

Contending FOR THE Faith™

FOR THOSE WHO LOVE THE TRUTH AND HATE ERROR

The Danger Of Self Deception— John Waddey: A Case In Point

Gary L. Grizzell

In 1979 (34 years ago) a book was published by Olan Hicks, titled, *A Review Of What The Bible Says About Marriage, Divorce And Remarriage*. This written review of 88 pages was edited by the late Thomas F. Eaves, Sr., and contained a very helpful statement in the first paragraph of the Preface. It reads: “This review is not a personal attack upon the character or sincerity of the author. Truth cannot be found through personal attacks or character assassination, but through a careful and diligent search of God’s Word.”¹

A number of writers dealt with parts of Olan Hicks’ false doctrine on marriage, divorce and remarriage (MDR). One of those writers reviewing Hicks’ false doctrine was brother John Waddey. His part in the book was excellent in answering Hicks’ false position on MDR. In view of the title of this article and the seriousness of the occasion, it is with the same sentiment, as quoted previously from our late brother Eaves, that this article is being penned.

That Was Then, But What About Now?

The Bible has always taught, “**Be not deceived**” (Gal. 6:7). On Monday, April 23, 2012, I emailed a brief critical review to a number of preachers concerning a statement made on John Waddey’s website. That statement is: “The church needs no misplaced persons in her pulpits.”²

Some of what follows was part of that brief critical review concerning the author of that statement. It is a statement to which all faithful brethren would agree. However, the issue about which this article is concerned is summed up in the question—*will the author of the previous statement teach the whole counsel of God on MDR in the pulpit where he labors and through his publications?* Consider the great example of the apostle Paul to the elders of the church at Ephesus, when he said, “**For I have not shunned to declare unto you all the counsel of God**” (Acts 20:27).

While the statement, “The church needs no misplaced persons in her pulpits,” is true, the author of the statement is unqualified to make the statement in seeking to teach others. Who is the author of the previously quoted statement published on the world wide web? *The author, my heart is saddened to say, is now apostate brother John Waddey.*

It is amazing how a human being can sear his conscience, as the author of the previously quoted statement has done. With a history which includes marrying another after having been scripturally put away for fornication (and to our knowledge never repenting of marrying another), the author is glaringly inconsistent to preach to other preachers

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Contending FOR THE Faith™

David P. Brown, Editor and Publisher
dpbcftf@gmail.com

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CONTENDING FOR THE FAITH is published bimonthly. P. O. Box 2357, Spring, Texas 77383-2357 Telephone: (281) 350-5516.

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

Editorial...

CLOSING OUT 2013

With this issue of *CFTF* we end another year of service to the Lord. We deeply appreciate our loyal readers and their support in a task that few are willing to steadfastly engage. In general, people do not like the exposure and refutation of error, especially those guilty of the same. However, it was our Lord and His apostles who engaged in that endeavor regularly, authorizing the faithful to continue the practice. We covet your prayers to that end. *The New Testament does not charge us to preach love and tolerance, but love, longsuffering, and repentance (Eph. 4:15; 2 Tim. 4:1-5; Jude 3).*

We thank God for all the great blessings of life. As 2013 ends and 2014 begins, may God bless all those who faithfully serve Him. We must keep before us the brevity and uncertainty of life and, thus, in our service to Jesus, conduct our lives accordingly.

“MUDSLINGING”

The term “mudslinging” is used mostly by those running for political office. In general, candidates apply it to their opponents. To be a “mudslinger” one engages in malicious charges, scandalous comments, and slurs, with the intent to discredit an opponent, as in a political campaign. As to whether what is claimed about another is true or false does not bear on what is used to defeat one’s opponent. The end result is winning the election; that is all that matters.

Will some brethren, in their opposition to whatever it may be, say, do, or omit anything, ally with anybody, or break scriptural fellowship (“politics make strange bed-fellows”), in order to accomplish their desired goal? Yes, they will. This they do, have done, and always will do. Further, some of the “best” and most accomplished “mudslingers” are those who accuse others to be “mudslingers.”

For sure the Pharisees, chief priests, scribes, et al., considered Jesus a mudslinger of the deepest die. In the Gospel accounts they charged Jesus with: failure to keep the law, blasphemy, consorting with sinners, having a devil, and working miracles by the power of the devil. Further, they questioned Jesus with the intent to entrap Him, rather than learn the truth; they chose to free a criminal, Barabbas, when they could have freed Jesus; they lied about Him, and finally murdered Him.

However, Jesus declared that the Pharisees, et al., were a generation of vipers that could not escape the damnation of hell; whited walls, sepulchres full of dead men’s bones and all uncleanness; serpents, fools and blind, hypocrites, who left undone the weightier matters of the law—judgment, mercy and faith; blind guides, straining at a gnat and swallowing a camel; whose father was the devil, and whose work they did, etc. Did saying these things about the Pharisees, et al., make Jesus a mudslinger? Jesus and the Pharisees called each other names that were not complimentary, but were sharp, blunt, and condemning.

What was the difference in Jesus’ labeling of the Pharisees, et al., from their labeling of our Lord? *The answer is a simple one—Jesus spoke the truth about the Pharisees and their friends, but the Pharisees, et al, lied about Jesus.* The Pharisees, and their ilk were really mudslingers. *Therefore, stating the truth about the spiritual condition of anyone, as Jesus did about the Pharisees and their friends, never constitutes “mudslinging.”* To know who is right or wrong, we must abide by the teaching found in Colossians 3:17; 1 Thessalonians 5:21; Matthew 7:16; John 12:48; etc. Not to care about the facts in a case is one of the chief signs of a mudslinger.

—David P. Brown, Editor

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Wednesday, February 19—Sunday, February 23

David P. Brown, Lectureship Director

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WEDNESDAY, FEBRUARY 19

6:30 PM CONGREGATIONAL SINGING

7:00 PM *Know The Difference In The Lord's Church And The Religions Of Men*

8:00 PM *Walk Circumspectly And Lay Hands Suddenly On No Man*

Dub McClish
Charles Pogue

THURSDAY, FEBRUARY 20

9:00 AM *Be Steadfast In Daily Bible Study, Learning What Is Involved In Ascertaining Bible Authority*

10:00 AM *Be Ready To Forgive A Brother Or Sister Who Repents Of Sin*

11:00 AM *Continue to Yield Your Body A Living Sacrifice To God*

Terry Hightower
Lee Moses
John West

Lunch Break

1:30 PM *Strengthen Your Hope Of Heaven*

2:30 PM *Grow In Love For The Brethren*

3:30 PM Open Forum

Daniel Denham
Lester Kamp

Dinner Break

6:30 PM CONGREGATIONAL SINGING

7:00 PM *Be Obedient To Faithful Elders*

8:00 PM *Contend For The Faith*

Michael Hatcher
Gary Summers

FRIDAY, FEBRUARY 21

9:00 AM *Love God With All You Are And Have*

10:00 AM *Love Your Neighbor As Yourself*

11:00 AM *Do Not Be A Respector Of, Or Partial, To Persons As You Live, Teach, And Defend The Gospel*

Bruce Stulting
Geoff Litke
John Rose

Lunch Break

1:30 PM *Be Determined To Fellowship Only Those Who Are In Fellowship With God*

2:30 PM *Watch Ye, Stand Fast In The Faith, Quit You Like Men, Be Strong*

3:30 PM Open Forum

Charles Pogue
Michael Hatcher

Dinner Break

6:30 PM CONGREGATIONAL SINGING

7:00 PM *Be Faithful In Attendance To All Assemblies Of The Church*

8:00 PM *Do Not Follow A Multitude To Do Evil*

Johnny Oxendine
John Rose

SATURDAY, FEBRUARY 22

9:00 AM *Keep A Good And Honest Heart*

10:00 AM *Have No Fellowship With The Unfruitful Works of Darkness, But Rather Reprove Them*

10:00 AM *Rejoice When You Are Persecuted for Living The Christian Life—LADIES ONLY*

Wayne Blake
Danny Douglas
Sonya West

Lunch Break

1:30 PM *The Husband And Fathers' Responsibility In Keeping His Family Faithful*

1:30 PM *The Wife And Mother's Responsibility In Keeping Her Family Faithful—LADIES ONLY*

2:30 PM *Keep A Humble And Teachable Mind That Is Ready To Repent Of Any Sin*

3:30 PM *Do Not Be A Partaker Of The Works Of The Flesh, But Be Filled With The Fruit Of The Spirit*

4:30 PM *Teach The Alien Sinner, Restore The Erring Church Member, And Be Ready Unto Every Good Work*

Lee Moses
Lamar Schrei
Johnny Oxendine
Gary Summers
Lynn Parker

SUNDAY, FEBRUARY 23

9:30 AM *Pray Without Ceasing*

10:30 AM *Withdraw Fellowship From Disorderly Church Members, Including Family Members*

Bruce Stulting
Danny Douglas

Lunch Break

1:30 PM *Teach Godliness By Example And Doctrine, Expose And Refute Error, Hold Fast What Is Good*

2:30 PM *Always Worship God In Spirit And In Truth*

3:30 PM *Keep Informed About Church History, Current Events, And World Events Impacting The Church*

Terry Hightower
Daniel Denham
Dub McClish

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(Continued from page 1)

(or anyone for that matter) about their responsibilities. Such behavior as mentioned previously violates Jesus' teaching in Matthew 5:32 and 19:9 concerning who is scripturally eligible for marriage. *The put away, guilty party in a scriptural divorce has no authority from God's Word to marry another.*

Our wayward brother Waddey changed some time ago from his position on MDR as set out in his material in the previously mentioned book edited by brother Eaves from what he once believed back in the 1970s. Before viewing certain of John's statements from yesteryear, consider his statements to faithful brother Ken Chumbley on Monday, November 4, 2002:

Dear Bro. Ken: Thanks for your note. The issue of marriage, divorce and remarriage has been a front burner issue of discussion among our brethren for some 50 years. There are materials available which investigate and discuss every aspect and point of view on the subject. The promotions of the change agents have blossomed in the last 15 years. They are the issues that are dividing the church and threaten to sweep away large numbers of our people. *Christianity Then and Now* (Waddey's paper—Editor) is addressing those current issues.

