

# Contending FOR THE Faith™

FOR THOSE WHO LOVE THE TRUTH AND HATE ERROR

## FACEBOOK AND FELLOWSHIP

Dub McClish

Even those who may not have a computer have likely heard of Facebook if they still read a newspaper or watch television. It is the most popular of several Internet “social networks” that have popped up in recent years. From an inauspicious beginning in 2004, it has grown to a worldwide membership of 845,000,000 active users as of January 2012. It has especially captured the fancy of youngsters in their teens through their twenties, but it also includes 7,500,000 pre-teens.

For the uninitiated, a Facebook account allows one to post autobiographical material, photos, and a list of special interests (e.g., music, movies, books, politics, etc.). Another feature of Facebook is the “Wall” upon which one can exchange messages with other users. These things are there for every other Facebook user in the world to see if one chooses to allow it.

A main feature of the service is one’s “friends” list (thus the social network description). This list consists of other Facebook users one invites to become “friends” or other users one accepts as “friends” upon their request or upon the suggestion of others. Some “Facebookers” have thousands of “friends” on their lists.

I signed up for my Facebook account in 2009, but have made little use of it. At this writing I now have the sum total of 90 “friends” on my list (I obviously have not been recruiting others for my list, although some of my “friends” might question whether I could find any more if I tried). I probably have turned down at least this many (perhaps

more) who have either asked to be added or who someone else has suggested I add them. I have had more than 90 on my list at times, but I have found it necessary to “unfriend” (yes, that’s a real word, thanks to Facebook) some along the way. I have also refused invitations from several to become their “friends.” Why have I been so “unfriendly”?

These questions bring us directly to the fellowship issue involved with Facebook “friending” (another new Facebook word). With some admitted exceptions, mentioned below, there is an implied agreement with and acceptance/endorsement of those on one’s “friends” list. The word friend, after all, is defined as one with whom one is on affectionate and congenial terms or one who supports and/or defends another. In Scripture, fellowship has to do with those who jointly share in or willingly participate together in a given effort or activity—not all that different from friendship. Suppose Jane Doe wants to be on my list or she invites me to be on hers. Before accepting, I check her Facebook page and find Max Lucado, Barry Grider, and Dave Miller on her “friends” list and Abilene Christian University among her “interests.” If she is their “friend” (implying that she has no problems with their errors), she therefore has no problem fellowshiping them. She is therefore violating 2 John 10–11 by tacitly bidding them Godspeed. If this is not so, I am unable to see why it is not. Is not “friending” a false teacher or corrupt institution the opposite of “marking” them so brethren can recognize and avoid them (Rom. 16:17–18)?

I do not want my name to appear in a list of someone  
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# Contending FOR THE Faith™

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

## Editorial...

# ABIDING IN THE DOCTRINE

As surely as we can be united regarding our understanding, teaching, and application of any Bible passage setting out man's salvation obligations, we can, therefore, possess the same regarding 2 John 9. Necessary on our part is an honest and good heart (a humble and submissive attitude toward God and the Word of His grace, John 14:15, Heb. 5:9 ) and a lifelong desire to diligently study His Word with but one purpose in mind, to faithfully discharge our obligations to Him no matter the cost to us (Ecc. 12:13-14). In this way, and this way alone, will the unity for which Jesus prayed and Paul commanded become and remain a reality in the lives of anyone regarding 2 John 9 (Luke 8:15; Mat. 5:6; John 17:20-21; 2 Tim. 2:15; Eph. 4:1-3; John 8:31-32; 1 Cor. 1:10; 2 Pet.1:2-4). Anything less and the unity for which Christ prayed and Paul commanded is impossible.

## WHY SOME REJECT AND OTHERS OBEY THE TRUTH

It is not loyalty to schools, papers, preachers, certain congregations, friends, family, personal preferences, brotherhood projects, or any combination of them, that will take us from earth to heaven. It is our love for and faith in God's saving truth, understood and obeyed, that guarantees our entrance into the realm of eternal glory (Phi. 1:5-7; Heb. 6:10-12; 2 Pet. 1:10-13; Rev. 2:10).

Loyalty to Christ and His saving gospel is the most important thing that one can learn and practice while on earth. **"Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel"** (2 Tim. 1:8). To attempt to defend false teachers or the unfaithful conduct of brethren as if they were persons of integrity and great faith when their fruit is to the contrary is at best a veiled and hidden slur against God and those who truly love the Lord and His Word. To belittle, disparage, and castigate those brethren who stand for the truth of the gospel, the whole truth of it, and nothing but the truth of it, while opposing all departures therefrom, is evidence of an evil character, clearly seen in their lack of love for God, His Word, and His faithful children.

Friends of God and His church do not cringe at and apologize for the truth when it is preached, no matter what friend or pet project of the brethren is exposed and the truth taught concerning them (2 Tim. 1:15; 4:14-16). Regarding his uncompromising disposition toward the purity of **“the truth of the gospel”**, Paul wrote:

**And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man’s person:) for they who seemed to be somewhat in conference added nothing to me (Gal. 2:4-6).**

How the church needs Paul’s disposition toward truth and error.

## 2 JOHN 9

Addressing Christians, the apostle John wrote: **“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son” (2 John 9).** The *American Standard Version*, 1901, of 2 John 9 reads: **“Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son.”**

Having read 2 John 9 please consider the following New Testament scriptures, noticing the same line of thought running through them that John stated in the previous scripture:

Jesus said:

**He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak (John 12:48-50).**

To His apostles our Lord declared:

**He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said**

**unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. (John 14:21, 23)**

**If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love. (John 15:7, 10)**

To the church at Rome Paul wrote:

**Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them (Rom. 16:17).**

To the young preacher Timothy Paul penned:

**If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself (1 Tim. 6:3-5).**

Concerning the work of elders, Paul instructed Titus to teach the following:

**Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake. One of themselves, even a prophet of their own, said, the Cretians are always liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate (Titus 1:9-16).**

Concerning all of Titus’ teaching Paul stated: **“But speak thou the things which become sound doctrine” (Titus 2:1).**

In writing the last inspired book of the Bible, Jesus had John write of the importance of heeding His Words.

It reads, “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” (Rev. 3:20). With the foregoing information in mind let us determine what “the doctrine of Christ” means.

### WHAT IS “THE DOCTRINE OF CHRIST”?

Our study will continue with the examination of the meaning of “the doctrine of Christ” within its *remote context* involving the entire New Testament and the *immediate context* of 2 John 9.

Of the Pharisees and Sadducees our Lord commented to His disciples, saying,

**Take heed and beware of the leaven of the Pharisees and of the Sadducees” ... “Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees” (Mat. 16:6, 12).**

Clearly Jesus was referring to the teaching these Jewish sects did, not a history lesson about them.

