

Contending **FOR  
THE** Faith™

Volume XX, 1989

# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## A Sign of Authority

[EDITORIAL NOTE: Religion—just like politics—often makes “strange bedfellows.” Many a time it is impossible to understand *why* one says or does certain things unless one has the background to know “where one is coming from.” Such is the case with an attacking letter written under date of October 20, 1988, by **Wayne Jackson** to **Ted Lingren** against your editor, which Lingren since has been circulating both in this country and into other parts of the world. There is no real basis for Jackson to be writing such a letter—and certainly none at all either for him or Lingren thus to “busybody” themselves “in other men’s matters” in direct violation of I Peter 4:15.

However, for our readers to be able to understand *any* of this, it is necessary to go back 18 years to a tract entitled “**A Sign of Authority**” written and published by brother Jackson to sustain his “hats and hair” position on I Corinthians 11:2-16. When I could not find my personal copy of this tract, three copies were supplied to me, respectively, by **Noah Hackworth**, **Joe Gilmore** and **Pat McGee**, none of whom share these views with brother Jackson. Neither do I accept Jackson’s “hats and hair” views on this passage; however, that our readers may come clear on what the controversy is all about, having previously consulted with the Bellview/Pensacola elders, Gilmore, Hackworth, McGee, William S. Cline, Curtis Cates, Bill Jackson and others, it appears expedient that Wayne Jackson’s 1971 treatise be reproduced *en toto*. Before reading any of the correspondence that follows, make sure that you *first* study—and understand—what brother Wayne is saying in this tract. Once you have *this* in mind, then you will have some basis to understand and evaluate his attack. Otherwise you will not understand it at all.—Ira Y. Rice, Jr., Editor]

(Wayne Jackson’s introduction to his tract begins here.)

### A BRIEF COMMENTARY ON 1st CORINTHIANS 11:2-16 INTRODUCTION

Some will doubtless wonder what possible justification the author could have for presenting to the reading brotherhood a treatise on this particular subject. In the first place, it is a part of the Word of God, and one need never, *ever*, apologize for discussing sacred scripture. Secondly, in view of some of the trends and fads of our time, there has been a revival of interest in the verses herein considered.

It is not my purpose to create dissension or to castigate those who may disagree with the presentation of this theme. Each Christian must examine God’s Truth for himself and

then act according to his own knowledge. Upon this basis will he be judged. And, of course, in the final analysis, we, as the children of Jehovah, must demonstrate love and respect for one another, regardless of our divergent views on matters of this nature.

I have tried to set forth, in this brief exposition of I Corinthians 11:2-16, the teaching which I believe God intended to be received by His people throughout the Christian age. It is my humble prayer that each reader will, as much as possible, clear his mind of any preformed ideas regarding this context, and examine the evidence objectively. The narrative has been documented profusely for the serious student who wishes to research the subject more thoroughly.

And finally, let it be remembered that there is a way that is right and cannot be wrong, an *infallibly safe course*. As for

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Ira Y. Rice, Jr., Editor

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Editorial...

# STRANGE BEDFELLOWS

In the opening lines of this issue we mentioned that religion—just like politics—often makes strange bedfellows.

For example, in the fall of 1986 we had a preacher at *Bellview/Pensacola*, who later had to be withdrawn from, who argued vehemently in an elders' meeting that any school of preaching under a Board of Directors is unscriptural. **Roy Deaver**, who happened to be in that same meeting, said he could not believe what he was hearing—that this was the same old "anti" argument that he had had to meet for more than 30 years. The preacher seemingly was mindless that his avowed position put him firmly in bed with the "antis". All he could do by way of reply was to mutter, "I'm no 'anti'." Strange bedfellows.

## CLOSEST FRIEND TAUGHT IN BOTH SCHOOLS!

The particular school this preacher was attacking as unscriptural was Florida School of Preaching, of Lakeland, Florida, where **B. C. Carr** is the Director. **William S. Cline**, who also was in that elders' meeting, pointed out that if Florida School of Preaching is unscriptural for having a Board of Directors, so is Four Seas College, in Singapore, because it has a Board of Directors, too!

The closest preacher-friend to this attacking preacher previously had taught at Florida School of Preaching and even then was raising his funds to go teach at Four Seas College, in Singapore, which, if his preacher-friend's argument was correct would make him unscriptural. Yet, when this older preacher spouted off a whole barrage of false charges, whom did his friend in Singapore go out of his way to defend? You guessed it—the very one whose position made him unscriptural! Strange bedfellows.

## ANOTHER ADMIRER GOES RIGHT ALONG

No matter how admirable a preacher-friend may have been *before*, when he quits telling the truth and starts lying he no longer is admirable or even dependable. This same preacher had an admirer in Indianapolis who, the same as I and others, just *knew* he would not misrepresent.

But when he *did* misrepresent, the Indianapolis preacher swallowed his misrepresentation, thinking he thus had been made "privy" to something he didn't know. But knowing misrepresentation is nothing but a lie—and the too-trusting preacher-friend of his, mistaking his lie as true, crawled right in with him. Strange bedfellows.

This same Indianapolis preacher had *another* preacher-friend who one time had raised funds to build a building for a certain preacher-training school. That

was all right. Yet, when his successor sought to raise funds for a needed *extension* to that *same building*, this older preacher decided that was sinful. Sinful? If it wasn't sinful to *build* the building to begin with, how could it be sinful to *extend* it!

Yet this too-trusting friend in Indianapolis swallowed the declaration that it was sinful, so announced in his bulletin, refused to help on it, and sought to discourage others from doing so. Strange bedfellows.

#### NEW "ANTIS" COMPARED TO THE OLD

Some elders in Missouri, together with their preacher, decided it was wrong to ask members of another congregation for financial support of a good work unless permission from the elders had been sought and secured so to do. They said they were *for* the work we were fostering in the Far East, but that our asking others to help on it was wrong unless we first cleared it with the various elderships.

When I pointed out that Christians are *supposed* to be "ready unto every good work" (Titus 3:1) and "as we have therefore opportunity" we are to "do good unto all men, especially unto them who are of the household of faith" (Galatians 6:10), they tried to make arguments which would limit this prior permission and instruction from God. I further pointed out that this was but a *new form* of "anti-ism" and that, if pressed, it would lead to further division.

When those preachers who had misrepresented *Bellview/Pensacola* put out a lying report, without even checking to see whether it was true or false, those Missouri elders decided they agreed with it—oblivious to the fact that *part* of said report was authored by the preacher who had raised his support in a manner these elders contended was unscriptural, so he could teach in a college which one of the preachers, whom he idolized, now contended was unscriptural. Strange bedfellows.

#### WHAT OF THAT "PRIVATE INVESTIGATOR"?

One of the strangest situations of all is the way disaffected brethren began circulating that spurious "investigative report" by a self-styled "Private Investigator," oblivious to the fact that the one who got it up was nothing but a renegade preacher who no longer could make it as a preacher because of his shenanigans and who was just trying to destroy someone for reasons that still are unclear.

Not only was that alleged "report" filled with false documentation which would not stand up in any court of law, but the reporter himself was and is under court indictment. His uncle **E. R. Harper** told me with his own lips that the nephew was out to kill me, evidently because I had accused him of lying, which was so. What I did *not* know at the time was that this so-called "P.I." had stuck a knife in a man in Texas, had been jailed and tried for it, and had been told by a judge to leave Texas and not to come back.

What had happened, according to **H. A. (Buster) Dobbs**, well known gospel preacher from Houston, was that this "P.I.'s" wife had committed adultery with her employer in exchange for a promotion of some

kind with an increase in pay. When her employer did not come through with *his* part of the bargain, our "P.I." brother became so incensed that he went to the man's office, contended that his wife had done *her* part, and when the employer *still* would not come through with *his* part, knifed him. Those desiring to crawl in with such a discredited "Private Investigator" surely are at liberty to do so. Strange bedfellows.

#### AND NOW THE "HATS AND HAIR" CONTROVERSY

The latest instance in this long, long, long seige of maliciously trying to undermine and destroy, of course, is the one under consideration in this very issue of *Contending for the Faith*. The material it involves, as you will note, is quite lengthy. However, I trust that our readers will take the time and trouble to read it all and study it carefully.

Years ago, when I had to withstand certain brethren in the San Francisco Bay Area for their false "hats and hair" position, re: I Corinthians 11:2-16, they, just like their "P.I." friend, set out to destroy me, if possible. Not having "aught" against me, they trumped up charges with no foundation for them at all and started spreading them against me. All I would have to do to settle things with them would be just to accept their "hats and hair" position on the passage cited.

According to brother **Joe Gilmore**, they now have spread their hobby-riding position to some ten congregations in the Northern California area. Have we come so far that even "hats and hair" hobbyists are acceptable to this divided brotherhood? If not, then testimony based on their hobby has to be taken for what it is worth. Those who fall for their false report soon will learn to their sorrow that they have chosen strange bedfellows indeed!

—Ira Y. Rice, Jr., *Editor*

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## A Sign of Authority

(Continued from Page 1)

me, I will pursue that course. Salvation is too precious to gamble with.

(Signed)

Wayne Jackson  
3906 E. Main St.  
Stockton, CA 95205  
January, 1971

Truth is incontrovertible.  
Panic may resent it;  
Ignorance may deride it;  
Malice may distort it;  
But there it is.

—Winston Churchill

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## THE EXPOSITION

*2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.*

Paul praises his Corinthian brethren for remembering him in all things and for standing firmly in the

ordinances (traditions) which he had delivered unto them. The TRADITIONS were not mere human teachings that had been handed down through successive generations, as the word is commonly used now, but were the "commandment of the Lord." (I Cor. 14:37) Note Paul's usage of the same term in II Thes. 3:6. W. E. Vine observes, "The 'traditions' consisted of apostolic teaching concerning believers in their assembly capacity (Cp. 2 Thes. 2:15, where the word is used of Christian doctrine in general). The word has a wider scope than 'ordinances' (as in the A.V.). The definite article used with the word here shows that these verses were of apostolic authority in general for all the churches."<sup>1</sup> Indeed, the epistle is addressed to "all that call upon the name of our Lord Jesus Christ in every place." (I Cor. 1:2) It will become increasingly apparent that the apostle's teaching within this context is not based upon some alleged "local custom," but is rather founded upon sacred principles of universal application.

*3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and he head of Christ is God.*

In a descending scale, God is the head of Christ, Christ the head of man, and man the head of woman. "The question is one that touches the fundamental proprieties of life (8-15); and the three headships enumerated belong to the hierarchy of nature."<sup>2</sup> It is quite appropriate to ask: does Jehovah's divine order of headship still obtain? Or has it become obsolete by virtue of changing customs?

*4 Every man praying or prophesying, having his head covered, dishonoreth his head.*

Man is to worship God with an uncovered head. The terms "praying or prophesying" represent the activity of the worship service. Scholars are almost unanimously agreed that Paul here regulates worship in the church assembly as opposed to private devotions. The term "praying" is self-explanatory. PROPHECYING is from the Greek *prophemi* (pro—forth; phemi—to speak) being defined "to teach, refute, reprove, admonish, comfort."<sup>3</sup> The word may also include the concept of worshipping God. One may prophesy in "giving thanks and praising God," (I Chron. 25:3), or by uttering words of edification, exhortation and comfort. (I Cor. 14:3) Hence, the Christian man is not to pray or prophesy (teach, exhort, praise, etc.) wearing "anything on his head."<sup>4</sup>

A further observation needs to be made regarding prophesying. Some contend that this word necessarily implies a miraculous gift, and since such gifts are unavailable today, the teaching here would no longer be applicable. The objection is invalid for the following reasons.

1. Paul's instructions apply to praying also. We still pray, thus the teaching would be applicable regardless of the prophesying.

2. Prophesying does not necessarily imply a miraculous gift. Aaron was the prophet of Moses (Ex. 7:1), which simply meant he was his "spokesman." (Ex. 4:16)

3. Paul does not begin a formal discussion of spiritual gifts until later (12:1) where he introduces the subject by saying, "Now concerning spiritual gifts, brethren, I would not have you ignorant." The expression "now concerning" (*peri de*) is a favorite of Paul's which he characteristically uses to "mark a transition to something new."<sup>5</sup> It would seem therefore that Paul was not considering a "spiritual gift in chapter 11, but rather using the term "prophesying" in its general sense.

DISHONORETH means to disgrace or to "utterly put to shame."<sup>6</sup> The Christian man may not therefore worship with his physical head covered without bringing shame upon his spiritual head, Christ. This teaching is directly antagonistic to the Jewish practice of men worshiping with covered heads.

*5 But every woman that prayeth or prophesieth with her head uncovered dishonored her head: for that is even all one as if she were shaven.*

The obligation of the woman is the exact opposite of the man's. She shames her spiritual head, man (and ultimately Christ and God), by worshiping uncovered. UNCOVERED is from *akatakalypto*, of which Vine says, "with reference to the injunction forbidding women to be unveiled in a church gathering. Whatever the character of the covering, it is to be on her head as 'a sign of authority' (ver. 10), R.V., the meaning of which is indicated in ver. 3 in the matter of headships, and the reasons for which are given in vv. 7-9, and in the phrase 'because of the angels,' intimating their witness of, and interest in, that which betokens the headship of Christ. The injunctions were neither Jewish, which required men to be veiled in prayer, nor Greek, by which men and women were alike unveiled. The Apostle's instructions were 'the commandment of the Lord' (14:37) and were for all the churches (vv. 33,34)."<sup>7</sup>

The woman who worships with an uncovered head is equal to or "one and the same thing with the one shaven."<sup>8</sup> SHAVEN (*xurao*) derives from *xuron* (a razor).<sup>9</sup> It signifies to "shave to the skin."<sup>10</sup> It is admittedly shameful for a woman to shave her head. But the woman who worships bareheaded is equal to such. It therefore ought to be clear that the Christian woman should wear some type of covering on her head when worshiping God in the church assembly.

*6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.*

BE NOT COVERED (*ou katakaluptetai*) is in the present tense, middle voice. Literally, "If a woman does not cover herself . . ." The middle voice indicates the covering is something she provides for herself, an artificial covering. This is not to be confused with her natural covering of long hair mentioned later. If the woman rebels and refuses to cover herself, Paul says, "let her also be shorn." Not that he commands that she be shorn, but "let her carry out this principle to its logical result."<sup>11</sup> He suggests that she "make the reproach complete."<sup>12</sup> Or in the words of another scholar, "the Apostle bids the woman who discards the veil to carry her defiance a step further; 'For if a woman is not veiled, let her crop (her head); but if it is a disgrace for a woman to crop (it) or to keep (it) shaven, let her retain the veil.'"<sup>13</sup> The term ALSO in this verse "marks something added to what has already been

said, or that of which something already said holds good."<sup>16</sup> Thus, being shorn of hair is something in addition to being unveiled. The hair is therefore not the covering primarily under consideration in this verse.

BE SHORN is from the Greek *keiro*, simply meaning to "have one's hair cut."<sup>17</sup> Thus, if a woman worships bareheaded, she might as well cut her hair also. The apostle continues, "but if it be a shame . . ." By using the expression BUT IF, Paul does not mean to imply that the case is doubtful. The sense is, "but since it is dishonorable . . ."<sup>18</sup> The word SHAME (*aischron*) "includes the two notions of physical ugliness and moral indecency."<sup>19</sup> It is thus shameful for a woman to be shorn (aorist, middle), "to shear herself, to cut her hair," or to be shaven (present, middle), "to permit herself to be shaven." In view of this, "let her be covered." The verb is present tense, middle voice, "let her keep on covering herself."

It is thus emphasized that the godly woman must wear an artificial covering when worshiping and that she should refrain from cutting her hair. Some contend that Paul's prohibition against hair-cutting is merely that she should not crop it as closely as a man's. There is no justification for that view from this text. The Greeks had another word, *katakeiro*, meaning "to cut short,"<sup>20</sup> which Paul could have used had he intended to convey that impression. But he used *keiro*, simply meaning "to cut," without reference to length. The Christian woman who wishes to be safe will therefore leave her long hair unmolested.

*7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.*

Paul considers the man again. "For man indeed (being man) ought not to have his head veiled,' in contrast with the woman who ought."<sup>21</sup> Or as another puts it, "The man, therefore, as receiving his authority directly from God, ought to keep his head uncovered in worship; whereas the woman should veil her head as the sign that her authority is derived from man."<sup>22</sup>

*8 For the man is not of the woman; but the woman of the man.*

The argument here is based upon the order of creation; man first, woman second. Man is not of (*ek—*out of as a source) the woman; the reverse is the case. The careful student will notice how these arguments go back to creation rather than being based upon "local customs."

*9 Neither was the man created for the woman; but the woman for the man.*

The purpose of creation respecting man and woman is now presented. Man was not created for the woman, but she was fashioned as a help suited to him. (Gen. 2:18) "The two prepositions of and for (vv. 8,9) reveal the place of woman. She has her origin and purpose of life in the man."<sup>23</sup>

*10 For this cause ought the woman to have power on her head because of the angels.*

This verse draws a conclusion. FOR THIS CAUSE is a phrase that ties Paul's conclusion to the arguments

just made. Notice again that his reasoning has not been based upon pagan customs, but upon principles extending back to creation. He argues similarly in I Tim. 2:12,13. There he prohibits a woman from teaching (delivering a didactic discourse)<sup>24</sup> or exercising authority over the man. The reason being, "For Adam was first formed, then Eve." Since both the woman's head-covering and her subordination to man are tied to the same divine principle, there is no logical reason why she is not either *bound to both*, or freed from both. The term OUGHT signifies a "moral obligation."<sup>25</sup> The verb TO HAVE is used in the sense of "wearing."<sup>26</sup> (Cf. Mt. 3:4) An article of apparel is indicated.

The word POWER (authority A.S.V.) is a figure of speech known as metonymy. It stands for the head-covering itself, which is a sign of man's authority over woman. "The veil on the woman's head is the symbol of the authority that the man with the uncovered head has over her."<sup>27</sup> Or as Vine says, "She has a two-fold covering, the temporary one, the veil, put on for the immediate purpose, and another, the permanent one mentioned in verse 15. This is no insignificant matter. It may seem small to the natural mind but it comprehends truths of the very highest order."<sup>28</sup> Guy N. Woods has pointed out that some "insist that the symbol or token of subordination as reflected in the covering is no longer recognized, and that we may, with impunity, ignore it today." He thus replies, "But to millions, baptism no longer symbolizes the burial and resurrection of Christ. Their practice of sprinkling and pouring bears not the slightest resemblance thereto. Are they then released from the requirement to immerse, simply because baptism, to them, no longer symbolized that which it did originally? We think one might so argue with equal force."<sup>29</sup>

The phrase BECAUSE OF THE ANGELS is admittedly difficult all commentators agree, but whatever its meaning, it is clear that Paul argues from a *spiritual premise*, not custom. "The Angels of God, sent forth as ministering spirits to God's people, have always been believed to be especially present in public worship (Cf. Eccles. 5:4-6)."<sup>30</sup> Robertson says that angels present in worship (Cf. I Cor. 4:9; Psa. 138:1) "would be shocked at the conduct of the women since the angels themselves veil their faces before Jehovah (Isa. 6:2)."<sup>31</sup> "What ever the full scope of the passage, it certainly teaches that a woman ought to have the sign or symbol (which we have seen above is the covering) on her head in recognition of her subordination to her head (man)."<sup>32</sup>

*11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.*

Male and female are mutually dependent upon one another. Though woman is subordinate, she is not inferior. Each sex has its own important place in the Christian system.

*12 For as the woman is of the man, even so is the man also by the woman; but all things of God.*

"The first woman was made out of man; therefore woman is dependent on man. Every man has been born of woman; therefore man is not independent of woman. In the Greek the word rendered 'of' represents

a finite act—the word rendered ‘by’ a continued process.”<sup>33</sup> Both man and woman are from God as a source.

*13 Judge in yourselves: is it comely that a woman pray unto God uncovered?*

Paul urges them to think! COMELY (seemly A.S.V.) “refers to a necessity founded upon the inner fitness of things. (Cf. Heb. 2:10; Mt. 3:15) It is better rendered proper.”<sup>34</sup> Paul appeals to the “instinctive sense of his readers.”<sup>35</sup>

*14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?*

NATURE is a “Native sense of propriety” which “rests on the objective differences in the constitution of things.”<sup>36</sup> “The fact of short hair for men and long hair for women is a divine suggestion in nature itself that the man and the woman are to heed in their dress in the assembly.”<sup>37</sup> HAVE LONG HAIR is from the Greek *koma*, “to let the hair grow, have long hair.”<sup>38</sup> The present tense indicates a continuous process. Such is a dishonor, a “disgrace.”

*15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.*

BUT shows contrast. Again, *koma* is used in the present tense suggesting, “If a woman lets her hair keep growing long . . .” This is in contrast to *keiro* (cut) and *xurao* (shaven) used in verses 5,6. Josephus used the word to describe Nazirites “who suffer their hair to grow long.”<sup>39</sup> Also compare Num. 6:5, “no razor shall come upon his head . . . he shall let the hair of his head grow long.” GLORY is *doxa*, “to be a glory, ornament, to one.”<sup>40</sup> Note Ezek. 16:7, “thou art come to excellent ornaments; thy breasts are fashioned, and thine hair is grown . . .” Woman’s long hair is a natural symbol of reserve, modesty, and femininity; her most beautiful ornament.<sup>41</sup>

GIVEN is *dedotai*, in the perfect tense, indicating a permanent gift, a permanent endowment.<sup>42</sup> “The covering provided by nature is not a temporary bestowment, though it has the same significance as the temporary covering, that of a veil. The woman’s hair must be kept long; it is her glory inasmuch as it sets forth the subjection of the Church of Christ.”<sup>43</sup> FOR in this verse is the Greek *anti*, translated by some as “instead of,” causing a few students to misunderstand the nature of the apostle’s argument. It has been erroneously concluded that if a woman had long hair, this would suffice “instead of” the artificial covering. This of course cannot be true as it would contradict Paul’s former reasoning. The word *anti* is used in the sense of “answering to, matching, corresponding to.” “It is not in the place of a veil, but answering to (*anti*, in the sense of *anti* in Jn. 1:16).”<sup>44</sup> Or as another says, “The words *her hair is given her for a covering* do not mean that the woman’s hair is her covering and that she needs no veil, a view vitiating the force of 11:2-14. The word *for* is to be rendered *answering to*.”<sup>45</sup> “It is natural to her to have long hair for her covering; she ought, therefore, to add the other head-covering, to show that she does of her own will that which nature teaches she ought to do, in token of her subjection to man.”<sup>46</sup>

COVERING is from *peribolaion*. This is positive

proof that the covering of verse 15 is not the same as that suggested in the verses above. In verse 6, the woman is to be covered (*katakalypto*) with a covering (*kalumma*).<sup>47</sup> In verse 15, she is to be covered (*periballo*) with a covering (*peribolaion*). These verbs and nouns are not interchangeable. As Dr. Merrill Unger has declared, “it is not possible for the Greek verbs of I Cor. 11:5-6 & 13 to be correctly used with the Greek noun *peribolaion* (a covering of I Cor. 11:15. The covering here in I Cor. 11:15 is the normal covering of a woman’s long hair, not the *kalumma* of Cor. 11:5-6 & 13.)”<sup>48</sup> The force of this verse is thus: “If a woman keeps on letting her hair grow long, it is a glory to her, for her hair has been given to her as a permanent, matching covering.”

*16 But if any man seem to be contentious, we have no such custom, neither the churches of God.*

CONTENTIOUS means quarrelsome, tending to dispute with Paul. The term CUSTOM here has been the stumbling block of many, hindering a correct exegesis of these verses. As has already been demonstrated, Paul has reasoned from divine principles rather than custom. And it is pitiable interpretation that asserts Paul is urging, “If anyone is disposed to argue about the matter, please forget all that I have said!” When he says “no such custom,” he means “no custom of women worshiping without coverings.”<sup>49</sup> He then backs up his own apostolic authority with the practice of all the CHURCHES OF GOD (again removing it from a local matter). “If, after all that the Apostle has advanced in maintenance of the modest distinction between the sexes, any one is still minded to debate, he must be put down by authority—that of Paul himself and his colleagues, supported by universal Christendom.”<sup>50</sup>

The scholarly C. F. King wrote, “But the Apostle, it will be observed, makes no allusion to the *customs of nations* in the matter, nor is even the mention of them relevant. This, it will be important to observe, since many are inclined to construe his instructions as applicable only to those early times, being fashioned in accordance with customs then prevalent. So far is this, however, from being the case, that he appeals for support, solely to the Divine ordinances in nature, and therefore imparts a lesson which is applicable alike for all times.”<sup>51</sup>

Professor Godet significantly asks, “Was this conviction solely a matter of time and place, so that it is possible to suppose, that if he lived now, and in the West, the apostle would express himself differently? This supposition is not admissible; for the reasons which he alleges are taken, not from contemporary usages, but from permanent facts, which will last as long as the present earthly economy. The physical constitution of woman (vs. 13-15) is still the same as it was when Paul wrote, and will continue so until the renewing of all things. The history of creation, to which he appeals (vs. 8-12), remains the principle of the social state now as in the time of the apostle; and the sublime analogies between the relation of God to Christ, Christ to man, and man to woman, have not changed to this hour, so that it must be said either that the apostle was wholly wrong in his reasoning, or that his reasons, if they were true for his time, are still so for ours, and will be so to the end.”<sup>52</sup>

The foregoing, we believe, is an unbiased and studi-

ous attempt to arrive at the precise meaning of the Holy Spirit's words in I Cor. 11: 2-16. We sincerely urge every elder, preacher and saint who reads these words to make a close and prayerful examination of these oft neglected verses for himself. Let only the truth be sought, regardless of the cost.

## FOOTNOTES

- 1 W. E. Vine, *First Corinthians*, p. 145.
- 2 *Expositor's Greek Testament*, Vol. II, p. 871.
- 3 J. H. Thayer, *Greek Lexicon*, p. 553.
- 4 *Berry's Greek-English Interlinear*, p. 454.
- 5 Thayer, p. 125.
- 6 W. E. Vine, *Expository Dictionary*, IV, p. 16.
- 7 *Ibid.*, pp. 175, 176.
- 8 Thayer, p. 87.
- 9 A. T. Robertson, *Word Pictures*, IV, p. 160.
- 10 Thayer, p. 432.
- 11 F. Godet, *Commentary on 1st Corinthians*, II, p. 118.
- 12 *Amplified NT*, Goodspeed, Williams.
- 13 *Ellicott's Commentary*, VII, p. 328.
- 14 *Wycliffe Bible Commentary*, p. 1247.
- 15 *Expositor's Greek Testament*, II, p. 873.
- 16 Thayer, p. 316.
- 17 Arndt & Gingrich, *Greek Lexicon*, p. 428.
- 18 *Wuest's Translation*.
- 19 Godet, *1st Corinthians*, II, p. 119.
- 20 Liddell & Scott, *Greek Lexicon*, p. 893.
- 21 *Expositor's Greek Testament*, II, p. 873.
- 22 J. R. Dummelow, *Bible Commentary*, p. 910.
- 23 *Wycliffe Bible Commentary*, p. 1247.
- 24 Thayer, p. 144.
- 25 Robertson, *Word Pictures*, IV, p. 161.
- 26 Thayer, p. 266.
- 27 Robertson, *Word Pictures*, IV, p. 161.
- 28 Vine, *1st Corinthians*, p. 149.
- 29 Guy N. Woods, *Gospel Broadcast*, Vol. II, No. 1. (Since repudiated.)
- 30 J. R. Woodford, *Commentary on 1st Corinthians*.
- 31 Robertson, *Word Pictures*, IV, p. 161.
- 32 Guy N. Woods, *Gospel Broadcast*, Vol. II, No. 1.
- 33 *Ellicott's Commentary*, VII, p. 329.
- 34 *Wycliffe Bible Commentary*, pp. 1247, 1248.
- 35 Vine, *1st Corinthians*, p. 150.
- 36 Robertson, *Word Pictures*, IV, p. 162.
- 37 *Wycliffe Bible Commentary*, p. 1248.
- 38 Thayer, p. 354.
- 39 *Antiquities*, IV, IV, 4.
- 40 Thayer, p. 156.
- 41 Godet, *1st Corinthians*, II, p. 129.
- 42 *Expositor's Greek Testament*, II, p. 876.
- 43 Vine, *1st Corinthians*, p. 151.
- 44 Robertson, *Word Pictures*, IV, p. 162.
- 45 *Wycliffe Bible Commentary*, p. 1248.
- 46 A. R. Fausset, *JFB Bible Commentary*, VI, p. 314.
- 47 Thayer, p. 323.
- 48 Merrill F. Unger, (quoted in *The Two Coverings of 1st Corinthians* 11:3-16 by E. H. Miller, p. 10).
- 49 *Wycliffe Bible Commentary*, p. 1248.
- 50 *Expositor's Greek Testament*, II, 876.
- 51 John P. Lange, *Commentary on 1st Corinthians*, p. 227.
- 52 Godet, *1st Corinthians*, II, pp. 132, 133.

[NOTE: Now that you have read brother Jackson's own words as to his "hats and hair" position on I Corinthians 11:2-16 you should be better prepared to comprehend the letter he wrote under date of October 20, 1988, evidently at the request of Ted Lingren. Just why brother Lingren should thus be injecting himself into matters beyond his competence

that were clearly none of his business is not apparent. If he had inquired of me about any of these things, I easily could have answered any questions he might have had in my regard. For many years he had given every manifestation of being my friend. If so, it makes no sense at all that he should have gone behind my back seeking information to cause me unnecessary and unjustified embarrassment. Nevertheless, under date of 24 October 1988, never having inquired one word of me as to the truth of Wayne's attack, he airmailed brother Jackson's letter all the way to Dorsey Traw, in Chiang Mai, Thailand!

Appended to Wayne's letter, brother Lingren had stuck the following note onto the face of it:]

The letter that brother Lingren enclosed, was as follows:

October 20, 1988

Mr. Ted Lingren  
P.O. Box 631  
Henderson, TN 38340

Dear Brother Lingren:

As per your recent request, I will give you my impressions of the relationship of Ira Y. Rice, Jr. to the Civic Center Church of Christ in San Francisco.

First of all, let me make it clear that I have never had a personal "run-in" with brother Rice. I have no axe to grind nor personal grudge to settle. I have appreciated whatever good he may have accomplished in terms of foreign evangelism. Moreover, I happily acknowledge that Ira has opposed and exposed numerous forms of error that have plagued our brotherhood in recent years—although I must say that I do not believe that he has been a one-man-brotherhood-saviour, as he has virtually portrayed himself. If there is one comment that I have heard regarding brother Rice, more than any other, it is this: "Much of what Ira Rice is saying needs to be said, but *someone else* should be saying it." More and more I have come to appreciate the wisdom in such an observation.

Second, let me point out that I have known brother Rice for about sixteen years. When the College of World Evangelism (which Ira directed) opened in San Francisco in September of 1972, I was on the faculty. I taught in that school two days per week for two years. I have, therefore, first-hand knowledge of brother Rice's demeanor and his relationship with the church in San Francisco.

Regretably, I must confess that as I observed Ira's attitude and actions over that period of time, I became convinced that he had some very real spiritual problems and that he really had no business directing a school. My personal impressions were that Ira



was explosive, abrasive, self-serving, and dictatorial. I made the private decision, at the end of that second year, that I would not be associated any longer with the College of World Evangelism—so long as Ira was involved in directing the effort. As it happened, the school closed about that time anyway.

Brother Rice had trouble with the church in San Francisco almost from the beginning. His disposition seemed to be that God had called him to control the church in that city. His domineering spirit was unbearable. His financial practices were also highly suspect. For example, he had access to the church post office box and a bank endorsement stamp which allowed him to cash any check which came to that box—whether the checks were made to the College of World Evangelism, Far East Fund, *Contending for the Faith*, or the Church of Christ. Never have I seen one man with as much power in a local congregation.

Donald Hinds had served as the local preacher for the Downtown church (formerly on Mission Street) for about a dozen years before Ira joined the work in San Francisco. It eventually became apparent to some of us that brother Rice was determined to attempt to control the church in that city. In fact, he made a concerted move to have brother Hinds relieved of his responsibilities as a minister in that church. When that attempt failed, brother Rice left the church there.

In the meantime, other problems were bothering the church in San Francisco. A student in the school decided he wanted to form a congregation to work among the Chinese of the city. His name was Kaan Chin. He was relatively fresh out of denominationalism, as I recall. He was quite unstable—both emotionally and spiritually, thus those of us associated with the school were opposed to this proposed new work—including brother Rice. At any rate, ultimately, brother Chin pulled several of the Civic Center members off with him and started what was called the East/West church of Christ (meeting only a couple of blocks from the Civic Center building). The movement was clearly factious, and brother Chin, along with several others were disfellowshipped by the church. Now here is a most significant point, after brother Rice's attempt to depose Don Hinds failed, and he had left the church there, he worshipped with the new factious group and commended them publicly (along with a photo) in his *Far East Newsletter*. For some reason, he now supported that which he had formerly opposed! Accordingly, the Civic Center church felt an obligation to mark Ira Rice for his support of this erroneous movement, which they did by means of a letter to several churches in the area. To his credit, brother Kaan Chin (and several of those who had followed him), a few months later repented of his error and the East/West church was disbanded. *To this day, Ira Rice has never repented of his unscriptural action in this matter!* Instead, he continues to attempt a discreditation of brother Hinds and others who were involved in the disciplinary action.

In an attempt to justify his conduct, brother Rice has claimed that he was never personally notified that he was "marked" by the San Francisco church. In response to this I would observe: (1) Ira himself has repeatedly defended the position that one who has publicly been involved in error, factionalism, etc., need not be dealt with on a personal basis. (2) As a result of a letter from Archie Luper (written December 2, 1975), the brethren in San Francisco knew that brother Rice was aware of their action. (3) Even if the church in San Francisco handled the matter in an inexpedient fashion (and I am not suggesting that they did), it does not alter the facts regarding Ira's encouragement of the faction.

I have preached in the northern California area for more than twenty-seven years. There are numerous strong congregations in this region, and yet, I can honestly say that I do not know of more than a couple that would support brother Rice in any way, or that would allow him in their pulpit. Moreover, it seems more than passing strange to me, that of the many congregations that Ira has worked with over the past several decades, there are not a handful that will now have any association with him. Some of his closest associates, in recent years, have come to see that brother Rice has some serious spiritual problems. Those who are closest to him, and who have influence with him, should take him aside and urge him to correct his mistakes and alter his posture. He still has years with

which to serve the Lord and do a good work, but many of us cannot endorse him presently. Some of us, when asked, do not hesitate to say so; scores of others (and I mean prominent, sound brethren) feel the same but are not so open about the situation. Believe me when I say I have no desire to personally hurt Ira. But I think I have both the right and the obligation to express my feelings on this matter.

There is one further point that needs to be made. Apparently brother Rice has, of late, been asked repeatedly about his status with the church in San Francisco. Feeling the pressure of such, he recently contacted the elders of a Bay Area church and asked them to attempt setting up a meeting with Don Hinds in order to discuss the problem that transpired in 1975. He wanted several persons, who were not a party to the original problem and had no first-hand knowledge of the controversy, to be a part of the meeting. When brother Hinds was contacted regarding such a meeting he declined and, in my judgment, with good reason. First, as I understand it, there were personal matters that made such a meeting (at the time proposed) unacceptable. Second, though, brother Hinds sent a message suggesting that the church in San Francisco was willing to meet personally with Ira if he was ready to repent of his former conduct. The brethren did not feel, however, that they were under any obligation to meet with Ira in some sort of *open* meeting. They exercised their judgment in this regard and I believe they were entirely within the realm of propriety (and wise) in handling it this way. In the aftermath of this situation, however, brother Rice seeks to elicit pity by claiming that he sought to meet with the brethren in San Francisco, but they refused. This simply does not represent the truth of the case.

I sincerely hope that these comments will help you as you attempt to inform others who inquire about brother Rice's standing with the church in this area. Let us all pray that he will see the need to correct his mistakes.

Brotherly,

(Signed)

Wayne Jackson

[NOTE: Inclosing the photocopy of the foregoing letter that he airmailed to me was the following note from Dorsey Traw. IYR Jr.]:

Nov. 7, 1988  
2:20:46 p.m.

Dear Bro. Ira,

Here is something, a copy Ted L. sent me and I'll just send along his letter yellow sticker attached to it.

Send me a copy of any (if you make any) answer you might make to this.

Hang in there. Somebody is bound to be helped in all this.

In Him,

(Signed)

Dorsey Traw

[NOTE: As usual, I was away on behalf of Far East/world evangelism and contending for the faith, when brother Traw's note and his enclosures arrived at my home in Memphis, Tennessee. If there is one thing I resent more than anything else in such matters it probably is the *time* they consume in reply. Here we are with a world that is lost and without hope for want of the gospel of Christ, and such untrue, unnecessary and unjust attacks simply eat up the time and energy we might otherwise be using toward evangelizing the unsaved.

No sooner had I read what Wayne Jackson had written than I realized it had to be answered with the least possible delay. The rest of that day and part of the next were taken up in thinking through and writing the following reply. IYR Jr.]:

Dorsey Traw  
P. O. Box 94  
Chiang Mai, Thailand 50,000

Dear Dorsey,

Vada and I got back just this afternoon from the Annual Denton Lectures, where I was privileged to speak this past Lord's Day night on the subject of "Fidelity Under Fire." Had I received earlier brother Wayne Jackson's letter of October 20, 1988, to Ted Lingren, a photocopy of which you enclosed, I should have used it as "Exhibit A" of just the sort of false accusations Christians have to endure faithfully, no matter how unfairly they may be treated.

That you may be able to put the Wayne Jackson letter into proper perspective, for Ted to be inquiring of *him* concerning *me* would be just like inquiring of *Gordon Hogan* or *Loren Hollingsworth* concerning *Dorsey Traw* or *Ted Lingren*. Most of the time, nowadays, when brethren ask, "How are you doing?", my stock answer is, "It depends on who's telling it." In order to establish one's *facts*, one has to know not only *what* questions to ask but also *of whom*.

Let me say, before getting into the particulars of Wayne's letter (*none* of which he *ever* has discussed with me at any time), let me say that, taken on the whole, my estimate of Wayne Jackson *as a teacher* continues to be quite high. Just like so many others, I am keenly aware of his brilliance. However, I learned a long time ago that brilliance is no guarantee as to wisdom; also that smart brethren can be just as biased in their judgments sometimes as anyone else—especially when trying to defend their cronies and friends.

There is no way to evaluate Wayne's letter *at all* without going all the way back to *Don Rudd* and his so-called "School of the Evangelist" some 35 or 40 years ago down in Mississippi. *Don Hinds*, who presently preaches to the old Downtown San Francisco church of Christ, which I personally started in 1945 [that he has re-named the Civic Center Church of Christ], was one of the teachers in that school—and Wayne Jackson, along with Windell Fikes and others, was one of his students. Both Don Rudd as well as Don Hinds held to the position that the "covering" required by I Corinthians 11:1-16 applies today. They made such a "hobby" of it that they drilled this same hobby-riding position both into Wayne Jackson, Windell Fikes and all the rest of their students to the extent that they would accept it.

That Wayne Jackson *did* accept it—in fact, swallowed it hook, line and sinker—is well known by all the churches and brethren in the Northern California area. All you have to do to verify this go where he preaches regularly in Stockton, California, and observe the *uncut hair* of the sisters and that they *all* wear a "covering" at every service. Besides which, he got out a *tract* on the subject some years ago, which still is, at least to some extent, in circulation.

Just what significance all this has with brother Wayne's letter may not at once be apparent; however, it will come clear as we move along.

It is true, as he states in his letter, that there never has been a personal "run-in" between brother Rice and Wayne Jackson. Therefore his being so critical of me has to be explained on other grounds. I do not believe he holds a "personal" grudge against me. However, when he says that he has "no axe to grind," if not, then I cannot understand his writing such a letter. It makes no sense at all.

Wayne says that I have "virtually portrayed" myself as a "one-man-brotherhood-saviour." The man doesn't live who *ever* heard me make such a claim. *You yourself*, Dorsey, have known me for 28 years or more, which is almost double the 16 years Wayne mentioned that *he* has known me. You and I have talked at great length on numerous occasions. I leave it to you as to whether this is a true and fair assessment of me. As far as his letter is concerned, I label this FALSE CHARGE NO. 1.

Next he mentions a comment he had heard that "much of what Ira Rice is saying needs to be said, but *someone else* should be saying it." I have no quarrel that "someone else should be saying it." But why charge *me* for what *someone else* should be doing but

isn't? I could hardly be responsible for that. As near as I can tell, it sounds like a bunch of "sour grapes."

Inasmuch as I personally invited Wayne Jackson to teach at the College of World Evangelism, in San Francisco, I was with him a great deal in those days. However, he indicates that my demeanor and relationship there was "explosive, abrasive, self-serving, and dictatorial." The *only* issue that I can recall wherein the first two of these expressions might have any bearing was when Don Hinds, having previously assured me to the contrary, began introducing his "hats and hair" doctrine into one of the classes. When I learned of it, I got in touch with him and, yes, I confess that I was both explosive and abrasive. If I had it to do over again, I doubt that I would be any different. That I *ever* was "self-serving, and dictatorial" I flatly deny. However, when one has such views as Wayne on *this* subject, perhaps such a reaction is to be expected.

Brother Jackson's memory appears to be erratic concerning my leaving the College of World Evangelism. When Don Hinds *asked* me to come, at first I was extremely reluctant. Having left the Downtown San Francisco work under the most painful circumstances some 22 years earlier [I was at fault *that* time] I felt there might still be those there harboring ill will against me. I had no wish or intention of opening old wounds. Don assured me that I should be most welcome to return. I knew of Don's "hats and hair" views, but when he promised not to make them an issue, I felt perhaps we could work together. HOWEVER—and this is quite a big "however"—in agreeing to come start the College, I made it abundantly clear that I had OTHER PLANS ENTIRELY, and that if they were determined that I come, I could agree to come for TWO YEARS ONLY! Everyone connected with the school—Wayne Jackson included—knew of this stipulation. As early as January or February, 1974, I *publicly* reminded everyone of this agreement emphasizing that when August/1974 came, the two years would be up and my family and I would be gone. Wayne *knew* this. He knew it when he says he "made the private decision, at the end of the second year, that I [he] would not be associated any longer with the College of World Evangelism—so long as Ira was involved in directing the effort." Since my directorship had been limited *by me* to exactly two years *from the beginning*, this kind of wording is misleading to say the least!

When Wayne says, "As it happened, the school closed about that time anyway," what he does *not* say is that it was the "hats and hair" issue that killed it. Some time previously, Don Hinds had been invited to speak on I Corinthians 11 in a lectureship over in the San Joaquin Valley (in Modesto, as I recall). By the time he got through with what he had to say on the first 16 verses, without firing a shot he struck our school a death blow. All up and down the State of California, the word was bruited about that the College of World Evangelism was a "hats and hair" school. Suddenly, from having had at least fair success in recruiting students, we could get no one at all to come. Wayne, Windell and others of that doctrine out there can deny it all they want to. But I was the Director, and I *know* what I had to put up with. The "hats and hair" hobby of Don Hinds and those who followed his lead (including Wayne Jackson) had no one to blame but themselves that the College of World Evangelism, for lack of students, no longer could open its doors.

It is true that a great deal of trouble ensued among the churches in San Francisco in earlier days; however, neither Wayne, Don, Windell nor any of the others he runs with lived there then, so he is only "surmising" when he says the trouble was caused by my disposition "that God had called him [me] to control the church in that city." We had *all kinds* of problems, from brethren trying to undermine, to lying, to false doctrine; you name it—we had it. Early on, the *principal* cause of strife perhaps was preacher-jealousy; however, as from August, 1946, the "anti-cooperation movement" had its inception in the San Francisco Bay Area—and then for many years the proverbial "fat was in the fire." Some of those old "*antis*" may have found what Wayne describes as my "domineering spirit" as "unbearable" indeed. However, if this was the feeling of brethren generally in those days, at least it was not evident. We were having cooperative meetings among the young people from 65, to 111, to 278, to 725, to 1,000, to 1,250 on up to as

many as 1,640 in those days—and Don Hinds' daddy and kinfolks were with us—all the way!

Wayne tries to make something entirely innocent and above-board look suspicious. *Of course*, we had a post office box! So do you. And *of course*, I had access to it. Why have a box if one can't get in it! *Of course*, we had a bank endorsement stamp which allowed me (or whoever) to deposit money to the church's bank account. What is wrong with that? Because contributors to our various funds—whether for *Far East work*, for the *College*, for our *building fund*, for *contending for the faith*, or for whatever—would make out their checks payable every-which-way, we had to devise a bank stamp which would anticipate all these. And we did. [We are having to do that very same thing relative to contributions mailed to the Bellview/Pensacola church.] But NOT A SINGLE PERSON EVER CHARGED ME WITH HAVING IMPROPERLY CASHED A SINGLE CHECK in all these years. I confess that I resent with every fiber in my being such an “evil surmising” on the part of Wayne Jackson—particularly so, inasmuch as it is 100% PRESUMPTION on his part. He needs to read and study what Paul wrote Timothy (in I Timothy 6:4) about “evil surmisings.” While he is at it, he might also note, from the preceding verse, that this was applied to “any man [that] teacheth a different doctrine.” And the “doctrine” that Wayne Jackson teaches, particularly on “hats and hair,” surely is “different” from what you and I teach, or that *most* of the brethren teach—brotherhood-wide.

[For the record, as far as I or anyone else knows, there was *only one improper check* written out of church funds at Downtown San Francisco in those days—and it was made out and cashed by *someone else, not by me*. It was made out *by the treasurer to Don Hinds* in the amount of \$2,000.00 in payment for work rendered in renovating the building that I was raising the money for and that the church was purchasing at that time—the same one that they now occupy. For such a check to have been “proper,” since we had no elders, it would have had to be approved by a decision of our business meeting otherwise, so it amounted to *double-payment* on his part. It should be noted that *none of the other local members* who also worked on that same building were paid anything at all for their work. Yet, *without clearing it first* with the business meeting and while I was away on further fund-raising, that *one single improper check* was paid out, not by me but by the treasurer—to Don Hinds, who filled the local pulpit there at that time, and still does.]

I did not learn of this until I got back from my fund-raising trip. I easily could have contested it. Perhaps, looking back, I *should* have done so—at the very next business meeting. However, in my view, brother Don was not being overly paid for his preaching, so I let it pass without protest, although I did discuss it with one or two of the members. Having foreborne Don and the treasurer for such an infraction which *did* occur, it comes with mighty poor grace to have Wayne Jackson (or anyone else) “surmise” that I *could* have written checks improperly, when, in fact, I *did not such thing*—and they know it! No one ever accused me of such either then or later. In all the years that I have been having to raise funds for so many brotherhood undertakings, if I *ever* have taken a single cent not belonging to me, I am 100% unaware of it.]

When Wayne Jackson tries to make it appear that I was “determined to attempt to control the church” in San Francisco, he knows not whereof he writes. It was not I, but brother *B. Watt*, now deceased, who made the move to have brother Hinds relieved as minister of that congregation. It is true that I agreed with brother Watt; nevertheless, it was he, not I, who made the motion in the business meeting. I knew even beforehand that brother Watt did not have the votes for his move to carry. Yet, I wanted brother Watt to know that I was standing with him for what he and I both believed to be right; so, when it was put to the business meeting for a decision, I voted with brother Watt. When his move failed to carry, brother Watt, a charter member of the Downtown San Francisco church and former treasurer, together with sister Watt, left the congregation placing their membership with the church on Revere Avenue. He continued as a faithful member there until his death, April 3, 1987. Contrary to brother Jackson's flawed report,

that attempt to remove Don Hinds as minister had no connection whatsoever with my own departure from Downtown San Francisco. As afore-described, I had limited my own stay there to exactly two years. Having reminded the church several months prior to that business meeting in the summer that I would be leaving in August, this is exactly what I did, as planned and announced. It seems to me that as astute a scholar as Wayne Jackson is *most* of the time could do a better job than this in getting his facts straight.

Relative to brother Kaan Chin, who studied with us in the College of World Evangelism, it is true that when he *first* wanted to begin a new work among the Chinese of San Francisco, I agreed with brother Jackson and the other teachers that it perhaps was premature. I felt that he needed to pursue his studies somewhat further to make sure he was “rooted and grounded” in the truth. However, as we all know, such just *has* to be a “judgment call.” And when, quite some time later, he *again* wanted to try it, I could think of no justifiable reason for holding him back any further; so, I was glad to encourage him in doing so. As it turned out, about that same time several members of the Downtown [not Civic Center] church had grown so disillusioned with Don Hinds' “hats and hair” hobby-riding as well as his sowing discord, that they asked Kaan Chin if it would be okay for them to start meeting with him, too. I have first-hand knowledge of what went on (Wayne does not). I know for a fact that there was *no attempt whatsoever* on the part of Kaan Chin, me or anyone else to try to “pull” members away from the Downtown church. If anything, Don Hinds “ran” them off—as he has had a track record of doing every so often across the years—usually over his “hats and hair” hobby.

Although there was nothing at all “fictitious” about Kaan Chin's trying to start a brand new work (in fact, he was just doing what we supposedly had been *training* him to do all that while), Don Hinds, Windell Fikes and those they could influence conspired to *make it appear* that way. You would have to be familiar with their “modus operandi,” perhaps, to understand it fully. However, entirely without justification, they set out to hound, and hound, and hound Kaan Chin, Charles Bender and others until (evidently to get them off his back) Kaan Chin finally disbanded the East/West church of Christ, and he and Charles, under duress, returned to the Downtown church and confessed faults. As near as I could judge, neither one of them actually *owed* such a confession. I am 100% certain that I did not—which is why I did not make one. In my view, for me to confess faults which I did not commit would be a lie. When I actually am at fault, I am glad to correct; but for someone just to “trump up” a false charge against me and then expect me to confess faults for it, forget it.

Wayne's letter is dead wrong when he says that, in brother Chin's case, I “now supported that which [I] formerly opposed!” Any opposition I had, re: Kaan Chin starting a new work, was not based on principle, but on (in my earlier judgment) his immaturity. Between the time of my earlier opposition and the time when he made his *second* try to establish a new work, approximately another year had gone by. Not only had he resumed his studies in the meantime, but he, at least to some extent, had grown, too. I felt that to discourage him further, after that, was just wrong. If Don, Windell and the others had followed my lead in encouraging him in his *second* effort, we not only should have had another fine congregation in San Francisco, probably mostly Chinese, but another able, faithful gospel preacher, as well. By doing it the way they did it, they not only undermined the congregation, but Kaan Chin has not felt encouraged to preach any more until this day. It is my conviction that Don Hinds, Windell Fikes and those who undermined Kaan Chin and his *second* effort will have this to meet, among other things, when Judgment Day finally comes. Brother Jackson needs to understand what *really* happened in this matter. Until he *does*, the least he can do is just shut up about it. Like those who desired to be teachers of the law, in I Timothy 1:7, he neither understands what he says, nor whereof he affirms—at least in the matter concerning Kaan Chin.

Knowing Wayne Jackson as well as I *think* I do, if the shoe were on the other foot, I doubt that he would accept his own argument regarding what he calls me being “marked” by the San Francisco

church. Can you imagine them having withdrawn from *Kaan Chin*, then expecting *me* to consider myself "marked" *without telling me so*? They were wrong to have treated Kaan Chin so shamefully. They were wrong to sow discord against me the way they did. They never have notified me *personally* of any action until this very day. All I know I had to learn through Archie Luper, Kaan Chin and others. There is not, and never has been, any justifiable cause for their marking me or anyone else in this matter.

It might astonish brother Jackson how many of the northern California churches would welcome me into their pulpits if given the opportunity to have me speak. It is one thing to make such statements as he made in this regard—quite another to prove them. No doubt there might be some churches who would not have me; however, of the faithful churches he mentioned, I do not know of any like that. He says he cannot endorse me presently. [I wonder why he appeared on the same *lectureship* with me *earlier this week* at Denton, Texas!] Well, I think I can get along quite nicely without the endorsement of "hats and hair" hobbyists, thank you! I suppose that I appear on *at least* as many brotherhood lectureships, gospel meetings and such like each year as Wayne Jackson. I know full well what God's word says about "comparing ourselves among ourselves." However, it is to my *Lord, not Wayne Jackson*, that I either stand or fall. And, so far, God has enabled me to *stand*.

Coming now to the last page, I note Wayne saying, "Believe me when I say I have no desire to personally hurt Ira..." Well, maybe not. However, after all these groundless charges, such a disclaimer is a bit difficult for me to accept.

In his next-to-last paragraph, once again he gets his facts all wrong. He says that my "feeling the pressure" of my "status with the church in San Francisco" caused me recently to contact the elders of a Bay Area church and ask them to attempt setting up a meeting with Don Hinds in order to discuss the problem that transpired in 1975. Wow! How many errors can one pack into a single paragraph? First of all, if I felt *any* "pressure," I, for my part, was unaware of it. I *never* concern myself with such things as "status" with false brethren. As for me contacting *anyone* asking them to set up a meeting, it was 180-degrees the other way! What *actually* happened was that brother *Joe Gilmore*, not Ira Rice, telephoned to *Bill Cline*, saying, that he had been in touch with *Noah Hackworth* and the *elders of the San Mateo church of Christ*, some 20 miles south of San Francisco, and if I was willing to meet with Don Hinds to discuss differences, the San Mateo elders would be willing to chair the meeting. Brother Cline asked me to telephone brother Gilmore and tell him yes or no whether I would be willing to participate in such a meeting. Brother Cline and I already had a Board of Directors meeting for Four Seas College scheduled in Portland, Oregon, which was to have taken us through Denver and on up. However, after talking it over with brother Gilmore, brother Cline and I both agreed to rearrange our travel schedule, which meant that we should be out an additional \$400.00, plus extra time, than we had previously planned.

The day before we were to leave to make this long, long journey to San Mateo, brother Gilmore got back in touch saying that Don Hinds, who earlier tentatively had agreed to meet, had been in touch with some of his advisers and that now he was refusing to meet to discuss *anything* with me about the problem—that the only way he would meet would be for me to repent and confess faults. I told Joe that I could not, in good conscience, confess faults for something I believe to be not at fault. Bill and I assured him (brother Gilmore) that whether Don Hinds showed up or not, at least we would be there, Lord willing.

Surely enough, when Bill flew in to San Mateo from Pensacola and I from Memphis, those who were to participate in the meeting were there—all but Don Hinds! Once again he sent word that the *only* way he would meet was under the above-mentioned conditions. It has nothing whatever to do with "eliciting pity" that I set forth these facts—for facts they are. After having had the record twisted so unmercifully by the entire Jackson presentation, the least I can do is "set the record straight." Brother Cline and I could travel from 2,500 to 3,000 miles in an *attempt* at least to meet and discuss with brother Hinds—and he couldn't come even 20 miles!

There has been a subsequent meeting, since then, between

brethren Gilmore, Hackworth and the San Mateo elders on the one hand and Hinds, Fikes and Jackson on the other—with me not invited. Although the former made every effort to get the latter to be reasonable so things could be settled, it didn't work out that way. When *this* meeting finally broke up, both Gilmore and Hackworth got in touch with me later, saying that as far as they personally were concerned they wanted nothing more to do with it—they were completely brownd off by the Hinds-Fikes-Jackson attitude. If you need to check with them further, I suggest that you address your inquiries either to *Joe Gilmore, 3384 Meridian Avenue, San Jose, California 95124* or to *Noah Hackworth, 747 Niantic Drive, Foster City, California 94404*. I feel sure that either or both of these good brethren would be most happy to answer any further questions you might have. Whether they succeeded in getting the matter settled or not, at least they tried and I honor them for it. It's like the old saying we used to hear, "It takes two to tango." When *one* side is willing to discuss differences and the *other* side is not, there is *no way* for anything to be settled no matter how much we may desire it or how sincerely we try.

Across the years, I have always tried to be Ted Lingren's friend. Just why he should be inquiring of *anyone* concerning me, I do not understand. Certainly not of one as biased and prejudiced as Wayne Jackson has turned out to be! And for him to refer to Paul Harvey's "*And here is the other side of the story*," going on to say, "*I believe it to be true*," without even checking with me first, well, now, I have to wonder about Ted Lingren! I went to bat for him in Manila, when I learned how unfairly he was treated there re: his hoped-for visa. However, if this is the way he's going to be, next time I reckon I'll just have to think again.

As for you, Dorsey, you and I have known each other too long and too well for me to believe that *you* would ever fall for such garbage as the Wayne Jackson letter. I have gone down through it line by line answering anything and everything that I felt *needed* to be answered. I trust that this will give you anything you might need with which to answer Ted or anyone else!

You said, in closing, for me to "hang in there. Somebody is bound to be helped in all this." Oh, yes, just like they are to be helped by Loren Hollingsworth on M/D/R! I do not resent your sending me Wayne's letter; but I'll admit that I am getting more than a little tired having to answer such "evil surmisings" by him as well as others. Particularly I covet the *time* lost—for time is the stuff that life is made of and that I have so little left. I began answering Wayne's letter in the late afternoon yesterday, and here it is the following afternoon before I could finish.

Vada and I saw Goebel Music at the Annual Denton Lectures earlier this week. He was all excited about coming to Thailand for the lectures, then on to Singapore, possibly Malaysia, and Indonesia. I told him that I wish I could come along *with* him; but there seems to be just *no way* that I can spare the time just at this point.

God bless you for caring,

(Signed)

Ira Y. Rice, Jr.

[NOTE: Exactly one month later, under date of December 17, 1988, brother Jackson finally wrote directly to me, as follows, IYR Jr.]:

December 17, 1988

Mr. Ira Y. Rice, Jr.  
2956 Allshore  
Memphis, TN 38118

Dear Brother Rice:

I have in hand a copy of your November 17th letter to Dorsey Traw and I have determined to write to you personally. I will briefly respond to some of your comments made to brother Traw, though I don't think it will take me two days and nine pages to do it.

You stated that I have never discussed any of the matters addressed in my letter to Ted Lingren with you. Are you suggesting that I was obligated to? If a list were compiled of all the brethren that you have "marked" over the years—without having discussed the

particulars with them—"I suppose that even the world itself would not contain" such a catalog. You know as well as I do how baseless that statement is. You have charged me with being a "hobbyist;" did you talk with me about that before hurling it forth? Ira, you have been accused of many things—consistency, however, is not among them.

You imply that my letter was a defense of my "cronies and friends." You are exactly right. I don't think much of a man who will not defend his friends. I grew tired of hearing about your comments regarding Don Hinds and Windell Fikes, especially since I had first-hand knowledge of what really happened in San Francisco. A more appropriate inquiry would be—why have so many of your "cronies" abandoned you in recent years?

You seem horrified that someone would dare suggest that you have virtually portrayed yourself as a "one-man-brotherhood-saviour." You quote my statement, which has almost become a "proverb in Israel," that "much of what Ira Rice is saying needs to be said, but someone else should be saying it." You feign agreement with the statement, but then arrogantly ask: "Why charge *me* for what *someone else* should be doing but isn't?" What is that but a claim that you are essentially a lone voice in the wilderness. You have a real "Elijah complex."

I do not intend to address all of the issues you raised regarding your relationship with the Civic Center church in San Francisco. As far as I am concerned, the case against you is amply documented with church records, tape recordings, letters, and even testimony from your own papers. Anyone who cares to research the situation will have no difficulty in determining where the truth lies.

I do want to make this observation, however. Your charge that Don Hinds, Windell Fikes, etc. "hounded" Kaan Chin (founder of the factious East/West church) and Charles Bender into repentance is downright ludicrous. Are you not aware that it was the San Mateo eldership who worked with those erring brethren and brought them to an acknowledgment of their wrongs? If you have a charge to make against someone in that matter, make it against them.

Now, I want to direct my attention to your irresponsible charge that I am a "hobbyist" relative to 1 Corinthians 11:2-16. That is a typical Rice maneuver—a ploy designed to divert attention away from yourself and the problems plaguing you.

For the benefit of others who may have seen your letter of November 17th, or who have heard of it, and who may henceforth see this one, I offer the following. We will let the brethren judge your journalistic ethics.

When I authored my material on 1 Corinthians 11:2ff in the late 60's, it was in response to frequent questions which I received from sincere brethren who wished to know of my views concerning that narrative. In the introduction to my tract, I stated: "It is not my purpose to create dissension or to castigate those who may disagree with the presentation of this theme. Each Christian must examine God's Truth for himself and then act according to his own knowledge. Upon this basis will he be judged. And, of course, in the final analysis, we, as children of Jehovah, must demonstrate love and respect for one another, regardless of our divergent views on matters of this nature." Furthermore, this material was widely circulated, and you were aware of it, several years before I starting teaching in the College of World Evangelism in San Francisco. Did you seek the services of known "hobbyists" in that endeavor? And what is your definition of a "hobbyist"? Anyone who disagrees with *you* on a matter?

Then, consider these documentable facts. I have authored some twenty-five tracts, yet I have never advertized my tract on 1 Corinthians 11:2ff along with the others, lest I should be accused of the very attitude with which you have charged me. I have spoken in literally scores and scores of meetings and lectureships all over this country and in several foreign nations, and never once have I introduced the covering/hair issue, and brethren everywhere know this. Does that sound like a "hobbyist"? We have had some of the brotherhood's best known preachers at East Main for gospel

meetings, etc., and the great majority of them have not agreed with my perception of 1 Corinthians 11:2f. How does this square with your "hobbyist" allegation?

Moreover, it is *not* true that "all" of the women at East Main wear the head-covering in worship; in fact, a majority of our ladies do not agree with me on this theme, but not a soul has ever felt the slightest pressure from me to conform to my convictions. But what would you know of such matters? To my knowledge you have only visited this congregation *one time* in the twenty-seven years that I have been here! I have edited the *Christian Courier* for the better part of twenty-four years, yet I have never once written an article on 1 Corinthians 11:2f in that paper, nor in any other. Strange, indeed, wouldn't you say, for one who is pushing a "hobby"?

Incidentally, since you seem to think I was inconsistent in appearing with you on the Denton lectureship, if I am the "hobbyist" you claim, why did you appear on that same program with *me*? Ira, you don't think very far ahead of your arguments, do you? And then maybe you could explain this: why were Don Hinds, Windell Fikes, and I asked to speak on the *Firm Foundation* lectureship last spring? Did you not inform the brethren of the "hobby" issue prior to that event? A little lax in "contending for the faith" I suppose! It is patently obvious that this "hobby" issue is something you've hatched up on the spur of the moment to distract attention from your own misdeeds.

Finally this. There is no one in our entire brotherhood that I have seen come as close to making a hobby of 1 Corinthians 11:2f as Ira Y. Rice, Jr. In San Francisco you absolutely had an obsession about what you judged to be "long hair" on men. You were the one who jumped several young men and demanded that they get hair cuts. You were the one who mounted the pulpit and publicly bragged that you told Edward Wise to get a haircut or else a business meeting would be convened. When a young gentleman, with hair longer than normal visited the school one day, expressing an interest in the program, you were the one who ushered him aside, opened the New Testament to 1 Corinthians 11 and proceeded to tell him that he was wrong and would have to have his hair cut. Thou that condemneth hobbyists, doth thou not have a hobby thyself? No, it definitely was not the 1 Corinthians 11 issue that killed the College of World Evangelism. The inability of Ira Rice to work closely with people, together with his progressively radical reputation, were the causes that spelled disaster for that work.

The strategy of your letter to discredit me is a sterling example of the type of journalism which has made you suspect in the judgment of many sound brethren. Unless you make some drastic changes, your influence will continue to degenerate.

In the interest of truth,

(Signed)

Wayne Jackson

[NOTE: Inasmuch as Joe Gilmore, together with Noah Hackworth and the San Mateo, California elders had gone out of their way repeatedly in an effort to solve the differences between Don Hinds and me ever since last summer—and Don refused—instead of replying directly to Wayne, I decided to write my comments to brother Gilmore, my friend of some 45 years, which I did, as follows. IYR.Jr.]:

Joe Gilmore  
3384 Meridian Avenue  
San Jose, California 95124

December 20, 1988

Dear Joe,

As always, it was good to talk with you last night with reference to brother Wayne Jackson's letter to me under date of December 17, 1988. Inasmuch as you and Noah Hackworth, especially, are the ones primarily who tried to arrange a meeting so that Don Hinds and I might discuss our differences before the San Mateo elders last summer—and Don refused, I feel that you and Noah both should have a copy of Wayne's *current* letter together with my comments.

As I recall, it is your impression that the *reason* that Don wouldn't meet was that Wayne advised him *not* to do so. Is this correct? If so, it would appear that Wayne's unnecessary injection of himself into this matter is wrong on at least two counts—1) by doing so he became a busy-body in other men's matters, and 2) he hindered Don from any possible settlement wherein I personally am concerned. If Wayne had had the wisdom just to stay out of it altogether, maybe (just maybe) something could have been worked out when Bill Cline and I flew out there to at least *try* to settle it in July. Not only does it appear that Wayne ill advised Don, but now he finds himself embroiled with me over things that were strictly none of his business.

In his current letter (his first on the subject that I ever have received directly from him), he makes a point that he could answer me briefly and that it would not take him two days and nine pages to do it. It would have taken longer than that if he had tried to answer me line by line and point by point as I did his letter to Ted Lingren. There were any number of points in my reply, which he passed over entirely.

Whether one is obligated to discuss matters privately with a brother before taking them up with someone else, as Wayne well knows, depends on their nature. If they are of *personal* offense, as in Matthew 18:15-17, then the procedure taught in this passage applies. If they are of *public* offense, then to require the procedure of this passage would be to *misapply* scripture. It is true that I have marked many across the years for their *public* false teaching. It is *not* true that I have done this, without first obeying this passage, when the offenses were strictly *personal*.

Wayne asks if I talked with him about his hats-and-hair hobby before hurling it forth. Is his memory so short that he does not recall our considerable discussion of this very matter, back in 1972, when he, Don Hinds and other prospective teachers for our then-proposed College of World Evangelism met at the home of Linwood E. Bishop, at Lancaster, California, to come to the necessary agreements? I did *not* know, at that time, that Wayne was so wedded to his hats-and-hair position on I Corinthians 11 that he even had *published a tract* on it. [Contrary to his declaration, I did not come to know of his *tract* until *after* I left the College of World Evangelism; hence it was not an issue when he was teaching there.] But one thing is certain: Wayne Jackson was in on those discussions at Lancaster; and I made it absolutely clear that I would not be any part of the college if the hats-and-hair "hobby" was to be made an issue. I received assurances by those present in these discussions that such would not be the case; otherwise, any participation by me, relative to the college, never would have occurred.

The whole gist of Wayne's current letter appears in the beginning of his third paragraph, on page 1. Please note carefully what he says—and I quote: "*You imply that my letter was a defense of my 'cronies and friends.' You are exactly right. I don't think much of a man who will not defend his friends...*" He may have been saying more in this quotation than he intended. As brother Foy E. Wallace Jr., used to say, "Wherein *truth* is concerned, I have no friends."

Wayne's claim to having "first-hand knowledge" of what "really happened" in San Francisco leaves much to be desired. It is true that he was there *some of the time*; however, most of the matters of offense were perpetrated when he was *not* there—hence most of what he thinks he "knows" he received second-hand from those *causing the offense*. I leave it to you how reliable such third-party testimony really is.

It is self-evident that *some* who formerly walked with me walk with me no more. As to *why* this is so, I should be pleased to answer any inquiry whatsoever. In a time when brethren are abandoning the truth of the gospel wholesale for false doctrines or for false

friends, the situation hardly could be otherwise. However, I simply refuse to follow others into error—even former friends. If we can no longer walk together under such circumstances, so be it.

The "arrogance" Wayne mentions toward the bottom of his first page, like so much of what he has charged, is something he just dreamed up. How can my quoting something *he* said be considered arrogance on *my* part?!

When he says that he does "not intend to address all of the issues you [I] raised regarding your relationship with the Civic Center church in San Francisco," this is how he cut down his reply to only three pages. I could have done the same way with his earlier letter, and held it to *one* page. However, those issues are essential to any real understanding of the matters involved.

My contact with Kaan Chin at the time he started the congregation called East/West church of Christ, in San Francisco, was much closer than with Charles Bender. However, in the case of Kaan Chin, I *know* something of the pressure that Don Hinds and Windell Fikes, in particular, put him under. No, I am *not* aware, as declared by Wayne, that "the San Mateo elders worked with" either one of these brethren to bring about the result Wayne alleges. No one ever has so informed me heretofore. Before I could accept Wayne's statement, seeing that he has erred in so much of his *other* statements, I reckon I'd need to verify it with the San Mateo elders. Whatever part they may have had, it in no way justifies the hounding that Kaan Chin, in particular, was subjected to.

The next several paragraphs of his letter, Wayne devotes to defending his espousing the hats-and-hair position. He doesn't much like being described as a "hobbyist" on it, although I cannot think of a more appropriate term for one who *even wrote and published a tract on it*, which he proceeded to spread far and wide. The disclaimer he mentions in the introduction to his tract would hardly break the force of what it was designed to do. He himself says, on Page 2, "*Furthermore, this material was widely circulated...*" If so, by whom? Certainly it was not by me. He goes on to say that I was aware of it "several years before I [Wayne] started teaching in the College of World Evangelism. Did you seek the services of known 'hobbyists' in that endeavor?" He is just wrong about this. I learned of this tract originally quite some time *after* leaving the College of World Evangelism, not before. If I *had* known of it beforehand, Wayne Jackson would *never* have taught even *one* class in the College.

Having learned of his by-now-well-documented position on I Corinthians 11:2ff, I have found it curious that he does not advertise his tract on it right along with his other tracts. Rather than demonstrating that he is not a "hobbyist," could it be that he knew he could not have the vogue he has had among the churches in general if they knew of his tract? Now that they *are* becoming aware of it, we shall see how many *continue* to use him.

As for the rest of his letter, I deem any further remarks by me at this time to be superfluous. Any specific question (or questions) that you might have on it, please feel welcome to ask. Part of it is accurate; part of it is not. It is true that it posed a problem to me when you asked me originally if I would appear together with Don Hinds on the *Firm Foundation West Coast Lectureship*. I decided, on the basis of Christian *forbearance* as taught in the New Testament, that I would proceed. The same goes for appearing with Wayne on the Denton lectureship. Now that they are practically *forcing* me to make what Paul calls a "decision of scruples," I reckon that from this point forward *forbearance* will have to end. If I should be asked to appear with either Don, Windell or Wayne *now*, I should have to say no.

In the Cause of Truth,

(Signed)

Ira Y. Rice, Jr.

**...And What About The Rest Of That \$12,500 Loan Still Owed By Don Hinds And Downtown San Francisco Church Since Early '70s To Far East/World Evangelism Fund? Only \$5,000 Repaid To Date. We Surely Could Use \$7,500 Balance** ▶ ▶ ▶ ▶

Before closing this report, mention needs to be made of a \$12,500 loan

made out of our Far East/World Evangelism Fund to the Downtwon San Francisco church of Christ in the late '60s or early '70s to help with the purchase and renovations of the property now occupied by them at 250 Van Ness, San Francisco. When I was preparing to leave the congregation during the summer of 1974, I was assured in the business meeting that the full amount would be forthcoming for replacement in the Far East/World Evangelism Fund just as soon as funds could be made available. After I had been gone for several years, brother Don Hinds *did* send a check for \$5,000 to Dalton P. Ellis, who had given the money in the first place and with whose agreement the loan had been made. Brother Ellis, in turn, relayed the \$5,000 back to us. However, the amount of the loan was \$12,500, which all of us very well knew at the time. We have been looking for the \$7,500 balance (plus any interest that has accrued) ever since. So far, however, nothing more has been forthcoming.

Thinking that I should be having a face-to-face discussion with Don Hinds before the San Mateo elders, when I flew there for this purpose in late July, I asked brother Ellis to write them a personal letter to refresh everyone's memory about this part of matters involved. From his home at 1344 N.E. 137th Avenue, Portland, Oregon 97230, under date of July 21, 1988, brother Ellis wrote the following, which he sent by Certified Mail the following day:

To The Elders  
Church of Christ  
San Mateo, Calif.

7/21/88

Dear Bro's In Christ,

I am writing this letter in re: Bro. Don Hinds of Downtown S.F. Church of Christ.

As you know, in 1969 or thereabouts, the work to buy and remodel the property located on Van Ness Ave., S.F., Calif., was begun, and Bro. Ira Y. Rice, Jr., was in charge of looking and seeking for the property (I was with him several times) and raising the funds to buy the property and to remodel, and also to sell the small building of the former Downtown Church of Christ.

I also estimated the cost of the work for the Van Ness property and was with Bro. Rice & Bro. Hinds at different times as I was always interested in the church work with Bro. Rice and also others, and my profession at that time and later and before was Gen. Bldg. Cont. [General Building Contractor].

I have been associated with Bro. Rice for more than 40 years in church work. I have never known him to do anything but what was right not only with the Lord but to keep his word and his word has always been true.

I know no one I could speak [more] highly

of. I have been on the Board of Directors of Four Seas College since its beginning with Bro. Rice.

I have known Bro. Don Hinds for over 40 yrs. and have been his guest in his home and he in ours. I know his work for the Lord and respect him for being a servant of the Lord.

But there has been a problem with Bro. Hinds in regard to paying back money that was loaned for the work on the Church Building on Van Ness Ave.

This I know, several people loaned money to the church for this work at 8% int. including Bro. Hinds parents, and I myself let the church have \$12,500.00 at 8% to be paid back so the money (\$12,500.00) could go to the Four Seas [College] work where Bro. Rice was always from the beginning of that work, overseeing it and chief money raiser among many other things he was and still is doing for the Lord. I had committed the \$12,500.00 to Bro. Rice's work in Singapore. But the Church needed money badly and Bro. Rice suggested I loan Downtown work the money and when they paid it back with int. it would go to the Singapore work. So everyone concerned with the work at San Francisco, including Bro. Hinds, knew that was the way it was to be done. Bro. Hinds also worked as a laborer on the Bldg. & was paid. I know the others that loaned them money, including Bro. Hinds parents, got their money back with int.

But [there] seemed to be a personality conflict that Bro. Hinds had with Bro. Rice and Bro. Hinds had called me and talked to me about it.

I know Bro. Rice never knew about it because Don Hinds wanted me to call Bro. Rice & talk to him of what Don's feelings were.

And I did & Bro. Rice & his family moved to Tenn., Memphis, at once.

But time went on and I never got no money from Don Hinds that I loaned the church.

In 1973 or 74 I was at the Yosemite Church Camp Meeting. Bro. Joe Gilmore was there teaching. I saw him daily as I was also attending his classes.

Bro. Hinds was there and Bro. Sherman Cannon was there.

Bro. Hinds and I talked different times about the money & it being paid. I know Bro. Cannon knew of the problem between Don Hinds for Bro. Rice.

Bro. Rice never had this problem with Bro. Hinds and others knew of it. I believe Joe Gilmore knew Don owed the money.

And at one time I told Bro. Hinds I thought the reason he hadn't paid me a dime was because he has such a bad feeling about Bro. Ira Y. Rice, Jr., that he didn't want the money to go where Bro. Rice was connected.

He as much as agreed to what I said.

I believe it was the last day of the Camp Meeting. Don came by our camp and we had a good, long talk. And Don agreed the money would be & needed to be paid back with int.

But the church didn't have the money then, and needed time to pay. I agreed as long as they paid the interest, but we were talking a year or two and agreed it was \$12,500.

I don't know when Don changed his mind that it was \$5,000.00 & not \$12,500.00, as I didn't demand a note as it was all the Lord's work.

But time went on for years, and Don sent me \$5,000.00 at my Lubbock, Tex., address. No explanation or nothing. Just \$5,000.00. No int. on that amount. This was in 1977 or 76. I don't remember, as I don't have my records that are 7 yrs. old.

Many people know of this. It is something Don needs to clear up. I know it was \$12,500.00. Bro. Ira Y. Rice knows it. I believe Bro. Sherman Cannon & Joe Gilmore know of it, maybe not all the details. Noah Hackworth does. My son Dee Ellis, a minister, knew all about it. My wife Willie Lee Ellis & others.

This is something that needs to be paid in full & int. by Don Hinds & Downtown Church of Christ.

This is a serious matter. It is not my money Don owes. It is the Lord's & needs to go to Singapore work.

It is not money out of Don Hinds' pocket he owes, it is the Lord's money he controls that needs to be paid to the Singapore work.

It is not a matter of it coming to me or Bro. Rice. It's the Lord's.

I pray about it & think about it and Christians can't go to court, much less for the Lord's money.

Bro. Hinds needs to pay this it is not his money before he meets the Lord. This is not good for the Church. My prayer is Don will pay it. I love him & want to see him in Heaven.

Yours in Christ,

(Signed)

Dalton P. Ellis

[NOTE: So there you have it, brethren. While Wayne Jackson is trying to straighten me out, why not use his "good offices" to get Don Hinds and Downtown San Francisco church of Christ (now referred to as Civic Center church of Christ) to pay the remaining \$7,500.00 of the original \$12,500.00 they still owe, plus any interest which may have accrued. It may be like pulling hen's teeth to get them to pay it, but they still owe it and need to pay it if they ever expect to go to heaven when they die. IYR Jr.]

**...And What About The Rest Of That \$12,500 Loan Still Owed By Don Hinds And Downtown San Francisco Church of Christ Since Early '70s To Far East/World Evangelism Fund? Only \$5,000 Repaid To Date. We Surely Could Use \$7,500 Balance**

# NATURAL DISASTERS PROVIDE UNIQUE OPPORTUNITIES FOR CHRISTIAN HELP

Although somehow less dramatic than the cataclysmic earthquake of Armenia, the famine starvation of Sudan and the almost total flooding of Bangladesh, nevertheless, at least two natural disasters have occurred in recent weeks in countries where churches of Christ exist, offering unique opportunities for us, as a brotherhood, to respond to major need.

The first of these to be brought to our attention was the terrible flooding of Pakistan, where brother Asghar Ali now is in his 21st year of service as a preacher of the gospel. Under date of October 1, 1988, he wrote, in part, saying,

October 1, 1988

Dear Brother Rice,

...a couple of days after I mailed you [my last] letter, our country was hit by the worst flood in our history. Thousands of people are homeless, without food and proper clothing.

Our government and different political parties have set up camps to help the afflicted, but that is not enough. We want to help some, but with the present sources, we just cannot do. Here we can take the help to the ones in need.

If your government helps our government, it sure would be appreciated. If our brotherhood wants to help, please send all the contributions to our elders:

The Elders,  
New Johnsonville church of Christ  
P. O. Box 203

New Johnsonville, Tennessee 37134  
or direct to my Citibank account, No. 304394-0 and mark it "Flood Relief."

If our brethren send their contributions to our elders, please request our elders to forward those contributions to us right away, so that no time be wasted in helping people.

Along with this letter, I am mailing you some pictures which appeared in one of our Urdu papers on September 29 so that you have some idea of the flood.

Please, for the afflicted. May God bless you.

Love, in His Cause,

(Signed)

Asghar Ali

For individuals needing a tax credit for your contributions to this need, it probably would be best to send it through the New Johnsonville church. However, if your congregation wishes to respond, as such, I suggest that you send directly to brother Ali through your local bank via "wire transfer" clearly ear-marked "Flood Relief," to the following address:

Asghar Ali  
59 Abu Bakar Block  
New Garden Town  
Lahore 16, Pakistan  
Account No. 304394-0  
Citibank, Lahore, Pakistan

If you ask is all that much address

necessary, the answer is YES. If you send by mail, the mail service into Pakistan is not reliable where money or checks are concerned. However, if you send by "wire transfer" directly from your bank to brother Ali's Citibank address, per foregoing, it is almost 100% reliable and safe.

This is our second appeal for this continuing need—our first being made through our *Far East/World Evangelism Newsletter* for November.

\*\*\*\*\*

Meanwhile, however, yet another comparable disaster has come to our attention in the Philippines, where many of our brethren were hit in October by a most destructive typhoon (their word for hurricane).

Under date of November 22, 1988, marked "URGENT," brother Antonio N. Peralta wrote to us, in part, as follows:

November 22, 1988

Ira Y. Rice  
2956 Allshore  
Memphis, Tennessee

Dear Brother and sister Rice,

...this is an urgent news and letter from your Christian friends in my country. In the past weeks brethren who came to me were urging me to tell you of the plight of our life as seriously affected by the *Typhoon Unsang* at the latter part of October and Yoning in November. President Aquino declared a state of calamity to all areas hit by the deadly typhoon. Visayas and Mindanao share the same experience as that of Luzon. A passenger vessel, an inter-island ship "DONA MARILYN," bound for Tactoban, shipwrecked in Mindoro. Big disaster upon the sea. One of our brothers who took a land trip from Manila to Mindanao witnessed that successive typhoon that brought big damage to life and properties of the people in Visayas. Tomorrow I am scheduled to visit my relatives in Tochiban, Leyte, who are seriously hit by two devastating typhoons. Crops of the brethren here in Davao del Sur were blown down to the soil, houses without hope. It will take a long time until people can recover from these damages done by unusual disaster. Visit will cover Surigao and Samar, all fronting Pacific.

Brother Rice, we solicit your kind and generous heart to please help my relatives and brethren. I pity my brethren for their cry for help. I am personally soliciting your personal help to this urgent call, so they will survive and recover. Money I will receive

will buy for rice for those who now hunger, nails for those houses destroyed and seeds for crops destroyed to the ground and others depending to the need. Please help and send your contribution to my address, REGISTERED AIR MAIL:

Antonio N. Peralta  
P. O. Box 372  
Davao City 8000  
Philippines

intended for relief fund for VISAYAS and MINDANAO. Or you may send it to my bank account:

Bank of the Philippines  
Account #2083-7287-12  
Davao Branch

for faster negotiation. Thank you very much for your concern and love. We count on you. URGENT.

Respectfully yours

(Signed)

Antonio N. Peralta

Meanwhile, under date of December 10, 1988, brother Peralta sent the following further information:

December 10, 1988

Dear brother Ira & Vada,

...This is a follow-up letter that we have sent to you last month. As stated in that former letter you were informed of the urgent need of our brethren in Davao del Sur, who suffer great damage as a result of the two brutal typhoons that hit the country. Brother Tony Visitacion, of Bangalan church of Christ, inspected the area after two weeks to see by himself the situation of the brethren in the remote area. He gives me a picture of him and the brethren who depend their living out of the fruit of their farms. But with these eight congregations he visited in the valley, hillsides, and farms, all he found were that rice was harvested prematurely because their trunks were broken and brown down to the ground. Coffee plants stand like candles without fruits on it any more. So they now beg once more your generous heart to share a blessing so they would also survive for the meantime.

Result of my visit to the island of Leyte also ten congregations suffered and my relatives come down from the farm because all coconuts stand without fruits any more. They temporary stay in town hoping the government or other interested people could help them for a while. They [have] no where to ask and go. So I also ask you, if you have opportunity, as Galatians 6:10.

Please help them...

Respectfully yours,

(Signed)

Antonio N. Peralta

Our November issue of *Contending for the Faith* already had been printed and mailed even before either one of the two foregoing letters arrived. We do not publish in December—therefore this is the very first issue that we could bring this emergency situation to the attention of our readers. It is my understanding that the need is widespread and continues to exist.—Ira Y. Rice, Jr., Editor



Bellview church of Christ calls your attention to—

# EMBATTLED CHRISTIANITY A CALL TO ALARM THE CHURCH TO HUMANISM

OPEN FORUMS FEATURING  
THOMAS B. WARREN, DICK  
SZTANYO... & BOB WAGGONER

HUMANISM'S THREAT TO  
WOMEN SEMINAR WITH  
BARBARA HANNA

BOOK (with special  
manuscripts, etc.),  
CASSETTES, & VIDEOS

### FRIDAY: Feb. 17

The Clash Of Worldviews: Naturalism & Pantheism. . . . . D. Sztanyo  
The Rise Of Modern Humanism...D. Conley  
Humanism's Relationship To Pluralism. . . . . T. B. Warren  
Major Buzzwords Of Humanism..J. Moffitt  
How Humanism Operates In the Media. . . . . D. Miller  
Sound The Alarm: The Goals Of Humanism!! . . . . . B. Waggoner  
How Humanism Destroys The Home & Family. . . . . W. Claiborne

### SATURDAY: Feb. 18

Worldviews & The Schooling Of Your Child. . . . . W. Dan Carter  
Worldviews & Medical Ethics.....K. Pack  
Statism: The Role Of Civil Government. . . . . B. Waggoner  
Human Life Issues. . . . . W. Claiborne

### OPEN FORUM

Humanism's Threat To Women Seminar (II). . . . . B. Hanna  
What Is Man? (Is He Basically Good? Self-sufficient? Possessing An Immortal Soul?..B. Jackson

### OPEN FORUM

### SUNDAY: Feb. 19

How Some Christians Compromise With Humanism. . . . . D. Brown  
How Humanism Curses The Nation..G. Music  
Lectureship Luncheon/Fellowship  
Worldviews & Public Policy: Will Christians Be Persecuted In America? . . . . . B. Waggoner

### MONDAY: Feb. 20

The Impossibility Of Agnostic Apologetics. . . . . B. Berard  
Worldviews & Origins. . . . . R. Gilmore  
From Whence Came Morals And Ethics? . . . . . T.B. Warren

### OPEN FORUM

Humanism's Threat To Women Seminar (II). . . . . B. Hanna  
Who Is Sovereign: God Or Man? . . . . . Don Walker  
What Should Christians Do To Overthrow Humanism? . . . . . E. Thompson

### SPECIAL MANUSCRIPTS

Humanism's Ally: Scientism. . . . . P. Davis  
Humanism In The Bible School. . . . . R. E. Ward  
A Biblical Refutation Of Pascal's Wager. . . . . T. Hightower  
The SIECUS Circle (Bk. Review)....G. Summers  
The University's Great Brain Robbery. . . . . T. Hightower  
The Stealing Of America; Secular Humanism; America Betrayed (Book Reviews). . . . . B. Clayton  
Judges: God's War Against Humanism; Is Man The Measure?; What Is Secular Humanism? (Book Reviews). . . . . G. Burgett  
The 2nd American Revolution; Ruler Of The Nations (Book Reviews). . . . . M. Kilpatrick  
The New Age Movement. . . . . D. Sztanyo

Terry M. Hightower (Director)  
SHERWOOD CHURCH OF CHRIST  
11026 Wurzbach Rd.  
San Antonio, TX 78230  
(512) 696-5532



FEBRUARY 17-20, 1989

[NOTE: Joe Gilmore called, asking if there was any way to announce in this issue that the West Coast Firm Foundation Lectureship will be held from March 15 through 19, 1989, at San Lorenzo Church of Christ, 977 Grant Avenue, San Lorenzo, California. I told him there was just NO WAY. He said announce it ANYWAY! You know Joe. He won't take NO. J.M.F.]

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## DON FINTO ELEVATES HIMSELF TO APOSTLESHIP, RE-ELDERS OLD BELMONT CHURCH IN NASHVILLE

[EDITORIAL NOTE: "How stupid!" These are the exact words with which Dot Brantley, who did the typesetting for the following article, greeted my announcement that Don Finto, heretic preacher in Nashville, Tennessee, now has elevated himself to the apostleship. I could not agree more! Since the Lord forbids us to call our brother, "thou fool," i reckon "stupid" will have to do. For the evidence upon which his wondrous claim is based, please read Finto's own statement to the Belmont church of Christ (?), in Nashville, Tennessee, which he himself wrote to them under date of June 26, 1988, reproduced word for word, as follows—Ira Y. Rice, Jr., Editor]:

### A QUESTION OF A UNITED LEADERSHIP

June 26, 1988  
Belmont Church

An awesome thing has happened since I last stood before you. And I need to tell you about it. It affects this church in a way in which nothing up until now has affected it.

First let me tell you that even though God's grace and mercy has been on us, on this church, that we have not had a united eldership in all the years that I've been here. We have talked about our unity in diversity. I have talked about our unity in diversity, and it was true in the sense that we were united in the reality of the resurrected Jesus Christ as Savior and Lord, but regarding how we were to function together and the direction of this church we have not been united.

Over and over again we have prayed. We have declared to each other and to you, I have declared again and again to you the word of the Lord which says that God commands the blessing where there is unity (Psalm 133) and that His desire is that we be one. Again and again we have spoken to each other about this, about confession and forgiveness. We seem to have sought this unity with as much energy as we had, but it eluded us, in the sense that there seemed not to be

the unity which the Lord sought in a leadership, we did not share the same vision for the church.

We made the decision to stay on the corner. It was not a unanimous decision. We have rarely had unanimous decisions. And yet we all knew that was the heart of God in leadership. Some of us have fasted, prayed, but that unity was not forthcoming.

As years went along many of us began to believe that the foundation upon which we were founded was not right, that the eldership as we now have it was an old wineskin which needed to be discarded, that the wineskin of the Spirit's leadership needed to be embraced. We began to see that biblically there was not only an eldership in a local church, but there were apostles, prophets, evangelists, pastors and teachers (Eph. 4:11) in the body of Christ and that the full work of God could not be realized until this five fold gifting was recognized, whatever that meant.

We began to realize that there were many "apostles" in the New Testament other than the 12. Paul, Silas, Timothy,

(Continued on Page 3)



# FINTO ELEVATES SELF TO APOSTLESHIP

(Continued from Page 1)

Andronicus, Junias, and others were called "apostles". Paul says that the church is founded upon the apostles and prophets, with Christ being the cornerstone (Ephesians 2:20). We began to believe that this was not only the universal church of Christ, but also the church at every level, founded upon God's apostles and prophets.

Most of you remember that in my sabbatical about two years ago, the Lord convicted me that I had been running away from leadership, that though I was to be a man of submission and not to defend myself, that I was His leader among the leaders at Belmont. That was not a welcome idea to me. I was a Moses, who wanted to argue with God. Why, Lord? Why me? Why not another? Belmont needs more than I have to offer. You remember I told you that on the first Sunday in September, 1986, after the two month sabbatical in which I did not attend a single assembly time at Belmont other than the early prayer times when I was in town, I knelt to pray in that little chapel about two hours outside Roswell, New Mexico, at a CFO camp and heard this prayer coming from my mouth, "Lord, Belmont needs more than me, but I am all they have and I accept it." I reported this to you at West End the following Sunday and said, "What I am saying to you is that even though there is a plurality of leaders, I am the leader and I accept it." You applauded. You had been waiting for me to accept it. Within five minutes three elders had embraced me, saying, "Praise God! The Lord has told us this for some time. We have been praying that you would recognize it." Other elders later confirmed this. At the next full elders' meeting I asked for a confirmation of this leadership, and though reluctantly on the part of some (none of us really knew what all this meant), I was confirmed.

Some time later the Lord said to me, "You have now accepted the leadership, but I now want you fully to embrace that leadership, to desire it, with all humility, but with boldness."

Since I was being repeatedly told by prophets and the spiritually discerning that came into my life that the Lord had laid an apostolic calling on my life, I began to study more carefully what that meant. How did apostles, prophets, evangelists, pastors, teachers, elders, deacons all work together in a church? I began to see that Jim Bevis was also functioning as an apostle across the body of Christ, possibly also as a prophet, that Bob Hughey was functioning perhaps as an apostle, also as a prophet. I also continued to believe that a big problem in the body of Christ was that many leaders did not submit themselves to anyone. I knew I must avoid that trip. I began to believe that the eldership was not functioning because it was not founded properly and was functioning more as a board of directors than an eldership. I continued to pray. I knew that unless God moved this would not be changed.

The question of leadership was continually brought up in elders' meetings, in prayer. Two weeks ago the Lord moved in a strong way in this church, launching a new prayer assault on the enemy. Many of the early prayers were for leadership of this church, that God would establish His order.

By this time I had seen that in the New Testament, elders were appointed by the apostles (Acts 14:23, by Paul and Barnabas, in Titus 1:5 by Titus). The books of Timothy were written so that Timothy would know how to set elders in order in the churches. God has used me to do that in other

churches. I knew that what I was seeing was either arrogance or the Lord, if I thought I should be the one who would seek the Lord to hear from him on who were to be elders in this church (even though this would never be entered into without counsel from other men of God, asking those men whom I perceived the Lord to be calling to ask for confirmation in their own hearts and asking for your confirmation once it came to that place).

Last week the leadership issue was again being discussed. Jim Hylton at the CSR spoke to it on Wednesday afternoon in the closing 15 minutes of his remarks.

We had an elders' meeting on Friday evening. On Friday afternoon after the CSR closed, I wrote down what I perceived the Lord to be saying regarding apostolic leadership and the selection of elders. Before I read that statement I want you to know that I know that this is either arrogance or it is the Lord. We have no more authority than the Lord gives. I would not dare to have spoken this had I not believe[d] this to be the Lord. I did not know what the response would be. I only continued to know that I must follow the Lord. I urge you to do the same. Lift Jesus higher. Learn more and more about him. Follow him. He alone is our king. We are all only his servants. He is our Strength!

Here is the statement I read to the elders about 7:30 p.m. last Friday evening.

[This is my heart as nearly as I know it. I do not defend this. I only share it with you as a fellow servant in Jesus.

1. I believe that there are apostles other than the 12 in the NT, many of whom are named. 1 Th. 1:1 and 2:6 Rom. 16:7
2. I believe that the church is founded on the apostles and prophets. Eph. 2:20
3. I believe that elders and pastors as well as deacons function in a local church while apostles and prophets and evangelists may function in a local church or in the church at large.
4. I believe that apostles are appointed elders in the churches. Ac. 14:23 Tit. 1:5
5. I did not choose but have been placed in leadership and authority at Belmont by the Lord.
6. I believe that insubordination to God's authority is a problem in the Belmont Church and begins in the eldership.
7. I believe that two recognized apostles are in the Belmont church (Bevis and Finto) and that God has called us to walk together (this has been confirmed prophetically by several different people and through the years in our own hearts). I believe that a generally recognized prophet/apostle/teacher is also among us much of the time, though not as visibly based in Belmont (Hughey).
8. I believe that our present eldership is functioning as a board (or more as a typical Church of Christ eldership) rather than an eldership as unto the Lord and is an old wineskin that needs to change.
9. I shall walk in the authority of the Lord as God gives me understanding and direction and in submission to the men whom God has placed around me, some of whom are in the eldership and some of whom are not.
10. I see my role of apostolic/pastoral leader much as a husband/wife relationship. I submit to the eldership as a husband to his wife (mutual submission) and you to me as a wife to her husband. [Note from Sunday's

message: I continue to get clarity on this. I do not believe this is an exact parallel. I do not believe that any person should ever be in a position of authority without close accountability to others.]

11. With God's help I shall pursue with all the energy He gives me a life of humility with gentleness, but with boldness in being all that God desires me to be.
12. I do believe the present eldership should resign and that I should fast and pray, seeking the Lord's face on the eldership, confirming what I hear through those around me, through the men on whom I sense the calling, and further asking the congregation's confirmation.
13. I believe the Lord showed me one night this week that the foundation problem in our leadership is that not every man has a spirit of submission, a humble spirit. In the midst of one of the lectures at CSR (Jim Hylton's closing remarks on Wednesday touched on this issue), I began writing, "Brothers, I dare to tell you that I believe a big part of the disunity of the eldership at Belmont is the insubordination to the authority of Jesus Christ that God has placed in me in this church, this pastorate, this apostolic ministry, as a fellow elder, but also as your leader. If this is true as has been confirmed by each of you and by many prophetic voices in and out of the fellowship and by revelation to my own heart and you are not submitting to that authority so placed by God, then we will have great difficulty until that is done.
14. I further believe the Lord has shown me that some of you have problems because you are not in submission to anyone in your life. You do not have a spirit of humility and submission. This is not true of each of you as I see it, but I am prepared, if you desire, to tell you which, according to my hearing from the Lord, do not have a humble spirit and which of you therefore will be judged of the Lord if you do not humble yourselves. [Later in the evening, I sensed the Lord telling me this should no longer be done.]
15. I am prepared to follow the Lord, whether in this building or not and to encourage those who recognize the authority the Lord has put in me to do as well. By God's grace I shall pursue with all my heart a life of godliness and holiness and become a strong man of authority, as dominant as the Lord desires me to be yet without a domineering or prideful spirit, God being my helper.
16. I am to fast and seek the face of the Lord during much of the months of July and August.
17. By God's grace I shall love all of you with the love of Jesus.]

After about five hours of discussion among us it was decided, not on a unanimous, but majority vote, to walk this path. The elders resigned, encouraging me to appoint an interim transition team of men as elders until I had time to seek the face of God to hear who the men are whom He would establish as the elders in this church to pursue God's government in this church. I have asked six of the men who were elders (actually I asked two others, but they did not feel they could serve) plus two others to serve with me, holding me in account, monitoring my life, speaking into my life. They are Jim Brown, Steve Brumfield, Jim Bevis, Don Corlew, Burton Grant, Dick High, Al Jaynes, and Thomas Minton. These men, if they agree to serve, and some of them have already affirmed that they will, will cover you in prayer and what I trust will be the spirit of Jesus, as we together and I in particular seek the face of our Lord regarding the men

who will ultimately be brought before you to ask for your confirmation. I urge you to continue in prayer, even prayer and fasting. This is a critical time, but I believe the Lord is in it in power. I have never been so energized and excited about what God is doing. For the past two evenings I have slept very little, because I was continually getting up to write down things the Lord was saying, revelation knowledge regarding things that need to be done in this church. I feel that I am being released to speak the word of God in power, that God will pour out His blessing as we united together to follow him.

Let me explain that this does not mean that there are not many men in this church who are elders in the body of Christ in the sense that they are men of God who are fellow servants and shepherds and that I would encourage you to seek them out for ministry. Seek out godly women as well. All the men who have served as elders are gifted of the Lord and are men of God. I am not asking that you withdraw from any of them. I ask you to continue to hold them in prayer. I believe many if not all of them are elders in the body of Christ, but are not specifically at this point called of God to serve in this church. I especially hold in esteem our dear brothers Archie Boone and Russell Gleaves and ask that you esteem them, love them for their work's sake. They will always be elders. I will seek their counsel. Archie and Margaret have and will continue to be a couple to whom I turn when I need prayer. We are in war. But God has promised us the victory through Jesus Christ our Lord.

Please follow me only as I follow Christ. Always hold your highest allegiance for the King, your love for me as a fellow bondsman of the Lord. I submit my life to you.

*[EDITORIAL NOTE: So there you have Don Finto's statement of June 26, 1988, verbatim, as it was delivered in typewritten form to the old Belmont Church, in Nashville, Tennessee, typographical errors and all. The copy I have was mailed to me in late January, 1989, by Jon Gary Williams, of Laverne, Tennessee; otherwise, I probably still should not have any knowledge of its existence at all. I am greatly in brother Williams' debt for making it thus available both to me as well as to readers of Contending for the Faith.]*

*When discussing Finto's statement with brother Williams by telephone, I asked him to write a critique of Finto's statement and to send it along with the statement itself for publication. Now that you have read Don Finto's claim to the apostleship (both for himself as well as others), please read and study brother Williams' critique, as follows.—Ira Y. Rice, Jr., Editor]:*

## DON FINTO AND APOSTOLIC AUTHORITY

Jon Gary Williams

Following is a critique of a letter to the Belmont Church in Nashville, Tennessee from Don Finto dated June 26, 1988. In this letter, which includes a statement directed to the elders at the Belmont Church, Don Finto makes the claim to apostolic authority. Some of the statements which he makes are as follows.

1) In order to lay a foundation for claiming apostolic authority in our time, Finto states: "We began to see that

biblically there was not only an eldership in a local church, but there were apostles, prophets, pastors and teachers (Eph. 4:11) in the body of Christ and that the full work of God could not be realized until this five fold gifting was recognized..." There are several things wrong with this statement.

First, he makes a distinction between "elders" and "pastors," which is simply not true. These two terms are used interchangeably along with the terms "bishop" and "overseer," all of which refer to the same office. In I Peter 5:1-4 "elders" are spoken of as those who "feed the flock," are "examples to the flock" and are compared to Christ as the "chief Shepherd," all of which is an obvious allusion to their being "shepherds," or "pastors." The terms "shepherd" and "pastor" derive from the same Greek word.

Second, he insinuates that "apostles" and "prophets" are to be present today, which is nothing but assumption on his part. (We will discuss this point more fully later on.)

2) To further lay a foundation for claiming apostolic authority in our time, he states: "*We began to realize that there were many 'apostles' in the New Testament other than the 12. Paul, Silas, Timothy, Andronicus, Junias and others were called 'apostles.'*"

In this Finto makes the same mistake men of various radical churches have made for years. They fail to understand that sometimes the word "apostle" is used in a broad sense referring to any one who is "sent" (for this is the meaning of the word—"one sent"). Men such as Barnabas and Timothy were sometimes called "apostles" because they were "sent" to preach. Paul and Barnabas were once spoken of together as "apostles" because they were sent from the church at Antioch. (Acts 14:14)

Later, he gives two references to support his position. They are: I Thessalonians 2:6 (compare 1:1) and Romans 16:7.

In the I Thessalonians text, since Paul uses the plural "we," it may, at first, appear to be referring to Silas and Timothy as apostles along with Paul. However, it was not uncommon for Paul to use the plural number when referring to himself alone. For example, in I Thessalonians 3:1 he says, "when we could no longer forbear, we thought it good to be left at Athens alone..." Here he uses the plural number, as if to say that Silas and Timothy were with him, and yet we know that he was alone at Athens. (Acts 17:14-16) To use I Thessalonians 2:6 as evidence that Silas and Timothy were "apostles" in the same sense as Paul is to assume something that can not be established.

The text from Romans simply states that Andronicus and Junias were "of note among the apostles." To claim that Paul is calling these men "apostles" is to assume something that the text simply does not state! What Paul is saying is that these two men were highly regarded by the apostles.

3) In bold fashion he states: "...the Lord convicted me... that I was His leader among the leaders at Belmont." How did the Lord "convict" him of this? He does not explain! Here is a classic example of subjective religion, not unlike what we have seen for years in Pentecostal churches.