Thanks,

John Waddey³

After reading the above statements, what are we to think of such? As Ken Chumbley wrote recently, "Clearly, he has no desire to consider the subject and did not consider MDR as being a 'current issue.'"⁴

Marriage, divorce, and remarriage not a current issue?! What planet are we living on? Preach on it and find out if it is an issue?! Guaranteed, one will find out fast. Happy is the preacher who is with a congregation where preaching all the truth on MDR does not cause him to have to move on down the road. Brother Waddey knows better than this—this issue alone has disrupted churches on a continual basis for many years, but it has become an inconvenient truth as he continues to serve as the accepted preacher at a congregation in Arizona. He inconsistently operates a website for the purpose of teaching God's Word on many things (and we would not disagree with many articles found thereon), but he portrays himself as a contender for the faith once delivered while omitting the Lord's teaching on MDR. But he declares that preachers are to preach the whole counsel of God (Acts 20:27).

According to Romans 16:17, not only should brother Waddey be noted and avoided, but due to his being supported by the church where he labors, it should be noted also. The warning must go out. It does no good to stand for many truths while rejecting Jesus' teaching on MDR. The inspired James teaches: "**For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all**" (Jam. 2:10). Sweeping a discussion of MDR issues under the rug is a compromiser's mentality.

Brother Waddey has yet to repent of practicing the false doctrine that says it is scriptural to marry another after one has been scripturally put away, that is, for fornication. This is false doctrine according to Matthew 5:32 and 19:9. Jesus said:

And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery (Mat. 19:9).

This is plain scriptural teaching. Brother Waddey knew this and taught this passage correctly at one time. You will not find on his website (of the many articles there [from what I and others have researched]) the necessary teaching that a put away fornicator may not marry another. It is not there. When asked about this, he generally will not reply. Yes, there are articles which touch on marriage and that God hates divorce, but the full message (the hard truth) of the meaning of Matthew 5:32 and 19:9 cannot be found. Pitiful! Yet, brother Waddey portrays himself as a consistent conservative and a spokesman for the truth of the gospel of Christ. I wish it was true, but it is not the case.

Certainly the lesson of the danger of self deception is available for all who know of this spiritual tragedy. Sadly, this church who endorses him should be avoided: Church of Christ which meets at 12213 W. Bell Rd. (Suite 211), in Surprise, AZ 85374. There is no reason to believe, based on Waddey's behavior, that the pulpit there will sound forth Jesus' full teaching on MDR. There is no reason to believe that if the need ever arose, that anyone in an adulterous marriage would be warned to come out of that union. After all, the guilty party in a scriptural divorce may marry another, according to Waddey's practice.

The following email was sent earlier this year, seeking information from one who claims he is ready always to give an answer:

March 2, 2013

Brother Waddey,

On your website under the "My Point of View" Section, you give an answer address(ed) To The Editor, *Christian Chronicle*, and brother McBride.

I applaud your comments that "... there comes a time when every Christian has to take a stand for that which is in harmony with God's will and oppose that which is contrary to it . . . Neutrality is a pleasing concept to those who neither know nor love the truth of the Gospel . . ."

This being the case, may I ask your present position on the teaching of Matthew 19:9? If your present teaching on marriage, divorce and remarriage is on your website, I could not find it. If so, perhaps you could point it out to me.

Sincerely,

Gary L. Grizzell

garylgrizzell@gmail.com

Having received no reply, I emailed as follows:

From: gary grizzell [mailto:garylgrizzell@gmail.com]

Sent: Monday, July 22, 2013 12:01 AM

To: johnwaddey@aol.com

Subject: to John Waddey

John Waddey

THE WEST BELL ROAD CHURCH OF CHRIST

12213 WEST BELL ROAD,

SUITE 211, THE COURTYARD AT SUN RIDGE PLAZA,

SURPRISE, AZ 85374

Ph. (623) 214-3715)

E-mail: johnwaddey@aol.com

Hello brother Waddey,

I thought of you the other day because when looking in on an internet list (forum) I noted that a brother (a preacher in fact) wrote a post about you. It caused me to be reminded of the change in the John Waddey from the one I knew when in the preacher trainer school so many years ago now. You may want to hold on to your hat because it may get a little heavy here. Then again, you may not think so.

Anyway, I remembered how you were there when Olin (sic) Hicks was being debated in Karns school and how you (and other instructors) stood so strongly for the truth on MDR. (added here for the reader: by “Karns school” a secular community school was meant, not a school of preaching, glg).

I decided to check out your website once again for any discussion on divorce and remarriage subjects to see if you had stated your belief on MDR. I could not find the answer to the question—does brother Waddey now hold to the James D. Bales doctrine or the Olin (sic) Hicks doctrine? ... though you may not have stated your belief in those terms.

So, since it is a public matter that you have practiced [that] the put-away-g[uilt] party may remarry another (please do not be offended, I’m just objectively noting history as I understand it and trying to figure this out—we are to reach out to those whom we believe err), so I just thought I would write you (though I admittedly have asked you your position before) and ask about what specific doctrine you consciously hold. I know what you used to advocate (I think—I’m not one of those who believes he can read minds).

Perhaps you have consciously taken the position of Bales or Hicks? Being deafening[ly] silent on MDR, could it be that you simply do not wish to be vocal about your changed position? If I were in your situation, I would want a loving brother to wade in and question to help clarify my position. I will not be surprised if this email meets with silence, but perhaps you will have a change of mind in communicating in view of the passing of time but especially in view of 1 Peter 3:15.

In class (in the school of preaching in 1973-1974) you would warn of obstacles which might arise in preaching and then you would say, “But man, don’t stop preaching!” It appears to me you have done this. The obstacle which showed itself after those days which I see (from my limited vision) is that of setting aside the Mt. 19:9 passage in the MDR area mentioned above (somewhat of a self-inflicted wound or obstacle). I’m interested in knowing what you have told yourself.

I know it is not right to be unwilling to preach all the counsel of God (Acts 20 [you know the passage]). In articles/answers on your website you have persistently stated your belief in this principle/requirement of preaching all the doctrine of Christ. Therefore, in view of your bold holding forth on many issues I could not help but wonder how you have programmed your mind to think with regard to the MDR issue. (I imagine I have offended you greatly at this point, or the opposite: you don’t care about what I have said, smile).

Others have said that you will not respond to their question on MDR, but having looked over your articles and answers today (in the brief time I have had to do so), your confidence causes me to think that you know what position you hold which allowed you to remarry into unions, which in times past you would have considered unscriptural ones.

Again, I thought, he has got to be telling himself, Bales’ position was right... or Hicks’ position was right... and rather than revealing that explicitly, you have “clammed up” on the discussion because it would reveal a change in what you have upheld in the past (not speaking here of practice but in stated position).

You do not give the impression in your writings you are ashamed of your view of what the gospel is (Rom. 1 – we are not to be ashamed of the gospel, as you would be quick to agree)... thus, what is it exactly (in words) you believe on divorce remarriage now? Yep. I guess I’m trying to find out.

If someone who is sincere and truly has concern for another’s soul (which I believe I am and do), unless there is an open conversation there can be no coming together on the doctrine of Christ. My boldness in asking is not based on achievement, but that I am a brother in Christ and there ground is level at the foot of the cross (Rom. 12:3).

You once said, “We are not afraid of the truth,” (you said this in a car trip from Sweetwater, TN, where you had spoken there at Sweetwater Church of Christ). I do not expect you to remember this incident so many years ago. However, this statement had an impact on me, a very impressionable preacher student at the time.

If you hold to the Bales’ doctrine or Hicks’ doctrine (because you believe one of these is Biblically based), I am interested in learning of that. I know what the practice of those doctrine[s] allows (sic) for (and I disagree). However, I would like to discuss it with you if you still hold to the concept that we have nothing to fear from the truth.

We are to in meekness instruct those who oppose themselves. If I oppose myself because I hold to the belief that the put away guilty party may not remarry another, as you have done, then instruct me. Otherwise, I seek your soul tonight.