Luke wrote of the newly established church of Christ, “**And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.**” This is the gospel teaching in which the apostles engaged, not biographical information about the apostles (Mark 16:15; Mat. 28:20).

Different references are made in the New Testament about the doctrines of men (Col. 2:22; Mat. 15:9; Mark 7:7). *These references are warning about what men were teaching, not the teaching about those men.*

Paul warned of the doctrines of devils [**demons**—*ASV*, 1901] (1 Tim. 4:1) How could a study about demons cause one to depart from the truth? But, the doctrines the demons taught, when believed and obeyed by men, is the exact way they leave the truth of the gospel (2 Cor. 11:13-15; 1 John 4:1)

The doctrine of Balaam mentioned in Revelation 2:14 was what he taught. What did Balaam do regarding Balak? He “**taught Balak to put a stumbling block before the children of Israel...**” How can anyone seriously believe that the preceding passage means the teaching about Balaam?

In the next verse we read of the doctrine of the Nicolaitans (Rev. 2:15). Again we ask, is our Lord upset at those who simply knew about the Nicolaitans, or is He making it clear that He is opposed to the teaching that the Nicolaitans were doing?

We thus conclude that “the doctrine of Christ” as written by the apostle in 2 John 9 is a general reference to the doctrine, the system of faith, the gospel system, the New Testament system, that came from Christ. It is not a simply historical study of Jesus Christ or some aspect of His life.

### THE TEACHING OF CHRIST IS “HIS TEACHING”, NOT THE TEACHING ABOUT HIM.

The people were astonished at Jesus’ teaching (Mat. 7:28-29, Mark 11:18), not at the teaching about Him. Why were they astonished at the doctrine He taught? “**And they were astonished at his doctrine: for his word was with power**” (Luke 4:32). It was the authority of our Lord’s Word that astonished them. Thus, it was the totality of His teaching that astonished them, and not only the teaching about Him.

### NOTICE THE CONTEXT IN WHICH 2 JOHN IS FOUND.

John tells us that “the doctrine of Christ” is “the truth which abides in us and will be with us forever” (2 John 1-2). Was John informing Christians that to be acceptable to God all they needed to remember was the teaching about who Christ was/is? Out of all the information Jesus provided, is it only the teaching about Him (such as His nature) that will be with Christians forever?

Please notice:

It is imperative that we abide in all that Jesus taught in order to be His disciple (John 8:31). The truth is the “**doctrine of Christ**” in which we are to be found “**walking**” (2 John 4).

What is “the doctrine of Christ”? It is the “**commandment**” we have received from the Father (2 John 5; Also see John 12:48-50). The “**commandments of Christ**” are found in the teaching or “the doctrine of Christ” in which we are to walk. This is what it means to walk in God’s love (John 13:34-35).

If a child of God does not abide or remain in “the doctrine of Christ” he does not abide or remain in: **a)** Christ’s Word (John 8:31-32); **b)** Jesus (1 John 2:5-6, 3; John 15:4); **c)** Christ’s love, by obeying His commandments (John 15:9-10); **d)** the light, by obeying the truth (1 John 2:10); **e)** the Son, by the precepts and mandates of the gospel that abide in faithful church members (1 John 2:24, 28); **f)** Christ, by keeping His commandments (1 John 3:24); **g)** the truth (2 John 1-2); and **h)** Christ’s commandments (2 John 6).

### THE APOSTLES PREACHED THE GOSPEL—“THE DOCTRINE OF CHRIST”

All salvation truth (“the doctrine of Christ”) was revealed through the agency of the Holy Spirit to the apostles of Christ (John 16:12-13). The apostles were inspired by the Holy Spirit to preach “the doctrine of Christ” (1 Cor. 2:10-13; 2 Tim. 3:16-17). Indeed, apostolic teaching is “the doctrine of Christ” (1 Cor. 14:37; 2 The. 2:15; 2 Tim. 1:13).

### WHAT RULE OF BIBLICAL HERMENEUTICS OR ASCERTAINING BIBLE AUTHORITY LIMITS ONE’S APPLICATION OF 2 JOHN 9-11 TO THE IMMEDIATE CONTEXT?

Some have erroneously concluded that since John is ad-

addressing the false doctrine that Jesus did not come in the flesh (vs. 7), that the only application of 2 John 9 is to that false doctrine. Is that the case? In answering the question please consider that in Revelation 22:18, 19 the apostle John forbids anyone from adding to or subtracting from the words of that prophecy—the book of Revelation. Are we to conclude from John’s warning in the previous Bible reference that the only book of scripture to which we are prohibited from adding or subtracting words is the book of Revelation?

*The doctrine that Christ did not come in the flesh is error because it denies a component part of the totality of the generic teaching of the whole New Testament.* To abide in the whole doctrine of Christ is to recognize and identify the doctrine that Jesus did not come in the flesh as false doctrine. This is the case because the complete doctrine of Christ teaches that Jesus came in the flesh (John 1:14). The doctrine the apostle John specifically condemned is directly opposite from and contradictory to what the whole or general doctrine of Christ teaches on that topic. This is the reason that mechanical instruments of music used in the worship of God is sinful. *Nowhere in the totality of the New Testament’s teaching does it authorize any music in the worship of God but singing.* Thus, taking the totality of the teaching of the New Testament concerning any topic supplies us with the will of the Lord on that topic. If a doctrine is contrary to any component part of the entire teaching or doctrine of Christ, it is false doctrine. Thus, Paul explicitly declared that we are to do all in the name of the Lord—by His authority (Col. 3:17). Hence, any specific doctrine is determined right or wrong on the basis of its being in harmony with the entire teaching of the New Testament. Truth does not contradict truth and nothing can be the truth that contradicts all of or any component part of the entire doctrine of Christ. Thus, the general teaching of the New Testament (the totality of its teaching) regulates the specifics found therein. The apostle John took all the Bible taught on a topic and determined whether it was true or false. To limit the application of a generic word, or term, or teaching, in this case **“the doctrine of Christ,”** by permitting its application *only* to one specific doctrine

(in John’s case that Christ did not come in the flesh) is to place limits on its application that flies into the face of all that is meant by taking all that the Bible has to say on any topic—its teaching in general—before reasoning with it and reaching the proper understanding of the will of the Lord on the matter. It is totally unwarranted and nothing more or less than an arbitrary and officious intermeddling with the nature of the communicative element of language, in this case the very language of God, to conclude that **“the doctrine of Christ”** may only be applied to the teaching that Christ did not come in the flesh. Moreover, it teaches us to ignore anything else the Bible teaches on whatever the specific topic of study is. There is nothing in the divine text that so limits the application of the general teaching of the totality of the truth on any thing to only one specific error, and at the same time forbidding the same general teaching from condemning anything else that is contrary to it.

