

# Contending FOR THE Faith™

FOR ELDERS, PREACHERS, TEACHERS, AND CONCERNED CHRISTIANS

## A CRY TO ARMS

Rick Popejoy

The cry to arms made by the early settlers of America against the tyranny of Britain is well known. Of these, the most notable is that of **Patrick Henry's** "give me liberty or give me death" This famous phrase, although often quoted alone, does not stand alone. It was the final words of an address that Henry gave on March 23, 1775, to the convention that gathered at Richmond after Lord Dunmore suspended the Virginia Assembly.<sup>1</sup> Herein we quote the last paragraph with notes included by **William Writ**, who was Patrick Henry's early biographer originally published in 1817.

It is vain, sir to extenuate the matter. Gentleman may cry, peace, peace; but there is not peace. The war is actually begun! The next gale that sweeps from the north will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear or peace so sweet as to be purchased at the price of chains and slavery?

"Forbid it, Almighty God—I know not what course others may take; but as for me", cried he, with both arms extended aloft, his brows knit, every feature marked with the resolute purpose of his soul, and his voice swelled to its boldest note of exclamation—"give me liberty, or give me death!"

It is said at this time that Henry took his seat. There was no applause, no whisper, the effect was too deep. "After the trance of a moment, several members started from their seats. The cry, 'To arms!' seemed to quiver on every lip and gleam from every eye."<sup>2</sup> It was this demeanor and resolution that sparked the American Revolution.

As Paul's spirit was stirred within him as he walked through the city of Athens and saw all their objects of devotion (Acts 17:16), so should our spirit be

stirred within us, as we view all the modern objects of devotion. We should be moved to work by the following words of old:

**And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD** (Joshua 24:15).

**And Elijah came unto 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** (I Kings 18:21).

**King Agrippa, believest thou the prophets? I know that thou believest** (Acts 26:27).

We must set forth the cry to arms of New Testament Christianity before it is too late. That call must ring for our children, who face an enormous battle against the forces of evolution and immorality. That call must ring for each and every member to awake out of sleep (Romans 13:11) and to arm themselves (I Peter 4:1) with the whole armor of God (Ephesians 6:10-17) so that we might all stand against the wiles of the devil (Ephesians 6:11).

We have a work to do that no other can do. If we fail in this important task, we not only fail ourselves, but we fail all those who shall be lost without the gospel message (Romans 1:14-16).

### ENDNOTES

1. The Annals of America Britannica, 1976. Volume 2, 1775-1783, Resistance end Revolution. p. 231.
2. Ibid.

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

## Editorial...

### "DODGING BRETHREN"

After all these years of dealing with people in general and brethren in particular, we continue to be amazed at some people's erroneous concept(s) of opposing what they consider to be error. One of the favorite modes of operation of such people when they find themselves enmeshed in a disagreement is to do all that is within their power to side-step the real issue. Rather than affirm in a precisely stated proposition what they believe the Bible teaches on a specific issue and then present arguments to prove their case, they spend their time in evil surmising about the motives of those with whom they disagree and "spot lighting" everything but the real issue. Understanding that such characters are bent on majoring in minors and concentrating on everything but the real issue, we thought we could help them more easily dodge the actual question (whatever it may be) by producing the following concise handbook. We thought about calling it "*The Dummies Guide to Skirting the Real Issue*", but we realized that the name was too limited, so we settled on the following more appropriate title. It is...

#### THE BIG DUMMIES GUIDE FOR DODGING THE REAL ISSUE RELATING TO ANY SUBJECT

There is really only one rule that one must remember and that rule must be the guiding light for the person who desires to be as big a dummy as he/she possibly can be in this particular vocation. It is the following rule: "AT ALL COSTS DO NOT DEAL IN ANY FORM OR FASHION OR TO ANY DEGREE WITH THE REAL ISSUE." Having stated the obvious, the real problem is brought into focus. It is this—*how does one completely stay away from the real issue while at the same time appearing to be dealing with it?* Indeed, that is the question, and the profitability of our guide will now be seen as we list point by point the directives that, if consistently and faithfully followed, will guarantee success for the one who is exercised thereby. So if you are ready to become one of the most artful "side steppers" and "issue dodgers" you can be, we invite you to study closely the following principles found in ***THE BIG DUMMIES GUIDE FOR DODGING THE REAL ISSUE RELATING TO ANY SUBJECT***.

1. Start a campaign via telephone, email, chat rooms and U. S. Mail with one goal in mind: to turn

people's attention away from the real issue.

2. Employ all the gossip, tale bearing and back-biting possible (in such cases these activities are not sinful) in order to turn people's attention away from the real issue.

3. Belittle and disparage the laws of logic (especially ignore implication and when one cannot ignore it—attack it)—but never deal with the real issue.

4. Build a “straw man” and attack it—but never deal with the real issue.

5. Represent your position as being misunderstood—but never deal with the real issue.

6. Impugn the motive of your opponent—but never deal with the real issue.

7. Practice on your opponent what you condemn in him—but never deal with the real issue.

8. If it is pointed out to you that you are doing the same thing for which you are condemning your opponent, ignore the comment—but do not deal with the real issue.

9. Constantly accuse your opponent of desiring to push and press his view—but never deal with the real issue.

10. Find everything you can that you can pass off as wrong, or hateful, or unmerciful, or wicked, or whatever you think you can manage to exploit for your cause—but never deal with the real issue.

11. Place all blame on your opponent—but never deal with the real issue.

12. Above all stay as angry as possible so you will not be very reasonable; this attitude will help you not see the real issue, much less be able to deal with it rationally.

13. Spread far and wide your view that your opponent has lost all his influence for good—but do not deal with the real issue.

14. In your attempts to avoid the real issue admit that Matthew 18:15-17 is dealing with a private trespass committed by one brother against another brother and originally known only to the two brethren involved and God, but declare that Matthew 18:15-17 should be followed in dealing with public matters, then hold your brethren accountable to your opinion, not to what the passage actually teaches—but never deal with the real issue.

15. When it is pointed out to you that the person who publicly advocated his/her doctrine did not check with those that disagreed with him/her before teaching it publicly, ignore the comment—but do not allow such

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comments to cause you to deal with the real issue.

### CONCLUSION

Although, there are other principles that could be added to this guide, the points listed will go along way toward poisoning the well and thereby help to stop as many people as possible from discerning the real issue about anything or anybody. We have found that this guide is best used by people whose minds

are made up and they do not desire to be confused with the facts. And, this guide gets best results among those people who have the same attitude as those who use it best. It also helps to be one who does not know the difference in assumption and implication and is not willing to learn the difference.

—David P. Brown, Editor

## EVALUATION OF APOLOGETICS PRESS

Kenneth D. Cohn

I received with great sadness news regarding the circumstances of the termination on May 24<sup>th</sup> of **Bert Thompson** from *Apologetics Press*. The vision of Bert Thompson (“Thompson”) and **Wayne Jackson** was realized in the formation and work of Apologetics Press (“AP”). Who but enemies of truth could have opposed this work as the plan was originally conceived and executed? Brother Thompson was very helpful to my oldest son who (at the time a senior chemistry major at Harding University) opposed the teaching of theistic evolution by certain professors at that institution. I am grateful for this and the tools this work provided me and countless others in opposing the godless theory of evolution.

In an open letter dated May 31<sup>st</sup>, the elders of the Palm Beach Lakes Church of Christ (“PBL”), West Palm Beach, Florida, overseers of the work of Thompson and AP, announced that the Board of Directors of AP terminated Thompson’s association with AP because of “long-term, deep-seated personal sins”. (Since all sin is personal, I assumed them to mean “private” sin.) On May 24<sup>th</sup> and 25<sup>th</sup>, according to the PBL elders, Thompson confessed his sins and asked his employees, the PBL elders, and members of the Panama Street church of Christ to forgive him. I do not know if he asked forgiveness of any others who may have been affected by his sins.

Assuming the healing process to have begun, the PBL elders announced the naming of **Dr. Dave Miller** (“Miller”) as interim Executive Director expressing “every confidence in his spiritual foundation, talent and leadership ability”. Then, the elders suggested the means by which the reader could help. They implored us to increase our financial and moral support to AP for the next two years and then make an evaluation (sus-

pending, I suppose, any adverse determination until the expiration of the two year period of contributions). In another open letter from Miller, a similar appeal was made.

Contrary to the wishes of the PBL elders, judgment cannot rightly be suspended nor should they ask it of us. The proper response of the PBL elders would be to adopt the principle of full disclosure thereby allowing those otherwise hesitant to support AP to make an informed decision.

The PBL elders are not the sole source of information. Disclosures from other sources will occur. (In fact, the news of Thompson’s termination came to me from sources other than the PBL elders and prior to their mailing.) Full disclosure by the PBL elders will result in greater damage control than possible by piecemeal disclosure and solidify the integrity of the PBL elders and AP. A determination to support AP is not to be based upon forgiveness alone, but, in part, on an assessment of the extent of the damage done to the organization, its leadership, and its ability to carry out the purpose for which it was established.

Its continuation as a force for good is by no means impossible nor is it assured. It depends upon the elders of PBL and the placement of qualified and reputable persons in positions of leadership to excise this blemish and re-implement the design and purposes of AP with virtue and integrity. It is my prayer and the prayer of countless others that this vital work continue. But, in the absence of full disclosure preferably in a forthright and straightforward manner, I will reserve endorsement of AP.