Sincerely,

Gary

Gary L. Grizzell

2128 Crystal Ct.

Cookeville, TN 38501

<http://www.amazon.com/Gary-Grizzell/e/B009AXXO92>

I have received no reply to either emails previously noted. (Neither were returned by a computer automated pro-

gram). Since that time faithful preachers have written to me of their having tried, but to no avail, to engage brother Waddey to reveal specifically what his rationale is on divorce and remarriage these days. After all, if he is going to promote himself as a leading contender for the faith today, which he has done, neither he nor his sympathizers should be surprised (no pun intended) that he has been questioned by sincere brethren. It was not until July 26, 2013 that I learned that one such faithful brother, Ken Chumbley, received somewhat of an “answer” of sorts from Waddey (as explained earlier in this article). However, it did not clarify his specific position in explicit terms, but revealed an indifferent attitude toward the subject.

Christianity Then and Now John Waddey Then and Now

In 1979 brother John Waddey, reviewed certain segments of the Olan Hicks’ book in *A Review Of “What The Bible Says About Marriage, Divorce and Remarriage* By Olan Hicks, edited by the faithful late brother Thomas F. Eaves, Sr.⁵ Brother Eaves, now deceased, was a faithful Christian and gospel preacher, leaving for us a good example of faithfulness to the purity of the doctrine of Christ.

This previously mentioned book, edited by Eaves, was a spiral bound book of 48 pages with a number of writers. Waddey’s material and reviews of the Hicks’ doctrine may be found as follows:

- Review Of Chapter 3: Marriage And The Great Apostasy — pages 9-11.
- Review Of Chapter 5: What Did Paul Say? — pages 27-30
- Review Of Chapter 6: How Vital Is Marriage? — pages 41-42.
- Review of Chapter 7: Celibacy And The Facts Of Life

— page 42.

Brother Waddey was vehemently opposed at that time to the Olan Hicks’ doctrine. The Hicks’ doctrine holds *that unscripturally divorced and remarried people may continue in the remarriage without further sin*. (Good luck trying to find out what he would say about Hicks’ doctrine these days).

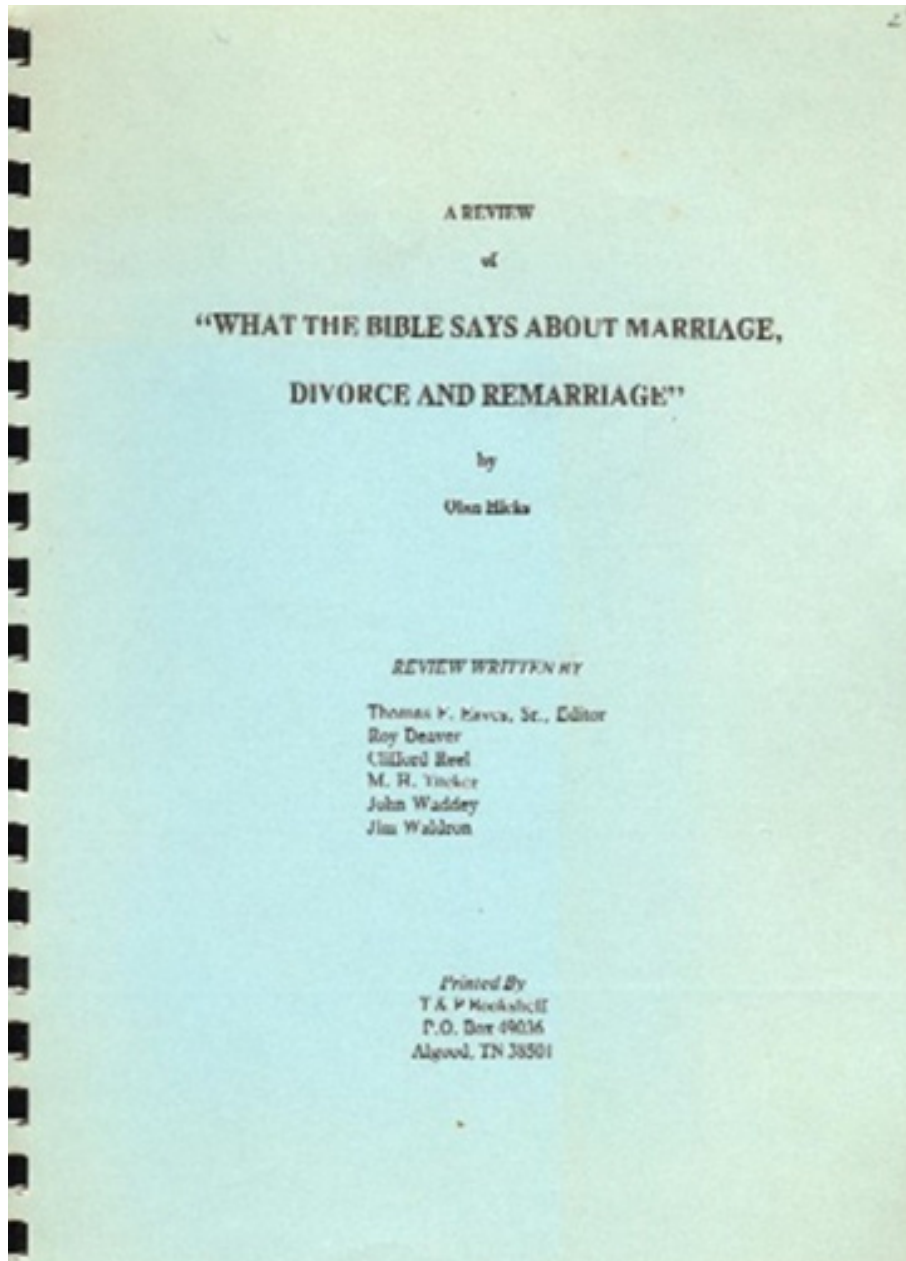
Back in February 1977, the elders of the Karns Church of Christ at Knoxville, TN, sponsored the Jim Waldron/Olin (sic) Hicks’ debate in a community school building. “The debate was precipitated by some tracts Hicks put out in 1976 saying that divorce for any reason gave a person the right to marry another. In response to a question put to him by Clifford Reel about how many marriages a person could go through in the manner he described, Hicks replied ‘80.’”⁶

Brother Waddey, the preacher with the Karns’ church at the time, was in support of the truth at the debate. Two years later he, along with other writers, reviewed the Hicks’ doctrine. The other writers may be seen on the cover of this review. Their names are Thomas F. Eaves, Sr., Roy Deaver, Clifford Reel, M. H. Tucker, John Waddey and Jim Waldron.

Waddey Vocal On Divorce And Remarriage In 1979, But Silent Now

Where Did His Voice Go? In 1979 he answered Hicks’ error that those who forbid remarriage to certain divorcees are making it too hard to be saved, Waddey correctly wrote:

This is a false and misleading charge. Of course any life can be untangled. But it is a Biblical fact that it does take genuine repentance and a cessation from sin to receive forgiveness. Jesus said, “**Except ye repent, ye shall all in like manner perish**” (Luke



13:3).

. . . those guilty of adultery must cease this adultery. (Webster defines adultery, “Voluntary sexual intercourse by a married man with another than his wife . . .”).

Waddey continued by saying:

The author believes this too on all subjects other than divorce and remarriage. For example what would he counsel a person who was a bigamist to do if he wanted God’s forgiveness? A practicing homosexual? A polygamist?

So also Jesus taught that second marriages following divorce “except for fornication” left the partners committing adultery (Matt. 19:9).

Because Herod had taken his brother Philip’s wife, John the Baptist said, “It is not lawful for thee to have her” (Mat. 14:4). Would the author say that to any unscripturally divorced and remarried couple today?

Let Waddey’s misguided supporters, who will detest this writer for producing what will be looked upon as an unloving attack, note clearly that the Waddey of 1979 publicly rebuked Hicks, a false teacher on MDR, for his unwillingness to preach the application of Matthew 14:4, i.e., the need to come out of adulterous/unscriptural marriages. The old John Waddey over 30 years ago trained his preacher students to expose error and refute error with truth.

Waddey asked Hicks and now we ask him: “Would the author say that to any unscripturally divorced and remarried couple today?” He was correct in chiding and exposing wayward brother Olan Hicks.

The Holy Spirit wrote through the apostle Paul:

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds (Rom. 2:1-6).

Waddey continued by saying, “Be reminded that he (Hicks) signed and publicly affirmed the proposition that, ‘Unscripturally divorced and remarried people may continue in the remarriage without further sin.’” Also, Waddey stated: “The apostles constantly taught the brethren God’s will on marriage.”

Having noted brother Waddey’s previous statement to Hicks, ask yourself the following question: *Does Waddey follow the example of the apostles today in teaching God’s will on MDR when he will not answer sincere preaching*

brethren who have written to him asking him what his position today is on MDR? He was willing to give an answer to Hicks in 1979, but not to faithful brethren today. What happened to his voice? Yes, amen to Waddey’s true statement over 30 years ago, “The apostles constantly taught the brethren God’s will on marriage.” However, that included Jesus’ teaching on divorce and remarriage as it relates to consequences and who is scripturally eligible for marriage. Beware, this is where he is now silent.

Hicks quibbled that,

Since it is evident that what we have today (the traditional interpretation of Mat. 19:9) is not working very well, it surely follows that changes have been made . . . that man has altered it in some very damaging ways.

