whose children have succumbed."

Dora A. Ezell, Booneville, Arkansas: "My friend and I, who work in the same office, are very eager to get this issue as we missed it when it first came out. We appreciate your paper and the work you are doing so very much."

June Haines, of Riviera Beach, Florida, in sending in a subscription, added an "extra" \$17.00 to her check, saying, "use the rest . . . wherever it may be needed."

Paul E. Dowell, Sr., of Murfreesboro, Tennessee, in sending in his own renewal, said, "I will try to send other subscriptions as soon as I can get to it."

W. D. Stough, of Montgomery, Alabama, sent \$15.00 to help us catch up on our arrears.

Aaron Nicholas, Stamps, Arkansas: "I wish that everyone who gets the paper would pitch in \$5.00 or \$10.00 a month and show that they love God and a brother that is laboring to defend the truth. It has been said that in the laboring class of people 90% will work but the other 10% want to think the world owes them a living. In the church, it is the other way around — 10% will work and stand up and contend for the truth, while the other 90% sit back and relax and criticize unconcerned . . . I know people who call themselves Christians who go out and spend \$10.00 or \$20.00 for a meal, but the Lord can sponsor his own program. I help several needy programs, but the Lord comes first." (NOTE: **Brother Nicholas enclosed \$10.00. IYR Jr.**)

Mrs. Robert Swayne, Paris, Tennessee: "*Contending for the Faith* is always a welcome guest in our home. We look forward to the day it arrives each month. God bless this effort."

Herman and Cathy Carter, Dearborn Heights, Michigan, enclosed \$100.00, saying, "Just wanted you to know that we care."

Donald Finney, Preacher, Shepherd, Michigan: "I want to thank you for the encouragement I receive through your paper. I sometimes get so discouraged by the liberalism in this area, but with the help of fellow Christians who are not afraid to stand for the truth the load seems lighter. I know so long as we are walking in God's way, he will see us through. . . ."

M. W. "Pete" Davidson, Bartlesville, Oklahoma: "Each issue of *Contending for the Faith* has a new or additional impact where events seem to make it most needed. I am certain that what you have done to date has saved thousands of souls from the pied piper call of Crossroadism notwithstanding the many who already appear to be hopelessly lost. I trust that you are well aware that **Chuck Lucas** and his coterie have launched a cadre into London and one into Paris. We are in touch with Jim Hogan in the south of London where he does a devoted, courageous work, so I hope to keep up somewhat with the machinations of the Crossroaders. It is my low-budget prediction that they are in for some rude (or violent) surprises in both places."

(NOTE: At this writing, I am in a gospel meeting at East Kilbride, Scotland. **Brother Jack Strachan**, one of the founding ministers of the congregation here, informed me this week that he personally has alerted all the churches in Scotland against Crossroadism and that if any Crossroaders appear in any of their services at East Kilbride, they will be lifted bodily and carried out of the building. IYR Jr.)

Dan T. Hall, Cookeville, Tennessee: "I work at the Post Office and just noticed how good your *Contending for the Faith* is. I preach part time at some small congregations in this area. I'm just 24 so I need to learn all I can. I would like to receive *Contending for the Faith*, also some of the Crossroads issues. Please send all the information on this issue you can."

Walter Lee Tackett, of Troup, Texas, in turning in another (of several) subscriptions, said, "Wish I could send 100 or so. Then, too, add another five years to my order for the three I now get at my address . . . We certainly appreciate the good that the paper is doing. Too, for the ones doing the work of letting us in on it all. Just hope and pray that something can be done to stall the onward march in the wrong direction."

Mrs. Billy J. Farris, Hardin, Kentucky: "Just finished reading the April/1981 issue of *Contending for the Faith*. This 'crossroadism' is something else! Thanks for keeping us informed. We must all do what we can to combat this thing. Please send me 3 each of the March, August, November/1980 and of April/1981 issues. Keep up the good work."

Roy E. Welch, Huntsville, Alabama: "We have been reading some old copies of your paper re: 'Crossroads'. We want to be more aware of what to look for. Thank you for your efforts to inform us by documentary statements."

Sanford Tune, evangelist, Paris, Arkansas, November 4, 1981: "I thought you might be interested in seeing a copy of a letter I am sending to *The Christian Chronicle* today. I feel certain you would never see it in print.

"In addition to Hoy Ledbetter's *Integrity*, I noticed that *Mission* was also listed among the large number of "brotherhood publications" in the *Chronicle*. Am I right or wrong in believing that it is also digressive? I think I have seen it mentioned by you in 'Contending', but cannot be sure..."

(NOTE: The Letter that brother Tune sent to the *Chronicle* read, as follows:

November 4, 1981

The Christian Chronicle
Route 1, Box 141
Oklahoma City, OK 73111

Dear Brethren:

In your latest issue of "The Chronicle" you listed a large number of "brotherhood publications" that are available. I noticed that you left off the "Gospel Guardian", which I can understand, as it was the instrument by which the "anti-cooperation" group split the church about 30 years ago. As far as I know, it may no longer be in publication, since I have not seen one in years. If not, well and good.

I noticed you also omitted the "Contending for the Faith", edited and published by Bro. Ira Y. Rice, Jr. I presume it was an oversight or you do not like the frank manner in which he fights error. Note that much of what he prints is the work of numerous other men besides himself, so he is not the only one who thinks as he does. I realize that he is of the extreme "right wing" philosophy of presenting the truth.

"What really amazes me most, however, is that you do list "Integrity", edited and published by the extreme "left wing" liberal and digressive Hoy Ledbetter of Grand Blanc, Mich. Do you recommend that we support the digressives but ignore those who condemn the digressives? I am sure that a number of people would be glad to know the answer to that.

Sincerely,

(Signed)

Sanford Tune
Minister

In my reply to brother Tune, of November 23, 1981, I said, "I was indeed interested in seeing the copy of the letter you wrote to the *Christian Chronicle* under date of November 4, 1981 ... You are exactly right that *Mission Magazine* is digressive right along with Hoy Ledbetter's *Integrity*... If you receive a reply to your letter, I'd be interested in seeing a copy of that, too ... P.S. It may have just been an oversight their failing to list *Contending for the Faith* as a brotherhood publication. However, we really would not want to be listed with *Integrity* or *Mission* either! IYRJR.)

Mrs. Emma Miller, Fort Lauderdale, Florida: "I want to ask you a question. My daughter from Abilene, Texas, has been visiting me ... They attend the College church of Christ. I asked her what did they have against you. She tells me that they have asked you to come there and talk with them about the matter you have against them, but she says that you will not come. She did not say what the matter was. Brother Rice, I do not see what they could have against you. I would like to know what is wrong. I do hear that they are liberals. Is that true?"

(NOTE: Sister Miller's daughter is misinformed. No one from the College church of Christ in Abilene, Texas, has ever invited me to come there and talk with them about the matter I have against them. It goes back to their inviting a known heretic — Roy Osborne — to preach in a gospel meeting even after the entire brotherhood had been warned for years that he was (and still is) a false teacher. If those brethren ever do invite me to come there and talk about it, I'll be most happy to do so. IYRJR.)

William Claiborne, minister, Luna Lane church of Christ, Hendersonville, Tennessee: "Brother Russ Gough is attending here all the time and is teaching a young people's class. He also has preached a couple of times. He is surely a fine young man and sound in the faith. He is not afraid to stand up for the truth as revealed in God's word. The church is helping him in a financial way, and considers it a privilege to do so. He certainly is a big help to us, and especially to me.

"Enclosed find some articles you might be interested in concerning a joint service held by the Pastorial Association of Hendersonville the Wednesday night before Thanksgiving. Notice that Brother James Vandiver, from the big church, was the speaker. Enclosed also is a list of the members of the Pastorial Association. Take special note of the Lakeview congregation, which is the 'anti' congregation of Hendersonville. They won't fellowship a congregation that supports hungry and destitute children out of the treasury, but will fellowship the Baptists, Methodists, Catholics and all others. Maybe even the radicals are going liberal. (Perhaps you can figure it out.)

"Bless you in your fight for the truth as revealed in His word. ..."

(NOTE: One of the articles that brother Claiborne referred to, above, was from the *Hendersonville Free Press* for Wednesday, November 24, 1982. Written by Cheryl Tatum, it was praising the *Community Pastor's Association* for, among other things, promoting "understanding, sharing and communication between the churches in the community." As an example of this "cooperative spirit" promoted by the Association she pointed out "the Community Thanksgiving service it will sponsor tonight at the Hendersonville High School auditorium," pointing out that "Bro. James Vandiver of the Hendersonville Church of Christ will be the speaker and the brass ensemble of the First Baptist Church will provide the music. The service begins at 7:30 p.m."

There is a tendency on the part of many naive brethren to discount a report simply because it appears in a newspaper — and, as an old newspaper reporter and editor, let me be the first to admit that some reporters and some editors and some newspapers do OCCASIONALLY get their facts scrambled. However, in the spirit of II Corinthians 13:1 ("In the mouth of two or three witnesses shall every word be established."), brother Claiborne enclosed an article from yet another area newspaper announcing this same inter-denominational event sponsored by the Hendersonville Community Pastor's Association, which said, "Most Hendersonville churches which have Wednesday night services will be closed that night so that their members can attend the community service. James Vandiver, minister of the Hendersonville Church of Christ, will present the message, 'It Has Always Rained.' Many of the other pastors will participate in the service. ..."

Brethren, I have always thought well of and felt friendship toward brother James Vandiver and the Hendersonville brethren; but I, for one, simply cannot and do not endorse them in this folly. When they or any other of our brethren associate themselves with such inter-denominational organizations as the "Community Pastor's Association" and "share" in their events, they are in clear violation of many New Testament passages. To cite a few, consider the following:

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Romans 16:17-18).

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and

what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (II Corinthians 6:14-18).

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." (II John 9-11).

E. C. (Zeke) Maynard, Lavergne, Tennessee: "It's coming to be right pitiful. It bleeds my heart to see our Lord's church drifting into another great 'black-out' of the dark ages. ..."

Ruth Miller, Shock, West Virginia: "Keep up the good work. People need to know and become aware of this Crossroads Philosophy. It is slowly creeping into congregations of the church in West Virginia and Ohio."

Delmer Hightower, Borger, Texas: "I have seen and read some of the past issues and want to express my sincere appreciation for your stand for the truth. I am especially concerned about the 'Crossroads' situation. It may be of interest to you to know that the San Jacinto church in Amarillo has been taken over by the Crossroads movement, according to one of the past elders.

"I think the July/1981 issue of *Contending for the Faith* is the best one I have seen on this problem. Please send me any of the past issues on Crossroadism and I will be happy to send a check to cover costs. ..."

Otis L. Hanes, of Keyes, Oklahoma, enclosed \$200.00 with two lists of names and addresses for subscriptions, asking us to send back issues to each one of our April, August and November/1980 issues, and saying, "the Guyman church is using the prayer-partner idea in the ladies class. Also their preacher uses some modern version in Bible class. Use the rest of the check for the truth as you see fit. God bless you in standing for the truth."

Jack and Dorthie Allen, of Trona, California, ordered 40 copies of our April/1981 issue, and asked us to send a bundle of 40 copies each month as a standing order.

"We are greatly concerned with this insidious movement within the Lord's church," they wrote. "We are doing our best to get some unconcerned brethren interested in what is happening in the brotherhood, especially the brainwashing of our young people. It amazes us that some of our brethren can't distinguish truth from error.

"Hang in there and don't let go. We have read your publication for four years now. 'My people are destroyed for lack of knowledge.' (Hosea 4:6). May God bless you always."

C. B. Covert, Nitro, West Virginia: "Keep up the good work — especially exposing 'Crossroadism'."

Keith L. Dart, for the church at Palmdale, California, ordered 60 copies of our April/1981 issue, saying, "We are the congregation just ten miles from the Lancaster congregation which is in the beginning stages of implementing the cult. We are planning to educate our brethren more fully so we can more firmly confront this false doctrine.

"We appreciate the dedicated effort that is put into *Contending for the Faith*."

(NOTE: Since receiving the above, recent word is that Lancaster has seen the light and now renounces Crossroadism. IYRJR.)

Keith Huble, Winfield, Kansas: "I appreciate the paper so much and being kept abreast of the modernists, liberalists and the cults! The people of the Elpyco congregation in Wichita had Chuck Lucas with them some time back. I think they had plenty of back-lash. ..."

Elders, Church of Christ, Braggs, Oklahoma: "Please send 25 more copies of August 1982 *Contending for the Faith* . . ."

A. F. (Bert) Johnson, Elliot Lake, Ontario, Canada: "After reading a copy of your monthly magazine, which I got through the generosity of brother **Herb Weir**, of Thessalon or Iron Bridge church of Christ, there are many interesting items which I found welcome reading, so please find enclosed a cheque for a three-year subscription . . ."

Jesse Whitlock, minister, Blanchard, Oklahoma: "Again, I want to commend you in the fine work you continue to do for His cause. Keep on keeping on."

"The reason for this letter goes back to correspondence between me and the Chickasha elders published in August issue of *Contending for the Faith*. I made the statement that the Crossroads issue or philosophy had divided the brotherhood. In a parenthetical statement I mentioned places where practices of Crossroadism, i.e., 'soul talks', 'prayer partners', 'Lordship baptism', etc., had taken place. I did mention Wilburton; however, I have been informed that Crossroadism has not affected the congregation there, and is not now a problem. This is good news to hear. I know that you trust such is the case. I hope that we can see Crossroadism defeated in our lifetimes . . ."

Gordon V. Herrmann, Santa Maria, California: "I picked up my first copy of your excellent periodical while preaching at Central church in Visalia, California, during Mark Lewis' absence. Please enter my subscription. I'll pass my present copy around and attempt to gather congregational subscriptions for you . . . Bless you, Ira, and keep up the good work . . ."

Mrs. Herman F. Warren, of Jonesboro, Louisiana, ordered all of the back issues on "Crossroads", saying, "You are doing a wonderful job."

Freed H. Jones, of Olive Branch, Mississippi, enclosed a list of all 80 families of the Olive Branch congregation, attaching a check for \$240.00 for a one year subscription for each family.

Bill L. Phillips, Nashville, Tennessee: "I see in 'Notes & Quotes' that numbers of people 'enjoy' reading 'Contending for the Faith.' I don't. I would prefer not to hear of some of the things that are going on in the church today. However, these things will not go away by being ignored. They need to be exposed, and brethren need to be made aware of the men and teaching that are threatening the church's very existence. Some will not be warned — and there are plenty of them in Nashville — but some will be saved from apostasy. Keep up the good work. May God give you the needed courage and strength."

Paul Norwood, of Mary Esther, Florida, renewed his subscription for six years!

George T. Stautner, of Atwater, California, now has all 13 of the bound volumes of *Contending for the Faith*. If anyone has a copy of either Volumes I, II or III, which you would like to sell back to us, please let us know. Others are trying to fill out their complete sets.

John W. (Jack) Tittle, Seward, Nebraska: "Thank you for the great service you are rendering in service to the Master . . ."

Bill Boyd, Rives, Tennessee: "May you continue to contend for the faith."

David E. Hanson, minister, Clinton, Tennessee: "The church at East Village is growing. While we have had some leave because they were offended at Christ's teaching on MDR, there have been others baptized who dearly love the truth. We're still few in number but the church is becoming purer as we are becoming larger . . . Thank you for your friendship and your work . . . I remain unashamed for the truth of the gospel."

Mrs. Barry T. (Melany) Hatcher, Montgomery, Alabama, January 10, 1983: "After reading through the first issue of *Contending for the Faith* for 1983 today, I had the following train

of thought which I would like to share with you.

"Some farmers raise their families on the unpolished produce of their crops. They sell their Grade A produce to the city folks. Looks are more important to the city it seems.

"Some butchers feed their families well on boiled backbone and rice. The fancy cuts of meat are only an expensive luxury for them. The nicer cuts must be sold to pay the bills. The butcher's family can grow healthy on 'backbone and rice' . . ."

"We find too many members of the church wanting fancy cuts of meat and Grade A produce instead of just pure gospel preaching. Having a 'Big Name Preacher' in the pulpit overrides if he is faithful to The Book. Having an eloquent speech and perfect mannerisms are sort of like steak sauce — they only make what they have to say easier to swallow!

"What the church needs is more men with backbone. Men who hold fast to ' . . . speak . . . the things which become sound doctrine.' (Titus 2:1). We do not need exotic schemes and gimmicks. We need the plain unblemished gospel. Those who uphold the truth with such backbone as *Contending for the Faith* and men like you, brother **Rice**.

"Thank you and keep up the good work. May there ever be the appetite for 'Backbone and Rice!'"

(NOTE: Sister Hatcher's letter was one of the most appreciated that I ever have received. She really got to the heart of things, didn't she! IYR Jr.)

R. W. Works, Dayton, Tennessee: "It seems that some are content to overlook error and it will go away. If that is right, why was Timothy charged to preach the word! (II Timothy 4:1-2)."

Jay Clark Brown, of Anderson, South Carolina, ordered all of the special issues on "Crossroadism".

Dennis D. Robins, Paducah, Kentucky: "I am concerned about the brotherhood-wide problems over the years and the divisions in the church they have caused. I am thankful for a publication such as *Contending for the Faith* and the worldwide news of the problems creeping into the churches. I am proud of the few gospel preachers who contend for the faith and are not ashamed to proclaim the gospel truth no matter who it might offend. Keep up the good work."

Dwain Morrison, Zanol, Missouri: "Please send me a subscription to *Contending for the Faith*. Our preacher said it is very good. We have been discussing the Crossroads movement. Please send me any back issues discussing the evils of this movement."

Douglas E. Miller, Springfield, Ohio, renewed for three years, saying, "I hope and pray that I won't miss a single issue."

D. Ray Pippin, elder, Olathe, Kansas: "We in Olathe appreciate you very much and pray for your continued good health and blessing."

Bruce R. Curd, preacher, St. Augustine, Florida: "Have you seen the new paperback of more than 300 pages, *Understanding the Crossroads Controversy?* It is written by **Dr. Robert Nelson**, a member at Crossroads, in Gainesville. It is an attempt to justify the activities of this movement by playing on the great growth the 'restoring churches' are achieving, as he calls them. All Crossroads-infested churches are 'restoring churches' while the rest of us are 'mainstream churches', according to Nelson. Nelson served as an elder in the Central church in Vincennes, Indiana, for ten years. His daughter was sent to the University of Florida where she became a member at Crossroads. From there the Nelsons moved to Gainesville and joined with the Lucas bunch. If you want a copy write to Robert H. Nelson, 3629 N.W. 28th Terrace, Gainesville, Florida 32601.

Mid McKnight was with the Crossroads Seminar a few months ago and was one of their keynote speakers. Is it also true that **Parker Henderson** and **Richard Rogers** have joined them? . . ."

Andy Harwood, Trenton, Tennessee: "I have just heard an excellent lesson on the 'Crossroads Philosophy'. Maybe I should say two lessons. The first was Sunday night, when **Max Miller** preached on it here in Trenton. The next was last night in Alamo where our friend **Noel Meredith** is holding a meeting. Both were excellent. This movement is truly a cult. I am glad to see that you have previously done an excellent job of exposing it in *Contending for the Faith* . . ."

W. W. Starnes, for the elders, Idabel, Oklahoma: "A friend of mine gave me the March/1980 edition of *Contending for the Faith*, for which I am truly grateful. I did not know before about your publication. I am grateful to know that we still have men who are willing to not only defend the truth but also freely expose erroneous teaching."

"Brother **Rice**, the congregation meeting at Lynn Lane is small, but we are growing and above all we certainly try to stay in the 'strait and narrow' way. We have a feeling that your paper will assist very much in keeping us informed concerning some of the things being taught."

"We want you to send us a bundle of 12 papers (each issue) and bill us quarterly. If at all possible, send the first bundle of the March/80 edition. . ."

L. R. Brooks, Decatur, Alabama: "I enjoy the many articles and comments in the paper and the purpose for which it stands. May it always stand for truth and right with love and compassion for all."

Fred Nichols, Evening Shade, Arkansas, enclosed his three-year renewal, saying, "I sure would not want to miss getting this paper. I save every one . . . I really appreciate the work you are doing for the brotherhood . . ."

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CATALOG CHANGES

June 1983

It is simply ASTONISHING these days how soon a catalog has to be up-dated just to keep abreast of the current changes! Over the past year or more, we have mailed out literally THOUSANDS of our current catalog for 1982-83. Within the next 30 to 60 days, we hope to mail out all the rest we have on hand. If you have not received a copy, be sure to let us know. Meanwhile, however, please check it against the following catalog changes FIRST. Some items are NO LONGER IN PRINT. Others we have catalogued now have NEW PRICES. Besides which we continue to add NEW ITEMS, which do not appear in the catalog. CURRENT CATALOG CHANGES are as follows:

OUT OF PRINT

Alleged Discrepancies of the Bible — John W. Haley
Anchor That Holds — J. E. Choate
Around the Lord's Table — A. B. Lipscomb
As Touching Those Who Were Once Enlightened — G. C. Brewer
Bible Lands Illustrated — J. T. Marlin
Biblical Criticism — J. W. McGarvey
Biblical Preaching — Jewell W. Norman
Bradfields Sermon Outlines
Building A Successful Bible School — Fred Moseley
Bulwarks of the Faith — Foy E. Wallace, Jr.
Campbell-Owen Debate
Campbell-Purcell Debate
Christian System — Alexander Campbell
Churches of Today — Tomlinson (paper). (Cloth available as listed.)
Divorce Debate — Waldron and Hicks
Evaluation of the NIV — Foy E. Wallace, Jr.
Evans-Barr Debate
Evolution or Creation — Overton
Gospel for Today — Foy E. Wallace, Jr.
Hardeman-Bogart Debate
History of Reformatory Movements — Rowe
Husband and Father — Flowers
Present Truth — Foy E. Wallace, Jr.
Questions Answered — Lipscomb & Sewell
Ramsey-Hicks Debate
Roll, Jordan, Roll — J. E. Choate
Seventh Day Adventism Renounced — Canright (cloth). (Paper is available for \$4.95.)

NEW PRICES

Abortion-Death Before Birth — Meadows
 \$.75 ea., 12/\$7.50; 100/\$50.00
Ascertaining Bible Authority — Roy Deaver \$2.00
Baptist Church and the New Testament Church — Roy Deaver \$3.00
Calvinism in the Light of God's Word — Feenstra \$5.00
Caterpillars or Butterflies — McWhorter \$4.25
New Commentary on Acts — McGarvey \$9.00
Commentary on Romans — R. L. Whiteside \$9.75
First Principles — Underwood \$4.25
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Gospel Advocate Commentaries (single volume) \$9.95
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Contending FOR THE Faith

FOR ELDERS. DEACONS. PREACHERS. TEACHERS AND CONCERNED CHRISTIANS

A Brief, Critical Review of the *Easy-to-Read New Testament*

A. G. Hobbs

When a book is circulated publicly, it is neither unethical nor unChristian to review it publicly. In case of a *personal* offense, Jesus said: **“Moreover if thy brother trespass against thee, go tell him his fault between thee and him alone . . .”** (Matthew 18:15).

I want it clearly understood that as I make this brief, critical review of *“A New Easy-to-Read Version of the New Testament,”* [hereafter: *ETRV*], I have no ill-will toward any who worked on it; and I trust that they will not consider it a personal attack, or take offense. **“They have a zeal of God, but not according to knowledge.”**

Please consider carefully the following observations:

I. THE *ETRV* LEAVES OUT MUCH INSPIRED TRUTH.

Seventeen entire verses are omitted, and many words and phrases. In the footnotes, the divine inspiration of many words and passages is questioned. Moreover, many unauthorized renditions are given. For example, where the *KJV* correctly has **“an angel . . . saying with a loud voice, Woe, woe, woe . . .”** (Revelation 8:13). The *ETRV* has *“The eagle said with a loud voice, “Trouble, Trouble, Trouble!”* Did you ever hear an eagle talk? The translators used the wrong Greek text. This is just one case. There is much, much more evidence.

In Matthew 1:25, **“her firstborn son”** is changed to *“she gave birth to a son.”* This a serious mutilation. The Savior was to come from the seed of the woman. (Genesis 3:15). This prophecy pointed to the time when the virgin Mary brought forth **“HER”** firstborn son. He was not Joseph’s. Jesus was *her* FIRSTBORN. This is important. It should not be omitted.

II. THE *ETRV* IS A PARAPHRASE.

It is asserted that it is *not* a paraphrase; but this fact cries aloud throughout and cannot be successfully denied.

1. Matthew 1:1 reads **“The book of the generation of Jesus Christ . . .”** The *ETRV* paraphrases thus: *“This is the family history of Jesus Christ.”*

2. Jesus said, repeatedly, **“Verily I say unto you,”** the *ETRV* refuses to translate as Jesus spoke it, and chooses to paraphrase thus: *“I tell you the truth.”* This is definitely a paraphrase. Why try to deny it?

3. Another case: In Philippians 4:5: **“The Lord is at hand.”** The *ETRV* paraphrase: *“The Lord is coming soon.”* This is also a false interpretation.

Space forbids that I give others. But take notice and you will observe many paraphrases on every page.

III. The *ETRV* TEACHES THAT THE LAW IS BOUND UNTIL THE END OF TIME.

This version says: *“I tell you the truth. Nothing will disappear from the law until heaven and earth are gone. The law will not lose the smallest letter or the smallest part of a letter before the end of all things.”* (Matthew 5:18).

This is a mistranslation, and a false interpretation. Jesus said, **“one jot or tittle shall in no wise pass from the law, till all be fulfilled.”** The key here is **“TILL ALL BE FULFILLED.”** When the law was fulfilled, it did pass away. Jesus had to take away the first Testament so that he could establish the second Testament. (Hebrews 10:9, 10). This was done when Jesus was nailed to the cross. (Colossians 2:14). Acts 13:29 reads: **“And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.”**

Thus, Jesus took away the law by fulfillment!

IV. THE *ETRV* EQUATES DEMON POSSESSION WITH EPILEPSY.

A man said to Jesus, **“Lord, have mercy on my son for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy**

(Continued on Page 3)

Contending FOR THE Faith

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Ira Y. Rice, Jr. Editor

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Contending for the Faith — A Rallying Ground For Faithful Christians

Almost two decades now have passed since my family and I returned from our *second* long-term effort as missionaries to Singapore, Malaysia and Southeast Asia.

At that time the multi-faceted heresy of Liberalism was in the early stages of raising its ugly head among the churches of Christ. Christian brethren everywhere appeared to be in a state of abject confusion, no longer sure of the truth of the gospel as it is in Christ Jesus.

SOMETHING HAD TO BE DONE

It was as plain as day that something had to be done to rally this great brotherhood to the truth of the gospel once more.

At first, we brought out a slender book, entitled, *Axe on the Root — Volume I*. No sooner had this clarion cry for truth hit the mails than brethren in large numbers *did* rally. That was 1966.

At the following lectureship at Freed-Hardeman College, brother Guy N. Woods mentioned *Axe on the Root* at the Open Forum, saying, "... In my opinion, one of the most significant books to appear in the last ten years — and it ought to be read by EVERY MEMBER OF THE CHURCH! — was written by Ira Rice; and the title of it is *Axe on the Root*. (A chorus of *Amens* from all over the auditorium.) That is a *marvelous* book. In fact, it is actually what the title suggests. He is saying things there that *ought* to be said; and that everybody ought to know about. And if we don't recognize it and do something about it, the cause we love and the Lord's work, as we know it, will not exist in the next generation ..."

As a result of that statement, literally hundreds ordered the book.* I was grateful then and still am.

VOLUME I WAS NOT ENOUGH

However, as 1967 wore on, it was clear that Liberalism was continuing on its destructive march among the church of Christ. Therefore, later that year, we brought out *Volume II* — and three years later *Volume III*.

If the brotherhood as a whole *could* have been warned, surely *Axe on the Root — Volumes I, II and III* — should have done the job. But you just can't warn some brethren. In fact, many supposed-to-be gospel preachers — and elders too — turned a deaf ear and refused to listen.

Even a vaunted "scholar" in one of our graduate schools just hooted at the idea that Liberalism was threatening the churches of Christ!

CONTENDING FOR THE FAITH — A RALLYING GROUND

By 1970, so many departures from the faith were evident on every hand that it no longer was possible to document them, by books, in time to head them off.

Therefore, in January of that year, we decided to introduce a new paper that faithful brethren everywhere might have at least a place to rally for the truth.

That is how *Contending for the Faith* came to be and why it still exists. Now midway in its 14th year of successful publication, it continues to serve as a rallying ground for truth for those who still care.

— Ira Y. Rice, Jr., Editor

*Sets of *Axe on the Root* still are available at \$5.00 per set, plus \$1.00 for postage and packaging.

CONTENDING FOR THE FAITH - JULY/1983

REVIEW OF EASY-TO-READ NEW TESTAMENT

(Continued from Page 1)

disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil: and he departed out of him: and the child was cured from that very hour." (Matthew 17:15-18).

The *ETRV* says: "Lord, be kind to my son. He has epilepsy and is suffering much. . . . Jesus gave a strong command to the demon inside the boy. Then the demon came out of the boy, and the boy was healed."

The man did not say that his son had epilepsy. He merely said "he is lunatic." Epilepsy is not a translation, but "a sorry gloss," as John W. Burgon said. The *ETRV* is not a translation, but an interpretation. It is a reflection against, if not an insult to, all epileptics — some who are faithful members of the church. [Among this number is the writer's daughter who has epilepsy and is a faithful member of the church. She never throws herself into the fire or water. I resent the mistranslation and the insinuation that she is demon-possessed.]

V. THE *ETRV* TEACHES THAT SIMON PETER HAD TWO FATHERS.

In Matthew 16:17, Jesus addressed Peter as "Simon son of Jonah." In John 21:16, 17, the *ETRV* has Jesus addressing Peter as "Simon, son of John," three times. Did Peter have TWO fathers? This is absurd, of course. This is some more bungling of well meaning, but incompetent translators. The *KJV* has Jonah in all these passages, thus making perfect harmony.

VI. THE *ETRV* PERVERTS THE TRUTH OF LUKE 10:1, 17.

Luke says that Jesus appointed and sent out seventy workers, "two and two before his face into every city and place, whither he himself would come."

The *ETRV* contradicts Luke the inspired penman, and says that Jesus sent out 72. A footnote says: "Luke probably wrote 72, but many Greek copies of Luke say 70." The truth of the matter is MOST manuscripts have "seventy." The following translations have seventy: *KJV*, *NKJV*, *ASV*, *RSV* — even *The Living Bible Paraphrased* [as bad as it is otherwise] has seventy.

Thus, some 400 translators say that seventy is the proper rendition here. The *Pulpit Commentary* says: "The preponderance of authority is in favour of seventy."

Not only here, but in many other places, the *ETRV* translators [more accurately paraphrasers] ignore a preponderance of evidence and follow a minority and questionable evidence. This reveals the fact that they were unprepared for such a great task; and that the *ETRV* is not only inaccurate, but unsound and unsafe. This will be further evident as we proceed.

VIII. THE *ETRV* PERVERTS THE TRUTH OF ACTS 26:28.

Here we have the well-known statement of king Agrippa: "Almost thou persuadest me to be a Christian." This is an affirmative statement of the king; and there is no reason to doubt his sincerity, or to turn this statement into a cynical question. But the *ETRV* says: "King Agrippa said to Paul, Do you think that you can persuade me to become a Christian so easily?" This is not what the king said. The *ETRV* paraphrase is tantamount to a denial of the divine inspiration of the Bible.

1. The king was willing to hear Paul's message. He so indicated this to Festus: "Then Agrippa said to Festus, I would also hear the man myself. Tomorrow, said he, thou SHALT HEAR HIM." (Acts 25:2). The next day, Paul preached a powerful sermon. In conclusion, Paul said, "King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said to Paul, Almost thou persuadest me to be a Christian." Why turn this into a cynical question? Note further:

2. Paul was an inspired Apostle. When he said to Agrippa, "I know that thou believest," he was speaking as an inspired Apostle. Agrippa was not scornfully rejecting the gospel; but honestly stating that he was almost persuaded to be a Christian.

3. Inspired men had insight into the hearts of men. Peter knew that Ananias and Sapphira had kept back part of the price of their land. (Acts 5:1-11).

VIII. SOME GLARING CONTRADICTIONS.

1. Mark 1:2 says, "As it is written in the prophets" (plural). Then follows a prophecy by Malachi, and one from Isaiah — perfect harmony in the *KJV*. The *ETRV* is contradictory by saying, "the prophet Isaiah wrote," and then giving a prophecy from Malachi!

2. Hebrew 11:7 says that Abraham offered up his only begotten son. The *ETRV* says, "But Abraham was ready to offer his only son" (Isaac). In Galatians 4:22, we read: "Abraham had TWO SONS." A flat contradiction! Was this blunder due to ignorance? incompetent scholarship? or prejudice against the expression "only begotten son?"

3. The *ETRV* says that God "gave his only Son" (John 3:16). In Luke 3:38, we read that Adam was the son of God. Christians are also sons of God (II Corinthians 6:18; I John 3:2). Jesus is not God's only Son; but he has the distinction of being God's only begotten Son, his only virgin-born Son. [See the author's tract, *What About Today's English Version?*].

4. Another contradiction: The *ETRV* says: "And a servant of the Lord must not argue." (II Timothy 2:24). This version has Paul violating his own teaching: "Paul and Barbanas were against this teaching. They argued with these men about it." (Acts 15:2).

IX. A FEW MISTRANSLATIONS.

1. Matthew 18:22 has "seventy times seven." The *ETRV* has "seventy-seven times."

2. Revelation 8:13: "And I beheld, and heard an angel flying through the midst of heaven saying with a loud voice, Woe, woe, woe. . . ." The *ETRV* says: "While I watched I heard an eagle that was flying high in the air. The eagle said with a loud voice, Trouble, Trouble, Trouble. . . ." The *ETRV* translators were using a corrupt Greek manuscript. It shows here and in many, many other places.

3. The *ETRV* says: "To be an elder, a man must not be guilty of doing anything wrong." (Titus 1:6). I think this needs no comment. It is obvious that this is not an accurate translation.

4. The Parable of the Ten Virgins [*deka parthenois*] is changed to Ten Girls by the *ETRV*. Why? Virgins suggest purity, and here represent members of the church. All girls are not virgins, and to insert "girls" here is to destroy the force and beauty of this well known parable.

5. "Gates of hades" in Matthew 16:18 is put in a footnote, and "the power of hell" is inserted in the text. These are not equivalent in meaning. Here we have, not a trans-

lation, but interpretation and paraphrase. The readers want to know what the Holy Spirit *said*, not what the translators think he *ought* to have said.

X. FALSE DOCTRINES IN THE *ETRV*.

1. **Faith only.** Acts 2:21, "call on the name of the Lord" is rendered: "And every person who trusts in the Lord will be saved." Romans 10:10, *ETRV*: "Yes, we believe with our hearts, and so we are made right with God. And we use our mouths to say that we believe, and so we are saved." Galatians 2:16, *ETRV*: "... It is trusting in Jesus Christ that makes a person right with God..." Romans 1:17: God's way of making people right begins and ends with faith."

2. **Premillennialism:** Matthew 19:28 is rendered so as to favor this theory: "When the new world is made, the Son of Man will sit on his great throne." But he is on his throne now. "Regeneration" is omitted from this passage and also from Titus 3:5. In Acts 3:21, "times of restitution" as the context shows is the Christian Age; the *ETRV* changes "times" to "time." "But Jesus must stay in heaven until the time all things will be made right again." Thus, a future age is contemplated, evidently, in the mind of the translators.

3. **Direct operation of the Holy Spirit.** Concerning the

work of the Holy Spirit, a footnote appears over and over stating: "He does the work of God among people in the world." How did the translators find this out? Jesus said that the world could not receive the Holy Spirit. Is the Holy Spirit doing the work of God in foreign countries? In Romans 8:15, we read: "The Spirit we have makes us children of God."

4. **The purpose and duration of miraculous gifts seems to be misunderstood.** The *ETRV*: "This work must continue until we are all joined together in the same faith and in the same knowledge about the Son of God." (Eph. 4:13). Miraculous gifts were to continue "Till we all come in the unity of the faith..." Until all truth was revealed, confirmed, and written.

In conclusion, this version avoids using many great Biblical, meaningful words, such as: justification, righteousness, behold, saints, Testament, remission of sin, and brethren, to name a few. How sad! The words used in trying to avoid these words, are many, often vague, and sometimes teach error. The deaf deserve better. It needs revision from Matthew 1:1 through Revelation 22, working from a reliable Greek text.

—Post Office Box 14218
Fort Worth, Texas 76117

An Open Letter To Reuel Lemmons and Jimmie Lovell

Dear Brethren:

In the April issue of *ACTION* brother Lemmons had an article entitled "Fellowship" with which I would like to take issue. I assure you, brethren, that my heart is right in this matter and that my interest lies only in the truth. I have read the article many times and yet I cannot find one single passage from the Bible to substantiate the views brother Lemmons has forwarded. What a telling fact this is! Brother Lemmons, your position on this matter is unscriptural, illogical and even self contradictory. I address these remarks to brother Lovell, also, because he endorsed the material. I marvel that two men of such experience and reputation can so completely ignore Bible teaching in this crucial matter and fall victim to such fallacious reasoning.

Brother Lemmons, you know as well as I that you used unethical means in the very beginning by seeking to prejudice the readers in favor of your position, but in doing so you condemned a thing you advocated just three paragraphs later. Please note:

In the Bible it (fellowship — RJ) meant to have companionship, but in the average mind today it refers to some punitive power that can be extended or withdrawn.

The association in the right circumstances is so sweet and so precious that if it is withdrawn the one who is withdrawn from feels the loss of it so much that he repents and turns to the saving of his soul. That's fellowship.

In the first quote one gets the impression that you do not believe in the practice of withdrawing fellowship at all. The reader learns early to sneer at it as "punitive power." Then in the second quote we learn that it is to be done by individuals in order to cause them to repent. But we do not find the words "punitive power" here. Why? Because this is the one you endorse. Your way is sweet, loving and right, while all other's practice is "punitive power" exercised, as you call it, on page four, "... extended as a carrot to prospects and then used as a whip after they have been proselyted."

Shame, shame on you, brother, you are too well respected to stoop to such unethical practices.

But do you believe in withdrawing fellowship at all? I sometimes think you do, and then again I don't know. Such is the dilemma of a man who preaches contradictory doctrine and closes all the doors to the practice he has seemingly already endorsed. See how you eliminate the practice of withdrawal of fellowship for both the individual and the congregation.

Neither is it the private privilege of an individual to withhold or extend as he personally decides to use it. Congregations have no scripture at all for extending or withdrawing it; only individuals do.

Now which way is it, brother? You say it is *not* the privilege of an *individual* and then you say it *is*. How confused we can get when we ignore the Bible. Where is the scripture that says it?

The Roman congregation was *commanded* to withdraw it in Romans 16:17, 18. Look at Romans 1:7. The letter is addressed "To all that be in Rome, beloved of God, called to be saints." Who is that? THE CHURCH. You are wrong, brother, and you and brother Lovell should lay down your pens and repent. Get out of the editor's business and stop tearing the body of Christ apart!

You say fellowship cannot be withheld or extended. Will you believe the Bible? "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship..." (What about it brethren? Can it be withheld or withdrawn? Can it be extended? Say it cannot and you defy the Bible.) Let someone else write, brother.

Even though you contradicted yourself, brother Lemmons, you did affirm that fellowship should be withdrawn by individuals. You are opposed to collective action in the matter. Suppose we have a congregation of 100 Christians. One of them begins living a life the Bible condemns. Since

brother Lovell apparently endorses everybody under the guise of a "love" the Bible knows nothing about, *i.e.*, ignoring doctrinal error (II John 9-11; John 14:15), I do not suppose he believes such a thing is possible at all. But just suppose it did happen and the man refused to repent no matter how much "love" and affection you showered him with. According to the first quote I cited you believe individuals could withdraw from him. Suppose all 99 carried it through. Has the church not withdrawn? Now watch it. What if the elders, as those who "oversee" the flock (Acts 20:28) take the lead and recommend it? Now you would insist it is unscriptural. Shame, shame on you! Your whole argument is, if it has any merit at all, that fellowship may be withdrawn as long as it is done randomly and disorderly and not decently and in order. (I Corinthians 14:40).

Further prejudicing attempts which misrepresent the facts appear in these words:

If we restrict our fellowship to those with whom we personally agree at every point we will have to draw only one circle: the one that shuts everyone else out.

You speak of an abuse and should have so labled it. The tenor of your article is against withdrawal of fellowship-period. You use an abuse to condemn a practice approved in the scriptures. This is wrong, brother. Proper withdrawal of fellowship is practiced with regard to Bible doctrine, not personal disagreements. Your attempt is deceptive. When a brother tries to observe the communion on Thursday night, it is not a matter of personal disagreement. (Acts 20:7). When a brother believes and advocates the practice of charismatic gifts today, it is not a matter of personal disagreement. When a brother calls the church for which Jesus died a "big, sick denomination" it is not a matter of personal disagreement. (Ephesians 2:19). Ephesians 4:1-6 gives us the inspired platform for unity today. If a brother teaches against this and will not repent and I withdraw fellowship from him — tell me clearly, brother, do you believe he and I have a disagreement over minor points of personal disagreement? Now answer it, if you dare.

You say the church of the first century had big problems and yet there was no charge to withdraw fellowship. How could you be so completely wrong? You have confused the longsuffering, patience and admonitions which we are to extend to our erring brethren before we withdraw (II Thessalonians 3:6-15) with absolute abstinence from the practice. No congregation had more of these problems than the Corinthian congregation. While some of these matters were still under apostolic directives to be worked with, at least one was so serious and had gone to such an extent that Paul (inspired by the Holy Spirit) said to withdraw immediately. (I Corinthians 5). How can you deny it?

Brother Lemmons, your April article is totally false. I have shown you proof from the Bible. Either repent, or lay down your pen until you get the matter right. I plead with you and brother Lovell to stop corrupting the minds of innocent souls with your false teaching.

In His Service,

(Signed)

Roger Jackson
940 Old Wood Rd
Oxford, Al. 36203

(NOTE: When I think of Roger Jackson, I am reminded of what Jesus said of Nathanael, in John 1:47: "Behold an Israelite indeed, in whom is no guile!" He has Lemmons and Lovell dead to rights. Both of them are contrary to God's word re: fellowship. IYRJR.)

WHAT TO DO?

Fred Davis

Many brethren, when publicly rebuked from a publication or from the pulpit for their false teaching which they have taught publicly or have written that has appeared in printed form, oftentimes run to Matthew 18:15-17 and declare that they have been wronged. The false teacher then proceeds to use this passage of scripture trying to establish the fact that the brother owes him an apology. Is this what Matthew 18:15-17 teaches? And if it isn't, just what does it teach?

Jesus said in Matthew 18:15-17, "And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established, And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican."

The word brother here means a fellow Christian — if a fellow Christian sins against thee. This is singular action — a personal sin against another Christian. This is a private matter and should be settled by private means if possible. Inspiration requires the one who has been wronged by his brother to go to the brother and try to settle the matter. But if the brother will not hear him he then should take with him two or more witnesses that every word may be established. Then if the matter cannot be settled, then, and only then, should the matter be taken to the church. Then if he will not hear the church, he should be as the Gentile and the publican. As you are able to see, inspiration is not talking about someone who teaches false doctrine. False teaching has nothing to do with this matter. In *that* case a different action is required. What should we do if *false teaching* is the issue? I believe this is the question. Why not let the Bible answer the question? God's word should settle the matter!

WHAT DOES THE BIBLE SAY?

Jude 3 says, "Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints." It is evident that Jude here was going to write to the brethren about a common salvation; but he was constrained (that is, "I had necessity") to write to them exhorting them to contend for the faith. He went to the subject of contending for the faith. Jude must have thought that contending for the faith was a very important subject.

Paul writes in Galatians 1:6-8, "I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another gospel: only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema." Even if an angel from heaven should preach any gospel other than that which was preached. Brethren, that is pretty strong language!

Again in Romans 16:17-18, "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their belly; and by their smooth and fair speech they beguile the hearts of the in-

nocent." Then again in II John 9-11, "Whosoever goeth onward and abideth not in the teaching of Christ hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works."

DOES MATTHEW 18 NEGATE THESE PASSAGES?

It is strange to me, with the teaching of these passages, how SOME can run to Matthew 18:15-17 and use this as their defense. If the false teacher is asked to publicly discuss what he is teaching, he is not willing. But he is willing to publicly teach false doctrine and will scream loud if exposed. Sometimes he makes the statement that the attitude that has been displayed is not Christlike. But just what kind of attitude did Christ have toward false teachers? Matthew 7:15 says, "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves." On

every occasion our Lord rebuked false teaching!

I do agree that sometimes in debates and discussions less than a Christlike attitude has been displayed by some who have had the truth. This certainly does nothing for the Word. This type of attitude is not to be commended by anyone! Some, if they aren't able to meet the opponent's argument, will resort to dealing in personalities. This attitude isn't right either. Issues of doctrine are too important to have them lowered to a personality fight.

In view of these plain teachings of the scriptures then, we conclude that we must be loyal to Christ and His teachings at any cost. We face a choice. On the one hand is loyalty to Christ and His teaching; and on the other hand is loyalty to our friends and trimming of the gospel to meet their beliefs. Our choice is easy when put in this clear light. Our loyalty belongs to Christ and not to false teachers!

—2842 Shelby Street
Indianapolis, Indiana 46203

Exchange of Letters & A Clarification

The Battle of the Versions goes on and on. Just why there is such a defense of the indefensible is puzzling to say the least. If the *sects* teach error, most of us think that is terrible. However, they can put that same error in a translation, and somehow certain brethren want to accept that translation. What is the difference?

The April issue of *Contending for the Faith* carried an article by Ben F. Vick, Jr., entitled, "In Defense of the Word of God." In response to this article, brother Jimmy R. Vest, minister to the Jackson Heights congregation, in Florence, Alabama, wrote to him as follows:

5/5/83

Mr. Ben F. Vick, Jr.
Shelbyville Road church of Christ
4915 Shelbyville Road
Indianapolis, Indiana 46227

Dear brother Vick,

The article that you wrote in the paper "*Contending for the Faith*" bearing the title "In Defense of the Word of God" has false information in it. I am referring to the statement, "the editor from Mars Hill." I do not believe that brother Jack Wilhelm's influence has been hurt nearly as much as yours for not doing your homework before writing your article. Certainly a correction needs to be made immediately!

I am personally acquainted with brother Basil Overton, Ray Hawk and Jack Wilhelm and do not believe there is any sounder men in the Brotherhood. I do not believe that we can make translations a test of fellowship and brother Hawk's article certainly did not shake my confidence in the *KJV* and the *ASV*. Brother Hawk certainly did not imply that we do not have the Word of God today. If you knew the man you would know better. But as your article indicates you are a bit careless in your research.

I think this should be a lesson to you. When good, sound men are under attack, I wonder what will become of the church if this persists.

Sincerely in Christ,

(Signed)

Jimmy R. Vest

P.S. By the way, I use the *ASV* in my preaching.

cc: Ray Hawk
Basil Overton
Jack Wilhelm

To which, five days later, brother Vick replied, under date of May 10, 1983, as follows:

May 10, 1983

Mr. Jimmy R. Vest
Jackson Heights Church of Christ
1031 Hermitage Drive
Florence, Alabama 35630

Dear Brother Vest:

Your letter of criticism arrived yesterday. I thank you for writing. Sometimes we are more in debt to those who censure than those who praise.

It certainly would have been false information if in my article ("In Defense of the Word of God") the reference to "the editor from Mars Hill" were Jack Wilhelm. A careful reading of the same would have noted it as a reference to the editor of *The World Evangelist*, Basil Overton, who ran Hawk's article. But in order to remove all doubt and clear Brother Jack Wilhelm's name, I shall put a clarification in my bulletin where the article first appeared and also send one to Brother Rice.

Concerning your personal acquaintance and faith in brethren Overton, Hawk and Wilhelm, I have no doubts. I do not know Brother Wilhelm. We had Brother Overton for a gospel meeting last fall. But as far as your faith in Brother Hawk, we must part company. Any man, brother or otherwise, who states that there is "damnable error in the *KJV*" (personal letter to me, 6/23/82) and writes in his bulletin, "If we can get them to reading the Bible, regardless of the version, that's progress," (Hawk's bulletin, 1/26/82) is not sound. And it makes no difference if the multitudes cry otherwise, one man standing alone makes a majority. Remember "the arm of flesh will fail you."

If we can make premillennialism, original sin, mechanical instruments of music in worship, a denial of the virgin birth, and a host of others tests of fellowship, then, we can make translations which teach these things a test of fellowship. If not, why not? Enclosed also is a bulletin from Florida with the policy of the elders written on the back. Is that not making translations a test of fellowship? Are they wrong? Notice the ministers of the congregation.

Brother Hawk's article may not have shaken your faith in the *KJV* and *ASV*, but what about those who are less informed? Maybe if others knew Hawk better, they would not accept the conclusions I reached, but that's the point. Probably the great majority who read the article did not know Hawk. He may not have meant the implications of the article, but what he wrote certainly

implied the conclusions which I mentioned, your view to the contrary notwithstanding.

I am glad you use the *American Standard Version* in your preaching. I prefer the *King James Version*, although I also use *ASV* in my studying.

In Christian love,

(Signed)

Ben F. Vick, Jr.

Enclosed with copies of the above correspondence addressed to us, under date of May 1, 1983, was the following clarification by brother Vick, which, in the interest of good understanding, *Contending for the Faith* is pleased to publish:

A CLARIFICATION

In the June 13, 1982, issue of *The Informer* I wrote an article entitled "In Defense of the Word of God." It recently appeared in the April, 1983, issue of *Contending for the Faith*. This article was a review of Ray Hawk's article "One Translation Sect" which appeared in the May, 1982, issue of *The World Evangelist* edited by Basil Overton. My review stands as written with the exception of one clarification. I stated, "The inclusion of the Hawk article by the editor from Mars Hill would have been a disappointment, I'm sure, to the preacher from Mars Hill, the late and lamented T.B. Larimore, for it was he who said . . ." I then quoted from *Life, Letters, and Sermons of T.B. Larimore*, pp. 367, 368. The clarification is that "the editor from Mars Hill" is a reference to Basil Overton who included the article from Hawk. Brother Overton is not from Mars Hill, but Florence, a few miles away. To those who thought it referred to another, please accept my humblest apology and deepest regrets.

Ben F. Vick, Jr.
4915 Shelbyville Road
Indianapolis, IN 46227

cc: Ira Y. Rice, Jr.
Ray Hawk
Basil Overton
Jack Wilhelm
Jimmy Vest

Reader's Digest Condensed Bible

W. N. "Bill" Jackson

I imagine that virtually everyone in the nation has now received the mailout from Reader's Digest announcing the printing of their condensed Bible. Naturally, the questions now come: "What about this Bible? Will it be helpful? Is it to be recommended? Should I buy a copy?"

Sectarianism has had two ideas about the Word of God, and now, with the printing of the *Condensed Bible*, both sectarian points have come to bear on the Bible's content. First, there was the elevating of human creeds to appeal to the hearts of men rather than the Bible. The creeds existed, and through the modern-speech translations the creeds have been made a part of the Bible itself, so that men will be misled into thinking that man's doctrine is God's doctrine. Long ago, the Lord said that one dare not add to his Word, nor take from it. (Deuteronomy 4:2).