The only reason men develop, hold, propagate, and attempt to defend such a pernicious view of the meaning and application of 2 John 9 as refuted in this editorial is because they are attempting to justify error they hold and are determined to have the church believe and fully embrace it. Thus, they are seeking to dodge the condemnation of God’s Word by altering its meaning. Surely this shows to what twisted ends false teachers will go to have their own way.

Because John applied **“the doctrine of Christ”** to the doctrine that Christ did not come in the flesh and found it erroneous, does not mean that it can only be applied to that one topic. *The truth of the matter is this, in 2 John 8-11, especially verse nine, the inspired apostle John is showing us how to take the totality of what the Bible teaches on any topic (its generic teaching) and examine any specific doctrine in the light of it.*

I know of no greater and hurtful error to the church than the teaching that limits the application of 2 John 9 only to those who teach that Christ did not come in the flesh. This is truly a perversion of God’s Word. Do not be led away with the error of the wicked.

—David P. Brown, Editor

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## EVIDENCE AND THE HANDLING THEREOF

Terry M. Hightower

If six people receive the same (uninspired) letter from a friend, the basic elements involved in interpreting the letter would be: (1) the letter itself, and (2) the handling of the content of the letter. Similarly, before anyone can be a good student of the Bible (i.e., accurately interpret the message God has for man), one must understand that the basic elements involved in Biblical interpretation are: (1) the total

evidence, and (2) the handling of that evidence.

Though God through Scripture was only giving one message (Acts 17:11) to everyone (just as the “friend” in his letter to the six meant to do), failure on either of these two basic elements may (and very likely will) result in conflicting Bible interpretations by different people. Since most of us use texts of the Bible that are alike, this practically

eliminates the problem of our receiving a “different letter” as being the primary cause of contradictory interpretations and divisive doctrines. So what is left to claim responsibility for such? The “handling” of the content is involving logic or illogic.

### THE EVIDENCE ITSELF

The phrase, the evidence, is synonymous with the expression, the total context, and refers to the adding together of three things: (1) the specific statement of the Bible under consideration, (2) the immediate context of that statement, and (3) the remote context of that statement. It is important to understand the meaning of these expressions.

### HANDLING THE EVIDENCE

The mere reading (or even memorization) of the Bible text is not sufficient to guarantee that one will understand what the Bible actually teaches. One must surely know what the Bible says, that is, he must know the actual (explicit) statements making up Scripture from Genesis to Revelation. Additionally one must also learn how the various statements,

paragraphs, chapters, and books relate to one another.

### RATIONAL OR IRRATIONAL?

Basically, there are only two alternatives as to how one will react to evidence: (1) one can choose to be rational, or (2) one can choose to be irrational. Since the religious world has available for its use exactly the same totality of Bible statements or evidence, it should be perfectly clear to us all that it is not enough merely to know what the evidence consists of—*one must properly interpret that evidence!* One can learn what the Bible means only by correctly reasoning about what the Bible says. In short, one must correctly apply the principles and rules of logic to the totality of statements making up the entire Bible.

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A young man who wishes to remain a sound atheist cannot be too careful of his reading.—*C. S. Lewis*



# DOES JESUS CHRIST HATE FALSE DOCTRINE?

Danny Douglas

The love of God for us was so great that He sent His only begotten Son into the world to die for our sins.

**In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins** (1 John 4:9-10).

The love of the Son of God is seen in the words of the apostle John when he wrote that Jesus “...loved us, and washed us from our sins in His own blood” (Rev. 1:5).

It may come as a surprise to many that God would hate anything at all, but He does. *He hates sin*. It is because of God’s great love and His holy nature that He hates sin. Sin is opposed to the very nature of God, so much so that the prophet Habakkuk says of God: “**Thou art of purer eyes than to behold evil, and canst not look on iniquity:**” (Hab. 1:13a). Sin is the transgression of God’s law (1 John 3:4), is against God (Psa. 51:4), and causes man to be separated from Him (Isa. 59:2). God also hates sin, the very thing that will cause man, whom He loves, to be lost eternally. The Bible states of Christ: “**Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows**” (Heb. 1:9; cf. Psa. 45:7).

Furthermore, because of God’s perfect purity and holiness He cannot save anyone who refuses to be cleansed from sin by the blood of Jesus Christ. This is why sin cannot enter into heaven, nor anyone who is defiled with sin: “**And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life**” (Rev. 21:27). The good news is that man may be cleansed from sin and ultimately saved in heaven by obedience to Jesus Christ, Who: “...became the author of eternal salvation unto all them that obey Him” (Heb. 5:9).

### WHAT IS FALSE DOCTRINE?

*One kind of sin is false doctrine (teaching)*. This is the kind of teaching that is contrary to the Word of God. Unlike the Word of God which is the truth (John 17:17), false doctrine is not the truth. It was created by men and is not from God. In the Book of Revelation we read how that Jesus hated the deeds which the Nicolaitans did (Rev. 2:6), and how that He also hated the doctrine which they taught: “**So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate**” (Rev. 2:15). Whereas the Lord had commended the church at Ephesus for hating the deeds of the Nicolaitans (Rev. 2:6), He rebuked the church at Perga-

mos because they were tolerating their false teaching (Rev. 2:16). This should be a great lesson to us today, to know that God will not tolerate false doctrine or any other kind of sin! We should shun false doctrine and turn the doctrine of Christ, because: **“He that abideth in the doctrine of Christ, he hath both the Father and the Son”** (2 John 9b).

Jesus Christ hates false doctrine because it is opposed to His soul-saving gospel. Whereas the truth makes man free (John 8:32), the “commandments of men” cause people to **“turn from the truth”** (Tit. 1:14). Whereas the gospel of Christ is **“the power of God unto salvation”** (Rom. 1:16) and leads people to become children of God and to worship Him acceptably, following the doctrines of men causes people’s religion to be in vain. Jesus said concerning certain ones who were following the doctrines of men: **“But in vain they do worship me, teaching for doctrines the commandments of men”** (Mat. 15:9).