Waddey rightfully argued that Hicks’ statement was a foolish argument and continued by saying,

Consider it in other cases: It is evident that what we have today (the gospel plan of salvation) is not working very well, it surely follows . . . one could argue the same for the New Testament church, the Bible! . . . Such arguments are shameful.⁷

Waddey in 1979 rightly pointed out that the pragmatic thinking of Hicks was “shameful.” However, is it not also equally shameful today that wayward Waddey has since gone mute in regard to the teaching of the Lord with reference to the identity of adulterous “marriages,” while promoting himself as a defender of the faith once delivered?

The church is the pure bride of Christ. **“But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ”** (2 Cor. 11:3). We are to contend for the faith once delivered without addition or subtraction (Jude 3; Gal. 1:7-9). An incomplete gospel is another gospel. Anything less than the faith once delivered to the saints will allow sin to come into the camp, destroying the desired purity which the spiritual husband, Christ, requires of His bride. **“That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish”** (Eph. 5:27). *What good does it do to save the church from the agents of change, who advocate fellowship with the denominations, then through negligence (intentional or otherwise) fail to preach all the truth on MDR, and thereby fill the church with adulterers?*

End Notes

¹ *A Review Of “What The Bible Says About Marriage, Divorce And Remarriage”* by Olan Hicks; Review edited by Thomas F. Eaves, Sr., Quote is from the Preface. Book was printed by T & P Bookshelf, [1979]; 49036, Algood, TN. Description: Book 48 leaves; 28 cm. Note from Gary L. Grizzell: My copy reveals no date of publication. Harding University library lists it as published in 1979. <http://www.harding.edu/library/Bracket> Library, <http://www.harding.edu/library/Bracket>

edu/library.

² (Source: article entitled “MISPLACED PERSONS”-http://www.christianity-then-and-now.com/html/index_biblical_studies.html”).

³ Email from Ken Chumbley to Gary Grizzell dated Friday, July 26, 2013.

⁴ Ibid., Email from Ken Chumbley.

⁵ Ibid., *A Review Of “What The Bible Says About Marriage, Divorce And Remarriage”* by Olan Hicks; Review edited by Thomas F. Eaves, Sr.

⁶ (*Bulletin Briefs*, Vol. 5, December 2002, No. 12; edited by

Jim Waldron. http://waldronmissions.org/BB_files/bb-02-2000.htm).

⁷ Ibid., *A Review Of “What The Bible Says About Marriage, Divorce And Remarriage”* by Olan Hicks; Review edited by Thomas F. Eaves, Sr., Quotes above under section entitled, *Christianity Then and Now John Waddey Then and Now*, are from John Waddey, Review Of Chapter 3: Marriage And The Great Apostasy — pages 9-11.

—2128 Crystal Ct.
Cookeville, TN 38501



ADDENDUM

We have before us a letter dated July 6, 1988. It is written on behalf of the elders of the Karns Church of Christ, Knoxville, TN, by Bill Nicks, Interim Director of East Tennessee School of Preaching And Missions (ETSPM) and signed accordingly. ETSPM was and is a work of the Karns Church of Christ.

The letter is addressed to the brethren and references “original letters sent to some congregations when our problem regarding John Waddey occurred” in which brother Nicks notes that “we omitted sending details to you.” Then he writes that “This was a mistake of the head, and not the heart.”

In the second paragraph of said letter brother Nicks wrote:

Brother Waddey confessed his wrongs in a general way on Wednesday, June 8. He was allowed to resign and left this congregation immediately. On Sunday, June 12, a letter from him was read which said in part, “I have had immoral relations with several women over a period of a few years.” We trust he is genuinely penitent and will be restored to a right relationship with the Lord. He does not blame anyone but himself and has written that he cancelled all preaching engagements and is seeking a secular job to support his obligations.

The letter closes with a statement of determination on the part of the Karns elders to continue with “the work of the church and the school” and a request for the “prayers and best wishes” of the brethren on their behalf with their desire that God bless the churches who received said letter.

It is not the position of *CFTF* or brother Grizzell that upon brother Waddey’s repentance, confession of his sins, and prayer to God for his forgiveness, that he could not or cannot obtain God’s forgiveness for his several acts of fornication. *It is our conviction that the scriptures teach that when the spouse who is not guilty of fornication puts away or*

divorces the spouse that is guilty of fornication, the having-been-put-away-guilty-of-fornication-spouse is not authorized by the New Testament to contract a Matthew 19:6-God-joined-undefiled-bed-marriage (Heb. 13:4). This is the case because the New Testament does not authorize a having-been-put-away-spouse to contract a Matthew 19:6-God-joined-undefiled-bed-marriage. In other words, there is no direct statement, example, or implication in the New Testament that authorizes said put-away-fornicator to contract a marriage. Thus, although said guilty spouse may be forgiven of any and all sins that such a person has committed, that same person must remain unmarried in order to be faithful to the Lord. When brother Waddey, a having-been-put-away-fornicator, married another, he did so without New Testament authority, and thus is living in an adulterous marriage at this time.

As brother Grizzell noted in his article, over the years various brethren have attempted to engage brother Waddey in a conversation to determine how he thinks the New Testament authorizes him to contract a marriage in view of the fact that he is a having-been-put-away-fornicator. It may be that he has determined that his present marriage is not an adulterous union? If that is the case, we would like to know how he determined such a thing. Indeed, many years ago he taught against that which he now practices—specifically that a having-been-put-away-for-fornication-spouse (which brother Waddey is) does not have New Testament authority to enter into a marriage (Col. 3:17).

We also have before us articles from the June 18, 1988, Saturday edition of *The Knoxville Journal*, in which the reporter, Betty Bean, informed her readers about Waddey’s sins. The headline reads:

Knox preacher admits adultery
Prominent abortion foe makes Swaggart-style confession

So, it is a fact that in 1988 brother Waddey confessed that he was guilty of adultery. Also, it is a fact that at least one woman partnered with him to commit fornication and that she confessed her sin and asked God's forgiveness for said sins.

We rejoice with anyone who seeks God's forgiveness on God's terms. However, brother Waddey's sin today is that he continues to commit fornication by being in a marriage that the New Testament does not authorize him or his female

companion to be. To make matters worse, for many years brother Waddey has seen fit to deal with various and sundry errors troubling the Lord's church, while at the same time ignoring and refusing to deal with his own adultery. Thus, no matter how well he does it, he is not the man to point out other people's sins, regardless of what they are, and call them to repentance, when he refuses to repent of his own sins.

—Editor

WHEN A HUSBAND AND WIFE IN A MATTHEW 19:6 MARRIAGE GET A DIVORCE FOR THE CAUSE OF FORNICATION (MAT. 19:9), DOES THE NEW TESTAMENT AUTHORIZE THE GUILTY SPOUSE TO REMARRY?

The answer to our question serving as the title of this article is an emphatic "no." When a scripturally eligible man and woman become husband and wife (Mat. 19:6), they do so by entering into a marriage relationship. They enter into the marriage relationship by mutual agreement when, in some appropriate way, at a given time and place, they publicly declare themselves from that point forward to be married (the wedding). If it is the case that civil laws regulate marriage where they reside, then said laws must be obeyed (Rom. 13:1-5). The only exception God gives for not complying with civil law is when compliance with said law requires one to sin (Acts 5:29).

THE MARRIAGE BOND AND THE MARRIAGE

In Romans 7:2-3 Paul teaches us that the woman in these verses is bound to her first husband although she is married to another. Notice please, that the bond is a covenant with God that joins each person together in matrimony. Also, give close attention to the fact that Paul says the woman is "**bound by the law to her husband**" even though she is "**married to another man.**" How then could the "marriage bond" and "the marriage" be one and the same thing? In fact, Paul plainly tells us that it is possible for one spouse to be released from that marriage yoke while the other spouse remains bound to it.

Jesus teaches in Matthew 19:9 that the man who puts away his wife for fornication may scripturally marry another who is qualified to contract a Matthew 19:6 marriage. Thus, in our Lord's example, the husband is loosed from the marriage bond. However, the one who marries the wife who is put away for her fornication commits adultery. Why is that the case? Because the wife who was guilty of fornication remains, to use Paul's words in Romans 7:2, "**bound by the law to her husband,**" otherwise no adultery could be committed when someone marries her (Mat. 19:9). Thus, when Bill married Jane, God yoked (joined) them together (Mat. 19:6). But, when Bill put Jane away for fornication, God released Bill from the yoke, while Jane remained yoked (bound, Mat. 19:9).

In Romans 7:2-3 Paul informs us that God's law (one spouse for life) binds the husband and wife together. However, one spouse can be free while the other spouse remains bound by the law. Thus, in a scriptural marriage the husband and his wife are tied together, but they are also tied to God's law regarding the same. Hence, a husband who puts away his wife because of her fornication can be untied (due to his wife's fornication), but she remains tied by the law of God.