Next, another view in sectarianism is that the Word of God can be further tampered with in the sense that men will simply "cull" and cut out of it what they desire. It has been done repeatedly in sectarian sermons through the

years. Now, along comes the condensed Bible and they have done in print what has been done verbally all along – cut out the Bible's message. Reducing it, in this case, by about 40%! And remember, the culling was done by those who don't even pretend to be Christians as set forth in the New Testament!

As to the accuracy of what they left in the Bible, that is not the point. The legitimate question is: Does any man have the right to cut down the content God placed in the Scriptures? The true Bible believer – even concerning the "buts", "therefores", "ands" and "ifs" – wants those words there if they were given by God! Man is to live by EVERY WORD proceeding out of the mouth of God (Matthew 4:4), and EVERY SCRIPTURE is inspired of God and profitable. (II Timothy 3:16,17). Indeed, the Biblical message was delivered in WORDS that the Holy Spirit teaches. (I Corinthians 2:13). In reducing the Bible by 40%, or by 10%, some men have taken upon themselves the right to remove WORDS that the Spirit of God gave to man to effect his salvation!

The only thing going for us right now is that the price of this Bible may be prohibitive to many, but if it is successful in its sales, without doubt there will be other, and less expensive, editions. Satan will see to that. Brethren, the point is this: Do we want ALL of what God has given, or do we want just PART of it? Remember, God condemns those who either ADD TO, or TAKE FROM, his Word! (Deuteronomy 4:2; Proverbs 30:6; Revelation 22:18,19).

—Southwest Church of Christ
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Austin, Texas 78745

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Will The *Real* "Hobby Rider" Please Stand Up?

David P. Brown

To be labeled a "hobby rider" one would be considered a most obnoxious and distasteful individual. While there are "hobby riders" in every walk of life, they are especially revolting in the church. With these matters in mind, let us investigate the sacred writings concerning early "hobby riders."

A definition of the title is in order before the intended lesson can be beneficial to the reader. Webster defines "hobby" to be "a topic to which one constantly reverts." "Ride" is defined "to sit or travel on the back of an animal that one directs." Our conclusion concerning the meaning of "hobby rider" is one who sits on the back of a constantly reverted to topic. We would say that such an individual is obsessed. By "obsessed" we mean one who is preoccupied intensely or even abnormally with a certain subject.

The early church was greatly troubled by those who constantly sat on the back of man-made commandments. Judaizing teachers steadfastly plagued the body of Christ by reverting to "Jewish fables, and commandments of men, that turn from the truth." (Titus 1:14). John wrote of antichrists saying "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." (I John 2:19). Jude, in dealing with "hobby riders" penned, "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." (Jude 16). These first century "hobby riders" were habitually and radically immersed in their desire to ravage the flock of God.

How many of us would label Paul the Apostle a "hobby rider"? Did he not sit on the back of a constantly reverted to topic? Was he not preoccupied intensely or, as far as the world was concerned, abnormally with magnifying Christ in his mortal body? We believe the apostle Paul to be a prime example of one who, if living today, would be branded a "hobby rider of hobby riders." Concerning Paul, Festus "said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad." (Acts 26:24). To Festus, Paul was preoccupied intensely or even abnormally with a certain subject. He constantly reverted to the same subject. He was to the unbelieving Jews, a hobby rider of "the sect every where spoken against" and "a pestilent fellow, and a mover of sedition among all Jews throughout the world, and a ringleader of the sect of the Nazarenes." (Acts 24:5; 28:22).

Paul wrote concerning himself, "For me to live is Christ, and to die is gain." (Philippians 1:21). Paul was so obsessed that he wrote, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." (Philippians 3:7, 8). Paul was Christ saturated! He was in the eyes of the enemies of the truth, not just a hobby rider, but a radical extremist of the deepest die!

Not only was Paul interested in his own life, but also the spiritual state of others. "For I am jealous over you with Godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through

his subtilty, so your mind should be corrupted from the simplicity that is in Christ." (II Corinthians 11:2,3). Should Christians not have the same intense interest in themselves and others? If not, why not?!

There were even those in the early church who did not care for Paul the "hobby rider". He had been "in perils among false brethren." (II Corinthians 11:26). He reverted to the same subject so much that he wrote, "Behold, the third time I am ready to come to you; and I will not be burdensome to you, for I seek not yours, but you . . . And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." (II Corinthians 12:14, 15).

Paul's intense concern for the truth is further seen in confronting Peter. "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." (Galatians 2:11). Peter, like so many today, could have called him an extremist seeking preeminence. But, because Peter was seeking the same truth, he was humble and honest enough to see his error and later he referred to Paul as "our beloved brother Paul." (II Peter 3:15).

Paul told the Galatians, "I am afraid of you, lest I have bestowed upon you labour in vain." Then he pleaded, "Brethren, I beseech you, be as I am; for I am as you are: . . ." Paul then asked, "Am I therefore become your enemy, because I tell you the truth?" (Galatians 4:11-16). Yes, Paul's zeal for the truth burned brightly for himself and for others. "But it is good to be zealously affected always in a good thing." (Galatians 4:18). Would that all Christians believed this!

At this point in our study, it seems that this question is in order. COULD IT BE THAT TODAY SOME HAVE LABELED THE WRONG PEOPLE "HOBBY RIDERS"? IN DOING SO HAVE THEY ALLOWED THE REAL OBNOXIOUS AND DISTASTEFUL PEOPLE ("HOBBY RIDERS") TO HAVE A FIELD DAY IN THE CHURCH OF OUR LORD? Both Paul and the Judaizing teachers sat on the back of a constantly reverted to topic or topics. Was Paul a "hobby rider" because he did so? Beloved friends, the difference is easily seen and in seeing it we find the answer to the question just asked. IT IS THE DIFFERENCE BETWEEN TRUTH AND ERROR! Remember, Paul said, "BUT IT IS GOOD TO BE ZEALOUSLY AFFECTED ALWAYS IN A GOOD THING." (Galatians 4:18).

Who are some modern day "hobby riders"? Is it the preacher who steadfastly puts the people "in remembrance" by "preaching the word; being instant in season, out of season; reproof, rebuking, exhorting with all long suffering and doctrine"? (II Timothy 3:14; 4:2) Is he a "hobby rider" who obeys Paul's command to "speak thou the things which become sound doctrine" . . . "These things speak and exhort, and rebuke with all authority. Let no man despise thee"? (Titus 2:1, 15) Beloved brethren, are not the *real* "hobby riders" those who, like the Judaizing teachers, by example and word of mouth constantly refuse sound doctrine? What about the "how to do it" people who know and care more about "how to" than "what do"? What about those who would fellowship the denominations, "Holy Rollers", "youth church", "bubble gum", "hold-hands-in-the-dark", "Big Bird" and "Howdy Doody" promoters? What about

big-crowds-at-the-expense-of-truth preachers; those who advocate that it is scriptural for the guilty party in a divorce to remarry or that people may divorce and remarry for any reason and still be in good standing with God; and those who advocate premillennialism? What about the Christians (?) who refuse the teaching of the Bible on discipline because they refuse to understand that true love of God and the brethren leads one to obey the commandments of God and not neglect them? What about the people who constantly refuse to assemble with the saints; the peace-at-any-price folks; the contentious; those who rebel against the authority of the elders? What about those who think that humming and playing are singing; who do not know the difference in a college operated by the brethren and the church; and who will defend and support a college or preachers school at the expense of the truth? **ALL OF THE AFOREMENTIONED PROBLEMS, DOCTRINES AND MORE ARE PREVALENT IN THE CHURCH TODAY!** These are the *real* trouble makers in the church today and they have made and are making a "Methodist", "better-felt-than-told" church out of the church of our Lord. **DO THEY NOT SIT ON THE BACK OF A CONSTANTLY REVERTED TO TOPIC BY THEIR VERY MANNER OF LIFE? IS A FAITHFUL CHRISTIAN A "HOBBY**

RIDER" BECAUSE HE STEADFASTLY POINTS OUT WHAT THE BIBLE SAYS ABOUT SUCH? Could it be possible that we have become upset with the whole counsel of God (Acts 20:26) in how to deal with the erring and that we are more fearful of what *men* think about us than what *God* thinks of us?

In some places what is the difference in the "Lord's church" and a denomination? The church had best remember the words of the prophet Hosea. **"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. As they were increased, so they sinned against me: therefore will I change their glory into shame. They eat up the sin of my people, and they set their heart on their iniquity. And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings. For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the Lord. Whoredom and wine and new wine take away the heart."** (Hosea 3:6-11).

Post Office Box 6596
Tulsa, Oklahoma 74156

Can Men Condemn Condemners Without Condemning Themselves?

Dale C. Flowers

Paul asked the Romans a very pointed series of questions: **"Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal?"** (Romans 2:21). One of the great ironies is the protection God gives to those who contend for the faith. This verse is vital in considering the public exposure of false teachers.

There is a passage used to "put those who expose false doctrine in their place." When a false doctrine and its teacher is exposed the first thing that happens is that someone runs to Matthew 18:15. **"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: . . . But if he will not hear thee; then take with thee one or two more, that in the mouth of two or three witnesses every word may be established."** The brother then asks, "Did the brother go to the false teacher and confront him? If not, he sinned and what he said should be discounted." Paul's question is this: how can anyone condemn one who contends for the faith without at the same time violating Matthew 28:15 himself? This is the irony of Romans 2:21. They are guilty of what they condemn! If Matthew 18:15 is the guiding passage in the condemning of sin or preaching against error, how can any preacher, writer, elder or teacher warn the brethren of false doctrine? If false teachers are included under Matthew 18:15, no one has the right to criticize the exposor of false doctrine until he has first sat down with him, face to face, and discussed this matter in private. Therefore, in criticizing those who condemn false doctrine, they not only violate their sugar-stick passage (Matthew 18:15), but they also are guilty of doing what Paul condemned in Romans 2:21!

How can the matter be resolved? Go to God's Word and see how false teachers were dealt with and do the same today. There are two pertinent passages, one a command and the other an example. The command states, **"Against an elder receive not an accusation, but before two or three**

witnesses. THEM THAT SIN REBUKE BEFORE ALL, THAT OTHERS MAY FEAR." (I Timothy 5:19,20). When the facts are in and the evidence clear that false doctrine is present and being allowed by an elder (if the condoning of false doctrine is not a sin, what would a person have to do to sin?), he is to be EXPOSED BEFORE ALL! This is exactly what Paul did, as recorded in Galatians 2:14, in the case of Peter. Paul commanded Titus to reject (withdraw fellowship) from an heretic (if a false teacher is not a heretic, what would he have to do to be a heretic?) after two or three admonitions. (Titus 3:10).

Paul, in his letters to both Titus and Timothy — the training books for preaching — made direct commands to expose and reject false teachers. This was to be done publicly.

The Scriptures are very clear on this point. A person must have help to misunderstand these passages. Matthew 5:23 and 18:15 have reference to personal, not doctrinal, differences. Titus 3:10, I Timothy 5:19 and Galatians 2:14 tell us how to deal with the false teacher.

No sane person takes pleasure in exposing false doctrine. However, all the saints are commanded to do so. To do less is a clear violation of II John 9-11. He who defends the false teacher is as guilty of the false doctrine as if he taught and practiced it himself. (II John 11). He who condemns and exposes false doctrine and the false teacher behind it is upon the solid ground of Biblical command.

It is time for the church to rid itself of the preachers of pablum, compromise and error. It is past time for the pulpits to be filled with men who will "preach the word, in season, out of season." The church is in dire need of elders, preachers, teachers and the saints in the pews who will "contend earnestly" for the "once-for-all-delivered-unto-the-saints" faith.

—Route 1, Box 503
Westmoreland, Tennessee 37186

ISAIAH 30 AND THE FALL OF AMERICA

Mark K. Lewis

For what it is worth (and I would be the first to admit that "it" is not worth much at all), I am of the personal political philosophy that our country needs a strong national defense. Indeed (again my opinion), national defense is *the* number one priority of government. Thus, I applaud the efforts of the present administration to strengthen our defense. But I do *not* applaud any return to military strength that is not accompanied by a return to the Almighty God of heaven and earth. There is absolutely nothing more futile than for a country to depend upon its own strength. For when the Lord comes in judgment against a wicked people, not all the missiles, bombers, and bullets in the world will help one iota.

In Isaiah, chapters 30 and 31, this point is vividly made. Assyria was a rising world power and threatening to destroy God's people. Instead of turning to God, who had always "fought for Israel" (Joshua 10:14) when they turned to Him in faith, they looked to Egypt for an alliance, hoping that such would deter the Assyrians. Listen to God's message to them: **"Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and cover with a covering, but not of my spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh; and to trust in the shadow of Egypt your confusion."** (Isaiah 30:1-3). Let us look at several salient points from this reading:

1. They "took counsel" (made plans), but did not consult the will of God in those plans. Thus, they were "rebellious children."

2. They had a "covering" all right, but it didn't come from the Lord.

3. They sought to strengthen themselves *militarily*, by an alliance with Egypt. God said such trust was a "shadow" — there was no substance to it.

4. Thus, such an alliance was only going to lead to "shame" and "confusion", because they did not "ask at the mouth of God." All the military strength they could find would not help a nation that did not live righteously.

In Isaiah 31 we have a parallel to these verses in Isaiah 30. Verse one of Isaiah 31 reads: **"Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!"** Beloved, read that verse! Is this not *exactly* what America is doing today? Trying to build up "national defense" (trusting in "horses", and "chariots" and "horsemen", because they are many" and "very strong"), but not turning to God? I fear that Isaiah 31:1 is history repeating itself. *America has not learned the lesson God was trying to teach Israel 2600 years ago!* And the Lord says "WOE" to such people. Verse 3 tells us why military strength without God is useless, and the results: **"Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together."** How beautiful, powerful, yet frightening is that verse! "The Egyptians are men and not God" — that's why military strength won't do any good without God. Do we honestly believe we can survive the judgment of God by leaning on our missiles

and bombs? "When the Lord shall stretch out his hand" *nothing* will help us or save us. **"For the Egyptians (i.e. military might) shall help in vain, and to no purpose."** (Isaiah 30:7). When the people of America get their heads, hearts, and lives back in the Book, we shall see America once again prosper and stand head and shoulders above every nation in the world. But we mustn't be foolish or naive enough to think that the Lord sees red, white, and blue, and stars and stripes when he looks down from heaven.

ANCIENT AND MODERN PROBLEMS THE SAME

The problem with the people in Isaiah's day is *exactly* the problem we are having today: **"This is a rebellious people, lying children, children that will not hear the law of the Lord; which say to the seers, see not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits; get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us."** (Isaiah 30:9-11). Never in the history of America has sin been at such a premium, and truth so neglected and ridiculed. We are legally butchering babies and Americans are paying for it with their taxes; homosexuals are out of their closet, calling themselves "gay" and America is condoning and glorifying in this putrid perversion; homes are being destroyed, literally by the hundreds of thousands, by divorce, and even many in the Lord's church are finding excuses for it; Americans are guzzling alcohol by the millions of gallons, killing themselves and frequently innocent bystanders by it, and then saturating the advertisement media with how wonderful booze is so that Americans will drink more and kill more; ungodly scientists are teaching the godless (and ridiculous) "theory" of evolution, training our young people that they are nothing more than a smarter species of ape (thus why not go out and live like it), and then ridiculing creationists who demand that *science*, and *not philosophy*, be taught in our *science* classes. And all the while these "bastions" and "pillars" of our society, claiming that we can't be "shackled" by religion, say to the prophets, "Prophecy not unto us right things, speak unto us smooth things." "Don't preach the Bible, preacher. That's Jewish fable, or at the least out-dated, and out-moded in our modern society. We need 'relevant' preaching on social or psychological issues. Don't preach about sin because then our conscience might be pricked and we might have to change our lives."

Let me say this, as hard as it may sound, but I mean it with every ounce of my being: Preachers and elders in the Lord's church today who buckle to the pressure of worldly, spineless, materialistic, carnal, hell-bound members are not fit to serve God. The church of the Lord must take her share of the blame for American's disgusting, godless condition in 1982. If we had, in the last generation, been preaching the Bible without fear or favor up and down the streets of America, and demanding righteous, godly living from our own people; if we had been shining as the light of the world (Matthew 5:14) and had been the moral conscience of society as we are supposed to be; if we had been booting false teachers out of our fellowship, like the Bible teaches, instead of using and endorsing every ungodly heretic who wants to soften the gospel and allow social drinking, mixed swimming, adultery, and the like to run

rampant through our churches — in other words, *if we had been practicing New Testament Christianity*, we would have seen a vast difference in our society, because the nature of truth is to change people. (Isaiah 55:11). In the last decade or so, we have been listening to a bunch of people-pleasing, back-slapping, number-seeking, power-hungry promoters in the church, who care nothing for truth, who tell us that we shouldn't "offend" people. And the church and America are paying the sad dividends of our failures to "contend earnestly for the faith." (Jude 3). America, filled with materialism, and "having eyes filled with adultery", has demanded, "Cause the Holy One of Israel to cease from before us", and we have capitulated. **"Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant."** (Isaiah 30:13) — in other words, there's a crack in the dam, it is swelling greater and greater, and could burst open at any moment. And "Egypt" will not help. When God gets through with sinful people the only thing that might be left is two legs or the piece of an ear. (Amos 3:12). Americans had better realize (and some in the church, too) that we just might stink God's nostrils (Amos 8:1-2) and he's ready to vomit us up. (Revelation 3:16-17).

HAVE WE NO HOPE OF PARDON?

Isaiah leaves us with the hope of pardon, however. In Isaiah 30:15, he writes, **"For thus saith the Lord God, the Holy One of Israel: In returning (to me) and rest shall ye be saved: in quietness and in confidence shall be your strength."** **"Blessed are all they that wait for him."** (30:18). **"Righteousness exalts a nation"** is the truism of Proverbs 14:34, and we can find rest for our souls by a return to the old paths. (Jeremiah 6:16). But by our present course we shall not escape the wrath of God. (Amos 5:19; Isaiah 24:17-18). Those who are naive enough to think that "Aw, nothing is going to happen to America" would do well to read Micah 3:11-12. **"There is no peace, saith the Lord, unto the wicked."** (Isaiah 48:22).

But there is another matter to consider. Some might be thinking "Well, yes, America is pretty corrupt and immoral right now, but look at the nations around us! We are still the 'most righteous' nation on earth. Surely he won't use a more wicked nation to punish us." Indeed? Such an attitude needs to read the little Old Testament book of Habakkuk. Habakkuk, the prophet of God, had an interesting conversation with God. He was living in wicked Judah, and asked God, in effect, "When are you going to punish these sinful, unrighteous people?" (1:2-4). God said, "I'm fixing to. I'm going to send the Babylonians and they are going to punish that wicked nation Judah" (1:5-11). That posed an even greater difficulty for Habakkuk — the same difficulty, incidentally, raised at the beginning of this paragraph. "Lord", Habakkuk said, "we're bad, but we aren't as bad as they (the Babylonians) are." We'll let the real version pick up the tale: **"Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?"** (2:13). "God, we in Judah are bad but we are more righteous than the Babylonians. How can you use them to punish us?" That question set the stage for God's great announcement to Habakkuk, **"the just shall live by his faith"** (2:4). God never did tell the prophet why, He just said "Habakkuk, you just trust me and let me take care of it." America might be the "most righteous" nation on earth at present, but that does not make us immune from

God's wrath. Indeed, Amos 3:2 teaches that the more opportunity we have, the more responsibility we therefore have and judgment will come quicker. Judgment will begin at the house of God (I Peter 4:17), *i.e.*, those with greater opportunity and responsibility. In Isaiah's day God used the heathen nation Assyria (**"the rod of mine anger"** — Isaiah 10:5) to punish the **"hypocritical nation"** of Israel (Isaiah 10:6); and it is past time we woke up to the possibility that such may happen to us. God told Isaiah in Isaiah 30:8 to write all this in a book that men might have it forever. The implications of that are too strong — we are to learn from Israel's experience. Assyria was **"an ensign to the nations"** (5:26) — a sign for all time what God would do to wicked nations. **"They shall come with speed swiftly."** (Isaiah 5:26).

Beloved, as our brother Paul exhorted us to do, let us pray for our leaders (I Timothy 2:1) that they may lead us wisely, and in peace and righteousness. And more than that, that they will take counsel with God (Isaiah 30:1), and not depend solely on our own strength. Again, all the military strength we can muster will not save us from God, because **"the Egyptians are men, and not God."** Therefore, may we remember the words of Psalms 20:7: **"Some trust in chariots and some in horses: but we will remember the name of the Lord our God."** — *Central Church of Christ*

1320 South Church Street
Visalia, California 93277

Second Annual Denton Lectures Planned

The Pearl Street Church in Denton, Texas, will host its second major annual lectureship November 13-17, 1983, devoted to a study of the epistle to the Hebrews.

A wide variety of material will be covered by 37 speakers from all parts of the nation, delivering 39 lectures. The Pearl Street elders aim for these lectures to provide all who come with fundamental and sound Biblical teaching to help combat the profusion of doctrinal error both within and without the church.

A book of these lectures will be published (orders already are coming in). The book of the **FIRST ANNUAL DENTON LECTURES (Studies in I Corinthians)** was sold out in the first edition in less than five months and is now available in a second edition. **Studies in Hebrews** is expected to be just as much in demand as a classic and standard reference work. All of the lectures also will be available on cassette audio tapes and on video tapes.

A special feature of these lectures on Hebrews will be the daily (Monday through Thursday) two-hour "Discussion Forum" in which four subjects of controversy will be discussed by men with opposing views. The subjects will be: "Old or Young Earth?", "The Authority of Elders", "Is Empirical Knowledge More Certain Than Faith?" and "Premillennialism." Besides a discussion between two well-known men on each of these subjects, there will be questions allowed from the audience.

Exhibit space is available for both commercial and non-commercial interests, subject to invitation and/or approval by Pearl Street elders. Housing in the homes of local Christians will be provided as long as it lasts. Hook-ups for RV units will be provided on the church parking lot.

For further information, inquiries may be addressed to: Dub McClish, ADL Director, 312 Pearl St., Denton, TX 76201; 817/387-3531, 387-1429.

(NOTE: Both of the above-mentioned books may be ordered through *Contending for the Faith*. We already have stock of *Studies in I Corinthians* (\$12.95 plus \$1.25 for postage and packaging). The second one will be available after publication. Please address your orders to **CONTENDING FOR THE FAITH**, 2956 Allshore, Memphis, Tennessee 38118. IYRJR.)

Notes & Quotes...

MISSIONARY SCHOOL '83 IS SET FOR AUGUST 13-20 AT WILDWOOD CONFERENCE CENTER, CINCINNATI

More than 50 hours of concentrated training by present and former missionaries will be offered under the aegis of the Arlington church of Christ, of Cincinnati, Ohio, when something they are calling "Missionary School '83" convenes August 13-20 in the Wildwood Conference Center which is located in a large forest east of the city nearby.

Constituting a seven-day, in-depth training camp for missionaries, a sponsorship-orientation program for elders, and a series of informative classes for all who are concerned about the need for more aggressive evangelism and mission work, this unique and innovative camp is for college students, schools of preaching students, high school students, retired persons, senior saints, singles, elders, deacons, gospel preachers, prospective missionaries (both domestic and foreign) and other Christians.

Faculty for this training camp will include J. C. and Betty Choate (India), Jerry and Jeanette Dyer (Australia), Everett and Elsie Huffard (Middle East), Don and Kathy Iverson (Hong Kong), Ted and Karen Lindgren (Thailand), Billy and Gerry Nicks (Nigeria), Joe and Bonnie Ruiz (Taiwan), Charles Salmon (Tasmania), Dorsey and Ola Traw (Thailand), and Jim Waldron (Hong Kong), who also will serve as camp director. The missionaries and their wives have more than 100 years in actual experience on foreign fields, besides many more years in domestic mission efforts, campaigns, personal evangelism, and gospel preaching and/or teaching.

To accommodate the school, two buildings at the Center have been reserved — one formerly a spacious home redesigned for groups and classes, the other smaller but also spacious. Men and women will have separate lodgings. There will be no charge for tuition as teachers are providing their own support. The cost for food and lodging for the week will be \$110.00 each.

For further information, please address your inquiries to Jim E. Waldron, 1367 Hazelgrove Drive, Cincinnati, Ohio 45240 or telephone (513) 851-5436.

Ralph Brinkley, Anchorage, Alaska: "Enclosed is a check for \$8.00 to send us the back issues (12 each) of April and May, 1982. They are such good reading that we want to share them with the church also."

Michael K. Brandt, Memphis, Tennessee: "Thank you for your stand for the truth and your steadfast defense of the pure gospel of Christ. Undoubtedly, your publication has contributed greatly in exposing error and informing brethren as to the dangers presently facing the church of our Lord."

Burford A. Shobe, Paris, Tennessee: "Please renew my subscription for six years. I appreciate your stand for truth and your effort in keeping the brotherhood informed of the false teaching that is going on in the name of our Lord. But I am sick at heart when I read of all the false teaching when only the truth can make free."

Haskell Dotson, Fort Worth, Texas: "Cancel please."

John Tom Taylor, of Murray, Kentucky, is now deceased.

Charles Weatherford, St. Louis, Missouri: "I find the publication most interesting."

James Alan Adams, Brandon, Mississippi: "Keep up the good work, and may God bless."

Elbert Carman, of Elizabethtown, Tennessee, passed from this life July 6, 1982. At age 75, he had been a member of the Lord's church since 1940.

Garland M. Robinson, 3421 Turber Ave., Fort Wayne, Indiana 46809: "August 1-2, 4-5, 1983, is the date set for a debate to be held here in Fort Wayne on the questions of "church cooperation" and "orphans homes." The church of Christ — Waynedale (where I work) and the North church of Christ (David Pratte, the preacher) have made the necessary arrangements for such a discussion. The two participants will be H. A. (Buster) Dobbs, of Houston, Texas and Dale Smelser, of Fair Lawn, New Jersey. The propositions to be discussed are: Monday night, "RESOLVED: It is Biblically correct for churches of Christ to contribute money to a congregation that the latter might oversee a cooperative effort in evangelism." AFFIRMED: Buster Dobbs DENIED: Dale Smelser. Tuesday night, "RESOLVED: It is unscriptural for churches of Christ to contribute money to a congregation that the latter might oversee a cooperative effort in evangelism." AFFIRMED: Dale Smelser DENIED: Buster Dobbs. Thursday night, "RESOLVED: It is unscriptural for churches of Christ, in doing their work of caring for the needy, to support and contribute funds to such homes among us as are established by Christians for that purpose." AFFIRMED: Dale Smelser DENIED: Buster Dobbs. Friday night, "RESOLVED: It is Biblically correct for churches of Christ, in doing their work of caring for the needy, to support and contribute funds to such homes among us as are established by Christians for that purpose." AFFIRMED: Buster Dobbs DENIED: Dale Smelser. The debate will be conducted in "Founders Hall" located on the campus of Fort Wayne Bible College. These arrangements were necessary because neither of our buildings is adequate to seat those who will be attending. The discussion will begin at 7 o'clock each evening. It will be taped and made available to those who desire to secure a set for themselves in further study."

Mrs. C. L. Fulgham, Yazoo City, Mississippi: "I don't want to be without it. In fact I am thankful for the truths you present."

Herman Underwood, Halls, Tennessee: "I look forward each month to receive it. You are doing a good work spreading the gospel and exposing false doctrines."

CHARLES ROBERTS PASSES ON

On August 24, 1982, Charles Roberts, of Lansing, Michigan, passed from this life. He had served as an elder of, first, the old Banghart Street congregation and, then, the Kimberly Downs church of Christ, his combined years of service as an elder being 25 in number.

Brother Roberts was born in Tennessee, but served the church well for many years in Michigan. He was an active member not only on the local scene, but also in evangelistic efforts both in and out of Michigan. He was a strong supporter of the truth and was concerned greatly for the purity of the church in his lifetime.

Margaret Spear, of Canon City, Colorado, enclosed \$25, saying, "I am reading the last issue of *Contending for the Faith*. What you say in that paper is so necessary, I wonder if those who find fault with it know their Bible."

Mrs. L. B. Wisenbaker, Valdosta, Georgia: "I would like *Contending for the Faith* extended for another year. It is too good for words."

Bob Boyne, Dallas, Georgia: "Please discontinue sending me information on *Contending for the Faith*."

Carl W. Mercer, Vine Grove, Kentucky, extended his subscription for another six years and ordered the first eight issues on "Crossroads."

Melvin L. Eubanks, Bastrop, Louisiana: "Please discontinue this subscription."

HOWARD PARKER HONORED

Howard Parker, veteran gospel preacher, was honored with an appreciation dinner on the evening of March 7, 1983. Sponsored by Columbia Academy, it was held in the cafeteria of Columbia State Community College, in Columbia, Tennessee.

Brother Parker, who now preaches for the Riverside congregation of that city, began preaching August 13, 1933, at Hillsboro, Alabama. After receiving training at Freed-Hardeman and David Lipscomb Colleges, he preached at Central, in Jackson, Tennessee; at Highland Avenue, in Columbia, Tennessee; then moved to Virginia where he did outstanding work between 1950 and 1972.

During this period in Virginia, brother Parker aided in establishing new works in Roanoke, Lynchburg and Salem. After returning to Tennessee, he preached at East Ridge, in Chattanooga; at Ellendale, in Memphis; and, since 1978, at Riverside, in Columbia.

GATEWAY/YAZOO CITY CHURCH NEEDS SPECIAL ASSISTANCE

According to a letter from the Gateway church of Christ, of Yazoo City, Mississippi, they were to begin construction on a meeting place as of April 18, 1983, Lord willing.

"We anticipate the mortgage payments will run about \$900 per month," they said, "which means our budget of \$1,200 per month will be devoted entirely to mortgage payments and operating expenses."

"With the completion of our meeting place, the most pressing need we have is for a full time preacher. A student from Magnolia Bible College is currently preaching for us on Sunday, and we appreciate his efforts. However, our objective is to find a sound, experienced full time preacher. We desperately need a sound gospel preacher who is not afraid to take a stand against the rising tide of Liberalism even though he will face opposition from some surrounding congregations and other institutions.

"The potential for growth is very good in this area. We estimate there are at least 50 people who claim to be members but are not presently attending anywhere. We believe the combination of an adequate meeting place and a full time preacher will make it possible for us to be self-supporting in a short time.

"Our request is this: if you know of a preacher interested in doing mission work, or if you know of a congregation able to help support a preacher, let us hear from you."

Their address is Gateway church of Christ, Post Office Box 476, Yazoo City, Mississippi 39194. Interested brethren may write them directly.

Memphis School of Preaching Lectures — A Survey of the First Fifteen Years may now be ordered through *Contending for the Faith*. Please enclose \$12.00 (plus \$1.25 for postage and packaging) together with your order to *CONTENDING FOR THE FAITH*, 2956 Allshore, Memphis, Tennessee, 38118.

WEST VIRGINIA CHURCH NEEDS PREACHER

The Stewart Park church of Christ, of Cross Lanes, West Virginia, is in need of a full time minister.

Cross Lanes is located about ten miles west of Charleston, West Virginia, off Interstate 64. Partial support can be provided at this time.

For further information, please call either Bill Priddy, at (304) 755-2730, or Frank Eggleston, at (304) 776-4952.

James Berry, elder, Montgomery, Alabama: "Keep up the good work. May God bless you."

Marlin Kilpatrick, Leesburg, Florida: "I appreciate the good work all of you are doing. Keep it up!"

Hannah Hahn, Bethlehem, Pennsylvania: "I do not know who sent in my name for your literature but please take my name off your list, as I have lost interest in it."

"How Can Ye Believe, Which Receive Honour One of Another, And Seek Not the Honour That Cometh From God Only?"

(John 5:44)

Scott Williams

Lust for honor — an outstanding attribute of humanity. Men have fought for it, lied and cheated for it, sought to buy it or sell it, and some have even worked for and deserved it. It's a sad commentary on the church of today when it can be stated that there are those Christians (notably liberal preachers and elders) who have even *sacrificed truth* for it.

There are those in the brotherhood today who evidently consider it more important to have a "big name" than to follow the pure precepts of faith. Who consider the honor of men of more value than the honor of God. **It's a shame when preachers and elderships will sacrifice biblical doctrine for large crowds and notability.** There are

too many among us who are soft-soaping and soft-pedaling the truth in a way similar to that of the denominational world in order to draw in large crowds. There are those, it seems, who have notability as their highest goal in the church. Who are seeking first to achieve prestige and honor, to wear the "big name." Some have even gone so far as to sacrifice truth and righteousness, the very faith of the saints, for the attainment of this goal.

We need to perceive more clearly the source of **true** honor. Jesus said, "If I honour myself, my honour is nothing; it is my Father that honoureth me." (John 8:54). True honor is to be found only in faithful service to God, and it proceeds pri-

marily from him. The honor that issues from self or from mankind is as nothing in the eternal scheme of things. Honor that is divorced from the fear of God can only end in destruction. The Psalmist said, "Man that is in honour, and understandeth not, is like the beasts that perish." (Psalm 49:20). It is also affirmed that the beginning of understanding is the fear of the Lord. (Proverbs 1:7). So, those who are "in honour", and fear not the Lord, shall perish.

There are too many who have heaped to themselves honor and have buried in that heap their understanding. We need to be on the guard against such self-deceivers who believe that the misdirected honor of man is gain, lest we be blinded by their "glory" and perish with them. Let us seek the true honor that proceeds from humility (Proverbs 15:33) and dedicated, conscientious, and unadulterated faith.

—Post Office Box 457
Pontotoc, Mississippi 38863

Hugh Tinsley, minister, Downey, California: "Is it true that Chuck Lucas has repented of his erring ways? I don't take the *Foundation* because the Editor bobs about too much, like on Pat Boone, Pepperdine and Norvel Young. Not that we don't sin, because we all do. However, to try to cover it with 'fig leaves' is certainly going past the principles of Christ..."

"Guess you heard the Poway church of Christ is having a special study about January. One of the speakers is from Harding—**Jones**. I think his name is. I was thinking of attending, but some have thought otherwise..."

(NOTE: "You asked if it was true that **Chuck Lucas** has repented of his erring ways," I said, in part, in my reply. "Well, I read his statement in the November 17 issue of the *Firm Foundation*, and also what brother **Lemmons** had to say in his editorial. I could not make it all jibe with what I knew to be the facts. So I responded in our February issue, a copy of which I enclose. I think this will fully answer the questions you asked." IYRJr.)

Michael W. Burns, minister, Monterey, Tennessee, enclosing six new subscriptions, said, "We have appreciated the complimentary issues that we have been receiving and I think that it is a good idea to discontinue them (for your sake financially). Your good work is appreciated by all brethren who love and cherish the truth... If there is anything that I or the church here in Monterey can do for you, please call on us. We were very thankful to be a part of the work for the 'Upper Serangoon Building' fund before brother **Koon** passed away."

Mr. and Mrs. Donald E. Neville, of Sidney, Nebraska, in sending \$100.00 to our contending for the faith fund, said: "May God continue to bless you in your efforts to keep before the brotherhood those things which would seek to destroy pure, simple New Testament Christianity and the church for which our Lord died."

"We commend brother **Mark E. Lewis** for his excellent article in your July/1982 issue. We, too, are concerned about where will come the young men to stand for the gospel when so many of them are indeed caught in the things being done in the name of Christianity today."

Early F. Neal, Chickasha, Oklahoma: "Please quit sending your literature, etc. I believe you are causing dissension among the brethren..."

David H. Dyer, Red Boiling Springs, Tennessee: "I appreciate the work you are doing..."

Jessie M. Edwards, of Ellenton, Florida, renewed for six more years!

Graydon Sentell, Warren, Michigan: "Keep up the good work..."

Paul S. Gray, Clarksburg, West Virginia: "Keep us informed..."

Mrs. Oscar Patchell, Heber Springs, Arkansas: "We are sending \$200.00 to help with your work of exposing false teachers. May the Lord bless you and give you strength to continue your good work..."

Tom Harrison, Elkins, Arkansas: "Wishing you every success in the good work..."

Russell W. Mauck, of Oxford, Kansas, wrote, saying, "I believe your work and effort worthy. I read with deep interest each issue of *Contending for the Faith*. Truth — we all suffer because of failure of some to present it..."

J. Bernard Mason, who had been reading the church copy sent to Senecaville, Ohio, where there no longer is a congregation, subscribed on his own. He also enclosed two more. Thus those helping on our mailings to churches helped alert two more preachers and an elder.

W. F. Cawyer, long-time former elder, of Abilene, Texas, in sending nine more subscriptions, wrote, "More power to you, Ira. If the church is saved from apostasy it will be by the kind of teaching being done by that faithful few..."

Edward Ford, of Pegram, Tennessee, enclosed \$10.00, saying, "Just a line to say keep up the good work..."

Thomas N. Chambers, Swifton, Arkansas, "Please remove my name from your mailing list. Thank you..."

OKLAHOMA COLLEGE OF BIBLE AND SCHOOL OF PREACHING COMPLETES 17 TRAINING YEARS

With the graduation exercises of May 28th, 1983, the Saturday **Oklahoma College of the Bible and School of Preaching** completed 17 years of service in the teaching and training of preachers and teachers of the Bible.

Started in 1966 by **W. R. Craig** and the late **W. S. Boyett**, when they persuaded the elders of the church in Elk City, Oklahoma, to allow them to undertake such work, from the beginning the school has been a program of a local church.

Seven years ago, when brother **Craig** moved to McCloud, Oklahoma, the church there took over and continued the school using the same format and many of the faculty who came with him. Some of the students who began in western Oklahoma finished in McCloud.

During the past 17 years more than 500 students have studied with the school. At least 100 of these are now preaching for congregations in several states. Some are now elders and teachers in congregations throughout the land.

Joe H. Moulder, while ministering at San Benito, Texas, sent in three new subscriptions, saying, "Do hope and pray that all is going well with you in your work there and that much good will continue to come from it... Let's keep *CONTENDING FOR THE FAITH!*"

Mrs. Ray McGehee, of Dresden, Tennessee, enclosed six gift subscriptions, saying, "Keep the good work going..."

Mrs. L. E. Holland, of Oak Harbor, Washington, enclosed two renewals with her check for \$10.00, saying, "Use the rest as you see fit..."

Jim Saylor, preacher, Newark, New York: "Enclosed are 63 new subscriptions to *Contending for the Faith*. The extra in the check is to help pay postage on papers which are returned because of address change... My wife and I enjoy *Contending for the Faith*. We feel that it is a sound periodical which needs to be in every Christian home. We have ordered the paper for every family in the congregation. With much prayer, we hope to see the congregation in Endwell, New York strengthened through the reading of your paper. Thank you for taking a firm stand. Other brotherhood papers are so 'wishy washy' that many times I read an article and have no idea of what the writer or editor of the publication actually believes. Thank you for publishing *Contending for the Faith*. May God bless you and your wife in all of your efforts to spread and contend for the precious church of Christ..."

Mrs. Douglas O. Shumate, Warner Robins, Georgia: "I consider this the *best* paper in the brotherhood!"

The apostle Paul paid a great price for the spread of Christianity. What price are you willing to pay?

* * * * *

C. Robert Franklin, of Parkersburg, West Virginia, in renewing his own subscription for another year, renewed three others and turned in two new.

Carroll P. Bennett, who ministers at *Cullendale*/Camden, Arkansas, asked us to send all *Crossroads* issues to two addresses, enclosing \$10.00.

Herbert N. Hurd, Mi Wuk Village, California, enclosed \$50.00 "to use as you see fit," saying, "Discovery for November, 1983, by Mark K. Lewis, the first article 'How to Preach So As to Convert Nobody' is a classic..."

Gladys N. Tune, of Troy, Tennessee, renewed for another three years, saying, "I really appreciate your paper..."

Rodney V. Rutherford, Lakeland, Florida: "You are quite right. Many do not realize that there is anything wrong. Error creeps in unawares. Many also do not want to know that there is anything wrong and hope that by hiding their heads in the sand, all the error and teachers of error will go away. Unfortunately, it doesn't happen that way. You are doing the brotherhood a great service by keeping us informed of men and movements that threaten the church. Some may malign you now, but future generations will call you blessed. Keep on contending."

Janet Frazier, of Ozark, Missouri, enclosed three new subscriptions, saying, "I don't know why I wait till I get your notice to tell you what a great inspiration your publication is. My husband and I look forward to getting it each time."

"We thank God for faithful Christians who are willing to stand up for the Lord's word. We need more brothers and sisters willing to spread and defend the truth. Thank you for your help, instruction and concern."

George Hancock, Jay, Oklahoma: "Just received your 'Contending for the Faith' publication, and, as always, so very glad to read its message . . . I detected a remark in your paper today which saddens me, knowing you as I do. To make reference to you as a 'trouble maker' brought to my mind another troublemaker mentioned in I Kings 8:17, where Ahab had made inquiry as to Elijah himself being a troublemaker when he asked, 'Art thou he who troubleth Israel?' To which Elijah answered, 'I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.' It just so happened that God had sent this spirited old saint on a troublesome mission which was not a pleasant one . . ."

"Another circumstance occurred in the time of Nehemiah 6:3-4. Certain ones in high positions didn't like what Nehemiah was doing, even though he was doing it under Divine instructions. They, nevertheless, wanted to make a deal with Nehemiah so as to deter his progress. Well, the proposed deal didn't go through. There was no truce accepted . . . no compromise . . . no plea bargaining. The trip wasn't made DOWN to the plain of Ono."

"I believe that any departure from the truth is a step downward. I firmly believe the church is in great trouble due to some positions they have taken on many vital issues which have found their way into Christ's church. I obeyed the gospel in 1934 and have heard a great host of God's powerful proclaimers with a vital message of salvation over these years. Some of them have departed from the narrow way and have drifted into the broad way that Balaam chose for reward and was condemned for his act."

"Edmund Burke made a comment applicable to the health of our great brotherhood in these words: 'All that it takes for evil to overcome . . . is for good men to do nothing.' This definitely should be applied to God's people today! I believe that complacency, indifference, and apathy could bury the church in our time . . ."

Alma Martin, El Paso, Texas: "Just finished this issue of C/F and really was astounded to read about the **Banowsky's** silver wedding anniversary bash — and with **Pat Boone**, **Oral Roberts** and others. I'm glad I'm not an elder in his congregation to have to account to God for allowing a so-called preacher in the church of Christ to conduct himself in such a manner — with dancing also. So sad . . ."

Fred R. Bogle, Orlando, Florida: "Thank God for you and others like you. Keep up the good work. I plan to do what I can to expose that false doctrine coming out of Crossroads . . . Send the following . . . 12 copies each . . . August/1979; March, August and November/1980; April and August/1981 . . ."

"I was in Hawaii and Sydney, Australia in June and July of this year. I found this sorry, ungodly, false Crossroads doctrine in both places. I exposed it for what it is and warned the brethren about it. As you well know, it also is here in Orlando"

"May God richly bless you and give you strength and courage to keep on teaching and courage to keep on teaching truth and exposing false teachings."

Ralph Eagleman, Kansas City, Missouri, subscribed for three years and ordered a complete set of the back issues on the *NIV*.

Antioch church of Christ, of Coldwater, Mississippi, renewed its subscription for a bundle of 12 copies each issue of *Contending for the Faith* for another year.

Mike S. Scott, minister, Williams, Indiana: "Although I might not always agree with some of your final observations and conclusions, I do respect your right to say what you do. I would like to see if you will print my comments that I wish to make below. I hope that you would."

"While it is my sincere, yet frank opinion, what you and many of your close associates are now fighting against is only the end results of over-zealous brethren (like yourselves) opening the gates to the 'no patternism' in evangelism, as I now view these matters I do however wish you much luck in your fight against extreme liberalism. Your work is truly cut out for you isn't it! Yet, I am aware that one only reaps what one sows."

"One of the most difficult decisions of my life was my eventual decision to leave institutionalism. You know, the church support of human institutions such as the orphan homes, colleges and schools, hospitals, etc. I have since stood with brethren who oppose these things for the past 3½ years. Frankly we have never been more relieved. I have not stated these things to impress you . . . but I am hoping that some of your readers might re-evaluate their positions if they have experiences similar frustrations."

(NOTE: Whereas I do not agree with brother Scott's doctrinal position, the friendly tone of his letter was appreciated. IYRJR.)

H. N. Hurd, Mi Wuk Village, California: "I am really confused and downhearted in the way the church has gone. What is wrong with the members? Why must they follow a multitude to do evil (go beyond what is written and authorized)? Where is a congregation where the leadership has held the line and not let these innovations enter into the church? You can't keep those who have these ideas out of the assembly. But their ideas can be put aside and a Bible reason given for not following those in error . . . Here is \$50.00 for *Contending for the Faith*. Use as you see fit . . ."

Ed DeVault, Elizabethton, Tennessee: "I deeply appreciate the stand for truth *Contending for the Faith* takes, however unpopular among some it may be. I believe that as Christians we all had better become aware that our 'adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.' It has been said that all it takes for evil to prosper is for good men to do nothing! . . ."

"It is quite obvious, reading *Contending for the Faith*, two responses are seen. Either those who love the truth and the church are supportive or there are those who become offended. I often wonder why those 'offended individuals' don't love the truth? God loves us; Jesus gave his all (his life) for us; and so many Christians are too weak to give their best for truth! We cannot 'Ostrich-ize' ourselves (stick our heads in the sand and ignore what's going on about us)! Too many in the church either don't care, or don't want to get involved. 'Oh, it just won't happen here!' Such could be said of every Christian or congregation that since has fallen."

"Keep up the good work. The Bible 'means what it says and says what it means'."

(NOTE: "You are right that the stand for truth is not very popular." I replied, in part. "But stand we must if truth is to survive this generation among the churches of Christ." IYRJR.)

Thomas A. Isaacs, preacher of Bossier City, Louisiana, returning his renewal notice — without his renewal — wrote "No more garbage please!"

Co-sponsored by the 39th Street church of Independence, Missouri and the K-56 and Harrison church, of Olathe, Kansas, the **First Annual Missouri/Kansas Lectures** on "Issues Facing the Church" has been announced for October 6-8, 1983, to be held at 15331 E. 39th Street, in Independence.

Among the speakers will be **D. Ray Pippin** (on "The Eldership Must Stand Against Error"), **Ralph Steury** (on "Gospel, Grace and Law"), "The 'Social Gospel' is Not the Gospel", "The Threat of Humanism", and "Liberalism — a Threat to the church"), **Walter Pigg** (on "The Biblical Concept of the One True Church" and "Marking the False Teacher"), **Wendell Winkler** (on "Fellowship: How Established — How Broken?"), **Roy C. Deaver** (on "Church Cooperation" and "Marriage, Divorce and Remarriage"), **Johnny Ramsey** (on "The Home as God Would Have It"), **Jack H. Williams** (on "Back to Bible Preaching"), **James Boyd** (on "The Versions"), **Don Deffenbaugh** (on "Pentecostalism", "Restoration — the Biblical Basis" and "Restoration History"), and **Benny Henson** (on "Parallel Worship — Right or Wrong?").

In commenting on the need for such a lectureship in the Kansas/Missouri area, D. Ray Pippin, evangelist, of Olathe, Kansas, wrote the following:

"With a strong influx of liberalism in recent times, and elderships and preachers reluctant to take a stand against the tide of digression, this lectureship will be directed to individual Christians in this area that have a thirst for doctrinal preaching and appreciate direct approaches to issues facing the church today. We are convinced that there are many individual Christians in this four-state area that are deeply concerned with the headlong drift toward apostasy that is apparent with many congregations today. The adoption and employment of man-made innovations, such as parallel worship, Crossroads philosophy, use of denominational speakers and/or film strips, open fellowship, church sponsored entertainment, denominationally inspired ministries, use of false teachers and gimmickry in general are utilized by many congregations in this area. There exists today a general disregard for Bible authority and acceptance of men-inspired methods of church growth. These are the factors that have given birth to this great lectureship, for we know that there are many Christians who still have a strong desire to hear the pure gospel proclaimed in a straightforward manner."

"We are deeply appreciative that so many Godly men have accepted the opportunity at this first annual Missouri/Kansas Lectureship. Each of these men has distinct qualifications to address the assigned subjects. These are men who have the courage of their convictions and are dedicated to the propagation of the pure word of God. (John 17:17) . . ."

Brethren within reach of Independence, Missouri, who are concerned for the survival of the truth of the gospel among churches of Christ in this generation and beyond, please take note of the dates of this lectureship and make your plans to be on hand.

Carman E. Pann, of Mesquite, Texas, in renewing for another year included something "extra" for our contending for the faith fund, saying, "Please use the balance of the check as you see fit. We enjoy *Contending for the Faith* and are very concerned about the Liberal trend of the church. May God continue to bless you and all those who take a stand for truth."

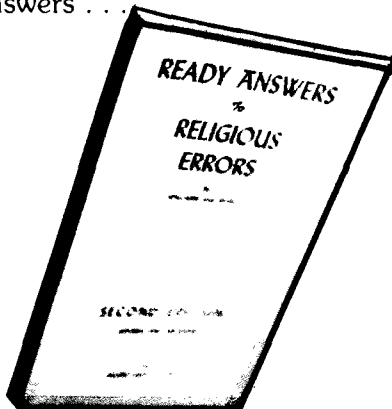
Palmer Wheeler, renowned among churches of Christ as "The Golden Tenor Voice", of Dallas, Texas, died Saturday, January 8, 1983, at Cedar Hill Nursing Home after long illness.

Many remember him as first tenor with the Stamps Quartet in its heyday back in the '30s. I knew him particularly as song leader for the Hampton Place church of Christ, which originally sent my family and me to Singapore as missionaries. He resigned from the Stamps Quartet in 1936 to devote his life to singing the gospel in the church — and never looked back. — *Ira Y. Rice, Jr.*

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TO WHOM IT MAY CONCERN:

April 25, 1982

RE: Restoration Leadership Ministry

We have received a letter from brother Robert Shank dated March 24, 1982, containing information which will be of concern to all brethren.

1. A soon to be released book with which the Tusculum elders and the brotherhood in general could not endorse.
2. His resignation from the Restoration Leadership Ministry.

We the Tusculum elders, have accepted brother Shank's resignation and ask for this information to be brought to the attention of your readers.

Most Sincerely,

(Signed)

Bobby Green Elders
 Ray Falconberry CHURCH OF CHRIST
 Ed Kimbrough AT TUSCULUM
 Fred Gill 4916 Nolensville Road
 Verner L. King Nashville, Tenn. 37211
 James Pitts
 Bill Hickerson

(NOTE: The foregoing announcement is fine — as far as it goes. It just does not go far enough. Personally, I never yet have been convinced that Robert Shank ever genuinely obeyed the gospel, hence I have a real question that he actually is our brother in Christ. In any case, he now is pushing the false doctrine of Premillennialism to the hilt. Instead of just allowing him to resign, assuming he really is our brother, he should have been withdrawn from at the very least. — Ira Y. Rice, Jr., Editor)

Leon Cole, minister, Covington, Tennessee: "I continue to appreciate the paper. I thought last month's was one of the best. Also I shall always remember the help and support you gave to me in fighting liberalism in the Florence area. The work here at Covington is off to a great start. . ."

