

# Contending FOR THE Faith™

FOR THOSE WHO LOVE THE TRUTH AND HATE ERROR

## Should I Speak On This Lectureship?

Lynn Parker

Despite the good that can be accomplished by such events, some lectureships may also pose certain pitfalls. There are principles that should guide a preacher when deciding whether or not to appear at a lectureship or similar effort. Perhaps several questions would be in order.

1.) **Are the brethren with whom I will be associated in this work faithful to God?** This is not a subjective question but rather an objective standard provided by the scriptures. **“Here, moreover, it is required in stewards, that a man be found faithful”** (I Corinthians 4:2). We are not omniscient, nor is such expected by God. There may be some scoundrels in a congregation’s leadership, or among the lectureship speakers, who are living secret lives of hidden sin (Ecclesiastes 12:14). But seeing that the Lord requires that the faithful fellowship the faithful and not fellowship the unfaithful, God expects human beings to make a determination based on **“righteous judgment”** (John 8:24). Timothy was faithful (I Corinthians 4:17). So were Tychicus and Epaphras (Colossians 4:7; 1:7). The church at Philadelphia was a faithful congregation that kept the Lord’s word (Revelation 3:9-10). If those involved in the lectureship are faithful, then the decision to accept the speaking invitation is easily rendered.

2.) **If the brethren are not faithful, can I reprove their error?** The Bible commands, **“and have no fellowship with the unfruitful works of darkness, but rather even reprove them”** (Ephesians 5:11). Read II John 9-11—it has not changed. Say for a moment that the hosting congregation of the lectureship is unsound. The host congregation practices and teaches error so that it is unfaithful. Will you go, speak on the assigned topic, and publicly say nothing whatsoever about the error? It is a hollow boast to claim, “I went, I spoke, and I delivered the truth” when in fact the sermon you delivered was true, but was not that portion of truth relevant to the error represented at the lectureship. Surely, there is a difference between brethren whose hearts are open to correction and those whose hearts are calloused toward truth.

3.) **Will it hurt my influence?** By willingly agreeing to appear on a lectureship with known false teachers and remaining silent concerning their error(s), you will have hurt your influence for good. Paul said, **“for we take thought for things honorable, not only in the sight of the Lord, but also in the sight of men”** (II Corinthians 8:21).

4.) **Will my appearance prove to be a stumblingblock**

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# Contending FOR THE Faith™

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

# BALANCE — OR IS IT A “DUKE’S MIXTURE”?

In the fall of 2005 the co-editors of *The “New” Gospel Journal*, Barry Grider and John Moore, revealed their view of what that paper under their co-editorship would be. *They wrote that it needed to be a paper that offered more spiritual balance to the church.* In revealing the path down which they are directing *T“N”GJ* we may rest assured that TGJ Board, comprised of Curtis Cates, Joseph Meador, Kenneth Ratcliff, and Tommy Hicks, in their collective “wisdom”, desired, formulated, and approved of Grider and Moore’s plans for *T“N”GJ*, aka the “*Gospel Advocate, Jr.*”.

At about the same time Alan E. Highers rendered his decision on the balance case from his editorial bench at the *Spiritual Sword*, making the same basic declaration to its readers that *T“N”GJ* did—the church must be more balanced. *As editor of the SS he would do his part to balance the brethren.*

Then in the April 1, 2006 (April Fools Day) edition of *Christianity: Then And Now*, that man of balance, John Waddey wrote, “**The disintegration and lack of cohesiveness of our society has found its way into the church.** (emphasis is Waddey’s)” Further, he wrote, “Brethren are preoccupied and too busy for a broader circle of friends. This has meant a loss of brotherhood.” In continuing his observations regarding what he perceives as a poisonous atmosphere in the church today, Waddey noted what he thinks is a contributing factor to the development and sustenance of his perceived toxic atmosphere in the Lord’s church: “...The ultraconservatives attacked any one who did not subscribe to their code.”... Then he penned,

“**The rise of a destructive kind of journalism** that specialized in harsh personal attacks on preachers and congregations made a large contribution to the loss of brotherhood. (Bolded words are Waddey’s) This reckless style of writing appealed to a class of ultra conservative preachers and such journals multiplied.”

Of course Waddey should not feel overly lonesome, for the editor of the *Firm Foundation*, Buster Dobbs, has stayed in Waddey’s “broader circle of friends” and has held Waddey’s view of fellowship for some time. Dobbs is so much in Waddey’s non-lethal fellowship that he snuggled right up against Waddey when, not many months ago, the *FF* editor worked with Waddey—preaching in a “gospel meeting” where Waddey preaches in Surprise, Arizona. Such a “marriage” on the part of Dobbs and Waddey was no *surprise* to us.

According to Waddey one of the reasons for “brotherhood” being “lost” was and, no doubt he would say is, “The rise of a destructive kind of journalism...” One could almost hear the *T“N”GJ* Co-editors and Highers calling out to Waddey’s observations a hearty “Amen”! At the same time one can imagine Dobbs in some corner, studying diligently in an attempt to decide on which level

of worship all of this belonged.

Not to be outdone by some of his fellow editors, the most recent editorial voice to add its clanging to the clamour for balance in the church came from editor Mac Deaver on the pages of the “resurrected” **Biblical Notes**. With his plaintive, pleading strain of “*O bury me not on the lone prairie...*” brother Mac made it clear to all that he does not want to be left out from under the shade of the “Balance Umbrella”. In the following words of Mac one can almost hear him strumming his guitar while serenading the *Balanced Editors’ Choir* with the plaintive pleading strains of “*Do Not Forsake Me O My Darling(s)*” when he writes:

...the sad results of the “hyper” criticism characteristic of a few fanatical preachers within the church has so expressed itself with such misguided intensity that now the radical group, characterized by a doctrinal and sometimes dispositional mistake is now imploding.

Brother Deaver continued to echo his fellow “balanced” editors, Grider, Moore, Highers, Waddey, and Dobbs, when he wrote in his “resurrected” paper:

The church has been badly abused lately by some of her intended friends. But signs are now appearing that brethren are tired of the constant warring within over matters that simply should not divide. While liberalism still remains a colossal problem, some of those who would help us get past it have simply overreacted so that now they, themselves, have become an additional burden that the church must bear....

#### NOTHING NEW UNDER THE SUN

Because of the previous viewpoints of these “balanced” brethren who are very sure their spiritual gyroscopes are functioning correctly, there was brought to my memory the explanation the Roman Catholic Priest and Professor in Houston’s Catholic University of Saint Thomas, Dr. Daniel Callam, made in our debate regarding why he considered the Roman Catholic Church to be so appealing to him and why it should be so appealing to everyone. He said that it is because the Catholic Church is so “large.” By which he meant that Catholicism’s circle of fellowship accommodated a great host of divergent views. Callam’s comment may seem strange to those of us who know at least some of the official doctrinal positions of the Roman Church. What Callam basically meant by his “large” church comment was this: *as long as Catholics accept the seven sacraments of Roman Catholicism and the supremacy of the Roman Pontiff, while Catholicism has its official position on all sorts and sizes of things, a Catholic may in reality believe and do just about any thing he/she desires to do and all the time remain in good standing with the Roman Church.* This is a major appeal of Catholicism to Callam and no doubt to many other Catholics. Thus, doctrinally speaking, within the bounds of its fundamental doctrines, it is a “large”, obliging, tolerant, and diverse church. *This sounds like a Catholic version of “the core gospel.”*

Let us pursue our study by going back in history to the time when the Roman Church did not exist. *First*, let us strongly emphasize that the *Roman Church is not the apostate church of our Lord. Roman Catholicism is a product of the apostate church—it grew out of the apostate church.* *Second*, let us see if we can determine the circumstances and attitude(s) that

were a major factor in helping to bring Catholicism into existence.

In reading the New Testament we see several errors appearing in the church of Christ during the First Century A.D. But, while the apostles walked the earth they were, by their miraculous apostolic power, able to successfully oppose error to the point of greatly hindering the growth of apostasy throughout the infant church. However, after the last apostle died, the church rapidly apostatized as more and more error developed and grew, permeating the Lord’s church. Thus, by the time that Constantine became Emperor of the Roman Empire, not only was the Empire beginning to show signs of unraveling at the seams, but the church had traveled a far distance down the broad way of apostasy. By A. D. 150 (around 150 years before Constantine became emperor) one elder had been allowed more authority than his fellow elders. Not long thereafter the “chief elder” was given the title of bishop for the purpose of designating his office above that of the elders. In time a bishop began to have authority over the churches in a metropolis. By the time of Constantine the corruption of the New Testament government of the church, along with other departures from the Faith, had long been practiced.

Regarding the churches in any metropolis, each metropolitan bishop acted more like a feudal lord controlling his fiefdom in exercising his control over the churches under his authority. However, it should be emphasized that these apostate brethren of 1,700 hundred years ago possessed the same New Testament Truth that governed the churches when the apostles were alive: the same Truth of Jesus Christ that is available today. The apostasy of the church, as defined in the New Testament, happened because men became discontented with the doctrine of Christ as the final rule of faith and practice in their service to God. Because the church lost its respect for the authority of the New Testament, it departed more and more from the sacred New Testament pattern. Thus, the apostate church was filled with all kinds of heresies.

When Constantine became Emperor on July 25, 306 the apostate church permeated the Roman Empire. Being the astute politician that he was, when he had consolidated his governmental power, he saw the advantage of having the favor of the apostate church to the furtherance of his control of Rome. Thus, persecution of Christians was stopped and the populace were allowed to practice “Christianity” by the Edict of Milan, A. D. 306.

But Constantine also saw the divisions of the apostate church. Therefore, the Emperor set about to bring unity to it. The ultimate answer to the factions in the church of that bygone day in its final form was an is the Roman Catholic Church. And there it is—Dr. Callam’s “large” church that will tolerate about any one believing anything within her circle of fellowship as long as one does not rebel against the seven sacraments and the hierarchy that rules the Roman Church—the clergy, headed by the Pope—Catholicism’s “core gospel”.

Without being a member of the apostate church (he was “baptised” not long before his death), Constantine involved himself in the internal business of the church—all

of this he did in order to help bring about the unity of the apostate church and thereby greater unity in the Roman Empire. Therefore, in time, Constantine called the bishops of the church together in what we know as the Council of Nicea. The council was comprised of a multitude of metropolitan bishops.

In the opening proceedings of the council the Emperor, sitting in the midst of the council, admonished the bishops thereof to “Let, then, all contentious disputation be discarded; and let us seek in the divinely-inspired word the solution of the questions at issue” (Church Fathers, Theodoret, Ecclesiastical History [Book I], Chapter 6, General Council of Nicaea: <http://www.newadvent.org/fathers/27021.htm>). Though Constantine urged the council to “seek in the divinely-inspired word the solution of the questions at issue,” *it was the collective decision of the council, which decision was influenced by Constantine, that prevailed as the authorized standard for determining who is right and who is wrong in the church.* (It should be noted that the dictums of this council was not accepted by all churches very quickly.)

If it had been the case that Constantine and the bishops had genuinely respected the authority of the Bible as final, the bishops would have renounced their unscriptural positions and titles in the church and opposed any sort of man-made council. The fact that they did not at least oppose and repudiate their titles, their biblically unauthorized positions in the church, such councils as the one of which they were apart, and return to the government of the church authorized on the pages of the New Testament, reveals how far removed they were from believing and doing only that which is authorized by the last Will and Testament of Jesus Christ.

#### THE PRESENT DAY “COUNCIL OF EDITORS”

These previously mentioned “balanced editors” sound somewhat like Constantine when he told the Nicean Council, “Let, then, all contentious disputation be discarded...” But it is one thing for these editors and school men to present themselves as great magnanimous peace makers, but quite another matter for them to make it happen according to their collective synodic dictums. As did those apostate brethren during the days of Constantine, our modern day brethren are not seeking the authority of the New Testament for their beliefs and practices no matter the cost to them in these matters. Within the last year it has become apparent to anyone who desires to see, that some of our brethren are only appealing to the divine New Testament Pattern for authority to act when such fits into their scheme of things. But the first time adhering to the authority of the New Testament appears to hinder them in their collective goals, friendships, and brotherhood projects, they have no problem compromising the truth relating to their special projects and in defense of their long time friends.