We must understand that to act without New Testament authority is to sin (Col. 3:17; 2 John 9; John 12:48). Moreover, the inspired

Hebrews writer teaches us that God's silence prohibits rather than permits (Heb. 7:14). The reason being is this, where there is silence there can be no authority to act. Thus, without authority to act, it is impossible to comply with Paul's directive found in Colossians 3:17. As the Hebrews writer said, Jesus could not be a priest on earth for He was of the tribe of Judah "**of which tribe Moses spake nothing concerning priesthood.**"

Also, we are to "**walk by faith and not by sight**" (2 Cor. 5:7). But faith comes by hearing the Word of God (Rom. 10:17). Since faith comes by hearing the Word of God, where there is no Word of God, it is impossible to walk by faith. Thus, for this reason we are not to go beyond the things written (1 Cor. 4:6). To go beyond the things that are written is to go beyond faith, because faith comes by the Word of God, and we are to walk by faith, or live, as the Word of God authorizes us to live.

Faithful brethren oppose the use of mechanical instruments of music in the worship of God because there is no authority from the Lord to use them to that end. And, we oppose the marriage of persons who have been put away for fornication for the same reason we oppose the use of mechanical instruments of music in the worship of God—*there is no New Testament authority for either.*

Indeed, the "having-been-put-away-fornicator" is forbidden to marry. Our Lord said when a put away spouse remarries, that spouse commits adultery. "**. . . and whosoever shall marry her that is divorced committeth adultery**" (Mat. 5:32b). "**. . . and whoso marrieth her which is put away doth commit adultery**" (Mat. 19:9b). "**. . . and whosoever marrieth her that is put away from her husband committeth adultery**" (Luke 16:18). There is no exceptive phrase in the previous clauses. The exception is found in Matthew 19:9a and applies to the one who puts away his guilty of fornication spouse. He who made the marriage laws is the only one who has authority to make an exception. Clearly, when the put away spouse remarries, that spouse commits adultery, and thus that union is an adulterous one.

Brother John Waddey is a "having-been-put-away-fornicator" and as such, had no New Testament authority to marry, indeed the Lord forbade him to do so. And, the passing of time does not change God's law bearing on such cases. Our plea is that he cease his adulterous union, repent of said sin, and faithfully serve God.

—Editor

BIBLICAL PREACHING

Brock Hartwigen

The New Testament is a textbook on biblical preaching. According to numerous authorities:

- There are over 700 quotes, paraphrases or references to Old Testament scriptures in the New Testament.
- Jesus used eighty-four actual quotes from twenty-four different Old Testament books, plus many more paraphrases and references to Old Testament scriptures.
- The book of Revelation has 400 verses and 300 of these verses contain direct quotes, paraphrases or references to Old Testament scriptures.
- The books of Matthew and Hebrews are grounded in Old Testament scriptures.
- Every point in the book of Romans is established with an Old Testament quote.

Some brethren believe that the days of proof text preaching, i.e., supporting each point with one or more scriptures and building one's sermons on biblical passages, is out of date, old fashioned and does not work today. The late brother B. C. Goodpasture, in an article titled "Is The Day Of The Proof Text Gone?" wrote:

I recently heard a young preacher criticize an older preacher because he filled his sermons with quotations from the Bible. The unseasoned youngster dubbed the older preacher as being "old fashioned." ... A writer of "liberal" hue said, "Surely the day of demanding proof texts is gone." He believed that people ought not to require Scriptural quotations in support of a proposition.

Sadly, we have brethren who believe for preaching to be more meaningful, beneficial, and more productive it should be twenty minutes of political commentary, poems or flowery speech designed to make people feel good about themselves and not old fashion, out of date, boring proof text preaching.

Who is right and who is wrong? Is biblical preaching outdated and should we drop it for something else? Would twenty minutes of political commentary, poems, or flowery speech designed to make people feel good about themselves be a better sermon style in today's modern world?

When one complains about a preacher using too many scriptures in a sermon, he demonstrates a woeful lack of knowledge of and respect for the Bible.

To his detriment he has obviously failed to "**let the word of Christ dwell in [him] richly**" (Col. 3:16) or he would desire more scriptures, not less.

He either rejects or is a stranger to Isaiah 8:20 and desires to stay in the dark. "**To the law and to the testimony:**

if they speak not according to this word, it is because there is no light in them." Notice there is "**no light**" in a sermon by a preacher who does not "**speak ... according to this word.**" "**This word**" refers "**to the law and to the testimony,**" the scriptures.

He wants preachers to attain unto the high standard of 1 Peter 4:11: "**If any man speak, let him speak as the oracles of God.**"

Jesus and Paul were proof-text preachers. Luke 24 contains a record of Jesus' resurrection day. Luke tells us that two of Jesus' disciples were walking from Jerusalem to Emmaus discussing the events that had transpired in the last three days. As they were talking and walking, they came upon Jesus, but did not recognize Him. He asked them what they were talking about. They told him what had happened and in their tale they said, "**we trusted that it had been he which should have redeemed Israel**" (vs. 21).

Jesus picked up on their talking in the past tense, "**we trusted.**" Jesus "**said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?**" (vss. 25-26). Luke then tells us that Jesus "**beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself**" (vs. 27). Later, when Jesus left them they said that Jesus had "**opened to us the scriptures.**" The two statements "**expounded unto them in all the scriptures**" and "**opened to us the scriptures**" means that Jesus preached a proof text sermon from the Old Testament to them about Himself. Jesus was a proof text preacher.

In Acts 17:1-2 we are told that when Paul arrived in Thessalonica, he went to the synagogue for three Sabbath days and "**reasoned with them out of the scriptures.**" This means that Paul, in his own words, "**came not with excellency of speech or of wisdom**" (1 Cor. 2:1). In other words, he did not come with "twenty minutes of political commentary, poems, or flowery speech designed to make people feel good about themselves." No, Paul preached "**Jesus Christ and him crucified**" (1 Cor. 2:2) from proof texts in scripture. When Paul arrived in Berea, he obviously also "**reasoned with them out of the scriptures**" because they "**searched the scriptures daily, whether those things were so.**" Paul was a proof text preacher.

Jesus proclaimed "**thy word is truth**" (John 17:17) and proved His propositions with an "**it is written**" (Mat. 4:4, 7, 10). True gospel preachers will join Jesus in the conviction that "**thy word is truth**" and will prove their propositions with an "**it is written**" or a "**thus saith the Lord.**"

True Christians who join Jesus in the conviction that **“thy word is truth,”** will not only like it, but will demand to hear propositions proved by an **“it is written”** or a **“thus saith the Lord.”**

The apostles were armed with **“thus saith the Lord”** (Heb. 8:8, 9, 10; et al.), and they were invincible before every foe. True gospel preachers will join the apostles and be armed with **“thus saith the Lord”** when they preach. True Christians will join the apostles and demand that their preachers be armed with a **“thus saith the Lord”** when they preach.

In Hebrew 4:12 we are told that the Word of God is

“quick and powerful” (KJV)—“living and active” (ASV, 1901). Sound preachers will preach the Gospel, the **“quick and powerful”/“living and active”** Word of God, rather than twenty minutes of political commentary, poems, or flowery speech designed to make people feel good about themselves. Sound Christians will demand that their preachers preach the Gospel, the **“quick and powerful”/“living and active”** Word of God, rather than twenty minutes of political commentary, poems, or flowery speech designed to make people feel good about themselves.

—189 Brookside Dr.
Stanton, KY 40380



WHEN YOUR HUSBAND IS NOT A CHRISTIAN

Lavonne James McClish

Paul commended Phoebe (Rom. 16:1–2), who was a succourer of many, including himself. We read nothing about her husband. If she had a husband, he was apparently not a Christian, or perhaps he had died. Yet that did not stop Phoebe from serving the Lord and her brothers and sisters in Christ.

Timothy’s father was a pagan. As far as we know, Eunice had no help from him at all in living as a Christian, much less in training Timothy. Yet she, with the help of her mother Lois, has been a good example to all Christian wives and mothers since the first century.

Abigail was a great and wise woman who was married to a “churl,” a fool (1 Sam. 25:1–44). She seemingly lived in submission to her husband, but when it came to doing what was right and wise, she took matters into her own hands. She didn’t wait around trying to persuade Nabal to repent. Contrast her behavior with that of Sapphira (Acts 5:1–10), who willingly followed her husband in sin, and for that she died with him. Abigail and Sapphira provide examples for us—one good, and one bad. We must never be guilty of disobeying God in order to please a husband (1 Cor. 7:15–16).

Even if you must carry them out all alone, you still have responsibilities toward God and toward your brothers and sisters in Christ. These responsibilities would include hospitality, giving, teaching, bringing up children—heavy burdens indeed to bear alone. Sometimes a wife just goes ahead and invites people over, although her husband refuses to be hospitable, or even to come home. Years ago we were invited for supper by a young Christian woman. We arrived at the time she specified, but her husband was not home. We waited and made conversation, but when he still didn’t come, she decided we would go on and eat without him. I admired her so much for going ahead with her plans, even if she must do it alone. I am so happy to be able to say that her husband is now a faithful Christian and a loving, attentive husband. There is not a doubt in my mind that her good example was a large factor.