—4015 Evening Trail  
Spring, TX 77388

# A Medley of Matters

David P. Brown

## **AN ATTITUDE THAT IS NOT TAUGHT IN THE BIBLE**

In every generation there is a need to teach the church the importance of getting the gospel to as many people as possible. Generally speaking, there is a lack of love throughout the church for souls lost in sin. And, truly the fields are white unto the harvest, but the laborers are few. However, having stated these significant realities concerning the importance of preaching the gospel to every creature, we have been at a loss to explain why some of those who are so deeply concerned with the salvation of the alien sinner are seemingly not overly concerned with keeping the church faithful to the Lord and, therefore, saved. Indeed, when one is saved from sin the Lord adds that person to the church—the realm of the saved (Acts 2:37, 38; 41, 42, 47; Ephesians 1:3; Galatians 3:27). Thus, we will never understand the mindset that causes some preachers, elders and other Christians to always remind, exhort, cajole, rebuke, and reprove church members for their lack of love for lost souls but very seldom, if ever, desire to be involved in, as well as urge brethren to enter the fight to keep the church on the strait and narrow way to heaven. If these alien sinners are so important (and they definitely are), why, once they have become Christians, do some of these same brethren not see the importance of keeping those they have converted to Christ faithful to Him? And, do they not know that an important part of keeping the church saved is exposing and refuting false doctrine and the false teachers who propagate it; especially those false brethren who make it their major work to change the church of Christ into a church after the likeness of men and not that of our Lord?

Why must it be an either/or situation? If the alien sinner's soul is worth saving in the first place (and it certainly is), then surely the church is worth (the Lord purchased it with his own blood—Acts 20:28) being kept saved in the only way it can be and that is by being kept faithful to the Lord (I Corinthians 15:58; Philippians 2:12; Jude 3; Revelation 2:10). Thus, it seems to us that when some are so fervent and zealous in their desire to get the whole church involved in winning souls to Jesus (and such should be the aim of all Christians), that same fervency and zeal should evidence itself in keeping those we have baptized into Christ for the remission of their sins faithful to the Lord (Acts 2:38; Galatians 3:27). To put it nicely, something is terribly wrong with such goofy

and unscriptural thinking that promotes saving the alien sinner and ignores keeping the church faithful. Thus, while preaching the gospel to the alien sinner is of the utmost importance, keeping the saved faithful to God is of no less importance. And, that means that the various and sundry false teachers (those who bind with their doctrines where God has not bound and/or loose where God has not loosed) in the church must be exposed and marked for what they are, and their heinous doctrines refuted and defeated. To do anything less is to give place to the devil. And those who give place to the wicked one are themselves not going to heaven.

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## **HAVE CERTAIN BRETHREN LOST THEIR CONCERN AND ZEAL FOR THE PRACTICE OF SOUND DOCTRINE IN ALL THAT WE BELIEVE AND PRACTICE?**

Sectarian denominationalists do not believe that it is possible to comply with I Corinthians 1:10. Neither do apostates in the Lord's church believe that we must have oneness in all obligatory matters. In other words in matters of obligation God demands that we believe the same things and be of the same mind and judgment. We thought at this late date at least those who repudiate the actions of the **Rubel Shelleys** were fully committed to practicing the Truth as plainly stated in I Corinthians 1:10 and like passages. But from what we have seen lately, many people are willing to settle on what the majority believes about an obligatory matter in order to avert division in the Lord's church. The people we have in mind are not the **Max Lucado** types among us, who are daily going out from us (and if they will not repent of their sins may their number increase), but brethren who have, seemingly, understood that they must do only and specifically what the New Testament authorizes. And that they leave undone what is expressly forbidden, along with what is not authorized by the New Testament. Furthermore, that they oppose anything that would seek to thwart the mandate of Colossians 3:17; Romans 10:17; II Corinthians 5:7. Presently we have seen an attitude no where taught in the Bible displayed by some elders and older preachers (who ought to know better) and some younger preachers (not yet "dry behind the ears") who are doing a lot of talking without the knowledge of the Bible, the facts in a case, or evidently the common sense to know when it is better to listen and not to speak. We have seen this mind-set revealed in the matter of what is taught on marriage, divorce and remarriage, as well as other areas.

## MAKING AN OBLIGATORY MATTER A TEST OF FELLOWSHIP

As to matters of obligation, God has already determined what should be bound on men and that from which they should be loosed. Thus, this is the reason that we must learn how the Bible authorizes and how to ascertain that authority. However, we hear some people saying that so and so is making such and such a test of fellowship; as if to say that in the area of obligation it is left up to man to determine what he will make a test of fellowship and what he will not. Of course if we are speaking of optional matters—matters having to do with how to discharge our obligations to God in the most expedient (advantageous manner—the quickest and best way possible), then it is possible for brethren to make the mistake of making optional matters a test of fellowship by (in their own misguided thinking) turning optional matters into obligatory matters. And, when we make optional matters obligatory to the division of the Lord's church we have formed another "anti" faction no matter what the topic.

But what we have stated in the previous paragraph regarding optional matters cannot be said of obligatory matters. For example, what if someone were to say, "I do not believe that the baptism of Acts 2:38 is a burial in water, but I am not going to make that a test of fellowship". Would you have a problem with the thought expressed in the previous statement? Furthermore, what if someone declared, "I believe that you can partake of the Lord's Supper on any day of the week, but I am not going to make my belief a test of fellowship". Would you have a problem with the idea set out in such a statement? And, if you did, why would you have a problem with it? The problem we would have with either of the foregoing statements is this—God has already made the baptism of Acts 2:38 a burial in water and thus obligatory on all men (Colossians 2:12; Romans 6:3, 4; as well as the very meaning of the Greek word translated baptize). And, in the account of the action that is a pattern with which we must comply (an obligatory matter) God has made the first day of the week the only day whereon we are to observe the Lord's Supper (Acts 20:7; I Corinthians 16:1, 2). Therefore, if we are determined to abide by the authority of Jesus Christ, we must not think that we have authority from God to make or not make such matters as just noted tests of fellowship or not. The very fact that God, in the meaning of His Words found in the Last Will and Testament of His Son, has made baptism a burial in water and the Lord's Supper to be observed only on the first day of the week, means that He has already made the two acts obligatory in nature and, therefore, tests of fellowship between man and God and between men and men. Moreover, if those who are involved in teaching and training preachers (young or old) would do their job correctly, some of their former students would not

be running around teaching what they do as it pertains to men having the power to make or not make obligatory matters tests of fellowship. People who do not know any better have no business preaching or teaching and training preachers.

Furthermore, elders (so-called) who do not know much if anything about ascertaining Bible authority should lay low. When they open their mouth they only reveal their profound ignorance regarding their work as well as other matters of Christ's Kingdom. How is it possible for elders to do the work God has assigned them and not know the difference in obligatory and optional matters? The truth of the matter is that they cannot correctly perform their duties as assigned to them by God in the Bible because they may handle obligatory matters as if they were optional and optional matters as if they were obligatory. Thus, in some cases they are moved by their own whims and fancies and not according to the facts in a case thinking logically with the facts and the Bible authority that pertains thereto.

To compound such confusion, in comes a talented preacher who is not yet "dry behind the ears", but who is the "cat's meow" and a thing desired to make one wise. However, he knows little or nothing about ascertaining Bible authority and is a novice in about everything pertaining to being a faithful gospel preacher. Furthermore, he does not know implication from assumption and with regularity proves it.

Put such elders and a preacher as previously describe together and at some point in dealing with some problem they will self-destruct. No wonder Paul requested that the Thessalonian brethren in their prayers for him pray, "**that we may be delivered from unreasonable and wicked men: for all men have not faith**" (II Thessalonians 3:2). Indeed, the first mistake one makes with an irrational person is to attempt to reason with him. No good for the cause of truth and right will ever come from such a meeting.

You that have ears to hear, please hear the following salient truths—matters that pertain to what is obligatory in marriage, divorce and remarriage are as fixed as the word "burial" is to the word baptism in Acts 2:38 and as static and unchanging as is the time authorized by God for Christians to partake of the Lord's Supper (Acts 20:7; I Corinthians 16:1, 2). If certain ones refuse to understand that, then it is not the fault of God's Word, it is their own fault for whatever reason.

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## ANOTHER PROMINENT CHRISTIAN'S INFLUENCE FOR GOOD TAINTED BY HIS LACK OF SELF CONTROL

Suffice it to say that the lust of the flesh is alive and well—in the church as well as out of it. The facts

are in and they declare that a prominent preacher (whose name is a household one among churches of Christ) has succumbed to sexual immorality. While our information tells us that he has repented (for which we are thankful), because of the nature of such sins, they will not easily be overcome and his influence for good will never be the same. Indeed, the need for long term intensive care will surely be sought by him—for he must bring forth fruit suitable for repentance. And, due to the very nature of such sins and the length of their practice, it will be an uphill battle for him to overcome them. And, to him we emphasize the words of John the Baptist, **“Bring forth therefore fruits meet for repentance”** (Matthew 3:8). Of course, only time will tell as to whether such fruit will be forthcoming.

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### **SEXUAL IMMORALITY— THE DOWNFALL OF MANY**

When the previously noted sad and heart rending news came to us, we reflected over our forty years of work as a gospel preacher and how that work had caused us to be called upon on numerous occasions to help brethren when they had been overcome by sexual immorality. As we reminisced over such sad accounts we did what we had previously never thought to do—mentally list the cases we have known that involved sexual immorality. Possibly one reason we had never thought specifically to recall such sins of the brethren is because we had rather forget such sinful activities than remember them. But, we do not have to read very much of the Bible before we are reminded of the frequency that sexual immorality has reared its ugly head among God’s people. The first account that came to mind went back to our childhood—it involved one elder attempting an attack another elder’s wife. While we did not learn of the previous episode until we were grown, because we grew up personally knowing these brethren, who are all dead now, it was difficult to accept. In our reminiscing, we recounted the multiplicity of marriages that ended because of adultery; the several incidences where babies were conceived out of wedlock; the problems some had with pornography, which problems in some cases led to fornication, and we remember one case of wife swapping. And, there was an elder (now deceased) who succumbed to pedophilia. He was a man for whom we had great respect and we hope his repentance was genuine. And, though we have never personally encountered incest among members of the church, having worked for some time in a child care agency and taking the various classes that were required by the state to keep one’s credentials for such work, we learned quickly that incest is prevalent in the world and we have no doubt that such is found in the church. Having remembered and thought of these

shameful situations, we also realized most, if not all faithful Gospel preachers and elders in their lifelong work for the Lord, could recall similar cases among the brethren. These cases included preachers, elders, deacons, youth workers, Bible school teachers—husbands and wives alike—as well as other members of the Lord’s church who were overcome by sexual immoralities—covering the whole gamut of such sins.