In much the same way he reminds his readers of something he told them in September, 1986. "*What I am saying to you is that even though there is a plurality of leaders, I am the leader and I accept it. You applauded. You had been waiting for me to accept it. Within five minutes three elders had embraced me, saying, 'Praise God! The Lord has told us this for some time. We have been praying that you would recognize it.' Other elders later confirmed this. At the next*

full elders' meeting I asked for a confirmation of this leadership, and though reluctantly on the part of some... I was confirmed."

This is plain enough—he claims to be the "leader" of the "leaders"! Furthermore, he states God *told* three of the elders that he was to be the leader among them! We are made to wonder exactly how this was done! Did God actually speak to them? Is not this another example of subjectivism?

And then he states, "*I was confirmed.*" What does this mean? How did they go about "confirming" him? What is the difference between this and the Cardinals of the Catholic Church "confirming" the Pope!?

4) In another bold effort to reinforce his claim to apostolic authority he states, "*Some time later the Lord said to me, 'You have now accepted that leadership, but now I want you fully to embrace that leadership, to desire it, with all humility, but with boldness.'*"

This is quite an impressive claim! Did the Lord really "say" something to him? And notice that this is in quotes. (Whenever one claims to have received a "message" from God and then puts the "message" in quotes—beware, you're being had!)

Note also the subtle inclusion of "humility" which is designed to soften the boldness of the claim!

5) He now finally gets to the real point of his letter. He states, "*I was being repeatedly told by the prophets and the spiritually discerning that came into my life that the Lord had laid an apostolic calling on my life.*"

So now we know. He believes he has an "apostolic calling." And he seeks further support for this by alluding to men he calls "prophets" and "the spiritually discerning" which, presumably, are the same as those we read of in the New Testament! Indeed, this must be the case if they had knowledge that God had "laid" on him such a calling!

It is obvious that Finto does not appreciate the fact that along with the ceasing of the miraculous age (I Corinthians 13:8-10) the offices of apostles and prophets had also ceased! No longer can men perform the "signs of an apostle." (II Corinthians 12:12)

He also seems to forget that in order to qualify for apostolic office one must have been an eyewitness to Christ's resurrection. (Acts 1:22)

6) To again give credence to his claim and to lay subtle groundwork for himself, as an apostle, having authority to appoint others to positions within the church, he says, "*By this time I had seen that in the New Testament, elders were appointed by apostles (Acts 14:23, by Paul and Barnabas, in Titus 1:5 by Titus).*"

The assumption made here is that elders were appointed only by apostles. However, his argument has proved too much. Titus (one of his examples) is a case in point! By what rule of interpretation does he conclude that Titus was an apostle? This is pure guesswork on his part.

7) To again soften the boldness of his newly claimed authority he said to the elders as a group, "*I know that this is either arrogance or it is the Lord.*"

Finto perceived that his actions would sound arrogant to some of them. (Remember, he stated that some among the elders were "reluctant" at his "confirmation.") Realizing this he suggests what he considers to be the only other possible explanation; that the Lord himself must be responsible! What a convenient explanation and a tactic used by all those with this same ambition!

8) The above suggestion he then clearly spells out by saying, "*I did not choose but have been placed in leadership*

and authority at Belmont by the Lord."

He could not have made it clearer! He says it is the Lord who is responsible for his "leadership and authority" at Belmont!

9) After clarifying his claim he then suggests that there is a problem among the existing elders at Belmont in regard to the matter of recognizing authority. He says, "I believe that insubordination to God's authority is a problem in the Belmont church and begins in the eldership."

In this Finto has set the stage for eliminating the existing eldership, or at least those among the elders that disavow him.

10) He then makes another bold statement, "I believe that two recognized apostles are in the Belmont church (Bevis and Finto) and that God has called us to walk together (this has been confirmed prophetically by several different people and through the years in our own hearts)."

He now says there are at least two apostles at Belmont! How does he know this? Why, it has been "confirmed prophetically." Now remember, there are prophets at Belmont. [See #5.] Then he states that this was also "confirmed...in our own hearts." So again we see the role which subjective religion plays in Finto's thinking. And those at Belmont are asked to accept this without question.

11) And then to illustrate his relation to the eldership, he makes the following comparison. "I see my role of apostolic/pastoral leader much as a husband/wife relationship. I submit to the eldership as a husband to his wife (mutual submission) and you to me as a wife to her husband."

Note carefully that he has put himself in the lead role! The Bible teaches it is the husband who is the head and the wife is in submission. (Ephesians 5:22,23) It is obvious that he expects the eldership to be in submission to him.

12) Finto now emphatically tells them what should be done with the present eldership. "I believe the present eldership should resign."

This, of course, was a part of his plan from the beginning and was essential for his success in taking control of the leadership at Belmont. It was clear to him that any resistance would work against his claim to authority.

13) Following this he gives his reason for the action stated above. "I believe the Lord showed me one night this week that the foundation problem in our eldership is that not every man has a spirit of submission."

Just who were those who had not this "spirit of submission"? It was those who were resisting him. Note again his claim that "one night" he had another direct revelation from the Lord! And he expects those at Belmont to simply accept this.

14) He continues to expound on the matter of his authority by saying, "A big part of the disunity of the eldership at Belmont is the insubordination to the authority of Jesus Christ that God has placed in me in this church...as your leader." He then adds that this was "confirmed by...prophetic voices...and by revelation to my own heart."

Here Finto is emphatic that insubordination to his authority is insubordination to Christ! And, once again, we see him confirming his claim by "prophetic voices" and another personal "revelation to my own heart."

15) In an effort to put fear in the hearts of those who were resisting his authority, he says, "I am prepared, if you desire, to tell you which, according to my hearing from the Lord, do not have a humble spirit and which of you therefore will be judged of the Lord if you do not humble yourselves."

He knew, of course, that none of these men would dare speak out publicly. That would only establish their lack of subordination! Realizing now that the congregation may feel this to be somewhat harsh, in brackets he adds, "[Later in the evening, I sensed the Lord telling me this should no longer be done.]" So again, the Lord is "telling" him something.

16) Furthermore, Finto adds to this, "I am prepared to follow the Lord...and to encourage those who recognize the authority the Lord has put in me...and become a strong man of authority, as dominant as the Lord desires me to be."

So now, it is a matter of being "dominant"! But, how is he to know if this is what the "Lord desires"? Will this also come by some kind of direct revelation? And just what is included in being "dominant" among the brethren? Compare this with what Jesus said in Matthew 20:25,26 and Matthew 23:10.

17) With his plan complete, Finto states, "The elders resigned, encouraging me to appoint an interim transition team of men as elders until I had time to seek the face of God to hear, who the men are whom he would establish as the elders."

So he finally got what he wanted—complete authority at the Belmont church. And again, note that he is to "seek the face of God" in order to "hear" who the new elders were to be! Is this more revelation from God?

18) To show exactly what he means by God communicating with him and to illustrate how far he has strayed from plain Bible truth, he tells the Belmont church, "For the past two evenings I have slept very little, because I was continually getting up to write down things the Lord was saying, revelation knowledge regarding things that need to be done in this church."

There you have it, "things the Lord was saying...revelation knowledge." This can only mean one thing, he actually believes God speaks to him in some miraculous fashion!

19) Then he states, "Follow me as I follow Christ." Does this sound familiar? (1 Corinthians 11:1) Is he placing himself alongside the apostle Paul? What else could it mean?

## CONCLUSION

What is one to think? Is Finto consistent with plain, Bible truth? Does he actually have the kind of apostolic authority he claims?

The fact of the matter is that he is on an ego trip characteristic of other self-styled "leaders" in the world of religion. He believes he has reached a spiritual level which is above that of others! He feels he has a communication with God that very few have! In short, he believes he has an exclusive calling!

How should one react to this? Should one accept what he says without thoroughly investigating him in the light of the Bible? First, one should recognize the fact that God does not deal with man directly as he did in New Testament times. The age of direct intervention has ceased! Secondly, one should realize that it is only through his word that God speaks to man now! His word is all-sufficient and supplies us with all we need. (11 Timothy 3:16,17)

Finto is a "blind leader." It is a very serious mistake blindly to follow the blind! Jesus said, "And if the blind lead the blind, both shall fall into the ditch." (Matthew 15:14)

Our plea is that those who have been under the influence of Finto will see the error he is perpetrating.

—Post Office Box 35  
LaVergne, Tennessee 37086

# How To Recognize A Foolish Man

Howard R. Horton

Just recently I talked with a fellow gospel preacher and he informed me that a sister-in-Christ had approached him and reported that she had heard a sermon in Tulsa that placed Lord and Law against each other. In fact, her very words were, "Instead of saying law, law, law, men need to be saying Lord, Lord, Lord!" Now, I, as a former police officer, am kind of leary of "hearsay" evidence; however, what IF the woman told it like it was, well, first of all, it (her statement) coincides with everything else that is coming from SOME congregation out of Tulsa—not hearsay either, just cold, hard facts.

There is, brethren, a dangerous movement in the churches of Christ to turn a "blind eye" to the exclusiveness of New Testament Christianity. In fact, when a gospel preacher or elder(s) stands for the truth, the oneness of the Christian faith, he usually is maligned and spoken evil of and, of all things, accused of being unChristlike! Well, let's take off the wrapping and get down to reality; what WAS Christ like?

Hear ye him!:

**"Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock..." (Matthew 7:24)**

**"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." (Matthew 7:26)**

You have before you the Word of God; these are the *very words* of Jesus Christ. So, now let us ask ourselves, once again, "What was Jesus like?"

First we see that a "wise" man, according to Jesus Christ, is a man who hears the words of Jesus and then DOES them.

Secondly, we see that a "foolish man" is one who hears the words of Jesus and then "DOES THEM NOT." It thus seems plain that Law and Lord cannot be separated.

Have you ever considered the implications of Matthew 7:21? Read it, please:

**"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."**

If you were sitting in a big, fancy building and had a well-groomed, polished, personable preacher get up in front of you and tell you that "Lord is more important than Law," what would you think? What would you believe?

Turn it around; what would you do if some such preacher got up and told you that "Law is more important than the Lord." What would you think? What would you believe?

The fact is this, BOTH are equal to each other! In fact, the inspired writer of the Book of James says:

**"So speak ye, and so do, as they that shall be judged by the LAW OF LIBERTY" (James 2:12)**

Can we not see that a Christian must DO what the "law of liberty" dictates? How can we call on the name of the Lord and be a people, regardless of emotional discussions and emotional projects (e.g., the so-called Unity Movement), blatantly refusing, ignoring and rejecting the law of liberty! I was the head of the church of Christ who said:

**"Why call ye me, Lord, Lord, and do not the things I say?" (Luke 6:46)**

Every sincere gospel preacher I know would give anything on this earth to be a Christian with all men—for there to be Christian fellowship, approved and condoned by the heavenly Father among all the nations of the earth.

However, as bad as we want such, and as much as we pray

for it, until all men and all women believe and obey the ONE GOSPEL OF JESUS CHRIST, *it cannot be!*

The next time you hear a preacher plead and beg with tears that the church of Christ needs and must accept full fellowship with any denomination and with any Christian Church, remember this: There also are gospel preachers pleading, also crying, also praying for the denominations and the Christian Church to repent of their error and to fully and completely draw nigh to God through God's Son, Jesus Christ; by believing and obeying the "whole counsel of God" (Acts 20:27).

Salvation and Christian fellowship are emotional issues. It pains sincere Christians for there to be a rift between brethren. But pain, tears, and a rift between brethren has not, does not, and can not, change one word in the blood-bought pages of the "law of liberty."

It STILL is written:

**"O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you." (Galatians 3:1).**

You have a Bible at home or within your reach; you can read it and know for yourself what is right. Who is so elevated in your sight that you would follow him who does not "speak as the oracles of God?"

Churches of Christ that have gone into error—be it "fellowship with Christian churches," using instruments of music, or going along with the self-serving Crossroads Movement—these are not "free" churches! They are enslaved to their own greed and their own wants. God-approved and God-condoned freedom comes only one way:

**"Ye shall know the truth and the truth shall make you free." (John 8:32)**

Churches of Christ built upon truth, consecrated to truth, loyal to truth are churches at liberty. Those who err from truth, mock truth, ridicule truth, are NOT FREE! Indeed, they are like all the "other plants" which *men* have planted—congregations enslaved to men and to the concepts and ideas of men. Such congregations should not be boasted of. They should be looked upon with pity and utter disgust, for they cause the name of the Lord to be blasphemed.

How can a Christian recognize a foolish man? The same way one can recognize a foolish church.

Study what is preached and taught in a church, then compare it with the New Testament. If it matches, you have a wise church; however, if you have a mismatch, go someplace else. Why? Because you have not met with the true church of Christ; you have met with just another denomination having a similar sign out front.

—807 Mockingbird Lane  
Okmulgee, Oklahoma 74447



## What's An Editor For Anyway?

One of the strangest phenomena in this brotherhood of "peculiar people" (some of us are downright odd) is the practice of *some* of our papers of promoting in their advertising columns what they condemn editorially.





# "AFTER MY DEPARTING"

James W. Boyd

Bible students will recognize immediately the title to be a phrase from the words of Paul to the elders of Ephesus as recorded in Acts 20:29. Paul recounted his work among them and gave them sober warning what to expect in the future. **"For I know this, that after my departing shall grievous wolves enter among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."** (Acts 20:29, 30).

Whether the phrase referred to the period after Paul's separation from Ephesus, or possibly to the period after his death, in either instance his words were true. When he warned of apostasy in II Thessalonians 2:7 he said **"the mystery of iniquity doth already work."** The disappointing theme of his words was that in spite of his teaching and labor there would be those who would come after him who would teach error and lead brethren into digression from the truth. Some of these teachers would come from among the very ones who should have been protectors and defenders of the gospel.

## MANY CAN IDENTIFY

Many faithful gospel preachers can identify personally with Paul's words because they have seen after their departure from places where they labored loyally in the truth their labors in truth uprooted and destroyed by false teachers and leaders who once stood stoutly for truth but digressed. I have most assuredly seen this occur in some places where I once worked regularly and held meetings. The disappointment and grief that grips the heart is almost beyond my capacity to express. But the reality is that truth once upheld and supported has now been buried beneath the rubbish of so-called scholarship and compromise with error by self-willed and self-exalting people.

Faithful gospel preachers have preached rightly the account of Creation as the Bible reveals it. Unbelievers have promoted evolution in contradiction to Scripture. Those who have sought accommodation with evolution have adopted the ridiculous philosophy of "theistic evolution." Where once I preached the Bible on this subject now exists the dominance of false doctrines that argue the theistic evolutionist's point of view, making defense of the theories of unbelievers, crowning their alleged "knowledge" above the revelation of God. I have read and heard the sound teaching of the Bible scoffed as "southern theology." I see expenditure and endorsement of those who compromise with the Christian Church. I note in amazement the number of congregations who invite the exportation of such heresies into their midst. Such congregations obviously have no regard for truth and pay no attention to the doctrine that forbids bidding Godspeed to false teachers.

Where once the pulpit and publications of one congregation noted the fallacies of many modern perversions called versions, now they assume a leading role to remove divinely given evidences of the Deity of Christ. No, they deny they are doing this. But if they really accept what they are saying they are doing exactly that. Defenses of such perversions as the *Revised Standard Version* and the *New International Version* now are rampant where once it was recognized that such publications taught fatal doctrinal error.

## ELDERS SWITCHED RATHER THAN FIGHT

How well I recall the insidious cowardice displayed by

elders who recoiled in panic and fell beneath pressure from liberals who threatened to leave, withhold contributions, and openly defied the authority of the eldership if they did not change their course. They changed their course. How pathetic it was to hear elders who once bravely announced their intention to stand even if they stood alone to waver and surrender and finally decide it was more expedient to go along with schools and neighboring congregations than continue their path to stand solidly for the truth. A complete turn around and sacrifice of convictions and principles once held has been observed. Such was not the case during my service there. But "after my departing" the roof caved in and the digression advanced. Who could have thought that in so short a time such people would now be promoting and endorsing men who deny Jesus is the only begotten Son of God and that he is God's Son only *figuratively* rather than *actually* and *literally*?

Not only have false teachers been brought into their midst, but some who serve as elders led the way to accommodate the very error they once openly resisted. Faithful gospel preachers once invited there to preach in meetings are no longer welcome. Yes, they deny they are guilty of such reprehensible conduct, but as the saying goes, when you waddle like a duck, quack like a duck, and swim around with ducks, is it surprising that others may confuse you for a duck?

## LEARNING ABOUT MEN AND SCHOOLS AND CHURCHES

How well I recall being invited to present lessons on a college lectureship exposing the errors of modern versions, having been told such was the practice and policy of the school, only to later learn the school used and defended some of the very versions they were telling people they rejected. Having been told lies regarding their policy and practice, and being a victim of their lies in their attempts to defend their dishonesty and inconsistency, I am not at all surprised that the same school is a leader in the promotion of some of the most heretical doctrines and false versions now available. That which I painfully learned about men and schools in which I once placed confidence is now known far and wide among brethren. No longer is there any attempt to conceal their false positions, but without shame and in contradiction to assurances once given, they openly advocate, endorse and promote the very things which they once would have brethren to believe they opposed. Wolves-in-sheep's-clothing certainly has proven to be the recent history of more than one school that was founded by faithful brethren but can no longer be considered reliable.

In places where once worldliness such as drinking and dancing were condemned from the pulpit with the support of the eldership, now there are some in that eldership who derided such teaching, endorsed the modern dance, defended those who defied the truth and argued against the preaching of truth on those subjects. Now in the same congregation we see the compromise that knowingly and willingly supports proven false teachers, and inviting for gospel meetings men who no longer believe the last verses of Mark 16 even belong in Scripture. For the sake of being accepted by the schools the false teachers of Bible departments and the heads of such departments now preach in

their meetings. A deafening silence comes from those who should oppose such digression and the bidding of Godspeed to such activity. Such was not the case when I preached there. Truth was paramount and was upheld against any who would erode it. But the very ones who attempted to erode the truth while I was there have since been elevated to places of rule. Truly, like Paul, I can say "after my departing" wolves invaded the flock! It is no little comfort, however, even in the midst of disappointment, that more and more faithful brethren recognize these churches as having become woefully digressive, compromising, worldly and grossly inconsistent as advocates of error. While I warned and worked so hard that such would never be the case, I have learned with tears that the teaching of truth is often overturned by the fickleness of men. Even as I departed, it was evident that "the mystery of iniquity" was already at work.

#### NOT TRUE IN EVERY CASE

Thankfully, such has not been the case in every place. There have been churches that were strong when I went

there, remained strong while I was there, and continue to be strong now. While some have reduced the labors of many faithful brethren to "wood, hay, stubble," many continue to prove themselves "gold, silver, precious stones." I am thankful for associations with the latter and grieve because of the former. I take heart in the fact that my own salvation is not dependent on those with whom I labored faithfully when I was among them and my eternal destiny will not be determined by what happened to them because of the wolves some of them became and the wolves they have clasped to their bosoms "after my departing."

My personal identification with Paul's foreboding comments is not unique. Many others have suffered similar experiences. Many more shall suffer also unless and until those who profess to accept the teaching of the Bible really do accept it and demand of themselves and others that loyalty to the Bible be the measure! The ranks of the faithful have been thinned. May the trend be reversed!

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McMinnville, Tennessee 37110

## A Debate Of Significance

Bill Lockwood

On October 10th and 11th, 1988, there occurred a debate of significance in the small rural community of McDougal, Arkansas. Brother **Steve Wiggins** represented the church of Christ and **Mike Chadwick** the Missionary Baptists. The propositions discussed were: #1. The Bible teaches that water baptism is essential for salvation from past sins. Affirm: Steve Wiggins, Deny: Mike Chadwick. #2. The Bible teaches that salvation comes at the point of faith before and without water baptism. Affirm: Mike Chadwick, Deny: Steve Wiggins. It is believed the debate was significant for the following reasons.

1. The circumstances which led to the discussion. We know it must be like a breath of fresh air to Arkansas brethren to see a young man stand so boldly for the truth via the newspaper and pulpit as brother Wiggins has done. Unlike our seminary-fed men today, Steve knows the truth and is unafraid to state it plainly. Standing like our warriors of debate and pulpit a few generations ago, his preaching is characterized by the clarion call for men to return to the Bible. It was specifically his straightforward use of the newspaper to show the difference between Baptist doctrine and the Bible which began to worry the Baptists so that they began organizing efforts at refutation. Of course, their answers to the gospel messages were, at first, very foolish indeed. For instance, in one article the Baptists called Steve a "back-trackin' coon-dog," what that might be. When they saw that such silly things as name-calling would not stop him from putting the truth before their deluded parishioners, nor would Wiggins respond in kind, Mike Chadwick, a Baptist preacher, resorted to more honorable efforts to answer Steve's articles. Out of this, propositions for debate were signed. Brother **Garland Elkins** was secured as Steve's moderator.

It should be noted here that in spite of the fact that many brethren have quit the battlefield of polemics to embrace ecumenicalism in preaching and teaching, brother Wiggins taught more Baptists the truth by this debate than would be possible by a non-controversial stance. However, even if not one Baptist was converted to Christ as a result of the debate,

who can measure the strength our own brethren gleaned thereby? What greater faith-building lesson could be taught than to witness the agonizing defeat of an experienced Baptist preacher at the hands of a "beardless boy"? As one woman said to me outside the meetinghouse, "I was concerned that Mr. Chadwick might come up with some things that brother Wiggins would not be able to handle. But these fears were completely unfounded. Everything Chadwick had was answered by Steve with ease and power." It is my wish that ALL our brethren could witness such a debate and then, instead of seeking truces with denominations, they would realize that the sectarians have NOTHING to offer but embarrassing contradictions and abuses of the Bible.

2. The debate was significant in the fact that the renowned Missionary Baptist debater **Ben Bogard** engaged in a public discussion with brother **G. C. Brewer** in the same community in 1932. That was a four-night exchange, this was a two-night discussion. Brother Brewer's comments regarding his debate fifty-six years ago also describe the atmosphere of the Wiggins-Chadwick debate. "The people came from far and near... The whole debate was pleasant and nothing of a harsh nature was heard. The debate was on a high plane, and only the issue which was clearly drawn in the proposition was discussed. But the arguments were strong and driven hard. There was no sparing of each other in argumentation."

3. The debate was significant because it demonstrated a great public interest in such discussions. One hour prior to the debate on Monday night the meeting-house was almost full. The wooden frame structure which accommodates the McDougal church of Christ seats about 125 and soon it was at 110 percent capacity. Chairs were put in the aisles leaving only room to walk single file. To the right of the podium area were two more pews of listeners and behind the pulpit, to the left and right, on either side of the house, classrooms were opened to visitors. There was literally "standing-room-only." By debate time I was sure that there were more at the debate than in McDougal proper whose population is 239. Two video cameras in the rear plus a crowded foyer sealed the entrance to late-comers. I was informed that several were

actually forced to go home since they could not get into the house. Let those who think debating has no place in the teaching of the Bible take careful note.

4. The debate was significant because of the argumentation. It is a rare occasion to get a Baptist publicly to defend his doctrine and those present at the Wiggins-Chadwick discussion know why. Brother Wiggins also showed why he has not had the time to pursue such studies as "theology" and "counseling." His familiarity with the Word of God was beyond his 28 years and we cannot but think that many of the Baptists present could see the difference between Baptist theology and the Bible because of it.

Steve pressed Mark 16:16; Acts 2:38; and 1 Peter 3:21 way beyond Chadwick's breaking point. On the first passage Chadwick offered this "parallel" about "little Johnny" who was going to school. "He that entereth the bus and is seated shall be transported." He pointed out that Johnny later learns in his "maturity" that "to be seated" is NOT mandatory to being "transported." Chadwick was at a complete loss when brother Wiggins explained that according to Baptist doctrine Johnny would not have TIME to sit down—for as soon as he enters the bus he's already at school! We also think the reason Johnny "learned" he did not *have* to be seated on the bus must be because he had been "maturing" at the rear of the bus with Baptist preachers who convinced him he did not have to obey Arkansas state laws if he didn't want to!

On Acts 2:38 Chadwick met himself coming and going. "Eis" was "because of" remission of sins when speaking about baptism but "in order to" the same when discussing repentance. Seeing his own foolishness on the matter is the only explanation I suppose for Chadwick's next statement, "that the punctuation of Acts 2:38 makes only repentance necessary." Of course, only one blinded by denominational prejudice would dare shame himself like that because the early Greek manuscripts had little or no punctuation. Besides, Baptists need more than punctuation here, they need a different wording!

Probably the most decisive point in the debate was in the second night. Chadwick, in his affirmative, while still reeling from the previous evening tried to blunt the force of 1 Peter 3:21 with which he had been pierced. He carried *Vine's Expository Dictionary* into the pulpit for "show and tell." He then quoted Vine as saying that in 1 Peter 3:21 there are TWO figures, one was Noah's salvation and the other water baptism. Therefore, baptism is only a figure of our salvation. With book opened before the crowd and an air of victory in his voice he declared: "I have Vine... and HE'S A SCHOLAR!" Brother Wiggins, maintaining eye-contact with every person at once, responded in mimicking fashion during his next speech: "Mr. Chadwick has Vine, and he's a scholar. Well, I have PETER, AND HE'S AN APOSTLE!"

The satisfied countenances of numerous preaching brethren present; the cheerful conversation of Christians for an hour after each session; and the proposal extended by Garland Elkins at the conclusion the second evening that a Baptist meeting-house be opened for a repeat of the debate speaks eloquently enough of the success of the Wiggins-Chadwick discussion.

Finally, I think it is in order to say a word about brother Steve Wiggins himself. Never, in all my acquaintances, have I known such a man of whom it can be truly said, "an Israelite in whom is no guile." Steve's sole purpose for preaching is to lead men to Christ. To do this he is dedicated to knowing the Bible and presenting it without apology. I

know there is a multitude of brethren who are tired of hearing sermons wherein, if one remove two or three scripture references, you have a first-year psychology course taught in all colleges. I think our brotherhood is ready to quit drifting and begin supporting men like brother Wiggins whose strength is in the Lord.

—233 Washington Avenue  
Paintsville, Kentucky 41240

## ANDREW M. CONNALLY, FAITHFUL GOSPEL PREACHER, NEEDS HELP

### Insurance Company Defaults On Payments to Doctors, Hospitals Resulting In Non-Payment Suits

It could happen to any one of us. How many of us have wondered if, after making insurance payments for many years, we should have catastrophic illness—then the company either *could* not or *would* not make the payments we had been preparing for in case such ever should be required?

Well, as you shall read from the accompanying letter which we are photo-reproducing from long-time, faithful, effective gospel preacher **Andrew M. Connally**, (see opposite page) it finally happened to him. Here is a brother with a quarter of a century of work as a missionary in and for Tanzania, Africa, who is one of the most sought-after speakers brotherhood-wide for gospel meetings and Bible Lectureships, eight years short of being able to get on Medicare, who has had heart disease, diabetes—and now a cancer—and his insurance company apparently has become insolvent, making no payments on his doctor and hospital bills since last May!

At the time he wrote this letter in December, he already was being sued for \$30,000 worth of bills resulting from his cancer. Now he is on radiation—and the bills keep accumulating. Just having the cancer is hard enough without all this worry. What to do!

When the elders of the Knight Arnold church of Christ, sponsors of Memphis School of Preaching, heard about it, immediately they sent a check for \$2,000.00 right out of the treasury, inviting individual members to send "extra" according to their ability. Vada and I could not send *that* much—but we *did* come through with \$200.00.

What can you do to help Andrew? What can *your congregation* do? No single individual or congregation can handle it all, but if each will do *something*—make it as substantial as possible—brother Connally's needs can be met with no inordinate strain anywhere along the line.

What your hand finds to do, brethren and sisters, DO IT WITH ALL YOUR MIGHT!—Ira Y. Rice, Jr., *Editor*





**ELDERS:**

- Wayne Eastap
- Eugene Edmonds
- Jesse Harris
- Cleveland Nichols
- Roy Petty
- Kenneth Prestridge

**DEACONS:**

- Larry Ayers
- Curtis Bruce
- Tony Callaway
- Sam Creamer
- David Edmonds
- Mike Gilliam
- Larry Harris
- Gary Hawes
- James Hawkins
- Den Hughes
- J. W. Hurt
- Larry Mathis
- John Watkins

**EVANGELISTS:**

- Andrew M. Connally
- Thomas B. Warren

**OVERSEERS  
OF  
CHIMALA  
MISSION  
AND**

**HOSPITAL  
- TANZANIA -**

**MISSIONARIES**

- Dr. Jim Wilson
- Carter Greer
- Isaka Chando
- Amos Mpinge

- Wayne Mathis
- Gardner, Ma.

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GEMS**

December 28, 1988

Dear Brethren:

It is difficult to write this letter to ask for help, but I am in an unenviable position concerning my health insurance (hospitalization).

I have carried this insurance for many years, but since May of '88 they have paid no claims and are apparently insolvent because of internal problems in the company. I have accumulated \$30,000.00 worth of bills due to having cancer. I have hired a lawyer all to no avail. I now have two of the doctors and hospitals bringing litigation against me for non payment. I am unable to get further insurance due to heart disease, diabetes and now cancer. I cannot get on Medicare for about eight more years.

The elders at Seagoville where I have worked for seven years have agreed to receive funds for my medical bills and be responsible for the funds received and I will, of course, acknowledge any monies received.

In spite of my cancer and its treatment, I am still working and trying to overcome it all. You know of my work both here and in Africa and my desire to continue both. Seagoville is in charge of Chimala and Chimala is growing. We plan to go to Africa to visit the mission in April of 1989.

Any help you can give us will be gratefully appreciated by Claudene and myself and I am truly sorry we have to ask.

May God bless you.

Sincerely,

*Andrew M. Connally*  
Andrew M. Connally

P.S. If you need more information, please feel free to call me or the elders. My number is 214-287-1903; theirs is 214-287-2036.



## JOE H. MOULDER, FORMER STAFF WRITER FOR CONTENDING FOR THE FAITH, PASSES

It is with great sadness of heart that we must announce the passing, November 3, 1988, of one of our former staff writers for *Contending for the Faith*, brother **Joe H. Moulder**, of Delano, California.

We are much indebted to sister **Mearl Moulder**, his faithful wife of more than 44 years, for the following tribute to her husband:

### A TRIBUTE TO JOE H. MOULDER

**Joseph Henry Moulder** (known always as Joe) was born August 21, 1925 in Dallas, Texas to Henry and Mary Moulder. He had one brother Jack and all three have preceeded him in death.

He and his wife, then **Mearl Schoenbrodt**, started dating when they were 16 years old, in Dallas. After three years they were married on October 14, 1944. Joe was in the Air Force—in World War II—a man who always loved his country. He left after the marriage for duty in Europe flying many missions and searching for gospel truth while there. He was baptized into Christ in Dallas in March, 1946, and has never failed to stand for the truth which he loved.

At the present time he was serving on the Kern County Grand Jury, with pride and devotion to the county. Through them he has made many friends whom he treasured.

To this happy union of 44 years was born a son **Terry Lee Moulder** (now in the U. S. Air Force in the Azores). Terry, an air traffic controller for 15 years, was a pride and joy to



Joe H. Moulder

his Dad. His daughter-in-law **Meliea** was like a daughter, and very precious to him, as were **Joseph and Mary**, his grandchildren.

He preached in Arizona, Louisiana, Missouri, Wisconsin, Texas, Michigan and California, planting the word of God. Christians were his family and he dearly loved them. His last work was here in Delano, where he loved and served two years.

While on the TV program "The One Way" Sunday night October 30, he answered with dignity Bible questions, but while answering phone calls after the program he suffered a massive stroke.

Joe always wanted to leave this life while preaching or teaching God's word; so, after 42 years in the Lord's service, he left this life at the hospital in Visalia, November 3. He fulfilled his favorite scripture, "*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)

A Tribute to Joe H. Moulder  
by his loving wife,  
**Mearl**

Truly, we all are "going down the valley" one by one.—Ira Y. Rice, Jr.,  
Editor

## The Sixth Annual Northside Lectures

Northside Church of Christ  
10208 Sharp El Paso, Texas 79924  
March 3 - 5, 1989

### THEME: MARRIAGE AND THE FAMILY

#### FRIDAY, MARCH 3, 1989

9:00 a.m. **Mike Hatcher**..... Children Are To Obey Their Parents  
10:00 a.m. **Oran Rhodes**..... After Divorce, What Then?  
11:00 a.m. **Dave Dugan**..... Will Our Children Go To Heaven?  
12:00 p.m. — 2:00 p.m. .... Free Time/Noon Meal  
2:00 p.m. **Don Tarbet**..... Exposition Of John Edwards Book (1)  
3:00 p.m. **Don Tarbet**..... Exposition Of John Edwards Book (2)  
4:00 p.m. **Larry Fluitt**..... The Christian Father  
5:00 p.m. — 7:00 p.m. .... Free Time/Evening Meal  
7:00 p.m. **Larry Fluitt**..... The Husband/Wife Relationship  
8:00 p.m. **Darrell Conley**..... Solving Differences In The Home

#### SATURDAY, MARCH 4, 1989

9:00 a.m. **Art Catrow**..... The Christian Mother  
10:00 a.m. **Darrell Conley**..... The Christian Wife  
11:00 a.m. **Dave Collier**..... Abuses In The Home  
12:00 p.m. — 2:00 p.m. .... Free Time/Noon Meal  
2:00 p.m. **Bob Berard**.. The Bible—The Guide For Happy Homes  
3:00 p.m. **Paul Wilkinson**..... Christian Grandparents  
4:00 p.m. **Toney Smith**.... Proper Communication In The Home  
5:00 p.m. — 7:00 p.m. .... Free Time/Evening Meal  
7:00 p.m. **Bill Jackson**..... The Christian Husband  
8:00 p.m. **Goebel Music**..... What Do Kids Do When The Parents Go Wrong?

#### SUNDAY, MARCH 5, 1989

9:00 a.m. **Bubba Phillips**..... Questions That Have To Be Answered Before Marriage  
10:00 a.m. **Goebel Music**..... Make God A Part Of Your Family  
11:00 a.m. — 1:30 p.m. .... Congregational Luncheon  
1:30 p.m. **Bill Jackson**..... The Church's Role In The Family  
2:15 p.m. **Lynn Parker**..... Worldly Influences In The Family  
3:00 p.m. — 6:00 p.m. .... Free Time/Evening Meal  
6:00 p.m. **Dave Collier**..... What Is A Christian Home?  
7:00 p.m. **Ron Griener**..... What Is A Christian Marriage?

EXHIBIT SPACE AVAILABLE ON REQUEST  
(On Prior Approval)

FOR MORE INFORMATION ON HOUSING NEEDS CONTACT

Northside Church of Christ  
P. O. Box 4069  
El Paso, Texas 79914  
755-4902 or 821-0267

LECTURESHIP TAPES WILL BE AVAILABLE AT THE LECTURES

4402-C

You Are Invited To Attend The Third *Firm Foundation*

# WEST COAST LECTURES

March 15-19, 1989 (Wednesday-Sunday)

Theme: "Great Characters of the Bible"

San Lorenzo Church of Christ

977 Grant Avenue, San Lorenzo, California 94580

(Sponsored by San Lorenzo Church of Christ, San Mateo Church of Christ  
and other congregations and concerned individuals)

## Wednesday, March 15

7:00 p.m. Timothy — Youth At Its Best . . . . . Leon D. Schrei  
8:00 p.m. Noah — A Preacher Of Righteousness . . . . . Eddie Whitten

## Thursday, March 16

10:00 a.m. Paul — The Great Preacher To The Gentiles . . . . . Perry Cotham  
11:00 a.m. Andrew — The Disciple Who Was Always Ready To Serve . . . . . Bobby Liddell  
**Lunch Break**  
1:00 p.m. Aquila And Priscilla — Great Personal Workers . . . . . Gerald Reynolds  
2:00 p.m. Mary And Martha — Two Sisters In Contrast . . . . . Allen Robertson  
**Dinner Break**  
7:00 p.m. Daniel — A Man Of Courage And Conviction . . . . . Garland Elkins  
8:00 p.m. Samson — The Man Who Lost His God And Did Not Know It . . . . . Foy L. Smith

## Friday, March 17

10:00 a.m. Nehemiah — The Man Who Would Not Let Opposition Stop Him . . . . . Ira Y. Rice, Jr.  
11:00 a.m. Jonah — The Unwilling Missionary . . . . . Ray Peters  
**Lunch Break**  
1:00 p.m. Saul — The King Who Played The Fool . . . . . M.L. Sexton  
2:00 p.m. Barnabas — Man Of Faith, Exhortation, And Liberality . . . . . LeRoy McGrue  
**Dinner Break**  
7:00 p.m. The Prodigal Son — The Boy Who Left Home But Returned . . . . . George DeHoff or Joe Gilmore  
8:00 p.m. John The Baptist — A Voice Crying In The Wilderness . . . . . Garland Elkins

## Saturday, March 18

10:00 a.m. Abraham — The Father Of The Faithful . . . . . Lynwood Bishop  
11:00 a.m. Ahab — A Weak Man In The Hands Of A Wicked Woman . . . . . Bubba Phillips  
**Lunch Break**  
1:00 p.m. Adam — The First Man . . . . . Aaron Wilkerson  
2:00 p.m. Moses — The Great Mediator . . . . . Noah Hackworth  
**Dinner Break**  
7:00 p.m. Balaam — The Prophet Who Preached For Money . . . . . Guss Eoff  
8:00 p.m. Job — The Man Who Served God In Spite Of His Great Affliction . . . . . Weldon Langfield

## Sunday, March 19

10:00 a.m. Samuel — Righteous Judge, Reformer, Educator, and Prophet . . . . . Curtis Cates  
11:00 a.m. Joshua — A Leader In Conquest . . . . . Billie Mac Jobe  
**Lunch Break**  
6:00 p.m. Absalom — The Man Who Led A Rebellion . . . . . William S. Cline  
7:00 p.m. Jesus Christ — No Other Like Him . . . . . H.A. (Buster) Dobbs

# Volume XIX Of Contending For The Faith Goes To Bindery—Should Be Ready In February

More complete sets of BOUND VOLUMES of *Contending for the Faith* were ordered in 1988 than in any previous year since we started binding them 19 years ago. As it began to dawn on brethren and churches that these BOUND VOLUMES are the most reliable record of what actually happened to the churches of Christ and the Restoration Movement within the past two decades—and that our supply of some of the volumes now is running low—many decided to order the complete set while the “getting” is still good.

Starting in January, 1988, Volume XIX contains an article on “Concerning Litigation Among Brethren” by **Pat McGee**; an editorial on “Does It Deserve an Answer?” by **Ira Y. Rice, Jr.**; more articles on “Placing Membership” by **Dan Jenkins**; on “Apostasy in Progress” by **Graham Cain**; on “Horton Advocates Fellowship With ICC” by **Ira Y. Rice, Jr.**; on “One Body: A Look At DeWalt’s Publication” by **Alan E. Highers**; on “Hemorrhage of Gospel Preachers Continues As Southwest/Amarillo Minister Defects;” on “The Differences Between Live & Dead Churches” by **Andrew M. Connally**; on “Did Paul ‘Mature?’” by **Bill Jackson**; and on “Blaming Godly Parents for Ungodly Behavior” by **Farris J. Smith**.

Our February issue carried articles on “White’s Ferry Road Elders, Others Launch Worldwide Missionary Society Guised As International Christian Ministries, Inc.,” on “Alabama School of Bible Emphasis” by **Winfred Clark**; on “The Process of the Current Apostasy” by **John H. Renshaw**; on “When Loyalty Becomes Idolatry” by **Tom L. Bright**; on “Memphis School of Preaching Trainee Presents Opportunity for Some Sound, Wide-Awake Church to Undertake Unique Work Among Turkish People” by **Ira Y. Rice, Jr.**; and the editorial was entitled, “Let’s Try Not to Make a ‘Hobby’ of Anything.”

“Peter’s Use of a Powerful Preposition,” by **Wayne Price**, led our issue for March/1988, followed by an editorial on “Defense of Faith Not Enough—Where Are Our Initiatives,” by **Ira Y. Rice, Jr.** **Gary Grizzell** discussed “Prejudice Toward Blacks in the Church;” **T. W. Phillips, II**, “I love You, My Brethren;” **Jesse Whitlock** considered “Translation or Transgression?” **Darrell Conley**, “The DAYS of Creation;” **Mark K. Lewis** analyzed “How to Build a Church;” **Bill Jackson**, re: “Our Service to God” asked, “Is It All Worship?;” a special report on a trip into China was entitled, “Open Door—With Adversaries;” **Goebel Music** wrote a *second* article on

“That The Brethren Might Know—II;” and **Dan Huddleston** reported he had been named Director of Zambia Bible Training Center.

**Ira Y. Rice, Jr.** started the April issue with a report on “The Highers-Blakely Debate,” followed by an editorial, entitled, “No Substitute for Preaching the Truth;” **Bill Clalborne** wrote, “Thank God I am An ‘Ignorant’ Preacher;” **Bob Spurlin** considered “Wresting the Scriptures;” **Tom L. Bright**, “When Loyalty Becomes Idolatry—II;” **Maxie B. Boren** presented, “The Case for Intolerance;” **Steve Gibson** gave an analytical study of “Making the Present Division ‘Official;”” **Lynn Parker** showed, “The Pendulum Swings...Again;” **Gary L. Grizzell** inquired, “What of Liberalism?;” **Shan Jackson** studied “Church Politics;” **Eddie Helms** asked, “At What Cost Success?;” **David L. Miller** discussed, “Our Righteousness.”

“Playing Politics With the Truth (The ‘Fellowship Without Endorsement’ Theory)” by **Joseph Meador** led our issue for May; the editorial was on “Responsible Christians Should Act—Responsibly;” **Harrell Davidson** wrote on “The Leaven of Liberalism;” **D. D. Fry, Jr.**, on “The Backsliding Church;” **Shan Jackson** felt “Compelled to Discipline;” **Ray Peters** asked, “Why All the Fuss?;” **Will Montgomery** presented “A Study of Matthew 19:9;” **Paul Cantrell** asked, “Are the Limits of Fellowship Flexible?;” **Weldon Langfield** reported, “‘Pro-Choice’ on Abortion Taught by Gospel Preacher;” **Andrew M. Connally** discussed, “The Continuing Apostasy of the Christian Church;” **Paul Curless** asked, “Is Religious Unity Possible Today?;” and **Jesse G. Brown** had thoughts on “More Spiritual.”

**Bill Lockwood** began our June issue with “Abuse of the Bible and the Restoration Movement;” the editorial was on “God Bless You As You Help;” **Roy M. McConnell** reacted to some sermons on “The Sermon on the Mount;” **Larry D. Mathis** discussed “Developing Lead-

ers and Churches;” **George W. DeHoff** presented, “My Rules for Life;” **Winfred Clark** observed, “Everyone Wants the Cream;” **Joe W. Nichols** considered, “Family Life Centers and Entertainment;” **Trent H. Wheeler** wrote on “Humming, Hand Clapping and Choirs;” **Pauline Box** brought us up to date on a “Letter to the Editor;” **Danny Bennett** weighed “Christian Responsibility;” **Dub McClish** presented a “Review of Moffitt-Billingsley Debate;” **Joseph Meador** was introduced as joining *Contending for the Faith* editorial staff; and **Jack Caraker’s** death was announced.

**W. Wayne Coats**, also being added to our editorial staff, advocated, “Let the Redeemed of the Lord Say So...;” our editorial was on “Playing Church Politics With Our Colleges;” **Warren Wilcox** inquired, “What Happened?;” **Shan Jackson** wrote on “Come Down From the Cross;” **Bubba Phillips** showed, “The Heart of the Matter Is the Elders;” **Gary L. Grizzell** asked, “Was Jesus Railroaded?;” **Clyde C. Sloan** was reported dead from viral pneumonia; and **Bill Jackson** declared, “Our Services Are Predictable.”

Our August issue began with an editorial-type article, entitled, “He That Being Often Reproved Hardeneth His Neck Shall Suddenly Be Destroyed And That Without Remedy,” by **Ira Y. Rice, Jr.**, followed by an editorial, “In My Father’s House Are Many Mansions;” **Keith A. Mosher, Sr.**, wrote of Memphis School of Preaching having “Twenty-One Years on the Side of Truth;” **Eldon W. Rogers** considered “Accusations;” **B. C. Carr** asked, “Is There Really a Preacher Shortage?;” **Mark K. Lewis** chided those who resort to “I’ll Sue!;” **Bill Jackson** approved “Congregational Withdrawal;” **Roger Jackson** showed “How to Shorten the Preacher’s Sermon;” **Jimmie B. Hill** inquired, “Consistency or Hypocrisy?;” **James W. Boyd** considered a “Major Source of Digression;” **Shan Jackson** highlighted “Idolatry Today;” **Dan Harless** recalled “Echoes From the Past;” **Donald R. Jones** showed Jesus as “The Lion of Judah;” **B. C. Goodpasture** was recalled on “Obedience and the Issue of Silence;” **G. K. Wallace** presented “A Letter from the Church at Corinth to Paul;” **Dan Jenkins** wondered about “Don’t Be Too Religious;” and **J. G. Brown** asked if certain scriptures were “Commands or Advice?.”

**Dan Jenkins** led our September issue with “A Review of The Boston/Crossroads Movement;” our editorial was on “If Only Crossroads/Gainesville Could But ‘See’ the



Calvin Barber Carroll Beardain James Boyd David P. Brown James Bryant Glendon Cantrell Annette B. Cates Curtis A. Cates Jimmy Clark William S. Cline



Wayne Coats Andrew Connally Perry B. Cotham Eddy Craft Harrell Davidson Janis Dearman Jim Dearman George DeHoff Demar Elam Garland Elkins



Joe Gilmore

# TWENTY-THIRD ANNUAL LECTURESHIP MEMPHIS SCHOOL OF PREACHING

## 4400 Knight Arnold Road • Memphis, Tennessee 38118

### THEME: "THE BIBLE—NONE LIKE IT"



Dan Goddard

#### SUNDAY, MARCH 26, 1989

- 9:30-10:20 A.M. "The Bible—None Like It on What Constitutes Christian Worship" (Rex A. Turner, Sr.)
- 10:30-11:30 A.M. "The Bible—None Like It in Its Origin" (E. L. Whitaker)
- 6:00- 7:00 P.M. "The Bible—None Like It on Origins" (Thomas B. Warren)

#### MONDAY, MARCH 27, 1989

- 9:00- 9:50 A.M. "The Bible—None Like It in Its Unity" (Wayne Coats)
- 10:00-10:50 A.M. "The Bible—None Like It in Upholding Its Own Case in Refuting Error" (Thomas B. Warren)
- 10:00-10:50 A.M. "The Bible—None Like It in Elevating Woman's Self-Esteem" (Women's Class) (Annette Cates)
- 11:00-11:50 A.M. "How Did We Get the English Bible?" (James Boyd)
- 11:00-11:50 A.M. Class 1 - *Critical Study* "Authenticity of the Scriptures" (Joe Spangler)
- Class 2 - *The Bible vs. "The Apocrypha and Pseudepigrapha"* (Canonically) (Eddie Craft)
- Class 3 - *Set for Defense of the Gospel* "Against Liberalism" (Virgil Hale)
- Class 4 - *Critical Questions* "The Synoptic Problem" (Jimmy Clark)
- LUNCH
- 11:50- 1:10 P.M. "Can We All See the Bible Alike?" (Joe Gilmore)
- 1:10- 2:00 P.M. Class 1 - *God's Word* "And My Personal Relations" (Carroll Beardain)
- 1:10- 2:00 P.M. Class 2 - *The New Testament Speaks* "On the Identity of the One Church" (Jim Bryant)
- Class 3 - "Teaching the Establishment of the Church to Children" (Women's Class) (Lora Laycock)
- 2:10- 3:00 P.M. "False Theories vs. the Truth on Inspiration" (Dub McClish)
- 3:10- 4:00 P.M. "Open Forum" Panel on Question of Everything One Does Is Worship (Garland Elkins, Wayne Coats, Roger Jackson, Robert Taylor)
- 4:00- 7:00 P.M. INTERMISSION
- 7:00- 7:30 P.M. CONGREGATIONAL SINGING
- 7:30- 8:30 P.M. "The Bible—None Like It in Religious Authority" (Alan Highers)

#### TUESDAY, MARCH 28, 1989

- 9:00- 9:50 A.M. "The Bible—None Like It in Fulfilled Prophecy" (Bobby Liddell)
- 10:00-10:50 A.M. "The Bible—None Like It in Upholding Its Own Case in Refuting Error" (Thomas B. Warren)
- 10:00-10:50 A.M. "The Bible—None Like It in Elevating Woman as Mother and Teacher of Children" (Women's Class) (Janis Dearman)
- 11:00-11:50 A.M. "How Did We Get the English Bible?" (James Boyd)
- 11:00-11:50 A.M. Class 1 - *Critical Study* "Genuineness of the Scriptures" (Roger Johnson)
- Class 2 - *The Bible vs. "Catholic Tradition"* (James Rogers)
- Class 3 - *Set for the Defense of the Gospel* "Against Radicalism" (B. B. James)
- Class 4 - *Critical Questions* "The Unity of Isaiah" (David Brown)
- 11:50- 1:10 P.M. LUNCH
- 1:10- 2:00 P.M. "Rightly Dividing the Word" (Flavil Nichols)
- 1:10- 2:00 P.M. Class 1 - *God's Word* "And My Business Relations" (Melvin Sapp)
- Class 2 - *The New Testament Speaks* "On Who is a Christian" (Dan Goddard)
- Class 3 - "Teaching the New Testament Conversions to Children" (Women's Class) (Lora Laycock)
- 2:10- 3:00 P.M. "Book, Chapter and Verse Preaching, Is it Out of Date?" (Calvin Barber)
- 3:10- 4:00 P.M. "Open Forum" Panel on *The Worldly Church* (Garland Elkins, David Brown, Dub McClish, Robert Taylor)
- 4:00- 7:00 P.M. INTERMISSION

#### 7:00- 7:30 P.M. CONGREGATIONAL SINGING

- 7:30- 8:30 P.M. "The Bible—None Like It in Meeting Youths' Problems" (Andrew Connally)

#### WEDNESDAY, MARCH 29, 1989

- 9:00- 9:50 A.M. "The Bible—None Like It in Its Indestructibility" (Goebel Music)
- 10:00-10:50 A.M. "The Bible—None Like It in Upholding Its Own Case in Refuting Error" (Thomas B. Warren)
- 10:00-10:50 A.M. "The Bible—None Like It in Exalting Women—Sarah" (Women's Class) (Dorothy Mosher)
- 11:00-11:50 A.M. "Is the Bible as It is Adapted to Man as He is?" (Joe Nichols)
- 11:00-11:50 A.M. Class 1 - *Critical Study* "Credibility of the Scriptures" (Rodney Rutherford)
- Class 2 - *The Bible vs. "Denominational Dogmas"* (Bob Knox)
- Class 3 - *Set for the Defense of the Gospel* "Against World Religions" (Demar Elam)
- Class 4 - *Critical Questions* "Does Mark 16:9-20 Belong in the New Testament?" (Cliff Lyons)
- 11:50- 1:10 P.M. LUNCH
- 1:10- 2:00 P.M. "The Bible as Its Own Best Interpreter" (Hermeneutics) (George DeHoff)
- 1:10- 2:00 P.M. Class 1 - *God's Word* "And My Marriage" (Jim Dearman)
- Class 2 - *The New Testament Speaks* "On Loving the Brotherhood" (William S. Cline)
- Class 3 - "Teaching the New Testament Conversions to Children" (Women's Class) (Lora Laycock)
- 2:10- 3:00 P.M. "Preach the Word to the World" (Perry Cotham)
- 3:10- 4:00 P.M. "Open Forum" Panel on Scripturality of the Use of the Word "Church" (Garland Elkins, Perry Cotham, Goebel Music, Robert Taylor)
- 4:00- 7:00 P.M. INTERMISSION
- 7:00- 7:30 P.M. CONGREGATIONAL SINGING
- 7:30- 8:30 P.M. "The Bible—None Like It in Influence" (Roger Jackson)

#### THURSDAY, MARCH 30, 1989

- 9:00- 9:50 A.M. "The Bible—None Like It in Its Hope" (Clarence Lavender)
- 10:00-10:50 A.M. "The Bible—None Like It in Upholding Its Own Case in Refuting Error" (Thomas B. Warren)
- 10:00-10:50 A.M. "The Bible—None Like It in Giving Strength for Daily Christian Living" (Women's Class) (Brenda Rutherford)
- 11:00-11:50 A.M. "Can You Trust Your English Bible?" (Keith Mosher)
- 11:00-11:50 A.M. Class 1 - *Critical Study* "Was the Virgin Birth of Christ Necessary for Man's Salvation?" (Curtis A. Cates)
- Class 2 - *The Bible vs. "Letting the Conscience be Your Guide"* (Glendon Cantrell)
- Class 3 - *Set for the Defense of the Gospel* "Against Calvinism" (Jim Gribble)
- Class 4 - *Critical Questions* "Is Christ God's Only Begotten Son?" (Robert R. Taylor, Jr.)
- 11:50- 1:10 P.M. LUNCH
- 1:10- 2:00 P.M. "Must the 'Clergy' or 'Scholars' Give the 'Official' Interpretation of the Bible?" (Joseph Meador)
- 1:10- 2:00 P.M. Class 1 - *God's Word* "And My Role as a Parent" (Will T. Winchester)
- Class 2 - *The New Testament Speaks* "On Church Growth" (Harrell Davidson)
- Class 3 - "Teaching the New Testament Conversions to Children" (Women's Class) (Lora Laycock)
- 2:10- 3:00 P.M. "Take Heed How You Hear" (Foy L. Smith)
- 3:10- 4:00 P.M. "Open Forum" Panel on "Only Begotten" (Garland Elkins, David Nance, Robert Taylor, Thomas B. Warren)
- 4:00- 7:00 P.M. INTERMISSION
- 7:00- 7:30 P.M. CONGREGATIONAL SINGING
- 7:30- 8:30 P.M. "The Bible—None Like It When the Books are Opened" (Robert R. Taylor, Jr.)



Jim Gribble Virgil Hale Alan Highers Roger Jackson B. B. James Roger Johnson Bob Knox Clarence Lavender Lora Laycock



Bobby Liddell Clifford Lyons Dub McClish Joe Meador Dorothy Mosher Keith Mosher, Sr. Goebel Music Flavil Nichols Joe Nichols James Rogers



Brenda Rutherford Rod Rutherford Melvin Sapp Foy Smith Joe Spangler Robert R. Taylor, Jr. Rex A. Turner, Sr. Thomas B. Warren E. L. Whitaker Will T. Winchester

Bellview church of Christ recommends



Things That Belong to Her Peace! Are They Still Hid?;" **Ira Y. Rice, Jr.** demonstrated "Crossroads Reaping What It Sowed."

Answering the claim "You Can't Know Until You Go," **Ray Joyner** and **Charles White** in our October issue, reported, "We Went to Boston;" our editorial was on "Alert But Not Alarmed;" **Ira Y. Rice, Jr.**, reported, "Editor Conducts Seminar Re: Boston/Crossroads for Las Vegas Area Churches in September;" newspaper articles demonstrated "Local Autonomy Denied With a Vengeance;" **Harold Hazellp** belatedly got "Exercised Re: Boston/Crossroads;" and **W. Wayne Coats** asked, "Why Should We Be Worried in Nashville?"

Closing out the 19th Bound Volume, **Wayne Price** and **Ron Cosby** collaborated on "The Promise of the Spirit (Acts 2:39);" editorially we showed that "Some Things Make No Sense at All;" **Eddie Helms** defined "The Substitutions of Jereboam;" **Joe W. Nichols** reflected on "Lord, Tell Us Plainly;" **J. G. Brown** discussed, "Satan in the Church;" **Kelth Alarid** presented "The Body of Christ (a Study of I Corinthians 12);" **Johnnie Scaggs, Jr.**, pointed out, "We Are Still Here!;" **Clarence Lavender** nailed "A Blasphemous Movie;" **Jimmie B. Hill** considered, "Death of the Church;" **Jerry Moffitt** asked, "Must the Alien Eat the Lord's Supper?;" and **B. C. Carr** showed, "The Sin of Being Neutral."

#### WORDS OF ENCOURAGEMENT APPRECIATED

Among those who are mindless of the doctrinal error being opposed through the pages of this paper, it is quite a fad to deride what we are trying to accomplish for the Lord. A recent letter from **Art Bailey**, of Tampa, Florida, in sending in his renewal, was much appreciated. He said:

"The more I see of these young 'whippersnappers' who run down your efforts, call your magazine 'Contentions for the Faith,' extol this false N.I.V., deride men like Foy E. Wallace, Jr., show disrespect for the authority of elders, get in as song leaders and lead songs which have unscriptural verses or phrases, and no one seems to care any more, Ira, I cry within and lie awake at night worrying. When supposedly sound preachers will say they believe the N.I.V. is 'the most accurate' of all, when you can never hear a

doctrinal sermon any more, where are we, and where are we headed?

"Keep contending, Ira, and if that makes some say 'contentions,' well, so be it! God bless you."

**Gerald Dee Johnson**, of Eureka, Illinois, renewed for three years, sent \$12.00 extra.

**M. L. Medley**, of Palmetto, Florida, ordered 12 copies of our issue for July/1981, featuring our article on "Beware of the Crossroads Movement."

**Jack F. Babel**, of Cincinnati, Ohio: "I enjoy reading and becoming aware of what is happening in the church."



TOM AND JOHNNIE WACASTER

## Wacasters Move to Port Elizabeth, South Africa

Tom and Johnnie Ann Wacaster are planning to move to Port Elizabeth, South Africa in early 1989. Tom has been preaching for 17 years and has recently returned from campaign work in that location. He and his wife have two children, Tom Jr. (age 19) and Janice (age 18), both of whom are attending Freed-Hardeman College. The Wacasters have set January 15, 1989 as the target date for departure from the United States. They will be sponsored by the church of Christ in Decatur, Texas, from whence they will receive a portion of their personal support. Plans are to remain in Port Elizabeth for a minimum of three years. At that time there will be an evaluation of the work there, and should the need exist, their tour will be extended to five

years. They will be working with an established congregation of approximately fifty members. Brother Andy Jooste, a citizen of South Africa, has worked with that congregation since the 1950's when some of the first missionaries arrived in that country. The remaining personal support is still being sought for the Wacasters, along with necessary travel funds. If you would like more information about the work in South Africa, and Port Elizabeth specifically, please write:

Tom Wacaster  
c/o Church of Christ  
P.O. Box 247  
Decatur, Texas 76234

Or you may call (817) 627-5466 or (817) 627-1828. Please pray for this work.

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## DON DEWELT, Congregational Singing, And Instrumental Music

Stephen Wiggins

In an effort to justify the use of mechanical instruments of music in worship to God, some within the Independent Christian Church have resorted to the assertion that congregational singing is not authorized by the New Testament scriptures. Basically, their argument consists of the idea that there is no New Testament authority for congregational singing as worship but rather falls within the realm of choice or expedience. It is then argued that if the churches of Christ may have congregational singing without divine authority, then the Christian Church may likewise have instrumental music in the absence of any biblical authority.

This argument is nothing more than another desperate attempt to eliminate the controversy between the churches of Christ and the Christian Church concerning instrumental music so that "unity" and "fellowship" between the two groups may be declared a reality. The Christian Church realizes that the use of mechanical instruments of music in worship is one of the main barriers obstructing the progress of the so-called "unity/fellowship" movement that is currently under way. These wayward brethren realize that unless they can persuade the churches of Christ to cease opposition against the instrument that their "unity" efforts do not have a prayer of a chance. Thus, they have invented a new argument to justify their use of instrumental music in worship—that of denying that the New Testament authorizes congregational singing as worship!

Specifically, this position has been advanced by **Don DeWelt**, a Christian Church preacher. It is DeWelt's contention that there is no "example in the entire New Testament of congregational singing of Christians. Nor is there a command or example for corporate singing" ("Letter

to the Editor," *Gospel Advocate*, May 16, 1985, p. 293). Question: If there is no New Testament authority for congregational singing as DeWelt contends, has the Christian Church abandoned that for which they profess to have no scriptural authority? DeWelt will answer: "We can and do sing congregationally but not because the New Testament teaches it, but as a matter of free choice" (*One Body*, Winter, 1985, Vol. 2, p. 4).

But hear another on the same subject: "...speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord" (Ephesians 5:19). Who said this? The apostle Paul. And what does the apostle Paul know about it? Absolutely everything seeing that he was guided into all truth by the Holy Spirit thus receiving his information directly from the Lord (John 16:13; Galatians 1:11-12). The reciprocal interplay of "speaking one to another" is obviously to be done by people in association with others and clearly authorizes congregational praise to God. But who disagrees with the apostle? Don DeWelt does. Hear him: "We do not speak to one another when we sing" (*Gospel Advocate*, 5/16/85, p. 293). And what does DeWelt know about it? But very little, we think.

Following are some observations concerning DeWelt's argumentation:

First, DeWelt's argument demonstrates that the Christian Church has not the slightest inclination of abandoning their use of mechanical instruments of music in worship. DeWelt's attempt was but another frantic maneuver in hopes of justifying their ungodly practice in our eyes so that we then might accept them into fellowship. We would that

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# Contending FOR THE Faith

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Ira Y. Rice, Jr., Editor

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Editorial...

## “Will Ye Also Go Away?”

Of all the unfair and unjust criticisms circulating around the brotherhood of recent date, probably the least discerning is the one about it being “passing strange” that some of the congregations with whom a certain preacher had worked across the years no longer would have any association with him.

Such an adverse remark makes no attempt to clarify the whys and wherefores of such a situation. To this day and time, with every heresy from *anti-cooperation* and *liberalism* all the way across to *Crossroadism* and *Bostonism* (to say nothing of “*hats-and hairism*”) for anyone who has preached very widely through the years, such would almost *have* to be the case!

“LORD, TO WHOM SHALL WE GO?”

Anyone familiar at all with the scriptures almost instantly is reminded of what happened to Jesus Christ himself, according to John 6. Just after Jesus had taught, in verse 53, that “**except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you,**” many of his disciples said, “**This is a hard saying; who can hear it?**”

When Jesus knew in himself that his disciples murmured at it, he asked of them, “**Does this offend you?**” (See verse 61.)

From that time many of his disciples “**went back, and walked no more with him.**” The defection was so massive that such critics today probably would have counselled Jesus to let up on his teaching. Instead, he asked of the twelve, “**Will ye also go away?**” (Verse 67). Peter answered, “**Lord, to whom shall we go? thou hast the words of eternal life.**” (Verse 68).

Rather than softening his approach, Jesus pressed even harder, saying, “**Have not I chosen you twelve, and one of you is a devil?**”

“PASSING STRANGE” INDEED!

For anyone supposing such criticism has a modicum of wisdom, let us consider for a moment the example of the apostle Paul. Just think how many churches, in his many years of missionary work, that Paul had established. Yet hear him, in Philippians 4:15, wherein he said, “**Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, NO CHURCH COMMUNICATED WITH ME as concerning giving and receiving, but YE ONLY.**”

If such things happened even to Jesus and Paul, why should it seem “passing strange” if they happen to us?

I recall talking with brother J. D. Tant, when he was already old and I was still young. “I have established a hundred churches in Texas,” he told me, “but I can’t preach in but two of them—and *they* won’t pay me!”

Those who consider such “passing strange” need to read and study I Peter 4:12-13 all over again: “**Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.**”

—Ira Y. Rice, Jr., Editor

# DON DEWELT

(Continued from Page 1)

some of our more liberal-minded brethren within the churches of Christ should wake up to such tactics.

Second, by DeWelt's advancing this argument, the Christian Church has deserted all of their older arguments used in years past in trying to prove the scripturalness of mechanical instruments of music in worship to God. Now, by saying there is no Bible authority for either singing or playing, they admit there is not and never has been any authority for their instrument. This, my friends, is exactly what faithful brethren have forcefully taught, preached, and debated, for the past hundreds of years.

Third, if DeWelt's argument proved anything it would prove that both instrumental music and congregational singing are without scriptural authority. The right thing to do then, as an effort to do only what the Bible authorizes, would be to abandon *both* singing *and* playing—not bring in something equally unauthorized such as a piano. This, however, proves too much and the Christian Church refuses to give up either one.

Fourth, DeWelt's argument demonstrates that the Christian Church really is not even concerned about true biblical unity (*i.e.*, unity based upon God's word). His "congregational argument" is not even an attempt to prove scriptural support for their practice. Rather it is only an effort to persuade the churches of Christ to treat the issue of instrumental music as a matter of indifference. Instead of trying to determine whether it is authorized or not they seek some way to have "unity" in spite of its use. This is nothing more than a proposal for a pseudo-unity wherein everyone just agrees to disagree over doctrinal differences. This is not the way the Bible teaches us to attain and maintain unity and therefore must be rejected for the falsity it is (John 17:20-23; 1 Corinthians 1:10; Ephesians 4:3-6; 1 John 1:3-7).

Fifth, DeWelt evidently thinks he can prove the scripturalness of a practice by establishing the unscripturalness of another. His argument takes this very form. By pointing out that congregational singing is done without divine authority, he thinks this then allows him to bring in a mechanical instrument without authority. But the truth is, even if congregational singing was not authorized by the Bible (which he cannot prove), this fact would still not make instrumental music in worship legitimate. Two wrongs do not make a right. One error does not justify another.

DeWelt's type of argumentation clearly suggests that the defenders of the instrument will go to any extreme in order to defend that for which they admit to having not one syllable of scriptural proof. In years past the Christian Church has been unable to establish divine direction for their mechanical instruments so now they have turned against making music with the heart in the assembly as the Lord authorized. **"Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him"** (Colossians 3:16-17). May God help us to have the faith, courage, and conviction to remain faithful in all things while repudiating any and all errors of compromise.

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# PARACLETE JOURNAL

## A Spirit of Delusion

Bill Lockwood

A year-old magazine entitled *Paraclete Journal* claims for itself to be a "journal of renewal for Disciples of Christ, Churches of Christ, Christian Churches and other renewal movements...." Their chief aim is to laud the Holy Spirit's movements thought to be felt among us today. From the latest issue we read the following by **Rick Joyner** who claims that it was a directly revealed message from the Spirit:

**"There will soon be a great outpouring of His Spirit... Walls of division will come down... Some who resist this tide of unity will be removed because they resist God... Some that were used of God in the past have become rigid in doctrinal emphasis; these will be quickly torn away... All circles of ministry with individual identities will dissolve into single presbyteries formed over cities and localities... In the world wars will increase; there will be some nuclear exchanges... Pagan religious cults and witchcraft will spread like plagues... This harvest (spiritual renewal) will be so great that no one will look back at the early church as a standard...."**

We are happy the Spirit gave this "revelation," but we didn't learn anything we did not already know by reading the papers. If the Spirit cannot do better than this we will be constrained to admit that the Spirit is not good for anything. Is it not passing strange that there is no one today who can give a modern prophecy which is not already revealed to us in the Bible or which we cannot learn by observing the world around us? It is either that or these "revelations" are flat contradictions to what the Holy Spirit already has said on the pages of inspiration. Imposter Joseph Smith did no better.

The truth is that they do indeed have the spirit—the spirit of *delusion* (II Thessalonians 2:11). We cannot conclude otherwise since the Spirit of whom we read in the New Testament taught doctrinal conformity (1 Corinthians 1); *their* spirit teaches that this idea is not so. The Holy Spirit of the Bible tells us to look to the pattern he has given us in the scriptures (II Timothy 1:13); *their* spirit wants us to stop looking back. The Spirit of God directed the apostles to appoint elders in *every church* (Acts 14:23); *their* spirit thinks that city organizations which were patented by the Roman church are better.

To top it all off Joyner says God will "in the next year, give the church the gift of discernment and word of knowledge, when these two gifts are released the church will be able to discern false prophecy" (Interview in *Journal*, p. 10). Until then, I suppose, we are all at the mercy of any who claim to be inspired of the Spirit. Such talk is nonsense. Next they will be saying with the Hardshell Baptists who are still in these Kentucky hills that preaching is not preaching and praying is not praying unless it is in the twangy, nasal, sing-song whine given by the Spirit and called the "holy tone."

Is it not pitiful to see the lengths some are going to today in this Holy Spirit movement? I tell you, many for too long have neglected instruction in these areas which are so vital.

—705 Washington Avenue  
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# “And Sat Down Under A Juniper Tree...”

Edward Lee Davis

Elijah had just won the greatest victory in his life. God had just proven that idolatry was a farce and that truly **“the Lord, he is God.”** After Elijah had put the prophets of Baal to shame, not to mention to death, Jezebel, that ungodly queen of Israel, threatened to kill him within a 24-hour period. So, Elijah tried to remove himself from the situation. Next we find him *under*—not only under the threat of death, but under a Juniper tree. Elijah was so depressed that he even asked the Lord to take his life. Why did this man go from the “mountaintop” to the “valley below” in so short period of time? The reason, in a word: depression.

Depression, as defined by Webster, is the act of depressing, or state of being depressed, a hollow, an unwarranted and prolonged condition of emotional dejection. One finds throughout the Bible many examples of great men of God finding themselves in this dark, ungodly rut. As to how “unwarranted” depression is, this really is up to the situation in which the depressed person finds himself. Some depression shows a deficit in one’s own life, a lack of trust in the Lord. But some depression is not self-imposed. Some depression exists because of the way other people or situations affect a person.

Depression perhaps is the lowest a man can go spiritually or emotionally, though being depressed does not always necessitate that one is spiritually lacking. Being depressed *can* lead to sin. Let us now look at a few examples of servants of the Lord “in the valley of the shadow of death”—or at least some of them so thought.

**First, some men of God have been depressed because the Lord was not working on their time table.**

Abraham had been promised an heir and thus the recipient of the Lord’s blessing, when he was told to leave his father’s house as recorded in Genesis, chapter 12. Some time had passed when, in chapter 15, we find Abraham questioning the Lord. He said, **“Lord God, what wilt thou give me, seeing I go childless...?”** Abraham even offered the Lord a “better” plan on this occasion by offering his steward Eliezer of Damascus as the heir of the promise. But, the Lord assured Abraham that he (God) was still in control (verses 4-5, 7). The reaction of Abraham to what the Lord said was one of belief and thus strengthened trust (verse 6). It was man’s incipient inability to “wait on the Lord” that caused Sarai to implement her own plan as recorded in chapter 16. The devastating effect that that ill-planned decision had then, still is seen today.

When the Lord did reveal his time schedule, it was met with characteristic doubt. When Abraham was told of the plan, his reaction was one of laughter. (Genesis 17:17). When Sarah was told, she did the same. (Genesis 18:12). Like most of us, they did not yet understand that the Lord’s promises are not “slack.” (II Peter 3:9). This lesson must not go unheeded if one is to survive depression. When we ask the Lord for some needed blessing in our lives we may not receive it as quickly as we would like. Yet, let us never forget, there is God’s own time.

We see one of God’s greatest men “jumping the gun,” so to speak, in the case of Moses. (Exodus 2:11-15). Many sound men among us have said that Moses tried prematurely to free his people from their taskmasters. In his frustration, **when the Lord *did* command Moses to “bring forth my people the children of Israel out of Egypt”** (Exodus 3:10),

Moses gave excuse after excuse for not doing what the Lord commanded him to do. (Exodus 3:11-4:17). But once Moses accepted the *Lord’s work* and the *Lord’s way* of doing it, there was no stopping him.

**Second, there is the depression that occurs when one is overwhelmed with opposition in doing the Lord’s work.**

Joshua had just been made the leader of the children of Israel and now was facing the prospect of conquering the land of Canaan. (Joshua 1). Joshua took courage in the fact that the Lord was with him and that he would fight before them. Time and time again in chapter one the Lord strengthened Joshua by saying, **“Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.”** (Joshua 1:9).

This same comforting promise is given to faithful children of God today. (Hebrews 13:5-6). Those nations would not go peacefully. But, they had to go. So, today we are in a very real war against sin and Satan and we must not lose trust in the Lord. (Ephesians 6:10ff; Philippians 1:17; II Timothy 2:1-7).

Nehemiah, after seeing the deplorable condition of Jerusalem, wept and mourned over a once-proud city. (Nehemiah 1:4). Yet, in the face of enemies, the task of rebuilding the walls of Jerusalem was completed in 52 days. (Nehemiah 6:15). If one is to overcome opposition to the work of the Lord then compromise with those who despise said work will not do. (Nehemiah 6:1-4).

Sometimes well-meaning brethren tell some of us that we can never make an impact on the work of the Lord, not because we are false teachers, or that we are lazy and ungodly, but because we are single, under thirty, no children, no Ph.D. or just not “a good mixer.” But, before we get depressed, let us remember what the Lord would have us do. (I Corinthians 7:32-33; I Samuel 17:42; Ephesians 6:1-4; Acts 4:13; I Kings 22:8). Let us remember that one’s effectiveness is not based on whether or not one can go to the PTA meetings, but that we be faithful to the Lord. (II Timothy 4:1-5).

Brethren, one day someone is going to have to answer for the heartache and depression handed out to those of us who want to work with all our might, yet are treated by some as the “offscouring” of the brotherhood.

Finally, thanks go to a very good friend for encouraging me to write this article. That person knows who he is and so does the Lord. So, brethren, instead of sitting under the Juniper tree as did Elijah just remember this, that even the Lord was depressed when faced with the reality that he was to be separated from the Father by his death on the cross. Let us trust in the Lord and lean not unto our own understanding but in all our ways acknowledge him and he will lift us up. (Proverbs 3:5-6). Let us take to heart the words of the song we used to sing in school each day—“The Lord will make a way for me.”

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“Scientists have been able to lengthen life, but they have not been able to abolish death.” — Byron C. Laird, March 19, 1969, Alabama Christian College Lectureship.

# A LAW UNTO THEMSELVES

Keith B. Alarid

For as long as I can remember, members of the Lord's church have fought the erroneous teaching that sincerity is all that is necessary to please God. This false doctrine is based partly on a misunderstanding of Paul's message to the Christians dwelling in Rome. It should not surprise us that Paul often is misquoted and misunderstood. Peter warned of such in II Peter 3:16. In the same passage, he warns that those who pervert the scriptures out of ignorance do so to their own destruction. One goal of this article is to assist those who want to teach the truth about Romans 2:12-15. It should be the goal of every Christian to teach the truth to as many people as he comes in contact with (Matthew 28:19,20; Mark 16:15).

The thought of Romans 2:12-16 is contained in verses 12 and 16. **"For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;...In the day when God shall judge the secrets of men by Jesus Christ according to my gospel."** (KJV). I am confident that most people understand these two verses in this context. It is the parenthetical statement of verses 13-15 which presents problems to the unlearned. Paul refers to both Gentile and Jew in verse 12. Those without the law had sinned as surely as those who had the law. To suggest that the Gentile had no law is to violate Romans 4:15, **"...for where no law is, [there is] no transgression."** They did not have *the* law (of Moses), but they had *law*. They sinned.

## TWO CLASSES CONSIDERED

Notice that Paul divided mankind into two classes: those who sinned without the law and those who sinned with the law. Law, simply stated, is rule. Some lived without revealed rule while others lived with revealed rule. There is obligation in either case. It would be wrong to miss the point that, while the Gentile had not received written law from God, God had been revealed (*cf.*, Romans 1:20). This revelation of God was manifest in nature. It comprised the Gentiles' law. Both the law of Moses and the law of nature had the same essence. The Jew was told how to live. The Gentile lived the way he did because his conscience either accused him or excused him. When he did right, it excused him. When he did wrong, it accused him. It is this conscience in each one of us that should cause us to seek out God. No one is capable of saving himself. We all need God's help (Jeremiah 10:23). Man, left to himself, will die lost in sin without Christ (John 8:24). This is why those outside Christ today are lost.

All men have a conscience. All men know right from wrong. All should seek Christ. Yet, all do not seek Christ. It befalls those of us who have found eternal life to pass this finding on to those who have not. Because all men have a basic knowledge of right and wrong, they can be converted. I realize that even Christ said this was not entirely possible (Matthew 7:13, 14; Luke 8:3-15). However, their hearts are right in the sense that men have a conscience. If a man had absolutely no sense of right and wrong, it would be virtually impossible to impose this concept upon him. These Gentiles of Paul's message are proof that all men have this sense (conscience). We need to realize this, and zero in on it.

Artisans who work with multiple variations of shades of color are able to make distinctions in colors that to us look alike. They do this not because they have better eyesight. They simply have better instruction. So it is with most of us.

We have grown up in a society that has not had to teach us right from wrong. We, without regular instruction, can make rough distinctions between right and wrong. Yet, multiplied millions of people are in the denominations with a good conscience. They think they are right. They need instruction to hone their vision. They have yet to keep from wandering aimlessly, unable to distinguish the color of truth.

The mere fact that they are doing *something* does not excuse them, although their conscience may not condemn them. There is another law at work today, (*cf.*, Colossians 2:14; Hebrews 9:15,16). These lost souls today need instruction. They need instruction just as the man who earns his living in his ability to make minute distinctions between shades of color. We must all make minute distinctions between truth and untruth. This is possible only with proper instruction.

## FATHER KNEW GOD EXISTED

My father has told me that before he became a Christian, he knew there was a God. He remembers, from his childhood, a knowledge of some Higher Being. Beloved, if a child can sense this, an adult can. This is the conscience of which Paul speaks. This conscience (acknowledgement of a Higher Being) should cause a man to investigate the possibility of God (*cf.*, Romans 1:21).

One author notes that man, without the Bible, has Bible morality written on his spiritual nature. These Gentiles, who had not the law, lived as though they did. They lived by the very rules contained in the law. Paul points out that one will be inwardly either happy or miserable. This comes either from practicing or failing to follow the morality written in his heart (v. 15).

Isn't this the case of the heathen drug addict? He knows that drug abuse is wrong. Yet, his knowledge turns to guilt, then more drug abuse. Why does he not rather turn to God? When he follows his ideals of right, he feels comfort. When he does not, he feels anguish.

Is not this conscience we own evidence that God implanted in each of us a soul that is essentially religious? God wrote these fundamental principles of the Bible in the tables of the human heart everywhere. Man knows those things such as love, right, wrong, and God without ever reading a word of scripture. Civilizations throughout the world exist who never heard a word of gospel preaching. Yet, many, undoubtedly, live in a similar manner as did the Gentiles, by a law written on their hearts. Still, they are not in a saved state.

## THE POINT SO MANY MISS

What is Paul's point? He says that the Gentiles became a law unto themselves. Put simply, as God will judge the Jew by the law which *he* had, He will judge the Gentile by the law *he* had. God will save those, in either case, who lived in harmony with their law. Those who did not live in harmony will be condemned.

All men will stand before the judgment seat of Christ (II Corinthians 5:10). According to Paul's gospel, there will be a judgment. By which standard will God judge men? Paul's phrase "according to my gospel" does not mean that God will judge all men by the gospel. Paul has just shown that God will judge men by whatever divine law under which they lived and died. Perhaps this is the point so many miss.

Men will be judged by the divine law under which they DIED.

Until Christ came, there were two laws recognized by God. The Jews had the law of Moses. The Gentiles had the law of the heart. The Gentiles *in this context* will be judged by the law which they had, the law written on the heart. They are not the Gentiles (heathen) of the Christian dispensation. Remember that Paul set these in stark contrast to the Jews with their law of Moses.

Once another law came into effect, both of those laws were abolished. This new law was the law of Christ. Those *who maintain that one today can be saved by the law on the heart* miss Paul's entire point. There is but *one* law in effect today, and *all* are amenable to it.

No one today can be saved outside of Christ. Think about it. If one can be saved, two can (Acts 10:34). If two can be saved, the whole world can. Thus, Christ's death becomes the most senseless, meaningless event of all time. All who have lived or who shall live since God established the church on Pentecost of Acts 2 will be judged by the gospel of Christ.

#### **SALVATION TODAY IS IN CHRIST AND HIS CHURCH**

Clearly, Paul never defended salvation by right doing. God will save the Gentiles in this passage of scripture who lived by their law of the heart. God will save the Jews who did the things contained in the law of Moses. God will save them because of the law in effect when both lived and died. Those outside of Christ today, even though they do many things contained in the law of Christ, will never be saved without obedience to the law of Christ (Acts 4:12; 1 John 3:24; Rev. 22:14).

The New Testament teaches that one must be "in the church" to be saved. Remember how precious the church is. It cost the very blood of Jesus (Acts 20:28). God's angel promised Jesus would save his people from their sins (Matthew 1:21). There must be some connection between the church and salvation from sin. Jesus not only promised to build His church (Matthew 16:18), he made plans for its establishment. "**Husbands, love your wives, even as Christ also loved the church, and gave himself for it**" (Ephesians 5:25). Thus, the church is a product of Christ's love. His death was the price paid—with blood.

If men can be saved without the church, why did Christ die for it? Ephesians 1:7 promises redemption and forgiveness of sins through Christ's blood. If Christ's blood bought the church and saves us from sin, what conclusion can we draw? Christ purchased the church (Acts 20:28). Christ is the saviour of the body (Ephesians 5:23). Thus, one must be in the body to be saved. Colossians 1:18 says the body is the church. Ephesians 1:22, 23 says the church is the body.

If Christ saves the body (Ephesians 5:23), and the body is the church (Colossians 1:18), then Christ saves the church. One must be in that which is going to be saved. Acts 2:47 tells us that the Lord adds to the church those being saved. Unless a person has submitted to the Lord's terms of admission, and been added by him, sincerity is meaningless. Paul never taught that the law of the heart was all that was necessary for salvation. He simply showed us that God judges man by the law which applies to him. The law of Christ applies to all today (Matthew 28:18). It applies regardless of where we live or how sincere we may be. Let us strive to understand the truth on this subject and teach it to others.

—91 April Wind South  
Montgomery, Texas 77356

# CHURCH POLITICS —ANOTHER SHROUD

Jay Yeager

One hundred thirty-nine years have passed since restoration of New Testament Christianity suffered the first major departure from the authority of the scriptures, when the first missionary society was established. The second departure occurred some ten years later with the introduction of instrumental music into worship. Numerous attempts have been made since to cause those responsible for the division to realize that they have severed their fellowship with God and with faithful Christians (II John 9; Ephesians 5:11). Sadly, to a large extent, these efforts have failed to bring about the repentance necessary to restore them to a right relationship with God and his children.

In recent years however, there has been a radical change in dealing with those guilty of causing the division. The word "sin" has been removed from the vocabulary of those now involved, replaced by the latest of a long list of terms—"church politics." One might be inclined to think that this new term implies that which caused division no longer exists. Quite to the contrary, instrumental music continues to be used by the Christian Church, as well as a host of other unscriptural practices, until there is scarcely any resemblance to the church which Christ loved and for which he gave his life (Ephesians 5:25).

The Independent Christian Church is nothing more than a denomination among many denominations, and to pretend that doctrinal matters are unimportant in order to gain some sort of unity will result in the same indifference in dealing with every denomination. Jesus plainly warned, "**Every plant which my heavenly Father hath not planted, shall be rooted up.**" (Matthew 15:13). Many utterly fail to see the consequences of seeking unity with the Independent Christian Church at the expense of truth.

I recently received an article written by a preacher (one that I once considered to be sound) lamenting his inability to provide a pulpit for a Christian Church preacher, crying, "church politics" prevented him from doing such. Brethren, since when did it become "church politics" to defend the gospel? (Philippians 1:17). Would any dare accuse the apostle Paul of "church politics" when, by inspiration, he penned the following verses?

**"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."** (Romans 16:17-18).

**"And have no fellowship with the unfruitful works of darkness, but rather reprove them."** (Ephesians 5:11).

Hear it please! "Church politics" is simply another shroud invented by those seeking to carry the Lord's church into apostasy. Make no mistake my brethren, regardless of the term(s) employed by them to conceal their motives, the words of the Psalmist well describes their true sentiment. "**The words of his mouth were smoother than butter, but war was in his heart.**" (Psalm 55:21).

—Post Office Box 176  
Overbrook, Kansas 66524

# All The Food Is Not Poisoned

Steven C. Goad

We are sometimes reluctant to instruct anyone whom we feel is doing his best to serve the Lord. Perhaps we should be less critical of one's heart and more helpful in a constructive way when we become aware of someone entertaining doctrinal error. Nevertheless, we can instruct others in the way of truth and allow God's word, rather than our tongues, to do the penetrating. (Hebrews 4:12). It is often easier to knife someone with sarcasm and dogmatism than to nurture prayerfully and in love.

The danger in fellowshiping everyone whose hearts we "think" are sincere lies not only in the possibility of our misunderstanding the hearts of others, but more in the acceptance of their honest and sincere error. Being sincere never has and never will make one's doctrine true. Even so, we can be found embracing those in error by thinking, "Well, there is so much truth in what they are teaching, and so little blatant error, and besides, who am I to doubt their sincerity?" I have often felt similarly about certain individuals. Consider the fallacy in this type of reasoning.

## What Would You Do With Contaminated Goods?

If you were at the grocery store and found on sale certain contaminated food, what would you think? Your first impression might be to contact the Food and Drug Administration immediately. While this thought is still in

mind, the grocer approaches with this sales pitch: "We are having this sale because we have been informed that part of our inventory has been contaminated with food poisoning. Rather than wasting this food entirely, we are passing it on to you at a savings. Don't be worried, there is a lot of good food that has not been poisoned. We just don't know which has and which hasn't. If you are unlucky and happen to purchase some contaminated food, chances are that there won't be much poison present. If you should become sick or die, we will be more than happy to refund the purchase price."

What would your reaction be? Would you grab all the food you could at this bargain price? Sounds silly, doesn't it? But, this is exactly what we are doing with "spiritual food" when we knowingly fellowship those who are entertaining error, regardless of whether they are doing so consciously. (Acts 17:30). This attitude reminds me of the old clock that wouldn't run. It was right twice every day. God's word is right 24 hours a day and it must be the final authority concerning Christian fellowship or any other doctrinal area.

—Church Bulletin  
Mobile, Alabama

(EDITOR'S NOTE: Brother Goad has hit the nail on the head with regards to many arguments being given in defense of the so-called translations, the youth worship, humming instead of singing, bribery in some bus programs, and the use of false teachers in lectureships and seminars. IYR Jr.)

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## WHAT IS THE BEST WAY TO TRANSLATE "MONOGENES"?

Ira Y. Rice, Jr.

Just about the time one thinks that nothing new can crop up to trouble the brotherhood of Christ, surely enough, something does. In the opinion of this paper, there can be no justification for all the furor some have caused by trying to make *MONOGENES* mean something in certain passages other than "only begotten."

A particularly perceptive item appeared in the February 21, 1989 edition of *Yokefellow*, the official publication of Memphis School of Preaching. Writing in this connection, under the heading of "IS 'ONLY BEGOTTEN' IN REFERENCE TO CHRIST 'FALSE ON THE FACE OF IT'?", brother Curtis A. Cates, Director of the school, had the following to say, in part:

The above firm and unbending charge was made recently against the King James and American Standard (1901) translations of *monogenes* in John's writings in reference to Christ as "only begotten" (John 1:14, 18; 3:16, 18; 1 John 4:9). One writer recently charged that John 3:16 and other verses *wrongly translated* "only begotten." This same writer stated that "The Old Latin Version has translated correctly the Greek *monogenes* by the Latin *unicus* (only), but Jerome incorrectly changed *unicus* to *unigenitus* (only begotten) to make the translation conform to the doctrinal issues being debated in his day." They aver that the idea of birth is not in *monogenes* and that *unigenitus* was never used to translate *monogenes* before the Arian heresy, in the fourth century A.D., when "The expression 'only begotten' was first put into a New Testament translation in the fourth century by Jerome in his Latin Vulgate Version," to quote the writer.

In this issue is a scholarly reply to an inquiry made by brother David M. Amos, elder in the fine Lovers Lane church in Steubenville, Ohio, by Dr. Aristotle Michopoulos, Greek Studies

Director, Hellenic College, Holy Cross Greek Orthodox School of Theology. Note that this scholar, of the Greek Orthodox Church, knows that the idea of begetting and birth is in the word *monogenes* itself, just as Christians and conservative scholars have held since the first century.

Is it true that Jerome changed *unicus* (only) to *unigenitus* (only begotten) in the Latin translation of *monogenes*? Is it true that the Old Latin versions used only *unicus*? No! In the 1989 Memphis School of Preaching Lectureship book, *The Bible—None Like It*, David Nance has a chapter on "Whose Jumble? A Critical Discussion of the Origin of 'Only Begotten.'" He documents that more than two centuries before Jerome, Ignatius wrote of Christ as "begotten yet unbegotten (*genneton kai agennetos*)"; the Latin text of Irenaeus translated *monogenes* as *unigenitus* (only begotten); and Tertullian, a Latin writer, wrote of Christ as *unigenitus* (only begotten). The standard scholarly Old Latin text by Adolph Julicher reads *unigenitus* (only begotten) in John's references to Christ, supported by the preponderance of the textual evidence.

Brother Robert R. Taylor, Jr., has an outstanding chapter in the book on "Is Christ God's Only Begotten Son?" He traces the history of rejecting the "only begotten" translation of *monogenes*, which is quite revealing. Brother Taylor refutes the assertion that "many thousands of Christians of the first centuries went to their reward believing that Jesus Christ is the Son of God but who never heard that allegedly he was a begotten being"...

That readers of *Contending for the Faith* may be able to study for themselves the convincing letter, which brother Amos received from Greek Studies Director Aristotle Michopoulos, referred to in brother Cates' article, per foregoing, please find it photoreproduced on the next two pages following:





HELLENIC COLLEGE  
HOLY CROSS GREEK ORTHODOX SCHOOL OF THEOLOGY

50 Goddard Avenue Brookline, MA 02146 Tel (617) 731-3500

Dec. 20, '88.

Dear Mr. Amos,

Sorry for this quick and "sketchy" response. Tomorrow I'm flying to Greece and I'm in a rush, as you may well understand.

- ① In regard to your question on the "only begotten" (John 3:16, etc.) the Greek word is "μονογενής". It is an adjective, where the Masculine and Feminine Genders are the same, i.e.

	ὁ	μονογενής	(Masculine)
ἡ	μονογενής	(Feminine)	
τὸ	μονογενές	(Neuter)	

Of course, as any Greek adjective, this, too, is declined (i.e. Singular & Plural, etc, etc).

- ② Yes! The "only begotten" is indeed the translation of the word μονογενής = MONOTENHĒ (CAPS) = MONO GENES (translation).

- ③ a. Unique. No. I wouldn't opt for the use of this word, because it carries a different "tone" than the original. "Unique" has a different connotation in English. The meaning of "birth" (i.e. <sup>only born</sup> μονογενής) is completely lost in unique, don't you think so?

- ③ b. Beloved. That is an extremely loose translation. Better than the →

"unique" above, but definitely not a close translation.  
The Greek  $\phi$  "ποροφαις" carries within  
it the meaning of "precious", "beloved", "valuable",  
all related to the "high value, price" of some-  
thing (someone, in this case) that is the only one.  
As a matter of fact a translation of:

"The only one" is the second best after  
the present "only begotten". All in all the  
"current" translation of "only begotten" is the  
most accurate one of the closest to the  
original. The "only born" might be another  
good alternative, but it lacks in "class", compared  
to "only begotten".

I hope I was of some help.

If you have any further questions on this,  
please let me know after Jan. 12.

Till then have

A Very Merry Christmas &

A happy '89

Sincerely

Aristotle Michopoulos,  
Greek Studies Director

# NEEDED: A BOOK-BURNING

Eddy Gilpin

The Lord made plain the position that the kingdom is to occupy in each Christian's life when he said, "**But seek ye FIRST the kingdom of God**" (Matthew 6:33). Second place is last place as far as he is concerned. The Lord must receive primary emphasis, interest and consideration in one's life (Matthew 10:37, 38). In order for this to be the case, one must give up certain things in order to be a servant of the King. The Christian life is one of sacrifice—sacrifice of self and service for the sake of the Savior (Romans 12:1).

In Acts 19, the Bible reveals an account from the life of Paul in which many Jews who practiced witchcraft were taught the gospel (vvs. 13-20). When the seven sons of Sceva sought to sleight the multitude with sorcery, the Bible reveals that "**The name of the Lord Jesus was magnified**" (vs. 17). A most unusual event then transpired. Luke records:

**And many that believed came and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. (Acts 19:18, 19)**

Here were ones so set on serving the Savior that they not only set aside the "**sin which doth so easily beset**" (Hebrews 12:1), but also ridded their lives of the temptation thereof. Their burning of the books should be a lesson to God's people today.

## WORLD BETTER OFF WITHOUT THEM

There is no doubt that this world would be a far greater place if many books were burned, tabloids torched and circulars seared. Ridded of the plague of pornographic publications, morality might once again stand a fighting chance in this nation. The searing of such heresy as the "Satanic Bible" and other such blasphemous books might aid this country in truly being "one nation *under God*." The charring of choice novels and the scorching of "scandal sheets" would do much to enhance the lifestyles of modern man. Doubtless, there are many manuscripts which could be added to this list of putrid publications.

The bewildered realm of "religion" with its confused and confounded conditions might well be benefited by a book burning as well. Imagine the freedom to know the truth that many would be allowed if such volumes as the *Book of Mormon*, the *Methodist Discipline*, the *Standard Baptist Manual* and other such creed-laden compilations of mock inspiration were consumed by the fires of truth.

Concerning members of the body of Christ, there are other books which should be bound for burning if many are to be found faithful on that final day. The "electronic age" and "the day of instancy" have hindered many from marching for the Master. For this reason, there needs to be a book-burning in the lives of many children of God.

There are many within the Lord's church who need to burn their T.V. Guides. If the hours spent before the "one-eyed monster" were put to use in favor of the family or in service to the Savior the results would be surprising. Doubtless, the church would grow and the family would be unified. Could your home benefit from such a book-burning?

Again, there are many fraudulent followers who need to burn their checkbooks. To them "the root of all evil" (I Timothy 6:10) is the most well-watered plant in their garden. Money has talked, and they have listened. The cloak of covetousness covers their character. The apostle Paul exhorted, "**Examine yourselves, whether you be in the faith**" (II Corinthians 13:5). Each one of us would do well to take such a spiritual inventory concerning such matters. The age of materialism has claimed many and, barring a book-burning, will claim many more.

Others need to burn their social registers. There are many today who pretend to be servants of God but who, in actuality, like the chief rulers of old, love "**the praise of men more than the praise of God**" (John 12:43). It matters not that being socially accepted involves engaging in activities that are spiritually unacceptable. Social drinking, dancing, selling raffle tickets (gambling) and being a "faithful" member of the Masonic Lodge (or other such unscriptural organization) should (in their minds) somehow be divorced from their "Christian life." Such Jekyll and Hyde lifestyles prompted the Lord's response to the Laodiceans (Revelation 3:16). While it is the case that Jesus grew "**in favor with God and man**" (Luke 2:52), it was never the case that he compromised truth in order to do so. The fear of being socially unaccepted will bar many from heaven's portals. These individuals need to have a book-burning.

The appointment books of many need to be cast into the fire. There are some who think the rug of life would be pulled from under them if they stopped having business engagements on Wednesday evenings during Bible study hour. Heaven forbid that someone suggest that the church be placed before their precious business! Just where is the scripture that says "Seek ye first the kingdom unless your appointment book and business engagements say otherwise?" Too long, brethren, have we used the miserable excuse "I have to work during services to support my family." I firmly believe that few are the cases in which a stand for the truth of Matthew 6:33 would result in one's family suffering at all. In fact, if one accepts this passage and its precious promises, such instances are practically non-existent. Oh, one might have to settle for one less car, or one less television set, or a vacation at home instead of abroad, or a little less fancy boat; but, his real needs will not go lacking. Do we believe the Lord? If so, many will have a book-burning.

There are multitudes of magazines, tons of tabloids and piles of publications that could be added to these. Some members of the church need to burn their Road Atlas. Others need to set fire to the Sears Catalog. Still others need to kindle a flame to their Bass Pro Magazine, Outdoor Life and Golf Digest. While most of these aforementioned items are not wrong within themselves, when they become an obsession to the point that the kingdom occupies any position but first, it is time to turn up the flame and burn the books.

—378 Oceola Cr. Tansi  
Crossville, Tennessee 38555

# EIGHTH ANNUAL SOUTHWEST LECTURES

## April 16-19, 1989

### THEME: "The Book of Psalms - I"

#### Sunday, April 16

- 9:30 a.m.—The Blessed Man of God (ch. 1-3) . . . . . Perry Cotham
- 10:30 a.m.—The Righteous Belong to God (ch. 4-6) . . . . . Winfred Clark
- 1:30 p.m.—Panel Discussion
- 6:00 p.m.—"What Is Man, That Thou Art Mindful of Him?" (ch. 7-8) . . . Tom Warren
- 7:00 p.m.—A Refuge In Time of Trouble (Ch. 9-10) . . . . . Joe Gilmore

#### Monday, April 17

- 9:00 a.m.—God Deals Bountifully With His Saints (ch. 11-14) . . . . . David Brown
- 10:00 a.m.—"Who Shall Abide In Thy Tabernacle?" (Ch. 11-14) . . . . . Steve Powell
- 11:00 a.m.—"The Heavens Declare the Glory of God" (ch. 15-21) . . . . . Tom Warren
- 1:00 p.m.—LADIES: "As A Woman Thinketh In Her Heart" (No. 1) . . . . . Laree Hall
- 1:45 p.m.—"Why Hast Thou Forsaken Me?" (ch. 22) . . . . . Danny Duggan
- 2:45 p.m.—"The Lord Is My Shepherd" (ch. 23-25) . . . . . Terry Casey
- 3:45 p.m.—God's Throne, Established Forever (ch. 45-47) . . . . . Dave Collier
- 7:15 p.m.—Those Whose Hope Is In the Lord (ch. 31-32) . . . . . Perry Hall
- 8:00 p.m.—The Power and Majesty of God's Voice (ch. 29-30) . . . . . Winfred Clark

#### Tuesday, April 18

- 9:00 a.m.—The Lord Delivers From Trouble (ch. 18) . . . . . Bill Jackson
- 10:00 a.m.—Blessed Nation, Whose God Is the Lord! (ch. 33-34) . . . . . Darwin Hunter
- 11:00 a.m.—God's Defense of His Own (ch. 62-64) . . . . . Michael Hatcher
- 1:00 p.m.—LADIES: "As A Woman Thinketh In Her Heart" (No. 2) . . . . . Laree Hall
- 1:45 p.m.—God's Excellent Loving-kindness (ch. 35-36) . . . . . Paul Sain
- 2:45 p.m.—Our Hope Is In God (ch. 38-39) . . . . . Wayne Price
- 3:45 p.m.—"Wait On the Lord!" (ch. 26-28) . . . . . Mike Vestal
- 7:15 p.m.—Praise For God's Might and Power (ch. 65-66) . . . . . Garell Forehand
- 8:00 p.m.—Led By the Light of Truth! (ch. 42-44) . . . . . Joe Gilmore

#### Wednesday, April 19

- 9:00 a.m.—The Folly of Trust In Material Things (ch. 48-49) . . . . . Mac Deaver
- 10:00 a.m.—The Judgment of God (ch. 50-51) . . . . . Carl Garner
- 11:00 a.m.—The Fool Says, "There Is No God!" (ch. 52-55) . . . . . Leonard Mullens
- 1:30 p.m.—Praise In Adversity (ch. 56-58) . . . . . Roy Deaver
- 2:30 p.m.—"Through God We Shall Do Valiantly" (ch. 59-61) . . . . . Bob Berard
- 3:30 p.m.—"Commit Thy Way Unto the Lord" (ch. 37) . . . . . Frank Dunn
- 7:15 p.m.—"I Delight To Do Thy Will, O God!" (ch. 40-41) . . . . . Dub McClish
- 8:00 p.m.—God In Israel's History (ch. 68) . . . . . Terry Hightower

### Congregational Singing, Monday - Wednesday, 6:45 p.m.

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8900 Manchaca Road  
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Or Contact:  
Roy Deaver, Editor  
Biblical Notes

### MAKE YOUR PLANS TO BE WITH US!

J-5N

# CONCERNING THE WORK IN DAVAO CITY, PHILIPPINES WHERE ANTONIO N. PERALTA AND HIS BROTHER TITO PREACH

F. T. Hamilton

The Lincoln Avenue Church of Christ meeting at 7267 Lincoln Avenue, Riverside, California 92504 has been supporting **Antonio N. Peralta** and his brother **Tito** in Davao City, Philippines to the amount of \$250 a month for the past year, but local urgent needs of the church require them to reduce this amount by \$150 a month. The elders have agreed to become sponsors for the support of the Peralta brothers. And with inflation and worse economic conditions in general the two of them together need at least \$350 a month—\$175 a month each. Brethren, what preacher in the United States could live on this amount? This amount for each is the very minimum to live in the large city of Davao on the southeastern shore of Mindanao Island, the largest island south of Luzon Island where the capital city Manila is located. Davao City is approximately 600 miles from Manila.

I visited there in December, 1985. **Ira Rice** visited there later. We both have agreed that these brethren are worthy of support. These brethren have made a name for themselves as faithful gospel preachers. And the quality of their preaching has impressed the management of the local radio station so that they are the only preachers given regular daily time to preach. An American preacher is there, married to a Filipina, who now is in full cooperation with these Filipino brethren. So the situation is encouraging. The radio program reaches a wide area of several million people, so the opportunities are great. People are being baptized, churches encouraged, and denominational people and leaders are being reached.