There comes a time when a wife must accept the fact that her husband will not listen to her nor allow her even to talk with him

about God, the Bible, the church, or even religion in general. In fact, if she goes past this point, she is likely to drive him further away. Peter addressed this situation (1 Pet. 3:1–6). A wife may, without speaking a word, win her husband by her good example and the love and the respect with which she treats him. Even if he is a heathen, God has still made him the head of the house. Unless he requires something that God has forbidden, or forbids something God requires, she must submit to him graciously. She must love, support, respect, and be kind to her husband as best she can. Remember, agape is something you do, not necessarily something you feel.

Of the greatest importance is her insistence on attending worship and Bible classes, and on taking the children with her. She must teach them God’s Word and the principles of good behavior. Some time ago I read about a young mother whose husband actively opposed even her attendance at worship. One Sunday morning the streets and sidewalks were covered with ice and snow, but she dressed her baby warmly and got into the car. It wouldn’t start. Her husband had sabotaged it to keep her from going to Bible class and worship. He watched incredulously from the window as she got out of the car, took up her baby, and proceeded to walk to the church building, some distance away. He was so impressed by her dedication and so ashamed of himself that he dressed quickly, did whatever it took to render the car drivable, and hurried to overtake her. He took her to worship, and what’s more, he went himself. Because of her courage and devotion to God, her husband became a Christian.

If the father sets a bad example before the children or even attempts to undermine her efforts (which has been known to happen), her task becomes even more difficult. She must somehow try to instill in her children a love for God and a desire to please Him. At the same time, however, she must take care not to cause them to be contemptuous of or disrespectful toward their father. She must accept the burden of teaching and training her children alone.

Someone told me of a young woman whose husband would not allow her to contribute any money to the work of church. Her

solution was to buy extra groceries and bring them to the pantry when she came to mid-week ladies' class, as her contribution, with the approval of the elders. She also took food to the sick and bereaved. "Where there's a will there's a way."

A mother and father should never argue in front of the children; they should resolve their conflicts privately and then present a united front. Children will, even at best, attempt to pit one parent against the other, and they can almost smell any disunity between them, or any wavering. Do not allow this to happen. They should be punished if they, after being told "no" by one parent, go to the other and try to get approval against the will of the first parent. Again, this problem is made much more difficult if the father is not a Christian.

Admittedly, some fathers actually enjoy undermining the mother's authority, either to show her and the children that he is the boss and will pull the strings, or because he hates her values and her faith so much. A third possibility is that she makes him uncomfortable by her good life, so he tries to drag her down to his level. The results are often disastrous, but there isn't much a wife can do to change such a husband other than reasoning with

him (respectfully and kindly) and praying for strength, wisdom, and guidance for herself and her children, and repentance and conversion for him.

CONCLUSION

The Biblical examples and admonitions in the Bible concerning women whose husbands are not Christians are most likely directed toward those women who were married before becoming Christians. To those who have not yet married, be very careful that you marry someone who will help you serve God and will guide you and your children to Heaven. "We ought to obey God rather than men" (Acts 5:29). However, never take it for granted that "a member of the church" (or a graduate of a "Christian College") will necessarily be a good and faithful Christian. Some of those who have been "baptized" outwardly have just been dunked in the water and were never truly converted.

—Deceased



"A BILL OF DIVORCEMENT"

Don Tarbet

Moses (Holy Spirit inspired writer of the book of Deuteronomy) first mentions a "**bill of divorcement**" in Deuteronomy 24:1. Apparently most translations refer to it as a "bill" of divorcement or divorce, and it is referred to as such when reference is made to it in the New Testament, except in Matthew 19:7, where the Pharisees called it a "**writing of divorcement.**" It may also be called a "certificate" of divorce.

We shall not attempt a thorough analysis of the entire text at this writing, but will attempt to zero in on the "bill" itself, as to WHEN it originated, and WHO gave it. Some believe it may have been a common practice of the day, as men freely sent their wives away and gave them a paper to prove it. More in keeping with the totality of scripture is the belief that it was given by Moses as a command of God. Bear in mind that marriages became a common practice from the Garden of Eden. God made no allowance for ANY divorce or remarriage at that time, for "death" and "fornication" had never occurred. Those matters would be dealt with later, as God gave His revelation as circumstances demanded it (Isa. 28:10, 13). There are several instances of marriage throughout the Old Testament record. By the time the wilderness wanderings ended, because of the hardness of those men's hearts who were sending away their wives and thereby putting them in a precarious situation, God saw fit to have Moses write regarding a "**bill of divorcement.**" So, Deuteronomy

24 deals with situations where men (1) selected their wives, (2) married them, and (3) THEN sent them away (a term for "divorce"). We know of no record of a "bill", certificate, or writing of divorcement among the Jews prior to this point in Jewish history. Our interest here is to determine WHEN the bill originated, and WHO gave it. Did it originate with men of that age who wanted to protect their wives and give them written proof of having been sent away, and could then become wives to other men? Hardly, with their hardness of heart, they surely cared little about what happened to the women they sent away.

In this study, we shall look at 4 major translations of Deuteronomy 24:1, and then look to the teachings of Jesus on this subject, as recorded in Matthew and Mark in the New Testament record. First, the passage of Deuteronomy 24:1. We shall emphasize portions of the text for special consideration.

KING JAMES VERSION

When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

NEW KING JAMES VERSION

When a man takes a wife and marries her, and it happens

that she finds no favor in his eyes because he has found some uncleanness in her, and he writes her a bill of divorcement, puts it in her hand and sends her out of his house.

AMERICAN STANDARD VERSION (1901)

When a man taketh a wife, and marrieth her, then it shall be, if she find no favor in his eyes, because he hath found some unseemly thing in her, that he shall write her a bill of divorcement, and send her out of his house.

SEPTUIGANT TRANSLATION (LXX)

And if any one should take a wife, and should dwell with her, then it shall come to pass if she should not have found favour before him, because he hath found some unbecoming thing in her, that he shall write for her a bill of divorcement, and give it into her hands, and he shall send her away out of his house.

Now, let us study some comments on the varied readings. The *KJV* says, “**let him write her a bill of divorcement,**” as if man is PERMITTED to write such a bill if he wants to do so. Sometimes in scripture the word “**let**” is equivalent to a COMMAND, this is the case in this passage. For instance, in Romans 13:1 Paul said “**LET every soul be in subjection to the higher powers,**” that means we are to OBEY the higher powers (cf. 1 Pet. 2:13-17). Then, in 1 Timothy 2:11, Paul wrote, “**LET the women learn in silence with all subjection,**” that means they are REQUIRED to do so.

The *NKJV* simply states “**he writes her a bill of divorcement,**” without any indication of it being a requirement.

The *ASV* (1901) states, “**he SHALL write her a bill of divorcement,**” with the word *shall* signifying a requirement. The word *shall* (when used in the sense of responsibility is suggestive of OBEDIENCE to a requirement, but when used in connection with a promised blessing, it suggests ASSURANCE that something WILL take place, such as in Mark 16:16, “**He that believeth and is baptized SHALL be saved; he that believeth not SHALL be damned.**” Thus, the *ASV* (1901) is more suggestive of a command to DO something on the part of the man sending away his wife.

Now, to the *LXX* translation of the Old Testament (the one that was in use in the first century by Christ and the apostles). This translation into English reads, “**he SHALL write for her a bill of divorcement**”—suggestive of a COMMAND. Thus, the *KJV*, *ASV* (1901) and the *LXX* all make it an imperative, suggesting authority behind the instruction.

Now, let us go to the New Testament record, where the question of “causes” came up as the Pharisees questioned Jesus, as recorded in Matthew 19, and Mark 10. In Matthew’s account of the conversation, after having answered the question of the Pharisees, they asked, “**Why did Moses then COMMAND to give a writing of divorcement and to put her away?**” (Mat. 19:7, *KJV*). Thus, THEY were of the un-

derstanding that what Moses said was indeed a “command”. When Jesus responded to their question, He did NOT rebuke them for using the word *command*. He then went on to say that Moses *suffered* them to put away their wives because of the hardness of their hearts, which from “**the beginning**” was not the way God intended. This is NOT to say that all men were thus commanded to “**put away their wives,**” but rather when they DID send them away, it was to be accompanied by a “**writing of divorcement.**” At this point Jesus gave HIS instruction (the exception of “**fornication**” in verse 9), that was in harmony with the way it was “**from the beginning.**” The Lord obviously recognized that *fornication* against the sacred institution of marriage can be as heart-rending as death, which clearly ends an earthly bond of marriage, thus allowing the surviving mate to remarry.

We might observe here that what Moses *suffered* does not always mean to “simply look the other way and allow it”, but it was used interchangeably with the word *command*, of verse 7. We recall where Paul *suffered* NOT a woman to teach over the man—which meant that it was REQUIRED to be that way.

Anyhow, as we go to Mark’s account of the encounter with the Pharisees, it was JESUS who used the word *command* and the Pharisees used the word *suffered*. He asked, “**What did Moses COMMAND you?**” (Mark 10:3), and then THEY (the Pharisees) used the word *suffered* in reference to what Moses WROTE, saying, “**Moses SUFFERED to write a bill of divorcement and to put her away**” (vers 4). Thus, the two inspired writers record the words *command* and *suffer* interchangeably, as they are both legislative.