Some of the brethren involved in such sins corrected themselves and their lives were returned to some semblance of normalcy, while others never corrected themselves and were ruined for life and eternity. We do know that with the constant exposure we undergo daily through the media and the access via the internet to all things immoral, as well as the strong and constant efforts by the world to declare that homosexuality and like sins are wholesome, that marriage and the home are passé and that there are no moral absolutes, we must face the reality of more sexual immorality in the church. Have we forgotten how much the New Testament deals with sexual sins?

While we must not neglect any of God’s counsel on any subject, we must especially be bold in reproving, rebuking and exhorting the brethren regarding sexual sins. Bible Truth on such matters must be taught and re-taught if we are going to keep the church sexually pure. We must face the reality that there will be more trouble in the church brought on by sexual sins among the brethren—but please take special note and be warned regarding the growth of the sins of homosexuality, pedophilia and possibly incest among members of the church.

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### **WHO WILL BE THE NEW PERMANENT DIRECTOR OF APOLOGETICS PRESS?**

By the time this issue of *CFTF* is in the public’s hands the new permanent director of *Apologetics Press* may have been appointed. However, if some of us are expected to support and back this good work as we have in the past, the new director will not be someone who believes in, has advocated and contended for the false doctrine of re-evaluation and reaffirmation of elders as was taught and practiced by the Brown Trail Church of Christ. Neither will the director be one who believes and teaches the following false doctrine regarding marriage, divorce and remarriage. It is set out in the following syllogism.

1. If it is the case that one contracts a marriage for the express purpose of gaining entrance into the United States;

2. And, if it is the case that after gaining entrance into the U. S., it is declared that there never was a Matthew 19:6 “God joined” marriage because the “marriage” was contracted for the purpose of getting

into the U. S.;

3. And, if it is the case that a “marriage” contracted for the reason of gaining entrance to the United States is not a Matthew 19:6 “God joined” marriage;

4. Then it is the case that, following a civil divorce, the person who contracted such a “marriage” for the purpose of entering the U. S. is scripturally authorized to contract a Matthew 19:6 “God joined” marriage.

Regarding the preceding false doctrine, we wrote an article in the April 2004 issue of *CFTF*, pages 7-10, setting it out and refuting it. It is our desire for anyone who believes it to see the error therein, repent of it and publicly repudiate it. What good is accomplished when an organization opposes atheism, agnosticism, evolution and so on, but employs someone who has advocated and practiced the re-evaluation and reaffirmation of elders along with believing, teaching and defending the false doctrine on MDR as it is set out in the preceding paragraph? Yes, we are strongly opposed to the sins of homosexuality, pedophilia, the abuse and misuse of money, lying, hypocrisy and arrogance engaged in by any member of the church (or anyone else), but we are equally opposed to the sins brought on by the false doctrine that advocates the re-evaluation and reaffirmation of elders as well as the MDR error herein noted.

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**THE SHEFFIELD, TEXAS ELDERS  
GIVE UP THEIR CAMBODIAN WORK  
TO A LIBERAL ELDERSHIP**

The WindSong (formerly Sixth and Izard) Church of Christ, Little Rock, Arkansas is known for its fellowship and use of false teachers. The following material from their bulletin sets out some of those they have recently fellowshiped. It is only a small sampling of the caliber of people and groups who have recently appeared there.

**WindSong Events**

2005

April 24

Guest Speaker: **Howard Norton**

May 11

**Oklahoma Christian University Chorale**

2004

Sunday April 11

10:00 a.m.

Morning Worship

**Dr. Evertt Huffard**

Dean of the Harding University Graduate  
School of Religion

In the last few years Sixth and Izard, now WindSong, has brought in several persons of the caliber of Evertt Huffard—men who have no interest in

asking for the “Old Paths”, but who are working to destroy the ancient land marks of primitive, pure New Testament Christianity.

**BOB BERARD BECAME INVOLVED WITH  
“PARTNERS IN PROGRESS”**

One of WindSong’s major works is “Partners in Progress” directed by **Bill McDonough**. “Partners in Progress” concerns itself primarily with mission work around the world. One of their areas of concentration is Cambodia. Because of the late **Bob Berard’s** work in Cambodia, “Partners in Progress” and Berard became aware of one another and shortly thereafter linked their works with each other. Through the auspices of “Partners in Progress”, Berard received at least \$50,000.00 for his work in Cambodia. It was after Berard’s tragic death almost two years ago, that in praising Berard’s work in Cambodia McDonough revealed their proposed plans to work together in the future.

**SOME BACKGROUND REGARDING BERARD**

As many of you know, while working with and under the oversight of the Spring Church of Christ elders, Spring Texas, Berard at first defended the Deavers in their championing of their direct work of the Spirit doctrine and stood in opposition to those who opposed the Deavers. After leaving the Spring congregation, Berard later embraced the Deaver doctrine of the direct work of the Holy Spirit on the inward man of the Christian. Because of his efforts following his departure from the Spring congregation to inject this doctrine into the Spring congregation and refusing to cease and desist such activities when asked by the elders to do so, the Spring congregation withdrew fellowship from him some years ago. Later Berard accepted the false view of **Mac Deaver** and **Glenn Jobe** concerning a modern day Baptism of the Holy Spirit that supposedly takes place while the one being baptized is under the waters of baptism. This Holy Spirit Baptism is alleged to be a direct move of the Spirit on the heart of the one being baptized to make the inward man a fit personal dwelling place for the Holy Spirit once the person is raised from the waters of baptism, freed from sin and a new creature in Christ.

In fact, having embraced this modern day Holy Spirit Baptism, Berard was baptized in water because he believed that unless he understood what the Spirit was doing to his own spirit in this alleged Holy Spirit Baptism while he was under the baptismal waters his first water baptism was not Scriptural. The implications (consequences) of this view for all those who have been baptized without believing in this so-called Holy Spirit Baptism are enormous and all encompassing. Indeed, as Berard evidently concluded (Deaver and Jobe did not oppose his conclusion and action) a scriptural candidate for baptism is not freed from sin when baptized in water for the remission of sin if the baptis-



mal candidate does not believe in this modern day Holy Spirit Baptism. Indeed, is one a Christian, or no better off than one who submits to Baptist baptism, if one does not believe at the time of one's baptism in this alleged Holy Spirit Baptism? Also, have Mac and Glenn Jobe been baptized as Berard was and for the same reason he was?

At the time of his death, Berard's work was sponsored by the Sheffield, Texas Church of Christ where Mac Deaver is presently ending his work as the local preacher and serving as one of the elders. That being the case, why did those elders (Mac Deaver included of course) approve of Bob's joining hands with such a liberal church and organization as "Partners in Progress". Indeed, why would Bob desire to do such a thing except that he had changed his beliefs about fellowship? Yes, we knew Bob very well and just a very few years prior to his conversion to the Deaver doctrines previously noted, he would not have fellowshipped such brethren as "Partners in Progress." Is it not rather strange that here are men who have a direct work of the Holy Spirit on their hearts to provide them with wisdom and strength directly from God for the purpose of guiding them in their work for the Lord; nevertheless, they had no problem in fellowshipping men who have repudiated the Old Paths and who fellowship just about any kind of liberal extant in the Lord's church today? Yes, some of us remember the day when these men did not believe in a direct operation of the Spirit on the inward man of the Christian and during those years would never have fellowshipped such liberals as exemplified by WindSong, Bill McDonough and "Partners in Progress". Thus, it did not come as any great surprise to us when we read the following from the WindSong bulletin dated April 1, 2005. This information was also reported in the Spring 2005 "Partnering", the quarterly bulletin of "Partners in Progress", pages 1, 2. In his column "He Cares" on page 3 in the WindSong bulletin Bill Mc Donough wrote.

Phnom Penh Bible School Oversight Changing—The elders of the church of Christ in Sheffield, Texas, have been the overseeing congregation of the Phnom Penh Bible School. They were also the sponsoring church of missionary Bob Berard, who was killed in an accident two years ago. Since Bob's tragic death, the Sheffield elders have sought a congregation that could be more personally involved to take over this work. After months of searching and prayerful consideration, they have asked the Wind song church of Christ in Little Rock, Arkansas, (formerly Sixth & Izard) to become the overseeing congregation.

The Sheffield Elders have continually praised the work and will continue to support it financially. Because they cannot be personally involved on the scene, overseeing and directing the work, they have stepped out of

that responsibility. Their support of the school and Bob Berard were the impetus that got the work in Cambodia off on a good foot. We commend the Sheffield elders for their vision and desire to take the gospel where it had never been preached. Without the Sheffield congregation's leadership the churches of Christ might still be unheard of in Cambodia.

The elders of the Windsong congregation have stated that they will do their utmost to continue the work that has been started. They are committed to helping the school, the students, and the director, **James Lork Choou**, train young men and women to evangelize this nation.

Presently there are eighteen students in the school, who come from far reaching corners of the country and who have the potential of planting churches across the region. These students go forth every Sunday to preach and teach in congregations throughout central Cambodia. They are baptizing people every week. Just as thrilling, is the training that these students are (getting) for their untiring work. We are also thankful to all of those who have gone, and those who are planning to go in the near future, to assist in this work. Don will be leaving shortly to help set things in order. Please remember this effort in your prayers.

Also, on pages 1 and 3 of the same WindSong bulletin in his column, "Just Between Us", **John Gibson** wrote about the Sheffield elders giving up the oversight of this particular Cambodian work to the WindSong elders.