K. C. Nelsen, Fremont, Michigan: "Wife and I have been around the country quite a bit. Seen (and taught classes) in a number of churches: Idaho, (Meridian, Boise); in Tampa (Florida Avenue); Lake Placid, Florida; here in Grant, Michigan. I have been especially active in exposing the 'modern versions', and most of all the N.I.V."

"Which brings up the main reason for this letter. In the June 1982 issue of *Contending for the Faith*, I note that you had a notice to 'delete' from the mailing list the church in Hart, Texas. We here at Grant had a preacher by the name of Cletus H. Freeman. After being 'terminated' here he went to Hart, Texas.

"We are a small group here that was started by a Spanish-speaking group (Mexican). They are a bit cautious about getting involved in any disputes; but they are very faithful to the word of God.

"Now, this brother Freeman held up a copy of the N.I.V. and said (quote) 'every word in this version has been approved by scholars, every word of it' (end quote). I asked if we could meet after services as I had a question to ask. When we met the following Tuesday, I asked him if he believed that Psalms 51:5, as the N.I.V. has it was a true translation that was 'approved by scholars.' His answer: David meant that he was 'conceived and born into a sinful world.' Guess David did not mean what he said. A number of other passages from N.I.V. met with more of the same.

"He was attempting to get the church to associate with the denominations. He taught con-substantiation (that the bread and fruit of the vine were not symbolic); that it took the direct operation of the Holy Spirit in conversion (Calvinism) . . . He was far from being any benefit to the church. Rather the exact opposite. When we gave him his 'papers' we had a meeting that was a shameful thing to see or hear. And by the way that final meeting is on tape. We also have copies of the notice of dismissal we gave him. We had a very hectic time getting him to move from the church property.

"He was paid a month's salary in advance 'to help him out' even after he had run up over \$600.00 in phone bills. I insisted that he be disfellowshipped and all agreed; also that we notify all churches in the area about him. But, sorry to say, there was some backing out at the last moment. It was not done.

"Now, just maybe, I can rest a little easier if I could help some poor, unsuspecting brethren to know about him before they are taken in by this Judas. I know that is a pretty strong thing to say, but a Judas he is. That does not mean I have not prayed for him. I have.

"We can document all that I have said. We have the tape, and we have the letter of dismissal that contains the reason for it. If anyone should

ask about him, I will be ready to inform anyone about our problems with him. (NOTE: Brother Nelsen's address is 927 Lake Drive, Fremont, Michigan 49412. IYR Jr.)

"We have some really wonderful members here. They have completely gotten over the N.I.V., the *Living* (whatever it is). Now we have the *K.J.* and the *American Standard* only. It seems from all I have seen that the members can understand far easier than our college people. As you perhaps are well aware some of 'our' college people can see no wrong in the N.I.V. It is the most dangerous of all because it is the most subtle. But it teaches all of the denominational doctrines — especially Calvinism . . .

"Will close and pray you will never give up on the much needed work you are doing."

(NOTE: It could be that the foregoing explains that notice to 'delete' the church at Hart, Texas, from our mailing list. Any who want to be fully informed as to the doctrinal errors of the *New International Version*, you may order the set of five issues on that subject in which we published A. G. Hobbs' "Brief, Critical Review." For each set please enclose \$2.50 (plus \$1.45 for postage and packaging) with your order for as many sets as you need to *CONTENDING FOR THE FAITH*, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

Kelly K. Hart, of Longview, Texas, in ordering two complete sets of the "NIV" issues, said, "I thank you for printing these articles, for it will help me to further convince some brethren of something I have been trying to teach them for some time: the NIV is untrustworthy."

Mrs. Otelia Weathers, Houston, Texas: "I have subscribed for this paper over a year now. It is a wonderful paper. We, the Weathers family, enjoy having such a paper to read. We look forward for it each month. . ."

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CROSSROADISM

Where Will It All End?

Ira Y. Rice, Jr.

Among the things that Jesus said to Saul of Tarsus, when he appeared to him on the road to Damascus was: "It is hard for thee to kick against the pricks." (Acts 9:5). He must have been referring to the wonderings in Saul's own heart, in view of the evidences of Christianity on the part of those that he was persecuting at the time.

Although Saul later declared that he had lived "in all good conscience" — his conscience being trained in the teaching of the Old Testament, of course — nevertheless, in the face of such steadfastness under persecution, surely he must often have been puzzled that great numbers of Christians were faithful even "unto death" — particularly in view of the utter destruction that he himself was wreaking against them on every hand.

If indeed brother **Charles H. (Chuck) Lucas** honestly can say, with Saul, that he has lived "in all good conscience" to this day — especially in view of the multiplicity of homes and churches that have been divided over the heresy called "Crossroadism" (of which he is the "author" but God will be the "finisher"), still, in view of the continuing faithfulness of great numbers who oppose his false doctrine, surely it must sometimes be hard for him to "kick against the pricks." It is not just brethren of little or no consequence who steadfastly refuse to give in to his heresy, but those who by reason of use have exercised themselves to distinguish between good and evil.

JACKSON TO REVIEW NELSON'S BOOK

When it was announced in the public press, under date of June 16, 1983, that **Jerry Jones** had been fired as the head of the Bible Department at Harding University — and that his connection with the Crossroads movement was the basic reason for his firing — a shout of rejoicing went up to high heaven from among faithful brethren everywhere. About the only question that most such brethren seemed to have

was: "What took them so long!" It had been evident over the past several years that when Crossroads-oriented brethren announced special events *anywhere* they almost invariably had Jerry Jones as one of their principal speakers.

In view of this glad/sad, strange turn of events, brother **W. N. (Bill) Jackson**, minister to the Southwest church of Christ, of 8900 Manchaca Road, Austin, Texas, announced in his church bulletin *The Southwesterner* for July 20, 1983, that he would be reviewing brother **Robert Nelson's** book, *Understanding the Crossroads Controversy*.

"In recent news," brother Jackson began, "there has been the dismissal of a college department head (Bible Department) due to his involvement in the Crossroads movement. This serves to remind us that the movement is still alive, and still doing great damage to the church. Beginning in next week's bulletin we will review the book just mentioned; it was written by Robert Nelson, a member of the Crossroads congregation in Gainesville, Florida, and is a defense of the movement. In our review we'll be able to see that what this man says, in defending the movement, provides all that faithful brethren would need to see its dangers and its unscripturalness."

[NOTE: The Lord willing, *Contending for the Faith* plans to carry brother Jackson's review of Nelson's book in its entirety. Be watching for it. IYR Jr.]

ARKANSAS GAZETTE BREAKS NEWS

It was the most noted secular paper in Arkansas — the *Arkansas Gazette* — that actually broke the news of Jerry Jones' being fired. The articles carrying the story appeared on the front page of Section B in each of two issues under dates of June 16 and June 23, 1983.

To make sure that there was no misunderstanding, I personally telephoned to the offices of the *Arkansas Gazette*

(Continued on Page 3)

Contending FOR THE Faith

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Why Do Certain Brethren Keep On Playing Both Sides Re: Crossroads—Then Cry 'Not Guilty' When Charged With Dissimulation?

In Galatians 2:11-13, we have the record of how Peter and also Barnabas stood condemned before God because of their practice of dissimulation. The record reads:

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

The record goes on to point out, in the very next verse, that Paul said that "they walked not uprightly according to the truth of the gospel"; therefore, he rebuked Peter before them all.

MANY FELLOWSHIPING CROSSROADS GUILTY

We get a feeling sometimes that many of our brethren think such things happened *then* but make no connection with what is happening *right now* — especially with reference to Crossroadism. The effects of Crossroads go out in ever-widening circles. There are those who openly advocate the Crossroads teachings. Others say they do not endorse everything Crossroads teaches, but openly participate with them on their lectureships. Still others say they do not endorse Crossroads at all, but defend those who do. Some deny that there is such a thing as "Crossroads." Then there are those who are simply confused and just don't know what to think.

Of all those who are reacting to Crossroads one way or another, it seems to us that the most reprehensible of all are those who know what Crossroadism *is*, know that it is *wrong*, yet continue to "eat with the Crossroaders" until they fear discovery — then withdraw and separate themselves as Peter, Barnabas and the other Jews referred to above who practiced dissimulation.

DOES WALKING UPRIGHTLY NO LONGER MATTER?

Brethren, it is difficult for some of us to accept that such brethren as described foregoing are so naive as to believe that such practice on their part is honorable and acceptable in the eyes of the Lord. Have we reached such a stage in the present apostasy that we think it is all right to walk "not uprightly according to the truth of the gospel"?

The apostle Paul told the Galatians that such were "to be blamed." Was he just being unloving and vindictive when he said this? Or is this part of God's word by which *all* of us must one day be judged?

Paul commanded, in I Corinthians 11:1, "Be ye followers of me, even as I also am of Christ." Later on, in 14:37, he said, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." Thus it is that all right thinking brethren must continue to withstand such dissimulation even as Paul himself did in the case of Peter, Barnabas and the other Jews at Antioch.

— Ira Y. Rice, Jr., Editor

CROSSROADS: Where Will It All End?

(Continued from Page 1)

and secured official permission to reproduce the two articles verbatim as follows:

THURSDAY, JUNE 16, 1983

Professor at Harding Dismissed; Reason For Firing Disputed

By WAYNE JORDAN
Gazette Staff

SEARCY — Dr. Jerry Jones, 44, of Searcy, a nationally known minister in the Church of Christ, has been fired as the head of the Bible Department at Harding University. Dr. Jones and Harding President Clifton L. Ganus Jr. disagree on the reason for the firing.

Ganus said in a letter Monday to Dr. Jones that he was being fired because he was associated with the "Crossroads movement" in the Church of Christ.

Dr. Jones contends that he was fired primarily for complaining about what he sees as violations of Arkansas Intercollegiate Conference athletic rules. He contends that Harding, through its "work scholarship" program, pays its athletes in spring sports more money than it pays other working students or it pays them for work never performed.

Ganus said Wednesday that the "athletic issue" had nothing to do with Dr. Jones' dismissal. Dr. Ganus said that he had tried to get Dr. Jones to disassociate himself from the "Crossroads movement," which Dr. Ganus said was "almost kind of a sect" within the Church of Christ. "Harding is not a part of the Crossroads Movement," Ganus said.

Dr. Jones said the "Crossroads movement" is the "brand" that had been placed on a small group of "nontraditional" and "highly evangelical" Churches of Christ that have disturbed some "traditional" church members. He said that if his work with Crossroads churches was a factor in his dismissal, it was a "small part." The primary reason, he insisted, was his challenge to Ganus to stop the alleged "illegal payments" to student athletes.

'No Animosity'

Dr. Jones, who had taught at



—Staff Photo

DR. JERRY JONES



—File Photo/1070

DR. BILL COX

Harding 17 years, said he held "no animosity" toward Ganus. He said Ganus had warned him in May not to be associated with Crossroads because it "was hurting Harding."

He said Ganus had asked for his resignation then if he planned on continuing to recognize or work with Crossroads churches.

He said he told Ganus that "the vast majority" of his preaching appearances were not connected with Crossroads churches and that he wouldn't resign because "the vast majority of the brotherhood appreciates my work and activities."

Dr. Jones charged that the improper payments were continuing even though the AIC investigated two years ago and reportedly found nothing wrong. He said the investigation wasn't thorough. "It's all there. You can find it in 15 minutes," Dr. Jones said.

Former Harding President Dr. George Benson of Searcy and former Harding Vice President Dr. Bill Cox of Dallas concur with Dr. Jones' explanation for the firing.

Dr. Benson and Dr. Cox said Tuesday that the AIC should investigate the charges. They acknowledged that they had been aware of the payments to athletes in spring sports — baseball, track and field, cross country, swimming, golf and tennis — from two to six years.

Dr. Ed Mosley of Arkansas College, president of the AIC's faculty committee, said Wednesday that the committee "would take under consideration" another investigation of Harding.

Dr. Cox wrote a letter to Ganus in 1977 asking him to change the "work scholarship" program to conform with AIC rules. The letter said athletes were paid more than regular students and student athletes were being paid for work they didn't do, which violated AIC rules.

Dr. Benson, a member of the Harding Board of Trustees and president of the university for 29 years, said the question of unauthorized payments should be "cleared up once and for all."

Dr. Benson said the Board had told Ganus in May that he could "make the decision with which he felt comfortable" on Dr. Jones' contract but that the Board had understood that he would be reprimanded, not dismissed.

'No Deep Concern'

Dr. Benson said the issue raised by Ganus' letter "was of no deep concern until right recently" and that Ganus "had been aggravated at Dr. Jones because he had persisted in raising the athletic payment question."

Dr. Jones recently challenged Ganus in a faculty meeting to revise the financial aid programs to conform with AIC rules and Ganus told Dr. Jones that he should present his argument to the Board, Dr. Benson said. He said Dr. Jones mailed a report to Board members earlier this year and the Board discussed it in May.

Dr. Benson would not comment

on any possible Board action in the firing. "I feel like we're losing one of the best teachers in the Bible Department," he said.

'Sad Situation'

"It is a sad situation in a university that I love," Dr. Cox said.

He said Dr. Jones has received letters of support from faculty members but "they refuse to help

because of fear of reprisal. It's a dark day for all those who love Harding and Churches of Christ worldwide."

Dr. Jones said he had tried to get the school to follow AIC rules on payment of "work scholarship" money to athletes and challenged the AIC's faculty committee and Commissioner Harry T. Hall to investigate the matter.

ARKANSAS GAZETTE, THURSDAY, JUNE 23, 1983

Little-known Movement Within Churches of Christ Is Center of Controversy

By JOHN WORKMAN
Gazette Staff

The "Crossroads movement," a campus-oriented evangelistic emphasis within the Churches of Christ that has figured in the controversy surrounding the dismissal of Dr. Jerry Jones, head of the Bible Department at Harding University, is apparently a little-known movement within the Churches of Christ themselves. One Little Rock area minister said that following *Gazette* references to the movement, he had "dozens of calls" from church members wanting to know what the movement was all about.

Dr. Jones, a teacher at Harding for 17 years, was fired June 13 for what Harding president Clifton L. Ganus termed Dr. Jones' refusal to disassociate himself from the controversial movement. Dr. Jones contended his dismissal had more to do with his complaints concerning what he believes are violations by Harding of Arkansas Intercollegiate Conference athletic rules.

Dr. Jones contended that Harding, through its work scholarship program pays athletes in spring sports more money than other students, or pays them for work never performed. Ganus said the complaints had been investigated by the Intercollegiate Conference and that the school had been given "a clean bill of health."

Organized in 1968

The Crossroads movement began in 1968 at Crossroads Church of Christ in Gainesville, Fla. The

movement's leader is Chuck Lucas, minister of the Crossroads congregation and a 1961 graduate of Harding. Supporters of the movement call it a continuation of the traditional effort by Church of Christ congregations "to restore New Testament Christianity" to the church. Its detractors call it "a system of espionage and slavery" and a divisive influence within congregations.

The Crossroads congregation in Gainesville is adjacent to the campus of the University of Florida and the "Crossroads movement," which began as a college-age evangelistic program, has remained essentially a movement among younger church members. Several area ministers said they know of no congregations in Arkansas where the movement has become established.

'Cultic Tactics' Alleged

In a 1982 booklet titled "The Crossroads Heresy," Charles G. Goodall, minister of Nebraska Avenue Church of Christ in Tampa, Fla., and a chief critic of the movement, says it seeks "absolute power and control" over its followers, uses "cultic tactics" and uses methods "totally foreign to the New Testament."

Mr. Goodall said the movement

is characterized by its "prayer partner" plan that "permits [Crossroads leaders] to rule the lives of their constituents to a degree that is mind-bending to those accustomed to a free society." He said new converts, in "soul talk" sessions, must "confess in detail [their] past and subsequent sins" and must submit to regulations controlling their "daily activities, social life, weight control and when to read the Bible."

He said the movement destroys the unity of a congregation by undercutting the authority of the church's ruling elders.

Criticism Called Unfair

Alonzo Welch of Jackson, Miss., superintendent of Sunnybrook Children's Home and a Church of Christ minister, defends the movement. In a telephone interview he said such criticisms as Mr. Goodall's are inaccurate and unfair. He said the movement is "more a renewal" within the church. It's an exaggeration, he said, to characterize it as "mind control" and "cultic."

In a press release Friday, Ganus said Harding "is not a 'Crossroads' school and there is not any of the movement on our campus." He said Dr. Jones' "close ties" to the movement "made it appear that we were involved with them."

Dr. Neale Pryor, Harding's vice president for academic affairs, said in a telephone interview that the differences were not theological but "more a matter of method." He called Crossroads followers "good people who are overzealous." He said he doesn't believe the movement will cause a split in the church. "It's just something you have to control," he said.

HARDING SENDS STATEMENT FOR PUBLICATION

As is typical of practically all brethren who are caught up in Crossroadism, no sooner had the announcement been

made by Harding University than Jerry Jones tried to put another construction entirely on what had happened than had been announced by the administration. Therefore, under date of June 18, 1983, *Contending for the Faith* received the following statement from Harding's Office of Public Relations, marked, "FOR IMMEDIATE RELEASE":

SEARCY, ARK. — On Monday, June 13, 1983 Harding University President Clifton L. Ganus dismissed Dr. Jerry Jones as chairman of the Bible Department and as a member of the University faculty.

Dr. Neale Pryor has been appointed acting chairman of the department.

Ganus said Jones' termination was brought about by his refusing to disassociate himself with the "Crossroads movement" within the churches of Christ. Jones was told in a letter May 20 that his involvement was hurting the work at Harding and that he had a choice of either lowering his profile in the movement or resigning.

Jones replied to Ganus by letter May 24 to the effect that he would not desist his Crossroads involvement and that he could not "refuse to speak to the various seminars and congregations across the country." On Friday, June 10, Ganus met with Jones, along with the Vice President of Academic Affairs Joseph Pryor and Assistant Chairman of the Bible Department Conard Hayes. Jones again was told that he would have to choose between Harding and his activity in the Crossroads movement in order to remain with the University.

Jones told Ganus he could not give up his involvement with Crossroads and on June 13, Ganus informed Jones by letter that he was dismissed from the faculty.

Ganus said his letter of May 20 stated specifically the conditions under which Jones could have remained on the faculty. "He had to choose between Harding and Crossroads. The choice was his," Ganus said.

In an article published in the *Arkansas Gazette*, June 16, Jones was quoted as saying that "if his work with Crossroads churches was a factor in his dismissal, it was a small part." Jones maintained his dismissal was due to his challenge to Ganus as to the operation of the University's intercollegiate athletic program.

Ganus said the questions raised concerning the intercollegiate athletic program had been investigated by the Arkansas Intercollegiate Conference and that Harding had been given a clean bill of health.

In August, 1981, Dr. Joseph Pryor, who also is the University faculty athletic representative, asked AIC Commissioner Harry Hall if Harding's work-scholarship program conformed to AIC rules. "We were told that the AIC representatives unanimously agreed that it did," Ganus said.

Evidently picking up on the June 16 article in the *Arkansas Gazette*, the Associated Press carried much the same information, as above, adding, however, the following information not appearing theretofore:

"Action was taken due to the fact that Jones insisted on participating in and preaching for the 'Crossroads Movement' seminars and churches," Ganus said. "He had been counseled for the last two years to be less involved and was told last year that he had to take a lower profile and to quit going to so many 'Crossroads' activities since his involvement was hurting Harding. Jones continued his appearances and more opposition arose in the form of complaints to the board of trustees and to the administration."

At a May meeting, Ganus said, the board "strongly urged me to sever the relationship of Jones and the university if he did not completely break with 'Crossroads.'" He said that Jones, in a May 20 letter, was given a choice of giving up "Crossroads" or leaving Harding. On May 24, Ganus said, he was informed by letter that Jones could not turn his back on "Crossroads."

"I know there will be those who will not understand the situation and perhaps disagree with the decision of the board and the administration, but Harding is not a 'Crossroads' school and there is not any of the movement on our campus," Ganus said. "The close ties

of Jones, as chairman of the Bible department, to so many of the 'Crossroads' activities made it appear that we were involved with them. This led to an untenable position. Since Jones refused to cease his involvement with 'Crossroads', he was dismissed from our faculty."

CURTIS CATES COMMENDS GANUS

Many brethren heaved a huge sigh of relief over this action taken at Harding University. Typical of the comments heard on all sides was a letter written under date of July 6, 1983, by Curtis A. Cates, director of Memphis School of Preaching, of Memphis, Tennessee, as follows:

July 6, 1983

Dr. Clifton L. Ganus, President
Harding University
Searcy, Arkansas 72143

Dear President Ganus:

I am writing to commend you on your terminating Dr. Jerry Jones because of his association with the Crossroads cult. Having followed the publicity resulting therefore, especially as reported in a number of issues of the *Arkansas Gazette* and through other sources, I realize that the decision was unpopular in some circles. I was very disappointed that brethren Benson and Cox would aid and abet Jones, after you had given him every opportunity and encouragement to revise his thinking and thus to move his allegiance back to the university and to truth.

As a college teacher and administrator for nearly fifteen years and as a trained administrator with an earned doctorate from the University of Alabama in Administration of Higher Education. I am impressed with the meticulous way in which you followed due process in your deliberations and procedures with Jones. I strongly feel that the alleged violations of Arkansas Intercollegiate Conference Athletic rules are but a smoke screen and a straw man erected to remove the heat resulting from insubordination from Jones and to place the blame upon you. This is evident from Jones' attitude, especially considering the fact that the A.I.C. investigation but two years ago found nothing amiss.

Brother, you have the responsibility of keeping the university sound in the faith, maintaining the confidence of faithful Christians. Thus, I very much appreciate your standing courageously, upholding your convictions in the matter. Though it is an unpopular decision with some, the Lord will bless you for it and faithful brethren will uphold you in it.

Fraternally,

(Signed)

Curtis A. Cates,
Director

* * * * *

At least one parent who has reason to rejoice over the firing of Jerry Jones is Mrs. Shirley Willis, who lives at 13655 Sagewood Drive, Poway, California 92064. Her daughter Alison was caught up in the Crossroads-oriented Poway church of Christ earlier. If it had been a regular church of Christ, according to the Bible, Mrs. Willis (not a Christian) would not have objected. But when the cultish teachings of Crossroadism were foisted upon her daughter to the extent that she became estranged, left home, and turned against her own family, Mrs. Willis could hardly stand it. And when Alison left surreptitiously by night and was spirited away to Harding University, where she stayed her first week in the home of the Jerry Jones family, and neither Shirley nor her husband Doug could get through to her, it was almost more than they could bear.

The *Times-Advocate*, of Escondido, California, near Po-

way, carried the following front-page story, re: the Poway church of Christ, under date of February 8, 1983. The Willis and other parents had been picketing the Poway congregation every Lord's Day for many, many months.

However, it was not until unknown assailants started shooting at the building that the Crossroads there decided the better part of valor was to close their doors and move.



Donna Cosentino/The Times-Advocate

Tape holds together a window cracked by a bullet, inset photo, at the Church of Christ in Poway.

Church suffers through much harassment

By David Hart
and Kathie Swoverland
The Times-Advocate

POWAY — The Church of Christ in Poway has been the target of harassment in the past three weeks as unknown assailants have fired more than a dozen bullets into the building, broken windows and kicked in an office door.

Each of the incidents has occurred on a Wednesday or Sunday night — after services. Sheriff's deputies are investigating the incidents but have no firm leads, said sheriff's Detective Doug Gaddis.

An anonymous phone caller announced that, "The war has just begun," following

the first shooting incident on Jan. 17, said church minister Andy Lindo.

In March 1981, the Times-Advocate revealed that church leaders were members of the Crossroads movement, a splinter group of the Church of Christ.

Crossroads-influenced churches have been accused of using coercion and deception to attract converts and of "programming" members. After the Times-Advocate articles were published, 25 parents formed the Save Our Children Organization, promising to fight the Crossroads movement.

Some parents have picketed the church each Sunday morning for more than a year. Lindo said that people still drive by the church and yell obscenities. But he added that the recent harassment appears to be unrelated to the picketing.

"I don't believe that Save Our Children Organization pulled the trigger," said Lindo. "But obviously, the press coverage

and the spirit of the picketing has done nothing to quell the feelings. If anything, it has heightened that feeling, especially if someone is looking for a scapegoat."

Vandals struck in mid-January, when a brick was thrown through a large window on the south side of the building, Lindo said.

The next week, Gaddis said, someone apparently drove by on Twin Peaks Road and fired five shots into the building and windows. Two of the shots went through a wall into an unoccupied baby nursery, and two others hit a parked car. Sheriff's deputies determined that the bullets were probably fired from a pistol or a small rifle, said Sgt. Ralph Goodrich.

Lindo said the bullets that punctured the car could have killed the driver, who was in the car only moments before the shooting. "If he'd been in it, he'd have been dead," Lindo said. The driver was unavailable for comment.

After that shooting, the church received the threatening telephone call, Goodrich said. Pacific Telephone workers placed a "trap" on the phone, allowing police to determine where calls to the church had originated, he added.

About 10 days later, 12 or 13 shots were fired at the building and a car in the parking lot. From the size of the holes, Goodrich

said that some of the shots fired were from a pellet gun.

Last week, burglars entered the building through broken windows and kicked in the door to the minister's office, Gaddis said. There was no reported loss, but Lindo said that church members told him something may have been taken from his file cabinet.

Goodrich said there has been a rash of church burglaries in Poway in the past three weeks. The Lutheran Church of America on Espola Road has been broken into twice during that period, losing \$25 the first time and suffering no loss the second. Also, the First Baptist Church on Midland Road was broken into on Jan. 24.

ALONZO WELCH DEFENDS CROSSROADS

One thing that all those are learning who try to defend Chuck Lucas and the "ism" that is Crossroads is the truth of what Paul wrote in Romans 14:22: "Happy is he that condemneth not himself in that thing which he alloweth." There simply is no way that otherwise seemingly good brethren can participate in or with Crossroads' things without being tainted or even tarred by them.

Take, for example, **Alonzo Welch**. Over the years, among those who have tried to walk *with* Chuck Lucas and Crossroads, yet will jump four feet and squall like a panther, when **accused** of it, is Alonzo Welch. When **Ernest Underwood** pointed this out, in a special article, entitled, "Florida Evangelism Seminar/1974", which appeared originally in *The Defender*, in Pensacola, he was not *misrepresenting* Alonzo, but *representing* him! And when *Contending for the Faith* published this same article in our issue for February/1975, we did not misrepresent Alonzo either!

In that article, referring to a speech made by Chuck Lucas during Crossroads' 1974 August Seminar, brother Underwood asked,

If he has such love and loyalty to God and His word, why does he endorse such known false teachers as Roy Osborne, Lynn Anderson, Don Finto and such like? Why does he endorse and work with an eldership who openly endorse and practice false doctrine? If one doubts this accusation, let him read the following statement of endorsement of one of the elders of the Crossroads church. In speaking of having the opportunity to stand and speak to his audience, Richard Whitehead commented, "You expect the great lessons, the great speeches to be given by the rocks and the pillars in the brotherhood, and I just want to say, brother, we've got a bunch of those rocks, and a bunch of those brothers that's been collected to bring to these Seminars over the past seven years, and now this eighth seminar as you've already witnessed is a tremendous experience in sharing the minds and hearts of so many wonderful Christians who love the Lord." Who are the "rocks and pillars" who have appeared on the program of the seminar over the past eight years? To name a few: Bob Hendren, Jon Jones, Jim Bevis, Joe Schubert, Kent Dobbs, Alonzo Welch, Paul Breakfield, Don Finto, John Allen Chalk, and Prentice Meador. Brethren, do you count these men to be the "rocks and pillars" in the church? Pick out one of them that does not either teach or endorse false doctrine. It can't be done. One can see that both the Crossroads church and brother Lucas do endorse false teachers while all the time professing to love God. They, like those of Titus 1:16, come under the condemnation of God. Paul says in that passage, "They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate . . ."

Farther down, along toward the close of that same long article, brother Underwood had one short paragraph, re: Alonzo Welch, as follows:

Brother ALONZO WELCH was the speaker after the banquet on Friday night, and he, too, gave his whole-hearted endorsement

to the work being done, and the doctrine being taught at the seminar. He especially commended brother Lucas as a faithful proclaimer of God's word . . .

Even though brother Underwood had attended most of the sessions of that four-day seminar and was writing from first-hand knowledge of what had taken place, a few gospel preachers then living in the same general area as brother Welch evidently felt that they knew more than Ernest did as to what Alonzo did and said.

Under date of February 17, 1975, a joint letter signed by seven of them was addressed to brother Underwood, as follows:

February 17, 1975

Mr. Ernest S. Underwood
Associate Editor
Defender Magazine
4850 Saufley
Pensacola, Florida

Dear Brother Underwood:

Your article in the *Defender* concerning the recent Seminar at the Crossroads Church of Christ in Gainesville, Florida has come to our attention.

You indicated in that article by inference that all those who spoke at the Seminar ought to be marked as individuals who either espouse or endorse false doctrine and error. While we may not agree with all that was said and done at the Crossroads Seminar or for that matter any other Seminar, we feel that it would be overstepping our Christian bounds to mark everyone who spoke at that forum. We do not know personally all the men involved. Certainly there may have been a speaker or speakers with whom we would differ strongly.

But one of the speakers, Alonzo D. Welch, is well known and respected as a Biblically sound dedicated Christian. His determination to stand for the truth and the essentials of the Gospel are known by all who know him personally. There is always the possibility when you lump men together and would label or mark all of them, that you will cast a reflection and do irreparable harm to a man's ministry and work. Though all of us may not agree with every opinion and idea that brother Welch may have, we, the preachers of the Greater Jackson area want to go on record as endorsing him as a sound preacher and a faithful dedicated Christian. We want it known to you and any others that we stand behind this great man.

Sincerely,

(Signed)

Tom Sibly
Bill Lambert
Gary Evans
Paul C. Swindle
Cecil May, Jr.
Bill W. Griffin
Richard Rodgers

cc: Freed-Hardeman College
cc: Christian Chronicle
cc: Firm Foundation
cc: Gospel Advocate
cc: Alonzo D. Welch

It was quite some time before I ever learned of the foregoing letter — a photocopy of which now is in my possession — but when I finally saw it and it sank in on me what these seven misguided brethren had written and signed their names to, I practically exploded. Without the slightest evidence to go on, they had arbitrarily rejected what brother Underwood, as an eye/ear witness to the proceedings at Crossroads, had said. They went out on a limb to endorse brother Welch *regardless* of whatever he might have said or done. Loyalty is one thing, brethren; but loyalty in the face of *facts to the contrary*? Ridiculous!

One thing I do know: I myself attended Crossroads' Florida Evangelism Seminar in August, 1976 — and who should I find on the program again? You guessed it — Alonzo Welch. And who was recognized throughout that Seminar as being Chuck Lucas's "father in the gospel"? That's right — Alonzo Welch. You figure it out for yourself: If Chuck is the "Father" of Crossroads — and Alonzo is *his* "father in the gospel" — what does that make of Alonzo. Crossroads' GRANDFATHER?

Possibly this might help to explain Chuck's reference to baptism as a "miracle" as well as his thinking that it is all right, under certain conditions, for women to pray orally with men present. Alonzo has contended for both positions in the presence of witnesses. For instance, when he visited Memphis for a gospel meeting with the Airways congregation, he contended with Garland Elkins (in the presence of Ivie Powell) that if the girls in the orphan home he superintends could not pray in the presence of the boys and house parents, he would close its doors and sell it to the Adventists.

Brother Welch tries to get around these witnesses by saying they misrepresent him. Well, just **saying** this doesn't make it so! Of course, we all *could* be lying. Why will Alonzo not face his accusers? And before putting out that unjustified letter of endorsement, why didn't those seven brethren invite us either to "put up or shut up"? It was circulated far and wide throughout the brotherhood.

In writing to Cecil May about this and other matters, Bill Clayton, minister to the Heights congregation, in Houston, Texas, suggested just such a face-to-face meeting. He wrote:

July 4, 1983

Mr. Cecil May
P. O. Box 655
Kosciusko, Mississippi 39090

Dear brother May:

Reference your letter of June 6., 1983, I am delighted to endorse brother Ramsey's suggestion concerning a meeting. However, I find a meeting between Cecil May and Bill Clayton (the "us" to whom you refer in your letter) far too restrictive since the scope of the issues greatly surpass our apparent differences.

Since there appear to be questions by others, as well as myself, and your desire to meet with me (reference your letter of June 6, 1983), and your desire, along with the desire of the elders of the church in Cleveland, Mississippi, where Tom West preaches, to meet with brother West (date of request June 22, 1983 to brother West), along with brethren John Pigg, A. L. Franks, and Alonzo Welch; both brother West and I agree to meet with you (per our telecon of June 24, 1983), provided the following brethren are also present: Toby Cook, Garland Elkins, Bill Jackson, Dub McClish, Johnny Ramsey, Wendell Winkler, and Gary Workman, or a representative for each as approved by brother West and/or myself.

I, too, have a very busy schedule this summer and find the same to be true with most. However, I will make myself available. Brother West will also make himself available and we both agree to meet at any location convenient for the most between Fort Worth, Texas

and Memphis, Tennessee. By copy of this letter to brother Johnny Ramsey, per his suggestion in your letter to me dated June 6, 1983, brother West and I also request that brother Ramsey set up a meeting to facilitate study in the spirit of Christ and brotherly love, as the truth prevails.

Additionally, brother West and I **INSIST** that we have the option of recording, by tape recorder, this meeting and that no claims to privacy be made by any of the participants.

Although almost four months passed from the time of my letter of February 15, 1983, to you and your letter of June 6, 1983, we (brother West and I) request your immediate agreement for the above meeting — you have indicated your desire to meet.

Anxiously awaiting your agreement to meet.

In Christ,

(Signed)

Bill Clayton
2006 Sea King Drive
Houston, Texas
(713) 862-3422

P.S. If brethren A. J. Thornton, of New Albany, Mississippi, Ernest Underwood, of Okmulgee, Oklahoma, Ira Y. Rice, Jr., of Memphis, Tennessee, and Fred House, of Alamo, Tennessee, could be encouraged to attend this meeting, they would also be welcomed.

Copy to:

Mr. Thomas L. West	Mr. Ernest Underwood
Mr. Dub McClish	Mr. Ira Y. Rice, Jr.
Mr. Gary Workman	Mr. Bill Jackson
Mr. Wendell Winkler	Mr. Fred House
Mr. Toby Cook	Mr. John Pigg
Mr. Garland Elkins	Mr. A. L. Franks
Mr. J. A. Thornton	Mr. Alonzo Welch

Inasmuch as a copy of this letter also was sent to Bill Jackson, minister to the Southwest church of Christ, 8900 Manchaca Road, Austin, Texas 78745, brother Jackson replied to brother Clayton, as follows:

July 9, 1983

Dear Brother Clayton:

Thank you for the copy of your letter to Cecil May. This, and information from Tom West, and then copies of the McClish-May document, etc., helps me to keep up with everything.

I heard from Tom last week, and it seems that the clan (Welch-Magnolia) are now pressing for a meeting, and I encouraged Tom to hold out for someone being in the meeting with him, and I think Ira Rice can make it.

It seems that Kosciusko is making fast strides toward being the headquarter for the church in Mississippi. Amazing is the fact that while brother May said that all the MBC staff had come to the truth on marriage, divorce and remarriage, yet Bill Lambert then leaves and joins the heresy at Harding!

I have received no word from Alonzo Welch asking for documentation as to my (and Elkins, Rice, etc.) having lied about his position on baptism being a miracle, defense of Lucas-Crossroads, etc. Silence from Jackson, MS!!

Keep in touch, and keep pressing for a spotlighting of "the Mississippi Mafia." Feel so sorry for Tom West and what he's caught up in, and the efforts to damage him!

Best Wishes, and thanks,

(Signed)

Bill Jackson

Meanwhile, brother Tom West, preacher to the Cleveland church of Christ, of Cleveland, Mississippi, was being put under intense pressure to go along with certain things which



Alonzo D. Welch
—Sunnybrook—

he conscientiously deemed to be erroneous and sinful. In a telephone conversation with him, he informed me that the elders of the Cleveland congregation were requiring him to meet fact to face with Alonzo Welch and Cecil May. the Lord's Day afternoon of July 10, that they might answer the charges being made against them by brother West. He was wondering if I might be present, along with others he saw fit to invite, that every word might be established.

In view of prior appointments which could not be postponed, I told him that the soonest I personally could arrange to be on hand was the afternoon of July 24. He checked back with his elders to see if this date for the show-down might be agreeable, calling me back to say that it was.

When the afternoon of July 24 arrived, I arrived at Cleveland in plenty of time — the meeting being scheduled for 3:30 p.m. When Alonzo arrived, I greeted him at the door as he was entering the foyer. Brother May arrived; and I greeted him, too. When 3:30 came, instead of calling everyone together (several others were also present from surrounding congregations), brethren Welch and May moved just inside the doors into the auditorium, where I heard brother Welch rather heatedly objecting to Ira Rice being present. Instead of moving into the auditorium, I continued visiting with these other brethren in the foyer. Finally the elders closed the doors into the auditorium, but still no formal meeting was called. Instead of taking their seats in orderly fashion, and proceeding, through the door windows I could see them all standing around talking back and forth, but I could not hear clearly what they were saying.

After some half an hour or so of this, I decided it surely must be time to move in, so I opened one of the doors and started to enter. One of the elders informed me that what they were discussing had not been settled yet and it still was not time for the meeting. Shutting the door, I moved back into the foyer and waited.

Finally, at approximately 4:45 p.m., the auditorium doors suddenly swung open, and brethren Welch, May, the elders, West, and several of the other Cleveland men, who also were present, came out. No formal meeting ever had been called — but at least an hour and 15 minutes had been consumed, and it was all over. Two of the Cleveland men (not elders) came over to me and, shook my hand warmly, saying that they had "heard enough." Whatever it was that they heard it

clearly had decided them favorably toward me. However, I was never *called* (or even *permitted* by the elders) into the discussions that had taken place.

About that time the Cleveland elders drew brethren Welch and May aside privately into another room. Whatever they told those elders, evidently it was swallowed hook, line and sinker. Tom West was fired the following Wednesday night. (As near as I can judge, brother West is a sound gospel preacher and a faithful brother. He deserved better treatment than that.)

The day before brother West's firing, brother May attempted to reach me by telephone at my home in Memphis. My wife told him that I was away and would not be back for several days. Hence, the following day, brother May sent me the following letter:

July 27, 1983

Mr. Ira Y. Rice, Jr.
Contending for the Faith
2956 Allshore
Memphis, TN 38118

Dear Brother Rice,

According to a notation on my letter, you received a copy of Bill Clayton's letter to me of July 5, 1983. Therefore, I am enclosing a copy for you of my reply to him.

Sincerely,

(Signed)

Cecil May, Jr.

Sorry about the fiasco last week. I was in Memphis Tuesday, I tried to get ahold of you, but you were out of town. Still would like to talk with you about it. I'll be in touch again, when I have a chance to get up that way. C

II
Enc.

The copy of the letter that he enclosed, addressed to brother Clayton, reads as follows:

July 27, 1983

Mr. Bill Clayton
2006 Sea King Drive
Houston, TX 77008

Dear Bill,

You say in your letter regarding a meeting that you will meet "provided the following brethren are also present: Toby Cook, Garland Elkins, Bill Jackson, Dub McClish, Johnny Ramsey, Wendell Winkler, and Gary Workman, or a representative for each as approved by brother West and/or myself." Everyone mentioned in that list is someone for whom I have respect and appreciation, and some of them are personal friends. I certainly would have no objection to any of them or all of them being present any where I was present or hearing what I would have to say on any subject whatsoever. However, I am at a loss to know why you would make their presence a condition of a meeting for you and me to discuss our differences. I do not know of any reason why most of them would want to spend either the time or the money to go to such a meeting.

A meeting was supposed to have taken place last Sunday among Tom West, Alonzo Welch, the Cleveland elders, and me. Unknown to the elders, Tom invited a number of other people, including Brother Ira Rice. Brother Welch refused to meet with Brother Rice present; Brother West refused to meet without Brother Rice present. I stated at the time that I placed no conditions on a meeting, and was willing to meet with anyone or in the presence of anyone to answer any questions. That is still my position with you.

While I do not understand your reason for imposing conditions, I set no conditions and am willing to meet whenever it is possible within the limits of my other responsibilities and commitments.

Usually the latter part of a week, Thursday through Saturday, is easiest for me to manage.

Sincerely,

(Signed)

Cecil May, Jr.

II

In my reply to brother May, under date of August 2, 1983, I said the following:

August 2, 1983

Cecil May, Jr., President
Magnolia Bible College
P. O. Box 655
Kosciusko, Mississippi 39090

Dear Brother Cecil,

Yes, I received a copy of brother Bill Clayton's letter to you of July 5, 1983. Thank you for favoring me with a copy of your reply to him of July 27, 1983.

Vada told me that you had tried to reach me, when you were in Memphis on Tuesday, a week ago today. I am sorry that I was away. As you probably are aware, the *Firm Foundation* is in the process of changing hands. I had to be in Austin, Texas, for a few days advising with brethren William S. Cline and John Priola in this regard. I am not one of the primary parties to this purchase (they are H. A. (Buster) Dobbs and brother Cline); however, they both requested my help in both the content as well as building up the circulation of the paper once again – a service that I am more than happy to render.

You mentioned that you still would like to talk with me about what happened at Cleveland, Mississippi, Lord's Day afternoon, July 24. This would be something we both need to talk about. I have wondered for rather a long time your taking the part of Alonzo Welch. As I understand it, he thinks I have *misrepresented* him. In fact, I have *represented* him. I was present when he appeared on the so-called Florida Evangelism Seminar, at *Crossroads*, in Gainesville, Florida, in 1976. He was described as "father in the gospel" to Chuck Lucas, who was clearly delighted to be in his presence. I had not seen Alonzo, insofar as I recall, from when I saw him at *Crossroads* and last week at Cleveland, Mississippi. Brother Garland Elkins told me that Alonzo told him during Alonzo's meeting at the Airways congregation here in Memphis that if the girls in the home he superintends could not pray in the presence of the boys, he would close and sell the home to the Adventists. Ivie Powell was an eye-ear witness to this declaration by Alonzo.

Unless Alonzo is ready to rescind and repudiate such (including Chuck Lucas and *Crossroads*), some of us can never have any more confidence in his doctrinal soundness. This *can* be resolved; but it will take more than brethren denying the facts and saying they aren't so.

In the cause of truth,

(Signed)

Ira Y. Rice, Jr.

I have had no further word from brother May, since posting the above to him, August 2, 1983. (I'll be glad to publish his reply when I receive it.)

For those so naive among us as to think that just because Alonzo Welch was *for* *Crossroads* back in 1976, he must therefore be *against* *Crossroads* in 1983, please go back to the **John Workman** article, on Page 5, and read once again his statement re: Welch and *Crossroads*, as it appeared in the *Arkansas Gazette* for June 23, 1983. He said:

Alonzo Welch of Jackson, Miss., superintendent of Sunnybrook Children's Home and a Church of Christ minister, defends the movement. In a telephone interview he said such criticisms as Mr. Goodall's are inaccurate and unfair. He said the movement is

"more a renewal" within the church. It's an exaggeration, he said, to characterize it as "mind control" and "cultic."

The price that some of these brethren are paying in defense of Chuck Lucas and *Crossroads* is high indeed – but not higher than their contempt for II John 9-11 requires. Not only has it split churches, divided homes, and even caused Jerry Jones to lose his post as head of Harding University's Bible Department, but the defense of and continued association with Alonzo Welch is costing Cecil May and Magnolia Bible College dearly.

For instance, it just caused him to be canceled from the appearance that had been scheduled for him on the Second Annual Denton Lectures, in Denton, Texas. In a letter under date of July 13, 1983, brother Dub McClish, preacher to the Pearl Street congregation and director of the Denton Lectures, wrote, in part, as follows:

I am glad to hear that a meeting has been arranged between the parties you mentioned relating to Cecil May and Alonzo Welch. I do hope that something good may come from it. You have perhaps heard by now that our elders decided to withdraw their invitation from brother Cecil May to speak on our lectureship mainly due to his close association with and at least implied endorsement of Alonzo Welch. There were also some questions raised that we could not be satisfied about concerning one of the churches in Yazoo City, Mississippi, and Magnolia Bible College's ties with it. I have known Cecil for a dozen year or so and have felt that he was very solid doctrinally himself. I still believe that he is because I have no reason to believe otherwise. However, I believe he is hurting himself by trying to hang on to his association with brother Welch and perhaps some other brethren who are not doctrinally strong to say the least. Please understand, that we are not in any way entering on a campaign against Cecil or Magnolia Bible College. The position our elders occupy is that they want to protect the integrity of what we're trying to do in our lectureships so that there will not be any cloud or question at all about where we stand. It was because we felt like Cecil's associations with certain men and elements might raise some questions that our elders felt that the safer course was to withdraw the invitation. I still hold Cecil in high esteem in so many ways and I consider him a personal friend. I'm sure you know the mixed feelings that I'm trying to express because you have had such dealings with brethren that you esteemed and count friends as well . . .

In my response to the foregoing paragraph, I wrote to brother McClish, under date of July 24, 1983, as follows:

" . . . Like you, I esteem Cecil May most highly in many ways. It is hard for me to understand why he cannot see that he cannot have it both ways, *re*: Alonzo Welch, in view of Alonzo's clear connections with Chuck Lucas and *Crossroads*. Maybe I'll know more when the meeting is finished today. Maybe not. We shall have to see . . . "

Well, as you now know, I did indeed go to Cleveland, Mississippi, to be present when Alonzo and Cecil were supposed to answer **Tom West's** charges before the Cleveland elders – however, Alonzo vehemently refused to discuss these matters in my presence. Only the Lord knows the ultimate cost of Cecil's continuing to uphold and defend Alonzo unless Alonzo can see fit to disavow and disassociate himself completely from Chuck Lucas and the *Crossroads* cult.

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Realizing that great numbers of our reader will want thousands of copies of this issue for saturation distribution where you are, we printed "extra" for this purpose. You may order according to the BUNDLE RATES listed on Page 2. Also, COMPLETE SETS of all 11 "Crossroads" issue (including this one) are STILL AVAILABLE at \$5.50 (plus \$1.75 for postage and packaging) for a total of \$7.25 per set. Please address all such orders to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226.

Garnett Road/Tulsa Elders, Ministers Refuse To Meet With Editor; Finally Do Meet, However, With Bright, Cosby

After noticing their *Crossroads-trained* youth minister brother **Dennie Shepherd's** plea for critics of *Garnett Road* Tulsa's "Crossroadism" to come and talk it over, **Ira Y. Rice, Jr.**, editor of *Contending for the Faith*, asked brother **Tom L. Bright**, last December, to set up an appointment with the Garnett Road elders and ministers, so that he and brethren **Ernest Underwood** and **Ron Cosby** might do so.

Contending for the Faith carried an account of this effort on our part in our issue for February, 1983, including brother Bright's letter to **Marvin Phillips** under date of December 24, 1982. It was not until January 7, 1983, that brother Phillips (who was on vacation) finally replied to brother Bright, saying that they would be glad to meet with us, but the talks would have to be set after his return. We promised in that issue that we'd have to let our readers know later just what — if anything — finally happened on this.

Well, what finally happened was that they said they would meet with the *other* three brethren, but *not with your editor*. The meeting was set for May 5, 1983. Inasmuch as brother Underwood had to be away at that time re: the annual Bellview Lectureship, at Pensacola, where he was to speak, the ones who actually met with the Garnett Road brethren were brethren Bright and Cosby.

After the meeting took place, brother Bright addressed the following letter, under date of May 17, 1983, to the Garnett Road elders:

May 17, B983

Elders
Garnett church of Christ
12000 E. 31st St.
Tulsa, Oklahoma 74145

Dear Brethren:

I am writing to you relative to the May 5, 1983 meeting wherein Ron Cosby, local evangelist for the Lord's church in Owasso, and I met with four representatives of the Garnett Road church of Christ. This group was composed of two elders, brethren Roy Kiser and Maurice Traylor, along with Marvin Phillips and Jerome Williams. The meeting was an outgrowth of an attempt to have you brethren meet with bro. Ira Y. Rice, Jr., of Memphis, Tennessee, to discuss your connection with Tulsa Workshop and your seeming infatuation with that malady which has done great and lasting damage to this great brotherhood: namely, Crossroadism. Although you refused to meet with bro. Rice, I am appreciative of the fact that you did meet with bro. Cosby and me. Please understand that I have no animosity toward any individual and hope that this letter is received in the spirit with which it is sent.

In this meeting, bro. Phillips did about ninety percent of all the talking which was done by those from the Garnett congregation. Since neither of the elders disagreed with anything bro. Phillips said, I am assuming that his answers had the full support of the Garnett Road eldership.

First of all, let me say that I was glad to hear the denial of any "infatuation" or connection with Crossroadism. How different this was from a sermon bro. Phillips presented some four years

ago when he attempted to justify the use of those who openly advocated their support of the Crossroads philosophy, or were sympathizers with such, in the Tulsa Workshop.

However, brethren, I would like to add that the argument was still presented in this meeting that Garnett Road would be justified in using those in the Workshop who still openly advocated the Crossroads philosophy, such as Jerry Jones, of Harding. The argument was presented that such an one would still have something to offer in some other area, if he were not allowed to speak in the particular field under question.

By using the same reasoning, we could say that Paul would be justified in using Hymenaeus and Philetus on such a workshop, as long as they were not asked to preach on the resurrection (2 Tim. 2:17-18)! Perhaps Paul would use Phygellus and Hermogenes in such an endeavor, as long as they were assigned to speak on a subject other than remaining loyal to Christ (2Tim. 1:15)! Could not Paul make the same argument that, surely, these four men would have something to offer, even though they taught and practiced error in some, not all, areas? By using this logic, dear brethren, we could justify having Billy Graham on the Workshop if we would just assign him a subject other than "faith only" or the "kingdom" question. We could even use Oral Roberts if we could keep him off the subject of "expect a miracle today" or "give and I will pray for you." Why not have James Dobson to speak on the home?

Indeed, just how much error must one teach before you would label him a false teacher? It must be more than Chuck Lucas teaches, because bro. Phillips stated that even though he disagreed with the basic tenets of Crossroadism, he did not consider bro. Lucas a false teacher.

Brethren, may I urge you to carefully consider the position you hold in the eyes of many in our brotherhood. To some, you hold a place of prominence among the churches of Christ. What will the unlearned and unsuspecting, and the new converts think when they come to Tulsa and see men who heavily favor the Crossroads philosophy featured in the Workshop? Even though they do not advocate Crossroadism during the Workshop; even though they might have something "good" to say, are you willing to affirm that the unlearned and unsuspecting WILL NOT be emboldened to accept *other* things these people teach, whether it be Crossroadism or some other error? Why you insist on giving them a platform through which their influence is broadened among the unlearned and the unsuspecting is more than I can grasp. My Bible still condemns those who bid God-speed to the false teachers (2 John 9-11).