I preached in the Philippines from 1948 to 1951, directed and helped to build 6 church houses in the area of Zamboanga City on the western shore of Mindanao Island,

baptized 350 in three and a half years (another 150 were influenced to obey the gospel, so I learned), and started a two-year preachers' school for which students would have been given credit if they had attended one of our schools in the United States. At present I am honored to be teaching the General Epistles (James, 1st and 2nd Peter & Jude) and Personal Evangelism in the *Southern California School of Evangelism* in Buena Park, California. I teach a class in Church History and preach once a month at Lincoln Avenue, besides a class on the subject of Grace in the Bible, at the Upland, California Sunset Haven Home for the elderly. (I still have copies of my book on Grace to sell at cost, or give to those who cannot pay.) I am in my 59th year as a gospel preacher. During all these years, since coming home because of health, I still am interested in gospel preaching in the Philippines. Maybe this information about me and the fact that Brother Rice allows this article to be printed will give many readers confidence to begin regular support to the work in Davao City. Ira and I have known each other for many years.

For the benefit of those who wish to contribute the address is:

**Elders, Lincoln Avenue Church of Christ  
7267 Lincoln Avenue  
Riverside, California 92504  
c/o F. T. Hamilton**

For the benefit of those who might want to contact me directly my address is below. But I prefer that you direct all mail to the elders at the above address.

*F. T. Hamilton  
3570 Eve Circle, Apartment L  
Mira Loma, California 91752*

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## Notes & Quotes...

### MUCH APPRECIATION EXPRESSED TO OUR READERS FOR HELPING

The way *Contending for the Faith* readers continue helping us to build up our readership is a source of great encouragement to us.

For instance, **Ronnie Hayes**, of Bear Creek, Alabama, sent in a list of 38 new subscriptions; **Roger Barron**, of Rising Star, Texas, renewed his own, sent seven new; **the church** at Bay, Arkansas, sent six new; **R. W. Stallings**, of Flagstaff, Arizona, two new; **L. Carl Cornell**, of Huntington, West Virginia, 11 new; **Jerry P. Sloan**, of Oklahoma City, Oklahoma, one new; **Bobby Sims**, of Brandon, Mississippi, sent three new 3-year subscriptions; **Joe Wilson**, Kingsland, Texas, four new; **James Condra**, Rogersville, Tennessee, five renewals; **Sherrill S. Creamer**, of Childress, Texas, 12 new;

**Ewell & Hettie Eubanks**, of Tahlequah, Oklahoma, renewed their own, sent one new—both for three years each; **George A. Wheatley**, of San Pablo, California, sent three new, added \$12.00, saying, "Use as you see fit;" **Jessie F. Hunt**, of Aurora, Colorado, renewed for herself and 15 others, adding \$20.00 "to give a small boost;" **Terry Worley**,

of Bartlett, Tennessee, one three-year subscription; **Verdell Morris**, of Lufkin, Texas, one gift subscription for three years; **Donald A. Burner**, of Philippi, West Virginia, three renewals; **Mary G. McPeters**, of Lawrenceburg, Tennessee, renewed her own, one new; **R. L. Roberts, Jr.**, renewed his own, one new; **Clifford Eastep**, Southgate, Michigan, two new; **Aaron & Jean Wilkerson**, of El Dorado Hills, California, three new; **Leonard Wilson**, of Townley, Alabama, ten new; **Fred Bogle**, of Orlando, Florida, renewed two, one new;

**Mrs. James C. Silger**, of Collinston, Louisiana, renewed her own, sent one new; **Leonard Martin**, of McMinnville, Tennessee, sent four new subscriptions, added \$82.00, saying, "Use the remainder of this check as you see fit in your fight for the truth;" **A. E. Stevens**, of Dayton, Texas, renewed his own for three years, sent four new; **R. C. Raymer**, of Anchorage, Alaska, 13 new; **W. R. McCleery**, Odessa, Texas, one gift subscription; **Joe W. Nichols**, Natchez, Mississippi, renewed his own, sent one gift subscription; **Louise Thomason**, of Wellington, Texas, three new; **Artie Collins**, Hohenwald, Tennessee, two 3-year renewals; **James L. Barr**, Marietta, Ohio, one 3-year gift subscription;

**Archie G. Ballenger**, Citrus Heights, Cali-

fornia, renewed two; **Ted Falls**, Colleyville, Texas, one gift subscription; **Jim C. Graham**, Marlow, Oklahoma, renewed his own, two new; **B. C. Ballard**, Keller, Texas, six new; **Dwayne Lanham**, Tequesta, Florida, renewed his own, sent two new; **Bill Towry**, San Antonio, Texas, one new; **Jim & Jane Stephens**, Angleton, Texas, four new subscriptions, added \$30.00 "extra."

**North Charleston church of Christ**, of Charleston Heights, South Carolina, ordered 12 extra copies of our "Review of the Boston/Crossroads Movement" as it appeared in our issue for September/1988. **Gene H. Miller**, of Sutton, West Virginia, ordered an extra copy of the same issue. **Mrs. Loyd Parker**, of San Antonio, Texas, ordered 12 copies, same issue.

**Mr. & Mrs. Glenn Atkins**, of Coalgate, Oklahoma, corrected us that they had *not* renewed earlier, as we had said; *now they have*, saying, "Thanks and we appreciate your work."

**N. R. Gill**, of Oklahoma City, Oklahoma, ordered 25 copies of our August issue, saying, "Another scripture to add to those given to White's Ferry Road elders and our "GONE MODERN UNIVERSITIES"—Proverbs 28:9: "He that turneth away his ear from hearing the law, even his prayer shall be an abomination."

**Harry C. Marlin**, of Old Hickory, Tennessee, subscribed for friends, ordered both our Crossroads Packet and also our NIV Packet.

**Dan & J'Nevyne Schrock**, of Crescent, Oklahoma, when renewing for three more years, added \$17.00 to help out.

## OUR READERS CONTINUE TO ORDER MANY "CROSSROAD PACKETS" TO WARN OTHERS

The many orders for our "Crossroads Packets" which continue to be forthcoming by our readers, that they, in turn, may be able to warn others of the Boston/Crossroads heresy, is most encouraging.

For instance, not reported earlier, **Walter P. Hudson**, of Baton Rouge, Louisiana, ordered two sets; **Bob & Lil Beamer**, of Battleground, Washington, one set; **Cecil L. Robertson**, of Odessa, Texas, one set; **Charles C. Freeman**, of Marietta, Georgia, one set; **Mr. & Mrs. D. L. Hardin**, of Uvalde, Texas, one set; **Mrs. Jerry Gipson**, of Abilene, Texas, two sets; **W. R. McCleery**, of Odessa, Texas, ordered one set, saying, "I do appreciate your good work for the Lord;" **Derran Winans**, of Washington, West Virginia, ordered one set and sent \$10.05 "extra" for our use; **L. R. Woody**, of San Diego, California, two sets; **Charles H. Talbott**, of Mena, Arkansas, one set; **Bertram Jack**, of Friona, Texas, ordered one set, saying, "I have been made aware of the 'Crossroads defection' making its rounds and that you have material and information pinpointing what it is and, of course, exposing it for its falsity;" **Foy Simpson**, of Idaho Falls, Idaho, one set; **Ralph W. Oliver**, of Crossville, Alabama, one set; **Thomas J. Price**, of Lynchburg, Tennessee, one set; **Jerre Trotter**, elder, South Seminole church of Christ, Winter Park, Florida, one set; **Roy E. Wilson**, of Emmett, Idaho, one set; **Mr. & Mrs. Lynn A. Clapp**, of Greentown, Indiana, one set; **Mr. & Mrs. Tommy L. Gentry**, of Troup, Texas, one set; and **Toby D. Miller**, of Paulding, Ohio, ordered two sets, saying, "My wife and I spent a year working with the church in Birmingham, England (78-79). I recently talked, via the telephone, to one of our converts who has remained faithful. She informs me that the Crossroaders have saturated London and Birmingham and are trying to get into Edinburgh, Scotland. She had never heard of the Crossroads cult till a few months ago. She asked me to send her any information about it that would be helpful. I immediately thought of your 'packets.' Please send two 'Crossroads Packets'...Thanks, and keep fighting the good fight."

[NOTE: Much appreciation to these and others who continue to order these packets and put them out where they can warn against the twin heresies of Crossroadism and Bostonism. Because those in Boston now have the upper hand in this insidious movement, we are changing the name of these packets of special back issues of *Contending for the Faith* devoted to this subject to "Boston/Crossroads Packets." We are holding the price for each packet to just \$9.95. How many ever packets you may need at this rate, please address your orders to: **CONTENDING FOR THE FAITH, P. O. Box 26247, Birmingham, Alabama 35226. IYR Jr.]**

**Carol Kirk**, of Waterford, Connecticut, sent in an "extra" \$5.00 "to use as needed," along with her renewal, saying, "There is another congregation here in this area that meets at 291 Osprey Drive, in Groton. We are small in number but true to the scriptures. Anyone coming to this area is welcome to attend. *Contending for the Faith* is a fine publication and has been very helpful to me in exposing the many errors being taught in the church. Keep up the good work.

"I have noticed that you rarely get correspondence from up here in New England. Too bad that there are not more brothers and sisters here but I have not seen very many churches of Christ in this area: Hope that the Boston group is not (or has not) gotten the few there are to go in that direction. My husband is in the Navy...We started out at the Groton church, but after a year or so realized it is not teaching true to the word. Luckily we dis-

covered the small group on Osprey Drive (who had left the Groton church before we moved here). Currently there are only three families (a total of 13) with occasional visitors."

**Don & Gracie Noblin**, of Cardwell, Missouri, sent \$20.00, saying, "Use this in any fund you see fit. We trust your judgment and always appreciate your hard work."

**Mrs. Russell J. Bell**, of Jerseyville, Illinois, renewed for three years, asking us to remove her son's name from our mailing list, "as he passed away with cancer in August..." (NOTE: Our sympathies go out to the Bells. IYR Jr.)

**Dennis B. Hanes**, of Poplar Bluff, Missouri, sent \$15.00 asking us to send the Bound Volume of *Contending for the Faith* for 1987, adding, "Please keep any extra."

**Les Hopper**, who lived formerly at Denton, Texas, now gets his paper at Abilene, Texas.

**PREACHER LOOKING** for full-time work with sound congregation. To inquire call or write **Randy Kea**, 110 Essex Road, Cookeville, Tennessee 38501, or call (615) 628-7082. Resume, tapes, references upon request.

### WHAT IS THIS STRIPPING "FOR THE LORD"?

W. N. Jackson

In the news sometime back there was the notice of a stripper working the Gulf Coast, and she was "converted" by some sectarian pastor. Later, when someone noted that she had not changed her lifestyle and work, she declared that she was now "stripping for the Lord!" We laughed at that, never being shocked at what sectarianism does. This leads us, though, to consider something disturbing.

A few days ago we heard from faithful members of the church, formerly of this congregation, and telling of some disturbing trends in their congregation in a northern state. A sister, in teaching the ladies class, spoke of prayer as being "dialogue" with God, and that an important part of prayer was "listening." That was bad enough, but then she went on to state that prayer could be improved if one prayed regularly, and NAKED! Then, a preacher holding a graduate degree from one of "our" schools said the same thing in regular Bible class — spirituality is expedited if we pray regularly while NAKED! And we had thought we'd heard it all!

Once more we have evidence that some think that the physical and artificial makes spirituality. Men have, earlier, made a hobby on the position of the body so that one position was more spiritual than another. Now, some are suggesting that NAKEDNESS makes for spirituality. The lady first mentioning this said she had read 40 books on prayer — and herein is the problem. Those teachers know what *man* has said about prayer, but very little of what *God* says. All we need to say is that "this persuasion cometh not of him that calleth you." (Galatians 5:8).

—The Southwesterner

**Jerry & Martha Howell**, of Ness City, Kansas, wrote recently inquiring of a strong, faithful congregation of the Lord's church in Northern California. In former days, this would have been no problem; nowadays, in an era when almost "anything goes," we have to check carefully to be sure. They had hoped to locate somewhere near Redding. Anyone who can help with this information, please let us hear from you.

**Vernon Hudson**, of Reeds Spring, Missouri, in ordering a copy of brother Foy E. Wallace, Jr.'s *The One Book*, added \$28.61 to his check. Much appreciation!

### FREE BUNDLES SENT TO MANY

In order to introduce the paper to as many as possible in a drive to build up our circulation, we have been offering to send **SAMPLE BUNDLES** to those requesting, **FREE OF CHARGE**, for distribution where readers want to help in this way.

**Andrew M. Connally**, of Seagoville, Texas, wrote, "Send me a bundle and subscription blanks and I will get you a bunch." We sent them; and he sent us 28 new subscriptions!

**Carl Siebenthal**, of the Central church of Christ, Visalia, California, wrote: "I would be most happy to receive the bundle and distribute the back issues to members of our congregation who may then become subscribers."

**Velmer Cozort**, of Salem, Arkansas: "Well, I finally got the OK to place some *Contending for the Faith* in church building, so you may send a bundle of old issues and we will see what happens."

**Mrs. Jeanette Walker**, of Farmers Branch, Texas, asked for a bundle to distribute there.

**Clifford Eastep**, of Southgate, Michigan: "Send us at Riverview church of Christ a bundle of back issues of *Contending for the Faith* so we can pass them out to the congregation so we can get more involved. They should want to subscribe to the work that you brethren are doing. This is a good way to introduce it to them."

**Chris White**, Frankston, Texas: "I would be happy to distribute back issues of *Contending for the Faith* to the brothers here. I have just stepped off the emotional roller-coaster ride contained in the September 1988 issue. I was made glad to hear the Biblical-sound ring of the statements by the preacher and the elder from Gainesville. But I have been fighting back the tears after reading the remarks of one of the men who greatly influenced me as a Christian and taught me how to preach (in preacher school). Oh, how my heart aches. I am thankful for the paper covering this issue, because, frankly, if the works and attitudes set forth by what we have come to know as Boston/Crossroads are of God, I want to be a part of it, and your paper is helping us make an intelligent decision concerning it."

**Wayne Price**, evangelist, Marlow, Oklahoma: "Yes, you may send us a bundle of back issues (free of charge) for distribution here to help advertise the magazine. Enclose a subscription blank or two so I can help sign up new readers."

**Paul Wilkinson**, preacher, Stanton, Texas: "Please send a bundle to Belvue church of Christ, P. O. Box 1110, Stanton, Texas 79782. Perhaps one of the elders here can get some subscriptions...."

**Miss Dee M. Culverson**, of Lemon Grove, California invited us to send a bundle, saying, in part, "I am very much a sister interested in maintaining the true faith and church of our Lord, Christ. For this main reason, I have been submitting subscriptions to your publication...enabling church of Christ members here within San Diego County, in California, to become more informed of current heresy movements...which...tear up or assassinate the Lord's church. I currently attend and work with the 6070 Division Street, San Diego, CA, congregation, where **Taylor A. McKenzie** is the minister.

"Currently, we are troubled here in San Diego, with the Crossroads planting in downtown San Diego located at the El Cortez Hotel building. They go by the 'Mission' or 'San Diego' Church of Christ...Recently, in the news media, they were termed a 'cult' who had brainwashed a young black married woman away from her husband and children. The husband brought a cult deprogrammer, **Mr. Ted Patrick**, to San Diego. The husband kidnapped the wife from the El Cortez facility and had Mr. Patrick deprogram her successfully. However, her parent, her father, held a live news media press conference at which he

## BIBLICAL NOTES—A WORD OF EXPLANATION

Roy Deaver

physically beat up the son-in-law for kidnapping his daughter and withholding her whereabouts from him and her mother.

"The churches of Christ's reputations were put in a negative or 'cultish' light by the media. However, the El Cajon Blvd. and several other local San Diego congregations invited the media to investigate each local congregation and to further make corrective statements that this 'Mission' or 'San Diego' Church of Christ is not related or affiliated with other local or national churches of Christ.

"So, please, brother Rice, do send the most appropriate back issues, particularly any issues with the 'whole' Crossroads story you published sometime last year. This would be most appreciated!"

**James R. Maynard**, minister to the Inez church of Christ, of Beauty, Kentucky, wrote: "I recently attended a lectureship in West Virginia and received several copies of 'Contending for the Faith' and enjoyed them very much. I have enclosed a check for a one-year subscription. If you could please send any back issues of *Contending for the Faith*, I would be happy to share them with others also..."

**Nicholas Sotiropoulos**, Anaheim, California: "CANCEL THIS. I don't want it in my home."

**Roy D. Medley**, of St. Rose, Louisiana, has moved to Memphis, Tennessee.

**D. L. & Lula Hardin**, Uvalde, Texas, in ordering an extra copy of our issue for February/1988, said, "We appreciate so much the wonderful articles in the publications and more importantly the stand against the movements in the brotherhood which are so contrary to God's plan for us and the doctrine as is so plainly stated in his word."

**Mrs. Doye L. Tidwell**, of Nashville, Tennessee, ordered three copies of our issue for October/1988.

**Michael Sansom**, of Elizabethton, Tennessee, subscribed for three years saying, "After reading three issues of 'Contending for the Faith' given me by brother Tom West, I am thankful that there are folks like you who bring out the current issues of this day and time. I myself just recently left the 'Christian Church' because error was being taught. I also am glad to know that when a brother is teaching false doctrine you warn the readers who they are so we can mark them that cause division. You are a great need for the church and I appreciate the effort to bring the truth and error out into the open."

**King McCarver**, Hohenwald, Tennessee: "Discontinue please."

**Herman J. Whatley**, of Denver City, Texas: "We need to be concerned about the church and the changes it is going through now."

**Jim Massey** evidently no longer teaches at International Bible College. We note his new address is Temple Terrace, Florida.

**Mrs. Virginia Berry**, of Canon City, Colorado, ordered a copy of our March/1984 issue, featuring the article by **Alan E. Highers**, entitled, "Smooth and Fair Speech," re: **Rubel Shelly**.

**Ken Willis**, of Chattanooga, Tennessee, renewed subscriptions for all the elders, deacons and minister of the Eastdale church of Christ, of Chattanooga, Tennessee, where he preaches.

**Richard & Dess Haase**, of Medon, Tennessee, sent in six renewals, including their own, saying, "We stand by all the sound ones faithfully upholding God's truth... Would that ones in Christ's church that are in the clutches of Satan would beware of their destiny and turn again to the truth... Let us keep on keeping on... remaining in true unity with all true and faithful ones in Christ."

**Thomas J. Price**, of Lynchburg, Tennessee, ordered a set of both packets, adding \$5.55 to his check, saying, "Use the small balance as you see fit."

With the March/April 1984 issue of **BIBLICAL NOTES** we closed the publishing of the paper. **Bill Cline** and **Buster Dobbs** had become the new owners of the **FIRM FOUNDATION**, and they would handle all my writings through the new **FIRM FOUNDATION**.

Through the past more than four years we continually have received persistent requests that the **NOTES** be resumed. The great interest in this work was "brought home to me" forcefully during the great **ANNUAL DENTON LECTURESHIP**, in 1987. Since that time especially, we have been trying to work out the numerous details involved in such an undertaking.

My relationship with **FIRM FOUNDATION** remains the same. I will continue to serve as **ASSISTANT EDITOR**, and the **FIRM FOUNDATION** will be of tremendous help to me in connection with **BIBLICAL NOTES**. Without the assurance of their interest, their concern, and their help, I simply would not be able to resume this work.

We are resuming publication of **BIBLICAL NOTES**, beginning in January, 1989. The paper will continue to be "a personal medium: to uphold the right, to

oppose the wrong, to edify the saints, to teach the Word of God, to reach the lost."

Each issue will be 16 pages, 3-hole punched. There will be one issue every two months. **Roy Deaver** will be the Editor. The Associate Editor will be **Mac Deaver**.

Subscription charge will be \$10.00 per year. We must have at least 2000 subscriptions to pay the production and postage costs, and—for this reason especially—we need to hear from you **IMMEDIATELY**.

Please send **NOW** your name, address (street or box, city, zip code), and telephone number. Be sure to **WRITE CLEARLY**. If you prefer to do so, you may send your check with your subscription; otherwise, we will bill you later.

Above all, we humbly request your prayers for this work, and for all our labors in striving to accomplish the Lord's work.

Sincerely yours in the Kingdom,

Roy Deaver  
8900 Manchaca Road  
Austin, Texas 78748

**Raymond L. Williams**, of Victorville, California, ordered three NIV Packets, saying, "They have the NIV in every songbook rack where I attend. I am new to this area, so hopefully we will be able to open the eyes of some of the brethren."

**Joe & Zilpha Costlow**, of Fair Play, South Carolina, ordered four packets, saying, "We continue to pray for *Contending for the Faith*."

**Mildred West**, of Granite City, Illinois, ordered one NIV Packet, when renewing, saying, "I enjoy *Contending for the Faith*. It keeps us informed. Keep up the good work."

**Vera McClendon**, of Vinita, Oklahoma, ordered both packets, saying, "Thank you so much for your efforts in working for the truth."

**Somebody** in one of the churches in New Mexico ordered one NIV Packet, saying, "Please send... without mentioning it in *Contending for the Faith* as it is a very unpopular publication where we worship."

**Steve Miller**, of Garrettsville, Ohio, ordered one NIV Packet, saying, "I really appreciate your zeal for the truth in this great publication..."

**James H. Moore**, of Cincinnati, Ohio, ordered one NIV Packet, saying, "I enjoy reading *Contending for the Faith* and find very interesting material. Keep up the good work."

**V. E. Howard**, of Texarkana, Texas, ordered two sets of NIV Packet—also 12 copies of our *Contending for the Faith* issue for March/1984.

**Foy Simpson**, of Idaho Falls, Idaho, ordered one "Crossroads Packet" and two "NIV Packets," saying, "I really enjoy the paper, so keep up the great work." He also included an "extra" \$8.05 in his check, saying, "Use the balance wherever needed."

**Rickey L. Johnson**, of Edmond, Oklahoma, ordered one NIV Packet, saying, "Thanks, and God bless you in your work!"

**B. L. Bedwell**, of Fresno, California, ordered all our back issues on Crossroadism, saying, "Thank you and God speed in all your work to meet error in the brotherhood."

**Mr. & Mrs. Leonard Daye**, of Titusville, Florida, ordered two packets, saying, "We always enjoy reading 'Contending for the Faith' and all the wonderful articles that teach the truth of the word of God... Enclosed is a \$30.00 check—\$7.00 for packets, \$23.00 to use as you see fit."

**M. S. Hudgins**, of Centerville, Tennessee, ordered one packet, saying, "I sincerely appreciate your work in keeping the brotherhood informed of these troublesome things."

**Lowell Bartlett**, of Poplar Bluff, Missouri, ordered one packet, saying, "Thank you so much and keep up the good work."

**Mrs. Clarice June Hale**, of Boonville, Indiana, ordered one packet, saying, "I am particularly interested in material on the NIV, which has become almost the only version ever used or acknowledged in the congregation here. I am very skeptical about it but cannot seem to prove bases for my fears."

[NOTE: Others needing to prove bases for their fears regarding the *New International Version*, please enclose \$3.50 for each "NIV Packet" you order, addressing same to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

**Vernie D. Whitsett**, of Mt. Juliet, Tennessee, turned in 17 new subscriptions, got his own renewed for two years.

**Harold G. Beale**, of APO Miami, Florida 34007, continues to support our *Contending for the Faith* work \$20.00 each month.

**Ethel T. Page**, of White Hall, Illinois, renewed for three years, adding an extra \$7.00, saying, "Please use the extra... as you see fit. I very much enjoy *Contending for the Faith* and brother Rice and what he stands for..."

**Norman Barnes**, of McCloud, Oklahoma, ordered 25 copies of our issue for October/1988.

**Butch Jones**, of Ellijay, Georgia, ordered 25 copies of our September/1988 issue on "Crossroads," saying, "We appreciate your following the Crossroads/Boston Movement and keeping the brotherhood informed as to the changes within this movement."

# 1989 BELLVIEW LECTURES "IN HOPE OF ETERNAL LIFE" MAY 10-14, 1989

**BELLVIEW CHURCH OF CHRIST 4850 Saufley Road, Pensacola, FL 32526**

### *Wednesday, May 10*

- 7:00 P.M. Singing
- 7:15 P.M. There Is A God In Heaven  
..... Joe Gilmore
- 8:00 P.M. How Beautiful Heaven Must Be  
..... H. A. (Buster) Dobbs

### *Thursday, May 11*

- 9:30 A.M. The Angels Of God In Heaven  
..... Alton Hayes
- 10:15 A.M. New Doctrines In The Church--  
From Heaven Or Men? (Part One)  
..... H. A. (Buster) Dobbs
- 11:00 A.M. Hated Hindrances To A Home In  
Heaven ..... Noah Hackworth
- 1:15 P.M. The Origin, Personality And  
Work Of Satan . . . Guss Eoff
- 1:50 P.M. Christ Is Coming (Part One--  
I Thessalonians)  
..... Winfred Clark
- 2:25 P.M. A Study Of Heaven And Hell In  
The Original Languages  
..... H. Daniel Denham
- 7:00 P.M. Singing
- 7:15 P.M. Sing To Me Of Heaven  
..... Harrell Davidson
- 8:00 P.M. Will Heaven Cost Too Much?  
..... Foy Smith

### *Friday, May 12*

- 9:30 A.M. Some Things Not Found In  
Heaven ..... Steven Waller
- 10:15 A.M. New Doctrines In The Church--  
From Heaven Or Men? (Part Two)  
..... H. A. (Buster) Dobbs
- 11:00 A.M. The Eternal Kingdom  
..... Joe Gilmore
- 1:15 P.M. In Hope Of Eternal Life  
..... Foy Smith
- 1:50 P.M. Christ Is Coming (Part Two--  
I Thessalonians)  
..... Winfred Clark

### *Friday Continued*

- 2:25 P.M. Shall Only Those In The Church  
Of Christ Be In Heaven?  
..... Ronnie Hayes
- 7:00 P.M. Singing
- 7:15 P.M. The Holy Spirit Of God And The  
New Testament Church  
..... Roger Jackson
- 8:00 P.M. The Boundaries Of Fellowship  
--Now And Eternally  
..... Andrew Connally

### *Saturday, May 13*

- 9:30 A.M. Shall We Know One Another In  
Heaven? . . . . . Jerri Manasco
- 10:15 A.M. New Doctrines In The Church--  
From Heaven Or Men? (Part  
Three) . H. A. (Buster) Dobbs
- 10:50 A.M. In The Beginning Was The Word  
..... Ross Gallaher
- 1:15 P.M. The Lord Formeth The Spirit Of  
Man Within Him . Gary Anderson
- 1:50 P.M. Christ Is Coming (Part Three  
--I Thessalonians)  
..... Winfred Clark
- 2:25 P.M. Eternal Principles Of Worship  
..... B. C. Carr
- 7:00 P.M. Singing
- 7:15 P.M. Has Any Brought Back Word From  
Heaven? . . . . . Curtis A. Cates
- 8:00 P.M. Is Hell Real?  
..... William S. Cline

### *Sunday, May 14*

- 9:00 A.M. The Doorway To Another Life  
..... Bobby Liddell
- 10:00 A.M. Do We Really Want To Go To  
Heaven? . . . . . Jerry Martin
- 7:00 P.M. Singing
- 7:15 P.M. The Last Enemy That Shall Be  
Destroyed . . . . . Ray Peters
- 8:00 P.M. Are You Ready? . . . . . Guss Eoff



## "NIV PACKETS" MOVING BRISKLY

Why anyone would deliberately choose a doctrinal inferior version of the Bible, when one far more reliable is available, never has been clear to some of us. What difference does it make if it reads easily in modern English, if the teaching itself is questionable? Some Bibles—just like some preachers we know—may be filled with "smooth words and fair speeches," however, if they cause "divisions and offenses contrary to the doctrine," Romans 16:17-18 teaches they are to be "marked" and "avoided."

Doctrinally inferior indeed is the *New International Version*, usually referred to as the NIV. In five separate issues of *Contending for the Faith*, we ran brother A. G. Hobbs' expose of the seemingly countless errors in this version. We call these issues our "NIV Packet," which has been ordered by the 100s of sets for distribution brotherhood-wide, at \$3.50 per set.

Among those who have ordered, recently, **Delora Clapp**, of Greentown, Indiana, ordered both our "NIV Packet" and also our "Crossroads Packet," saying, "We are thankful for a paper like *Contending for the Faith* to keep us informed of false teachings, etc., throughout the church. We are concerned that the NIV is being used more in our local congregation and that people really don't know a lot about it. We also are concerned that nothing is being said to warn us about Crossroads. Please send us one each of the NIV Packet and Crossroads Packet..."

Additional orders have come from **Bobby Bennett**, of Aubrey, Arkansas (one packet); **Darwin Setliff**, of Atoka, Oklahoma (five packets); **Church of Christ**, Rockingham, North Carolina (four packets); **James O. Rivers**, Kingston, Tennessee (two packets); **Harold Hampton**, elder, San Mateo, California (one packet); **Lilly Eoff**, Independence, Missouri (one packet); **Evelyn Lewis**, Riddle, Oregon (one packet); **Gryce R. Fletcher**, of Pantego, North Carolina (one packet); **John Bessire**, of San Pablo, California (one packet); **Ralph W. Oliver**, of Crossville, Alabama (one packet); **Earl S. Hardin, Sr.**, of San Antonio, Texas (one packet); **R. E. Hudgins**, of Midwest City, Oklahoma (one packet); **D. L. Hardin**, of Uvalde, Texas (six packets); **J. R. Northam**, of Shreveport, Louisiana (one packet); **Don Browne**, of Colorado City, Texas (four packets); **Charles C. Freeman**, of Marietta, Georgia (one packet); **James A. Morris**, of Baltimore, Maryland (one packet); and **R. L. Peters, Jr.** of Charleston, Mississippi (one packet).

**Jim & Jane Stephens**, of Angleton, Texas, sent four new subscriptions, plus \$30.00 extra, saying, "For several years we have enjoyed and appreciated *Contending for the Faith*. It definitely is a source of encouragement. Keep up the good work."

"Recently we were privileged to meet and hear brother **Mac Deaver** in a gospel meeting at Richwood, Texas. We thank God for men such as he that face the world and proclaim Christ. May it ever be so."

A young man, whose name we are withholding for obvious reasons, subscribed for two years, saying, "I am going on my Junior year at Freed-Hardeman College as a Bible major. I love the school and the people there but by no means is it perfect. *Contending for the Faith* and *Ira Rice* are two names not well accepted at F-HC. I took it upon myself to find out why so many were so strongly opposed to this publication and those involved with it. After reading several issues (including the issue on Crossroads, which was so well done), I came to realize that the reason was because of the truth your writers stand for and for the Christ-like way in which they defend the truth. For this reason I am subscribing for two years and I pray that you all keep up the great work."

**Kyle Mitchell**, of Rock Springs, Wyoming, sent his own renewal, plus two new, asking for special information, re: Crossroads.

**Southwest Announces Eighth Lecture Series**  
The Southwest congregation, Austin, Texas, announces its Eighth Annual Lectureship, to be conducted April 16-19, 1989. The study topic for 1989 will be "The Book of Psalms—I," covering the first half of that Old Testament book. The Psalms study will be completed in the 1990 lectureship. The Southwest lectureship/commentary volume continues toward the goal of having one day the entire Bible covered in lectureship/commentary form. These volumes on Psalms fill a great need in the literature of the kingdom, and will provide help for preachers and teachers in generations yet to come.

Participating in the 1989 series will be: **Bob Berard, David Brown, Terry Casey, Winfred Clark, Dave Collier, Perry Cotham, Mac Deaver, Roy Deaver, Danny Duggan, Frank Dunn, Garell Forehand, Carl Garner, Joe Gilmore, Perry Hall, Mike Hatcher, Terry Hightower, Darwin Hunter, Bill Jackson, Dub McClish, Leonard Mullens, Steve Powell, Wayne Price, Paul Sain, Mike Vestal and Thomas Warren**. Other chapters will be written by **John Bowles, Dave Dugan, Roger Jackson, Wayne Jackson and Terry Varner**. Also, **Laree Hall**, of Tyler, Texas, will deliver two lessons for the ladies.

These lectures will be available in both audio and video format. Please be making your plans to be present for this lecture series. Mobile homes, vans and campers are welcome. Exhibit rooms will be available for the display of Bible teaching materials. Accommodations for guests will be available in the homes of Southwest members. For further information, write **Southwest Church of Christ, 8900 Manchaca Road, Austin, Texas 78748**, or call 512/282-2486.

**Mrs. Zuby Lopez**, of Lawton, Oklahoma, renewed for a year, added an "extra" \$5.00 to her check, saying, "Use the balance for wherever needed. I wouldn't be without it. Keep up the good work. Lots of others need to read it."

**Jay Yeager**, of Overbrook, Kansas, renewed for another year, added \$15.00 extra, saying, "Use the rest wherever you deem appropriate."

**Calvin & Nadine Milton**, Petersburg, Virginia: "Enclosed is a subscription to our favorite paper... They are so informative. Some Christians we know think it is not necessary to know what is going on in any congregation except the one you worship with. Have even heard it said 'we don't care what is going on elsewhere' (mind you, this came from a preacher). We feel very different about this. Our Lord did not die for any particular congregation. He died for the church world-wide; therefore we feel that all Christians should be concerned about the whole 'brotherhood' as we are all a part of God's family..."

### "KEEP UP THE GOOD WORK!"

Of all the admonitions that our readers continue to send to us through the years, the one single sentence that stands out as we read our mail is, "KEEP UP THE GOOD WORK!"

Among the many who have so encouraged us in recent months, the following names are noted: **Herman J. Whatley**, of Denver City, Texas; **Wayne Price**, of Marlow, Oklahoma; **Fred Hayes**, of Frankston, Texas; **James L. Barr**, of Marietta, Ohio; **Kevin S. Cain**, of Henderson, Tennessee; **Verdell Morris**, of Lufkin, Texas; **D. L. & Lula Hardin**; **Ruebin Crawford**, of Lakeland, Florida; and many others.

**Jackson P. English**, who ministers to the South Lumberton church of Christ, of Lumberton, North Carolina, ordered 60 copies of our "Review of the Boston/Crossroads Movement" (issue of September/1988) for distribution there.

**J. C. Green**, of Kerens, Texas, sent \$10.00, saying, "Please send the paper as long as the \$10.00 will go."

**Bert & Fern Harvill**, of Springfield, Missouri, renewed another year, saying, "May 1989 be the greatest for the cause of Christ that has ever been."

**Oscar & Tommy Driver**, of Andersonville, Georgia, contribute \$5.00 each month to the support of *Contending for the Faith*, and another \$5.00 each month to the support of our missionary work in the Far East.

### WHY ARE FIRE TRUCKS RED?

We could wish that the names of those authoring various statements might be left connected with those statements that proper credit might be given where due. We have no notion who originated the following statement; however, it appears to be "making the rounds" among church bulletins all over the brotherhood, and we'd like to pass it on. It reads:

"Do you know why fire trucks are red? Well, fire trucks have four wheels and eight men. Four and eight make 12. There are 12 inches in a foot. A foot is a ruler. Queen Elizabeth is a ruler. And "Queen Elizabeth" is the largest ship on the seven seas. Seas have fish. Fish have fins. The Finns fought the Russians. The Russians are red. Fire trucks are always "rushin." Therefore, fire trucks are always red."

"If you think that is wild, you ought to hear some of our members trying to explain why they are not attending church!"

# Contending for the Faith

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## The Battle Between Truth And Error— My Grandfather Opposed Error, And So Do I

Curtis A. Cates

The so-called "unity movement" which is being promoted by certain preachers among the Independent Christian Church and among churches of Christ is nothing new. In fact, such a push has been made about every 40 years since the mid-19th century. Sound brethren have been "set for the defense of the gospel" during every attempt to lead the church away from the restoration of the New Testament order of things into apostasy.

My grandfather **Otis Burgess Anthony** stood against such compromise for more than half a century. Brother Anthony's uncompromising stand can be seen in his strong support for brother **Foy E. Wallace, Jr.**, and others as they defended the truth.

Otis B. Anthony, in 1897, was awarded the "classical" Bachelor of Liberal Arts degree from Highland Home College, in Alabama, which was established by brother **J. M. Barnes**, who had studied at the feet of and been graduated by brother **Alexander Campbell** at Bethany College. He served as an elder in Birmingham for many years, during which time the church made phenomenal growth, a time when brethren were known for their militant, evangelistic thrust. Grandfather Anthony commended brother Wallace, editor of *The Bible Banner*, thus:

**I appreciate the Bible Banner and commend it for its bold stand against all innovations... May it live long to fight error and encourage loyalty to the truth as it is in Christ Jesus.—  
O. B. Anthony, Bessemer, Ala.<sup>1</sup>**

I am humbled by the fact that I have the privilege of fighting error and encouraging loyalty to truth just as did my beloved grandfather, who lived and died in glorious hope. Against which "innovations" did he encourage brother Wallace to continue to stand? This article and those to follow will seek to examine the reactions of sound brethren to the "unity meetings" of the late 1930's and early 1940's and to encourage such vigilance in the present age. That the compromise of the recent "Joplin Summit," *et al.*, parallel the "Unity Meetings" of four decades ago is readily and clearly recognizable.

### WHO CAUSED THE SPLIT?

*The Bible Banner*, in the first place, affirmed that the Christian Church, the digressives, caused the division originally.

**It is a lamentable fact, fifty or more years ago, the body of Christ was rent asunder by... an element in the church that was not satisfied with the simplicity of the church in work and worship, as outlined in the New Testament... The digressives have peddled the falsehood that those who opposed their unscriptural innovations caused the division.**

However, **Dr. A. W. Fortune** (Christian Church) admitted and recorded,

**"The introduction of the organ into the worship of the church was the occasion of a bitter controversy, and was one of the main causes of the division which finally came." ... those who introduced instrumental music and other unscriptural innovations into the church, are responsible for the division. And those who practice these things today perpetuate that division.<sup>2</sup>**

Foy E. Wallace, Jr. affirmed, "It is history repeated. It was this element fifty years ago that drove the dividing wedges of instrumental music and missionary organizations and sundry innovations into the church."<sup>3</sup> **John T. Lewis** charged, "Indeed, a 'gash, deep and wide, has been cut through the body of Christ' by 'this folly of elevating organ-grinding and accompaniments into the place of apostolic worship.'<sup>4</sup> **Leroy Brownlow** observed,

**You cannot get rid of the cobwebs without killing the spider. There is division between the Christian Church and churches of Christ. This is the result of a cause. Innovations were brought in and the body of Christ was split from one side of the country to the other. It is the height of folly to think there can be unity without removing the cause of division.<sup>5</sup>**

**James A. Scott** wrote,

**To follow the things that make for peace would have ruled out the many innovations which invaded the church and divided brethren... When brethren are divided and alienated, it is because someone has departed from the unity in Christ.<sup>6</sup>**

**A. J. Kerr** correctly summarized it thus:

**There was perfect unity in the Body of Christ until the**

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# Contending FOR THE Faith

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Ira Y. Rice, Jr., Editor

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## Editorial...

# Are Our Children Leading Us Into Apostasy?

Of all the astonishing developments in this next-to-last decade of the 20th century perhaps the most astonishing of all is to note how many once-strong gospel preachers evidently are letting their own sons or daughters lead them into error.

Well do I recall, back in the late '50s and early '60s, when many of our children of preacher-families were small, thinking what a joy it was to bring up our children in the "nurture and admonition of the Lord" hoping that when we were old, they could step into our shoes, take over the various areas of responsibility from us, and perhaps do even a better job than we did, in bringing the cause of Christ into fruition.

As one by one they grew to be of college age, especially, I remember various ones of our preacher-family friends sending their offspring to this so-called "Christian" college or that, buoyant in the conviction that soon they would be returning home, beautifully trained and ready to do *their* part in spreading the kingdom of God much farther than we ourselves had done.

## EXCHANGING GOD'S TRUTH FOR ERROR

I recall how the hearts of many of those gospel preachers and their wives were torn asunder as their children began returning home from college, *not* trained to teach the truth of the gospel, but full of false doctrines and corrupt ideas entirely contrary to what they so carefully had been brought up to believe.

Many is the gospel preacher and his wife that I have heard reproaching themselves, asking, "Where did we go wrong?"—as if *they themselves* somehow had failed to instill the truth of God's word in their own children.

For my own part, I seldom have believed that this was the appropriate question. Rather than "Where did we go wrong?" they should have been asking "Where did the *college we sent our children to* go wrong?" After all, it was the *colleges* and *schools* we sent them to who taught them such things as false doctrines on divorce and remarriage, that baptism of the Holy Spirit continues, that everything we do after baptism is worship, that Christianity is all grace and no law, that one version of the Bible is just as good as another.

## LET'S DO NOTHING BY PARTIALITY

Instead of putting our own sons and daughters into positions of teaching others, in perhaps a majority of instances, we have to guard lest they, like wolves, get in among the sheep not sparing the flock. Just the fact that they are *our* children makes no difference *at all*. If they are false teachers they are false teachers—our own sons and daughters not excepted.

Oh, of course, in a few instances there *are* some exceptions to all this. As a rule, however, what is happening is as described foregoing. Maudlin sentimentality might lead us just to overlook what our own

offspring have been mistaught to believe and teach. In those cases, where they still are faithful to the truth, well and good. In those cases where they have left the truth, let's take care that we don't turn a blind eye, deceiving our own selves. As for me, as John wrote, "I have no greater joy than to hear that my children walk in truth." (III John 4).

—Ira Y. Rice, Jr., *Editor*

## The Battle Between

(Continued from Page 1)

Missionary Society was introduced in 1849. It was followed later by Instrumental Music and many other innovations.<sup>7</sup>

### THE CHRISTIAN CHURCH A DENOMINATION

*The Bible Banner*, in the second place, affirmed that the Christian Church was a denomination. Brother Lindsay Allen stated, "Positively and without a doubt, the Christian Church is but another denomination among denominations."<sup>8</sup> John T. Lewis said that instead of "standing where the pioneers stood in their fight for New Testament simplicity," the Christian Church was "floundering around in the swamps of denominationalism."<sup>9</sup> Among the characteristics of denominations listed by A. B. Keenan were "innovations in worship (they may range from pageantry and incense burning to the use of mechanical musical instruments)."<sup>10</sup>

### "LOVING SPIRIT" DEMONSTRATED BY THOSE PUSHING FOR "UNITY"

*The Bible Banner* and others who stood against all innovations, in the third place, came under the castigation of the "loving spirit" of false teachers. Will M. Thompson observed,

Many of the sweet-spirited among us that are so pious (?) get irritated when someone inquires of their standing on certain issues. False teachers usually manifest this sweet spirit until they are swiped with the sword of the Spirit.<sup>11</sup>

Brother John H. Bannister wrote,

It has always been the case that when people cannot meet the arguments of their opponents, they begin to persecute and slander them. A. Campbell said it wa[s] "the adjunct of a weak, and defeated cause."<sup>12</sup>

Cled E. Wallace, *Associate Editor*, reminded his readers—Oldtimers will recall that David Lipscomb and other faithful men were accused of fomenting hate and creating division while the bitter controversy was on over the music and society questions. Some of the digressives prayed for some "first-class funerals" and took on as though they had a monopoly on piety, good-will and all that sort of thing.<sup>13</sup>

Brother G. K. Wallace affirmed that some brethren would not discuss "certain false doctrines" of the digressives "because they love the teachers thereof. Their only hope is to stampede those who are willing to fight for the right."<sup>14</sup> Brother Guy N. Woods quoted brother Moses E. Lard's reference to the spirit of the innovators thus:

"They are poets and ladies' men, and exquisites in parlors, and never condemn anything except their brethren...They are beautiful men and preach beautiful sermons...they have an enormous fondness for sects and sectarians; and scowl on no one so indignantly as on the brother who dares to speak against them...It is a favorite saying with them that we are as 'sectarian as any other people.'"

These, brother Lard affirmed, were "cooling" in their love for the Restoration but were still lingering "in our ranks and call us brethren."<sup>15</sup> E. C. Detherage, in reporting on the May

7,8, 1940, "National Unity Meeting" in Lexington, affirmed that S. H. Hall spent most of "his time in condemning *his own brethren* for opposing the meeting.<sup>16</sup> Brother Cled E. Wallace affirmed the following about those pushing the "unity movement," in particular James DeForest Murch and Claud F. Witty—

These men still carry sugar in one hand and acid in the other. They will feed you on sugar if you go along with them but throw acid in your face if you oppose them. Brethren might suspect that they are not as sweet as they claim to be should they be as public with their acid as they are with their sugar, so they shoot the acid at you in private letters, and usually howl with shocked anguish when we publish the letters. While they are feeding sugar out of their right hands, we think the brethren are entitled to know what their "left hand doeth."

Further, brother Cled observed,

Digressives have from the beginning belittled the opposition to their innovations as lacking in intelligence and spirituality. That trick is as stale as the worn-out arguments they have tried to utilize in justifying their departure from truth. *It scares us not at all.*<sup>17</sup>

Brother Foy E. Wallace, Jr., wrote of one who made "an assault to condemn all of the writers in all of the papers who have been condemning the Murch-Witty 'Unity Meetings' which he refers to as this noble Christian effort." However, the brother was "pretending to write *in love*—but it was not love unfeigned."<sup>18</sup>

### CONCLUSION

In concluding "article one" in this series, brother Cled E. Wallace's thoughts are appropriate, when he urged the faithful to "...lift up our voices in defense of the New Testament order of things in doctrine, organization and worship, and warn the brethren against dangerous tendencies we see looming up."<sup>19</sup>

—Director Memphis School of Preaching  
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### ENDNOTES

<sup>1</sup>IV (January, 1942), 6:14 Note: Each of the quotations is from *The Bible Banner*.

<sup>2</sup>I (April, 1939), 9:20.

<sup>4</sup>II (May, 1940), 10:17.

<sup>11</sup>II (November, 1939), 4:23.

<sup>3</sup>I (May, 1939), 10:2.

<sup>5</sup>III (November, 1940), 4:7.

<sup>12</sup>II (February, 1940), 7:14.

<sup>6</sup>III (March, 1941), 8:10.

<sup>7</sup>I (November, 1938), 1:5.

<sup>13</sup>II (June, 1940), 11:18.

<sup>8</sup>III (March, 1941), 8:10.

<sup>9</sup>I (March, 1939), 8:17.

<sup>14</sup>III (December, 1940), 3:4, 5.

<sup>9</sup>III (May, 1941), 10:14.

<sup>10</sup>II (June, 1939), 11:17.

<sup>15</sup>IV (March, 1942), 8:2.

<sup>17</sup>IV (January, 1942), 6:13.

<sup>16</sup>II (September, 1939), 2:1.

<sup>18</sup>III (December, 1940), 5:5.

## Truly In Defense Of The Word Of God

David P. Montague

An article entitled "In Defense Of The Word Of God" by Ben F. Vick, Jr. in the April 1983 issue of *Contending for the Faith* deserves some attention. Brother Vick rebukes those who advocate the many *so called* versions. In part he says, "Our need is not more Bibles to confuse, but greater LOVE AND RESPECT FOR THE WORD OF GOD" (Emphasis mine, DPM). AMEN! However, he goes on to say we need "...a deeper study into the TWO reliable ones" (emphasis mine, DPM) which he also calls "the time tested grand old versions."

To quote from brother A. G. Hobbs, "Men are quick to speak out on things about which they are not informed." (*Contending for the Faith*, April 1983, page 7). "He that answereth a matter before he heareth it, it is folly and shame to him" (Proverbs 18:13). We who seek to stand for the true word of God must be sure we base our teaching on facts, truth and scripture versus opinions, conjecture or our feelings.

The *American Standard Version* (so called) is not entirely a misnomer in that it did come from the "American" revision committee, however it is/was not a "Standard" since by its own admission it incorporated many emendations not even contained

in the *Revised Version*, so called (see preface to the American Edition). As for a "Version," I cringe at the thought that any book, such as the *ASV*, could be called a "version" of God's word, when it cuts out, and changes, and in a few places (admittedly very few) adds to, the majority of the extant manuscript evidence.

In his article, "NEW INTERNATIONAL VERSION—A Brief Critical Review," brother A. G. Hobbs has listed, under parts 17 and 18, some "unwarranted omissions" (this article *also* may be found in the April 1983 *Contending for the Faith*, opposite brother Vicks article). Ironically, of the 29 omissions accurately recorded there, ALL BUT FOUR of them *also* appear in the *ASV*! You see, we need to search the scriptures (Acts 17:11) *before* we speak lest we oppose ourselves (II Timothy 2:25). This version issue is new to some. We must be careful before we speak, for being wrong means admitting wrong in the future and the possibility of leading others astray. With some careful study we can save ourselves these problems.

Compare the *Authorized Version* to the *ASV* in Matthew 18:11. Is it there or not? Or Mark 15:28—was He or wasn't He? Or Acts 8:37, did the eunuch confess or not? Or I John 5:7, are there three that bear record in heaven or not? The *NIV* hasn't done anything here that the *ASV* didn't do long before it. "Time tested" you say—perhaps it is time we considered revising the test! Or what about Revelation 1:11? Is Jesus the Alpha and the Omega, the First and the Last, or not? How presumptuous, what gall, or, what stupidity and foolishness to subtract from the very book in which the warning is given! How can we preach from such?

I am in agreement with brother *Ira Y. Rice, Jr.*, when he said, "If even a MINOR PART (emphasis mine, DPM) 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 *NIV*'s and back to more reliable translations..." (*Contending for the Faith*, April 1983, page 9).

Matthew 5:22; Luke 23:38; 9:54,55; Mark 15:28; Luke 4:4, I Peter 4:1; Matthew 5:44; 6:13; 20:22; 23:14; Mark 10:21; 13:11; 13:14; John 16:16; 17:21; Acts 9:6; 10:6; Romans 15:19; Ephesians 5:19; Matthew 12:31; John 7:39; Acts 6:3; I Corinthians 2:13; I Timothy 1:17—I should consider the omissions in these verses in the *NIV* and the *ASV* at least worthy of being called a "MINOR PART"! Amen? They BOTH have the *same* errors in respect to these verses. Again this is not an issue of favorites—and the brethren who are against these revealing facts don't realize that our children and their descendants will not know major portions of the Bible if these so called versions (*ASV* included) overrun the *Authorized Version*. The *Authorized Version* is the *only* reliable English translation. It is the *most accurate* translation of the *majority* of the extant (5,100+ manuscripts). This is documented fact, not opinion or personal preference—take it from one who has had to change his personal preference! (Refer to Everett W. Fowler, *Evaluating Versions of the New Testament*, Maranatha Baptist Press, Watertown, Wisconsin; and David Otis Fuller, D. D., WHICH BIBLE?, Grand Rapids Publications, Grand Rapids, Michigan). The truth hurts sometimes. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." (James 3:17). The truth and *only* the truth, in its purity will judge us! Let us study it, know it, and live by it following the Master!

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## What Happens When "The System" Fails?

Goebel Music

The question that is asked in the above caption admits that there is such a thing as "THE SYSTEM." The word "system" means "organization, rule, design, standard, operating procedure, scheme, guidelines, pattern or outline." Although there are some who today would "deny" that there is such, we know, by Bible authority that there is!

I should like to point out that the question *itself* is incorrect. I hasten to point out that "The System" was given by a perfect God and is itself perfect. The system does not fail, but men fail to carry out or heed the system. Can you imagine a God giving us a rule to follow knowing all the time that it would not work! That is about the most ridiculous thing I can think of; yet, evidently, some seemingly think that THE SYSTEM WON'T WORK. I challenge *anyone* to name *any* area wherein God's divine system will not work. The pattern for the church is perfect, but it is imperfect men who fail to heed the instructions of doing exactly as God has outlined for us to do. I repeat THE SYSTEM DOES NOT FAIL, MEN FAIL THE SYSTEM!

To those who might like to "deny" that there is such a thing, let us ask some questions. (1) Is there a pattern for the home? (2) Is there a pattern for the school? (3) Is there a pattern for us in government? I use these three questions to let us realize we are living daily with some kind of pattern. I think we would all—well, *almost* all—agree that there is in our lives today one pattern or another. What happens in government if there is no organization, scheme or rule? What would happen in our schools today if there were no guidelines or operating procedures? What happens in the

home if the system is not worked? If it were to fail in these items, we would, indeed, have disorder and disunion, disruption and discord, yea, pandemonium would break out immediately (and everywhere and in every direction)!

### THE BIBLE SPEAKS OF THE SYSTEM

There are some today who would dare not believe in "the pattern," but we know by Bible authority that it does exist—and, I might add, for our benefit! God had one for the ark; it is revealed to us clearly in Genesis 6:14-22. God had one for the tabernacle. Moses was instructed to make the tabernacle "according to it" (Exodus 25:8, 40; 40:16; Hebrews 8:5). God also had one for the temple (*cf.* I Chronicles 28:11-12). And just that surely God has one for us today. (We sometimes overlook the use of the word "pattern" as it is used in Joshua 22:28). We're told in II Timothy 1:13, "**HOLD THE PATTERN** (emphasis mine) of sound words which thou hast heard from me, in faith and love which is in Christ Jesus." And, of course, whatever we have heard (learned) from (through) Paul, we are to "**commit to faithful men who shall be able to teach others also**" (II Timothy 2:2). Yea, "guarding" that given to the young Timothy includes guarding "the pattern" (*cf.* I Timothy 6:20-21).

Indeed, beginning in the Old Testament, in the very first book, we find God employing the use of THE PATTERN concept as he instructed Noah to build the ark, and God used the same operating procedure, design, guideline throughout the Bible. God has always been deeply concerned that his children follow THE RULE HE SET FORTH, and for us today it is the BIBLE, as it is his

INSTRUCTION MANUAL! Any good Bible student is going to admit that God has outlined for us **"all things that pertain to life and godliness"** (II Peter 1:3)—and God has done so in the only book that has the right to be called **THE BOOK!** Why people today, and many among them are elders and preachers, fear **PATTERN THEOLOGY** is more than I can comprehend.

### **GOD REVEALED THE SYSTEM OF CHURCH ORGANIZATION**

Whether men like it or not, submit to it or not, God has revealed exactly how the church of the New Testament is to be organized and no amount of discussion can change that! Every good Bible student recalls what Paul and Barnabas did in Acts 14:23. Both elders and deacons are mentioned in Philippians 1:1, and their specific qualifications are set forth in I Timothy 3:1-7 (elders) as well as in Titus 1:5-9 and I Peter 5:1ff. The deacons are mentioned in I Timothy 3:8-13, with the record of Acts 6:1-6 possibly giving us some insight into their service. Elders are spoken of as men who are **"over us in the Lord"** (I Thessalonians 5:12), and we are to esteem them **"exceeding highly in love for their work's sake"** (verse 13). We understand that they have **"the rule" over us** (Hebrews 13:7), and we are to **"obey them that have the rule over us"** (verses 13; cf., verse 24). Indeed, they are to be **"examples"** (I Peter 5:3) to the flock; however, for someone to contend that this is the *only* area of their authority is to show an utter lack of knowledge or a disregard of the God by whose Spirit the Book was written! I truly believe when men come **FACE TO FACE** with God's revealed will they will do one of two things, if honest: (1) obey the Word, or (2) surrender their honesty!

What happens today when men fail to work **THE SYSTEM?** Elders do not **"take heed"** to themselves (Acts 20:28), nor to **"all the flock"** (Acts 20:28)! The flock is not **"fed"** (Acts 20:28), is not **"tended,"** and they fail to **"exercise the oversight"** (I Peter 5:2)! Not *only* this, but **"grievous wolves"** (Acts 20:29) will enter in not sparing the flock, and from **"among our own selves"** men will arise speaking perverse things, **"to draw away the disciples after them"** (verse 30, emphasis mine). I also want to mention that the characteristics of a shepherd as revealed in John 10:1-15 are not in any hurry to be realized and seen in the life of the elders! Whoever heard of a shepherd leaving the 99 and seeking after one (Luke 15:3ff)?! (We have so emphasized the word **"elder"** that we have deemphasized the word **"shepherd"** and the word **"bishop."** All of the prayers we hear today are **"for the elders to make the right decisions!"** God help us to pray for men who will *shepherd and feed*, yea, *tend to*, our souls!) In addition to what already has been listed, we need to say also that these beloved men are not **"holding forth the faithful word"** (and notice that it is **ACCORDING TO THE TEACHING**, that he may be able to exhort in **THE SOUND DOCTRINE**, **"convicting the gainsayers"** and **"stopping the mouths"** that ought to be stopped (Titus 1:9, 10)! Is it no wonder today that **"saints"** are not being **"perfected"** (Ephesians 4:11) and that we are not producing **"full grown"** men (verse 13)!

We all are very much aware (oh, *how* we are aware of it!), and we are to be concerned, and rightly so, about **"receiving an accusation"** against an elder. But we hear and teach very little about what we are to do when elders do not fulfil their God-given office (it is not an office for honor and glory, **IT IS A WORK!**). Let me remind everyone that a gospel preacher has the authority of God, Christ Jesus and the elect angels (could I say of all heaven?) behind him and he is to

**REPROVE IN THE SIGHT OF ALL THEM THAT SIN** (this will put the rest in fear, as this is to be done **WITHOUT PREJUDICE AND PARTIALITY**), according to I Timothy 5:20-21; cf., Titus 2:15. But whoever heard of this being done? I challenge you to try doing it (only **"when"** and **"if"** it *needs* to be done) and see what happens! You will hear men justify, rationalize, intellectualize, explain away, make excuses for (we admit we make mistakes—the word ought to be **SIN**), construe, vindicate, make allowance for, make acceptable, speculate and philosophize, but in only a few instances will you *ever* hear of **THE ELDERSHIP** being humbled, coming to grips with itself like the prodigal did in Luke 15:17-18, and going before the congregation, both **"CONFESSING AND FORSAKING."**

### **GOD REVEALED THE SYSTEM FOR THE NEW TESTAMENT CHRISTIAN**

This article is not meant to be one of an exhaustive nature in any area, but I pray God it will make us *stop* and *think!* I only want to get the point in our mind that we have **A SYSTEM THAT IS PERFECT AND IT DOES NOT FAIL, BUT MEN FAIL IT!**

Beloved brethren, if there is a God (and there is), and if the Bible is God's Word (and it is), and since God cannot lie (and he cannot), then we ought to know that what the Book says is **THE TRUTH**, it is a fact! A perfect God with an imperfect system? **NO, NEVER!** A **PERFECT** God with a **PERFECT** system that is waiting to be worked? Amen! It fails only because men fail to **WORK THE SYSTEM.**

I have said for a long time that one of the dire needs of today is for **MEN TO KNOW THE BOOK.** However, this needs to be corrected to **MEN WHO KNOW THE BOOK AND WHO CARRY OUT ITS EVERY SINGLE INSTRUCTION REGARDLESS OF THE PRICE THEY HAVE TO PAY!**

It is not mine to prove with Biblical proof at this point, the following, but the New Testament does have **THE SYSTEM** for:

- (1) **NEW TESTAMENT WORSHIP,**
- (2) **NEW TESTAMENT DOCTRINE,**
- (3) **NEW TESTAMENT RIGHTEOUSNESS,**
- (4) **NEW TESTAMENT STUDY AND PRAYER,**
- (5) **NEW TESTAMENT TEACHING,**
- (6) **NEW TESTAMENT PURITY,**
- (7) **NEW TESTAMENT ATTENDANCE,** and
- (8) **NEW TESTAMENT DISCIPLINE** (just to name a few).

What happens today when the characteristics of New Testament worship are not heeded (cf., John 4:21-24; Acts 10:26; and Revelation 22:8-9)? In fact, what happens today when **SOUND DOCTRINE** is belittled (cf., II John 9-11)? Worship is corrupted and sound doctrine is made to be a thing of little concern. Any one with sound judgment knows this to be true. Did you ever hear anyone say **"I am sick of doctrine and that old gopher-wood argument?"** (I hate!)

### **GOD REVEALED THE SYSTEM FOR UNITY**

If men today will come to grips with biblical authority (and how God authorizes), and abide by the same, then the Lord's prayer can be fulfilled (John 17), Paul's plea can be realized (I Corinthians 1:10ff) and once again we can go back to the *Spirit's* platform for unity as revealed in Ephesians 4:1-6. Brethren, *can* be **"of the same mind, having the same love, being of one accord, one mind"** (Philippians 2:3); they can **"stand fast in one spirit, with one soul striving for THE FAITH OF THE GOSPEL"** (Philippians 1:27, emphasis mine); they can **"speak the same thing, be of the**

same mind, in the same judgment and have no divisions" (I Corinthians 1:10); they can "be perfected...live in peace" (II Corinthians 13:11); etc. The Bible never speaks about "unity in diversity" as we are hearing of it today. *Real* unity can *never* be until we have a UNITY OF THE FAITH! Until we walk, talk, love, act, believe, obey, do and follow THE PATTERN we never will have BIBLE UNITY!

**QUESTIONS AND THOUGHTS RELATIVE TO WHAT HAPPENS WHEN THE SYSTEM IS NOT WORKED ACCORDING TO GOD'S INSTRUCTION BOOK**

- (1) *Why is it today* that we find gospel preachers saying they cannot extend the invitation (preach the gospel) to the church? How would you like to serve under an eldership that lets such a man-made idea prevail? (Study Romans 16:25.)
- (2) *Why is it today* that we find some congregations wanting to be in fellowship (some are practicing the same) with everyone who accepts the deity of Jesus? Where are the "mouth stoppers" to such a perversion of the text of II John 9ff?
- (3) *Why is it today* that we are so afraid to discipline the wayward member and to "mark" those who walk "disorderly"? Yes, this means congregations who teach false doctrines, too! Where are the stout-hearted men of God who will fulfill an injunction from God on this matter? Sometimes the wind carries the tune "we do not want to have another Collinsville case." Why not, if that is the price we must pay for doing God's command? He demands us to go to death, if necessary (maybe to prison, to be hated of all men); and have we forgotten so soon Luke 9:23; Matthew 16:24; Acts 5:29; 20:24?
- (4) *Why is it today* that preachers can preach (or hold the view quietly) any one of several damnable teachings on marriage/divorce/remarriage? Again, where are those who so frequently practice authority by the hiring and firing of preachers, and yet, cannot find authority or will not use it to stop such teaching!
- (5) *Why is it today* that we let emotions, friends, family ties, sentiment, peer pressure, financial pressure, deacon pressure, member pressure, or "that's-not-the-way-we-want-it-to-be-preached pressure" keep us from "walking according to the truth of the gospel" (cf., Galatians 2:11-14)? Where are the elders who "hold to the faithful word" regardless of the price to be paid for acting after the orders of his majesty?
- (6) *Why is it today* that I am asking a question, after each question, that relates to elders? *The answer is simple.* They are the ones in the congregation charged with the oversight, the feeding and the tending of the flock, the shepherding, the ones who have the "rule" over us and the ones who will have to GIVE AN ACCOUNT for the sheep.
- (7) *Why is it today* that we have a hard time getting elders to act and act with a sense of urgency? *The answer is simple.* They tell us they are too busy on their jobs (full time business men and part time elders), they see no urgency in most matters, they know that they are the ones with the authority, in the back of their minds, seemingly, they believe "once an elder always an elder," and they fail to realize the seriousness of their charge as found in Hebrews 13:17 and that "a little leaven can infest (leaven) the whole lump."
- (8) *Why is it today* (as one elder told me, "make it as soft as you can"—referring to the sermon) elders are afraid for a man to be bold, daring and courageous in the pulpit? *The answer is simple.* The churches that are "something" are those with positive messages, making the people *feel good* (sounds like words found in Isaiah and Jeremiah's day), so *don't rock the boat*, we want to *grow* and have *large numbers*, build buildings, pay off debts, keep *peace* in the family, especially with some of the men and their families and we do not want anything negative, nor do we want to hear of any trouble anywhere! Let's be so in worship that our people can leave on "a high, feeling good about themselves."
- (9) *Why is it today* that we believe THE TRUTH is the crucial

item, until we find ourselves in the minority and then we do not STAND UP AND BE COUNTED—elders or preacher? *The answer is simple.* We want to be like others, we don't have SPIRITUAL SPUNK AND MORAL FIBER enough to stand up and be ourselves, we evidently believe that "the majority of people" (*their ideas and decisions*) take priority over the truth, and then we rationalize, intellectualize, and philosophize about it. Weak and spineless? Amen!

- (10) *Why is it today* that we have, in local congregations across the brotherhood, error being taught and practiced and nothing being done about it? *The answer is simple.* God's elders today do not know the issues, do not take advantage of all the learning avenues, lectureships, workshops, and such like, depend too much upon the man they can "hire" and "fire" at will, DO NOT KNOW THE BOOK, and it may be they are afraid of being sued! They just do not want to "rock the boat" or "disturb the waters," as such want to SHOW OUR LOVE TO EVERYONE, and it is so nice the way it is! Someday their personal boat will sink!
- (11) *Why is it today* that so many of our elders are figureheads, yes men, rubber stamp men who practice some kind of an arm-chair type of eldering. *The answer is simple.* They are flock pleasers (cf., Galatians 10; I Thessalonians 2:3-4, 8), do not have the backbone nor the spiritual stomach to handle the gritty problems of the members. Then too, they have their clergy-laity idea of how the church ought to be run.
- (12) *Why is it today* we have among us:
  - (a) People living in adultery but they never have been rebuked—"they" never have repented?
  - (b) Preachers allowed to fill the pulpits when we know the error they espouse?
  - (c) Various members to foresake the assembling of the congregation (and that sometimes for years)?
  - (d) Various doctrines being taught (such as found today in the unity (?) movement) that are not according to the truth?
  - (e) Men and women separating or divorcing without being disciplined (when, of course, the cause is not one wherein Romans 13 or I Peter 2 would come into play)?
  - (f) Deacons failing to submit to the decision of the elders and never rebuked?
  - (g) A dearth of Biblical knowledge?
  - (h) A general rebellion against authority and that a person is taught by word or action that one does not have to be in subjection to authority?
  - (i) Denominational baptism (open and full fellowship) being accepted?
  - (j) Members failing to be taught to sacrifice, to deny the person (self), and to be crucified with Christ?
  - (k) The idea found in Jesus as the Lamb of God but never the thought that he is also the LION OF THE TRIBE OF JUDAH?
  - (l) The plea for the positive, nothing negative, and we have forgotten that Jesus came to send a SWORD (also, it says FIRE) and to bring DIVISION?
  - (m) The "whatever-time-you-want-to-give" concept instead of a "redeeming the time" message?
  - (n) Men and women who believe in the "I-want-to-do-my-own-thing" way, please me, cater to me, enthrone me and we never see them corrected?

THIS LIST COULD GO ON AND ON. BUT DO YOU REALLY WANT TO KNOW WHY ALL OF THIS IS FOUND AMONG US, GOD'S CHILDREN, TODAY? THE ANSWER IS SIMPLE! THE SYSTEM IS BEING FAILED AS MEN ARE NOT WORKING THE SYSTEM.

WITH THE SYSTEM NOT BEING WORKED, WHAT ELSE CAN WE EXPECT? (From our actions and attitudes today it seems that we think we can outthink, outsmart, outwit, outmaneuver, outguess, outperform, outdo, and outflank God almighty himself!)

## CONCLUSION

To let such things as I have mentioned in this article prevail, just go on and on and on and on, is to do nothing more or less than to mock that which was done at Calvary. Indeed, to claim to be the ONE TRUE NEW TESTAMENT CHURCH and to see how little we practice of pure first century Christianity is enough to make the world (and, good people, she does) laugh out loud!

Brethren, we have committed a crime against the shed blood of the Master of men, therefore, we are committing spiritual suicide. When shall we *ever* realize that TO FAIL TO WORK THE SYSTEM IS TO FAIL BOTH IN THE HERE AND IN THE HEREAFTER! What hope does a single one of us have if we fail to *be and behave* like the Book says? May God give us men, the kind of men that God sought after (but found none) as revealed to us in Ezekiel 22:30. If we do not have the men, and if we are not led in the strait and narrow, then all we can expect is APOSTASY!

For the churches with an eldership, let me ask this question as I bring this to a close: IN THE ULTIMATE END, WHOSE FAULT IS IT IF THE SYSTEM IS NOT WORKED WHERE YOU SERVE AS AN ELDER, AS A MEMBER OF THE ELDERSHIP? NOW THEN, WILL GOD ACCEPT YOUR ANSWER? YES, BUT ONLY IF IT IS IN HARMONY WITH HIS WILL! It may be time for the message to be: SHAPE UP OR SHIP OUT! The cry of Moses is so valid for our world today: "WHO IS ON THE LORD'S SIDE, LET HIM COME UNTO ME."

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## Worship Or Entertainment?

C. P. Lacquement

Among some church people there seems to be a fine line (or perhaps a fuzzy line) between worship and entertainment. About two years ago the conservative Christian Church was having special meetings here, so I visited one evening. A young couple sang a "special number"—with accompaniment of course. At the conclusion of the special number there was applause. Well, I thought, here we have entertainment and the applause naturally follows.

But what can you expect of people who have departed from the Bible pattern? What bothers me more is that recently I heard that the applause thing is heard in the Lord's church. I did not hear whether a "special number" inspired the applause.

Please, let us study the performer and the audience. When we sing praise the design of the matter surely is that *God* will hear and appreciate. If there is an *audience* in this picture, *God* is that audience.

It is nothing unusual for uninspired men to get things turned around. So here we see the proper object of the praise evidently forgotten and the "special number" expertly done for the appreciation of the *people* present. Perhaps these people would appear most ungrateful if they did *not* applaud.

Both Ephesians 5:19 and Colossians 3:16 mention "**singing...to the Lord.**" As it is commonly practiced among us we all sing to the Lord *together*. We feel no need to *applaud* our *own* effort. Since there is no choir nor special number there is no place for applause in our assembly.

Really, the choir performing in a professional way would discourage the common run of people from singing praise. Therefore the people sit and listen while the experts sing praise for them. Well now maybe they *should* appreciate that enough to applaud!

Properly Christian people are a *do-it-yourself* people. They do their *own* singing of praise, trusting that God is more interested in the sentiment of the heart than in the sound of the voice.

References in the Old Testament tell us that the clapping of hands is an expression of joy. There may be a place for clapping even in a worship service, but please let's keep the element of entertainment out of our worship.

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(EDITORIAL NOTE: If there *is* a place for clapping in a worship service, I, for one, am not aware of it—Ira Y. Rice, Jr. Editor)

## "Leave The Religious People Alone"

James W. Boyd

Preach positively and leave others alone. That is the plea of many people today who thereby reveal that they do not understand the kind of preaching that the Lord requires. But this is the attitude some take when attempts are made to teach members of denominations the full gospel of Christ without the additions and subtractions that have been imposed on the world by denominationalism.

Some seem to think that just being religious is going to be sufficient to please God. They are overly sensitive to offending others by suggesting that what they believe and do might not be all right. Some are so afraid of being accused of "judging" that they are unwilling to declare the whole counsel of God. You can listen to some preachers and never learn the distinctive way of Christ as to how to be saved. Denominational people could listen to some preach over and over again and never get any idea that everything is not absolutely all right with them as they are in their denomination.

But it is interesting to note that the record of conversions given to us in the New Testament is a record of religious people being taught to leave their false ways and enter into Christ, the only way. What a pity if the apostles had closed their eyes, ears, and mouths in conformity to the cries of modern-day religious diplomats and never let the lost know that they are lost.

Possibly many members of the church have been so caught up in the spirit of our times that even they believe that *one church is just as good as another*. Possibly they have convinced themselves that the church is just another denomination, not studying the Bible enough to ever come to the knowledge of the difference between that for which Christ died and the religious hodge-podge confusion that exists in the world. The church of Christ is not a denomination. Any church that is a denomination is not a church of Christ. Being religious is not enough. And if you and I love our religious friends and neighbors who are in the denominational world, we are going to make sure that they understand that. Loving the souls of others demands that we never "leave the religious people alone."



# ACAPPELLA In Retrospect

Thomas F. Eaves, Sr.

Six months ago, the singing group ACAPPELLA made their presentation in Cookeville, Tennessee. This group advertises themselves as, "full-time ministers of music." Don Deffenbaugh, in his "News and Views" makes this report of their activities:

"One news item that will be of interest to our readers is that Ozark Christian College of Joplin, MO, formerly known as Ozark Bible College (a Christian Church school) has been celebrating their 45th birthday this year. A part of that celebration was their annual preaching and teaching convention and homecoming which took place the week of February 22-28. Their preaching and teaching convention is equal to our college lectureships. Among the featured participants in the 1987 convention were the singing group, ACAPPELLA of Paris, TN, and Jeff Walling, Mission Viejo, CA. Jeff spoke four times: at chapel, at a dinner meeting, in a class, and at the general session on Tuesday, Feb. 24."

In June-August 1987 issue of *Group, The Youth Ministry Magazine* (interdenominational youth ministry magazine), there is a section titled, "Christian Concert Talent Scout Booking Directory." In this section several individuals and groups are advertised. Included are: Brian Becker, Larry Bryant, D.O.X., the Cutting Edge, Dual Edge, and ACAPPELLA. The section makes it clear that these groups can be used in Revivals, Outreach, etc. The opening paragraph states:

"Looking for someone to provide that extra zing for your special concert, retreat, or outreach event? How about using these Christian artists? They want to be partners in your ministry. (Emphasis mine, TFE). They'll help you bring new enthusiasm to your group."

"Use this handy directory to find just the right artist. Here's how."

A unique characteristic of these "full-time ministers of music" is that they record the sounds of instruments of music with their voices and use these as backup tapes for their vocal presentations.

The objections to this "ministry" are many.

1. Fellowshiping those who have apostatized from "the faith which was once for all delivered unto the saints."
2. Bidding God's speed to those who do not hold the doctrine of the Lord Jesus Christ (II John 9) by being "partners in your ministry." While any faithful Gospel preacher would be willing to preach the Gospel to any group, none would be willing to participate in such a way as to support error.
3. Using the sounds of instrumental music in worship. Brother Bill Jackson writing in his bulletin, *The Southwesterner* (October 21, 1987), makes this comment concerning ACAPPELLA, the "vocal band."

"Are we dumb enough to fall for it, brethren? Do we really think that, in keeping with the demands of the New Testament to sing (Eph. 5:19; Col. 3:16), the objection was to the wooden frame, or the metal envelopment that the instrumental music came from? Do we think that just any 'noise' is acceptable, provided it doesn't come from a man-made instrument? The demand from God is to sing! Making a sound like a guitar isn't singing; humming isn't singing; whistling isn't singing; and the sustained 'Ah....' during a chorus of a song isn't singing!"

This practice is a clear violation of Ephesians 5:19 and Colossians 3:16 because it is an addition to what God commanded, even if the sounds of instruments are made with vocal chords.

4. A part of the "worship service" in Cookeville was

applause by hand clapping. Webster's New Universal Unabridged Dictionary defines applause as,

"1. The act of applauding; approval or praise; acclamation; approbation publicly expressed. 2. Demonstration of approval by hand clapping, cheering, shouting, etc."

The first question which comes to my mind is who or what was being approved? Was it the God of the universe, who is Spirit and whom we are to worship in spirit and truth (John 4:24), and decently and in order (I Corinthians 14:40)? Or was the approval for the singers, or their music which motivated some to sway in their seats, and one worshipper to boogie (sway and shuffle his feet to the music). One Gospel preacher in Arkansas said that the performance of the ACAPPELLA group reminded him of a rock-and-roll concert. Who was the applause for? Some have defended the applause by saying that it is nothing more than saying, "Amen." The Greek term *amen* is defined by Arndt and Gingrich's *Greek-English Lexicon* as, "so let it be, truly, amen." (2nd edition, p. 45), and approval is directed to God. Alvin Leach in his article, "Applauding, Amen" (*Firm Foundation*, July 28, 1987) makes this excellent statement,

"Whereas, in the AMEN approval is pointed directly to what the speaker has said (GOD'S WORD)...For example, in I Chronicles 16:36, David ends his praise and thanksgiving with 'blessed be the Lord God of Israel for ever and ever.' Because he spoke truth and they agreed, they showed their agreement, 'all the people said, Amen, and praised the Lord.' AMEN was their way of agreeing with David's statement. Paul had the same understanding of AMEN in I Corinthians 14:15,16 when he talks of worshipping God with the Spirit and the understanding and says that those who do not understand cannot say AMEN. In Deuteronomy 28:14-26 'And all the people said, Amen,' following the Levites reading of God's curses. Here AMEN showed they understood God's word and were willing to submit to it."

Faithful Gospel preachers will not oppose a good work nor will they destroy the influence of a faithful brother, but when men are in clear violation of God's word and are leading God's people astray—the faithful of God must speak out.

ACAPPELLA, "the full-time ministers of music" are violating the passages in God's word:

1. They are not setting the proper example (Matthew 5:16) in that they are fellowshiping those who have been marked for their false practices in harmony with Romans 16:17.
2. They are bidding God's speed to those who teach denominationalism (II John 9).
3. They are in violation of Galatians 5:19 and Colossians 3:16.
4. They are in disobedience of God's instruction in I Corinthians 14:40.
5. They are leading some of God's people into error by their sinful activities.

Faithful brethren everywhere should know the truth, teach it, stand with it, defend it, and stop trying to defend the undefendable.

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[NOTE: Having seen this splendid article by Thomas F. Eaves, Sr., reproduced in many publications, we decided to publish it, too, as a matter of permanent record.—Ira Y. Rice, Jr. Editor]

# The Lesson Of The Wicked Husbandmen

Joe W. Nichols

There is a lesson for the church in the parable of "The Wicked Husbandmen" (Matthew 21:33-46). A parable according to Bible hermeneutics is a real life story used to illustrate a spiritual truth. Our purpose in applying this parable will be to make a *present day application* while understanding that the parable's intent was directed to the Jews of Jesus' day.

In seeking to understand the whole of the parable, it is first necessary to gain an insight into its parts:

1. God is the "householder" and Israel is represented as the "vineyard" of God (Psalms 80:8-11). Israel, as a vine, had been planted and nurtured by God in Canaan. By the time of the Christ, they had become a grave disappointment: having been expelled from the land for having lapsed into moral and spiritual uncleanness, Jerusalem and the temple had been destroyed and the land ravished (B.C. 606-586); afterwards, having returned and rebuilt the city and temple, worship was re-established (B.C. 536-515); by the time of Malachi, Israel was again engrossed in moral and spiritual corruption (B.C. 425). Consequently, the message of John "the harbinger" and Jesus of Nazareth was "**repent ye, for the kingdom of God is at hand.**" Truly, as John warned, "the axe...lieth at the root of the trees" [Israel] and only those who would repent and submit to John's baptism of preparation for the kingdom and Jesus' baptism introduced on Pentecost (Acts 2) would be spared. It was necessary therefore that Israel acknowledge the Son and make transition into the "new" spiritual kingdom and family of God (Acts 2:20-21).

2. The "husbandmen" of the parable represent the Scribes, Pharisees, Sadducees, priests and Levites: religious teachers and leaders of Israel who were responsible to cultivate in the people a love and worshipful respect for God (vs. 33).

3. A "season of the fruits" would be allowable time for revenue to be brought to God for his investment—a time of glory, honor, respect and worship as the people were taught reverence for God (vs. 34).

4. God's servants sent to the husbandmen to "receive fruit" were the prophets. The religious leaders had abused them and killed them (vs. 35). Jesus so charged: "**O Jerusalem, Jerusalem, that killeth the prophets and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate**" (Matthew 23:37-38).

5. The Son that God sent to seek reverence from Israel was Jesus, the Christ. Conspiracy against the Son prevailed; his authority and teaching were rejected; the cross, the worst form of human punishment, was his fate. When Israel should have reasoned their conduct toward the Householder and blushed with shame, to the contrary by killing the Householder's Son they increased their burden of guilt and compounded their punishment due (vvs. 37-38).

6. Even though Israel was allowed to continue for a short time thereafter in false peace and further gratification of their sinful appetite, judgement was soon to come. The question Jesus asked as he delivered the parable to the Jews was "**When therefore the Lord of the vineyard shall come, WHAT WILL HE DO UNTO THOSE HUSBANDMEN?**" (vs. 40). Israel, in giving answer, pronounced their own

doom: "**He will miserably destroy those miserable men, and will LET OUT HIS VINEYARD UNTO OTHER HUSBANDMEN, who shall render him the fruits in their due seasons**" (vs. 41, emphasis added).

## OTHER HUSBANDMEN

It is made clear in reading Romans 9, 10 and 11 that the new husbandmen represent the Jews who made transition into the church or kingdom and the conversion of the Gentile nations—basically, however, the Gentiles.

In the church of Christ, Christ himself is head (Ephesians 1:22-23). The organization of the church involves elders impressing the will of Christ through preachers, deacons, teachers and members (Titus 1; II Timothy 2:2, 4:2). The plan of salvation involves hearing the gospel, believing, confessing Christ and being baptized for the remission of sins (Mark 16:16; Acts 2:38; 8:23-40). Worship to God is expressed in five acts: singing (Ephesians 5:19); praying (I Timothy 1); giving (II Corinthians 9:7); communing (Acts 20:7), and teaching (Acts 2:42). The church is to work in saving souls through evangelism (Ephesians 3:10); edification (II Timothy 2:2); and benevolence (James 1:27; Galatians 6:10).

From the inception of the church in A.D. 33 to this date, drastic changes have been sought by many religious leaders. Roman Catholicism usurped authority in the church and subsequently traditionalized religion. Through Protestant and Reformation leaders the church was denominationalized with from 300 to 400 different bodies existing presently. Earthly heads and headquarters exist; varying humanly designated names identify respective denominations; each has its own particular creed, plan of salvation and form of worship.

As we approach the 21st century, it is apparent that there are those in the church of Christ who are not content with its claim of restored New Testament Christianity and its determination to remain pure by the New Testament standard. They seek to ravish her with "new doctrine," replace her with "new man-made institutions," and usurp her authority by imposing "human controls."

This desire to take control of the church and to propagate "new doctrine" was not initiated by "self-taught" brethren emerging as elders, preachers and teachers in the congregations, but by some who entered "higher education;" and from these some became teachers in our brotherhood colleges and graduate schools. (See *Axe On The Root*, Volumes I, II and III.) These, though in disagreement among themselves and at variance as to what the Bible teaches on particular and vital subjects, have sought to control and regulate the church according to their desired direction. Problems have arisen in the areas of an understanding of the Holy Spirit; instrumental music in worship; is the church non-denominational; the authority of the elders; the work and authority of preachers; women's work in the church; divided assemblies; marriage, divorce and remarriage; and the working of the grace of God. It would be thought that our more educated leaders in the church would bring about a greater unity to the church and a better understanding of God's word; but, to the contrary, most of these have fostered and compounded to a large extent our present problems. Instead of unity and understanding, we

have confusion and division and some working to destroy the church's identity completely. They would have the church to be just another denomination. God forbid!

What a sad day it is when our schools and colleges become the major source of false doctrine in the church and when those who are the most highly educated in the church can no longer be trusted religiously. When such a day comes (and it may be upon us), it is then left to each congregation to protect itself by maintaining itself separate and apart from such mainstream influence in order to survive—and I believe that it will.

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## The King James Version And Great Songs Of The Church

Glenn Wallace

*Wouldest thou* think of me unkindly, my beloved brother, if I call to *thy* remembrance some of the antiquated 17th century wording of the outmoded, the popular, 20th century *Great Songs of the Church*? *Wilt thou* hear me patiently? I beg of *thee* to do so!

*Didst thou* not know that many, in fact most, of the hard to understand *King James Version* words are to be found in this hymn book? *Dost thou* suggest that we should henceforth abandon the "archaic" utterances of this hymn book? Because of the inability of this generation to use a common English dictionary or a Bible dictionary? *Wouldest thou* have us throw out such words as: "*O thou* fount of every blessing"? What of "Rock of Ages cleft for me, let me hide myself in *thee*?" Must we drop "Blessed Jesus, *thou* hast loved us, love us still"? Then we must clearly face such songs as "Saviour *thy* dying love" and "Saviour breathe an evening blessing...*thou* canst save and *thou* alone."

I am troubled by such words as: "O Master let me walk with *thee*." When I hear "in peace that only *thou* canst give," I am upset. Just go through the entire book. Notice well such words as "Nearer my God to *thee*." Then there is that lovely "My Jesus as *thou* wilt."

### WE DO NOT LIVE IN THE 17TH CENTURY

*Dost thou* not know we do not live in the 17th century? A lot will have to go. "Let me to *thy* bosom fly"—the unbelievable "*thees*" and "*thous*" that afflict this hymn book!

It is going to be a bit hard though to give up "I love *thy* kingdom, Lord" and that wonderful communion hymn, "Here before *thee* Saviour." The old *King James Version* wording in the song, "God is the fountain *whence*"... "Father hear *thy* children's call" and finally "Break *thou* the bread of life"—all these must go with the mules and plow.

I had long wondered what to do with the many "*thees* and *thous*" and other 17th century wording and illustrations. Now I know. To satisfy the "now" generation, fill the book racks with some hippy books with tunes and words that "all" can understand. This will shake the roof and rattle the windows; but you can "bet" some of the "older" folks are going to find it pretty hard to quit singing "HOW GREAT THOU ART!"

### CAN SOMEBODY HELP?

Having past my "fortieth" birthday, I am wondering a bit; maybe someone can help. This present generation, with

modern communication, teaching methods and opportunities is the brightest generation ever—yet the *King James Version* is a puzzle to them. But we remember that most of the obsolete words were removed by the *American Standard* translators. We wonder why they have not discovered it? Then there is an even greater puzzle: "Grandma" with a *sixth-grade education* did a pretty good job of reading and understanding the *King James Version*; and there was "Grandpa" and an *eighth-grade education*. He took that old book and defeated the Calvinists, the infidels and even the "Campbellites."

Love "*constraineth*" me to ask if it is too much to ask that we use either the *King James Version* or the *American Standard* in place of the putrid, perverted, paraphrased book known as the LIVING BIBLE?

—Beacon of Truth

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## New Testament Authority

Foy Forehand

New Testament authority and how to establish that authority for practical application frighten most people. To deal with the concept, some have taken the attitude that there is NO authority in the New Testament or that no authority is needed even if there IS authority in the New Testament.

Most of the problem centers around the correct use of silence. Some who see that the silence of the New Testament as it applies to the Great Commission command, "Go," authorizes the use of any medium of travel (Mark 16:15-16), mistakenly assume that silence *always*, therefore, authorizes any thing one desires to do. Others who see that Hebrews 7:14 specifically denies priests from the tribe of Judah, or any other tribe, because Moses was silent ("he spake nothing"), therefore mistakenly assume that *all* silence forbids any and every thing not found specifically in the New Testament. Both assumptions are false. The truth lies in the proper, logical use of all information regarding the specific or general matter under consideration.

By *general* statement, in Galatians 6:10, silence authorizes congregations, both independently and cooperatively, to do benevolent acts wherever they are needed. By *specific* statement, in Ephesians 5:19, silence forbids the use of any thing at any time that is not WORDS in singing praises to God or in the teaching and admonishing of one another. The difference is simply in whether or not the statement of the New Testament is general or specific in its nature.

One may ask then, "Why are there some things forbidden?" The answer to this question is simple. When God has authorized a general matter, wherein are some things not in accordance with his overall will, then God forbids those specifics. For instance, in Genesis 2, God authorized procreation. At that time there was no prohibition regarding close family members marrying. Animals who had the same command to multiply and replenish the earth have never received any prohibition in this or any other regard. Because fornication, adultery, polygamy, polyandry and any other activity outside of heterosexual, monogamous marriage is NOT according to God's will for mankind, these things therefore had to be specifically forbidden.

The principle then is simply this: when God authorizes specifics, silence forbids; and when God authorizes general matters, silence authorizes unless God specifically forbids something.

Practical application of this principle requires intellectual honesty and integrity. It also requires understanding of basic reasoning concepts. Above all this, love requires that no one demand of another either what God has not required or what God has not prohibited. Let us be careful and loving in applying these matters, for it is as great a sin to forbid what God allows (I Timothy 4:1-4) as it is to allow what God has not authorized (I Corinthians 4:6; II John 9-11).

There are so many places where men have divided the body of Christ because they failed, whether willfully or ignorantly, to recognize both aspects of God's silence. Suppose God said, "... mark them that are causing divisions and occasions of stumbling..." as he did in Romans 16:17; and also suppose that God said, "...and mark them that so walk even as ye have us for an ensample," as he did in Philippians 3:17. Now, mark means that we are to use that person's name. So, the divisive one is called by name and the "faithful brethren" are glad God was obeyed; then the ensample is called by name and the "faithful brethren"... In fact, some call this second obedience to God's command "denominationalism."

Why? Why is it correct to obey God's command in one instance and not in another? When the New Testament writers, by inspiration, called certain folks by name, and said to imitate them, why is it, how could it be, wrong to do that? Paul lists himself and Timothy as these ensamples to be imitated in Philippians 3:17. In I Corinthians 16:15-18 Paul, by inspiration, marked the entire house of Stephanus. Was this either divisive or denominational? Certainly NOT!

We recognize that dividing the body of Christ by denominating and changing doctrine is sinful and wrong (I Corinthians 1:10-13). By the same authority we recognize that marking brethren by using their names and learning how to imitate elder's faith (Hebrews 13:7) is in NO way, shape, form, or fashion denominationalizing Christ's body, for it IS doing exactly what God authorized! A class to learn about and how to imitate Timothy, or, to say it another way, a Timothy class, is scriptural. Let us never be a people who reject the authority of the New Testament silence, either forbidding specifics or authorizing generalities.

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## Look Back To See Ahead

John Taber

In the realm of success, this statement (look back to see ahead) would not be viewed with too much enthusiasm. It is taught that one should never look back if he expects to succeed in life. In many ways this is true. If one expects to make it in business, he must have vision for expansion. A young couple must leave the homes of mother and father and look ahead as they begin a life together. When one becomes a Christian, he is exhorted not to look back while on the road to Heaven. Jesus said, "**No man, having put his hand to the plough, and looking back, is fit for the kingdom of God**" (Luke 9:62). Paul left us an example that we are to "**forget those things which are behind, and reach forth unto those things which are before...**" (Philippians 3:13).

But Jesus and Paul were not telling us not to study the lessons of history. When one becomes a child of God, he is *not* to look back in the sense of longing to go back to his old way of life. He *is* to look back to study the history of God's

people "**lest any man fall after the same example of unbelief**" (Hebrews 4:11). Paul said, "**Now all these things happened unto them for ensamples: and they are written for our admonition...**" (I Corinthians 10:11). To the Romans he said, "**For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope**" (Romans 15:4).

### WE MUST BOTH READ AND HEED

It has been said many times that if one fails to study history he is doomed to repeat it. It needs also to be said that if one studies history and does not heed the great lessons he learns, he is as foolish as the one who does not even study it.

There is an example in the book of Daniel of one who knew the past, but who did not let it help him in his life. In chapter five, Daniel was brought to Belshazzar to interpret the writing on the wall. Daniel began by reviewing the history of Nebuchadnezzar and how that because of the king's pride, God had to teach him who was really in control of setting up the kingdom of men and that God would do the same thing to Belshazzar. The amazing thing about Belshazzar is that he could have avoided the punishment he faced. In verse 22 Daniel says, "**And thou his son, O Belshazzar, hast not humbled thine heart, THOUGH THOU KNOWEST ALL THIS.**" Belshazzar knew the lessons of history, but he did not apply them to his life.

Many are going to be doomed eternally because they will not allow themselves to be taught by the lessons of history they learn from God's word.

When we open the Bible and study the history of Israel, we see the end result of unfaithfulness. Yet, even while knowing this, many are being unfaithful to God in allowing anything and everything to keep them from doing what they know they ought to be doing. We find in our study of the Bible that idolatry caused many to fall from the living God, yet we worship the gods of pleasure, sports, sex, money and material blessings. We study what the love of money did to Achan (Joshua 7), yet our children are being trained up to see wealth first and the kingdom of God second. Often we study the life of David and teach lessons on what could happen when a man sees too much of the flesh of a woman (II Samuel 11). Yet, Christian parents will take their children mixed bathing or to the beach where nothing but flesh is seen. We study that God's people are to be separated from the world (Numbers 33:55, 56; Deuteronomy 20:1-20; II Corinthians 6:14), yet we insist that the only way our children can be popular while in school is to be a member of as many clubs as possible. While in these clubs, we allow them to engage in the club sponsored dances and activities that take them away from the services of the church. We know what happens when there arises a generation who does not know the Lord (Judges 2), yet we do not think it is right to "push" the Bible on our young people. We want to teach them how to have fun and succeed in business instead of how to be holy and righteous and pure. We have studied time and time again that God has only one way that leads to eternal life, yet many are willing to accept any denominational concept that comes along. Many think that as long as it smells religious it must be all right.

How much do we need to learn and heed the lessons of history we find in the Bible. Just to know these lessons is not enough. "**But be ye doers of the word, and not hearers only, deceiving your own selves**" (James 1:22). As Christians, we must look back to see ahead.

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# FINDING REFUGE IN THE LORD

Mark K. Lewis

As the world gets seemingly more and more vile every day, and Satan, through his agents, gets bolder and bolder in the propagation of wickedness, many Christians are getting less and less courageous in their defense of righteousness. Surrounded by so many enemies—and fearful of scorn and humiliation, too many of us simply keep quiet and let sin pass unrebuked. Beloved, we no longer can afford to let Satan have his way in this manner. We must pray for boldness, and have the moral stamina to stand for the cause of Jesus. Our allegiance to Christ demands such.

I wonder if we sometimes forget that we are not alone in our fight against sin—our God never will forsake us (Hebrews 13:5). In the 14th Psalm, the sixth verse, we find a wonderfully comforting thought. Speaking to the wicked, David says, "**Ye have shamed the counsel of the poor, because the Lord is his refuge.**" Let's analyze this verse for some practical thoughts.

**1) The wicked scorn the righteous.** The Psalmist here affirms what Paul states in II Timothy 3:12, "**All who live godly in Christ Jesus shall suffer persecution.**" Because of his denial of God (Psalms 14:1), his depravity (verse 3), his ignorance of God's ways (verse 4), and especially his fear (verse 5), the wicked lash out at the righteous. The moral standards of the world and Christianity oppose each other; they are direct opposites. We must be willing to count the cost of being Jesus' disciples, recognizing that the road to glory is a road that includes suffering (Matthew 5:10-12). Ananias was sent to Paul to tell him the things he would have to suffer for being a Christian (Acts 9:16). Courage, boldness, a willingness to suffer anything for the Lord's cause are not virtues that are in great evidence in the Lord's body today. We must realize that if we stand for Christ—and we must plant the conviction to do so irreversibly in our hearts—then the wicked will "shame" (ridicule, mock) the "counsel" (beliefs) of the "poor" (in spirit, those who humble themselves before God). Evil people simply hate light (John 3:19), and will try to put it out—by reproach, humiliation, or insults if that will do the job (Matthew 5:11), or by more violent means if they can get away with it (Acts 7).

**2) The righteous have a place to flee. "The Lord is his refuge"** (Psalms 14:6). What a beautiful teaching this is! None of the evil machinations of the wicked can keep the poor in spirit from finding refuge in God! It does not matter what men do to us; our God sees all (Proverbs 15:3), and he comes to the defense of his people (Psalms 18:6-19, and a host of other scriptures). The great secret here is learning what pleases God and makes him proud of us, and caring for nothing except that. And, beloved, here is really where our problem is. We'd rather let the *cause of Christ* suffer and sin reign victorious than to suffer any humiliation *ourselves*. Most of us tend to equate happiness in our lives by the extent to which we can escape trouble and suffering. That's not the Lord's standard (read again Matthew 5:10-12). If we simply will be bold in our stand for God's ways, we always have a God to whom we can turn. "**God is our refuge and strength, a very present help in trouble**" (Psalms 46:1). Absolutely nothing the wicked can do to us can keep us from finding refuge in him. Whatever else they can do, they cannot take our God away from us.

**3) God will protect his people.** Abundantly the Bible teaches that God will protect his people (*cf.* I Chronicles

16:9; Psalms 34:7; 37:25; 125:1-2; Zechariah 2:1-5; *et al*). What all this protection consists of I'm not sure we can fully know. Obviously, it does not necessarily mean silencing the reproachful tongue of the wicked, or preventing them from doing the Christian bodily harm if they so desire (note the life of Paul; read II Corinthians 11:24-27). But what is the most important kind of protection anyway? Is not *spiritual* protection far more important than *physical* protection? And, again, in harmony with our second point, can the wicked take these things from us? Is there any way the wicked can snatch heaven from our grasp? Will not our God protect our greatest prize? Oh, yes, he will; and that is an insurance far superior to anything we can purchase on this earth, far more valuable than anything we possess, even our own lives. This is why Jesus tells us not to fear the one who can simply kill our body but has no control over our soul (Matthew 10:28). If the wicked take everything away from us—including our lives—if we remain faithful to God, our eternal beings are protected for ever. When we begin to value that above anything else, we will no longer concern ourselves with what men might do to us for standing for Christ's cause.

Precious are the promises of God. Statements like the one found in Psalms 14:6 are written to encourage and embolden us along life's way. Beloved, let us turn to the Lord for refuge; we will certainly need him if we live as we ought. And though we may not always understand his ways, we can know that he always will be there for us (Matthew 11:28-30).

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## Breaking With Tradition

Andrew M. Connally

The *Dallas Morning News* of September 24, 1988, carried the following ad:

**"We're Breaking Tradition For You — Introducing Saturday Night Church — Starting Saturday, Sept. 24.**

**Worship 6:00 — 7:00 p.m.**

**Bible Study — 7:15 - 8:15 p.m.**

**Exciting new option for people in the Dallas area who cannot attend on Sundays!**

**Convenient parking!**

**Come as you are!**

**Nursery provided!**

**Try it! You'll feel good about it!"**

**Prestonwood Baptist Church of Dallas.**

This was touted by **Tom Landry** of the **Dallas Cowboys** over the radio and received numerous notices on the evening news at which time the **Pastor Bill Weber** explained, "We now have a yuppie generation of Baby Boomers we need to accommodate."

Shades of Judaism and Seventh Day Adventism! Is worship on the Lord's day based on no higher authority than tradition? I predict this shall bring the wrath of conservative Baptists down on Pastor Weber. Baptists know the following whether they honor it or not:

**1. Jesus was raised from the dead on the first day of the week, Luke 24:1-10.**

2. **Jesus appeared to his disciples on the first day of the week, Luke 24:13-45.**
3. **The church was established on the first day of the week as Pentecost was on Sunday, Acts 2.**
4. **The Lord's Supper was taken by the church on the first day of the week, Acts 20:7, and was bound by the apostles.**
5. **The collection was bound by Paul when the church assembled on the first day of the week, I Corinthians 16:1-2. Isn't it amazing that Pastor Weber has no trouble breaking with such tradition while, as a typical Baptist he proudly exalts tradition in the form of tithing, instrumental music, the impossibility of apostasy and the name Baptist?**

The Baptists have no higher authority for these things than tradition. Those items found under the Law of Moses ceased when the law was nailed to the cross (Ephesians 2:14-17; Colossians 2:14-17); so the Law of Moses is *not* the authority today.

Whatever is done today must be authorized by Christ's authority (Matthew 28:18; Colossians 3:17).

No man has a right to absent himself from the worship, communion and collection on the Lord's day. We have no right to seek to substitute any other day for Sunday's worship.

The Lord has a "day" (Revelation 1:10). Now, which is it?—the Sabbath or the first day of the week? How about it, Pastor Weber? or Coach Landry?

God is not a God of accommodation, nor a God of convenience. He is the Lord of destinies and man must meet his requirements. Balaam learned this the hard way in Numbers 22 while being rebuked by a dumb donkey! We do not accommodate God to man's condition, but rather we accommodate ourselves to God's law.

Those who have changed the truth on marriage, divorce and remarriage, modesty in dress, worldliness and a host of other things will learn this at the judgment, much to their shame.

Jesus warned those who reject the commandments of God to establish their tradition (Mark 7:9). Let us make sure it is tradition we break rather than the commandment of the Lord.

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## ASHES or TRUTH

Danny Bennett

The simple things always have been overlooked and pushed aside by man to be replaced by his ingenuity and feeble wisdom. Jesus, speaking in parables, illustrating those things spiritual with those which are familiar, confounded and stirred up many because they could not understand the simple (Matthew 13:3, 10-17). Paul, writing in I Corinthians 1:21, says "it pleased God by the foolishness of preaching to save them that believe." In verse 27 of the same chapter, he says, "God hath chosen the foolish things of the world to confound the wise."

Perhaps one of the leading factors that has caused the current shift toward apostasy within the church can be summed up in one word "remember." Is it not a simple thing to remember the truths revealed by Jesus through the scriptures rather than rely upon man's judgment? This word "remember" is significant, being mentioned over 200 times in the Bible as either "remember," "remembered," or "remembrances." If we went about our every day life

without remembering—safety precautions, for instance—we likely should not live very long. Why then do we put our spiritual life in danger by failing to remember the truths of Jesus?

God, in the beginning, when he created man, gave him intelligence and the ability to learn and remember. As a living soul, man was placed over all other creatures created by God (Genesis 1:26-28; 2:7). God also, in the garden of Eden, as recorded in Genesis 2:16, commanded Adam and Eve not to eat of the tree of the knowledge of good and evil. However, failing to remember and listening instead to Satan, they suffered the consequences of sin (Genesis 3:7-24). Even this very day there are Christians, members of the church of Christ, including elders, deacons, and preachers who have been beguiled by the subtlety of Satan. Many examples can be found throughout the Bible where man failed to remember what God commanded and the price he had to pay.

Jesus, when he established the Lord's Supper, placed much emphasis upon remembering in Luke 22:19 and in I Corinthians 11:24, 25, when he said "this do in remembrance of me." The apostle Paul, writing to the Christians at Corinth (I Corinthians 4:17), says that he will send Timothy "who shall bring you in remembrance of my ways which are in Christ." (Also see I Timothy 4:6, 11; II Timothy 1:5; 2:14). Peter, in Matthew 26:75, "remembered the word of Jesus." Peter also, writing to the early Christians in II Peter 1:12, said, "Wherefore I would not be negligent to put you always in remembrance." Further, in II Peter 3:1, we find these words: "This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance." The thief on the cross, in Luke 23:42, said to Jesus, "Remember me when thou comest into thy kingdom."