### EXAMPLES OF FALSE DOCTRINE

There are many kinds of false doctrine. For example, *there is the doctrine that Jesus Christ was not Divine*. This is false. Jesus was/is God (John 1:1-4, 14; 1 Tim. 3:16; Mat. 16:16-17). Jesus was called: **“...Emmanuel, which being interpreted is, God with us”** (cf. Mat. 1:21-23). The so-called Jehovah’s Witnesses deny that Jesus existed from eternity. [In fact, their *New World Translation* says that the “Word” (Jesus) “was a god,” whereas the reliable *King James Version* states that: **“the Word was God”** (John 1:1).] This group teaches that Jesus was a created being. By so teaching they deny His Deity because He could not be God if He were created, as they falsely teach. God is not the created, but the Creator. Jesus was actually Deity’s Agent or Executor in creation when the heavens and the earth were made (Col. 1:13-18; John 1:1-4, 14), and did exist with God from all eternity (Mic. 5:2; Psa. 90:2; John 8:58).

*Another false doctrine is the idea that the Bible is not fully inspired of God*. However, the Scripture states otherwise: **“All scripture is given by inspiration of God...”** (cf. 2 Tim. 3:16-17)! In fact, the Holy Spirit guided inspired men in choosing the very words they employed in communicating the Word of God to man (cf. 1 Cor. 2:13).

*Another false doctrine is the idea that the church is unimportant, or that, it makes no difference to which church one belongs*. But, the Scripture teaches otherwise. God’s Word declares that the Lord’s church was purchased with **“His own blood”** (Acts 20:28), and that: **“...Christ also loved the church, and gave Himself for it;”** (Eph. 5:25b). Why would our Lord and Savior shed His precious blood for anything that is not important? Furthermore, the Bible plainly declares that Christ established only one church or body (Eph. 1:22-23; 4:4; Mat. 16:18), and that the church was in the eternal plan and purpose of God (Eph. 3:10-12). We read about the Lord’s church in the New Testament. Therefore, when we believe and follow what the New Testa-

ment teaches, then we will belong to the Lord’s church and not those created by men.

*Then, there are many preachers who go about teaching the false doctrine that one does not have to be baptized to be saved*. What a plain contradiction of the teaching of Jesus Christ! He said: **“He that believeth and is baptized shall be saved; but he that believeth not shall be damned”** (Mark 16:16). Furthermore, the scriptures teach that the way to get into Christ is through baptism for the remission of sins. When a person hears and believes the Word of God, and repents of his sins, he is ready to make the good confession of his faith that Jesus Christ is the Son of God. Following his confession of his faith in Christ, he is now qualified to complete his obedience to the gospel by being baptized (immersed in water) by the authority of Christ to obtain the forgiveness of his sins (cf. Acts 18:8; 2:38; 8:32-39; Rom. 6:3-4). In so doing, his sins are washed away (Acts 22:16), and the Lord adds him to the church (Acts 2:38, 41, 47). The only way to enter into the kingdom of God is by this plan of salvation that God has revealed, as we read in the New Testament: **“Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God”** (John 3:5). Indeed, the only way to get into Christ is to follow this plan: **“For as many of you as have been baptized into Christ have put on Christ”** (Gal. 3:27; cf. Rom. 6:3).

### CAN WE LOVE GOD AND LOVE WHAT HE HATES?

Can one continue in the love of sin and still follow Jesus Christ? Absolutely not! If we are to repent and follow God, we must turn from the ways of the world and travel in the narrow way of Jesus Christ (Mat. 7:13-14). In fact, we cannot please God and love sin at the same time. If we would please God and go to heaven, we must: **“Abhor that which is evil; cleave to that which is good”** (Rom. 12:9b). The Book of Psalms teaches that if we would love the Lord we must hate sin: **“Ye that love the Lord, hate evil:”** (Psa. 97:10). As Christians we are to: **“Abstain from all appearance of evil”** (1 The. 5:22, *ASV*, 1901).

There are many kinds of sin, such as: *strife, malice, slander, pride, the love of money, envy, murder, drunkenness, fornication, adultery, lying, extortion, bribery*, and many others (cf. Gal. 5:19-21; Rev. 21:8; 1 Tim. 6:10; Jam. 4:6; Mt. 15:19; Psa. 96:9-10). When one loves God, then one sees sin for what it is, and stands in opposition to it! *For example, God still condemns fornication and adultery*. His word states: **“Marriage is honourable in all, and the bed undefiled but whoremongers and adulterers God will judge”** (Heb. 13:4). This would include those living together without marriage. God still warns of the eternal consequences of those who live like the Sodomites (Gen. 19):

**Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suf-**

fering the vengeance of eternal fire (Jude 7).

We are not to change the name of sin or to try to soften the effect of it by calling it by a more socially acceptable term: **“Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!”** (Isa. 5:20). Sin is still sin in the eyes of Almighty God!

Jesus still hates false doctrine. While on earth His teaching opposed every false doctrine. Will we oppose false doctrine and all sin? Will we be like king David, **“a man after God’s own heart”** (Acts 13:22), who said: **“...I hate every false way”** (Psa. 119:104, 128)? The only way to oppose that which is false and to walk in the truth is to obey the gospel and become a member of the Lord’s church. It is the pillar and ground of the truth, that is, **“the house of God, which is the church of the living God, the pillar and ground of the truth”** (1 Tim. 3:15).

### LIGHT AND DARKNESS DO NOT MIX

What a shame it is to see people who claim to be Christians walking about in public places dressed in a provocative and alluring fashion! How sad it is to see those who claim to be Christians taking God’s name in vain and treating their fellow man with dishonesty and cruelty, when Jesus taught that one is to love God supremely and to love one’s neighbor as himself (cf. Mark. 12:29-31; Mat. 7:12). How disgraceful it is to see a child of God attempting to walk a tight rope between light and darkness. This is impossible! **“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?”** (2 Cor. 6:14).

Although many try, it is impossible to walk with God and at the same time walk in the path of sin. John wrote:

**This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him,**

**and walk in darkness, we lie, and do not the truth** (1 John 1:5-6).

However, if we walk in the light of gospel truth with Him, we have the assurance of His fellowship and the continual cleansing of the blood of Christ: **“But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin”** (1 John 1:7).

### OBEYING THE GOSPEL

To obey the gospel is the only way to be saved from one’s sins and become a saving influence upon anyone else. If a person does not obey the gospel, then he will be lost eternally. The inspired apostle Paul wrote:

**And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power** (2 The. 1:7-9).

Jesus said: **“If ye love me, keep my commandments”** (John 14:15). The only way to have the Father and the Son is to abide in the doctrine of Christ (2 John 9-11). This is the only way to have **“the mind of Christ”** (Phi. 2:5), and love the things that He loves and oppose the things which He hates. Jesus loves all righteousness and hates all iniquity, and so should we (Heb. 1:9). He loves the Father (John 14:31), and so should we. Jesus loved to pray (Mat. 26:39; Luke 6:12; 18:1), and so should we. Jesus loves the church (Eph. 5:25; Mat. 6:33), and so should we. He gave Himself to do the will of God, and so should we (John 8:29; Mat. 7:21; 26:39; 6:10b). Jesus Christ loved the Word of God, and so should we (Mat. 4:4, 7, 10; Psa. 119:97; Col. 3:16).