Another thing, brethren, which disturbs me no little is a statement that was made in this meeting. Bro. Cosby had asked for the scriptural authority for appointing deacons to a specified period of time, at which time the deacons would all resign and new ones appointed. Bro. Cosby asked, "Where does the Bible say that this method is to be used?" The reponse from one of your own elders was, "Where does it say not to do it this day?" Brethren, that philosophy was used by the digressives a hundred years ago! Their argument for the use of mechanical instruments of music and the missionary society was, "The Bible doesn't say not to." I say kindly, yet most firmly, some need a fundamental course on how to establish Bible authority.

Maybe this philosophy tells us why that, in your March 13, 1983 bulletin, there was the notice of an Arts and Crafts Bazaar at

Freya's Bargain Garden, "... just 6 blocks from the church building on 31st toward 129 E. Ave. in the shopping center with Jack's Butcher Shop. All proceeds will go to the Mission Fund. PLEASE bring any craft items and leave at the church office or at Freya's shop. WE NEED MORE CRAFT ITEMS!" Dear brethren, have we been wrong in preaching against the denominations raising money by chili suppers, car washes, and pie suppers? Have we been wrong in preaching that the only way the church of Christ is authorized to raise money is by free-will offerings? I, for one, do not think so.

In addition, the only defense that bro. Phillips gave was to say that it was not as it appeared in the bulletin.

The last question I asked before the meeting ended was what was meant by the statement appearing in the March 27, 1983 bulletin relative to the "Mission Day" goal, wherein bro. Phillips wrote, "Our goal for missions was \$83,000. A grand total of over \$100,000 was given! And 1,000 people saw Marvin *push the peanut!*" I asked bro. Phillips what exactly that meant. To my amazement, he refused to answer my inquiry!

Brethren, I would like to say now, as I did then: I would hope that Garnett Road has not deteriorated to such a carnival atmosphere as is now practiced by the many in the denominational world, wherein bro. Phillips would promise the congregation that he would push a peanut with his nose (or something similar) if they met the proposed goal. The denominations adopted such gimmickery years ago. I pray that you have not. I hope you, as elders, would not allow the beauty, the majesty, the grandeur, and the magnificence of the glorious gospel of our Lord and Master, Jesus Christ, to be dragged through the mud, as have many who have no respect for the pre-eminence of the gospel of Christ.

If I am wrong in my assessment as to why bro. Phillips refused to answer my inquiry, then I apologize now. If, as bro. Cosby commented at the time, "Marvin, you have already answered the question," and if such was allowed to go on, brethren, you should be ashamed and need to repent.

I pray that each and every one of us will heed Paul's admonition to "examine ourselves, whether ye be in the faith; prove your own selves" (2 Cor. 13:5). Brethren, will you prayerfully consider what I have written?

May God richly bless and keep each of you as you "walk in the light as he is in the light" (1 John 1:7).

Sincerely,

(Signed)

Tom L. Bright

cc: Garnett Elders: Bill Bowers, Roy Kiser, Dick Robey, Jim Wilkerson, Bob Schweikhard, Maurice Trayler

cc: Lee & Walnut Elders: C. B. Teel, E. J. Eubanks, Dean Scherman Glenn Zumalt

cc: Ira Y. Rice, Jr.

cc: Ron Cosby

cc: Marvin Phillips

cc: Jerome Williams

NOTE: In studying back through this letter, there are some things that were developed in the meeting that brethren Bright and Cosby had with those brethren from Garnett Road/Tulsa, which I, for one, find impossible to harmonize with known facts. Here they were denying any infatuation or connection with Crossroadism — yet **right there in their meeting sat Jerome Williams, one of their so-called "youth ministers" who himself is a Crossroads-trained preacher!** Truly, the Garnett Road brethren at long, long LONG last have dispensed with the services of **Dennie Shepherd, another Crossroads-trained preacher, who was their other "youth minister" until earlier this very year (just why he was let go is not exactly clear); however, they seemingly still have no qualms about inviting those to appear on their programs at Garnett Road, who habitually appear on Crossroads- or Crossroads-oriented**

programs. Besides which, just watch, when Crossroads has its annual so-called "Evangelism Seminar" in August, if Garnett Road follows its set pattern that they have followed for lo these many years, they'll have a **WHOLE BUS LOAD on hand at Crossroads/Gainesville, Florida again this year as they have practically every year for nigh onto a decade — after which they'll all come back with a glowing report in their church bulletin praising Crossroads to the skies.**

Being thus put "on notice", of course, conceivably they purposely might not do it again this year. However, if not, it will be the **first year that they have not done so for many years past.** What I am saying is: how do they square **this with denying infatuation with Crossroadism — especially when they still have a Crossroads-trained preacher (Jerome Williams) on their regular, paid staff?**

Moreover, like brother Bright's letter, I, too, cannot harmonize their protestations of innocence, re: Crossroadism, when they **still** argue that it's all right to use those in the Tulsa Workshop who **still** openly advocate the Crossroads philosophy as well as partake with Crossroads-oriented people and events, as does Jerry Jones, former head of Harding University's Bible department! Not only does Jerry Jones make no secret of his appearance habitually on **Crossroads-oriented** programs (which we can easily document), but within the past couple of years or so he even held a meeting for the Poway church, in California — and Poway is the **No. 1 Crossroads-oriented church in that entire state!**

Did you read closely what brother Bright had to say about that point? Like he, as near as I can judge, it would be just as scriptural to use Hymenaeus, Philetus, Phygellus, Hermogenes, Billy Graham or even Oral Roberts on the Tulsa Workshop as Jerry Jones until he is ready to repudiate his "Crossroads connection." As for having **James Dobson, a Nazarene, to speak on the home — any congregation who would show the Dobson films surely should have no qualms about doing that either!**

Evidently, Marvin Phillips and the Garnett Road elders have reached a point by now that they have no idea what a false teacher really is. If Chuck Lucas can teach the many false doctrines peculiar to Crossroadism (such as **Soul-Talks, Prayer-partners, Quiet-Time, Lordship-Baptism, and all the rest**) and **still** not be a false teacher, then there is literally **NO WAY for ANYONE to be a heretic — ever!** And until Marvin Phillips and Garnett Road can find their way back to the truth as it is in Christ Jesus on these and several other matters, it is unrealistic for them or anyone else to expect those of us who still know, believe and love the truth to have any fellowship with them and their unfruitful works of darkness. (Ephesians 5:11). If they and those who fellow-travel with them any longer have any concept of what the Restoration Movement was (and is) all about, it is no longer apparent. — Ira Y. Rice, Jr., Editor.

Central/Crystal River, Florida Denies Crossroadism; Former Minister Disagrees

What makes it so difficult to pin down this Crossroads heresy is that many brethren either do not recognize it for what it is, or, if they do, are loath to confess what they really know exists among them.

Take, for instance, the reports we carried in our issues for September, 1982, and also January, 1983, regarding some 25 members having left the Central church in Crystal River, Florida, who since have been meeting with the church at Lecanto, Florida, some few miles away. In response to these reports, we received the following letter, under date of Jan-

uary 23, 1983, attempting to establish that we had published a false report:

January 23, 1983

Dear Brother Rice,

We at the Central church of Christ in Crystal River, Fla., are writing in response to the two articles published in *Contending for the Faith*. These are the articles written in the Sept. 1982 issue and the Jan. 1983 issue. We are sorry we have not responded sooner but as we do not subscribe to *Contending for the Faith*, these articles have only this day come to our attention.

Now as to the things we are accused: 1) Delayed baptism – Yes, we are guilty of this – for what Christian would in all good conscience baptize someone who they know is living in sin with someone of the opposite sex? Would you Brother Rice? I hope not. More teaching was done and this person was baptized the same hour of the night as was the Jailor in Acts 16:33. This person is still faithful to this day and is growing. 2) Humming instead of Singing – I have worshipped at this congregation for 8 years and some have been here since its beginning and none of us have ever witnessed humming in worship. We just don't do it. 3) Audience Participation during worship by male and female – I would hope that all Christians would participate in worship – are we not commanded to sing? Eph. 5:19 – And to pray? I Thess. 5:17 – And to partake of the Lord's Supper? Luke 22:19-20. At all times the men of this congregation are in control and lead in the worship. No women have led prayer publicly or privately in the presence of men or led singing or preached or taught men.

As to the reason our last minister left this congregation, the insinuation in the Jan. 1983 issue is false. Those who infer such are guilty of the sins included on God's hate list in Prov. 6:16-19 and are in need of repentance.

We, the men of the Central church of Christ further believe that the main reason those who left did so because the majority of the men would not withdraw fellowship or mark another congregation. We find no scriptural command, inference or example for this practice. We believe in the autonomy of the local congregation. The men of this congregation drafted and distributed the attached letter to the entire congregation. Please read.

Brother Rice, we have answered the accusations against us. We invite you to come and visit and stay among us to be able to see for yourself. Are not those who speak such things liars? Rev. 21:8 False witnesses? Matt. 15:19-20, Prov. 6:16-19 And are they not lost eternally unless they repent. If this be so, are not those who print such lies also partakers of their evil deeds? To those and to you Brother Rice, we hope and pray for your repentance. We say this in love and pray that before you "print another stumbling block in front of your brother and sister" you will check out the sources and the accused.

In Christian love,

(Signed)

Jack Merritt
Unanimously by the men of the congregation
(Chairman of Business Meeting)

Inclosed with brother Merritt's letter was the following unsigned statement:

We the men of the business meeting of the Central Congregation at Central River repent for lack of action in the past for not dealing with such sins as gossiping, backbiting (Heb. 12:15, II Cor. 12:20), speaking evil of one another (James 4:11, II Tim. 3:3) which have caused the problems we now have. These sins, if left unchecked, will lead to division (I Cor. 3:3, Prov. 6:14, I Cor. 11:17-19) of this, the Lord's church.

We therefore resolve that in the future we will take immediate and affirmative action of each and every such situation (Rom. 16:17:18, Titus 1:10, 13).

We furthermore resolve not to tolerate any man-made doctrine at Central and deny the fact that we have been guilty of doing this in the past. Any accusation of any specific deviations that anyone has must be handled scripturally. (Matt. 18:15-20, Gal. 6:1-2)

In checking back to see the reports that we had published in September, 1982, and subsequently in January, 1983, I noted that CROSSROADISM had been charged at Crystal River, which, curiously enough, was not mentioned either in brother Merritt's signed letter or in the statement immediately above, which he enclosed, but which was unsigned.

During the lectureship at Bellview/Pensacola, Florida, in May, one brother approached me saying that Crystal River brethren were denying that Crossroadism ever has existed there. In talking with brethren Al Parr, of Gainesville, Florida, and with B. C. Carr, of Lakeland, Florida, both of these brethren told me that they had looked into the matter personally and that Crossroadism definitely was a factor.

On May 16, 1983, I addressed the following letter in reply to the one from brother Merritt:

May 16, 1983

Central church of Christ
Attention: Jack Merritt
1006 N. Citrus Avenue
P. O. Box 1273
Crystal River, Florida 32629

Dear brother Merritt and brethren:

The letter you sent dated January 23, 1983, did not reach Birmingham before I returned to Memphis, where I live, headed overseas for more than nine weeks, during February and March and early April. In fact, I had no knowledge that you had written until I called by Birmingham for my mail in the latter part of April. By which time, the stack of mail was so voluminous that, laid flat, it was approximately three feet deep. I have been trying to answer the more pressing matters as soon as possible, but felt I needed to check on a few matters connected with your letter first before making my reply.

Brethren, it never has been our policy or purpose to misrepresent you or anyone else. If indeed we ever find that we have published something in error, once the fact has been fully established we are just glad to correct it. I note your invitation to come and visit and stay among you to be able to see for myself that you have been misrepresented. Perhaps a better way would be to bring you and your accusers face to face that in the mouth of two or three witnesses every word might be established.

As you may or may not be aware, of course, I am extremely busy in gospel meetings, speaking on lectureships and the like. However, if you would like for such a meeting to take place in order to establish the facts, I'd like to invite two or three other brethren to accompany me to listen to the accusations and your replies face to face; then, whatever those facts prove to be, I'll be glad to publish them together with any corrections and/or apologies which may be due you.

Please let me know your wishes,

(Signed)

Ira Y. Rice, Jr.

At this writing three more months have elapsed with no further word. Meanwhile, I have been in correspondence with Central's former preacher, Kenneth Shelton, who had left Crystal River and who now lives in Jackson, Tennessee. In responding to his letter to me of June 21, 1983, I had said, in part,

... Nothing that was published previously appeared to connect you with approving the Crossroads philosophy. The Bealls did not mention your name. All that brother Miller said was that the church at Crystal River was having trouble over the Crossroads movement and that you were leaving. He did not indicate which side of the issue you were on. Knowing you, I felt sure that you were on the right side, i.e., against Crossroads! ...

In his further letter to me of July 23, 1983, brother Shelton saw fit to elucidate the whole matter, as follows:

26-B Brentshire Sq.
Jackson, TN 38305
July 23, 1983

Mr. Ira Rice
%Contending for the Faith
2956 Allshore
Memphis, TN 38118

Dear brother Ira,

I received your letter of July 2, 1983. Sorry to have taken so long in answering, but we are busy and had to find the time between appointments to write. You are right, brother Ira, I am on the *right* side, that is, *against the Crossroads Philosophy*. I realize that Gene and Phylliss Beall's letter that appeared in the *Contending for the Faith* did not mention my name, but the period of time that they were talking about, I was very much a part of the Central Church of Christ in Crystal River, Florida, serving as the minister there. Gene and Phylliss Beall had no personal knowledge at all about the things that went on at the Central Church.

Now, Ira, to the involvement of Central church of Christ with the Crossroads Philosophy, on December 20, 1981, the Lecanto church wrote a letter to the Central church refusing to cooperate with the Central church in the exhibit booth at the Citrus Co. Fair, monthly singings and gospel meetings. Prior to this letter being sent, I met with two (2) of the brethren, Frank Allen and Herschell Bass, at their request, wanting to know what Central's involvement was in the Crossroads Philosophy. At that meeting, I said about 42% of the membership at Central were involved in various ways with the Crossroads church, either attending their seminars, their retreats, or the preacher's training school. To the point that one of the brethren there said that if it meant unity of the Central church that he would not attend any more Crossroads's luncheons, followed by several other members making the same statement. However, he asked to rescind his statement the latter part of July on the first of August, 1982. Another good brother and I were drinking coffee one morning at one of the restaurants and he asked me how I came up with 42%, but later on in the conversation, he did agree that there were about 30% in the congregation who were in sympathy with the Crossroads church. Sometime after that about 7 or 8 families left the Central church because of the Crossroads philosophy that was evident at Central. I came to Kentucky in July, 1982 and secured work at the Kirby Vacuum Cleaner Co. in Bowling Green, Kentucky. I went back to Central and resigned, realizing that a large segment of the congregation, and especially those in leadership, were definitely in sympathy with the Crossroads church.

As far as I know the Open Bible Study (OBS) method of evangelism that bro. Ivan Stewart has developed has never divided any congregation in the brotherhood. Brother Ivan Stewart has a referral interview designed to get referral of those who are not Christians - and I might add a very good way to get these referrals. I have a copy of one of these interviews. Question #8 is "What would help you to be more faithful?" Answer is "prayer partners." Yet this brother is one of the most prominent members of the Central church and does a great deal of their preaching and Bible teaching.

Brother Ira, let me conclude by saying that there are still some good people in the Central church at Crystal River and they oppose the Crossroads Philosophy but I am saddened to say that they are in the minority, and they need to attend a congregation where they can work and do a good job for the Lord's church without having constant trouble that they are now encountering.

Let me say again, brother Ira, that I am in no way sympathetic at all with the Crossroads church. I do hope and pray that this clears up my position.

In Christ,

(Signed)

Kenneth E. Shelton

KES/gs

cc: B. C. Carr Dennis Davis Frank Allen
 Al Parr Mr. & Mrs. Jim Hess

Under date of August 8, 1983, I replied briefly to brother Shelton, as follows:

August 8, 1983

Kenneth Shelton
26 Brentshire Aq., Suite B
Jackson, Tennessee 38305

Dear brother Ken,

Your reply of July 23, 1983, reached me early last week. I was getting ready to leave for Oklahoma, so had to wait until my return last evening to let you know that I did receive it and appreciated what you wrote. It should go a long way toward helping to clarify the true situation at Crystal River.

Like you, I am sure there still are some good people in the Central church at Crystal River. It is unfortunate that such fine folks *also* get hurt where there is controversy and involvement such as Crossroadism. I shall try to say something in *Contending for the Faith* that they may know we are not blaming *them* for the wrongdoing of *others*.

Much appreciation for your help,

(Signed)

Ira Y. Rice, Jr.

(NOTE: So much **additional** material, re: *Crossroads*, was **supposed** to have appeared in this issue, that we could not work in for lack of space, we have decided to bring out still **another** "Crossroads" issue, Lord willing, in September. No doubt you will want to order a supply of it, too, for distribution in the congregation where you attend. We'll be watching for your orders. - The Editor)

Second Annual Denton Lectures Planned

The Pearl Street Church in Denton, Texas will host its second major annual lectureship November 13-17, 1983. The SECOND ANNUAL DENTON LECTURES will be devoted to a study of the epistle to the Hebrews. A wide variety of material will be covered by 37 speakers from all parts of the nation, delivering 39 lectures.

The Pearl Street elders aim for these lectures to provide all who come with fundamental and sound Biblical teaching to help combat the profusion of doctrinal error both within and without the church.

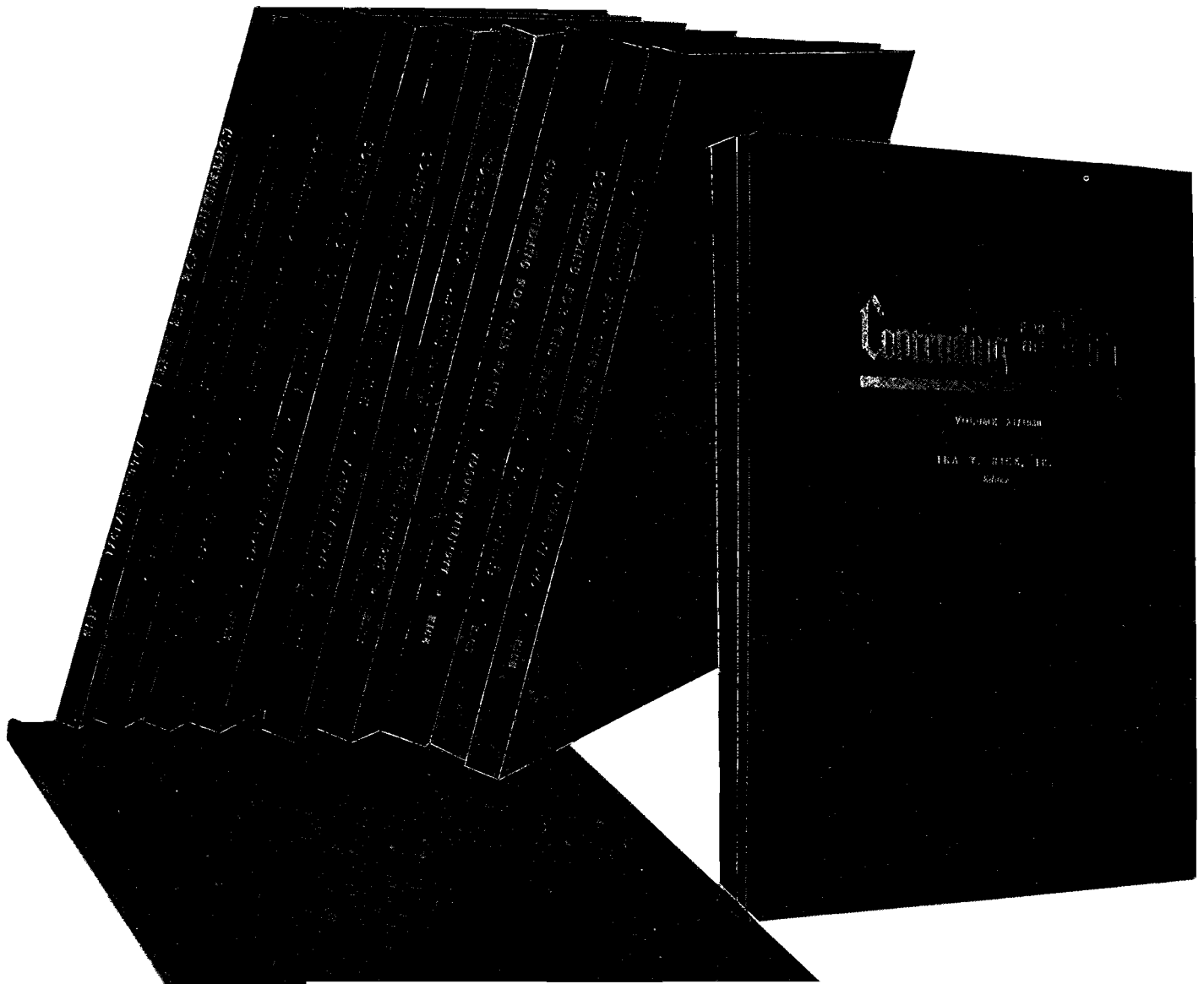
A book of these lectures will be published (orders are already coming in). The book of the FIRST ANNUAL DENTON LECTURES (*Studies in I Corinthians*) was sold out in the first edition in less than five months and is now available in a second edition. *Studies in Hebrews* is expected to be just as much in demand as a classic and standard reference work. All of the lectures also will be available on cassette audio tape and on video tapes.

A special feature of these lectures on Hebrews will be the daily (Monday-Thursday) two-hour "Discussion Forum" in which four subjects of controversy will be discussed by men with opposing views. The subjects will be: "Old or Young Earth?", "The Authority of Elders", "Is Empirical Knowledge More Certain Than Faith?" and "Premillennialism". Besides a discussion between two well-known men on each of these subjects, there will be questions allowed from the audience.

Exhibit space is available for both commercial and non-commercial interests, subject to invitation and/or approval by Pearl Street elders.

Housing in the homes of local Christians will be provided as long as it lasts. Hook-ups for RV units will be provided on the church parking lot.

For further information, inquiries may be addressed to: **Dub McClish, ADL Director, 312 Pearl Street, Denton, Texas 76201; 817/387-3531, 387-1429.**



So You'd Like to Know What's Really Been Happening!

ONE OF THE STRANGEST phenomena of the past two decades is the great number of brethren — including many elders as well as preachers — who have buried their heads in the sand and refused to see the enormous changes that have been taking place doctrinally in the brotherhood. Because such brethren have defaulted in their defense of the faith as it was once delivered unto the saints, those espousing false doctrines re: *Modernism, Liberalism, Pentecostalism, Crossroadism, Evolutionary Creationism* as well as on *Divorce and Remarriage* have had a field day.

Practically the only running account of names and events leading up to our present apostate condition has been carried on the pages of *CONTENDING FOR THE FAITH* since its beginning in 1970. Such large numbers have discovered that **BOUND VOLUMES of *Contending for the Faith* are absolutely indispensable for those wanting to know what *really* has been happening to "us" during this period that they already have cleaned out our entire stock of Bound Volumes I, II and III. However, we still can supply sets of Bound Volumes from Volume IV through XIII, covering 1973 through 1982.**

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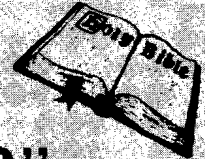
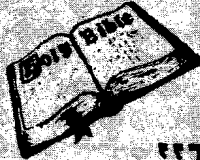
CHURCH FURNITURE FOR SALE

When the Brentwood brethren, in Pensacola, Florida, decided to merge with the Bellview congregation there, recently, they turned the building and all the church furniture therein over to the Bellview elders to dispose of as they saw fit.

The building now has been sold and it is necessary that all the furnishings be removed at once. In addition to 38 14-foot, oak-veneer, almost-like-new pews, these include a matching pulpit, communion table and two speakers' seats for the rostrum. If interested, please get in touch with **The Elders, Bellview church of Christ, 4850 Saufley Road, Pensacola, Florida.** Price negotiable.

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November 6-10, 1983

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SUNDAY, Nov. 6

10:00 A.M. — John Priola
11:00 A.M. — Ira Rice, Jr.
7:00 P.M. — Mac Deaver
8:00 P.M. — Roy Deaver

The Parable of the Sower
Counting the Cost
The Marriage Feast
The Two Sons

MONDAY, Nov. 7

9:00 A.M. — Melvin Elliott
10:00 A.M. — James Davis
11:00 A.M. — 1:00 P.M.
1:00 P.M. — Fred Davis
2:00 P.M. — Bob Jent
3:00 P.M. — Virgil Hale
7:00 P.M. — Garland Elkins
8:00 P.M. — Bill Cline

The Two Builders
The Unmerciful Servant
LUNCH

The Good Samaritan
Laborers in the Vineyard
The Unrighteous Steward
The Prodigal Son
The Great Supper

TUESDAY, Nov. 8

9:00 A.M. — Tom Bright
10:00 A.M. — Ben Vick
11:00 A.M. — 1:00 P.M.
1:00 P.M. — Dean Buchanan
2:00 P.M. — Harry Darrow
3:00 P.M. — Lindsey Warren
7:00 P.M. — Thomas Warren
8:00 P.M. — Dan Jenkins

A Parable of Watchfulness
The Parable of the Leaven
LUNCH

The Friend at Midnight
The Parable of the Net
The Rich Fool
The Barren Fig Tree
The Parable of the Hidden Treasure
and The Pearl of Great Price

HOUSING: Leonard Estes (317) 271-6717

WEDNESDAY, Nov. 9

9:00 A.M. — Wally Kirby
10:00 A.M. — Jimmy Thompson
11:00 A.M. — 1:00 P.M.
1:00 P.M. — Walter Pigg
2:00 P.M. — Jeffery Stevenson
3:00 P.M. — Charles Pugh
7:00 P.M. — Joe Gilmore
8:00 P.M. — Buster Dobbs

The Pharisee and the Publican
The Unjust Judge

LUNCH

The Elder Brother
The Lost Coin
The Unprofitable Servant
The Parable of the Mustard Seed
A Picture of the Judgment

THURSDAY, Nov. 10

9:00 A.M. — Garland Robinson
10:00 A.M. — Leon Cole
11:00 A.M. — 1:00 P.M.
1:00 P.M. — Terry Varner
2:00 P.M. — Phil Dunn
3:00 P.M. — Grady Miller
7:00 P.M. — Max Miller
8:00 P.M. — Andrew Connally

Looking for Chief Seats
The Two Debtors

LUNCH

The Lost Sheep
The Faithful and Wise Steward
The Ten Virgins
The Parable of the Tares
The Parable of the Talents

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Why Doesn't He Repent?

A. L. Parr

*(EDITORIAL NOTE: Doctrinal difficulties between faithful Christian brethren and brother **Chuck Lucas** go at least as far back as 1967, shortly after he first moved to Gainesville, Florida, from the Central congregation in Miami.*

*Possibly the very first among us to discern that all was not well with this then-young, so-called "Campus Minister" was **B. C. Carr**, director of the Florida School of Preaching, at Lakeland, Florida. Oh, the elders at Central/ Miami had "let him go", all right; but instead of responsibly warning the brotherhood that he was an **embryonic heretic**, they sent him on up to work with the old 14th Street congregation (now called "Crossroads") **with their recommendation!** Had those elders marked him for his false teaching, as they **should** have done, he could have been stopped in his tracks — then. However, by the time that brother Carr and other Florida faithful really caught on to what he was teaching at Gainesville, he already was beginning to get his roots down and firmly planted for his truth-undermining work just ahead.*

*As is typical of so many of our brethren who have not exercised their senses to discern between truth and error, great numbers were so taken in by Lucas' admitted charisma that they felt he could neither do nor teach anything wrong. When **Ernest Underwood** moved to Gainesville, Florida, in the early '70s, it did not take him long to find out differently. Especially from Crossroads' 1974 **Florida Evangelism Seminar** onward, brother Underwood pin-pointed the doctrinal errors being taught and practiced at Crossroads/Gainesville, under Lucas' aegis. And when **Parker Henderson** engineered a "settlement of differences" in September, 1975, Underwood was the first to find out that **within one week** of signing that document Lucas and Crossroads were telling it around that "nothing is changed." If not, it meant simply that Lucas and others responsible at Crossroads/Gainesville set out purposely to deceive their brethren, especially those who signed that same document in good faith.*

After working with the 39th Avenue congregation, in

*Gainesville, for more than four years, brother Underwood moved on. One or two others have preached there in the interim; and 39th Avenue's present preacher is **A. L. Parr**. Inasmuch as brother Parr lives and labors in the self-same city as Chuck Lucas — and has for the past two or three years now — he is well placed to know the inside of things, **re: Crossroads**, at all times. When I learned of considerable correspondence that he had initiated, first, with Chuck Lucas, and, later, with **Reuel Lemmons**, **re: Lucas/Crossroads'** false teaching, I suggested to him that truth would be served only if such were published.*

*Therefore, at long last, brother Parr has woven pertinent passages from the above-mentioned correspondence into the following article, which we strongly urge our readers to study carefully. — **Ira Y. Rice, Jr.**, Editor)*

On November 17, 1981, brother Chuck Lucas of the Crossroads church of Gainesville, Florida, was listed as the author of a so-called "Open Letter to the Brotherhood of Churches of Christ" printed in the *Firm Foundation*. The letter was another in brother Lucas' almost endless line of attempts to defend his practices and doctrines. (The reader will benefit from reading that article before continuing with this present one; it is on pages 8 and 9 of that issue and is photo-reproduced on pages 4 and 5 of the February, 1982, *Contending For The Faith*.)

I first read that "open letter" in mid-January and immediately responded with a lengthy personal letter to brother Lucas about its content, taking advantage of the offer in the "open letter" to submit "legitimate concerns and constructive criticisms." Under date of January 23, 1982, I wrote a letter the tone of which was very personal and kind, not accusing, condemning, or lordly. It contained four numbered points in which I offered "legitimate concerns and constructive criticisms", as follows:

1. that the use of the word "gifts" ("Christians possess different

(Continued on Page 3)

Contending FOR THE Faith

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Volume XIV, No. 9 September/1983

Ira Y. Rice, Jr. Editor

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FIRM FOUNDATION CHANGES HANDS

A tidal wave of relief swept across the brotherhood of Christ July 18, 1983, when, for only the third time in its 100-year history, the *Firm Foundation*, of Austin, Texas, changed hands.

As long as this illustrious gospel paper was in the hands of A. McGary, its founding editor, and then for some 40 years in the hands of G. H. P. Showalter, all went well. Even when Reuel Lemmons took over the editorship, upon Showalter's death, truth prospered — about ten years.

Then, about 20 years ago, for reasons known only to him and the Lord, brother Lemmons began to change. From one whose stand for truth always had been certain, his editorship began to vacillate. It got so one never knew exactly where he stood, not just on one point of doctrine but on any point. Astute brethren noticed that if he took one position *this* week, just give him a few weeks and he would take another position *entirely*. As his No. 1 apologist James L. Lovell expressed it, Reuel was the only one he knew who could write equally well on both sides of any issue!

DISILLUSSIONED BROTHERHOOD TURNED AWAY

So dearly loved was the *Firm Foundation* — particularly west of the Mississippi River — that, at first, brethren loyally continued their patronage and support. But when Pat Boone joined Oral Roberts and others in their *Pentecostalism* — and brother Lemmons upheld him in it — this was the last straw for many.

It got so that, just like Lovell, all you needed to do to have Reuel's support was to start teaching false doctrine. It would require quite a catalog just to list the heretics that he has upheld in the past 20 years — the most notable one recently, of course, being Chuck Lucas, of *Crossroads* ill fame.

Even though the *Firm Foundation* had been in my own father's home for more than 60 years, about 1972 I could stand it no longer and canceled my subscription. Thousands of others did likewise. From a high mark of more than 30,000 circulation, subscriptions dwindled to just over 14,500.

NOW IS THE TIME TO RALLY ONCE MORE!

There never was anything wrong with the *Firm Foundation*, per se — just with its vacillating editor! When H. A. (Buster) Dobbs, of Houston, Texas, asked me in April what I thought of buying the paper, I said, fine, if it was for sale and brethren could raise the money to do so. He said he thought it was possible.

Without going into detail as to how this all came about, suffice it to say that by July 18, 1983, the financial package had been put together, all the necessary papers had been signed, and complete control of the *Firm Foundation* passed out of the hands of the Showalter heirs into the hands of brethren Dobbs and William S. (Bill) Cline — with brother Cline as the new editor.

There literally is no way that I personally can express my intense relief and satisfaction that the *Firm Foundation* is being edited, as it was in the days of A. McGary, G. H. P. Showalter and the early Reuel Lemmons, with no uncertain sound. The cause of truth, as of yore, is of paramount concern once again. Now is the time when all good brethren should rally to the support of the *Firm Foundation* — not just west of the Mississippi River but *brotherhood-wide!*

— Ira Y. Rice, Jr., Editor

Why Doesn't He Repent?

(Continued from Page 1)

gifts . . .") sounded Pentecostal in nature and perhaps a different word could be chosen to communicate his meaning as we understood it;

2. that in saying "I have *never* believed, taught nor sanctioned the following: That we should fellowship any denominational group, doctrine, teaching or practice" (emphasis his) he appeared to be disputing with himself as he had been announced as a speaker at the "Festival of Faith" of the *Kingsway Christian Church* in Indianapolis, the program of which included, among others, a member of the *Assemblies of God Church*, and their brochure of the event advertized their intention to be "INSTRUCTED on methods." Brother Lucas was asked in this point, "Did you teach the Kingsway Christian Church how to add more souls to their false faith? Is this a right thing to do?";
3. that he had contradicted documents of historical fact when he said in the "open letter" that "I have *never* believed, taught nor sanctioned the following: That women may lead in prayer in the assemblies of the church" since he had in November, 1975 affixed his signature to a promise to "forego this practice" (see CFTF, November, 1975, pp. 4-5 - ALP). With this clear proof that the practice was in vogue where he preached, brother Lucas was asked in this point, "If you did not *believe* it, why did you not stop it before and without the urging of that meeting? If you did not *teach* it, did you teach *against* it? If it was practiced without your opposition, does not this constitute *sanction* - at least temporary? If you did not believe at that time that such a practice was scriptural, why did you not clearly state such conviction instead of just saying in effect, 'we have been doing it but for your sakes we will stop'?" Brother Lucas was also asked in this point to affirm or deny that elder Richard Whitehead had once proclaimed from the pulpit of the Crossroads church that "only church of Christ tradition" (not scripture) forbade the practice;
4. that the many reports of churches splitting, elders and preachers resigning, and groups within churches working without or against the duly appointed elders was a serious matter worthy of investigation and cessation, not to be excused as he had done in the "open letter" as being "abuses, excess and mistake," and "abuses, mis-directed zeal, and misjudgments." We firmly believe that there is *something* about the Crossroads approach which encourages and permits such "abuses, etc.", something in the doctrine or attitudes which fails to keep their disciples true to the word of God, and which, therefore, should be corrected.

That letter ended with a plea to brother Lucas to take care that he did not fail to repent because of pride and that his "open letter" was not simply "good words and fair speeches" designed to "deceive the hearts of the simple." (Romans 16:17-18).

Lemmons Included In Correspondence

On the same date I wrote a letter to Reuel Lemmons, then editor of the *Firm Foundation*, who had written an accompanying editorial endorsing the Crossroads movement and criticizing brethren who do not endorse it. A portion of that letter to him read as follows (readers may find this editorial reproduced in the February, 1982 issue of *CFTF*, page 3):

Surely you know that "harsh language" does not "destroy brethren." When I was in the first grade I learned to say, "sticks and stones may break my bones, but words will never harm me." My Bible (*KJV*) teaches that *sin* destroys brethren. (Isaiah 59:1-2; Romans 6:23).

And how can you say, ". . . if many of these reports were true . . ."? I doubted and dis-believed the reports for five years until I began to care enough to look at the *fruits* of this movement.

These reports are not gross and self-serving exaggerations as I so long supposed. On the contrary, "the half was not told me."

You are doing the cause of truth a great deal of harm by publishing Lucas' claims. Did you ever know of a false teacher to admit that he was one? Did you ever know Satan to tell the truth about himself? Did you ever think to follow any Crossroads-trained preachers, ministers, or counsellors and evaluate the long-term effect of their work? I know you remember having read "by their fruits ye shall know them."

Jesus was never very popular with the social and political leaders of his day, and he was not talking *about* faithful brethren when he said, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in Heaven: for so persecuted they the prophets which were before you." He was talking *to* faithful brethren *about* the unbelievers in the world. Christians cannot find comfort in these words of Jesus (Matthew 5:11, 12) if it is not "for my sake" that they are suffering. I do not oppose the Crossroads Philosophy for *following* Jesus in their intentions; I oppose it and those who espouse it for those aspects of the philosophy which *deviate from* Jesus.

True, the first work of the church is evangelism, but this preaching must be of Christ, and him crucified, not of some artificial holiness built upon and supported by doctrines of denominational heretics. *And* that preaching must be done by those who are at the same time careful not to lose their own soul. (Matthew 16:26). What *will* a man give in exchange for his soul? It seems that some will give up the pure word of God and give themselves over to "enticing words of man's wisdom". (I Corinthians 2:4). If our points can't be proved in God's language from God's book, then they are just that - *our* points - and not God's and they must be forsaken.

Brother Lemmons was quick to respond and under date of February 3, 1982, wrote, in part:

I note in all the letters I receive like yours, an attempt to intimidate my position by telling me they can "no longer count on the *Firm Foundation* for teaching and encouraging the brethren in the faith", when they all know and you know, that isn't true. It is a charge intended to beat someone into submission.

You wrote me two long pages making vague and uncertain charges but in a second, careful reading of the letter, I do not find a single charge against your brethren that is made on a scriptural basis. I want to assure you, brother Parr, that if you will tell me exactly what scriptures are being broken, I will go to the personal trouble of finding out whether or not the charges are true.

I note your statement in the third paragraph from the end that "if our points cannot be proved in God's language, from God's book, then they are just that - our points". I promise you again, that if you come up with such points, backed by scripture that in fact condemns the work of your brethren, in your own city, then I will personally go to the trouble of examining the charges, carefully, to see whether they are founded. I will examine them by the book.

I do not at all resent your criticism of my editorial and I do not want the firm tone of this letter to be mis-construed. I have read as carefully as I can, all the criticism that has gone out and I have yet to see any criticism including yours, that pointed to a verse of scripture that was broken - except possibly in your own opinion. I want to be fair but I will not be swayed by wild and baseless charges.

I was appalled at the content and implications of that letter; but as the original intention was to elicit corrections from brother Lucas I chose to delay comment in reply to brother Lemmons. Not having heard yet from brother Lucas and not wanting brother Lemmons to think that we were ignoring *his* challenge and heresy, I wrote to the latter on

March 4, 1982, thanking him for his prompt reply to mine of January 23rd and explaining my delay in return, saying in part:

I have tried to be especially fair to brother Lucas and his fellow-laborers across town in giving him plenty of time to study, consider, and answer my letter. I do not wish to discuss the specifics of that letter with anyone else until brother Lucas has either answered or indicated that he does not intend to answer it.

I had hoped that I would hear from him before this time as he indicated both in his "open letter" and later in his local bulletin that he would answer all letters "requiring a response . . . as quickly as humanly possible." My letter requires a response and I know that he is a very busy human, so if you can be just a bit more patient with your request of me I can be patient with him; surely he will want to show me where I have erred or repent of his own error.

Another month and a half went by with no letter or phone call from brother Lucas, so I wrote a brief letter in the kindest of terms expressing my good intentions and "legitimate concerns." Giving him every benefit of the doubt, I asked that, if he were too busy to give the letter the treatment we thought it deserved at that time, he might write a quick memo or make a short phone call (local) to at least indicate that he did intend to get to it and about when that might happen.

I had every confidence, even at that point, that my motives were honorable and that this had been made clear in my letters. Still brother Lucas did not respond with any communication that reached me; so on May 3, 1982, on meeting in downtown Gainesville a son-in-law of one of the Crossroads elder, I asked this mutual acquaintance to "ask Chuck to please answer my letters." He said that he would be glad to do so.

Whether he ever did I have no way at this time of knowing. At any rate when I had heard nothing by May 8th (four-and-one-half months after my *original* letter) I wrote again a *third* letter to brother Lucas to the intent that I was "seriously disappointed," that I had "honestly believed that you would answer my letters", and that I assumed that "from your failure to reply to . . . previous letters . . . you do not intend to reply." That letter closed,

My conscience will not allow me to continue to let the brotherhood believe what I *know* to be false. One week from today I will offer this correspondence to the entire brotherhood.

This letter brought an immediate response. Under date of May 11th, brother Lucas wrote a letter which I received on May 12th. In that letter he said,

Following the "Open Letter" in November, 1981, I have only been able to make a "dent" in answering the correspondence I have received. However, I am continuing to make every effort possible to do so and I thought I had made that point sufficiently in a recent bulletin.

Since we live in the same city, I would like to invite you to meet with the elders and me at the earliest mutually convenient time and we will be most happy to answer all the questions you raised in your letter and any other questions you might have about the Crossroads congregation and our beliefs and practices. Please call our office to arrange a time.

On the same day, then, in which I received his letter I replied to brother Lucas in two pages to the intent that, "I had not wanted to arouse any ire such as I think I detect in your first paragraph. Not at all meaning to seem impatient in writing my two previous follow-up letters, I only thought that 'since we live in the same city' it would not be too much trouble for you to briefly indicate by letter or phone that

you *do* intend to answer my letter of January 23, 1982."

With respect to his invitation that I should phone to arrange a time to meet personally with the elders and himself, I replied in that May 12th letter,

I do not believe that such a meeting would be appropriate at this time because: (1) my questions were not put to the elders, nor did they directly involve the elders and I could not therefore accept any comment the elders – or anyone else – might make as an answer to questions concerning *your personal* beliefs and practices, and (2) the comments from you which provoked my initial letter to you were in written form – and that in mass distribution; it is necessary that corrections or adjustments to them be in like form as is requested in the second paragraph of my first letter.

In the last paragraph of that letter I asked,

May I take the first paragraph of your May 11th letter as an indication that you *will* write an answer to my January letter, or should I take your second paragraph to mean that you will only answer orally?

Then I attached a P.S. which once again put forth my honorable intentions and motives,

I will publish none of this for at least a reasonable period of time that you may have fair opportunity to answer. I am eager to see the publication of such statements as would reunite the church so that we might all concentrate on the good that you and others are doing in reaching the lost.

On the following day, May 13, 1982, I wrote to brother Lemmons notifying him that I had heard from brother Lucas but that he had given no indication as to his intentions to respond to the questions. Understanding that the others involved in this exchange of letters had other things to do than answer my letter I waited until June 23rd for either Chuck Lucas or Reuel Lemmons to respond, and then wrote to brother Lemmons, including copies of all these letters,

Now that my correspondence with brother Lucas is, as far as I can tell, about as complete and conclusive as it is going to get, seeing he ignores the seriousness of my questions and refuses to answer them, I am offering honest editors an opportunity to inform the brotherhood as to how honest (?) brother Lucas is in dealing with the "legitimate concerns and constructive criticisms" he publicly solicited through your paper on November 17, 1981. The enclosed file is hereby submitted with a request for its publication so that all might see good reason to wonder with me and countless others "who have not bowed the knee to" Crossroads, "if everything is all right over there, why don't they prove these concerns groundless?"

At the risk of having you once again say "that's just your opinion," I want, nevertheless, to respond to a few points in the recent correspondence between you and me on this same subject. I did not do so earlier as I wanted to see how brother Lucas would answer my January letter before I went any further. On February 3, 1982 you accused me of making "an attempt to intimidate (your) position" and "a charge intended to beat someone into submission."

I am flattered, Reuel, that you should credit me with such verbal ability and moral power. I will not be 33 years old until more than a month from this writing and have no personal visions of superiority or supremacy of position in any way above those "who are of note . . . who also were in Christ before me." I'll tell you what I do have, though.

I have *indignation* that anyone should presume to judge my motive on so little knowledge of me and my experience as you had on that date.

I have *fear* for the brotherhood when those with much influence through publications (1) are so quick to judge wrongly as you

were with that letter; and (2) can't tell the difference between intimidation and information.

I have *embarrassment* for my Lord and his body, the church, that a man in your position, of your years and experience, should feel "intimidated" and "beaten to submission" by plain simple people like me who have no better sense than to believe and try to apply personally what we read in the Bible. I am embarrassed that a man of your experience in Bible matters could see my January 23rd letter to you as only "two long pages making vague and uncertain charges," and that you could sign your name to the words, "in a second, careful reading of the letter, I do not find a single charge against your brethren that is made on a scriptural basis."

Come on, Brother Lemmons! You can't be serious! You wrote in your November 17, 1981 editorial (last sentence in paragraph one) "... the harsh language used to destroy brethren is without question, sinful." I referred you to Isaiah 59:1-2 and Romans 6:23 which teach that *sin* destroys brethren. The *scriptures* teach differently from what you wrote. What do you mean by a "scriptural basis"?

After explaining that I hadn't thought it necessary to detail for one who has served as elder and editor for so many years, the applicable scripture, I nevertheless, because he couldn't see it, listed twenty different citations from the *word* of God to show that the four numbered items in my letter to brother Lucas do, in fact, represent specific departure on the part of brother Lucas from the *will* of God:

1. "gifts" have ceased: Acts 8:14-17; 10:44-46; 19:2,6; I Corinthians 13:8-11;
2. the Christian church is a proponent of a false faith for they violate all of the following and more: Psalms 111:9; Matthew 23:9; Ephesians 5:19; Philippians 1:1; Acts 20:28; Matthew 16:18; Acts 13:1-4; and to fellowship or encourage the false is sin. (II John 9-11);
3. *men* are to pray (I Timothy 2:8) and *women* are to be silent and in subjection (vv. 9-10), and duplicity is a sin. (James 1:8; 4:8);
4. "mis-directed zeal", *et al*, while perhaps not a sin, is likewise *not an excuse* but a matter of *serious spiritual concern* (Titus 1:8-9; I Timothy 3:6; Acts 22:3-7; Romans 10:1-3); it ought not to be passed off but corrected, and efforts at such ought to be evident. (I Timothy 5:20).

On that same date, June 23, 1982, I sent copies of the correspondence to brother Ira Y. Rice, Jr., editor of *Contending For The Faith*, and to brother Guy N. Woods, editor of the *Gospel Advocate*. In the letter to brother Woods, I said, "I believe that the nature and substance of my January 23rd letter to brother Lucas, and his still-present failure to answer it, are worthy – even demanding – of an opportunity to be as widely known as is brother Lucas' own teaching and influence. I have requested of brother Lemmons that he,

having printed brother Lucas' original assertions, now be honest enough to print the other side."

To this brother Woods responded under date of July 13, 1982, "I would hope that brother Lemmons will see fit to publish it since it was his editorial which occasioned it."

Under date of July 21, 1982, Brother Rice answered, in part, "Thank you . . . for what you said . . . in your letters to Chuck Lucas and Reuel Lemmons. I have to agree with you that honesty and truth would *require* that they correct the matters you pointed out to them."

Neither brother Lucas nor brother Lemmons has ever further responded to my efforts, the intent of which has been that Chuck Lucas should correct the historical inaccuracies of his "open letter" of November 17, 1981. (The controversy with brother Lemmons has only been incidental to the primary purpose and yet is in itself now a major cause of concern.)

So it was that on August 31, 1982, I again wrote to brother Lemmons (having determined from brother Lucas' one letter and his refusal to answer my simple questions about it that *he* was less likely to continue the discussion to any reasonable conclusion than the *Texan*), closing the letter,

Why have I failed to hear from you? Do you still believe there is no reason to "doubt Lucas's honesty and sincerity one whit"? Read that file again.

If the brotherhood (I) owed brother Lucas a fair appraisal of his remarks – and we (I) did, and I gave it to him – then do not you owe me a fair appraisal? Does not the brotherhood *deserve* to hear all of what is in that file? YES on both counts. And I am not alone in that conviction.

When these letters are finally published abroad the brotherhood will know the truth about the honesty of both brother Lucas and brother Lemmons.

Elders, deacons, preachers, teachers and concerned Christians, I am tempted to draw a number of conclusions from these facts but I believe that, in the words of John Wycliffe, the great Bible translator of the 14th century, none of you "is so rude a scholar but that he might learn the words of the Gospel according to his simplicity." I believe that the truth is self-evident and I leave the reader to draw his own conclusions.

– 1811 N.W. 39th Avenue
Gainesville, Florida 32605

(NOTE: Had brother Lemmons not tried to defend false teachers, such as Pat Boone (earlier) and Chuck Lucas and Crossroads (now), in all probability the Showalters never would have sold the *Firm Foundation* and Reuel still would be editor. The brotherhood is just not going to uphold forever those papers and editors who uphold false teachers! Now that he has lost his editorship, perhaps brother Lemmons can consider what all his own vacillation has cost him. As for brother Lucas and Crossroads, it already has cost them the fellowship of faithful brethren everywhere! IYR Jr.)

"Understanding the Crossroads Controversy"

A Review by W. N. (Bill) Jackson

Over many months, space in several of our journals has been given to dealing with the "Crossroads" philosophy, and to warning brethren in areas where this harmful teaching has not yet come. During this time, as the defenders of Crossroads have been saying, "There's nothing to it. . . we're faithful . . . it's all a misunderstanding", etc., brother Gene West of Fairmont, West Virginia, has documented 111 congregations wherein division has taken place over these matters (Charles A. Pledge, *The Evangelist*, Duluth,

Ga., Dec. 20, 1981, p. 6). Some misunderstanding indeed! Over these same many months, few have been the statements issuing from Crossroads, except to say that they were falsely accused. In the book presently under review the author acknowledges that Crossroads, for 13½ years, did very little toward responding to the charges being made (Nelson, p. 6). This hardly seems the urgency the Lord enjoins in the settling of matters between those in the family of God. (Matthew 5:23-26).

Only in very recent times have some statements been issued, such as Chuck Lucas' article in the Firm Foundation of Nov. 17, 1981, and that article was also heavy with the flavor of "innocence" and "misunderstanding." There is indeed an ironic twist, in that now Robert Nelson, Ph.D., and a member of the Crossroads congregation, has produced his book, *Understanding the Crossroads Controversy*, and it is extremely militant in pressing the Crossroads philosophy with references to it as "an evangelism movement . . . it is not going away." (p. 1). It is now our purpose to review the book which itself verifies the charges that have repeatedly been made concerning this philosophy.

AN OVERVIEW

We note that Nelson is not a casual observer, for the latter part of his book is based on views he possesses from the standpoint of being a member at Crossroads. The book is liberally saturated with citations from the *New International Version* and all will notice the references to "sharing your faith" and "sharing your experiences" along with references to brethren who are "legalistic", with an emphasis on "law-keeping, rather than serving the Lord according to His will." (pp. 25, 77). It is noted also that his points regarding the essentials for church growth are gleaned from sectarian sources, and even from the growth of an Assembly of God church in Korea! (pp. 88f. 274-277). There are yet many of us in the Lord's body who believe that Christ's church has such distinctiveness that sectarian growth principles are not to be recommended as a pattern! And, contrary to those defenders of Crossroads who claim that all that is involved is difference in "methodology", Nelson states, "I doubt that the effectiveness of restoring churches is the result of method and process." (p. 7).

So more is involved here than just method, and we've stated that all along!