...As you know, WindSong has been deeply involved in recent months in the work in Cambodia through Bill McDonough and Partners in Progress. Several of our members have gone there, and have assisted in teaching the gospel of Christ. Cambodia has proven to be a very fertile field, and numerous congregations have been established.

After the death of their missionary, Bob Berard, the elders of the congregation in Sheffield, Texas, who had been overseeing this work began seeking another congregation to sponsor this effort. Our mission committee has requested that we accept this challenge, and the elders have given their approval.

We are especially indebted to **Dewayne Agin** and **Don Johnson** for their untiring work. We are also thankful to all of those who have gone, and those who are planning to go in the near future, to assist in this work. Don will be leaving shortly to help set things in order. Please remember this effort in your prayers.

In view of their belief regarding the direct impartation of wisdom and the direct leading of the Holy Spirit, how could the Sheffield eldership successfully deny that the Spirit did not directly lead them to deliver up this work to a liberal eldership? Does Mac Deaver and the Sheffield elderships consider such congregations as

Spring, Spring, Texas, Forrest Hill-Irene Road, Memphis, Tennessee (home of Memphis School of Preaching), Southaven, Southaven, Mississippi, Bellview, Pensacola, Florida and like congregations that have vigorously opposed the direct operation of the Holy Spirit doctrine that Mac champions, to be worse off spiritually because of such opposition than churches such as WindSong? At least by their works Sheffield has implied as much. Will the Deavers and their supporters such as **Malcolm Hill**, now seek comfort, support and solace from the liberals who do not care one way or the other what people believe on such matters? Time will tell. In fact, did the Sheffield elders enquire as to what Bill McDonough, the WindSong elders, et al. believe about marriage, divorce and remarriage as well as other fundamental matters (such as with whom they are in fellowship) before they delivered up the Cambodian work to them? Liberalism has always been a safe harbor in which any boat of error may anchor.

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**THERE IS A NEW PREACHER AT THE PEARL STREET CHURCH OF CHRIST, DENTON, TEXAS—HIS NAME IS MAC DEAVER**

When people do not seek to be consistent or care much about the truth, they are apt to do anything. And, the Pearl Street elders' employment of Mac Deaver to be their new preacher is proof positive of the truth of the preceding sentence. The following material comes from the web page *aboutpearlstreet.com*. It was compiled by Dub McClish. We have edited it only to have it fit our guidelines for articles published in *CFTF*.

**THE EVOLUTION OF THE PEARL STREET ELDERS**

In a taped, transcribed statement to the Pearl Street Congregation on June 8, 2003 **Harry Ledbetter** (Pearl Street elder) said:

"Actually, we respect brother (Dub-DPB) McClish for opposing the Deaver doctrine.... Brother Summers (**Gary Summers**, former preacher at Pearl Street—DPB) made the statement, 'Joe Chism is tied to Mac Deaver's false doctrine.' ...Of course, the assertion is false.... I have never believed that brother Chism believes in the direct operation of the Holy Spirit. He has never said that in my presence, and that is what it would take personally for me to believe it. Brother Chism's views on the work of the Holy Spirit can be summed up briefly and completely in a simple statement. He believes everything the Bible says about the work of the Holy Spirit and nothing else.... It's when men try to figure out how the Holy Spirit does what He does that trouble begins. People are divided and division follows, as is the case with the Deaver doctrine; it is having an adverse effect throughout the brotherhood as many of you know.... Brother McClish has rightly opposed the direct operation of the Holy Spirit doctrine for several years, but he is so sensitive to it now that he has his

own rule identifying those who he thinks agree with the Deaver doctrine.

In a letter to **Curtis Cates**, dated July 10, 2003 Harry Ledbetter wrote:

First, let me clear the air about brother Chism. I can state without reservation that he does not and never has held the direct-operation spirit-on-spirit views of brother Deaver. Brother McClish surmises that he does but I know he does not.

Then, the Pearl Street elders sent a letter dated July 24, 2003 to a host of people (the number of recipients is unknown). In it they wrote:

Brethren, in spite of what brother McClish must get you to believe for reputation's sake, there is not and has never been a false teacher or one who holds to the erroneous Deaver Holy Spirit doctrines here at Pearl Street. Brother McClish is dead wrong about this important matter. His charges against brother Chism are false and without merit.

On August 11, 2003 in an e-mail by Harry Ledbetter to **Joey Davis** (an ex-Pearl St. member and student at MSOP at the time, Ledbetter wrote: "He [i.e., Dub McClish] has propagated, to his segment of the brotherhood, the lie that this congregation is harboring a false teacher and that brother Joe Chism advocates the false Deaver Doctrines which is totally false."

On August 31, 2003 in another email to Joey Davis Harry Ledbetter wrote: (Ledbetter quoted Joe Chism:) "It's not that I agree with Mac, but rather Mac agrees with me—with my views of the Holy Spirit that I have believed for over 40 years." Dub erroneously thinks the first statement automatically meant that Joe agreed with the Direct Operation views Mac Deaver holds.

In a letter to **David Brown** dated September 7, 2003 the Pearl Street elders wrote:

We have already answered all the questions we intend to about the matters brought upon us by brother McClish's false charges which, in view of Pearl Street's long history of soundness, should have never passed the smell test. Not that we expect it to make any difference now, but if you write about our problems in CFTF, be sure to include this statement from us: 'We can assure the brotherhood, without reservations, that no elder at Pearl Street holds the false Deaver views relating to the word of the Holy Spirit.'

In another letter to Curtis Cates dated October 10, 2003 Harry Ledbetter wrote:

You still are laboring under the false belief that brother Chism holds the Deaver doctrine.... I stated in my first letter (this was his letter of July 10, 2003, DPB) that brother Chism does not and has never held that doctrine. That is the truth. I know you don't believe it—so be it.

[Dub McClish pointed out the following salient point

(DPB): In spite of this adamant denial of agreement with Deaver, Ledbetter seems to sense no contradiction when he chides Cates in the same letter for not debating Deaver and he tries to spur Cates to prevail upon me to debate Deaver.]

In an undated letter (though some received it on December 12, 2003) from the Pearl Street elders addressed simply to “Dear brethren,” and sent to various ones who had requested specific answers to some questions, they wrote: “There has never been nor will there ever be a false doctrine espoused or taught relative to the Holy Spirit at Pearl Street, so long as the current elders serve. We speak where the Bible speaks.”

In a personal letter to Dub McClish from Harry Ledbetter dated December 26, 2003 Ledbetter wrote: Dub, I, and the other elders, am looking forward to the day you realize the great and tragic error you have made and become man enough to repent of your sinful conduct. You really need to apologize to brother Chism because, as you surely know by now, he has never believed in those things relating to the operation of the Holy Spirit of which you falsely accuse him....

(Of this letter Dub wrote: “Again, Ledbetter spent considerable time in this letter trying to shame and cajole me into debating Deaver at the Pearl Street building, seeing no contradiction with his denial that Chism believes in Deaver’s direct-operation doctrine.”)

The Pearl Street elders mailed a letter dated April 5, 2004 to a list of at least a few thousand addresses. It was placed within Mac Deaver’s “Special Issue” of *Biblical Notes Quarterly*, that Pearl Street mailed for Deaver on Pearl Street’s mailing permit. In it they wrote:

First, let us point out that in several pieces of correspondence we have stated our position relative to what some brethren have termed “Deaver Doctrine.” Although we are in basic agreement with his views of the personal indwelling of the Holy Spirit, we do not agree with some of the alleged views that have been termed “Deaver Doctrine,” and bandied about by brother Dub McClish and his followers.... We do not see how that Brother Deaver can be labeled as a “false teacher” of a “fatal doctrine,” as some brethren are quick to do, until there is more definite proof that his views are erroneous than we have seen or heard thus far. Brethren, it is indeed possible that his views are actually the correct views.

In a phone conversation on May 19, 2004 between Mac Deaver and **Wesley Simons**, the following was said. After Wesley thanked Deaver for publishing his special edition of *Biblical Notes Quarterly*, because it showed—without a doubt—that the Pearl Street elders and Mac are “in bed together,” Mac responded: “If you mean by ‘in bed together,’ they believe what I believe, I would say that’s true about two of them, and the third one is coming around.”

Dub McClish observed (DPB):

Now, I suppose, all three of them have ‘come around’. The evolution from adamant denial to open acceptance is complete. Two out of the last three weeks Pearl Street has run articles by Mac Deaver in its bulletin, causing me to speculate that ‘something’ was afoot.

On May 29, 2005 Mac preached at the evening worship assembly at Pearl Street, which made me downright suspicious.

IT WAS ANNOUNCED .... Sunday June 5, 2005, THAT MAC DEEVER HAD ACCEPTED THE INVITATION TO BECOME PEARL STREET’S NEXT PREACHER. I have not learned the date of the beginning of his work there.

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### DID THE BROWN TRAIL ELDERS REPENT?

When *CFTF* identified and refuted Brown Trail’s belief in and practice of the false doctrine of the re-evaluation and reaffirmation of elders (October, 2002, pages 5, 6; January, 2003; March, 2003) we were castigated directly by the Brown Trail elders, their preacher, Maxie Boren and by some of her members as they attempted to defend their false belief and practice. However, some months ago a paper from the Brown Trail elders appeared. *It basically stated that the re-evaluation and reaffirmation of elders was not a wise move and that they would not do it again.* The paper does not declare that the re-evaluation and reaffirmation of elders as they practiced it was a false doctrine and therefore sinful to practice. The Brown Trail paper is, therefore, an attempt to deal with their practice as if it were in the area of options and that they had chosen an option that was unwise. There is no mention on their part that they believed and practiced a false doctrine that put the church in rebellion to the elders and usurped the authority that only faithful elders have (Hebrew 13:17).

These men have not repented of anything. All they have done is admit that at the time they practiced the re-evaluation, etc., of elders, collectively they did not have the good sense to obey God rather than man. No wonder the church is in the mess it is. And to think that Mac Deaver offered to debate me in defense of that which at least now the Brown Trail elders’ have admitted was unwise. Methinks Mac needs to counsel with the Brown Trail elders and maybe all of them can get all their squirrels up the same tree. This should be easier for them to do now that Mac is going to be at Pearl Street in Denton, Texas.