With the previous matters in mind, let us see how “large” Waddey’s “circle of friends” must be if this irenic spirited and balanced council of editors, school men, and their fellow travelers will be able to bring their twisted dream to fruition.

## NEW AND IMPROVED “UNITY IN DIVERSITY”

Editor Alan E. Highers spoke at David Lipscomb University’s Summer Celebration “festival of faith and fellowship,” *Life in the Spirit, A Study of Ephesians*, July 5-8, 2006. He spoke on Thursday noon at the *21st Century Christian Luncheon*. (It is interesting to note that this event took place at about the same time of year that the defunct *Nashville Jubilee* was held not many years ago).

The following self-explanatory note is from brother Andy Boshers. Also notice that Boshers informed Highers that he “would pass along his (Higher’s) explanation”—so we will help Boshers in this effort.

I wrote to Alan Highers that I was hearing criticism of his scheduled speaking at David Lipscomb in July as lending support to their lectureship featuring Jeff Walling, Harold Hazelip, Jerry Jones, Randy Harris, Lynn Anderson, Randy Becton, et al.

I said I would pass along his explanation to the critics if he offered one. I expressed the opinion that it seemed good to me for him to have opportunity for defense before it is written up in a brotherhood paper.

Alan Highers responded to me this evening (31 May) by email. I append the body of his email below my name.

Andy Boshers

#### HIGHERS’ RESPONSE TO BOSHER’S EMAIL

Hello

Thanks for your note.

I am not on the Lipscomb Summer Lectureship. I was not invited by Lipscomb.

21st Century Christian has a luncheon during the Lipscomb Lectures. They asked me to speak at their luncheon. They have asked me to speak on “The 1906 - 2006 Division.” I think this is one of the most important topics for discussion at the present time.

I spoke with some sound and faithful brethren about this, and they encouraged me to go and thought it would be a wonderful opportunity. That is the light in which I am viewing this occasion.

Alan Highers

#### THAT TO WHICH WE ARE AND ARE NOT OPPOSED

Before saying anything else we want it clearly understood that we have no problem with Highers’ topic—*The 1906—2006 Division*. All other things being Scripturally equal, we do not necessarily have a problem with faithful brethren speaking on programs conducted by apostates or denominationalists (if that was not the case we could never meet such people on the polemic platform), provided that such advertisement of this kind of program does not cause the unknowing public or anyone else who sees the advertisement to think all speakers on such a program are in fellowship with one another. (The very nature of a debate lets all know that such is not the case) We wonder why any brother who considers himself faithful to God, as the New Testament defines and sets out the meaning of

being “faithful to God”, would want or allow his name to be listed along side those who, by various ways and means, have repudiated New Testament Christianity; men who consistently and constantly work to destroy it, without that faithful brother clearly and publicly qualifying his participation in a lectureship filled with so many “change agents”, especially when he in times past has vigorously opposed many of his fellow speakers on such a lecturship.

Further, a faithful Gospel preacher is going to use such an opportunity to exercise his Scriptural responsibility to expose the error characteristic of the false teachers who are assembling with, participating in, and promoting such a program as the DLU Summer Lectures. More than this, prior to accepting such a speaking assignment the faithful evangelist will make it clear to those who invited him that he stands opposed to the error(s) for which the organization hosting the program is known, and he will expose any and all error when given the opportunity so to do. Following such circumspect conduct and stipulations aforementioned, with all other things being Scripturally equal, we would have not problem accepting an invitation to speak on such a program.

### **WHAT ABOUT 21ST CENTURY CHRISTIAN?**

From what he wrote to brother Boshers, brother Highers seems to think that being invited by *21st Century Christian* to speak at their luncheon during the 2006 DLU summer lectures is perfectly okay, but to be invited directly by DLU would have been wrong. However, we have already pointed out that according to the lady in the DLU public relations office, DLU considers the luncheon to be part of the DLU Summer Lectures. And DLU’s official advertisement of their summer lectures makes no distinction between the various breakfasts and luncheons and the rest of the those activities scheduled as a part of the lectures.

I also want to point out that *21st Century Christian* is the company that printed 11 of Rubel Shelly’s books and they promote the sale of those books. Also, in 1997 I had a brief exchange of letters with Mark M. McInteer who is the son of the proprietor of *21st C. C.*, Jim Bill McInteer. Mark McInteer works for *21st C. C.* That correspondence appears in the 1997 August (pp. 7-9) and September (pp. 4-6) issues of *CFTF*, respectively. Said correspondence came about because in my editorial of the June issue of *CFTF* (p. 4), I had called on Jim Bill McInteer to end his silence and speak out against the likes of Rubel Shelly and the Nashville Jubilee on which Mark McInteer had spoken in 1997. In part I wrote to Mark McInteer the following:

#### **...YOUR APPEARANCE ON THE 1997 JUBILEE**

Since I have this opportunity I will address you regarding your appearance on the 1997 Nashville *Jubilee*. Do you support the teaching of Rubel Shelly regarding the fellowshiping of denominations? Do you agree with Rubel Shelly’s apology to the Christian Church, for the division that took place and was officially recorded in the U. S. Census of 1906? Furthermore, though he is “retired” and not on the paid staff of Woodmont Hills Jim Woodroof has been added to their work force. According to their bulletin, he will do most of the preaching when Rubel is away (*Love Lines*, Volume 23, Number 33, August 13, 1997). Are you

in fellowship with Woodroof? Is Max Lucado faithful to God? Do you agree with Max Lucado’s view concerning baptism? Do you think Max Lucado is scriptural when he tells alien sinners only to pray to God for forgiveness of their sins? Along with the men listed above are the following Jubilee speakers also unfaithful to God: Randy Harris, Roger McCown, Joe Beam, Mark Henderson, Dan Dozier, Gary Holloway, Nila Sherrill, Rick Atchley, Harold Hazelip, Roy Osborne, Jim Mankin, Joe VanDyke, Steve Flatt, Buddy Bell, Jeff Walling? With the few aforementioned errors and many other documented errors from the people previously listed, how can you consider yourself faithful to God while supporting and appearing with such men as just noted in the *Jubilee* (I Corinthians 6:17; Ephesians 5:11)? Have you lost sight of the infallible New Testament pattern for the Lord’s church? If the above mentioned persons are not false teachers, what must one believe, teach, and do, or, not believe, not teach, and not do that would qualify one to be correctly labeled a false teacher?

The previous errors, as well as others that are addressed in the 1997 June and August issues of *Contending for the Faith* as well as many other places, are the reasons that I wrote my 1997 June editorial. Your father is simply unwilling to speak up and out against those who are in error. If you and he would love God, the truth, and the church enough to stand publicly against such spiritual corruption more good could be done. You need to love the Lord, his gospel, and his church more than family, friends, or prestige. You need to separate yourselves from those that propagate and fellowship false doctrine and publicly expose them. First of all you and your father, as well as others who are presently walking the same path as each of you are, need to repent of fellowshiping false teachers and not speaking out against those who are turning many churches into sectarian denominations (August *CFTF*, p. 9). ...

Then in the September, 1997 issue of *CFTF* I printed more of our correspondence. In answering Mark McInteer a second time, I wrote in part the following:

...concerning the Walt Leaver of the Brentwood Church, I am asking you the same questions that appeared in my August 20, 1997, letter to you.

Do you or your father uphold Walt Leaver’s preaching in a Donelson Presbyterian Church (if it was not a Presbyterian Church it was a denominational church) [on] the subject of “The meaning of Palm Sunday”? Do you think he is scripturally right to encourage the Antioch, Tennessee church to visit a “nativity scene” at a Methodist Church for the purpose of being edified by it? If you or your father thinks these activities by Walt Leaver are wrong, have you sought to correct him? Do you love him enough to correct him? Has your father not praised Walt Leaver? Why does he praise men who are leading the church of Christ into apostasy? Furthermore, why were your father and *21st Century Christian* absent from the 1997 Jubilee, but you were one of the speakers? Remember Winston Moore of *21st Century Christian* was one of Rubel Shelley’s big promoters when Shelly first came to Nashville. It was the “powers that be” at *21st Century Christian* who made Rubel Editor-in-Chief of

*21st Century Christian* Literature. Furthermore, it was *21st Century Christian* that published Rubel's book, *I Just Want to be a Christian*. Am I correct in saying that when sales at *21st Century Christian* began to fall off, Winston Moore fired Rubel? If he did not do it someone there did. Does *21st Century Christian* sell Max Lucado's books? **What may we look for next from *21st Century Christian*?**

Mark McInteer never answered my questions and he was offered them twice. These questions pose no problem at all for a faithful child of God to answer. *21st C. C.* is "arm in arm" with DLU or they would not be allowed to have their luncheon during DLU's summer lectures. To be invited by *21st C. C.* on behalf of DLU for the purpose of speaking on DLU's summer lectures is no different from being invited to speak on said lectures by a invitation directly from the lectureship director—and Alan Highers knows that.

### **HOW DID DLU SEE HIGHERS APPEARANCE ON THE 21st C. LUNCHEON?**

DLU advertised the luncheon within the body of their advertising with no mention of Highers' topic. The following is the way it appeared in the body of DLU's official advertisement for Thursday, July 6, 2006:

12:15 P.M. —LUNCH PROGRAMS — Student Center  
ALAN HIGHERS, Henderson, TN .... Hosted by 21st Century Christian

In DLU's internet advertising the luncheon was clearly a part of their PDF file under the lectureship heading. Further, when a lady who works in the public relations office at DLU was asked if the luncheon was a part of the Lipscomb lecture program, she answered in the affirmative. She said the luncheon was conducted by special arrangement with *21st C. C.*; that *21st C. C.* selects the speaker on behalf of DLU, but the luncheon was a part of the DLU lectures. Because of the ongoing construction at the Student Center, Highers' lecture was moved to the Allen Arena, which is on the campus of DLU. Also, the public relations office lady said that passes for the luncheon from *21st CC* could be obtained during the lectureship and one could not attend the luncheon program without a pass. Further, the same lady said she did not know whether the luncheon speeches were being recorded.

In view of the preceding information from the official advertisements and public relations office of DLU concerning Highers participation on said lectures, why did Highers write that **"I am not on the Lipscomb Summer Lectureship. I was not invited by Lipscomb"**? (Bold mine—Editor)

### **WHAT THEY MEAN BY "BALANCE"**

What if your editor publicly declared that we need more balance in the church today? Then, not long thereafter, without any of the stipulations previously noted in this editorial, I appeared on a lectureship with such rank false teachers as Joe Beam, Lynn Anderson, Jeff Walling, Randy Harris, Gary Holloway, and Harold Hazelip. Should I then be surprised to hear brethren referring to my conduct as an example of what I meant when I stated that we needed more balance in the church today? By my actions would I not be saying, "Go thou and do likewise"? And, is this not one of the things that brother Highers did when he

appeared on the 2006 Lipscomb Summer Lectures?

Highers does not tell us who the "sound and faithful brethren" were that "encouraged [him] to go and thought it would be a wonderful opportunity," but would it not be interesting to know their names? If we did know their names at least we would be helped in learning something of Highers' definition of "sound and faithful brethren."

### **A REAL DEMONSTRATION OF "BALANCE"**

How well we remember brother Highers' "balanced sermon" delivered at the 1989 MSOP Lectures. I wonder if brother Cates remembers brother Goebel Music and me being in his office following Highers' 1989 MSOP lecture? Also, I wonder if Cates remembers what he said to the two of us about Highers' sermon and conduct during the presentation of his sermon? I very well remember being in Cates' office and what he said about brother Highers sermon and conduct. I do not think Cates' comment regarding Highers' presentation on that evening would be considered very balanced by Highers. But, with the radical departures made by brethren over the past year, I would not be surprised at all if Alan Highers is not honored at the next MSOP Lectureship. With the "double-speak" and "triple-speak" that has gone on and continues to be characteristic of the "balanced" brethren over the past year, who knows who the next inductee into their "Hall of Shame" will be; for doubleminded men who are unstable in all their ways.