On top of this compilation of evidence, Jesus THEN added that Moses *WROTE* a *PRECEPT*. Now, Moses WROTE the law, and IT was a *precept*. Interestingly, another passage in the New Testament uses the word *precept* in reference to the LAW of Moses. That passage is Hebrews 9:19, which reads, “**For when Moses had spoken every PRECEPT to all the people ACCORDING TO THE LAW...**” So, the PRECEPTS were according to the LAW, and were part OF the law. The word for *precept* is *entole*, which MEANS *commandment*. (See its usage in Rom. 7:8-13; 13:9; Eph. 3:15; 1 Cor. 7:19; and Acts 17:15—where the word is translated *commandment*.)

Obviously, God’s revelation was given to control the conduct of people in His society, especially as they were about to enter the promised land as a new nation of His people. THEN, God required (1) A bill of divorcement (for the welfare of the women who were being unjustly sent away); (2) an implied allowance for the women to have another husband (under the law of Moses); and (3) a non-acceptance of a mate who had been sent out, remarried and then desired to return to the first husband.

Some argue that the *uncleanness* of Deuteronomy 24:1, 2 is equivalent to *fornication* of Matthew 19:9. The word

uncleanness is from the Hebrew word *ervah*, which is used to describe “nakedness,” and nakedness is NOT fornication, though it is sometimes associated with sexual activity (Gen. 9:22; 42:9; Lev. 20:11). Even IF uncleanness and fornication are the same thing, it would mean that the woman put away would have the right to remarry, but the innocent husband would not have that right—putting a premium on sin. This is an absurd type of reasoning.

God has obviously always hated putting away (Mal. 2:16). NOW, in the gospel age where God has a “spiritual” nation, He has declared that if one (man or woman) puts away a mate AND marries again, adultery is the result; and whoever marries one put away also commits adultery (Mat. 5:28; 19:8, 9). One who puts away a mate NOT for the cause of fornication, must remain unmarried, or be reconciled to the original mate (1 Cor. 7:10, 11). As in the Old Testament, allowance is made for a remarriage in the event of the death of a mate, but if there is NO death of a mate, and one marries again, adultery is the result. Adultery is NOT just a “one time” act committed during the first sexual relationship after

a “remarriage,” but continues “**while her husband liveth, she be married to another man**” (Rom. 7:2). Incidentally, she is CALLED such by the Lord, and not just by men. This would be the case if she had divorced her husband to whom God joined her, or if she just took on another “husband” WITHOUT having divorced the first one. Loose thinking brethren are saying we should abandon this “tradition,” but it IS the Word of the Lord. We MUST hold fast the tradition of God as revealed in scripture (2 The. 2:15).

Conclusion: It seems perfectly clear that though the Jews may have been sending away their wives without divine authority in the beginning of this practice, God had Moses give the law about a “**writing of divorcement**,” to regulate their conduct, AND, it was given about the time of the retelling of the law of Moses as they were leaving the wilderness wanderings to enter into the promised land.

—215 W. Sears
Denison, Tx. 75020

Email Address: donwtarbet@cableone.net



DEVIATIONS FROM THE TRUTH

Roelf L. Ruffner, Sr.

“Tests indicated 86% of the holy water, commonly used in baptism ceremonies and to wet congregants lips, was infected with common bacteria found in fecal matter...”

This is a quote from an article on a new Austrian study on 21 “holy” springs and 18 fonts (basins) in Roman Catholic Churches, chapels and hospitals used to dispense “holy” water in Austria.

“Holy water” is water that has been blessed by a priest and may be used for infant “baptism,” washing of a priest’s hands after Mass, to sprinkle on the audience to make them “holy,” to make a sign of the cross with on the forehead of a worshipper, to wet the worshipper’s lips, and as a protection against evil (vampires and witches?). It is considered so sacred that it is disposed of in a special drain not connected to the public sewer.

What a bunch of superstitious nonsense and unhygienic to boot! Where is the New Testament authority for such a practice? It does not exist (Col. 3:17). Catholic authorities reach back into the Old Testament for an example in which water blessed by the Levite priest, mixed with dirt, was used to determine if a wife was unfaithful to her husband (cf. Num. 5:11-31).

This reminds me of the prophecy of Paul concerning those

who did not love the truth of the gospel, “**And for this cause God shall send them strong delusion, that they should believe a lie**” (2 The. 2:11) (<http://abcnews.go.com/Health/study-holy-water-harmful-health/story?id=20257722>, accessed 10/6/13).

THE 10% MYTH

For a generation or more, Americans have heard a constant drumbeat that says, “Gays are 10% of the population and as an oppressed minority deserve the same rights as others.” This assumption is based on a report by the 20th Century sex researcher Alfred Kinsey who claimed that his surveys showed that 10% of men in America were homosexual or bisexual. It was later found that Kinsey’s findings were flawed and based on research done in prisons where homosexual contact is greater than in the regular population.

In fact, the current data from the Center for Disease Control (CDC) reports that the number is much smaller; only about 2% of U.S. men have sex with other men. So the 10% myth popularized by the homosexual lobby and their wealthy backers is not correct.

But the 10% propaganda has had a profound effect on American society. Why? The answer may be due to the decline of Biblical morality in our land. The prevailing attitude

of “non-judgmentalism” is not based on the Bible. **“Judge not according to appearance, but judge righteous judgment”** (John 7:24). It is based on a sin filled, depraved mind. **“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually”** (Gen. 6:5). Long ago, God’s Word judged their uncleanness (cf. Rom. 1:22-32) (nsnews.com/news/article/terence-p-jeffrey/cdc-2-population-are-men-who-have-sex-men, accessed 10/6/13).

I Wonder If This Will Appear in the Newspaper.

“And they said again, This fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door” (Gen. 19:9).

Winston Churchill once said that a totalitarian society seeks to “liquidate its opponents” (*Webster’s Illustrated Dictionary*). Totalitarian societies (North Korea, Iran, etc.) seek to silence all opposition to their oppressive rule and then try to eliminate them physically. But we do not live in such a society or do we? For a generation homosexuals in our land have waged a very effective media and legal campaign for acceptance of their decadent, depraved and degrading life choice. Through persistent and moneyed influence, they have nearly won the battle. The majority opinion in our fickle country now is that theirs is an acceptable lifestyle, and as such they have “rights” (special rights).

Now the next phase of this nefarious agenda is to isolate and persecute those who disagree with them. Already in some states “Human Rights Commissions” have fined businesses who will not cater to these deviants’ demands. Churches, such as the Ridgeway church of Christ in Chattanooga, have been harassed and ridiculed because they dared to privately rebuke members who publicly supported a lesbian relative in her quest for spousal benefits for her newly wed “partner.”

If you happen to write a letter to the editor of a newspaper or comment on the internet about homosexuality, you are given an electronic thrashing by homosexuals and their allies. I believe that these are all symptoms of an increasing totalitarian society.

We may be past the point in which we can “vote the rascals out” of office and change things. Our culture has gone beyond all that. What can we do as Christians? The same thing Christians have done for 2,000 years. First of all we must pray for our nation and its leaders (1 Tim. 2:1-2). You and I may not be able to change our political leaders’ attitude toward homosexuality, but God’s hand can (Dan. 2:21).

Secondly, we must live in such a manner that others will listen to us and give weight to our warnings (Mat. 5:13, 14; 1 Pet. 2:12-15). Thirdly, we must expect persecution (Luke 6:22,23; 2 Tim. 3:12). Some of us may lose a job or even our

freedom over opposition to homosexuality.

Finally, we must seek to lovingly proclaim the gospel (publicly and privately) so that all may have the opportunity to obey it and to enjoy salvation for eternity (Jude 22, 23). This last point is perhaps the most important. Men and women can be set free from the bondage of sin; however depraved and vile. **“And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God”** (1 Cor. 6:11). **“What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also”** (1 Cor. 14:15).

Jesus Is Coming Soon?

What if I could preach with certainty and scriptural authority that “Jesus is coming soon?” I imagine we would all immediately seek to make our lives right with the Lord; ready to stand before Him in judgment (2 Cor. 5:10). But you and I know that this is not true. The Scriptures teach us that I cannot preach that statement truthfully because I cannot know when the Lord will return (cf. Mat. 13:32-35; 24:36). We know that His Second Coming will be unexpected and dramatic; as a **“thief in the night”** (1 The. 5:2; 2 Pet. 3:10). It may happen today or a 1,000 years hence. No one knows!

But there is a diabolical doctrine in the religious world which maintains that Jesus is coming soon to set up a physical millennial (1,000 year) kingdom on this earth. It is called *Premillennialism*. It teaches that Jesus IS coming soon. They try to use their Bible and the daily newspaper to prove it. They falsely interpret Matthew 24:1-36 in doing so. Jesus prophesies about the time leading up to the destruction of the Jewish temple in Jerusalem in A. D. 70. (vss 1-3). They twist these verses and teach that the “signs” Jesus speaks of are occurring today and are signs of His imminent return. Premillennialism is a system of infidelity which will cause many to lose out on eternal life.