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Please consider the following facts.

1. Pearl Street and Brown Trail are in full fellowship with each other.

2. Mac Deaver is the new preacher at Pearl Street.

3. Maxie Boren is the preacher at Brown Trail.

4. Brown Trail sponsored Mac in a recent debate in the Brown Trail building, evidencing Brown Trail's confidence in Mac Deaver and extending to him their fellowship.

5. Mac Deaver believes in the direct operation of the Holy Spirit on the inward man of the Christian to impart divine strength and wisdom to the Christian; he also believes in a present day Baptism of the Holy Spirit.

6. The Pearl Street elders believe the same thing as Mac Deaver does regarding at least the first part of point 5.

Do points 1 through 6 imply anything at all regarding Pearl Street, Brown Trail, Mac Deaver, Maxie Boren what and who these churches and brethren fellowship and advocate? Where does this put the Brown Trail School of Preaching—its director, faculty, staff and students?

Please consider the following points.

1. Brown Trail does not believe it committed sin when it practiced the re-evaluation and reaffirmation of elders.

2. Mac Deaver believes and supports what Brown Trail did in practicing the re-evaluation and reaffirmation of elders so much so that he was willing to affirm it in public debate.

3. Brown Trail upholds and defends the MDR practiced by **Everett Chambers** as set out earlier in this "Medley of Matters" and that we exposed and refuted in an article in our April 2004 issue of CFTF, pages 7-10. Please consider the following:

4. Dave Miller upholds and defends points 1, 3.

5. We do not know what Mac Deaver or Pearl Street believes regarding the MDR believed and supported by Brown Trail and Dave Miller of which Everett Chambers is guilty.

6. Brown Trail upholds and defends Dave Miller regarding his belief in the Scripturalness of points 1, 2.

7. Dave Miller is in full fellowship with Brown Trail.

8. Pearl Street is in full fellowship with Brown Trail.

9. Mac Deaver is in full fellowship with Brown Trail.

10. Dave Miller is in full fellowship with **Apologetics Press** and all who are involved with that organization and **Apologetics Press** is in full fellowship with Dave Miller.

*Is anything implied regarding the persons, doctrines and institutions mentioned in points 1-10?*

Now that he has the Pearl Street elders under his own power maybe Mac will also be able to educate the Brown Trail elders and lead them into his fold regard-

ing his views on the work of the Holy Spirit as noted earlier. And, since both of these congregations are "back-slapping" each other as they congratulate themselves for their spiritual growth and development, maybe **Goebel Music** (his sponsoring congregation is Pearl Street) will find the courage to state explicitly his view on the direct work of the Holy Spirit on the heart of the Christian as well as his belief concerning the alleged Holy Spirit Baptism that Mac believes and teaches is available today.

Of course, if Dave Miller or anyone else does not now believe what they once believed, advocated and defended as previously noted in this article, then let them say so and we will gladly print it in **CFTF**. Indeed, we will rejoice at such a conversion. Of course, when any one repudiates a false doctrine, it is implied by such repudiation that fellowship must be withdrawn from those who continue to believe such false doctrines. That is the case, of course, if one would be consistent; but, we must say that consistency as a rule of action has been almost a "missing link" among these brethren.

Maybe there will be an effort by some of these brethren to redefine fellowship. And, if that happens, the only way left for them to remain in fellowship with each other, in view of the fact that they would be disagreeing as to what God has obligated them to do or not to do in order to be faithful to Him, as the case may be, is to practice "unity in diversity". If they, therefore, choose to go that route, then they will be shaking hands with Rubel Shelly and Max Lucado. Because that is exactly the road the Shelly's and Lucado's in the Lord's church began to walk on in order to finally end up where they are.

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#### **CRIEVE HALL CHURCH OF CHRIST, NASHVILLE, TENNESSE AND GLENN JOBE**

Please note the following from the Crieve Hall Church of Christ, 4806 Trousdale Drive Nashville, Tennessee 37220 indicating Jobe's involvement with the Crieve Hall congregation.

The goal is for each congregation to become financially self-sustaining, self-governing and self-propagating (IE. mission minded).

Does the Schaumburg church of Christ desire to become self-supporting, self-governing, and self-propagating?

We believe the answer to this question is "Yes!"

This response begs the further question of how the Schaumburg congregation can go about accomplishing these tasks and how Crieve Hall and other supporting congregations can help?

•Self-support: Schaumburg appears to be well on the way in this area. In three years the building will paid

off, freeing up approximately \$65,000 annually. Additionally, the congregation's contribution has increased in excess of its increase in membership in recent years. This demonstrates the membership's willingness to support the Lord's work financially.

•Self-governance: The congregation's aspirations should include the development of candidates for eldership and deaconship. This is a personal challenge for each male member meeting the qualifications for these offices as described in I Timothy.

•Self-propagation: The Great Commission directs Christians, both individually and collectively, to go into all the world preaching the Gospel and converting believers. As the congregation grows spiritually and becomes financially independent it will be able to make the transition from receiving mission support to supporting other mission works (IE. missionary evangelists, missionary teams, mission congregations).

A Proposed General Frame-work:

1) The Schaumburg congregation, Glenn Jobe and Crieve Hall work with the other congregation's supporting Glenn financially to transition their support directly to the congregation. A firm end date for the support would be set at the date on which the Schaumburg building is paid-off.

2) Crieve Hall would employ Glenn as the leader of a Mission Team (to be established) for the Chicago area. Glenn would continue working with the Schaumburg congregation for a set period of time.

3) The Schaumburg congregation, within a time period to be determined, would employ a new full-time minister. Glenn would initially work with the new preacher during a transition period and would continue to devote extensive time in training congregational leadership, personal evangelism and Bible study.

4) At some point "down the road," Glenn's Mission Team would work to establish/build another congregation in the greater Chicagoland area.

So we see the proof that Glenn Jobe is now involved with and receives at least some financial support from the Crieve Hall congregation as he works with the Schaumburg, Illinois congregation.

We have waited several months before writing anything about the following information. We wanted to give time for the Crieve Hall congregation to learn of Glenn Jobe's erroneous teaching regarding the direct work of the Holy Spirit on the heart of the Christian today as well as his and Mac Deaver's belief that when the alien sinner is under the waters of baptism he/she receives a modern day Baptism of the Holy Spirit to make that person's inward man a proper place for the Holy Spirit to indwell personally when raised from the waters of baptism to walk in newness of life.

We thought surely that if an eldership was going to sponsor someone and involve one in any of their work programs they would have inquired about what that person believed. Jobe and Deaver did much of their teaching regarding the Holy Spirit not all that far from the Crieve Hall building at the Robertson County congregation. Jobe has handled the charts for Mac in his debates and is a loyal supporter and promoter of Mac's doctrine. Moreover, Mac debated his doctrine at Tennessee Bible College, Cookeville, Tennessee not very many months ago. Since that was not too far away from the Crieve Hall church building we thought surely that the Crieve Hall elders and preacher would have known of Jobe's doctrine regarding the Holy Spirit.

We must conclude that either the Crieve Hall elders have not inquired of Jobe or others who would know the facts regarding what he believes concerning the direct work of the Holy Spirit on the inward man of the Christian as well as his doctrine of Holy Spirit Baptism for Christian's today, or they do not care what he believes. Or, maybe they, too, believe what he and Mac Deaver believe about the Holy Spirit.

We find it hard to believe that the Crieve Hall elders believe in the direct work of the Holy Spirit on the inward man of the Christian and/or that the Baptism of the Holy Spirit is for anyone today. We also find it difficult to accept that the Crieve Hall elders do not care one way or another what Jobe believes and teaches about these previously mentioned matters. Thus, we would like to think that they just did not do the necessary home work to find out what Jobe believes and teaches about these matters regarding the Holy Spirit. Surely the Crieve Hall elders will desire to set the record straight and make public what they believe about Jobe's beliefs concerning the Holy Spirit; a belief for which he has contended publicly on numerous occasions.

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#### **SHANNON OAKS CHURCH, SULPHUR SPRINGS, TEXAS**

This religious group was a church of Christ. Now it has embraced denominationalism and refers to itself only as the Shannon Oaks Church. In October of 2004 they announced the following:

11:00 Worship will be a 1 hour instrumental worship service. It will gradually become a full instrumental worship gathering as we are able to accommodate the instruments with a new sound system and as we're able to incorporate all of our musicians into our worship ministry rotation.

The faster the churches that are determined to become sectarian denominations do what Max Lucado's Oak Hills Church in San Antonio, Texas and the Shannon Oaks Church has done, the better off the Lord's

church will be. It is useless to expect these churches to repent. When traveling around Sulphur Springs, here is one church to avoid.

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**HIGHLAND CHURCH OF CHRIST  
OR JUST HIGHLAND CHURCH**

The following quote comes from **Mike Cope's** blog on the internet and was posted by him.

Sunday, October 10, 2004

I minister alongside 42 men whom I deeply respect. These shepherds are men who have taught me so much. (There are 45 if you count **Wally, Grady, and Clois**. Technically they are no longer elders, but I just prefer to think of it as if they've missed the last several meetings. In my mind, the three of them will always be shepherds of the Highland Church!)

This morning's announcement came from a long, prayer-filled study of scripture. These are hardly men who make decisions because of the prevailing culture. They are wanting to follow the lead of the Spirit and be obedient to scripture at every turn.

Here's the announcement that Jack Griggs read (Originally the previous sentence was in red on Cope's Web page—DPB) Throughout its 75-year history, the Highland Church of Christ has been blessed in countless ways. One of the most apparent of those blessings is the spiritual giftedness of our members and the way that their gifts have been poured out to benefit others.