Brethren, with such emphasis being placed upon remembering by Jesus and the apostles, we must also not fail to place great emphasis upon remembering the truths found only in Christ Jesus. An interesting statement is found in Job 13:12 and is perhaps a reflection of those caught up in the current shift toward apostasy within the church: "Your remembrances are like to ashes." There is one thing for certain: in the Day of Judgment, Jesus will remember whether or not our names are recorded in the Lamb's Book of Life (Revelation 21:27).

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## Death By Abortion Since January 22, 1973

Quentin Dunn

The effects of the January 22, 1973 ruling on abortion have been far-reaching and disastrous. Many unmarried women and girls have had abortions. Many married women have had abortions because it was not convenient to bear a child. Reasons given for having abortions are too numerous to mention. The most common argument to justify abortion is that a fetus is not a person, that a birth has to occur before there is a person. There are many Bible characters whose names were known before their birth, but I will mention only one.

The birth of **John the Baptist** was foretold and his name was made known to Zacharias before his conception. "But

the Angel said unto him, Fear not, Zacharias: for thy prayer is heard, and thy wife Elisabeth shall bear thee a son, and thou shall call his name John". (Luke 1:13). The fact that his name was known to Zacharias indicates that he was a person before he was born.

"And after those days his wife Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men". (Luke 1:24, 25). John the Baptist was a babe before he was born. "And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb, and Elisabeth was filled with the Holy Ghost." (Luke 1:41). His being a babe in his mother's womb also shows that he was a person before he was born. It is absurd to say that a fetus is not a person.

If Zacharias and Elisabeth had been like some people today they would have decided that they were too old to rear a child and would have had an abortion.

Think of the sins they would have committed in having their son killed by an abortion. John the Baptist was to be great in the sight of the Lord. His work was to be done in the Spirit and power of Elijah. He was to turn people from their sins and to make ready a people prepared for the Lord. They would have destroyed the great works that God was to perform in the life of John the Baptist.

The application to present day situations is too plain to be misunderstood. Life begins at conception and one becomes a person then. Everyone that is conceived has the right to be born, to live, to obey the gospel and be saved by it. No one has the right to interfere with God's purposes by killing a person before he is born.

I am glad that some people are realizing the seriousness of death by abortion.

## MEASURING SUCCESS

Dale Turner

Have you ever been told that a particular place you are seeking is "just up the road a piece"? Many have been the hours and frustrating have been the efforts to determine just when "a piece" has been traveled. The crux of this problem is that there is no defined and accepted standard. What may be "quite a piece" to me may just be a "short piece" to you. To be accurate, we need to measure by a right and accepted standard.

Gospel preachers have for years pointed out that this world measures success by the wrong standard. We are warned away from measuring success by dollars, by fame, by power, and by pleasure. We are scripturally taught to reject these standards of measurement, and to measure by God's standard. We teach and preach that the truly successful person is one who lives "soberly, righteously, and godly in this present world." We understand this point, and we profit from it.

Just as the world measures success by the wrong standard, likewise many brethren measure a preacher's success by the wrong standard. We tend to "rank" preachers of the gospel according to certain criteria. We hear of the "big name preachers" or the "prominent preacher." Young preachers are encouraged by phrases such as "You'll make it", "You'll go far", or "You have a great future ahead of you." I have often wondered what brethren mean by this, and have concluded that we have unwittingly set up particular "standards" to measure a preacher's success. Among these standards are, (1) size of the congregation one preaches for (obviously the best preachers have the biggest congregations!); (2) salary achievements; (3) academic achieve-



## All Of The Ten Commandments Have Been Taken Away

Glenn A. Jobe

A. G. Hobbs, in his little tract *Is the Sabbath Binding Today?*, offers some very simple arguments that should help all understand that all of the law of Moses, including the ten commandments, have been taken away:

### FIRST SYLLOGISM

1) The covenant God made with Israel when he brought them out of Egypt was the ten commandments:

"And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and wrote them upon two tables of stone." (Deuteronomy 4:13).

"There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt." (I Kings 8:9).

2) God took away the covenant he made with Israel when he brought them out of Egypt (Hebrews 8:6-13; 10:9, 10).

3) Therefore, God took away the ten commandments.

### SECOND SYLLOGISM

1) God took away the ten commandments—just provided.

2) The sabbath was one of the ten. (Exodus 20:8).

3) Therefore God took away the sabbath.

### THIRD SYLLOGISM

1) When the covenant, the ten commandments, including the sabbath, was given, Moses' face shone when he came down from the mount. (Exodus 34:27-35).

2) The covenant that God gave when Moses' face shone "is abolished." (II Corinthians 3:13).

3) Therefore, the sabbath "is abolished." [pp. 14-16]

From the evidence given thus far it should be evident that *all* of the law of Moses has been done away. Since the sabbath is a part of that which is no longer binding, the question is not, "Where is the passage that teaches the sabbath is no longer binding?" (for that already has been presented), but, "Where in the New Covenant is the sabbath bound on Christians today?" Where is the Bible authority that binds the sabbath upon Christians under the New Covenant?

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ments; (4) literary achievements (how many books and articles one has written); (5) invitations to lectureships, meetings, and such like; (6) number of conversions one is responsible for (notwithstanding I Corinthians 3:6).

Within themselves, these achievements are not being critically questioned. May God bless us with many men of great ability, powerful evangelists, and piercing intellects. Likewise, the men themselves who are measured as successes by these standards have generally proven themselves time and again. What is being critically questioned is the tendency to measure the success of a preacher by these standards.

How does God measure a preacher's success? He is to be

faithful in service, as a good steward of his ability (I Corinthians 4:2). He is to be sound in doctrine (II Timothy 4:1, 2). He is to be pure in life, as an example of the saints (I Timothy 4:12). Though a preacher never writes a book, speaks on a lectureship, or preaches for a "big" congregation, if he meets these measurements (and similar ones recorded in the books of Timothy and Titus), he is in the eyes of God a success.

Brethren, let us in every area of life, both physical and spiritual, measure success as God measures it. Putting all desire for worldly praise aside, let us strive to be successful in the eyes of God.

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## Notes & Quotes...

### SIX-YEAR SUBSCRIPTIONS KEEP COMING

With your editor headed now for three score and twelve, it is almost an act of faith when I see numbers of our readers subscribing for another six years! Included in this number recently are **Sam D. Keele**, of Manchester, Tennessee; **David O'Connell**, of Farmington, Connecticut; **D. W. Simpson**, of McMinnville, Tennessee; **Gary Colley**, of Murfreesboro, Tennessee; **Ernest W. Meador**, of LaFayette, Tennessee, saying, "We share the magazine with others;" **Ruebin Crawford**, of Lakeland, Florida, who added an extra \$25.00 for us to use as we see fit, saying, "Things are going well here at South Florida Avenue and at the Florida School of Preaching. Brother **Maurice Davis** and the church at Sixth Street are doing a great work as they continue to expand. Indeed the fields are white unto harvest, but the laborers are few. God bless all who contend for the faith...." **Wade M. Crawford**, of Carrollton, Texas, who also added \$25.00 extra, saying, "Use what is left any way you need to. Keep up the good works. Someone needs to let us know what is going on. I think the good Lord is with you for all the good work you are doing;" and **Scott Osborn**, of Portland, Oregon, who said, "It is wonderful to have such papers in the brotherhood. I would like to back up brother **Leon Shrel's** comment on the liberalism at Columbia Christian College. As a student there I faced much untruth being taught in the Bible classes, as well as instrumental music being brought into school functions, and the choir going to sing at the Christian Church *instead* of attending Sunday evening services. I appreciate the selection, entitled, 'Acappella, the Christian Church and You' (May/1988) concerning the same subject. (Thanks **Rod Carroll**.)"

**Mrs. R. H. Hoggard**, of Ceres, California, in renewing for three years, added \$12.00 "extra", saying, "I was appalled to read in *Contending for the Faith* about the underhanded work of a so-called Christian (?). I'm so sorry to hear you have been put through so much frustration when you are trying so hard to do a good work. I would not know about all the controversy and false teaching in the church if it were not for your paper. May God bless you in your good work... The other \$12.00 use as you see fit."

**The church** at Palacios, Texas, where **Shan Jackson** preaches, sends \$50.00 each month to support *Contending for the Faith*.

**Selby & LaDelle Matheny**, of Brastron, Louisiana, enclosed \$20.00, saying, "We deeply appreciate the work you are doing."

**Lester Durham**, of Bakersfield, Missouri, renewed for three more years and ordered 12 copies of "A Review of the Boston/Crossroads Movement" in our issue for September/1988.

**Robert C. Stewart**, of Clyde, Texas, added "a couple of dollars extra" onto his renewal for another three years, saying, "Enjoy your paper. Keep up the good work."

**Nona Mae Roberts**, of Lansing, Michigan, sends \$5.00 each month to the support of *Contending for the Faith*.

**Robert E. Weston**, of San Antonio, Texas, ordered our issues for March/1984 and for June/1988.

**Mr. & Mrs. Warren Hockman**, of Edmond, Oklahoma, in subscribing for three years, said, "Thanks so much for a good, timely and true-to-the-word publication."

**Mary Wade**, of San Diego, California, renewed for three more years, saying, "The last two issues have been excellent."

**Harold G. Beale**, of APO Miami, Florida 34007, supports our effort \$20.00 each month. So do **Mr. & Mrs. William E. Simpson**, of Lemay, Missouri.

**Graydon B. Sentell**, of Goshen, Indiana, renewed another year, saying, "Mildred passed away September 18th. I'm mighty lonesome. I'm living with my son who preaches for the Goshen church in Indiana... Keep on keeping on."

**Ada Wells** informs us they have moved from Scroggins, Texas, to Port Charlotte, Florida.

**Irene Laxton**, of Caulfield, Missouri, renewed, saying, "I enjoy the paper very much."

**Jim Snell**, who was preaching at Glencoe, Kentucky, now preaches at Killeen, Texas.

**Louise Crain**, of Oklahoma City, Oklahoma, renewed another year, saying, "I pray you will have many more years to continue in contending for the faith. Jude 3 is so important and it's so good to see it being fulfilled by you in your unique way. Keep up the good, good edification...."

**Thomas Waldrum**, whose wife passed away June 6th, 1988, renewed for another year, where he still is working for the Lord, at Branson, Missouri. He wrote; "I enjoy receiving the paper...."

**Jessie F. Hunt**, of Aurora, Colorado, in renewing 16 subscriptions, said, "I was so glad to read the article in the June issue by **Roy M. McConnell**. Reaction to some sermons on 'The Sermon on the Mount' I've heard and read some things lately that are so false about this subject on the kingdom. We have had to fight our denominational neighbors on this subject so long about the kingdom hasn't come yet. They say soon the Lord is coming back to set up his kingdom in Jerusalem. One of my Presbyterian neighbors told me the other day "the Lord is getting enough of all the sin. I can just feel in my bones he's ready to return and set up his kingdom and take charge of this sinful old world." I told her, "Mildred, the Lord already has set up his kingdom, the church, and Jesus is never

going to set foot on this earth again." She said, "You better get back up to your apartment and read your Bible," gave me a nasty look, and I could tell I offended her.

"Now we have this **Rubel Shelly** writing such things in his material 'Sermon on the Mount.'"

"Thank you, brother **McConnell**, for enlightening as many of our faithful brethren as will listen to the falsehood this Shelly can and has put out. I have called attention to this article... Please, brother **McConnell**, continue to alert our brethren. I am making copies of this article and sending them to several people I know need this teaching.

"Brother **Ira Rice**, my prayers are with you and I pray somehow the paper *Contending for the Faith* will continue always. Maybe some day I will have more dollars to help you. In the meantime, I have enclosed \$20.00 travelers check to give a small boost and my order for 16 one-year subscriptions."

**Halsey A. Jones**, of Huntington, West Virginia, in renewing for three more years, added extra saying, "Please use the balance to help in any way you see best. Please keep up the good work in your battle against the false teachers who are corrupting the word more and more each day. I have one question—WHY?"

**Mrs. Thelma L. Dublin**, of Mayfield, Kentucky, renewed for three more years, saying, "I enjoy reading *Contending for the Faith*, but I can't imagine so much error being taught in the church. I don't hear any of the things I have read about, but I don't think a lot of gospel preachers are preaching about the sinful practices that are taking place."

**James H. Brown**, of Walling, Tennessee, in renewing for three more years, said, "I can't understand those folk who say 'Take me off your mailing list' or 'Cancel my subscription.' They must be MAD."

**Mrs. S. B. Wilson**, of Tishomingo, Mississippi, renewed, saying, "I wish I could do more. I do pray for the work and you. I am glad **Wayne Coats** is on the editorial staff. I have known Wayne all his life. My sister **Beryl Sandy** married his brother. They are both deceased... His brother has been dead a year in April and my sister will have been dead a year in October. We appreciate Wayne so much and the work he is doing in warning congregations about error that has crept into the church of our Lord. God bless you as you continue in contending for the faith."

**Stephen Law**, who was preaching at Montevallo, Alabama, now lives at Rockmart, Georgia. He's a good one.

**Maureen Shrode**, of Midland, Texas, in subscribing to *Contending for the Faith*, added \$45.00 onto her check for us to send Bibles to the Far East, saying, "The Bibles are in memory of brother **Gibbs**, who was killed in Tennessee some while back. He had preached the gospel for over 60 years and always wanted Bibles sent in his memory."



# Subjectivism, The New Versions and Premillennialism

Tom L. Bright

Within the religious thought of man today lies the ever dangerous and diabolical philosophy of Subjectivism. Webster defines this word as "1. The philosophic theory that all knowledge is subjective and relative, never objective." The same authority defines "subjective" as follows: "of, affected by, or produced by the mind or a particular state of mind; of or resulting from the feelings or temperament of the subject, or person thinking, rather than the attributes of the object thought of; as a subjective judgment."

Concerning the thought of ascertaining Bible truth, subjectivity asserts that there is no absolute and objective judgment standard of truth and error which is applicable to all people, at all times, everywhere and on every occasion.

In short, this philosophy argues the case that one can study the Bible and come to the conclusion that the Bible teaches a certain thing; and that conclusion is binding upon that person only and upon no others. Therefore, I do not have the right to say "This is what the Bible says and it is binding upon all people to obey it." According to this conception, the same passage of scripture might teach six different things to six different people as they approach that passage subjectively, and all six views be correct.

## SUBJECTIVISM, FALSE DOCTRINES AND THE NEW VERSIONS

In a recent periodical that crossed my desk, the editor takes the position that baptism is essential for salvation to him because he understood the Bible to teach it. However, he further denied that baptism was binding upon anyone else who did not understand the Bible to so teach. Therefore, we must conclude that baptism *is* essential to salvation and baptism is *not* essential to salvation. It is just according to your *subjective* reasoning.

Moreover, when I teach that any doctrine taught today is unscriptural, I am guilty of binding my "opinion" upon others. According to the subjectivist, I would be out of order to teach that premillennialism, the use of mechanical instruments of music in the worship, the direct operation of the Holy Spirit, grace only, faith only, and such like, are unscriptural doctrines and the one so teaching is a false teacher. You see, these conclusions are only my "opinions," and cannot be bound upon another person; truth is never absolute and objective, but always subjective and relative.

It is evident that the rash of so-called new "translations" that has inundated the market is working hand in hand with this philosophy of subjectivism. Moreover, it can rightfully be said that these versions are both the results of, and the purveyors of, this repugnant philosophy. Is it not strange that these translation committees can all go to the same original text and come away with such disparity? In fact, just about any wild fantasy can be verified by at least one of these new versions. Indeed, we must be aware of the fact that there is not a whole lot of difference between the *results* of subjectivism and the new versions when they are used as the authority.

## SUBJECTIVISM MAKES PREMILLENNIALISM ACCEPTABLE TO GOD

The doctrine of premillennialism is not only unscriptural, it is anti-scriptural. It dethrones the majestic Ruler of the universe. It has the great I AM kow-towing to a nation of rebellious Jews. It makes Jehovah "junk" His plan to establish the Kingdom of heaven and leave that "stop-gap" affair that we call the New Testament Church in its stead. This doctrine would teach us that God the Father had to take His Son back to heaven in anticipation of a "second coming" of Christ, wherein He will set up that Kingdom of heaven the Jews forbade Him to establish the first time around!

To those of this ideology (subjectivism), I am wrong to make such statements about this "opinion" of others. Since our "opinions" are not in agreement, I must bear with those who believe and teach this God-denying doctrine, extending to them the right hand of fellowship.

It is most interesting to note that the end result of subjectivism and the new versions are exactly the same: premillennialism is acceptable to God!

## DOES LBP TRANSLATE OR RE-WRITE THE BIBLE?

The *Living Bible Paraphrased (LBP)* translates Isaiah 2:2-3 as follows: "In the last days Jerusalem and the Temple of the Lord will become the world's greatest attraction, and people from many lands will flow there to worship the Lord. 'Come', everyone will say, 'let us go up the mountain of the Lord, to the Temple of the God of Israel; there he will teach us his laws, and we will obey them.' For in those days the world will be ruled from Jerusalem. The Lord will settle international disputes: all the nations will convert their weapons of war into implements of peace. Then at the last all wars will stop and all military training will end."

So, the Temple will become the world's greatest attraction! The world will be ruled from Jerusalem! The Lord will settle international disputes! All wars will stop and all military training will cease! The *LBP* translates Micah 4:3 "There will be universal peace, and all the military academies and training camps will be closed down." If this is not teaching unadulterated premillennialism, I would certainly like to read something that does teach it! Beloved, this is not *translating* the word of God, this is *re-writing* it!!

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## OPPOSING THE OPPOSERS

Goebel Music

In the church bulletin, *YOUR FRIENDLY VISITOR*, published weekly by the Church of Christ, 3131 N. Penn, Oklahoma City, Oklahoma 73112, Volume 1989, Number 10, dated March 5, 1989, Ken Baird had an article entitled, "SPIRITUALITY IS NOT OPPOSING SOMETHING." I think *we need to call attention to some things in it*, as this type of thinking is so very prevalent today. Rest assured that I have before me the entire article, but it is too long to give it in its entirety. I just want to list some of his statements, and I will give them in the order as per his article.

### VERBATIM QUOTATIONS

"A common mistake is that being against certain things makes one spiritual."

"From observing Christians and from reading some of our bulletins and periodicals one could get the idea that if you really want to be recognized as spiritual, you must oppose something. If you can find something several others are also opposing, even better."

"Some bulletins leave the impression that if I am to be spiritual I will have to oppose modern translations of the Bible and use only those authorized by God: The King James and the American Standard. (I know God didn't authorize either of those translations, but you wouldn't know that from some of the church bulletins I read)."

"I also get the impression that if I'm against Crossroadism and the Boston church philosophy I will be regarded as spiritual."

"There are even certain people you must oppose if you are to be regarded as spiritual in some circles. Of course, the black list of names varies with the circle in which you want to be considered spiritual."

"The list could go on, but you get the idea. The truth is that spirituality doesn't come from opposing something. None of our better known 'opposers' in the brotherhood would rate very high on a spirituality scale."

"It is sad to see Christians adamantly oppose something (even those things that should be opposed) and then judge themselves to be spiritual on the basis of that opposition."

"Spirituality comes from positive things. I can be against all the bad things in the brotherhood, but unless I'm for the Lord and demonstrate it with my faithfulness, I'm no more spiritual than

those I oppose. To think otherwise is not to understand hypocrisy."

### A CONFUSING ARTICLE

I have read, reread and read again and again this article, and it leaves me confused, as evidently its author seems to have some "insight," some degree of knowing what "spirituality" is and "who is" and "who is not" spiritual. He makes mention of "a common mistake" in this matter, that there seems to be "some confusion" as to just what it is, speaks of "the truth is," and also states that "spirituality comes from positive things." He even goes so far as to declare, "None of our better known 'opposers' in the brotherhood would rate very high on a spirituality scale." However, in the very next sentence he says, "... (even those things that should be opposed)...."

For one to write the above, you would think he would back it up with scripture quotations, however, not one scripture was quoted nor referred to in the entire article. Not only that, he did not even note the Greek word for spiritual, which is *pneumatikos*, nor even refer to its meaning. That alone might be a good study for any author writing on such a subject.

Another thing that is confusing when one so writes such an article, is the use of "there seems to be," "a common mistake," "one could get the idea," "leave the impression," "I also get the impression," "a few people who think," "some think," "the truth is," and "judge themselves." With all of the above stated, I am left to wonder "what was the standard," "what was the norm," by which this man wrote? If I find no scripture, if I find no word for spiritual, if I find no Biblical definitions and if I find no Bible examples of what spirituality is (maybe I should say, "what being spiritual makes a man do") THEN I am led to believe the article is purely subjective and does not deal with that which is objective and absolute, the New Testament.

I guess to top it all off, the first sentence of his last paragraph contains this blockbuster: "Spirituality comes from positive things." This is some statement to make when in 12 paragraphs with 42 lines and 463 words I read of such negativism. Yea, even the title is negative as it says, "Spirituality Is Not Opposing Something."

(Continued on Page 3)

# Contending FOR THE Faith

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Ira Y. Rice, Jr., Editor

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## Two Kinds In The Church —Which Kind Are You?

Some 20 or so years ago, while living in Nashville, Tennessee, Vada and I one night had the Willie Catos over as our guests for the evening.

In the course of our conversation, I mentioned to brother Cato that, practically speaking, there are but two kinds of people in the church—those who *cause* things to happen, taking the initiative, and those who will *follow along* if *someone else* takes the lead.

### HE COULD THINK OF BUT TWELVE

To illustrate my point, I asked brother Willie how many members and churches we then had in Davidson County, Tennessee. He opined that we had possibly 135 churches comprised of some 40,000 members just in that one county.

Handing him a sheet of paper, I further asked him to write down the names of those known to him—and he had lived in Davidson County for many years—who truly *caused* things to happen, not including those who would fall right in if someone else pointed the way. To his utter amazement, though at first he supposed the number would run into the hundreds, he could think of but *twelve men* who were primary *causers* among all those 40,000—the rest were *causees*.

And so it goes practically the length and breadth of the brotherhood of Christ.

### STOUT-HEARTED MEN NEEDED

It reminds you of a song that choral groups used to sing, called, *The Anvil Chorus*. As I recall, it began with these words:

*Give me some men, who are stout-hearted men,  
Who will fight for the right, they adore;  
Start me with ten who are stout-hearted men,  
And I'll soon give you ten thousand more...*

If ever there was a time when ten or twelve such "stout-hearted men" are needed who will *cause* things to happen, it seems to me that time is now.

### THE WORLD IS LOST WHILE WE SIT

As I write these words, I am some ten to twelve thousand miles away from most of you who will be reading them. Last Lord's Day, I listened to an inspiring report from a faithful, courageous Chinese brother who had just returned from three weeks of clandestine evangelism among the lost of China's 1.2 billion souls. Of all that vast number, he knew of not more than 60 or so who actually have been baptized into Christ.

Not just the Chinese, but indeed ALMOST THE WHOLE WORLD IS LOST WHILE WE SIT. At least 60% of those who are lost live right here in Asia. Over the past couple of decades, what few missionaries we had out here have dwindled to but a handful. Whether you yourself are a *causer* or a *causee*, the cause of Christ—practically worldwide—needs those who will "arise in the strength of Israel's God and GO FORWARD." Which kind are you?

—Ira Y. Rice, Jr., Editor

# OPPOSING THE OPPOSERS

(Continued from Page 1)

This, to me, is almost a classic example of negativism. Here is one who is OPPOSING THE OPPOSERS! Maybe he would think he is being positive while being negative. Or maybe he will defend himself by saying it is all right in his case but wrong for others. After all, here is an author who uses "opposing," "oppose," "opposed," "opposers," and "opposition" some 12 times in his article. That is why I have entitled this entire article as OPPOSING THE OPPOSERS! Indeed, 12 times in 12 paragraphs I find the above words and then in those same 12 paragraphs I find the words "spiritual" and "spirituality" used 17 times. It makes me wonder if he thinks his article is "spiritual," as "spirituality is not opposing something," but here he is "telling us what spirituality is not and yet he is opposing the opposers!"

I've seen this type of writing before. Normally, these authors come across very strong against "the critics," yet THEY CRITICIZE THE CRITICS. They believe in being very positive, yet they write and talk negative and OPPOSE THE OPPOSERS. Then, on top of these two items, they make or offer JUDGMENTAL STATEMENTS, such as "None of our better known 'opposers' in the brotherhood would rate very high on a spirituality scale." Also, "It is sad to see Christians adamantly oppose something (even those things that should be opposed) and then judge themselves to be spiritual on the basis of that opposition." Again, these are DOGMATIC ABOUT NOT LIKING DOGMATISM. Our author said, "The truth is...." He also was dogmatic when he said, "Spirituality comes from positive things." There can be no doubt about this author OPPOSING THE OPPOSERS.

## QUESTIONS FOR THIS OPPOSER

1. *You made mention of* "the common mistake is that being against certain things makes one spiritual." *Question:* Can one be spiritual without being against certain things? Is it not the case that one opposes things because he is spiritual?

2. *You wrote:* "From observing Christians and from reading some of our bulletins and periodicals one could get the idea that if you really want to be recognized as spiritual, you must oppose something." *Question:* Is this something that you "could get," or did you get it and it is a fact that is behind the thought of your article?

3. *You published this statement:* "Some believers leave the impression that if I am to be spiritual, I will have to oppose modern translations of the Bible and use only those authorized by God: The King James and the American Standard..." *So my question is:* Is it opposition to "modern translations" or opposition to error contained therein? Would you oppose, for example, Psalms 51:5 in the N.I.V.? How about a "translation" that said "He is the saviour of all the churches" and is so given in Ephesians 5:23? How about "...washed, sprinkled, dry cleaned..." in the famous Acts 2:38 passage? Would you still be spiritual if you opposed these?

4. *Your next paragraph opens with:* "I also get the impression that if I'm against Crossroadism and the Boston church philosophy I will be regarded as spiritual." *Question:* Did Jesus teach that a "tree is known by its fruit"? Have not the movements you mentioned divided well over 100 (that figure is truly low) churches?

5. *You then added to your variety list:* "There are even certain people you must oppose if you are to be regarded as spiritual in some circles." *Question:* I know you agree that God loves all men, but there is not a sin that he does not hate. I would rather think, wouldn't you, that your "certain people" are those who are opposed because of their violation of such passages as II John 9-11 or because of opposition to the New Testament in some area?

6. *You sounded forth with,* "The truth is that spirituality doesn't come from opposing something." *Question:* Is there not a

difference in what you wrote and in "because of one's spirituality he opposes that which is wrong, unscriptural?"

7. *You topped yourself when you said,* "None of our better known 'opposers' in the brotherhood would rate very high on a spirituality scale." *Question:* Can you truthfully, honestly and "knowingly" say "NONE" in this sentence, as it surely does cover a mighty broad area? *Question:* Is brother Tom Warren unspiritual because he opposed such men as Dr. Flew, Dr. Matson and Dr. Barnhart? Is his spirituality truly "low" because he wrote the book, entitled, LECTURES ON CHURCH COOPERATION AND ORPHAN HOMES? *Question:* He just recently opposed evolution for the school system of Texas so does that make him "low on the totem pole"? *Question:* Since you oppose the opposers, how do you rate on the spirituality scale (whose scale is this anyway)?

8. *You stated,* "Spirituality comes from positive things." *Question:* How in the world could Paul call "the law" holy, righteous, good and spiritual with even the Decalogue being 80% negative? (cf., Romans 7:12,14). Could spirituality, in any way come or be derived from how Paul, by the Spirit, told us to preach in II Timothy 4:1-5?

9. *Generally speaking, I ask:*

- a. Is it possible for a person to be "for" truth without being against error?
- b. Can a person be "for" the positive, without giving any consideration to the negative?
- c. Would you consider John in Mark 6 and Matthew 3, as well as Jesus in Matthew 23 and Stephen in Acts 7 as "not rating very high on the spirituality scale"?
- d. Have you "judged" your brethren (remember the word "none") who are opposed to certain issues that deal with "the truth"?
- e. Is it not true that we are to "love the good and hate the evil" as listed in Proverbs 8:13; Psalms 97:10; Amos 5:15; Jude 23; Hebrews 1:9; and like scriptures?
- f. Do you believe there is such a thing as "divine hatred"?
- g. If Jesus ever opposed anything, if Paul ever opposed anyone (seems like Galatians 2:11-14 says he did), were they unspiritual?
- h. Without a consideration of the negative, how would we ever appoint elders (remember, out of 26, eight are negative)?
- i. Where would Galatians 6:1ff fit into your article, as restoration could possibly make the restorer of such being negative at times?
- j. Have you personally (seems your knowledge of this subject contains enough to rate people on a "spirituality scale") made a complete and thorough study of "spiritual" and "spirituality" according to the usage found in the New Testament?

The only conclusion, according to your article, that I can draw is that I now rate very low "on the spirituality scale," as I have opposed "the opposer of the opposers."

—5114 Montclair  
Colleyville, Texas 76034

## The Silly Dove

Mark K. Lewis

The 19th century German philosopher Hegel once said, "History teaches us that men learn nothing from history." Wise men always have realized the truth of this statement. Mankind continues to make the same mistakes that our ancestors did, and with the same results. It is doubtful that we ever will "wise up".

But, one should think that God's people would be immune to such. We read the Bible and learn of God's dealings with people throughout history—and certainly we

are the wiser for it. Surely *we*—the church of the Lord in the 20th century—would not make the same mistakes our spiritual forefathers did! But, no, beloved, we have not learned, either. We are guilty of some of the exact same sins the great prophets condemned ancient Israel for. And, oh, how it is past time that we “wised up”.

In Deuteronomy 31:20, the Lord made a prediction concerning his people (which, of course, eventually came true): **“For when I shall have brought them (Israel) into the land which I swore unto their fathers, that floweth with milk and honey; and they shall have eaten, and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.”** Jehovah prophesied that when Israel got wealthy, she would forget God. Is worldliness a problem in the church today? Do we have trouble interesting *even our own people* in spiritual matters when they **“have eaten, and filled themselves, and waxen fat”**? Have we learned from ancient Israel?

But this is not what we really are aiming at in this article. The Lord promised Israel that he would destroy them if they did forget him (Deuteronomy 8:19-20). They would be punished severely by nations around them. Well, surely enough, during the prosperous days of Jeroboam II, Israel forgot God (Hosea 4:6). The rumble of foreign powers was heard at her doorstep, as God threatened to fulfill his word. And with this imminent threat before her, what did Israel do? Return to God in humble repentance? Hardly: **“Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.”** (Hosea 7:11). When Israel got into trouble, instead of returning to God, she sought the help of her enemies! How ridiculous and preposterous! But such is indeed the case. Note also Hosea 5:13: **“When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.”** We sort of shake our heads in amazement. How utterly stupid it was for God’s people, when they got into trouble, to turn to their *enemies* (God’s enemies) and *not back to the Lord* who could help them. And yet all along their leaders would tell them, **“Is not the Lord among us? none evil can come upon us.”** (Micah

3:11). God said he would “bring down” that silly dove (Hosea 7:12). He expects, yea, demands his people to turn to him in their time of need. How foolish, foolish were the Jews.

Oh, but certainly we in the Lord’s church today would never be guilty of so outrageous a crime against the Lord. Surely we are more spiritual than that! Oh? Let us see. In the decade of the 1950’s, we were proud because the church of Christ was the fastest growing religious body in America. But then something happened (something akin to we ate, were filled, and “waxened fat”), and we stopped growing. For two decades we slackened our pace. And then some among us began to notice we were in trouble. Surveys showed we were barely growing, or, in some cases, were losing more members than we were gaining. We had a problem. We were in trouble. So what did we do? Begin to preach militantly the gospel again? Return to God and his word, the only saving power? No, beloved. We followed Israel. We went to the denominations and borrowed every gadget and gimmick we could find from them: children’s church, growth seminars, gymnasiums, ministerial “staffs”, positive thinking, “feeling good about yourself”, Schuler, Peale, Carnegie—the whole works. Some brethren now are inviting denominational preachers into their pulpits. Denominational films are being shown all over our brotherhood. One brotherhood “movement” uses four denominational books as the real basis of their philosophy. And many brethren have praised it as a “great movement for Christ”. Our brethren are reading, quoting, and praising foreign literature like no time since—well, since the silly dove Ephraim went fluttering after Egypt and Assyria. Have we learned from Israel? Ah, indeed, “history teaches us that men learn nothing from history”!

**“Come let us return unto the Lord... He will bind us up”** (Hosea 6:1). Beloved, we deceive ourselves if we think God is pleased with our copying of his enemies. Let’s learn the lesson of the silly dove. Let’s not repeat Israel’s mistake. Or we shall reap the same harvest.

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## A PROPER EMPHASIS ON DOCTRINE

Roger Jackson

The Bible requires that gospel preachers give heed to doctrine (teaching) and to continue in it (I Timothy 4:16). In doctrine we are restricted to the things that have been learned from the pens of inspired men, and nothing else (II Timothy 2:2). Titus was instructed to speak the things pertaining to sound doctrine (Titus 2:2).

These are but a sampling of the many admonitions in the Bible to give proper emphasis to doctrine. However, the preacher who does so today is likely to encounter opposition from, of all places, the very brethren where he preaches and among those whose teaching and practice he seeks to defend!

I am not overstating the case when I confess to you that I never have seen a time in which so many of my brethren were weaker and softer on doctrine than they are right now. What could they be thinking about? Apparently some of them have gone past Inspiration’s prediction that some would not endure sound doctrine (II Timothy 4:2-4) and have arrived

at the point that they simply do not intend to put up with it at all.

Brethren, we can get some idea of where we are when we hear of a sectarian preacher’s challenge to gospel preachers to debate and brethren calling him to apologize when his challenge is accepted! We know something of our status when an acceptance to debate the anti brethren results in “elders” stating they do not believe in debating! I tell you a man who does not believe debating is scriptural does not know the first thing about the Bible and ought to resign immediately!

We know some brethren have come a long way past reason when they call great works like **CONTENDING FOR THE FAITH** “trash.” It says far more about the reader than the publication when the only answer that can be given to sound material is “cancel my subscription.” If the material is trash, expose it. If the doctrine is false, refute it. If the attitude is bad, oppose it.

## THANK GOD FOR KNUCKLEHEADS

Up until about thirty years ago it was the conviction of every gospel preacher that he had the obligation to defend publicly every thing he preached. It was that attitude that gave us such men as **G. K. Wallace, Foy E. Wallace, Jr., Guy N. Woods** and **Gus Nichols**. I hear a lot of lamenting among brethren that we do not have any men like them in the church today. I deny it. Perhaps the problem is more that we do not have brethren like those who stood behind them. The man who signs debate propositions today will have to fight the brethren who agree with his proposition before he ever ascends the polemic platform. I think that is a disgrace!

Brethren wonder why the church is not growing. It is really a simple matter. Although it is not the only reason, one of the biggest is that we are not doing what made it grow many years ago, and one of the outstanding things was meeting opposition head on and in public confrontations. People might not have *liked* us, but they knew there was a *difference*. Today it's "dialogue" not doctrine. Can you just hear Jesus telling the Pharisees, "Let's dialogue!" Backbones have been replaced by wishbones and a generation of Christians who really believe that "love" is so non-doctrinal that it will cover all the differences that stand in the way of unity (John 14:15). From the Plains of Ono to the fields of Joplin the devil has peddled his propaganda of unity through compromise, and where are the Nehemiahs? I like to think God's seven thousand are just going to fight anyway (I Kings 19:18; I Timothy 6:12). Thank God for that bunch of "knuckleheads."

## CAN CHRISTIANS IGNORE DOCTRINE?

No one can scripturally ignore doctrine. Actually no one can ignore it at all since doctrine is only teaching, but most brethren think of it as teaching on controversial matters usually called "issues." Isaiah said, "**To the law and to the testimony...**" (Isaiah 8:20). Compromising brethren would say, "To the elders' office and to the moving van."

Paul said to mark those who taught false doctrine. Less negative brethren would say, "Mark the preacher who writes a response." Paul told Timothy to charge some in Ephesus that they teach no other doctrine (I Timothy 1:3). The "fellowship-everybody-and-everything" crowd among us would have counseled the young man to be more tolerant. John, that great apostle of love, charged every Christian to withdraw from men who depart from correct doctrine (II John 9-11). Those non-sectarian souls among us who just exude love and ecumenicity would call that "witch hunting."

## DE-EMPHASIZING DOCTRINE RESULTS IN HARM

A lot of harm is being done by taking the emphasis off of doctrine. Some of it is intentional, but some is just over exuberance.

To de-emphasize doctrine is to harm the Bible, which is the revelation of truth. It is not only the revelation of truth, but a *complete* revelation of it (John 16:13). God speaks of it in glowing terms. "**The law of the Lord is perfect, converting the soul.**" (Psalms 19:7a). To believe it to be any way except the way it is is to be lost (II Thessalonians 2:13). If a preacher is going to preach it at all he must do so exclusively (II Timothy 4:2). What determines whether a man is a gospel preacher or not is not how much ability he has, how many cute stories he can relate or how many philosophers he can quote, but whether or not he preaches the word. That is doctrine!

To de-emphasize doctrine is to harm the church, which is the pillar and ground (support) of the truth, and the truth is

doctrine (I Timothy 3:15). What Jesus taught and inspired to be taught cannot be changed. It constitutes the foundation (I Corinthians 3:11; Ephesians 2:20). That necessitates a few "fruit inspectors" (Matthew 7:15-21). If we don't have that we shall drift along at the whim of every false teacher that comes our way (Ephesians 4:14, 15). It does make a difference what doctrine we believe.

To de-emphasize doctrine is to harm gospel preachers, who are proclaimers and defenders of truth. Jeremiah 9:1, not to mention the entire book of Lamentations, makes it clear that the weeping prophet loved his people. But, two-thirds of his preaching was what we call "doctrine"—and negative at that (Jeremiah 1:10). What this proves is that those who choose to be negative two-thirds of the time haven't necessarily lost their love for the brethren. People love lovers, appreciate exhorters, extol and praise promoters, but censure fighters (I Timothy 6:12). We often read in bulletins about the "family" that meets at such and such a location—and that is all right (Ephesians 3:15). Bulletin announcements speak of the meeting of the Body of Christ—and that is fine (Ephesians 1:22, 23). But would it raise an eyebrow if we announced a meeting of the Army of God (II Timothy 2:3)? I just wonder, in light of all the "Soul Saving Workshops" how a "Contender's Workshop" would go over? Like a lead balloon (Jude 3)!

To de-emphasize doctrine is to harm the faith, which is the product of truth. The faith comes from "doctrine" and we would have *no faith without doctrine* (Luke 8:11). This is the faith that Elyms sought to destroy (Acts 13:8-13). It is the faith Saul persecuted (Galatians 1:23). And it is the *one faith* brought together as a unit upon the completion of the Bible (Ephesians 4:5, 13).

I really do not know what people are thinking about these days. It is refreshing to read the good comments of brethren around the country who still appreciate **Ira Rice** and what he is trying to do in **CONTENDING FOR THE FAITH**. I read those little notes in the back just for the refreshment. I thank God every time I read one. You brethren do not know how much that means to me and so many other faithful gospel preachers. Just knowing you are out there is a shot in the arm. The last time I had an article in these pages a brother called me all the way from Texas to encourage me. That keeps us on old Zion's wall, and we are not about to quit.

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## Let's Go With Cho

Bill Lockwood

*Recently a pastor visited the United States from South Korea. Pastor Paul Yonggi Cho is said to be the head of a church that is bigger than some entire denominations. The Yoidi Full Gospel Church is located in Seoul and numbers 600,000 members. Cho's church facility however, seats only 50,000. Therefore, he preaches six days a week and seven times on Sunday.*

*Cho says that God asked him to organize this church and that God gave him the instructions in full while praying. The phenomenal growth of the Yoidi Church shows that this is the best plan God has come up with yet. Cho attributes growth to the fact that he emphasizes "providing members with practical solutions for their individual problems." "If you meet people's needs," advises Cho, "people will come."*

Cho's staff includes 500 full-time ministers and 600 office workers. On top of that, 50,000 people lead neighborhood "cells" of five to ten families each scattered throughout the city.

"Through the fellowship created by the cells, members of the church are unlikely to fall through the cracks of the huge congregation. In that way we have close contact," Cho said.

Cho's goals are to evangelize the Pacific Basin and to lead 10 million Japanese to Jesus Christ before the year 2000. He has already planted 30 churches in Japan with one numbering 5,000. Fifty of Cho's churches have also been planted in Europe—*An Arizona Newspaper*.

Now, I have been doing some thinking about Cho and his big family, and frankly, I am impressed with his results. My brethren have taught me to look "across the street" to the Baptists and note how much more success they are having at evangelizing. "Let's learn from their techniques," I am told—especially their inoffensive sermons. Well, I think it is time now to "look across the ocean" to this "Christian" church which calls itself Yoidi.

Can we learn something here from Cho? Oh, what does it matter that he has some "unscriptural" or "untraditional" ideas about the pastor-system? (Let's not be blinded by traditionalism, you know!)

Once I wrote to the *Christian Chronicle* and asked one of their leaders why they upheld Crossroadism. Here was his answer: "We cannot afford to ignore the good they are doing just because we think them off on a couple of points."

Yes, if it is bringing people in, it cannot be all bad. And, honestly, Cho's Church beats the Boston Church all to pieces.

I do not deny that Boston must be telling the truth when they inform us that the Holy Spirit reveals their evangelistic plans to them in direct fashion because, after all, look at their success! The Boston Movement has said: "We believe that it is still the Holy Spirit who directs the plans of men as they seek to evangelize the world...."

Again: "through His Spirit certain men have been assigned responsibilities to lead in the kingdom and that to oppose them is to oppose God who anointed them."

Once more: "the Godhead has anointed men and women with different gifts in order to fill certain roles within the church."

Nevertheless, the anointing of Cho must be better than that of Kip. I hereby make the suggestion to our brotherhood to scrap Kip McKean's Boston Church idea, just as they dumped tea into Boston harbor, and let's go with Cho. Instead of sending students to Boston, let's send them to Seoul. Instead of hosting Soul Winning Workshops, common sense tells us to have a "Cho Winning Workshop."

Before we "go with Cho" we can glean an idea or two from the report. Cho has "met people's needs" and "individualized" religion. This, I think, is the foundation to our own "social gospel." Let people remind us of their personal needs and then we can program an evangelization network based upon their answers. No wonder the Jews killed Jesus! He failed to comprehend the "complexity of human nature" and simply demanded self-denial of people who had too many personal problems to heed his call. And Paul did no better with his abrasive, abusive, and debatable style of preaching. Imagine! Speaking to a synagogue of Jews on the resurrection of Christ. We just cannot get along in the religious community with this approach.

No, I think the system God gave to Cho is proving itself much more commendable than the one he gave to the

Jerusalem church. Yea, even better than the blueprint he handed to Boston. Who dares argue with numbers!?

Unfortunately, we know some will not like Cho. It must be only because they are leary of anything with big numbers. They do not want to grow with Cho. They are thereby proven to be cranky knuckleheads who get worried when their "Church of Christ Traditions" are about to be broken. So, just tell them good-bye, and "hello Cho."

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[EDITORIAL NOTE: In submitting the above article for publication, brother Lockwood got to worrying that some in the brotherhood might not recognize it as a satirical piece. "If you deem it necessary to put an introduction to the article stating such, well, whatever. Surely, everyone will realize that it is a caricature, won't they?"

To which I replied: "You asked me if everyone would know that your piece... is a caricature, wouldn't they? Well, at least it seems like they should. However, don't give the brotherhood too much credit. We often hear about 'giving credit when credit is due.' Sometimes I think we tend to give credit where credit is not due. And there seems to be no limit to brethren's ability to misunderstand."

Well, just in case someone did confuse brother Lockwood's article with something else, perhaps I should be like the artist who drew a horse, then labeled it, "This is a horse."

In any case, his article is both a satire and a caricature. So there!—Ira Y. Rice, Jr.]

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## Receiving The Word

Jimmy Clark

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John..." (Acts 8:14).

When Philip went into Samaria and preached Christ unto them, that word produced in Samaria what had been produced in Judea. Since it is the word that produces what was in the 1st Century, and we have the same word, then the word can produce in the 20th Century what was in the 1st Century.

The question arises then, "Why is there so much division in the 20th Century if the word can produce what was in the 1st Century?" The answer is found in the thought, "Samaria had received the word of God." How did the Samaritans treat the word of God?

1. **Gave Heed.** "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." (Acts 8:6).

The word which is translated "gave heed" means "to be attentive to, to turn the mind to." The word Philip preached was worth considering. The scope of their consideration is seen in the descriptive phrase "with one accord." Everyone was interested in what Philip preached. Does this not tell us why there is so much division? How many today would come and listen to Philip preach the simple gospel? How many minds are attentive to the fundamentals of Christianity? All must have the attitude that the Samaritans had toward the word.

2. **Gospel Obedience.** "But when they believed Philip preaching the things concerning the kingdom of God,

and the name of Jesus Christ, they were baptized, both men and women.” (Acts 8:12).

Not only did the Samaritans give attention to what Philip preached but they obeyed what he preached. They believed the truth and were baptized. They did what the Lord said that the gospel in an honest heart would produce. “**And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.**” (Mark 16:15-16). Therefore the Bible describes what was meant by receiving the word. One cannot *reject* what the Samaritans *received* and receive the word of God.

3. **Great Joy.** “**And there was great joy in that city.**” (Acts 8:8).

When the people saw that the word was truly of God as it was confirmed by the miracles which Philip did, they found their greatest source of joy. Is this not what took place at Jerusalem? “**Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.**” (Acts 2:41). “**And they continuing daily with one accord in the temple, and**

**breaking bread from house to house, did eat their meat with gladness and singleness of heart.**” (Acts 2:46). The word was not dull and boring to these; it was the message of great joy.

Receiving the word as the Samaritans received it produces New Testament Christianity. May all have the desire to study and apply the simple gospel.

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(EDITORIAL NOTE: After seeing all the heartache and division caused by brethren and churches turning away from the plain, simple word of God to “gimmicks and gadgets”, how refreshing it is for a plain, simple gospel preacher ministering to a plain, simple church of Christ to point out that the way back to unity in the 20th Century is what produced such unity in the 1st Century—giving heed to and obeying the same unadulterated word of God as the Samaritans and others did back then. All the so-called “Summits” in this world will never get us back together until we are willing to forsake gimmicks and gadgets and get back to receiving the plain, simple word of God—Ira Y. Rice, Jr., Editor)

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## History Repeats Itself

Kym Polk

It has been said, “The one who refuses to study the history of individuals is doomed to repeat their mistakes.” For several years I have labored in the work being on guard against religious beliefs contrary to the will of God. The study of particular aspects of different religions has been a part of this labor. There have been times in which the truth of the gospel was being challenged and the church threatened. Happily the truth was defended with courage and error did not get a foothold.

Many there are today, who would “pervert the gospel of Christ” because they “seek to please men.” (Galatians 1:7, 10). These people strive to control individuals in their everyday walks of life under the banner of Christianity which they themselves admit is different from the teaching of the church of Christ. The Crossroads philosophy has been publicized by many who have sought to uncover Crossroads’ concealed efforts to destroy the church. It also has been publicized by people who believed they were *defending* the Crossroads doctrine while producing the best material to *refute* the false doctrine of Crossroadism. Standing at the top of the list would be *Understanding the Crossroads Controversy* by Robert Nelson. Now several other books have been produced in order to train people in persuading others to follow their thinking.

In a book entitled *Traditions of Men Versus the Word of God* by Alvin Jennings one can read, “The priest is ‘another Christ,’ the means of access between the sinner and God... ‘who holds the place of God’.” And also “More certainty of doing the will of God by obedience to supporters than by obedience to Jesus Christ.” Now just who is being discussed? It would seem that in our day and time the writer might be discussing the problem of men taking upon themselves more authority than they should have. It starts out being just a Bible study. Now it is called *Evangelistic*

*Bible Studies* and if you attend as a visitor and obey what they tell you, then you are assigned someone that you can depend on. As one man from Crossroads said one time, “We love to the point that we don’t mind telling another man his faults and sins.” It is sad that with the telling of the faults you are expected to obey every single thing that is told to you.

It sounds like someone is putting himself in the position of “another Christ.” Is it really necessary for a person to be a means of access between the sinner and God, actually holding the place of God? Is there authority for a person to act with such authority over the one taught that he might be more certain of the one doing the “will of God” by obedience to superiors instead of obeying Jesus Christ. But the statement found in the book is not talking about the Crossroads doctrine but is discussing specifically the practices of the Roman Catholic Church.

Maybe another chapter needs to be added to the book *Traditions of Men Versus the Word of God*. Alongside the discussions of Catholicism, Lutheranism, Episcopalianism, Methodism, and Presbyterianism should be a chapter on Crossroadism. Alongside the religions of John Smyth, Mary Baker Eddy, Joseph Smith, Charles T. Russell, should also be the religion of Chuck Lucas.

It is interesting how history repeats itself. The same things that led people away from the truth in the past is taught again and no matter how many people say it is the truth of the gospel, it still bears a striking resemblance to the traditions of men of the past. Let us be on guard for these people who are determined to follow the will of man instead of the will of God.

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# “Righteousnesses As Filthy Rags”

L. W. Mayo

How many of you, who read this article, have heard a preacher, Bible class teacher, or some man, even an elder, say when preaching, teaching, or praying words to this effect. “After we have done our very best to live the Christian life, and have served God to the extent of our abilities to do so, still our righteousness is as filthy rags in the sight of God?” I could not count the number of times I have heard almost if not exactly those very words said in a sermon or in a prayer. For a long time I wondered, as a boy, what they meant, and where they found any such teaching in the Bible. After several years, and when I had had the opportunity to read the Bible completely through I found the passage on which that statement is based.

It is true that almost every time that statement was made the one preaching, teaching, or praying was setting forth the truth that we are not saved solely by our own works and efforts. They were laboring to show that we will not be able to EARN a home in heaven by our own deeds. Of course Ephesians 2:8-10, Titus 2:5 and a multitude of other passages teach this truth. After it is all said and done we must depend on the grace and mercy of God and the sacrifice of Christ to save us.

Even though it is true that we do **“work out our own salvation with fear and trembling”** (Philippians 2:12) we still do not and cannot EARN salvation by our good deeds. The value of salvation is *far beyond* the value of all that we may or can do so far as human effort is concerned. We *still* must rely upon the grace of God to be saved, and to God we will have to give all the glory when we reach heaven as our eternal home.

However, for one to say that “When we have done our very best to serve the Lord, and have lived the very best that we can that our righteousness is still **“AS FILTHY RAGS”** in the sight of God is not the truth.

I have heard men say “Our righteousness is as filthy rags” many times, but till this day I have not heard one of them give the passage of scripture where such a verse is found. However, any one who knows much about the Bible knows that the verse to which they refer is found in Isaiah 64:6. The verse in the King James reads, **“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities like the wind, have taken us away.”** The ASV renders the clause under consideration **“all our righteousnesses are as a polluted garment.”**

I believe it was Kipling who said, “I had six honest serving men, They taught me all I knew. Their names were WHAT and WHY and WHEN, and HOW and WHERE and WHO.” As an attempt to arrive at just exactly what Isaiah was teaching in Isaiah 64:6 we need to apply a few of the poet’s “honest serving men.” Just WHAT is said we have already observed. But when we look at WHY it was said the matter becomes much clearer.

It is true that the prophet stated frankly that **“our righteousnesses are as filthy rags”** but *of whom was he speaking* when he used the pronoun “OUR?”

The prophet began his ministry as a prophet in the year that King Uzziah died, which was about 740 B.C. He prophesied about Judah and Jerusalem. (Isaiah 1:1). The

section of his prophecy in which our text is found is the first of the last three sections of Isaiah’s closing prophecies. This section covers the 63rd and 64th chapters. In this section Isaiah prophesied against **“the house of Israel”** (Isaiah 63:7). Israel was in severe apostasy. God, through the prophet, had declared, **“for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart.”** (Isaiah 63:3). Also he said, **“And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.”** (Isaiah 63:6). Israel was a people that had **“rebelled, and vexed his holy spirit: therefore he was turned to be their enemy, and he fought against them.”** (Isaiah 63:10). God had led those people by the hand of Moses and had brought them up out of the sea (Isaiah 63:11, 12). Isaiah recognized that God was the Father of Israel through Abraham (63:16). They were a people who had possessed the blessings of God that were promised to them **“BUT A LITTLE WHILE”** (63:18). Just a casual reader will observe, upon reading Isaiah chapters 63 and 64, that the prophecy there is addressed to Israel in a state of apostasy. She had gone into all kinds of evil as worshipping idols as Moses had told them that they would do in Deuteronomy 29:17. It would be to belabor the point to endeavor to prove further that the language of Isaiah in these two chapters is directed to an apostate nation of people, namely Israel. Their religious lives were described as **“RIGHTEOUSNESSES”** (plural). There was the practice of idolatrous worship, and some who partly worshipped God. This is why the word “righteousnesses” occurs in the plural. Their lives were polluted before the Lord, and Isaiah was so confessing this to be true.

## LANGUAGE NOT APPLICABLE TODAY

The language of Isaiah 64:6 in no way applies to Christians today who are honestly and sincerely doing their best to serve the Lord. Nor does that language include those who during the age of national Israel were faithful in their service to God. Ezekiel speaks of a type of righteousness that a man could possess and it would keep him from being lost (Ezekiel 18:14). This is not the same kind of “righteousness” that Isaiah refers to as **“FILTHY RAGS.”**

Now, let’s take a look at Isaiah 64:6 and determine just what kind of service to the Lord the children of Israel were trying to palm off on the Lord, which service would properly be described as **“FILTHY RAGS.”**

When it has been determined exactly to what Isaiah was comparing the righteousness of Israel, it seems to me that a preacher or any one else would blush with shame to so apply the best efforts of God-fearing and God-serving people to such a thing. A man certainly has no respect for his own Christianity who will say “my righteousness is as filthy rags” before the Lord, and then state that the Bible teaches such a thing.

## TO WHAT DOES “FILTHY RAGS” REFER?

On Isaiah 64:6 Jamieson, Fausset, and Brown say **“UNCLEAN THINGS—legally unclean, as a leper. True of Israel, everywhere now cut off by unbelief and by God’s judgments from the congregation of the saints. RIGHTEOUSNESSES—plural. Uncleaness extended to every**

particular act of theirs even to their prayers and praises. True of the best doings of the unregenerate (Phil. 3:6-8; Tit. 1:15; Heb. 11:6) **FILTHY RAGS** Lit. 'a menstuous rag' (Lev. 15:23; 20:18; Lam. 1:17). Vol. 1 Page 501-b.

Adam Clarke says "If preachers knew properly the meaning of this word, would they make such a liberal use of it in their public ministry? And why should any use a word, the meaning of which he does not understand? How many in the congregation blush for the incautious man and his 'FILTHY RAGS?'" Just before this comment Clarke had quoted an "Old MS Bible", which said, "AND WE BEN MADE AS UNCLENE ALLE WE: AND AS THE CLOTH OF THE WOMAN ROOTEN BLODE FLOWING: ALL OUR RIGHTEOUSNESSES." No wonder then that Clarke expressed such an opinion of preachers who would use this passage so loosely.

C. F. Keil and F. Delitzsch, in their commentary on Isaiah 64:6 have the following to say. "The people who ask the question in ver. 5 do not regard themselves worthy of redemption, as their self-righteousness has been so thoroughly put to shame. ver. (6) (Here K. & D. give their rendering of Isaiah 64:6) "We all became like the unclean thing, and all our virtues like a garment soiled with blood; and we all faded away together like the leaves; and our iniquities, like the storm they carried us away." Then they comment, "The whole nation is like one whom the law pronounces unclean, like a leper, who has to cry 'tame; tame' as he goes along, that men may get out of his way (Lev. 13:45). Doing right in all its manifold forms (ts' dagoth, like ch 33:15, used elsewhere of the manifestations of divine righteousness, which once made Israel well-pleasing to God. (Ch. 1:21), has disappeared and became like a garment stained with menstuous discharge" (cf. Ezek. 36:17).—Vol. 7 page 470.

The "FILTHY RAGS" of Isaiah 64:6 were rags that were hygenically and ceremonially (according to the Law) unclean. Cloths of such nature were not to be touched lest the one touching them would become unclean in the eyes of God. Surely it is not so that when a child of God, in this Christian age, has and is doing his very best to live the Christian life, he has obeyed the gospel from the heart and has been made free from sin (Romans 6:17, 18). He has been washed in the blood of Christ, and has dedicated his life to the Lord, and is now living the very best he can learn how. He prays without ceasing, and carefully studies to show himself approved unto God so that he can live better each passing day—surely his life before God is not "RIGHTEOUSNESSES AS FILTHY RAGS." His life is neither unclean according to the law of the spirit of life in Christ Jesus, nor would one become unclean to touch him. His life is not as rags that are both ceremonially and hygenically unclean.

In Isaiah 35:9 the prophet speaks of a way upon which the

redeemed will walk. Would preachers who speak of our righteousness as filthy rags also speak of the redeemed life with such a simile? Are redeemed lives ceremonially, according to the law, and hygenically unclean? Jesus spoke of those to whom he would say "well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many. Enter thou into the joys of thy Lord" (Matthew 25:21, 32). Are we to classify those to whom the Lord will say "well done, thou good and faithful servant" that his righteousness is as "filthy rags" before the Lord?

In Revelation 7:14 the saved are described as "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb." Are we to speak of these also as those whose righteousness is as "FILTHY RAGS" in the sight of God? Surely not! It is freely admitted that we could not EARN a home with God and our Lord Jesus Christ in the "Land That Is Fairer Than Day." It is true that when we have labored daily in the vineyard of the Lord, and truly have borne the heat and burden of the day that still eternal life will be a gift to us. But, there is a level of man's being faithful to God and an extent to which he does the Lord's will that the Lord will accept, and that with which he will be pleased, even well pleased. But Isaiah was not speaking of any such devotion, service and dedication when he confessed to God that the "righteousnesses" of a postatized Israel were as "filthy rags." For us to say that our very best efforts to serve the Lord, and the actual laying of our bodies upon the altar of sacrifice (Romans 12:1) that still God looks upon us as that which is repulsive and not fit to be touched by the hands of men or angels is to place our loving and merciful heavenly Father to the level of, and in the same with, the imaginary gods of the heathen who are thought of as those whose anger cannot be satisfied and whose approval his devotees cannot obtain. Can you imagine the Lord Jesus Christ standing at the gate of heaven and greeting the faithful with "enter in, you who are as filthy rags"?

Across the more than 50 years of my life as a preacher I have heard men whom I thought to be well informed say, "After we have done all that we can, and have done our best to do the will of the Lord, still our righteousness is as filthy rags in His sight." Just lately I have heard no less than three of our preachers, who are preachers on radio programs, say that our righteousness is as filthy rags in the sight of God. It is my firm conviction that such brethren should inform themselves on what the teaching of Isaiah 64:6 is, and be ashamed that they have made such a blunder before the masses of people who listen to them on the radio and from the pulpit.

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## The First Liberal And The First Anti

John Temples

Could you identify the first liberal? The first "anti"? Many Christians point to the 1940's and 50's as the time when these errors first troubled the church. But we must go much farther back than the 20th century, or even the first. *Satan* was the first *liberal*, and *Eve* was the first *anti*!

To understand why this is so, we must understand what liberalism and anti-ism really are: two opposite and extreme

reactions to God's will. Liberalism treats God's law as if it were an opinion; anti-ism treats an opinion as if it were God's law.

The basic meaning of liberalism is *generosity*. We speak of a liberal giver—that is, one who gives freely and bountifully of what he has. Well, some people are generous with *God's law*—they don't want to keep it, or stay within its limits, but

rather desire to give it away! Hence we have those today who have given away the miracles of the Bible, its inspiration, and its narrow limits of fellowship. Some of these people are so generous that they want to extend salvation to all who claim to know Jesus, obedient or not!

Anti-ism, on the other hand, seeks to bind where God has not bound. When God commanded a thing to be done, but did not say how to do it, he was evidently leaving the method up to man—as long as the method chosen violates no plain statement of Scripture. To choose *one* method out of several, and to seek to bind *that* method and *condemn all others*, is *anti-ism*. So we have the doctrines of no co-operation, no classes, no church support of orphan homes, no multiple cups and no conveniences (kitchens, air conditioning, water fountains and such like).

Who founded these ungodly ideas? Who were the first to rebel against the goodness of God? It was Eve and Satan, in their encounter in the garden. All the elements of both liberalism and anti-ism are present in Genesis 3.

Satan, of course, was the instigator. He came and planted the seed of doubt about God's goodness, saying to Eve, "Yea, hath God said, Ye shall not eat of every tree of the garden?" (Genesis 3:1). When Eve quoted God's law concerning the tree of knowledge (verses 2 and 3), Satan replied, "Ye shall not surely die." (verse 4). In this, Satan was the complete liberal; he gave away *all* of God's law, not retaining any of it as binding on Eve! The word "not" is truly what ties much of liberalism together. Satan treated God's law as a mere opinion, and that is classic liberalism.

We usually give Eve credit for knowing God's law and "quoting Scripture" to the devil; but what did she *really* say? "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree

which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." (Verses 2 and 3).

Where did Eve learn it? God had indeed said it, for in Genesis 2:16,17 we read: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof, thou shalt surely die." WHERE IS THE EXPRESSION "NEITHER SHALL YE TOUCH IT"? Eve said it, but God didn't! Eve *added* that restriction—she *bound* where God had *not* bound, and that is *anti-ism*. Whether she did it deliberately or unknowingly, we know not; but she did it.

What can we learn from this? Well, for one thing, if liberalism and anti-ism have been around that long, they're no reason to quit the church now. Some think that if there is false doctrine in the church, they should quit or never become part of the church in the first place. But all the more reason to stand up and fight the evil! Even the first century church, composed of inspired apostles and people who had walked with Jesus, had false teachers.

Also we can see liberalism and anti-ism as real and easily-adopted errors, not abstract fine points of theology. We must all take constant heed lest we fall. Never treat an opinion as if it were God's law, or God's law as if it were mere opinion!

And finally, the weapon of our defense against these extremes is seen: God's law, *quoted accurately and followed exactly*, will ensure safety against both errors. At least Eve could quote God's law. Some Christians can't. Can you?

—212 Ridgeway Drive  
Vidalia, Georgia 30474

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## Another Look At Matthew 19

Tim Ayers

Our generation today is amazing. It seems like any idea, no matter how bizarre, can find acceptance *somewhere* in our society. The tragedy is though that the same can be said of the Lord's church. There seems to be a parallel between the first few centuries of Christianity and the last 200 years in America. Direct attacks against the church could not destroy her, so Satan infiltrated her with false teaching. The same has been true of the Restoration Movement here in our country.

Today, whatever you want to believe about Matthew 19, you can probably find someone who teaches it. Now I am not a Greek scholar, nor the son of a Greek scholar, but I do not have to be in order to understand Matthew 19. If we use a little old-fashioned "horse sense", we can know just what Jesus taught in the first 12 verses of this chapter.

Beginning in verse 3, we find that "there came unto him Pharisees, trying him." The *King James Version* says, "tempting him." This they did many times during the earthly ministry of our Lord (Matthew 16:1; 22:35). These Pharisees had a question: "Is it lawful for a man to put away his wife for every cause?" One thing **MUST** be kept in mind: Whatever Jesus said was in answer to this question. We must keep the *question* before us so we will understand the *answer*. In verses 4 through 6, Jesus answered, "Have ye not read, that he who made them from the beginning made them

male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh? So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder." Now again, *why* did Jesus say these words? What was the *question*? "Is it lawful for a man to put away his wife for every cause?" That is the *question*; now what is the *answer*? "Let not man put asunder." Jesus answered their question with a great big NO! It is *not* lawful to put away your spouse for every cause!

As we go further we can see that this was how the Pharisees understood his words. That is an accepted principle of interpretation: To understand someone's words, see how his *hearers* understood them. We know, for example, that Micaiah spoke words of sarcasm to Ahab because of the way Ahab reacted (I Kings 22:15-16). In the same way, we know that the Pharisees understood Jesus' answer to their question to be "no" because they asked, "Why did Moses then command to give a writing of divorcement, and to put her away?" (Matthew 19:7). You see, these Pharisees were smarter than some of my brethren! They saw an apparent contradiction between the law of Moses in Deuteronomy 24:1-4 and what Jesus had just told them, and they were not content to just "agree to disagree." They wanted to know, if it truly was as Jesus had said,

**“What God hath joined together let not man put asunder,”** then what about what Moses said in Deuteronomy 24? But Jesus answered their objection in verse 8: **“Moses because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so.”** So Jesus clearly shows that Deuteronomy 24, along with all the law of Moses, was just a temporary measure between the promise to Abraham and the fulfilling of that promise (Galatians 3:15-29). And we cannot overlook the last part of verse 8, **“but from the beginning it was not so.”** Did God have a special race of people “from the beginning”? Did he have one law for his special people and another for the rest of the world “from the beginning”? The answer to both questions is NO. So if “from the beginning it was not so,” *i.e.*, God did not “suffer” them to “put away” their wives before the law was given, then what law did people live under before the law? Obviously it was Genesis 2:24 which Jesus quoted in Matthew 19:5. Which people were under that law? ALL MANKIND.

Now that the law of Moses is blotted out, nailed to the cross, and taken out of the way (Colossians 2:14), what law is mankind under? That is what verse 9 tells us. Jesus said, **“And I say unto you....”** Think for a moment. If you were there that day listening to Jesus, and he turned toward you and said, **“I say unto YOU,”** would you think that he was referring only to his disciples? Would you think that he was telling you that you could just continue following the old law? After all that he has said about not putting asunder what God has joined, and from the beginning it was not so what God allowed under Moses, and then he says, **“I say unto you,”** would you conclude that he really was not talking to you? Brethren, does that really make sense? Jesus said, **“And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery.”** That is just as clear and plain and understandable as it can be. No one can make it any clearer in less words than that!

But someone wants to know just what Jesus meant by those words. And that is where verses 10 through 12 come in. Again, we must remember that principle of interpretation that we mentioned before. How did Jesus’ hearers understand his words? In the parallel passage of Mark 10, we see that Jesus and his disciples went into a house after Jesus had answered the Pharisees. So that is why in Matthew 19:10 the

disciples asked him a question, and we do not hear from the Pharisees anymore. How did *his disciples* understand verse 9? Did they see anything difficult in it? Did they see it as being hard or harsh? Notice what the disciples said: **“If the case of the man be so with his wife, it is not good to marry.”** Once again, they completely understood Jesus, and they figured that it just might be best not to marry at all, if what the Lord said was true. I think that is good advice if a person will not take marriage seriously. If the attitude toward marriage in Jesus’ day was anything like it is today, then it *would* be better not to marry! Marriage is serious business, and if entered into flippantly or hurriedly, or if forced into marriage for any reason, chances are that marriage will fail. Too, if one never marries, then there is no chance of living in the adulterous state of Matthew 19:9. So the disciples’ statement made sense.

What was Jesus’ answer? Did he say he was misunderstood or misrepresented? No, they had understood what he said. He did not have to explain over and over. Notice his answer in verses 11 and 12: **“All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother’s womb; and there are some eunuchs, which were made eunuchs of men; and there are eunuchs, which have made themselves eunuchs for the kingdom of heaven’s sake. He that is able to receive it, let him receive it.”** If some of the interpretations of Matthew 19:9 being taught today were true, then these words of Jesus would have no meaning at all! According to some, NO ONE would EVER have to make **“themselves eunuchs for the kingdom of heaven’s sake.”** What is a eunuch? The term is applied to those who cannot have sexual relations with others. So what does it mean to make yourself a eunuch for the kingdom of heaven’s sake? It would appear that Jesus is saying that some will have to abstain from sexual relations so that they can go to heaven. So much for the idea that “everyone has a right to sexual relations in marriage.” Jesus said, “It ain’t so!”

Again, I am not a scholar, and this definitely is not a “scholarly” article. However, we do not need scholars to tell us what Jesus meant when he said, **“And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery.”**

—2707 Mt. Holly Road  
Camden, Arkansas 71701

## Does The Preacher Really Love His Hearers?

John Weekley

In Ephesians 4:15 we read, **“But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.”** Too often there is a construction placed on this verse that does not exist. The word “love” therein appearing is NOT a word of affection, but one of service. The Greek word used by the Holy Spirit is *agape*, not *phileo*. This passage has been incorrectly used to put a tone on a sermon that is not taught in it. Some think this verse demands soft-peddling preaching or over-accented sentences with words of affection and compassion. But what it calls for is the kind of preaching that is in service to God (Galatians 1:6-10; I John 5:3) and concern for the lost, weak, erring, and spiritually hungry.

In II Thessalonians 2:10 the Bible says, **“...because they received not the love of the truth, that they might be saved.”** This doesn’t mean that the spiritually deceived didn’t accept words of affection for that is pleasing to any. But what is meant is that they didn’t obey the terms laid before them. Truth is not only the *saving* law for sinners, and the *revealed* law for man, and the *condemning* law for the disobedient; but also the *servicing* law for man. From this passage we learn that the truth serves man’s spiritual needs. Again, the word used here is from *agape* which entails *service*, and NOT from *phileo* which is *affection*.

So, when the inspired apostle said to preach the truth in love, he meant in such a way so as to serve God and man.

The truth can only be of benefit to man when it is expounded as it was in the first century. When so taught in that manner it favors no man, human creed, or human weakness. It dispels the darkness (II Corinthians 6:14) and brings light to a weary and blind soul. (II Corinthians 4:3-4; John 1:4).

The apostle Peter did not spend his time telling the people on Pentecost how much he loved them, but the fact that they were sinners and needed forgiveness (Acts 2:23, 37-38). The preaching done by the apostles on that day served the people, it didn't compliment the hearers. Words of affection and rendering honor where it is due have their place, but not at the expense of honesty with the audience.

Peter did not have to tell those Jews he loved them because this was seen in the words he spoke. The admonitions were to the point and warned the sinner of the error of his way. When any man does this, it is proof of his love (service) for Christ, and of course, his love for us (I John 2:5-6).

Would anyone deny that John the baptizer preached the truth in love? Yet, he called the wicked people of his day "vipers" (Matthew 3:7). Even some of the most negative preaching ever done was by the Lamb of God (Matthew 23). The "sermon on the mount" is thought by many to be a "positive" sermon. But upon examination it is critical, demanding, and deals with some of the current religious issues of that day. The beatitudes, like the ending of the lesson, are about the only positive aspects therein, and even

they condemn the unhappiness that was characteristic of that age. This sermon deals with personal disputes, adultery, vain oaths, ostentatious religion, false prophets, and worry. Rather than saying, "how could you get any more *negative* than that?" we should say "how can you get any more *honest* than that?" These people needed honesty, not flattery!

The truth renders service to man by giving him a true reflection of himself. It serves man by pointing his faith-eyes, and longing heart to beautiful realms above. It gives man the hope which he needs in this life to enjoy it and bear it.

Preaching the truth in love is when the evangelist declares the whole counsel of God (Acts 20:27). He becomes the servant of his fellow man by seeing the need of his unclean spiritual feet needing washed. He then girds himself with truth and seeks to cleanse everyone. But those who say "never my feet" are those who refuse the service. In the physical realm Jesus became a servant and washed the disciples' feet by applying the proper cleansing agent (John 13). Even though this was contrary to the wishes of the disciples, Jesus still performed this service of love. When we preach the truth in love (*i.e.*, in the act of service as is found in II Timothy 4:1-4, there will be many who will be embarrassed and repelled by it, but some will be saved.

We must not preach to please men, but God.

Bellview church of Christ Announces—

# The Tatum Lectures

July 28-30, 1989

Presented By

## CHURCH OF CHRIST

Highway 43 South  
Tatum, Texas

**THEME: "Contending for the Faith"**

### Friday, July 28:

- 9:00 a.m. "Problems Regarding Divorce & Remarriage" ..... **Jerry Moffitt**
- 10:00 a.m. "Decline In Morality" ..... **Max Patterson**
- 11:00 a.m. "The Home As God Would Have It" ..... **Jim Dobbs**
- 2:00 a.m. "The Limits Of Fellowship" ..... **Tim Ayers**
- 3:00 a.m. .... **Open Forum**
- 7:00 p.m. "Is The Church Becoming A Denomination?" ..... **Jim Dobbs**
- 8:00 p.m. "Liberalism's Threat To The Faith" ..... **Jerry Moffitt**

### Saturday, July 29:

- 9:00 a.m. "Problems Regarding The Eldership" ..... **Roy Deaver**
- 10:00 a.m. "Instrumental Music" ..... **David McCain**
- 11:00 a.m. "The Spirit Of Compromise" ..... **Mike Wyatt**
- 2:00 p.m. "Women's Role In The Church" ..... **Bob Berard**
- 3:00 p.m. .... **Open Forum**

- 7:00 p.m. "The New Unity Movement In The Lord's Church" ..... **David Brown**
- 8:00 p.m. "Lack Of Respect For Bible Authority" ..... **Roy Deaver**

### Sunday, July 30:

- 10:00 a.m. "The Restoration Plea" ..... **Gary Workman**
- 11:00 a.m. "The Distinctiveness Of The Lord's Church" ..... **Gary Workman**
- 2:00 p.m. "The Recreational Emphasis Within The Church" ..... **Oran Rhodes**
- 3:00 p.m. .... **Open Forum**
- 7:00 p.m. "Problems The Church Will Face" ..... **Gary Workman**
- 8:00 p.m. "Militancy—The Christian's Charge" ..... **Oran Rhodes**

**FOR FURTHER INFORMATION PLEASE CALL  
214/947-6331 or 214/935-0403**

# SECOND MANILA LECTURESHIP

MAY 30 - JUNE 2, 1989

ADMIRAL HOTEL, ROXAS BLVD., MANILA, PHILIPPINES

## "The Gates Of Hell Shall Not Prevail Against It"

SPONSORED BY:

### CENTRAL MANILA CHURCH OF CHRIST

1805 SAN MARCELINO CORNER J. NAKPIL ST., MALATE, MANILA

#### TUESDAY, MAY 30

4:00 - 6:00 PM REGISTRATION  
6:00 - 7:00 PM D I N N E R  
7:00 - 7:45 PM IRA Y. RICE, JR. — World Evangelism —  
An Effective Means To Strengthen  
The Church  
7:45 - 8:30 PM ADRIANO LIMBAWAN — Beware Of Those  
Who Want To Make A Sect Of The Church  
Of Christ

#### WEDNESDAY, MAY 31

8:30 - 9:15 AM EDWARD LEE DAVIS — Strength  
Through Faith  
9:15 - 10:00 AM FELIPE PALOMAR — The Power Of  
Darkness Shall Not Prevail In The Church  
10:00 - 10:30 AM B R E A K  
10:30 - 11:15 AM SAM G. ROACH — This Is Eternal Life  
(John 17:3)  
11:15 - 12:00 AM RAY W. PETERS — The Need For Strong  
Church Leaders  
12:00 - 1:00 PM L U N C H  
1:00 - 1:45 PM BOBBY LIDDELL — The Power Of God's  
Word In Strengthening The Church  
1:45 - 2:30 PM EDDIE WHITTEN — What Is The Power Of  
The Church Of Christ?  
2:30 - 3:00 PM OPEN FORUM  
6:00 - 7:00 PM D I N N E R  
7:00 - 7:30 PM SINGING  
7:30 - 8:15 PM FELIX GARLITOS — Gathering Together  
With Christ

#### THURSDAY, JUNE 1

8:30 - 9:15 AM SHAN JACKSON — The Necessity For  
Believers To Be Constantly Aware Of  
Dangers To The Church  
9:15 - 10:00 AM FABIAN BRUNO — Apostasy Will Fail  
10:00 - 10:30 AM B R E A K

10:30 - 11:15 AM BOBBY LIDDELL — God Called Us Also To  
Defend The Church  
11:15 - 12:00 AM ASGHAR ALI — There Must Also Be  
Heresies Among You, That They Which Are  
Approved May Be Manifest Among You.  
12:00 - 1:00 PM L U N C H  
1:00 - 1:45 PM DUB McCLISH — The Church — The  
Glory Of God  
1:45 - 2:30 PM EDWARD LEE DAVIS — False Teachers Are  
Prime Movers Of The Gates Of Hell.  
2:30 - 3:00 PM OPEN FORUM  
6:00 - 7:00 PM D I N N E R  
7:00 - 7:30 PM SINGING  
7:30 - 8:15 PM GIDEON RODRIGUEZ — The Gates Of Hell  
And The Keys Of The Kingdom.

#### FRIDAY JUNE 2

8:30 - 9:15 AM EDDIE WHITTEN — Training And Teaching  
Of The Young And Women Of The Church  
9:15 - 10:00 AM MATEO CUTAMORA — They Will Tempt  
Us, But They Will Not Succeed.  
10:00 - 10:30 AM B R E A K  
10:30 - 11:15 AM RAY W. PETERS — The Church  
Triumphant.  
11:15 - 12:00 AM SHAN JACKSON — The Power Of God's  
Love In Strengthening The Church.  
12:00 - 1:00 PM L U N C H  
1:00 - 1:45 PM BERT BRAÑA — Church Growth,  
Christ's Way.  
1:45 - 2:30 PM DUB McCLISH — Has God Given Us The  
Power To Fight Against The Gates Of Hell?  
2:30 - 3:00 PM OPEN FORUM  
6:00 - 7:00 PM D I N N E R  
7:00 - 7:30 PM SINGING  
7:30 - 8:15 PM IRA Y. RICE, JR. — The Unity That  
Strengthens The Church.

# Notes & Quotes...

**Bobby Crowell**, minister, Limon, Colorado: "We are having brother **Eddie Whitten** here the end of June for a seminar on the Crossroads/Boston movement. We are going to invite everyone in the eastern part of Colorado to attend this seminar. We feel that it is very vital that the brethren be warned about this cult and the division that they cause..."

(NOTE: "You will not be sorry for having brother **Eddie Whitten** there at the end of June for a seminar on the Crossroads/Boston movement," I replied. "He has done his homework. It is my hope that you may have an extraordinary turnout for this event. The only way this cult can be stopped or even slowed down is to get correct information in their regard into the hands of unsuspecting brethren..." IYR Jr.)

## HELP REQUESTED!

Brother **Wong Yu Chung**, of Singapore, is trying hard to find a copy of the *Woods-Nunnery Debate*. If you have a copy you could spare, or if you know of one that might be available, please address information to **Wong Yu Chung, Block 345, Yishun Avenue 11, #12-115, Singapore 2776, Republic of Singapore**.

## NORTHWEST LECTURESHIP

**Noah A. Hackworth**, minister/elder, San Mateo, California: "The *Firm Foundation* will fulfill an urgent request from Pasco, Washington, by sponsoring a summer lectureship, August 2-6 (Wednesday through Sunday). The lectures not only will provide for the needs of the saints in the Pasco area, but for those in adjacent states as well. The need for this lectureship has been impressed upon our minds by those living in the great state of Washington.

"Because of the unexpected illness of brother **William S. Cline**, esteemed editor of the *Firm Foundation*, **Buster Dobbs**, **Joe Gilmore** and I will direct the lectureship..."

"The lectures will start Wednesday night, August 2, at 7:00 p.m., when the first speech will be given...I can be reached at 415/572-9957 or 747 Niantic Drive, Foster City, California 94404 for additional information."

**Chan Kim Foh** and his wife **Doris**, of Kuala Lumpur, Malaysia, arrived in the U.S. during March visiting their son **Jonathan** in the Los Angeles area and others before returning in late May.

## NEW GOSPEL JOURNAL LAUNCHED

A major new gospel journal to be called *Power* soon will be published by the Southaven church of Christ, a congregation located in north Mississippi, just south of Memphis, Tennessee, according to **Garland Elkins**, minister at Southaven.

*Power* will be published quarterly, beginning in the fall of this current year. Southaven also will host the first annual *POWER LECTURES*, which will be held August 27-31, 1989. The theme for the lectures this year will be "The Providence of God."

**Thomas B. Warren** will serve as Editor of *Power*. Brother Warren has written for the *Gospel Advocate* for more than 20 years and served as editor of *The Spiritual Sword* for 21 years.

**Garland Elkins**, who served for 15 years as the associate editor of *The Spiritual Sword*, will serve as the managing editor of *Power*. Elkins began work as full time minister to the Southaven congregation in July, 1988. Many of the outstanding writers of the brotherhood already are committed to be regular writers for the new journal.

Positioned as an issue-oriented—not a person-oriented—journal, *Power* will deal

with whether statements and positions are true or false. No personal attacks are intended—however, when the occasion to warrant documentation for a statement, whether from a book, a journal or an oral statement, the editorial staff, operating under the guidelines of the elders, will supply such documentation. It is *Power's* position that such documentation of a statement does not, *per se*, involve a personal attack.

Editor Warren states that *Power* will be concerned for two basic things: 1) to uphold the truth (not merely a religious doctrine), and, 2) to oppose every false way.

"We will be deeply concerned to promote the great truths of the Bible," brother Warren said. He listed such great truths as that men must know God and his Son (John 17:3); men must truly trust in him (Romans 4:20-21); men must love him with all of their hearts (Matthew 22:34-40); men must be obedient to the truth in becoming a Christian (John 8:32; Matthew 7:21-23; Galatians 3:26-27); and that Christians must obey him in their daily lives (II Peter 1:5-11; Hebrews 12:14; Revelation 2:10).

"We are committed to every truth taught in the Bible," he declared.

Warren continued his description of *Power* by saying that the journal will be committed to loving, but strong opposition to such doctrines as currently are being taught (even in the Lord's church) as the following:

1. That no man really can know the truth (Jesus said they can, John 8:32).

2. That one can understand the Bible without reasoning correctly and that things which are taught implicitly are not—and cannot be—binding on any man. (He challenges any man to point out the explicit statement in the Bible which says—in just so many exact words—that he (say, for example, *John Q. Smith*, who lives, say, in some specific town in New Hampshire) is amenable to the gospel, and to be saved, must both believe and obey it!)

3. That "Christian Unity" is so important that it must be gained even at the expense of truth.

4. That God allows men to do, without sins, anything and everything which the Bible does not explicitly forbid.

These four doctrines and many similar ones, Warren points out, are all false doctrines. The journal *Power* will be set to stand foursquare against every such false way. This standing will be done in Christian love, but, he emphasizes, "God being our helper, it will be done."

The publishers of *Power* ask for the help of all concerned brethren in this great effort. **ELDERS AND PREACHERS, UPON REQUEST, WILL RECEIVE POWER AT NO COST.** (Any contribution, however, will be appreciated.) Others may receive *Power* for only \$5.00 per year. All requests and contributions should be addressed to *Power*, Post Office Box 128, Southaven, Mississippi 38671.

(NOTE: *Contending for the Faith* believes in *Power* sufficiently that we supplied these brethren with our complete mailing list of all the churches free of charge. We encourage as many as possible to sign up! IYR Jr.)

**Ray W. Peters**, of Pensacola, Florida, has been busy with speaking appointments in Alabama, Georgia, Arkansas and Louisiana since returning in March after 2½ months of teaching at Four Seas College and other missionary works in Southeast Asia.

"Bill Cline," brother Peters wrote under date of April 10, 1989, "went this afternoon to start back on the 'chemotherapy' [for cancer]

and he surely was dreading it. He has been very weak. I have gotten him out of the house as much as I could to get his mind off of his condition."

Brother Peters returns to Southeast Asia again at the end of May both to hold a gospel meeting in the Visayan Islands of the Philippines, to speak on both the Manila Lectures and also the Four Seas College Lectures, in Singapore, remaining over for another couple of months to continue teaching at Four Seas College.

**Name Withheld**, of Abilene, Texas, supplied *Contending for the Faith* with the following clipping from the *Abilene Reporter-News* "church notes" for Saturday, March 11, 1989. Would someone—anyone—supply us with the justification for **John Stevens** (or anyone else) appearing in the "Lenten Preaching Series at St. Paul United Methodist Church"? But here, please read it for yourself, photo-reproduced just as it appeared in the *Reporter-News*:

## Lenten speaker: The final

speaker in the Lenten Preaching Series at St. Paul United Methodist Church will be Dr. John Stevens, Abilene Christian University chancellor.



Stevens will preach on "Jesus and the Government" in the continuing Lenten Series "And They Met Jesus."

A 5:30 p.m. Wednesday meal in the activities center precedes the 6:30 p.m. service in the sanctuary.

□ □ □

**Gertrude W. Broy**, of Ypsilanti, Michigan, is a long-time faithful supporter of our work both in the U.S. and around the world. In a recent letter from her, she could not understand why one of our missionaries, whom she had known to be "liberal" for at least ten years, was being allowed to return to the mission field with the apparent blessings of at least some in our brotherhood.

Also she was upset that the elders of a certain congregation had not informed the members of their REAL reason for letting a certain missionary go, saying, "I once attended a congregation where the elders lied to and kept information from the congregation that was very pertinent. This, along with other matters, caused a split that can never be healed. Also, when those false teachers are protected by elderships and lied for, what a disservice to the Lord's body! They leave the field wide open for these 'wolves in sheep's clothing to creep in unaware' into unsuspecting and weak congregations and destroy the souls of untold numbers. This eldership owes an apology to the whole brotherhood and needs to repent of their lying ways before it is too late..."

**Mrs. Iva R. Gentry**, of Haynesville, Louisiana, in renewing for another year, added an extra \$25.00 to her check, saying, "I want to commend you for being so faithful. Keep fighting though I know the way is hard. I do enjoy the paper *Contending for the Faith* so much... Other to be used where it is most needed."

**FIRST ANNUAL  
FOUR SEAS COLLEGE  
LECTURESHIP**

**JUNE 4-8 1989**



**THEME:**



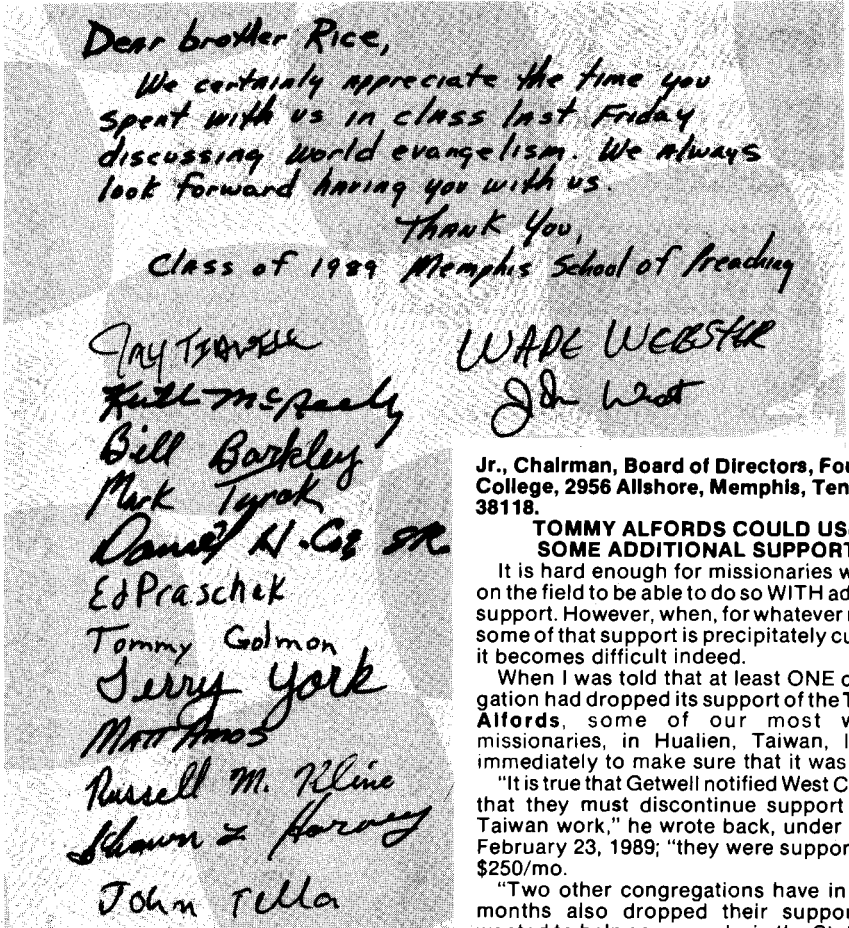
**"STUDIES IN  
FIRST TIMOTHY"**

**VENUE:  
JURONG  
CHURCH OF CHRIST**



**M.S.O.P. Class of 1989  
Sends "Thank You" Note**

Under date of March 17, 1989, from the Memphis School of Preaching Class of 1989, I received the following note, which I appreciated very much:



**Curtis A. Cates**, Director, Memphis School of Preaching, Memphis, Tennessee: "I have just returned from a week-long meeting in Missouri... I thought we had a good lectureship. I think the time was right for the theme and the book—*The Bible—None Like It...*"

**George W. DeHoff**, president, DeHoff Publications, Murfreesboro, Tennessee: "Congratulations on going out to Singapore again! That will be good for all of our work in the East. May the Lord continue to bless you in the work you are doing."

"Things are going well with me. As you know, I spent 78 days in three Nashville hospitals where you visited me. Thank you so much for keeping in touch and I do appreciate your interest in what I am trying to do."

"I am going to retire from my work at the Bellwood church of Christ and have asked the elders to secure another preacher to help with the work there. This should be good for me and the church. I will cancel most of my meetings this year but will preach in some of them and speak on some of the lectureships. I will try to keep doing some work at DeHoff Publications..."

"...Please continue to remember me in your prayers. I am feeling better all of the time but I am having to limit my activities somewhat."

(NOTE: "What a pleasure it was when I came in from my morning's teaching at the college a couple of days ago and found your appreciated letter of April 18th," I replied, in part, a few days later. "Thank you for the encouraging things you had to say.")

"When I think of your having to spend those 78 days in three Nashville hospitals and my having been gone only 47 days (so far) this time in almost perfect health, it makes my small sacrifice seem inconsequential indeed. I certainly am interested in all that you are trying to do. However, I think that your decision to retire from local work at Bellwood perhaps is timely. It will keep you as busy as you reasonably should be just holding some meetings, and trying to do what you are physically up to at DeHoff Publications."

"As for me, although the *spirit* still is willing, the *flesh* is letting me know this time that I am just going to have to cut down some ere long. It was my plan to teach classes this time out just the mornings of Mondays, Wednesdays and Fridays—and I think I could have handled that fairly well. However, once I got on the ground, the Jurong church asked if I might conduct a class in *Titus* on Wednesday nights; the Lim Ah Pin Road church wanted me for a class in *personal evangelism* on Thursday nights and also to teach the *men's class* on Lord's Day mornings. I traveled down to Jakarta where I spoke three weeks ago today—then taught in their new SOUTHERN SUMATRA BIBLE COLLEGE for three days. The Klang brethren in Malaysia want a weekend meeting. Both of the above-named churches have asked for a Lord's Day sermon each—and we have lectureships coming up—one at Manila; one back here in Singapore; and two in Okinawa. Besides which with all the correspondence and two publications to get out each month—well, where does the time all go anyway!" (YR Jr.)

Jr., Chairman, Board of Directors, Four Seas College, 2956 Allshore, Memphis, Tennessee 38118.

**TOMMY ALFORDS COULD USE SOME ADDITIONAL SUPPORT**

It is hard enough for missionaries working on the field to be able to do so WITH adequate support. However, when, for whatever reason, some of that support is precipitately cut back, it becomes difficult indeed.

When I was told that at least ONE congregation had dropped its support of the Tommy Alford, some of our most worthy missionaries, in Hualien, Taiwan, I wrote immediately to make sure that it was so.

"It is true that Getwell notified West Concord that they must discontinue support of our Taiwan work," he wrote back, under date of February 23, 1989; "they were supporting us \$250/mo."

"Two other congregations have in recent months also dropped their support: one wanted to help some works in the States, the other wants to put all their support toward one missionary. That has put us in need of about \$500 monthly support. Renee has been helping me send out letters of appeal (I know it is the least promising time of the year to raise support)."

"Therefore, yes, we are in need of support and I thank you and would appreciate you telling those good brethren... of our circumstances..."

Having known brother Tommy and his utter dedication to the truth of the gospel since even before he first went to Taiwan ten years ago this year, I can most heartily recommend him as worthy of your support. Anyone reading this who would like to enter into his labors through your contributions, please address him: John Thomas Alford, P. O. Box 192, Hualien, Taiwan 950, Republic of China.—Ira Y. Rice, Jr.

NOT JUST ANYONE, of course, is welcome to teach at Four Seas College, in Singapore. Before being invited to do so, we must be as sure as humanly possible that such an one is sound both in life as well as in doctrine and that he is fully qualified to do so.

On the other hand, as brother David Chew, president of Four Seas College, pointed out recently, we do have a present need for at least two (possibly three) from the States who could raise their own support and be sent to Singapore for full time teaching in the college.

Should any faithful brother in Christ, upon reading this, find yourself interested in pursuing the matter further, please let us hear from you. Inquiries may be addressed either to David Chew, president, Four Seas College, Hougang South P.O. Box 100, Singapore 9153, Republic of Singapore or to Ira Y. Rice,

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## ONE BODY (Spring, 1989) —And Indigestion

Robin W. Haley

**"Behold, how good and now pleasant it is for brethren to dwell together in unity!" (Psalm 133:1).**

How many times have sincere, honest brethren quoted or otherwise referred to this beautiful statement? Countless, I suppose. How many misguided (though sincere), compromising brethren, holding hands with digressive and apostate brethren, have together quoted or otherwise appealed to this verse for support of their "unity-in-diversity"? More and more, it seems!

I have just finished digesting the national tabloid published to promote compromise, entitled, *One Body*. Each issue is filled with bolder and more denominational leanings than the previous one. The following language helps to illustrate what I mean:

**"The *Open Forum*, not to be confused with the *Restoration Forums*, is a STRICTLY UNOFFICIAL (my emphasis, rh) gathering of independents who meet annually to discuss Christian unity. This year they decided to talk to someone besides themselves. Contact was made with the Church of God, International, and the historic meeting was announced." (p. 2 under News).**

### A SIMPLE SUMMARY

I would like this present article to serve as a simple summary of the fare to which we as readers are continually treated. I do so with the full understanding that these are to be taken as my "cherished convictions" (p. 7), and are thus my own "opinions (matters of faith)" (*ibid.*). Thus, with such language I hope to avoid any incitement of anger or resentment from my "stronger brother," so-called. Though I shall probably be labeled a "rabid, self-righteous sectarian" (an appellation I already have been awarded, of which I am not afraid), I press on.

As usual, we were told that the "anti-instrumentalists" were of a judgmental character and thus in sin for "breaking fellowship with our instrumental friends in St. Louis last century." It seems to me that readers of *One Body* would get

awfully tired of reading the same charges issue after issue. It seems rather apparent to me that *One Body* does its best to demean and ridicule estranged brethren who will not 1) uphold an unscriptural practice; nor 2) compromise and agree to disagree by letting unscriptural practices go by without challenge.

The editor, publisher and various writers of *One Body* are very bold to bring charges of judgmentalism and sin, but slower than molasses in January to back up their charges when challenged to defend them. I speak of two "Christian Church" people in particular. When I questioned and challenged some of their allegations and positions, I was told, "Read my book!" (Seems Solomon was right, Ecclesiastes 12:12.) I would love to share with you how one "Christian Church" preacher answered my scriptural questions and arguments against his book (**Rich Carper, *Music, The Hidden Talent***), but he has forbidden me to publish our exchange! "Read my book" is all he will say, "And do not question it!" Yet we of the Lord's church are told that our "traditional" stand is in great need of questioning! Even our own (weak) brethren are saying such. It is not fair! I wonder how truly "meaningful" all this "dialogue" that has gone on for six forums really is!

### A SAMPLING OF SPEAKERS

Guess who's coming to the Forum? Here is a list of some of those who will be a part of the next "Unity Forum" who identify themselves with the "Church of Christ": **Norman Bales, Randy Mayeau, Randy Fenter, Monroe Hawley, Milton Jones, and Marvin Phillips**. How's that for a fine representation of the Lord's church? The sad part is, thousands of brethren will continue to believe and be persuaded that a change is needed and we ought to cooperate with these Christian Church folk. What is the matter with people, anyway!

Regarding such cooperation, the editor asked brother **Joe Schubert** to write an article explaining what he is doing with Eastern European Missions. The editor's note read: "Surely

(Continued on Page 3)

# Contending FOR THE Faith

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Editorial...

Singapore  
May 11, 1989

## WHEN BRETHREN BEHAVE LIKE DOGS

A phenomenon which has had some vogue among the brotherhood over the past couple or three years is that when *one* brother starts attacking *another* brother, brethren far and wide seem to join right in.

I, too, found this phenomenon passing strange—until I got over here to Singapore, that is. For example, sister **Baby Tan**, the widow of our lamented brother **Tan Keng Koon**, has three dogs. But she is not the *only* one with dogs to protect their homes all up and down the block. I have not really counted them; but just in this one block alone there must be at least 15 or 20 dogs.

A person simply walking along the street does not have to be trying to break in or doing anything wrong to set these dogs to barking. But I have noticed that when *one* dog begins to bark, they *all* bark. And from all the barking that goes on, one might think the entire neighborhood is under seige, when all it was was a neighbor peaceably going his way.

### BIBLE WARNS AGAINST MISCHIEF-MAKERS

Those of our number with a particular mind-set, seem to delight in evil surmisings in order to cause unnecessary and unjustifiable embarrassment to others. Of course, Jesus forbade us calling such mischief-makers what they really are. However, Proverbs 10:23 does it for us by saying, "It is as sport to a fool to do mischief; but a man of understanding hath wisdom." And what does Exodus 23:2 say? "Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment."

It is no mark of wisdom where brethren forget such teaching and start behaving like a bunch of barking dogs up and down the street. They may have some earthly, sensual, devilish satisfaction that they have destroyed or at least injured the effectiveness of another; but at what a price! Proverbs 6:16-19 *still* says, "These six things doth the Lord hate; yea, seven are an abomination unto him; a proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."

### SHALL WE HONOR MISCHIEF-MAKERS?

One of the biggest mischief-makers of all sowed his discord practically brotherhood-wide from right here in Singapore where I have been teaching at Four Seas College for almost the last two months.

When he got back to the States in April of last year, quite to his astonishment and discomfiture, it took him close to *seven months* before he could find a congregation who would any longer *accept* his services as a gospel preacher!

Shall we honor mischief-makers among us? Nay, verily, if we don't want to be *treated* like a bunch of barking dogs, it is high time brethren ceased *behaving* like them.

—Ira Y. Rice, Jr., *Editor*

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## ONE BODY (Spring, 1989)

(Continued from Page 1)

this is an area where we can cooperate!" I for one would *not* want sectarian support to do the Lord's work. But then, this is what happens when some people are more concerned about "restoring the Restoration Movement" (**Reuel Lemmons**), rather than simple New Testament Christianity in the name of Jesus!

### "WE ARE NOT DIVIDED; ALL ONE BODY WE"

Next, we are told that the church of Christ really cannot be divided! **Cecil Hook** tells us that we may be alienated from each other, but the Christian Church and "Church of Christ" cannot unite for they are already in one body! If true, why the publication *One Body*? Seems perhaps brother Hook has not read I Corinthians or I John in a while.

There were various references to "the branches of the Restoration Movement," with perhaps the most inane being a reference to "the Restoration Movement of the Christian Churches/ Churches of Christ non-denominational denomination" (!). How can readers take this kind of foolishness seriously? By the way, that was part of a letter from Texas with the name withheld by request. What cowardice! (Perhaps I would not be so proud of such a ridiculous statement either.)

As is typical, someone had to do a piece on "Hermeneutics." **Bill Swetmon** did his best to convince us that II John, verse nine, "applies specifically to a doctrinal problem peculiar to that time concerning the deity of Christ." Thus, it

was not surprising to be told by **Bill Hallsted** that "worship" is the daily lifestyle of Christianity. With this kind of "scholarship" and understanding of hermeneutics, no wonder brother Lemmons encouraged us not to "bind upon him (any brother, rh), any teaching further than I can convince him it is the truth of God's word. Any other binding would subject him to slavery—to my views rather than to the Lord." Watch now, if we cannot bind upon a man any more than what we can convince him, we shall have to start allowing every stripe and color of false doctrine and teacher to have fellowship and free run in the churches. (I wonder, has **Robert Shank** or **Max King** ever been convinced about the truth in God's word regarding the kingdom and the church?)

In summary, we are seeing more and more articles like that from **Dan Rogers**, a man who "labors and worships with anti-instrumental brethren," though he says "I am not anti-instrumental!" Brother Rogers tells us he is "completely committed to a course of full and open fellowship with my instrumental brethren." He concludes his article with these not so surprising words (in reference to instrumental and non-instrumental congregations coming together to form one new congregation): "At least, I certainly hope so!" What an aspiration!

With such "preachers" as this and "elders" as **Tom Spoons**, who served with brother Reuel Lemmons at Westover Hills church of Christ in Austin, Texas (who wrote a "Special Letter" to the editor, **Victor Knowles**, speaking of his great appreciation for *One Body* and encouraging him to "please keep up the good work"), it will not be too much longer until many members of the Lord's church will "go out from us...for if they had been of us, they would have continued with us" (I John 2:19). Anyone who says "division is coming" has his head in the sand. Brethren, it already is here!

—Post Office Box 153  
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## God Save Us From Ourselves!

Michael A. Dill

A few days ago, a new book written by one who claims to be a brother crossed my desk. I was rather intrigued by its title: *Endangered Heritage*. Its author claims to be a third-generation member of the church of Christ. His name is **Walt Yancey**. He is currently a member of the *Highland Oaks* congregation in Dallas, Texas.