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*David P. Brown, Editor*



# DEVIATIONS FROM THE TRUTH

Roelf L. Ruffner

**RESISTANT TO TREATMENT**—Some time ago I read that in Great Britain medical scientists had discovered that the sexually transmitted disease (STD) known as *neisseria gonorrhoea* is now resistant to the usual antibiotic treatment—*cefixime*, a powerful drug. Once upon a time penicillin cured this dread disease, then tetracycline, but both these are now useless.

As the scriptures teach, there are often consequences in this life for sinning against God’s will for human sexuality (cf. Rom. 1:27). In the case of sexual perversion such as homosexuality, it often comes in the form of STD’s such as gonorrhoea, syphilis, and AIDS (cf. Gal. 6:7, 8).

Let us have pity on these sinners and extend to them the loving hand of the gospel (cf. 1 Cor. 6:9-11). Someone once said, “We must often be down before we can look up”. Let us all help the fallen to look up to Jesus (Jude 22-23). [<http://www.bbc.co.uk/news/health-15238613>]



**NAZARENE CHURCH AND GARNET CHURCH FELLOWSHIP EACH OTHER**—*The Tulsa World*, a Tulsa, OK, newspaper, reported that Connection Church (a Nazarene church) and the Garnett Church of Christ have joined some of their ministries and are meeting in the same building. Greg Taylor, “lead” minister at Garnett said of the union:

Both churches have a great respect for one another and a commitment to unity. We are members of two different churches, but we are citizens of one kingdom, and we believe the rule and reign of Christ is what both churches are about.

The newspaper reported that the Nazarenes use a “live band” while Garnett has “traditional worship without instruments.” I wonder how long that will last. It is apparent that Garnett has shed all vestiges of New Testament distinctiveness and is now in the pigpen of the apostasy and ecumenism [[http://www.tulsaworld.com/news/article.aspx?subjectid=18&articleid=20111008\\_11\\_A13\\_CUTLIN641701](http://www.tulsaworld.com/news/article.aspx?subjectid=18&articleid=20111008_11_A13_CUTLIN641701)].



**PRESBYTERIANS ORDAIN FIRST HOMOSEXUAL PREACHER**—On October 8, 2011, the first homosexual minister was ordained with the Presbyterian Church USA at the Covenant Presbyterian Church in Madison, Wisconsin. The crowd in that church “gave him a thunderous standing ovation and began roaring with cheers.” This is the result of a two decade long battle within the largest Presbyterian denomination in the United States to ordain practicing homosexuals. There was no clapping in Heaven at this

installment. This is further evidence that the child of God should stay away from the denominational world where the will of man supersedes the word of God (Eph. 5:11; 2 Cor. 6:14-18). [<http://www.foxnews.com/us/2011/10/08/us-presbyterianchurch-ordains-first-gay-minister/>]



**THERE THEY GO AGAIN!**—In November ACU awarded its 2011 Distinguished Alumni Citation to Stephen Mansfield (’88), well known author and former “Senior Pastor” of the Belmont Church (“The Church On The Row”) of Nashville, TN. Mansfield has written a number of books on the faith of American Presidents and his books have been on the New York Times Best Seller List. But what caught my eye was his association with the Belmont Church. This Pentecostal holy-roller abomination is the child of the marked false prophet Don Finto and was historically known as the Belmont Avenue Church of Christ. Don was a teacher at Lipscomb University in the 1970s who proclaimed himself “filled with the Holy Ghost” and an “apostle.” Mansfield took Finto’s place when he stepped down. Don is still on the “College of Elders” at Belmont. So ACU continues its habit of honoring apostates. [<http://www.acu.edu/alumni/spotlights/stephen-mansfield.html>, as of November 17, 2011].



**“A DINNER PARTY WITH FRIENDS”**—This was how one member of the “Ethos Church” in Nashville described the so called “worship service” of this growing mega-church which caters to young people. They meet in the Cannery Ballroom and Lounge in downtown Nashville. Even though they have ties to Lipscomb University and are under the tutelage of the Harpeth Hills Church of Christ, they use mechanical instruments of music in their vain attempts at worship (cf. Mat. 15:9). They mainly come and informally have a Bible study, hear “contemporary” Christian music and take communion on Sunday. They also have “house churches” which meet during the week.

This reminds me of a very large Tupperware Party. Everyone comes to be patted on the back, attracted to the merchandise (in this case the music and the camaraderie) while being eased every-so-carefully into the deception of subjective religion. This is what many people think Christianity is all about these days—feeling good about oneself—in a group setting. **“Nevertheless when the Son of man cometh, shall he find faith on the earth?”** (Luke 18:8). [<http://www.tennessean.com/article/2011109/NEWS/311040105/Word-mouth-grows-church>, as of November 9, 2011].

**A WHALE OF A TALE!**—It takes an enormous amount of faith as well as downright gullibility to believe in Charles Darwin’s theory of evolution. He maintained that a “lower” species of plant or animal life can, over a period of MILLIONS of years, evolve into another species of plant or animal. Yet contrary to what evolutionists believe, their theory has never been demonstrated by valid experimentation, observation in nature, or even in the fossil record. But evolutionists hold to their false assumptions with a zealously blind faith that borders on the paranoid. A case in point is Darwin’s speculation in the first edition of his book, **On the Origin of Species**, that a whale evolved from a bear.

\*In North America, the black bear was seen by Hearne swimming for hours with widely open mouth, thus catching, like a whale, insects in the water. Even in so extreme a case as this, if the supply of insects were constant, and if better adapted competitors did not already exist in the country, I can see no difficulty in a race of bears being rendered, by natural selection, more and more aquatic in their structure and habits, with larger and larger mouths, till a creature was produced as monstrous as a whale (567).

So bizarre and ridiculous were his assumptions thought to be that he was forced to remove them from subsequent editions of his book by his scientific colleagues. Yet, isn’t the whole ungodly theory of evolution preposterous and ridiculous? **“The fool hath said in his heart, There is no God”** (Psa. 14:1).

Today Darwin’s disciples have changed the bear-to-whale fiasco a bit. Some maintain that whales evolved from a wolf like creature or maybe a cat-like animal or perhaps a hippopotamus-like animal. And lately some have fantasized over a deer-like creature. And these “experts” all bicker amongst themselves over their outlandish speculations.