A MOST DANGEROUS VOLUME

We must warn brethren of the subtle ways of Satan, and how these ways are throughout this volume, lest men be carried away by references to "high degrees of spirituality, edification, bearing of fruit, growth, personal discipline, family strength, repentance and soul-winning." Having introduced the subject of soul-winning, the author then cites the Crossroads-trained men who are "successful in soul-winning", and then presents the necessary fruitful activities: soul talks, daily contact, quiet time, prayer partners and experiences in sharing faith. (pp. 16-18).

There is the basic Crossroads plan, with the repeated emphasis that God is blessing the "restoring" churches with fruit because they are then carrying out instructions that the rest of us have overlooked and ignored. (p. 28). In at least two places the author presents a composite wherein the soul-loving and super-spiritual ones trained at Crossroads enter into the congregations and tear them to pieces! No, the author does not use the words "tear them to pieces", but this is what happens. As he puts it, these young people arrive, set up home Bible studies, begin to baptize people, and the study groups grow. He states that other Christians are then made to feel uneasy, as those "spiritual ones" stress commitment and soul-winning. And, Nelson adds, "No, they often do not fit into ongoing church programs." (pp. 50-52). This says much, we fear. These leave Crossroads having the determination that they are *not* going to fit into the work of the congregation where they locate, but rather (and outside the direction of the elders) they are determined to do their own thing!

Nelson gives a second picture of conflict in congregations,

and this time the elders are the villains as they try to cool the spirituality, zeal and enthusiasm for winning of souls in order to pacify the older folks. (pp. 168-178).

The author on more than one occasion states that which we've all heard: that their critics had not visited Crossroads. (p. 46). They've really received the mileage from that! But would one have to visit Salt Lake City to speak against Mormon errors, or the Vatican to speak against the evils in Catholicism, or to hell in order to speak against Satan? There has indeed been much documentation of the Crossroads philosophy; yea, more than enough for those who love the truth!

DIVISION UNDERGIRDDED WITH ARROGANCE

One of the first things noticed in Nelson's book is that churches advocating the Crossroads philosophy are the "restoring" churches, and the rest of us are in "mainstream" churches. (p. 4). And here are his points wherein, in an indictment of the rest of the church, he builds the case for the Crossroads congregations being those who are restoring New Testament Christianity. He states that we in the "mainstream" churches (a) have not restored New Testament Christianity (p. 5); (b) do not observe full instruction from God (p. 28); (c) have lost the concept of sharing "faith" with other men (p. 29); (d) do not take seriously Bible verses on working with each other (p. 31); (e) have preachers who really do not expect their hearers to heed the Bible (p. 21); (f) have few members who systematically obey such verses as James 5:16 (p. 25); (g) seldom work in causing brethren to seek and appreciate Christian counsel (p. 33); (h) have stopped growing (p. 42); (i) do not see the value of soul-winning (p. 42); (j) have lost the concept of total commitment (p. 70); (k) have few members who understand the real meaning of the Bible word "Lord" (p. 73); (l) try to purge the church of fruit-bearing Christians (p. 117); (m) seldom move to correct the sin of pride (p. 124); (n) and we are in churches and with preachers who have an "informal" leadership role for the church, but now feel "threatened" (p. 187). And, brethren, I've not touched the hem of the garment in citing the instances wherein the author makes room for Crossroadism by attacking the Lord's body!

Interestingly, and shockingly, I note that, after all the above, the author has the audacity to have a chapter entitled, "The Pharisee." (pp. 119-125).

SELLING CROSSROADS-ISM

As earlier stated, the author, in this book, has done more to substantiate the many charges made against the Crossroads philosophy than many of its critics have done. He begins, early on, to state that we were "getting people to accept Jesus as Savior but not as Lord." (p. 1). We need to note that those who obey the gospel of Christ DO know Jesus as Lord. (Acts 2:36-38). Later, in emphasizing that Crossroads teaches only one baptism (p. 212), he then stresses the obvious point that repentance must precede baptism, else it is not scriptural baptism. He thus builds the case where one is made to see his baptism as a "bargaining for salvation", with no idea in mind of Jesus as "Lord" (as Crossroads would emphasize "Lord"), with no idea of "commitment" (as Crossroads stresses "commitment") — and what do you have? You have the case for "Lordship baptism!" If not, why go into this at all?

He builds his case for the "prayer partner" system (p. 80) — "two men (women) of God committed" in helping each other and the like. Therein, brethren, we have the basis of some criticism against Crossroads, in that one member professes to be the strong or "super" Christian able to dominate

the life, time, energies of the new babe in Christ. We have preached for years against "cliques" in the church, and against preeminence given to anyone. Why not, in a congregation of 250 members, have 250 members interested in, and helping, that babe in Christ!

Obviously written because of the heat of criticism against their philosophy, Nelson's book is strongly militant in pressing every point we've heard about this movement; he pleads "persecution!" and likens the criticism received to that which the Lord and the apostles knew; he speaks against "slander" — which is criticism against Crossroads, naturally, and pleads that they are not Pentecostal or overly-enthusiastic; and, he especially is incensed at "brotherhood watch-dogs" — whoever you are, out there!

Most pointedly, he declares the Crossroads congregations to be *THE* churches who are restoring, and promises that the movement he advocates is not going to go away. Having seen that, under the guise of evangelism, there is the advocating of the taking away of congregations from the hands of the elder and members. Let elders and all others beware!

WHAT IS NOT SAID

Space forbids a more detailed review, but this should let us know the dangers in this volume. I want to close by pointing out what was *not* said, and that is the fact that the Crossroads program is based on the sectarian book, *The Master Plan of Evangelism*, by Robert C. Coleman. For all of Nelson's footnotes, never does he cite this sectarian book, which is their "manual." Yet, *The Master Plan of Evangelism* was

highlighted on the front page of Crossroads' bulletin of May 24, 1981. And more. Kip McKean, very highly praised on pages 8 and 9 of Nelson's book, was in company with another Crossroads-trained minister, Roger Lamb, (at the Memorial church, in Houston, Texas) when Lamb referred to this sectarian book in these terms: "This is it; this is the plan; it's all in this book." (*Contending for the Faith*, April, 1981, p. 13). Now, the question: why did not the author tell us of the sectarian "manual" that is the foundation of the Crossroads system? II Corinthians 4:2 gives the answer! And so much, then, for his claim that Crossroads and her satellites are "restoring" NEW TESTAMENT CHRISTIANITY!

WARNING TO ELDERS, CONGREGATIONS

Nothing has come along in recent years promising more spirituality, and yet undermining the church of the Lord, more than the Crossroads movement. It is purely sectarian, and divisive in every place where men want to abide by the word of God. *One hundred eleven divided congregations attest to this!* Elders and all other saints need to be extremely vigilant in watching for signs of this error, and when it does appear to take strong action against it. It is designed to turn the body of Christ into just another religious denomination, and at that, one with a "pentecostal" flavor!

Be on guard, brethren!

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What To Look For As The Crossroads Doctrine Moves In

Walter Wagner

Many congregations of the Lord's church have been taken over, or split, by the Crossroads Movement before they knew what was happening to them. This is why it is so necessary to recognize their doctrine *before* it does damage. This article will give you clues as to their activities so that you can recognize them as they come in.

To save space, when speaking of some of the books they use, I will use the capital letters of each title. The *Campus Advance Strategy Manual*, produced by Crossroads, September 15, 1967, as *CASM*. The *New International Version* as the *NIV*, and *Understanding The Crossroads Controversy*, by Robert Nelson, one of their converts, as *UTCC*. These references will fully document the following statements.

It is also true that at one time they published the names of their men, but now the *UTCC*, page 13, states that the original 60 men have produced a second and third generation of Crossroads-trained men, as of 1980, at the congregations they moved into throughout the country. Since it is now impossible to know them by name we must know their doctrine as it moves in. This article covers just the evident *beginning* errors. (It would require volumes to expose *all* their errors). However, exposing the beginning errors will save the congregations from the later errors.

ERROR #1 — The *CASM*, page 46: "E. Conduct New Life Meetings. This is a series of one-night evangelistic meetings conducted throughout the school year. The meeting is geared to Christians and non-Christians. The emphasis should be 'teaching-evangelism.' 1. The main emphasis will be placed on doctrine with an evangelistic appeal. 2. There should always be an opportunity for students to receive Christ in every meeting. 3. On-campus buildings are recom-

mended for New Life meetings. Reception rooms in dorms, Student Union rooms, living rooms in fraternity and sorority houses or houses near the campus. The last choice would be the church building." (Note carefully these last words, W.W.).

In the *UTCC*, Nelson speaks of the movement started at the Crossroads when they produced the *CASM*. Chapter 1, page 1, paragraph 1, line 1, "An evangelistic movement, initiated at the Crossroads church of Christ of Gainesville, Florida, has challenged, convicted, upset, and otherwise affected the churches of Christ." (*By their own admission their movement has upset the Lord's church.*)

The scriptural error is in placing the emphasis on evangelism, and the evangelist, *above other Christians and other Christian duties*. They violate Romans 12:3-8, I Corinthians 12:12-31, and Ephesians 4:11-16. They know that they have violated these scriptures on unity and have tried to explain why these scriptures do not apply today on pages 49, 50 of the *UTCC*. (We will look at this later.) When you have someone exalting evangelism and the evangelist over other Christian duties, you have Crossroads error and a violation of scripture.

ERROR #2 — The use of the *NIV*. There are 14 modern translations that use I Corinthians 4:15, 16 to exalt the evangelist to become the "spiritual father" or "spiritual leader" of the converts. Before the *NIV* came out, they used "Good News For Modern Man", which teaches the same error and is code worded in the *CASM* as "One Way For Modern Man." (page 45).

Some people use the *NIV* because they do not know enough Bible *not* to do so. However, if they apply I Corin-

RESOLVED:

The *New International Version* is a perversion of scripture and contains denominational error written into its verses.

Affirm: _____ Walter Wagner.

Deny: _____ any Campus Advance Minister.

It also agreed that Ira Y. Rice, Jr., editor, will have the right to publish this debate in **CONTENDING FOR THE FAITH**.

—Post Office Box 152
Slater, South Carolina 29683

MORE CROSSROADS?

Guy F. Hester

In my mail today there was a form letter from the Lindberg Road Church of Christ (formerly Hillcrest Church of Christ) in Anderson, Indiana, announcing a "Youth Enrichment Seminar" or "Y.E.S." to be held at the Lindberg Road Church of Christ, August 22-23, 1980. According to the letter "the theme of this event, 'Reach Out,' will stress *evangelism* and *total commitment*." (Emphasis mine, GFH.)

This program "Y.E.S.", is called in the letter "an exciting new concept in youth ministry."

The list of speakers for this event are: Carl Bowen, Grace Felzien, Charles Coombs, Nick Young, Debbie Young, Jeanie Brock, Neal Parsons, David Thomas, Lynn Brusk, Sheridan Wright and Boyd Williams.

Admittedly, some of these speakers are unknown to me. However, I do know some of them and I know about some of the others. For instance, **Sheridan Wright** is a product of the Crossroads Church of Christ in Gainesville, Florida, and is "campus minister" at Ball State University, Muncie, Indiana. This can be verified simply by checking the Crossroads publication: "SOUL-WINNING MINISTRIES (A Special Report On Crossroads Trained Ministers)" for 1978.

If **Nick Young, Boyd Williams, Charles Coombs**, and others of this area do not endorse the "Crossroads Philosophy" then why do they continue to hob-nob with those who do? My Bible still reads, "**Wherefore come out from among them, and be ye separate, saith the Lord.**" (II Corinthians 6:17.)

Just a few months ago (April) I voiced my objection to **Rich Collard** (a Crossroads-trained minister who has been withdrawn from by one church in the city) and **Sheridan Wright** being used as speakers in an area wide preachers meeting. I talked to brethren **Ernest Stewart** and **Herb Wollard** about it, and they said that they thought it was allright to use them so long as those present had the privilege of questioning them. My Bible still says that such are to be "**marked**" and "**avoided**" (Romans 16:17) not used with the privilege of questioning.

I know that it is said by some that I am unloving and unkind because I mention the names of persons and places. I wish that this was not necessary, but if these brethren insist on bringing in false teachers and subjecting us to them, especially our young people, then I do not hesitate or apologize for calling them by name (marking them).

(NOTE: At the time that brother Hester wrote the foregoing, he was preaching to the Garfield Heights congregation in Indianapolis. Since then, he has moved to preach at Nesbitt, Mississippi, where he also serves as one of their elders. IYR Jr.)

Why must what some call "quality education" be *false* to be *quality*? Some seem to have mistaken *style* for *quality*, rather than *content*.

DISCIPLING: The Multiplying Ministry

Craig Collins

A book has recently appeared on the market that has immediate appeal to every child of God who is personally concerned about winning the lost. It is *Discipling: The Multiplying Ministry* by **Milton Lee Jones**, published by Star Bible and Tract Corporation in 1982. The author is described as "evangelist at the Northwest Church of Christ in Seattle, Washington." The brief note on the back of the book says, "Churches have been searching for a method or gimmick that would help them to win the world to Christ but have virtually ignored the plan that was mapped out by Jesus Himself. The Great Commission cannot be fulfilled if it is not done in the manner of Jesus, and His plan is to make disciples."

That definitely sounds as though the author may have some ideas worth the price of the book. I purchased the book and set out to read it immediately in eager anticipation of what brother Jones had to say, finishing the book the next day.

I was dismayed to find upon reading the book that Milton Jones' message on evangelism consisted of *Crossroadism*, plain and simple. Though he does not use any of the phrases we have come to watch out for, such as "soul talks," "prayer partners," and so on, the principles are nevertheless the same.

RESTRUCTURING UNNECESSARY

The book's basic thrust has immediate appeal. Certainly we agree that we need to improve in preaching the gospel and making disciples. We need to teach other. We need to encourage them to become Christians. We need to set a good example for others, worthy of emulation. We need to train those we teach to teach others. We need every Christian to be involved in this great task, for life is so short. It is granted that a disciple abides in God's Word, loves others, and bears fruit. This is all good, and it needs to be said. What brother Jones says about the world never being reached with the gospel by only a few people bears repeating. However, these truths do not add up to the necessity for restructuring after the Crossroads pattern.

Brother Jones says that the answer to this, which he views as the New Testament way, is to "disciple" others. One is to select several Christians by means of criteria that are listed. A person to be "discipled" is to be reliable, a hard worker, a learner, spiritually hungry, submissive, disciplined, of the same sex, and one who has available time. After the selection is made with prayer and by using these criteria, the "disciple maker" (Jones' term) is to initiate the selection by proposing the "discipling" to the one selected. Once that person accepts the arrangement, Jones states that the "disciple maker" is to spend much time with the "disciple" to teach him more fully about following Christ.

PRINCIPLES (NOT WORDS) ARE SAME

Jones' concept, though not expressed in the usual phrases of Crossroadism, nevertheless is the same thing. First, the concept that exists in Crossroadism of a "superior," a "prayer partner," to whom one confesses his sins and who regulates his life, is present in Jones' book. One page 141, Jones states, "He (the "disciple," CC) must be *submissive* to the one who is to disciple him. This means that he should be *vulnerable and transparent* to his discipler respecting his maturity."

(Emphasis mine, CC). This would presumably include confession of intimate sins. "The commitment involved in this relationship should also be explained along with the submission that will need to take place to the discipler." (page 144). Second, this submission leads to the pyramid concept. The person who initiates the "discipling" process Jones refers to as the "top level person" (page 49). This is because those he "disciples" are to "disciple" others, each one being submissive to the one "above" him. Though submission in the Scriptures is to be *mutual* (Ephesians 5:21), Jones here proposes a *one-way* total submission to the "discipler." Third, what Jones terms "relational thinking" is part of the Crossroads system. "A relational thinker relates everything he learns and everything he does to his objective in life." (page 104). No doubt it is good to use various activities in our lives to reach others; we need to be more spiritually minded. However, the teaching of Jones (and Lucas) is that it is wrong to do something unless it can be tied to winning or encouraging others. This is the doctrine of men; it is legalism and leads to enslavement. "Nothing in his life is exempt from his objective — all must relate." (page 106). "But if this activity (that is, any activity desired to be engaged in, CC) could not be related at this present time, the relational thinker would not do it." (page 111). So, like Crossroadism, Jones teaches that to play tennis with a brother for fellowship, or with an unbeliever to win him, is fine, but to play tennis just for fun and relaxation, the other objectives lacking, is wrong. Fourth, "soul talks" are spoken of as "evangelistic Bible studies." (page 73). This same idea is present in Crossroadism. Fifth, the idea of always being with the person "discipled" is present. "Probably the most effective teaching we can do today in discipling is to spend time with a person in all situations." (page 145). These situations include, according to Jones, classes and "discipler group meetings"; regularly scheduled times for prayer and sharing ("prayer partners," CC); planned evangelistic activities ("soul talks," CC); and traveling to a destination together, eating together, or going to a social event. In other words, you do not leave the person alone! Always being with the person, teaching him with his having to submissively accept your suggestions as the truth, telling him how to use his free time, is mind control, but this is termed "discipling." Jones defines a disciple as "a learner who has conformed his *mind, words, and actions* to that of his Master." (page 12, emphasis mine, CC). Yes, his mind, words, and actions will be conformed through being submissive to a creature and conforming his life to that person's idea of Christianity, but whether that conforming will also be compatible with our Lord's directions is very questionable! Jones himself points out that things reproduce after their own kind (page 33); herein lies the danger of conforming to a human example rather than to the divine direction.

DOES NEW TESTAMENT TEACH JONES' METHOD?

In seeking to justify this method, brother Jones misuses a number of passages. For instance, he equates Jesus' direction in Matthew 28:19-20, "Go ye into all the world and make disciples" with this program of "discipling" by man's wisdom! He indicates in his book that Paul used this method with Timothy and was speaking about this when he directed Timothy, "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (II Timothy 2:2). Paul was speaking to Timothy to train others to teach and preach (the things spoken "among many witnesses"), *not* a program of mind control that others were to apply to

still others. Jones thinks Paul had this method in mind when he wrote in II Timothy 3:10-11, "But thou didst follow my teaching, conduct, purpose, faith, longsuffering, love, patience, persecutions, suffering." It is hard to imagine Paul telling Timothy, "Now, Timothy, you have to be submissive to me, vulnerable and transparent. You must do what I say, even if it is only my opinion, and be sure and tell me all your sins."

Jones says he got these ideas from the New Testament. But where? Where does the New Testament say that the early church practiced this? That discipling was an effort to control another's thoughts, free time, and know all his sins. Yes, admittedly, Jesus picked a few whom he discipled, but it must be remembered that while it is right to submit completely to him without his submitting to us, it is not so between brethren! To demand my brother submit to me as my "disciple" because Jesus had disciples smacks of egotism to a marked degree. Also, if this is the New Testament plan, why is it just being "discovered" in the 20th century? Why did the church through the centuries miss this if the New Testament teaches it?

No, brother Jones did not get this from the New Testament. He got it from denominationalism. I cannot understand why we feel we have to copy the denominations, but we surely are guilty of that. One has only to scan Jones' footnotes to see that the quotes come from denominational writings. It is no surprise that **Robert Coleman's** *The Master Plan of Evangelism*, one of Crossroadism's favorite textbooks, is the first book quoted from and is quoted from throughout the volume.

How *do* we make disciples? According to Matthew 28:19-20, we teach, baptize and teach others. We agree with brother Jones' remark that "methods" or "gimmicks" are not needed, but to follow the inspired plan. Let us avoid the false teaching of *Discipling: The Multiplying Ministry*, which is Crossroadism and adds to God's Word. Yet, in rejecting this, let us be sure that we remember the positive example of the early church, that "every day, in the temple and at home, they cease not to teach and to preach Jesus as the Christ." (Acts 5:42). In fleeing the wrong, let us not make the mistake of doing nothing. Let us *stand* for the right and *do* the right!

— 332 Karen Street
St. Charles, Missouri 63301

Hawthorne, California Elder Sends Clarification of Situation There

In the meantime, the church at Hawthorne, California (according to a former elder of that congregation, brother Shelby C. Smith) had been having trouble over Crossroadism. Evidently, the *present* elders at Hawthorne did not fully agree with brother Smith's report. Therefore, *Contending for the Faith* is happy to publish brother **Thomas L. Campbell's** clarification of the situation there (he being one of the three present elders of the Hawthorne congregation), as follows:

July 7, 1983

Ira Y. Rice, Jr.
Contending for the Faith
P. O. Box 26247
Birmingham, Alabama 35226

Dear Brother Rice:

Contending for the Faith is to be commended for its courageous stand on Crossroadism, for I consider it the greatest foe to threat-

en the church since the digression of the 1880's. I am afraid we are going to lose more to this traitorous doctrine than we did to the instrumental music people.

The elders here are concerned with the note published by you from one of our members, Shelby C. Smith. It was dated December 20, 1982, and published in May relating that Hawthorne was having its problems with "still lots of Crossroads." That was vastly exaggerated in December of 1982, and is definitely not true in July. Unfortunately it mentions and demeans a very good man, Dick Shields. Certainly Brother Shields "helped Bob Bole every way he could" because Brother Shields believes in standing behind a gospel preacher, as I can well testify as he stood behind me for the twelve years I served this congregation as a gospel preacher. Brother Shields, like the rest of us, was totally unaware of what Brother Bole was doing. It is a great shame that Brother Shields should be mentioned by name, for something he was not responsible for. In fact, we did not discharge Brother Bole because he was Crossroads, for we didn't know until after we let him go, when some young people he had been teaching came up spouting off Crossroadism which he had been teaching. We let Bole go because he would not preach a gospel sermon, he was becoming a divisive force, and he was insubordinate to the elders. We are indebted to Brother Shelby Smith for awakening the elders to the danger of Crossroadism. He has already published in his little paper the following statement from the elders of the Hawthorne church:

It has been brought to our attention that there is a general impression in the brotherhood that Hawthorne church of Christ has gone Crossroads. Nothing could be further from the truth, and we do not have a known member of the Crossroads connection in the congregation. The elders stand solidly against it, have preached against it on several occasions. This ought to correct any false impression concerning the Hawthorne congregation. Our new minister Jerry Kendall is an expert in opposing this immature philosophy. (Signed)

Thomas L. Campbell, elder
John S. Lyons, Elder
David L. Ragsdill, elder

When passing through the airport here, give me a ring, or come to see us. I'd like to talk to you further along these lines.

Sincerely,

(Signed)

Thomas L. Campbell
13791 S. Ramona Ave.
Hawthorne, CA 90250
Ph. (213) 644-8831

P.S. I am enclosing (if you can stand my typist's poor spelling) a copy of a recent sermon I delivered here on "Immaturities of Crossroadism."

Since Bob Bole was let go from Hawthorne, California, and moved to Jacksonville, Florida *Contending for the Faith* has received several letters from various members of the church at Hawthorne denying that Bole is a Crossroader and insisting that we owe him an apology for accusing him of it. To make sure that such folks would even recognize Crossroadism if they heard it, before rushing to apologize to brother Bole we are asking them to write us what they understand the Crossroads Philosophy to be. So far, no response! If they do not know what Crossroadism is, how can they know that Bob Bole is *not a Crossroader!*

Meanwhile, from 3032 Gates Drive #342, Tampa, Florida 33612, under date of July 6, 1983, brother **Rocky Thompson**, who clearly *does* know what Crossroadism is, wrote a letter to brother Shelby Smith confirming this part of what Smith had earlier reported concerning Bole — also sending us a copy for publication. It is rather lengthy, therefore we

are quoting just that part of brother Thompson's letter that applies, as follows:

July 6, 1983

Shelby C. Smith
18112 Regina Avenue
Torrance, CA 90504

Dear bro. Smith:

I read your letter to bro. Ira Rice regarding problems with Crossroadism at Hawthorne in the *Notes & Quotes* section of the May issue of *Contending for the Faith*. I also noted the paragraph concerning Bob Bole in which you wondered if the church in Jacksonville, FL that hired him was Crossroads. Since I receive the bulletin of the Riverside Park Church of Christ, the church that hired him, I think that I can answer your question. Yes, the Riverside Park church in Jacksonville IS Crossroads.

I have only been receiving their bulletin since February, 1983, so I do not know if they were Crossroads before Bob Bole came. Certainly they must have at least been leaning towards the Crossroads philosophy at the time they hired him, otherwise they would not have hired him.

I suppose the most obvious evidence of their being Crossroads sympathizers was:

1. Their announcement of a wedding that was to take place at the Crossroads church in Gainesville.
2. Their advertisement of the Florida Youth Rally held in Gainesville, FL on May 20-21, 1983 at which Jerome Williams, Lyman Mereness, and Adrian Carr were among the speakers. (I know for a fact that Adrian Carr is a promoter of Crossroadism. I have tapes of the 1979 Campus Advance Fall Retreat sponsored by the Crossroads church. Adrian Carr was one of the speakers there along with Chuck Lucas, Sammy Laing, John Owen, and Martin Bentley.) They also drove a van load of their people to that rally.
3. Their reference to "quiet time" in one of their bulletins. The use of such Crossroads terminology reflects the influence that Crossroads has had and is having on them.
4. Their use of the *NIV* perversion of the Bible. They even sold copies of this perversion to their members. While use of the *NIV* does not necessarily mean that a congregation is Crossroads, Crossroads congregations DO use the *NIV*...

Bro. Smith, I thought you might be interested in this information. My wife and I pray for your faithfulness and steadfastness in contending for the faith at Hawthorne. We have been through two struggles in the past three years with false brethren — antis and liberals. About four years ago, when I was in college, I had some run-ins with some Crossroaders here in Tampa. Crossroads has a satellite there called Sunrise Church of Christ. We can certainly sympathize with you and hope that in some small way we have encouraged you by writing to you.

I am sending a xerox copy of this letter to bro. Rice in case he would like to follow up on your letter. Since there is the possibility that this letter may have a greater audience than just you and bro. Rice, the following additional facts are included.

1. The address of the Riverside Park Church of Christ is: 856 Street, Jacksonville, FL 32204.
2. Jim Beasley is their other "minister."
3. They do have three men they call elders — J. L. Elder, Ira H. Mackie and C. Collier McGehee.
4. They are exporting their doctrine to Trinidad and Tobago. Bob Bole spoke "on the World Mission Forum at Webb Chapel in Dallas, TX about the Caribbean ministry" "hoping to stimulate more interest in that area of the world" (March 18-20, 1983). From June 30 — July 12, 1983, Bole with 14 or 15 "crusade workers" from Riverside Park, New Orleans, Picayune, MS, and Durant, OK, for a total of 20, will be in Port of Spain, Trinidad, exporting their doctrine. It would seem that Bole is not content with ruining churches in the U.S., i.e., the church at Hawthorne and Riverside Park, but now is set on

ruining the church in Trinidad. I only hope that there are some faithful brethren there who will resist this invasion of false doctrine lest it get a foothold.

Again we encourage you to stand fast in the faith.

Yours in the Christ,

(Signed)

Rocky Thompson

It now seems clear that the elders at Hawthorne, California, are on top of the situation there. Under date of August 14, 1983, I replied to brother Thompson briefly, as follows:

August 14, 1983

Rocky Thompson
3032 Gates Drive #342
Tampa, FL 33612

Dear brother Thompson:

The photocopy of the letter you sent to brother Shelby C. Smith, under date of July 6, 1983, has some material in it that will be valuable to our August 1983 Crossroads issue. I will not have the space to work it *all* in; however, I plan to use the parts of your letter which I feel the most pertinent to help establish the Crossroads leanings of Bob Bole. If he is *not* one of them, he is using a mighty poor way of showing it.

Much appreciation,

(Signed)

Ira Y. Rice, Jr.

What Do You Think About Having A "Prayer-Partner"?

Gary Vaught

There is no example in the New Testament of a Christian's having a "prayer-partner." Neither is there a command for a Christian to have a "prayer-partner." However, this does not make this practice wrong. Christians are commanded to pray. The methods of praying are left to our judgment.

Certainly it is wrong for any Christian to *demand* that another Christian have a "prayer-partner." Certainly it is an *acceptable* practice for two or more persons *voluntarily* to be "prayer-partners."

The meaning of the term "prayer-partner" is often stretched, and it becomes a euphemism for *spiritual guide*. Certainly there is nothing wrong with one Christian's seeking advice, counsel, or teaching from another Christian. However, one sometimes hears or reads of cases where "prayer-partners" "lord it over" the faith of their partners. This is sinful. Paul was an apostle — yet he wrote, "Not that we *lord it over* your faith." (II Corinthians 1:24), thus showing his recognition of its sinfulness.

Peter exhorted elders to "tend the flock" but "NOT AS DOMINEERING OVER THOSE IN YOUR CHARGE, but being examples to the flock" (I Peter 5:1-3, *RSV*). The *King James Version* says, "NEITHER AS BEING LORDS OVER GOD'S HERITAGE."

Jesus said to his apostles, "You know that the rulers of the Gentiles *LORD IT OVER THEM* . . . IT SHALL NOT BE SO AMONG YOU." (Matthew 10:25). The rulers of the Gentiles were doing this as "BENEFACTORS", according to Luke 22:25.

If *apostles* can't "lord it over" other Christians, and if *elders* cannot, then it is certain that "PRAYER-PARTNERS" can't either. Neither can a movement, a con-

gregation, or a group within (or without) a congregation.

The secular press and the religious press have reported many instances of a "prayer-partner's" or a group's attempting to regulate the lives of partners (especially the lives of new converts in campus ministries) in such matters as 1) whom you may date; 2) what courses you may take; 3) how many hours you may sleep; 4) how many small group meetings you must attend each week; 5) whether or not you may go home for the holidays.

This type of pressure makes impossible the unity-with-diversity that Paul commands in Romans 14:1 through 15:9 and I Corinthians 8.

What God wants is TOTAL COMMITMENT FROM WITHIN, not TOTAL COMPULSION FROM WITHOUT.

On Sunday, July 19th, at both services, I preached concerning the "TOTAL COMMITMENT"- "CAMPUS EVANGELISM"- "PRAYER-PARTNER"- and -CROSSROADS movement. These lessons were taped and can be made available at \$2.00 per tape. —1070 East Cross Street Ypsilanti, Michigan 48197

FURTHER WORDS

Roger Jackson

If I understand what brother Vaught meant by Paul's "UNITY-WITH-DIVERSITY" (unity in opinion) then I totally agree with what he has written and have written to him to express my appreciation for his good work. I recommend that you send for the tapes even though I have not heard them myself. An abundance of material on this heresy is available and I hear of its cropping up all around us.

As was the case with reward incentives for the bus ministry and now the current craze for gymnasiums, efforts are being made to give examples from the Bible for these things. Remember how it was argued that we could hide dollars under a seat on a bus, and such, because the Lord fed the multitude with the loaves and fishes and how that the passages referring to keeping our bodies pure and healthy now authorize "gymnastics and kung-fu for the Lord"? Well, I have been told that the "prayer-partner" concept, as per *Crossroads/Gainesville*, is exemplified in the book of Acts. I am still searching for that one and no one has enlightened me yet.

It is amazing to me that no matter what the error or how evidently wrong it is, there is always someone who will defend it. After presenting nearly an hour of testimony regarding just such error, brother Roy Hearn was called a liar by "Crossroaders" who heard him merely on the basis that he had not personally been to Gainesville. They have no answer for these things except to say it is all a pack of lies. Such is no answer at all!

To some people evidence has no bearing on a case. Among this crowd are those who reject all evidence in the form of eyewitness testimony, tape recordings, and signed letters. To use the phraseology of the late and beloved brother Gus Nichols, such a person is an *ignoramus*! If the only evidence we ever could locally accept is that individually and personally gained, then we could not pass that on. Thus one who sought to prove he had a mother could not do so by the evidence that he is alive for the one to be convinced might not ever have visited his mother. Neither could a tape recording of her voice suffice. A signed letter from her would be inadmissible. You could not even trot out a friend who had met her; his testimony would be discounted.

False teachers love men like that. They lead them around by the rings in their noses and keep a veil of blindness over their hearts. I truly am sorry for people who are beyond convincing. The only thing that keeps these people from vanishing from the face of the earth is that they do not act that way regarding anything else. They believe *history books* and the *evening news*, the *T.V. Guide* and the *National Inquirer*. They even believe most

of the *gossip* they hear. But they will not believe what they do not *want* to believe *regardless of the evidence*.

Not once have we heard a sound argument from Chuck Lucas denying that these things are true. All we hear are baseless denials

of what we know and have seen to be the opposite of the denials. All the evidence that we know of is in the form of evil fruit. If this is not true, WHY NOT? —Hackleburg church of Christ, Hackleburg, Alabama 35564

Faithful Respond Favorably To *Firm Foundation's* New Owners and Editor

After have had to put up with almost two decades of perverse editorship on the part of Reuel Lemmons, (during which time they canceled their subscriptions in droves), now that the Firm Foundation, of Austin, Texas, has changed hands, brethren faithful to the restoration involvement once again are rallying to the support of that to-be-once-again great gospel paper.

No sooner had the news started trickling across the brotherhood than faithful brethren and churches began responding with great and rising enthusiasm. Following are just a sampling of statements incoming through our mail.

Garland Elkins, who preaches to the Getwell church of Christ, in Memphis, Tennessee, was one of the first to respond in his church bulletin to the good news. In The Getwell Reminder for June 30, 1983, he said:

GREAT AND GOOD NEWS

I have always believed in the providence of God. Paul said, "And we know that all things work together for the good to them that love God, to them who are the called according to his purpose." (Rom. 8:23). And yet, I have always been aware that the devil, "as a roaring lion, walketh about, seeking whom he may devour." (I Pet. 5:8). When the mob was in the process of delivering Jesus, he said, "This is your hour, and the power of darkness." The power of darkness is indeed great! Why will people reject the gospel, ridicule the church, and defy the teaching of the Bible on the subject of morals? Why will even old men and women, the terminally ill, the young, etc., ignore or perhaps in their rebellion even laugh at the teaching of the Bible? Why will men (both in and out of the church) teach false doctrines when the Bible plainly teaches that those who do so will be accursed? (Gal. 1:8, 9). It is because of "the power of darkness." Why do people not obey the gospel? One of the major reasons is stated in these words: "And even if our gospel is veiled, it is veiled in them that perish: in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them." (II Cor. 4:3, 4).

We must ever keep in mind that we are in the Lord's army. Our weapons are spiritual not carnal. "Not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God." (II Cor. 3:5). Sometimes when it appears that there is little or no hope for an individual, congregation, school, or paper that has moved in the wrong direction to be turned back to the "Old Paths", through the providence of God (never miraculously) the individual congregation, school or journal does indeed "turn again home."

Now, to the good news. *The Firm Foundation* has been purchased by brother Buster Dobbs, and brother W. S. (Bill) Cline will serve as the new editor of the paper! As far as I have ever known or heard, both of these men are sound in the faith. I have known brother Dobbs by reputation and through his writings for years, and, though I know him personally and have heard him speak, I have never worked with him in a personal way. I do know that he was one of the first in the brotherhood to oppose the Pentecostalism that has plagued the church in recent years. He has debated the denominationalists and currently is scheduled to debate an "Anti" brother. Brother Cline has spoken on our *Spiritual Sword* lecture-ship, and he has written for the *Spiritual Sword*. He presently edits the *Defender* and is director of the Bellview School of Preaching in Pensacola, Florida. He is a very faithful and able gospel preacher

and an excellent student of God's word. Brother Cline is one of my personal friends. I have preached a meeting at Bellview when he was the local evangelist, and, at his and the elders' invitation, I conducted the Open Forum during one of their lectureships.

The *Firm Foundation* is one of our oldest papers, though not as old as the *Gospel Advocate*. As I write this, I am looking at Volume 100, Number 26. Doubtless, for many years it has been the most influential and in many ways the most prestigious paper west of the Mississippi River. For years it has been a matter of great sadness and sorrow to faithful brethren that so much liberalism and compromise were advocated through its pages. Thank God at long last it is back in proper hands. I know that I speak for multitudes when I say that we are grateful to believe as Paul wrote, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen." (Eph. 3:20).

In the issue of *The Handley Herald*, for July 6, 1983, Tommy J. Hicks, who preaches to the Handley congregation of Fort Worth, Texas, said the following:

I learned some news this week that just made me literally jump for joy. The *FIRM FOUNDATION* has just been purchased by brother H. A. "BUSTER" DOBBS. The present editor of that publication will be replaced by brother W. S. "BILL" CLINE.

Many of us have been distressed over the past number of years by the course being followed by the *FIRM FOUNDATION*. In fact, many simply allowed their subscriptions to "run out" and remain unrenewed.

The editor now being retired has been on the wrong side of just about every problem the church has faced since this scribe has been preaching. He defended "Campus Advance." He stood by Pat Boone when Pat Boone was standing by Oral Roberts. He has attacked the authority of the eldership. And, most recently, he has climbed aboard the "Crossroads" bandwagon. Please pardon my plainness and believe me when I tell you it pains me to say it, this editor of the *FIRM FOUNDATION* is being replaced years too late!

Brother DOBBS is sound in the faith and a most capable defender of the truth. Knowing "BUSTER" as I do, I know the "FLIMSY" FOUNDATION will again become the *FIRM FOUNDATION* under his ownership.

I only know the new editor-to-be, brother CLINE, by reputation. Believe me, brother CLINE is anything but a liberal. Personally, I am thrilled that he has been selected as the new editor.

Just as soon as the "NEW" *FIRM FOUNDATION* comes rolling off the presses, I hope you will subscribe. Not only do we need the spiritual nourishment the paper will give us, we need to support a good conservative, gospel publication. We will keep you informed on this matter.

For instance, under date of July 17, 1983, W. Eugene Springer, minister to the church at Cadiz, Kentucky, said in his regular weekly bulletin:

Firm Foundation Sold

The *Firm Foundation* has been sold and Reuel Lemmons is no longer the editor. The *Firm Foundation* has been sold to Buster Dobbs and W. L. "Bill" Cline will be the new editor. This transaction has taken place in just the last few weeks.

Many people will be glad to learn of this, because they like myself stopped taking the paper several years ago because of the

liberal views expressed in the paper. Both W. S. "Bill" Cline and Buster Dobbs are sound in the faith. Look for further news and advertisements about the sale and change of editorship.

On July 21, 1983, in *The McCloud Messenger*, of McCloud, Oklahoma, where he heads up the College of the Bible, W. R. Craig, minister, wrote:

THE FIRM FOUNDATION CHANGES PUBLISHERS, EDITOR AND DIRECTION

THE FIRM FOUNDATION, a brotherhood magazine published in Austin, Texas, is a century old this year. It was begun by Austin McGary one hundred years ago. For most of this period it has stood four square for the truth of the gospel. The lamented G. H. P. Showalter published the paper for many years. It has been owned all this time by the Showalter family. After the death of Bro. Showalter, the paper began to veer somewhat left of center. It lost the confidence of many good brethren and subscriptions dropped. The Showalter family decided to sell the publication along with the printing business connected thereto.

Brother H. A. (Buster) Dobbs of Houston has purchased the Firm Foundation. Bro. Dobbs is a preacher of unquestioned soundness. He has selected Bro. William Cline of Pensacola, Fla. to be the new editor. Bro. Cline is the director of the Bellview School of Preaching in Pensacola and publisher and editor of the DEFENDER. He is an experienced preacher and editor. He is a man of THE BOOK, and of unquestioned soundness in the Faith. He is an outstanding Bible scholar and writer. A better choice for editing the FIRM FOUNDATION cannot be found. Bro. Dobbs has made a good choice. Incidentally, Bro. Cline called Bro. Craig and asked him to be one of his writers.

The subscription price will be \$12.00 per year for a paper that comes each week. We'll be making up a subscription club shortly. We predict a growing future for the FIRM FOUNDATION as she changes direction again toward the old paths. WRC

On that same date, from Denton, Texas, Dub McClish, Pearl Street's evangelist and editor of *The Edifier*, had this to say:

The transaction relating to the change of ownership and editorship of the Firm Foundation has been finalized. Brother H. A. (Buster) Dobbs has purchased the company and brother Bill Cline will be its new editor. It will be good to be able to encourage brethren to subscribe to this century-old gospel paper again, which I have not been able to do for the past several years due to its lack of doctrinal stability. As soon as possible I will prepare a subscription list which I hope many of you will want to sign.

In his *East Main Informer*, under date of July 24, 1983, James W. Boyd, who preaches to the East Main congregation in Tupelo, Mississippi, carried the following statement by Max Miller, preacher to the church at Trenton, Tennessee:

Firm Foundation: A New Day

The *Firm Foundation* has changed hands, new owner, new editors, a new direction. There is rejoicing among many that a new day is at hand for *Firm Foundation*.

The paper has passed to principals Buster and Jim Dobbs and Bill Cline. Cline is to be editor of this weekly journal. We congratulate them on obtaining the paper and wish for them much success in their works. With their acquiring the paper there is in the offing a return to the firm foundation on which the paper began and continued for a great number of years.

We believe the paper will once again be a source of influence for great good in the kingdom. It will again sound out clearly the old Jerusalem gospel in a positive determination of faith, and, at the same time, earnestly contend with vigor for the faith once delivered to the saints. It will be worthy of your reading and subscription.

We anxiously await formal announcement from *Firm Foundation* of this new day. We look forward to the work of its new editor, Bill Cline, and his staff of writers and contributors of the journal.

May God bless them in their endeavor to give the brotherhood another journal worthy of our cause. — Max Miller

On that same date, Ben F. Vick, Jr., minister to the Shelbyville Road church of Christ, in Indianapolis, Indiana, said in their local church bulletin, *The Informer*:

SUBSCRIBE TO THE FIRM FOUNDATION

As of July 18, the ownership of the FIRM FOUNDATION has changed hands. It has been purchased by a faithful gospel preacher, H. A. (Buster) Dobbs. The new editor is Bill Cline, also a faithful defender of the faith. The paper is a weekly publication, and the subscription price is \$12.00 annually. If interested, give your subscription to Nadene.

From Okmulgee, Oklahoma, where he preaches, under date of July 31, 1983, Ernest S. Underwood front-paged the following in their local bulletin, *The Oracle*:

GOOD NEWS ABOUT THE FIRM FOUNDATION

On July 18th the *Firm Foundation* officially changed hands. Brother H. A. "Buster" Dobbs became the owner, and brother William S. Cline became its new editor.

For the past several years the Firm Foundation has been a vehicle through which liberalism, modernism, and false doctrine have entered the church. Brother Reuel Lemmons' apostasy was a well known and conceded fact to faithful brethren. However, a new day has dawned. This paper, under the editorship of brother Cline, will once again be a powerful voice in the proclamation and defense of the truth. Brother Cline's soundness in the faith is unquestioned by all those who know and love the truth. I heartily recommend that each reader subscribe to this journal. Subscription rate is \$12.00 per year. Those of this congregation wishing to subscribe may turn in your money to Sharon or me and we will forward it on to brother Cline. Why not do it now? ESU

In the regular bulletin from Olathe, Kansas, where he preaches, D. Ray Pippin had the following, under date of August 7, 1983:

Good news for a change! The *Firm Foundation* has been purchased by brother Buster Dobbs and brother Bill Cline. Brother Cline (a faithful gospel preacher of the Bellview congregation in Pensacola, Florida) will serve as editor replacing Reuel Lemmons! Brethren, the *Firm Foundation* can now be employed again as an instrument for the propagation of truth! We rejoice!

Then, under date of August 30, 1983, came the following from Frank R. Williams, who preaches at Plumerville, Arkansas:

... I had read a few weeks before in *The Getwell Reminder* of the change in regard to the *FIRM FOUNDATION*. My joy at reading the news near made a "Pentecostal" out of me. I was on the way to the radio station to preach and was looking over a few bulletins and there it was: I almost stopped the car.

I have now mailed a few subscriptions and will be looking for more ...

And, from East Liverpool, Ohio, where he preaches, Will Montgomery put it most succinctly by saying,

Glad to see the *Firm Foundation* back on firm ground.

Great numbers of others also have expressed similar thoughts — brotherhood-wide — but these will give at least an idea of the general reaction to this extraordinary and significant development. We predict that the *Firm Foundation* now not only will have wide influence on the western side of the Mississippi River, but will become a major voice wherever faithful brethren congregate. — *The Editor*

TWELVE "CROSSROADS" ISSUES NOW AVAILABLE

Even though more than four years now have passed since we began publishing special issues devoted strictly to exposing the "Crossroads" heresy, we continue to be astonished at the steady demand each month for these issues. By now our "Crossroads" packet numbers 12 separate issues of *Contending for the Faith*. Each packet sells for \$6.00 (plus \$1.75 for packaging and postage for a total of \$7.75 per packet). We can supply one packet, a dozen or a hundred — however many you need for distribution where you are. Please address all orders for such to **CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226.**

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Dr. Archibald Thomas Robertson on Acts 2:38

L. W. Mayo

On the first day of Pentecost after the resurrection of Christ from the dead, the Holy Spirit came upon the apostles for the purpose of guiding them into all truth. (John 16:13). The apostle Peter served as the spokesman of the occasion showing that what was happening to the apostles in their speaking with other tongues as the Spirit gave them utterance was that which the prophet Joel had foretold some 800 years earlier (Joel was written about 770 B.C.). (Joel 2:28-32). Peter called to the attention of the concourse of people that was gathered together on that day that they "by wicked hands had crucified and slain" Jesus of Nazareth, "a man approved of God among you by miracles and wonders and signs." (Acts 2:22-23). Peter further declared that this same Jesus whom they had crucified had been raised from the dead, had been "by the right hand of God exalted having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." (Acts 2:33). Peter assured them, saying, "Let all the house of Israel know assuredly, that God made that same Jesus, whom ye have crucified, both Lord and Christ." (Verse 35). Having heard this "they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37). It is the answers to the little four-word question (four words in English: just two words in Greek — "Ti poiesomen") with which we shall deal in this article.

Luke then quotes Peter's answer: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38). The actual words most likely spoken by Peter were "Metanoesate, kai Baptistheto ekastos umon epi to onomati Iesuo Christou eis aphsin amartion kai lepesthe ten dorean tou agiou pneumatos," if the words are spelled with English letters. This sentence does not seem to have given translators, in any language, any problem till probably two centuries ago. We hope to deal with one of those problems, if indeed it is a problem.

TWO THINGS REQUIRED FOR FORGIVENESS

The language of Acts 2:38, as translated into the English language, is so clear and plain that it admits of no mistakes

or misunderstandings. One who knows little or nothing of the construction of the English sentence, or the rules of grammar, can see at once, upon reading it, that there are two things required in that verse in order for one to be forgiven of his sins. It is quickly observed that, to the sinner who may be asking, "What shall I do?", the answer is "Repent and be baptized in the name of Jesus Christ for the remission of sins." To the reader with only a smattering of knowledge of English grammar the answer to "What shall we do?" is simple, and he calls for no analysis of Peter's answer, nor does the ripest scholar, in grammar, have any problems with Acts 2:38 at all. To such a one every word can be parsed easily, and the whole sentence analyzed without the slightest problem. The greatest of Greek scholars have had no trouble with the translation of that passage; whereas the religionists and some theologians, who feel the force of the passage upon the importance of water baptism, have had to wrestle against the great odds of scholars and translators only to have to admit they were fighting a losing battle.

However, in the early part of this century Dr. A. T. Robertson came along, and sought to rescue his Baptist brethren from the heat of the battle over the importance of baptism, by pointing out a fact that all Greek scholars already knew, and tried to give a significance to that fact that it did not have. Scarcely will a real scholar sacrifice his scholarship for a point of doctrine in favor of his own religious background; however, on this passage, Dr. Robertson did not only sacrifice his scholarship, but got himself out on a limb along with all Baptists and then proceeded to saw the limb off between himself and his ecclesiastical brethren and the proverbial tree.

Dr. Robertson comments on Acts 2:38 thusly: "Repent ye — First aorist (ingressive) active imperative. Change your mind and your life. Turn right about and do it now. You crucified Jesus, now crown him in your hearts as Lord and Christ. This first, 'And be baptized every one of you—' Rather 'And let each one of you be baptized.' Change of number from plural to singular and of person from second to third. This change marks a break of the thought here

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Ira Y. Rice, Jr. Editor

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WHAT DO THEY MEAN "NO LOVE" AND "ENTIRELY NEGATIVE"? IT JUST ISN'T SO AND NEVER WAS!

Perhaps the greatest frustration that those of us have to endure who "earnestly contend for the faith as it was once delivered unto the saints" (Jude 3) is that oft-repeated calumny that those who do so have "no love" and are "entirely negative."

It just isn't so — and never was!

Were it not for our love for God's truth and our determination that all men everywhere might know it to the eternal salvation of their souls, most of us who so contend probably would give up and let souls be lost without a struggle.

It is because we do care that we continue to *defend* as well as to *extend* the truth of the gospel brotherhood-wide . . . worldwide!

OUR READERS' RESPONSE IS MAGNIFICENT

When I consider the magnificent manner in which large numbers of our readers of *Contending for the Faith* respond to the many missionary undertakings that we put before you each year, my heart overflows toward everyone who has taken part. It is only as faithful Christians, such as you, contribute to missionary efforts, such as these, that anything ever gets done toward undergirding and spreading God's kingdom "in-to all the world."

That \$17,000 bank draft that the elders of the Bellview church of Christ, in Pensacola, sent to the brethren at Klang, Malaysia, in late July, to help on their property purchase there was just *one* of the *many* missionary efforts made by our readers during the past 12 months. In addition to the many contributions you sent in for that, within the past year you have helped us to accomplish the following:

- ✓ Paid for a gallstone operation for Asghar Ali's wife Rahat and also for the repair of their tube well that they might have water while continuing their gospel work at Lahore, Pakistan.
- ✓ Rallied more than \$8,000 early this year thus enabling my wife Vada and me to journey completely around the world preaching and teaching the gospel in Taiwan, Hong Kong, Canton, Thailand, Singapore, Malaysia, Pakistan and Scotland.
- ✓ When Jim Waldron had two more gospel tracts printed in Chinese for the work in Hong Kong and mainland China, our readers paid the bill.
- ✓ When we called attention to the fact that the Joe Ruiz family needed to come home for rest after their first 3½ years as missionaries in Taiwan, \$1,130 was forthcoming almost immediately. (By now, of course, they already have been home four months and have returned to resume their long-term work in Taiwan.)
- ✓ Contributions totaling \$18,000 for the support of teachers and students in training at Four Seas College, in Singapore, as preachers, teachers, personal workers and missionaries, largely enabled us to keep the college in effective operation another year.
- ✓ When Edward Short revealed that one of our young Chinese preachers in Taiwan, brother Hwang Yi-Shou, had fallen off a railroad train some ten years ago and a wheel had cut off his hand at the wrist, our readers helped raise the \$4,200 necessary to buy him the best artificial hand available. (Others helped on this, of course; but we did our part.)
- ✓ Even though the young Chinese boy Kien Dao, now living with Stan and Rhonda Harvey, in Abilene, Texas, has been in this

country as a war refugee for more than four years, monthly support from our readers continues.

- ✓ Your support of Vada and me personally, as missionaries, continued to enable us to move among the churches all over the brotherhood searching for others to go as missionaries, as well as churches and individuals to sponsor and support them, both to Taiwan as well as other foreign countries.
- ✓ Various contributors made possible a check totalling \$5,000 to be sent toward the purchase of the Siglap/Bedok property in Singapore.
- ✓ Besides which, no matter what all else we invite you to help, great numbers of our readers continually prove yourselves "ready unto every good work."