Well, as I said, the title piqued my curiosity, so I set everything aside and began reading. What unfolded before me from the pages of this book has convinced me that these truly are perilous times for the Lord's church! Like the apostle Paul wrote, "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him." (II Corinthians 11:3-4). Brethren, Satan truly has made headway among us, and I only pray that God will *save us from ourselves!*

For as long as the restoration plea has sounded forth from the pulpits of a faithful brotherhood, we have held to

the teaching of God's word as our ONLY guide to faith and practice. The Bible teaches that one must be baptized in order to have his sins forgiven (Acts 2:38), and that the Lord at that time adds him to the church (Acts 2:47) which is the kingdom of God's dear Son (Colossians 1:13). Our Lord himself taught that one must experience this "new birth" in order to enter into the kingdom (John 3:3-5), and it is ONLY those who do God's will in such matters that will enter the kingdom of heaven (Matthew 7:21). Those who fail to enter that kingdom because they have NOT obeyed the gospel will suffer eternal separation from God (II Thessalonians 1:7-9) who is in heaven (Revelation 4-5). The ONLY conclusion that one can arrive at from the teaching of God's Word is that ONLY those who are members of the Lord's church will be with Christ and God for eternity in heaven! This always has been the clear teaching of God's word, and the church's faithful proclamation.

Imagine then, my surprise, when I read the following in brother Yancey's book:

"There are Christians, people who will spend eternity in

heaven, outside of our group... These are people who love the Lord, who are completely dedicated to his word, who are to the best of their knowledge and ability doing his will and who will spend eternity with him in heaven, despite their doctrinal errors." (pp. 244-245).

"If we could step back and look objectively at the whole situation we might observe that not only might there possibly be some persons in the other denominations going to heaven, but it might also be that for approximately the last hundred years there might be... fewer people going to heaven from the Church of Christ than from any other denomination." (p. 232).

I hope that shocks you as much as it did (does) me! Imagine, a lifetime member of the church making such statements. If brother Yancey is right in his assertion that there are those in the denominations who teach and practice doctrinal error, and who are still going to heaven, then all of the scriptures quoted above are untrue, and the New Testament writers lied to us! And what about his assertion that such persons might be found in *other denominations*? Is it brother Yancey's contention that the church of Christ is *just another denomination*? Let's see:

"Denominationalism exists and we are a part of it. We are one of the many existing denominations. If we will quit trying to deny this most obvious fact, our efforts for the cause of Christ will become more effective." (pp. 247-248).

"We should not condemn denominationalism *per se*, we should condemn the doctrinal errors which are the cause of it... as long as Satan is active in the world we should thank God for denominationalism... we should freely admit that we are a denomination, and we should simply strive to be the one that most nearly reflects New Testament Christianity." (p. 248).

"We must learn to respect other people's opinions. We must learn to respect and acknowledge the prayers and the worship services of those of other denominations. We should be willing and able, if the appropriate situation arose, to perhaps even worship with friends or associates who are members of another denomination, in their church, even if they do some things with which we disagree. This would not make us guilty of any sin." (p. 249).

It seems clear that brother Yancey does not believe the clear teaching of scripture in a number of places. Paul warned the Corinthians to agree and be of the same mind as regards spiritual matters, and to avoid divisions among the body (I Corinthians 1:10). Paul told the Roman church to glorify God and Jesus Christ with ONE voice, which he said could only happen if they were of the same mind with one another according to Jesus Christ! (Romans 15:5-6). Now I ask you, where does that leave room for different bodies "denominated" or named separately from the one body of Christ? Paul wrote the brethren at Ephesus that there is only ONE body (Ephesians 4:4), and that they were to maintain the unity of that one body which unity had been created by the Holy Spirit (Ephesians 4:3) when Christ made all men one before God by breaking down the walls that divide us! (Ephesians 2:14-16). Something is sadly wrong with brother Yancey's understanding of scripture! The church of Christ is NOT just another denomination, and no brother or sister who is faithful to scripture can make such a statement in the face of the teaching of the apostle Paul.

Brother Yancey also advocates, "...if the appropriate situation arose...", the participation of Christians in the unscriptural worship practices of denominational bodies. If this is really what God intends for us to do, what do we do with the teaching of scriptures which command us to: (1) not forsake assembling *ourselves* together? (Hebrews

10:25); (2) come out from the midst of unbelievers and those in darkness and be separate? (II Corinthians 6:14-18); and (3) continue ONLY in the teaching of Christ and refuse to have any fellowship with or take part in the deeds of those who teach false doctrine? (II John 9-11).

Brother Yancey fails to recognize (at least that's how it appears), that the New Testament teaches four different kinds of worship—ONLY ONE of which it approves! First, there is *vain worship* (Matthew 15:9) which is offered by men who reject God's word in order to maintain their own traditions and ideas (Matthew 15:3). Second, there is *ignorant worship* (Acts 17:22-23) which is offered by men who know nothing or very little of what they are doing or why. This kind of worship may have been tolerated at one time by God, but no longer (Acts 17:30). Third, there is *will worship* (Colossians 2:20-23) which also is called *self-made religion*. This is where WE decide *what* to worship, *how* to worship—and God's will is left out. Finally, there is *true worship* (John 4:24) which is according to the teaching of the Holy Spirit—the word of truth (John 17:178). This fourth kind of worship is the ONLY kind acceptable to God—it is a *must* (John 4:24). Apparently, brother Yancey disagrees with this clear declaration of our Lord and His apostles! Brethren, James 4:17 still challenges such liberal thinking with the reality that knowing the right thing to do, and NOT doing it, is sin! The apostle John said that all unrighteousness is sin (I John 5:17). What can be more unrighteous than worshiping God in direct violation of His own instructions, and so teaching your brethren (as brother Yancey does here in his book)?

This article is not intended to be a thorough review of brother Yancey's book. It is, rather, an initial response to the overwhelming falseness of the doctrines that it contains. It truly shocks and saddens me that a brother with such literary talents and an obvious interest in religious matters should stray so far from the heritage of our Lord. The only *Endangered Heritage* I see here is that of the souls who will read this book and be deceived by the smoothness of its style into being devoured by the wolf that lies within its false teaching!

As I close, let me pose a few questions for our consideration:

(1) Since brother Yancey's book proudly proclaims that he is a member of the Highland Oaks congregation in Dallas, Texas, are we to understand that the things taught within this book are the views of the leadership of that congregation—its elders, deacons, ministers?

(2) If not, shall we see a renunciation of this book and the false doctrines it teaches forthcoming from the Highland Oaks elders? If not, why not? and what does that mean?

(3) If these ARE the views of the leadership at Highland Oaks, what dangers are we exposing ourselves to when we go to hear their preachers at workshops where they speak?

Brethren, this article is NOT a condemnation of any congregation or its leaders, but it IS written to warn that there are wolves in sheep's clothing among us (Matthew 7:15-20)! This book—*Endangered Heritage*—published by College Press, is a book filled with false doctrine, and I can only conclude that brother Yancey is a false teacher because he wrote it, he signed it, and he published it. Beware brethren—this is a dangerous book. Beware also, that this book is NOT an isolated case, but merely the latest offering from a very liberal wing of our brotherhood that would lead us into union (NOT unity) with those who would ignore the clear teaching from God's word set forth above, and would

openly fellowship those whom God WILL NOT fellowship. Indeed, these are truly perilous times for the Lord's church. *May God save us from ourselves!*

**"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."** (Romans 16:17-18).

—2310 32nd Street  
Anacortes, Washington 98221

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## The Akron Affair

Bill Lockwood

Akron, Ohio, November 1-3, 1988. This was the location for the latest Unity meeting featuring "representatives" of the Christian Churches and the churches of Christ. These meetings have been like "finding a family you didn't know you had" to some who attended. **Fred Blakely** made this comment: "I recommend that we have more of this kind of preaching at future Forums. It will cement the unity that already exists among God's people."—*One Body*, Fall 1988, p. 2.

This is what we have thought all along. Those from the churches of Christ who have been so eager to have an affair with the Christian Church were **ALREADY IN AGREEMENT** with them regarding instrumental music and in this sense unity was already existing. **Richard Rogers** prayed "for the day when all who follow Jesus Christ... can forget their man-made divisions with all their hallowed traditions... and we will see each other as interdependent parts of the 'one body in Christ.'" This line of defective thinking is common but not many go so far as to suggest that we are 'dependent' on a digressive part of the body.

**Walt Yancey** said: "The anti-instrument doctrine is divisive, it is false doctrine, and yes, it is probably even sinful because of its divisive nature." The anti-instrument doctrine that he mentions is found in Colossians 3:17, *et. al.*, wherein we are instructed to abide by the authority of Christ. I think Paul probably knew it would divide us from the world, all right, but evidently did not consider it sinful because of that.

**Marvin Phillips**, of the Crossroads apostasy, urged: "Let's recognize the whole family of God... We have more in common than any two segments of the Restoration Movement... our issue agreement is 85%. 'Let's build on that!'" I am somewhat curious to know when these men will begin in consistency to build upon the, say 50%, with the Baptists.

The point I wish to make, however, is that "our" participants keep chanting "unity," "love," and "peace," evidently **ONLY** for effect. Of this I feel sure because **they have from the first AGREED with the Christian Church on the instrument question!** They left us in heart a long time ago and are now only pantomiming at these forums for the benefit of the naive who think they have just begun to pull down barriers because they are hugging each other.

This is somewhat like the recent staged "elections" in the Soviet Union. "Voters" decided between several candidates—all Communists. That's democracy, all right! So in these meetings. There is **NO** unity taking place—that occurred years ago when many of our brethren "went out from us because they were not of us." Blakely tells us that the meetings are not designed to work out solutions to differences, but only to "cement a unity which **ALREADY** exists."

Friends, the spirit of digression never retraces its steps. But it will go through some of the most subtle deceit and play-acting to turn aside the faithful.

—Post Office Box 1225  
Paintsville, Kentucky 41240

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## INSTRUMENTAL MUSIC IN CHRISTIAN WORSHIP— OUTSIDE THE ASSEMBLY

Weldon Langfield

Clearly one of the foundational truths upon which the restoration movement is built is the non-use of instrumental music in Christian worship. It was recognized by the pioneer preachers that the use of pianos and organs in worship was a Roman Catholic innovation. Additionally, deep Bible study correctly revealed to them that instruments did not produce an authorized form of worship—and what the Bible did not authorize, it implicitly forbade. All passages in the New Testament that deal with music in worship mention singing only; instrumental music is not contained in what is written.

The Bible admonishes to "**learn not to go beyond the things that are written**" (I Corinthians 4:6). While many Christians accept these facts, and would not dream of worshipping even in a building in which a piano sat, some of these same brethren have no objection to the use of instrumental music accompanying spiritual singing outside the assembly. Piano accompaniments to hymns at devotionals, holiday parties and weddings are not uncommon in some circles. Are such practices scriptural? My conclusion,

based on a careful study of the scriptures, is that such activities are wrong.

This deduction is not the outgrowth of a weak conscience: instruments have brought hours of delight and relaxation to members of our household. The issue isn't the rightness or wrongness of instrumental music, *per se*, but whether or not God authorizes the use of instruments to accompany "**psalms and hymns and spiritual songs**" (Colossians 3:16) outside the assembly. The fact is, such a use of the instrument is not authorized, for the following reasons.

**First, the command to sing is not limited to the assembly.** Of the several New Testament passages which mention singing, some, in context, clearly are discussing singing in the assembly. Ephesians 5:18-19, for example, says, "**speaking to one another in psalms and hymns and spiritual songs.**" The words "one another" clearly imply a gathering. Colossians 3:16 likewise suggests the assembly of the saints and Hebrews 2:12 says "**in the midst of the congregation I will sing thy praise.**" On the other hand, James 5:13

commands, "Is any cheerful? Let him sing praises." This passage cannot necessarily be tied to the assembly. *Ellicott's Commentary* concludes, "Praise, like prayer, ought to be individual as well as congregational." (Charles John Ellicott, D.D., editor, *The Layman's Handy Commentary Series, Titus, Philemon, Hebrews and James*, p. 289).

**Secondly, the prohibition of instruments in worship is not limited to the assembly.** The same authority principle which permits only singing in the assembly permits the singing only of spiritual songs outside the assembly. Often the addition of instrumental music is compared to the addition of candles and incense to worship, and correctly so; they all crept into the church as part of the same apostasy. To argue that it is permissible to use instrumental music, for example, in a family devotional, is also to argue that it is permissible to burn incense or candles as an act of worship in a family devotional. They both are man-made additions to authorized worship and as such both are forbidden.

**Can we sing without worshipping?** An objection some-

times raised to the foregoing line of reasoning is, "When we sing and play these spiritual songs outside the assembly, we're not really worshipping—we're just singing for enjoyment." The problem with this argument is that it assumes there can be a "neutral ground" in spiritual activities. The Bible teaches such is not the case. Jesus said, "He that is not with me is against me; and he that gathereth not with me scattereth" (Matthew 12:30). There are only two types of worship possible—"true" worship (John 4:24) and "vain" worship (Matthew 15:9). When spiritual songs are sung "just for enjoyment," God's name and the spiritual concepts in the song all are verbalized in vain—a grievous sin before God.

Jesus is the author of eternal salvation "unto all them that obey him" (Hebrews 5:9). Let us strive to obey him fully—with all of our hearts, souls and minds (Matthew 22:37). Let us reject the use of instrumental music in worship both within and without the assembly of the saints.

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## Something Else Added

Eddie Helms

Most of us are concerned with the purity of a particular product, especially when it comes to our food items. If something else is added (dirt, insects or other foreign substances) the product is tainted, unfit for human consumption.

Most of us are concerned with the purity of the service and the worship of Jehovah God. Why? The Bible teaches that God always has been concerned with the purity of the service and worship of his people. God's attitude toward purity is expressed in the many illustrations in the Old Testament wherein those determined to have something else added were severely punished for their disobedience. (Hebrews 2:2). God does not want something else added (Deuteronomy 4:2; Proverbs 30:6; I Corinthians 4:6; Revelation 22:18-19; II John 9-11). When something else is added to the action God desires, it is tainted and unfit to be devoted to Jehovah God! He will not be pleased and will not accept such an offering. (Malachi 1:7-8).

### DENOMINATIONALISM DISAGREES

Denominationalism has determined that something else can be added without Biblical authority and still be pleasing in the sight of God. Such an attitude can be seen by examining all the conflicting and contradicting man-made plans of salvation. The additions to worship other than those prescribed by God as well show this attitude that desires to add something else.

This desire clearly is seen in the implementation of instrumental music to accompany the singing of psalms, hymns and spiritual songs. The Bible teaches that God's child is to speak, to sing and admonish his brethren with psalms, hymns and spiritual songs, singing and making melody in his heart (Ephesians 5:19; Colossians 3:16). God is displeased when something else is added!

### SOME OF "US" DISAGREE, TOO!

We have a serious problem in the brotherhood today with those who have the "something else" attitude. Musical groups are making their tours to various assemblies including many of our college campuses throughout the

brotherhood. No, instrumental music does not accompany the singing but other things do.

One announcement I received stated that the purpose of one such singing group, namely, "Acappella," was to "provide an alternative form of musical entertainment" and said they are "unique in the world of Christian music." The group did provide an alternative to God's directions! They were unique as far as God's way is concerned!

Instrumental music is not sinful because the music is from an instrument. It is sinful because it is *something else added* to what God desires. It is an addition to the command of God to sing. A "vocal band" is just as much an addition as a piano. **Foy Forehand** commented in an article, "Accompaniment is 'back-up sounds' that lend tone, emotion or other stimulus to whatever is being done. Accompaniment, by its very nature, violates the New Testament principle of singing. Acappella accompaniment? There is no such animal!" Hand-clapping, humming and bodily gyrations in accompaniment to singing are symptoms of a great spiritual disease running rampant in the brotherhood today...the rejection of the all-sufficiency of the word of God! (II Peter 1:3; Colossians 3:17; Hebrews 8:5).

### WHAT PLEASURES GOD MUST BE BY FAITH

One "gospel preacher" was commenting to me of the performances of two such singing groups whose singing was accompanied by humming and clapping. He said God was pleased with such. It was then called to his attention that in order to be pleasing to God an action must be done by faith, and to be done by faith an action must be authorized by precept or principle found in God's word (Hebrews 11:6; Romans 10:17; Colossians 3:17; I Corinthians 10:31). He posed the question, "Where is the authority for such action to be pleasing? Where is the precept or principle that applies to humming and clapping?" He did not supply an answer, in fact the need for such authority was even denied. Shades of the Christian Church argument!

The same precept or principle which "justifies" instrumental music will "justify" humming and clapping in our assemblies. And, it is the same principle that "justified"

Nadab and Abihu's choice of fire—the determination to have something else added. (Leviticus 10:1-2).

### WILL GOD ACCEPT SUBSTITUTES OR ALTERNATIVES?

Not only are these groups in violation of the command to sing (Ephesians 5:19), many fellowship denominations by participating in their various events. Why are so many congregations and colleges using those who **“goeth onward and abideth not in the teaching of Christ”** (II John 9, ASV)? Many need to wake up from their spiritual slumber (Ephesians 5:14). The lack of knowledge of the truth today is reminiscent of ancient Israel. Their lack of knowledge caused their destruction; and their captivity was inevitable

because they rejected the word of Jehovah. (Hosea 4:6; Isaiah 5:13). Oh how we need to take the more earnest heed to the illustrative warnings from the past! Satan certainly has corrupted many, for they have turned away from the simple message of the gospel and from the purity of worship which our Lord demands. (II Corinthians 11:3; John 4:24).

God never has and never will accept a substitute or an alternative to his way. Let us keep the church pure, brethren, by following the truth (John 15:3; Ephesians 5:26-27). Those in error need to repent publicly and denounce their perverted practices described herein. If not, why not?

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## Bible Lines Drawn Concerning Fellowship

John Weekley

What about the disciplined brother? This question deals with how far or what limits of fellowship we can extend to a brother or sister who has been withdrawn from as taught in II Thessalonians 3:6 and I Corinthians 5:11. The only way to answer this properly is to go to the scriptures and see the words used by the Holy Spirit along this teaching. (II Timothy 3:16-17).

We shall note three passages and the specific words employed by the inspired writer. In Romans 16:17, we read, **“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and AVOID them.”** In I Corinthians 5:11, Paul says, **“But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no NOT TO EAT.”** Also, Paul says, in II Thessalonians 3:6, **“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 ye received of us.”**

These three passages say “avoid”, not to “eat” with, and “withdraw.” If we can ascertain the meanings of these words (and we can) then, we shall know how far our association with a disfellowshipped brother or sister can go. The word “avoid” means “turning away from those who cause offences and occasions of stumbling.” Another definition for avoid is “to shun one.” We find the same verb in I Peter 3:11 as found in Romans 16:17. In I Peter 3:11 we read, **“Let him eschew evil, and do good...”** The same Greek stem which translates “avoid” in Romans 16:17 also translates “eschew” in I Peter 3:11. So, whatever our association with evil should be, so would our limitations be with the disfellowshipped. We are to eschew or shun evil and that would mean to shy away from sin.

The next passage says that we are not to “eat” with a brother or sister who has been withdrawn from. The word “eat” is seen in Luke 15:2 where Jesus was condemned by prejudiced Jews for eating with publicans and sinners. Also, in Acts 11:3, Peter is condemned by prejudiced Jews for eating with Gentiles. So, what Paul is commanding here in I Corinthians 5:11 is that we cannot, with God's approval, eat a common meal with one who has been disfellowshipped.

The third passage says “withdraw.” This term means “...to shrink from a *person* or from a thing.” Thayer says, “to abstain from familiar intercourse with one.” These words chosen by the Holy Spirit simply prove one fundamental fact: that is God is hard on sin.

Another passage is Matthew 18:15-17, **“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. 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. And if he neglect to hear the church, let him be unto thee as a HEATHEN man or a PUBLICAN.”**

The heathen were Gentiles, and an examination of the Scripture reveals how the Jews felt about associating with them. (Acts 15:1-3 and Galatians 2:12). The feelings were so strong that such a background caused an apostle of the Lord to sin! The publicans were tax collectors and according to Vine, “such were naturally hated *intensely* by the people.” Of course, it is not the hate concept that the Lord wants us to have towards the disfellowshipped, but the disassociation with them.

The purpose of this instruction is not to hurt the erring Christian, but to help him. If discipline (*i.e.*, disfellowshipping) is carried out according to the divine plan, then only good will result. In most cases before a church withdraws fellowship from an erring brother or sister, every Bible effort to restore such an one is to be implemented. (Matthew 18:15-18 and Galatians 6:1-2). In I Timothy 1:20, Paul says that the reason Hymenaeus and Alexander were delivered to Satan was **“that they may learn not to blaspheme.”** Also, in I Corinthians 5:5, the purpose of saving the soul of the erring brother was in view.

Such discipline seems hard, but it might be the only hope an erring Christian has to escape eternal punishment. It might be the only and last hope for one to see his true condition. This is seen in the example of the prodigal (Luke 15). Only when he realized and was conscious that he was away from the many blessings of his father (which at a former time were dear and precious) did he then come to himself.

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# The Simple English Bible Further Doctrinal Problems

Tom L. Bright

One of the newer versions of the Bible to appear on an already flooded Bible market is the *Simple English Bible* (*S.E.B.*). Due to the fact that those directly involved in its production are members of the New Testament Church, this new version is of utmost interest to us.

The necessity of an *accurate* translation of God's word cannot be overemphasized. The validity of this is readily seen in the principle established in Exodus 34:27, "**And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.**" God has chosen to communicate with mankind through the written word. Certainly all will agree that it is how our lives are in accord with this word which will determine our eternal destiny. Therefore, we see the absolute necessity of knowing what his word is; not a reasonable facsimile of it, not what someone wishes he had said, nor what someone thinks he should have said, or what one thinks he meant by what he did say—we must know what God *did* say. This is the translator's responsibility: to give us an accurate rendering of what God did say.

The *S.E.B.* has not fulfilled this responsibility. As in previous articles, I would like to set forth still more reasons why I make this claim.

## NOT UNDER LAW

The oft-quoted Galatians 3:24-25 which tells us that the law of Moses "...was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster" has been changed by the *S.E.B.* editors to make Paul say something that he did not say.

In verse 24, this new version tells us that "*The way of faith has come. Therefore, we do not live under law anymore.*" No doubt the Ketcherside-Garrett coterie of false teachers would acclaim this rendering, that is, we do not live under law anymore. They have long advocated this very thing—and now they have a Bible by our own brethren which so teaches. However, without apology or fear of successful refutation, I deny that this is what Paul said.

In verses 24-25, we find the same original word (*paidagogos*) twice translated "schoolmaster" in the *KJV*. In verse 24, the *S.E.B.* has "trainer". The exact same word, however, is translated "law" in verse 25, by which they come up with their fanciful "...we are not under law anymore." Why the change? In verse 24 we have "law" correctly translated from *nomos*, and "trainer" translated from *paidagogos*. In the very next verse in this new translation, we have the very same *paidagogos* translated "law," with *nomos* not to be found! Certainly a person does not have to be a Greek scholar to see that this is inconsistent translation. We ask the editors of this new "Bible": Why such inconsistent translation? Was it for the intention of promoting liberalism's "no law" concept? If this is what these editors believe, then they are wrong, dead wrong! Again we must ask: Translation or commentary?

From this translation, one can assume that the two Greek words, *nomos* and *paidagogos* are synonymous. This being

the case, one could take the *S.E.B.* rendering of verse 24 which reads, "*So, the law was our trainer,*" and logically render it, "*So, the law was our law,*" or "*So, the trainer was our trainer*"! If not, why not?

Akin to this, in Romans 3:27 Paul writes, "**Where is boasting then? it is excluded. By what law? of works? Nay: but by the law of faith.**" (*KJV*). However, the *S.E.B.* renders that last sentence as "*No! But through the principle of faith.*" Here, "principle" is translated from *nomos*. Why translate *nomos* as principle? Why not render this Greek word just as they did in the previous sentence, "*How? Through some kind of law?*" (emphasis mine, tlb). By what translational standard do they translate *nomos* as "law," and in the very next sentence render it as "principle"?

Why not be consistent and have the first sentence to read, "*How? Through some kind of principle?*" Certainly one is just as good as the other and one is just as correct as the other!

After presenting the thought that "...we do not live under law anymore", in Galatians 3:24-25, the editors turn right around and contradict this translation, saying that we are under a law. (I Corinthians 9:21; James 1:25; 2:12; Romans 8:1-2; Galatians 6:2). Did the Holy Spirit contradict Himself?

Furthermore, since it seems that these *S.E.B.* editors think that *nomos* and *paidagogos* are synonymous (based on their translation of Galatians 3:24-25), why not use the same reasoning on Romans 3:27? Why not render their "*No! But through the principle (nomos) of faith*" as, "*No! But through the trainer (paidagogos) of faith.*" If you can substitute one for the other in Galatians 3:24-25, why not also in Romans 3:27?

## ROMANS 8:4

The beautiful and meaningful "**That the righteousness of the law might be fulfilled in us...**" of Romans 8:4, becomes "*He wanted to completely satisfy in us what the law says is right*" (emphasis mine, tlb). Now, what is meant by this collection of words? What thought is presented? As one reads the whole context from this version, he still knows no more than before. To "re clothe the meaning of the original in the words and structure of American English" is their stated purpose in the Introduction. At least they have partially fulfilled their intention, they have re clothed the meaning of the original.

How are we to understand this new translation of Paul's words? What is meant by "He wanted to completely satisfy in us what the law says is right?" The word translated "right" means *what has been established and ordained by law, an ordinance* (Thayer, p. 151). *Ardnt and Gingrich* add, *regulation, requirement, commandment* (p. 197).

If we consider the context, we shall see that this *new* translation is *no* translation. In verse 3, Paul says that God, in sending his Son for sin (a sin offering), did that which the law could not do, that is, free man from the law of sin and death. The *KJV* begins verse 4 with "That," which is a correct translation of *hina*, which in turn denotes "purpose."

In other words, that which God did (in verse 3), he did *to the intent that, to the end that, in order that* the requirement (ordinance) of the law might be fulfilled in us. Now, what thought is conveyed by "what the law says is right"? In what way did God want "...to completely satisfy in us what the law says is right"? Does this not imply that the law is still in effect? If not, what words would the editors have had to use to convey this thought? Furthermore, has God completely satisfied in us what the law says is right, or is it in the future? Certainly, a meaningless, uncertain, confusing translation.

#### MATTHEW 19:28

Jesus said, "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matthew 19:28). The word translated "regeneration" is found only one other time in the Bible, and that is in the familiar, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Titus 3:5). Certainly we all can see the connection between these two passages, but the *S.E.B.* translation severs this connection.

In the Matthew passage, Jesus speaks of the regeneration as the time when he would sit upon his throne of glory. In other words, when he sits upon the throne of his glory, this would be the time of the "regeneration." Zechariah said the BRANCH (Christ) would "...sit and rule upon his throne; and he shall be a priest upon his throne." (Zechariah 6:12-13). He is our priest now (Hebrews 4:14-16), and he is upon his throne now (Hebrews 1:8; 1 Peter 3:22; Revelation 3:21). Thus, that which Christ described as "the regeneration" now exists.

The Titus passage mentions "the washing of regeneration." In the original, this term is the equivalent of our simple possessive; thus, "regeneration's washing." The *element* of this washing is not "regeneration" in the sense of some dark, mystical, incomprehensible, unintelligible, better-felt-than-told something or other. The element of this washing is *water*, the water of *baptism*. Thus, we have the washing which belongs to that time during which Christ should sit upon his throne. Paul called it the "washing of regeneration." Furthermore, it is most interesting to note that the word translated "washing" in Titus 3:5 appears only

one other time in the New Testament, and that is in the familiar "That he might sanctify and cleanse it with the washing of water by the word." (Ephesians 5:26).

The *S.E.B.* severs the evident connection between the Matthew passage and the Titus passage. In Matthew 19:28, "in the regeneration" is rendered "At the time when things will be made right."

What is meant by this group of words? Certainly the millennialist would welcome this rendering. Why not be consistent and render Titus 3:5 "...but according to this mercy he saved us, by the washing of when things will be made right..."? Maybe we could render Matthew 19:28 as "...in the rebirth when the Son of man shall sit in the throne of his glory..."

Indeed, this translation is uncertain and confusing and lends credence to the false doctrine of premillennialism.

The "washing of regeneration" is an intrinsic part of "the regeneration," that time period in which Christ would sit in his throne in the gospel dispensation. This "washing of regeneration" is an essential part of the Great Commission of our Lord, recorded in Matthew 28:18-20 and Mark 16:15-16. It is the "one baptism" of Ephesians 4:5; the "baptism" commanded in Acts 2:38; the "washing of water by the word" of Ephesians 5:26, and the baptism which "doth also now save us" of 1 Peter 3:21. Indeed, it is the baptism of the Great Commission of our Lord. We would that the *S.E.B.* had not uncoupled these two passages.

Without apology, we deny that the *S.E.B.* is an accurate translation of the word of God. It is, in spite of the claims made in the Introduction, a loose rendering of the original, with its verbosity seen on every page. For one to say that this is an accurate translation of the original is either to admit that he does not know what comprises an accurate translation, or to admit that one has never read closely this translation.

Another occasion of alarm is raised when we realize that those individuals which were closely associated with this perversion also are closely linked with a project to translate the Bible into the Chinese language. With the liberties they have taken in the *English*, we wonder (fearfully) what they will do to the *Chinese Bible*. Methinks it will be no better.

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## Neither Catholic, Protestant, Nor Jew!

Paul Curless

There is much confusion in the minds of men as to the nature of God's church. Often I get asked the question, "What denomination are you?" My usual answer is, "I am not of any denomination; I am neither Catholic, Protestant, nor Jew, but just a Christian (Acts 11:26), a member of the Lord's church, the one you read about in the New Testament." Usually this plain biblical answer is quite alarming to most people.

#### THE PROPHECY

However, when one consults God's spiritual road map, the Bible, more closely the truth about the Lord's church/church of Christ (Romans 16:16) easily can be recognized.

The prophet Isaiah proclaimed in Isaiah 2:2,3 some 750 years before Jesus left heaven and came to earth, that the

kingdom or church would be established in Jerusalem. The prophet Daniel further stated that the kingdom would be established during the Roman Empire and that it would last forever (Daniel 2:44).

#### CHRIST'S PROMISE

Several hundred years later, in Matthew 16:13-19, we have Jesus, God's only begotten Son, asking his disciples, "Whom do men say that I am?" Peter, one of the apostles, spoke up, "Thou art the Christ, the Son of the living God." Jesus then told Peter, that upon this rock He (Christ) would build His church (Matthew 16:18). Some mistakenly assume the church was founded upon Peter, but the inspired Paul makes it clear when he says, "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Corinthians 3:11). So one can see that when Jesus said, "...upon

**this rock, I will build my church,”** He was referring to the statement or confession that Peter had just made: “...**thou art the Christ, the Son of the living God.**” Yes, the spiritual kingdom church of Christ was established by Christ the Son of God.

#### THE FULFILLMENT

In the second chapter of Acts, one can see the prophecies of Isaiah and Daniel, and Christ's promise being fulfilled; this was about six months after Jesus had said He would build His church (Matthew 16:18). The setting is in the city of Jerusalem, the year was around 33 A.D., on the day of Pentecost (first day of the week/Sunday); thousands of Jews were gathered to celebrate the feast of harvest or Pentecost feast, which was one of the three annual feasts which the Jews, who were under the Old Testament/Law, were required to keep (Exodus 23:16, 17).

On this first Pentecost after the resurrection of Christ, Peter, with the other apostles, preached a sermon about Jesus and Him crucified. He proclaimed that some of those very Jews that were hearing his message had had a part in crucifying Christ. After hearing this, many exclaimed

“...**what shall we do?**” (Acts 2:37). Then Peter told *believers* what to do to get their past sins washed away and become Christians, members of the church of Christ. In Acts 2:38 we read that Peter told them to repent and be baptized in the name of Jesus Christ (or by the authority of Christ—Matthew 28:18) *for the remission of sins. This is consistent with Mark 16:16, which says, “He that believeth and is baptized shall be saved....”* Of all the Jews gathered on that Pentecost day, about three thousand precious souls *obeyed* the saving gospel of Christ and the Lord added them to His church (Acts 2:47). Thus we have Jesus fulfilling his promise to build His church.

#### CONCLUSION

The Bible makes it plain that Jesus is the *head* of *one* church (Ephesians 1:22, 23; Colossians 1:18). He has promised to save *only* His church (Ephesians 5:23). So, one can see that members of the church of CHRIST are neither Catholic, Protestant, nor Jew, but just CHRISTIANS!

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## Oh, For That Beautiful Balance!

Mark K. Lewis

Extremes beget extremes. It always has been this way, and tragically, probably always will be. This principle is just as true in the Lord's church. I was talking to a preacher today who is having a problem with a member where he works. It seems that this member is reacting to the recent version of the “Christians in all denominations” doctrine by insisting that if a preacher does not quote Acts 2:38 in every sermon he is liberal and unsound. Anti-ism has led to liberalism, which, in turn, will beget a right-wing extremism again (if it hasn't already done so) if we are not careful. Beloved, let's aim for that beautiful balance. Paul wrote in Ephesians 4:15, “**Speaking the truth in love....**” We must stand for the truth, unbendingly and uncompromisingly—but if we do not do so with tender hearts filled to overflowing with love, compassion, and bowels of mercy, we are overbalanced in the wrong way. Let's analyze these thoughts.

**Preach the Word!** There can be no question that in recent years in the Lord's church there has been a tendency away from “thus-saith-the-Lord,” distinctive, Bible preaching. In too many places, brethren are saying, “The sermons we hear could be preached in any denomination in town and not disturb anyone.” Too many preachers are trying to be cute and funny, or show how intelligent they are, instead of proclaiming the soul-saving message of Jesus Christ. When we avoid pertinent, needed subjects in favor of psychological or social discourses, we fall far short of Paul's admonition concerning “speaking the truth.” We aren't going to be free from the blood of all men until we shun not to declare all the counsel of God. (Acts 20:26-27). The job of the gospel preacher is to preach the preaching that God bids us (John 3:2) and to “preach the word.” (II Timothy 4:2). I believe the greatest verse on this point in the Bible is found in Jeremiah 26:2: “**Thus saith the Lord: Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word.**” Jeremiah, you speak to *all* the people *all* the words I command you, and **do not diminish a word!**

Beloved, are we really being faithful to this ultra-important matter? The word of God is what saves men's souls. (James 1:21). It is God's power to save. (Romans 1:16). We are literally being spiritual criminals when our sermons are not filled with God's everlasting message. It is time we got off the jokes, games, gimmicks, stories, and psychology: it is time we quit trying to impress people with how cute or smart we are; it is time we ceased this “the-end-justifies-the-means” kick that we are on, and get back to preaching the Book of Ages. Our people—and especially our youth—need to be hearing *distinctive* preaching—that is, preaching that sets the Lord's church apart from every religious denomination in the world. They need to be hearing the truth about the one church, instrumental music, God's only plan of salvation, the cessation of miracles, divorce and remarriage, purity of life, and the like. Man's real problem has never changed, since the fall of Adam. It isn't psychological, or sociological, or philosophical, or anything related thereto. Man's problem is S-I-N—and the only remedy for that is a pure, steady dose of the B-I-B-L-E. Oh, we may fill our buildings with our parties and gimmicks; people enjoy a semblance of religion where they can be entertained, too. But we aren't going to convert souls to Jesus Christ and true service to God and man by such tactics. “**Woe is unto me if I preach not the gospel.**” One part of the vital balance we need is firmly and uncompromisingly to preach the truth—*all of it!*

**Let all your things be done with charity.** But I'm wondering if, somewhere along the line, we have forgotten tenderheartedness, forbearance, preferring one another, weeping with those that weep, and such like. Why is it, if a man preaches on love, we think he's soft or gone liberal? Do we really have the compassion our Lord had? (Matthew 9:36). No, I'm not talking about the kind of “love” some brethren mean when they talk about it—“love” that tolerates sin and never rebukes anyone. *True love will rebuke sin* (Mark 10:21), because saving a soul from hell is the most loving thing that can be done for anyone. But if, in

the name of "standing for the truth", we forget Christian love and forbearance, all our good deeds that we brag about so loudly will not be worth anything in the Lord's eyes. (1 Corinthians 13:1-3). When Paul went to Thessalonica, he proclaimed the Scriptures, and only that. (Acts 17:1-3). (Study especially the Greek words for "reasoned," "opening," and "alleging".) But notice how he did it: "But we were gentle among you, even as a nurse cherisheth her children; so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us." (1 Thessalonians 2:7-8). Paul claims he preached the gospel to them, and no doubt he did. But he loved them so dearly that he gave them more than just the gospel—he gave his own self to them. In fact, in 1 Thessalonians 3:8, he says that his very life almost depended upon their staying faithful to the Lord. He exhorted and comforted and charged them "as a father doth his children." (2:11). Is that the kind of affection we have towards all our brethren? Is that the kind of love the world is seeing in us? (John 13:35). You know, beloved, whether we like it or not, the Lord did not say that the world would know us by our stand for the truth or our preaching baptism and Matthew 19:9; He said the world would recognize His disciples by their love for one another. "Put on, therefore, as

the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity..." (Colossians 3:12-14). The fruits of the Spirit—the results of a life led by the Holy Spirit of God—still include love, longsuffering, gentleness, meekness. Yes, the false teacher needs to be rebuked and his mouth stopped; Christian love demands such. But if we can't do it with the spirit of Christ, then we, too, need to keep our mouths shut and our pens silent. Sometimes the rebuke needs to be stern (Matthew 23); but sometimes—more often than not—we need to be gentle, forbearing, understanding, patient, and always, always, always we need to be motivated by love and bowels of tender mercy. There's the balance needed.

Oh, for that beautiful balance. That will unite us. Preaching and practicing Christianity is the true way to unity. May God give us boldness to stand for the truth and never compromise its message, but to do so always with a heart filled with love.

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**Thursday, August 3**

- 9:30-10:30 Enthusiasm For World Missions  
..... Dorsey Traw
- 10:30-10:35 Break
- 10:35-11:00 Songs & Prayers For World Evangelism
- 11:00-11:55 Reaching The Buddhist Mind ..... Ted Lingren  
(Ladies Class) ..... Karen Lingren
- 12:00-1:30 Lunch
- 1:30-2:30 Satanism and the Occult ..... Jody Apple
- 2:30-3:55 Open Forum Panel ..... (Jody Apple, Dorsey  
Traw, Ted Lingren)
- 4:00-7:00 Break
- 7:00-7:45 Marriage, Divorce, and Remarriage—A Global  
Problem ..... Garland Elkins
- 7:45-8:05 Open Forum Panel ..... (Garland Elkins,  
Jim Waldron, Dorsey Traw)
- 8:05-8:55 The Great Events Of Pentecost And World  
Evangelism ..... Jim Waldron

**Friday, August 4**

- 9:30-10:30 Facing The Challenge Of The Charismatic  
Movement ..... Jim Boyd
- 10:30-10:35 Break
- 10:35-11:00 Songs & Prayers For World Evangelism
- 11:00-11:55 Support For World Evangelism In The Local  
Church ..... Tony Lawrence  
(Ladies Class) ..... Ola Traw
- 12:00-1:30 Lunch

- 1:30-2:30 Missionary Methods—Making Disciples  
..... Ted Lingren
- 2:30-3:55 Open Forum Panel ..... (Jim Boyd, Tony  
Lawrence, Ted Lingren)
- 4:00-7:00 Break
- 7:00-7:45 The Boston Movement—A Global Confrontation  
..... Winford Claiborne
- 7:45-8:05 Open Forum Panel ..... (Winford Claiborne,  
Roger Campbell, Dorsey Traw)
- 8:05-8:55 The Gospel and 1.2 Billion Chinese ... Roger Campbell

**Saturday, August 5**

- 1:30-2:30 Evolution and Humanism ..... Jon Gary Williams
- 2:30-3:30 Reaching Immigrants In The U.S.  
..... Thong Linh Inthavong
- 3:30-4:00 Open Forum Panel ..... (Jon Gary Williams, Jim  
Waldron, Ted Lingren)  
(Ladies Class) ..... Donna Campbell
- 4:00-7:00 Break
- 7:00-7:45 The Spread Of Islam—A Global Challenge  
..... Jim Waldron
- 7:45-8:05 Open Forum Panel ..... (L.D. Willis, Jim  
Waldron, Dorsey Traw)
- 8:05-8:55 Lifting Up The Hands Of Missionaries  
..... L. D. Willis

**Sunday, August 6**

- 2:30-3:30 Involving You And Your Family In World  
Evangelism ..... Dorsey Traw

4481-1

# Do I Misunderstand II John 9-11?

Garland M. Robinson

II John 9-11 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.*"

Many of my brethren act as if these three verses did not exist in the Bible. Surely they have been there all along. I know that they have as long as I have lived. Actually, it is God's inspired word written by the apostle John. All of God's word is inspired and profitable to equip us to be benefactors of that heavenly home (II Timothy 3:16-17; II Peter 1:3).

According to the practice (actions speak louder than words, Matthew 7:16) of many brethren, we now believe the denominational doctrine of "once saved always saved." It seems that no matter what one may teach as doctrine he still is accepted and used by congregations, schools and brotherhood papers. One can teach almost *anything* anymore and some still will use him. What must one teach before he no longer teaches the doctrine of Christ? How far must one go before brethren will cease to count him faithful and "bid him God speed?" If one taught "theistic evolution, instrumental music, Christians in all denominations, facets of Pentecostalism, the Bible is not inspired or the church of Christ is a big sick denomination," would this be going too far? Not according to many! Yet we have brethren teaching these very things that still are used everyday and counted as faithful "gospel" preachers. If this is not "once saved always saved" I would like to know what it is? Is there such a thing as a false teacher (preacher) among the churches of Christ today? Not according to many! Many act as if there is no such thing! It seems that everyone is accepted. Brethren, let me tell you, there is an over-abundance of false teachers! If there was just *one* it would be too many. But we know there will be some (II Peter 2:1-3) and that they are necessary to "prove them that are tried" (I Corinthians 11:19).

## SOMEONE CORRECT ME, PLEASE

Perhaps I misunderstand what II John 9-11 teaches. If I do, I wish someone would please correct me. Do I misunderstand?

I understand this verse to mean that any person who does not hold to and teach the doctrine (gospel, teaching) of Christ is *not* in fellowship with God. That is, he is out of favor with God, does not meet God's approval and consequently is lost in his present condition. Is this a misunderstanding?

I understand that no matter how much "good" one *has* done or maybe even *is* doing in some areas, this does not overshadow (outweigh the bad) the fact that he may hold to and/or teach some false idea concerning the New Testament. This soul may be teaching "thousands" about Christ and still transgress (go beyond, against) Christ's law in another area. Is this a misunderstanding?

I understand the passage to mean that one who believes, teaches and abides in the doctrine of Christ has both the Father and the Son. That the individual who does so, is in good standing with God, meets his approval and will

therefore be saved eternally if he continues in his present condition. Is this a misunderstanding?

I understand that if one comes to me (or anyone else for that matter) and does not hold to and teach the doctrine of Christ, that I am not to receive him as if he were a faithful teacher of God's word and if I do, I am as wrong as he is. Is this a misunderstanding?

I understand that I am not to "bid God speed" to anyone who does not teach the truth. I must not give my approval to or desire success in their efforts toward which they work. If I do, I have sinned. Is this a misunderstanding?

I further understand I cannot (and be faithful to God) support them in their work. I must not give them money or pray for their success and wish them well or give them *any* means of encouragement whatsoever. If I do, I have sinned. Is this a misunderstanding?

I understand that if I aid and encourage them in any way, I am just as guilty as they are concerning their false teaching even though I may believe and teach the truth myself. Is this a misunderstanding?

I understand the things in which they are involved are "evil deeds" as far as God is concerned, no matter what they may say to the contrary or what we may believe about it. Is this a misunderstanding?

I understand that I must not fellowship someone who knowingly fellowships false teachers because they are partakers of their evil deeds and end up just as lost as the false teacher themselves. Is this a misunderstanding?

I understand I must not "turn my head" to things taught by some "well-known" preacher among us. That anyone can stray away from the straight and narrow is a fact established by our Lord. Is this a misunderstanding?

I understand I must not remain silent when error has been (or is) taught but rather speak the truth in boldness and love. This is to be done whether the false teacher is someone personally unknown to me or someone whom I know and love deeply. The obligation remains the same. Is this a misunderstanding?

Do I misunderstand II John 9-11? I want to go to heaven and take as many with me as I possibly can. I do not want to allow more than God's word allows, but neither do I want to withhold or restrict more than God does. What about you? I believe I understand the passage correctly.

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## One Fundamental Difference Between Islam and Christianity

Steven D. Cline

Anyone who even casually has studied the teachings of the Islamic (Moslem) religion readily can see that there exists a multitude of differences between Islam and Christianity. This article, however, will deal with but *one* fundamental difference.

In February 1989, **Salman Rushdie**, a British author, reared in a Moslem family, incurred the wrath of Iran's

**Ayatollah Khomeini** for authoring a book entitled *The Satanic Verses*. According to Khomeini, the book insulted those of the Islamic faith. The Ayatollah pronounced the death sentence upon Mr. Rushdie, offering a bounty of 5.2 million dollars to the Moslem or even the non-Moslem who assassinates the author for his "blasphemy." The Ayatollah called upon Moslems around the world to band together, sacrificing life and wealth, in order to "send [Rushdie] to Hell", even, Khomeini stated, if the author repents and becomes the most pious of men. In fact the Koran itself gives the "authority" to put unbelievers to death (chapter 9 verses 4,5,13,39).

In the latter months of 1988, a blasphemous movie concerning Jesus was released to the viewing public entitled *The Last Temptation of Christ*. And yet, no true Christian called upon others to send the producer (**Martin Scorsese**), the writer of the original book (**Nikos Kazantzakis**) or anyone else associated with the movie to hell. No faithful brotherhood editor, elder, preacher, deacon, college professor or Bible teacher offered a reward to a "hit man" to assassinate those involved with the blasphemous movie. Nor was such done against those who produced 1970's film of sacrilege showing the "life" of our Savior such as *Jesus Christ, Superstar* or *Monty Python's Life of Brian*. No true Christian tried to pray **Hugh Schonfield** into hell for his book, *The Passover Plot* or **Thomas J. J. Altizer** for telling us in the '60's that God is dead.

This is *not* to say that Christians should not speak out when our Savior and his cross are dragged through the mire of ridicule, nor is it to say that we should remain silent against authors and movie producers spitting in the face of Jesus. But, we have *no* right to wish or pray our enemies into

hell. We have *no* right to offer a monetary reward for one to assassinate a person who may "**blaspheme that worthy name by which ye are called**" (James 2:7). As God said through Paul, "**Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.**" (Romans 12:19-21). Jesus encouraged his followers to "**Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.**" (Matthew 5:44). When Paul preached at Athens, some mocked (Acts 17:32). Did the apostle to the Gentiles impose the death penalty upon the blasphemers? Did he urge those who *did* believe to pray the mockers into hell? Absolutely not!

There is a plethora of differences in Christianity and Islam. But one fundamental difference can be seen in the attitudes of the adherents. When Jesus is blasphemed, Christians pray for the salvation of the unbelievers (Acts 7:60). Conversely, when Mohammed and his religion are mocked, Moslems (some, at least, but in fairness, certainly not all) pray for the blasphemers to burn forever in anguish. What then, is one primary difference? Simply this: *One* religion is based on love, forgiveness and peace of which our heavenly Father is the author (John 4:8; Matthew 6:14; I Corinthians 14:33) while the other religion is based on hate, revenge and murder of which his Satanic majesty is the author (I John 3:10; Ephesians 4:26,27; John 8:44).

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## "He Is A Good Preacher. He Preaches The Truth"

Quentin Dunn

The above statement was recently made about a brother that upholds Crossroadism and Unity-in-Diversity. The brother about whom this statement was made, participated in the Summit meeting in Joplin, Missouri, and works with a big congregation. He is a convincing speaker and preaches the truth on many subjects.

Does upholding Crossroadism indicate that he preaches the truth on every subject? Crossroadism is false doctrine. To uphold it is to teach false doctrine.

Does advocating Unity-in-Diversity indicate that he preaches the truth on every subject? It certainly does not. It shows that he preaches false doctrine on the subject of unity!

### SOME WARNINGS GIVEN

Let me give some warnings. Crossroadism can appear anywhere. All that is necessary is for a convincing speaker to teach it. Soon he has a following and there is another Crossroads group. We hear more about Crossroadism in big cities. We also know of Crossroadism being in some small towns.

Some brethren that advocate Unity-in-Diversity are willing for Christian Church preachers to teach in our Bible classes and preach in our pulpits. Some brethren say that the Christian Church and the church of Christ believe and teach basically the same thing. They say that about the only difference is that they use instrumental music in worship and that we don't.

The fact is, the Christian Church started because of a difference in attitude toward the Scriptures. Some brethren were willing to do anything that the Bible did not specifically forbid. The Bible does not specifically forbid instrumental music in worship. Therefore, the Christian Church use it in worship. The Bible does not specifically forbid the missionary society. Therefore, the Christian Church has it, too. The Christian Church practices open membership, has women

preachers and practices many things contrary to God's will. The division wasn't really over instrumental music and the missionary society. Those were just the horses they rode out on!

### USING FALSE TEACHERS IS WIDESPREAD

The practice of using speakers that cause division is common. Christian colleges commonly use speakers in lectureships who are sympathetic toward Crossroadism and Unity-in-Diversity. They are usually congenial fellows and convincing speakers. It is common for speakers that uphold Crossroadism and Unity-in-Diversity to be used in workshops. When objection is raised, we frequently hear these statements: "He is a good preacher; he preaches the truth." "No one is correct on every point." "We shouldn't be so hard on speakers who are in error on two or three points."

I do not profess to know everything. I do know that much division is caused by preachers that have pleasing personalities and convincingly teach error. Brethren need to study the Bible and learn to discern teaching that causes division. It is Scriptural to call the names of false teachers. Some brethren say that they are against calling names.

Some brethren call the names of brethren that call names to show that they are against calling names! How inconsistent can one become?

God is pleased with a brother that preaches the truth that needs to be preached and fights every false way. When a preacher does this we truthfully can say, "He is a good preacher, he preaches the truth." We cannot honestly say this about a brother that upholds Crossroadism and Unity-in-Diversity. To do so is to encourage division. May God help us to discourage division!

—1215 C Street  
Floresville, Texas 78114

## Notes & Quotes...

### MORE ON "HATS AND HAIR"

Brethren who think the "hats and hair" contenders on California's West Coast do not make an issue of it aren't thinking. **Herbert N. Hurd**, of Aromas, California, commented in June, "As you know the world situation is in a mess and as I view the church it is in a mess, too. The faithful are getting few and far between. I am not sure of the sound congregations around here and the Bay Area, but as I listen to the "hat" people, they are saying that they can count all the faithful on one hand. I am not sure how close the boundaries are that they have in mind, as that is never stated."

**Robert Stapleton**, minister, Paoli, Indiana: "Our work goes well. Just finished a meeting with the Lake Milton, Ohio church and have one at the Marion, Ohio church in a couple of weeks..."

**T. R. Wilholt**, Fort Worth, Texas: "Maybe I am biased. The *Boston movement group* has referred to the "church" as the *Mainline Church*. Right? To me that indicates that they are on a *side-track*."

"Now, about introducing **CONTENDING FOR THE FAITH** to the church at Highland, where we, my wife and I, worship. I talked with the elders there and they expressed

interest in placing the *back issues* of your publication on the table at the back of the auditorium for anyone to become familiar with *Contending for the Faith*. Those publications might be sent to me and I will see that they are delivered there. I believe they will be readily accepted by the congregation.

"I teach the Sunday morning class in the auditorium. We have about 50 in attendance in that class. Our present study is the *Thesalonian Letters*. The elderly people like to study the **BIBLE**."

**Bill Lockwood**, minister, Paintsville, Kentucky: "The front-page article last time by brother Wiggins was excellent. Tell him sometime that certain readers out here demand that he write more."

**Louis Rushmore**, preacher, Newberry, South Carolina: "Recently our family decided to accept an offer to work with the church of Christ in Newberry, South Carolina... The congregation is comprised of about 18 souls, including the five of us... The brethren here have obtained some outside support and we were able to bring some financial support from individuals and churches with us. Additionally, Bonnie is trying to get a job and/or we may be able to secure more support... There is plenty of work to do for the

Lord, and the congregation and my family have already started working together. We expect progress to be slow, but the potential is good... We want all of our family, friends and brethren to have our new address and phone number: **The Rushmores, 2570 Henry Avenue, Newberry, South Carolina 29106. (803) 276-4014.**

**William O. Hall**, Moore Haven, Florida, who preached for 16 years in Rockwall County, Texas, entered Florida Hospital, March 2 to have an aneurism corrected. At last report he still was in intensive care.

**Roy Deaver**, Austin, Texas: "I never have believed and never have taught that in order for a group of God's people to be a true church of the Lord that they (1) had to have a 'located preacher,' (2) had to have a Bible class at 9:00 o'clock each Sunday morning, (3) had to send a contribution to a home for orphans, or (4) had to help another congregation to do a specific work which it has undertaken and which it could not possibly accomplish without assistance from others. I HAVE stressed (and do continue to stress) that if and when someone says: 'You SIN if and when you do these things,' that person has made a law which God did not make, a mighty serious matter (1 Timothy 4:2), and I am duty-bound to oppose any and all such.

"Just yesterday I had a call from a congregation in Virginia which is having to deal with a situation... A brother of the anti persuasion wants to place his membership with this

**First Annual**



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(Romans 1:16)

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**August 27-31, 1989**

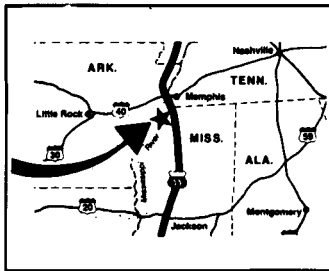


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**SUNDAY, AUGUST 27, 1989**

- 9 AM GARLAND ELKINS - Managing Editor of "Power" Introduction - What Are The Crucial Terms Involved In This Study?
- 10 AM THOMAS WARREN - Editor of "Power" How Does The Eternal Purpose Of God Relate To His Providence?
- NOON FELLOWSHIP LUNCHEON (Everyone Invited)
- 7 PM THOMAS WARREN - How Do Atheism And Agnosticism Function As Anti-providence Views?
- 8 PM WAYNE COATS - How Do Deism And Pantheism Function As Anti-providence View?



GARLAND ELKINS



THOMAS WARREN



WAYNE COATS

**MONDAY, AUGUST 28, 1989**

- 9 AM TERRY VARNER - What Do The Lives Of Abraham And Isaac Teach About The Providence Of God?
- 10 AM DAVE MILLER - What Do The Lives Of Jacob And Esau Teach About The Providence Of God?
- 11 AM ROBERT TAYLOR - Is It The Case That God - At Least At Times - Overrides Evil For Good?
- NOON LUNCH PROVIDED
- 1 PM LYNN MATHENY - What Does The Life Of Moses Teach About The Providence Of God?
- 2 PM ROGER JACKSON - How Is It That Churches (congregations) Which Uphold False Doctrine And Engage In Unauthorized Practices May Prosper While At Least Some Who Are Faithful Prosper Neither In Material Wealth Nor In Numbers (of people)?
- 3 PM REX TURNER, SR. - God's Providence In The Rise And Fall Of Four World Empires
- 7 PM DUB MCCLISH - What Do The Lives Of Elijah And Ahab Teach About The Providence Of God?
- 8 PM TOM HOLLAND - What Do The Lives Of Samuel, Saul, David, And Absalom Teach About The Providence Of God?



TERRY VARNER



DAVE MILLER



ROBERT TAYLOR



LYNN MATHENY



ROGER JACKSON



REX TURNER, SR.



DUB MCCLISH



TOM HOLLAND

**TUESDAY, AUGUST 29, 1989**

- 9 AM ADRON DORAN - What Does The Life Of Esther Teach About The Providence Of God?
- 10 AM BUSTER DOBBS - What Do The Lives Of Daniel, Shadrach, Meshach, And Abednego Teach About The Providence Of God?
- 11 AM GARY COLLEY - What Do The Lives Of Jesus, Peter, And Paul Teach About The Providence Of God?
- NOON LUNCH PROVIDED
- 1 PM JERRY MOFFITT - How Is It That Human Concepts Of Gambling, Luck, Casting Lots, Natural Science, Evolutionism, "Mother Nature," et al. Constitute Anti-providence Viewpoints?
- 2 PM MAC DEEVER - What Are The Main Differences Between "General Providence" and "Special Providence"?
- 3 PM PAUL SAIN - What Does The Life Of Noah Teach About The Providence Of God?
- 7 PM NOEL MERIDETH - What Is The Difference Between God's Providence As It Relates To Those Who Have Submissive (to God) Wills And Those Who Have Rebellious Wills?
- 8 PM ROY DEEVER - What Does The Life Of Joseph Teach About The Providence Of God?



ADRON DORAN



BUSTER DOBBS



GARY COLLEY



JERRY MOFFITT



MAC DEEVER



PAUL SAIN



NOEL MERIDETH



ROY DEEVER

**WEDNESDAY, AUGUST 30, 1989**

- 9 AM KEITH MOSHER - How Does The Providence Of God Relate To Paul's Instructions ("In Nothing Be Anxious...") In Philippians 4:6-7?
- 10 AM JOE GILMORE - What Does Colossians 1:16-17 Teach About The Providence Of God?
- 11 AM TERRY HIGHTOWER - What Is The Importance Of "If The Lord Wills" (cf. 1 Cor. 4:19)?
- NOON LUNCH PROVIDED
- 1 PM JOE MEADOR - Since God Has Conditioned At Least Some Blessings On Authorized Prayer, How Can These Prayers Be Answered Without God Using Miraculous Power?
- 2 PM PERRY HALL - The Prosperity And Growth Of Atheistic Nations. (In the light of Proverbs 14:34, should it be puzzling?)
- 3 PM RAYMOND HAGOOD - What Does Proverbs 3:21-26 Teach About The Providence Of God?
- 7 PM WENDELL WINKLER - What Should A Christian Expect When He Prays For His Own-And/Or That Of Someone Else-Physical Illness?
- 8 PM FOY SMITH - What Do The Lives Of Caleb And Joshua Teach About The Providence Of God?



KEITH MOSHER



JOE GILMORE



TERRY HIGHTOWER



JOE MEADOR



PERRY HALL



RAYMOND HAGOOD



WENDELL WINKLER



FOY SMITH

**THURSDAY, AUGUST 31, 1989**

- 9 AM DAVID BROWN - Has God Guaranteed Material And Temporal Good To His Faithful Children Or Does He Offer Only Moral And Spiritual Good?
- 10 AM KENNETH JONES - How Is It That Good Men (who pray) May Suffer In Terrible Ways While Evil Men (who do not pray - but are very rebellious toward God) Are Many Times Blessed?
- 11 AM CURTIS CATES - What Does Deuteronomy 1-2 Teach About The Providence Of God?
- NOON LUNCH PROVIDED
- 1 PM KENNETH GOSSETT - What Does Acts 7:1-53 Teach About The Providence Of God?
- 2 PM THOMAS EAVES - What Does Psalm 105:1-45 Teach About The Providence Of God?
- 3 PM PHIL DAVIS - What Does The Book Of Job Teach About The Providence Of God?
- 7 PM GOEBEL MUSIC - Is It True That God Has The World In His Hands?
- 8 PM ANDREW CONNALLY - What Does Romans 8:28 Teach In Regard To The Providence Of God?



DAVID BROWN



KENNETH JONES



CURTIS CATES



KENNETH GOSSETT



THOMAS EAVES



PHIL DAVIS



GOEBEL MUSIC



ANDREW CONNALLY

Bellevue Church of Christ Announces



congregation. He has been careful to make known his views. He stresses that he does want to be in fellowship with these brethren, promises that he will not cause trouble, but that if these matters should ever be discussed (as in a class situation) he would want to feel free to present his views.

"On the face of it this sounds good, and seems to present a fine opportunity. I cautioned the preacher...to be extremely careful, to continue to study with the man, and to be sure that the man understands that he will not be allowed to press his views to the disruption of the congregation. I have known of cases where anti brethren followed this very procedure in trying to 'take over' a congregation: 'place membership,' work quietly for approximately two years, then begin efforts to 'convert the elders,' or split the elders, or (if these steps failed) split the congregation. This somehow gets to be 'evangelizing'..."

**Curtis Hall**, minister, Mt. Juliet, Tennessee: "In a recent issue of 'Contending for the Faith' in an article by **Lester Kemp** entitled 'Points of Concern,' I read a statement concerning World Bible School that was of deep concern to me. **Victor Knowles**, editor of 'One Body,' is quoted as saying, 'and **Reuel Lemmons** told me that from five to ten thousand teachers in his World Bible School...are people from instrumental churches.' This alarmed us here at the Mt. Juliet church because some 60 of our members are teaching through World Bible School. We do not want to be involved in any way with anything that can be construed as compromising the truth.

"One of our deacons, **Tommy Whittle**, immediately wrote Reuel Lemmons concerning this matter (letter attached). Brother Lemmons responded, 'There isn't a word of truth in what you were told. It simply is not so. Please show this to the person who told you.'

"Because of the nature of truth, both of these statements cannot possibly be true. Either Victor Knowles was not quoted accurately, or Reuel Lemmons has not responded to brother Whittle's inquiry honestly.

"Any help you can be in solving this mystery will be greatly appreciated...God bless you in your defense of the truth of the gospel..."

(NOTE: "Quite some time ago," I replied from Manila, Philippines, under date of May 31, 1989, "you wrote concerning a report brother Lester Kemp had made about something Victor Knowles said that Reuel Lemmons had told him that from five to ten thousand teachers in his World Bible School are people from instrumental churches. You asked for any help I might be in 'solving this mystery,' since Lemmons denied it.

"At the time, I had nothing to send you. However, I heard a tape recently of something [Don] DeWalt said at some public event that leads me to believe Kemp's report. I suggest you write DeWalt directly and get it straight from the 'horse's mouth.' Let me know." IYR Jr.)

### "THE THIRD ANNUAL GREATER KANAWHA VALLEY LECTURESHIP"

August 8-11, 1989 the Washington Street Church of Christ in St. Albans, West Virginia, will host *The Third Annual Greater Kanawha Valley Lectureship*. This has become an annual affair.

"*Perfecting The Saints...*" (Ephesians 4:12) is the theme of the lectureship this year.

Speakers for *The Third Annual Greater Kanawha Valley Lectureship* will be **Gary Colley, Andrew Connally, Wirt Cook, Maurice Davis, Frank Higginbotham, F. H. "Buddy" Martin, Goebel Music, Johnny Ramsey, Terry Varner and Thomas Warren.**

These men are well qualified to provide a truly informative and edifying four days of Bible study. Several of these men also will participate in a daily forum, Tuesday evening through Friday evening, in which they will address written questions submitted on topics discussed.

This series of studies is being conducted in the interest of truth and Biblical unity.

We plan to have an "Early Risers" Fellowship

each morning for fellowship and discussion of questions and topics of interest. Each evening preceding the lectures, we will have a period of singing directed by an area song leader.

For a brochure or additional information you may contact **Donald Mash** (304) 727-0761, 722-2333, or **Don Lemley** (304) 768-4658.

We invite and encourage everyone to make plans and attend this valuable series of studies. A limited number of rooms is available in Christian homes, at no charge.

Audio and video tapes of the lectureship will be available.

**Mr. & Mrs. David H. Adams**, of Texarkana, Texas, enclosed \$20.00, saying, "Please use this \$20.00 where the need is."

## JACKSON, WADE TO DEBATE

### SPEAKERS:

**Roger Jackson** — Oxford, Alabama  
**Ronnie Wade** — Springfield, Missouri

### PLACE:

July 10,11 — Sandusky church of Christ, Birmingham, Alabama.

July 12,13 — Crestline church of Christ in Irondale (Birmingham, Alabama).

### PROPOSITIONS:

July 10,11 **Ronnie Wade** Affirms:

The Scriptures teach that a congregation of the church of Christ, for the communion, must use one cup (drinking vessel) in the distribution of the fruit of the vine.

July 11,12 **Roger Jackson** Affirms:

The Bible teaches that a congregation of the church of Christ may teach the Bible by arranging into Bible classes, some of which may be taught by women.

### DATES:

JULY 10-13, 1989, 7:00 each evening.

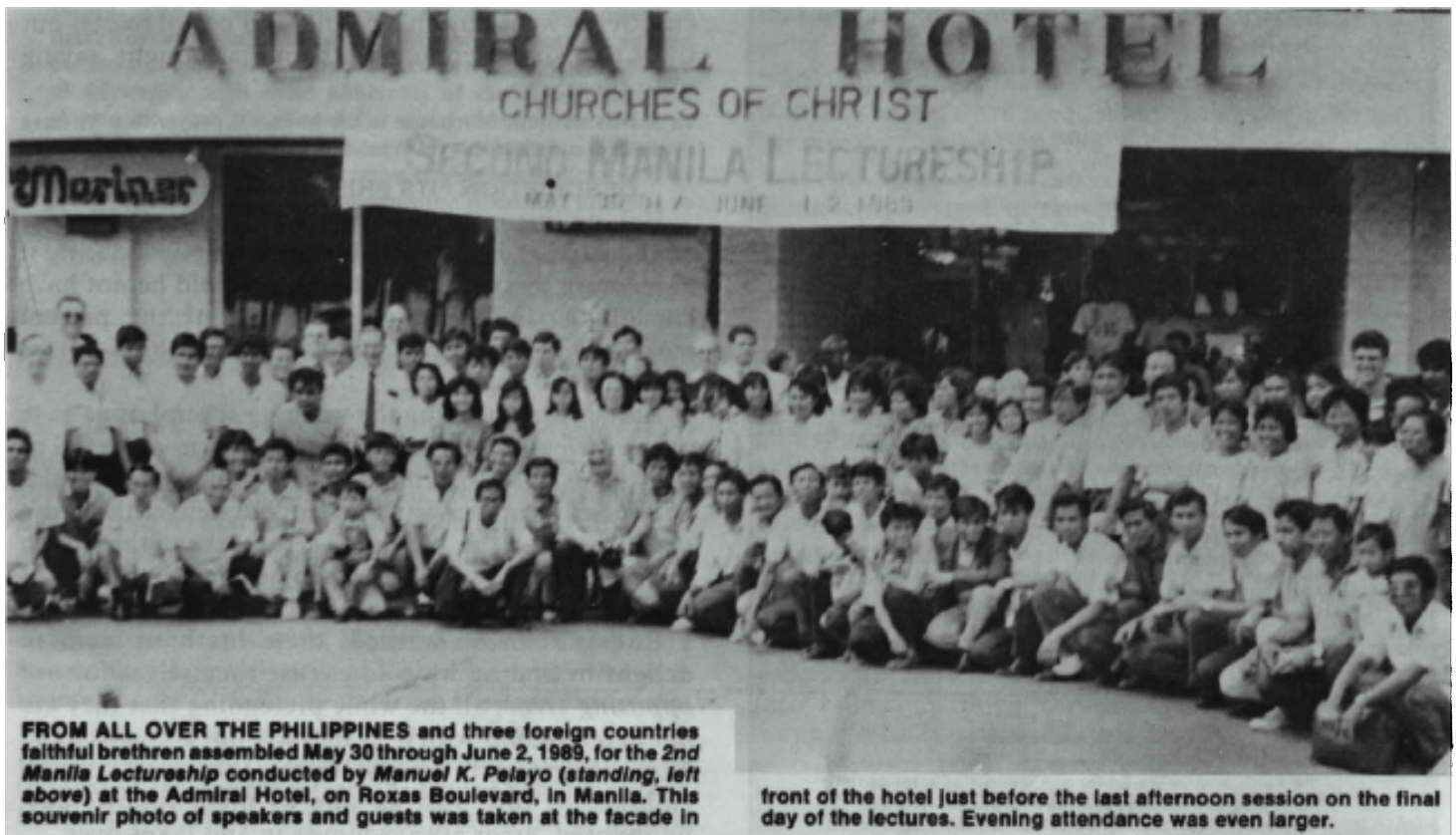
# Contending <sup>FOR</sup> Faith

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS



FROM ALL OVER THE PHILIPPINES and three foreign countries faithful brethren assembled May 30 through June 2, 1989, for the 2nd Manila Lectureship conducted by Manuel K. Pelayo (standing, left above) at the Admiral Hotel, on Roxas Boulevard, in Manila. This souvenir photo of speakers and guests was taken at the facade in

front of the hotel just before the last afternoon session on the final day of the lectures. Evening attendance was even larger.

## A GREAT DOOR AND EFFECTUAL IS OPENED IN THE PHILIPPINES—AND THERE ARE MANY ADVERSARIES

### 2nd Manila Lectureship Is A Great Success; Now We Must Decide Where Do We Go From Here?

What the apostle Paul wrote in I Corinthians 16:9 about tarrying at Ephesus until Pentecost might well have been written by Manuel K. Pelayo, outstanding, faithful, leading member of the Central Manila church of Christ, of the Philippine Islands. Paul wrote, "For a great door and

effectual is opened unto me, and there are many adversaries." No more fitting description could be written describing precisely what is happening in the Philippines right today.

For that mind-set which thinks that missionary work  
(Continued on Page 3)

# Contending FOR THE Faith

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Ira Y. Rice, Jr., Editor

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## Concerted Effort Needed To Rescue Philippines From General Apostasy

Luke 19 describes Jesus ascending up to Jerusalem on the road that leads from Jericho. When he was come near, he beheld the city, and wept over it, saying,

...If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation (Luke 19:41-44).

It was upon that occasion, too, that once inside the city, Jesus went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them,

...It is written, My house is the house of prayer: but ye have made it a den of thieves (vvs. 45-46).

## DESCRIPTION FITS PHILIPPINES RIGHT NOW

Having just returned, in June, from the Philippine Islands and the Far East, I cannot help wondering if Jesus were to visit the Philippines would he not have something similar to say to most of the present missionaries and those following their lead who are there today!

Rather than heeding the warning several of us gave at the *24th Annual Asian Missions Forum*, the fall of 1984, most of those missionaries and their disciples have continued in a way that can but deliver the cause of Christ into the hands of error except they open their eyes, change course and come back to the way of truth.

Rather than be warned, these brethren seem to delight in finding ways to excuse themselves for *not opposing error*, all the while pretending that they are *not in fellowship* with it. If they are not going to stand like a stone wall against error, they may as well embrace it, too. Just as sure as night follows day, unopposed, error always moves in and takes over.

## BOSTON/CROSSROADS INVADES PHILIPPINES

It still was not too late to heed our warnings against the Boston/Crossroads heresy, back in 1984. But they wouldn't listen! Like the boy who "stuck in his thumb, pulled out a plum, and said, 'What a good boy am I!'" those responsible for refusing our warnings clearly thought that they were doing something smart, when all they were doing was paving the way for heresy to come in and take over.

Even as late as this past December 28-29, when close to 75 missionaries and national leaders came together for a *Philippine Bible College Forum* held at the college library, at Baguio City, the spirit of compromise was evident on every hand. I personally listened to several hours of tapes of all that was said during those proceedings and was simply appalled by

much of it, although some of the nationals, at least, did come out strong on the side of truth.

When that meeting was over, the January-February, 1989 issue of a Philippine periodical called *Word Ministry*, carried a "review" of it that included the following statement:

"...About the multiplying ministries movement? It was the general understanding of those who attended that major departures from the truth have been committed under the leadership of the Boston Church of Christ.

"It was proposed that a no-fellowship declaration be pronounced against the Boston Movement. But the chair did not entertain the idea because a forum did not have the scriptural authority to undertake such move. It was expressed though that adherents of the Boston movement would not be welcomed to preach/teach in congregations where brethren present in the forum attend.

"It is the belief of this writer that a person, a church or a movement be not tried *in absentia* and declared disfellowshipped. Also to be consistent, we should examine ourselves first. For why undertake a disfellowship proceeding against the Boston movement when some of us maintain a semblance of fellowship with some adherents of the anti-cooperation movement, the premillennialist sympathizers, the users of mechanical instruments or those who maintain the neutrality of the instrument, the no-sermon-on-Sunday believers? This scribe knows of some anti-cooperation preachers bringing to PBC their brothers, children or relatives and some are even given financial assistance. He also knows of some people who

come from groups using instruments of music but upon enrolment at PBC are not made to sign renunciation statements. Yet there has been no 'disfellowship' action taken by forums and lectureships. Studying and pronouncing their beliefs as anti-scripture are in order, but not making a pronouncement that is called withdrawal of fellowship..."

Whereas the point the writer of the foregoing statement was making may have had some validity as far as that particular *forum* was concerned, what does it have to say as to the general posture of the Philippine brotherhood as a whole? The "multiplying ministries movement" (*i.e.*, Boston/Crossroads) could not ask for a clearer invitation to move right on in and take over, which is their general practice in such situations in the U.S. In fact, since the above appeared, their long-announced invasion of the Philippines has well begun.

If there is no way for making a "pronouncement that is called withdrawal of fellowship" from any and all of the heresies the above writer mentioned, then it would appear that the cause of truth in the Philippines is in dire jeopardy indeed. What seems to be needed is for most of the missionaries in the Philippines to clear out and come home and for a new team, wholly committed to the truth to be given a chance to rescue the Philippines from general apostasy.

—Ira Y. Rice, Jr., *Editor*



## A Great Door... (Continued from Page 1)

must be *all* positive and *no* negative, what is happening in the Philippines makes no sense at all. However, one does not have to read very far in the Book of Acts before he finds that *genuine* missionary work is not that way at all—that along with the "great doors and effectual" that are opened, there are "many adversaries" indeed!

When, in the fall of 1984, brother Archie W. Luper and I learned that those missionaries to the Philippines who were sponsoring the *24th Southeast Asian Missions Forum* that year were inviting Richard Rogers to present the *Boston/Crossroads* method for their consideration, in our alarm we traveled all the way there from the United States (approximately 10,000 miles) to try to warn those naive, gullible brethren of the doctrinal jeopardy they thus were inviting into the Philippines.

Stopping by Taiwan to pick up reinforcements, upon our arrival in Manila we found things were even worse than had been advertised—Ray Bryan, David Stathopoulos, Ron Holland and others responsible for what transpired at that particular missionary workshop not only had invited Richard Rogers, but they *further* had invited three "Crossroads" speakers directly from *Boston*, besides which three *more* "Crossroaders" from Berkeley, California, likewise were on hand—including Tom Brown, who presently is the "lead evangelist" of the Boston/Crossroads church! These six men were just like a poised dagger at the throat of the cause of truth in the Philippines; however, they were being treated as honored guests by those misguided missionaries who had invited at least the ones from Boston!

### MISSIONARIES REFUSE WARNING; PELAYO RESPONDS

When the American missionaries responsible for this

invasion of Boston/Crossroadism into the Philippines refused our warning (and even sided with the false teachers against us), the brethren who were contending *for* the faith could scarcely believe our eyes and ears. Nevertheless, we gave forth our warning *anyway* before leaving that spurious, so-called "missions forum", in frustration, a day early.

We may not have gotten anywhere with those missionaries; however, there were several Filipino brethren also present who were taking it all in. [And there is one thing American brethren and churches need to understand about their Filipino brethren: they are independent thinkers. It may be possible, through financial arrangements and otherwise, to secure the following of at least *some* of them; however, even *they* are not deceived. And any loyalty which has to be *bought and maintained* through *finances and other advantages* cannot be sustained for long.]

One of the outstanding, faithful brethren who was *not* invited to that "forum", but who later heard about it from others, was Manuel K. Pelayo, mentioned in the first paragraph of this report. Brother Pelayo does not make his living as a gospel preacher, but as a printer and journalist. He is one of the leading members of the Central Manila church of Christ, where Judito Aton is the local minister. [When I was sent to the Philippines by the elders of the Bellview church of Christ, of Pensacola, Florida, in 1987, to check up on a request they had received for financial aid, I asked brother Aton, then in training at Brown Trail School of Preaching, to recommend someone to help me whom he knew to be absolutely trustworthy. He recommended brother Pelayo. It was thus that I came to know this faithful, dedicated, zealous brother in Christ, who obeyed the truth of the gospel more than 25 years ago.]

Even before I came to know brother Pelayo personally, he already was deeply disillusioned with the doctrinal instability

of several of the leading missionaries now serving in the Philippines. When he questioned me carefully as to exactly what had happened, re: Boston Crossroads, at that "mission forum" three years before, instead of turning down my warning, brother Pelayo received it with all readiness of mind and heart, saying that if the cause of *truth* was to be preserved in the Philippines, we must *do something about it!* Thus it was that, with his help, the *first* Manila Bible lectureship was conducted in December, 1987.

#### RAY PETERS RETURNS TO HELP OUT

As so often we have observed, you just can't seem to warn some brethren, simply because they refuse to *be* warned. Instead of doing what they could to advertise and help that first Bible lectureship, those same missionaries who had brought in the Boston/Crossroaders in the first place [all the while denying that they themselves were Crossroaders], did all they could to hinder this gospel effort.

Brother Pelayo, who had begun publishing a periodical on behalf of truth, which he called the *Philippine Christian Times*, continued to keep me informed of all that was happening. He also had requested that **Ray Peters**, who had taken part in that first Manila lectureship, return there for further strengthening of the effort for truth. This was arranged on his return from Singapore and Indonesia, the following summer, in July, 1988.

"...Ray Peters' visit to us was God-sent," brother Pelayo wrote to me, in part, under date of July 25, 1988; "it was a tremendously fruitful visit from start to finish. The twelve-day schedule of activities which I prepared for him and which he followed religiously turned out to be spiritually rewarding with the successful speaking engagements he had in five different congregations in three principal cities of the Philippines. There also were numerous practical and operational benefits derived from this important trip of Ray Peters, which have a direct bearing in strengthening the foundation you started with the first Manila lectureship last December and which would be very invaluable in our plans to pursue to stand for the truth in this country.

"Immediately after the day of his arrival (July 13) we held the first gospel meeting in the newly established United Nations church of Christ on U.N. Avenue in the heart of Manila. This is a congregation for the deaf and is the result of the work of Joe Peace who had asked me to help find the present facility they are renting. It certainly was a most successful three-day gospel meeting for the deaf and even some hearing members were excited with the lessons of brother Ray. Anyone could easily see in their faces their hunger for the truth which completely surprised Ray Peters and required an explanation on my part, informing him that they were new converts. [John Peace is a graduate of the Sunset School of Preaching and is under the care of Ray Bryan here. But he has asked for my help in setting up the new congregation which I extended to him after he assured me that he was neither Boston Crossroads nor any kind of liberal.]

"Brother Ray [Peters] was our Bible teacher and speaker during Sunday class and worship service at Central Manila church of Christ after his three-day gospel meeting at the U.N. church. In the afternoon of this Lord's Day, he was the speaker at the Metro-Manila church of Christ, at Samar Avenue, in Quezon City, where brother Marlow Garlitos is one of the elders, if you remember where we went in your 1987 missionary journey to the Philippines.

"After these, brother Ray [Peters] was speaker for three days at the Philippines Bible College in Baguio City. I asked brother Gideon Rodriguez, who now is preaching at the Marikina church of Christ, to accompany Ray throughout his stay in Baguio City.

"After his July 20, 21 and 22 speaking engagements at the Philippine Bible College, Ray was the worship service speaker at the Marikina church of Christ in the morning. This was his last speaking assignment because I allowed him free time in the afternoon for what I thought would be a badly needed respite because he was scheduled to leave for his trip back to the United

States. (Brother Ira, I was really surprised because he was still ready for further work. I thought Ray was strong in spirit but I found out that he also was very strong in body.)

"During all this time brother Ray Peters was able to meet several faithful leaders of the church here and helped in opening certain doors which should lead to great things in the coming work here. I always made it a point for him to meet privately with church leaders as often as possible and I gave them time to be by themselves which invariably resulted in better understanding between them.

"Brother Rice, before coming to the Philippines, you probably know that Ray Peters was in the three islands of Samoa in the middle of the Pacific Ocean for 12 days teaching in all those tiny islands where work for the Lord's church is going on. After that he went to Singapore where he stayed for 28 days teaching at the *Four Seas College of Bible and Missions*. Ray then proceeded to Indonesia where he stayed and taught Bible for ten days. On his way to the Philippines from Indonesia, he made a one-day stop-over at Malaysia, where he again preached.

"All in all, brother Ray Peters was able to visit five countries in this latest missionary trip which totaled 62 days with a grand total of 108 preaching and teaching hours. And on the day of his departure, earlier this morning at my house, I asked Ray how he felt and I got this swift reply: 'Enjoyed it immensely. I like to preach.'

"Aside from Ray's strength in spirit and body and his evident love for serving the Lord which clearly showed in his zeal and diligence, there is still one more very important matter that I must mention here. Ray has combined with his comprehensive knowledge of the Word of God a distinctive touch of warmth which has endeared him to those who met him.

"Brother Rice, I hope you can help Ray come back here soon if you cannot come yourself. Church workers of the likes of you and Ray are badly needed here if we must effectively struggle with the numerous problems the church is encountering in the Philippines against the apostasies of the Liberal movement...Always with love, (Signed) Manny Pelayo"

Under dates of July 26 and 31, brother Pelayo sent me a birthday card and also another letter, respectively, having to do mostly with the then-projected *Second* Manila Lectureship. Under date of August 30, 1988; I replied, in part, as follows:

"Dear brother Manuel,

Of course, I have spoken with you by telephone earlier this month; however, it was not until just today that I was able to get enough together to send you the enclosed check for \$500.00 so you could proceed with another issue of the *Philippine Christian Times*. As I told you when we talked, our fund-raising situation seems to be improving some; but this is not to say that we have it back to the way it was before all those ungodly attacks that were made. Once brethren's confidence is undermined, it takes a long time to put it all back together again.

"In any case, much appreciation for your wonderful letters of July 25 and 31—also for your beautiful birthday card for my 71st birthday. When you wrote on the 25th, brother Peters had just finished his visit to the Philippines and was on his way home. It took him almost two weeks to overcome his jet-lag so he could feel normal again when he got back to Pensacola. However, when we telephoned from Pensacola, he was feeling just fine once more.

"From your letter, I could see that both of you were busy indeed during the 12 days that he was there. I, too, believe that his coming was, as you described it, 'God-sent.' Surely he was able to fill me in on many things that I needed to know when he, brother Bill Cline and I got together earlier this month. It seems to me that his coming resulted in a much better understanding regarding the church leaders he met and got to talk with while there. As you mentioned in your July 31st letter, brother Peters does indeed enjoy my full trust and confidence; and I feel sure the feeling is mutual..."

There was more to my reply; but it mostly had to do with details of the plans for our *Second* Manila Lectureship, so I'll break off that part of it here.

## FALSE MISSIONARIES BECOME ADVERSARIES

Three weeks later, under date of September 21, 1988, brother Pelayo informed me of renewed efforts by the liberalistic American missionaries to lead our Filipino brethren into error. He wrote, in part, saying,

September 21, 1988

Dear brother Rice:

As expected and as I had forewarned the Liberal American missionaries in the Philippines have ushered a new era in their all-out bid to apostatize the brotherhood in this country. These false teachers have embarked on a nationwide information campaign with the launching of a 12-page monthly periodical which they named "*The Philippine Christian*" (enclosure). It is being sent to everybody free.

It is very obvious, as can be seen in the publication itself that this publication is a well-planned, properly-organized, and adequately-funded undertaking. The great and urgent need for an effective medium of information must have dawned upon the missionaries here to ensure what appears as a large-scale drive in their false teaching and to counter the significant and meaningful results of our work in the Philippines. And this new project of these Liberals is certainly a clear indication and admission of the effectiveness of our *Philippine Christian Times*.

They have copied the name of our *Philippine Christian Times* which is of course a journalistic theft but which I would like to consider providential and another heavenly blessing to us because this is again another incontrovertible proof of the dark and evil nature of false teachings; always dependent upon deceitfulness which has become its hallmark. Although if I were to allow myself a moment of vanity, I should feel proud and be happy because it is said that one of the highest forms of flattery and admirable recognition is imitation. But I intend to indict them before the eyes of the Lord and of the brotherhood for this shameless deed...

It also is necessary to note that they have organized a group of Americans and Filipinos to produce a professionally edited and laid-out paper in stark comparison with the one-man operation I am presently doing. I will be forced to double my time and effort for the *Philippine Christian Times* because of this aggressive competition for the attention, the heart, and the mind of the brotherhood.

After going over their paper, one can easily be convinced that the Liberal missionaries in the Philippines really mean business—a bigger and more aggressive campaign with what seems to be a measure of openness as to their true nature and intentions. I am saying this because their paper shows in black and white their connections with Liberal institutions, such as *Image Magazine*, and false teachers, such as *Rubel Shelly* and others.

I aim to continue with the present editorial thrust of the *Christian Times* which has definitely proven its effectiveness in achieving our purpose. But we most likely would be required to spend more time and effort in editorially combatting their heretical articles and anticipated attacks on us. I am beginning to make the necessary adjustments in my working schedules and even in my life style to adapt to the new and additional needs of present realities.

We should now make a determined effort to come out faster (on time) with our own periodical. It would also be advisable to make the present eight-page format to 12 to be able to provide our readers more informative and edifying materials which would also match their 12-page paper. These are some of the practical proposals to improve the effectiveness of the *Christian Times* and enable it to meet this new challenge by the Liberals.

I also hope you (or someone else) could regularly supply me with pertinent reading materials to keep me abreast of developments. Background material about personalities or writers (for both the faithful and the Liberals) would greatly help in my work here.

And one last thing. Please try very hard to make arrangements so that other periodicals or publications could be sent here (about 200 copies every issue) which I can send out to leaders of congregations

in the Philippines to supplement the *Philippine Christian Times*. If this can be done, this would be of help, too; but if this is not possible it still would be all right.

Brother Rice, I am willing to meet all challenges to the truth, including this new threat by this Liberal periodical, and am aware of possible dangers of every sort that I might encounter in this endeavor. I must also say that I am resolved to fight the good fight. With God's blessings and your all-important support and my patient labor I am hopeful that the fruits of our work would be realized in time...

For the Cause,

(Signed)

Manny Pelayo

## NEW PERIODICAL JEOPARDIZES CAUSE OF TRUTH

In studying through the Liberal missionaries' new periodical, I noted that whereas brother Pelayo had been calling his paper the *Philippine Christian Times*, they were calling theirs the *Philippine Christian*. For the most part, whereas it had a slick, modern look, it comprised a series of articles, reprinted from liberalistic writers and/or publications in the U.S. A few of the articles were such that no one would disagree with them. However, the main thrust of the publication was liberalistic indeed. For instance, there was something entitled "Where Have You Been?" by Paul Thomas, re-printed from *Image*, for July, 1987. Don Kleppe had an article advocating "witnessing for Christ," lifted from the Saturn Road church of Christ Bulletin, for April 3, 1988. Pages 6 and 7 were filled with articles from *Image*—one by Max Locado, on "Shall We Pray?" and one on "Sectarianism" evidently advocating Reuel Lemmons' latter-day views on that subject. Rubel Shelly's article "How Truth Becomes Heresy", reprinted from *Image* for May, 1986, appeared on Page 11. Brethren who are knowledgeable of the views of such men and publications will have no difficulty comprehending the thrust, gist and general direction this new periodical had. It meant simply that without such a paper as brother Pelayo's *Christian Times*, the cause of truth in the Philippines would be in abject jeopardy indeed.

Therefore, in my reply to brother Pelayo, of October 19, 1988, I said, in part,

October 19, 1988

Dear brother Manny,

...Thank you for sending me a photocopy of all 12 pages of Volume One, Number One of this new publication by the "Liberal" American missionaries, in the Philippines, which they are calling the *Philippine Christian*. It is easy to tell from studying the publication itself that it is indeed tainted with liberalism. Admittedly, it has some good articles in it written by sound brethren. However, in the U.S., faithful brethren view the magazine called *Image* as one of the many undependable voices of liberalism. Yet, I note not just one but two [actually there were three] reprints from that corrupt, compromising periodical—including an article by *Rubel Shelly*, of all people, whose name has become anathema to faithful brethren, practically brotherhood-wide, since he has made shipwreck of his former faith and now teaches and practices inter-denominationalism contrary to the non-denominationalism that he earlier espoused. What I am saying is this: If those responsible for publishing the *Philippine Christian* do not wish to be marked and avoided as out-and-out liberals, they are going to have to disconnect themselves from such false teachers as *Rubel Shelly* and *Image Magazine* entirely. Otherwise they shall become known by the company they keep. Please continue to supply me with a copy of each issue of this new, questionable publication just as soon as it appears. Meanwhile, I feel sure that you will answer anything wrong needing attention there in the Philippines via the pages of the *Philippine Christian Times*. I certainly agree with you that the appearance of the Liberals' NEW publication is in direct

response to the effectiveness of what you have been publishing through the *Philippine Christian Times* since its inception in 1987.

...It clearly is deceptive that they have used the first words of your paper's title in naming theirs... My suggestion to you would be that you point this out to your readers (as I shall, also, to ours)...

As to the need of increasing the *Philippine Christian Times* on up to 12 pages—and then it coming out regularly *each month*—I surely have to agree as to the NEED, provided the FINANCES are available. It always has been astonishing to me how the finances seem to gravitate to the *Liberals*. It seems to be true both in the U.S. as well as there. We have an old saying among us that “error can march around the world while truth is getting its boots on.” Nevertheless, we must see what we can do. I am enclosing another check for \$500.00 to help you get out another 8-pager. Meanwhile, I am taking your letters with me to discuss with the elders and also with brother *Bill Cline*, when I am in Pensacola, Florida, again this coming weekend. Just what decisions will come out of these discussions I cannot say at this point. However, I shall present the need and see if we can come up with some workable idea how to generate the finances...

In a further letter, under date of September 22, 1988, brother Pelayo had written the following, in part, saying, ...Now as for the over-all situation here concerning the Liberal missionaries, they have put more people to work for them and they have escalated their campaign which has made work here rougher than before. They have brought in several church leaders from the U.S. led by *Bob Buchanan*, and with *Dr. Kenneth Dye* as speaker for their one-whole-week *World Bible School Seminar*. They also mobilized their men to launch an intensified attendance and participation drive among the churches in the greater Manila area...and they have printed probably a hundred thousand different propaganda materials for their cause which is topped by the publication and distribution nation-wide free of their “*Philippine Christian*” periodical...

In answer to this portion of his letter, I included the following paragraph in my October 19, 1988 reply:

There is one thing that we just must not do, brother Manny, and that is we must avoid the very appearance of trying to “buy” the loyalty of anyone, whether there or here. All such, wherein the truth is concerned, *always is counter-productive*. It never works. The *opposition's* having “put more people to work for them” certainly makes *our* work harder than before; but any appearance of “buying” loyalty, in the long run, most surely will backfire...

Under date of November 7, 1988, brother Pelayo continued our long, long correspondence, in part, as follows:

Nov. 7, 1988

...I have been waiting for this letter of yours to ease some of the questions in my mind and which also would enable me to concentrate on the various undertakings connected with the work we are doing in the Philippines. The check was just in time for the next issue of the *Christian Times* which would headline the exposé on the false teaching of *Ray Bryan* on *Marriage, Divorce and Remarriage* as shown in letters from one of his former supporting congregations, the Heath church of Christ, at Paducah, Kentucky. I have written to Heath church and they confirmed this and even sent me copies of Bryan's letter to them (I understand you already have copies of them) and also their word that Bryan has not repented. I am hoping that this exposé would help much in which is proving to be a long and uphill struggle against Liberalism in this part of the world.

“Your *Contending for the Faith* magazine in the Lord's vineyard and *Far East/World Evangelism Newsletters* are great helps for those working in the Lord's vineyard, specially those engaged in actively resisting and fighting against the worldwide spread of the heresies now plaguing the churches of Christ. That article on the Crossroads church meeting is most revealing and hopefully should go a long way in effecting a check on this evil. And I am likewise going to prepare a leaflet similar to those you sent me concerning the *Firm Foundation* lectureship for the next Manila lectures...

...As for the new publication of the Liberal American missionaries here, the *Philippine Christian*, edited by *Ron Holland*, who

has always been closely associated with *Ray Bryan*, I have decided not to bother myself with their use of the name of the ‘*Philippine Christian*.’...It is *Ron Holland* who appropriated illegally and most un-Christian-like what does not belong to them. At any rate, I have changed and caused to be registered with a government entity the name of our publication to “*Christian Times of the Philippines*” and am now using the abbreviated term “*Christian Times*.” This way there will be less similarity because they use “*Philippine Christian*” while we use “*Christian Times*”...

...If it is possible, brother Rice, I would really appreciate it very much if you could have as many issues of *Image Magazine* sent to me. I know you will understand my great need for this publication if we are to do a good job of combatting the efforts of the Liberals here, specially their new *Philippine Christian* magazine. I am sure there are brethren who have these back issues of *Image* just lying around but which we could have great use of here...

Brother Pelayo wrote to me again under dates of December 19 and January 6; however, it was not until January 19th, 1989, that I could find the time to reply once more, which I did, in part, as follows:

January 19, 1989

Dear brother Manny,

Sometimes I get so bogged down with my work—especially having to take all this heart medicine since a year ago—that I wonder how I *ever* can catch up any more. I keep working on it as I have opportunity; but being on the road so much with gospel meetings and lectureships—and often illness even when I am at home—it seems harder and harder for me to cope.

This morning, I note that I have at least *three* letters from you that need to be answered—the ones for November 7, December 19 and January 6—so, before doing something else today, I'll try to get something into the mail to you...

What *Ray Bryan* wrote to the Heath church of Christ, of Paducah, Kentucky, appears conclusive as to his true views, re: marriage/divorce/remarriage. You discussed this in your November 7th letter, as you recall. And I should *hope* that your exposé of him in *Christian Times* could have the desired effect. However, as you know, it often is most difficult to prognosticate how brethren generally will respond.

Thank you for what you had to say of the issues of *Contending for the Faith* and *Far East/World Evangelism Newsletter* that I sent you.

When we have been able to work out some comprehensible schedule for our next Manila lectures, I am sure that a leaflet similar to the one concerning the *Firm Foundation* Lectureship would indeed be helpful...

Regarding your request for as many issues as possible of *Image Magazine*, surely, I understand your need to combat the influence of this pernicious, undermining publication; however, I never have received it and am not quite sure where to obtain back issues. If I run across any, of course, I'll be glad to send them along. The problem is that *faithful* brethren in the U.S. simply *do not subscribe to Image Magazine*—and never have!...

Inclosed with brother Pelayo's letter of December 19, 1988, he had sent quite an assortment of correspondence and documents relating to false teachings by Liberal missionaries in the Philippines. His covering letter said, in part,

...You will note that the ugly head of the current Liberal movement's false teachings in the Philippines first appeared at the Clark church of Christ in the province of Pampanga which was then supposed to be ministered to by *Ray Bryan* in the year 1981. The other congregations in the surrounding areas disfellowshipped the Clark church after the nearby Angeles City church of Christ initiated the move to correct the errors. The Angeles City church was a very small congregation located near the Clark church, composed of a mixed American-Filipino brother with our friend *Gideon Rodriguez*, who was then very young and new to these things, as one of the members.

The letters show that Bryan did everything he could to have the

disfellowship lifted, which a very faithful brother, Paul Curless, together with some others, strongly objected to because there was no real repentance by the Clark church...

Although faithful church missionaries who desire to enter the Philippines are still being held at bay by the Liberal group of missionaries who have entrenched themselves here, our relentless efforts to make straight the path for truth in this country should get a big boost with the recent *Christian Times* exposé of Bryan's false teaching proof from the Heath church of Christ.

Brother Rice, your valiant contending for the truth might be nearing to bearing good fruit. Next year certainly looks like the crucial time in the Philippines struggle. We should be able to see how the chips would fall, so to speak, next year when the *Second Manila lectureship* comes around in end-May.

Next year, which is almost upon us, could very well see the greatest effort by the Liberal missionaries here to wipe out opposition to them, which I believe they have just started with the Philippines Bible College Forum called by Eusebio Tanicala for Dec. 27-29...Critical developments might arise from this PBC forum which I strongly suspect to be the handiwork of the Liberals. I would not be surprised if a crisis is generated by this meeting. You can expect a report from me immediately after this important forum, which Gideon [Rodriguez] and Judito [Aton] believe would be a largely pro-Liberal crowd.

It has been a long and rough going since you came to visit early part of last year to the Philippines, and at times really bruising, brother Rice; but we must really be thankful to the Lord for this great privilege he has granted us to serve him and I say with all sincerity that I am happy to be a part of it in spite of the innumerable hardships that it entailed. I would not exchange these times for anything in the world.

But I must confess that recent developments here with some brethren have been disappointing and all these have greatly saddened me. And my inability to be able to do the many important things which I believe I must do because of the lack of material, time and other things have grieved my heart and has become a heavy load on my mind. I am very sure that the Lord's love for me has been helping me keep my psychological balance. Let this not worry or scare you, brother Rice. I am only writing down thoughts spontaneously as they come to my mind and out of my heart believing that you would welcome them, too. I really want to give free reign to my heart and mind when I sit down to write to you, hiding nothing...

In replying to this portion of brother Pelayo's correspondence, under date of January 19, 1989, I said, in part,

...You mentioned that regardless of the hardships you have had to endure since undertaking your valiant fight for truth, you would not exchange these times for anything in the world. This expresses my feelings exactly. I knew that the old Devil would rage against us when we tried pulling the brotherhood back to the path of truth; however, sometimes it seems like he surely must be working overtime. But the victory that overcomes the world *still* is our faith!...

On January 6, 1989, brother Pelayo's correspondence continued, in part, saying,

...The Philippines Bible College Forum in Baguio City called by Eusebio Tanicala, its director, December 27-29, turned out to be an unexpected and pleasant surprise which greatly helped our efforts in exposing the opposing false teachings in this part of the world. The American missionaries here circulated the third and latest edition of their *Philippine Christian* publication which carried an article by Reuel Lemmons on page 3 (*enclosed*) stating that the church of Christ is one of several sects and that there are Christians in the denominational churches. Ron Holland, the editor of said paper and a close associate of Ray Bryan, endorsed the article during the speech that he delivered as part of the program and was roundly rebuked publicly by the great majority of the almost fifty church leaders in attendance. Those who stood with him included those who were brought to the forum by associate of Bryan and

Felipe Carriaga, according to Gideon Rodriguez, who informed me about all these things...

...Its definitely about time sound preachers should walk the streets of the Philippines again...

In my response of January 19, 1989, I commented, in part, as follows, saying,

"Coming now to yours of January 6, 1989, I was especially happy to receive this letter. Thank you for letting me know the events that transpired, re: the Philippine Bible College Forum in Baguio City...The fact that the American missionaries circulated the latest edition of their *Philippine Christian* publication, which carried the false article by Reuel Lemmons, and that Ron Holland was publicly rebuked by so many church leaders present, when he endorsed said false article, is most encouraging. Perhaps there may be some hope for truth in the Philippines, after all!

The particular article by Reuel Lemmons, mentioned foregoing, was one entitled, "Union, Uniformity and Unity", which he had published in his *Image Magazine* for April, 1987. Among other things, the part which Holland endorsed and which brought down upon him the wrath and condemnation of *most* of those present for the PBC Forum, reads as follows:

Do you, dear reader, consider the branch of the churches of Christ of which you are a member the one and only true and loyal body of Christ? Are you "the only Christians"?

These questions deserve a thoughtful answer. For a movement that began as an effort to unite the Christians in all the sects to become fragmented beyond hope ought to be unthinkable. Yet, some of us have reached the point where we seem to think there are no Christians in any of the sects—even our own sects. Each of our sects thinks of itself as "the only loyal and true church."

In brother Pelayo's response of February 3, 1989, to mine of January 19th, he replied, in part, saying,

...I really understand how extremely busy and bogged down you are knowing the kind of work you have been doing for the Lord. It has been the same with me for as long as I can remember. Many times when I sit down for rest at the end of the day with my aching arms and shoulders and usually a heavy heart I certainly wish there were not so many problems and work to do. But we (you and I) have been born for all these. This is my firm belief now.

But I am very much concerned with your heart now and also the attendant problems that go with such a condition. The problems that we must face and the heartaches that we must bear many, many times could make our earthly life almost unbearable. I always make it a point to consider your heart condition with all things I plan and do. And all these things must be part of an eternal grand design of God which meanings I sometimes try to fathom.

You wondered how Ray Bryan would react to the *Christian Times* exposé of his false belief on MDR as shown in his letter to the elders of the Heath church of Christ. Well, he has not been able to make any response of any kind since then. He must have realized that he has gotten himself into a real fix this time and that anything he does by way of reaction would worsen the situation for him..

...Brother Rice, please bear in mind that this PBC preachers' forum in Baguio City last December was a direct result of our efforts here (yours and mine). *The Philippine Christian*, their publication, was their answer to our *Christian Times*, which, in turn was one of the products of the *First Manila Lectureship* in 1987, which also was initiated as a result of your strong and constant opposition to the introduction of false teachings and methods in the Philippines starting 'way back in 1984, when you rushed to Manila to meet the challenge of Liberalism at the Midtown Hotel 24th Annual Asian Mission Forum called by David Stathopolou. That Reuel Lemmons article in the last issue of the *Philippine Christian* was a self-destruct thing.

...Positive signs of the beginnings of the crumbling of the walls of the Liberal movement in the Philippines clearly are evident...I am very much aware that this is going to be a long and painful struggle



and therefore we still have much to do in this uphill fight against the present false teachers in the church of Christ...

My partial response to the foregoing, under date of February 25, 1989, included the following:

Brother Manny, you may be exactly right that you and I were born for such a time as this. I know one thing—it surely helps to have someone there who can understand immediately without something having to be explained over and over again. It seems as if we had almost perfect rapport right from the start...

Reuel Lemmons died last month—January 26th, or so I was told. Such a tragedy—to be faithful to error to the end!...