Another indication of real "balance" will be **when** Garland Elkins is invited to appear on The Spiritual Sword Lectureship and Alan Highers is invited to speak on the MSOP Lectures—maybe Highers could conduct MSOP Lectures' Open Forum; **when** Gary Colley and Robert Taylor are invited to be on the Southwest Lectures, especially if Joseph Meador is chosen to introduce brother Colley; **when** Malcom Hill is invited by Bobby Liddell to speak on the MSOP Lectures, with brother Curtis Cates introducing him; **then**, what a genuine demonstration to the church of "balance" it would be if Bert Thompson could be on the MSOP, SW, and Spiritual Sword Lectures.

If Cates, Meador, Highers, and friends want to show us how to be spiritually "balanced" they need to fully remove any semblance of what Joseph Meador "lovingly" called the "radical toxicity circle" from their spiritual blood stream. And what better proof that the radical bad blood has been replaced with "balanced" blood than to have Bert Thompson on their lectures?

### **HOW BIG IS THE "BALANCE UMBRELLA"?**

The shadow of the "Balance Umbrella" is large enough to shade all of the following at the same time and to the same degree—Forest Hill, Barry Grider, MSOP, and their lectures; Southwest, SW Lectures, and SWSBS, Brown Trail, BT-SOP, and their Lectures; Southaven, B. J. Clarke, *Power* magazine, and their Lectures; Schertz, Stan Crowley, and their Lectures; AP, Dave Miller, Highland Church of Christ, and GBN; Karn's Church of Christ and the East Tennessee School of Preaching and Missions; Getwell Church of Christ, Gary McDade, Alan Highers, *The Spiritual Sword* magazine, and lectures; Philips Street Church of Christ, Tom Bright, and the faculty of the Online Academy of Bible Studies (OABS); World Video Bible

School; Freed-Hardeman University; Southern Christian University; Faulkner University, and who knows what and who else along with all their supporters and friends— **all at the same time.** That being the case, what is to keep the “Balance Umbrella’s” cool and peaceful shade from accommodating Buster Dobbs, Malcom Hill, Tennessee Bible College, Mac Deaver, *Biblical Notes*, the Pearl Street congregation, West Virginia School of Preaching, John Waddey, and all their friends and supporters?

If Grider, Cates, Meador, Hicks, Ratcliff, Highers and their fellow travelers object to John Waddey being under their “Balance Umbrella” because of his marriage and divorce problems, we would remind them that they have no problem allowing Stan Crowley, Rick Brumback, Joseph Meador, Tommy Hicks et al. with their MDR errors to be under it—**why are certain erring men allowed under the “Balance Umbrella”, but other fellows who teach the same or different errors on MDR forbidden to come under it?** Why is Mac Deaver not worthy of being under the “Balance Umbrella”? He and John Waddey have lamented the radicalism in the church. Each one thinks that his errors do not warrant him being excluded from coming into the shade of the “Balance Umbrella.” Since the “Balance Umbrella” is large enough to shade Dave Miller and Stan Crowley with their errors, along with their supporters and friends, it seems rather inconsistent of Grider, Cates, Highers, and the rest of their like-minded friends to be so narrow, toxic, and radical that they would judge the Pearl Street elders, Mac Deaver, Buster Dobbs, Malcom Hill, John Waddey, and their supporters unworthy of the benefits of the shade of the “Balance Umbrella”. If the New Testament authorizes Highers to have his name listed right along side some of the most dangerous false teachers in the church today in the official advertisement of the DLU Summer Lectures with nothing available to separate him from the false teachers appearing in the same advertisement, **then** the New Testament authorizes any brother to speak on any lectureship no matter how full of rank false teachers it is as long as such a brother speaks the truth on whatever subject he is assigned even though his topic does not allow him to address the errors for which the lectureship is noted and/or the errors of the false teachers who are his fellow speakers on the program. And, if the foregoing can be done with God’s approval, what is to keep Mac Deaver from being invited to speak at a luncheon of some sort at the Spiritual Sword or MSOP Lectures on the same topic Highers addressed during the DLU Summer lectures at the *21st C. C. Luncheon* without any explanation from the powers that be at Getwell regarding Mac’s errors concerning the direct work of the Holy Spirit on the inward man of the Christian? Such is the logic being employed in this case by some of our leading “balanced brethren”.

How does Cates, et al. justify allowing certain false teachers to be the beneficiaries of the shade of the “Balance Umbrella”, but at the same time deny the benefits of the shade to Mac Deaver and the like? The only thing Cates can offer in a feeble effort to defend who is and who is not allowed under the “Balance Umbrella”, is that Mac teaches error on the work of the Holy Spirit (*In fact, Cates is to oppose the direct work of the Holy Spirit on the Christian in his presentation*

*at the Power Lectures this year. Does anyone think he can present his case without referring to Mac Deaver explicitly or implicitly? In the past when he has spoken and written on this subject, he had no problem calling Mac’s name.*) But we must say, since when has believing and teaching error on a subject kept one from being under the “Balance Umbrella”? If the “Balance Umbrella” is big enough to accommodate Dave Miller, Stan Crowley, Joseph Meador, and the like, then what is there to keep Mac Deaver and his errors from enjoying its shade? The only real answer Grider, Cates, Meador, Highers, et al. can give as to what persons are allowed under or kept out from under the “Balance Umbrella” is that certain ones are *arbitrarily* allowed under the “Balance Umbrella” and others are *arbitrarily* kept out from under it. What the Bible teaches regarding who is in fellowship with God and faithful brethren and who is not is the last thing these “balanced brethren” are concerned in determining who is and who is not balanced or unbalanced in this present distress.

It should be obvious to any one that can see, that over the past year one has heard much about unity, but little to nothing about Bible authority. There is a reason for these fellows not referring to Bible authority—it is because they *know they have no Bible authority for what they are doing in determining who they will fellowship and who they will not.* Thus, they do what all those in error have always done—try to make those that oppose them appear to be unloving, hateful, and divisive. Of course, they present themselves to the church as brethren to be desired and who will make one wise; as peace loving promoters of the unity of God’s people. As Keith Mosher in effect told Paul Brantley regarding Dave Miller’s error on R/R, *we don’t think it is something over which the church should be divided.* Never mind what God thinks, “man’s thinking” becomes the final authority in determining what we will or will not do and who will and will not be fellowshiped. Shades of Nadab and Abihu, Uzzah, and Naaman (before he was persuaded other wise).

*We challenge brother Mosher or any of the men who promote fellowshiping Dave Miller and Stan Crowley et al., to prove that Miller and Crowley should be fellowshiped by the saints, but Mac Deaver should not be fellowshiped. Does anyone think that these fellows are going to attempt to do that? They will run away from such an effort faster than a turpintined cat or a scalded dog can run.*

When I picture the previously listed diverse crowd sitting around a big “unity table” under that big “Balance Umbrella,” for some reason I can hear Kenny Rogers singing:

“You gotta know when to hold’em,  
Know when to fold’em,  
Know when to walk away,  
Know when to run.”

Yes, whether it is under the table, or under the “Balance Umbrella,” or sitting around that rather “large” “unity-indiversity table,” politics and gambling seem always to go hand in hand with these fellows who seek unity without Biblical authority—and too many people love to have it so.

—David P. Brown, Editor

# A BENT SWORD

Dennis (Skip) Francis

Women in positions of leadership, “children’s church” programs, para-church organizations, direct operation of the Holy Spirit, “everything we do in life is worship—except for sin”, fellowship with false teachers, fellowship with the Independent Christian Churches, the Apologetics Press scandal, marriage/divorce/remarriage, homosexuality, indecency, immorality: with all these gravely important issues to choose from (and more!), one wonders why brother Alan Highers, in his editorial position with “The Spiritual Sword”, believes that “balance” is “one of the MOST important themes we have ever featured” (emp. mine)<sup>1</sup>. As a former second degree black belt, and a student of various hand-held weapons, I can assure you that nothing feels quite like a well-balanced sword. The problem we seem to have today is with how we define what we mean by such terms. There seems to be a propensity by both politicians and preachers today to define terms differently than the conventional dictionary meanings. One wonders what meaning Highers applies to the word “balance”.

Does Highers definition of “balance” include fellowship with those in error, as evidenced by his continued use of Phil Sanders on his writing staff, who called those in the Independent Christian Churches “our brothers” and “my brethren” in a recent interview in the “un-Christian Chronicle”? Brother Sanders preaches for a congregation that has several denominational innovations, such as so-called “children’s church/worship”. They are involved in the para-church group known as “Lads to Leaders/Leaderettes”, and even advertise for Heartlight Magazine, which has regular submissions from the likes of Shelly, Walling, and other noted “change agents”. I can only guess that this is what Brother Highers calls “balance”, to allow someone from all different stripes to “jointly participate” together.

Does Highers definition of “balance” include taking jabs at those brethren “on the right” who are said by him to be “factious, divisive, and reactionary”. He further suggested that such reactionaries “cluster themselves in homogenous cells and shut others out”. While this is not the exact same wording, the timing of such a statement is very reminiscent of the “toxic loyalty circle” comments of Joseph Meador. While it is admitted that Highers also mentioned the “left” in his editorial, his obvious stab at those on the right was far more pointed.

Does Highers definition of “balance” agree with the assessments of Dan Winkler, in his Spiritual Sword article entitled “Balance in the Brotherhood”? His article contains a paragraph that begins “There is a radical ‘right’ among us”. First, he accuses these men of binding where God has not bound, and being harder on their brethren than God is. He refers to those who “mark anyone who refuses to goosestep” to their personal preference, their parochial tradition, or the unfounded ranting of some “yellow rag” they have read. Such “flag words” as “goosestep” and “yellow rag” are designed by their very nature to conjure up memories of fascism.

Brother Winkler accuses those he calls “radical right” of deeming congregations liberal because of “facilities they have built, the technology they engage, or the vehicles of philanthropy they employ”. If “timing is everything”, we can only look at some of the things currently going on in

the church in order to put these statements into context.

Are we talking about the “Family Life Centers” many of our brethren are using the Lord’s money to fund and sponsor, which are nothing more than glorified gymnasiums? Are we talking about technology that is often used more to entertain than to teach, presenting puppet shows in lieu of sermons or old episodes of Andy Griffith instead of Bible classes? Are we talking about vehicles of philanthropy like the para-church organization “Churches of Christ Disaster Relief Effort, Inc. (CCDRE)”, which completely supplants the work given to the church to do? If so, why not say so? If the writer seeks to defend these practices, then give book, chapter, and verse for why they are within the grounds of Scripture.

In further consideration of these “goose-stepping” brethren, Winkler charges that gospel preachers and church leaders have been rendered “suspect because of their association with a lectureship, their use of a Bible translation, or their matriculation at a particular university”. If you are speaking about the numerous “conservative” brethren who have no problem participating with rank liberals in lectureships, than say so!

Considering the recent release of the schedule for the David Lipscomb University summer lecture series, entitled “Summer Celebration 2006: A Festival of Faith & Fellowship—Life in the Spirit; A Study of Ephesians”, we gain a greater understanding of why Alan Highers agrees with Dan Winkler’s assessment. At the July 6<sup>th</sup> luncheon program, Highers was the key speaker. This “festival” also included such infamous names as Jeff Walling, Joe Beam, and Lynn Anderson, not to mention Joe Dudney of CCDRE, Inc. Such associations are expressly forbidden by such passages as II John 9-11.

Bible translations and schools are a “straw man”, erected for the writer to have something with which to joust, as these may be a cause for concern, but faithful brethren do not divide over them.

Brother Highers’ editorial accuses those in “homogenous cells” of withdrawing fellowship from those who are “unmistakably conservative”. This assumes a division in the church between “liberals” and “conservatives”. I beg to differ. You are hard pressed to even find these words in the Holy Writ. The real division is between truth and error and those who practice, preach, and teach both. To staunchly defend someone simply because he is “generally” conservative ignores the greater issue. Many of the noted false teachers in the Bible are only charged with ONE error! I do not support a conservative camp against a liberal camp; I support the truth!