But the Christian’s faith is based on the inerrant Word of God. On the fifth day of Creation it records the creation of this enormous, beautifully complex creature,

**And God created great whales (“sea creatures”—NKJV), and every living creature that moveth, with the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good”** (Gen. 1:21).

**No Intermediate Varieties**—The “Theory” of Evolution is just that, a theory” and not a fact. It has never been shown to be true, however many futile attempts have been made to do so. Charles Darwin, originator and first vocal proponent of this theory, proclaimed long and loud that the fossil record would vindicate him. He said that it would be full of intermediate varieties or transitional forms of life that would verify that evolution of one species to another was a scientific fact. In **Origin of Species** he wrote:

\*But just in proportion as this process of extermination has acted on an enormous scale, so must the number of intermedi-

ate varieties, which have formerly existed, be truly ENORMOUS....

Poor Charles, how wrong he was! Perhaps millions of fossils have been unearthed since he wrote those words and not ONE indisputable transitional form has been found. A case in point is the insect world.

I have always been amazed by insects. Endless varieties are found throughout the world. Individually and collectively they carry out their God-given mission seemingly oblivious to humanity. **“And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind, and it was so”** (Gen. 1:24).

I particularly love the dragonfly. They fly effortlessly through the air with more dexterity than any man-made helicopter or jet. They come in many sizes and colors. But all are definitely dragonflies.

Yet where are the transitional forms in the suborder of dragonflies? If evolution is correct, then there must be many various attempts and false starts (prototypes) by this mindless force “evolving” eventually (over MILLIONS of years) into this amazing flying creature. There should be several intermediate stages in the fossil record. I mean Frank and Orville Wright’s motorized flying kite called an aero plane produced many offspring, some of which crashed, before inventors evolved today’s Harrier Jet. The silence of the fossil record is deafening. There are thousands of examples of fossilized dragonflies. Some preserved in deposits of sedimentary rock. Many specimens were caught in their beauty in amber (tree resin). There the smallest detail of their anatomy can be observed. But oddly enough (for evolutionists) no intermediate variety is found. The specimen is either a bona fide dragonfly or another type of insect, many existing in exactly the same form today. There are no dragonfly/butterfly or grasshopper/dragonfly combinations, for example. Each is distinct from one another, as they are to this day. All produced **“after its kind”** (Gen. 1:24) as God had commanded on the fifth day of Creation.

Once again we see that the Bible is right and evolution is wrong. But why did God create the dragonfly? It was not just to fill some ecological niche. He made the dragonfly for the same reason He created the entire natural world—so we might know Him. **“That they should seek the Lord, if haply they might feel after him, and find him, though he is not far from every one of us”** (Acts 17:27; \*Cloud, David W., *Seeing the Non-Existent: Evolutions Myths and Hoaxes*, Port Huron, MI: 2011, p. 155).

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*Bravery is the capacity to perform properly even when scared half to death.*

—General of the Army, Omar N. Bradley

(Continued from page 1)

else's "friends" if it contains apostates and false teachers, for such would imply my fellowship/friendship with them. Likewise, I will not knowingly accept one as a "friend" if I know he or she has "friended" apostates. Those few I have "unfriended" I did so because I discovered they had apostates on their lists.

Exceptions to the fellowship element of one's "friends" list might be those who are there merely because they are kindred, old school chums, business associates, or other secular relationships that have nothing to do with Scriptural Truth or error in doctrine or practice. *However, if they are counted "friends" because they are brethren in Christ, they had better be faithful brethren.* Otherwise, one runs afoul

of the New Testament teaching concerning fellowship and incurs guilt by a congenial and accepting association.

While I have come across many adult saints who have not considered the fellowship implications of the Facebook "friends," young people may be even more vulnerable to the temptation to increase of their "friends" lists by accepting every request and invitation. Christian young people need to remember they are accountable for the teaching of the New Testament on "fellowship," as are those who are older.

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*'Tis better to be alone than in bad company.—Anonymous*



# “BELOVED”

Brock Hartwigsen

In Jude 3, Jude wrote that he “gave all diligence to write unto you of the common salvation,” but he goes on to say that “it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.” Instead of writing what many today would call a “positive” letter about “the common salvation,” he wrote what many would call a “negative” letter attacking false teachers in the church and pleading with Christians to stand against false teachers by “earnestly contend[ing] for the faith which was once delivered unto the saints.”

In verse 4 Jude explains why it was “needful” for him to write a “negative” letter attacking false teachers. He explained that,

**there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.**

The book of Jude contains some the harshest and most blunt words in all of the Bible condemning false teachers.

- In verses 5-8 Jude cites three negative examples of people and angels who rebelled against God, what they did, and how God condemned them, declaring that the same condemnation will come upon the false teachers.
- In verses 9-10 Jude cites the dispute the archangel Michael had with the devil over Moses' body and points out that, like the devil, the false teachers also “**corrupt themselves**” by speaking of things they do not know.
- In verse 11 Jude cites three more negative examples (Cain, Balaam, Korah), strongly implying that the false teachers at that time were emulating their wicked deeds.
- In verses 12-13 Jude compares the false teachers to five negative examples from nature (“**hidden rocks,**” “**clouds they are without water,**” “**trees ... without fruit,**” “**raging waves of the sea,**” “**wandering stars**”), showing how they are the same, either useless or dangerous.
- In verses 14-15 Jude quoted a prophecy from Enoch and applied it to the false teachers of his day. He wrote

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that **“the Lord”** will come **“with ten thousands of his saints, To execute judgment upon”** the false teachers. He said that the false teachers were **“ungodly”** and did **“ungodly deeds.”** He identified the **“ungodly deeds”** as their **“speeches”** or teaching which he said were in reality **“spoken against”** Jesus.

- In *verse 16* Jude describes the characteristics of false teachers. He penned that they are **“murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men’s persons in admiration because of advantage.”**
- In *verses 17-19* Jude refers to a warning from the apostles about false teachers.

Three times in what many would call a very “negative” letter Jude refers to the recipients of the letter as his **“beloved”** (vss. 3, 17, 20). **“Beloved”** is translated from the Greek word *agapeots*. *Agapeots* is the verbal adjective form of *agape* (love). *Agape* love is sometimes called godly love. *Agape* love is not an emotion. It is a positive mind-set to do unto others as you would have them do unto you. It is respect for the other person. It is the desire to do good, as the Bible defines the good, for the other person.