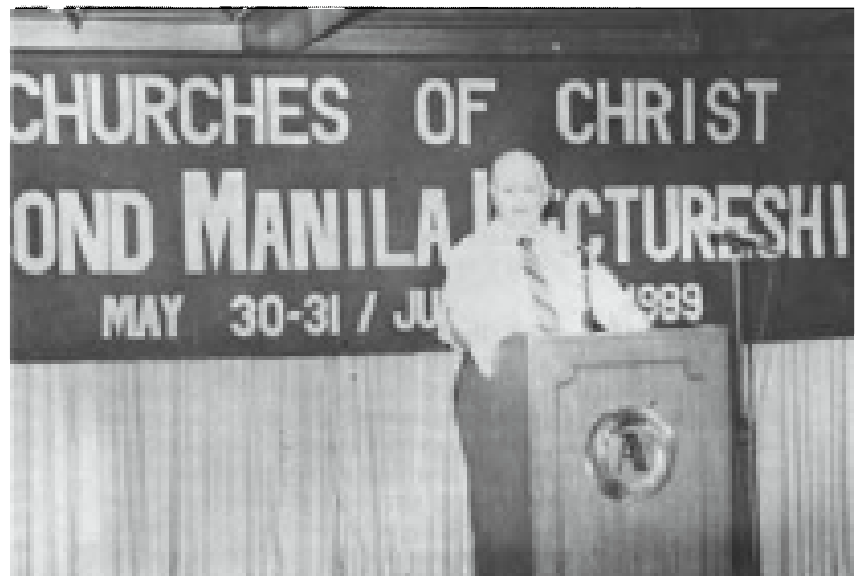
SINGING WITH GUSTO characterized the lectureship from start to finish. As noted above, brethren attended and participated not only from the east, but also from the west.



LIKE A VOICE FROM THE PAST, the above photo of a similar event as far back as 1940. Most of those in the picture are still living. When picture was taken, the cause in the Philippines some 12 years since originally in 1928.



THE HEAVY SLEDGING of having put the 2nd Manila Lectureship together by then behind him, it was a great satisfaction to Manuel K. Pelayo, director, to welcome the impressive audience which turned up for the opening night (see above).



WITH ALL THAT WHITE HAIR, white shirt and white lettering in the background, you can hardly make out Ira Y. Rice, Jr., closing the lectureship with an exhortation on "The Unity That Strengthens the Church"—but he was in there somewhere.



10-year old *Fabian Bruno* brought that took place in the Philippines photo now are dead. However, at ole—brethren *Bruno* and *Belo*. of truth already had existed in the *George S. Benson* planted it there



INTERNATIONAL MAKEUP of the 2nd *Manila Lectureship* is obvious in above photo, with *Asgar Ali* in his national Pakistani attire (see left). *Dub McClish*, *Bobby Liddell* and *Ray W. Peters*, from U.S., and *Manuel K. Pelayo* (see right) and others from the Philippines.



A POWERFUL ADDRESS by *Adriano Limbawan*, well-known preacher from *Pangasinan*, Philippines, the very first night, put false teachers on notice that Filipino brethren are fed up with those who would lead them in paths of error.



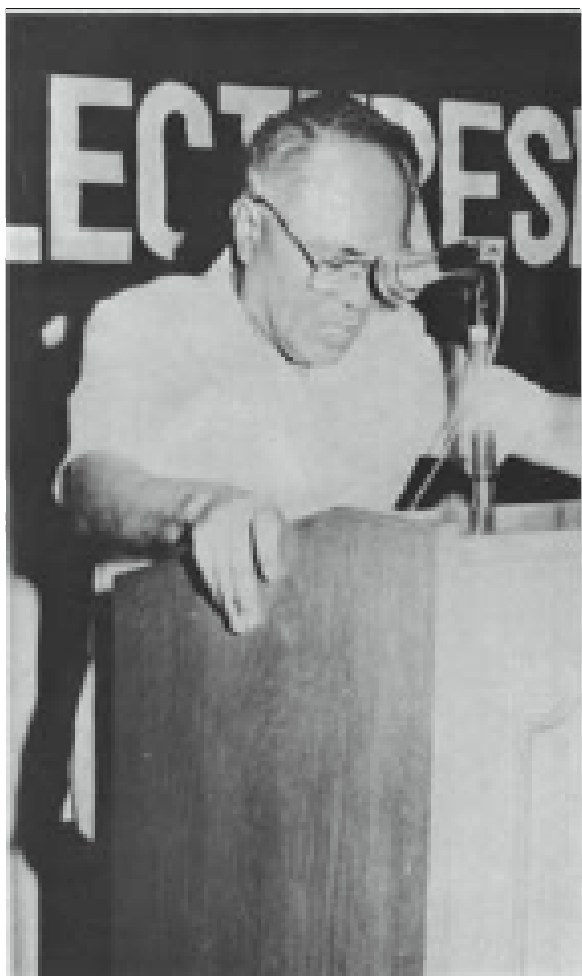
VESTED INTEREST. *Eddle Whitten*, elder of the *Brown Trail* church of Christ, of *Hurst, Texas*, felt that he and the brethren at *Brown Trail* have a vested interest in the work of the Philippines. *Central Manila's Judito Aton* was trained at *Brown Trail School of Preaching* (1986-88), and *Felipe Palomar*, who returned for the Lectureship, is studying there now.



IN A HIGHLY INSTRUCTIVE LECTURE on "Has God Given Us the Power to Fight Against the Gates of Hell?" *Dub McCilsh* graced the podium on the closing day of the Lectureship with a powerful lesson. (See above.)



CALLING FOR A MORE AGGRESSIVE stand for the truth of the gospel, *Bert Brana*, a preacher of the Lord's church, from Bayombong, Nueva Viscaya, stood like a stone wall to protect the church from the divisive, liberal movement in the Philippines.



LEADING IN FERVENT PRAYER, *Erasto Fuentes* (above) was one of several church leaders who came from southern Luzon's Bicol province.



TAKING NOTES and listening intently to the speakers, each session of the *2nd Manila Lectureship* was a study in mass concentration.



**WIDELY NOTED** as one of the most effective debaters for the truth of the gospel in the Philippines. *Felix Garlitos* (see above), a respected leader of the church on Samar Avenue, Metro-Manila, is from Quezon City. His lecture on the second day of the Admiral Hotel lectureship, was intensely edifying.



**STRESSING A POINT** during one of his two lectures in the 2nd Manila Lectureship. *Ray W. Peters* (above), of Pensacola, Florida, was extremely well received.



**THE YOUNGEST SPEAKER** on the lectureship was *Edward Lee Davis* (above), of Crossville, Tennessee. He could not get over how different everything was from "back home."



**ONE OF THE PILLARS** of the faithful churches in the Philippines. *Fabian Bruno* (see above), of Midsayap, Cotabato, is shown delivering one of the many lively lectures by veteran preachers of the Philippines as he issued a strong warning against the inroads of false teachers.



**FORMER MUSLIM, now evangelist for Jesus Christ, Asghar Ali (shown above), flew all the way from his native Pakistan to appear on the 2nd Manila Lectureship. He also spoke on the first one, back in December, 1987. A veteran of 21 years preaching in Pakistan, brother Ali must arrange new sponsorship and support by the end of this year if his full time work is to continue.**



**STRUCK DOWN with food poisoning earlier in the week, Gideon Rodriguez (above), minister to the Metro-Manila church of Christ, in Quezon City, nevertheless hurried from his sick bed to the Admiral Hotel to deliver his lecture on "The Gates of Hell and the Keys of the Kingdom."**



**CURRENTLY ATTENDING Brown Trail School of Preaching, at Hurst, Texas, Felipe Palomar, minister to the San Antonio, Zambales church, flew all the way back to his native Philippines to appear on the Central Manila-sponsored lectureship.**



**WORKING REGULARLY AMONG THE DEAF of the Philippines, Sam G. Roach is shown (above) as he delivered a spirited address on "This Is Eternal Life." Immediately following the lectureship, he and his wife Ruth stayed over to hold a two-day Bible seminar for the non-hearing in Manila.**



**AN EFFECTIVE YOUNG SONG LEADER** from the Metro-Manila church of Christ on Samar Avenue, in Quezon City, *Sammy Eugenio* is shown as he led the well-attended lectureship in singing on the **Roxas Boulevard** event.



**MINISTERING REGULARLY** to the Bellview church of Christ, in Pensacola, Florida, *Bobby Liddell* (above) spoke on the **2nd Manila Lectureship** as he had done also on the first one in 1987. Liddell edits *The Defender*, widely noted periodical from Bellview, and also is director of the *Bellview Lectures*.



**JET-LAGGING** when he arrived, *Shan Jackson*, of Palacios, Texas, had recovered enough by the third day to deliver a masterful address on "The Necessity for Believers to Be Constantly Aware of Dangers to the Church."



**A STRONG PLEA** for a strong stand against false doctrines was delivered by *Mateo Cutamora*, preacher to the church at Cagayan de Oro City, one of several Filipino brethren who spoke.

# Notes & Quotes...

## PREACHER IS AVAILABLE

**Michael A. Dill**, who ministers to the Fidalgo Island church of Christ, of Anacortes, Washington, is 40 years old, married and the father of three. Having begun preaching in 1980, he has been doing so full time since graduating from Bear Valley, of Denver, Colorado, in 1985.

Having been preaching the past four years where he now is, brother Dill feels that the time has come when he should make a change.

"I am conservative in doctrine," he writes, "and therefore am appalled at the liberal condition of the church here in the Northwest! I believe in the authority of elders, the importance of using a faithful translation of the scriptures, the wrongness of fellowshiping with those in error, the biblical teaching concerning marriage, divorce and remarriage, the necessity of contending earnestly for the faith once delivered, the sinfulness of denominationalism, and many other biblical teachings currently not in vogue in the church here in the Northwest.

"After four years here, the church in Anacortes is sound again, though it was not when I first came here. We are at peace. But I am ready for a change. I want to leave the Northwest and move a little closer to the mainstream of the church.

"I want you to know how much I appreciate you and brethren like you, who continue to stand faithfully in the gaps and proclaim the truth, warning brethren of the inroads that liberalism is making among us. I confess to you that while I am ready for a change, I am in need of some help in finding a place to move to. Having lived here in Washington for so long, I really don't know the brethren among us who could help me. I don't get to meet many of our strong and sound brethren from down South because they are seldom invited up here to speak, although we get the liberals at almost every lectureship."

**(NOTE: Sound, faithful churches are almost as few and far between as sound, faithful gospel preachers. When it is possible for Contending for the Faith to help such find each other, we are most happy to do so. Any such congregation looking for such a gospel preacher, why not get in touch with brother Dill? You can address him, Michael A. Dill, 2310 32nd Street, Anacortes, Washington, 98221. IYR Jr.)**

**Jerry C. Robinson**, of McKinney, Texas, turned in a new subscription for our growing mailing list.

## FIRM FOUNDATION NORTHWEST LECTURES SLATED FOR PASCO, WASHINGTON

The *Firm Foundation* will fulfill an urgent request from Pasco, Washington (Northwest) by sponsoring a summer lectureship August 2-6, 1989 (Wednesday through Sunday). The lectures not only will provide for the needs of the saints in the Pasco area, but for those in adjacent states as well. The need for this lectureship has been impressed upon our minds by those living in the great state of Washington.

Because of the unexpected illness of brother **William S. Cline**, esteemed editor of the *Firm Foundation*, **Buster Dobbs**, **Joe Gilmore** and I will direct the lectureship...

The lectures will start Wednesday night, August 2, at 7:00 p.m., when the first speech will be given. I cannot impress upon you how badly we need your help if we are to succeed in this effort. But we will succeed with the Lord's help...I can be reached at (415) 572-9957 or 747 Niantic Drive, Foster City, Cali-

fornia 94404 for additional information... Thank you for considering this unique request—**Noah A. Hackworth**

**(NOTE: Having lived and preached in Seattle, Washington, in the years just prior to going as a missionary, in 1955, to Singapore, and having a son working in a hospital at Tacoma, Washington, right now, I (together with brethren Dobbs, Cline, Gilmore, Hackworth and others) have a great personal interest in seeing the cause of truth once again ascendant in that great state.**

**Not only have I agreed to be one of the speakers in this important lectureship, but what an opportunity this is for concerned brethren to display the royal banner by coming in person to Pasco to help us make it an overwhelming success. Some of you have motor homes and camper trailers. Why not take advantage of this occasion, and let's just flock to Pasco for those five wonderful days in the Master's cause in August! IYR Jr.)**

## CLARIFICATION RE: CADIZ, KENTUCKY, SETTLEMENT

*Contending for the Faith* takes no pleasure in reporting differences and withdrawals; however, we do rejoice when it is possible to report that differences somewhere—anywhere—have been resolved. Hence, we were happy to pass along the information in our November, 1988 issue that differences had been resolved between the Cadiz, Kentucky congregation and the Joiner's Chapel church of Christ, as reported in the Cadiz bulletin for August 14, 1988, regarding which settlement brother **Guy N. Woods** had served as moderator.

Somewhat to our astonishment, word came from at least two of the men named in the announcement, brethren **Richard Crutchfield** and **Jack Finley**, demurring from at least one sentence in the Cadiz Elders' announcement, which read, "Richard and Jackie made apologies for what they had said." Their objection was that, in their view and perhaps others', this wording left the impression that they were admitting fault more than they had intended.

At first I offered to carry their further

Annual

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August 11-13, 1989

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# **Northwest Lectures**

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**Central Church of Christ**

**Pasco, Washington**

**(Lectures Will Be Held At Pasco High School, 1108 North 10th)**

**Theme: *The Church, The Pillar And Ground Of The Truth***

**Directed by: Noah A. Hackworth, Buster Dobbs, and Joe Gilmore**

### **Wednesday, August 2**

7:00 p.m. The State Of The Church . . . . . Ira Y. Rice, Jr.  
8:00 p.m. Shall We Splinter? . . . . . Curtis A. Cates

### **Thursday, August 3**

10:00 a.m. The Work Of Women . . . . . Curtis A. Cates  
11:00 a.m. Moral Issues . . . . . Greg Weston  
Lunch Break  
1:30 p.m. Discipline . . . . . Gus Eoff  
2:30 p.m. Bidding God's Speed To A Working Of Error . . . . . Ira Y. Rice, Jr.  
Dinner Break  
7:00 p.m. The Leading Of The Spirit . . . . . Perry Cotham  
8:00 p.m. The Mission Of The Church . . . . . Allen Robertson

### **Friday, August 4**

10:00 a.m. Unity And Fellowship . . . . . Eddie Whitten  
11:00 a.m. Instrumental Music In Worship . . . . . Al Brown  
Lunch Break  
1:30 p.m. Is The Church A Social Club? . . . . . M.L. Sexton  
2:30 p.m. The Essentiality Of The Church . . . . . Keith Keever  
Dinner Break  
7:00 p.m. The Authority Of Elders . . . . . Noah A. Hackworth  
8:00 p.m. The All Sufficiency Of The Scriptures . . . . . Joe Gilmore

### **Saturday, August 5**

10:00 a.m. The New Testament Doctrine Of Grace . . . . . Bubba Phillips  
11:00 a.m. Truth . . . . . Don Ruhl  
Lunch Break  
1:30 p.m. Is There A Literal Hell? . . . . . Gus Eoff  
2:30 p.m. Is There A Literal Heaven? . . . . . Bubba Phillips  
Dinner Break  
7:00 p.m. Baptism For The Remission Of Sins . . . . . Al Brown  
8:00 p.m. Causes Of Religious Division . . . . . Buster Dobbs

### **Sunday, August 6**

10:00 a.m. Crossroads Philosophy . . . . . Buster Dobbs  
11:00 a.m. The Glorious Church . . . . . Allen Robertson  
Afternoon Free  
7:00 p.m. Many Called, Few Chosen . . . . . Eldon Lewis  
8:00 p.m. The Church, The Pillar And Ground Of The Truth . . . . . Eddie Whitten

**For More Information, call Ron Keever (509) 586-9291 or Keith Keever (509) 586-8872,  
or write: RR 14, Box 2418; Kennewick, WA 99337**

4402-L



statement clarifying the matter. However, when the Cadiz elders assured me there was no misrepresentation, I finally took the time to listen to all three hours of the tapes recording the discussions leading to the settlement.

On the tapes, brethren Crutchfield and Finley did indeed make apologies. Brother Woods had suggested that both sides agree that the issue over which the disagreements had revolved should be considered a dead issue and brethren on either side go on from there and never bring it up again. For the Cadiz elders, brother **Eugene Springer**, local preacher and one of the elders, after consultation with his fellow elders said, "The Cadiz eldership is willing to accept brother Woods' suggestion to consider this matter and this issue a dead issue, and not mention it again. To the congregations that we sent letters, we will send them a letter stating that we met this evening, the two congregations, with brother Woods being here and using his advice we resolved the problem, and we're in full fellowship. Would the Joiner's Chapel congregation like to respond to that?"

On behalf of Joiner's Chapel, brother **Boyd Green**, one of the members (since they have no elders), said, "Well, it's not a whole lot of response to make, brother Eugene. If you are willing to do that, we are willing to accept that and shake hands with you tonight and invite everybody to come to our singing at Joiner's Chapel tomorrow night."

It was then after brief discussion all around, that brethren Crutchfield and Finley and possibly others made apologies for having been upset and expressing resentment over the issues (though not apologizing for the original issues themselves).

In any case, I assure our readers that a complete settlement was reached, that the Cadiz elders' statement was accurate, however brief, and that with this small word of clarification as to the extent of the apologies that were made, the whole issue is indeed dead, and full fellowship has been restored for which we all rejoice—Ira Y. Rice, J., Editor

(NOTE: It always is distressing when we have to report a withdrawal of fellowship. However, after checking with the elders of the church at First and Avenue C, in Burkburnett, Texas, publication of the following statement appears to be eminently justified. IYR Jr.)

## CHURCH OF CHRIST

First and Avenue C  
Burkburnett, Texas

April 9, 1989

Central Church of Christ  
912-D Kramer  
Burkburnett, Texas

Dear Brethren,

This letter is to inform you that the Burkburnett Church of Christ is marking and withdrawing fellowship from the Central

church of Christ and all its members. Several of this group left the Burkburnett Church of Christ doing everything they could to destroy the Lord's church here.

Some of those who left here supported cultic practices, taught false doctrine, divided the Lord's church here, along with other errors. Those who fellowship them share in their sins. The Bible commands that we mark and withdraw ourselves from all who walk disorderly (Romans 16:17; 2 Thessalonians 3:6,14).

We, with saddened hearts, must make it known that we can have no fellowship with the Central Church of Christ in Burkburnett, Texas. It also saddens us that we can have no fellowship with any of its members.

It is our prayer that [they] will repent of [their] sins and once again enjoy the salvation by our Lord.

The Burkburnett Elders,

(Signed)

Charles Fletcher  
Bill Hall  
James Hillis  
Buddy Holland

cc: to all area churches,

Contending for the Faith  
Firm Foundation.

In responding to the foregoing, under date of May 5, 1989, from Singapore, where I was teaching at Four Seas College all Spring, I assured the Burkburnett elders of our intention to publish the foregoing, saying that it would be further helpful in making this report if they might fill me in regarding the cultic practices reported as well as doctrinal errors taught leading to this action. Under date of May 23, 1989, for the elders, their local minister **Michael Hatcher** wrote,

"...The cultic practices alluded to are the Crossroads Movement. Before these people left they were having private meetings (soul talks) and had instituted prayer partners.

"The doctrinal errors were numerous. Many held with the Ketcherside views on Unity. This went so far as some accepting denominational baptism (i.e., Baptist baptism), and accepted denominations as 'our brethren.' Many held false views on the Holy Spirit (direct operation on the lives of men today). They were teaching false doctrine on grace (salvation by grace only, umbrella of grace, etc.). They practiced a rebellion to the authority of the elders (as is common with the Crossroads/Boston Movement).

"When faced with their errors on these and other subjects, instead of repenting of their false doctrines, they...left, drove to

another city to worship. Now they have come back to start this new church that will only do damage to the Lord's church.

"I hope this letter is comprehensive enough without going into specific details. We appreciate your work, not an easy job, but unfortunately a needed one. Keep the faith in spite of all the false teaching and practices there are in the church today. Right will win.

In Christian love,

(Signed)

Michael Hatcher

In our issue for May, 1989, we called attention to the fact that **George W. DeHoff**, having spent 78 days in three Nashville, Tennessee, hospitals, was retiring from his work with the Bellwood church of Christ, of Murfreesboro, Tennessee, canceling most of his meetings, but will preach in some of them and speak on some of the lectureships and also keep doing some work at DeHoff Publications. He telephoned in early July to let me know that his *Gospel Sermons*, a 288-page book of 24 full length sermons, one of the great books of the Restoration Movement, first published in 1954, now is being reprinted and will sell for \$19.95.

In writing to him, under date of July 7, 1989, I said,

"Dear George,

"As always, it was a joy to visit with you by telephone earlier this week—and thank you for sending me the information concerning your *Gospel Sermons*...When the books are ready, send them on...I'll do my best to get a bunch of them out; I always do.

"For some reason not clear to me I got to feeling down in the dumps yesterday. Vada wanted to know why I didn't call you to cheer me up. I told her it was because you were worse off than I was. Then I got to thinking of one friend after another who might have given my spirits a lift. I decided that ALL of my friends were worse off than I—so why should I bother them with my miseries! I didn't call any of them—and I saved so much money on phone calls that I almost got to feeling better.

"Well, enough of that!...Keep pressing toward the mark. (Signed) Ira"

NEWS RELEASE

A two-and-one-half hour video tape critiquing the 1988 A.C.U. book, *The Worldly Church*, is now available. **David Brown, Roy Deaver, Mac Deaver**, and **Bill Jackson** examine the book in the light of New Testament teaching. For additional information, please contact the **Southwest Church of Christ, 8900 Manchaca Road, Austin, Texas 78748; (512) 282-2486**. The V.H.S. tape may be obtained from **Tom Gardner, 2229 Lotus, Fort Worth, Texas 76111; (817) 836-0828**.

# Contending for Faith

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## NASHVILLE 'JUBILEE' IS PRIME EXAMPLE OF FOLLOWING A MULTITUDE TO DO EVIL

**If Having A Large Crowd Changes Wrong into Right, Then Moses Never Should have Broken Those Tables of Stone; And Elijah Sinned When He Slew All Those Prophets of Baal Instead of Letting Them Escape**

Under the auspices of the Madison and the Woodmont Hills Churches of Christ, something happened July 6 through 8, 1989, which was styled by its sponsors as the "Nashville Jubilee." The moment some of us saw such names as **Marvin Phillips** and **Landon Saunders** connected with it, we knew that something just *had* to be wrong. For almost two full decades neither one of these men has taken a strong, clear-cut stand for the truth of God's word; in fact, both of them habitually favor error when truth would serve them better.

In announcing this major event, which was designed to attract thousands of unsuspecting brethren, first of all they chose a name from the Old Testament—*Jubilee*—which was strictly a part of the Jewish religion entirely out of keeping with New Testament Christianity. The rules and regulations governing the observance of Jubilee are found in Leviticus 25, Leviticus 27, and Numbers 36. God ordained that the Hebrews observe sabbatical years wherein no fields were planted or vineyards pruned. The land was to rest every seventh year. Slaves were to be set at liberty every seven years. After seven observances of the sabbatical years, then came the Year of Jubilee. The trumpet was blown ushering in the "Year of Liberty." This was a hallowed year for the people and it served to remind them of their deliverance from Egyptian bondage. Why then should a bunch of willful, misguided and don't-care brethren take that which clearly belonged to Judaism and

pervert it into something they advertised as a "vacation, inspiration and celebration!"

Rather than appealing to the truth of the gospel as it is in Christ Jesus (Philippians 1:7,17), their advertising emphasized such things as "*Famous-Name Gospel Groups*," "*Family Fun*" and "*Music City Entertainment Daily*." Such may appeal to our fleshly desire for sensation and sensuality—but it hardly harmonizes with genuine gospel concerns and things of the Spirit of life in Christ Jesus.

The first report that *Contending for the Faith* received of this contrary-to-Christianity event was called to our attention by **Archie W. Luper**, all the way from Ventura, California. Under the heading of "**Put Aside Doctrinal Differences, Churches of Christ Gathering Told**," on Page 7/Part II of the *Los Angeles Times* for Saturday, July 15, 1989, the *Times* carried a "Religious News Service" item, saying, in part,

**An Arkansas minister told 2,500 participants in a Churches of Christ Jubilee celebration in Nashville, Tenn., that they should put aside doctrinal differences and behave like "porcupines in November," warming up to each other even if it hurts.**

The report went on to cite the keynote speaker, **Mike Cope**, of Searcy, Arkansas, that "Sometimes we don't see eye to eye. We just have to accept each other. No matter what..."

That may be what Mike Cope had to say about it, but the Bible teaches exactly the opposite. Has he never read

(Continued on Page 3)

# Contending FOR THE Faith

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Volume XX, No. 8 August/1989

Ira Y. Rice, Jr., Editor

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Editorial...

## Warming Up To False Teachers Like 'Porcupines In November'

Not since Alan Cloyd warned his fellow "Summiteers" at Joplin, Missouri, of having to deal with every "knucklehead" in the brotherhood had we heard anything quite like it. However, in what was called the "Nashville Jubilee," July 6-8, 1989, at Nashville, Tennessee, Keynote Speaker Mike Cope came up with another term, equally descriptive, when he said that churches of Christ should put aside doctrinal differences and behave like "porcupines in November," warming up to each other even if it hurts.

"Sometimes we don't see eye to eye," he is reported as saying, "We just have to accept each other. No matter what..."

### MOSES MADE THE PEOPLE DRINK THEIR CALF

"Porcupines in November," indeed! How utterly opposite to Bible principle and example could one get! Take, for instance, Moses' attitude toward those we read about in Exodus 32. Moses had been called up into Mount Sinai by God himself. He was gone for 40 days. When the people saw that Moses delayed to come down out of the mount, they gathered themselves together unto Aaron, and said unto him, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him" (verse 1).

We all know the story—how Aaron instructed all the people to break off their golden earrings and bring them to him. From these he fashioned a molten calf, and they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt" (verse 4). God told Moses to return to his people, that they had turned aside quickly out of the way which he had commanded them. When Moses came nigh upon the camp and saw the calf and the dancing, did he say they must put aside their doctrinal differences and behave like "porcupines in November," warming up to each other even if it hurts?

Not at all. The scripture says, "...Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it" (verse 20).

### ELIJAH SLEW THE PROPHETS OF BAAL

When the prophets of Baal led Ahab and Israel to forsake the commandments of the Lord, did Elijah counsel them to put aside their doctrinal differences and behave like "porcupines in November," warming up to each other even if it hurts? I Kings 18 describes it quite differently.

Admitting that he was only one prophet of the Lord, whereas the prophets of Baal were 450 and the prophets of the groves 400 which ate at Jezebel's table, when Ahab sent all the children of Israel and

gathered the prophets together unto mount Carmel, Elijah came to all the people, and said, "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word." (Just like those at the Nashville Jubilee!)

After putting the false prophets to the test, which they failed, Elijah called upon the Lord to demonstrate that he is the Lord God. Then the fire of the Lord fell and consumed the burnt sacrifice, the wood, the stones, the dust, and licked up the water that was in the trench—so much so that, when the people saw it, they fell on their faces and said, "The Lord, he is the God; the Lord, he is the God."


Rather than warming up to those false prophets like "porcupines in November," even if it hurts, Elijah said unto the people, "Take the prophets of Baal; let

not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there" (verse 40).

Had Mike Cope been Israel's leader, rather than Moses or Elijah, would he either have made the people to drink of their golden calf or have slain the prophets of Baal? Or would he have counseled them to "put aside doctrinal differences and behave like 'porcupines in November,' warming up to each other even if it hurts... We just have to accept each other. No matter what...?"

What was right for Moses and Elijah, Mike Cope and the sponsors of the "Nashville Jubilee" clearly would have found unacceptable. Instead of Mike Cope and an annual "Jubilee," WHAT NASHVILLE NEEDS IS ANOTHER MOSES OR ELIJAH!

—Ira Y. Rice, Jr., Editor



## NASHVILLE 'JUBILEE' IS PRIME EXAMPLE OF FOLLOWING A MULTITUDE TO DO EVIL

(Continued from Page 1)

II John 10-11? Rather than having to "accept" each other—"no matter what"—these verses say,

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.

And, instead of putting aside doctrinal differences and behaving like "porcupines in November," take a fresh look at verse 9, which says,

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.

Compare this with Romans 16:17-18, which commands us to

...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.

And what about II Thessalonians 3:6,14? This passage says,

Now we commend you, brethren, that ye withdraw yourselves from every brother that walketh disorderly, and NOT after the TRADITION which he received of 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.

It would appear that instead of "warming up to each other" like "porcupines in November," and "accepting each other. No matter what..." God's word teaches us to "receive...not" such false "keynote" speakers as Mike Cope, neither bid him God speed, since to do so would make us "partake of his evil deeds." God's word—Mike Cope to the contrary notwithstanding—says for us to "mark" (i.e., "note") such deceivers and "avoid" (i.e., "have no company") with them that they may "be ashamed." This is what the scriptures teach, whether Mike Cope and his hearers believe and teach it or not!

Numbers of brethren, who were misled into appearing at the Nashville Convention Center, where the unscriptural "Jubilee" was held, once they were there realized that they had made a mistake. V. E. Howard, of *International Gospel Hour*, was one of these. He had agreed to set up a display of his *Gospel Songs & Hymns*, which he did. When he arrived and learned the type of false meeting this was, he set up his display but refused to go into the auditorium. When it was all over, brother Howard wrote a letter of protest to the perpetrators of this wrong-headed Jubilee, saying not to invite him next time, that he would not accept.

If faithful brethren think that such men as V.E. Howard, Don McWhorter and others are alone in standing for the truth against the multiplied errors of the so-called "Nashville Jubilee," they need to take another look. For example, under date of Wednesday, July 26, 1989, at a cost of \$1,500.00 the elders of the **Robertson County Church of Christ**, which meets at 2980 Highway 41 South, at Greenbrier, Tennessee, just north of Nashville, placed a more-than-a-quarter-of-a-page ad in the Nashville *Tennessean*. Rather than letting the accompanying photo-reproduction of that ad suffice, we are photo reducing the size of the ad, and having it reset in larger type, just as it appeared in the *Tennessean*, as follows:

### WHY MANY CHRISTIANS AND CONGREGATIONS AMONG CHURCHES OF CHRIST DID NOT SUPPORT THE GALA EVENT CALLED "THE NASHVILLE JUBILEE"

A great amount of advertising and effort was recently expended by some congregations of the church of Christ in order to stage what was known as "The Nashville Jubilee." While many encouraged and sup-

ported the production, it must be known that there are thousands of good, solid, sound Christians and many congregations who refused to be participants in the "Jubilee" and we desire to make known a

few of our reasons.

**WE BELIEVE IT WAS AN EFFORT THAT WOULD TURN THE CHURCH ASIDE FROM THE OLD PATHS**

Congregations of the church of Christ in

Middle Tennessee, and especially in the Nashville area, have had a long and distinctive history of contending earnestly for the faith which was once delivered unto the saints (Jude 3). We believe, in fact we are sure, that some of the "Jubilee" speakers have compromised the faith, as their utterances have clearly shown. We cannot support an effort which uses men who we believe are unsound.

We cannot encourage nor support men who teach that we should pray for the kingdom to come. (The kingdom came on the day of Pentecost, Acts 2.)

We cannot encourage nor support men who teach Modernism with reference to Matthew collecting his sources from scraps and pieces which others may have possessed, in order to write the gospel of Matthew. (The scriptures teach that holy men of God spake as they were moved by the Holy Ghost, II Peter 1:21.)

We cannot encourage nor support men who have been hired to teach in denominational schools and who consort with such denominations, thereby compromising the truths of God's holy word.

We cannot encourage nor support men who plainly and deliberately set aside God's revealed will regarding marriage, divorce and remarriage.

We cannot encourage nor support men who have made statements that indicate that they have, or would have, no objection to worshipping with instrumental music accompanying the singing in such worship. (The church of Christ has always believed and taught that we should not add to nor take from what is written. It is for this reason that we have not used instrumental music in our worship and that the split between the church of Christ and the Christian Church came partly over some who brought the instrument into the worship over the objections of many faithful brethren. We believe when God's word says to "sing" that it means exactly that and nothing else. Colossians 3:16; Ephesians 5:19; Romans 15:9; I Corinthians 14:15).

We want it understood that we are not saying that the above things were taught at the "Jubilee." What we are saying is that some of the speakers have taught the errors pointed out above and therefore we cannot support nor encourage them, nor do we want the community to think that we accept or uphold them in the error they espouse.

According to a local newspaper, one of the "Jubilee" speakers was insistent that churches of Christ "...should put aside doctrinal differences and behave like porcupines in November, warming up to each other even if it hurts." Are there doctrinal differences? The speaker must have thought so. Did he tell his audience what those "doctrinal differences" were or who caused them? Isn't it strange that some can cause doctrinal differences all they please, and the rest of us are expected to keep quiet, lay aside all objections and just "...give the world a smile each day."

We do not hesitate to declare that there

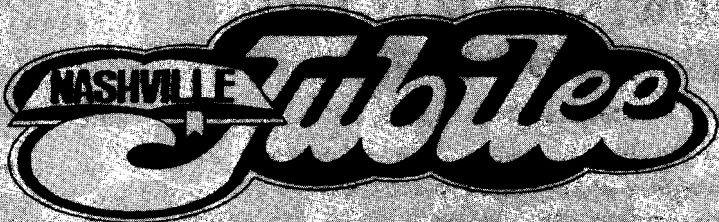
has arisen an ultra-liberal, modernistic element in the church and "doctrinal differences" have resulted therefrom. "Doctrinal differences" and "discrepancies" mean that there is division. Division is sinful (I Corinthians 1:10-13). It repudiates the prayer of our Lord for unity (John 17:20-23). The inimitable H. Leo Boles stood before an audience in Indianapolis, Indiana, on May 3, 1939, and made an eloquent plea on behalf of Bible unity. He said:

*"Such a unity honors the truth of God, respects the authority of Christ, and glorifies God. Brethren, this is where the churches of Christ stand today; it is where unity may be found now; it is where you left the New Testament; it is where you left the churches of Christ and it is where you can find them when you come back. On this ground and teaching and only on this can scriptural unity be had now; on these basic principles of the New Testament Christian unity may always be had... You know where you left the churches of Christ, hence, you know*

*where to find them. Come back, and unity is the inevitable result. There will be no compromise or surrender on this point. The churches of Christ, so long as they are loyal to the New Testament, cannot compromise on this or any other point so clearly taught in the New Testament. You should not want any compromise on error. There will be no compromise. Do you now see the way to unity?"*

How can anyone who claims to believe the Bible, and who admits that division exists, simply wave it aside as if it didn't matter? We appeal to those who cause division and doctrinal differences to return to that point from which they departed and then there will not be the problem of schism, disunity and confusion. To say that we should put aside doctrinal differences and warm up to each other is not the scriptural solution. Such a suggestion is completely opposed to the way almighty God would have us to be united. God does not teach us to compromise the truth, our convictions (if we

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### JULY 6 - 8, 1989


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have any) and sell our Lord for a few pieces of popular praises. The only way to lay aside doctrinal differences is to make a complete return to the New Testament as our only rule of faith and practice. To refuse to do this is a flagrant denial and a clear-cut repudiation of scriptural truth which mandates that we "...hold fast the form of sound words..." (II Timothy 1:13). We have no alternative but to be "...sound in the faith..." (Titus 1:13). God forbid that we should support or in any way encourage anyone or anything which stands contrary to sound doctrine (I Timothy 1:10). We must never consent to be "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Ephesians 4:14). Instead of frolicking with liberals and trying to hobnob with Sodom, the church should take a strong stand for the truth. This will include marking "...them which cause divisions and offenses contrary to the doctrine which we have learned; and avoid them" (Romans 16:17). Does this sound like lay aside doctrinal differences and agree to disagree? Whatever happened to old fashioned faith and conviction? According to the aforementioned Jubilee speaker, "It's time to overlook discrepancies here and there..." What that means is, we are being asked to exchange our faith for whatever kind of foolishness is prescribed. It means that we are to trade our backbones for cotton strings. We refuse to support such things, even if the world is enamored thereby. We wonder which "...discrepancies here and there..." should be overlooked.

Will the "Jubilee" sponsors please make a list of discrepancies which we should overlook? It would also be wonderful if we knew exactly who the ones are who have taught these "discrepancies." It is unthinkable that men of faith and conviction such as Fanning, Lipscomb, Harding, Sewell, Srygley, Elam, Boles, Goodpasture, Vaughn, and multitudes of others who lived and preached in Nashville, would have joined with modern Jeroboams who seek to set up altars at Dan and Bethel (I Kings 12:29). We believe the Bible still teaches, "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). Can we in good conscience support that which is contrary to the doctrine of Christ?

### WE BELIEVE THE NASHVILLE JUBILEE WAS AN EFFORT THAT WOULD TURN THE CHURCH OF CHRIST INTO A CHEAP CONCERT, A BIG TOP PERFORMANCE, AND AN ENTERTAINMENT STUDIO

It is a fact that Christ purchased the church with His blood (Acts 20:28). The church is

the beautiful bride of Christ (Ephesians 5:23-33). Have we become so carnal, worldly and materialistic that we feel comfortable while turning the church into a "Big Top Performance," with stars and artists being imported to excite and entertain us? Is this why Jesus hung for six hours on the cross? Did He shed His redeeming blood in

payment for the church, so Tennessee churches could make a play thing out of His bride? Will the men who supported the "Jubilee" production consent to have their wives used as play things? We cannot sanction such events and there are more than "...seven thousand who have not yet bowed unto Baal" (I Kings 19:18).

### ADVERTISEMENT

#### WHY MANY CHRISTIANS AND CONGREGATIONS AMONG CHURCHES OF CHRIST DID NOT SUPPORT THE GALA EVENT CALLED "THE NASHVILLE JUBILEE"

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We cannot encourage nor support men who have been heard to teach in denominational schools and who consort with such denominations, thereby compromising the truth of God's word.

We cannot encourage nor support men who plainly and deliberately set aside God's revealed will regarding marriage, divorce and remarriage.

We cannot encourage nor support men who have made statements that indicate that they have, or would have, no objection to worshipping with instrumental music accompanying the singing in such worship. (The church of Christ has always believed and taught that we should not add to nor take from what is written. It is for this reason that we have not used instrumental music in our worship and that the split between the church of Christ and the Christian church can partly owe some who brought the instrument into the worship near the objections of many faithful brethren. We believe when God's word says to "sing" that it means exactly that and nothing else. Colossians 3:16; Ephesians 5:19; Romans 15:9; I Corinthians 14:15).

We want it understood that we are not saying that the above things were taught at the "Jubilee." What we are saying is that some of the speakers have taught the errors pointed out above and therefore we cannot support nor encourage them, nor do we want the community to think that we accept or uphold them in the error they espouse.

According to a local newspaper, one of the "Jubilee" speakers was insistent that churches of Christ, "...should put aside doctrinal differences and behave like persons in November, warming up to each other even if it hurts." Are there doctrinal differences? The speaker must have thought so. Did he tell his audience what those "doctrinal differences" were or who caused them? Let it straight that some can cause doctrinal differences at all please, and the rest of us are expected to keep quiet, lay aside all objections and just "...give the world a smile each day."

We do not hesitate to declare that there has arisen an ultra-liberal, modernistic element in the church and "doctrinal differences" have resulted therefrom. "Doctrinal differences" and "discrepancies" meant that there is division. Division is evil (I Corinthians 1:10-13). It repudiates the prayer of our Lord for unity (John 17:20-23). The remarkable H. Leo Boles stood before an audience in Indianapolis, Indiana, on May 3, 1939, and made an eloquent plea on behalf of Bible unity. He said:

"Such a unity honors the truth of God, respects the authority of Christ, and glorifies God. Division, this is where the churches of Christ stand today; it is where unity may be found now; it is where you left the New Testament; it is where you left the church of Christ and it is where you can find them when you come back. On the ground and teaching and only on this, can scriptural unity be had now, on these basic principles of the New Testament, Christian unity may always be had... You know where you left the churches of Christ, hence, you know where to find them. Come back, and unity is the inevitable result. There will be no compromise or surrender on this point. The churches of Christ, so long as they are loyal to the New Testament, cannot compromise on this or any other point so clearly taught in the New Testament. You should not want any compromise on our part. There will be no compromise. Do you now see the way to unity?"

How can anyone who claims to believe the Bible, and who admits that division exists, simply wave it aside as if it didn't matter? We appeal to those who cause division and doctrinal differences to return to that point from which they departed and then there will not be the problem of opinions, disputes and confusion. To say that we should put aside doctrinal differences and warm up to each other is not the scriptural solution. Such a suggestion is completely opposed to the way Almighty God would have us to be united. God does not ask us to compromise the truth, but convictions (if we have any) and seek our Lord for a few pieces of popular praise. The only way to lay aside doctrinal differences is to make a complete return to the New Testament as our only rule of faith and practice. To refuse to do this is a flagrant denial and a clear repudiation of scriptural truth which mandates that we "...hold fast the form of sound words..." (II Timothy 1:13). We have no alternative but to be "...sound in the faith..." (Titus 1:13). God forbid that we should support or in any way encourage anyone or anything which stands contrary to sound doctrine (I Timothy 1:10). We must never consent to be "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Ephesians 4:14). Instead of frolicking with liberals and trying to hobnob with Sodom, the church should take a strong stand for the truth. This will include marking "...them which cause divisions and offenses contrary to the doctrine which we have learned; and avoid them" (Romans 16:17). Does this sound like we should lay aside doctrinal differences and agree to disagree? Whatever happened to old fashioned faith and conviction? According to the aforementioned Jubilee speaker, "It's time to overlook discrepancies here and there..." What that means is, we are being asked to exchange our faith for whatever kind of foolishness is prescribed. It means that we are to trade our backbones for cotton strings. We refuse to support such things, even if the world is enamored thereby. We wonder which "...discrepancies here and there..." should be overlooked. Will the "Jubilee" sponsors please make a list of discrepancies which we should overlook? It would also be wonderful if we knew exactly who the ones are who have taught these "discrepancies."

It is unthinkable that men of faith and conviction such as Fanning, Lipscomb, Harding, Sewell, Srygley, Elam, Boles, Goodpasture, Vaughn, and multitudes of others who lived and preached in Nashville, would have joined with modern Jeroboams who seek to set up altars at Dan and Bethel (I Kings 12:29). We believe the Bible still teaches, "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). Can we in good conscience support that which is contrary to the doctrine of Christ?

#### WE BELIEVE THE NASHVILLE JUBILEE WAS AN EFFORT THAT WOULD TURN THE CHURCH OF CHRIST INTO A CHEAP CONCERT, A BIG TOP PERFORMANCE, AND AN ENTERTAINMENT STUDIO

It is a fact that Christ purchased the church with His blood (Acts 20:28). The church is the beautiful bride of Christ (Ephesians 5:23-33). Have we become so carnal, worldly and materialistic that we feel comfortable while turning the church into a "Big Top Performance," with stars and artists being imported to excite and entertain us? Is this why Jesus hung for six hours on the cross? Did He shed His redeeming blood in payment for the church, so Tennessee churches could make a play thing out of His bride? Will the men who supported the "Jubilee" production consent to have their wives used as play things? We cannot sanction such events and there are more than "...seven thousand who have not yet bowed unto Baal" (I Kings 19:18).

When Jehu placed a son of "Jubilee" at the workshop of Baal came, as that there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from one end to another (I Kings 10:21). Those folks know how to fill the house. Jehu said, "...Swear, and look that there be here with you now of the servants of the Lord..." (Verse 23). True servants of God refused to attend the king's party and engage in Baal worship. Even Ahab, "...served Baal a little..." (II Kings 10:18). A few dignitaries can usually turn up a crowd, even at a Baal worship. Baal worship was exciting, gratifying, entertaining and thrilling and the king would help as a sponsor. Men with courage, conviction, and a willingness to defend the truth were not on the agenda as "Jubilee" stars. Soldiers of Christ refuse to gather on the compromising plans of One (Nehemiah 8:2).

#### WE REFUSE TO PARTICIPATE IN THE RITES, RITUALS, SHADOWS, CEREMONIALS AND HOLD-OVERS OF JUDAISM

The ancient Jews observed the year of Jubilee. The laws governing the Jubilee observance are found in Leviticus 25, Leviticus 27, and Numbers 36. God ordained that the Hebrews observe sabbatical years wherein no fields were plowed or vineyards pruned. The land was to rest every seventh year. Slaves were to be set at liberty every seven years. After seven observances of the sabbatical years, then came the Year of Jubilee. The trumpet was blown signifying in the "Year of Liberty." This was a holy year for the people and it served to remind them of their dependence on Egyptian bondage. Many some of our brethren come with a "Jubilee" observance. But one spirit, "We didn't really observe the Old Testament Jubilee. We just copied it that." Well, of course not, since there were no Levites present to take the land. There must have been someone present who could blow the trumpet. There seems to never be a sound of horn-blowers. When will we begin to observe the Sabbath? Not really observe it, but just call it that! When will we get together to observe the Feast of the New Moon, the Feast of Weeks, the Feast of Trumpets, the Feast of Tabernacles, and the "Passover"? Never would we really observe these special days. We would merely use the words when we have our own kind of moon observance.

We earnestly plead with brethren everywhere to "...stand fast in the faith..." (I Corinthians 16:13). "Neither give place to the devil" (Ephesians 4:27). "...by sitting in the Lord, and in the power of His might" (Ephesians 6:10).

Corinthian apostle, Joshua learned the fact that the people's heart melted and became as water. He said, "O Lord, what shall I say, when I come up against their backs before the enemies" (Joshua 7:5). We believe that many sound preachers are ready and willing to meet the people on the polemic platform in a discussion of doctrinal differences. They will know how to be the honorable course to pursue.

Submitted and Paid for by the  
Robertson County Church of Christ  
2080 Hwy 41 South  
Greenbrier, Tennessee 37073

(NOT RECOMMENDED BY BELLEVUE CHURCH OF CHRIST)

When Jehu staged a sort of "Jubilee," "... all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another" (II Kings 10:21). Those folks knew how to fill the house. Jehu said, "...Search, and look that there be here with you none of the servants of the Lord..." (verse 23). True servants of God refused to attend the king's party and engage in Baal worship. Even Ahab "...served Baal a little..." (II Kings 10:18). A few dignitaries can usually drum up a crowd, even at a Baal worship. Baalism was exciting, gratifying, entertaining and thrilling and the king would help as a sponsor. Men with courage, conviction, and a willingness to defend the truth were not on the agenda as "Jubilee" stars. Soldiers of Christ refuse to gather on the compromising plains of Ono (Nehemiah 6:2).

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Now some of our brothers come with a "Jubilee" observance. But one opines, "*We didn't really observe the Old Testament Jubilee. We just called it that.*" Well, of course not, since there were no Levites present to take the lead. There must have been someone present who could blow the trumpet. There seems to never be a dearth of horn-tooters. When will we begin to observe the Sabbath? Not *really* observe it, but just *call* it that! When will we get together to observe the "Feast of the New Moon," the "Feast of Weeks," the "Feast of Trumpets," the "Feast of Tabernacles," and the "Passover"? Never would we *really* observe these special days. We would merely use the words when we have our own kind of moon observance.

We earnestly plead with brethren everywhere to "...stand fast in the faith..." (I Corinthians 16:13). "*Neither give place to the devil*" (Ephesians 4:27). "...*be strong in the in the Lord, and in the power of his might*" (Ephesians 6:10).

Centuries ago, Joshua lamented the fact that the people's heart melted and became as water. He said, "*O Lord, what shall I say, when Israel turneth their back before the enemies?*" (Joshua 7:8). We believe that many sound preachers are ready and willing to meet the liberals on the polemic platform

in a discussion of doctrinal differences. This we know would be the honorable course to pursue.

Submitted and Paid for by the  
Robertson County Church of Christ  
2980 Hwy 41 South  
Greenbrier, Tennessee 37073

★ ★ ★ ★ ★ ★ ★ ★

Whereas the foregoing article, in the form of a paid, quarter-page, \$1,500.00 advertisement, appeared in Nashville's morning newspaper, *The Tennessean*, for July 26, 1989, by that same afternoon its sister newspaper, the *Nashville Banner* front-paged the following article by Banner Religion Editor Frances Meeker. Having lived in Nashville for

seven years back in the '60s and early '70s, I was conscious even then how the churches were drifting away from the gospel of Christ; however, if what this article says is true, by now things there must be almost beyond redemption. A favorite ploy of Nashville brethren and churches is not to defend their actions by the Bible, but to show how few are critical of what they are determined to do. The same could have been used by the multitudes worshipping the golden calf when Moses brought the Ten Commandments down from Mount Sinai—or the hundreds of false prophets of Baal, when the prophet Elijah called their hand. But read it for yourself, as follows:

## 1 Church of Christ calls Jubilee 'cheap concert'

By Frances Meeker  
Banner Religion Editor

A recent gathering of Churches of Christ here was "an effort that would turn the Church of Christ into a cheap concert, a big-top performance, and an entertainment studio," one church charged in a newspaper advertisement today.

But leaders of the Nashville Jubilee said the quarter-page advertisement by the Robertson County Church of Christ in Greenbrier was the first criticism they have received of the event attended by about 5,000 people earlier this month.

The advertisement was headed: "Why many Christians and congregations among Churches of Christ did not support the gala event called the Nashville Jubilee."

Efforts to reach the church or its minister, Roy McConnell, today were unsuccessful.

The three-day Nashville Jubilee, held at the Convention Center, was sponsored by the Madison, Antioch and Woodmont Hills Churches of Christ. The jubilee, which included worship, prayer, singing and study, is intended to be an annual event. It was attended by Church of Christ members from 30 states.

"While many encouraged and supported the production, it must be known that there are thousands of good, solid, sound Christians

and many congregations who refused to be participants in the jubilee and we desire to make known a few of our reasons," the ad stated.

The ad charged that some speakers at the jubilee "compromised" the faith of the Church of Christ by teaching "modernism" in scriptures, "plainly and deliberately setting aside God's revealed will regarding marriage, divorce and remarriage" and indicating they "have no objection to worshipping with instrumental music accompanying the singing."

The ad called the jubilee "an effort that would turn the church aside from the old paths."

Aubrey Johnson, minister of the nearby Springfield Church of Christ, said he does not know the Greenbrier minister, but said the Robertson County Church of Christ is a "very, very conservative" congregation that traditionally has not had fellowship with the other churches in the area.

"They are a different strain of folks, I guess you would say," he said.

Weldon Rickman, minister at Antioch Church of Christ, said the Robertson County Church of Christ statement is the first criticism he has heard of the event, which offered 35 workshops or study groups on diverse subjects, including evangelism, AIDS, Latin America, marriage and family, deaf ministry and prison ministry.

"Our speakers were carefully selected as people who would bring helpful messengers, and we stand behind them," Rickman said.

The Antioch minister said he wishes the Robertson County Church of Christ minister had talked with some of the leaders of the jubilee before he made his criticism public.

Madison Church of Christ minister Buck Dozier said he has never heard of the Robertson County Church of Christ, but also would like to talk with its minister and members.

"I would hope they would want to sit down and talk with us and find out what went on at the jubilee," Dozier said.

Is it not strange that, although Roy McConnell and the Robertson County church of Christ are extremely well known throughout that area of the brotherhood, yet Aubrey Johnson, minister of the nearby Springfield church of Christ, said he "does not know" him—only that the church itself is a "very, very conservative" congregation that "traditionally has not had fellowship with the other churches in the area." Rather than specifying *why* this may be so, relative to their biblical stance, his own explanation was "they are a different strain of folks, I guess you would say." You would indeed! They are such a "different strain of folks" that the following may be truly said of them:

1. They believe that the word of God should be their only creed as well as their only rule of faith and practice; Marvin Phillips, Landon Saunders and other "Jubilee" speakers do not.

2. They believe in contending earnestly for the faith as it was once delivered to the saints, as taught in Jude 3; Phillips, Saunders and other "Jubilee" speakers do not.

3. They believe that II John 9-11 forbids receiving those who bring a different doctrine from that taught by the New Testament; Phillips, Saunders

and other "Jubilee" speakers do not.

4. They believe that it is wrong to pray for the kingdom of God to come, as taught by Rubel Shelly, of the Woodmont Hills church of Christ, one of the sponsors of the "Jubilee" event.

5. They believe that Matthew, along with the other writers of the New Testament, was *inspired* to write what he wrote by the Holy Spirit; at least one or more of the "Jubilee" speakers do not.

6. They believe it is scripturally wrong for a gospel preacher to teach in denominational schools and to consort with denominations, such as Marvin Phillips does and has been doing with the Christian Church for years.

7. They believe it is wrong to set aside the plain, simple teaching of the New Testament regarding marriage, divorce and remarriage—something regularly done by one or more of the "Jubilee" speakers.

8. They believe that what the New Testament teaches regarding singing in worship must be observed; Phillips, Shelly and others connected with the "Jubilee" teach and practice to the contrary.

Is it for taking such positions on these and similar other points as specified in their paid advertisement that the Robertson County church of Christ is scorned by such brethren as Aubrey Johnson as a "very, very, conservative" congregation that "traditionally has not had fellowship with the other churches in the area"? We always thought that such positions were what the "restoration movement" was all about. I myself have spoken for both congregations within the past 40 years. The Springfield church of Christ *then* stood exactly where Robertson County church of Christ stands *now*; in fact, practically *all* of the churches in Middle Tennessee stood there *then*. If they no longer have fellowship with such, when did so many of them *change*—and *why*? Is it a fact that the majority of the "other churches in the area" no longer stand for the "restoration principle"?

Weldon Rickman, minister of the

Antioch church of Christ, cited by the foregoing article, is dreaming if he thinks that because the Robertson County church took the extraordinary measure of advertising in *The Tennessean* as they did that they were *alone* in criticizing the "Jubilee" event. Although there may have been 7,000 from some 30 states, who attended and participated, as reported by the public press, far more than that number *just from Middle Tennessee* alone obviously stayed away. As for Buck Dozier, one of the ministers of the Madison church of Christ, never having heard of the Robertson County church of Christ before, well, just as obviously, he has now! By the way, who is Buck Dozier? These men may share the views expressed by Mike Cope about putting aside doctrinal differences and behaving like "porcupines in November," warming up to each other even if it hurts—but the brotherhood indeed has "yet 7,000," times over, who still have not bowed their knees to Baal in any such way.

As for *Contending for the Faith*, we take our stand together with Roy McConnell and Fred Jones, elders of the Robertson County church of Christ, as referred to in the following article, which appeared in the *Nashville Tennessean* for Thursday, July 27, 1989. Steve Flatt and others like him can pretend that "the Jubilee was well within the realm of Scripture and God's will" all they like, but their just *saying* such does not make it so. As for "Porcupines-in November" Mike Cope, the only point of doctrine in the Bible that he seems to honor is "regarding Jesus Christ"—all other points of doctrine appear to be "negotiable" as far as *he* is concerned. Is this the position, too, of the elders of the College Church, in Searcy, Arkansas, wherein Cope preaches? If so, what ever happened to James 2:10? Churches of Christ, based on this scripture, always have taught "For whosoever shall keep the whole law, and yet offend in ONE POINT, he is guilty of all." Is this no longer true?

## Ad likens church Jubilee here to circus

RAY WADDLE  
*Religion News Editor*

When the inaugural Church of Christ "Nashville Jubilee" ended July 8, organizers of the three-day national conference hailed it as an evangelistic success that spiritually enriched the 9,500 participants.

But in the eyes of tiny Robertson County Church of Christ, the Jubilee was a liberalized "holdover of

Judaism" and "big top performance" that cheapened Christianity.

And the congregation spent \$1,500 to place an ad in yesterday's *Tennessean* to make its point to the large Church of Christ presence in Middle Tennessee.

"It's frightening — none of that's in the Bible," Fred Jones of Greenbrier, an elder at Robertson



County Church of Christ, said in an interview.

"Next thing you know, they'll be setting up a national headquarters and electing a president like a denomination does. Then the local church won't have autonomy anymore."

Jones and Roy McConnell, the other elder at the 125-member church in Greenbrier, took out the ad in the name of the church to challenge the allegedly "ultra-liberal, modernistic" ideas of some of the Jubilee speakers, as well as the notion of the Jubilee itself.

Among other charges, the ad criticizes one speaker's plea to Church of Christ members to overcome doctrinal differences in the name of unity as the family of God.

"God does not teach us to compromise the truth, our convictions, if we have any, and sell our Lord for a few pieces of popular praise," the quarter-page ad reads.

Organizers dismiss any accusations of liberalism and say they look forward to next year's Jubilee here, which includes speakers, songfests and workshops on personal spirituality and social ministries.

"The theme was 'celebrating Christian life' and that's what we believe we accomplished," said Steve Flatt, minister of Madison Church of Christ, this year's Jubilee sponsor.

"Anytime you put on an event of this magnitude and include this many speakers, someone might complain. We didn't mean to offend anyone, but we think the Jubilee was well within the realm of Scripture and God's will."

The Robertson County church's complaint taps into a deep undercurrent of discontent among a minority of Churches of Christ that shun modern

styles of worship and fund-raising.

These "non-institutional" or "anti-institutional" congregations charge that other churches have been seduced into "unbiblical" habits such as holding car washes and bowl-a-thons to raise money, building gyms and supporting colleges — and sponsoring large evangelism conferences like the Jubilee.

None of these practices are mentioned, much less recommended, in Scripture, Jones said.

"Have we become so carnal, worldly and materialistic that we feel comfortable while turning the church into a 'big top performance,' with stars and artists being imported to excite and entertain us?" the ad says.

"Is this why Jesus hung for six hours on the cross? Did He shed His redeeming blood in payment for the church, so Tennessee churches could make a play thing out of [the bride of Christ]? Will the men who supported the 'Jubilee' production consent to have their wives used as play things?"

The ad also complains about the use of the word "Jubilee," an Old Testament concept referring to a periodic year in the Hebrew calendar when land was returned to its original owners and slaves were freed.

Mike Cope of Searcy, Ark., the Jubilee speaker denounced for urging church members to overcome doctrinal differences, said yesterday that sound doctrine regarding Jesus Christ is "non-negotiable" but some disagreements over less central doctrines are inevitable. ■

## Man's "Think So" Does Not Equal God's "Say So"

Goebel Music

In a day and age when secular humanism (along with various other "isms") has convinced so many that there are no absolutes, no objective standard, man is to do his own thing, as the "highest" goal is man and such like, it is not surprising to hear what many people spurt, spout, and shoot out of their mouth relative to God's word. However, I'm "still shocked" when I hear my brethren burst forth with some sayings like, "In my view," "In my opinion," "I am not convinced," "I take issue with," "I don't believe in logic," and "It seems to me."

### AN EXAMPLE OF MAN'S "THINK SO"

The following "current" statement serves well to "identify" man's popular, prevalent and prevailing attitude.

"It is distressing to me that there are learned men among us who will write the words penned in a recent editorial. That is, '...the churches of Christ use vocal music not necessarily because it sounds better, but rather because we are convinced that it is the only acceptable form of musical worship for the public assembly of the saints...It is a matter of biblical principle.'

"'We' are *not all* convinced that a *cappella* music is the only acceptable form...I take issue with the definition of biblical principle. I find such things as a loving God, loving one's neighbor, justice and mercy to be biblical principles. A vague inference as to whether God prefers this type of music or not is

not a biblical principle, but is at best a studied opinion, and more likely pure speculation..." (Greg D. Coldewey, San Antonio, Texas, *Christian Chronicle*, January, 1989, "A cappella Music," p. 23).

It is not mine in this brief article to "examine" completely and thoroughly this statement, but just to note an item or two, such as:

1. **We are not all convinced.** Just because a man is "not convinced," does not make an item either right or wrong. Many today are "not convinced" of the one New Testament church, that baptism is for remission of sins and that it must be a burial, or that denominationalism is wrong. So what? From almost the beginning of time we know that many have "not been convinced" that God means what he has revealed unto his people.

2. **I take issue with.** This is nothing "new." Truth has been the "battleground" for a long time, as men have "seemingly" always "taken issue with" God's word either in his "explicit" or his "implicit" statements and "just what" constitutes "what."

3. **I find such things...** My, Oh, My! It seems that this writer "thinks" that "other biblical principles" would "exclude" (and he names some) "this" biblical principle. What is the law of hermeneutics that teaches this? Do "his findings" rule out others?

4. **A vague inference...** The word "vague" means obscure, nebulous, fuzzy, unfocused, abstract, confused, wishy-washy, veiled, imprecise, indefinite, and the like. I would suggest a study of the verb, infer, or the noun, inference, and how they relate to logic, deduction, understanding and "what it all adds up to." How can any thing be "vague" that is listed at least ten times and the words in the passages are not "generic" but "specific"?

5. **A studied opinion.** An "opinion" is not "always" a bad word, as it may mean "belief, judgment, conviction, way of thinking, doctrine, principle, deduction, or conclusion." I just believe that a man must "study" ever to be "approved" of God and "ready to give answer" (cf., II Timothy 2:15; I Peter 3:15). One thing for sure, if any man "wills...he shall know...of the teaching, whether it is of God, or..." (John 7:17). This writer must have had "something" of "an opinion" to state, "...at best a studied opinion." Wonder if his could be wrong? Wonder why he is "not convinced"?

6. **More likely pure speculation.** I certainly realize that there are various ways "speculation" might be employed, but from the context its meaning seems to be that of "guess, shot in the dark, assumption, conjecture, or hunch." The clarity of the words used in the New Testament leave no room for "guesswork."

- Matthew 26:30. "...they sung a hymn..."
- Mark 14:26. "...they sung a hymn..."
- Acts 16:25. "...and singing hymns..."
- Romans 15:9. "...sing unto thy name."
- I Corinthians 14:15. "...I will sing..."
- Ephesians 5:19. "...singing and making melody with..."
- Colossians 3:16. "...singing with grace in your hearts..."
- Hebrews 2:12. "...I sing thy praise."
- Hebrews 13:15. "...the fruit of the lips which make..."
- James 5:13. "...let him sing praise."

Since our "admonition" is "not to go beyond the things written" (cf., I Corinthians 4:6, *ASV*), as that is what will "judge" us (cf., John 12:48), we need to "find out" what "is written" about "music in our worship." The text is "sung, singing, sing and fruit of the lips" and that is "what is written." Call it "more likely pure speculation" if you like, but I prefer to call it "that which is written" and "that which will judge us."

#### MAN'S "THINK SO"

The Bible is our evidence, Biblically speaking, that this type reasoning (?) has been around a long time. It is "nothing new" to hear what we are hearing today.

- "But Naaman was wroth, and went away, and said, *Behold, I thought,...*" (II Kings 5:11).
- "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9).

These two are "classic" examples of people "reasoning without God," however, much is said in both the Old and New Testaments about such. Sometimes it is "I said in my heart," "...walk...after their own thoughts," "reasoned with himself," "...supposed," and the like. Such declares that man's "think so" is certainly not to be on the par of God's "say so." I wonder if this is how Cain thought, or how Nadab and Abihu functioned?

#### GOD'S "SAY SO"

To our most "enlightened" (?) minds of "today," the following do not "hold the meaning" they should, but let us notice some of "what is written" in THE BOOK.

- "...dipped himself seven times in the Jordan, according to the saying of the man of God;..." (II Kings 5:14).

- "Thus did Noah: according to all that God commanded him, so did he" (Genesis 6:22).
- "Thus did Moses: according to all that Jehovah commanded him, so did he" (Exodus 40:16).
- "Hold the pattern of sound words which thou hast heard from me,..." (II Timothy 1:13).
- "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God:...If anyone cometh unto you, and bringeth not this teaching...partaketh in his evil works" (II John 9-11).
- "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men,..." (II Timothy 2:2).
- "If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord" (I Corinthians 14:37).

#### GOD'S "THOUGHTS" MUST BE "OUR THOUGHTS"

Isaiah well spoke about "God's thoughts" and "our thoughts," when he wrote the warning found in Isaiah 55:8-9. However, still today we have those "uncertain sounds" (cf., I Corinthians 14:7f) among us. These need a genuine reminder of:

- "The Lord knoweth the reasonings of the wise, that they are vain" (I Corinthians 3:20).
- "...hath not God made foolish the wisdom of the world?...the foolishness of God is wiser than men;..." (cf., I Corinthians 1:21ff).
- "I thought on my ways, and turned my feet unto thy testimonies" (Psalm 119:59).
- "Search me, O God, and know my heart: try me, and know my thoughts" (Psalm 139:23).
- "Casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ" (II Corinthians 10:5).
- "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus,..." (Colossians 3:17).
- "...who shall put you in remembrance of my ways which are in Christ, even as I teach everywhere in every church" (I Corinthians 4:17).

I am convinced, like Belshazzar, that "our thoughts" ought to be "troubling" us (Daniel 5:6, 10). No wonder we have so many who are "tossed to and fro and carried about with every wind of doctrine, by the sleight of men,..." (cf., Ephesians 4:14); God's thoughts are not "their thoughts!" This is why we have "perverse things" taught (Acts 20:30) and why the gospel has become "perverted" (Galatians 1:7). We perhaps need, like Simon, to pray that "the thought" of our heart be forgiven us! If our thoughts are not God's thoughts, that is, based on God's word, then we will have "every man doing that which is right in his own eyes" (cf., Judges 17:6; 21:25). There is absolutely no way that MAN'S "THINK SO" CAN EQUAL GOD'S "SAY SO!"

—5114 Montclair  
Colleyville, TX 76034

## I Don't Know Anything But...

Robert Stapleton

At the present time, in our brotherhood, there rings forth the premise that it is a "sectarian spirit" to suggest that we can know anything absolutely. After careful thought to this idea I have come to the conclusion that I don't know anything about anything except...

### 1) I KNOW THAT GOD EXISTS!

It is beyond me why any rational being would follow God if he did not know that he exists. The Bible is replete concerning the fact of the existence of God. From Genesis 1:1 to the end of Revelation we clearly see the truth relative to the existence of God being set forth. Numerous brethren, such as **Thomas B. Warren**, have faced the "Goliaths" of the anti-God philosophy and clearly have defeated such foolishness (Psalms 14:1).

### 2) I KNOW THAT THE BIBLE IS THE WORD OF GOD!

I know this due to the fact that it claims to be such and all the attempts to disprove it have failed. All that one needs to do is to study such passages as II Timothy 3:16, 17; Hebrews 4:12; John 12:48-50 *et al.*, keeping in mind that it is impossible for God to lie (Hebrews 6:18), and they, too, will know that the Bible is the inspired Word of God.

### 3) I KNOW THAT IN ORDER TO BE SAVED ONE MUST OBEY THE GOSPEL!

It seems to me that the apostle Paul, writing to the church at Thessalonica, is clear enough relative to the condition of those who, "...obey not the gospel..." (II Thessalonians 1:7-9). Is there any way possible that we can misunderstand the writer of the book of Hebrews in respect to this point? Note his words, "And being made perfect, he became the author of eternal salvation unto all them that obey him" (Hebrews 5:9). I see no way possible.

### 4) I KNOW THAT INVOLVED IN OBEYING THE GOSPEL ONE MUST BELIEVE, REPENT, CONFESS AND BE BAPTIZED AND FAILURE TO DO SO WILL RESULT IN ETERNAL PUNISHMENT!

There are numerous passages that clearly indicate such to be true (John 8:24; Luke 13:3; Matthew 10:32, 33; Mark 16:16 *et al.*). Therefore it seems a tragedy to have to begin at the very basics with elders and preachers in the church relative to this basic point. Brethren, if we can't know assuredly, "...what shall we do?..." (Acts 2:37), pertaining to obtaining the remission of our sins then God has placed us in a dilemma. He clearly convinces us, through his word, that we have sinned, and therefore are lost (Romans 3:10, 23; 6:23) but supplies no definite means of resolving this problem. How can this be since, "God is not the author of confusion..." (I Corinthians 14:33)?

### 5) I KNOW THAT BAPTISM MUST BE FOR, OR IN ORDER TO, THE REMISSION OF SINS!

I know this because the New Testament teaches such (Acts 2:38) and our brethren who try to argue differently will get no further than our Baptist friends who have argued this point. Nowhere! God has clearly specified the purpose of New Testament baptism and who am I to argue against what he has said?

### 6) I KNOW THAT AS A CHRISTIAN I MUST WORSHIP ACCORDING TO THE PLAN CLEARLY SET FORTH IN THE NEW COVENANT.

God is no more the author of confusion relative to our worship than he is in any other area. The New Testament plainly teaches what is expected of us in our worship (Acts 2:42; 20:7; I Corinthians 11:23-29; 16:1, 2; Ephesians 5:19; Colossians 3:16). By the way, our worship does not change due to the location or the whims of the brethren (John 4:24). Those who attempt to justify the use of mechanical instruments in worship at home, based upon the argument that it is away from the "corporate worship" err greatly!

### 7) I KNOW THAT GOD HAS NOT ORDAINED DENOMINATIONALISM AND WILL NEVER APPROVE OF SUCH!

Those in our Lord's time who worshipped after the commandments of men worshipped in vain (Matthew 15:9), and I suggest to you that this same principle applies today. Jesus prayed for unity (John 17:11, 21-23) and not division. His prayer was not for a so-called unity in diversity but unity based upon our speaking the same thing (I Corinthians 1:10).

### 8) I KNOW THAT THERE IS BUT ONE FAITH AND THAT THERE IS A DIRE NEED TO CONTEND FOR IT!

As there was only one faith, approved by God, during the first century (Ephesians 4:3-6) there is but one faith approved by him today. As there was a need for those, of that century, to: "...contend for the faith..." (Jude 3) so is there today such a need. Regardless of what our brethren are saying we are bound by the Lord to take a stand with him or we shall be classified as being against him (Matthew 12:30).

### 9) I KNOW THAT THE TEACHINGS OF THE NEW TESTAMENT ARE APPLICABLE TO ALL MEN OF EVERY NATION!

To try to get around the teachings of Matthew 19:9 some advocate that the teachings of the New Testament are only applicable to those in "covenant relation" with God. This is quite confusing as it places those who are not in "covenant relation" with God trying to attain such while all the time not having any means by which to do so. Of course, false doctrine is always confusing.

### 10) I KNOW THAT I DO NOT HAVE THE SPACE TO TELL ALL I KNOW!

If that sounds "sectarian" then so be it! But, brethren, we can know the truth (John 8:32) regardless of what others say today. I am not afraid to say that I know these truths and many others. That is not to say I know all truth but it is to say that God has given us, "...all things that pertain unto life and godliness" (II Peter 1:3) and he would have us to know these truths or he would not have given them. Since we can know the truth we are obligated to "Study to show [ourselves] approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15). It is long past the time that gospel preachers come to the realization of what they know and preach it like they know it and are not ashamed of it (Romans 1:16).

—219 Stucker  
Paoli, Indiana 47454

## It Was A Sad Day

Lynn Parker

In December, 1987, I, along with 3 other preachers dedicated to the "old paths", attended a meeting in Tyler, Texas which was billed as a review and planning session for the annual *Summer Youth Series* for the East Texas area. What we heard at that meeting was alarming because it impressed on us the great extent of Bible ignorance and apostasy within the Lord's church. As I recount that meeting here in this article, my prayer is that each and every Christian will be concerned to the point of action to stop the current digression, and keep in mind that this is no longer an isolated incident.

At the meeting, when the "chairman" asked for comments and suggestions, several of us expressed concerns over some of the speakers who delivered messages to young people containing "uncertain sounds" or downright error (such as one speaker telling the audience of young people, "The spirit is gonna be moving here tonight!"). We also expressed our concerns over some of the speakers being suggested for the current year for the same reasons. Likewise, the previous year's agenda had included the singing group *ACAPPELLA* which incorporates into its performances the imitation of instrumental music and they were being suggested to appear on the current year's program. All of our suggestions and criticisms were offered in a Christ-like atmosphere and with all kindness. Our concerns were met with hostility from several of the brethren present who, quite apparently, were only against folks who are against something. Below are some of the comments we received from the group of approximately a dozen men:

"I hope they're (the singing group *ACAPPELLA*) not as judgmental of you as you are of them."

"The Bible doesn't say that you can't do this" (imitate instrumental music).

"What's the difference between imitating instrumental music and using a songbook in worship?"

"I personally have a problem with it (the imitations of instrumental music) but the kids like it."

"I heard some things said that I didn't agree with (by last year's speakers) but I'm not going to make it a test of fellowship."

"You'll never be able to find a speaker we'll all agree with."

"You can't reach kids with the Bible alone."

"A lot of what he (one of the speakers) had to say was real good."

"We need dynamic speakers that the kids can relate to."

"Just opening up the Bible will turn kids off."

Brethren, it soon became evident that we were not even on the same page doctrinally with the majority of those present, and certainly were not rehearsing together the fundamentals of a "like precious faith." Things as basic as

how to establish Bible authority, the law of exclusion, the need for scriptural authority for all we do, and the limits of fellowship were obviously not understood by many present even though EVERY SINGLE MAN PRESENT was in a position of teaching or preaching in his respective congregation. As it became clear to the few of us that no planning session would be successful until these doctrinal matters were settled, we suggested to the group that a group Bible study be held at which elders from every congregation would be present. This suggestion was met with ridicule and rejection by comments such as the following:

"I don't think a Bible study will get us anywhere."

"We don't need to get elders involved."

"The only reason y'all want a Bible study is to try and convert us liberals" (their terminology, not mine—LP).

"We don't have to agree on every doctrinal matter to work together."

We departed with each member of the group generally agreeing to write in his suggestion as to how to proceed to a central location, after which everyone would be informed of the majority decision. Four of us that had registered sincere and legitimate concerns NEVER HEARD ANOTHER WORD ABOUT THE SERIES UNTIL IT HAD BEEN PLANNED AND FINALIZED—all without a word to any of us.

The whole episode saddened us. It deeply grieves faithful Christians when unity is destroyed by departures and disregard for God's Word. Perhaps some youngsters are "turned off" by serious Bible study as was suggested by one "youth minister" present at that meeting. If that be true, I believe I know why it is: they simply are reflecting the same disrespect and disregard for the truth of God's Word they have seen in many parents, elderships, preachers, and teachers in this day of widespread error.

Yes, it was indeed a sad day. But if we will be loyal in our fight against error, we will one day rejoice in the ultimate victory as we stand around the Throne!

—Route 1, Box 12  
Jacksonville, Texas 75766

## We Will Not Walk Therein

James W. Boyd

After being called by God's prophet to ask for the old paths and the good way, the response was, "We will not walk therein" (Jeremiah 6:16). Does not this same defiant attitude of rebellion exist among many in the church today?

Once known as people of THE BOOK, many churches of Christ have digressed into just another denomination. The truth is not taught, and if taught, there is seldom if ever any exposure or opposition to error, even that which abounds among members of the church. The only condemnation some congregations ever hear is the condemnation of those who believe that what one does, says, believes and practices makes a difference. Doctrinal differences may not make any difference to some, but they do to God and the faithful.

Churches that once could be relied upon to uphold truth now open their pulpits to those who teach such errors as instrumental music as a matter of opinion, that there are faithful Christians in all denominations, that everything

one does is worship, that Jesus is not actually the Son of God but only figuratively, multi-causes for divorce and remarriage, and one false doctrine after another. While the local preacher of some of these churches enjoys a reputation of being sound and claims he does not accept these false ways, he is diseased with the malady of "go-along-ism" with proven false teachers. Elderships do not discern between truth and error but "go along" with just about anybody except those who will not ignore the difference between truth and error.

Schools that were founded to assist homes in further teaching of truth have surrendered to liberalism, modernism, denominationalism, digression and various heresies. They have betrayed the very purpose for their creation. They have become hindrances to the cause of Christ rather than helps. Nearly every heresy promoted among brethren has sprung from the schools or is supported by various teachers in the schools. They have sacrificed their reliability. Their lectures are replete with known false teachers and

false doctrines are taught in the classrooms with administration approval and support. They which once were considered beneficial have become conglomerates of hot beds of apostasy. How do men who claim to be true to THE BOOK just continue to "go along" with such as this as if it really does not matter?

Does Ephesians 5:11 mean anything to them? **"And have no fellowship with the unfruitful works of darkness, but rather reprove them."** Have they removed 2 John 9-11 from their new versions that condemns bidding Godspeed to false teachers? Does Paul's condemnation of a different gospel in Galatians 1:6-9 fall on deaf ears? Is Jude 3 meaningless to them? If such passages have any influence on these people who teach error and these "go-alongers," one cannot tell it.

Is it ignorance or the rebellious spirit and determination to do what they want that drives them in that direction? In either case, it is pathetic. The destruction of faithfulness and a restructuring of the church foreign to Biblical instruction is the result whatever be the cause.

In cities like Nashville, Houston, Dallas, and many

others, where the church once was known for its Biblical strength, it is difficult to find congregations that will stand up for sound doctrine and oppose error being injected into the brotherhood. Just look at those they will present before their young, whom they invite for their meetings, whom they support and endorse, and you can see they either have no knowledge of the difference between truth and error or just don't care! Some who "say" they do not like what is happening just "go along" anyway. "If I resisted I would lose my pulpit, my income, my job, and my position." Better that such be lost than be the spineless coward and lose the soul. Better to be rejected by digressives than be guilty of leading others into apostasy by just "going along."

Ultimately, in that final day, the "go-along" element will see their doom just as surely as the false teachers with whom they cavort. But do they show they care? If they care, you cannot tell it by what they say and do! They have run with the wolves so long that they now have become comfortable with them. What a shame and disgrace!

—Route 11, Box 90

McMinnville, Tennessee 37110

## GORDON N. RICE SUCCUMBS; SISTER RICE CONTRIBUTES \$2,000 IN HIS MEMORY



**"Precious in the sight of the Lord is the death of his saints,"** the psalmist wrote in Psalms 116:15. And, in the passing of brother Gordon N. Rice, of Edmonds,

Washington, earlier this year, we were reminded once again how true.

Also, as facts concerning his life came to light at his passing, we were made to realize how little we really know one another—until it is too late.

Born on December 21, 1906, in Louisville, Kentucky, for 45 years brother Rice worked for the Ford Motor Company, in Dearborn, Michigan. For 29 of those years he was administrative assistant to executives involved in all branches of the company—the earlier years with **Henry Ford I**, and the later years with **Henry Ford II**. At his retirement, some years ago, he remarked, "It's been a real good ride."

Upon learning the true way from **John T. Smith** at the age of 18, in Detroit, young Gordon was baptized into Christ. Later his mother, three brothers and a sister all became Christians. At age 32, he met and married **Goldie McClelland**, whose family were pioneers in the church at Topeka, Kansas. To this union was born on son, Terrence, who now serves as a deacon in the Mount Lake Terrace congregation, of Edmonds, Washington.

Brother Gordon was an elder of the Dearborn Valley church of Christ, of Dearborn Heights, Michigan, for 12 years—later serving as an active member and Bible teacher at Garden City, Michigan. Having taught the adult Bible class for 40 years, he often was sought out to explain difficult passages in the Bible and to help solve church problems, always remaining true to the "old paths."

After his retirement, he and sister Goldie spent their winters in Hawaii and toured around the world. Being keenly interested in mission work, their travels also allowed them opportunities to encourage various such efforts—not the least of which was our missionary efforts in Singapore, Southeast Asia and the Far East, to which they both contributed generously.

At the end of 1988, he wrote the last of many "year end"

letters to his friends; however, due to ill health, he never got it mailed. The first part of February, he took down with influenza and pneumonia developed. While in the hospital, he had a stroke, finally passing from this life on February 15, 1989. A memorial service for him was conducted two days later at Mount Lake Terrace. Interment was at the Floral Hills Cemetery, of Lynnwood, Washington.

Under date of April 7, 1989, sister Goldie Rice wrote to me in Singapore, saying, in part, "I hope your work in the East goes well. I'm sending a check of \$2,000 to use as you wish for the good works.

"I'm sorry to tell you that Gordon passed away February 15. We had spent most of our lives in Dearborn, Michigan, and just recently moved here to be with family.

"He adhered to the 'old paths' and we appreciate your efforts and the work you are doing along that line. It isn't easy these days. God bless you abundantly..."

I replied to her most gratifying letter, asking for a photo of

brother Gordon and further information.

"My pictures are still in storage here," she replied, enclosing the photo accompanying this article, "so this one is all I have.

"We've always enjoyed 'Contending for the Faith.' We praise the Lord and you for all the work you are doing to keep the church pure. What would we do without you! I'll be sending more for preaching the gospel..."

How wonderful! In replying to her, I wrote in part, saying, "I wish that I might have known *both* of you closer through the years. I have known for quite some time, of course, that your hearts were with us in what we are trying to do. However, there was so much more I could have known, but didn't..."

Brethren, let us put ourselves out to get more intimately acquainted with such saints of God as Gordon N. Rice. It would make our lives so much more worth the living—Ira Y. Rice, Jr.

## Notes & Quotes...

### WHERE LIBERALISM CANNOT GROW

With the current problems of liberalism confronting the church, faithful brethren are concerned about how to keep heresy out of their congregations and how to remove it if already sprouted. Some churches seem more susceptible to this problem while others seem not to be affected at all. The following are some factors that discourage the growth of this insidious weed:

1. Churches with sound, alert elders have little trouble with liberalism. They do not allow speakers with an uncertain sound to stand in their pulpits and classrooms. They know what is being taught in their classrooms. They make sure that literature used in Bible study truly teaches the doctrine of Christ. They insist that teaching is done to warn the flock of dangers that are about (Acts 20:28-30).
2. Strong gospel preachers, faithfully preaching the whole counsel of God (Acts 20:27), make it difficult for liberalism to find fertile ground. The darkness of error cannot survive in the presence of light of the gospel (Ephesians 5:13). Reproving, rebuking and exhorting, which preaching the word of God is, makes the liberal so uncomfortable that he will leave for more friendly fields (II Timothy 4:2). Also sound doctrine in the pulpit so indoctrinates the brethren that they are insulated against the error which false teachers bring. A faithful evangelist will never stand idly by while an enemy of righteousness sows tares among the wheat. Immediately he attacks the problem—and when so dealt with the problem never is allowed to take hold.
3. Liberalism cannot flourish when the brethren are informed of the issues currently facing the church. When they know of the persons, institutions and journals involved in the liberal movement, sound brethren will reject them and their message. Conversely, when brethren are kept in the dark about these matters, they often fall into the trap of error. We must mark them, brethren (Romans 16:17-18). The Lord's way is certainly best. Already, numerous congregations are in the throes of a liberal takeover because the leadership itself did not know—or, if they did, they refused to enlighten the membership.
4. Liberalism cannot grow where liberal preachers are not allowed to preach,

conduct gospel meetings, participate in youth meetings, and teach classes in order to spread their false notions. Congregations (and Christian schools) that continue to invite and use men whose reputation already reeks of heresies, cannot but expect to have divisive problems to emerge. It seems that some brethren go out of their way to be sure to use the tainted preacher. When the U.S. Health Department warns us that a certain company's tuna is contaminated with botulism we scrupulously avoid that product until all doubt is removed as to its purity. If we are so careful for our "bellies," why are we not so careful for the souls of the Lord's children? Without the oxygen of a forum, the weed of liberalism dies quickly.

—Curry Street church of Christ Bulletin  
111 South Curry Street  
West Plains, Missouri 65775

(NOTE: A classic example of what the writer had in mind in that last paragraph immediately foregoing, occurred just this Spring in downtown Boston. It was called to our attention by James Reed, gospel preacher, of that city. Under date of March 18, 1989, he wrote, in part, as follows:

"...Here is something that might spur your interest. I am not particularly familiar with the men who are speaking at this event, except that Richard Rogers. Maybe you could give me some more information on the others. Bostonism is still alive and well. It has gotten so bad that now the so-called discipleship partners must dress and even emulate their disciplers' clothing and hair style (cut, do, etc.). Keep me in your prayers. Things might get pretty rough in Boston. Yours in Him, (Signed) James Reed"

What brother Reed enclosed was a clipping from some publication up there, captioned "FANEUIL FREEDOM FORUM." The offending article reads as follows:

### COME TO THE 'CRADLE OF LIBERTY'

April 21-22 for two days of inspiration and fellowship. The event, the FANEUIL FREEDOM FORUM, is being held in

Faneuil Hall in old, rejuvenated Quincy Market, downtown Boston. The Forum is being held on the weekend following Patriots' Day and the Boston Marathon. In the same week as these two great events there will convene the first FANEUIL FREEDOM FORUM, presented by Churches of Christ in New England. Churches from Massachusetts, Maine, New Hampshire, Rhode Island, Vermont and Connecticut are supporting the effort. The Forum will make a statement regarding freedom in Christ. The location is appropriate for such a statement.

The times and circumstances also call for a statement. At a time when America is rapidly trading its hard-earned freedom for the slavery imposed by materialism, sexual promiscuity and wide-spread drug abuse and alcoholism, a statement should be made. At this particular time when authoritarian religious movements exchange only one bondage for another, a well-thought-out, Christ-like declaration of the nature of Christianity needs to be made: that 'Christ within' is the only alternative an enslaved world has. This FREEDOM FORUM is designed to make such a statement.

The speakers who have been selected are Landon Saunders, Richard Rogers, James Walter and James Woodroof. Their breadth of knowledge and experience should provide the Forum with qualified instruction.

There will be congregational singing by the nine-hundred capacity crowd plus college and church choruses singing both inside the hall and outside among the many people who frequent the Quincy Market area.

Planned excursions for Saturday morning include a walk of the Freedom Trail, a trip to Concord/Lexington, or a visit to 'Old Ironsides,' allowing the Forum participants to taste the historic flavor of Boston and its place in the American Revolution. They will also have oppor-

tunity to stay over and attend one of the many area congregations and get a feel for the church in the very place where the American Restoration movement began.

So, join us in Boston for Patriots' Day week and the FANEUIL FREEDOM FORUM, April 21-22. You couldn't spend a more enjoyable or profitable time. A registration form is included on the back of this bulletin. Fill it out and mail early to assure accommodations (public or private). For more details, call (508) 256-0944.

(NOTE: It is simply astonishing the lengths that false or naive brethren will go in order to feature false teachers as "guest speakers." As I replied to brother Reed, I am unfamiliar with James Walter. I do not know what he believes or teaches. However, I cannot think of any three men who have given forth more "uncertain sounds" within the past two decades than Landon Saunders, Richard Rogers, and James Woodroof. That these particular men could be depended upon to "make a statement regarding freedom in Christ," I have no doubt. However, what they call "freedom in Christ," as a rule, more appropriately should be called "license to teach error." All three are impressive speakers, which makes their love of error all the more deceptive. When faithful brethren want such a statement made for genuine "freedom in Christ," the least they could do would be to invite speakers who can be depended on to teach truth rather than error. IYR Jr.)

A similar announcement came to the attention of brother Dub McClish, as he reported in Pearl Street/Denton's *The Edifier* for June 29, 1989, as follows:

"I have before me a brochure announcing the '1989 Soul Lift Weekend' for July 30-31. It will involve a 'Youth Rally' at Arlington Covention Center, a Texas Rangers baseball game, and a day at Six Flags Over Texas. 'Soul Lift' is co-sponsored by Youth Ministers in the Metroplex area and Abilene Christian University. I rejoice that there are those interested in the souls of young people. I also am sincerely interested in the souls of young people. Because of this interest I must discourage participation in 'Soul Lift' for the following reasons:

"1. It is falsely named and advertised. The name 'Soul Lift' implies that it will edify the souls of those who attend. However, upon analysis, it is found to be about 99% 'Lift' and maybe 1% 'Soul.' After the 'Youth Rally' (lasting perhaps an hour), the rest of 'Soul Lift' consists of a baseball game and a day of fun and games at Six-Flags—really soul-building stuff! Wholesome recreational activities with other Christians are fine, but I oppose confusing recreation with spiritual pursuits in the minds of youth (1 Timothy 4:8).

"2. 'Acappella and the Vocal Band' will give an 'evening concert' at Six Flags. Doubtless, the 'Soul Lift' promoters believe this to be a spiritual activity. I could hardly disagree more. a. *They are merely a professional entertainment act* making merchandise of the gospel and the church. Acappella by itself requires a \$2,500 'honorarium' for each concert. The 'Vocal Band' comes cheaper—'only' \$500 to \$1,200 per concert. b. *Their concerts appeal more to the flesh than to the*

*spirit.* By this I do not mean that they use indecent lyrics or gestures, but that their appeal is to the emotions and feelings of those who hear them. Why on earth should the church pay for such? c. *Their practice is unscriptural.* The 'Vocal Band' makes instrumental sounds with their voices which are used as backup for the singing of 'Acappella.' We are not authorized to play an instrument, nor to whistle, hum, say 'ah,' or sound like an instrument in praise to God musically. We are authorized to do one thing—sing (Ephesians 5:19). d. *They are church splitters.* Their leader, Keith Lancaster, and his

family, divided the East Wood Street church in Paris, Tennessee, in 1987, and started their own church when they could not do some 'things' they wanted to do (e.g., quartet performances during Sunday morning worship). e. *They are doctrinally liberal.* They conduct concerts for denominational groups, thus encouraging them and joining in fellowship with them.

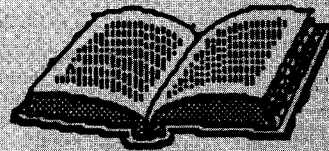
"Soul Lift' is 'Soul Drop' in my judgment!  
—Dub McClish

(NOTE: How long will it take before faithful brethren finally can see through such false promotions as *Faneuil Freedom* and 1989

## 5th Annual Labor Day Weekend Lectureship

Friday night through Monday night  
September 1 - 4, 1989

**ROBERTSON COUNTY  
CHURCH OF CHRIST**  
HWY. 41, N. OF GREENBRIER, TN.



**THEME: GOD'S (1) ANSWERS TO QUESTIONS,  
(2) SOLUTIONS TO PROBLEMS, AND (3)  
INSTRUCTIONS IN RIGHTEOUSNESS -- AS  
SET FORTH IN THE BOOK OF FIRST  
CORINTHIANS**

**22 SESSIONS; 10 SPEAKERS; 20 LESSONS; 2 FORUMS**

Special Forum Topic: "The Jubilee"

Sat. - September 2 - 3:30

**Why not give the Lord this  
Labor Day Weekend?**

Firm Foundation Lectureship

The Gospel According To John

"These Things Are Written That Ye Might Believe"

October 8-12, 1989

Lectureship Location:

Ridgedale Church of Christ • 1005 Dodds Avenue • Chattanooga, Tennessee

Sunday, October 8

9:30 a.m. The Work of John The Baptist.....Roy Deaver

7:00 p.m. Singing.....Paul Hicks

7:30 p.m. Religious Hittlings.....Curtis A. Cares

8:15 p.m. Grace, Law, And The Gospel.....George DeHoff

Monday, October 9

9:00 a.m. All Men Must Practice Personal Evangelism

Ira Y. Rice, Jr.

9:45 a.m. Never A Man So Spake.....Waymon Summers

10:30 a.m. Ye Must Be Born Again.....Weldon Langfield

11:15 a.m. The Vine And The Branches.....Ken Willis

Lunch Break 12:00 - 1:30

1:30 p.m. Jesus And The Woman At The Well.....Al Brown

2:15 p.m. The Incarnation Of Christ.....Jack Burch

Dinner Break 3:00 - 7:00

7:00 p.m. Singing.....Bill Greer

7:30 p.m. These Things Are Written That Ye Might Believe

Andrew Connally

Tuesday, October 10

9:00 a.m. The Misunderstood Christ.....M.L. Sexton

9:45 a.m. Search The Scriptures.....Gary Colley

10:30 a.m. Seeking Christ For the Wrong Reasons

Carl Hecker

11:15 a.m. That By Which We Are Comforted

Winfred Clark

Lunch Break 12:00 - 1:30

1:30 p.m. The Demands Of Discipleship.....Terry Harndon

2:15 p.m. Miracles Of Christ Contrasted With Fake Healing

H. Daniel Denham

Dinner Break 3:00 - 7:00

7:00 p.m. Singing.....Truman Smith

7:30 p.m. Is A Man, Once Saved, Always Saved?

Joe Gilmore

(615) 624-6111

Ken Willis, Evangelist

Chattanooga, TN 37411

3417 Wilcox Road

Ridgedale Church of Christ

For further information, write or call either of the sponsoring congregations.

(615) 624-4611

Waymon Summers, Evangelist

Chattanooga, TN 37404

1005 Dodds Avenue

Ridgedale Church of Christ

8:15 p.m. The Ultimate Command.....Guss Boff

Wednesday, October 11

9:00 a.m. The Tragedy of Unbelief.....Lynn Blair

9:45 a.m. Christ And The Comforter.....Jimmy Clark

10:30 a.m. Make Not My Father's House A House Of

Merchandise.....Noah Hackworth

11:15 a.m. Will Ye Also Go Away?.....Foy Smith

Lunch Break 12:00 - 1:30

1:30 p.m. The Standard By Which All Men Will Be Judged

James Boyd

2:15 p.m. The First And Second Resurrection

Houston Bynum

Dinner Break 3:00 - 7:00

7:00 p.m. Singing.....Barry Gilreath

7:30 p.m. Jesus, The Only Begotten Son

Robert R. Taylor, Jr.

8:15 p.m. The Bodily Resurrection Of Jesus: Fact Not Fiction

Rex A. Turner, Sr.

Thursday, October 12

9:00 a.m. Why Do Men Suffer Tribulation In This World?

Joe Mesador

9:45 a.m. Shall I Crucify Your King?.....Bobby Liddell

10:30 a.m. I Go A Fishing.....William S. Cline

11:15 a.m. What Is Truth?.....Tom Bright

Lunch Break 12:00 - 1:30

1:30 p.m. Seeing And Believing.....Eddie Whitten

2:15 p.m. Can The Unity Jesus Prayed For Be Had

Today?.....Charlie Cochran

Dinner Break 3:00 - 7:00

7:00 p.m. Singing.....Bruce Keown

7:30 p.m. Cast The Net On The Other Side

Jim Dearman

8:15 p.m. Are You Ready For The Judgment Day?

Andrew Connally



**Soul Lift Weekend?** By closing our eyes and ears to the truth as it is in Christ Jesus and opening them to such misleading, deceptive and false brethren as these, no wonder the apostasy of the past 25 years goes marching on! (YR Jr.)

Otis & Lois Word, of Hampton, Arkansas, sent word in March (which had to be forwarded to me overseas), saying, "We did make it to the San Antonio Lectureship. The theme was 'Humanism,' and it certainly was an eye-opener. We had known that the problem was prevalent, but had not known the full extent to which it has taken over in our churches and schools—actually every aspect of our lives.

"We also learned of the difficulty that brother Andrew Connally is having with his medical bills and we sent a check back by brother Thomas Warren to help out what we could at the time and will continue to contribute as our fixed income budget will permit. We are certainly grateful to you for having published his letter in *Contending for the Faith* and certainly hope the Christian brotherhood will make the necessary contributions for his need. To us, he is one of the most dedicated preachers that we know in the brotherhood.

"Brother Rice, we would like to bring to your attention the need of brother Henry Nelson, 4203 Hooper Street, Meridian, Mississippi. He is a young black man who preaches part time. We met him at the Mississippi Lectureship at Meridian last summer. He is suffering from cancer also (leukemia) and has exhausted all his funds, so we are contributing to his need, also. We have written him a letter this morning and... called brother Ken Burleson who verified that his request is truthful... We gave his letter to brother Clarence for the East Side colored congregation as of yesterday. And we also brought the matter to the attention of our preacher brother Richard Allen (we do not have elders) and he has stated that he will call a business meeting of the men and see if the church as a whole might be able to help brother Andrew Connally and brother Nelson, as well. However, both of these congregations are small, so the help we are able to provide will not be a drop in the bucket in view of the need. I have made the check to brother Nelson payable to the Meridian church of Christ and have also suggested that he get brother Ken Burleson to help him compose a letter on letterhead stationery and mail to you and possibly you would publish the appeal where it could be brought to the attention of a larger number of individuals and churches of Christ..."

(NOTE: Brother and sister Word's concern for the health needs of these two brethren is greatly appreciated. Having received a discouraging report as to brother Connally's prognosis in January, I wrote to him from overseas in April, and received the following much-more-encouraging reply. (YR Jr.)

Andrew M. Connally, evangelist, Church of Christ, 510 N. Kaufman, Seagoville, Texas 75159: "Thank you so much for the letter, pictures and check. I owe you so much. The

brethren have been so wonderful about helping me. I owe you, Curtis [Cates] and Garland [Elkins] so much, especially you. It is a debt of love I owe and shall ever increase to

your account.

"I feel good. I still will not know where we are until the end of June. So have the brethren continue to pray for me..."



## West Plains School Of Biblical Studies To Begin September 9th; Tom Bright To Serve As Director

In recognition of the need for greater knowledge of the Bible among the churches of Christ today, the elders of the Curry Street church of Christ, of West Plains, Missouri, have announced the beginning, September 9, 1989, of the West Plains School of Biblical Studies. Local evangelist Tom L. Bright will serve as director.

To be taught on a weekly basis from 9 to 12 o'clock every Saturday morning, and designed to serve those within driving distance of West Plains, it will take six years to complete the curriculum.

"Although those who take the full curriculum certainly would be qualified to preach," brother Bright announced under date of July 28, 1989, "our emphasis is not in this particular field. It is our purpose to help any member of the church to gain a better knowledge of the word of God, regardless of whether they be elders or deacons, Bible class teachers, or any man or woman desiring to study the Bible in depth."

The reason the elders have opted for three classes of one hour each every Saturday, rather than six, is their realization that Saturday many times is the only day that people have to be with their families, other than Lord's Days, which, of course, are quite full. Thus those enrolled in the courses still can devote themselves to the normal things to be done on Saturday afternoons, while gaining a deeper knowledge of the Bible during the morning hours.

Each semester will last for 15 weeks. The courses to be offered the first semester include "Fundamentals of the Faith," "An

Introduction to the New Testament," and "Hermeneutics."

To be taught by Ted J. Thrasher, evangelist for the Lord's church in Mountain View, Missouri, the course on "Fundamentals of the Faith" will cover such subjects as Importance of Studying the Bible, Rightly Dividing the Word, The Law of Covenants of God, The Power of the Word of God, Hope, Faith, Repentance, Confession, Baptism, The Holy Spirit, and such like. This will be a comprehensive study of those things basic to the doctrine of Christ.

Robert Jackson, minister to the Gospel Hill congregation near Pottersville, Missouri, will teach "An Introduction to the New Testament." The title of this course is self-explanatory. It will show the unity of the New Testament as it relates to God's overall scheme of redemption.

In addition to directing the school, brother Bright will teach the course on "Hermeneutics." Dealing primarily with the science of the interpretation of the Bible, it will show how to arrive at a correct exegesis in order to bring out the meaning of the inspired word of God.

Tuition to this new school of Biblical studies will be free for any who desire to attend. The only cost to any student will be that of traveling to and from school and the purchase of any required books for study. All interested elders, preachers and other members of the Lord's church within driving distance of West Plains are encouraged to take advantage of this unusual opportunity for deeper study thus afforded.



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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## CALVINISM: A Study Of Doctrinal Error

Tommy J. Hicks

*(EDITORIAL NOTE: Of the many perplexing considerations to vex the brotherhood of Christ during this closing third of the 20th century, one of the most puzzling is how to account for so many of our brethren espousing positions of John Calvin (long since debated and discredited) of 400 years ago. Just like that generation in the Old Testament arising that "knew not Joseph," possibly we brought up a new generation of preachers who knew not the signal victories that the cause of truth won over Calvinism in decades gone by.*

*For one thing, instead of waiting until they were already seasoned gospel preachers before proceeding on to graduate schools for Masters Degrees and even their Doctorates, many of our would-be scholars evidently were plucked too green, hence, while attending denominational and other*

*such schools, they were unable to winnow error from truth. Thus, when studying the doctrines of Calvin, instead of proving all things, holding fast only to that which is good, they swallowed it all. Hence, when they got back in among us with their graduate-school-fostered Calvinistic ideas, they sowed them wholesale among those they were training in our own supposed-to-be "Christian" colleges.*

*Quite some time ago, I saw a series of articles that Tommy J. Hicks, then of the Handley congregation, in Fort Worth, Texas, was running on "Calvinism." I asked him for permission to let Contending for the Faith run them, too. Instead of running them as a series of articles it seems best to me to combine the whole series into one long article. I recommend it to your careful reading and study, as follows.—Ira Y. Rice, Jr., Editor)*

### Part I: "John Calvin"

**John Calvin** was born July 10, 1509. Being the son of wealthy and prominent parents and because of the ambition of the parents for the child's success, no educational holds were barred. Calvin attended both the College de la Marche and College de Montaigu as a student of theology with the intent of becoming a priest in the Roman Catholic Church. As a student, Calvin was brilliant. Because of a disagreement Calvin's father had with the ecclesiastical hierarchy, he ordered young John to change his study from theology to law. Changing his study, Calvin went to Orleans for one year and then to Bourges. After his father's death he returned to Paris and his study of theology and continued his study of law as well.

At about this time the Reformation Movement was gaining momentum in France. The Reformed doctrines were much discussed by the learned professors with the eager students. **Melchior Wolmar** lectured regularly in two of the universities Calvin attended; and he influenced

Calvin in favor of the Reformation. A few years later Calvin became good friends with **Nicolas Cop**, who later became the rector of the University of Paris. Together, Calvin and Cop often discussed the Reformation Movement and doctrine. Finally, holding the Reformation views so strongly, they began to speak out. Cop delivered a sermon, entitled, "Christian Philosophy," which involved him deeply in trouble with the Catholic Church; and as a result he had to flee for his life. Calvin had helped Cop to formulate the sermon and because of his close ties with Cop, he, too, had to flee. Living under various names, Calvin wandered about for approximately two and one half years.

Geneva, Switzerland, was to become Calvin's eventual home. Not even intending to go to Geneva, he was detained there from his route to Strasburg because of the war. At the time he considered this an inconvenience and only intended to spend one night there. However, a man by

(Continued on Page 3)

# Contending FOR THE Faith

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Ira Y. Rice, Jr., Editor

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Editorial...

## Church Politics Resumes At Lipscomb As Shelly, Woodmont Hills Maneuver

Attention of our readers is called back to our editorial, entitled, "Playing Church Politics With Our Colleges," that appeared in the July/1988 issue of *Contending for the Faith*.