There are few in “conservative circles” who have been unscathed by recent tawdry events. The hiring of a marked false teacher as “interim director” of Apologetics Press has brought about a “ripple effect” throughout the Lord’s body which has affected faithful men, preaching schools, and “sound” publications. Many have been left shaking their heads in wonder at those who “seemed to be pillars”. We must remember that when a “pillar” falls, it not only shakes the foundations, it often takes other pillars with it!

It is sad indeed to realize that the once venerated “Spiritual Sword”, rather than continuing to be both sharp and double-edged, has forsaken it’s true “balance” for a decided “bend”



to the “left”. A “bent sword” cannot divide truth from error.

### Endnotes

<sup>1</sup> The Spiritual Sword, Volume 37, No. 2., page 2, Alan E. Highers

<sup>2</sup> The Spiritual Sword, Volume 37, No. 2., page 33, “Balance in the Brotherhood”, Dan Winkler

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## HEED THE WARNING

Jessie P. Sewell Quotes J. W. McGarvey

*[I think it was in the 1950 Harding College lecture book that the late brother Jesse P. Sewell recalled the following advice given to him by J. W. McGarvey. It is advice brethren would do well to ponder.—Editor]*

In January, 1902 or 1903, I was preaching for the Pearl and Bryan Streets church in Dallas. Brother J. W. McGarvey, an old man at that time, was asked to speak at Central Christian Church, in Dallas. We had three men in the Pearl and Bryan Street church who had graduated from the College of the Bible in Lexington, under brother McGarvey, and they were great admirers of him. They suggested we invite brother McGarvey to preach at Pearl and Bryan that night. We did so.

I was just a boy of 24 or 25 at the time. I was sitting on the side of this old man on the front seat, waiting for the service to begin. As we sat there talking, brother McGarvey said to me: “Brother Sewell, I want to say something to you, if you will accept it in the spirit I mean it.” I told him I would appreciate anything he had to say to me. He said about these words:

You are on the right road, and whatever you do, don’t let anybody persuade you that you can successfully combat error by fellowshiping it and going along with it. I have tried. I believed at the start that was the only way to do it. I’ve never held membership in a congregation that uses instrumental music. I have, however, accepted invitations to preach without distinction between churches that used it and churches that didn’t. I’ve gone along with their papers and magazines, and things of that sort. During all these years I have taught the truth that the New Testament teaches to every young preacher who has passed through the College of the Bible. Yet, I do not know more than six of these men who are preaching the truth today. It won’t work.”

That experience has inspired me all the days of my life since. It has helped me, when I was ever tempted to turn aside and go along with error, to remember the warning from this great old man

### EDITORIAL COMMENT

Of McGarvey’s position Jesse P. Sewell wrote an article entitled “Wouldn’t Stand for Organ,” in the *Gospel Advocate*, Vol. XLIV, No. 49 (December 4, 1902), p. 771 the following;

Professor McGarvey may speak out against the use of instrumental music in the worship, as he does, and say things

against it that those who refuse to use it would hardly say; but what do the people who want the instrumental music care about this thing so long as he gives his influence almost entirely (except in his home congregation) to those who use it? Brother McGarvey believes that instrumental music is wrong, and so teaches; still, he gives his name and influence to a paper that advocates its use and associates with churches that use it (except at home and possibly on a few other occasions.) So, while he believes and teaches that the thing is wrong, there is not a church in the land that uses it that will not today point to Brother McGarvey as “one of the strong men on our side.” His influence goes with his fellowship, not with his faith and teaching.” As quoted by Earl West in *Search For The Ancient Order*, Vol. 2, p. 442.

Five years before the preceding article F. D. Srygley wrote the following article regarding McGarvey in the *Gospel Advocate* under the heading of, “From the Papers,” Vol. XXXIX, No. 34 (August 26, 1897), p. 529.

Brother McGarvey ought to feel very grateful to David Lipscomb, J. A. Harding, and the *Gospel Advocate*, if for no other reason, because they are building up and maintaining churches in which he can hold membership and for which he can contract to preach, as he cannot do in the churches he himself is helping organized effort to build up. As quoted by Earl West in *Search For The Ancient Order*, Vol. 2, p. 441.

Is it not a shame that in general we never learn that the New Testament does not authorize us to tolerate the violation of even one obligatory matter—a matter on which God demands that we all agree (I Corinthians 1:10)? Neither can we fellowship or cause people to think we fellowship those that are guilty of teaching and practicing error by our appearance and participation in a program with people who have proven time and time again that they are not friends of the Truth and are not “asking for the old paths”. Shall we do evil that good may come? How much more significant good would McGarvey have accomplished for the cause of the Gospel in the latter half of the 19th Century had he stood with Lipscomb, et al., not only for the Truth of God concerning authorized music in worship (singing only), but also against the Missionary Society, et al., refusing to fellowship the digressives?

It is also interesting to note that it was on the basis of three men’s admiration for McGarvey that Pearl and Bryan Streets church invited him to speak to them, which church stood opposed to the false doctrines of the Christian Church with which, despite his confession to brother Sewell, McGarvey continued to fellowship. Remember, Sewell said that McGarvey originally came to Dallas to speak to the Central Christian Church, not the Pearl and Bryan Streets congregation. But personal attachments, family ties, and the like have always influenced some brethren more than their love for authority of the Bible. Therefore, because of such connections each generation marches into alliances and connections that give Satan a greater opportunity to wield his wicked influence in the church.

—Editor

# IS IT SCRIPTURAL FOR FAITHFUL, BUT IMPERFECT, CHRISTIANS TO OPPOSE ERROR IN OTHERS?

Garland Elkins

We are living in a time when numerous people in the fellowship of the church have fallen prey to the fallacy which contends that “we have no right to disfellowship a person as long as we ourselves are not perfect.” The thrust of such teaching is to find justification for false teachers in the pulpit and their endorsement by compromising brethren.

This discussion involves the divine and the human sides of the church. The divine side of the church is perfect—as perfect as Christ. The church of Christ is one thing, and a denomination is something else. The Lord’s church is the spiritual body of Christ (Colossians 1:24), consisting of all Christians, while a denomination is a sect, a religious institution of mere human origin. A true Christian can continue “steadfastly in the apostles’ teaching and fellowship, in the breaking of bread and the prayers” (Acts 2:42), and never belong to a denomination, endorse it, or have anything to do with it. The Lord’s church and denominations are both different and antagonistic. The church of Christ has a perfect standard in the Scriptures (II Timothy 3:16-17). Therefore, there can be no improvement in the requirements for membership, worship, unity, organization, practice and mission of the church. The divine side of the church is perfect! However, we are painfully aware that the church is composed of human beings, and this constitutes the weakness of the church. What made the church weak in the apostolic age is precisely what makes it weak today—ignorance of the Scriptures, compromise in morals and doctrines, etc.

At this point we raise the question again: Is it Scriptural for faithful but imperfect Christians to oppose error in others? Let us observe:

1. A faithful Christian is assured that the blood of Christ cleanses from all sin (I John 1:7-9). All sin includes sins of thought, word, or deed, of omission and commission. The inspired John points out that all Christians sin (I John 1:8). However, once these sins are forgiven (I John 1:7-9; Romans 4:7,8), faithful, though imperfect, Christians are instructed by the same writer to oppose false teachers and their error (I John 4:1). They are to oppose error in others!

2. The apostle Peter denied the Lord, yet the Lord instructed him, once he turned from his sin, to “strengthen his brethren” (Luke 22:32). Thus, Peter often exposed false teachers (Acts 15:11-16), and he instructed his readers to “grow”. They were nevertheless instructed to oppose false teachers and error in others (II Peter 2:1-3). Peter wrote by inspiration.

3. Paul not only was an inspired man, but he was also one of the greatest men ever to live. Paul recognized room for growth when he said, “Not that I have already obtained, or am already made perfect” (Philippians 3:12). This situation did not prevent him from opposing false teachers and their doctrines (II Corinthians 11:13-15; Galatians 2:4,5). If Paul was not inconsistent in his practice of opposing error both within and without, neither are faithful Christians of our day when following his example. Let us remember that we are to follow Paul as he followed Christ (I Corinthians 11:1).

We have seen that the argument that “faithful, but imperfect, Christians cannot scripturally oppose error in others” is patently

false. The Scriptures nowhere teach that a person or a congregation must be sinlessly perfect in order to refuse fellowship to a false teacher. The very idea is absurd on the face of it. If such a premise is true, why did the Holy Spirit cause numerous passages to be written directing imperfect men to refuse fellowship to those in error (II Timothy 1:3; Titus 3:10,11; Romans 16:17,18; II Timothy 4:2-4; I Corinthians 5:1-13)? Brethren, let us strive to be faithful. This includes the responsibility to oppose error!

*In the light of Elkins’ article, how is it that our efforts to expose the errors of Miller, Crowely, and those who fellowship them are wrong? —Editor*

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## BRETHREN ELKINS & TAYLOR’S. S. E. MISSOURI LECTURESHIP COMMENTS ON R/R OF ELDERS

The following remarks took place at the Open Forum of the 11<sup>th</sup> Annual Southeast Missouri Lectureship, Sunnyview Church of Christ, Farmington, Missouri, Saturday August 20, 2005, at the three o’clock session. The relevant portion here transcribed commences at fifty-three minutes and thirty-six seconds into the session. The participants in this ten minute transcript are moderator Jerry Reynolds, guest speakers Garland Elkins and Robert R. Taylor, Jr. Brother Cates was on the panel, but chose not to comment.

**Moderator Jerry Reynolds:** “What is reaffirmation of elders? Is it scriptural?”

**Garland Elkins:** “Well, in the first place it’s unscriptural. And if it’s unscriptural it’s not scriptural. Ah, they borrowed it, our brethren who practice this, borrowed it from the denominations. You know in the Christian Church, parts of the Christian Church, and some other places, they elect elders some times for five years. And then they have to run again like it’s a political thing. Reaffirmed! There’s nothing in the Bible saying if an elder is qualified when he’s appointed, and maintains those qualifications, that he ever has to be “de-elderized”, I guess, and then reappointed, if possible. It’s just sectarianism. That’s what it is.”

**Robert R. Taylor, Jr.:** “This happened at a West Tennessee congregation a number of years ago, ah, a disgruntled lady thought that the present eldership in that congregation had served enough. And she asked for a meeting with the elders and she just said: “I think you men have served long enough. I think you ought to resign and that we ought to have a new set of elders.” Well, guess what they did? They ignored what she had to say. And this was prudence upon their part. I think it’s interesting to observe that the preachers are the ones that are teaching this. I don’t know of any of them that are talking about reaffirmation of preachers.”