LET US ALL PLAN TOWARD 1984

So much for 1983. The time now is here when we must all plan toward 1984. We are inviting all of our readers to think how you can repond faithfully and regularly each month the coming year to help us meet the following needs:

1) When brother Ruiz was in the U.S. from May through August, he reminded us of our long-range plan for a preacher-training school, similar to the one in Singapore (Four Seas College), to be taught in the Chinese language in Taiwan. The five-story building now being rented for church use in Hualien would be ideal to accommodate such a school. It can be purchased for \$105,000 – provided we don't wait too long. (Watch for details in our *Far East/World Evangelism Newsletter* as these plans develop.)

2) Hopefully the \$54,000 yet needed to complete the land purchase for the church building at Klang, Malaysia, will be forthcoming this fall. Should there be further need after November 7 (their new deadline) let's all be ready to respond.

3) As our *Bibles-for-China* work continues through Hong Kong into the China mainland, travel funds will be needed both for ourselves as well as for others. Our first major effort to get the gospel behind the "Bamboo Curtain" is projected for 1984.

4) Besides which, we still need your support for students and teachers at Four Seas College, where faithful young Asian Christians are being trained for the great work ahead. Also for ourselves as we continue searching for still more workers to go as missionaries and for churches and individuals to support them so they can go.

In our view, 1983 has proved to be one of our best missionary years ever. With the faithful, regular, generous, sacrificial support of our readers, we can make 1984 even better.

No love? Not so! Entirely negative? Forget it! If there is a more loving, positive, forward-looking group of Christians on earth than readers of *Contending for the Faith* at least we are not aware of it. Let us not be swayed by such patently false accusations. Let us fix our hearts on the truth of God's word and continue to be ready unto every good work!

— Ira Y. Rice, Jr., Editor

ROBERTSON ON ACTS 2:38

(Continued from page 1)

that the English translation does not preserve." (*Word Pictures of the New Testament*, Vol. 3, 1930 Ed. P. 34) The argument that Dr. Robertson is making here is that "Repent ye" is second person plural, and that "Be Baptized every one of you" is third person singular. Then he adds that "for the remission of sins" is second person plural, and that it means that "repent ye" is modified by "for the remission of sins" but that "be baptized every one of you" cannot be modified by "for the remission of sins." He says this in an effort to cut us off from the argument that gospel preachers have always made saying that repentance and baptism are tied together by the copulative conjunction "AND" which ties both of those clauses to the result to be

obtained, namely, "the remission of sins." Robertson does not prove, neither in his *Word Pictures of the New Testament* nor in his ponderous *Grammar of the Greek of the New Testament*, that those two clauses cannot be modified by the phrase "for the remission of sins." He merely asserts that it is true. It will prove quite easy to refute his comments on Acts 2:38 and especially on this point by citing quotations from two other great Greek scholars who were Greek grammarians who gave the rule of Greek syntax governing such situations. Note carefully the following: We quote from *A Greek Grammar For Schools And Colleges*, by James Handley (Professor of Greek, Yale College), revised and in part rewritten by Fredric De Forest Allen, 1912 Ed. P. 204. Paragraph 606: "With two or more subjects connected by AND, the verb is in the plural. If the subjects are of different persons, the verb is in the first person rather than the second or third, and in the second person rather than the third." *The Greek Grammar*, by William W. Goodwin, LLd, D.C.L., Elliot professor of Greek Literature in Harvard University, Revised Ed. 1892, P. 193, Paragraph 902 N: "If the subjects are of different persons, the verb is in the first person rather than the second or third, and in the second rather than the third."

ROBERTSON'S POSITION DISTORTS GRAMMAR

The situation, as it exists in Acts 2:38, fits this rule of Greek grammar perfectly. "Repent ye" is second person plural, and "Be baptized every one of you" is third person singular, and the verb is in the second person plural. This shows that Robertson's attempt to cut us off from "for the remission of sins" is to no avail. His argument is without the slightest mote of weight. In all of this, Dr. Robertson does not say what he is going to do with the coordinating copulative conjunction "AND". Unless the rules of grammar have changed, a coordinating copulative conjunction, such as the word "AND", connects "words, phrases, and clauses of equal rank." But, in Dr. Robertson's attempt to cut us off from the truth of remission of sins being the result of repentance and baptism, in the name of Jesus Christ, he has violated a rule of grammar that is clear to all grammar students from their earliest studies in the use of words in any language. He makes the Greek word "KAI" and the English word "AND", both of which are coordinating copulative conjunctions, to connect clauses of unequal rank. This cannot be true. However, to entangle Dr. Robertson more in contradiction, he says, in his *Greek Grammar*, under the discussion of the conjunction and specifically under the use of the Greek work "KAI", as a copulative, that the word means "together with, in addition to – "KAI as a connect in a free and easy manner." (*Greek Grammar*, P. 1179-1180). If this definition of the Greek conjunction "KAI" is correct (and it is), then Acts 2:38 could read "Repent ye together with (or in addition to it) be baptized for the remission of sins." It seems that Dr. Robertson had forgotten what he had said on pages 592-595 by the time he got to pages 1179-1180. What he says at this point certainly does not fit what he said earlier.

Dr. Robertson not only loses the point on the second person plural and the third person singular argument on the use of the conjunction "AND", but he saws the limb off between himself and his Baptist brethren and the tree on the use of the Greek preposition "EIS". In his *Word Pictures* book he labors to show that "for the remission of sins" modifies "repent ye" rather than both causes of Acts 2:38. But, lest he be mistaken about that and the two clauses be tied together with it, he turns to destroy the

meaning of "EIS" as it is used in Acts 2:38. He makes a parallel between the use of "EIS" in Acts 2:38 and the same word in Matthew 12:41: "They repented at (EIS) the preaching of Jonas." He said, "There it is absurd to take 'EIS' as 'into', or 'unto' or even 'to'." (*Greek Grammar* p. 593). This means, according to Dr. Robertson, that it is ABSURD to take "EIS" in Acts 2:38 to mean "into, or 'unto' or even 'to'". Again Robertson says on page 595 that "one may not doubt also that this is the idea in Matthew 26:28." (He is referring back to the beginning of that paragraph which says "AIM OR PURPOSE" sometimes indeed "EIS" appears in an atmosphere where aim or purpose is manifestly the resultant idea.") Robertson is saying that there is no doubt that such a meaning of "EIS" occurs in Matthew 26:28 where it is said that the blood of Christ was shed for (EIS) the remission of sins." Then he adds, "But it by no means follows that the same idea is expressed by "EIS APHESIN" in *Mark 1:4; Acts 2:38* (cf. *Matthew 10:41*)." Concerning Matthew 12:41 he says it is "ABSURD" to say that "EIS" means "Unto, into, or to," meaning that it is absurd to say that it has such a meaning in Acts 2:38; but he supplements that thought by outrightly rejecting the idea of "unto, into or even to" on page 595 of his *Grammar*. Thus, it seems that he blindly cuts the limb off between himself, his Baptist brethren, and the tree. This means that if "EIS" does not mean "unto, into or even to" in Acts 2:38 that even "repent ye" is not "unto, into, or even to" the remission of sins. It further means, if Robertson is right, that it is ABSURD to think that repentance is "unto, into or even to" the remission of sins. Since Baptists believe that repentance comes before faith, this would mean that neither repentance nor faith is "unto, into or even to" the remission of sins. If repentance does not move one "unto, into, or even to" the remission of sins it must follow that one has already obtained remission of sins when he repents or that repentance is of no value at all. (Remember Dr. Robertson said it was ABSURD to think that "EIS" meant "unto, into, or even to" in Matthew 12:41, and he uses that usage to prove that "EIS" does not mean "unto, into or even to" in Acts 2:38. But, in Acts 2:38 Robertson does contend that "repent ye" is modified by "for the remission of sins". The word "for" is from the Greek "EIS". But, according to Robertson the word "EIS" in this verse cannot mean "unto, into or even to" so he renders repentance of no value at all.) Thus Dr. Robertson severs the limb between himself and all Baptists and the tree. I have entangled many a sectarian in dreadful dilemmas and have seen them entangled in many more, but I truly believe that this is the most complete dilemma I have ever seen a sectarian entangled in in my life.

BAPTIST SCHOLARS & ROBERTSON DISAGREES

From the origin of the Baptist Church till the time A. T. Robertson tried his hand on saving his Baptist brethren from having to accept water baptism preceded by repentance and faith as being "for the remission of sins" many highly ranked Greek scholars were produced in the Baptist ranks. None of these scholars, of which we have been able to find any evidence, found anything wrong with the translation of Acts 2:38 as it was translated in the *King James* or the *Revised* versions of the Bible. They had no trouble with the two clauses wherein one was in the second person plural and one in the third person singular. They knew the rules of Greek grammar concerning such situations, and recognized that "repent ye" and "be baptized every one of you" were tied together with the coordinating copulative

conjunction "AND" and that they were both equally modified by the phrase "for the remission of sins." Some of these scholars were Thomas Armitage; Thomas J. Dill; Martin L. D'Ooge; Charles Maria DeViel; John B. Foster; John Gale; Horatio B. Hackett; Albert Harkness; William R. Harper; Alva Hovey; Archibald McLean; John R. Graves; and James W. Willmarth, to name only a few. To this number could be added the 47 translators of the *King James Version*, the 101 translators of the *English Revised* and the *American Standard Versions*. To this list could also be added all of the private translators including the translators of the *Bible Union Translation* which was put out by the Baptist church, and all of the translations into other languages besides the English we have been able to find out anything about. Not one scholar among this number nor among the scholars who were commentators ever got the idea that "repent ye" and "be baptized every one of you" were not tied together by the copulative conjunction "AND". It seems that A. T. Robertson thought he had found the needle in the haystack whereas there had never even been a haystack not to mention a needle's being lost in it. Still, with all these facts standing like the Rock of Gibraltar before Baptist preachers, if one is confronted strongly with the force of Acts 2:38 and if he has had a little Greek he will flee for refuge under the wings of A. T. Robertson's dilemma only to find himself in a tight out of which he cannot extricate himself. For a man to grab hold of Robertson's position to save himself is worse than a drowning man's grabbing for a straw. An ordinary straw will float, but Robertson's "straw" sinks.

Earlier in this article we pointed out that Dr. Robertson used Matthew 12:41 as a parallel so far as the use of the Greek preposition "EIS" is concerned. That passage reads, "The men of Ninevah shall rise in judgment with this generation, and shall condemn it: because they repented at (EIS) the preaching of Jonas, and, behold, a greater than Jonas is here." It is argued that it would be ABSURD to think that "EIS" in this text, meant "unto, into or even to". By this argument they hope to prove that the word "EIS" means that the men of Ninevah repented "because of" the preaching of Jonah. However, that is not what the statement says nor is it what it means. Jonah had gone to Ninevah to "cry against it; for their wickedness is come up before me." (Jonah 1:2). He was commanded by the Lord to "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." (Jonah 3:2). The burden of Jonah's preaching was "Yet forty days, and Ninevah shall be overthrown." (Jonah 3:4). The details of Jonah's preaching are not stated, but if he had not given the people and the king some kind of an alternative to their complete destruction in the overthrow of the city there would have been *no reason* for them to repent — they would have been hopeless anyhow. But the people of Ninevah "believed God, and proclaimed a fast, and put on sackcloth." (Jonah 3:5). This meant that they believed what God had said through Jonah concerning repentance and what the result of repentance would be. They believed God relative to the pending overthrow, but they also believed God relative to what repentance among them could mean. They did not want the city to be overthrown, but to be saved along with themselves. So they "repented at (EIS) the preaching of Jonah". They repented UNTO or INTO that which the preaching of Jonah promised. The result of their repentance "EIS" the preaching of Jonah was that they were saved. God saw their works (Jonah 3:10) and spared them. The

same principle is involved here that was involved in John's command to "bring forth fruits meet for repentance." (Matthew 3:8). The people who were baptized into John's baptism were baptized INTO (*EIS*) that kind of repentance . . . they were baptized INTO (*EIS*) that which came as the result of John's baptism, namely the promise of remission of sins and fleeing the wrath to come. So it was with the Ninevites. They repented in the same way and manner as those baptized by John, and entered INTO (*EIS*) what Jonah preached. So, even in Matthew 12:41 the Greek preposition "*EIS*" looks *forward* rather than *backward*. When it is carefully considered, A. T. Robertson does not have a "straw" but only that which might be *mistaken* for a straw.

WILLMARTH VERSUS ROBERTSON

One of the highest ranking Greek scholars of all time among the Baptist ranks was James W. Willmarth. He was also an outstanding student of the scriptures. What Dr. Willmarth said concerning Acts 2:38 and the Greek word "*EIS*" is most significant. This dean of Baptist scholars and writers said, "It is feared that if we give '*EIS*' its natural and obvious meaning, undue importance will be ascribed to Baptism, the Atonement will be undervalued, and the work of the Holy Spirit disparaged. Especially is it asserted that here is the vital issue between Baptists and *Campbellites*. We are gravely told that if we render '*EIS*' in Acts 2:38 'in order to' we give up the battle, and must forthwith become *Campbellites*; whereas if we translate it 'on account of, or in token of' it will yet be possible for us to remain Baptists.

"Such methods of interpretation are unworthy of Christian scholars. It is our business, simply and honestly, to ascertain the exact meaning of the inspired originals, as the sacred penman intended to convey it to the mind of the contemporary reader. Away with the question, 'What **OUGHT** Peter to have said in the interest of orthodoxy? The real question is, "What **DID** Peter say, and what **DID** he **MEAN**, when he spoke on the Day of Pentecost, under the inspiration of the Holy Spirit?"

"Having entered this CAVEAT, as a lawyer might say, it may do no harm to show that dogmatic dangers here exist only in imagination. The natural and obvious interpretation cannot give undue importance to Baptism, for Baptism is here united with Repentance and Faith. It cannot undervalue Atonement, for Baptism is one resting upon, and deriving all its value from, THE NAME of the Lamb of God; and this is distinctly understood by the person baptized, who submits to the rite as a believer in that NAME. It cannot disparage the work of the Spirit, since he alone effectually calls men to repentance and faith; and it is **BY** (Greek '*en*' in, with the influence of) one Spirit that **WE ARE ALL BAPTIZED INTO ONE BODY**, *i.e.*, the Spirit leads the penitent sinner to Baptism and blesses the rite. And as to *Campbellism*, that spectre which haunts many good men and terrifies them into a good deal of bad interpretation, shall we gain anything by maintaining a false translation and allowing the *Campbellites* to be champions of the true, with the world's scholarship on their side, as against us? Whoever carries the weight of our controversy with the *Campbellites* UPON THE *EIS* will **BREAK THROUGH** — there is no footing there for the evolutions of the theological skater. Shall we never learn that truth has nothing to fear from a true interpretation of any part of God's Word, and nothing to gain from a false one?"

"The truth will suffer nothing by giving to "*EIS*" its true

signification. When *Campbellites* translate IN ORDER TO in Acts 2:38 they translate correctly. Is a translation false because *Campbellites* endorse it?" (Article on "Baptism and Remission", in *Baptist Quarterly*, July, 1877, pp. 304, 305.)

BAPTIST DEBATERS DODGE ISSUE

Many times I have pressed this argument upon Baptist debaters, and called for an answer only to have them try to change the subject, or to have them repudiate Dr. Willmarth and call him a "*CAMPBELLITE*."

I borrow some parallel sentences in the English from brethren N. B. Hardeman and Foy E. Wallace, Jr., that will illustrate the correct usage of Acts 2:38. To the college student the president may say: "Matriculate ye, and be instructed every one of you for the reception of a diploma, and ye shall enjoy the benefits of a good education." A freshman student who scarcely knew any more about grammar than the names of the parts of speech would have no trouble understanding that "matriculate ye" and "be instructed every one of you" were tied together with the conjunction "AND" and also that "for the reception of a diploma" modified both clauses. (You will recognize this sentence from the *Hardeman-Bogard Debate*.) To the hungry child the mother may say, "Come ye, and be washed every one of you for the cleansing of your hands, and ye shall receive the gift of a good meal." A hungry child that could neither read nor write would have no trouble understanding that statement, nor of tying "come ye" and "be ye washed every one of you" together and that both of those clauses are essential to the receiving of a good meal. Or, again, it may be that the doctor will speak to a group of patients and say, "Go ye, and be bathed every one of you for the healing of your infirmities, and ye shall receive the blessing of good health". Regardless of how poorly learned a patient might be he would understand this sentence. (Quoted from *Bulwarks of The Faith* (Part Two) by brother Foy E. Wallace, Jr., sermon on baptism.) So, when Peter said "Repent ye, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins" there is no excuse whatever for any one to misunderstand what he meant. Dr. Robertson's case is completely lost. The truth is that the Greek conjunction "*KAI*" connects "repent ye" and "be baptized every one of you" as clauses of equal rank, and both clauses are equally modified by the phrase "for the remission of sins", thus making both clauses equally essential to the receiving of remission of sins.

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SHOULD WE BE NEGATIVE?

Joe David Neely

A few years ago there was a song that was quite popular — "*Accentuate the positive, eliminate the negative*." Some have suggested that we preach like this. Never say "NO!" Never say "DON'T!" They say, "Don't say don't" and violate their own rule! It seems to apply only on a one-way basis.

Think about it this way — to follow such would eliminate eight of the ten commandments and most of the New Testament! I refuse to pay heed to such suggestions and will rather "preach the word." We would strongly suggest that all realize both the negative and positive instructions of our Lord.

—Truth
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Elders — Shepherds of the Flock

Mark K. Lewis

The office of bishop, or elder, in the Lord's church is "a good work." (I Timothy 3:1). Those who do the job well are to be "counted worthy of double honor." (I Timothy 5:17). Brethren in the church are to "know them" ("get acquainted with them and follow them". Robertson, *Word Pictures*, Vol. IV, p. 36) that labor among them and are over them, and "esteem them very highly in love for their work's sake." (I Thessalonians 5:12-13).

Not only this, but since the elder's position is a God-ordained one (Acts 28:20), Christians are to submit themselves to their overseers. (Hebrews 13:17). The hideous disrespect for elders and their office shown by so many in the church today must have its source in rebellion and ignorance. God is plain, in Numbers 16, of what he thinks of those who rebel against his designated leaders.

The office of bishop is a difficult, yet highly noble and honorable position, which takes a special man with special qualifications (I Timothy 3; Titus 1) to meet. And while they are by no means perfect, the vast majority of them are sincere and want to do God's will, and must be respected for that and for the position they hold. Rebellion against goldy elders will get us "swallowed up" by God's wrath. (Numbers 16: 31-32).

WHY CALLED "PASTORS" OR "SHEPHERDS"?

One figure which the Bible uses to describe the work of elder is that of "shepherd" or "pastor." The essential work of "shepherding or "pastoring" the flock is given to the elders. (I Peter 5:1-4; Ephesians 4:11). We fear that this "angle" of the elder's work is not emphasized as often as perhaps it should be.

Too many elders believe their only responsibilities are to "keep an eye on the preacher" (the actual words of one man who was under consideration for the office of bishop), "make decisions", and "oversee the work of the church" — all of which needs to be done; but they have emphasized this aspect to the neglect of the equally important work of shepherding God's flock.

Why does God use the term "shepherd" ("pastor") to describe the work of elders? Simply because the duties of the shepherd are the duties of the church's elders. What are these duties?

1) **Shepherds are to feed the flock.** The Lord, our Great Shepherd, makes us "to lie down in green pastures." (Psalms 23:2). Elders, shepherds, in God's house have the duty, from the Holy Spirit, "to feed the church of God, which he hath purchased with his own blood." (Acts 20:28). Peter follows the figure in I Peter 5:1-4: "The elders which are among you I exhort, who am also an elder . . . feed the flock of God which is among you taking the oversight thereof . . . being ensamples of the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Elders are shepherds who have a "flock" to "feed." This is one reason they are to be "apt (able) to teach." (I Timothy 3:2). They do have the authority to get some assistance from qualified men (II Timothy 4:2), but the obligation is *theirs*, and cannot be passed on, to see that God's flock gets fed, and gets fed *the proper diet!* We fear that too many elders believe that if they hire a preacher and have Bible classes,

their job is done. Their job is *not* done unless the flock is getting a steady diet of the meat of God's Word.

Not just any pasture will do for sheep. Fearless, courageous shepherds who demand quality preaching and teaching are hard to find anymore. I am convinced that our problems in the brotherhood today center not around preachers, but around spineless elders who don't insist upon bold, Bible preaching but allow pablum to be taught because that's what members want. A parent who feeds a child only the things the child wants is a mighty poor parent. And God's shepherds who feed their flock only what the flock wants are mighty poor shepherds.

2) **Shepherds are to guard the flock.** Too many elders don't know a sheep from a wolf anymore. Wolves come in and destroy the flock — and they usually do it right under the elders' noses. An eldership that is just "keeping an eye" on its liberal, unsound preacher, instead of firing him, has the Bible sense of a petunia. Paul, to the Ephesian elders, pointedly and *absolutely* warned "that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore, WATCH . . ." (Acts 20:29-31).

Elders must be able to "convince the gainsayers", "stop their mouths", and "rebuke them sharply" (Titus 1:9, 11, 13), and thus keep the church pure. Wolves must be run off and not allowed to linger among the flock. Indeed, they should never be allowed access to the flock to begin with. Especially in our "anything goes in the church" age, elders who do not cross-examine and scrutinize a potential preacher very closely are not "watching" or guarding the flock as they should. The "rod" and the "staff" of the Great Shepherd are intended to "comfort" us. (Psalms 23:4). And it cannot be very comforting for a flock of God's people to know that their shepherds are not watching for wolves as closely as they should be.

3) **Shepherds are to go and find the lost flock and return them to the fold.** Jesus enlightens us regarding this work of shepherds: "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" (Luke 15:4). The good shepherd "giveth his life for the sheep." (John 10:11). This has to be the most awesome responsibility of elders.

In Hebrews 13:17, the writer says "obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account . . ." An elder (shepherd) is going to give an account for every sheep in his flock. How important a responsibility this is! God will one day ask the elder to give an account for each soul in the church. "What happened to brother AB, who wandered away? Did you go and try to seek him out and return him to the fold?"

Can you imagine a shepherd who, seeing another sheep going astray, simply says "Well, there goes another sheep. I hope he finds his way back to the fold." I know of one elder who refuses to go out and visit errant members. His expressed attitude is "they know where the church building is." How directly opposite that is from the tender, concerned, loving shepherd who "seeketh that which is gone

astray." (Matthew 18:12). An elder should agonize over every errant, wayward member and should not rest until he has exhausted every option open to him to return those members to the fold. I know if I were an elder, I would want to know where every sheep was at every worship period, and if some were not there, I would immediately call upon them to find out why. I would get to know, as well as possible, every member, so that I could see that their talents were in use for the Lord. And I would diligently try to restore every wayward member so that I could present those souls to the Lord on judgment day or at least tell him I tried.

"They that *must* give an account . . ." What a task. No wonder, with such a prodigious assignment before them, God tells the members to "submit" and cause no occasion for grief. (Hebrews 13:17). Their task is mountainous; it's also why, when they do it well, they are worthy of double honor. We should help them as much as possible.

Elders — shepherds of God's flock. We so need good men, qualified men, godly men, courageous men to lead God's flock as elders today. We especially need to be training young men for future service as bishops, that the church of tomorrow may be in good hands. Our fervent prayer ought to be for more of God's shepherds.

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SOME REASONS WHY

James W. Boyd

There is a comment on preaching that I hear more and more coming from older members of the church that have remained faithful through the years, who are real pillars of strength and sound in the faith. It is a disturbing comment because it tells, in few words, what has been happening in the Lord's church in recent years: "Why don't preachers preach the gospel plainly and forcefully like we used to hear?"

At the risk of sounding boastful, let me tell you what I hear time after time when preaching in meetings, lectureships, and even at home. Brethren approach me with such comments as, "I was about to think we did not have anybody left that would preach the truth with certainty like you did today." Another said, "Your sermon was like a breath of fresh air compared to what we have to hear week after week." The sermon had been on the reasons why Christ was crucified. After a lesson on obedience, one commented, "I don't know what we are going to do. We so seldom hear sermons like we heard when we were growing up; sermons that show the difference between truth and error, right and wrong." Amazingly, after a sermon on God's promises to build his church, one said, "How long has it been since we heard a lesson on the church at all, let alone one showing how the church fulfilled Old Testament prophecies?" If you mention worldliness, preach the truth on marriage and divorce, just basic fundamental lessons, almost every time somebody will say something like, "I am so grateful to hear this again. Why don't our preachers preach the gospel without so much uncertain beating around the bush? This is what brought the church into existence here and we now so seldom hear it anymore."

These people intend to compliment my efforts and they cannot know how much I appreciate their encouragement.

At the same time I am sure there are many who still stand for the truth and speak it plainly. But I am also aware that the tone of preaching and the content has been noticeably weakened in recent decades. The concern is one that every faithful Christian can share. While some call sound preaching "bold," it is not so bold. It is simply the truth and many are not used to it. I never knew to try to preach any other way than to just tell what God's Word teaches and let it do whatever work it would. But the question, "Why don't preachers preach the gospel like they used to?" is one that disturbs me and deserves a response.

WHY SO MUCH MOVING IS GOING ON

An elder of many years recently told me over the phone that he had never heard of as many churches looking for preachers and preachers looking for churches as in recent years. He was concerned over the instability of things and discussed why this was the case. Part of the trouble stems from churches wanting preachers who will tell them what they like to hear rather than the truth of the Bible; therefore, they start looking for somebody that will do just that. Then, preachers who will "preach the word" have to start looking also, if they keep preaching. This is partly the reason so much moving is going on. The hard truth of the matter is that many churches that are called "churches of Christ" are not all that desirous for the whole counsel of God like churches generally used to be. They have become so soft, permissive, worldly, digressive, liberal, materialistic, doctrinally-ignorant and compromise-prone, that they no longer want the very message that brought them into existence, but prefer a circus master for a preacher and fun and games.

One person begged me, when recently visiting, "Don't ever quit preaching that way. We have so little sound preaching in my area." Why is that so?

MANY HAVE NEITHER COURAGE NOR CONVICTIONS

One reason is because many preachers are self-serving cowards. They want their houses, cars, incomes, vacations, boats, golf clubs, offices, secretaries, playing the "big shot," and are not about to say or do anything that is going to upset their security and social acceptance. The reason some can remain with some churches so long is because they studiously avoid preaching anything that might disturb anybody in the community, sinners in the church, or even the devil. Their "sermons" are as weak as water. They have become skilled public relations men and go along with almost anything. Being "school-trained," they are *professionals* rather than preachers. They are more concerned with academic degrees and plaques from school on their wall than apostolic doctrine. Give them a big salary and they will never risk losing it — even if they have to compromise the truth to keep it.

Such preachers will play politics with the schools, papers, moneyed brethren, and keep themselves popular rather than preach what needs to be heard. Their idea of "success" is to be on some school lectureship, have large numbers, get a big paycheck, and receive favorable greetings in the market places. They would not dream of opposing their best buddies, their college, or their paper — *even when they are wrong!* They know who butters their bread and they like their bread buttered! This is why they do not preach the truth like faithful brethren have learned to love through the years. There is something more important to them than that. To them, certainty is sectarian and soundness smacks too much of Phariseeism. They do not understand any of it.

only to see it all blasted away when some crackpot raises a fuss and the preacher becomes the victim, and elders let it be so. Preachers soon learn this is the real world, and many refuse to preach as they ought because they don't want that treatment. They will teach privately quite strongly, but not publicly. One asks why preachers don't preach like they used to. This is part of the reason.

SELLING SELVES TO HIGHEST BIDDER

Some elders, and many members, want the preacher to be the congregational "flunky." Such elders want somebody to "boss" and blame rather than a man of personal honor and integrity that will preach the truth as God revealed it. They will refuse to do their job regarding the hatchet-members and out-of-step brethren and demand that the preacher confront them while they run from it, or offer excuses for the troublers. As for the preacher, in many cases, like Paul, the more and better he does his job, the less desired is his presence. Because of this, many professional "pulpiters" do not do the job God wants anymore. They use their time in the pulpit to display humor, please the crowd, show their "learning and scholarship", tickle the hearers' ears, and sell themselves for wages they can get from the highest bidder.

But we find many members who will not support sound preaching either. Fewer and fewer will. "Why don't preachers preach as they ought?" Because they are soon "out" if they do. Even members who say they agree with the truth the preacher preaches will timidly, cowardly, pull back into their shell when the preacher comes under fire for preaching it. They will not uphold him. They will not defend the truth. They will not blunt the attack of liberals, grippers, fault-finders, school promoters, "go along with anything" brethren. They meekly, quietly, tell the preacher they love him and even agree with him, but let him do battle alone until he is crushed out. Then they abandon him and go along with his attackers.

ARE 'WE' BECOMING NEO-DIGRESSIVE?

Let one of these "love, love, love" brethren ram a knife into the preacher's back and argue against the truth, and many brethren will just stand by and watch him bleed. The result is that many preachers become weak and pitiful and cease to be real gospel preachers. They either quit preaching altogether, keep going by supporting themselves, learn to "go along" regardless of what it costs them or where it leads, or, if they are fortunate, locate with a church that still wants sound preaching. Compromise of the truth and cooperation with error is the name of the game in our time, and a "mark of distinction" of many preachers, elders, members in what are called "churches of Christ" today. If a preacher is not like that, he is among a breed that is becoming increasingly rare. He will not go far among the Neo-Digressive churches of Christ that are so numerous and prominent today where sound churches once existed.

But there are those who will not "go along" with this puny preaching that is widely heard. They are not convinced that soundness is determined by whether you support some school or not. Many older brethren recognize the difference in preaching they once heard, and what is so often heard now. Many preachers recognize that their circle of acceptance is smaller and smaller among the drifting churches of Christ. But they are determined to "**preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine**" (II Timothy 4:2) in spite of worldly brethren, weak elders, liberal Bible departments, compromising editors, big-name

promoters, programmers, gymnasiums, perverted Bibles, false doctrines and religious politicians. Their stand demands a great cost, but they *cannot* and *will not* "go along" with the digression so evident in our time.

Hopefully, some will hear and heed the Word of salvation. If there be 7,000 that have not bowed the knee, possibly they can be aroused and rallied into action again from a brotherhood that has in large measure lost its moorings, and once more bring the glorious truth of God to a lost world.

When preachers will return to sound doctrine, "sound speech that cannot be condemned" (Titus 2:8), then nobody will be asking, "Why don't preachers preach it as they ought anymore?" They will be doing it and brethren will be supporting it.

Post Office Box 1761

Tupelo, Mississippi 38802-1761

Have You Given Up The Fight?

Donald Finney

Paul urged, "**Fight the good fight of faith, lay hold on eternal life. . .**" (I Timothy 6:12). It would seem that some brethren have forgotten this verse if they ever knew it. On every hand we see the spirit of compromise taking over.

Some have given up the fight of teaching that there is only one church of our Lord and that one must be in this one church in order to be saved. (Ephesians 4:4; 5:23). In an effort to gain acceptance in this community some are willing to compromise God's truth and go along with denominational error. No longer do many brethren want "their" preacher to stand up to the denominations and point out their erroneous doctrines.

Every member must be taught that the Bible does not give us an option in this matter of fighting error. Not only are we commanded not to receive them that would bring another doctrine but we must also mark them that they might be avoided. (II John 10; Romans 16:17). Obedience to this command would make it necessary to name them.

DOES IT REALLY MATTER?

Some have given up in the fight against "**the oppositions of science falsely so called,**" (I Timothy 6:20). In their willingness to compromise they would accept the theories and assumptions of some scientists concerning the age of the earth and the origin of man. In doing this they reject the clear account of the creation in Genesis 1. Some I have talked to about this will end up by saying, "It doesn't really matter what one believes about the creation; it's not important." God thought it was important because he placed it in his word. When we start rejecting any part of the Bible we place ourselves in grave danger of losing our soul. To take a stand on this issue is going to cost you something. Be prepared for the ridicule that is going to come your way. Study, arm yourself for the battle and be prepared to "**earnestly contend for the faith.**" (Jude 3).

Some have given up in the fight for pure worship. Our worship must be in spirit and in truth. When we see some that are not singing at all and the half-hearted efforts of some, can we say that they are worshipping in spirit. When we read the Sunday attendance figures of some of the brotherhood we note that some are not assembling themselves to worship at all. It is essential that God be the object

of our worship and that we worship in accordance with God's truth. We should be willing to fight for this. But it is just as essential that we have the proper spirit in worship.

DO WE DARE TO DISCIPLINE?

Some have given up the fight to keep the church pure. They say we dare not discipline the disorderly for it will drive people away from the church. The Bible teaches that you must **"withdraw yourselves from every brother that walketh disorderly . . ."** (II Thessalonians 3:6). Here again man is not asked to decide; he is told what to do. Yet some would rather compromise with sin than to do God's will.

To take these positions will lead us into battle. Bible people have always considered it a *privilege* to suffer for God's cause. (Hebrews 11:25-40). But some brethren today consider it to be good public relations to stand up for the truth and have given up the fight. Can we lay hold on eternal life if we don't fight the good fight of faith?

—415 North Chippewa Street
Shepherd, Michigan 48883

WE SHOULD BE CONCERNED ABOUT DENOMINATIONALISM AND LIBERALISM IN THE CHURCH

Quentin Dunn

I receive about 70 bulletins each week. I received profit and enjoyment from most of them. However, denominationalism and liberalism is advocated in some bulletins that I receive. I recently read these sentences in a bulletin: "This next week Monday through Wednesday I'll be in Austin attending the 'Preaching Seminar' hosted by the *Institute of Biblical Studies*. I'm looking forward to this extensive course on homiletics and exegesis."

Sometime ago I received a brochure on this "Preaching Seminar" and an invitation to attend. Several brethren who are known for their far-out views had been selected to teach. I will not attend this Preaching Seminar because I do not want to be taught far-out views and I don't want to buddy, buddy those who believe and teach far — out views!

Preachers who attend this Seminar, not only will be taught false doctrines, many of them will teach false doctrines because of attending this Seminar. Many of them will teach denominationalism and liberalism. I cannot think of a worse place for denominationalism and liberalism than among preachers. Think of the damage to the church! We should be concerned about denominationalism and liberalism in the church!

Every dedicated preacher should study homiletics and exegesis. I am glad that these subjects are being taught in Preacher Schools. Preachers that are out of school should also study homiletics and exegesis.

If a "Preaching Seminar" was conducted at the Southwest church of Christ in Austin I would try to attend and get all the good that I could out of it. I have confidence in the soundness and the integrity of the elders, their preacher and the director of the *Southeast School of Bible Studies*.

I believe that preachers who are not in position to attend a Preacher School could profit from a "Preaching Seminar." This would help them understand the truth better. It would also greatly improve their ability to preach the gospel. Think how much this would help the church!

The *Bellview Preacher Training School* in Pensacola, Florida and the *Preacher School* in McLoud, Oklahoma, might also be suitable places for "Preaching Seminars."

I do not want the last word in this matter. I want to encourage thought. I would like for other brethren to express themselves on this matter. Surely all serious minded brethren realize that we should be concerned about denominationalism and liberalism in the church.

—1106 A Street
Floresville, Texas 78114

"LET US ALONE"

Dean Buchanan

During the personal ministry of Christ. Luke records that he came to the country of the Gadarenes and was met by a man who was possessed by evil spirits. He wore no clothes and lived in the caves.

When he met Jesus the evil spirits which controlled this man caused him to cry out to Christ, **"...What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not."** (Luke 8:28). Luke continues the account of how Christ cast the devils out of the man into a herd of swine that was nearby and the swine ran into a lake that was nearby.

We use this incident to make a point. The devils that were in possession of the man's body liked things the way they were. They said, **"...torment us not."** They wanted to be left alone to continue their destruction of the life of the one whose body they possessed.

SATAN ALWAYS WANTS TO BE LEFT ALONE

We understand that demon possession was a phenomenon limited to Bible times, especially New Testament times. We are not suggesting that demons possess people today as they did then. However, there is a principle we wish to emphasize. Satan always wants to be left alone to continue his destruction in the lives of people and in the church. He prefers no position. Even though neither he nor his angels possess the bodies of people as they did in New Testament times, he still speaks through the lips of people who follow him either by choice or by deception.

The *false teacher* says "let me alone" to teach my false doctrine. This is heard in many different ways. The false teacher charges any Christian who opposes him with a lack of love. He will say we are supposed to "preach the gospel", not try to defend it. He will try to make us believe he has some sort of deeper understanding of the scriptures. He often will manifest a "holier than thou" attitude.

The *lukewarm Christian* says "let me alone" to continue my indifferent ways. He wants things left just as they are. No one must "rock the boat" or "make waves" of any kind. He has his "form" of religion with which he is comfortable and doesn't want anyone to try to change it. Like the evil spirits he doesn't want to be "tormented."

Churches sometimes reach the point they don't want to be bothered. They want to be "let alone." Drifting into a state of lethargy they are comfortable and don't want to be bothered. Anyone in the congregation who gets serious at all about the preaching of the gospel "bothers" them. They want to continue the *status quo*. In effect they say, "let us alone."

CHRISTIANS AND THE "STATUS QUO"

Christ never intended for his church nor his people to remain in a "status quo" situation. Christians are the **"light of the world."** (Matthew 5:14). The church is the means Christ chose to make known to the world **"... the manifold wisdom of God."** (Ephesians 3:10). These things cannot be accomplished by Christians or the church being "let alone."

Two hundred years ago some became tired of the "status quo" of the religious division that existed in Christianity in the form of denominationalism and Roman Catholicism. They were no longer content to be "let alone." They cried out against that division and for New Testament Christianity. Thus the Restoration Movement was born and for decades men have continued to plead with the religious world in general to cast off the shackles of human creeds and doctrines and return to simple Bible truth.

Brethren, could it be we have lost our fervor for the restoration idea? It is a Bible principle you know. Could it be we have become comfortable in our buildings and "church programs" and just want to be "let alone"? If that is the case, rest assured of one thing: like the man who lived in the caves, that is an evil spirit speaking through our lips, not Christ.

Christ will never "let us alone", if we read his word. May there forever be someone to prod us to activity before it is too late. May there always be some elder who is not satisfied with the *status quo* and who will not "let us alone" to perish in our lethargy and indifference. We need men who do not want to be "left alone" and who will not "let us alone"!

—Bible Voice

Church of Christ
Post Office Box 755
Henderson, Kentucky 42420

"Teach us to Pray"

Joe W. Boyd

The plea was asked of the Lord by one of His disciples. (Luke 11:1). The Lord's answer is oftentimes referred to as the Lord's Prayer. (11:2-4). His answer to the disciple was an ensample, a form, an emblem, a model. The Lord's Prayer is the prayer that the cup might pass, but not his will, but the Father's. (Luke 22:42).

When you are feeling low and want someone to talk to, just the two of you, face to face, go into your closet and pour your heart out to God. That does not literally mean to go into your clothes closet or pantry. Those places would do. Nothing wrong with that. But what it means, is to go some place alone with God. There you can tell him anything and ask anything. (Matthew 6:6). Do you think maybe Paul had that in mind as he exhorted us to pray without ceasing? (I Thessalonians 5:17). Paul was not instructing us to be on our knees 24 hours a day. I'm sure, although that might not hurt. Could Paul be telling us not to stop our praying? To pray every day? To be ready — in season and out of season — to pray? To be always in a prayerful attitude?

Then there is the public prayer. When one words what has come to be known as the "Opening Prayer", one petitions the Lord to grant the needs of the church, the welfare of the sick of the congregation, and the sinners. Not that we should ask the Lord to save the sinner in his sins, but to grant him another opportunity to repent. And, above all, that is the time to thank the God of heaven through his son Jesus for all of our many blessings. That is the time to praise God for his power, glory, mercy and amazing grace.

The thanks for the Lord's Supper should be for that. We should not ask for help for the sick, the members of the church, or the sinner. We have other opportunities for that. The thanks for the Lord's Supper is for our strength to partake in a worthy manner. Thanks for Jesus the Christ's

willingness to die for us. Thanks to God for allowing him to die. The things pertaining to the Lord's Supper and nothing else.

The "Closing Prayer" should be to give thanks for the opportunity we have had to meet to worship our Lord and our God. And for our safety until we meet again.

The time and place and circumstance should govern our prayers. They should always be addressed to Jehovah God in the name of Jesus the Christ in our behalf.

Anything else is vain repetition. (Matthew 6:7). God knows what we need, before we ask. —1914 Calico Circle
West Palm Beach, Florida 33406

Those Astonishing Anti's

Wayne Price

In a recent conversation with two preachers of the "anti" persuasion, some remarkable ideas were unveiled which supposedly were New Testament teachings.

For example, it was stated that "church to the preacher" support was scriptural in evangelism, and "church to church" support was scriptural in benevolence. BUT THAT CHURCH TO CHURCH SUPPORT OF EVANGELISM was sinful!

I asked a question: "Let's suppose that a congregation in city "A" needed 24 Bibles. Could a congregation in city "B" supply the former congregation with this need?" Answer: "NO. It would be a sin."

Later I asked (in order to clarify the position that was being set forth as an exclusive pattern) if they found room in their budget for purchasing toilet paper. Answer: "Yes." Question: "How can the buying of toilet paper be considered scriptural according to your theory?" Answer: "It comes under the heading of edification."

So there you have it, friends. A church could send 24 rolls of toilet paper to another congregation, because it surely would qualify as benevolence (but even here, they must put up signs over their restroom doors, saying, "For Saints Only" (for so teaches their theory of benevolence to Christians only), or perhaps under the broad category of edification, as they define it. Think of it! They cannot send 24 Bibles to another congregation, but they could send 24 rolls of toilet paper! CAN YOU BELIEVE IT?

Evidently the Apostle Paul was not aware of this man-made law of it being wrong for one church to help another in evangelism and/or the teaching of God's Word. Colossians 4:16 says: "When this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." If Paul could send the Colossian Letter on over to the church in Laodicea, why could not a congregation today send the complete Bible on to another congregation?

One brother offered this solution to their problem: **We ought to suggest to them that they simply write the Bible on the various sheets of toilet paper, and send this new style of manuscript to the congregation that was in need!**

Wonder why the Anti's never thought of that?

—211 North 5th
Marlow, Oklahoma 73055

As I travel about the country, I see once-lovely, stately old mansions and estates falling into disrepair and decay. Many of our congregations are like that. Rather than being work situations for advancing Christ's cause, many have become merely museums for old Christians.

You Mis-Understand Me

Dan Goddard

To mis-understand, according to *Webster's New Collegiate Dictionary*, means, "To fail to understand, to interpret incorrectly, to miss the true meaning to, wrongly or imperfectly."

When questioned on some point of a sermon or article written for our edification, do we not hear more of our gospel preachers saying, "You mis-understand me?" It is always amazing to me how some men with so many degrees — so many years of schooling — can be mis-understood so many times when preaching the gospel of Christ.

The church indeed has gotten itself into a pitiful situation

Brotherhood Continues To Order Large Numbers Of 'Crossroads' Issues To Alert Local Christians

Even though it still seems to be fashionable among certain types of elder and preachers to pooh-pooh the idea that the heresy known as the "Crossroads Philosophy" poses a threat to the brotherhood, many are alarmed at the numbers of churches and homes being divided by this doctrine and are ordering quantities of back issues of *Contending for the Faith* devoted to this subject in order to alert their own members locally.

A sampling of those who have ordered these back issues which we have not reported earlier are the following:

James W. Berry, elder *Highland Gardens*/Montgomery, Alabama, ordered 25 copies of our issue for February, 1983.

Dean Wilson, of Ocala, Florida, ordered 25 copies of the same issue.

Mrs. Ernie W. Laurence, Sr., of Killen, Texas, ordered one each of the previous ten issues of *Contending for the Faith* dealing with Crossroads, saying, "I appreciate so much your standing up for the truth and pointing out false doctrines and practices contrary to the Bible. Keep up the good work!"

Keith B. Cozort, minister to the *Samford* congregation, Steele, Missouri, ordered 11 complete sets of all ten of our previous Crossroads issues, saying, "I had a meeting with the elders and deacons last week and we discussed Crossroads in a small way. I told them that it was something that they needed to be aware of, since they knew so little about the movement. So each one of the elders and deacons said they wanted to have a copy of the material. The money is enclosed. Continue in the good fight of faith."

Maya Roberts, of Durate, California, ordered one copy each, as did Bill Mielke, of Waupaca, Wisconsin.

Don McWilliams, of Belmont, Ohio, ordered two complete sets.

Mrs. Izyal Stout, of Allen, Oklahoma, ordered 12 copies of our issue for February, 1983.

Mike McFarland, of *Windsor Park*/Corpus Christi, Texas, wrote: "I recently gave a talk in which the Crossroads movement was mentioned as an erroneous doctrine ripping apart both church and family. Many members came to me wanting more information about this movement. Please rush a full set of the back issues on Crossroads to us. Enclosed is \$10.00 for the issues. Use the excess to further the spread of the truth."

Lenora Henke, of Aberdeen, Washington, ordered one complete set. So did J. W. Pennington, of Muskogee, Okla-

homa, renewing his subscription also for another three years.

Glessie Cox, of Flippin, Arkansas, ordered two copies each of all "Crossroads" issues.

James Harris, minister, *Riverwood*/Nashville, Tennessee, ordered one full set.

Samuel L. Severs, of San Jose, California, ordered five back issues on Crossroads, saying, "Please also advise me of any other issues covering the Crossroads heresy, which I have not requested."

Rhonda Burgess, of Cullman, Alabama, ordered one each of the entire set. Jesse Phillips, evangelist for the Christian Chapel church of Christ, of Vernon, Alabama, ordered 15 copies each of six back issues, saying they were urgently needed.

Gale Towels, of Lawrenceville, Illinois, ordered three complete sets for distribution there.

Fred Kelley, of Fort Scott, Kansas, subscribed for a year and ordered five back issues on Crossroadism.

Mrs. Carl Mercer, of Vine Grove, Kentucky, ordered all issues on Crossroads and the October 1982 issue on the *New International Version*.

Lawrence A. Miller, of Lecanto, Florida, ordered a complete set of all Crossroads issues, and enclosed seven new subscriptions and nine renewals, saying, "Keep up the good work, for it is surely needed at this time."

Bonnie Miller, of Aztec, New Mexico, ordered two complete sets to be sent "as soon as possible."

Percy A. Parrish, of *Terrace Hills*/Odessa, Texas, renewed his subscription for three more years and ordered ten full sets of our Crossroads issues for distribution there.

L. R. Kahl, for the church at Carpinteria, California, ordered one complete set, as did T. C. Freeman, of Silsbee, Texas.

Ruth Hearn, of Dudsonia, Arkansas, ordered four back issues and subscribed for a year.

Orvin W. Conner, of Vinita, Oklahoma, ordered two full sets, saying, "Please do not delay — the need is urgent."

Charles H. Thomas, of Tullahoma, Tennessee, ordered 12 copies of the issue for August 1982. The Elders at Braggs, Oklahoma, ordered 25 copies of the same issue.

Robert J. Cannon, of Huntsville, Alabama, ordered all back issues on Crossroads, saying, "I enjoy reading your *Contending for the Faith* . . . Keep up the excellent job you are doing."

Mrs. Harold Buchanan, of Muncie, Indiana, ordered four specific Crossroads issues, saying, "Whatever others you have to send will be appreciated."

Mr. & Mrs. H. W. Peden, of Tucson, Arizona, ordered two full sets. Mrs. G. R. Laney, of Longview, Texas, ordered one set.

One brother, in New Mexico, ordered 40 copies of our February 1983 issue asking that his name be withheld.

O. E. Watts, of Craig, Colorado, sent for one full set, as did A. D. Singleton, of Nashville, Tennessee.

J. Donald Mash, minister to the Washington Street congregation at St. Albans, West Virginia, ordered 12 copies each of all the Crossroads issues, saying, "The 'Crossroads' philosophy is being accepted and spread by some in our area, and we are doing what we can to teach and inform the people of what it will do, and the dangers of it. Brethren are using in workshops, meetings, etc., those who are questionable and false teachers. We here want to stand for the truth, teach it, and try to inform all we can concerning the error taught, especially in this area . . ."

"I first came in contact with the 'Crossroads' teaching when a young couple moved to Huntington, W. Va., when we were working with the church there. Much harm was done to the church and the cause of Christ due to their false teaching on the Holy Spirit, and in other areas. Even though they have left, I understand there are still seeds of it there.

"The church in Morgantown, W. Va., I understand, has been affected by the 'Crossroads' teaching, and their preacher and campus minister have left.

"We get **CONTENDING FOR THE FAITH** in a bundle here, and have ordered these special issues at different times. We enjoy the paper. Keep up the good work."

(NOTE: Great numbers of others, also, have ordered these back issues re: "Crossroads". Perhaps you or your congregation would like to lay in a supply to be given out as the need arises. The Crossroads issues that we can supply, as of right now, are as follows:

August/1979	August/1981
March/1980	February/1982
August/1980	August/1982
November/1980	February/1983
April/1981	August/1983
July/1981	September/1983

When ordering sets of these Crossroads issues, please enclose \$6.00 per set (plus \$1.75 for packaging and postage) for a total of \$7.75 and address your orders to: **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. (YRJR.)

when the preachers and teachers spend the week explaining what they said the Sunday before.

When the false teachers and the liberals in the church are caught in their error, the usual cry is, "You mis-understood me." Why don't they just admit what they said, own up to it, and quit trying to hoodwink the church? If they don't believe in the practice and restoration of the New Testament church, why don't they just leave it? Otherwise they need to repent and start preaching and teaching so people *can* understand them.

Some in the church are speaking in an "unknown tongue" when they must constantly tell their listeners, "You mis-understood me." Paul told the church at Corinth he would rather speak five words with understanding than ten thousand words in an unknown tongue. If only some would return to preaching that which people could understand. Jesus asked people to learn of him in Matthew 11:29. Are some preaching in such a way that people are no longer able to learn the simple truth about Jesus?

Luke tells us, in Acts 2:42, "And they continued steadfastly in the apostles doctrine and fellowship and in breaking of bread and in prayers." Have some preached in such a way that people can no longer learn the simple truth conveyed in this passage?

What about Faith, Heaven, Hell, Sin, Judgment, Inspiration, the Virgin Birth, Holy Spirit, and other such points of cardinal doctrine? Are some preaching today in such a way that people do not understand these fundamental truths?

Are we trying to impress our audiences, impress our God, or impress ourselves? As for me I want God to be pleased, and he will be with you and me if we preach the Word in every season and be not ashamed of it. When we do, chances are that we shall not hear words like mis-understand, mis-understood and mis-represented.

—Phillips Street church of Christ
Dyersburg, Tennessee 38024

CHRISTMAS

We are approaching the time of the year when the so-called Christian would celebrate the birth of Christ — December 25th. The following is an excerpt from *Cox Boulevard Bulletin* on Christmas, written by Lamar Plunket:

"Let me quote directly from *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, edited by McClintock and Strong, page 276. 'The observance of Christmas is not of divine appointment, nor is it of New Testament origin. The day of Christ's birth cannot be ascertained from the New Testament, or, indeed, from any other source. The fathers of the first three centuries do not speak of any special observance of the nativity.' It goes on to say, 'At the same time the heathen winter holidays (Saturnalia, Juvenalia, Brumalia) were undoubtedly transformed, and so to speak, sanctified by the establishment of the Christmas cycle of holidays, and the heathen customs, so far as they were harmless, were brought over into Christian use.' Quite obviously, it is of heathen origin.