*Agapeot* is also a mind-set, but it also incorporates the emotional idea of dearness. It is used to identify someone who is not only respected, but also loved or valued. Six times in the books of the gospel God calls Jesus His **“beloved [agapeots] Son”** (e.g., Mat. 3:17). All the writers of the epistles refer to the recipients of their letters as their **“beloved”** (*agapeots*) numerous times: Paul (1 Cor. 15:58), the author of Hebrews (6:9), James (1:16), Peter (1 Pet. 2:11), John (1 John 3:2).

*Agapeots* is not simply translated as **“beloved”** it is also translated three times as **“dear”** (e.g., Eph. 5:1), three times as **“wellbeloved”** (e.g., Mark. 12:6) and eight times as **“dearly beloved”** (e.g., Rom. 12:19).

By warning the Christians he was writing to about how dangerous the false teachers were, Jude not only called them **“beloved,”** but demonstrated that he actually had an *agape* love for them. Jude wanted to write a “positive” letter to them about “the common salvation” (vs. 3), but his *agape* love compelled him to write what many would consider a “negative” letter about false teachers.

True Godly love, *agape* love, compels a person to say what is best and needed for others and not what is easiest for them to say or what the person they are talking to might like to hear. This is often referred to today as “tough love.”

All our fellow Christians should be **“dear”** to each and every one of us. They should be our **“beloved,”** our **“wellbeloved,”** our **“dearly beloved!”** We should love them enough to say and do what is best for them, not what is easiest for us, or what they might like the most to hear.

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*“The fear of the Lord is to hate evil.” —Pro. 8:13*



## IS IT THE DISEASE OR JUST A SYMPTOM OF THE DISEASE?

Charles Pogue

When I was a boy, my jaw right in front of my ear began to hurt, and then to swell, but swollen jaw was not the disease I had; I had the mumps. The swelling was just a symptom of what was really wrong with me. When Cain rose up and slew his brother, Abel, the murder was prompted by an underlying disease of the heart—jealousy. When David had Uriah sent to the front of the battle, his disease was not that he wanted to see a plain man killed, his action was a cover up of the prior sin of adultery. God at the end sent Nathan to David to convince the king what the real problem was (2

Sam. 12:1-7). While it is legitimate to treat the symptoms of a disease, even if it is just to reduce the discomfort associated with it, unless the disease will eventually run its course and go away on its own, treating the symptoms is not always enough.

When a church of Christ begins to question the sinfulness of mechanical instrumental music used in the worship of God, or insists that it is okay for its women to have a public leadership role whereby they exercise dominion over men, those things are not the spiritual disease that is pres-

ent in these congregations, but rather symptoms of a deeper problem. While it is certainly necessary and important to deal with those individual issues, we dare not neglect the underlying disease that causes those and countless other departures from the faith—*rebellion against the authority of God (Col. 3:17)*.

Things are not always the way they appear. Sometimes a thing may be just exactly what it appears on the surface to be, but at other times it may not, and the reality of a thing may actually be worse than its appearance.

In John chapter six we are told that Jesus healed the people who were in a great multitude, and who were afflicted with diseases. Later in this context, He fed them (5000 men) with five loaves and two small fish. Still later in the chapter, at least some of these people came looking for Jesus. When they finally crossed over to Capernaum and found Him, John records this:

**When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled (John 6:24-26).**

It seems these people wanted Jesus to believe they sought Him because they saw the miracles He performed and believed Him to be the Son of God thereby, but no, Jesus knew they sought him because He had fed them. If He had fed them once, would He not do it again?

Men sometimes make a mistake in judgment, and that is all it is, but at other times the mistake in judgment may be indicative of a symptomatic heart condition that produced that one bad judgment, and will later lead to others.

Consider this: suppose a group of men defend a false teacher. It is possible for them to do so because they are unaware of his error, and thus, they continue to fellowship him. It is also possible for them to recognize his error, but decide that over a period of time they will attempt to persuade the man to leave his error before they mark and avoid him. It is also possible that neither of those two things are the truth about why they continue in fellowship with a false teacher but rather, they have an underlying problem with God's law of fellowship. Unknown to everyone else, that underlying problem was there all along, and their favorable treatment of the false teacher was actually indicative of a greater underlying problem, and perhaps not the surprising thing men took it to be.

Supposing the underlying problem is a failure to honor God's law of inclusion and exclusion regarding who Christians are authorized to fellowship, it is not only possible, it is almost certain that other occasions will arise in which they will continue to, or commence to extend, fellowship to other

false teachers.

What seems likely to follow their ever expanding circle of fellowship is a questioning of whether some evil things actually are evil. This is an effort on their part to humor the false teacher that is now being fellowshipped. Before anyone knows it, these men defend the evil things, and as we know, acceptance is a mere step away from personal practice. Tennis during Sunday evening worship hour anyone?

Has there been with such men an underlying disease all along—*an underlying disease that first manifested itself in the refusal to mark and withdraw from a single false teacher?* If the answer to that question is yes, and the underlying disease happens to be a hidden liberalism (some doctrine(s) that looses men from what God has bound on them), it is unlikely that the faithful brethren who are attempting to restore such erring brethren will be able to reach their goals—getting disobedient brethren to repent. This is the case because they are only treating the symptom, without addressing the actual disease itself.

The discussion so far is serious enough, but what if the same men who began by fellowshipping one false teacher, then extended fellowship to others who are also false teachers, and then appear to be changing their view regarding certain sins, yet all the while insist they have not changed, but continue to stand where they have always stood? We now face the truth that one disease has led to another disease. The measles, a disease in its own right, may lead to rheumatic fever, and a spiritual disease such as liberalism can, and almost always will, lead to hypocrisy. Jesus said to the scribes and Pharisees, **“Woe unto you, scribes and Pharisees, hypocrites! For ye make clean the outside of the cup and platter, but within they are full of extortion and excess” (Mat. 23:15).**

Would it not be good if brethren who recognize that a man is teaching error would be as wise as my mother was when I had the measles? She did the things she could to make me comfortable, but she also made me stay in bed to treat the underlying condition, and to make sure it did not lead to some other disease, such as rheumatic fever. Those who attempt to treat spiritual sickness among brethren would be wise to take a lesson from mom!

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*One ought never to turn one's back on a threatened danger and try to run away from it. If you do that, you will double the danger. But if you meet it promptly and without flinching, you will reduce the danger by half. —Sir Winston Churchill*

## 2012 SPRING CHURCH OF CHRIST *CFTF* LECTURESHIP

# *The New Testament Church and Counterfeit Churches*

The lectureship was presented from Wednesday, February 22—Sunday, February 26 in the facilities of the Spring Church of Christ. The congregation is superintended by elders: **Kenneth D. Cohn**, **Buddy Roth**, and **Jack Stephens**. **David P. Brown** is the evangelist working full time with the church. He is also the director of the annual lectureship, and editor of the book.