*How is it that brethren Elkins and Taylor can believe and teach what they do regarding elders R/R, but at the same time fellowship those who stand diametrically opposed to the truth they believe and teach?—Editor*

—Taylor  
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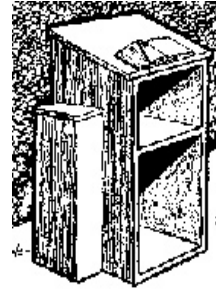
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*The Church at a Crossroads*

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**THURSDAY, SEPTEMBER 28**

- 7:00 – *A History of Apostasy from the Time of the Restoration Movement Until the Present Day*..... **Dub McClish**  
 8:00 – *The False Doctrine of Reaffirmation of Elders* ..... **David P. Brown**

**FRIDAY, SEPTEMBER 29**

9:00 – 12:00 – *Open Forum—Subjects to be discussed – Dave Miller, Apologetics Press, The Gospel Journal board, and the current political network in the church. Four men were invited to participate in this forum – Dub McClish, Dave Watson, Curtis Cates, and Dave Miller. Dave Miller and Curtis Cates have refused to participate. The elders in their great attempt to be fair to all and to have a forum allowing equal time and equal access to all issues and questions will not be deterred by the refusal of Dave Miller and Curtis Cates to participate.*

**LUNCH\***

- 1:00 – *Are Those Opposed to the Current Apostasy to be Correctly Labeled “Anti” Because of Their Opposition to it?*..... **Dave Watson**  
 2:00 – *The Effect of Liberalism on the Home*..... **Ed Casteel**  
 6:30 – **SINGING**  
 7:00 – *Does God Join Two People in Marriage Only If They Intend to Remain Married?*..... **Kent Bailey**  
 8:00 – *Re-thinking Christian Education and Preacher Training Institutions Beyond the Acknowledgement of Their Scriptural Right to Exist*..... **Robin Haley**

**SATURDAY, SEPTEMBER 30**

- 9:00 – *Is the Church of Christ Disaster Relief Agency Scriptural?*..... **James Cossey**  
 10:00 – *Can a Christian Clearly Acknowledge That an Individual is a False Teacher (Teaches Fatal False Doctrine) and at the Same Time Extend Full Fellowship to Him?*..... **Danny Douglas**  
 11:00 – *Christians Must Not Let Current Problems, Isolation, Criticism, and Pressure Discourage Them or Diminish Their Zeal for God*..... **Johnny Burkhardt**

**LUNCH\***

- 1:00 – *Can Support of Big Works and Big Schools Lead to the De-emphasis and Relegation of the Importance of the Local Church?*..... **Richard Guill**  
 2:00 – *Using Church Discipline as a Weapon Against One’s Enemies*..... **Dennis Sargent**  
 6:30 – **SINGING**  
 7:00 – *If a Husband and Wife Obtain a Divorce for a Reason Other Than Fornication (on Trivial Grounds), Does the Marriage Bond Still Exist?*..... **Gilbert Gough**  
 8:00 – *The Adverse Effects of Church Politics on the Church* ..... **Taylor Hagood**

**SUNDAY, OCTOBER 1**

- 9:00 – *How Can We Save Our Young People?*..... **James Grayson**  
 10:00 – *The Grave Danger of the Moslem Religion*..... **Jay Yeager**  
 11:00 – *The Church at a Crossroads*..... **Rusty Stark**

**LUNCH\***

- 6:00 – *Never Losing Sight of the Importance of Seeking and Saving the Lost*..... **Jay Yeager**

**Lectureship Contacts:** Ed Rose (740) 264-7439 Raymond Hagood (740)264-6218

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**Limited housing available at members’ homes. Contact:** Ed Rose (740) 264-7439

**\*Free soup/sandwiches will be served at the building at lunch.**

**SPECIAL NOTE: If you plan to attend, you need to make motel arrangements now, since lodging is limited in our area.**

to others? Understand that brethren watch preachers. They should be able to see conduct that can be imitated with God's approval (I Corinthians 11:1). Not every brother or sister is at the same level of spiritual development and maturity (Romans 14:15ff; I Corinthians 8:10ff). But even if they were, will listeners understand that you oppose error as a result of your participation in a lectureship? It could be that unless we are very careful to oppose error at every turn, some brethren may be led to think that error is not so dangerous—so insidious—after all.

5.) **Am I endorsing error, or giving the appearance of endorsing error?** Will I encourage a false teacher not to repent by my participation with those who are defending him and his

errors and not opposing them? Will my participation encourage those who are defending a false teacher to continue doing so? How sad, how tragic to think that your participation in a lectureship was turned into propaganda ammunition by liberals, false teachers, and similar evil men. Do not be naïve!

Error needs a few ingredients to flourish. It needs human agency to spread it. Error needs hearts that will welcome it. So why would one appear on a lectureship knowing that error is well entrenched there? You will either use the occasion to oppose error or you will not. God cursed Meroz for trying to remain neutral (Judges 5:23). —1650 Gander Slough Road

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## How Shall They Hear?

Brad Green

All faithful members of the church of Christ are concerned with the fact that lost souls are dying everyday. God entrusted His people with the duty and obligation of taking His saving message to **“all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned”** (Mark 16:15-16). Many faithful and sincere individuals have questioned whether they are doing enough to fulfill that responsibility. Certainly, ensuring that the entire world hears the Gospel would be an unconquerable task if it were left to only one individual. However, it is not left to just one person, **“for the body is not one member, but many”** (1 Corinthians 12:14). The Bible clearly teaches that each individual is to do his/her part and by doing such, the whole body is edified.

**But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ: From Whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love** (Ephesians 4:15-16).

This Bible principle is further explained when paralleled with the work of elders in the Lord's church. An elder is placed in charge of

**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** (Titus 1:9-11).

Logically, no one would expect one elder to convince all the gainsayers of the world. Nor would anyone espouse that one elder must stop the mouths of all false teachers. Paul told Titus, **“for this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city”** (Titus 1:5, emphasis mine). God's plan, in organizing the church, is that a plurality of elders oversee the local congregation of which they are members. Thus, the eldership, made up of more than one elder, makes decisions for that local congregation and is in charge of protecting the flock which they oversee. If every eldership does its job as God has designed, then each congregation, and therefore all

of the flock of God, will be protected and fed spiritually. The grave responsibility of overseeing the children of God was not given to just one man nor just to one eldership. Each individual eldership, doing its part, **“maketh increase of the body unto the edifying of itself in love”** (Ephesians 4:16). This is the reason there is no need and would be sinful for a man-made organization to serve as a board of directors or “super overseer” of the church. It is the reason there is no need and is sinful for a man-made service organization, like the so-called Churches of Christ Disaster Relief, Incorporated, to do the work of benevolence and disaster relief on behalf of the church. It is the reason there is no need and would be sinful for a humanly devised earthly headquarters – each eldership oversees its own locality and answers to only one head, Jesus Christ. This parallel being made, one can understand that spreading God's word to the whole world is not the responsibility of one man nor one congregation, rather a responsibility of all Christians working together in their local communities. If each congregation will do its part in spreading the word of God, the word of God will be spread. Those who claim that the local congregations of the church of Christ are incapable, inadequate, and unsatisfactorily equipped to do the works commanded by God blaspheme the holy bride of Christ – the church for which He died!

Some have taken this question, **“how shall they hear?”** and have implied that without them, the goal of preaching the gospel to every creature cannot happen. They are wrong. If every individual Christian and each individual congregation will do the work of evangelizing their own communities, the word of God will be taken to all parts of the globe. Many false teachers spread their poison over the airwaves and through electronic technology and beg people to send them donations. This plea seems to work because these televangelists are still on the air. Why? They have successfully convinced many that without their program, the word of God (as they pervert it) will not get shared to the rest of the world. With that stated, it is important that the church of Christ also take advantage of modern technology to defend the truth and to counteract the damage being done by denominations who are using these same mass media. However, the church does not need televisions nor radios to spread the Gospel to all the world. The church must also always be careful only to do such things as are authorized by the Bible. I spent nearly seven years working in local television news as a photographer. I had the opportunity to

meet and work with individuals who truly wanted to inform the public of the day's news, fairly and accurately. Unfortunately, I also met and worked with individuals who simply loved seeing their face on television. Their only purpose was to be seen by others, to become known, to be famous. Sadly, I fear that some in our brotherhood today fall in that latter category. They are using television and radio for their own glory and not for the glory of God. On the other hand, many faithful preachers and congregations have had great influence and results in their local areas by using television and radio. Electronic mail and telephones have made it easier to contact those who are sick or erring in an extremely expedient way. Modern technology, therefore, is a very valuable tool to be used for the cause of Christ. Nevertheless, it is not, never has been, and never will be the best way to convert the lost, restore the erring, nor to edify the saints.

**How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!** (Romans 10:14-15).

God's plan, from before the foundation of the world, was that men "be sent" to preach the Gospel to others. Though television and radio are expedient methods for spreading God's word, it is not the best way and must not be considered the only way. The best method for converting the lost is for a Christian to make a personal visit to that individual and teach him face to face. The best way to help the erring is by going to him and teaching him personally. The best way to edify the church of Christ, the body of the saved, is to teach and preach to them in person. Otherwise, why assemble on Sunday when one could flop down in front of the tube to hear a sermon. God's design was not for electronic media to do the job of a preacher. His design was for preachers to do the job of preachers.

Some want to scare us with numbers and statistics, and want to claim that there is no way to spread the Gospel to the whole world merely by having each local congregation evangelize its own community. The Holy Spirit of God disagrees, "So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world" (Romans 10:17-18, emphasis mine). In the first century, the word of God was proclaimed to "all the earth" without television and radio. Jesus sent twelve men to preach that the Kingdom was at hand "to the lost sheep of the house of Israel" (Matthew 10:5ff). That was a profound undertaking, but they succeeded. The first Gospel sermons were preached by twelve men on the first Pentecost after the death, burial, and resurrection of the Christ (Acts 2). Some three thousand souls were added to the church that day (Acts 2:47). As those three thousand dispersed back to their homes, they taught others and the church prospered. Even when Satan attacked children of God with persecution, the church prospered because "they that were scattered abroad went every where preaching the word" (Acts 8:4). It wasn't the work of one man nor one congregation that successfully spread the word to all parts of the earth, rather it was by the work of each and every Christian. The word of God didn't have a problem being

spread in the first century without electronic media, therefore, it should be no problem today.

How shall they hear? They shall hear the same way they have heard since the beginning of time – by the mouths of men.

**God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by His Son** (Hebrews 1:1-2).

**Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost** (II Peter 1:20-21).

Holy men of God preached God's message to the world. Today, men who have studied the inspired words of the Bible, which God's men penned and has been providentially preserved for us, preach that same saving Gospel to the world.

Let us resolve to study God's word and "sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Peter 3:15). The word of God spoke the world and all that is in it into existence (Genesis 1:1; Nehemiah 9:6).

**By the word of the LORD were the heavens made; and all the host of them by the breath of His mouth. He gathereth the waters of the sea together as an heap: He layeth up the depth in storehouses. Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of Him. For He spake, and it was done; He commanded, and it stood fast** (Psalm 33:6-9).

The word of God still stands and the word of God will continue to be preached around the world not because of the efforts of one individual or group, but because of all faithful Christians and the congregations of which they are members doing their part for the kingdom of Christ. "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Galatians 6:9). Let us not be frightened by the call to evangelize the entire world. Let us all fulfill our roles as members of the body of Christ.

—111 Pine Ridge Drive  
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# WHAT ABOUT THE “GOSPEL OF JUDAS”?

Don Tarbet

In recent weeks, we have been bombarded with stories through newspapers, magazines, television and the Internet, to the effect that an ancient manuscript titled “Gospel of Judas” has been found. What implications does this have to the Scripture as we know it? Before looking at some of the contents, we should first take a look at inspiration itself, and see if such a document qualifies for divine accuracy.

The Bible is inspired of God, as Christians believe. The Old Testament prophets wrote by divine Inspiration, as they were carried along or moved by the Holy Spirit to write (II Peter 1:20,21). David said, **“The Spirit of the Lord spoke by me, and His word was on my tongue”** (II Samuel 23:2). The record from Genesis to Malachi abounds with what GOD said BY the writers who were guided by His Spirit. The twenty-seven books of the New Testament were those books written before the end of the first century that had the claims and marks of inspiration. Paul wrote about half the number of New Testament books, and his writings were by divine guidance. He received his information by revelation, as the apostles and prophets were guided by the spirit (Ephesians 3:3-5). Peter confirms that what Paul wrote was by the wisdom given to him in the writing of “scripture” (II Peter 3:15, 16). Paul declared that ALL scripture is inspired of God (II Timothy 3:16, 17). He also warned that If any **apostle**, any **man**, or even **angel** wrote ANYTHING different than what these inspired writers revealed, the curse of God rested upon them. The apostles were directly inspired, and they in turn were able to lay their hands on some that were to be prophets moved by the Spirit in what they wrote, and the letters they (prophets, such as Mark, Luke and James) wrote, and the messages they spoke that God wanted preserved, were included in the writings OF the apostles.

Inspired “prophecy” was to cease (I Corinthians 13:8). So by the end of the first century, when the apostles and all upon whom they laid their hands DIED, inspiration was closed, or came to an end. This is why such writings as the Book of Mormon (by Joseph Smith), the writings of Mary Baker Eddy and others who “claim” to receive revelations of God are PRETENTIONS. It Is true that they wrote, but their writings were humanly inspired. The very last book of the Bible ends with a warning against adding TO what has been written (Revelation 22:18,19).