"Even that is not the worst news. It serves as an excuse for drinking and drunkenness. Any number of people will be killed and maimed during the season because of alcohol and drugs.

"It is often an excuse for immorality. The office party, the mistletoe, the alcohol, all serve to break down restraints and encourage people to take liberties. Homes will be broken; children will suffer because of ungodly unions made during this time of 'warm and loving relationships.' WATCH!"

—Bethel Bulletin,
Athens, Alabama

Readers Express Appreciation for Rice Family Singers Recordings

Norris McNeely, Cocoa, Florida: "I have *Mansion Over The Hilltop* and *Beyond the Sunset*. They are excellent. Please send me *Where Roses Never Fade* and let me know if you have other albums."

Margaret Kroeker, McPherson, Kansas: "We enjoy those songs very much."

Mrs. G. W. Miller, Marietta, Ohio: "I have *I Walk With The King* — a gift — but would like the complete set."

Floyd C. Evans, of Estill Spring, Tennessee, upon ordering *I Walk With The King*, said, "We have the other three and they are great."

Mrs. R. M. Arthur, of Saitillo, Texas, when ordering *I Walk With The King* and *Beyond the Sunset*, said, "We have a little daughter with cerebral palsy and music is her life (singing)."

Charles W. Glenn, Centre, Alabama: "I have ordered these for a blind girl at church."

Mrs. March Davidson, Jr., Farmersville, Louisiana: "Please rush the stereo albums *I Walk With The King* and *Mansion Over the Hilltop*. I am having them mailed to my brother's address so I can surprise my husband with them. I can hardly wait to play the records."

Tom A. Rice, Mocksville, North Carolina: "Please send me your latest album *I Walk With The King*. I have all of your other albums. They are the very best. Am looking forward to the new one."

Randy Tennison, Waco, Texas: "I love listening to good gospel singing — especially songs on the album *Where Roses Never Fade*. I also have the other three and enjoy every bit."

Mrs. Bobby Holland, Wingo, Kentucky: "Your singing is really beautiful. I hope you keep making records."

Mrs. C. E. Winger, Center, Texas: "I'm tickled pink to order *I Walk With the King*. I have enjoyed all the others so very much. Keep making them."

Clara Harris, Bells, Texas: "My player is broken down, but I play the record at my daughter's..."

Buford C. Holt, Shelbyville, Kentucky: "We had the opportunity yesterday afternoon to listen briefly to the record. You have some good voices..."

Elaine Brittell, Livingstone, Zambia, Africa: "Thank you for the blessing all the songs you've sung and also made into records have brought into so many lives..."

Mrs. Elizabeth Davis, Nashville, Tennessee: "The record has been such a pleasure. I have almost worn it out! That is the prettiest song I have ever heard (*I Walk With the King*). The singing is excellent..."

SONG TITLES FOR RICE FAMILY RECORDS

MANSION OVER THE HILLTOP

SIDE 1	SIDE 2
Mansion Over the Hilltop	Christ's Love is All I Need
The Glory-land Way	In the Shadow of the Cross
Just a Little While	Sweet Will of God
Be With Me Lord	The Lord's My Shepherd
What A Savior	I'll Be a Friend to Jesus
Victory in Jesus	Sing to Me of Heaven

BEYOND THE SUNSET

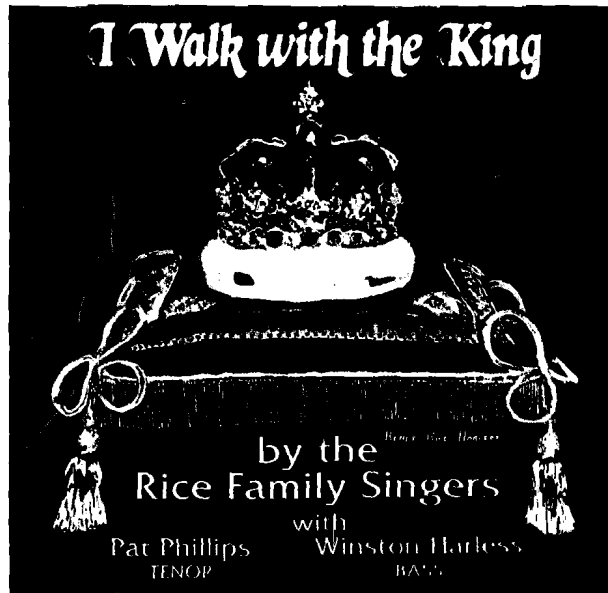
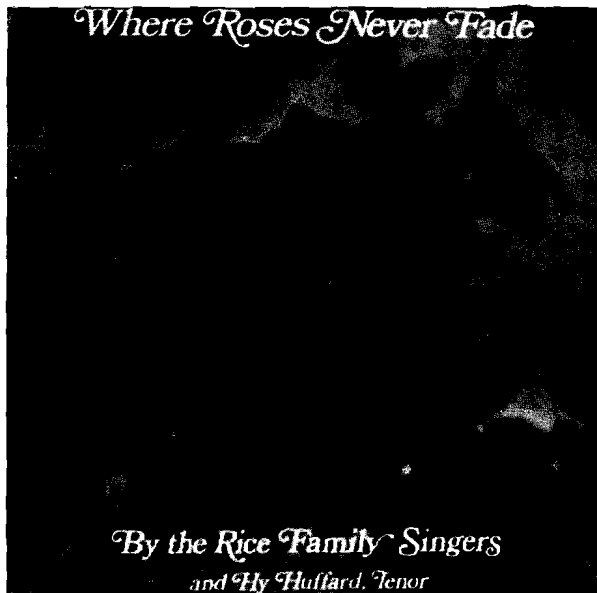
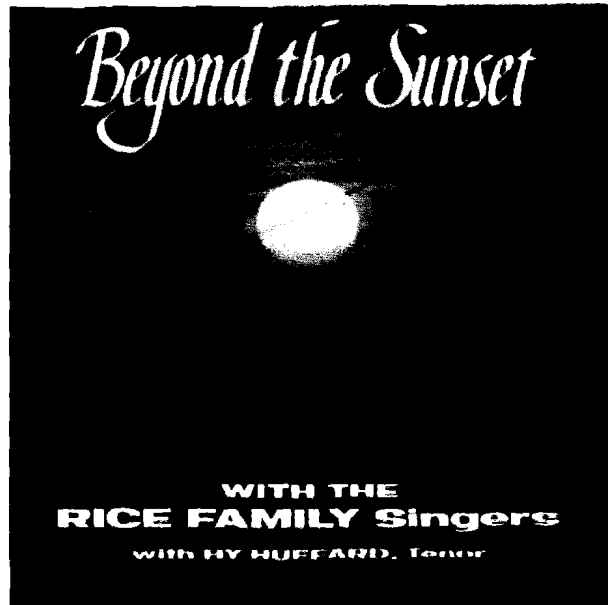
SIDE 1	SIDE 2
Beyond the Sunset	Asleep in Jesus
Nearer, My God, to Thee	Near to the Heart of God
Heaven for Me	An Empty Mansion
Glory for Me	Only a Shadow Between
Crossing the Bar	Beautiful Isle
Abide With Me	Land of Fadeless Day

WHERE ROSES NEVER FADE

SIDE 1	SIDE 2
Where Roses Never Fade	The New Song
Jesus Paid it All	Jesus, Lover of My Soul
Lead Me to Calvary	Whispering Hope
Where Could I Go?	In the Garden
Jesus, Hold My Hand	Will You Not Tell it Today?
Paradise Valley	If We Never Meet Again

I WALK WITH THE KING

SIDE 1	SIDE 2
I Walk With the King	Ten Thousand Angels
Our God, He is Alive	A Beautiful Prayer
Each Step I Take	His Grace Reaches Me
Can He Depend on You?	Redeemed
He Lifted Me	O Master, Let Me Walk With Thee
Flee As a Bird	How Great Thou Art



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Beyond the Sunset (12 Songs)	<input type="checkbox"/> \$ 6.00	<input type="checkbox"/> \$ 7.00	<input type="checkbox"/> \$ 8.00
Where Roses Never Fade (12 Songs)	<input type="checkbox"/> \$ 6.00	<input type="checkbox"/> \$ 7.00	<input type="checkbox"/> \$ 8.00
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CONTENDING FOR THE FAITH

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Notes & Quotes...

Harold G. Colburn, Tupelo, Mississippi: "My family and I really appreciate your stand for the truth; but there is something troubling me. I have read many things about liberalism, modernism and certain things that are wrong in the church. But I have yet to read anything concerning RACISM. Is this not also a grave sin? Doesn't this type of 'ism' carry just as much weight as the other two? When will the day come when there will be only ONE church of Christ instead of a BLACK one and a WHITE one? Maybe I haven't been around enough, or haven't read enough material, but the years I've been in the church, I've only heard one minister speak on the subject in full. Some have mentioned it only in passing conversation. I think this subject has been avoided long enough.

A minister from Texas spoke at a so-called Christian college a few years ago refuting the issue that was allegedly being taught there, that whites were superior to blacks. It was a very moving speech, but some became very agitated over it. Tell me how can anyone that confesses Christ and goes down into the watery grave of baptism come back up with the same prejudices that he had before? Do people believe Colossians 3:11?

"Brother Rice, I believe it is later than we think. If we think we are not going to be held accountable for this we are sadly mistaken. I'm sorry to say that some denominations have better race relations than we do. It's very sad this is not true of the Lord's church. Does 'endeavoring to keep the unity' only mean in doctrine? Why can't we worship together and be of one accord? Whether we know it or not there won't be a white heaven and a black one. If we don't get together down here on earth, how do we expect to go to heaven together? I believe that if we can overcome this old and very serious problem, those who are faithful and are willing to stand for the truth can band together and root out the liberalism and modernism in the church. No one can do it alone. I hope that Christ's prayer was not in vain, when he prayed that we all be one. I don't believe he meant only in doctrine. The time is now to join hands and work together for the cause of Christ. I hope this is printed in your paper. Maybe it will help to get things started in the right direction... Keep up the good work you have been doing."

(NOTE: "I could not agree with you more that Racism is just as grave a sin as Liberalism, Modernism or any other kind of 'ism' (except evangelism) could dare be," I said, in part, in my reply. "There is no respect of persons with God (Romans 2:11) and there should be no respect of persons with us. (James 2:1). Once I ever became convinced of this, I took a public stand on it, back in the '30s. As a result, I was attacked both in so-called gospel papers as well as over the radio by certain misguided brethren. However, none of these things moved me. If we are ever to be together in heaven, we had better learn to love one another, regardless of race, color or whatever, here on earth." IYR Jr.)

Andrew Ong, Klang, Selangor, West Malaysia: "I am writing to thank you for the 20 copies of the March issue of *Contending for the Faith* which you sent me. I have passed the copies to the Christians here and it has proven to be a very good paper. We hope that you will never remove us from your mailing list.

"Keep telling it like it is, brother. Surely we need more 'giants' — men... who have 'drawn the sword and thrown away the scabbard'! — in the Lord's work. Unless faithful men are willing to stand up and speak up, the church will lose its distinctiveness in the midst of modernism and all the other 'isms'. (II Timothy 2:3). Preach on and fight on for the truth..."

Wallace C. Cross, of Detroit, Michigan, added on \$11.00 extra to a recent order, saying, "I would like for you to use it as needed... Keep up the good work. May God forever bless you in your endeavor to warn the brotherhood of the many false doctrines."

Jessie Moore, King City, California: "I like the *Contending for the Faith*... I've wondered what has become of all the pure gospel preachers. Even our own brethren so many have a lot of pretty words. The ones that haven't been to school and learned how to put all the 'extrisies' in preach more gospel. I believe in education, but not in the soft-peddaling of the pure gospel..."

Steve Williams, while at Frankfort, Kentucky, wrote an exceptionally comforting book on *The Death of a Child: A Christian Perspective*. "Getting this book into the hands of parents who have lost a small child or infant is what really counts with me," he wrote. "You see, my first funeral was for a five-year-old boy. It was hard, because the family was in such grief. Also, my mother lost a little boy before I was born."

Parents who may be grieving over the loss of a little one — or someone who would like to help relieve such grieving parents — we have a small number of this valuable book in stock. Please enclose \$4.00 with your order (plus 81¢ for postage and packaging) to *CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118*.

Dwight Duncan, of Independence, Missouri, enclosing a good contribution to our contending for the faith fund, said, "Use this to continue the fight against liberalism. *Contending for the Faith* is a worthwhile publication."

Mary E. Montgomery, Quincy, Washington: "I received my first copy of *Contending for the Faith* yesterday (November issue) and I liked it."

SETS OF NIV ISSUES AVAILABLE

Because of the demand for back issues in which *A.G. Hobbs* exposed the false doctrines and other errors in the *New International Version*, we now can supply these in sets of five issues (for October and November, 1982; and for January, March and April, 1983). When ordering these sets, please enclose \$2.50 per set (plus \$1.00 each set for postage and packaging) addressed to *CONTENDING FOR THE FAITH, Post office Box 26247, Birmingham, Alabama 35226*.

Mrs. Kathy Lynn Pryor inquired of us for some information. However, she failed to include her return address. If she will do so, we'll be glad to send what we have.

DANGER FACING THE CHURCH

Brother N. B. Hardeman, one of the great spiritual giants of another generation, was asked what dangers he saw to the Lord's church. Here was his reply: "1) First, a lack of Bible knowledge and a light regard for what it says. 2) A tendency to make the church a social club or entertainment. 3) A disposition to compromise the truth and to discourage sound preaching. 4) A love for the praises of men more than the praise of God, lest they be put out of someone's social circle." — *The Good News*, Birmingham, Alabama.

Aaron Nicholas, Route 1, Box 213, Stamps, Arkansas: "Brethren, the time has come for the whole brotherhood, every individual, to awake to our responsibilities in contending for the truth. "It is wonderful to have men like Ira Y. Rice, Jr., and others like him who have the courage and the love and determination to take up the fight against liberalism in the church—and to have churches like *Bellview/Pensacola* to be ready to stand behind brother Rice in this great undertaking.

"These false teachers have been let go for far too long. Paul warned Timothy about these very people, in A.D. 68, saying, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and shall turn away their ears from the truth, and shall be turned unto fables."

"But Paul told Timothy to "watch thou in all things." Who was Timothy? A Christian, just like you and me. If it applied to Timothy, it applies to you and me—every member of the church.

"Romans 12:9-11 teaches us to abhor that which is evil; cleave to that which is good; not being slothful in business; fervent in spirit; serving the Lord.

"Brethren, truth will win out if we'll put our money in the hands of the ones who are bearing the load to put *Contending for the Faith* into every congregation in the brotherhood. This can be done, but they need our help. Let's not let them down. Send your contributions every month."

Elsie D. Marlow, Reno, Nevada: "I am interested in bound volumes of past issues. Please send particulars."

(NOTE: We now can supply BOUND VOLUMES of past issues, in sets, for Volumes IV through XIII (ten volumes) for \$55.60 per set (plus \$3.00 for packaging and postage), totaling \$58.60. Volumes I, II and III no longer are in print. Single volumes are \$6.95 (plus \$1.25 for packaging and postage). Please send check, cash or money order with your order to *CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118, IYR Jr.*)

Thomas Waldrum, Forsyth, Missouri: "Enjoy reading *Contending for the Faith*. It helps me to keep up with lots of happenings in the church. I am retired, can't go like I used to and preach. Know lots of people you name in it."

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Contending FOR THE Faith

FOR ELDERS. DEACONS. PREACHERS. TEACHERS AND CONCERNED CHRISTIANS

The Ship Will Not Sink!

Tommy J. Hicks

Perhaps the best remembered statement ever made by the pioneer preacher J. D. Tant is: "Brethren, we are drifting!" By that statement Tant meant that the grand old ship of Zion, the church, was drifting from her course, "the faith which was once for all delivered," and slowly, but ever so surely, going into the treacherous waters of error. Paul dealt with this very consideration when he exhorted us, through Timothy, to be "holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith." (I Timothy 1:19).

Has the ship of Zion drifted into perilous waters since Tant made his famous statement? Brother Reuel Lemmons, former editor of the *Firm Foundation*, provided the answer to this question in his July 1, 1975 editorial entitled "Cheap Grace." Brother Lemmons stated:

A group of college students were visiting in a home. All of them were very active members of the church. In a casual conversation the question was asked, "How does a person become a Christian?" Without exception they answered, "By responding to the invitation and asking for prayer."

Who can deny that we have drifted when our college-aged, active members of the church, do not even know how a person becomes a Christian? It causes us to ask: "What is it that they have been taught in Bible classes?" and "What is it they have been hearing from the pulpit all these years?" The totality of the Christian's life is built upon the sure foundation of the first principles of the faith. If we do not know and understand the first principles, how can we in truth and in fact live the Christian life?

WHICH SIDE ARE YOU ON?

Today, for the most part, the ship of Zion is a doctrinal derelict. Her bulwarks have become impuissant because of ignorance. Seeing her vulnerability, the enemy fleet has sent forth its destroyers from denominationalism to sink her. The cannonballs of Calvinism have penetrated her sides once strong. The marines of Modernism now fearlessly stand upon her deck. The lancers of Liberalism are now found within her hull. Many of her crew have gone over to the other side. Others, who have not gone over to the other side, are sympathetic toward it.

Yet, there are those who have not surrendered. On the

contrary, they still wield the sword of the Spirit. These cry out, "We have just begun to fight!" They are "set for the defence of the gospel" (*cf.*, Philippians 1:16) and will "fight the good fight of the faith!" (*Cf.* I Timothy 6:12). These will be victorious. Using the Bible for their map and compass, they have the direction and course God has charted for them to follow. These never-surrendering soldiers of the Savior will do their best to bring the ship of Zion back into the safe and tranquil waters of God's approval. Knowing that Christ is the only anchor for the ship of Zion, the faithful trust in Him as the anchor for their souls. A sure anchor holds; therefore, as long as Christ is her anchor, the ship of Zion will be safe. Without Christ, she is adrift and lost.

HOW TO GET BACK ON COURSE

To get back on course we must have preaching that is scriptural and not sectarian, doctrinal and not denominational, apostolic and not apologetic, sure and not subjective, correct rather than cute, powerful and not puny, and fearless, not frivolous. It is going to take preachers who are not taking "popularity polls" every week to see "how they are doing" with the brethren. When brethren complain, "Why don't you preach positively," they will unhesitatingly reply, "We will *positively* preach the *whole counsel* of God, the gospel of our Lord and Savior, Jesus Christ!"

If a brother he loves accuses such a one of "preaching people to hell," he will be broken hearted because, in truth, he is preaching the way he is to keep people from going to hell. People must be made to realize that the preacher who refuses to take a stand for the truth against all error, who pats people on their backs while they are in sin, who could preach any one of his sermons in any of the denominational churches without them knowing that he was not one of them, is the preacher who is *really* "preaching people to hell."

Though the brethren do not like to hear "negative" sermons, informing them of "what is wrong," the *gospel* preacher takes heart remembering that Paul urged Timothy to do this very thing and then said, "If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed until now . . . Take heed to thyself, and to thy teaching. Continue in these things:

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Ira Y. Rice, Jr. Editor

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So 1984 Looms Ahead!

Sometime back in 1949 a book appeared under the pseudonym of George Orwell entitled, "NINETEEN EIGHTY-FOUR!"

Strangely enough, this title was not at all like the one the author had in mind for the book — and but for some inexplicable quirk on the part of the publishers, it would have been called, "THE LAST MAN IN EUROPE."

Nevertheless, once it appeared, the title caught on; and ever since that day countless millions (most of whom never even read the book) have looked to 1984 as the year when the world's greatest catastrophe — perhaps even the *Battle of Armageddon* — would take place!

It is simply astonishing the confident manner in which some even of our own selves speculate as to the meaning of the "Battle of Armageddon." About all we can say for sure is that no one knows for sure just what it is.

We read about it, of course, in *The Revelation*, which tells us in the very first verse that "The Revelation of Jesus Christ" was "sent and signified . . . by his angel unto his servant John."

To "signify" something is to set it forth in signs and symbols. And signs and symbols neither signify nor symbolize themselves — but something else! Therefore, if the "Battle of Armageddon" is not a literal battle, but symbolic language for something else, then for folks to be looking for it to be fulfilled in World War III (whether in 1984 or at any other time) probably is to miss the teaching entirely.

SOME THINGS BELONG TO GOD ALONE

Why is it that we forever are trying to look into things that belong to God alone? For instance, after Jesus arose from the dead, he appeared unto his apostles whom he had chosen, "to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God . . . When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." (Acts 1:3-4, 6-7).

Again, in Deuteronomy 29:29, it is declared that "the secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law."

For those who are content with what God has revealed, 1984 should pose no more problem or threat than 1983. When the apostle Paul was old, he declared, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (II Timothy 4:6-8)

But what if nuclear war *does* come in 1984? What then? " . . . Be thou faithful unto death, and I will give thee a crown of life." (Revelation 2:10).

—Ira Y. Rice, Jr., Editor

“... Neither Bid Him God Speed”

Wayne Price

—II JOHN 10-11

On Saturday evening, October 22, 1983, the ever popular preacher, **Billy Graham**, was the guest on a television program hosted by **Bill Banowsky**. Brother Banowsky serves as President of the University of Oklahoma, is a deacon of the Alameda church of Christ in Norman, Oklahoma, and is a part-time preacher as time permits.

Being in the public eye as he is continually, brother Banowsky often finds himself in a rather delicate situation — one that calls for carefully chosen words. However, it is because of this very prominent role, admittedly an unenviable position, that he must exercise an extraordinary amount of caution in his words and actions. Certainly Mr. Graham should be treated with respect — the same respect shown to any other influential personality. Care must be taken, however, in making sure that our remarks and actions will not be understood as an endorsement of false doctrine!

Before going further with this Banowsky-Graham interview, perhaps it would be helpful to focus our attention upon an incident related by another preacher, brother **J. M. Powell**. While in Hamilton, New Zealand, he visited with a **John Gerrand** who had become a Christian after one of Billy Graham's crusades. Brother Powell writes:

“One night Graham was preaching on the subject of ‘Repentance’ and cited Acts 2:38 as a proof text. He repeated only the first word. John was within a few feet of the speaker and had a New Testament in his hands. He stood up and said, ‘Mr. Graham, quote the rest of the passage.’ This irritated Graham who said to Mr. Gerrand, ‘Get out of here you church of Christ man!’ John said this was the first time he had ever heard the expression. He contacted the local church of Christ and was baptized into Christ.”

At times Mr. Graham can teach the truth, whether he intends to or not! Billy Graham believes that repentance is Biblical, but evidently feels that the second command listed in Acts 2:38 is “church of Christ” doctrine! We are indebted to brother Powell for this candid report, one which exposes Billy Graham's real attitude toward the truth. The recounting of this story about John Gerrand at this juncture is given for one purpose: **TO SERVE AS A CONTRAST TO BILL BANOWSKY'S PUBLIC SANCTION OF BILLY GRAHAM'S MINISTRY.**

As he introduced Billy Graham, Bill Banowsky said: *“I've*

The Ship Will Not Sink!

(Continued from Page 1)

for in doing this thou shalt save both thyself and them that hear thee.” (I Timothy 4:6,16). At any rate, he should expect criticism from his brethren, because it has always happened, from Moses to John (the “Apostle of Love”). Come what may, it will be the efforts of the faithful, blessed by God, which will keep the ship of from being taken by the enemy of the Lord.

We know the ship of Zion may go off course from time to time. (Cf., II Thessalonians 2:3-12). However, because Jesus said, “... the gates of hades shall not prevail against it.” (Matthew 16:18), we know **THE SHIP WILL NOT SINK!**

—Post Office Box 8156
Fort Worth, Texas 76112

never been more personally pleased to introduce our guest tonight . . . He has preached the gospel of Christ to more people than any other person in the history of the world . . . ”

Can you believe it? Not only did he say that Mr. Graham is a gospel preacher, but he maintained that Mr. Graham has preached the gospel to more people than any person in history. I deny both points. Has Mr. Graham preached the gospel to more people than any other person in the history of the world? Remember in your answer to consider such gospel preachers as Peter and Paul and his three missionary journeys, and such like.

More importantly, does Mr. Graham teach the gospel of Christ? Among the last words uttered by our Lord before ascending back to the Father in heaven were these: **“Go ye into all the world, and PREACH THE GOSPEL** (emphasis mine, wp) **to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”** (Mark 16:15-16). Mr. Graham teaches: he that believeth and is NOT baptized shall be saved, contending that man is saved by faith only. Mr. Graham claims that “baptism for remission of sins” (Acts 2:38) is *church of Christ* doctrine — not *Bible* doctrine. Jesus says that preaching the gospel includes preaching repentance and baptism; Mr. Graham teaches that faith is necessary for salvation, but that baptism is not essential. **QUESTION: Does Mr. Graham preach the gospel of Christ as claimed by Bill Banowsky?**

In Acts 8:5, we are informed that Philip “preached Christ” to those in the city of Samaria; later verse 12 relates that these believers were baptized. This corresponds perfectly with our Lord's great commission of Mark 16:15-16.

Somewhat later, we find that Philip is continuing to carry out the Lord's commands, for he now preaches “Jesus” to the eunuch. After hearing this preaching of the gospel, the eunuch asked: **“See, here is water; what doth hinder me to be baptized?”** Now, how did the subject of baptism enter the picture? Obviously “preaching Jesus” includes *preaching baptism*. Can any successfully deny it?

In Acts 2:37ff., the crowd realizing their sinful condition, and being pricked in their hearts, sincerely asked: **“... what shall we do?”** Peter replied: **“Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”** Did Peter preach the gospel to them on this occasion? Did it include baptism for the remission of sins? When a non-Christian asked Billy Graham to quote the rest of the verse, Graham retorted: **“Get out of here you church of Christ man!”**

Finally, let it be noted that the inspired apostle Paul has expounded on what “preaching the gospel” is. In I Corinthians 15:1-4, he affirms that he had preached it to the Corinthians, and by it the Corinthians were saved. Verses 3-4 declare that the preaching of the gospel involves the death, burial, and resurrection of Jesus Christ. The same writer states that **“we are baptized into Christ's death.”** (Romans 6:3). Is it not the case that Christ's blood is **“for remission of sins”** (Matthew 26:28) and that when that blood is applied in baptism the penitent believer is then **“raised to walk in**

newness of life”? (Romans 6:4). How then can Bro. Banowsky call Billy Graham a gospel preacher when he maintains that baptism has nothing to do with salvation? Brethren, we’re drifting!

THE INTERVIEW CONTINUED. Bill Banowsky asked Mr. Graham the following question: “. . . *how do you explain that position* (your strong support of the Jewish cause in Israel — wp) *in light of the traditional Jewish rejection of the Christ whom you preach?*” Billy Graham responded by saying: “. . . *I stay out of all partisan politics now and just preach Christ,*” (emphasis mine — wp).

I would like to know how Billy Graham can claim to preach Christ, and yet lightly dismiss the Jews’ rejection of that Christ as being “Middle Eastern politics”? Bill Banowsky is to be commended for having the nerve to ask such a question, even though Mr. Graham chose not to answer it.

How would a *genuine* “gospel preacher” have responded to this Jewish rejection of Christ? The Lord Jesus Christ challenged the Jews by saying: “**Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. And YE WILL NOT COME TO ME** (emphasis mine — wp), **that ye might have life.**” (John 5:39-40).

Paul, more interested in the salvation of the Jews than in currying their favor, wrote: “**My heart’s desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge.**” (Romans 10:1-2). Some today would challenge Paul’s motives, and perhaps criticize him for his criticizing the Jews! They would argue that Paul just did not “love” them enough to overlook their faults. Contrariwise, Paul loved them enough to tell them what they needed to hear, just as Christ did a young man who was seeking approval in Mark 10:21. If you doubt Paul’s deep concern for his people, read how he described his innermost feelings for them. (Romans 9:2-4).

The Lord himself did not consider it partisan politics to inform the Jews that he was the Savior of all mankind. It was he who said: “**If ye believe not that I am he, ye shall die in your sins.**” (John 8:24). Let’s get it straight; rejecting Christ will cause sinners to be lost, whether Jew or Gentile.

THE INTERVIEW CONTINUES. The two were discussing how preachers’ children also get involved in things they ought not, when Bro. Banowsky asked: “*How did you feel, being the ‘Reverend’ Billy Graham, and your children doing all those things?*” The giving of titles is totally foreign to the spirit of New Testament Christianity, a fact of which brother Banowsky is knowledgeable. Our Lord denounced such a practice in Matthew 23:5-12, yet brother Banowsky continues to perpetuate this denominational custom in spite of our Lord’s denunciation. By his use of such terminology, he is giving sanction to the practice, and that publicly. If he now claims that he does not endorse the practice, we come back with this rejoinder: “*Thy speech betrayeth* (exposes, gives you away) *thee.*” (Matthew 26:73). Brethren, we’re drifting!

THE INTERVIEW CONCLUDES. As the interview drew to a close, Bill Banowsky encouraged Mr. Graham’s ministry by exhorting Billy Graham not to retire. When Banowsky said: “*Well, don’t retire . . .*”, Mr. Graham rejoined: “*No, I’m not going to retire until God retires me!*” No less than the Son of God has prophesied that all false teachers and their doctrines will one day be permanently retired! Read it yourself in Matthew 15:12-14. In discussing the Jewish sect of the Pharisees, Jesus said: “**Every plant which my heavenly Father hath not planted, shall be rooted**

up.” Our Lord loved them enough to warn his own disciples to be wary of them. (Matthew 15:1-9). After the warning by Christ, his own disciples reacted to it with a typically modern day response. They were afraid the Lord’s plainness of speech would offend the Pharisees. Sound familiar? Were they trying to get Jesus to be less critical, and more positive in dealing with the Pharisees?

In the last few years, I have personally corresponded with brother Banowsky, and personally visited with him regarding practices detrimental to the cause of Christ and undenominational Christianity. Since this latest episode was so public (it being a 30 minute telecast out of Oklahoma City and entitled *Bill Banowsky Visits*), it was felt a public response was essential to counteract the fellowshipping of false teaching which the television program conveyed to the public.

Bill Banowsky urged Billy Graham: “**Don’t retire.**” Our advice to brother Banowsky regarding such false teachers would be: “**Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.**” (Matthew 15:14).

Read it once more; Bill Banowsky exhorts Billy Graham: “**Don’t retire.**” If that is not “bidding God speed” (II John 11) to Mr. Graham’s ministry, WHAT IS IT?

Brethren, we’re still drifting!

—211 North 5th
Marlow, Oklahoma 73055

EDITORIAL NOTE: As carefully worded as brother Price’s foregoing article really is — and it *is* — we can just hear the howls of condemnation from false or naive brethren brotherhood-wide charging him with “no love”, being a “brotherhood policeman” and a “keeper of the orthodoxy”! Be all this as it may, faithful brethren everywhere will appreciate what Wayne has written; and it certainly was (is) needed.

When *Contending for the Faith*, years ago, pointed out that Pepperdine University (where brother Banowsky then was president) was a hot-bed of false teaching, these self-same hand-wringers said similar things of us. We documented what we had to say so abundantly that it surely would have stood up in any court of law — but these brethren did not want to be bothered by the facts; their minds were made up already!

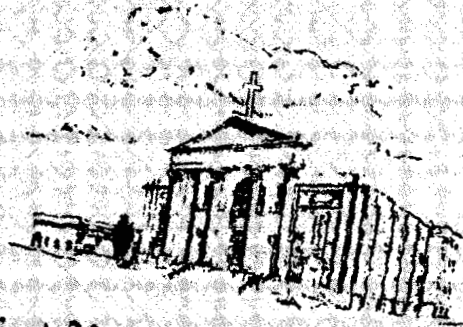
When Banowsky first went to preside over the University of Oklahoma, in 1978, without ever making things right either doctrinally or financially back in California, instead of being warned of this false brother, churches of Christ in Oklahoma together with denominational churches throughout the state practically fell all over themselves inviting him to come preach in their pulpits. When one of the congregations in Lawton, Oklahoma, invited him to appear before a special occasion there, brother Byron Denman and the church at 8th and Lee protested that they could have no part of it, since Banowsky was preaching in fellowship with the denominations. Banowsky went to Lawton to face his accusers, admitted “bad judgment” (but not sin) on his part for so doing, and promised not to continue this practice.

Hardly a week went by however before he was appearing before a big Baptist church in Oklahoma City assuring them that the Lord probably had raised them up “for such a time as this!” (Unbeknownst to Banowsky one of our “anti” brethren was in the audience taking it all down by tape-recording!) The word of *some* brethren may be their bond; but such can hardly be said of William S. Banowsky!

Many will recall brother Bill’s strange action of giving up the OU presidency to become head of Los Angeles’ Chamber of Commerce a year or so ago — only to return to OU within just a matter of weeks. Whatever *that* was all about, it seemingly made no difference in his “fellowshipping the sects.” He was hardly back on campus than this scripture-violating practice on his part was in full swing once again.

What Banowsky did and said, re: Billy Graham, in October, last month, he had already been doing and saying re: the *First*

United Methodist Church, in Ardmore, Oklahoma, back in July. A copy of the Methodists' letter to their own members, under date of July 6, 1983, fell into the hands of one of our brethren in the Ardmore area, who, in turn, forwarded a photo-copy of it to *Contending for the Faith*. It is being photo-reproduced (without alteration), as follows:



MINISTERS
HOWARD E. FLOWMAN
ROBERT DUNEGAN
DIRECTOR OF MUSIC
DARRELL HORTON
CHRISTIAN EDUCATION
DIRECTOR
MISSY BLACK

First United Methodist Church

WEST MAIN AT E STREET
ARDMORE, OKLAHOMA 73402 P.O. BOX 1832

Telephone: 405/223-5390

July 6, 1983

OFFICE STAFF
Zoe Ann Haynes
Barbara Myer
YOUTH DIRECTOR
Michael R. Black
ORGANIST
Karon Horton

Dear Church Member,

Our Summer Celebration will continue Sunday, July 10, with a very special day. Dr. William Banowsky, President of the University of Oklahoma, an ordained minister, and an outstanding speaker, will deliver the sermon at the 11:00 worship service. There will not be an early morning service and we encourage those of you who usually worship early to join our 11:00 a.m. congregation.

In the afternoon at 1:30 Stephen Smith, will lead our youth and young adults in a Clown Ministry Workshop. Our evening worship service will feature the results of this workshop with a Clown Ministry Service at 7:00 p.m.

See you Sunday!

Marilyn Kriet

Marilyn Kriet,
Chairman, Summer Celebration

MK/bjm

The brother who sent the above letter to us said, in part, "The Methodist preacher told us this morning that brother Banowsky asked them not to publicize his speaking. It wasn't in the newspaper. Wonder why!"

Now that brethren everywhere are being informed as to what this brother is doing to have fellowship with and bid God speed to the denominations, will they quit using him? Or will they continue accusing us of slander, calumny, innuendo and of charging "guilt by association"? Verily the legs of the lame are not equal! The time is far past when faithful congregations should cease having anything to do with this false teacher!—Ira Y. Rice, Jr., Editor

JACK DAVIDSON CONFRONTS RUBEL SHELLY FOR DOCTRINAL INSTABILITY, LIBERALISM

When *Contending for the Faith* recently reviewed the false teaching of Rubel Shelly, re: extending fellowship to denominationalists in the interest of alleged Christian unity, we were not alone in our concern. Since that time, numerous other brethren have declared themselves in harmony with what we said.

Under date of August 4, 1983, for example, brother J. L. (Jack) Davidson, of Conroe, Texas, whom I have known and loved for more than 40 years, wrote to brother Rubel, as follows:

Dear Brother Shelly:

We have never met. Nevertheless, I have known you by reputation for some time. Until recently I have had every reason to believe that you were a faithful gospel preacher.

I didn't believe that you had gone off into the liberal camp until I heard the recording of your speech in which you said, "I am going to say some things today that some of you will not agree with . . ." When you charge faithful gospel preachers with preaching "Church of Christism", that is reminiscent of Robert Meyers and his "*Voices of Concern*."

When I read in a recent issue of the *Firm Foundation* that you were keeping company with Lynn Anderson, Landon Saunders, etc., I knew that what I heard was true. Somewhere I have read that "evil companions corrupt good morals." I hope that you don't go around the country saying that "the Church of Christ is a big, sick denomination. That is, big and sick and denomination."

I am 77 and I have been "at it" for 50 years and you are not the first able gospel preacher that I have seen lured away from the old paths by the siren song of liberalism. And when I see it I am reminded of the young prophet who was deceived by an old prophet into disobeying a direct command of God. And my reaction always is "Alas, My Brother!" (1 Kings 13:30).

My heart's desire and prayer to God is that you, like the lost boy, will "come to yourself" and return to your father's house.

Yours for Truth,

(Signed)

J. L. Davidson
Box 62, Bert Brown Road
Conroe, Texas 77302,
August 4, 1983

To which, under date of August 10, 1983, brother Shelly replied, as follows:

8/10/83

Dear Bro. Davidson

Enclosed is the tract which some have criticized. Since you are 77, I suspect you will recognize it as "old stuff" rather than liberalism. Some of my brethren have lost sight of what the church is.

Your reaction would be welcomed. I hope you will see you have judged quickly and incorrectly.

In Him,

(Signed)

Rubel Shelly

The booklet which brother Rubel enclosed, was entitled, "*CHRISTIANS ONLY*." Brother Davidson excerpted from that booklet, as follows:

CHRISTIANS ONLY

This is the title of a tract written by Rubel Shelly and published by 20th Century Christian Foundation, 2809 Granny White Pike, Nashville, Tenn., 37204 and Copyrighted 1983. The following are some excerpts from that booklet:

"In order to be born again of the water and of the Spirit one

doesn't have to hear me preach. He doesn't have to come into a building that has 'Church of Christ' written over its entrance. He doesn't have to come inside a church building at all or listen to any human teacher."

"Surely there are individuals scattered among the various denominations today who have learned of Jesus, looked to him in sincere faith, turned away from their conscious rebellions against him, and embraced him as Savior through immersion in his name. Their unfortunate denominational entanglement on some other point(s) in no way alters the fact that they are Christians."

"There are sincere, knowledgeable, and devout Christians scattered among the different denominations."

Brother Davidson appended a note to the foregoing, saying, "Be sure to read the article by Thomas Warren attached hereto." Brother Warren's article, entitled, "*THE ONLY CHRISTIANS*", was the lead article in the first edition of the *Firm Foundation* edited by William S. Cline, after that paper's recent change of ownership and management. Starting on Page 1 of the issue for August 30, 1983, the article reads as follows:

THE ONLY CHRISTIANS

Lately, it seems to have become a problem with even some members of the church as to whether members of the church of Christ are the *only Christians*. As for myself, I have no hesitation whatever in affirming that *the Bible* teaches that every one who is a *Christian* is a member of *the church of Christ*. I have known that the Bible teaches this truth for at least fifty years.

The Bible teaches that salvation is in Christ. (II Tim. 2:10). And, to be in Christ is to be in His church (Gal. 3:26-27; I Cor. 12:13; Mk. 16:15-16; Acts 20:28; 2:38; Eph. 1:7; *et al*). The Bible teaches that it is impossible for one to "cross the line" into being a Christian without "crossing the line" into salvation. No one can become a Christian without having his sins washed away by the blood of Christ; and, no one can "cross the line" into salvation without "crossing the line" into the church. According to *Bible* teaching, there is not even one person who is in *Christ* who is not in *the church*. In short, the Bible teaches that there are no Christians outside of the church for which Jesus died. When one obeys the gospel, being baptized — as a penitent believer — (Acts 2:36-41), in the name of Christ, then the Lord adds him to *the church*. The Lord has only one church (the one which He planned, prophesied, promised and established), and He never adds anyone to any other church! And, when a person — as a penitent believer — is baptized in the name of (by the authority of) Jesus Christ, then Christ adds him to *His* one and only church. He *never* adds any one to any other church (that is, He never adds any one to a denomination or to any other mere human organization or institution!)

Is it possible for a person to *know* that he is a member of the church which Jesus bought with His own blood? Yes, the Bible teaches that it is possible to know such. The principle which makes this clear is found in Luke 8:11, which states that the seed (in the parable) is the word of God, Galatians 6:7-9 makes clear that every seed brings forth after its kind. (*Cf.*: Gen. 1:11-12). Thus, if the "seed" of God's word is sown into a good and honest heart and the person responds by obeying the instructions which are set in God's word, then the result will be a child of God. On the other hand, if a person obeys any message other than the gospel of Christ, then he does not become a child of God — no matter how sincere and zealous he may be.

Since I know that — as a penitent believer — I have been baptized in the name of Christ, I know: (1) that I was baptized into Christ (Rom. 6:3-5; Gal. 3:26-27), (2) that I became a Christian when I entered Christ, and (3) that I became a member of the church of Christ when I was baptized in the name of Christ. I know that if I were not in Christ, I would not be a Christian. And I also

know that if I were not in the church of Christ (the one and only one purchased by the blood of Christ) I would not be a Christian.

Anticipating an objection which some people are prone to make in the face of the above, I disclaim that it is a manifestation of self-righteousness or of arrogance for any one to claim to know that he is a Christian (and, thus, a member of the church for which Jesus died). (Acts 20:28). As a matter of fact, it is very *humbling* to make this claim. This is the case because no one becomes a member of the church of Christ without admitting (confessing) that he is a *sinner*, that he cannot save himself without the amazing grace of God. This even further entails the fact that when one has done all that he has been commanded to do, he is still to count himself an unprofitable servant. (Luke 17:10). In becoming a Christian, I recognize that I was not doing even one *meritorious* work. I recognized that not one thing I did had any power (apart from the blood of Christ — Eph. 1:7; Heb. 9:22; 10:4) to cleanse me of my sins. Yet, because of the glorious gospel of Christ, I learned of the grace of God and was — in obedience to the instructions of that gospel — as a penitent believer, baptized into Christ, into the *church* of Christ!

Also, I am very happy to be able to say to every person who is lost in sin, "You, too, can become a Christian (a member of the church for which Jesus died) because He has directed that the great message of the gospel is to be preached to 'every creature' in all the world." (Mk. 16:15-16; Matt. 28:18-20; Lk. 24:45-49). If you will obey the word of God (*cf.*, Acts 2:36-41), then you, too, will become a Christian, a member of *the* church for which Jesus died, because Jesus Himself will *add* you to that church and to no other. (Acts 2:41, 47).

Let it be emphasized that Christ Himself will add to His church *every* person who is truly obedient to *His* plan of salvation as set forth in Acts 2: Mk. 16:16; *et al.* No man can enter the kingdom (church) without being born of water and the Spirit (John 3:5), which is to be immersed in water (as a penitent believer in Jesus Christ) unto the remission of sins by the blood of Christ (see passages listed above). And Christ will never fail to add to His church any person who has truly obeyed the gospel plan of salvation.

It bears repeating: there are *no* Christians who are not members of the church of Christ. The Bible so teaches! And no plea for "unity" — no matter how sincerely held and pleaded for — will change that truth.

This bears emphasizing: no child of God (Christian) who lives and dies while "walking in darkness" (living unfaithfully, sowing to the flesh) will reap eternal life. (Gal. 6:7-9; Rev. 2:10; Lk. 14:25-27). Once in a while, some Christian who has been in previous times a truly, faithful member of the Lord's church will fall away and become a member of some denomination (which is based on nothing more than human authority). When some one does this, he is still a child of God (still a member of the family of God), but he is an *apostate* (fallen) child of God. (*cf.*: II Pet. 2:20-22; Gal. 5:4; Lk. 8:4-15; *et al.*). No one can be pleasing to God while living as a member of some denomination. It is not enough — even though it is necessary — to have *become* a child of God; one must *live faithfully*, as the Bible teaches one should. (Rev. 2:10; Gal. 6:7-9).

I have dedicated my life to the faithful proclamation and defense of the glorious gospel of Jesus Christ and, as a crucial element in that overall endeavor, to the proclamation and defense of the fact that the Bible teaches that every person who is a Christian is a member of the church of Christ (the only one which — according to plain Bible teaching — has the approval of God). Therefore, I confidently and humbly affirm that the Bible teaches that there are *no* Christians who are not members of the church of Christ.

What, then, can a man mean if he says, "We are *not* the *only* Christians?"

Continuing his correspondence with brother Shelly, brother Davidson, under date of August 17, 1983, wrote —

Dear Brother Shelly:

I have not judged you hastily or incorrectly. In fact I have not judged you at all. I am not in the judging business. God is. This,

however, is not to say that marking false teachers is judging.

It is true that the "stuff" in your tract on "Christians Only" is "old stuff" to me. In my youth I was a member of the Christian Church. In fact I am a 1932 graduate of Johnson Bible College, Kimberlin Heights, Tennessee — one of theirs. I was nurtured in the Isaac Errett tradition. My first preaching was under the auspices of the Texas Christian Missionary Society of Fort Worth, Texas. It was while on this mission in Wink, Texas, that a gospel preacher named Ben Shropshire found me and taught me the whole truth.

To be sure I cut my teeth on the *Christians Only But Not The Only Christians* philosophy, but I learned it in the apostate environment of the Christian Church and not from any of my brethren. I advocated this nonsense until I learned better. It all became clear when Ben Shropshire pointed out to me that the church of Christ is the one, the only, the exclusive body of Christ.

It is true that "some of my brethren have lost sight of what the church is" — but not in the sense that you imagine. That truth is amply demonstrated in Robert Meyers, Lynn Anderson, Rubel Shelly *et al.*

In the event that you have not heard . . . the *Firm Foundation Publishing Company* has been purchased by Buster Dobbs of Houston, Texas. The new editor will be William Cline of Pensacola, Fla. The first issue under the new management will be August 30, 1983. No more will we see such drivel as "Do We Fear the Doctrine of Divine Grace" in its pages — thank God!

You are perhaps aware that Ira Rice in his paper *Contending for the Faith* and Roy Deaver in his *Biblical Notes* have answered your Centerville speech in detail. These gentlemen echo my sentiments exactly.

Alas My Brother,

(Signed)

J. L. Davidson
Box 62, Bert Brown Road
Conroe, Texas 77302
August 17, 1983

Instead of replying to the foregoing specifically, brother Shelly sent him a copy of his local church bulletin, *The Ashwood Leaves*, for August 14, 1983, with a note saying, "Just thought you might find this of interest. (Signed) R. Shelly."

Featured in this particular issue of his bulletin, brother Rubel had authored the following:

CHRISTIANS IN THE DENOMINATIONS

Recently some brethren have expressed dismay that I have said there are Christians in the various denominations. I never knew "our position" allowed any other view of the matter! It may be the case that my critics are telling more about their lack of knowledge of the Word of God than they intend.

Whenever any person in any place believes in Christ, repents of his sins, and is immersed in Jesus' name, he becomes a Christian and the Lord adds him to the church. (Acts 2:36-47).

No one becomes a Christian by submitting to human requirements for salvation. Being baptized to join a denomination, to please mother, or to help business in the Bible Belt just isn't scriptural baptism. But not every person baptized outside our church buildings has been baptized for unscriptural reasons. People who are just as sincere about knowing and doing the will of God as we are have requested immersion in Jesus' name for fully scriptural reasons — even in the context of denominations and preachers who don't teach immersion or who deny its place in the divine scheme (*e.g.*, Alexander Campbell at the hands of Elder Luce). If the Bible is true, those people are children of God.

After one is baptized, he may do things that are wrong. He may lie, gamble, run away from his wife, join a sectarian body, or embrace some false doctrine. Not one of these things undoes his faith, repentance and baptism. Not all of them together cancel the fact that he is a Christian. My responsibility is to challenge my erring brother to repent of his error rather than repudiate him as never having been a child of God.

Those who have never been baptized into Christ on the basis of

their personal faith need to be taught about the new birth and urged to become children of God. Those who have already learned and done that much need teaching that will help them come closer to the Lord in other matters. It will be much more effective to approach those brothers and sisters with love and respect rather than squared jaws and clenched teeth.

The heaven-kept membership roll of the New Testament church is not limited to the people on membership lists of congregations with "Church of Christ" written over their doors. The July 1983 *Christian Chronicle* reported the recent contact made by "World Bible School" workers with a fellowship of people in Papeete, Tahiti. The report says: "It was discovered that this group, working under the name of the 'Eglise Alleluia' (Hallelujah church) practiced believer's baptism for the remission of sins and that they partook of the Lord's Supper every Sunday. The group had no preacher working with them, and were willing to have someone come and teach them 'the way of the Lord more perfectly.'" Were these people not Christians until we found them and put a stamp of approval on them? Foolishness! The gospel is God's power to save wherever it is learned and obeyed.

One brother wrote recently to inform me: "There are no Christians in denominations . . ." Can he honestly believe the gospel is that impotent?

He continued: "If they are Christians while being in a denomination, why call them out?" For the same reason one calls Christians out of bars, massage parlors, or crap games! They are God's children in places they ought not be.

I am no martyr and did not seek the wrath of my right-wing brethren. I must admit, however, that I expected it. My fear was that an element of the church had turned so far to the right that it was fully sectarian in spirit. The fear has been confirmed; the sectarian crowd among us has identified itself in its rousing anathema of a biblical position.

The mainstream of our brotherhood is not a sectarian, witch-hunting, and hateful bunch. If we want our religious neighbors to consider the plea for the restoration of New Testament Christianity and to come out of denominationalism into a nonsectarian fellowship, we are going to have to demonstrate that we are such a body of believers ourselves.

David Lipscomb is quoted as follows in the Feb. 21, 1929, *Gospel Advocate*: "There are some in nonsectarian churches who are sectarians, who violate the laws of God in order to oppose sectarians. There are some in sectarian churches who obey God and follow him in spite of the sectarianism of the churches in which they find themselves. As examples, there are persons in the Baptist, Methodist, and Presbyterian churches who have been baptized to obey God rather than to please the sects. In this they rise above the sectarian spirit despite the parties in which they find themselves. They ought to get out of the sectarian churches, but they see so much sectarianism in the nonsectarian churches that they think they are all alike." (p. 179, emphasis mine).

Bless his heart, Bro. Lipscomb was exactly right! We can jeopardize our plea for the restoration of New Testament Christianity. We can be — and sometimes have been — so caught up in the party spirit ourselves that we have not come across to honest seekers of the truth as an alternative to denominationalism. "Big preachers," professional heresy hunters, and scandal rags among us designed to whip the brethren in line around their unwritten creed and narrow standards of orthodoxy are no less sinful among us than the written creeds, party bosses, and powerhungry pastors of the denominations. I repudiate both!

The next five years will be crucial within our fellowship. One of two things will surely happen. We will either recapture the biblical and exciting spirit of the early Restoration Movement or else we will watch it arise from another source. Thus some will be placed in the awkward position of fighting against what was once their own heritage.

God help us to be undenominational Christians and to offer honest people seeking the Lord a live option to sectarianism!

— Rubel Shelly

In view of Rubel's contentions both in the above article as

well as in the general thrust of his Centerville, Tennessee speech (reviewed in our issue for May, 1983), brother Davidson as well as we found the following announcement on Page 4 of Rubel's bulletin rather curious to say the least. It reads:

BAPTIZED INTO CHRIST

We rejoice with two who have put on Christ in baptism.