Another of those blessings is the willingness of this Highland family to seriously study God's Word and to take direction from what is revealed. Over a decade

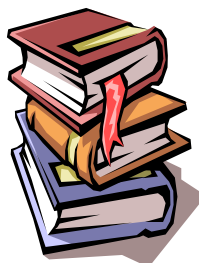
ago, the Highland elders began to study, pray about, and discuss among themselves the roles of women in various worship and ministry activities. The result of that interaction was a congregation-wide study a few years ago on the role of women in public worship.

After that period of study, the Highland elders decided that it was time to encourage the participation of women in various ways in public worship. From the earliest conversations with members, the elders communicated that it was not the intention of Highland leadership to place women in the role of elder or preaching minister. However, the eldership concluded that it is scriptural for women to participate in all other ways.

It has been our intention to implement these changes in roles carefully—seeking natural ways to allow our women to join our men in using their gifts. Over the past few years, you have seen the fruits of this intent. Ministry reports, congregational announcements, the sharing of testimony, and participation in praise teams and dramatic presentations by women have become fairly common. More recently, you have witnessed women reading scripture, serving communion, and leading prayer.

Brothers and sisters, your elders want you to know that we firmly believe that such activities are fully scriptural and that we are grateful that we have been able to have this experience at Highland. We are also aware that these actions represent a great amount of change and that change can—and does—produce anxiety. Please know that we are not callous to those feelings. Yet, we believe that scripture provides all women and men the opportunity to share their God-given gifts.

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Thus, you will see women continue to be used in worship as natural and appropriate occasions arise.

We want you to know that when you see a woman taking a public role in worship, it is being done with the knowledge and approval of the eldership. For those of you for whom this is a difficult transition, we encourage you to patiently seek God's peace as our church family prayerfully moves through this transition.

For those of you who were not at Highland during our intensive study or if you were here but would like to refresh your study, we will be offering a class this spring that will lead you through the scriptures that led us to our decision. Or, if you would like to talk with an elder about this, please let that be known. We are always willing to spend time with you. God has blessed the Highland church with people who are willing to serve in thousands of ways. We trust you will join the Highland shepherds in praising the Lord when you witness that service in your fellow sisters and brothers.

I'm not posting this announcement so that readers can print it off and give it to their elders to say, "We ought to do what Highland has done." (The previous sentence was originally in red.—DPB) We've made it clear from the beginning that we're trying to discern where the Spirit is leading us through scripture at this time. But there is a lot of misunderstanding floating around, and I thought this might help clarify . . . and maybe even

bless.

I get to hang out a couple days with **Landon Saunders** (and two other buddies) this week, as I have each year for the past decade. His house has become my Valhalla, a hall of healing.

Posted by Mike at  HYPERLINK "<http://mikecope.blogspot.com/2004/10/i-minister-alongside-42-men-whom-.html>" \o "permanent link"  10/10/2004 07:11:44 AM/ HYPERLINK "<http://mikecope.blogspot.com/2004/10/i-minister-alongside-42-men-whom-i.html>" \l "comments"  25 comments

### CONCLUSION

We will continue reporting in other issues of *CFTF* about various and sundry errors and other news that the brotherhood needs to know. Also those brethren who expect support from the church for their various works then most know that the church has an obligation and the Scriptural right to know about who is doing what, where and when. If we make a mistake we will apologize and correct it. And that is more than certain others will do. But do not expect us to stop reporting the activities of the brethren—good or bad.

—24503 Lancewood Dr.  
Spring, TX 77373



# "THE WAITING GAME"

James W. Boyd

There is a situation regarding marriage some call "the waiting game." Of course, this is not a Biblical phrase but it describes a situation that can possibly exist. For instance, in this first situation, A properly marries B, but they both soon desire to divorce but not because of fornication, the only reason God allows and accepts a divorce (Matthew 19:9). But they secure a court divorce and actually think they are divorced before God. Not so! Their attitude is to "wait" and see who takes another mate first and then the other will claim fornication as the cause of divorce. That is wrong for several reasons. Some have talked about a "mental divorce" (another term not defined in the New Testament) but been very elusive as to what is meant. The only "mental divorce" in this matter is that A and B mentally think they are divorced. *They are as far as the state is concerned, but not before God.* The state does not determine an acceptable divorce before God

any more than the state determines an acceptable marriage. God's word is the bottom line, not some court.

This is what brethren have generally called "the waiting game" and it has been opposed by all faithful brethren. There are several reasons this is unacceptable, but they are not the burden of this article. Another article about this may be in order.

## NOT THE "WAITING GAME"

Unfortunately, some have assumed the power to label another situation as "the waiting game" which is not the same thing. With an air of the right to decree they lump whatever they see fit into "the waiting game" bucket, disingenuously ignoring the differences with a wave of a pontifical hand. Some have misrepresented preachers and elders, even divided churches, separated brethren, divided one congregation from another, attempted to rule and regulate the work of others, been

instrumental in having gospel meetings cancelled if the preacher did not accept their hobby, usurped authority of elders, cancelled proposed teaching sessions, meddled in mission work of others, and in a dictatorial manner labeled as false teachers those who do not bow to their edict. Not only is their position wrong, but their manner has been notoriously wrong. But that is their problem and they have a big one.

A second situation is that A properly marries B. A, only A, decides he wants a divorce. But fornication is not the cause. He can secure a divorce from the court without any reason. Such a man-made law is a violation of God's law. Even when he secures the civil divorce he is not divorced before God because he did not have God's only cause for divorce. B recognizes this even though A does not.

B objects to the civil divorce, and while she cannot prevent it because the court will ignore her objection, she does not accept or recognize it. She knows God's reason is not the cause. She knows God does not accept it. Is she wrong to stand with God in the matter? Absolutely not! She knows she has two options.

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(1) be without a mate, or (2) be reconciled to her mate. She is not waiting for her mate to commit fornication. There is no "waiting game" on her part. She seeks reconciliation. Why is that so difficult for some to understand? The law of the land is not the final authority regarding who is married or divorced, but God's law is. The law of the land is not the final authority as to the rights of either A or B in this matter, but God's law is. It is right to accept and follow God's law and B is determined to do just that.

However, A, possibly entertaining a "mental divorce" because the court said he was divorced, takes another mate. B's opportunity for reconciliation is now destroyed. For the first time God's cause to allow divorce enters the scene. It is fornication. Even though no civil divorce can be secured by B, she can divorce A before God and for the cause God allows divorce. She has several options open to her. She may just continue as things have been and do nothing, knowing A is in adultery and before God is still her husband. She may declare herself divorced before God and brethren for the "cause of fornication." If she does, she has the right to remarry if she sees fit, but may prefer to remain single. SHE DID NOT PLAY "THE WAITING GAME" BUT FOLLOWED GOD'S LAW. None have the right to declare otherwise!

God's law, not some man-made law, determines these things. To say the civil law deprives B of her rights is to place civil law above God's law as the determining law. Faithful brethren will not do that knowingly. To lump the second situation into the bucket of "the waiting game" is not to deal honestly with the facts. Civil law means absolutely nothing in determining what A and B can or cannot do before God in this matter

Some need to ask and answer these questions.

(1) Who determines a proper marriage, God or the state?

(2) Who determines a proper divorce, God or the state?  
(3) When did it become sinful to conform and comply with God's law in such matters?  
(4) When did it become right to set aside God's law in favor of what some anti-God man-made law declares?  
(5) Shall we obey God or man (Acts 5:29)?

One is reported to have said in essence, "If the civil law says they are divorced, that's it." No, that is not it nor even close to it. The Scriptures tell us about such things.

Not everyone who holds the wrong position to lump the second situation into "the waiting game" bucket has behaved unworthily and unbecomingly for a Christian. But such has been the case and it should cease.

One final thought about which we all should be very careful. Whether one does play "the waiting game" or not is a matter in their heart and we cannot know it exists unless such is revealed to us. They may do it and keep it from others. But we have no right or power to assign "the waiting game" to anyone without revealed evidence. We can and must warn everyone that "the waiting game" is wrong, but not everything some have legislated to be "the waiting game" fits the description.

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# BROTHERHOOD WATCHDOGS?

Thomas F. Eaves

Webster defines *watchdog* as a dog kept to guard property. A dog that guards against loss, waste, theft, or undesirable practices. A watchdog is a dog, which guards against the loss of something valuable.

One of the most valuable things in the world is the gospel. It is the power of God unto salvation (Romans 1:16), calls sinners to God (II Thessalonians 2:14), and produces faith in the hearers of God's creatures (Romans 10:17).

The apostle Paul recognized that some were false brethren (II Corinthians 11:26), and that some would depart from the truth (I Timothy 4:1-5; II Timothy 4:14). This great teacher of God's word charged that men not teach a different doctrine (I Timothy 1:3) than that which came from God (Galatians 1:8-10). Some erred concerning the truth and left rebuked by Paul (II Timothy 2:17-18). These were identified by name and their false doctrine condemned in keeping with Paul's own instructions in Romans 16:17.

Paul rebuked sin (Galatians 5:19-21), false teachers (II Timothy 4:3), hypocritical Christians (II Timothy

3:1-5) and erring brethren (Galatians 2:11). The great man of God defended God's doctrine of the resurrection (I Corinthians 15; Acts 23:6), grace (Romans 5:20; 6:4), and the new covenant of Jesus Christ (Galatians 4:21-31). Paul acted through love (Ephesians 4:15), conviction (I Corinthians 9:16, Acts 20:27), and was guarding God's word from loss, waste, theft, and undesirable practices. He sums up his activities on this earth, "**I have fought the good fight, I have finished the course, I have kept the faith**" (II Timothy 4:7). Today when faithful preachers follow the example of Paul, some cry "BROTHERHOOD WATCHDOGS!"