Secretary: **Sonya West** ♦ E-mail: [sonyacwest@gmail.com](mailto:sonyacwest@gmail.com) ♦ Office Phone: (281) 353-2707

SPRING CHURCH OF CHRIST ~ PO BOX 39 (Mailing address) ~ 1327 SPRING CYPRESS ROAD, SPRING, TX 77383

### The book's chapters in chronological order are:

**David P. Brown:** *What is the New Testament Church?*

**Terry Hightower:** *The Apostasy of the First Century Church*

**Terry Hightower:** *The Emergence of Catholicism from the Apostate Church*

**Dub McClish:** *What is the Restoration Principle and is it Scriptural?*

**Dub McClish:** *Has the New Testament Church Been Restored?*

**Roelf Ruffner:** *One Can Know One Is a Member of the Lord's Church* (Identifying Marks of the Church)

**Wayne Blake:** *What is the Organization and Work of the New Testament Church?*

**Johnny Oxendine:** *What is the Worship of the New Testament Church?*

**Geoff Litke:** *Are Pious Unimmersed Persons Christians?*

**Roelf Ruffner:** *Is the New Testament Church a Denomination?*

**Bruce Stulting:** *Are Faithful Children of God Found in the Denominations?*

**John West:** *What is the Independent Christian Church?*

**Michael Hatcher:** *What is the Christian Church (Disciples of Christ)?*

**Daniel Denham** wrote the chapter in the book. **Skip Francis** delivered the lecture, *What is Dispensationalism?*

**Bruce Stulting:** *Does the N. T. Authorize the Church Revealed on its Pages to Fellowship Denominational Churches?*

**John Rose:** *What is the Lutheran Church?*

**Gene Hill:** *What is the Presbyterian Church?*

**Danny Douglas:** *What is the Baptist Church?*

**Gene Hill:** *What is the Methodist Church?*

**Johnny Oxendine:** *What is the Church of Jesus Christ of Latter Day Saints (Mormons)?*

**Jess Whitlock:** *What is Christian Science?*

**Jess Whitlock:** *What Makes JW's, Mormons, Christian Sci., and 7<sup>th</sup> Day Adventists Different from Other Denominations?*

**John West:** *What are the Pentecostal/Charismatic Churches?*

**Michael Hatcher:** *What is the Salvation Army?*

**John Rose:** *What is the Unitarian/Universalist Church?*

**Danny Douglas:** *What is the Community Church?*

**Daniel Denham** wrote the chapter in the book. **David P. Brown** delivered the lecture, *What is the Emerging Church?*

**Sonya West:** *Give Your Daughters To Husbands (Choosing a Husband)*

**Sonya West:** *Thy Desire Shall be to Thy Husband (Having a Successful Marriage)*

Videos of the lectures are archived at the following web address: [www.churchesofchrist.com](http://www.churchesofchrist.com).

**LECTURESHIP BOOK:** The book is **\$17.00 per book** plus **\$4.00 S&H**. *Book stores and dealers ordering five or more books get a 40% discount.*

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**AUDIO AND VIDEO:** Audio and video recordings of the entire lectureship are available in CD (MP3), DVD, and Blu-ray formats. The cost is: CD set — **15.00** plus S&H; DVD (standard definition) set — **\$30.00** plus S&H; Blu-ray (high definition) set — **\$40.00** plus S&H. *Texas residents must add 7.25 percent tax.*

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## Directory of Churches...

### -Alabama-

**Holly Pond**—Church of Christ, 10221 Hwy 278, Holly Pond, AL 35083, Sun. 10:00 a.m., 11:00 a.m., 6:30 p.m., Wed. 7:00 p.m., (256) 507-1776, (256) 507-1778.

### -Colorado-

**Denver**—Piedmont Church of Christ, 1602 S. Parker Rd. Ste. 109, Denver, CO 80231, Sunday: 9 a.m., 10 a.m., 6 p.m., Wed. 7 p.m. www.piedmontcoc.net, Lester Kamp, evangelist. (720) 535-5807.

### -England-

**Cambridgeshire**—Cambridge City Church of Christ, meeting at The Manor Community College, Arbury Rd., Cambridge, CB4 2JF. Sun., Bible Study--10:30 a.m., Worship-- 11:30 a.m.; Tue. Bible Study--7:30 p.m. www.CambridgeCityCoC.org.uk. Keith Sisman, Gospel Preacher. Contacts: Keith Sisman [By phone inside USA (281) 475-8247]; Inside the U.K.: Cambridge (England): 01223-911243]; Alternative Cambridge contacts: Joan Moulton - 01223-210101; Postal/ mailing Address - PO BOX 1, Ramsey Huntingdon, PE26 2YZ United Kingdom

### -Florida-

**Ocoee**—Ocoee Church of Christ, 2 East Magnolia Street, Ocoee, FL 34761. Sun. 9:30 a.m., 10:30 a.m., 6:00 p.m. Wed. 7:00 p.m. David Hartbarger, Evangelist, (407) 656-2516,

**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.

### -North Carolina-

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

### -South Carolina-

**Belvedere (Greater Augusta, Georgia Area)**—Church of Christ, 535 Clearwater Road, Belvedere, SC 29841, www.belvederechurchofchrist.org; e-mail belvecoc@gmail.com, (803) 442-6388, Sun.: 10:00 a.m., 11:00 a.m., 6:00 p.m., Wed. 7:00 p.m., Evangelist: Ken Chumbley (803) 279-8663.

### -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.

### -Texas-

**Denton area**—Northpoint Church of Christ, 5101 E. University Dr. (Greenbelt Business Park). Mailing address: Northpoint Church of Christ, Greenbelt Business Park, 5101 E. University Dr., Box 6, Denton, TX 76208. E-mail: northpointcoc@hotmail.com. Sunday: 9:30, 10:30, 1:00; Wednesday 7:00. Contact: Dub McClish: (940) 387-1429; dubmcclish@gmail.com.

**Evant**—Evant Church of Christ, 310 West Brooks Drive, Evant, TX 76525. Office: (254) 471-5705; Jess Whitlock, evangelist (254) 471-5717.

**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., 1:30 p.m., Wed. 7:30 p.m., David P. Brown, evangelist. Home of the Spring *Contending for the Faith* Lectures, and the internet school, Truth Bible Institute. www.churchesofchrist.com.

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

**New Braunfels**—225 Saenger Halle Rd. Sun: 9:30 a.m., 10:30 a.m., 1:30 p.m. Wed. 7:30 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.