Karen Urquhart, whose background has been in the Methodist church, obeyed Christ in baptism last Saturday night. Her address is DLC, Box 819 (37203).

Eugene Rhodes, whose background was in the Roman Catholic Church, was immersed at our Sunday evening service. He lives at 1800 Blair Blvd. (37212).

We welcome these newcomers into the body of Christ and the family at Ashwood!

If they were already Christians (saved from past sins) while in the Methodist and Catholic churches, respectively, why baptize them again? If they thus already were saved before, hence already added to the church (Acts 2:41, 47), why welcome these *oldcomers* as "newcomers into the body of Christ"? Also why the evident distinction between the "body of Christ" and the "family at Ashwood"? Somehow it all does not seem to add up!

In his response of August 18, 1983, to the foregoing article by Rubel Shelly, brother Davidson replied, as follows:

Dear brother Shelly:

Thank you for the August 14th issue of your Bulletin. I am indeed interested in the capers of my brethren who have chosen an alternate spiritual life style. I will be pleased to be placed on your mailing list.

You remind me of a lawyer with a bad case. If he has law on his side, he talks law, and if he has evidence on his side he talks evidence, but if he has neither he attempts to discredit the witness.

In your Bulletin, and other things I have read from your pen, you continually talk down, down grade, and minimize the Lord's church. For example: 1) Not every person baptized outside of our church buildings is baptized for unscriptural reasons. 2) New Testament church membership is not limited to people on membership lists of congregations with "Church of Christ" written over their doors. 3) "I am not interested in promoting Church of Christism." All this is reminiscent of the list of apostates listed in Robert Meyers' infamous *Voices of Concern*. All of this is a back-handed slap at the church of the Lord Jesus Christ.

Your undenominational, unsectarian, Christian spirit shows up real good when you honor us (who disagree with you) with epithets as: "self righteous-arrogant-right wing-sectarian crowd-witch-hunters-hateful bunch." Brother you are slipping. You missed one — the favorite of your "crowd", to wit: "watch dogs of orthodoxy." You should be more current in your reading!

And when you show familiarity with the *Christian (?) Chronicle* and Jimmy Lovell's *World Bible School*, "you are telling more about your lack of knowledge than you intend."

Question: Will those whom (you say) are Christians in the denominations be saved if they remain in the denominations?

Question: Will those who have obeyed the gospel and are identified with the "Church of Christ" (quotation marks yours) and who later defect and join a denomination (it has happened you know) be saved if they remain in the denomination?

Question: Did you encourage the Baptist and the Catholic you baptized to stay where they were? If not, why not?

Question: Do you believe that a Catholic could ever learn the truth while in a Catholic environment and under the tutelage of a Catholic priest?

I notice that you have attempted to bring Hardeman and Lipscomb into your camp. I remember enough about them to know that they never had any such notions as you have. You dishonor the dead who are unable to answer for themselves . . . Why don't you dig up something said by Ira Rice, Roy Deaver or Thomas Warren

and harp on that? Answer: They are very much alive and you know you would not get away with it!

You seem to be quite picky — well now, I propose to do a little picking. In your recorded speech at Centerville you affirm: "In order to be born anew of the water and of the spirit a person doesn't have to listen to . . . any human teacher." Well now, that simply isn't true. Look!

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a PREACHER? — Rom. 10:13,14 . . . "Understandest thou what thou readest? and he said, How can I, except some MAN guide me?" — Acts 8:30,31 . . . Whether you like it or not human agency is absolutely and positively necessary!

Rubel: "The mainstream of our brotherhood is not sectarian." Question: What do you mean by *mainstream*? It seems to me that you think that the *mainstream* consists of those who think like you do, and that, brother, is using the word in a sectarian sense . . . On the other hand, if you mean by *mainstream*, the majority, I think that I have read somewhere that we should not "follow the multitudes to do evil" . . . Actually, according to the available evidence, only about 10% of our brotherhood congregations continue to seek the old paths and walk in them . . . I think it would be a very good thing for you to attend the Third Annual Lectureship of the Southwest Church of Christ in Austin, Texas, next April.

Counting the time that I was in school, I have been preaching 53 years . . . and I have baptized numerous people emerging from the denominations . . . and only once have I encountered an individual who believed that she had been scripturally baptized. This dear old soul was in her eighties and insisted: "I was baptized into Christ sixty years ago." She had been a Baptist and some of us tried to tell her that she could not be taught wrong and baptized right, and that no Baptist preacher in his right mind (if he believed Baptist doctrine) would baptize her for the remission of sins. But she was adamant: "Don't care what the preacher was thinking, I know I was baptized for the remission of sins. I knew nothing of the Church of Christ, but when I saw it I knew that that was where I belonged." We tried to persuade her to "make it sure", but when she insisted that she was already sure she was received into fellowship (not of the church) but into fellowship of that particular congregation of the church . . . reasoning that the matter was between her and her God . . . There may be one in 10-thousand cases of this kind . . . But certainly not enough to base a broad principle upon.

Your trumpet is giving forth an uncertain sound — I Cor. 14:8 — and it smells of compromise . . . You seem to encourage denominationalism and to belittle the body of Christ.

I shall continue to pray that you will see the error of your way and return to your Father's house. It is sacrilege to waste a talent like yours.

Alas My Brother,

(Signed)

J. L. Davidson
Box 62, Bert Brown Road
Conroe, Texas 77302
August 18, 1983

Again, instead of really *answering* brother Davidson's letter (which clearly *called* for an answer), under date of August 26, 1983, Rubel wrote as follows:

8/26

Dear Bro. Davidson,

Thanks for your letter and concern. Best wishes —

(Signed)

Brotherly,
Rubel Shelly

* * * * *

(NOTE: Before laying this report aside, please now go back to brother Thomas B. Warren's article, "THE ONLY CHRISTIANS", herein reproduced, and read it again. God

has no bastard children outside his family — he adds them all (every one of them) daily to his church. (Acts 2:47). Since the Lord does the adding, he makes no mistakes in adding them to any church other than his own!

In his bulletin article, "CHRISTIANS IN THE DENOMINATIONS", I was somewhat taken aback by brother Rubel's reference to that "fellowship of people in Papeete, Tahiti" working under the name of "Eglise Alleluia" or Hallelujah Church. One of the faithful brethren who went to Tahiti to check this out and to salvage what he could for Christ was my own son in the gospel, David Chew, dean-registrar of our Four Seas College of Bible and Missions, in Singapore. In fact, various readers of *Contending for the Faith* made up a sum of \$500.00 that was sent to brother Chew, while he was in Tahiti, to defray part of his expenses incurred on this investigative, missionary journey. I know this is so, since I mailed the money myself!

In Rubel's article, after quoting from the *Christian Chronicle* report, he concluded, "Were these people not Christians until we found them and put a stamp of approval on them? Foolishness! The gospel is God's power to save wherever it is learned and obeyed."

Well, if "these people" were "Christians" prior to our going to Tahiti, at least brother Chew did not find it out! The only "foolishness" about all this is brother Shelly's rushing to conclusions that do not necessarily follow. We agree that "the gospel is God's power to save wherever it is learned and obeyed." However, that is just the point. Following is brother Chew's original report, just as it appeared in our *Far East/World Evangelism Newsletter* for June/1983. Please read it and see if you agree that these people were Christians before we found them:

A close and careful reading of brother Chew's report reveals the following: When he arrived in Tahiti, he wrote, 1) ". . . there is not a disciple of Christ on this island"; 2) the "Eglise Alleluia" was a "Pentecostal church"; 3) they had had preachers from Hong Kong, Taiwan, France, and such like — all Pentecostals — who came and "taught their own doctrines, insisting on their own methods and causing division after divisions"; 4) "On their part, they showed true fellowship and warmth, but on our part we were just being friendly so that we may win them"; 5) "I'll be speaking on 'The Church of the New Testament' this coming Sunday, and I hope they will agree and obey . . ." From these and other things he said in his letter, it is clear that they were *not* Christians, as Rubel assumed, before we found them. They had been taught wrong; how, therefore, could they be baptized right? They had to be *taught the truth first — then they could "agree and obey"*, as brother Chew put it.

The next-to-last paragraph in brother Shelly's "CHRISTIANS IN THE DENOMINATIONS" article is especially revealing. Note once again what he said —

The next five years will be crucial within our fellowship. One of two things will surely happen. We will either recapture the biblical and exciting spirit of the early Restoration Movement or else we will watch it arise from another source. Thus some will be placed in the awkward position of fighting against what was once their own heritage.

There you have it, brethren! Either we have to do what Rubel calls "recapture the biblical and exciting spirit of the early Restoration Movement OR ELSE . . ." It is that "or else" that we have to watch out for. It is plain as day that if we do not capitulate to the ratiocinations of Rubel Shelly, he plans to fight *against* what he once stood for. If that is not what that paragraph says, then I cannot understand plain English!—Ira Y. Rice, Jr., Editor)

A Response To Rubel Shelly's Article "DO WE FEAR THE DOCTRINE OF DIVINE GRACE?"

Jerry D. McDonald

In an article that came out in the *Firm Foundation* a few months ago by brother Rubel Shelly, he stated at the beginning, "As clear as scripture is about the doctrine of salvation by grace, some people seem to fear the doctrine." While it is possible, I guess, that some in the Lord's church have adopted the doctrine of justification by works of merit, I have never heard of such a doctrine. I have been around gospel preachers all of my life. My dad has preached the gospel for around 55 years. My granddad was a gospel preacher. I have met most of the well-known gospel preachers in the brotherhood, and some of those who will be well-known in the years to come. I myself am a gospel preacher. And I have never heard even one of them come out with the false doctrine that man can merit his salvation. I have heard many shocking things come from the mouths of some preachers, but I have yet to hear the doctrine that man is saved by his works of merit come from the mouth of a gospel preacher. This is the accusation that many a Baptist preacher has laid upon our brethren, but it was a misrepresentation then and it is a misrepresentation now. We do not fear the doctrine of grace; we fear the doctrine of "GRACE ONLY." Now if this is what brother Shelly is referring to (grace only) then I think that I can safely speak for the brotherhood; YES WE FEAR IT.

We readily admit that we cannot merit our salvation (Ephesians 2:8,9), but we do insist that the Bible teaches that one must obey God in order to be saved. He is not obeying because he *already* has been saved; he obeys God *in order to* be saved. Unless one obeys the gospel, he cannot under any circumstance be saved from his past sins. Salvation is totally by grace on *God's* part; but it is totally by works of obedience upon *man's* part. Man is justified by his works of obedience. (James 2:24). Man is not completely passive in salvation. Brother Shelly might say that he was referring to one who was already a Christian. It matters not, the principle is the same. Upon God's part it is totally by grace, but upon man's part it is totally by works of obedience. There is a difference between works of merit and works of obedience. Works of merit are those wherein one tries to *earn* his salvation. Works of obedience are those works that one does to obey God because he loves God.

DID SHELLY MISCONSTRUE PASSAGE?

Brother Shelly uses I Corinthians 15:10 to show that Christians work because they are grateful for the grace of God. Such is not what Paul meant when he wrote this. Look at it more closely: "**But by the grace of God, I am what I am; and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all.**" He did not say that he worked because of his gratitude to God. He said that he worked harder than all of the rest because of his gratitude. Example: Suppose two men are hired at a local plant. One man has had no problem in finding that job. The other man had a lot of trouble in finding it. The one who had the most trouble in finding the job will work harder, he will do more, because of his gratitude to his employer for the job. I am in

no way saying that man works so that God will owe him anything. The point I am making is, Paul was a man who considered himself the chief sinner (I Timothy 1:12-15), and when Christ gave him redemption from his sins, he no doubt felt like the man who had the hard time finding the job. He was so grateful that he worked harder than all of the rest of the Apostles put together. Yet he worked to obey God, to be pleasing to God. (John 8:29). He obeyed God because he loved God. (John 14:15,23). He worked to obey God because God had commanded it. (Deuteronomy 27:10). He worked because he wanted to obey God — not because of his *gratitude* to God. Christians today do the things that God has given them because they wish to obey God.

Another place in his article he took a verse completely out of its context and made an application that cannot be made with that verse. The verse is Isaiah 64:6, "**All our righteous**

McKinnons Need Our Support So He Can Train to Preach



Dear Brethren:

Brother David McKinnon, a faithful member of the St. Clair Avenue church of Christ, of East Liverpool, Ohio, is planning to attend the Bellview Preacher Training School in Pensacola, Florida, if he can get sufficient support.

David is a sincere, dedicated Christian who truly desires to become a faithful gospel preacher. He has preached for us on several occasions, taught Bible class, waited on the Lord's table, offered prayers, etc. David's wife, Sharon, is also a faithful member here at St. Clair. She teaches a Bible class and is always ready and willing to help in any way possible.

When you are planning your budget, if you can make arrangements to help the McKinnons for the next two years, they will be eternally grateful.

In Christian love,

(Signed)

Mark McCollough, elder
Emerson Hadley, elder
Lorne Roberts, elder
Matt Wright, elder
Will Montgomery, minister

(NOTE: Interested brethren please address brother McKinnon, % Elders, Church of Christ, St. Clair Avenue Ext., Post Office Box 147, East Liverpool, Ohio 43920. IYR Jr.)

deeds are like filthy garments." This verse very clearly shows that these people were doing evil works, they were idolatrous and God had turned his face away from them because of their evil works. It surely would be odd for God not to accept people for their works of obedience when he had commanded obedience of these people. They were not being condemned because of their works of obedience, they were being condemned because of their evil works, their idolatrous works, the works that made God sick at his stomach.

Romans 5:6-8 does not show that we are not to obey God. It merely shows that we can never earn our way into heaven. Salvation upon God's part is totally by grace, but man's part is totally by faith which includes works of obedience. James said that faith without works is dead faith. (James 2:26). He also said that, "**by works a man is justified.**" (v. 24). What kind of works? Works of merit? No, Paul said that man could not be justified by these works. (Ephesians 2:8,9). Then it must be works of obedience.

WHY NOT MEET THE ISSUE?

Do we fear the doctrine of divine grace? No, we do not, what we fear is, the undivine doctrine of *grace only*. No gospel preacher that I have ever heard preaches or even believes that man can be saved without totally throwing himself upon the grace of God. This is a straw man that has been built by some who want to preach grace only and they are afraid to come right out and state it as such, so they build up a straw man and beat it to death. Go ahead and beat the

straw man, but those who do are not meeting the issue. I held a public debate with brother Ron Willis, in the spring of 1982, over the cup question. In that debate Ron fought a straw man all the way through the debate by saying that I said that the word cup means fruit of the vine, when all that I said was that the word cup, when used in the Lord's Supper, has reference to the fruit of the vine. He did not once, to my knowledge meet the real issue. This is the way of some brethren today. Instead of meeting the real issue of what we really believe (that man is justified by the grace of God because of his faith, which includes works of obedience, in God), they build up a straw man (that we believe that man is justified by his works of merit, when in fact we do not believe that at all), and beat it to death. Meet the issue. What we believe is, man is justified by his works of obedience unto God. Those works of obedience come about as a result of faith. God gives us his grace because of this.

We do not fear the doctrine of grace, for it is the only hope for mankind. We do preach it boldly and joyfully, but we do fear the undivine doctrine of *grace only*. We will fight it around every corner, upon every street, and we should fight from every pulpit in the land. The doctrine of *grace only* will not get one person into heaven, but it will cause a multitude to go to HELL. THINK ABOUT IT!

— 214 Osage
Hiawatha, Kansas 66434

Dealing With The Social Gospel

Paul Cantrell

Recently on the program "GOOD MORNING, AMERICA", the well known denominational preacher **Billy Graham** made the statement, "**Churches should because of government cut-backs, begin to shoulder more of the financial load for the poor.**" His suggestion was that each congregation adopt ten (10) poor families and take care of their physical needs.

In support of this idea, Mr. Graham appealed to our Lord's statement in Matthew 25:35-36, "**For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me.**"

Appealing to this passage, and then trying to make it apply to all, is not only a careless handling of God's word but also a dangerous injustice.

GETTING AT THE ROOT

Nowhere in the word of our Lord does it teach that the social ills of mankind can be changed by changing the environment or the financial situation of any individual or group of individuals. In fact, the Bible teaches exactly opposite. The environment does not have to be changed to change the individual, but the individual must be changed and then he will change the environment in which he finds himself.

There is an old Indian proverb that states, "**Give a man a fish and you feed him for one meal, but teach him how to fish and you feed him for life.**" The only way to take care of man's social ills is to get to the root of the problem. It does not lie with the physical man but with the spiritual man.

It should be noted that in all the writings of the apostle Paul, he never once denounced slavery, yet it was one of the greatest social ills of his day. If ever he was going to denounce slavery, the writing of the book of Philemon was

the perfect time. This book was written to a slave owner (v. 16), who also was a member of the Lord's body (v. 1). Yet, instead of addressing himself to this great social injustice, Paul overcomes the social injustice by addressing himself to the spiritual realm. No longer was Onesimus to be treated as a servant, but as a brother (v. 16). If one treats another with Christian love, there will not be slavery; it will be overcome through Christ Jesus.

DEAL WITH CAUSE, NOT EFFECT

Today, if someone wants to bring about some great social change, it is to be done according to God's will. We do not have to minister to the whole man to bring about social change. All we must do is convert the sinner to Christ, and the precepts of Christianity will take care of the social injustices in the world. When dealing with any problem, we should deal with the cause and not the effect. When racial discrimination rears its ugly head we do not need to heap coals upon the fire by advocating demonstrations and inciting riots, but what we must do is teach men "**. . . in lowliness of mind let each esteem other better than themselves.**" (Philippians 2:30). When alcoholism runs rampant we need not burn down buildings and horsewhip the seller of the demon rum, but we must teach men to "**Abstain from all appearance of evil**" (I Thessalonians 5:22), and to "**. . . be not drunk with wine, wherein is excess; but be filled with the Spirit.**" (Ephesians 5:18).

The wise sage Solomon stated many years ago. "**There is a way that seemeth right to a man, but the end thereof are the ways of death.**" (Proverbs 14:12). Truly, the ways of the social gospel may seem right to the men that purport it, but in the light of God's word it must be noted it is the way of death.

Post Office Box 1757
Morgan City, Louisiana 70380

CONTENDING FOR THE FAITH READERS CONTINUE TO HELP UNDERGIRD OUR DEFENSE OF THE TRUTH

Were it not for the generous support of many of our readers both for our defense of the truth as well as of our efforts to extend the truth of the gospel into all the world, we simply should be unable to carry this work to the extent that we thus are enabled to do.

It came to our attention in a letter from California just the other day that quite some time has elapsed since we last made public acknowledgement of receipts of these gifts. Please forgive us. Picking up where we left off last time, we are grateful to record that the following contributions to our *Contending for the Faith Fund* have been forthcoming:

RECEIVED VIA CONTENDING FOR THE FAITH FUND IN SEPTEMBER/1981:

M. A. Aguiluz	8.00
Ruth Alexander	2.00
Fred A. Baker	10.00
Sara Ballard	10.00
Mr. & Mrs. John Farbiert	25.00
Harold G. Beale	20.00
Barbara Bona	10.00
H. Truman Boyd	60.00
Wallace W. Burleson	71.00
R. C. Carr	10.00
Damie & Roger Elliott	3.00
Carter	10.00
William C. Chilton	12.00
Mr. & Mrs. James C. Copeland	10.00
Zilpha H. Costilow	25.25
George Creel	5.00
F. E. Davis	20.00
Mrs. Charles Dizmon	9.50
Mr. & Mrs. Oscar T. Driver	5.00
Bill Elliott	17.00
Richard H. Feltnor	25.00
Herold Gibbs	6.00
Ira L. Haney	6.00
Ordell H. Heavin	20.00
Nelda J. Holman	10.00
Glenn A. Jobe	20.00
Garry Kassel	10.00
Chester King	3.00
Mrs. Gardleen W. Latham	40.45
Archie W. Luper	100.00
Bob McGoldrick	5.00
Hari D. Mansur	25.00
Mrs. Alma Martin	25.00
H. L. Meeks	5.00
L. A. Miller	20.00
Tr. T. H. Monroe	1.00
Maggie M. Moody	20.00
Mr. & Mrs. Harry C. Moore	200.00
Dorothy Muckelavane	10.00
Charlie Nicks	10.00
Ben W. Pernell	2.00
Mr. & Mrs. Floyd Pierce	5.00
Ted & Mildred Prater	15.00
Charles S. Roberts	5.00
Lewis Robinson	6.00
Harold J. Sargent	1.00
William L. Schwieger	60.00
C. B. Short	36.50
William Simpson	20.00
Bill Smith	10.00
Mr. & Mrs. Carl Smith	25.00
Percy Slavanson	2.00
Edna E. Stewart	12.00
W. S. Taylor	10.00
Gladys N. Tune	7.00
Eleanor Wilbanks	5.00
Johnny Wyse	30.00
Church of Christ at Clarksburg, TN	50.00

TOTAL Received Via Contending for the Faith Fund in September/1981: **\$1,388.70**

RECEIVED VIA CONTENDING FOR THE FAITH FUND IN OCTOBER/1981:

M. A. Aguiluz	8.00
Ruth F. Alexander	2.00
H. Truman Boyd	40.00
W. W. Burleson	100.00
Damie & Roger Carter	10.00
Mrs. Olive M. Cawyer	10.00
R. D. Crawford	15.00
George Creel	5.00
F. E. Davis	20.00
Mr. & Mrs. Oscar Driver	10.00
A. W. Fonville	10.00
Wayne R. Girod	48.45
James A. Green	50.00
Earl V. Gressett	20.00
Ordell H. Heavin	20.00

Florence Henderson	20.00
W. L. Hettick	6.00
Ronald T. Keevar	5.00
Ernest Loomis	7.00
Cliff Lyons	10.00
Bob McGoldrick	6.00
Mrs. Alma Martin	25.00
L. A. Miller	20.00
H. L. Meeks	5.00
Tom Minnick	10.00
Maggie M. Moody	10.00
Harry C. Moore	100.00
Dorothy Muckelavane	10.00
Jerry Nash	50.00
Charlie Nicks	30.00
Mr. & Mrs. Floyd M. Pierce	5.00
Ted Prater	15.00
J. T. Rainey	25.00
Charlie Roberts	5.00
Shelby E. Roberts	25.00
William L. Schwieger	60.00
William Simpson	20.00
Gladys N. Tune	7.00
Delbert L. Turner	5.00
Glen Waldron	2.00
ANONYMOUS (Pulaski, TN)	10.00
Church of Christ, Clarksburg, TN	50.00

TOTAL Received Via Contending for the Faith Fund in October/1981: **\$916.45**

RECEIVED VIA CONTENDING FOR THE FAITH FUND IN NOVEMBER/1981:

M. A. Aguiluz	8.00
Ruth F. Alexander	2.00
Harold G. Beale	20.00
Lila J. Bjork	6.00
Mr. & Mrs. Franklin E. Brown	25.00
W. W. Burleson	75.00
Damie & Roger Carter	10.00
George Creel	5.00
Mr. & Mrs. Francis E. Davis	20.00
Mrs. Charles Dizmon	10.00
Lou Neil Elkins	5.00
Richard H. Feltnor	21.00
Ordell H. Heavin	20.00
W. L. Hettick	6.00
Regline Hurst	50.00
Mrs. F. W. Loden	29.50
Mrs. Alma Martin	25.00
L. A. Miller	20.00
Maggie M. Moody	20.00
Dorothy Muckelavane	10.00
V. F. O'Garra	13.00
Mrs. L. C. Perry	20.00
Mr. & Mrs. Floyd M. Pierce	5.00
Ted Prater	15.00
Charles S. Roberts	5.00
Shelby E. Roberts	25.00
William L. Schwieger	60.00
Graydon B. Sentell	20.00
John Shafer	66.00
C. B. Short	22.00
William Simpson	20.00
W. S. Taylor	10.00
Gladys N. Tune	7.00
Arvis Watson	20.75
Arvis Watson	20.75
Johnny W. Wyse	30.00
Church of Christ, Clarksburg, TN	50.00

TOTAL Received Via Contending for the Faith Fund in November/1981: **\$908.25**

RECEIVED VIA CONTENDING FOR THE FAITH FUND IN DECEMBER/1981:

M. A. Aguiluz	8.00
Ruth F. Alexander	2.00
Wallace W. Burleson	50.00
LaDonna Butler	20.00
Damie & Roger Carter	10.00
John A. Carter	65.44
George Creel	10.00

Mr. & Mrs. Francis E. Davis	20.00
Mr. & Mrs. Oscar Driver	10.00
Albert L. Fulks	40.00
Mrs. W. R. Girod	50.00
James A. Green	50.00
Ordell H. Heavin	20.00
W. L. Hettick	6.00
Mrs. G. L. Martin	25.00
R. L. Meeks	5.00
L. A. Miller	15.00
Harry C. Moore	100.00
Guy P. Moss	100.00
Dorothy Muckelavane	10.00
Mr. & Mrs. Jerry Nash	25.00
Ted R. Prater	15.00
Charles S. Roberts	5.00
Shelby E. Roberts	50.00
William L. Schwieger	60.00
William Simpson	20.00
Mr. & Mrs. Carl Smith	25.00
M. J. Stamford	25.00
Mr. & Mrs. Westly Sterling	20.00
John H. Strother	100.00
W. S. Taylor	10.00
Gladys M. Tune	7.00
Delbert L. Turner	5.00
R. W. Word	25.00
Johnny Wyse	30.00
Church of Christ, Clarksburg, TN	50.00
Glennville, GA	8.25

TOTAL Received Via Contending for the Faith Fund in December/1981: **\$1,091.69**

RECEIVED VIA CONTENDING FOR THE FAITH FUND IN JANUARY/1982:

M. A. Aguiluz	6.00
Ruth F. Alexander	2.00
W. F. Anderson	100.00
Jack F. Babel	10.00
Fred A. Baker	10.00
Harold G. Beale	20.00
H. Truman Boyd	75.00
W. W. Burleson	50.00
R. C. Carr	120.00
Mr. & Mrs. Troy F. Carr	25.00
Mrs. Damie Carter & Roger Carter	10.00
Herman S. Carter	16.25
Lee V. Choate	4.00
George Creel	5.00
Mr. & Mrs. Francis E. Davis	20.00
Mr. & Mrs. Oscar Driver	5.00
Ordell H. Heavin	20.00
W. L. Hettick	6.00
John R. Hogan	10.00
Jerry R. Lindsmith	9.00
Loretta B. McEllen	5.00
Mrs. G. L. Martin	25.00
Phil Meeks	67.00
L. A. Miller	15.00
Maggie M. Moody	20.00
Bill M. Morgan	100.00
Mrs. Howard Nelson	40.00
Charlie Nicks	10.00
Jimmie D. Phelps	15.00

Mr. & Mrs. Floyd Pierce 5.00
Theodore R. Prater 15.00
Charles S. Roberts 5.00
William L. Schwieger 60.00
Bill Simpson 20.00
William E. Simpson 20.00
Hal R. Smith 5.00
Mr. & Mrs. Wesley Starling 20.00
W. S. Taylor 10.00
Steve Thompson 40.00
Gladys N. Tune 7.00
Delbert L. Turner, Jr. 10.00

Mr. & Mrs. Carl Smith	25.00
M. J. Stamford	25.00
Mr. & Mrs. Westly Sterling	20.00
John H. Strother	100.00
W. S. Taylor	10.00
Gladys M. Tune	7.00
Delbert L. Turner	5.00
Jr.	5.00
Mrs. Ralph E. Uim	5.00
Mrs. Ruby Wilson	10.00
Johnny Wyse	30.00
CHURCHES: Huntingdon, TN - Clarksburg	50.00

TOTAL Received Via Contending for the Faith Fund in January/1982: **\$1,129.45**

RECEIVED VIA CONTENDING FOR THE FAITH FUND IN FEBRUARY/1982:

Ruth F. Alexander	2.00
Mabel Anthony	38.00
Harold G. Beale	20.00
Earl E. Black	6.00
Cliff H. Boor	25.00
W. W. Burleson	50.00
Ernest R. Burnette	100.00
Damie & Roger Carter	10.00
George Creel	5.00
Mr. & Mrs. Oscar Driver	10.00
Lou Neil Elkins	5.00
A. L. Fulks	60.00
Clara E. Harris	25.00
In memory - Carl P. Harris	25.00
Ordell H. Heavin	20.00
H. L. Meeks	5.00
L. A. Miller	15.00
Maggie M. Moody	10.00
Dorothy Muckelavane	10.00
Mr. & Mrs. Floyd M. Pierce	5.00
Glenn Rhodes	25.00
Charles S. Roberts	5.00
William L. Schwieger	60.00
Mr. & Mrs. William S. Taylor	20.00
W. S. Taylor	10.00
Gladys N. Tune	7.00
Johnny Wyse	30.00
Clarksburg Church of Christ, Clarksburg, TN	50.00

TOTAL Received Via Contending for the Faith Fund in February/1982: **\$646.00**

RECEIVED VIA CONTENDING FOR THE FAITH FUND IN MARCH/1982:

M. A. Aguiluz	8.00
Ruth F. Alexander	2.00
Harold G. Beale	20.00
H. Truman Boyd	60.00
Gertrude Brody	10.00
W. W. Burleson	50.00
Mr. & Mrs. Troy F. Carr	35.00
Damie & Roger Carter	10.00
Daniel F. Carver	13.50
Jean Christian	5.00
Mrs. Herbert Coar, Jr.	5.00
George Creel	5.00
Mr. & Mrs. Francis E. Davis	20.00
James A. Green	50.00
Ordell H. Heavin	20.00
William L. Hettick	6.00
Travis Kendrick	5.00
Lawrence Kilpatrick	100.00
John R. Ledbetter	75.00
Loretta B. McEllen	10.00
Steve Mabry	10.00
H. L. Meeks	5.00
L. A. Miller	15.00
Maggie M. Moody	10.00
Harry C. Moore	100.00
Dorothy Muckelavane	10.00
Nash	100.00
Billie Pitts	1.00
Ted Prater	15.00
Rober C. & Mozell Riggs	10.00
Charlie Roberts	5.00
Odesa Russell	6.00
Ruth F. Sawyer	25.00
William L. Schwieger	60.00
William Simpson	20.00
Milton Smith	25.00
W. S. Taylor	10.00
Gladys N. Tune	7.00
Delbert L. Turner, Jr.	10.00
Johnny Wyse	30.00
Anonymous - Colorado	50.00

CHURCH OF CHRIST, Clarksburg, TN 50.00
Glennville, GA 10.50
Jenison, MI 100.00

TOTAL Received Via Contending for the Faith Fund in March/1982: **\$1,254.00**

RECEIVED VIA CONTENDING FOR THE FAITH FUND DURING APRIL/1982:	
Jack Allen	10.00
Harold G. Beale	20.00
Carol P. Bennett	2.00

H. Truman Boyd	60.00
Church of Christ	20.00
Mr. & Mrs. Elbert Carman	25.00
Troy F. Carr	35.00
Damie & Roger Elliott	10.00
John A. Carter	20.00
George Creel	5.00
F. E. Davis	20.00
Wilma E. Fassina	100.00
(In memory of Mother - Laia E. Reagan)	100.00
Otis & June Hanes	500.00
Ordell H. Heavin	20.00
W. L. Hettick	6.00
Bobby Liddell	2.05
Bill Lewler	9.00
Archie Luper	24.00
Mike McFarland	5.50
Mrs. G. L. Martin	25.00
H. L. Meeks	10.00
L. A. Miller	15.00
Maggie Moody	10.00
Harry Moore	100.00
Dorothy Muckelavane	10.00
Paul E. Newwood	18.50
Floyd M. & Alene R. Pierce	5.00
Charles S. Roberts	5.00
Mrs. Flora Schorr	5.00
Raymond Shumata	5.00
William Simpson	20.00
Ferrell E. Smedley	12.00
J. Thomas Smith	20.00
W. S. Taylor	10.00
Gladys N. Tune	7.00
Robert Wilkins	500.00
Mr. & Mrs. S. B. Weason, Jr.	25.00
Harold Wood	50.00
Johnny Wyse	30.00
ANONYMOUS	35.00
Church of Christ, Clarksburg, TN	50.00

TOTAL Received Via Contending for the Faith Fund in April/1982: \$1,931.05	
RECEIVED VIA CONTENDING FOR THE FAITH FUND DURING MAY/1982:	
Mrs. Ruth F. Alexander	2.00
Fred A. Baker	10.00
Harold G. Beale	20.00
Arch Bissett	20.00
Wallace W. Burleson	50.00
Damie & Roger Elliott	10.00
Carter	10.00
Dudley Claiborne	20.00
George Creel	5.00
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Mr. & Mrs. Harry C. Moore	1

Notes & Quotes...

Otis L. Hanes, Keyes, Oklahoma: "I still appreciate you and your work in standing for the truth. Find check. Use as you see fit in the work of the Lord . . . I am also sending \$100.00 to Bellview church . . ."

(NOTE: Brother Hanes enclosed \$500.00. It really helped! IYR Jr.)

Richard W. Rogers, minister, Warrensburg, Missouri: "I was talking to Mel Latorre of the Olathe, Kansas congregation, and he mentioned that I should write to you. What I am requesting is some information on the 'Crossroads' issue. Mel said that you had dealt with this in . . . your magazine. What I would like to know is which issues it was and how I could go about getting a copy of each. If you would send me this information I would appreciate it."

(Note: Thanks to brother Mel for bringing this to the attention of brother Rogers. Since he was talking with brother Rogers, Mel has returned to his native Brazil to preach the gospel.

Contending for the Faith now can supply 12 separate issues on the Crossroads controversy — each one with information not included in the others. Brethren can order any single issue at 50¢ each (plus 50¢ for postage and packaging), or you may have the whole set of 12 for \$6.00 (plus \$1.75 for postage and packaging, or \$7.75 per set), as follows:

August/1979	August/1981
March/1980	February/1982
August/1980	August/1982
November/1980	February/1983
April/1981	August/1983
July/1981	September/1983

These sets have gone out to the brotherhood by the thousands. As any single issue is exhausted, we have it reprinted. Some of the issues have had to be reprinted several times.

One of the best ways for a congregation to alert its members to the doctrinal dangers of Crossroadism is to order enough of each issue so that every family may have at least one set. In this way each family can study the matter thoroughly in the privacy of its own home.

Please send cash, check or money order with your order to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. If we can alert all of our families, Crossroadism cannot get in. We know of no other way to keep it out, since its spread thrives on ignorance. IYR Jr.)

Perry Ostrom, Mt. Dora, Florida: "I have been to the Crossroads church of Christ. All I can say is they preach more truth than any of the rest of the churches of Christ, and they show more love. You should be very careful. I think you are doing more harm than good! Be careful those of you who teach. You will be judged more strictly.

(NOTE: It is not the truth they preach (and they do preach some truth) that is dividing churches and families all over this brotherhood. Evidently brother Ostrom thinks he will know them by their roots. Jesus said, "By their fruits ye shall know them." Instead of "going to Crossroads", he needs to go visit the churches they have divided. In every case it was over FALSE DOCTRINE. IYR Jr.)

V. Glenn McCoy, of Yorba Linda, California, proved himself a "true yokefellow" some time ago, when he sent in a fine list of 17 subscriptions, adding \$240.00 to his check, saying, "Use the remainder for the general fund to help pay for sending *Contending* to the churches."

Bill Clayton, preacher, Houston, Texas: "I appreciate your paper very much and pray that the brotherhood will take heed to the warnings concerning the 'Damnable Doctrine of Crossroadism.'"

Rowe M. Meador, Denton, Texas: "Please remove my name from your mailing list. Thanks."

(NOTE: Brother Meador need not thank us. Since he wrote the foregoing, Crossroadism caused division at Pearl Street, in Denton, Texas, where Dub McClish now is the preacher. Anyone wanting to know the destructive fruits of Crossroadism please write either brother McClish or the elders, % Church of Christ, 312 Pearl Street, Denton, Texas 76201. They have been "through it." They don't have to guess what Crossroadism is all about. They can tell you first hand! IYR Jr.)

Bill Coss, gospel preacher, Pensacola, Florida: "Your articles on Crossroads are so true. Our brethren just will not listen until it is too late . . ."

Martin Decker, of Flint, Michigan, renewed for six years!

Bill Pogue, Schulenburg, Texas: "I enjoy *Contending for the Faith* more than any other publication. I really appreciate your stand for the truth . . ."

Walter Lee Tackett, long time, faithful supporter of *Contending for the Faith*, and minister of the gospel, of Troup, Texas, is now deceased.

Morgan Wilson, of Longview, Texas, ordered several back issues on Crossroadism.

Joe Slater, Buchanan Dam, Texas: "For some time I have been tossing an idea around in my mind, and I would like to share it with you. Perhaps you have already considered it, but in case you have not, here it is. Regarding the situation with Crossroads — would it be possible to deal with this problem as was done with the Herald of Truth at the 'Memphis Meeting'? Speaking for myself, I can say that whereas I was 'on the fence' about Herald of Truth for some time, reading the text of the Memphis Meeting erased any doubt I ever had. I have since had opportunity to share this information with several brethren who were unaware of the serious problems with Highland in Abilene.

"Would it be feasible for a considerable number of Crossroads-trained individuals, as well as Chuck Lucas and the two elders of the Crossroads church, to meet with several preachers writers (such as yourself) who have been vocal about the Crossroads system? To have both sides of the issue presented at the same time, with all sessions taped and later printed as the Memphis Meeting was, would seem to me to be a reasonable way to get the whole truth before the brotherhood in a way which could not be gainsaid. What do you think?"

Eastside Church of Christ, Muskogee, Oklahoma, ordered 60 copies of one of our issues on the Crossroads Movement.

Bill Simpson, Altus, Oklahoma, enclosed \$20.00, saying, "Please keep contending for the faith. Use this where it will do the most good."

L. W. French, of Taft, Texas, renewed for six years.

Mrs. C. Moore, Dayton, Ohio: "The denominational pride and spirit in the church today doesn't make sense at all and is very grievous to some of us who 'came out from among them' once. The work of Satan will gradually cause the Lord's church to lose its identity and very reason for existing if it isn't stopped."

(NOTE: We could not agree more with sister Moore. Already the church in many places seems to have lost its identity and hence its very reason for existence. Let us continue doing all we can to try to get our brethren BACK ON THE BOOK! IYR Jr.)

Sanford Swearingen, Jacksonville, Florida: "Keep up the good work. We need you and many more like you to uphold the truth."

Paul Hooten, Checotah, Oklahoma, in renewing his subscription enclosed an extra \$6.00 contribution to help out, saying, "May God bless your Eastern endeavor. Someday we'll need missionaries to convert this country, if not today. Such works as yours do much to insure that they will be available and SOUND!"

Stephen Stalcup, Bethany, Oklahoma: "Send no more."

Albert H. Smith, elder, Phoenix, Arizona: "I appreciate the good work you have done in China. When I reflect on the fact that we have 4½ billion people on this planet, most of whom are lost, and the church is the only people to whom the Lord has delegated the task of preaching the 'unsearchable riches of Christ Jesus' it fills me with concern. May our Father give us wisdom to see the need of doing more to get the gospel to the lost . . . May our Father provide you with the means to enable you to continue in the good work you are doing."

Floyd and Alene Pierce, Pulaski, Tennessee: "We surely enjoy *Contending for the Faith*. We look forward to getting it. You are really enlightening lots of people. The church where we worship gets the *Action* paper every month. The preacher brags about Jimmy Lovell and Reuel Lemmons doing such a wonderful work. I told him they were false teachers and he said he didn't agree with everything they said. Why encourage false teachers, when there are sound ones? . . ."

(NOTE: "You told the preacher right," I wrote in reply; "We should not be encouraging false teachers, no matter how many 'good works' they do, if they will not stick by the truth.

"Both Lovell and Lemmons uphold false teachers continually. If 'good works' is the basis for endorsement, then I am sure we'd have to uphold the denominations, too. From my observance, they do more such than almost any of us!" IYR Jr.)

J. Harvey Dykes, whom I used to hear preach at Capitol Hill, in Oklahoma City, in my youth, is now deceased. Some of the sermons he used to preach, I still do.

Darty Crisp, minister, Greenville, South Carolina: "We appreciate very much the work you are doing to help keep us informed of the dangers facing the church today. What a shame many people will not listen. Keep up the fight and may God give you many years to continue."

Peggy and Jack Lowery, Paducah, Kentucky: "We certainly enjoy reading *Contending for the Faith*, although some of the articles are so shocking. It is hard to believe so-called Christians can fall so far away from the truth . . . referring to the articles concerning the Crossroads church, of Gainesville, Florida . . . Thanks again for such a good paper."

W. D. Caudill, of Portland, Tennessee, renewed for three years, saying, "Some of the articles I like — some are trash, in my opinion. Still I like to look and to evaluate the substance."

"We in the local congregation, as of January, 1981, suffered a church split. Reason:

"1. Fired the preacher.

"2. Failed to approve some men for the office of elder.

"Events at the time were similar to the Crossroads movement; yet we had never heard of the movement at that time. We are recovering, and still in the process of doing so. It has not been easy . . ."

(NOTE: In my reply, I said in part, ". . . I am glad that you like at least some of our articles. If any of them are trash, as you opined, at least we are not aware of it.

"I was sorry that the local congregation there had suffered a church split . . . You mentioned that events at the time were similar to the Crossroads Movement, though you never had heard of the movement at that time. It could very well have been, as they oft times are surreptitious in the way they invade a congregation." IYR Jr.)

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Walter W. Pigg, Jr., veteran gospel preacher, would be willing to move to a new location some time before April 1, 1984. Congregations interested in having this excellent brother as your minister, please address him at **1302 Camillia, Farmington, Missouri 63640** or phone (314) 756-3178.

Robert S. Gross, Salem, West Virginia: "It seems the older I get the more frequent I am called upon for funeral duties. Often it is difficult or impossible to arrange for singers. On several occasions I have had to borrow records and several times have been loaned a record of the Rice Family Singers. I wonder if such records are still available today, and, if so, what song titles?"

(NOTE: It was specifically with such a need in mind that the Rice Family Singers recorded our *second* 12-song album, entitled, "BEYOND THE SUNSET." The song titles include, in addition to the title song, "Nearer, My God to Thee", "Heaven for Me", "Glory for Me", "Crossing the Bar", "Abide with Me", "Asleep in Jesus", "Near to the Heart of God", "An Empty Mansion", "Only a Shadow Between", "Beautiful Isle" and "Land of Fadeless Day." This record sells for \$6.00; or on cassette, \$7.00; or on 8-track, \$8.00. Please add \$1.00 for packaging and postage. Address all orders to **CONTENDING FOR THE FAITH**, 2956 Allshore, Memphis, Tennessee 38118. IYR Jr.)

Bill Shannon, Henderson, Tennessee, ordered seven back issues on Crossroadism.

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9:00 "The Role of Father"

John Waddey

9:45 "Ancient Landmarks"

"Winfred Clark

10:45 "Can We Understand the

Bible Alike"

Bernard McKeiver

11:30 LUNCH

1:30 "Foundations of Fellowship"

Wayne Coats

2:30 "Respect for God's Word"

Robert Taylor

3:30 "Importance of Indoctrination"

Wendell Winkler

7:00 "Does God Mean What He

Says?"

Joe Lee

7:45 "The Effect of Evolution on the

Home, Church and Nation"

Bert Thompson

Tuesday, January 17:

9:00 "The Role of Mother"

John Waddey

9:45 "Ancient Landmarks"

Winfred Clark

10:45 "Grace, Law and Works"

Robert Taylor

11:30 LUNCH

1:30 "There is One Body"

Jim Coviello

2:30 "The Bible, Science and the Age

of the Earth"

Bert Thompson

3:30 "Importance of Indoctrination"

Wendell Winkler

7:00 "Baptism and Salvation"

John Terrell

7:45 "Immorality and Its

Consequences"

Wendell Winkler

Wednesday, January 18:

9:00 "Bible Doctrine of Inspiration"

Robert Taylor

9:45 "Ancient Landmarks"

Winfred Clark

10:45 "Respect for Authority"

Paul Tucker

11:30 LUNCH

1:30 "Homosexuality"

Dale Spung

2:30 "Theological Theories that Destroy the

Foundations"

Jim Waldron

3:30 "Importance of Indoctrination"

Wendell Winkler

7:00 "Foundational Preaching"

John Waddey

7:45 "The Church: Has It Forgotten

Its Mission"

Pat McGee

Thursday, January 19:

9:00 "Respect for Human Life"

John Waddey

9:45 "Things that Never Change"

Leslie Bland

10:45 "Restoration Foundations"

Paul Tucker

11:30 LUNCH

1:30 "Strong Drink Destroys Foundations"

A. L. Parr

2:30 "Dealing with Personal Sin"

Wade Johnson

3:30 "Are Non-Christians Lost?"

Pat McGee

7:00 "Dancing and Immodesty"

Charles Richardson

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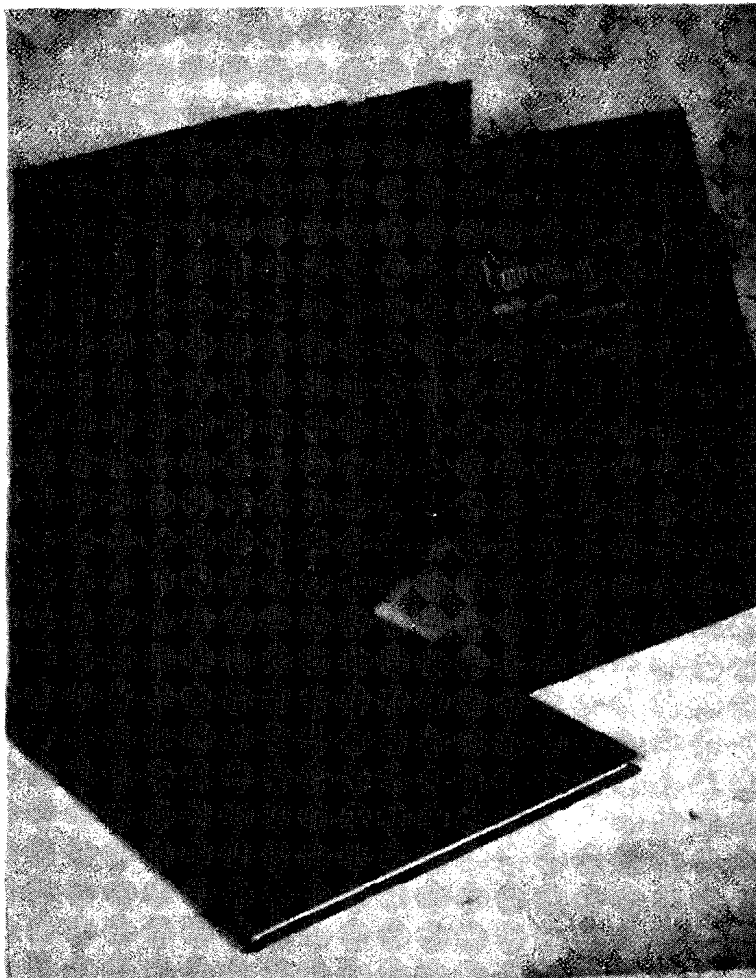
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LET US TAKE WARNING

Leon Cole

Recently I have been reminded of the old proverb, "There are none so blind as those who will not see." When the departures in worship that resulted in the Christian Church were occurring, those who raised their voices in opposition were criticized severely. They were referred to as "church splitters", "non-progressives", "meddlers", and such like. As congregation after congregation went into apostasy there came a cry for help from those who had opposed the innovations. Many of the cries came from those who had earlier ridiculed the critics.

About 15 or 20 years ago hobbyists came slipping into the church legislating and binding laws that God did not bind. Those who opposed these false teachers were again severely criticized. They were accused of "trying to line brethren up with a certain paper or group." It was said, "If we ignore the anti's they will go away." The time came, as the anti faction gained more and more control, that those who had opposed their false teaching were called upon for help.

Now we see a more deadly menace creeping into the church. Liberalism, and a movement to "restructure the church" and move it from the distinctive position it has occupied through the years is seen on every hand. Many brethren have been "taken in" by the fair speeches and seeming super-righteousness of those who promote such. Personally, I have never seen any pin-feathers sprouting from the shoulder blades of these supposed "loving and kind" brethren.

Those who oppose liberalism and the apologists for it are again favorite objects of criticism. It is said that they are "alarmists", "jumping to conclusions", "unloving" and "envious." It is suggested that they want to destroy the liberty of churches of Christ. One is never free to compromise the truth of God.

It is to be hoped that the seeds of liberalism will not be spread in our area. If such occurs there will be a bitter harvest in time to come.

— Jackson Heights Bulletin
Sheffield, Alabama

(NOTE: Since writing the above at Sheffield, Alabama, brother Cole has moved to Covington, Tennessee where he now preaches. IYR Jr.)

What About "Today's English Version"?

J. S. Neely

"New Versions of the Bible, so-called translations, continue to come from the press. Let us examine 'Good News for Modern Man, the New Testament in Today's English Version' published by the American Bible Society.

"Despite its wide circulation and popular acclaim, a close examination of this version (TEV) is a shocking disappointment. Words are omitted that are clearly in the Greek text, and words are added (that sometimes change the meaning) with no indication that they are only the words of the translator, Dr. Robert G. Bratcher. Many passages are so completely rewritten that the meaning is entirely changed from what the inspired men wrote. Hence, it turns out to be a man-written commentary, an interpretation, and not a translation. It should be sold and studied strictly as such, but even as a commentary it is not reliable.

"Since he (Dr. Bratcher) freely puts his interpretation on the Greek text, and uses his own words, the TEV is actually a version of the thoughts of man expressed in the words of man. One cannot know which words were inspired and which were not.

"What he has done in this version is a far cry from his translating it into 'Today's English.' Many passages are rendered in such a way that they definitely teach error, false doctrine.

"Those who are giving this version wide circulation surely have not examined it closely! The harmful and far-reaching impact this version will have on the church is immeasurable. Some elders are ignoring the danger of this version, and are laboring under the illusion that God will not permit His Word to be perverted. If this were true, the Dark Ages may never have occurred." (Tract by A. G. Hobbs).

* * * * *

May I add, this version should never be allowed to be used in our classes or pulpits *except* to show where it teaches error! I made a study of it when it first came out and found many errors and false doctrines in it.

For example —

Matthew 16:18 has the church built on Peter.

Matthew 5:17 has the law of Moses still in force.

Matthew 6:1 would do away with all public worship.

Romans 1:17 teaches contrary to James 2:24 by teaching "faith only".

Acts 20:8 has the Lord's Supper on Saturday night.

Colossians 2:14 bungled beyond recognition the original thoughts.

I Timothy 3:1-4 would do away with church leaders. (No man is without fault.)

Anyone, after a careful study of the above, who would still say we should use TEV is guilty of perverting the Word of God. If not, why not?

— Truth
East Gadsden, Alabama

(NOTE: We now have laid in a supply of ALL of A. G. Hobbs's tracts — not only *What About "Today's English Version"?*, quoted above, but all the rest of his wonderful tracts, as well. For a complete list and prices of these tracts, please address your inquiry to *Contending for the Faith*, 2956 Allshore, Memphis, Tennessee 38118. IYR Jr.)

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