Some time ago when **Randy Mayeux** (preacher for the Preston Road church of Christ) made the statement, "I have preached and believed that the New Testament teaches that salvation is a free gift of God period. You are saved by grace alone." Several brethren pointed out that salvation is not by anything alone. The Bible teaches that the sinner is saved by: Grace (Ephesians 2:8), Mercy (Titus 3:5), Jesus Christ (Matthew 1:21), Life of Christ (Romans 5:10), Blood of Christ (Romans 5:9), Gospel of Christ (I Corinthians 15:4), Faith (Romans 5:1), Works (James 2:24), Calling on the Lord (Romans 10:13), Baptism (I Peter 3:21), Hope (Romans 8:24), and sinners save themselves (Acts 2:40). But when such inconsistency is pointed out, instead of honoring God the cry goes forth "BROTHERHOOD WATCHDOGS!"

**Larry James'** (preacher for the Richardson East Church in Richardson, Texas) statement,

and so I would conclude that to praise God from the heart with an instrument of music is not wrong, it's not sinful nor will it result in anyone being lost, and to condemn someone who uses such an approach I think is a terrible mistake,

was not allowed to go unchallenged. When compared with the truth of God's word (I Corinthians 14:15, Ephesians 5:19, Colossians 3:16, Hebrews 2:12, 13:15), the truth was not glorified but the cry goes forth, "BROTHERHOOD WATCHDOGS!"

When a college uses speakers on its lectureships who have in classes, books or recorded speeches upheld teachings, which are contrary to the word of God, why are they defended and those who point out the false teachings labeled as "BROTHERHOOD WATCHDOGS?"

—Deceased


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# HEINOUSNESS OF REJECTING THE RESTORATION PLEA

Paul Vaughn

The Restoration Plea is a petition to return to God's original plan for the church of Christ given in the New Testament. All who advance this plea believe that God's way is the best way for man. The only way man will be acceptable to God is to follow His instructions. Peter said, **"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen"** (I Peter 4:11). "Speaking the oracles of God" is expressing the words given by the heavenly Father through the inspiration of the writers of the Bible. This will enable man to be equipped on his earthly pilgrimage for true worship, salvation of his soul, the pattern of the church, and the moral standard that only is acceptable in God's sight.

When man looks to God's Word for guidance, he glorifies God, giving honor and magnifying Him before the world. Seeking to follow only the New Testament gives respect to Jesus. Looking to Jesus as the Savior of the world, the head of the church, and the only way to Heaven, brings glory and honor to God.

## IMPLICATIONS OF THE RESTORATION PLEA

Encouraging mankind to restore the pattern for Christianity implies that Christians in antiquity drifted into a state of apostasy. They turned their backs on the utterances of God that were able to guide them through life.

Paul spoke of this apostasy. **"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils"** (I Timothy 4:1). History teaches that men began to slowly slip from the moorings of the Scriptures for their own desires, passions, and thoughts. The doctrines of men became the standard and not the doctrine of Christ. Each step took them further away into religious darkness. Thus the Restoration Plea was needed to bring man back to the light of the gospel.

## THE ANCIENT ORDER

The Restoration Plea began to develop in the early 1800's with the writing of *The Last Will and Testament of the Springfield Presbytery* in June 1804 and *The Declaration and Address* in September 1809. Sectarian attitudes began to fade away. Religious lead-

ers chose to call themselves "Christians" and abandon denominational teaching for the teaching of Christ in the New Testament. They chose to sacrifice all the doctrines of men for the cause of truth.

In 1823, **Alexander Campbell** began the publication of *The Christian Baptist*. Through this paper Campbell advanced the Restoration Plea. In the prospectus of the paper Campbell said, "The 'CHRISTIAN BAPTIST' shall espouse the cause of no religious sect, excepting that ancient sect called 'CHRISTIANS FIRST AT ANTIOCH.' Its sole object shall be the eviction of truth, and the exposure of error in doctrine and practice."<sup>1</sup> His position was the advancement of the Restoration of New Testament Christianity. In 1824 He started a series of articles titled, "A Restoration of the Ancient Order of Things." In these articles Campbell fought long and hard for the Restoration of the Ancient Order. In the first article he said, "A Restoration of the ancient order of things is all that is necessary to the happiness and usefulness of Christians."<sup>2</sup>

All that was needed in the 1800's to restore the church of Christ was the New Testament and a willing mind to follow it. The early restorers understood the seed principle and the Restoration Plea is an example of their desire to follow only the Bible.

## THE SIN IN REJECTING THE PLEA

There have been and are some Christians who have rejected the Restoration Plea. They seek to follow the whims of men instead of the will of God. When Christians reject the Restoration of the Ancient Order, it is heinous, outrageously evil, and an abomination in the sight of God, because the plea is for Christ, His preeminence, His authority, and His rule in the church.

Let every person who wishes to please God respect the Restoration of the Ancient Order. We live in modern times and many are seeking to modernize the church to gain favor with the world. There are some things that can be modernized, but the teaching of Christ is not one of them. Let us resolve to keep the Restoration Plea before our eyes. When it comes to the teaching and practices of the church of Christ, if there is no authority in the Scriptures for an act, we must stay away from it! In doing so we plea for Christ, His church, and His authority. Jeremiah said, **"O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps"** (Jeremiah 10:23). The same is true today.

## ENDNOTES

1. Alexander Campbell, *The Christian Baptist*, Vol I, Gospel Advocate, Nashville, p. 4.
2. Alexander Campbell, *The Christian Baptist*, Vol. II, Gospel Advocate, Nashville, p.136.

—1415 Lincoln Rd.  
Lewisport, Kentucky 42391

# HIDE AND SEEK

Annette B. Cates

Even in the fog of Alzheimer's disease, my mother knew the difference between truth and error. During one of my visits with her, she asked me to bring an "old rag" next time I came. When dealing with a victim of Alzheimer's, one learns not to try to follow the reasoning of the loved one, but I could not resist asking, "Why do you need a rag?" With total clarity she told me she had had a visitor earlier in the day who had brought her a gift book—a popular title by a well-known denominational preacher. Ever the lady, she did not want just to throw it away; besides, someone might get it out of her trash. She wanted to wrap it up in "an old rag" and hide it in the bottom of a drawer, so no one could find it. My mother still recognized the influence of the presence, even the very appearance, of sin and wanted no part of it.

Psalm 1:1 shows the power of sin's influence. The person who walks in the counsel of the ungodly soon will be standing, then sitting and partaking of evil with them. We build a shield of protection from sin around ourselves when we simply stay as far away as possible. "**Abstain from all appearance of evil**" (I Thessalonians 5:22). It is easy to become entangled (Galatians 5:1; II Timothy 2:4; II Peter 2:20), then have our consciences hardened so that we become blind to our situation. We go from knowing what is right or wrong, to being merely bothered by participating, then to accepting and approving of a sinful activity.

How can we distance ourselves from sin? First, we can hide it from our homes. I think especially of the influence of television. Much of the prime time programming should not be watched by anyone, let alone children. Let us consider the progression of sin in television. If you are of my generation, you remember *I Love Lucy*. On that show, Lucy and Desi did not sleep in the same bed. Some fifteen years later *Three's Company* aired. The show was rife with innuendo of homosexuality. My husband and I would not allow that program to come into our home. Today's shows regularly feature blatant homosexuality and other illicit sexual behavior. We watch only those channels that offer clean programming; thankfully, some still exist.

We see the same progression in popular music. In the fifties, my mother complained that there must be something wrong with what I listened to because she could not understand the words. I did not care for Elvis, but I did like Pat Boone, and to this day I wonder how she could not understand what he was singing. Then, the eighties came along, and I could not understand the words of the music our teenagers and their peers considered popular! We did our best to control that to which they listened—no MTV, no Satanic rock, etc., but as they were becoming mobile and growing away from our influence, we hoped we had taught them while we could to discern good from evil.

Second, we can hide the presence of sin by not going where it is prevalent. We have no business patronizing places where the emphasis is on sinful activities. Not only is our influence destroyed by being seen there, the temptation to participate is magnified by our presence. Whether it is a high school dance, a public beach or pool, or a restaurant where the emphasis is on the bar, "**...the way of the wicked seduceth...**" (Proverbs 12:26). When we reach the point when we cannot blush nor feel shame, associating with the world, we have allowed Satan to rule our lives, and not God and His righteousness (Jeremiah 6:15).

Third, like my mother, we can hide from ourselves reading materials that would influence, then destroy us spiritually. I am thinking of the pseudo-religious books being promoted by the publishing industry and book-sellers. If our people were not reading and being influenced by some of the denominational preachers of today, the church would not be facing as much of the division now troubling the brotherhood. Such books are being absorbed by those who are too shallow, maybe too lazy, to take the time and effort to compare their teachings with the ultimate guide book, the Bible. Error is not limited to the pulpit in its dissemination. The Bereans "**searched the scriptures daily**" to know if what they were being taught was so (Acts 17:11). Too often our motto is "If it sounds good; I believe it" and not "God said it; I believe it." Too often we are buying error, but Solomon wrote, "**Buy the truth, and sell it**

**not; also wisdom, and instruction, and understanding**” (Proverbs 23:23).

We can, and must, seek that which is right and good. The Psalmist wrote about hiding and seeking. **“Thy Word have I hidden in my heart that I might not sin against Thee”** (Psalms 119:11). **“Through thy precepts I get understanding; therefore I hate every false way”** (Psalm 119:104). **“O God, thou art my God; early will I seek thee: my soul thirsteth for thee...”** (Psalm 63:1). We must seek

the Word of God, not that of Billy Graham, Chuck Swindoll, Max Lucado, Rick Warren, or a myriad of other writers whose interest seemingly is in producing a popular, profitable book, not in leading your soul and mine to heaven. **“Seek ye first the kingdom of God and his righteousness...”** (Matthew 6:33).