In recent years there have been numerous manuscripts that are attributed to New Testament individuals, that are ALL post-inspiration documents. It Is true that they were written, but it is NOT true that they were divinely inspired. Even their contents testify against them. There is the Gospel of Philip, the Gospel of Thomas (which contains a number of sayings of Jesus that are attributed to Thomas), the Gospel of Mary (Magdalene). This latter “Gospel” links Mary to a very close relationship with Jesus, to the extent that the Da Vinci Code promoters have taken to attempt to establish that Jesus was married, and became the parents of a child, who has a heritage on earth today. These kinds of stories make for good fiction. If the false account of Mary, the mother of Jesus (as written by then ACU professor Andre Resner in *Wineskins*, November, 1992, pp. 5-7) ever finds its way into a jar somewhere, IT may be found and declared to be a “Christian document”, though as false and insulting as it can

me. Just because some document turns up in a cave somewhere is no cause for alarm. However, many ARE curious, and many WILL be confused over some of these manuscripts, and may well throw up their hands—not knowing WHAT to believe.

The manuscript of “Judas” begins SO differently than the books of Matthew, Mark, Luke and John, which do NOT call themselves “The Gospel of\_\_\_\_\_”. Even the book of Revelation claims to be a revelation of Jesus Christ, which God gave unto him to write (Revelation 1:1; cf Mark 1:1).

The four gospel narratives abound with information ABOUT Judas being a traitor to the Lord. Luke adds that Judas “received of iniquity” and “fell, that he might go to his own place” (Acts 1:18, 25). John recorded the Lord’s prayer in Gethsemane, in which He stated that he had kept ALL of the apostles except one who was “lost, the son of perdition; that the scripture might be fulfilled” (John 17:12). It Is AMAZING how many times it is said that Judas fulfilled Scripture in betraying Jesus. Yet, the Gospel of Judas sets up Judas as an obedient servant who was trying to help Jesus get out of His fleshly body to be free, rather than being a traitor.

In Psalms 41:9, David wrote (by inspiration), **“Even my own familiar friend in whom I trusted, Who ate my bread, Has lifted up his heel against me”** (NKJV). The margin of the text says that “lifted up his heel” means “Acted as a traitor”. Did GOD not know that Jesus and Judas would conspire to get Jesus OUT of flesh by getting Him killed, rather than His death being part of the divine scheme to REDEEM fallen man? Now, the margin of Psalm 41:9 lists several New Testament references, such as Matthew 26:14-16, 21-25, 47-50; John 13:18, 21-30; Acts 1:16, 17. These verses tell about the conspiracy, and the part Satan had IN it, and how Judas had eaten bread with him the very night OF the betrayal. They also record how when Judas came, Jesus addressed Judas as that “friend”---again fulfilling prophecy.

The “Gospel of Judas” minimizes the death of Jesus as being related to salvation, in spite of what Isaiah 53 states, and the many passages in the New Testament that DO declare that His death was redemption related. If His death was NOT redemption related, it would appear that God and Jesus fostered the greatest HOAX that the world has ever known. The Idea that Jesus gave Judas “sacred knowledge” that the other apostles did not have, identifies the entire manuscript with the “gnostics” of the latter part of the first century, and later. Around 180 A.D., Irenaeus wrote of the Judas material, and denounced it as a fraud. We believe he was correct.

Radio carbon dating and ink analysis put the “Gospel of Judas” (written in the Egyptian Coptic language, rather than in the Greek language in which the other New Testament books were written) as having been written around the middle of the second century, which is almost 100 years too late to be a part of divine Inspiration.

Clearly, the “Gospel of Judas” is a compilation of the “gnostic” theories that began to infiltrate the church in the latter part of the first century, and into the second century—to captivate the thinking of Christians into the philosophies of *sacred knowledge*. These theories are alluded to by some of the apostles as they began to confront this deadly error in their

time. A thorough study of Gnosticism will help interested people to understand the Judas "gospel" of the second century.

The use made today by the many uncovered books shows how far many will go to attack Christ and His church, and the sacred Scripture itself. Many WILL appear to be confused,

but we believe that the efforts of critics of Scripture will backfire, and our own faith in God's word will be strengthened.

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March 1, 2006

Mr. Darrell Broking  
206 Willow Circle  
Mountain City, TN 37683

Dear brother Broking:

I was surprised at your attitudes expressed toward brother Cates ad(sic) thus toward the school. Ethically, I know that your (sic) are now under obligation to reimburse Forest Hill the \$25,000.00 they spent on your education which instruction now provides you a living.

It s (sic) also unethical to jump to conclusions based on misinformation. The evidence is clear that the deceptions are not being perpetrated here. You (sic) welcome to talk to those of us who know who perpetrated this fraud.

Sincerely,

[Signed]  
Keith A. Mosher, Sr.

March 13, 2006

Keith Mosher, Sr.  
3950 Forest Hill-Irene Road  
Memphis, TN 38125

Dear Keith:

Upon receipt of your letter to me dated March 1, 2006, I examined myself to determine the validity of your criticism as I always have done with your criticisms in the past. The criticism of your letter must also be the criticism of Curtis inasmuch as it is highly unlikely that you would mail a letter like your letter of March 1st without his approval. In regard to your pithy letter of March 1, 2006, to quote from Paul, "**Mine answer to them that do examine me is**" as follows.

You and your instruction have helped me to be a better preacher than I was before going to the MSOP. You mentioned that I now make my living because of my instruction at MSOP. I actually preached for 11 years before attending the MSOP. Today I earn the same wage that I earned in 1995, while preaching for the Gilbert, Arizona, Church of Christ, the year before I began my studies at the MSOP. My studies at the MSOP did not increase my employment and salary opportunities in that regard. In fact, because of the current digression of those who are "somewhat" at the MSOP, I am going to be suspect when

seeking employment by some faithful congregations. Additionally, I would not be able to keep my current position if I were to stand with Curtis in his current error.

Keith, you have been a great teacher and influence in my life, and for this I am tremendously appreciative. I wonder, Keith, is it possible for the master to accept a little criticism from his student? I hope that you will take the time to read my reply and then to examine the things that I have pointed out in this letter. It may take some effort to really examine the evidence for yourself, but I have supplied in the mailing all that you will need to do so, and your eternal destiny depends on it

I will always cherish my time at the MSOP as a student of God's word. I have genuinely appreciated the sacrifice that you and Curtis, as well as other faculty members, have made to train preachers and to help the Memphis School of Preaching grow in its sphere of influence. I know that Dorothy has worked very hard to allow you to work at the MSOP without adequate support. Annette also worked hard so Curtis could work at the school without adequate wages as well, and now in her retirement she works tirelessly for the school in the Harde-man Library. I remember the comments that you brethren have made from time to time about how many of the students at the school receive more support to attend school than the instructors are paid to teach. Keith, I do not believe that anyone supposes that Curtis has gone through a doctrinal metamorphosis to get a bigger paycheck.



I read the letter Charles Miller, of Jacksonville, Florida, mailed to Dub McClish and Curtis A. Cates, which was post-marked July 8, 2005, in which Miller alleged that Dub had harmed the MSOP. At the Sunny Slope Lectureship, July 16-17, 2005, Curtis told Michael Hatcher that he had received a letter from an older, well-respected preacher in Alabama who said that Dub's continuance as the editor of TGJ would hurt the MSOP. Strangely, when Michael later asked for proof of the complaint from the "older, well-respected preacher in Alabama," Curtis faxed Michael a copy of the letter from brother Miller as said proof. Additionally, in a telephone conversation between Dub and Curtis on July 8, 2005, Curtis told Dub that a brother in his 70s, who is very generous to the MSOP, told him (i.e., Curtis) that the school would be hurt if Dub remained editor of TGJ. This conversation therefore took place before Curtis could have received the Miller letter. Curtis obviously could not seem to keep his documentation straight, but he made one thing clear in both conversations: The threat of loss of funds for the MSOP had come to outweigh principle in his mind by that time. Statements about Curtis' metamorphosis being based on money is not an idle charge invented by others. Rather, it originated with and has been perpetrated by Curtis' own statements to Michael, Dub, and others. The Miller letter and the mouths of two or three witnesses are clear. The focus seems to be on allowing the MSOP to continue to grow and develop its property holdings and for Curtis' legacy to continue to grow. For this to happen, those contributions need to keep on coming into the school.

It is of interest to point out the fact that, when the explosion took place at TGJ, Curtis told Dub and Dave Watson in their meeting with the Board of TGJ that he (i.e., Curtis), Joseph Meador, and others were supporting Apologetics Press, not Dave Miller. When I wrote the board of TGJ and asked them if it was Scriptural to support a work without supporting erring brethren associated with that work, why didn't they just keep supporting the *Firm Foundation* and not Buster Dobbs? It seems reasonable that the legacy of the *Firm Foundation* runs much deeper than that of Apologetics Press. Tommy Hicks called me after that email and affirmed that Curtis was supporting AP and not Dave Miller. Based on your letter to me, I know that you see the ridiculousness of that flawed thinking, because you clearly pointed out that my criticism against Curtis is tantamount to criticism against the MSOP.

Sometime between the TGJ breakup in July and recent times the focus has changed, and now Dave Miller is not a false teacher, but is worthy of fellowship. Curtis now accepts Dave Miller into fellowship because Dave "says that he does not teach error on marriage, divorce, and remarriage, and you can check with him on that" Well, I too have read Dave Miller's statement of September 23, 2005, and Curtis is right: Dave says that he does not teach error on marriage, divorce, and remarriage. Travis should have tried that at his hearing. He could have claimed that he really did not hit and kill the man that he hit and killed on April 9, 2005. Do you suppose that defense would have helped Travis?

By the way, Keith, April kept the photos of you, Curtis, and Garland with our children, hanging on our living room wall until Curtis and Garland, on two different occasions, told us that they were going to write a letter of character reference for Travis as requested by his attorney, and have all of the faculty

sign it, but they never kept their word. You have no idea how deeply this hurt my wife. Do you remember how hard April worked for the school while I was there? She unloaded Joe Gilmore's books, cleaned them, and recorded pertinent information needed to catalogue those books. I think that she put in about a year's worth of work on that project alone. Brother, does April's contribution to the library lower my \$25,000 bill to the Forest Hill elders? April quietly took down those photos and put them away somewhere because, after learning how important her son is to some at the MSOP, those photos just did not mean as much to her as they formerly did.

Dave's statement of September 23, 2005, attempts to shift the focus off of his "unintent to marry" doctrine by stating that Everett Chambers married his cousin, who is now dead, and Everett is also single today. So what? None of that neutralizes what Dave teaches on the intent to marry. If Dave is correct on his view of "intent" then, as Michael Hatcher pointed out in his May 2003 Defender editorial, a woman who marries a man for his money is not really married to him. As someone said at the Spring Open Forum last week, if a soldier enlisted in the Army to go to college but wound up on the ground in Iraq, could he claim that here is not in the Army because he did not "intend" to go to Iraq? Dave Miller's error on this subject caused division, and it has never been dealt with by Dave. A young woman recently came to me and told me about her rocky marriage. She said, "This is not what I intended to get into." If I believed Dave's "intent" doctrine, I could have told her, "Sister, you are not married anyway so don't fret." His teaching, when consistently applied, cuts both ways, doesn't it?

Keith, are you aware that Dave Miller also teaches the false doctrine that says a civil divorce dissolves a Matthew 19:6 marriage? Well he does, and you can verify this by listening to the first mp3 file of the June 21, 2000, Brown Trail Open Forum file on the Hatcher CD enclosed in this mailing. But Dave Miller does not teach error on marriage, divorce, and remarriage, because he says that he doesn't and you can ask him about that if you want! Have you ever met a false teacher who said to you, "Yes, I teach error on that subject?" Maybe you have, but that is the exception not the rule. When I was at the MSOP, you brethren opposed the error that a civil divorce dissolves a Matthew 19:6 marriage. Have you brethren changed, or do you just choose to ignore what Dave Miller teaches?