In that issue, we focused attention to the fact that Rubel Shelly and the newly-merged *Ashwood* and *Green Hills* congregation were apostatizing from the New Testament, yet were seeking permission to start meeting in the Lipscomb College Auditorium until their new building could be completed over on Woodmont Boulevard.

Quite a furor was raised at that time, via parents of Lipscomb students and alumni getting in touch with individual members of the Lipscomb Board and the request was withdrawn—something being said about the Lipscomb steps being too steep for the old folks to make it into the auditorium.

### FUROR DIES DOWN; MANEUVERING RESUMES

Meanwhile, of course, the name of the merged, inter-denominationalized congregation no longer is *either* Ashwood or Green Hills. It has been changed to *Woodmont Hills Church of Christ*—but it is *still the same people*.

If inconvenience to their "old folks" was their *real* reason for canceling their request, are we too unloving if we point out that those same old folks were not any younger one year later? Yet, there they were again—Rubel and Woodmont Hills, that is—once more seeking to climb their way into the Lipscomb facility!

Their excuse this time was (as someone in Nashville informed us) that their old folks could attend their *early* service in the church's auditorium at 2206 21st Avenue South, leaving the young folks to climb those Lipscomb steps for the *late* service that begins at 10:00 a.m. But this could have been done just as easily *last* year as it can be done *this* year!

### THE REAL REASON BEHIND SUCH MANEUVERING

Realizing as we do the "spot" all this maneuvering on the part of Shelly and Woodmont Hills imposes on the Lipscomb Board of Directors, this august body of honorable brethren needs to face up to the fact that it is just being "used" to implement the spread of the Shelly-Woodmont apostasy on the Lipscomb Campus.

Ordinarily, if a church is in a building program and has a genuine need for such accommodation,



The Family of God at Woodmont Hills begins a new Sunday service schedule this weekend, and I would like to invite you to worship with us. An early service starts at 8:30 in the church's auditorium at 2206 21st Avenue South. A late service begins at 10:00 and meets in Collins Alumni Auditorium on the campus of David Lipscomb University. The theme of this Sunday's service is *New Life in the New Age*. We'd love to have you with us.

Rubel Shelly  
Minister

Woodmont Hills Church of Christ

- 1) The nature of the church.
- 2) Passing judgment.
- 3) Whether we can say anyone is lost.
- 4) Knowledgeable, devout Christians are in all denominations.
- 5) Whether the use of instrumental music must be confessed as sin.
- 6) The kingdom of God (that it is *not* the church).
- 7) That Matthew wrote from his *own human memory* or *notes*, rather than by inspiration.
- 8) That the law of Moses was *not* abrogated at the cross.
- 9) That adultery is *not* a sexual word or act.
- 10) That he no longer is going to make adulterous marriages a test of fellowship.

#### THE TIME TO PROTEST IS NOW

Parents of students and alumni of David Lipscomb University, who agree that the above is what you want taught on the Lipscomb campus, of course, all you need do is hold your peace, and you are right—it will be taught. As you will note from the accompanying advertisement (photo-reproduced on this page directly from the *Nashville Banner* for Saturday, September 2, 1989) Shelly and Woodmont Hills are not just *going to* meet on campus; they are there *already!*

If we wait until Rubel Shelly and Woodmont Hills are entrenched on the Lipscomb campus, the time to protest will be too late. Do not—repeat not—limit your letters to the President or the Chairman of the Board. If you want *action*, address such letters to *individual members* of the Board. If you need their names and addresses, these, too, can be supplied. If you are going to do any good, the time to protest is NOW!

—Ira Y. Rice, Jr., *Editor*

who among us would raise his voice against it? Not *Contending for the Faith* or its editor, you may be sure. But when the ones making such a request are known brotherhood-wide to be abandoning the restoration movement and exchanging the truth of God for error, how can we remain silent?

Some may ask what are the issues that are being taught falsely by Rubel Shelly and the Woodmont Hills church. Off hand here are at least ten:



## Calvinism:

(Continued from Page 1)

the name of **Farel**, who had won the city of Geneva over to the Reformation Movement, learned that Calvin was there. Calvin had been seeking a refuge that offered peace and quiet where he could pursue his studies. Farel offered him that in Geneva; therefore, he stayed. John Calvin thought this to be God's actions in his behalf. He did leave Geneva for a short time to work in Strasburg, but because of the pleading of his friends in Geneva, he returned. The city of Geneva was John Calvin's to rule and it became one of the strongest cities in the world in the Reformation Movement; it was the central point out from which "Calvinism" spread.

Basing his religious system upon the *Apostles' Creed*, Calvin still insisted that the Roman Catholic Church "is our mother." He resisted the Roman Church in regard to its lax view toward sin, its doctrine concerning grace, and

the temporal as well as spiritual power (Papal infallibility). This, of course, put him in league with Luther and Zwingli and other Reformers. But again, his break with the Roman Church was not as great as all the other Reformers. We see this in some of his doctrinal positions.

There are five basic and distinct doctrines defined as being "Calvinistic." They are:

1. **Hereditary Total Depravity** (born bearing the guilt of Adam's sin; therefore, lost in sin)
2. **Unconditional Election** (God has chosen the *number* and the *who* that will be saved; this number will not and cannot be changed)
3. **Limited Atonement** (Christ's death was not for all the men of the world, but only those chosen by God's "unconditional election")
4. **Irresistible Grace** (the Holy Spirit will directly operate on the hearts of those who are to be saved so that they cannot resist the salvation God has provided for them)

5. **Impossibility of Apostasy** (once saved, always saved, it is impossible for one to fall from God's saving grace once he has received it).

## Part II: "Hereditary Depravity"

While the doctrine of "Hereditary Total Depravity" is referred to as Calvinism, it dates way back to Augustine and had been taught (and still is) by the Roman Catholic Church long before Calvin. Roman Catholics, believing in "baptismal regeneration" teach that an infant is lost until baptism (hence, infant sprinkling's source), but Calvinism denies the doctrine of "baptismal regeneration"—thus, a major difference. John Calvin did advocate the position that Adam's "original sin" (the guilt thereof) is passed from one generation to the next, that man is conceived in sin and by nature is a child of wrath, that from the moment of conception one is *lost* unless he is among the elect. In 1618, fifty-four years after Calvin's death, the Synod of Dordt took the doctrines taught by Calvin and formulated them into an aggregate called *Canons of Dordt*. This system of doctrine became known as Calvinism of which "Hereditary Total Depravity" is a part.

Articles 2 and 3 under the "Third and Fourth Heads of Doctrine" in the *Canons of Dordt* say:

**"Man after the fall begat children in his own likeness. A corrupt stock produced a corrupt offspring. Hence all the posterity of Adam, Christ only excepted, have derived corruption from their original parents... Therefore all men are conceived in sin, and are by nature children of wrath, incapable of saving good, prone to evil, DEAD IN SIN (emphasis mine, TJH), and in bondage thereto..."** (*Calvinism In The Light Of God's Word*, C. A. Feenstra, page 68).

In fact, this doctrine teaches that all men are lost as a result of Adam's sin and they are lost from the moment of conception. Therefore little children, the infant that has not yet learned right from wrong, and even the unborn child is doomed to burn in hell's fire for all eternity. Only the elect will be saved; therefore, the non-elect will be lost.

The Bible teaches that babies are born without sin—*SINLESS*. Only when one reaches the "age of accountability" does he become a sinner. This is when one has matured enough to know the real difference between right and wrong. Isaiah shows the differentiation as he states, **"For before the child shall know to refuse evil, and choose the good, the land whose kings thou abhorrest shall be forsaken"** (Isaiah 7:16). David declares, in Psalms 106:37-38, that little children are innocent: **"Yea, they sacrificed their sons and their daughters unto demons, and shed innocent blood, even the blood of their sons and daughters."** Ezekiel emphatically contradicts Calvinism's "Hereditary Total Depravity," saying, **"Yet, say ye, Why? Doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. THE SON SHALL NOT BEAR THE INIQUITY OF THE FATHER** (emphasis mine, TJH), **neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him and the wickedness of the wicked shall be upon him"** (Ezekiel 18:19-20). Jesus proves and upholds the innocence of infants and all little children. **"Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer the little children, and forbid them not, to**

**come unto me: for to such belongeth the kingdom of heaven"** (Matthew 19:13-15). Yes, little children are innocent—not totally depraved and lost—and *we* must become as innocent and guiltless as they are if we are to enter the kingdom of heaven. Jesus said, **"Verily I say unto you, Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven"** (Matthew 18:2-3).

Surely all can see that this point of Calvinism contradicts the Bible. Let us hold to the Bible and reject anything which conflicts with its clear and emphatic teachings.

## Part III: "Unconditional Election"

"Unconditional Election" is one of the major doctrines of Calvinism. Basically, this teaching says since man is "totally depraved" he can do no good thing (even obey the commandments of God) in order that he might be saved. Therefore, God sends the Holy Spirit into his heart (in a mysterious work) to *make* him repent and then believe the word. Naturally, this makes God a respecter of persons because he "unconditionally" saves some—in fact, according to Calvinism the number of saved persons has already been set by God and cannot be changed. The *Canons of Dordt* boldly declares, **"This elect number, though by nature neither better nor more deserving than others, but involved with them in one common misery, God has decreed to give to Christ to be saved by Him** (emphasis mine, TJH), **and effectually to call and draw them to His communion by His Word and Spirit: to bestow upon them true faith, justification, and sanctification; and having powerfully preserved them in the fellowship of His Son"** (emphasis mine, TJH) (*First Head of Doctrine, Article 7*). Under the same Head, Article II says, **"And as God Himself is the most wise, unchangeable, omniscient, and omnipotent, so the election made by Him can neither be interrupted nor changed, recalled or annulled; neither can the elect be cast away, nor their number diminished."** John Calvin himself said, **"All are not created on equal terms, but some are preordained to eternal life, others to eternal damnation; and accordingly, as each has been created for one or the other of these ends, we say we have been predestinated to life or to death."**

Certainly no man can say this doctrine agrees with what the Bible teaches about the "free moral agency" of man. Christ's invitation is **"Come Whosoever Will."** Man does have a part to play in his own salvation. God's gift of Christ was for the sake of all men (*cf.*, John 3:16; Titus 2:11). Any man in the world can be saved if he will hear, believe, and obey the gospel of Christ (Hebrews 5:8-9). Calvinism says it is God's will for men to be lost, but the inspired apostle Paul wrote that God **"desires all men to be saved and to come to the knowledge of the truth"** (I Timothy 2:4). The apostle Peter amens Paul, saying, **"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance"** (II Peter 3:9). Now, be it understood, God has provided *the way* of salvation for all men and all who will be saved will be saved in the same way, thus, allowing man to continue as a "free moral agent" in salvation or damnation.

Calvin's doctrine of unconditional election makes God a respecter of persons. Yet, the Bible says **"God is no respecter of persons"** (Acts 10:34-35). Look up and read

Romans 2:11; 10:12; Ephesians 6:9; Colossians 3:25; and I Peter 1:17. All these verses emphatically declare that God is "no respecter of persons." How can Calvin say "some are preordained to life eternal, others to damnation" without saying God is a respecter of persons? The gospel is to be preached to every "creature" (Mark 16:15-16) and those who believe and are baptized shall be saved. This then makes election *conditional*.

Salvation is conditional. One must be *in* Christ if he is to be saved. Romans 3:3-5 and Galatians 3:26-27 teach us how one is to get *into* Christ. Ephesians 1:3,7 says, "**Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ...in whom we have redemption through his blood.**" The conditions God has set in order for one to be saved are: faith (Mark 16:15-16), repentance (Luke 13:3,5), confession (Romans 10:9-10), and baptism (John 3:3-5; Acts 2:38). Let no one be deceived to believe that salvation is unconditional or that God is a respecter of persons. Let God be found true and Calvinism rejected.

## Part IV: "Limited Atonement"

Coupled with the doctrine of "Unconditional Election" is the doctrine of "Limited Atonement." The doctrine of "Limited Atonement" says that Christ did not shed his blood as an atoning sacrifice for all men, but rather only those "preordained to eternal life...predestinated to life" by God. Speaking of "Limited Atonement" Dr. Edwin Palmer said, "According to this position, man is totally depraved, and God, loving some with a great love, elected them (unconditionally, TJH), or in other words, determined that they should be saved. He sent Christ to die for them and them alone, thereby saving them. Thus the atonement of Christ is limited to some and is not intended for all. Hence, the name 'limited atonement'."

Under the "Second Head of Doctrines" the *Canons of Dordt* states in Article 8: "...it was the will of God that Christ by the blood of the cross, whereby He confirmed the new covenant, should effectually redeem out of every people, tribe, nation, and language, **all those, and only those, who were from eternity chosen to salvation** (emphasis mine, TJH)." Steele and Thomas wrote, "But He came into the world to represent and save only those given Him by the Father. Thus Christ's work was limited in that it was designed to save some and not others." (*The Five Points of Calvinism*).

The central error of the doctrine of "Limited Atonement" is its contradiction of the Bible's teaching that *Christ died for all men*. II Corinthians 5:15 states: "**And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.**" To the young preacher, Timothy, the apostle Paul wrote: "**For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time**" (I Timothy 2:5-6). "**But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; THAT HE BY THE GRACE OF GOD SHOULD TASTE OF DEATH FOR EVERY MAN**" (emphasis mine, TJH) (Hebrews 2:9). Please note with careful attention that I John 2:2 tells us, "**And he is the propitiation**" ("a means whereby sin is covered and remitted," *Expository Dictionary of New Testament Words*, W. E. Vine, p. 224) **for our sins: AND NOT FOR OURS ONLY, BUT ALSO FOR THE WHOLE WORLD**"

(emphasis mine, TJH). I Timothy 4:10 declares God to be "**the Savior of all men, specially those that believe.**" Repeatedly, the Bible says that God is not a respecter of persons, that he wills for *no one* to be lost but for *everyone* to be saved, and that through the atoning sacrifice of Jesus Christ any man anywhere can be saved. "**For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved**" (John 3:16-17). "**The grace of God that bringeth salvation hath appeared unto all men**" (Titus 2:11).

Does this mean that all men will be saved? No. Does this mean then that Calvinism is right when it says Christ's blood was shed for some but not for others—"Limited Atonement?" No! While Christ's blood was shed for all men and actually has the power to cleanse all men of their sins, all men will not be saved (*cf.*, Matthew 7:13-14, 21-23; 24:31-33, 41-46). Calvinism teaches "Limited Atonement" because it teaches "Unconditional Election." However, the Bible teaches that election is conditional. God does will for all men to be saved and has provided a sacrifice capable of making atonement for all sins of all men. But, man has a part to play in his own salvation. Man has to will to be saved and do the things necessary to cleanse his soul with the atoning blood of Christ. He must be baptized to contact the blood of Christ and wash away his sins (Romans 6:3-5; Acts 22:16) and then "**walk in the light, as he is in the light**" to have "**the blood of Jesus Christ his Son** (continually, TJH) **cleanseth us from all sin**" (I John 1:7). The invitation from God for election is made to *all men*. Jesus offers the invitation to all men, saying, "**Come unto me, all ye that labor and are heavy laden, and I will give you rest**" (Matthew 11:25). The church, the bride as it is called, and the Holy Spirit perpetuate that invitation as shown by John in Revelation 22:17. "**And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.**"

Christ died for every man. To deny it is to make God a respecter of persons, unjust and unmerciful—it changes the whole character and nature of God. Calvinism denies that Christ died to save all men (*cf.*, John 1:29; 4:42; 6:33, 51; 8:12; 10:9; 12:32, 47). The whole matter is summed up in Hebrews 5:8-9, "**Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of ETERNAL SALVATION UNTO ALL THEM THAT OBEY HIM**" (emphasis mine, TJH). (*cf.*, Romans 6:17-18; I Peter 4:17; II Thessalonians 1:6-9).

## Part V: "Irresistible Grace"

Stating the doctrine of "Irresistible Grace" in modern parlance, Mr. Billy Graham wrote, "Being born again is altogether a work of the Holy Spirit. There is nothing that you can do to obtain this new birth...In other words, there is nothing you can do about it...The new birth is wholly foreign to our will" (*Peace With God*, page 146). In Calvinism's chain of doctrines, "Irresistible Grace" is an important link. Without it the whole system fails. (It falls with it, too!) Calvinism teaches that all men are born "Totally Depraved" (they can do no good thing whereby they might be saved), but out of all these God has "Predestinated and Foreordained" a specific number that cannot be changed, even though they were no better than

the rest, who **have been** "Unconditionally Elected" to salvation—and, since God foreknew whom he would save, because he chose them specifically, Christ did not die that all men might be saved, but rather died only for those God had chosen; hence, "Limited Atonement." Now, since man cannot do anything for himself in regard to his own salvation (he's totally depraved, remember) and since God has chosen him to be saved, unconditionally elected him, and through the blood of Christ made atonement for him specifically—**SOMEHOW OR OTHER GOD HAS TO MAKE THAT MAN RECEIVE HIS GRACE!** Thus, Calvinism teaches "Irresistible Grace"—or, as Billy Graham said, "In other words, there is nothing you can do about it."

How does Calvinism's "Irresistible Grace" work? From the *Canons of Dordt* (Third and Fourth Heads, Articles 11 and 12) we learn that when God chooses when one is to be saved, he "powerfully illuminates their minds by His Holy Spirit...He opens the closed and softens the hardened heart...He quickens; from being evil, disobedient, and refractory, He renders it good, obedient, and pliable; actuates and strengthens it...this is regeneration...which God works in this marvelous manner are certainly, infallibly, and effectually regenerated, and do actually believe." Billy Graham preaches it thusly, "No man can ever be saved unless the Holy Spirit in supernatural, penetrating power comes and works upon your heart. You can't come to Christ any time you want to, you can only come when the Spirit of God is drawing and pulling and wooing" (*Nashville Sermons*, pages 18, 20). Calvin could not have said it better himself. Concerning this action of the Holy Spirit, Steele and Thomas wrote, "This special call is not made to all sinners but it is issued to the elect only! The Spirit is in no way dependent upon their help or cooperation for success in His work for bringing them to Christ. It is for this reason that Calvinists speak of the Spirit's call and God's grace in saving sinners as being 'efficacious', 'invincible', or 'irresistible'. For the grace which the Holy Spirit extends to the elect cannot be thwarted or refused, it never fails to bring them to true faith in Christ!" (*The Five Points of Calvinism*, page 49).

There is not one passage in all the Bible which directly or indirectly teaches Calvinism's doctrine of "Irresistible Grace." In fact, it contradicts and conflicts with the Bible. The Bible says that faith comes from the word of God. Romans 10:17 says, "So belief cometh of hearing, and hearing by the word of Christ." Acts 4:4 says, "But many of the Corinthians hearing believed, and were baptized." Paul emphatically declares, "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed the righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith" (Romans 1:16-17). I Corinthians 1:21 informs us that it pleases God "through the foolishness of the preaching" to save them that believe the gospel. God has instructed that the gospel be preached to every creature and that those who believe and are baptized will be saved (*cf.*, Mark 16:15-16).

Calvinism would make God a respecter of persons, but the Bible says he is not (*cf.*, Acts 10:34; II Peter 3:9). It is God's will for all men to be saved; therefore, salvation is conditioned only on man's will. God always is willing for all men to be saved. "This is good and acceptable in the sight of God our Savior; who would have all men to be saved, and come to the knowledge of the truth" (I Timothy

2:3-4). Hebrews 5:8-9 says, "Though he were a Son, yet learned he obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation." When man hears the gospel (facts to be believed, commandments to be obeyed, and promises to be received) and obeys it, God will save him (Romans 16:17). There is no supernatural work of the Holy Spirit upon the heart. It is the word which pricks the heart (*cf.*, Acts 2:47). Calvinism is a false doctrine that denies what God has done and demands more of him than he will do. Let all men accept God as he appears in the Bible and reject Calvinism.

## Part VI: "Perseverance Of The Saints"

Call it "Perseverance of the Saints," or "The Impossibility of Apostasy," or "Once Saved Always Saved," it is the Calvinistic doctrine saying anyone who has ever been saved by the grace of God cannot so sin as to be eternally lost. This is the necessary conclusion to the doctrines of Calvinism—*Total Hereditary Depravity, Unconditional Election, Limited Atonement, and Irresistible Grace*. "By the term 'perseverance of the saints' we mean that if a person is once saved he is always saved and can never slip from God's saving grace" (*The Five Points of Calvinism*, page 59). In the *Canons of Dordt*, "Fifth Head of Doctrine," Article 6, we read, "But God...according to His unchangeable purpose of election, does not wholly withdraw the Holy Spirit from His own people...; nor suffers them to proceed so far as to lose the grace of adoption and forfeit the state of justification..." nor does He permit them to be totally deserted, and plunge themselves into everlasting destruction." Article 8 states that "they neither totally fall from faith and grace nor continue to perish finally in their backslidings." Article 9 says, "whereby they surely believe that they are and ever will continue true and living members of the Church." On page 56 of *The Five Points of Calvinism*, Steele and Thomas say, "The elect... are also kept in faith by the almighty power of God. All those who are spiritually united to Christ through regeneration are eternally secure in Him. Nothing can separate them from the eternal and unchangeable love of God. They have been predestinated unto eternal glory and are therefore assured of heaven" (emphasis mine, TJH).

From Tract Number 86, pages 13-14, of *The Christian Reformed Church—What It Teaches*, we read, "God will not suffer those who are joined to Christ in true faith to totally fall from faith and grace...believers will persevere in the way of salvation to the end." Over and over again, Calvinists say that one cannot fall from the saving grace of God.

"Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace" (Galatians 5:4). Of this verse E. M. Zerr said, "Fallen from grace, to lose out in divine favor. This statement of the apostle completely overturns the doctrine labeled 'once in grace always in grace'." Though Galatians 5:4 is speaking in the past tense, Hebrews 6:4-5 is emphatically to be understood in the past tense—"For as touching those who WERE ONCE ENLIGHTENED AND TASTED OF THE HEAVENLY GIFT, AND WERE MADE PARTAKERS OF THE HOLY SPIRIT, and tasted of the good word of God, and the powers of the age to come, and THEN FELL AWAY,

it is impossible to renew them again unto repentance..." (emphasis mine, TJH). Not only had some fallen from saving grace before the writing of Galatians and Hebrews, but Paul prophesied that some would apostatize in the future. Paul wrote, "**BUT THE SPIRIT SAITH expressly, that in later times SOME SHALL FALL AWAY FROM THE FAITH** (emphasis mine, TJH) **giving heed to seducing spirits and doctrines of demons'** (I Timothy 4:1). Paul reveals in II Thessalonians 2 that there would be a "wholesale" apostasy from the faith before Jesus would return. Carefully read verses 1 through 12. Since the falling away was certain is it not reasonable for the inspired men to warn against falling away from God? On your own read: I Corinthians 10:12; II Peter 3:17; Hebrews 3:12-14; Romans 14:13; Hebrews 12:14-15. All these passages and many more warn against falling. Now if it is impossible to fall from God's grace, why would the Holy Spirit and inspired writers take such great pains to warn against it? If one cannot fall because it is impossible for him to fall, it would be absurd and downright foolish to warn against falling. If not, why not? The Bible plainly teaches that some have fallen, that some are now falling, and that some will fall in the future (lest Christ come).

Let us consider one of the parables Jesus taught to see whether or not he taught "once saved always saved." Luke 8:4-15 records the parable of the sower. We see seed planted in four different places: the wayside, the rocks, the thorny ground, and the good soil. "**The seed is the word of God.**" We see those that fell on the wayside hear but do not

believe—the devil comes and takes them away. Secondly, we see those among the rocks "**RECEIVE THE WORD WITH JOY...WHO FOR A WHILE BELIEVE, and in time of temptation FALL AWAY**" (emphasis mine, TJH). Thirdly, we see those sown among the thorns being suffocated, unable to bear fruit, having fallen back into worldliness. Fourthly, we see seed planted in the good soil "**having heard the word, hold it fast, and bring forth fruit with patience.**" The middle two of these seeds fell away and only the last continued. Other parables that Jesus gave which prove that one can fall away include:

1. The parable of the Lord and his steward (Luke 12:42-46).
2. The parable of the law of forgiveness (Matthew 18:21-35).
3. The parable of the vine (John 15:1-6).

In conclusion, one does not have to hold all the tenets of Calvinism to be Calvinistic. He may hold only one. But, as Brother G. K. Wallace has said, if he holds one he can be made to admit that he holds them all—unless he gives up the one. Let us ever be on guard against the doctrines of Calvin. "**Whosoever goeth onward and abideth not in the doctrine of Christ, hath not Christ**" (II John 9). Calvin is not Christ. Calvin was but a man and his doctrines are the doctrines of men. "**But in vain do they worship me, teaching as their doctrines the precepts of men**" saith Jesus Christ (Matthew 15:8).

— Post Office Box 8156  
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**A WOMAN  
DOES HAVE THE  
RIGHT TO CONTROL  
HER OWN BODY.**

**BUT,  
THE UNBORN CHILD  
IS NOT HER BODY.**

**The Duncan (Okla.) Banner Tuesday, May 2, 1989**

### **Baby taken from drug user**

ROCKFORD, Ill. (AP) — A woman who used cocaine hours before giving birth was convicted of prenatal child abuse and neglect by a judge who compared the drug use to giving a baby razor blades to play with in the crib.

"This is the first case of this kind to come before

this court," Juvenile Court Judge Frederick J. Kapala said Monday in finding the mother guilty. The child was put in the care of social workers.

[Wayne Price sent foregoing article together with his own comments, as follows]:

Americans, being the "freedom loving" people that we are, always have been sensitive to the "rights" of the individual. By appealing to the "right" of making our own choices, those who would kill the unborn decided to conceal such a despicable atrocity under the guise of "a freedom of choice" issue!

Instead of "pro-abortion," or baby-killing, they call it "**PRO-CHOICE,**" as if the name change makes it all right (at this point, read Isaiah 5:20)!

A judge found a woman guilty of prenatal child abuse because she used cocaine, yet aborting the child evidently would have been all right since the law (according to the Roe-Wade abortion decision by the U.S. Supreme Court, 1973) permits abortion, or killing of the unborn.

What a crazy world it is in which we live! It's wrong for a prospective mother to "abuse" the child by the mother taking cocaine, but it would have been fine for her to have killed that same child earlier by exercising her **PRO-CHOICE** right of abortion! Let's pray the Supreme Court realizes the horrible mistake it made 16 years ago, and rectifies it.

Let's say it once more: "**A WOMAN DOES HAVE THE RIGHT TO CONTROL HER OWN BODY; BUT THE UNBORN CHILD IS NOT HER BODY!**"





**Myrta D. & Basil D. Shilling**

# 70 Years Together—A Long Story

Ira Y. Rice, Jr.

Two of the most esteemed Christians in the city of Memphis, Tennessee, over the past almost a decade have been Myrta D. and Basil D. Shilling (see opposite page). I was overseas doing missionary work for several months earlier this year, or I should have carried this story on the pages of *Contending for the Faith* long before now.

It is not given to many even to live 70 years, much less to live that long together as husband and wife. However, on May 3, 1989, the *Commercial Appeal*, of Memphis, carried the following announcement:

## A long story

Tommye Jo Gotcher took special pains to compile a booklet about her parents' anniversary. It's not just any anniversary. Her parents, Myrta D. and Basil D. Shilling, have been married 70 years today. Mrs. Shilling is 91 and her husband is 89.

"They were both born in Oklahoma when it was still Indian territory," said Mrs. Gotcher.

Her account relates how Mrs. Shilling was born the sixth of 11 children of Miriam Ella Webb Draper and William Green Draper, who were pioneer teachers in the community of Linn. Mrs. Shilling remembers 1907 when the people of Madill celebrated Madill, Indian Territory, becoming Madill, Okla.

Shilling was the eighth of 14 children of Leora French Shilling and Leonidus Vincent Shilling.

Mrs. Gotcher said her parents were teachers for a time. Shilling later became a preacher.

Anita Hopper, wife of John Hopper, friends of the Shillings, included a fitting poem in the booklet. She entitled it *A Legacy of Love*.

The story began more than 70 years ago, when a young man named Basil D. Shilling met and married a young girl named Myrta Draper. We are indebted to one of the two offsprings of that marriage, Tommye Jo Gotcher, of Memphis, for the following information, which we are confident will be of extraordinary interest to our readers:

Myrta was born the sixth of 11 children of Miriam Ella Webb Draper and William Green Draper. The Drapers were pioneer

teachers in the community of Linn, in the Indian Territory. They were teaching a "subscription" school, having students who came from miles around, riding horseback. Myrta was born in Linn on January 31, 1898.

In the following years, the Drapers taught school in Tishomingo, Indian Territory, then moved to Madill, Indian Territory. In Madill, the Drapers ran a newspaper, *The Madill Record*. Myrta went to school in Madill eight years and recalled that she was never absent a day. She remembered the year 1907 when the people of Madill celebrated Madill, Indian Territory, becoming Madill, Oklahoma.

Myrta's father was a devout Baptist, though her mother was a staunch and faithful member of the church of Christ. The church in Madill was, at this time, very small, consisting of Myrta's mother and one other family. This little group would have a meeting about once a year. When brother F. L. Young was conducting the yearly meeting in 1909, Myrta's father came forward to be baptized. They had to break the ice in a tank to baptize him. Friends warned the Drapers that Mr. Draper might take pneumonia, but Mrs. Draper took blankets to wrap him in during their horse and buggy ride home so that he did not even take a cold.

In 1911, Myrta was baptized at the age of 13 years. Brother T. W. Phillips was holding the meeting that summer. The church in Madill had grown by then until they were able to build a baptistry in the churchyard. They filled it with water, built steps on the outside going up and steps on the inside going down into the water.

In 1914, Myrta graduated from Madill High School. During these years, her father had longed to resume teaching. He sold his newspaper in Madill so that he and Mrs. Draper could resume their teaching careers. For that reason, as soon as Myrta graduated, the family moved to Lebanon, Oklahoma, where she met Basil. In Lebanon, Myrta, her mother and her father taught together in the same school. Her mother taught grades one through three, she taught grades four and five, and her father taught grades six through nine. Basil was a student there, having Myrta's father as a teacher.

Basil D. Shilling had been born at Lone Elm, near Lebanon, Indian Territory, October 18, 1899. He was born the eighth of 14 children of Leonidus Vincent Shilling and Leora French Shilling. The Shillings soon moved to Lebanon where Mr. Shilling farmed, and Basil attended his school years, grades one through nine. In those days there was summer school, and there was winter school, leaving the children free to work in the fields during spring and fall. Basil's mother died when he was ten years

old, leaving his father to rear the large family alone. Besides being a farmer, Mr. Shilling was a part-time Methodist minister. He reared his children to be hard workers and very religious.

When the Drapers came to Lebanon to teach, Basil was in Mr. Draper's ninth-grade class. Through the efforts of the Drapers, and in spite of much objection from Mr. Shilling, Basil was baptized and added to the church in 1917. In that same year, 1917, Basil went to college in Durant, Oklahoma, in order to finish his high school credits and begin his college credits. Basil and Myrta began to make plans for a future together; but in June, 1918, Basil volunteered for the army in World War I. By October, 1918, he was sent overseas to France. As soon as he landed in France, the armistice was signed on November 11, 1918.

Basil tells a funny story about coming home from France. He says that when assignments were made for young men to return on the ships, an epidemic of mumps broke out. As a result, each young soldier was asked if he had had the mumps. If he had, he could board the ship; if he had not, he had to stay over there longer. When Basil was called up to be questioned, he didn't know whether he had had them or not. It was either get on the ship or stay in France. He said that he "felt" more like he had had them than like he had not, so he said he had had them. On the very date he landed at Hoboken, New Jersey—January 31, 1919, Myrta's birthday—he broke out with mumps and was sent to a hospital!

When Basil returned from the war, and as soon as Myrta's school was out where she was teaching, they were married. The day was May 3, 1919. The ceremony took place at nine in the evening on the Draper farm, near Cumberland, Oklahoma, and was performed by Basil's father. The next day, May 4, Basil and Myrta left the farm in a wagon, going to Lebanon.

From Lebanon, they went to Marietta, Oklahoma, where they took a train to Fort Worth. After a short time in Fort Worth, they returned to Oklahoma to operate the Draper farm. It was while living there, on March 24, 1920, that they were blessed with the birth of a little daughter whom they named Ella Leora, for both their mothers. They called her "Ellora."

In the year 1921, Myrta and Basil decided to give up farming and try teaching. It was also that year that their little daughter Ellora died at age 18 months.

About two months after Ellora's death, Basil and Myrta suffered another tragedy. Basil awoke in the middle of the night, discovering their house on fire. The fire spread so fast that Basil was able to get out only a cedar chest, and Mr. Draper got a trunk out, thinking it would have some

clothes. However, it turned out that Mr. Shilling had apple trees, and Basil and Myrta had picked apples, wrapped them and stored them in the trunk to have for the winter. The house was burned completely, and all they had were the night clothes they were wearing, the cedar chest with a few keepsakes and a trunk full of apples. [It was rumored that the landlord had hired the house burned to collect some insurance money.]

The next several years were spent teaching in various schools in Marshall County, Oklahoma, and attending college in Durant, Oklahoma, between terms, working toward their degrees. During these years, Myrta and Basil were blessed again with a little daughter whom they named Tommye Jo. At that time, they were spending the winter in Durant—Basil going to school and Myrta keeping house in one room with kitchen privileges.

With their goals reached and their degrees earned, Myrta and Basil began teaching a consolidated school in Fox, Oklahoma. He was superintendent and she taught high school. The next year Basil and Myrta began teaching in the high school in Wilson, Oklahoma. It was during the depression years that Oklahoma's governor began talking against married women teaching, so the Wilson school district dismissed all its married women teachers. This limited Myrta's teaching to substitute work.

It was at Wilson that the most important change in direction came in Basil's life. The preacher for the Wilson church was brother Don Hockaday. When he was out, Basil was called on to fill in for him. The superintendent of an oil field at Wirt, Oklahoma, near Healdton, brother W. J. Smith, heard of Basil and came to see him in Wilson. He told him that just his family was meeting for church services and wanted Basil to drive out (some 15 miles) and preach for them. Basil told brother Smith that he was a teacher, not a preacher, and could not do it. Brother Smith would not take "no," and as he left he said, "We'll see you Sunday." That was the beginning of Basil's teaching during the week and preaching on Sunday.

In 1931, Basil and Myrta moved to Ardmore, Oklahoma, where Basil taught history in the high school, and Myrta taught on a substitute basis. During this time, the small struggling church in Healdton asked brother Smith if he would bring his group in to meet with them. He replied that he would, but he would also bring "his preacher." The church in Healdton was then able to build a nice brick building near downtown—the congregation paying half the cost, and brother Smith paying the other half. By 1934, the Healdton church had grown to the point that Basil was asked to resign his teaching, move to Healdton and preach full time.

The years passed with Basil preaching for various churches, and Myrta working as a preacher's wife, teaching classes and devoted to the work. They worked with the church

in Madill, Oklahoma, now a well-established congregation with a nice building near the center of town. They then became Texans, working with the church in Denison, Texas. In 1939, they moved to Austin, Texas, to work with the University Avenue church. They worked with this congregation from 1939 through 1945.

In Austin, Basil carried a heavy load. He preached on the radio early Sunday mornings (before the days of tapes), preached for two morning services, taught a Bible class between the two services, worked with a young people's class Sunday afternoons, preached Sunday nights, taught a class on Wednesday nights, typed and printed the bulletin, and wrote a Bible school quarterly for the *Firm Foundation*.

In his association with the *Firm Founda-*

*tion*, he developed a very close friendship with brother G. H. P. Showalter, the editor, and also an elder of the University Avenue church. Brother Showalter published many of Basil's sermons in the *Firm Foundation* and put some of his sermons into tract form. The association with the University Avenue church was a productive and happy one for Basil and Myrta.

During the years of 1946 through 1951, Basil and Myrta worked with the Columbus Avenue church in Waco, Texas, and the Lawndale church in Houston, Texas. In 1952, Basil and Myrta returned to Austin, Texas, this time to labor for the Southside congregation. The work at Southside grew and prospered, old friendships were renewed and new friendships gained. During these years, their daughter, Tommye Jo, having

### "A LEGACY OF LOVE"

*S*eventy wonderful years ago in Oklahoma when  
*E*vening ceremony at the Draper farm came to an end.  
*V*ows had been softly spoken, Myrta and Basil made one,  
*E*mbarkation upon the sea of matrimony happily had begun.  
*N*ever failing one another, walking hand in hand with God,  
*T*il reaching magnificent "70" as through this world they trod . . .  
*Y*ielding a legacy of love.

*Y*ears passed, youth faded, but their love deeper came to be,  
*E*very event, sad or happy, knitted their family more closely;  
*A*ffectionately serving as mother, daddy, Gugga, and Dada Shilling,  
*R*emembrances, reflections show how unselfishly they were willing . . .  
*S*uch are the golden memories making them

A Legacy of Love . . .

— Anita Hopper

married in Waco, presented them with their two grandchildren, David Joe Gotcher and Susan Melinda Gotcher. They had happy times with visits from their grandchildren. The next years, 1954 through 1963, were spent working with the North Jefferson Street church in Mount Pleasant, Texas, and the Ninth and Elm church in Orange, Texas.

In August, 1964, Basil retired, and he and Myrta brought a home back in Austin, thinking they would live there from then on. Basil worked again with the University Avenue church, serving as the minister of visitation and teaching the Sunday morning auditorium class.

In 1979, Tommye Jo, having lost her husband, moved to Abilene, Texas, to put David Joe and Susan Melinda in Abilene Christian University. When the house next door to her became for sale, Basil and Myrta decided to buy it and move to Abilene so they could live near Tommye Jo. That year, too, another highlight occurred in their life. Some friends in Austin gave them a trip to the Holy Land. One of the wonderful events of this tour to them was worshiping with the church in Nazareth on a Sunday.

The summer of 1981 saw another change for Basil and Myrta. Because of Tommye Jo's retirement, after 30 years of teaching school, Basil, Myrta and Tommye Jo moved to Memphis, Tennessee, to be near Tommye Jo's daughter, Mendy. They spent happy years in their association with good Christian friends in Memphis. Basil enjoyed teaching Bible classes as long as his health permitted. They had good visits from their now five great-grandchildren, Christopher David, Rebecca Jeannine and Emily Lin Gother; and Justin Wayne and Michael Draper Breedon. (Myrta was very proud to share her name, "Draper," with her great-grandson, Michael.)

As they celebrated their 70th wedding anniversary, May 3, 1989, they could look back over many years together. They had shared some sorrows and many joys, some bad times and many good times. Through it all, they had striven to share, giving each other the love and support only a husband and wife can give. They saw these 70 years as good and happy years.

\*\*\*\*\*

Myrta Draper Shilling passed from this life on July 8, 1989.

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[*EDITORIAL NOTE: Some of the happiest memories that Vada and I have of our past 15 years in Memphis were our many visits with the Shillings—once in their home, and time and again when we often would cross trails at the Piccadilly Cafeteria, where they and we liked to eat. Every single time we saw them there, we were honored to stop by for stimulating conversation.*]

Thanks to Tommye Jo for seeing that we received one of the lovely brochures she put together for their 70th Wedding Anniversary—1919-1989. Included in this remarkable production was an article on "The Inspiration of a Godly Marriage," by E. L. Whitaker; one on "The Inspiration of a Godly Couple: Basil D. and Myrta Draper Shilling," by Garland Elkins; a poem, "Hand in Hand," by Jan Renee Elkins; another poem by Helen Steiner Rice; a eulogy by Tommye Jo on "Seventy Years Together;" another poem by G. W. Douglas; closing with something very special by Anita Hopper, entitled, "A Legacy of Love."]

## Leaning Against The Wind



It happened in Providence, Rhode Island, and the year was 1912. Workmen could be seen from the street below, walking along the steel girders of a skyscraper. Then, suddenly--one of the workmen fell from one of those steel girders to his death in the street! Quickly, people gathered around the battered and broken body. A man standing on the fringe of the throng,

listened to talk about the accident. Finally, a man who seemed to be in authority, came down from the top of the building on a crude lift, hurried over to the body, looked down, and said, "The fool was leaning against the wind! I told him to quit leaning against the wind. He was new at this game or he wouldn't have done it."

Later, the curious man on the edge of the crowd asked a foreman what was behind the remark "leaning against the wind"? The answer went something like this: "Well, you see, along the coast here in the morning hours there is often a strong wind blowing from the ocean, at fifty or sixty miles an hour and a steel worker high on a building of this type gets to leaning against the wind. It is easier to work that way. You don't have to resist so much. But, an experienced worker soon learns that he dare not depend upon the wind since it may drop at any second and then he topples to the ground. You can't depend upon the stability of the wind!"

### AN APPLICATION

Whenever you and I get to "leaning against the wind" in life, something just as fickle, we are placing our trust in the wrong place. Our confidence cannot properly abide in the people, places, or things of this world. Material effects of this physical existence will perish with the using according to the Bible (I John 2:15-17), but that which is spiritual will endure forever.

To depend upon the temporal--power, prestige, position, dominion, dollars, or durability, is to deny the teaching of the Holy Spirit via the Bible in an area of ultimate importance: the salvation of one's soul.

### CONCLUSION

Are you leaning against the fickle wind of man's theology, man's philosophy, and/or man's morality? Is your life so insecure as this? Rather than leaning against the wind, obey the God of heaven and do His will! "What a fellowship, what a joy divine, Leaning on the everlasting arms" (E. A. Hoffman).

---Frank Starling

[*EDITORIAL NOTE: It always is a pleasure to be able to recommend a fellow preacher of the word—especially one as seasoned and doctrinally sound as Frank G. Starling, author of the above article which first appeared in the July-August/1989 issue of Bible Light, of which he is the editor.*]

Brother Starling now has been preaching to the Sunny Slope church of Christ, of Paducah, Kentucky, for the past several years. Although he is under no deadline to do so, he

feels the time has come when he should be "moving on."

At 57 years of age, brother Starling now has been preaching for more than 26 years. Should your congregation be looking for a good man (or if you know of a congregation that is), please put them in touch with **Frank G. Starling, at 2115 Krebs Station, Paducah, Kentucky 42003.**—Ira Y. Rice, Jr., Editor]

## "UMOJA NI NGUVU"

Robert Stapleton

The title of this article in its original language—Kiswahili—will mean little or nothing to the majority of those who read it. Yet, its meaning should be constantly considered by every New Testament Christian on a regular basis. "Umoja Ni Nguvu", translated into English, simply means, "Unity is Strength"—and surely we all agree (don't we?) that as the Lord's body we should be keenly aware of the strength brought on by unity.

Much is being said today, both verbally and in written form, about the subject of unity. Some good, but far more bad! More times than not as I read the articles in bulletins and brotherhood papers I am reminded of the words of Paul, "I marvel..." (Galatians 1:6a). Brethren, "I marvel" that there are so many among us who are so quick to cast aside the words of truth in order to have "unity in diversity." Which, by the way, is about as possible as having daylight in dark. Of unity *Webster* says that it is the *absence* of diversity. *Thorndike Barnhart* gives the following illustration, "A circle has unity; scattered dots do not."

Holy Writ is crystal clear relative to the idea of unity. One needs only to read, and then accept the clear teachings of the word of God, in order to realize that unity is based upon a unity of belief rather than a diversity of beliefs relative to the same doctrine. The words of Amos 3:3 just as clearly teach, in this present day, the need to walk in unity as they did in Old Testament times. Notice the clearness of Amos 3:3, "**Can two walk together, except they be agreed?**" Brethren, regardless of what our liberal brethren are trying to get us to swallow, hook, line, and sinker, the answer to the question raised by the prophet of Old is a resounding NO! The apostle Paul clearly impressed upon the Corinthian church the basic need of speaking the same thing so that the church of Corinth would "...be perfectly joined together in the same mind and the same judgment" (I Corinthians 1:10). How anyone in his right mind can deny the need to "speak the same thing" makes no sense at all—yet the number is legion in the brotherhood who do so today.

Our Lord's prayer in John 17 is so clear that "I marvel" that we have brethren who cannot understand this basic principle of New Testament Christianity. The context of verses 20 through 23 is too clear to misunderstand without either help or a desire for "unity" based upon something other than a "thus saith the Lord."

The illustration previously given from *Thorndike Barnhart* surely is an illustration of the condition of the church today. In years gone by we were as the circle relative to such issues as instrumental music, non-fellowship with the denominations, marriage, divorce, and remarriage and such like. Today, though, we are as the scattered dots. The number is few and growing fewer of those who still "**contend for the faith**" (Jude 3). Brethren, irregardless of

how loudly the liberals among us cry differently "...if a kingdom be divided against itself, that kingdom cannot stand" (Mark 3:24). Surely, we see the church of the living God being weakened day by day by those who "...will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears" (II Timothy 4:3).

It has not been that long ago that the church of our Lord was the fastest growing religious organization in the United States. We grew because we "dared to be different" and this appealed to those tired of the shackles of denominationalism. We grew because we stood for something—the truth of the living God. Today, though, it is a different story in many congregations. So many of our number stand for nothing and because of this we see the fruits of their labors (Matthew 7:15-20).

We have to a great degree given up on unity based upon a "thus saith the Lord" and in doing so we have lost our strength. We are surely "a house divided against itself" and forming an allegiance with the Independent Christian Church, or any other denomination, will not restore that strength. It will serve only to make us weaker. Let us join together as New Testament Christians, members of the Lord's one true body, and "**endeavor to keep the unity of the Spirit in the bond of peace**" (Ephesians 4:3). Brethren, the cry for many years has been, "We are drifting." Is it not past time to put a stop to this drifting away from God's word? Surely it is! May we again begin to proclaim the word of God uncompromisingly rather than quoting the words of those who have lost sight of the Lord's way for unity. Let us make the choice as to whom we will serve and let that choice be the Lord (Joshua 24:15).

—219 Stucker  
Paoli, Indiana 47454

## HONESTY— THE BEST POLICY

Eddie Helms

Honesty is always the best policy. We often have heard this statement and many of us taught it to our children. It is right and good. To follow it is to follow the rule of the Lord Jesus Christ in Matthew 7:12: "**All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets**" (ASV). We want to be treated in a fair and honest way, so we make this noble saying a part of our lives to treat others in this fashion.

We certainly need to be honest in our thinking and dealing with others. The devil has taught a devious and dishonest doctrine today. This doctrine permeates the thinking of many in the church. It is sold to brethren in the name of compassion and love. Since this doctrine has been sold with such a cover many have bought this doctrine of the devil.

What is this doctrine? It is the doctrine of broadmindedness. It is the doctrine of accepting one "as he is." It is the doctrine of "agreeing to disagree" on doctrinal issues. It is the doctrine of several levels of fellowship. It is a doctrine that teaches, "the Bible doesn't say not to..." This doctrine "lovingly" accepts those who have split congregations of the Lord's church over their false doctrines.

Adherents of this doctrine welcome into their fellowship those who have embraced error. They sometimes accept erring brethren based upon the sincerity of the brother even though in the wrong. Many of these tenets of the devil's doctrines are accepted by some in the Lord's church despite clear verses in Holy Writ which denounce such (Proverbs 14:12; I Corinthians 5:1-13; II John 9-11; I Peter 4:11; Hebrews 7:14; Ephesians 5:11,19; Romans 16:17-18; II Thessalonians 3:6,14).

Do you know what is so inconsistent about those who adhere to this doctrine, let alone that it is condemned by scripture? Out of "love and compassion" they condone nearly everyone and everything from A to Z. But, when a faithful servant of God points out the error being taught and accepted, is the same "love and compassion" exhibited? No sir! The one who loves God, his word, the souls of lost men and women and shows that godly love by preaching the word, reproving, rebuking, and exhorting is condemned, labeled a troublemaker and is called a knucklehead (compare I Kings 18:17; 21:20; Acts 26:24). Now remember, these words are from folks who are "compassionate, loving and broadminded" enough to accept the aforementioned tenets. The height of inconsistency! Are these brethren really being honest in their thinking and conduct? I think not!

The Bible speaks of this dishonest thinking in man. "**He that justifieth the wicked, and he that condemneth the righteous, both of them alike are an abomination to**

**Jehovah**" (Proverbs 17:15, ASV). Brethren, God's estimation of this dishonesty in thought and action has not changed! Despite God's condemnation upon those who would engage in such actions the righteous still are punished and the noble man still is smitten (Proverbs 17:26).

Why does this doctrine of the devil run rampant in the church today? Could it be that some are striving for acceptance by their religious neighbors? Are some acceptive of an ecumenical spirit that dwells in the denominational world today? These are but symptoms of the real problem. Many are feeding upon false philosophy and man-made theology. Many seem to know what the latest method in psychology and philosophy is but fail to know what the Book says!

Brethren, we need to read, study and digest what God desires of his people. We need to read, study and digest to see what God hates: SIN. God's word gives man direction that he might become more God-like (II Peter 1:3-4). Brethren, let us get back to the Book that teaches perfect hatred for sin, error and falsehood and perfect love for God, his truth and our fellow man (Psalms 97:10; 119:104,128,163; 139:22; Proverbs 8:13)!

Honesty *still* is the best policy. It is the godly policy to follow in action and in our thinking.

—212 East Cedar Street  
Livingston, Tennessee 38570

## Notes & Quotes...

**Stephen Wiggins**, who formerly preached at McDougal, Arkansas, and now preaches at Fisher Street, in Jonesboro, Arkansas, enclosed \$30.00 to renew his subscription for one year, saying, "Keep extra that I'm sending to use as you see fit. Keep up the good work."

**Ken Maddox**, of Wills Point, Texas, renewed for another year, saying, "Thank you very much. May the Lord continue to bless you in your work, especially in letting people know about Crossroads."

**Wanda McGillivray**, of Gurnee, Illinois, renewed for three more years, adding \$12.00 "extra" to help with our work.

**Lee Ella Wallace**, of Yucca Valley, California, in renewing for another year, ordered three sets of our "NIV Packets" at \$3.50 each set for distribution there.

**Mrs. Ada M. Lamb**, of Carbon, Texas, is now deceased. So is **Harold Winkelman**, of Lawton, Oklahoma.

### SIX-YEAR SUBSCRIPTIONS CONTINUE

It is rather wonderful how many continue subscribing or renewing for **six years** (for \$25.00) at a time. Among those, of recent date, we note **Jerry Pritchett**, of Chattanooga, Tennessee; **B. C. McCarley**, of Granite Shoals, Texas; **Irvin L. Higginbotham**, of Hampton, Virginia; **Cheri Foster**, of Baytown, Texas; **Mr. & Mrs. Carl W. Mercer**, of Vine Grove, Kentucky; **D. N. Gore**, of Irmo, South Carolina; and **W. T. Brown**, of Dalhart, Texas.

### APPRECIATION EXPRESSED TO THOSE WHO KEEP SIGNING UP OTHERS AS NEW SUBSCRIBERS

The No. 1 source of new readers and our growing circulation, of course, continues to be enthusiastic readers signing up others. Among those to whom we wish to express appreciation are **Ozroe Bush**, of Center, Texas, who renewed his own, sent nine new subscriptions; **Ben Sherfield**, of Coldwater,

Michigan, renewed his own, sent one new; **Archie Collins**, of Memphis, who renewed his own and eight others, saying, "Some of my subscribers have left me, but we are still pressing on, still trying to earnestly contend for the faith once delivered to the saints. Keep up the good work;" **James E. Newton**, of El Paso, Texas, sent three new; **Raymond D. Mitchell**, of Obion, Tennessee, renewed his own and 16 others; **Jimmie Taft**, of Cordova, Alabama, thanked us for sending a bundle of sample issues of *Contending for the Faith*, signed up nine new readers, and sent "extra" to help in spreading the GOOD NEWS; **Robert Stapleton**, of Paoli, Indiana, renewed his own and sent in seven new; **Clifford Estep**, of Southgate, Michigan, sent four renewals and 12 new; **James T. Watson**, of Brush, Colorado, sent six new; **Will Montgomery**, of East Liverpool, Ohio, renewed nine, sent 14 new; **J. C. Rodgers**, of San Francisco, California, sent 17 subscriptions, saying, "I have enjoyed your paper, and especially on the Crossroads and Boston movements;" **Wayne Price**, of Marlow, Oklahoma, renewed two, sent six new; **Tommy L. Gentry**, of Troup, Texas, sent four new; **Robert R. Hennen**, of the New Freeport congregation, in New Freeport, Pennsylvania, sent seven new; **Doug Brazzell**, of Franklin, Kentucky, renewed one, sent five new; **James Q. Murner**, of Sheffield, Alabama, sent two new; **Mrs. Frances Murphy**, of Ashland City, Tennessee, renewed her own, sent one new, saying, "Excellent paper that I enjoy and never want to be without. Keep up the good work!"; **Guy Dickinson**, of Forest Park, Georgia, renewed his own, sent one new—both for three years each; **Richard & Dess Haase**, of Medon, Tennessee, renewed three, sent three new, saying, "We are so thankful to our heavenly Father that there still are sound, seasoned, faithful ones in the

brotherhood such as you and others that stay on the firing line and bend not the knee to Baal. We covet every faithful one's prayers to be with us as we continue to serve our Lord during these trying times."

### PREACHER AVAILABLE

**W. C. Hickman**, now working with the church at Hartford, Alabama, would consider a change. He is self-supporting, has had 20 years of experience, and will work with any small church that cannot afford a minister. Reference phone numbers where he is now preaching include C. T. Raines (205/886-3289), Harold Helms (205/684-3500) and Victor Riley (205/588-2892). You may address brother Hickman at P. O. Box 357, Hartford, Alabama 36344 or telephone him at 205/588-3825.

### JACKSON—WADE DEBATE RESCHEDULED SPEAKERS

**Roger Jackson**—Somerville, Alabama  
**Ronny Wade**—Springfield, Missouri

PLACE  
**SANDUSKY**—church of Christ  
Birmingham, Alabama

DATES  
November 22-25  
7:00 p.m.

### PROPOSITIONS

Wade affirms Nov. 22,23: "The Scriptures teach that a congregation of the church of Christ for the communion, must use one cup (drinking vessel) in the distribution of the fruit of the vine."

Jackson affirms Nov. 24,25: "The Bible teaches that a congregation of the church of Christ may teach the Bible by arranging into Bible classes, some of which may be taught by women."

This debate was originally scheduled for July, 1989, but had to be postponed because of circumstances beyond brother Jackson's control.

**Jim Moore**, Roanoke, Texas: "Thanks be to God for those that contend for the faith."

# STUDIES IN 2 CORINTHIANS

## November 12-16, 1989

### EIGHTH ADL SCHEDULE — STUDIES IN 2 CORINTHIANS

3:00 PM Discussion Forum: Mac Deaver  
 3:45 PM Mac Deaver  
 5:00 PM Dinner Break  
 7:00 PM J. Noel Merideth  
 8:00 PM Garland Elkins

#### SUNDAY, NOVEMBER 12

9:00 AM Andy McClish  
 10:00 AM Dub McClish  
 12:00 PM Lunch Break  
 2:00 PM Dave Miller  
 3:00 PM Curtis Gates

2 Corinthians — An Introduction  
 A Study of the Final Judgment in 2 Corinthians  
 Paul's Experience of Labor and Suffering (11:16-33)  
 Difficult Passages in 2 Corinthians: How does God "seal" us and what is the "earnest of the Spirit" which He gives (1:22; 5:5)? Is the previous letter to which Paul frequently referred our 1 Corinthians or some other letter now lost (2:3; 9:7-8; 12:10; 9:1)? What is the "veil" upon the hearts of the Jews when they read the old covenant (3:14-16)? Does "being absent from the body" and "at home with the Lord" nullify the Hadean realm (5:8)?  
 Paul's Confidence and Commendation (2:14; 3:5)

4:00 PM Robin Haley  
 5:00 PM Dinner Break  
 7:00 PM Goebel Music  
 8:00 PM Andrew Connally

#### MONDAY, NOVEMBER 13

9:00 AM Ken Hope  
 10:00 AM Guy Baker  
 11:00 AM Bob Berard  
 12:00 PM Lunch Break  
 2:00 PM David Brown

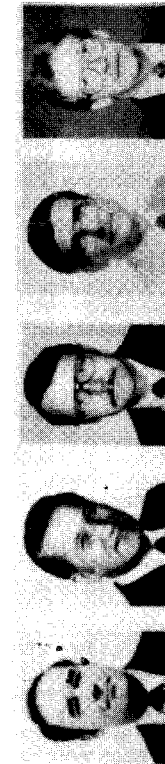
Paul's Salutation and Source of Consolation (1:1-11)  
 Paul's Defense of His Sincerity (1:12-24)  
 The Superiority of the New Covenant (3:6-18)  
 Difficult Passages in 2 Corinthians: Did Paul know Christ "in the flesh" (i.e., personally while He was upon earth) (5:16)? Does "the not unequally yoked with unbelievers" relate to the marriage of a Christian to a non-Christian (6:14)? What was Paul's "thorn in the flesh/messenger of Satan" (12:7-8)? How can "paradise" be used both in reference to heaven itself ("the third heaven") and to the Hadean resting place of the souls of the saints (12:2-4; Luke 23:43; John 20:17)?

3:00 PM Discussion Forum: Thomas Warren  
 3:45 PM Thomas Warren  
 5:00 PM Dinner Break  
 7:00 PM Robert Taylor, Jr.  
 8:00 PM H. A. (Buster) Dobbs  
 Encouragements, Principles, and Rewards Concerning Giving (9:1-15)

#### TUESDAY, NOVEMBER 14

9:00 AM Darrell Beard  
 10:00 AM James Meadows  
 11:00 AM Gary Workman  
 12:00 PM Lunch Break  
 2:00 PM Gary Colley

Reconciliation Through Christ (5:11-21)  
 The Treasure in Earthen Vessels (4:1-10)  
 Paul's Anxiety Over the Corinthians (2:1-13)  
 Paul's Longing for Heaven (5:1-10)



12:00 PM Lunch Break  
 2:00 PM Terry Hightower

3:00 PM Carl Garner  
 10:00 AM Larry Fluit  
 11:00 AM Tom Bright  
 12:00 PM Lunch Break  
 2:00 PM Terry Hightower

3:00 PM Bill Jackson  
 3:45 PM Bill Jackson  
 5:00 PM Dinner Break  
 7:00 PM Bill Cline  
 8:00 PM Joe Gilmore

9:00 AM Garell Forehand  
 10:00 AM James Rogers  
 11:00 AM B. B. James

12:00 PM Lunch Break  
 2:00 PM Don Ruhl  
 3:00 PM Discussion Forum: Jerry Moffitt  
 3:45 PM Jerry Moffitt  
 5:00 PM Dinner Break  
 7:00 PM Bert Thompson  
 8:00 PM Darrell Conley

9:00 AM Discussion Forum: Mac Deaver  
 3:45 PM Mac Deaver  
 5:00 PM Dinner Break  
 7:00 PM J. Noel Merideth  
 8:00 PM Garland Elkins

9:00 AM Discussion Forum: Mac Deaver  
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 3:45 PM Mac Deaver  
 5:00 PM Dinner Break  
 7:00 PM J. Noel Merideth  
 8:00 PM Garland Elkins

The Meaning of Biblical Faith  
 Questions from the floor on Discussion Forum topic

Paul's Exposure of False Apostles (11:1-15)  
 Answering False Doctrines Relating to 2 Corinthians: Does "letter" refer to the actual wording of Scripture and "spirit" to an unwritten message behind the words, as some teach (3:6)? Does "liberty" in Christ free us from any and all law in Christ (3:17)? Is the personal righteousness of Christ "imputed" to men to justify them (5:21)?

WEDNESDAY, NOVEMBER 15  
 A Commendation and Exhortation Concerning Giving (8:1-15)  
 Good News From Corinth and Teaching on Repentance (7:2-16)  
 Paul's Blameless Life and a Plea for Distinctiveness (6:1-7:1)

Answering False Doctrines Relating to 2 Corinthians: Will God make his people financially rich who contribute their money generously to Him (9:8-11)? Was Paul's apostleship (and is the Gospel) only for "building up" and never for "tearing down" (i.e., is the Gospel only a "positive" and never a "negative" message, or as some aver, does the Gospel always save, but never condemn) (10:8; 13:10)? Was there a "chief" apostle, as Roman Catholicism claims for Peter (thus alleging him to be the first pope) (11:5; 12:1)? Are we obligated to kiss as a form of greeting (13:12)?

We Must Both Fear and Love God  
 Questions from the floor on Discussion Forum topic

The Source of Paul's Remarkable Endurance (4:11-18)  
 Providing Things Honorable Before the Lord and All Men (8:16-24)

THURSDAY, NOVEMBER 16  
 Paul's Answers to his Critics (10:8-18)  
 Paul's Vision and Thorn in the Flesh (12:1-10)  
 An Appeal for Fairness and Paul's Source of Spiritual Strength (10:1-7)

Paul's Apologetic Credentials and a Plea for Repentance (12:11-21)

The Power Is of God and Not From Ourselves  
 Questions from the floor on Discussion Forum topic

A Stern Warning and Fond Farewell (13:1-14)  
 2 Corinthians — A Summary

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### TUESDAY, November 7, 1989

- 6:30 p.m. Singing  
7:00 p.m. What the Bible Says About Bible Authority  
..... **Roy Deaver**  
8:00 p.m. What the Bible Says About God's Amazing  
Grace ..... **Gary Colley**

### WEDNESDAY, November 8, 1989

- 8:00 a.m. Coffee, Doughnuts, Conversation  
9:00 a.m. What the Bible Says About the Saving Blood  
of Jesus ..... **Gary Colley**  
10:00 a.m. What the Bible Says About the  
Doctrine of Fellowship ..... **Roy Deaver**  
11:00 a.m. What the Bible Says About Justification by  
Works ..... **Frank Higginbotham**  
12:00 - 1:00 p.m. LUNCH  
1:00 p.m. What the Bible Says About God's Great  
Love ..... **Terry Varner**  
2:00 p.m. What the Bible Says About the Establishment  
of the Church ..... **Will Montgomery**  
3:00 p.m. OPEN FORUM  
4:00 - 6:30 p.m. DINNER  
6:30 p.m. SINGING  
7:00 p.m. What the Bible Says About the Evils of  
Church Discipline ..... **Raymond Hagood**  
8:00 p.m. What the Bible Says About the Evils of  
Denominationalism ..... **Noel Merideth**

### THURSDAY, November 8, 1989

- 8:00 a.m. Coffee, Doughnuts, Conversation  
9:00 a.m. What the Bible Says About the Baptism of  
Jesus ..... **Goebel Music**  
10:00 a.m. What the Bible Says About the Mission of  
the Church ..... **Gilbert Gough**  
11:00 a.m. What the Bible Says About the Organization  
of the Church ..... **Terry Varner**

- 12:00 - 1:00 p.m. LUNCH  
1:00 p.m. What the Bible Says About New Testament  
Worship ..... **Garland Elkins**  
2:00 p.m. What the Bible Says About Preaching and  
Preachers ..... **Wayne Coats**  
3:00 p.m. What the Bible Says About the One True  
Church ..... **Robert Taylor**  
4:00 - 6:30 p.m. DINNER  
6:30 p.m. SINGING  
7:00 p.m. What the Bible Says About God's Great  
Mercy ..... **Garland Elkins**  
8:00 p.m. What the Bible Says About the Militancy of the  
Church ..... **Andrew Connally**

### FRIDAY, November 10, 1989

- 8:00 a.m. Coffee, Doughnuts, Conversation  
9:00 a.m. What the Bible Says About the Role of  
Women in the Church ..... **Dan Goddard**  
10:00 a.m. What the Bible Says About "The Only  
Begotten Son of God" ..... **Noel Merideth**  
11:00 a.m. What the Bible Says About the Responsibilities  
of Christians ..... **Gilbert Gough**  
12:00 - 1:00 p.m. LUNCH  
1:00 p.m. What the Bible Says About the Church's  
Care for Widows, Orphans and Those in Need  
..... **Robert Taylor**  
2:00 p.m. What the Bible Says About the Second  
Coming ..... **Wayne Coats**  
3:00 p.m. OPEN FORUM  
4:00 - 6:30 p.m. DINNER  
6:30 p.m. SINGING  
7:00 p.m. What the Bible Says About the Two Natures  
of God, His Goodness and His Severity  
..... **Goebel Music**  
8:00 p.m. What the Bible Says About the Judgment  
..... **Andrew Connally**



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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## Has Marvin Phillips Really Repented of Teaching Error and Causing Division or Is This Just Another Tactical Rumor?

**I John 4:1 Still Teaches, "Beloved, Believe Not Every Spirit, But Try the Spirits Whether They Are of God: Because Many False Prophets Are Gone Out into the World." Let's See the Evidence.**

A favorite tactic of naive or deceptive brethren, when they are determined to use a false brother without repentance these days, is to start an unfounded rumor that he has "repented" although they never bother to cite any evidence that this is so.

As a rule, such false rumors seem to start just when such a brother is about to be announced as a featured speaker on some false "brotherhood" event such as the so-called "Nashville Jubilee" of last July.

For example, this past March, *Contending for the Faith* received an inquiry from brother Marvin D. Nickell, of Jamesport, Missouri, saying, in part,

Dear brother Rice,

We have received some comments that sometime during the year 1988 that Marvin Phillips repented of going about teaching error and causing division. The person offering these comments is a member at the Trenton Church of Christ, 17th and Oklahoma. This is where we attend. These comments about this reported repentance were in an article in the "Christian Chronicle." From what we read in "Contending for the Faith" the "Christian Chronicle" is not a reliable source of information... We have told this person that we had not read anything about the repentance of Marvin Phillips. Can you help us with some information that we could show this person as we do not want any Crossroadism in our congregation.

We appreciate reading the articles printed in your paper "Contending for the Faith." Further we are informed about difficulties that could become a problem in our area.

In Christian love,

(Signed)

Marvin D. Nickell

Jamesport, Missouri

March 6, 1989

None should be pleased more than we to be able to announce that Marvin Phillips had repented of fellow-travelling with *Crossroads/Gainesville*; however, thus far, no reliable evidence has been presented to us that this is so.

In my reply, of September 24, 1989, I wrote to brother Nickell, in part, as follows:

September 24, 1989

Dear brother Nickell,

Your letter of March 6th was in my mail when I got back from missionary work overseas in June. You mentioned having received comments that Marvin Phillips repented of going about teaching error and causing division.

It always astonishes me when and how such unfounded rumors get started. Since reading your letter, I have tried to check out what you had been told. So far I have found absolutely nothing to verify what you were told.

In our September issue, which is being prepared but has not yet been finished, we shall have evidence quite to the contrary of what you were told. Watch for it.

Still pressing toward the mark,

(Signed)

Ira Y. Rice, Jr.

Of course, there are some (whatever their motives) who deny that brother Phillips has now or ever has had any doctrinal things to repent of. Any who have read and studied his church bulletins at Garnett Road over the past 12 or 15 years know better. During the '70s and early '80s, not only were his bulletins full of glowing references to *Crossroads/Gainesville*, but two *Crossroads*-trained preachers were on Garnett Road's paid staff—Dennie Shepherd and Jerome Williams.

Dennie Shepherd is the present preacher at *Crossroads/*

(Continued on Page 3)

# Contending FOR THE Faith

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Ira Y. Rice, Jr., Editor

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Editorial...

## Lemmons Leaves Legacy Of Heresy, Division & Doctrinal Corruption

When I learned from William S. Cline, editor (since 1983) of the *Firm Foundation*, that his immediate predecessor, Reuel Lemmons, had died of a massive heart attack, January 26, 1989, at Austin, Texas, I mourned.

If ever there was a brother who *could* have helped to prevent the present apostasy of the brotherhood of Christ, but did everything in his power to the contrary, it just had to be Reuel Lemmons.

### LEMMONS—A GREAT FAVORITE WITH MY DAD

Like some of the rest of us, it may be that Reuel Lemmons just lived too long. I remember as but yesterday what a great favorite he was with my father, Ira Y. Rice, Sr. Many is the time that I used to hear Dad speak with warmth and admiration of this erstwhile wonderful, helpful and constructive man.

But Dad died in 1968—too soon to realize that Lemmons even then was in the process of making shipwreck of his faith. The *Firm Foundation* had been coming into our house by then for nigh onto 60 years. But I began to notice, along with countless others, that then-editor Lemmons no longer could be depended upon for sound doctrine. He would take *one* doctrinal stance *one* issue—but give him five or six weeks and he would come out just as stong 180 degrees to the contrary. Jimmie Lovell thought he was paying him a great compliment when he said Reuel was the only man he knew who could “write equally well on both sides of any issue.”

### GEORGE CREEL SUBSCRIBES AT MY ADDRESS

From about the mid-'60s onward, Lemmons' doctrinal diatribes became so disruptive and contrary to truth that finally I sent in a cancelation for my subscription. I refused to pay good money to receive such error any more.

When my long-time, good friend George Creel (then of Meridian, now of Laurel, Mississippi) found out about it, he said I really needed to keep on receiving the paper if only to keep informed of what doctrinal error to contend earnestly for the faith against. He offered to *pay* for it, if I would accept it. “It would *still* have my *name* on it,” I protested; “I don't want my *name* to appear on it even if it is but my address!” George asked, “What if I put *my* name on it, but have it sent to your address?” Reluctantly, I finally agreed to at least let it come on that basis—so, for many years, each year he would renew it, and the *Firm Foundation* came to my house addressed to George Creel! It was this way that brother Creel made sure that I knew what Lemmons was *saying*, whether true or false. On things that mattered it was as often false, from the mid-'60s onward, as it ever was true.

BOONE, BEVIS, FINTO, SHELLY, CLOYD

—ALL AIDED AND ABETTED BY LEMMONS

Some may not now recall, relative to Don Finto's

apostasy, that when he *first* began "heading out into left field" doctrinally, it was Reuel Lemmons who took his part, editorializing, "He Must Be Doing Something Right!", basing his contentions on the large numbers who were following him (Finto) into error! On *that* basis, he could just as reasonably have defended **Jimmy Swaggart, Jim Bakker, Billy Graham** or **John Paul VI**! They surely had the numbers! So Finto was emboldened to keep going in the wrong direction—until today he thinks he's been numbered with the twelve!

When **Pat Boone** started appearing with **Oral Roberts** on television, instead of correcting him, Reuel opined that if *he* had such an "opportunity," he would take advantage of it, too! So, today, where is Pat Boone? With the Assemblies of God!

When **Jim Bevis** and all that bunch of young heretics set out to "restructure" the church, under the aegis of "Campus Evangelism," in the late '60s, even though it was soon clear that they were exchanging the truth of God for a lie, instead of trying to pull them back to truth, Reuel Lemmons gave them his blessing. With some it was like being given the imprimatur from Rome. So great numbers of them, having already left the truth, kept right on going after error, Bevis included. Some went with the Christian Church, some with the Methodists, and some quit the church entirely. It should have been clear, almost from the start, that **Chuck Lucas** and his **Crossroadism** were nothing but a heresy. When some of us tried to warn the brotherhood, pointing this out, instead of helping us, Lemmons jumped right in on the side of error, upholding them with might and main all the while they were causing "divisions and offences" in upwards of 200 churches. Because of "recurring sin" in his life (whatever that was), Chuck finally was forced to resign at *Crossroads/Gainesville* and now has been "out to pasture" in southern Georgia for several years—but his error goes marching on!

When **Rubel Shelly** initiated his "Christians-in-all-churches" doctrine, instead of reproving him, Lemmons joined him in his heresy; and when **Alan Cloyd** sought to force "unity" (fellowship) between the

churches of Christ and the Christian Church, rather than showing how contrary to God's word this is, Reuel flew all the way back from Europe to aid and abet this frustration by appearing as keynote speaker at their first "Summit Meeting" at Joplin, Missouri.

#### FIRM FOUNDATION RETURNS TO TRUTH

If some of us had not seen our opportunity to wrestle the *Firm Foundation* away from the editorship of Reuel Lemmons in the summer of 1983, no doubt it would have been the chief instrument of his error until the day of his death.

However, when the Showalter family decided to sell this 100-year-old publication the middle of that year, enough of us thought it good to return the *Firm Foundation* to the fold of truth as it had been under **Austin McGary** and **G.H.P. Showalter, Sr.**, that we put forth the necessary effort to raise the money it would take, effecting the purchase of it that July.

When **William S. Cline** and **H. A. (Buster) Dobbs**, the new owners, met with brother Lemmons immediately after purchase that summer, and brother Dobbs went down the list of doctrinally-sound writers who had been chosen to make up the new staff of the *Firm Foundation*, Lemmons' response was, "I don't even know that brotherhood!" Therefore, he resigned as editor, in August, and Bill Cline became the new editor the very next month—September, 1983.

Probably the one single significant contribution Reuel Lemmons made to the *Firm Foundation* from the mid-'60s to the mid-'80s was resigning his editorship, instead of having to be fired, that there might be a smooth transition from his long-time error back to the cause of truth.

Manifestly, the legacy of heresy, division and doctrinal corruption that he left behind at his passing still is plaguing the church and no doubt will continue to do so for decades to come. As for what the Lord will have to say to him when that great Day of Reckoning finally rolls around, it is not mine to judge. If he can find a way to say, "Well done thou good and faithful servant," of course, some of us are going to be surprised indeed.

—Ira Y. Rice, Jr., *Editor*

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## Another Tactical Rumor?

(Continued from Page 1)

Gainesville. Absolutely *nothing* has appeared showing that Phillips or Garnett Road thought it was wrong to have such Crossroads-trained people on their staff.

Long before the current, so-called "Unity Movement" with the Christian Church came along, Phillips was appearing on a *Christian Church* program at Canton, Ohio, telling them they did not need to leave off their instrumental music on *his* account.

Of course, once the so-called "unity" forums or "summits" got started in the mid-'80s, Phillips has been up to his ears fostering fellowship with the Christian Church—and still is—having participated in six or seven of these false fellowship forums.

In April, 1986, president **L. Palmer Young**, of the Christian Church's Kentucky Christian College, publicly proclaimed as follows:

"We are thrilled to announce the addition of **Marvin Phillips** and **Bob Russell** as Adjunct Professors in our Master's program. Both are dynamic men who are known and loved in their respective circles. Marvin ministers to the Garnett Road Church of Christ, Tulsa, Oklahoma, an a capella congregation, and Bob to the Southeast Christian Church, an instrumental congregation. Their willingness to share in this practical program with its emphasis upon the advanced preparation of people to evangelize will not only result in the dissemination of valuable information and the creating of inspiration, but will also be a demonstration of unity at a practical level. Yes, we are thrilled!..."

Why wouldn't the Christian Church be thrilled, since, for all intents and purposes, Phillips has practically *joined* them!

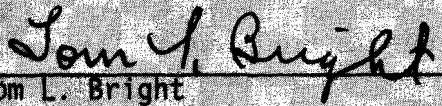
As recently as 1985, Phillips already was saying that although instrumental music is wrong, sinful, unscriptural and unauthorized, nevertheless, under certain circum-


stances, he could sing with it and be acceptable to God. Proof of this is attested by the following signed statement by four reputable, well known gospel preachers:


We, the undersigned, do hereby affirm that in the spring of 1985, we attended a weekly preacher's luncheon in Tulsa, Oklahoma, in which meeting bro. Marvin Phillips had agreed to answer questions relative to his activities in the unity movement. We further attest to the fact that in this meeting, bro. Phillips said (or words to the effect) that

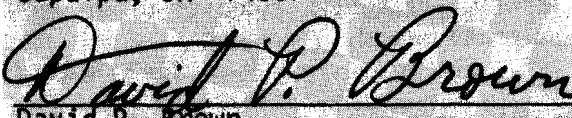
"Instrumental music in worship is wrong, sinful, unscriptural, and unauthorized. But if I am speaking in a place where the instrument is being used, and I have had nothing to do with setting the format of the worship period, I can sing with the instrument and be acceptable to God."

We further affirm that at this time, bro. Tom L. Bright arose and said, "Therefore, you can do that which is wrong, sinful, unscriptural, and unauthorized, and be pleasing to God?" In answer to this question, bro. Phillips merely shrugged his shoulders.

  
Tom L. Bright  
111 S. Curry  
West Plains, MO 65775

  
Ron Cosby  
Box 509  
Disney, OK 74340

  
Howard Horton  
Box 690  
Sapulpa, OK 74067

  
David P. Brown  
8900 Manchaca  
Austin, TX 78748

Of course, all these doctrinal shenanigans have not been without their price. When Phillips would not go along with the *Boston* branch of Crossroads (though he still fellowships the *Gainesville, Florida* branch), a former elder at Garnett Road (**Rudy Wyatt**) led out approximately 100 members and started meeting separately. When Phillips continued his uncertain sounds over instrumental music, Garnett Road lost approximately another 100.

Not only was Phillips a participant in another Christian Church "unity forum" of recent date, but he was advocating at the Preachers Luncheon, in Tulsa, that in order for the Christian Church and "us" to have more "unity" we could do more "mission work" together!

Does all this sound like "repentance"? Possibly so—to the *Christian Chronicle* and the sponsors of the *Nashville Jubilee!* But to those whose senses are exercised to distinguish between truth and error, it appears to be *just the reverse*. The "Tulsa Workshop" and the "Nashville Jubilee" can feature Marvin Phillips all they want to; but all that proves is their utter disregard for II John 9-11—nothing more.

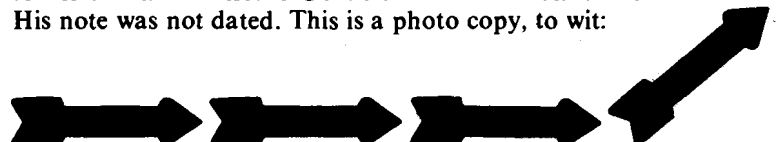
[NOTE: For more information about Marvin Phillips, see *Virgil L. Hale's* articles beginning on page 7. *IYR Jr.*]

## There Is No Accounting For Tastes

J. L. Davidson

Between August 4 and August 18, 1983 I corresponded with **Rubel Shelly**, preacher for the Ashwood Church of Christ, 2206 Hillboro Road, Nashville, Tennessee 37212, anent his defection into the liberal camp. This correspondence was mailed to several people including **Gordon Reese**, preacher with the **Frazier Church of Christ**, Post Office Box 898, Conroe, Texas 77305.

The purpose of this article is to show how brethren react to the truth. The first is Gordon Reese mentioned above. His note was not dated. This is a photo copy, to wit:



"I APPRECIATE YOU"

Bro Jack -  
 your material arrived I  
 glanced over it - I suppose the best  
 thing to say that will allow you to  
 know where I am - I have stopped  
 all Firm Foundation issues since Buster  
 took over - I had already stop the  
 "Trust" from Jim Rice - why allow  
 you to come -

- I'M THINKING OF YOU -

"I APPRECIATE YOU"

all I wish is that we women  
 all just do what we have learned  
 to do for you + condemned other  
 Just Follow the Book + forget Anderson,  
 Saunders, Rice, Wamen, Pander, Pell +  
 anyone else - study the Book - + trust  
 the lost - all the other stuff is  
 not of God - not in love - + surely  
 - I'M THINKING OF YOU mission - Yours

I do want to be guilty of getting the correct information to this family and I do hope that all of you will be affected. It is because of my desire that you know the whole truth

that leads me to state this publicly.

The Firm Foundation was established by Austin McGary and is over one hundred years old. Later the ownership of

the *Firm Foundation* was assumed by the Showalter family and G. H. P. Showalter was the editor until his demise in 1955—at which time Reuel Lemmons was chosen to be the editor.

I was reading the *Firm Foundation* long before Gordon Reese discovered America! Under the editorship of Showalter the *Firm Foundation* was a hard-hitting defender of the faith. It sought out false teachers, false doctrines, and false movements among us and exposed them.

When Reuel Lemmons assumed the editorship of the *Firm Foundation* it followed the same policy for eight or nine years. I know because in 1960 Reuel published my book *Prophets of Deceit* which is a debate with the Roman Catholic Knights of Columbus. But then, to the dismay of a great many people, the paper began to slip (drift) from a sound doctrinal publication to a pussyfooting sheet which took no stand against anything except those who still believe and teach the whole truth. What Gordon mistakes for “non-condemning-loving” is compromise pure and simple.

Due to circumstances of which I am aware, the *Firm Foundation* was purchased by Buster Dobbs of Houston, Texas—known by all to be a sound, uncompromising gospel preacher—and William S. Cline of Pensacola, Florida. Cline was appointed editor. The first issue under the new management was August 31, 1983.

There never has been anything wrong with the *Firm Foundation*—just the editor. It is sincerely hoped that you who have been reading the *Firm Foundation* did not cancel

(like Gordon) for now what you find there will build up your faith and prepare you to be “set for the defense of the gospel.”

Now to some more favorable reactions: First, from Guy N. Woods, former Editor of the *Gospel Advocate*, Nashville, Tennessee, 37202. Under date of September 27, 1983, he wrote:

“Thank you for sharing your correspondence with Rubel Shelly. I agree with the sentiments you express fully, and deplore the disposition to weaken our plea in the manner he has done.”

Under date of October 4, 1983, Ira Y. Rice, Jr. Editor, *Contending for the Faith*, Birmingham, Alabama, wrote:

“I find the manuscript you sent under date of September 19. I had been planning the same sort of work, re: Rubel Shelly myself; however, you have done such a good job of it that I think I’ll just publish what you wrote rather than what I wrote. Oh, I might put in a “note” or two; but I really think you nailed his hide to the wall. Much appreciation!”

Gordon’s attitude toward the *Firm Foundation* tells more about him than his words indicate. Also this “non-condemning” notion is not true. For at least twenty years Reuel has been using the editorial page of the *Firm Foundation* to roundly condemn ALL those who deplore his liberal inclinations.

We hope that you will form a *Firm Foundation* Club in your community. The price is \$11.00 per year for five or more subscriptions.

—Box 62, Bert Brown Road  
Conroe, Texas 77302

**Address Firm Foundation, P.O. Box 17200, Pensacola, FL 32522**



## *Oh, For An Honest False Teacher!*

Tim Ayers

In the *Gospel Advocate* for May 6, 1971, was an article with the above title. The article began with a quote of I John 2:19. Then the author said: “The false teachers under consideration in this text had not arisen from the heathen world to challenge Christianity. They had arisen from within the church itself! They had become apostates from the truth. They were no longer ‘of us,’ i.e., they did not possess the spirit of obedience which was characteristic of faithful disciples, for if they had possessed such a spirit they would have continued with us.” In refusing to be obedient to the gospel and in teaching another gospel, these individuals had revealed themselves and severed their ties with faithful churches.

“Can anything good be said about such apostates as these? Yes! They were honest! When these former members of the Lord’s church came to repudiate the basic tenets of the faith, they were honest enough to indicate as much and make a clean break with the church. ... Surely we can have more respect for a man who is honest and open about his convictions (or lack of them) than for a man who no longer believes the basic doctrine of the gospel but seeks to stay within the body of believers as a subversive. Such a person is not only a heretic Christian, he is a dishonest man!”

Yea, verily! The very man who wrote those words 14 years ago now stands condemned by them. He is a man who used

to be “of us”, but that no longer seems to be true. Later in that same article, he spoke of those whose “views are contrary to the convictions which have characterized our brotherhood from Pentecost to the present day.” Once again, he has predicted his own course of action in recent months. When a man says that there are “sincere, knowledgeable, devout Christians among all the various denominations”; when he says that he is ready to “repudiate” brethren who are not willing to compromise with his brand of “non-sectarian” religion; when he says, concerning the use of instrumental music being sinful, “I’m not ready to pass judgment one way or the other on somebody over that issue”; then his views certainly are “contrary to the convictions which have characterized our brotherhood from Pentecost to the present day.”

All faithful brethren call upon this one to repent and once again walk the “strait and narrow” way. If not, then he should follow his own advice, in his article from 1971: “If, upon... investigation, they decide they are no longer ‘of us,’ let them be honest enough to break with us openly and quit their unmanly treason!” We will have no peace in the body of Christ until and unless all such false teachers follow one of these alternatives.

Post Office Box 238  
Matador, Texas 79244

## WHAT WILL BE NEXT?

Virgil L. Hale

It is most disheartening to hear of things that are being done among brethren—things that would have been unheard of just a few years ago. A case in point is the recent much publicized "JUBILEE" that took place in Nashville, Tennessee. As I understand, many congregations in the Nashville area cooperated in this endeavor. However, reports of the events that transpired are most discouraging. Let me give you some quotes from a letter that I have a copy of, where one brother wrote: "Not only was Truth compromised in most of the messages at the the Jubilee meeting, some of the practices were so unscriptural as to be almost blasphemous. I will mention only those things I know personally to be factual." He began his list. "(1) Though there were several women teachers there were no women's classes as such; all classes were open to both men and women regardless of the gender of the teacher." He then pointed out that his wife, who was one of the invited teachers, refused to speak with men present, and saw to it that only women were present in her class. As a result, he said, "Most of the women thought it "quaint" and "old fashioned" but many publicly called it "legalism," "lack of love," "enforcing the letter of the law instead of the spirit," etc. One young women did everything but curse her in a bitter display of uncontrolled temper. When other women teachers were asked how they felt about men in their classes such replies as "it's an honor to have them" or "it's about time" or even "I'm so used to it I didn't even give it any thought." He went on to say that "When asked to explain 1 Timothy 2:11, 12 there was always a refusal to discuss scripture and the remark, "The freedom Christ gives us looses us from the letter of the N. T. and lets us walk only by its spirit." The phrase "old traditions" was often heard." He goes on with point number "(2) The women who taught classes had full control over the classes. Since classes taught by other women had many men present almost without exception the woman teacher called on a woman to lead a song and a woman to lead a prayer. (3) One of the male speakers did not show up for a major lecture and one of the women teachers was asked to speak in his place. (4) Jack Evans, one of the keynote speakers before the entire assembly, asked his wife to sing a solo before the congregation. After the first verse he asked the assembly to join her in singing the rest of the song. She was then the song leader. (5) The Truth was compromised in practically every speech made. The sentiment was often expressed that every baptized believer was saved regardless of how little he understood or believed, where he went to church or how he worshipped. Landon Saunders said environmental organizations were as necessary as the church and that "saving the whales" was as necessary for one to go to heaven as was baptism or the Lord's Supper." Unquote.

Now I ask you, as the title of the article suggest—WHAT IS NEXT? With this kind of disregard for Bible authority, what will some dream up next? Will it not soon bring about women preachers in the church; women elders and deaconesses (as some have advocated for years); women song leaders, and on and on we could go? Where will they find a stopping place? You can mark it down—when people start disregarding God's word—there is no stopping place! This has been seen in the Christian Church for years. Disregard for Bible authority for the instrument, has led them further and further away from the truth. It seems that "It is later than you might think" in the Lord's church today. The only way to stem the tide is to stand up and speak out for the truth.

... V.L.H.

## MARVIN PHILLIPS AND "JUBILEE"

A few weeks ago I wrote an article which depicted some of the activities that transpired during what was called "JUBILEE" in Nashville, Tennessee. They must have gotten this idea from a song that Roy Acuff put out years ago in which



it is said, "We will have a jubilee down in Nashville, Tennessee and be shouting hallelujah all the way." Marvin Phillips spoke on the subject "PUTTING CELEBRATION BACK INTO WORSHIP." I have listened to his tape more than one time, and I would like to point out some of the things that he said during his speech.

Marvin preaches for the Garnett Road congregation in Tulsa, Oklahoma—the very place where the TULSA WORKSHOP is conducted. He said that they have a special service each month. In July (just before he was speaking in Nashville) they had what they called "FREEDOM SUNDAY". During their Sunday morning service, the group from there "HEAVEN GENERATION SINGERS" and another group which they call "SPIRIT" performed, and a Boy Scout troupe presented a flag. He praised this service and said, "It belongs there. God wants it there." I have never read in my Bible that God wants any such activity in worship to Him—have you?

Marvin can see what he called "A marvelous trend in churches of Christ." He means of course that some congregations are changing and becoming more like the very thing that he and others want the church to be. According to Marvin, Luke 15 tells us "What a church service should be." He made light of the fact that we have always taught that there are 5 items of worship. In fact, he said, "Deliver us from whoever taught us that." He made fun of the fact that someone gets up and says, "It is time to begin our worship." He also said that we have misused 1 Cor. 14:40 which says, "Let all things be done decently and in order." He said, "Church is always supposed to be a party." In fact, he said that it is fine for one person to start singing, and as he put it, "For someone to be singing Amazing Grace, and somebody else hugging Grace and telling her how much he loves her." He said, "It's a party you see."

Since, as he said, Luke 15 is "a church service going on" he took us to task for condemning dancing. He pointed out that the elder brother heard "music and dancing." According to him, of the 23 times that dancing is mentioned in the Bible, it is only condemned 5 times, and according to him, that was because of the attitude of those who were participating in it. He talked about the thing that drew the crowd on Pentecost was the noise. He said that the reason the charismatics are growing is not because of their doctrine, but because of "celebration, warmth, love, feeling." He said, "People in the world don't care about doctrine."

He then talked about our placing things under certain dispensations. With some of it he agreed, but he said that "tithing never changed." He said that it is "Scriptural to clap while giving." I wonder where that passage is found? In fact, he said that when a goal for giving is exceeded, and this is announced to the congregation, it is fine to "clap, jump up in the air."

Since I am about to run out of space for this week, I will reserve some of what he said for next week. I will deal with some of the things that he said about music in worship. In fact, he said, "It is time for us to rethink music." Rest assured, he has rethought it—but not according to God's plan. I feel that we need to look at his "thinking" in more detail than I have room for this time. Lord willing, I will continue and complete this article next week.

... V.L.H.

#### MARVIN PHILLIPS AND "JUBILEE" (Continued)

Last week, I covered some of the things that Marvin Phillips said in his speech in Nashville, Tennessee in what was known as "JUBILEE". Since I did not have space to deal with everything that I wanted to cover in that article, I am completing the article this week. It might be good to reread last week's article before proceeding.

Marvin said, "We need to reconsider special music in our worship services." I really don't know why—since God has given us His will in the matter. Why can we not be content just to do what God said do in the way that God said do it? I know why Marvin and others with his thinking have such ideas—it is because they cannot justify what they want to practice by God's will, so they are going to have to rethink the matter, and see if they cannot put it in anyway. These men remind me of Balaam. God plainly said to Balaam, "Thou shalt not go with them;

thou shalt not curse the people: for they are blessed" (Num. 22:12). However, when Balak offered to promote him to great honor and do whatever he said to do, (verse 17), we read in verse 19, "Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more." He knew what God had said--it was plain. However, he wanted the rewards so much that he decided to see if God had anything more to say. Rest assured--God has given us His will in His word, and He is not going to change it, regardless of how much we might decide to "reconsider" or "rethink" what He has said.

Marvin contends that there is "Not one example in the whole New Testament of the church meeting together and singing praises to God." Then after giving all of the passages that have to do with singing, he said, "Not a one of the passages is an identifiable church worship service." He then proceeded to say that the closest thing to it would be 1 Corinthians 14:26, and he said that it is evident that this was a solo. When Ephesians 5:19 says "Speaking to yourselves.." and Colossians 3:16 says "...teaching and admonishing one another..." I wonder how this can be done if we are not together? Can you sing in your home and me sing in my home and the two of us be "teaching and admonishing one another"? Can we really be "speaking to each other"? Surely you can see the utter ridiculousness of his argument. When men make up their minds what they want, it doesn't matter to them that Scripture and logic are thrown out the door--they are going to proceed without either.

Next Marvin praised the group ACCAPELLE and Jeff Walling, and talked about how they are able to draw crowds wherever they go. In talking about why people attend he said, "Who cares what they are coming for. Its what they get after they are there." In other words, according to Marvin, "the end justifies the means." I have never believed that, nor do I believe it now. Paul said that some were "slanderosly" reporting and falsely affirming that he was saying, "Let us do evil, that good may come" (Rom. 3:8). Accapella is unscriptural in practice, and they will perform for anybody. Jeff Walling will not stand up for truth and right, but will fellowship those who are in error. Should Accapella be used just because they can draw crowds? Should Jeff Walling be used for the same reason? Absolutely not. When they are used, we are bidding them God speed, and are thus partaker of their evil deeds (2 Jno. 9).

Near the end of Marvin's speech he said, "Do not restrict our people." I suppose he means, "Just let them do as they please in worship." However, God, in His word has already restricted us. We are not to fall short nor go beyond.

VLH

## Dealing With Brotherhood Issues

John Weekley

At one of the lectureship programs I heard a fellow preacher say that he didn't deal with "brotherhood issues." The statement was made during a conversation outside one of the buildings. Is this the approved attitude based upon the Bible (Colossians 3:17)?

### WHAT BROTHERHOOD ISSUES ARE NOT

First, let's establish what brotherhood issues are *not*. They are NOT problems *outside* of the body of Christ, but *within* (Acts 20:30). The church finds many false doctrines in the denominational world that must be fought, but also many within the body that must be dealt with. If a gospel preacher can scripturally avoid false teachings (brotherhood issues) within the church, then he also can avoid false doctrines outside of the kingdom. No inspired writer made any difference as to whether an issue was brotherhood or humanhood, it was to be dealt with (Jude 3).

Brotherhood issues are NOT just local issues, such as in a certain city or congregation (I Corinthians 1:10). They

are problems or falsehoods of a universal nature affecting and troubling the brotherhood as a whole (Acts 15). This means that eventually every known congregation probably will have to deal with them. How can any elder or preacher be so fooled by the devil (II Corinthians 4:3-4) as to think he won't have to deal with them sooner or later?

Brotherhood issues are NOT hidden problems (Acts 15:14) but problems that are evident and outstanding. False doctrines such as Crossroadism, radicalism (anti-ism), unscriptural remarriage, perverted translations, and others are being felt by every informed and alert congregation. These things are not being done in a corner.

Brotherhood issues are NOT harmless (Titus 1:9-11). I personally have witnessed a sister congregation in this area "play footsy" with the Crossroads movement only to suffer a great loss. One of the most devastating tricks of the devil is to get brethren to think that falsehood is not really that bad (II Corinthians 11:14). It's a good thing that medical

scientists don't deal with communicable diseases as some deal with spiritually communicable diseases. Before the government and public will react properly to communicable diseases, they first must realize their danger and harm. We in the Lord's church cannot react properly to brotherhood issues until we realize their sinfulness and destruction.

Brotherhood issues are NOT stand-still problems (I Corinthians 5:6). Like a tidal wave Crossroadism, liberalism, and radicalism have literally flooded the borders of the kingdom. Falsehood always appeals to men more than truth.

Brotherhood issues are NOT problems produced by the Bible, but problems produced by theories, philosophies, and teachings *outside* of the scripture. Things which have divided God's people always have come from a carnal mind (I Corinthians 3:1-5), not a spiritual or scriptural mind (Philippians 4:8; Ephesians 4:3-6).

Brotherhood issues are NOT going to go away (I Timothy 4:1-8)! Every generation has its battles and *some* battles have to be fought by *every* generation. If some of the preachers of the earlier days of the Restoration would have had the attitude of some today, there would have been no victories because no battles would have been fought. According to Paul we must fight (I Timothy 6:12); this is not an option.

#### WHAT BROTHERHOOD ISSUES ARE

Now turning the coin over and seeing what brotherhood issues ARE will be our goal. Basically brotherhood issues are any problems, falsehoods, or forced questions which challenge the authority of the word of God and are of a universal nature. In the last 20 or 30 years several falsehoods as spiritual serpents have come upon and attacked the body of Christ with poisonous venoms of humanism, liberalism, atheism, radicalism, theologicalism, hinduism, worldliness and others.

Brotherhood issues ARE forced questions which threaten or rob us of our liberties and/or soundness in the Lord's church. When such happens it is our duty to deal with such questions (Jude 3; II Timothy 4:3-4).

The apostle Paul did not *avoid* issues but *dealt* with them. In the First Corinthian epistle he dealt with those attitudes (liberal and atheistic) that threatened the inspiration of scripture (I Corinthians 1-2). He dealt with immorality in chapters five and six. He dealt with marriage questions in chapter seven, and also the question of circumcision. But all of these issues are dealt with in the New Testament, *i.e.*, they were not *local* problems, but *brotherhood* problems. Other inspired books directing

attention to other parts of the world contain some of the same dealings.

The inspired wisdom and knowledge of the apostles and prophets teach us to deal with—not avoid—brotherhood issues. The New Testament is our guide (II Timothy 3:16-17)—and it does not just talk about love, faith, and get into depression and social sciences; but it deals with issues, questions, or false teachings that were dividing or threatening the church of the first century.

How can any elder or preacher consistently say that the Bible is his guide when he does the contrary? Actually the scripture does two things: 1) It *reveals* truth (John 8:32); 2) it *contends* for truth (Matthew 10:34). The Bible does *not* just tell a man what to do to be saved (Mark 16:15-16), but it also puts up a fight against those things which would lead one astray (Ephesians 6:12; II Corinthians 10:4). The seed which is planted in our hearts (Luke 8:11; James 1:21), being the word of God, germinates not only *life* but *fighting* life. Physical life is a *struggle* in its own way, and we must *fight* to stay alive, *i.e.*, we must stay on top of those things that would end our physical lives.

The militancy of the first century church should be enough to convince scripturally any faithful Christian that issues must be dealt with from pulpits, classrooms, lectureships, periodicals, tracts, radio, television, or in any other way. This is not to say that there is not to be a balance in preaching (II Timothy 4:2), but that there must not be silence, avoidance, or undermining of things confronting the church today.

When a preacher makes such a statement without qualification what he has said is that his brethren or those particular soldiers in the Lord's army are not on alert, or prepared for instant battle. In Ephesians 6:10-18 all Christians are always to be armored and ready.

Too often rather than being sensitive about the *propagation* of falsehood, brethren are sensitive about the *exposure* of it (Ephesians 5:11). Elders and preachers must not let the brethren decide for them as how to deal with falsehood, but let the authority of Christ through his word decide (Matthew 28:18; II Peter 1:3). The Bible demanded that the evangelist Timothy remind and instruct the brethren about issues (I Timothy 4:1-6). Liberty about eating certain meats under the New Testament was one of the "hottest" issues in the first century. God didn't command Timothy to fail to deal with this problem, but on the contrary made it mandatory that he do so. The Lord is just as concerned today that gospel preachers do the same thing (I Peter 1:25; Hebrews 13:8).

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## Just Suppose Someone Could Prove It!

Graham Cain

We usually allow people to put us on the defensive when they demand to know why we do *not* use a mechanical instrument of music to assist and enhance our worship in the songs we sing in the assembly. Of course, the burden of proof actually is their's and we easily can turn the question and ask that they explain to us why they *do*!

Well, just suppose that someone was able actually to prove beyond the shadow of a doubt that the use of instrumental music in worship is all right. Suppose he

could PROVE that it is not only acceptable to God but actually necessary to please him as we join our voices in singing praises. Please note that such proof also would be the means of proving some other astounding "facts":

- 1) It would reveal that this was a truth that the apostles had utterly failed to apprehend.
- 2) It would prove further that either the Holy Spirit had failed, or Jesus had lied when he promised that the Spirit would guide them "*into all truth*" (John 16:13).

3) It would show that for literally hundreds of years after the establishment of the church that its worship was conducted in a fashion that was not pleasing to the God of heaven.

Furthermore, all these astounding "facts" can be sustained even to the one who is not satisfied with scriptural arguments and who scoffs at the testimony of first- and second-century historians known as "church fathers."

#### NON-USE FOR FIRST 600 YEARS

Many sources of profane history state unequivocally that it is a matter of fact that there were no instruments of music used in Christian worship for more than 600 years after the church came into existence as recorded in Acts, chapter two.

*The American Cyclopaedia*, Vol. 12, p. 688 says, "Pope Vitalian is related to have first introduced organs into some of the churches of Western Europe, about 670; but the earliest trustworthy account is that of the one sent as a present by the Greek emperor Constantine Copronymus to Pepin, king of the Franks, in 755."

*Schaff-Herzog Encyclopaedia*: "In the Greek church the organ never came into use. But after the eighth century it became more and more common in the Latin church; not

however, without opposition from the side of the monks...." Vol. 2, p. 1702.

*Chamber's Encyclopaedia*: "The organ is said to have been first introduced into church music by Pope Vitalian I in 666. In 757, a great organ was sent as a present to Pepin by the Byzantine emperor, Constantine Copronymus, and placed in the church of St. Corneille at Compiègne. Soon after Charlemagne's time organs became common." Vol. 7, p. 112.

Other similar testimony could be cited, but it is clear enough that organs or other musical instruments were never used in the worship until well after the apostasy had occurred.

If, therefore, the use of instrumental music in worship is indeed acceptable and pleasing to God it undoubtedly places the apostles, the Holy Spirit and the Christ whose blood purchased the church in a most awkward position to say the least.

Perhaps our "un-knuckleheaded" brethren can get this all worked out and clarified at the next "Summit Meeting." Selah.

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## HOSEA 1-3: Deathblow to Premillennialism

Mark K. Lewis

The premillennial heresy, which is so popular in the denominational world, once again is rearing its ugly head in the church of the Lord (especially via Robert Shank's book *Until*). Our brethren once fought valiantly to keep this erroneous doctrine from the minds of God's people, and apparently it must be done again.

One of the most devastating sections of scripture to the premillennial theory is Hosea, chapters 1-3. Here the great prophet clearly teaches that the Jews forfeited their right to a special place with God, that he "divorced" them to make way for his betrothal to a new bride, the church. These three chapters may be, because of the millennium mania, the three most important chapters of the Old Testament. Each chapter has something to say in reference to God's relation to the Jews.

Let us examine each chapter for its truth.