—9194 Lakeside Dr.  
Olive Branch, Mississippi 38654

## FOLLOW THE CLOUDS

Martha C. Bentley

The Israelites were a people chosen of God in fulfillment of his promise to Abraham (Genesis 26:4), and preserved by his mighty hand through the years. Joseph told his brethren, **“God sent me before you to preserve you a posterity in the earth and to save your lives by a great deliverance”** (Genesis 45:7). After Joseph died and there arose up a new king over Egypt **“which knew not Joseph”** (Exodus 1:8), there was again a need for a deliverer. Moses, who was preserved to manhood (Exodus 2), was sent by God to lead his people out of bondage in Egypt (Exodus 3:7-10; 14:30). Through all their weaknesses, complaining and murmuring, disobedience and sin, God was merciful and longsuffering, but he punished them for their transgressions. After they crossed the Red Sea,

**the Lord went before them by day in a pillar of cloud, to lead them the way and by night in a pillar of fire to give them light; to go by day and night. He took not away the pillar of the cloud by day nor the pillar of fire by night from before the people** (Exodus 13:21-22).

The tabernacle was built according to all the Lord had commanded Moses (Exodus 40:16), **“and a cloud covered the tent of the congregation and the glory of the Lord filled the tabernacle”** (Exodus 40:34). Where the cloud moved so moved the children of Israel. Where it stopped, resting upon the tabernacle, the Israelites rested in their tents **“whether it were two days or a month or a year”** (Numbers 9:22). Each night they had light and comfort from the pillar of fire. Thus did the word of God guide and preserve his chosen people to their goal, the land of Canaan.

Just as God’s chosen in those days past were protected by the cloud in their journey, so are we today covered by his word. As today’s Israel of God (Galatians 6:16), we are to move only as the word directs, neither to stray from its presence to go beyond nor to fail and

fall behind it (II John 9). We are to abide in Christ (John 15:4-7), just as the children of Israel were to stay with the cloud. Without the cloud they had neither protection nor guidance. God’s word today is our cloud of instruction to be followed by day or night, as it so directs. All too often we become impatient with God and want to run ahead of his cloud. We are admonished to **“rest in the Lord and wait patiently for Him”** (Psalm 37:7). Remaining with the cloud, we more clearly understand Paul’s admonition to the Philippians not to be anxious (Philippians 4:6).

Just as the cloud directed the Israelites when to move and how far, the pillar of fire was provided to give light in the darkness of night. Christ tells us, **“I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life”** (John 8:12). John reaffirms this fact in II John 1:5, and further states we cannot walk in darkness and remain in fellowship with Christ. David tells us, **“Thy word is a lamp unto my feet and a light unto my path”** (Psalms 119:105).

Today we as God’s chosen people (Ephesians 1:4), are traveling through a world of sin toward our promised land, Heaven. We, too, are being pursued by our enemy, Satan, who is anxious to return us to the captivity from which we have been freed (Romans 6:17-18; 8:1-2). As long as we follow the cloud provided by God’s word, we will suffer trials and persecution (II Timothy 3:12), but we shall have the comfort and light of that word to be able to see the way. God will deliver us from the enemy as he has promised.

—8305 S. Burchfield Dr.  
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## **WHY SHOULD I BELIEVE THE BIBLE? JULY 31ST-AUGUST 4<sup>TH</sup>, 2005**

### **Sunday, July 31st**

- 9:30 a.m. Because It Is The Inspired Word of God-**Dub McClish**  
10:30 a.m. Because Of Its Indestructibility-**B. J. Clarke**  
7:00 p.m. Because It Contains Fulfilled Prophecies-**Ted J. Clarke**  
8:00p.m. Do We Really Believe The Bible When We...?-**Paul Meacham, Jr.**

### **Monday, August 1st**

- 9:00 a.m. Because It Is Inerrant-**Curtis Cates**  
10:00 a.m. Over The Traditions Of The Roman Catholic Church-**Don Walker**  
11:00 a.m. Because Of The Sky Above: The Bible And Astronomy-**Michael McDaniel**  
1:00 p.m. Because Of The Earth Beneath: The Proof From Archaeology/Oceanography-**David Brown**  
2:00 p.m. Because Of Its Amazing Unity-**Billy Bland**  
2:00 p.m. What The Bible Has Done For Women-**Tish Clarke**  
3:00 p.m. Open Forum: Questions And Answers  
7:00 p.m. Over The Koran-**Gary Summers**  
8:00 p.m. What If The Bible Had Never Been Written?-**Tyler Young**

### **Tuesday, August 2nd**

- 9:00 a.m. Because It Tells Me That Jesus Loves Me-**Barry Grider**  
10:00 a.m. Because It Tells Me How To Have A Happy Home-**Wayne Jones**  
11:00 a.m. Because Of The Body Inside: The Medical Accuracy Of The Bible-**David B. Smith**  
1:00 p.m. Over The Books Of Mormonism-**Scott Lambert**  
2:00 p.m. Why Should I Believe In The Miracles Of The Bible?-**Bill Burk**  
2:00 p.m. What The Bible Requires Of Women-**Bonnie Ruiz**  
3:00 p.m. Open Forum: Questions And Answers  
7:00 p.m. Because It Tells Me Where I Came From-**Brad Harrub**  
8:00 p.m. What The Psalmist Believed About The Bible: Psalm 119-**Robert R. Taylor, Jr.**

### **Wednesday, August 3rd**

- 9:00 a.m. Because It Has Been Faithfully Preserved-**Keith Mosher, Sr.**  
10:00 a.m. Over Human Feelings-**Garland Elkins**  
11:00 a.m. Over The Da Vinci Code-**Kevin V. Rutherford**  
1:00 p.m. Over The Doctrines And Commandments Of Men-**Marvin Weir**  
2:00 p.m. Over The Watchtower Bible And Tract Society-**Stacey Grant**  
2:00 p.m. Some Great Women Of The Bible-**Sheila Winstead**  
3:00 p.m. Open Forum: Questions And Answers  
7:00 p.m. Because It Tells Me What I Am Doing Here-**David B. Watson**  
8:00 p.m. Why Should I Believe In The All-Sufficiency Of The Bible?-**Gary McDade**

### **Thursday, August 4th**

- 9:00 a.m. What Jesus Believed About The Bible-**Darrell Beard**  
10:00 a.m. What The Apostles Believed About The Bible-**Michael Hatcher**  
11:00 a.m. Why Should I Believe That The Bible Is Absolute Truth?-**Bobby Liddell**  
1:00 p.m. Why Do Some Refuse To Believe The Bible?-**Tom Wacaster**  
2:00 p.m. Why Should I Believe The Bible When There Is So Much Religious Division?-**David Jones**  
2:00 p.m. Some Not So Great Women Of The Bible-**Betty Beard**  
3:00 p.m. Open Forum: Questions And Answers  
7:00 p.m. Because It Tells Me Where I Am Going-**Kevin Beard**  
8:00 p.m. What Happens To Me If I Don't Believe The Bible?-**Paul Sain**

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

## -England-

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

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

## -Florida-

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

## -Georgia-

**Cartersville**- Church of Christ, 1319 Joe Frank Harris Pkwy NW 30120-4222. 770-382-6775, www.cartersvillechurchofchrist.org. Sun. 10, 11a.m., 6:30 p.m. Wed. 7:30 p.m. Bobby D. Gayton, evangelist- email: bdgayton@juno.com.

## -Indiana-

**Evansville**-West Side Church of Christ, 3232 Edgewood Dr., Evansville, IN 47712, Sun. 9:00 a.m., 10:00 a.m., 6:00 p.m., Wed. 6:30 p.m., Larry Albritton, evangelist.

## -Louisiana-

**Chalmette**-Church of Christ, 200 Delaronde St., Chalmette, LA 70044. Mark Lance, evangelist, (504) 279-9438.

## -Massachusetts-

**Chicopee**-Armory Drive Church of Christ, 26 Armory Drive; Chicopee, MA 01020, in-home, (413) 592-4834, Ken Dion, evangelist.

## -Michigan-

**Garden City**-Church of Christ, 1657 Middlebelt Rd., Garden City, MI (Suburb of Detroit), Sun. 10:00 a.m., 11:00 a.m., 6:00 p.m., Wed. 7:00 p.m., Dan Goddard, evangelist. (734) 422-8660. www.garden-city-coc.org

## -North Carolina-

**Rocky Mount**-Scheffield Drive Church of Christ, 3309 Scheffield Dr., Rocky Mount, NC 27802 (252) 937-7997.

## -Oklahoma-

**Porum**-Church of Christ, 8 miles South of I-40 at Hwy 2, Warner exit. Sun. 10 a.m., 11 a.m., 6 p.m., Wed. 7 p.m. Allen Lawson, evangelist, email: lawson@starnetok.net.

## -Tennessee-

**Memphis**-Forest Hill Church of Christ, 3950 Forest Hill-Irene Rd., Memphis, TN 38125. Sun. 9:30, 10:30 a.m., 6:00 p.m., Wed. 7:00 p.m. (901) 751-2444, Barry Grider, evangelist.

## -Texas-

**Houston area**-Spring Church of Christ, 1327 Spring Cypress, P.O. Box 39, Spring, TX 77383, (281) 353-2707. Sun. 9:30 a.m., 10:30 a.m., 6:00 p.m., Wed. 7:30 p.m., David P. Brown, evangelist. Home of Spring Bible Institute and the SBI Lectures beginning the last Sunday in February. www.churchesofchrist.com

**Hubbard**-105 NE 6th St., Hubbard, TX 76648, Sun. 9:30 a.m., 10:30 a.m., 6:00 p.m., Wed. 7:00 p.m. Delbert J. Goines, evangelist; djgoines@writeme.com.

**Huntsville**-1380 Fish Hatchery Rd. Huntsville, TX 77320. Sun. 9, 10 a.m., 6 p.m., Wed. 7 p.m. (936) 438-8202.

**Hurst**-Northeast Church of Christ, 1313 Karla Dr., P.O. Box 85, Hurst, TX 76053. Sun. 9 a.m., 10 a.m., 6 p.m., Wed. 7:30 p.m. (817) 282-3239, Toney Smith and Dan Flournoy, evangelists.

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

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

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

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

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

## -Wyoming-

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

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