Curtis also says that Dave says he does not hold to the re-evaluation of the elders error. I just listened to his April 8, 1990, sermon on the reaffirmation process again and I could not tell that he is against that error. In fact, he was advocating it and telling the Brown Trail members how to implement it. Dave Miller was scripturally marked in the October 2002 *TGJ* by Marvin Weir, p. 25, and rightfully so. Curtis Cates, president of the board of *TGJ*, either compromised his convictions by allowing those statements to be printed in *TGJ*, without retraction, or he has changed his position on that error. Curtis and Bobby Liddell told Paul Brantley, in a post-*TGJ* break-up telephone conversation that they (Curtis and Bobby) do not believe that the Brown Trail reaffirmation process was unscriptural.

You brethren also need to consider the fact that Dave Miller worked against the Northside Church of Christ in Calhoun, GA, and spoke for and endorsed the liberal church there. Because Northside questioned the Highland elders about their agreement with the AP "Statement of Support" and Gospel Broadcasting

Network's unscriptural use of Dave, Highland unscripturally withdrew from the Northside elders. You brethren continue to fellowship Highland as if they are sound in the faith. Amazing! Keith, is someone playing you like a fiddle? All of the documented information about the Highland withdrawal is on the Hatcher CD; check it out for yourself.

I know that Curtis is also appalled that people would think that he is involved in any kind of brotherhood "politics." You and I both know that his denial of such involvement does not represent reality. Let me give you an example of the political game. I was amazed at the last TGJ Lectureship in Bristol when I heard Clifford Newell, the associate director of the T-CSOP & CD, say that the T-CSOP&CD did not begin in opposition to the MSOP. I wonder how Clifford knows this. You see, Wesley and I started the T-CSOP&CD. We had several planning sessions to get the school up and going. Wesley told me more than once that the MSOP was weak in apologetics and that Tracy Dugger confirmed this from his third year studies there.

Wesley also expressed displeasure with some of the men used on the MSOP Lectureship program and with some of Curtis' affiliations. This was part of the reason that the TCSOP&CD was established, but now, all of a sudden, this is forgotten. Now that same evening Curtis commended the T-CSOP&CD and said that there was no competition between the MSOP and the T-CSOP&CD. Keith, you know this is also not exactly true. You told me that the elders at Forest Hill-Irene were going to withdraw from us because we started the TCSOP&CD, but you calmed them down. Why did Clifford and Curtis say what they did, if not for "political" reasons?

Another example of the political game is when Ron Bryant, William Woodson, a preacher from Alabama, and Joe Stewart came to the school to have me disciplined. Ron preached in Phoenix for a number of years while I was in and around the Phoenix valley. The Camelback Church for which Ron preached was known for standing on both sides of the fence. For example, Carmelback would have John Clayton speak and then Bert Thompson. While I was in Memphis in 1997, I was asked by a congregation in that area about Ron because he was holding a meeting near them. Well, I told them plenty and wrote an article about Ron for their bulletin, which I subsequently released on the Internet. I may still have it in my files. I mentioned things like Ron's speaking on the Pepperdine Lectureship, the Grand Canyon Encampment (as liberal as the Red River Encampment and fellowshipped by the same people). I also mentioned things like the church where Ron preached selling Acappella tickets and other liberal connections mentioned in their bulletin. This did not go over very well with Ron. A few weeks later, Garland Elkins called me into his office to tell me about a phone call he received from Ron Bryant, wanting me removed from the school. I told brother Elkins that I had proof for everything I wrote about Ron's liberal associations, and he was fine with that. Another few weeks later I was told that Ron was coming to the school and that Ron, Curtis Cates, and I would have a meeting moderated by Garland. I told Curtis about the proof I had, and he too seemed fine with what had happened. The morning of the meeting Curtis came in and told us that he had to go out of town suddenly. A few hours later I was told that Ron was coming to the meeting with friends to defend him. Those friends included a preacher from the Phoenix valley, Joe Stewart, William Woodson, and another preacher from Alabama.

Also present in the meeting were you, Billy Bland, Bobby Liddell, and Garland Elkins. Brother Woodson did most of the talking and made it plain that he believed that Ron Bryant is a faithful preacher. I was not able to speak much, and when I was able to get a few words in I asked how a man could be faithful while fellowshipping the Phoenix-Malibu liberals for over 10 years for which I had proof, and what I had to say was largely ignored. The outcome of the meeting was that the MSOP representatives had me agree to keep silent about Ron and the Grand Canyon Encampment. Ron agreed to clean up the Grand Canyon Encampment and get the liberals off the program. The next summer GCE provided the same line-up of liberals, so I am no longer bound by the agreement to keep silent. The long and short of it is that Ron Bryant will speak anywhere with anyone and ignore their error. When he speaks with the liberals he calls himself the "token conservative." I wonder what he tells the liberals when he speaks with conservatives, the "token liberal"? If Curtis only knew what criticisms of the MSOP Ron and the other preachers in Phoenix expressed to me over the years! I did not know why or how Ron was able to carry so much weight until I learned about the power of the Alabama connections! Have we not seen these same Alabama connections at work in Curtis' behavior the last few months (e.g., Frank Chesser, AP, et al.)? Ron is an Alabama man originally. Is it not strange to you that Ron Bryant and Curtis Cates spoke together on the same program for SCU last fall? Keith, in 1999 we had you out to Gloucester, VA, for a meeting. One evening while we were talking in our living room you said to me, "We never did let you speak in that meeting did we?" No, you didn't let me speak much, and you were not really interested in looking at the file I had on Ron Bryant. I have other examples of such "politics" in which Curtis has been and is involved, but these make my point just fine.

Keith, I helped the school raise money for the new building. One church sent a check to the school for \$10,000 after I asked them to do so. I can give other examples of this as well. I was speaking about this with a brother who also raised money for the school. He said that other people he knows who sent money to the school are not very happy with the school's current direction. I know that many of the brethren from whom I solicited funds for the school feel the same way. Because the MOSP is not standing where it once stood, do these brethren need to send the Forest Hill-Irene elders an "ethical bill," audit as you sent me? Additionally, you don't have much good to say about the Harding Graduate School, do you? Did you receive any grant or scholarship monies to earn your doctoral degree there? If so, have you reimbursed those funds, or do you have a double standard there, too? Your letter seems to imply that the MSOP has adopted the same attitude you and the other faculty members have rightly severely criticized in ACU, DLU, HI), OCU HGSR, F-HU, and like institutions the past several years:

Just send us your money and your students (especially your money), but keep your questions and criticisms to yourself Keith, I pray that you will look at the evidence and then take a stand for the truth!

Sincerely,

Darrell Broking

Preacher, elder, Mt. City church of Christ

cc Elders, Mountain City Church of Christ  
Elders, Forest Hill-Irene Church of Christ



## ***Mountain City Church of Christ***

512 South Church Street  
Mountain City, TN 37683

March 13, 2006

Keith Mosher, Sr.  
3950 Forest Hill-Irene Road  
Memphis, TN 38125

Dear brother Mosher:

We are appalled at the letter you sent to our preacher, Darrell Broking. We understand the Memphis School of Preaching to be a work of the Forest Hill-Irene Church of Christ, in accordance with Second Timothy 2:2. In the MSOP catalogue it states, "All the costs of administration and instruction are to be borne by the Forest Hill Church of Christ." Brother Mosher, is it really ethical to send a letter like you did to brother Broking? Is it ethical to lie? Do we need to discipline brethren who leave the church for the money we have expended trying to save their souls? Is the Memphis School of Preaching issuing papal decrees and demanding the brotherhood to stand with them because of their infallibility? Is the Memphis School of Preaching dedicated to mammon or God?

We have supported the Memphis School of Preaching according to our ability. Brother Broking asked us to support Buddy Morefield while he is in school, and this we did until we grew weary of trying to get Buddy to honor his agreement to send us his grade reports and to speak for us when he is in the area. When Darrell took Buddy to the MSOP and arranged for him to attend school there, we understood the school to be opposed to fellowshiping men in error and their works, Dave Miller notwithstanding. We wanted to help with Buddy's education to the best of our ability.

The Mountain City Church of Christ was torn apart via the reevaluation of elders error in 1999, which was instigated by a former preacher here. After Darrell came to work with us in 2000, he arranged to have Curtis Cates hold a meeting for us. Curtis told us that he was against the reevaluation of elders error, but now he says that Dave Miller is not a reevaluation advocate! If Dave Miller did not teach the Brown Trail Church of Christ how to conduct the elder reevaluation process, then we are at a loss as to what he did there. Dave Miller was marked by TGJ and other good brotherhood publications for this error. Because brother Cates is now in error on this doctrine, do we need seek a reimbursement of the funds that we gave him to speak for us? What about Bobby Liddell, who along with Curtis Cates told Paul Brantley that what Dave Miller did at Brown Trail, was not unscriptural? Does Bobby need to send us a refund too?

Darrell serves with us as an elder, but in this matter we felt the need to write to you on behalf of Darrell. We want you to

know and understand that if Darrell were standing with the MSOP in her current digression, we would have to discipline Darrell and find a new preacher, if he were unwilling to repent. Darrell serves the church as a preacher because he is true to the Book and he is loyal to the Lord, not because he acquired part of his education from the MSOP. We do not appreciate the papal mentality of the Memphis School of Preaching. Our loyalty is to God!

Chuck Jenkins,  
Elder Mountain City church of Christ

Ernest Tidwell,  
Elder Mountain City church of Christ

Don Manuel,  
Elder Mountain City church of Christ

cc: Darrell Broking  
Elders, Forest Hill-Irene Church of Christ

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# A Little Compromise Results In Big Problems

Jerry Murrell

Much of what we are teaching our children today could be called the art of compromise. When you are a child and another child wants to play with your toy, someone will begin to teach you how to compromise. Compromise is not a bad thing as long as you are playing with your own toys. However, hopefully, you also learned that you have no right to let someone borrow the toys that you have borrowed (what the Bible calls stewardship). You also learned that when an authority figure spoke and told you where you could play (say in the house) you had no right to tell another child that you are willing to disregard that instruction and go play in the yard (when you had not been allowed to go play there). If you are not the one in authority, you have no right to compromise the instructions of another.

Another problem with compromise is when compromise starts; there is rarely a good stopping place. Some in the churches of Christ are getting ready to attempt reunification with the Christian church. 2006 is seen as the year to make a push in this direction because the census bureau first recognized that the one religious group had become two in the 1906 census. The source of the division was a different way of looking at the Bible. Some understood that if God told us what to do, and how to do it, we could not carry out the command by any method other than how He had authorized us to do so. Others said, when God has told us what to do and how to do it, the what is more important than the how, so man is at liberty to carry out the command in another way of his own choosing. The two big issues, resulting from these two distinct ways of looking at the Bible, which led to division, were mechanical instruments of music being added to the worship and the use of the newly organized American Christian Missionary Society to do mission work. Some said, God has said to worship (the what) and to do so by singing (the how). Others said only the what is important (worship) not the how (so they added organs, melodeons, and other instruments to their worship). Some said God has told us to evangelize (the what) and who is to send out missionaries (the church). Others said that God is only concerned with what is to be done (mission work), so we can create a new organization above the local church to carry out the evangelization of the world. The problem with reunification is not that we do not want unity, but some of us are unwilling to compromise truth for the sake of unity. If these brethren have their way, unity will result while the Christian Church will continue to ignore God's prescribed pattern for the work and worship of His church.