In Hosea, chapter 1, God tells the prophet, "Go, take unto thee a wife of whoredoms, and children of whoredoms: for the land hath committed great whoredom, departing from the Lord" (vs. 2). To parallel Israel's actions against God (see Ezekiel 16:1-34), Hosea probably married Gomer when she was pure, but later she became unfaithful to him. This is exactly what the nation did. Three children were born to Gomer—perhaps only one by Hosea. But these three children are especially important because of the names God assigns them: Jezreel ("God will scatter"), Loruhamah ("No mercy"), Loammi ("Not my people"). God said to Israel, "I will scatter you, I will have no more mercy upon you, you will no longer be my people." Butler well said, "The covenant relationship between God and His people is to be completely dissolved" (*Minor Prophets*, College Press, p. 439). Pusey wrote, "As a distinct part of God's people, it (Israel) was cast off for ever" (*Minor Prophets I*, Baker, p. 24). Even the premillennial Ironside, in his commentary on the minor prophets, agrees: "This

Lo-ammi sentence remains unrepealed to the present day. At the Babylonian captivity, Judah also came under it, and all Israel have been in its shadow ever since" (pp. 16-17). But he conspicuously adds "for the time being." So God, in unquestionable, clear language, tells the Jews, "I am going to scatter you, you will not receive my mercy, you will no longer be my special people." God's covenant with Israel is broken! They no longer will be his people. Premillennialists, are you listening?

But the real battleground must be fought in the following verses, 1:10-2:1. "Ah, see," says the millennialist, "God promises that 'the number of the children of Israel shall be as the sand of the sea....' The Jews, once out of favor with God, will be restored to favor with God in the millennial kingdom." What about this? Is this a literal promise to literal Jews yet to be fulfilled in the future? Absolutely not! As brother **Burton Coffman** said, this passage is "a definite promise and prophecy of the coming of the Gentiles into the favor of God" (*Commentary on the Minor Prophets*, Vol. 2, Firm Foundation, p. 26). This is a promise fulfilled in the New Testament church, when Jew and Gentile alike, "spiritual Israel," came into God's grace. How do we know this? *Inspiration settles the matter, for in Romans 9:25 Paul quotes Hosea 1:10 and applies as we have!* (Maybe we'd better say "we apply it as he does!") This is no prophecy of some future kingdom of the Jews; Paul tells us what it means—the church—and that settles it! Coffman continues, "Although the covenant with Abraham's fleshly descendants was broken and abrogated, the promise to Abraham was not so terminated; but, as this verse shows, it will be fulfilled by the bringing in of the Gentiles, without in any sense excluding any of the fleshly posterity of Abraham who might desire to be included, provided only that they would abide by the terms of the promise" (*Ibid.*, p. 27, emphasis mine). The Jews are not being mistreated;

they, today, have every right to be a part of God's kingdom and enjoy all spiritual blessings in Christ. But, according to Hosea 1, they no longer enjoy a special relationship with God, premillennialists notwithstanding.

Chapter 2 of Hosea, if anything, is even plainer: God "divorces" Israel, so that he may "marry" another, the church. God had, in effect, "married" Israel, but because of Israel's unfaithfulness (shades of Matthew 19:9 in the Old Testament!), he was going to put her away. Note the distinct language in verse 2: "**for she is not my wife, neither am I her husband.**" "The mother is no longer the wife of Jehovah, and Jehovah was no longer her husband" (*Commentary on the Old Testament*, Vol. 10, Keil and Delitzsch, p. 52). This divorce set the stage for the future betrothal of God with his new bride, the church. Futurists point out verses 14-23 of chapter 2, thinking that there God says he will bless national Israel and they will once again be his people and bride. Verse 19 plainly says, "**I will betroth thee unto me forever.**" But is this national Israel, the Jews? Again, we emphatically say no, the Jews are not meant. The church age is under discussion. How do we know? *Because Paul quotes verse 23 in Romans 9:26!* Inspiration again destroys premillennialism. We do not have to wonder what a passage means when the Holy Spirit *tells* us what it means. There is no doubt that the betrothal of verses 19 and 20 refers to the New Testament church (*cf.*, also Ephesians 5:31-32; Revelation 21:2, 17). If anyone wishes to argue about the meaning of this passage, let him argue with Paul.

So in chapter one of Hosea God told Israel, "**I will scatter you, you will have no mercy from me, you are not my people,**" and in chapter two, he said, "**You are not my wife.**" Could language be plainer as to the fact that God and Israel no longer enjoyed the same relationship? Israel had been unfaithful to God (she was worse than Sodom and Gomorrah) (Ezekiel 16:47), and God had put her away. This opened the door for God to establish a new covenant with the church (Jeremiah 31:31-34; Romans 9-11). But, one thought yet remains. If God put Israel away so that she no longer had that special relationship she enjoyed before, what was her status before Christ came? Hosea prophesied some 750 years before Christ; if Israel was no longer God's wife, what was her relationship to him before he established his new covenant with the church? Hosea chapter 3 answers that question. God tells Hosea to go love Gomer again, but not in the same way as before. God still loved Israel, and those who were of Israel could be saved. But notice, Hosea and Gomer's relationship is different. He tells her (vs. 3), "**Thou shalt abide for me many days, thou shalt not play the harlot, and thou shalt not be for another man.**" Gomer is permitted to dwell in Hosea's house, but must cease her harlotry. She could not have marital privileges with another man. But now note the rest of the verse: "**So will I also be for thee.**" She couldn't be Hosea's wife, either! Hosea and Gomer had a relationship, but not as before. Just so, God and Israel had a relationship until Christ came, but not as before. Notice the interpretation God puts on Hosea's actions in 3:4-5: "**For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:**"—this has reference to the 750 years between Hosea and Christ—"Afterward shall the children of Israel return, and seek the Lord their God, and David (Christ) their king; and shall fear the Lord and his goodness in the latter days" (the

Christian dispensation, *cf.*, Acts 2:17; Hebrews 1:1-2; I John 2:18). Israel can have a special relationship with God today if they will simply come to him through Christ. But God broke his covenant with the Jews, so that they have no special place in his plan any longer. They must serve him in the church if they wish to be his people.

How wonderful are these three great chapters in Hosea! God tells the Jews, "**I will scatter you, have no mercy upon you, you are no longer my people. I have divorced you for your adultery, and I will marry another. You may dwell in my house until Christ comes, but we will not share the same relations as before.**" The church replaces Israel as God's people. Hosea and Paul combine to teach this, and together they deliver a knockout blow to futurist teaching. May God be praised for the wonderful teaching of Hosea 1-3.

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## Modern-Day Pharisees

J. Shannon (Shan) Jackson

My peers and I have been called many names over the years ranging from "moss-backs" to "the far-right-wing element of the mainline segment of the non-instrument Church of Christ." Often these names, no doubt, are designed to strike fear to our very bones. However, the name most assigned to us by our "more-open-minded" brethren is "Pharisee."

We all remember that the Pharisees of Jesus' day were a very strict sect of the Jewish community. They considered themselves as the elite and most scholarly rulers of society. But the difference between the Pharisees of the 1st Century and the "moss-backs" of today is the exact same similarity between the Pharisees and the "more-open-minded" of our generation—the similarity being the casual regard they had concerning the authority of God's word.

But notice other similarities between the closed-minded of Jesus' day and the open-minded of today. Consider the story of the woman caught in sin as recorded in John 8. No one denied her sin. Everyone agreed adultery was against God but the Pharisees were not remotely concerned with the woman's soul; instead all they wanted was to trap Jesus with the truth. However, in his answer he scathed those trying to twist the scriptures for their own purposes. He also condemned this scripture-twisting conduct for all time. They were not interested in stoning the woman but rather they were attempting verbally to stone him by trapping him into compromise of God's authority. This they could not do. Jesus would not allow them to hang their banners on bits and pieces of God's law.

We are called Pharisees but we do not try to twist and contort the scripture to prove something that is not there. Had the Pharisees of the 1st Century had passages like Romans 14 and Mark 9 I feel sure they would raise them aloft, as done today, to the exclusion of all others.

"**He that is without sin among you let him cast the first stone.**" Ever ready they stand to stone the sinner and the one who preaches against it. Ever ready to trap and twist rather than stand and resist.

False values—this is another similarity between then and now. Is it better to see truth and defend it or compromise truth to win friendship? What would Jesus do? What did Jesus do?

Errors in a conception of sin are often the result of faulty judgment. To judge sinners as brothers and compromise scripture for unity we are not living under God's standards. To allow peer-pressure to alter our understanding is to make the cross of Christ of none effect.

Jesus wanted friends; but he insisted his friends obey the truth. Jesus wanted unity; but he realized that unity without God's authority was not Christ-like but Pharisee-like.

Brethren, Jesus said that sins will be punished, not overlooked. Jesus, the righteous Judge, judges *actions* as well as *intent*. He condemns not only the outward but the inward as well.

In his parting words we see Christ's faith in us, "Go and sin no more."

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## An Open Letter To David P. Montague

Dear brother Montague,

I read with interest your brief article in the April 1989 issue of "Contending For The Faith," entitled "Truly In Defense Of The Word Of God." I appreciate the courage you manifested in presenting the truth as you see it in the article. Let it be said that I am opposed to many of the modern versions of the Bible, NIV included. They have hurt the body of Christ in the past and will continue to do so until our people return to Bibles that are true to the original Hebrew and Greek. However, I must take exception to your unwarranted and voracious attack on the American Standard Version of 1901.

You "*cringe at the thought that any book, such as the ASV, could be called a version of God's word*" and proceed to list several passages with which you think the ASV has a problem, concluding, "*How can we preach from such?*" Unlike many of the more recent versions, the ASV was not translated by men who had no concern for the word of God. It was the product of translators who wanted a completely accurate rendering of the *koine* Greek, based upon the best manuscripts available. In fact, one of the more prevalent criticisms against it was that it is too literal. It adheres too closely to the Greek language.

You say, "*The Authorized Version is the only reliable English translation.*" Are you saying that the King James Version is perfect? Is the KJV on par with the original autographs? Are you saying that it would not be possible for me to take a KJV New Testament and a Greek New Testament and come up with at least thirty places in which the English translation differed from the inspired Greek?

But that is not what you have done, brother Montague. You have not compared the ASV with the Greek as a basis of your attack. You have compared the ASV to the KJV with the assumption that the KJV is always correct, concluding that when the two differ, the ASV is guilty of grave error.

You charge that "*our children and their descendants will not know major portions of the Bible if these so called versions (ASV included) overrun the Authorized Version.*" But there is not a single principle concerning Christian living omitted in any of the verses you cited that is not to be found elsewhere. You criticize the ASV because of its treatment of Mt. 18:11, which says in the footnote, "For the Son of man came to seek and save that which was lost." Yet, that passage is to be found in its entirety in Lk. 19:10. The translators omitted the verse from Mt. 18 because of a textual problem, not because they were trying to hide the fact that Christ came to seek and save the lost.

You cite for the same reason Mk. 15:28, which is in a footnote in the ASV, evidently oblivious to the fact that it is found in Lk. 22:37 in the text. The translators omitted it in Mark because of their scholarship, not their ignorance.

Concerning I Jno. 5:7, consider the following treatment from brother Guy N. Woods (*Commentary on Peter, John, and Jude*, pp. 325, 326).

"With reference to that portion omitted from the American Standard Version, the most conservative scholars have, on weighing the evidence which obtains regarding it, unhesitatingly rejected it. The grounds on which this conclusion is reached are as follows:

1. The verse does not appear in *any* of the Uncial Greek Manuscripts, these being the one most important source in determining the text.
2. It appears, for the *first* time, in a Cursive Manuscript, translated in the fifteenth or sixteenth century.
3. It is omitted in *all* of the ancient Versions, including the Vulgate by Jerome, though interpolated in modern editions of this work.
4. The so-called Greek Fathers do not have it, even when producing texts in support of the doctrine of the 'Trinity,' unaccountable on the supposition that it was then a part of the sacred text.
5. Many of the 'Latin Fathers' omit it.
6. It first appears in the Latin writers at the end of the fifth century.
7. Historically, the words appear to have been originally included in an exegesis by Cyprian, and to have made their way, via a copyist, into the margin of the text, and then, later into the text itself.

"In view, therefore, of the overwhelming manuscript evidence against the insertion of the verse, it is properly omitted from the American Standard Version, and all New Testament Greek texts today. It would never have found its way into the 'Received Text' (basis for the older translations), had not Erasmus promised to insert it if it could be found in *any* Greek manuscript; and discovering that it was in the late Codex Britannicus, in keeping with his commitment, put it in the Complutensian edition of 1514. The most conservative scholars have referred to this act of Erasmus as 'stupidity,' and the *effort* itself, 'mere caprice.' There is, therefore, not the slightest ground for assuming that these words were a part of the original composition of the apostle John, or entitled to a place in the sacred text; nor is there any loss whatsoever in yielding them up as spurious, since nothing is taught in them not abundantly taught elsewhere in the New Testament."

Brother Montague, could it be that KJV translators have included a spurious verse in I Jno. 5:7? And if that be the case, is the KJV still reliable? Can we preach from such?

Your accusation concerning Rev. 1:11 is absurd. Again, the ASV translators handled it in such fashion due to a textual problem. If you want to learn that the Lord is the Alpha and the Omega, simply go back up to verse 8 and it is there as plain as day! I ask you in all honesty, is this really missing "*major portions of the Bible?*"

I will admit that the ASV is not faultless—no human translation is. In fact, I even believe that in a few places the KJV has a more accurate rendering than the ASV (II Tim. 3:16, for example). But I will in no wise cede that the ASV is unreliable, just as I do not believe that the KJV is unreliable simply because it has some less-than-perfect renderings.

Overall, you listed close to thirty passages to prove that the ASV does not even deserve to be called a version. I have not the time to discuss all of them, but will make mention of a few. You cite Mt. 5:22 because the ASV omits the phrase "without a cause." W. E. Vine (*Expository Dictionary of NT Words*, p. 177) says, "Eike," in vain, 'without a cause,' Matt. 5:22 (A.V.), is absent from the most authentic mss."

Do you cite I Pet. 4:1 because the ASV says that "Christ suffered in the flesh" and the KJV has "Forasmuch then as Christ hath

suffered for us in the flesh,..."? Who do you think Christ suffered for? Is it not abundantly clear from innumerable other passages that He suffered for US? How can you sincerely use this verse as evidence that the American Standard Version is on the same level as the New International Version?

You send the reader to Rom. 15:19. Please explain to me the difference between the "Holy Spirit" in the ASV and the "Spirit of God" in the KJV. How you can quibble about a passage like that is beyond me. If you look up the verse in a Greek Testament, you will see the word *Theos* (God) in brackets, indicating a textual question. Is the "Spirit of God" reading unquestionably correct simply because it is in the KJV? Do you believe that the Spirit of God is not the Holy Spirit?

You list Eph. 5:19 as another instance where the ASV "cuts out, and changes, and in a few places (admittedly very few) adds to, the majority of the extant manuscript evidence." In *The Life And Epistles Of St. Paul*, p. 714, W. J. Conybeare translates the verse "Let your singing be of psalms and hymns and spiritual songs, and make melody with the music of your hearts, to the Lord." Is that also a bad translation? The ASV has "speaking one to another." The KJV has "Speaking to yourselves." What is the difference here? The ASV has "making melody with your heart to the Lord." The KJV has "making melody in your heart to the Lord." Has the ASV perverted the passage?

In I. Tim. 1:17 the ASV has:

"Now unto the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen."

The King James rendering is:

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen."

The only possible objection you could have to the ASV translation is the omission of the word "wise," which is from the Greek word *sophos*. W. E. Vine says (p. 1244) that in I Tim. 1:17 and Jude 25 *sophos* is absent, in the best mss.... "I looked up I Tim. 1:17 in my Greek New Testament and *sophos* (wise) was nowhere to be found. Surely you don't think that the ASV translators were trying to keep from calling God wise! What they were attempting to do was remain as close as humanly possible to the inspired Greek. And **NO ONE** has a right to fault them for that! The rest of your list of passages could be dealt with in similar fashion. Brother Montague, I charge that your long list of alleged perverted ASV passages is **DECEPTIVE**. It is grossly **UNFAIR** and **MISREPRESENTATIVE** of the truth.

If you spent more time in studying the Greek text, you would soon back down on your hostility toward the ASV. Your appreciation for the ASV's accuracy would multiply and you would regret ever having written the article.

Please understand that I am not critical of the King James Version. I hold it in high regard and believe it to be a very faithful translation. If the brotherhood would return to it, I would be pleased. Understand also I do not intend to allow an unjust attack on the American Standard Version to go unchallenged. Both of them are very accurate, reliable, understandable, and dignified. Please consider these words carefully. And in the future, when we criticize something, let us first be sure that it is deserving of it.

In His service,

Weylan Deaver  
1101 Leah Ave. #908  
San Marcos, TX 78666

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# They Calmed The Sea Together

Roger Jackson

From the story of Jonah we learn that the life and conduct of one sailor may endanger *an entire crew*. Such is the case when the allegiance of a sailor lies somewhere other than with his own company. There are members of the Lord's church who are like that, too. Their heart is in the world although they are sailing along on the good ship "Zion." For these people the New Testament does not employ the term "sailor" but "wolf." They also are identified as children of the devil, false brethren and spots (Matthew 7:15; John 8:44; Galatians 2:4; Jude 12).

While the sea of God's displeasure churns with his anger, the overseers often ignore the problem or smoothe it over. There are fewer places than ever before where the right thing is done, according to the scriptures, *i.e.*, "Deliver such an one to Satan..." (I Corinthians 5:5). 'Tis a far better thing that they do than they have ever done before, for at least it will save the ship and calm the sea; but all of the crew must act together.

In the kingdom of peace live the sons of God who hunger and thirst after his righteousness and thereby live as he would have them to live. However, as in all human relations, there often comes one or more persons who just simply will not be controlled. No amount of begging, pleading, loving entreating or warning will suffice to restrain them. They have no intention of living right and often do not care who knows it, as if to say, "I dare you to try and do something about it." No congregation should try to discipline a member because of such a tempting challenge, but what kind of "oversight" is it that allows

such blatant rebellion to go unnoticed? What respect can the local congregation command under such shameful conduct by one of its members? The faith of such persons long has been shipwrecked on the shoals of the love of the world (I Timothy 1:19, 20). The scriptures demand that we reject such a sailor (Titus 3:10, 11). This does not mean we are throwing him out of the church, but excluding him from our fellowship. If we do not do it, the entire ship will be lost (I Corinthians 5:6). Like the sailors on Jonah's ship (not that he owned it) we must act together. There are many other lessons we can learn from the story that parallel the need for corrective discipline today.

## JONAH WAS SILENT

At first, Jonah was not willing to confess his fault. He was perfectly willing to forget it and keep the whole thing quiet. Unqualified "elders" will do the same thing if brethren will let them. The mood seems to be one of quiet calm. Just don't make waves and all will be all right. It disturbs me to hear elders announce that "We don't have any problems here," when they know well and good that they have years and years full of them covered up under the rug; they just haven't addressed them.

Woe unto the poor preacher who stumbles over them! If you want to know why so many preachers are keeping U-Haul and Ryder in business **THIS IS IT!** Any man who has been preaching for 20 years or more can tell of places that harbor criminals, adulterers, false teachers, drunks and a host of other sinners. They need to confess and

repent, and someone needs to tell them (Acts 17:30,31; 11 Timothy 4:2).

It is a hard thing to endure, but it is a compliment and credit to a faithful gospel preacher to get fired at such a place. I know of at least one place where three good, godly, qualified elders hired a good, faithful preacher just because he had made a stand and was fired. Yes sir, they exist! There are still a few elderships that are doing it like God says. And, do you know what? The places where they oversee are *growing*. The ship didn't sink like the pessimistic crews predicted it would! God's way will work.

#### THE CREW WAS AFRAID

It is good to fear God. In fact, we ought to be far more afraid of what God will do with us if we countenance reprobates than what the reprobates will do if we rebuke them. Such is not always the case. One eldership (?) of my acquaintance will not touch certain false brethren because they have been told how much they know on them. Their own lives and conduct make it impossible to discipline anyone. The bones of the skeletons in the closet rattle every time the subject of discipline comes up; and it is quickly dropped. Others oppose it because they know that, sooner or later, the spotlight will shine *their* way.

In Jonah's case the crew did not know what was wrong at first; but when they learned, they were afraid. They never had done this thing before. They finally were forced into action by necessity.

Mean and ungodly members will fight back, using any unethical means at their disposal. They will divide and conquer the faithful, confuse the facts, accuse the righteous and run the preacher off. Ezekiel was warned not to let such tactics stop him. "**And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house**" (Ezekiel 2:6). God is telling Ezekiel that there comes a time when you just have to get tough. The Lord was the Lamb of God and the Lion of Judah. The gospel preacher and his brethren (especially elders) often must have the heart of the Lord and the skin of an alligator. Brother Gus Nichols used to say we need men with a backbone the size of a saw-log. He was a great example.

#### GOD WAS DISPLEASED

Time has a way of letting us forget our sins—and that is good if they have been taken care of properly. However, it is not good when we let them go without confessing them (1 John 1:7-10). Jonah had forgotten his problem—or would have, if God had not made his displeasure known.

There are a lot of congregations today that would be sinking fast if God still operated in the same manner. He would not allow Ananias' and Sapphira's lie to be forgotten (Acts 5:1-5). He would not allow the incestuous man's sin to continue (1 Corinthians 5:1-5). All that such persons need today to insure their anonymity and comfort in their sin is to have a lot of money or some kind of political clout. The shame of it all is that in the average congregation of, say, one hundred or possibly a few more, some little clique can number as few as eight or ten people and the righteous do not seem able to correct it.

I am not in favor of any kind of rebellion against elders; but unqualified men who play favorites for their own advantage are condemned in the Bible (James 2:1-4, 9). To oppose them is not to rebel against "elders" but *usurpers* who *think* they are elders. God has not made the mistake of setting up a little dictatorship over his Son's church that

lives above the law, and, as little gods, having to answer to no man. They can fire the preacher when he lives in an ungodly manner, but who fires them when they do? It is time good men and women everywhere, in every congregation, stopped this flagrant misconduct and insisted upon a change. "**Them that sin rebuke before all...**" (1 Timothy 5:20). Do you know what the antecedent of "them" is in this passage? It is (them) elders.

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## THE CREW ACTED TOGETHER

The captain could not do the job alone on Jonah's ship. The elders and the preacher cannot withdraw by themselves. The elders must lead. I know of more than one place where the brethren have been ready for a long time; but the elders are hesitant. Nothing but a lack of faith can account for it (Matthew 17:20). Can you imagine that! The men who are supposed to be taking the lead are the very ones who are preventing its being done! And they call themselves "leaders!"

When such permissiveness prevails, the word soon gets around and it becomes a haven for every foul spirit. To keep the peace they have to find a preacher who will leave it alone and preach "devotional sermons." Brother, such make certain their preaching is "positive." To insure it the job comes with a *big salary* and *huge benefits*. There always is a man (or half of one) who will do it. These spineless

sweet-talkers always will have a comfortable living and retirement while faithful men are treated like bums.

## SOME GOOD SHIPS STILL ARE SAILING

Jonah's friends finally did what was right. It was not easy for them—but they did it. Today, there still are many good congregations of God's people, of all sizes, that are shepherded by great elders. What a breath of fresh air it is to find one!

The longer I live, and the more I learn, the more I appreciate godly elders, and let them know it. They have their hands full. They need our help and encouragement. As important as preaching is, the church is not going to be saved by it alone. The elders have the authority and charge to clean it up and keep it clean (Acts 20:28). We are laborers together with God (I Corinthians 3:9). If we work together we can calm the sea together.

—Route 3, Box 882  
Somerville, Alabama 35670

# Notes & Quotes...

**Catherine Dixon**, of Lubbock, Texas, having earlier sent \$400.00, sent an additional \$800.00 in honor of her father **Otho L. Tredwell** and in memory of her mother **Laura Tredwell** (deceased). Brother Tredwell is an invalid in Quaker Villa Nursing Home, in Lubbock.

**Nona Mae Roberts**, of Lansing, Michigan, continues to send \$5.00 each month to help with our work of contending for the faith.

**Don Mott**, of Fresno, California, enclosed \$200.00, saying, "I have been a Christian for over two years and I know I have a lot to learn. I have come out of the denominational world, so I know a lot of the false superstitions that come from the ignorance that exists in them. Your publication (*Contending for the Faith*) has been an eye opener. At first it offended me. But now that I have seen what the brotherhood has allowed to be preached, I stand behind your work zealously.

"As you know, elder after elder in congregation after congregation has been blinded by Satan. They refuse to hire preachers or appoint deacons that do not have college degrees or own businesses. Their mind set is of the world, so they reason like the world. When a good work comes along, they refuse it usually because they are into a 'building program' that is taking all the resources of the congregation.

"Your work needs to be expanded so that brethren can be warned about Satan's tools. We need to repent and not go past what is written. If we don't, I'm afraid the candle stick will be removed a lot quicker than we even realize..."

**Glenn H. Annear**, of Tucumcari, New Mexico, is now deceased.

**W. Ralph Wharton**, Biggers, Arkansas: "Retiring to write and to garden... Love, appreciation, and admiration as always to one who deserves that much and a lot more... God bless you!"

**Harold G. Beale**, of APO Miami, Florida 34007, continues helping \$20.00 extra each month.

**Barry N. Clay**, of Tyler, Texas, renewed for three more years, saying, "I thank God through Christ Jesus for you brethren and for all who 'earnestly contend for the faith... once delivered.' I cannot begin to tell you how much reading your publication has meant to me! It has brought me to a greater knowledge of God's word and it also has opened my eyes to the problems facing the Lord's church today. It is a constant struggle for me to come to a greater knowledge of God's word, but with your help I am learning how better to rightly divide God's word."

**Someone** in Clovis, New Mexico, who was subscribing for someone else, wanted us to begin the subscription with the issue of the paper with the **Don Finto** article about him making himself an "apostle." "The article all but blew my mind," she wrote. "Indeed we are drifting. Rather we have drifted... (We) appreciate the paper very much."

**Don & Gracie Noblin**, of Cardwell, Missouri, in renewing for three more years added an extra \$12.00 "to use as you need."

**Mrs. Thomas L. Hendrix**, Mt. Juliet, Tennessee: "I enjoy the paper so much. Keep up the good work you are doing."

**Gertrude W. Broy**, of Ypsilanti, Michigan, sent \$10.00, saying, "I shall continue to support the works as I have in the past as long

as I am physically able to write a check... Thanks loads for the inspiration you have given me over the years..."

**Albert F. Robinson**, Bowling Green, Missouri: "Please keep up the good work of 'contending for the faith!' We need more like you who will speak up for the truth. They are getting fewer and fewer who will speak up for God's word without compromise.

"I especially appreciate your recent article exposing **Don Finto's** 'apostolic authority!' Will Don next declare that when he speaks 'ex cathedra,' he is infallible—the false claim of the Pope? But it seems as though he may have already done that.

"If he has not already done so, be looking for Don to claim infallibility, when he says he can speak in tongues, when he claims pouring of water is baptism, and when will an instrument of music for worship be sent as a present to the pope, that is, to Don Finto? Humility?"

**Thomas Fillingham**, of San Diego, California, subscribed, saying, "I am a new Christian (three years) and my father-in-law **Buster Woody** subscribes to *Contending for the Faith*. That's how I found out about the wonderful things involved in *Contending for the Faith*, though everything is not wonderful—Crossroads, N.I.V., etc.... I believe that the churches of Christ have quite a battle on their hands just keeping the N.I.V. out of the pulpit. Even elders just say 'there is nothing wrong with the N.I.V.' Am I wrong to say 'Yes, there is'?" (NOTE: Brother Fillingham added \$5.00 for "use as needed." IYR Jr.)

**Walter Wagner**, of Greenville, South Carolina, renewed for two more years, saying, "I gave out the samples at the lectures, but no results. We live in a different world."

**Carl W. McDaniel**, of Atascosa, Texas, ordered 12 copies of our September/1988 issue, on "A Review of the Boston/Crossroads Movement," saying, "Keep up the good work."

# Contending for Faith

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## THE FREED-HARDEMAN FORUM

Bill Lockwood

Saturday, October 14, 1989, at Freed-Hardeman College was the fifth annual forum for preachers and church workers. The topic discussed was: "How to Learn God's Will and the New Hermeneutic." Specifically: "The New Hermeneutic, How Do We Learn God's Will? Is It By Command, Example, and Necessary Inference, or By Some Other Approach?" **Thomas Olbricht** and **C. Leonard Allen** spoke in behalf of the New Hermeneutic (NH); **Howard Norton** and **Earl Edwards** spoke against it.

What IS the NH? Both speakers in behalf of it had difficulties defining it so they will not mind if I help them here. The NH begins with deception. It is not NEW, but old. Olbricht confessed its connection with "German theologians" of the past. In the "scholarly" world of unbelief Germany is considered the leader in theological fields. Existentialists such as **Rudolph Bultmann** and **Karl Barth** taught that not only was there "no objective revelation" but "no objective reality." Therefore they held that there were no "methods of reason" to substantiate a belief. Ah...now we can see why Olbricht said in his first speech that the NH "gave more emphasis to piety than a reasoned discourse." Thus he reasoned.

Further, hermeneutics is the art of interpretation. But Olbricht said he did not want to lift up ANY interpretation or "hermeneutic"—only Jesus Christ. So neither is the NH a hermeneutic! Not new and non-hermeneutical—this is NH.

This NH "mood" (Olbricht's word) in the church is similar to Joab who took Amasa by the beard with his right hand to kiss him and said "Is it well with thee, my brother?" But Amasa paid little heed to the sword in his left and Joab ran it through his body. The NH people are kind and gentle and

speak of love as they stroke our beard but their sword has written upon it: "NO OBJECTIVE INTERPRETATION." Methinks, however, that they have not the strength to push the sword deep enough.

Olbricht sought to convince the audience by several "reasons" that the NH ought be followed in place of the "Old." One, it focuses on God, Christ, the Holy Spirit, servanthood, and such like, instead of patterns. Two, we have paid too little attention to the "types of literature" in the Bible. Three, we have given only "lip service" to the Old Testament. Four, there is a "scholarly interest" in this topic. One might have been more inclined to accept the NH if he had not continued to use "old hermeneutic" of "reasoned discourse" to recommend it.

The only pretension Olbricht made to be definitive regarding the NH was that "we should begin with Jesus Christ." Apparently, however, the way Jesus himself explained it in John 14:15 was not what he had in mind because he made heavy indictments against the church such as "We have forgotten love, mercy, and peace"; "We are so bogged down with statements of scripture." Again: "When we get wrapped up in Commands/Examples/Necessary Inferences we forget our God."

Of course, this all is only parroting what worldly "theologians" have said. One of the controlling presuppositions guiding theology today is the express repudiation of an "intellectual view" of the Bible. What is important, we are told, is the "divine confrontation" and "personal response." Historical investigation and intelligible propositions are out. Experience is in. THIS is why Christ is referred to in Billy Graham-language as a "personal Savior." But to make

(Continued on Page 3)

# Contending FOR THE Faith

Volume XX, No. 11 November/1989

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Editorial...

## Bald-Headed Lady With Forelock

The ancient Greeks had many strange—yet wonderful—ways. For example, they thought of *opportunity* as a bald-headed lady with a forelock. If you reached out to take hold of that forelock while she was coming *toward* you, you had something to take hold of; but if you let her get by you, there was nothing left to hold on to.

We are living in strange—yet wonderful—times. Just within the past month, first Poland, then East Germany, and now Czechoslovakia all have risen to throw off the stifling shackles of Godless Communism. If ever there was a time of *OPPORTUNITY*, SURELY THAT TIME IS NOW!

### OH, TO BE YOUNG AGAIN!

As I was saying to Vada just the other day, if only I were 30 years younger, I *already* would have been in Eastern Europe for the past 30 days! If the cause of Christ is to take advantage of such an opportunity to spread the kingdom of God among men, we have to take hold of it while it is coming *toward* us—not wait until it has come and gone and opportunity has *passed us by!*

It reminds me of a time back in 1938, when I was still a budding journalist, some 51 years ago last summer. I was working in advertising on a country weekly called the *Willacy County Chronicle* at Raymondville, Texas, of which Robert H. Fackelman was editor and publisher. War clouds were gathering all over Europe.

Although I had just turned 21 that August, Mr. Fackelman asked if I thought I could run the paper while he traveled Europe so he could see first-hand how it was before the devastation that World War II was sure to bring. I said that I could handle it; so that is how I came to be interim editor of the *Chronicle* for a few months, while he was away.

### CURRENT EVENTS ARE JUST THE REVERSE

What is happening now in Eastern Europe, instead of being the harbinger of World War II, appears to be just the reverse. Rather it is the coming back out of a long night of stygian spiritual darkness that has lasted for 40 interminable years.

Whoever is *first* on the ground in Eastern Europe just now will have advantages (for *whatever* cause) that will not be there later. We need men there with vision—dedicated, self-sacrificing, well-trained *younger* men—RIGHT

NOW! Men who know *where* they are going and know *how* to lay hold of opportunities for spreading our Master's cause as each forelock appears. Men who will not wait until these once-in-a-lifetime opportunities are gone, not to appear again for another 40 years or even in our own generation.

#### HOW TO SERVE CHRIST'S CAUSE BETTER

Oh to be 22 again... or 32... or even 42. Instead of merely "holding the fort," while *someone else* goes off to Europe, it would be I myself who should be going. At 72, of course, well do I realize that *my* time of opportunity fast is slipping away. I still can do a lot. Certainly I can encourage *others* to go—and *help* them so they *can*.

Just this past week, a 47-year-old man, 25 years my junior, came asking my advice on how he could serve the cause of Christ more effectively. I suggested that he come over to the house so we could talk. There are two other much younger men nearby, who have major talents for the Lord. I must talk with them, too. Just last month I traveled to Kentucky to encourage a brother to go teach in Singapore—and, since August, I have counseled with a brother in Beeville and another in Giddings—both in Texas.

What is the objective of all these conversations? I still am trying to find stout-hearted men—*younger* men—who will "go preach" or "go teach" as Jesus said—if not in Eastern Europe, then somewhere else in the world. Did he not say "to every creature," "among all nations," in "all the world"? If *ever* we are going to start *doing* this, surely that time is NOW!

#### WHAT WOULD I DO IF IT WERE I?

What would I be doing if I were 22? or 32? or even 42? Probably I already would be winding up whatever I had been doing in the U.S. and heading into some other part of the world to "spread the tidings round wherever man is found." If not Poland, East Germany or Czechoslovakia, then how about those 35,000 Eskimos up in Eskimoland above the Arctic Circle? We've all *heard* of Timbuktu—but who even yet has carried the gospel there?

We've all been so busy thinking how *cold* it gets in Siberia that *not a single missionary*—at least in modern times—ever has gone to seek those lost millions who live there.

So absorbed have we been with recent events in Tiananmen Square that it seems not to dawn on us that that grisly massacre was but the darkness before the dawn. Now that Deng Xiaoping has retired (at age 85, it's about time!) a whole new generation of opportunity is about to arise.

Younger men (among *us*) need to be positioning themselves in strategic centers like Singapore, Manila, Hong Kong or Taiwan, ready to spring into action as soon as mainland China's door of opportunity flies open—as surely it will—ere long.

#### SOME MUST STAY AND SEND—BUT NOT ALL!

Well do I know that we must not be like that Civil War general who is reputed to have jumped on his horse and ridden off in all directions. Each of us, finally, must settle on *one* direction in order to be effective.

Truly, too, at least *some* of us must stay at home and send and support others so they can go. But our *main* trouble has been that so many of us have stayed home (almost *all* of us) that we have not gotten the job done, as far as evangelizing the rest of this world is concerned. Not nearly enough of us have gone to the "all nations" in "all the world."

I get almost completely disheartened when I hear of someone going on a "survey" trip to this or that country to see if they need a missionary. Having been personally to 64 countries of this world, I can assure you that they still are "out there" and that *every single one of them still needs* the gospel of Christ. I am not encouraging "survey" trips to see if the gospel is needed. It is! What is needed *now* is for more men to GO—particularly well qualified, dedicated, *younger* men—and more of the rest of us to *support* them so they *can* go.

Who will GO? Who will SEND? Who will be as Isaiah, of old, who "heard the voice of the Lord, saying, Whom shall I send; and who will go for us? Then said I, Here am I; send me. And he said, 'Go...'" (Isaiah 6:8-9). —Ira Y. Rice, Jr. *Editor*

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## FREED-HARDEMAN FORUM

(Continued from Page 1)

it all religious this existential experimental philosophy is attributed to the Holy Spirit. Then, as if this were not shameful enough, Allen continued throughout the day to fault the whole Restoration Movement with having a broken foundation because of Francis Bacon's and John Locke's influence on Campbell. Really now!

Yes, brother Olbricht, those statements of scripture really bog us down sometimes. Especially when they hinder us from doing as we please in religion.

Allen began his effort with a diatribe against the churches of Christ and he ended on the same. We thought the church was restored in the 19th century, but not so according to this professor. His entire time was spent in maintaining that we have been **WRONG FROM THE DAYS OF CAMPBELL**.

Just here is a noteworthy point. These fellows do not *like* the churches of Christ as they found them, they do not *want* them, and they will completely rework the church after their own model before they have the good grace to quit teaching

this stuff in *our* schools to *our* preacher students! Given *their* presuppositions it is impossible actually to RESTORE the church after the pattern of the New Testament.

In Allen's exposé of "our problems" he exposed his own subjective hand and reliance upon the prevailing idea today that no man can KNOW the truth. This is the same fuel that ignites most, if not all, of modernism and liberalism. When they get it down to the practical level it comes out sounding like this: "The unity of God's people is not based on a prescribed body of doctrine that everyone must be whipped up to believe and to obey, but is predicated upon having a proper attitude, a disposition of love toward each other." (Dusty Owens, *The Examiner*, September 89, p. 6).

To give the NH credibility Allen charged the churches of Christ with cutting ourselves off from the context in our exegesis. The NH will continue to adorn this decoy as it moves to cut us free from ANY and EVERY doctrinal foundation. If their practice of fellowship is not carried out exactly that way yet, it is just another of their inconsistencies which seem never to bother them.

Allen also showed his love for the scholastic world of unbelief by using the same catch phrases throughout as were invented by Hegelian theologians. For instance, he said many portions of the Bible are to be classified as "saving truth" not "scientific truth." It is "salvation history" not "actual happenings." This is now why our preaching students are taught to "extract the historical data from salvation history."

Let us illustrate. The days of Genesis 1 may be 24 hour periods, but the POINT of the narrative is not to teach us "how many days" but is the Jewish idea of WHO created the world. If we unwittingly suppose that we have six literal days of creation (in "scientific terms") we miss the point of the passage! What then IS Genesis 1? "Salvation history" we are answered. What is this? Not "history" in the sense of literal occurrences, but in the sense of "stories" told by the Jews with theological interests at stake.

Now, what is the point? Allen has borrowed this category of "unhistorical history" (salvation history) from the philosophers. If they do not want to think that God actually performed great miracles such as the crossing of the Red Sea, they throw it into this "salvation-history" sack. If they don't believe the sun literally stood still, or that Jesus actually came forth from the tomb, they open the sack again. Oh, it is "history" they tell us, but not in the sense in which you think.

Now we know why Allen charged the churches of Christ with "cutting the texts loose from the context." Now you know what literary nature he had in mind when he indicted us with "treading roughly over the literary nature of scripture."

Howard Norton and Earl Edwards opposed the former two at the forum though Norton said he would rather be out preaching Jesus. I was saddened that he considered defending Jesus not nearly as urgent.

Norton observed that this NH may be widespread but that it was fanned by the scholars. He and Edwards correctly pointed out that the nature and authority of the scriptures was the ISSUE AT STAKE. Norton said that if we adopt the NH the emphasis will quickly move us away from the pattern to become a Christian. Olbricht and Allen had already downplayed the "pattern concept."

It is my personal observation that Edwards got down to business more than the others in his first speech of the day. He quoted many articles from *Image* and *Mission* magazines

as well as College Lectureship speakers to show the widespread influence of the NH and their fidelity to rank liberalism. He pointed out that according to the NH, one church is as good as another. If this is its true direction, and it is, WE HAVE NO RIGHT TO EXIST AS A SEPARATE BODY. This is the heart of the matter.

Norton gave one of the clearest insights of the day in the following. He showed that world movements such as feminism and Marxism try to recreate the Bible after their own image. The result: Feminist Theology which changes the text of the Bible and Liberation Theology which furthers revolution under a religious cloak. So also the NH has an agenda to change the church but in order to do this they must change the hermeneutic.

In my view, the only lack on the part of Norton/Edwards was their apparent unwillingness to "hold the NH feet to the fire." Some may think this too harsh, but if their own assessments of NH were what they claimed it was, one cannot be rough enough on the devil's principles. This lack was manifest when Olbricht claimed that instrumental music was a sin in the same way as "getting angry." By this he meant, I suppose, that it can be done and fellowshiped. Edwards/Norton did not press it further. If it is sinful AT ALL it is because we have REASONED with scripture and Olbricht had repudiated this idea from the first. What *reasoning process* makes instrumental music sinful in the "same category as getting angry?" I wonder.

The NH is actually modernism/atheism in a different dress and it plans to DESTROY THE LORD'S CHURCH. Mark my words, efforts to use the instrument are now little things to the NH. In some areas the very *canon* and *text* of the Bible is being questioned. As one liberal himself put it, "these theories of modernism did not come into vogue until the verbal inspiration of the scriptures was rejected." If you think this is far-fetched, just ask some of our leading professors if they believe in the *verbal, plenary* inspiration of the scriptures.

As Olbricht and Allen appropriately intimated: the church in America is now facing an "identity struggle" or "going through mid-life crisis." One of their abettors recently announced cheerfully "the end of the churches of Christ as we know them." That sounds more like death threats than a "mid-life crisis." Fortunately, digressives have frequently overestimated their value, strength, and success. It is supposed by them that past division will recommend their NH friend to us but the only true unity the NH can offer is a tri-unity of falsity, bad logic, and irrelevancy. The NH will kill itself on an overdose of inconsistency and its single monument on the pages of history will mark the beginning of another sect fashioned according to the doctrines and commandments of men.

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James H. Gravelle, P.D. Box 57, Rush Springs, Oklahoma 73082. During the days of November 2-7, 1989, the Rush Springs Church of Christ hosted a lectureship in which Roy Deaver spoke six times. The theme of the lectureship was THE CHALLENGES WE FACE. Brother Roy's lessons were simply outstanding. The topics assigned were:

- "The Home Challenged From Every Side"
- "The Challenge to the Authority of Elders"
- "The Challenge of Preachers to Preach the Word"
- "The Challenge of Continuing steadfast & Unmovable"
- "The Challenge of II Timothy 2:15"
- "The Challenge of Worldliness & Indifference"

We are making audio tapes of these lessons available for \$3.00 per set. What Roy has to say needs to be heard by as many as possible. We are asking you to help us in letting others know of the availability of these tapes.

# The Problem Of Agnosticism In The Church

Clarence Lavender

An *agnostic* is a person who holds that there is not sufficient evidence available to man to warrant the deduction that men can know that God exists.

There are at least two kinds of agnostics. The kind of agnostic who "leans toward" *theism* (such as **Bloise Pascal**) says that no one can *know* whether God exists but claims that "it is more reasonable" to believe that God does exist than that he does not. Simply because Pascal "leans toward" *theism* (belief in God) does not make him a believer in the one true God.

The other kind of agnostic is one who "leans toward" *atheism* (such as **Bertrand Russell**). This kind of agnostic holds that no one can *know* whether God exists, but he claims "that it is more reasonable" to believe that God does not exist than to believe that he does.

An agnostic then, is neither an atheist nor a theist, he is one who takes the position that there is not sufficient evidence available to men so they can say "I know anything for sure."

This is of grave importance in the church today because some brethren, either knowingly or unknowingly have become "soft" on doctrines plainly taught in the Bible. Brethren, it is certainly true that we cannot know *everything*; but we can know *some* things! And to say that we know some things is not to say we know everything! Jesus said, "And ye shall **KNOW** the truth, and the truth shall make you free" (John 8:32).

Biblical truth is absolute and attainable. If not, how could we "prove all things and hold fast to that which is good" (I Thessalonians 5:21)? In fact, how could a person become a Christian? He must hear and believe (Romans 10:17; Hebrews 11:6). If he could not *know*, how could he *obey*? The falsity of agnosticism is seen in its claim. It is claiming to *know* that you *cannot* know. If you cannot know *anything*, how then, can we really know that *agnosticism* is true? We cannot! Thus, agnosticism is false!

Let me give you a few examples of agnosticism in the church. The picture is one of a teacher before a Sunday morning or Wednesday night Bible class.

Teacher: Is the Bible the inspired Word of God?

Class: Yes

Teacher: Does the Bible teach baptism for the remission of sins?

Class: Yes, Acts 2:38; Mark 16:16.

Teacher: Are all who submit to biblical baptism saved from past sins?

Class: Yes, Galatians 3:26-27.

Teacher: Well, Sam is a good neighbor of mine and has not been baptized into Christ; if he dies in that condition will he be lost?

Class: Well, well, uh, uh, we don't know.

Teacher: Wait a moment now, don't turn agnostic on me. On what basis did you answer in the affirmative to the other questions?

Class: Well, by the Bible.

Teacher: Then, by implication answer the question concerning Sam.

Class: Well, we really can't know.

No doubt, without really understanding what the class has said, they have affirmed agnosticism!

Here is another class situation:

Teacher: Is the Bible the inspired Word of God?

Class: Yes, II Timothy 3:16-17.

Teacher: Does the Bible teach in Ephesians 5:19 and Colossians 3:16 we are to sing in worship to God?

Class: Yes, it explicitly says sing.

Teacher: Since the Bible explicitly teaches we are to sing and not play mechanical instruments of music in worship, do those who make such addition to worship sin in doing such?

Class: Well, uh, uh, we don't want to say they sin!

Teacher: Well, why not, are you agnostic?

Class: Well, no we just don't want to condemn anyone.

Teacher: You are not condemning anyone when you teach what the Bible says. Based on your other affirmative answers, of which you are *SURE*, and know to be right, do those who add to worship and use mechanical instruments of music sin?

Class: Well, we are not sure.

Again, what is the problem? Agnosticism! Such a position undermines the entire gospel.

Here is another class situation:

Teacher: Does the Bible teach there is only one church?

Class: Yes, Matthew 16:18; Colossians 1:18; Ephesians 4:4.

Teacher: Are you sure?

Class: Yes, that is what the Bible teaches.

Teacher: Are you real sure?

Class: Yes, real sure!

Teacher: Are all the saved in that one church?

Class: Yes, Ephesians 5:23.

Teacher: If there is only one church, and all the saved are in that church, is God going to save anyone out of the church?

Class: Well, uh, uh, we don't know, we have good friends and even some members of our families, who are not in the church. We really don't want to judge anyone.

Teacher: Well, you were *SURE* about your other answers; why aren't you sure about this question?

Class: That seems so harsh and unkind, and after all, we might hurt someone's feelings.

Teacher: If we lovingly teach people what the Bible says, how can that be harsh and unkind? The gospel is God's power to save (Romans 1:16-17). Isn't teaching people the truth showing true love for their souls? Shouldn't we love God and his word above all else in this world?

Class: Well, we are sure about some of what you said teacher, but we don't know about the other part.

I have no doubt that members of the above class referred to in this article *intend* to teach only that which is *true*; but good intentions—while necessary—are no substitute for the truth.

Brethren, I have never in almost thirty years as a member of the Lord's church, heard anyone vocally say, "I am an agnostic." But there are several *practical* agnostics in the church of our day. Beloved, no person can take the part of the Bible he feels comfortable with and leave the other alone. All of it is the word of God. We must teach, obey and live it; so must all men if they are to be saved eternally. Let us all reject agnosticism.

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Christianburg, Virginia 24073

# The Political Arena

Dan Goddard

An environment simulating at times the political arena at its crudest seems to permeate the understanding of many of us today. Some younger preachers, disappointed to the point of despair of the political conditions they must encounter, frequently become antagonistic and angry toward the church. Not a handful of the "older" ones have experienced more or less this identical attitude.

One of the underlying reasons of the current condition is an absence of faith. Faith generates conviction and conviction produces courage. Discover an absence of courage and you will find an equivalent lack of faith. For too many years we have concentrated on pulling people into the baptistry instead of converting them. Therefore, multitudes (and some of these have become preachers and elders) do not have the faith, conviction and the subsequent backbone to stand against the politics teeming in the church today. We have become so obsessed with "numbers" in the church we have discounted that God must "add" every individual to the church before that one has his name on the Lamb's Book of Life. Our principal purpose in the church often seems to be a supercharged program (mention "program" around a group of brethren and watch the ears "perk-up") which will fill the building without appropriate concern about converting the lives of many. Some of the preaching the crowds get when they get to the "packed" building is intended to generate a sensation only on the pleasure nerves and, consequently, the sinner departs a sinner; whether wet or dry depends on how many death-bed narratives are spun by the speaker.

That political prejudices prevail is self-evident when people are more interested about how one feels toward a particular school or lectureship than about one's faith in God; when people are inclined and prepared to associate with a coalition because of personality attraction; when convenience sways the actions rather than convictions; when Christians' (elders and preachers not excluded) affirmations depend on "WHOM" they are with; when men are more interested in the praise of men than they are about praise from God; when those known to repudiate the truth are praised by those asserting to be faithful but who need a "FAVOR" from the scoundrel; when preferences are made which are known to be injurious to the cause of truth but will fleetingly achieve an advantage; when those who speak from both sides of their mouths are placed in positions of trust and leadership; when it is "who you know" and not faithfulness to God that determines (in some cases) what lectureships you will be invited to speak on; we all know it is political sentiment—mixed perhaps with ignorance—no less political.

If ever there was a time when preachers and elders required backbone it is today. To look at some who maneuver the political game as they solicit attention to their love for the truth troubles even the strongest stomach. Most preachers maintain no exclusionary franchise on courage and intellect. Many have been the times when they required much more of each, but they took their stands and held them until proven wrong without regard to who stood on the other side of the question. We constantly have respected our brethren who stand; and although hesitant to do or declare that which would reflect our own lack of wisdom, have considered every concern brought to our

attention and formed personal convictions—and then stood on those convictions without hesitancy. Some preachers exhaust their lives going about "challenging" every person with whom they disagree on every subject matter; neither have these preachers hesitated to assert themselves when it appeared the obligation of truth demanded it. At times, perhaps these preachers should have spoken sooner; at other times maybe the tongue was too ready, but in either instance, poor judgment was caused by a lack of information, not cowardice. Many of us have believed steadfastly every sermonizing coward will spend eternity in hell; nevertheless, we have casual admiration for such.

Politically-minded rogues almost invariably choose to operate in the obscure; beneath the sanctuary of false charges; behind hairsplitting (or otherwise) innuendos; by the use of half-truths; or, in the midst of a crowd of like-minded and similiar-spirited persons who will help them do their "dirty work." These merit no respect but only the harshest of discipline which might help them straighten out their contrite lives and get them faithful with the Lord whom they piously profess to love and serve but actually are traitors to him who gave his life for us all. Confrontation, not smokescreens, is what we demand in the church. Action, not deceptive moderation, is the remedy for the infirmities of political environment. A "stiffening of the backbone" would do some more good than all the books and degrees they can carry.

Permit the political atmosphere to die an ignoble death. Let the politically-inclined perish if they refuse to repent, but let them not pull the rest of us down with them. Love, yes; unity, certainly; moderation in the Biblical sense, most assuredly; respect for brethren, necessarily so; reverence for truth, above all else and more also; but politics in the church—never.

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## In Good Hands?

Jesse L. Whitlock

Have you noticed the commercial by an insurance company that states "you're *IN GOOD HANDS* with...?" With some such companies I have felt like saying, "No, I'm not in good hands!" I'm certain this question could be applied to many business ventures. Could it not also apply to religion? Are we able to say in all areas today that we are *IN GOOD HANDS*?

**I. IN BIBLE CLASSROOMS: ARE WE *IN GOOD HANDS* WITH THE SUPPLIED TRANSLATIONS?**

I've entered into classrooms and auditoriums and found the only translation supplied to be the *New International Version* [NIV]. We'd better ask if we are *IN GOOD HANDS* with a perversion that is most effective in presenting the entire five-point doctrine of Calvinism? Why a congregation would want to promote false doctrine under the guise of being the Bible is hard to comprehend. Numerous articles, lessons and sermons, have been presented

across the years showing the very dangerous doctrines of men being supported in the NIV.

If a man follows the NIV as it is then that one must be prepared to accept total inherited depravity, faith only, and instrumental music in worship to God. Those who advocate using the NIV need to consider the inexcusable rendering of "sinful nature" in Romans 7:5,18,25; 8:4,5,8,9,12,13; Galatians 5:16ff; 6:7; Ephesians 2:3; Colossians 2:11; and II Peter 2:18. Yes, you must be prepared to deny what the NIV is teaching in each of these passages or give it up in each place. What will you do? As the song states, "...you must give an answer, for something you must do..."

### II. IN BUSINESS MEETINGS: ARE WE *IN GOOD HANDS* WITH THOSE DECISIONS THAT GO CONTRARY TO THE WORD OF GOD?

In my files I have minutes of a business meeting where a group of men, with elders [?] present, determined that the congregation would never again have deacons. They would simply appoint Ministry Chairmen! God's teaching of I Timothy simply would be ignored, overlooked and forgotten. May I submit that this is not the *only* time God's Word has been side-stepped in such a way. Examples could be multiplied by the hundreds could they not?

### III. FOR OUR YOUTH: ARE THE YOUNG PEOPLE TRULY *IN GOOD HANDS* AT GATHERINGS: *I.E.*, SPEAKERS AND ENTERTAINMENT?

Right now on my desk I have several invitations to our youth. The speakers include men who are advocates of the "unity-in-diversity" movement; Crossroads-trained/oriented; one that believes there are Christians in "all the denominations" and such like. Are our youth *really* *IN GOOD HANDS*?

One group that is quite popular at such gatherings is the "ACAPPELLA/ VOCAL BAND." Recently my daughter attended a youth gathering in this area where they performed. I was appalled to learn that this group encourages *clapping, yelling, screaming* and *dancing* during their singing of psalms, hymns and spiritual songs! All of this happened that night! Nothing was done to try and restore an attitude of worship! I apologize to each reader that we actually printed that invitation. We have learned better and will never knowingly encourage our youth or any other youth groups to be subjected to the deceit and dishonesty of the group. The word "acappella" literally means "in the manner of the church." This group is just the exact opposite; for it is not the manner of the church to try and sound like there is instrumental music where there is none! (Hebrews 13:15).

### IV. IN THE CHURCHES: WHEN THE LEADERSHIP OVERLOOKS OR IGNORES GOD'S COMMANDS, ARE WE *IN GOOD HANDS*?

Recently, I have delivered lessons on the subject of discipline in the church. There are churches where such a sermon could not be presented from the pulpit. There are congregations that have never had leadership provided in this area. How about the congregation where you attend?

Many times I have seen this happen. A man/woman has been withdrawn from in a public manner. The individual lets a few years pass then "goes forward" at another congregation in that city or another city; and even though the matter is fully known, that leadership accepts him/her with open arms. It does not seem to matter that Paul wrote in II Thessalonians 3:6, "Now we command you, brethren, that ye withdraw yourselves from every brother that walketh

disorderly..." When will we return to the teaching of the Bible?

### V. CONCERNING COLLEGE CAMPUSES: ARE THE STUDENTS TRULY *IN GOOD HANDS* AS THEY ENTER CLASSROOMS TO STUDY BIBLE?

One group of college freshmen was taught that the flood waters of Noah's day was just "a little, local flood." Look at Genesis 7: "I will cause it to rain upon **THE EARTH...the flood of waters was upon THE EARTH...flood was 40 days upon THE EARTH...**" Look at verses 3-4,6,8,10,12,14,17-19,21,23,24—they *all* say **THE EARTH** [Emphasis mine—JLW]. What does "THE EARTH" mean in every occurrence outside of Genesis 7? Well, what do you suppose it means in Genesis 7? That's right—**THE EARTH!**

Another "professor," so-called, told a college class that Moses was not the human author of the Pentateuch. Apparently without thought of the words of Christ; *i.e.*, Matthew 19:7ff., Mark 12:19ff., Luke 20:28ff. John 7:19ff. Shall we accept the words of Jesus or the "professor"? As for me—Joshua 24:15!

Still again, there are Bible Departments, so-called, that have denied that alien sinners will be judged by the words of Christ. John 12:48 counters: "**He that rejecteth me and receiveth not my sayings; hath one that judgeth him, the word that I have spoken, the same shall judge him in the last day.**" Again, I prefer the words of Christ over man!

Time would fail to speak of error in discussions of such as "marriage, divorce and remarriage"—"Christians in ALL the denominations"—"THEISTIC evolution"—"grace only salvation"—"old premillennialism"—*ad infinitum*.

*IN GOOD HANDS?* It is time we concluded these words. Don't you see the dangers involved? Are we *IN GOOD HANDS?* Once the warning was sounded: "Brethren, we're drifting!" If you review all the points of this writing it will be clear that the key to all such departures is a failure to respect the **AUTHORITY OF THE SCRIPTURES!** Isn't that the way it always has been? This is the *reason* for denominations, false teaching/teachers, departures from the faith, and the like. Let us return to the old paths—Jeremiah 6:16—lest the time come that true proclaimers of the word must declare forthrightly, "Brethren we've drifted!"

—Central church of Christ  
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# AN OPEN LETTER TO LARRY JAMES

Wednesday, Nov. 8, 1989

Mr. Larry James  
Richardson East Church of Christ  
1504 E. Campbell Road  
Richardson, TX 75081

Dear Brother James:

The last time I corresponded with you (*I received no answer from you at that time*) was May 8, 1985. My communication then was relative to your article in CARE (Volume V, April 24th, 1985, No. 16). In said article you mentioned such things as follows:

The division over the use of instrumental music "is truly ridiculous."

That "our division in the past has been over an issue of opinion and not of revelation."

You spoke of standing in the camp of "weaker brethren..."

I write now relative to Vol. 1, October 25, 1989, No. 4 of *Careline*, "A Monthly Newsletter For Family & Friends Of Christians At Richardson East Church Of Christ." Your article "1989 Thanksgiving Praise Service Set for Sunday, November 19—7:00 p.m.," in which you state "RE will join with the *First Christian Church* in a special service of praise and thanksgiving. Our celebration will expand as we invite our brothers and sisters at *Central Christian Church, Community Christian Church* (all emphasis LJ) to join in our adoration and praise." To call it a "unity service" is beyond me. Is it a true Biblical UNITY SERVICE, one based on the Word of God, or is it one "anticipated," or perhaps just another "union" service? I say this, as the truth is many today use the word "unity" contrary to the way Paul used it, as in Ephesians 4:1ff. (cf., Amos 3:3).

However, the main reason I am writing is because of what you wrote entitled, "Tradition or Truth?" I now give the entire article, lest someone say "something" was taken "out of context."

"More often than we would like to admit, *tradition* (again, all emphasis will be LJ's) assumes for us the role of 'Most-Authentic, Only-Authorized, Truly-Autonomous Interpreter of Scripture.'

What in the world does that mean? Simply this: Often what I bring to the Bible determines what I receive from it in terms of meaning, direction, and practical application.

*Hans Kung* refers to this tendency as 'quarry-exegesis.' The student in Kung's image comes to the text like a miner. He 'discovers' isolated jewels. Carefully selecting the precious stones he needs for the work of art *he already has in mind*, he digs them out of their 'context,' disregarding the damage done to the equally precious material surrounding the chosen stones. Precise selection pays off in a finished product perfectly in keeping with the miner's *predetermined* vision, decision, and understanding.

'Give me an example,' you say? Music in the worship of Churches of Christ. Only a carefully refined 'quarry-exegesis,' having nothing to do with the heart and essence of the Gospel, can argue for a *cappella* music only, while insisting that instrumental music is in fact sinful. True exegesis will not support our long-held tradition. The outcome of our ingenious 'mining' creates a host of problems for us. Among them the worst and most obvious include: *needless division* in the body of Jesus Christ...an unfortunate *snuffing out of gifted people* in the church, who find no outlet for their God-given abilities to minister...an unbearable *pseudo-spirituality* before other Christians who do not employ our 'pick and shovel' methods of interpretation.

*God help us to grow. God help us to be brave enough to change. God help us to discover truth, even when the price will be many 'sacred' traditions. Above all oh Lord, may we in the process come to know you. Amen.* Larry James, (1989)

Many today spew and spout about "tradition," but let me remind you, that what "is written" in the Word of God is "sacred tradition," and it is "truth." If you think otherwise, then perhaps you need to study the Greek word *paradosis* (since you quoted Hans Kung, a German Catholic theologian, and a liberal one at that, let me suggest that you try and digest the word "tradition" as used in the New Testament, and also to help, read of the word on page 481 of Thayer's Lexicon, page 621 of Bauer, Arndt, Gingrich, and even pages 147-148 of W. E. Vine). It may not be, as you said, "Tradition or Truth?" Please note the word and how it is used in I Corinthians 11:2; II Thessalonians 2:15; 3:6 (remembering what Paul said in I Corinthians 14:37; 4:17) and see if it should not be "Tradition Is Truth," especially relative "to what is written." What did Paul mean when he spoke of "sing," and "singing"?

Your article is purely subjective. You give no proof for your own personal statements, yet you state them as a fact. Please prove to me that a *cappella* music can only be argued for by a carefully refined "quarry-exegesis." Are you saying that solid and sound exegesis has nothing to do with the heart and essence of the gospel? Prove to me that our exegesis with Ephesians 5:19; Colossians 3:16 (as well as the other verses where singing is mentioned) is wrong. Why do I say "prove"? It is simple, just read I Thessalonians 5:21; I Peter 3:15; and such like (observe such Greek words as *dokimazo, dialegomai, apologia, suzeteo*, etc., and tell me explicitly that you are under no obligation to "set forth argumentation" and "to clear one's self"). On what basis do you make the claim "True exegesis will not support our long-held tradition"? I beg you to set forth the logic, scripturally based in the Word of God, that proves such!

Again, I implore you to "teach me" that a *cappella* music in worship to God is just "tradition" (meaning, of course, purely human tradition and not as the way Paul used the word in the verses I listed). Yea, prove to me that "instrumental music in worship is not sinful." Maybe you think that whatever is not explicitly forbidden is not sinful. Do you? How about debating that issue? Now, please do not just *state* what you write to me, *prove* it! And while at it, prove that we use a "pick and shovel" (your own terms!) method of interpretation. Give it to me straight from THE BOOK OF GOD!

To help you in this "proving" matter, I list two propositions for you to consider:

1. THE NEW TESTAMENT AUTHORIZES, IN SUCH VERSES AS EPHESIANS 5:19, THE USE OF MECHANICAL INSTRUMENTS IN THE WORSHIP OF GOD.

Affirm: \_\_\_\_\_

Deny: Goebel Music

2. THE NEW TESTAMENT AUTHORIZES ONLY SINGING IN THE WORSHIP (SINGING UNACCOMPANIED BY MECHANICAL INSTRUMENTS OF MUSIC), WHICH WORSHIP TO PLEASE GOD MUST BE DONE IN SPIRIT AND IN TRUTH.

Affirm: Goebel Music

Deny: \_\_\_\_\_

Relative to your closing thoughts. Let me state it this way. God help us to KNOW. God help us to be COMMITTED TO THE UNCHANGEABLE. God help us to ASCERTAIN THE TRUTH REVEALED AND TO KEEP THE SACRED TRADITIONS. Above all oh Lord, HELP US TO REALIZE THAT WE COME TO KNOW THEE THROUGH THE WRITTEN WORD, as pertaining to our eternal salvation, AND THAT WE CANNOT GO BEYOND WHAT IS WRITTEN, as penned by Paul in I Corinthians 4:6; cf., John 12:48. Amen.

Yours Because His,

(Signed)

Goebel Music

# Singing With Grace In Your Hearts?

Burt Jones

I suppose the simplest, most non-controversial path to pursue in presenting this article having to do with the quality of congregational singing which today pervades the brotherhood, would be to politely and fashionably "tickle a few ears" and say that we are singing as well as "anybody else." We all know that the Bible is silent about how well we are to carry out this part of the worship anyway. Right?

Well, I've chosen to become instantly unpopular with some, but hopefully acceptable to others.

I have been, as time permitted being a gospel preacher, traveling the brotherhood conducting congregational singing and songleading workshops to large as well as small congregations. Brethren, I am absolutely flabbergasted at the lackadaisical, timid, apathetic and unwilling attitude of otherwise faithful members of the Lord's body, regarding their blatant reluctance to take part in that portion of our worship as important as prayer, preaching, giving, and the Lord's Supper. Why? Why do we persist in reminiscing about the "old-time" singing schools? Why do we continue to talk about that lively congregational singing of the "good old days" without doing OUR part to honor this part of our worship to God? How can we be responsible Christians without doing OUR part to make our grandchildren's "good old days" worth recalling?

You say, "Brother, you're telling us what we already know. What are *you* going to DO about it?" I'm glad you asked. I plan to put my *automobile* where my *mouth* is; take a twelve month "leave of absence," for lack of a better term, from my first love, preaching, and by congregational appointment, travel the brotherhood conducting three-day singing and songleading workshops.

For some time now, many in the brotherhood have expressed a need for an uncomplicated, easy-to-understand course directed toward improving congregational singing.

We will, during these workshops, attempt to give a working knowledge in such areas as sight reading, reading parts, finding individual vocal ranges, note identification, songleading, and learning new songs. At the conclusion of the workshops a complimentary video tape instructional series will be left for inclusion in each church library to be checked out at the member's convenience for further reference.

As previously mentioned, the comments most often stated prior to the workshops are: (1) "The Bible doesn't say we *have* to sing well—simply sing." (2) "Singing isn't as important as the Lord's Supper, praying, and such like." Really?

**John 4:24**—"God is a Spirit: and they that worship him must worship him in spirit and in truth."

**Acts 17:23**—"For as I passed by, and beheld your devotions, ... therefore ye ignorantly worshipped him."

**Colossians 3:17**—"And whatsoever you do in word or deed, do all in the name of the Lord."

**Matthew 28:20**—"Teaching them to observe all things whatsoever I have commanded you...."

**Ecclesiastes 9:10**—"Whatsoever thy hand findeth to do, do it with thy might...."

And, of course, those more often quoted scriptures: Matthew 26:30, Mark 14:26, Colossians 3:16; 1 Corinthians 14:15, James 5:13. This is all the New Testament says about

singing. It involves the KIND of songs, the ATTITUDE, the SPIRIT, the MANNER, and the OBJECT. It automatically EXCLUDES everything that God did NOT want included.

Brethren, ever since my conversion into the Lord's church, and association with some of the sweetest souls this side of heaven, the statement most often heard in criticism of our singing has been, "I wish 'they' would do something to improve our congregational singing." Well, "they" have! There are no more excuses!

If you desire a three-day workshop at the congregation where you worship (7:00 P.M.-9:00 P.M.), simply write or call:

**Knight Arnold Church of Christ  
4400 Knight Arnold Road  
Memphis, Tennessee 38118-2948  
Telephone (901) 363-3330**

This a mission effort of the Knight Arnold church in Memphis, Tennessee and under the oversight of its elder-ship: This work is directed toward all congregations, large or small, needing help with their congregational singing WITHOUT REGARD AS TO WHETHER OR NOT THEY HAVE THE NORMAL ABILITY TO PAY; however, additional voluntary support for this effort will be deeply appreciated.

Workshop dates rapidly are being filled. Please call or write at your earliest convenience.

[*EDITORIAL NOTE: Having been well acquainted with brother Burt Jones, since 1987, when he first entered Memphis School of Preaching, it was not until just a few weeks ago that I learned he had been converted from the Episcopalian Church only the year before. Holding a Bachelor of Science degree in Music Education from Jacksonville University, and with 35 years experience as a song leader, song writer and choral director, he comes to us with more than usual qualifications in the music field. I trust that many congregations will see fit to take advantage of his and Knight Arnold's extraordinary offer.*—Ira Y. Rice, Jr., Editor]

## FELLOWSHIP

Steve Miller

There's an ongoing trend in the church to do things without scriptural authority to back it. It's called liberalism, and it's eating away at the sound congregations of the Lord's church.

Many congregations of the Lord's church are not speaking where the Bible speaks and where the word of God is silent. They are just running away with wild denominational ideas, leaving the old paths (Jeremiah 6:16). A lot of congregations are doing things that are not found in the word of God. When they are questioned about these things they label the opposers as "unchristlike" or "trouble makers," when it is plain that these so called "trouble makers" have the word of God on their side.

When churches leave God's word they tend to open their doors to anyone and anything. They fellowship heretics who

have been labeled as false teachers of the doctrine of Christ; and they worship and attend everything from youth rallies to the VAIN WORSHIP assemblies (Matthew 15:9) of other congregations who clearly have left the doctrine of Christ and are teaching another or perverted gospel of Christ (Galatians 1:6-9). When we involve ourselves in their activities we are condoning their views and beliefs whether we agree with them or not.

Elders, preachers and concerned Christians need to restudy II John 9-11, II Thessalonians 3:6,14, Romans 16:17-18, Galatians 1:6-9 to see where congregations that are striving to be pleasing to God and have a "thus saith the Lord" (Colossians 3:17) for everything they do as the true body of Christ need to stand in connection with these liberal fanatics.

It's sad to see leaders and shepherds of the flock of God let the members of the church be subject to false doctrine for no reason at all. Things like this do not go unnoticed in God's

eyes because we see in Hebrews 13:17 that elders will give account of how they served, watching over God's flock.

So, should we fellowship congregations just because they have Church of Christ over their door? Should we fellowship places that have testimonies which are unknown to true Christian worship, choirs that sing for us, participation and fellowship with denominations, places that teach Christ has already come the second time, and various other false doctrines?

Let's let brother John answer these questions in II John 9-11: "**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.**"

—9874 Knowlton Road  
Garrettsville, Ohio 44231

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## What Is Missing At Church?

Keith Alarid

On the way to work this past week I observed the above question on the marquis of a denominational church. This is, without question, quite an enigma. I am certain that if we were to take a survey of people's opinions we would receive a variety of answers. Some would probably say that we are missing flowers or some other kind of adornment. Some might say we are missing some of the old songs "like we used to sing." Some would say love, and others may even say that God is missing. I think, however, that the answer goes ever deeper than that. I think that PEOPLE are missing.

It is sad to see the sagging attendance that we all experience during our regular meeting times. Although most members are willing to rise up on Sunday morning in time to attend the worship hour (but many not the Bible class), they are unwilling to return for the evening services, much less our mid-week Bible study!

Those who are missing seem to forget that God COMMANDED attendance in the Old Testament. "**But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither THOU SHALT COME:**" (emphasis mine, KBA) (Deuteronomy 12:5). Thus, attendance is important to God and should, therefore, be important to his children. The church serves as a place of learning. "**And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths:**" (Micah 4:2). "**Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls**" (Matthew 11:29). We receive comfort from God and other Christians. "**And there was one Anna, prophetess, ... And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day**" (Luke 2:36,37). Jesus said, "**Come unto me, all ye that labor and are heavy laden, and I will give you rest**" (Matthew 11:28). What words of comfort from Jesus are found in John 16:33! "**These things I have spoken unto you, that in me ye might have peace. In**

**the world ye shall have tribulation: but be of good cheer; I have overcome the world.**"

After reading passages such as these, it is beyond me as to why anyone would not want to be present as often as is humanly possible. What more reason do we need other than to look to Jesus who gave us an example to follow (I Peter 2:21)? "**And he came to Nazareth, where he had been brought up: and, AS WAS HIS CUSTOM, he went into the synagogue on the sabbath day...**" (emphasis mine, KBA) (Luke 4:16).

The passages teaching the necessity of faithful attendance abound. The *most familiar* passage to us is, of course, Hebrews 10:25. The writer's thoughts, however, begin in verse 23 and continue through verse 27. "**Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.**"

The reasons for faithful attendance are so clear in this passage that it practically blinds us!

- 1) We show our faith.
- 2) We provoke each other to love and good works.
- 3) We do not forsake something that God COMMANDED and that our examples follow.
- 4) We exhort one another to live for Christ and his coming.
- 5) We are sinning willfully and God's sacrifice of his Son WILL NOT keep us from condemnation, but, rather, shall crush us as an adversary.

So, if someone asks you what is missing at church, you have the answer. The sad fact is the ones who *need* the answer are *missing*. Let us all do our part to encourage those whose attendance and whose enthusiasm for God has wavered again to come *faithfully* to church services. "**For a**

day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness" (Psalms 84:10).

—91 April Wind South  
Montgomery, Texas 77356

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## Pro-Choice or Pro-Life?

Wayne Price

Both of our major political parties in America are making appeals to the women voters, asking their listeners to discern between the two of them as to which is more "pro-family." Both are addressing those who work outside of the home hence those who are interested in securing government financial assistance with their daycare expenses for children. Yet this legitimate concern over increasing costs causes some to wonder if this issue is really "family" or financial, and one of conviction or convenience.

Christians must be concerned about family issues. The "hand that rocks the cradle is the one that rules the world." Our God, who instituted the family in the first place, has a lot to say about how the family is to be maintained. The Lord is definitely "pro-family" as is seen in his teachings on the husband/wife relationship (Ephesians 5), the child/parent relationship (Ephesians 6), as well as the "thou shalt not kill" law (Romans 13:9), which brings us to the matter of abortion.

The common method used to change the public's mind,

and get it to support an issue formerly opposed, is to change its negative image into a positive one by a deceptive, subtle approach. Killing an infant while still in the womb is an idea repugnant to those who believe murder is wrong. However, if the proposition were concealed within a larger context of that which all of us strongly support, *i.e.*, as a "freedom," then perhaps freedom-loving people would rally behind the movement.

The deception has worked, for the majority now support abortion, we are informed. Abortion now hardly receives a second look, as it goes under the guise of "pro-choice," since, after all, we all believe in the freedom of choice, don't we? "Pro-choice" sounds so much more positive than "anti-abortion," doesn't it? Desiring to couch their opposition to abortion in equally positive terms, the "anti-abortionists" rally under the banner of "pro-life," yet there is nothing at all deceptive about this label, is there? It is fine for us to be positive, but only if the cause championed is a good cause; otherwise it is a subterfuge! The truth is that God's word places a woe upon those who "call evil good, and good evil" (Isaiah 5:20). The "evil" of abortion cannot become a good thing by camouflaging it.

Why all the oratory about which is more "pro-family"? Is not ABORTION a "family" issue too? We cannot help but wonder if the emphasis upon the "family" is yet another deception on the part of the "pro-choice" movement, and if the real concern is money—not family! Abortion is wrong, regardless of the Supreme Court's *Roe-Wade* decision. When it comes to ethical matters, we "**must obey God rather than men**" (Acts 5:29)

—211 North 5th  
Marlow, Oklahoma 73055

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## "Why Is The Church Losing Its Young People?"

David P. Brown

The title of this article actually should be: "WHY ARE PARENTS LOSING THEIR CHILDREN TO THE DEVIL?" The answer is not a new one. Parents are ignorant of the Bible, and they do not respect Bible authority. Hence, they have lost sight of the design and purpose of the home as well as that of the church (Ephesians 6:1-4; Deuteronomy 6:4-9; Proverbs 3:1-12; Hosea 4:6; Matthew 5:6; Luke 8:15; John 7:17; Colossians 3:17; John 12:48). Invariably such homes are unstable and are governed more by the emotion of the moment than by reasonable biblical truths.

I know that children can reject the best examples and teaching of godly parents; but that is not what I am concerned about in this article. Seldom, in the aforementioned homes, are the husbands and wives at peace with one another; for there is between the two a constant struggle for power. If they stay together, the result is that one or the other finally gives in to the domination of the other; hence, the "hen-pecked" husband or the "dominated wife" shuffles on to life's stage. Just imagine how such an ungodly mess is shaping and molding the children of such an environment!

Such parents have tried to "bowl," "skate," and "volleyball" their children into faithful adults—and then they wonder why they leave the truth! If they had half as much Bible in their heads as they do pizza and hamburgers in their stomachs, there would be far more hope for children growing into faithful adults.

You also will note that parents of the above stripe are very rarely content to create "party animals" out of their own children; they are bound and determined to force such down other folk's throats. Children are not encouraged to be at home and to mind their own business. To the contrary, they are like a bunch of starving wild apes let loose in a banana plantation. Hence, one of the tremendous problems in the church today is the attitude that ever demands fun and games rather than Bible study, mowing the widows' yards, visiting the sick, attending gospel meetings, helping out on work days at the church building, and the like.

All of us love some kind of recreation; and I do not believe anyone can have more fun than I. The problem I have attempted to spotlight is not one of true recreation, but it is one of "playing at our work and working at our play."

I have always believed that, as a rule, when busy Christian parents have the opportunity to stay at home with their families and do things as a family they should take advantage of such opportunities.

Yes, God's people of another time "...sat down to eat and to drink, and rose up to play" (Exodus 32:6); but God was anything but pleased with them. Paul said, "...when I became a man, I put away childish things" (1 Corinthians 13:11). I strongly would suggest that parents follow Paul's inspired admonition and train their children accordingly.

—8900 Manchaca Road  
Austin, Texas 78748

# Salvation, The Ultimate Dream

Shan Jackson

Our nation, whether "Christian" is applicable or not, centers its holidays around holy days (*i.e.*, Christmas, Easter, and such like). But the holy day that true believers center their lives around is the Lord's Day, Sunday. The Lord's Day, in one respect, is the day of celebration for the church. We celebrate together in our singing, praying together, communing, giving, and public teaching of his testament. This day also is symbolic, in another sense, of the imminent return of the Lord. "Upon the first day of the week" is a phrase found throughout the writings of Paul and the other inspired penmen. The Lord's Day, in still another sense, is reminiscent of the salvation Christ has afforded his followers. "He is our salvation" (Psalm 68:19)—and similar recordings are found in Old and New Testaments alike. Therefore, we say assuredly that salvation is our ultimate dream.

But let's look at salvation, not from the foundation of the world when it was designed, but from the life of the Savior upon the face of this earth. Truly, since he is the offering of salvation, it is through his life that we can see it unfold. It begins with the announcement that Mary would bear a son and that his name was to be Jesus, for he would save his people from their sins. (Matthew 1:21). He was to be "great, the Son of the Most High, and the Lord God will give him the throne of his father, David." (Luke 1:32). This statement of scripture states his authority in all matters of faith and practice. "All authority" he claimed, "in heaven and in earth," thus proclaiming the Messiah the world was seeking. (Matthew 28:18). Peter would boldly proclaim before the council that, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12). Still, it required the shedding of his precious blood to complete the transaction of salvation. Without blood there would be no forgiveness,

without blood there would be no salvation. Thus he freed us from the slavery to the world and allowed us to see the offer of pardon his Father had afforded. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:14). Through this we see the offer of salvation planned then offered to us freely because of his love divine.

Jesus freely took our sins to the cross where he bore them in his flesh. Suffering that we could escape suffering, dying that we might escape death. At his cross man was united with the plan as God designed it. After generations of separation man now could see the truth of the wording of the ancient fathers. "He hath borne our griefs and carried our sorrows"—so said the prophet in the long ago. (Isaiah 53:4).

With his humble birth, his simple life, his glorious teaching, his death, burial, and resurrection came the final payment for man's salvation. "Jesus paid it all; All to Him I owe; Sin had left a crimson stain; He washed it white as snow."

Today Jesus still calls, "I am the way, the truth, and the life" (John 14:6); and his call must be heeded now as always. Salvation is freely offered. Its debt already paid. He lived so that we might live also. He died to spare us in eternity. His death has cleansed us and afforded us life. Salvation is an emotional word describing an emotional need. He loved us and gave himself for us. Salvation is the difference between life eternal and death. "For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit. For to be carnally minded is death; but to be spiritually minded is life and peace." (Romans 8:5-6).

—Post Office Box 904  
Palacios, Texas 77465



## Notes & Quotes...

Carl G. Hecker, minister, McLoud, Oklahoma: "For some reason I was feeling down in the dumps (why? it was not clear to me) when *Contending for the Faith* arrived. I get tired just reading of all the good work you and Vada do. When I read of all the money you saved by not calling your worse-off friends, I sure wish I had such friends! I could use the money.

"Seriously, thank you for the laugh and the encouragement over the years to me and hundreds of other preachers who appreciate what you do but seldom say so. God bless you both."

(NOTE: "That letter of encouragement you sent me last month hit the mark and surely was appreciated," I replied in part. "It came just as I was head over heels with work; so I could not write right back. But I wanted you to know that I got it and received it with thanksgiving.

"As I often say to Vada, we get so involved with our work sometimes that we are almost too busy to live! We all have heard that saying that we should 'take time to smell the roses.' Of course, if that was all we did, we might get

to smelling like roses and not be good for much else..." IYR Jr.)

William Smart, Beamsville, Ontario, Canada: "The Boston group in Toronto is still making inroads in some congregations. Though they have lost a goodly number, who are undergoing therapy, the problem is they are being helped by the denominations, not by our own members in Toronto. Appears there are not qualified people there for this... I wonder sometimes where the church is heading... We are still hanging in here, teaching and preaching the truth, fighting error and false teaching. \$50.00 enclosed for you to use as you see fit... We are retired and on a limited pension but hope and pray you will receive the help from others in order to continue in the Lord's work.

"I will be 71 this year. I feel sometimes I should retire, but again the need is great for preachers of the truth. I would like to move to a warmer climate, as the winters are getting to be a chore. There may be a small congregation out there in a warmer climate who is looking for a retired man. They could contact me."

(NOTE: The current address we have for

brother Smart, should such a congregation wish to write him, is William M. Smart, P. O. Box 569, Smithville, Ontario L0R 2A0, Canada. In replying to him, I said, in part,

"After studying the brochure that you enclosed, I cannot help wondering why some of our brethren supposed to be faithful keep letting their names be associated with those who are not. It seems that some brethren cannot see through what is actually happening—until it already is too late. They cannot be warned simply because they will not see..." IYR Jr.)

Bob Lucas, Rising Star, Texas: "Please take me off your mailing list for any pamphlet papers or whatever. I feel this group is going to cause the church to split with its half truth, gossip and in harping on things that are hearsay and not facts! Wish you'd just preach the gospel and get off the hobby horses you are riding!... I'm not interested in what happened in 72-76-82 or whatever. Do you never forgive someone or a college that has corrected whatever? If there was anything to correct? I wonder of your motives? (Signed) Bob Lucas"

(NOTE: That is just the point: CONTINUED FALSE TEACHING with NO CORRECTION. IYR Jr.)

Mrs. Z. D. Pickett, Bastrop, Louisiana: "I appreciate your paper."

## OPEN LETTER TO THE BROTHERHOOD

Dear Brethren:

Recently, we were privileged to have G. W. Berry and his good wife visit in our home for three days. We discussed some of the problems that are currently plaguing the church of our Lord. We feel that there is one problem that we as a body are neglecting badly; and that is the doctrine of Calvinism and other false denominational doctrines which are poisoning our airways via television and radio. We hear such things as, "Now, if you are listening to this program or watching it on television and desire to be saved, just lay your hands on the set and the Lord will save you." This we would have to call salvation via electronics. It is amazing how many people are swallowing such filth. We believe that there are good, honest people who would love the truth; and therefore need to hear the truth. People are listening and believing and spending their last dollar thinking that they are being saved.

We read in Ephesians 5:11, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." It seems that we are badly neglecting this situation by not reproofing such false teaching.

We would like to make a suggestion: Why don't all faithful brethren unite in an effort to buy television time just before or right after these programs that teach this error; and let them hear the blessed TRUTH of God (John 8:32). We who preach the gospel present the truth to the ones to whom we are privileged to speak each week, but this does the world no good at all.

We feel that if the "sea of iniquity" is ever to be dried up, we must get right out in the middle of that sea and start preaching the word until the last false doctrine is driven out on the shore and scorched by the noonday sun.

Our world today is dominated by the "tube", so we must put the TRUTH before the people. We do much personal teaching—and it is amazing how many good, honest people think they have been saved via electronics. One must *unteach* for hours before he can bring the truth before them.

We feel also that this is a "do or die" situation. When all of this generation is gone, we wonder what will happen to the Lord's church.

So many of our young men are coming out of some of the colleges with "weird" ideas. We have some very capable men at this present time who could handle the task very well.

This will require much time and effort, a good strong eldership and many other details which must be worked out by them. We merely wanted to mention it to see how the brotherhood feels about such.

Sincerely,

Willie L. Tharp

(NOTE: Please address all responses to the foregoing to Willie L. Tharp, Route 4, Box 125, E. Riverview, Robstown, Texas 78380, or telephone 512/387-7433. IYRJR.)

Mrs. Earlene Kite, French Camp, Mississippi: "My friend gave me one to read and I liked it." (NOTE: She subscribed. IYRJR.)

W. H. Driskell, Hopewell, Virginia, renewing for three more years and contributing \$25.00 to our contending-for-the-faith fund, wrote, "My heart aches for you for all the things you have to go through to uphold the truth. Most people would throw up their hands and quit. But I am happy that you are not a quitter. May the Lord give you the strength and wisdom to carry on. I am praying for you."

Mrs. W. C. Morgan, of Lawton, Oklahoma, is now deceased.

W. B. Foster, of Columbia, Tennessee, renewed for three more years, saying, "I appreciate *Contending for the Faith* very much."

Randall Kramoski, Sterling, Illinois, renewed his own subscription, sent five new.

K. C. Nelson, of Lake Placid, Florida: "I am busy getting all the facts on "Up Reach." It is strictly an NIV rag. I want to expose the errors of those promoting it. It is literally full of quotations from NIV. And yet there are elders who cannot or will not see any danger in it. Woe is me."

Buster Boyd, Oklahoma City, Oklahoma: "I sure appreciate the information I receive from your paper."

## THE UNITED STATES MISSIONARY

Friends in Christ:

I want to address what I believe to be a serious problem in our brotherhood.

Domestic U.S. missionaries or evangelists, those that labor in fields where the Lord's church is sparse or nonexistent, are not being considered on the same level of importance as overseas mission counterparts. The U.S. is in need of the gospel in certain areas just as much as overseas. Why do we approach an overseas mission with vigor and a domestic mission with general malaise? Many gospel preachers are on the mission field right here in our country. The sad thing about it is despite the zeal and desire to sacrifice to bring the message in these areas, the U.S. missionaries (evangelists) are overlooked and unconsidered.

Today, overseas missions have become a battle for "bragging rights" to a certain area of the world by our elderships. The foreign country baptism count has become more important than day to day progress of consistent, growing domestic mission efforts.

Elders, deacons and congregations, where are our priorities? The true gospel deserves full consideration, no matter where it is preached. Are we ready to judge whose souls are more important on the basis of where we place our funds of support? It is fair only if both the domestic and foreign needs are equally provided for.

Domestic mission preachers and their families are willing to go into the trenches too, but they need some solid, financial support also. The hardships of the preacher and his family continue to increase as more congregations opt to send funds to support the foreign over the U.S. work. This does not allow the gospel to go into the needed areas of the United States. As a result, many in these areas are perishing.

I offer my situation as an example of the above observations. It is fully understood that many others exist like it in one way or another. Please read and consider as a case history and use it.

I came to a mission congregation in Southeastern Louisiana in early March. This is an area with a rich history of culture, traditions and Catholicism. The people of this region do not know the Bible very well, but do respect it. Generally, they are interested in knowing more about it.

The first eight months in this mission area, our attendance has doubled. We have had 8 baptisms, 10 Bible course completions and an Upreach magazine drive. There has been a service pantry and clothing center established to meet some needs in the community. It continues to show progress as people write and call to take advantage of the simple things created from talent usage. After some years of being dormant, the church is alive and getting healthier through personal growth and action. The problem is that now after 8 months of steady growth and forward progress, the bulk of support for my family and I was suddenly discontinued in favor of a Spanish mission work overseas. This pre-emption without warning has posed a serious economic strain. Our income has gone from \$1100 a month to just \$500. We cannot continue at this rate. My question is: What have we done except preach the gospel in

complete and honest dedication to truth?

Food stamps and welfare are not the answer for the gospel preacher in a mission community. This tarnishes the image of Christ and the Church. Besides, it is not the job of the world or the government to support the gospel! It is the obligation of the Church to support its own.

My brethren, this is what I want us to note the most. How many more missions and evangelists in the U.S. must Satan "snuff out" before we get the message? It may seem that this is written in anger, but it is not.

I only hope that many other U.S. mission field evangelists will have the spiritual courage to come out of the closet and speak up about their struggles on the domestic front.

Please publish this in hope that it may help bring to the attention of our fellow brothers this problem. We don't know what will happen to us, but unless we get some assistance, it will be too late...

If we don't support our U.S. mission evangelists, perhaps someday the foreign missionaries will be making trips to the U.S. to evangelize it for Christ. It is something to think about...

Sincerely yours in Christ,

Darwin L. Campbell, Evangelist  
P.O. Box 879  
LaRose, Louisiana 70373

George & Nancy Gaines, of Sonora, California, renewed for three more years, saying, "We enjoy the paper so much... Keep up the wonderful work you are doing through the paper. How we need to be informed!"

Helen M. Hoffman, Battle Ground, Washington: "Would appreciate getting the bundle of back issues you mentioned for distribution."

Dave Hammer, Bowling Green, Kentucky: "Thank you for this publication. Too bad all do not heed the warnings."

Mrs. Ward Hanes, of Boise City, Oklahoma, in renewing for three years, sent \$25.00 for our Far East missionary work. Mrs. Roy L. Glover, of Toronto, Ohio, also renewed for three years and sent \$15.00 for our Far East work. Norman Barnes, of McLoud, Oklahoma, renewed for one year, added \$20.00 extra for use as needed.

Name Withheld, of Fort Worth, Texas, contributed \$25.00, saying, "I was formerly a member at West Berry. I never cease to be amazed at things that crop up in churches in the area. To me the "secret sisters" are new, but some say it's just a fun thing."

Fred Thomason, Jr., of Henderson, Kentucky, passed from this life on Wednesday morning, March 29, 1989, after a lengthy and courageous struggle against cancer. Born November 19, 1927, in Todd County, Kentucky, brother Thomason became a member of the Lord's church on December 7, 1941, and served his Lord in every possible capacity as long as he lived. He started leading the singing when he was just 15 years old, taught Bible classes even before he graduated from high school, preached, did personal work, and spent himself selflessly in the vineyard of God. He was appointed a deacon in 1960 and served in that capacity until he became an elder in 1968, which latter office he held until his death. Survivors include his devoted wife, Laverne, and two children, Rita (Mrs. Ray Barnett), now of Lewisburg, Tennessee, and Sharon (Mrs. Mike Coffman), who lives in Henderson; and one grandchild, Scott Barnett, of Lewisburg, Tennessee.

Aaron & Jean Wilkerson, El Dorado Hills, California: "As to the problem in the brotherhood, we also see needless controversies in this area. They are caused by down-playing the need for strong doctrinal teaching, and the adoption of 'growth' measures which open the door to some of the innovations and practices of the worldly religions around us. The 'growth' is therefore weak in the faith which is by knowledge of God's word!"

# The Christian Woman

Bill Coss

Perhaps there is no chapter in the Bible that more desperately needs studying, word for word, than Proverbs 31. Here we find God's eternal purpose for all womanhood. Let me say, after preaching for many years, some of the greatest encouragement that I received came from godly sisters in Christ. Their encouragement and example made it much easier for me to preach the gospel of Christ. These godly women encouraged purity and lived it also.

We live in a "modern" society today that is saying to our women, "Live it up to the hilt; do what feels good to you." It matters not if you are married, don't allow your marriage to interfere with your personal pursuits, that the ideal woman is not bound by what they term "absolute morals" and that she, like her counterpart (modern man), throw off the shackles of religion that sometimes says, "Thou shalt not." Certainly they will tell you that the ideal in the eyes of the world has better things to do with her life than the things to be done around the building and the making of a good home.

## GOD'S PATTERN FOR WOMANHOOD

As we read in this chapter, it is quite different from the world's view. God is challenging womanhood to reach out for the very highest. Listen now to God: "Who can find a virtuous woman? for her price is far above rubies" (Proverbs 31:10). Times have not really changed much in all the years that I have been on this earth. Truly, good and godly women always have been hard to find—in the minority. According to the Bible such women whose hearts and good lives are patterned after God's design, but oh! how thankful to God for those we have.

In the Arts and Science Museum in Chicago there is a great room, and in this room there is a big display of precious gems from all over the world. As I beheld these rubies, precious stones, gold, silver and diamonds of all sizes, really no price could be placed upon such a rare display of beautiful and priceless gems. It was at this time that Proverbs 31:10 came to mind. No price—I repeat, no price—can be placed upon what the Bible calls a "virtuous woman." These virtuous women are so important to men, to children, to a dying society at large and to God's great and overall plan for man. Look at the things that made this great woman priceless in the first nine verses of Proverbs 31:

**"The words of King Lemuel, the prophecy that his mother taught him. What my son? And what the son of my womb? And what the son of my vows? Give not thy strength unto women, nor thy ways to that which destroyeth kings. It is not for kings, O Lemuel, it is not for kings to drink wine; nor for the princes strong drink; lest they drink and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts, let him drink and forget his poverty, and remember his misery no more. Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy."**

We cannot be positive about the identity of the King Lemuel or his mother. It is not really that important; but we do know that what is said and taught here is very important to all who love the word of God. We do know that this was a godly woman and a good mother. She was

great because she had been diligent in teaching and instructing her son, she warned him concerning such pitfalls as women and wine. She instilled in her son such ideals as justice, mercy, fairness and goodness, especially toward the less fortunate, and sick and afflicted. When you see a great man you can usually look over his shoulder and see a great woman. Men like **Booker T. Washington**, who rose from the disadvantage of race from deep obscurity to prominence. He never lost sight that his mother was the chief and primary cause of his success.

**Abraham Lincoln** said, "All that I am or hope to be, I owe to my angel mother." **James A. Garfield** said, "I am what my mother made me, I owe it all to her." **T. B. Larimore**, the great restoration preacher, said, "My brave little mother, who knew not the meaning or the feeling called 'fear,' was to me a treasure sublime and almost divine. She loved me as only a mother can love to the end of her pilgrimage here; and she lived in this beautiful world nearly 90 years. Who can tell me with tongue or pen the worth of that priceless treasure, my mother's love? I was rich."

There is more involved in womanhood than motherhood, but this last chapter in Proverbs is a great tribute to a great woman. Let us read and study this great chapter with prayer in our hearts for all the godly mothers in our world today.

## WOMEN PROFESSING GODLINESS

**"In like manner also, that women adorn themselves in modest apparel with shamefacedness and sobriety, not with broided hair, or gold, or pearls or costly array; but (which becometh women professing godliness) with good works"** (1 Timothy 2:9-10).

Women, like men, are creatures of habit. God who made us all, of course, has known this all along. Women love to dress but the sad thing about this today, it is not always good. Therefore we find considerable teaching in the scriptures on the subject of women's dress. Paul's teaching in these verses on modest apparel is saying to every woman, and to all of us, that respectable and honorable apparel reflects a godly woman's inner life, and that good works will be her ornament.

The Bible teaches women against *under-dressing*. It also teaches against *over-dressing*. Paul says for women to "adorn themselves." The word "adorn" means to beautify, to ornament, to dignify, to embellish. It is the will of God that women appear neat, well-groomed, well-dressed, orderly and as attractive as possible, in a wholesome, God-given way (1 Peter 3:1-4).

There is nothing so unattractive as beauty dressed as rags. We live in a grubby and sensual generation—people who, in trying to look casual, look cheap and sensual, gaudy and unclean, while God wants us to look like what he created us for, to decency and wholesomeness to look our best with what we have.

The female may as truly violate the precepts of her religion by neglecting her personal appearance as by excessive attention to it, by not putting enough on, or by not adorning herself in a proper and God-like way. There are congregations today where not one word is said about

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## FIFTEENTH ANNUAL LECTURESHIP

THEME - "BACK TO BASICS"

### Monday - January 22

- 9:00 "The New Age Movement"  
Winford Claiborne - Henderson, Tennessee
- 9:45 "Back to Basics in Exalting Christ"  
V. P. Black - Mobile, Alabama
- 10:45 "Emphasizing The Mission of The Church"  
Hayward Brooks - Tampa, Florida
- 11:30 *Lunch*
- 1:30 "Back to New Testament Singing"  
Keith Cozort - Mulliken, Michigan
- 2:30 "If Paul Should Come To Our City"  
Jack Strachan - Brandon, Florida
- 3:30 Open Forum  
J. Noel Merideth - Lawrenceburg, Tennessee
- 4:30 *Break*
- 7:00 "The One Baptism Essential To Salvation"  
Bernard McKeever - Bartow, Florida
- 7:45 "Are We Drifting From The Old Paths?"  
Bill Threet - Winter Haven, Florida

### Tuesday - January 23

- 9:00 "The New Age Movement"  
Winford Claiborne - Henderson, Tennessee
- 9:45 "Back to Basics in Exalting Christ"  
V. P. Black - Mobile, Alabama
- 10:45 "Respect For Bible Authority"  
Marin Klipatrick - Suffolk, Virginia
- 11:30 *Lunch*
- 1:30 "Role of Women In The Church"  
Wallace Maxwell - Jacksonville, Florida
- 2:30 "God Hath Spoken"  
Adron Doran - Lexington, Kentucky
- 3:30 Open Forum  
J. Noel Merideth - Lawrenceburg, Tennessee
- 4:30 *Break*
- 7:00 "Repentance"  
Leslie Bland - Jacksonville, Florida
- 7:45 "Let Us Go Back To Jerusalem"  
Joseph Meador - Madisonville, Kentucky

### Wednesday - January 24

- 9:00 "The New Age Movement"  
Winford Claiborne - Henderson, Tennessee
- 9:45 "Back to Basics in Exalting Christ"  
V. P. Black - Mobile, Alabama
- 10:45 "What Constitutes A Live Church?"  
W. E. Wardlaw - Huntsville, Alabama
- 11:30 *Lunch*
- 1:30 "The Inerrancy Of The Bible"  
Winfred Clark - Athens, Alabama
- 2:30 "Trends Toward Liberalism"  
Eugene Clevenger - Abilene, Texas
- 3:30 Open Forum  
J. Noel Merideth - Lawrenceburg, Tennessee
- 4:30 *Break*
- 7:00 "Greater Zeal in Fulfilling The Great Commission"  
David Watson - Jacksonville, Florida
- 7:45 "Why I Left The Christian Church"  
Clarence Lavender - Christiansburg, Virginia

### Thursday - January 25

- 9:00 "Restoring The Rightful Place of Elders"  
Joseph Meador - Madisonville, Kentucky
- 9:45 "The Preciousness of Fellowship"  
Billy R. Davidson - Clearwater, Florida
- 10:45 "Why The Church Is Not Growing"  
Wayne Coats - Mt. Juliet, Tennessee
- 11:30 *Lunch*
- 1:30 "Potential Dangers Of The Church Growth Movement"  
Winfred Clark - Athens, Alabama
- 2:30 "Recapturing The Joy of Salvation"  
Charles Moore - Lexington, Kentucky
- 3:30 Open Forum  
J. Noel Merideth - Lawrenceburg, Tennessee
- 4:30 *Break*
- 7:00 "Is The Church Just A Denomination?"  
Maurice Davis - Lakeland, Florida
- 7:45 "Where Do We Go From Here?"  
Eugene Clevenger - Abilene, Texas



her cheap and gaudy look—as a matter of fact, it is encouraged. These Satanic standards rapidly are plunging our world into darkness and an overwhelming wave of permissive practices is sweeping over the church of our Lord, through the lives of its people. Sensuality is in a death struggle with purity.

#### **CHARACTER AND CLOTHING**

Christians should want to adorn themselves before appearing in public. This includes the office or shopping or at the grocery store. It includes civic, social, school gatherings and activities. Why? Our clothing to a large degree shows our character.

Christians are men and women known and respected because of their neatness and example of purity. They never dress, I repeat, never in a lewd and gaudy fashion. Christians always should be motivated by purity of heart (Matthew 5:8).

Christians never will place emphasis upon what the world is doing—how others are dressed trying to be one of the 'good ole boys or girls' (I John 2:15-17)—because we have put on Christ (Galatians 3:26-27). As Jesus lived among men so must we have a good reputation for neatness and attractiveness for looking our best for the Lord.

Femininity or manliness are not evil but are God given. With all my heart to God I pray that soon in our society women will look like women and men will look like men. It has all but been removed by those silly and worldly persons

who can think of nothing except proving that women can dress and act like men, and by men trying to look like women (I Corinthians 11:14; Ephesians 5:22-31).

The woman who accepts the God-designed distinction and difference of the sexes, who is proud to be a woman and who is interested in adorning herself properly, who loves the Lord and the instruction he has given her will want to set the proper example before all in the world, always to appear her best as God would have her. This is the woman that God said is worth more than rubies.

#### **CONCLUSION**

Those especially that call themselves Christians but become careless in these matters of dress, to some this seems so little and without significance; but day after day, we see our world getting darker and darker. The lust of enticed eyes and the perils of pride are evident as Satan drives the wedge ever deeper into the heart of our nation as his sights are ever set on its destruction (Proverbs 14:34; Psalm 9:17).

It is the will of God that men and women adorn themselves, primarily, through Christian character, by grooming and dressing in a neat and attractive manner, never going too far either in under-dressing or over-dressing, but as Peter says, "**Let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price**" (I Peter 3:4). —4742 Saufley Field Road, #3

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### ***CONTENDING FOR THE FAITH COMPLETES 20 YEARS OF PUBLICATION***

With this current issue for November/1989, it pleases us to announce that *Contending for the Faith* now has completed 20 years of continuous, successful publication endeavoring to call this deliberately wayward brotherhood back to the "old paths" from which multitudes have departed.

As far as we know, *Contending for the Faith* has maintained the only complete, running record of those departures, naming names and recording events of historical significance as they occurred. Large numbers of COMPLETE SETS of BOUND VOLUMES already have gone out. Volume XX goes to the bindery almost immediately. Should you or your congregation desire to order a COMPLETE SET or ANY COMBINATION OF BOUND VOLUMES, information of how to order will be sent upon request.—*Editor*

**Contending** FOR THE **Faith**

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