One of the leaders, in writing and preaching against this previous apostasy, was David Lipscomb. Many began to attack him as some kind of spiritual killjoy. Lipscomb was said to be "behind the times." The problem for Lipscomb, and others who believed what he believed, was that God has communicated His will to man in a final form (Jude 3), and, therefore, man has no right to change God's Word in any way (cf. Revelation 22:8-9). Lipscomb also correctly understood that to open the door wide enough to let an organ into our worship the door would be open so wide as to allow many other changes in worship. If the standard was, "God did not say not to do it," one could also bring into the door additional elements for the Lord's Supper (I notice at birthday parties that cake and ice cream draw a

bigger crowd than unleavened bread and the fruit of the vine). This would be the case even though God has commanded that we take the Lord's Supper (the what) and He also told us to take unleavened bread and fruit of the vine (the how). What many advocates of the "updated worship for the 1870s" did not see was that they had to give up the very concept of biblical authority to have religion their way. As Lipscomb was being attacked in 1896, F. W. Smith, of Franklin, Tennessee, sprang to his defense. Note his words: "If the brethren of this State refuse to support David Lipscomb in his advocacy of the truth, the time will come when women will occupy your pulpits, and sectarians will have undisputed sway." Think about those words being written before the 20th century. Oh how many people thought that Smith was crazy to make such a claim? They argued that such would never happen.

In time the Christian Church divided again. Today, one group calls itself the Independent Christian Church, while the other part calls itself the Christian Church (Disciples of Christ). Let me quote to you from an August 10, 2005 article concerning these Disciples of Christ.

The Christian Church (Disciples of Christ) became the first major U.S. Protestant denomination to have a woman as its leader when it elected Sharon Watkins to serve as president for the next six years: Watkins, 51, has served as senior minister of Disciples Christian Church in Bartlesville, Oklahoma, for eight years, according to a July 26 release by Disciples News Service. A graduate of Phillips Theological Seminary and Yale Divinity School, Watkins received over-whelming support as more than 3,000 delegates stood to register their "yes" votes for her during the denomination's General Assembly in Portland, Oregon. When no one stood to oppose her, the crowd erupted in applause. The convention was preceded by "The Gay, Lesbian and Affirming Disciples Alliance" sponsored "pre-assembly event called 'Jesus Calls Us...OUT,' which was scheduled to be held at First Christian Church in Portland." You might ask, "How could a people whose ancestors were once in unity with the church of Christ get so far off course?" The answer is simple. If you have ever tried to sight a rifle you understand. If a rifle is sighted in to the point that it only misses the target by one inch at 15 feet that sounds pretty good. However, that means that at 30 feet you are two inches away from your target. At 300 feet you are 20 inches away from your target. In the U.S. Army you have to shoot at a target 300 feet away to qualify. If you are one inch away from center mass at 15 feet, you will never be able to hit your target at 300 feet. As you move further away from your starting point, your aim is shown to be worse and worse.

The people in the late 1800s who rolled the mechanical instruments into their worship would have been appalled to know the place to which their compromise would lead. Yet, still today, we are being called to make a small compromise in the truth here, to cut a small corner over there. Before you compromise you need to ask two questions: (1) If we make this compromise what will be the end result? We need to be concerned about what kind of church we are leaving to our grandchildren. If you give Satan one inch, he will soon be your ruler. (2) Am I simply compromising my preference, or am I being asked to compro-

mise where God has spoken (Hebrews 1:1-3)? If God has spoken, I have no right to offer anyone any compromise. Let us never put a question mark, where God has placed a period. If we do, we can know from the past that big problems will be the result.

—12695 Covington Creek Road  
Jacksonville, FL 32224

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## J. D. Tant: A Voice From the Past on Preaching and Preachers

### J. D. Tant (1861-1941)

This is June 28th, and I am seventy-two years old today. I have been thinking of the more than 8,000 people I have baptized during the past fifty years. A way over here in Arkansas, where I am preaching the Gospel to many Baptists (by way of debate), who never heard it before, I am reminded of the old days in Arkansas, and of how their customs stack up with the present-day practices.

A few days ago an old brother, after hearing me preach three times in Houston, Texas, came to me and said, "Brother Tant, I am glad to have heard you preach. You are not the type of man that I had expected to meet. It has been told on you by certain of your preaching brethren that you are vulgar in the pulpit. They said that you are rough and abusive; unrefined and uneducated; that you are so plain in your preaching that refined people could not listen to you. Since hearing you, I have decided that such reports are preachers' lies, prompted by jealousy, and not by the love of God"

As a further illustration, I have recently had a letter from a good sister, saying, "We are dead here and doing no good. Many of us would like to have you hold a meeting, but our elders say that you are too tough on the brethren, too hard on the other churches, and that we must have a man the denominations like to hear."

A letter from a Baptist preacher who wants to meet me in debate in a town where one of our leading Bible Colleges is located says that he has talked to several of our younger preachers there, and they say, "Brother Tant is too old to debate; and he doesn't have a college education."

Well, I'll admit that I have not the good English that N. B. Hardeman has. Neither can I measure up to G. C. Brewer's law of culture and refinement, because I frequently go barefooted when I am asleep. I preach in my shirt-sleeves, and put my pencils in my outside coat pocket. And if my brethren don't like it, they can go on to the devil, and I'll stay here and preach the Gospel

to people who want to hear it. Neither have I the refined disposition of brother Sam Pittman. I am just an old-fashioned, plain Gospel preacher from the frontier...but I am now ready to count coonskins with any of our modern, college-educated "pastors"!

I have this month rounded out fifty-two years of plain Gospel preaching. I have baptized approximately 8,000 men and women. More than one hundred of the boys I have baptized in by-gone years are now out preaching the Gospel. I wonder if God will reject all these souls I have been instrumental in leading to Him merely because I am not refined? Because I do not wear my coat all the time?

Count my coonskins, brethren, before you get too hard on me.

One of the ablest preachers we have in Arkansas lost his located job, not because he was not preaching the Gospel, but because one of the influential sisters in the church could not bear to listen to his old-fashioned language. She did not like his Arkansas grammar, and thus could not invite her denominational friends to hear him. I doubt if the poor thing could tell whether or not Jesus Christ was crucified at Calvary or shot on Bunker Hill...

I have tried to do the best I could to serve God in the backwoods and out-of-the-way places, where a college degree is not so important. When brethren condemn me on account of my rough manners and plain speech, I shall not be too upset about it, but shall speak kindly of them and pray for them. And after life's battles have been fought and we all come before God to be judged, I may not be able to produce much refinement and education, but I shall say, "Lord, I have done the best I could among the common people."

Don't forget, brethren; we are drifting.

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## In These Days of Love Everybody

George E. Darling, Sr.

The preacher who, in reality, when put to the test, believes nothing, unless it be "live and let live"; usually stands for nothing, or at least for less than he professes to believe. He looks for worldly friendships and makes a special appeal for those in the "money bracket"; seeks the easy way; sails with the wind, floats down stream; is a hail fellow well met; runs in the middle of the road; carries water on both shoulders; smiles a sickly smile and sweetly talks of peace even with the Devil; is blown about by every

wind of doctrine, especially if it looks as though it will be more popular and more money will come in from that source; forms an unholy alliance with the "would be scholars"; ceases to speak out on worldliness; becomes a denominational lover and steers clear of saying anything that might cause one of them to realize that they are lost; refuses to expose sectarianism's damnable false beliefs; invites the "faith only" heretics and "Jehovah's Witnesses" as well as the "Sweet Spirited" Campus Evangelism

affiliates to occupy his pulpit; refuses to preach what God's Word teaches on marriage, divorce and remarriage; and smiles on the Devil's method of entertaining lost souls. That person cannot understand why a faithful gospel preacher stands out against such things nor can he understand why any preacher would separate himself from a preaching brother of long acquaintance, because of conviction. Conviction that is built on the Word of God does not change in order to advance the man who stands behind what he believes. The losing of friendships, held dear through the years was the lot of Paul, and it will be the lot of every man who steadfastly refuses to "let the bars down" and fellowship everybody and everything that claims to be "Sweet Spirited."

Let us remember in these days of love everybody (even the Devil, if he smiles sweetly and publicizes his humility) that God's Word is still our standard; and if it means that we lose every friend we ever had on God's green earth for the sake of Christ and His church, then so be it. Some people can be quite "chummy" with a preacher who is unfaithful to his marriage contract. One who is so nice he cannot live in the same house with his own wife of his youth is dealt with very tenderly. They can show mercy and hobnob with preachers who deny the simple and plain teaching of the New Testament. (Of course under their breath they do not agree with him, doctrinally, yet allow him to address the congregation week after week.)

They can be merciful and friendly with the biggest compromisers that exist on the face of the earth and do it with impunity, even going so far as to place such on programs

in prominent places, thus jeopardizing every soul that hears them. They can be kind and merciful with preachers who are as worldly as the devil. They can be "tolerate" with those who are rebellious, as factious as Hymenaeus and Alexander, deceitful as the Archangel of hell and as big a liar as Belial. These love everybody advocates who are so merciful with the deliberate and well known wrong doers are so quick to draw the trigger on any person, preacher, elder, deacon, teacher or whatever, who says, "No, I am going to take my stand on the Bible, taking its truth, refusing to become a partaker in their evil ways." There is no mercy or love for that man. He is to be cast out from that time on. He is accused of being evil spirited, narrow minded, egotistical, overbearing, unkind, hard to get along with, having a "fat lip" and a "quick pen," and anything else that will do him injury to the one with whom they speak.

Sin is referred to at least 689 times in the Bible, and the preacher who condemns sin in any sinner, is either going to cause that one to repent or rebel! No true Christian expects to be shown love and mercy from the sinner who is caught in his sins, and rebels and determines to continue in them. According to the Word of God, sinners go to hell because they will not repent of their sins, and that includes the lovely and lovable sins of the "heavy contributors" in the church who want to live as the devil but still want to shut the preacher's mouth on the subject of their sins [*Defender*, William S. "Bill" Cline, Editor (Bellview Church of Christ, Pensacola, FL., Vol. 1, Num. 1, Feb. 1972), p. 1].

—Deceased

### SUPPORTING A DENOMINATION FINANCIALLY BOGGLES THE MIND

Darryl W. Pringle

How far wrong will some so-called churches of Christ go while traveling their skewed path? Apparently pretty far! One of the larger liberal churches is now involved in bailing out a financially strapped Baptist/Community Church. There was a time when *faithful* churches of Christ would not "fellowship" denominations in any form of fashion. Herein lies the difference—*faithful*. It seems a good comparison to ask, would the U. S. have bought bombs for Nazi Germany, or maybe at the least furnished gasoline for their gasoline dry armored tanks? The answer during WWII would have been a resounding "NO!" In today's political climate, the "NO" might not be so resounding. It is troubling to know that the spiritual climate might parallel the political. Brethren whose determination is to loose, even *break* the Scripture (John 10:35) also find it hard to "**come out...from among them, and be ye separate...**" (II Corinthians 6:14-18). They (liberal churches) won't come out from weak and deadly liberalism. It is apropos to ask, "**how long go ye limping between the two sides?**" (I Kings 18:21). What kind of blindness does a so-called Christian have that will cause him to "jump ship" and support a denominational church, financially or in any other way? (*NEWSLETTER*, Num. 27, July 2, 2006, p. 2).

—P. O. Box 821634  
Ft. Worth, Texas 76182-1634

# Directory of Churches...

## -Alabama-

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

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

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

## -England-

**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-

**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, ocoeechurchofchrist@yahoo.com, www.ocoeeccoc.org.

**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.

## -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-

**Lenoir City**-Lenoir City Church of Christ, 1280 Simpson Road West, P.O. Box 292 Lenoir City, TN 37771 . Sun. 9:30, 10:30AM, 6:00PM, Wed. 7:00PM., Kent Bailey, Evangelist Tel: 865-986-3223 or 865-986-5698).

**Murfreesboro**-Church of Christ, 837 Esther Lane, Murfreesboro, TN, Sun.

Bible class 9:00 a.m., Worship 10:00 a.m., Fellowship meal 11:00 a.m., Devotional 12:00 p.m.; Wed. Bible Study 7:00 p.m. For directions and other information please visit our website at www.murfreesborochurchofchrist.org. evangelist, Steve Yeatts.

## -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 12, Denton, TX 76208. E-mail: northpointcoc@hotmail.com. Sunday: 9:30, 10:30, 6:00; Wednesday 7:00. Contact: Dub McClish: 940.323.9797; tgj@charter.net.

**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 the Spring Contending for the Faith 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 (Fort Worth area)**-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.

**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.

## -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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