Yet a song titled *Jesus Is Coming Soon* also teaches this damnable doctrine. Verse 2 includes these lyrics, “Love of so many cold, losing their home of gold, this in God’s word is told, evil abounds. When these signs come to pass, nearing the end, trumpets will sound.” The lyrics “Love of so many cold” and “evil abound” are alluding to Matthew 24:12 which reads, **“And because iniquity shall abound, the love of many shall wax cold.”** The two conditions this verse mentions have been around for a long time, as history teaches us. In the case of Matthew 24, Jesus prophesies that they were to be signs leading up to His judgment upon ancient First Century Jerusalem in A.D. 70, not 2013. But the song’s writer, Pentecostal preacher Robert Emmet Winsett, maintains “when these signs come to pass, nearing the end at last.”

If I preach false doctrine about the Lord’s Second Coming, I should be rebuked. If I pray publicly for the imminent return of Jesus to set up a millennial kingdom, I must be corrected as well. Likewise I should not knowingly sing false

doctrine. False doctrine is false doctrine, whether taught, preached, written, prayed or sung.

A Denominational Spat

“But evil men and seducers shall wax worse and worse, deceiving, and being deceived” (2 Tim. 3:3).

Recently there has been a ruffling of feathers in the denominational world between “evangelicals” and followers of Pentecostalism. It seems that Dr. John MacArthur, popular Calvinist false teacher and author, held a conference titled “Strange Fire” in which he castigated the false doctrines of “speaking in tongues” and claims of divine healing as well as excesses of many Pentecostal/Charismatic preachers. This angered Dr. George O. Wood, head of the Assemblies of God (AofG) denomination, who issued a statement denouncing MacArthur and defending the scripturalness(?) of tongue speaking or ecstatic utterances. His defense basically came down to the numerical success of this movement—“66 million adherents and 360,000+ churches in the World Assemblies of God Fellowship.” That “fact” and \$2.25 will get you a chocolate-mint latte at McDonalds!

The truth is that the AofG is a wayward child of religious subjectivism. It was birthed almost 100 years ago in Los Angeles when a group of white Pentecostals separated themselves from the black Church of God in Christ. The AofG rode the wave of the Charismatic Movement of the 60s and 70s to become a large influential but ungodly religious body. Yes, misguided souls do flock to their entertaining preachers who spew out false doctrine and deception. Just because something is religiously popular does not make it right in God’s sight.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name: and in thy name cast out devils? And in thine name done many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity (Mat. 7:22, 23).

Notice that in the above passage Jesus never acknowledges that these professed prophesies, casting out of demons and other “wonderful works,” were authentic. In fact, he implies that these counterfeit disciples will be rejected in the Judgment and cast into Hell—a fearsome thought!

But MacArthur has his own problems as a Calvinist. The baggage of Calvinism is Total Hereditary Depravity (We are all born filthy little sinners); Unconditional Election or “predestination” (No choice in salvation; you are born either saved or lost.); Limited Atonement (Christ died only for the predestined.); Irresistible Grace (The Holy Spirit is irresistible in salvation.); and Perseverance of the Saints (Or “once-saved-always-saved.”). Grab and smell that T.U.L.I.P. if you must! Quite an unscriptural load of false doctrine to carry around and defend! This should make one long for the simplicity of New Testament Christianity and not man-made religious doctrines.

But the Pentecostal/Charismatic Movement sprang from

the loins of Calvinism. Notice the false doctrine of “Irresistible Grace,” which maintains that a sinner needs the irresistible direct operation of the Holy Spirit on their heart in order to be saved. He grabs them and they can’t resist salvation. This sounds a whole lot like Pentecostalism to me with its irrational frenzy and subjective excess!

Rather than following the popular false teacher John MacArthur (As some of our own brethren do!) or the subjectivism of the AofG, let us following the teachings of the Master Teacher.

“It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life” (John 6:63). “If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth will make you free” (John 8:31,32) (<http://www.charismanews.com/opinion/41509-george-wood-sets-john-macarthur-s-pentecostal-record-straight>, accessed November 2, 2013).

—2530 Moore Court
Columbia, TN 3840



We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.
Why build these cities glorious
If man unbuilt goes?
In vain we build the work unless
The builder also grows.

—Edward Markham

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THE OLD PATHS PULPIT

Sermon Outline

Danny Douglas



LIFE IS LIKE A VAPOUR

James 4:14

Introduction:

1. The brevity of life. "Time flies." Old high school year book; wedding pictures; pictures of our children, etc.

2. Are we ready for what comes after this life?

I. "Whereas ye know not what shall be on the morrow."

A. "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (Jam. 4:14).

B. How true these words are!

1. How can we know for certainty concerning tomorrow when we cannot even determine the situation for one hour.

2. "Boast not thyself of to morrow; for thou knowest not what a day may bring forth" (Pro. 27:1).

"For that ye ought to say, If the Lord will, we shall live, and do this, or that" (Jam. 4:15).

3. Man acts as if he holds the future in his hands. This is not true!

4. We can determine though, where we will be spiritually.

II. "What is your life?"

A. Stop & Consider!

1. What is the character of your life?

2. James has under consideration the nature of life.

B. However, we need to consider the kind of life that we are living.

C. If it is not one that is pleasing to God, then we need to conform to the will of God.

D. If one's life is pleasing to God, then we do not have to worry about the future.

1. "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day" (2 Cor. 4:16).

2. The child of God is getting better every day—2 Cor. 5:17.

3. However, the child of the world does not have this promise!

4. Heb. 13:8—We serve One Who is greater than the future—Phi. 4:6-7.

5. If we put God first:

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof (Mat. 6:33-34).

6. If death comes, then we will be ready—Rev. 14:13; Psa. 116:15.

7. If Christ comes, then we will be ready to meet Him—Mat. 25:34; 24:42.

E. If one's life is not pleasing to God:

1. He grows further from God (Like an archer who is off the mark moving farther from the target.) 2 Tim. 3:13; Heb. 3:12—The deceiving nature of sin. Like a frog boiling to death.

2. As time goes on—he grows harder (Eph. 4:19; 1 Tim. 4:2; Heb. 3:13).

3. As time goes on—he/she is more likely to pass away (2 Tim. 4:6—Yet, Paul was ready—vss. 7-8.)

4. As time goes on—closer to facing Christ in the Judgment!

5. Consider those who boast "peace and safety":

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape (1 The. 5:2-3).

III. "It is even a vapour, that appeareth for a little time, and then vanisheth away."

A. This is true for everyone, even those who live to a great old age:

For all our days are passed away in thy wrath:

we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom (Psa. 90:9-12).

B. The Brevity and Uncertainty of Life is emphasized here!

1. Its fleeting nature (1 Pet. 1:23-25).
2. **“My days are swifter than a weaver’s shuttle, and are spent without hope”** (Job 7:6).
 - a. “Every day, like the shuttle, leaves a thread behind it” (Matthew Henry).
 - b. “A few more shoots of the shuttle and all will be over, and our life will be cut off, as the weaver removes one web from the loom to make way for another” (A. Barnes’ Notes).
5. **“Man that is born of a woman is of few days, and full of trouble”** (Job 14:1).
6. Isa 38:12, **“Mine age is departed, and is removed from me as a shepherd’s tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me.”**
7. “I shall be removed from this state to another, as a shepherd removes his tent from one place to another for the sake of his flock” (Adam Clarke).
8. One day we will move from this life to the next. It will be a different place.

C. After this life:

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man’s table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom (Luke 16:19-23).

IV. Let us Avail ourselves of Opportunity While We have Time!

- A. **“Redeeming the time”** (Eph. 5:16).
- B. Jesus declared this principle—John 9:4.
- C. **“Whatsoever thy hand findeth to do, do it with**

thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest” (Ecc. 9:10).

D. “Do not squander time for that is the stuff life is made of” (Benjamin Franklin).

E. Poem:

Tomorrow
Edgar A. Guest

He was going to be all that a mortal should be Tomorrow.
No one should be kinder or braver than he Tomorrow.
A friend who was troubled and weary he knew, Who’d be glad of a lift and who needed it, too; On him he would call and see what he could do Tomorrow.
Each morning he stacked up the letters he’d write Tomorrow.
And thought of the folks he would fill with delight Tomorrow.
It was too bad, indeed, he was busy today, And hadn’t a minute to stop on his way; More time he would have to give others, he’d say Tomorrow.
The greatest of workers this man would have been Tomorrow.
The world would have known him, had he ever seen Tomorrow.
But the fact is he died and he faded from view, And all that he left here when living was through Was a mountain of things he intended to do Tomorrow.

F. Most serious of all, is putting off coming to Christ!

1. Urgency! Isa. 55:6; Acts 22:16.
2. James 4:17; Heb. 2:3.
3. Heb. 9:27.

G. **“He, that being often reprov’d hardeneth his neck, shall suddenly be destroyed, and that without remedy”** (Pro. 29:1).

V. Conclusion.

- A. Are you ready (Amos 4:12)?
- B. Now is the accepted Time (2 Cor. 6:2)!
- C. Heb. 5:8, 9—Plan of Salvation.

Song: “Have you counted the cost if your soul should be lost?”

When I was a babe and wept and slept, Time crept;
When I was a boy and laughed and talked, Time walked.
Then when the years saw me a man, Time ran.
But as I older grew, Time flew.
Soon, as I journey on, I’ll find time gone.
May Christ have saved my soul, by then, Amen.

(Will I be in Christ, then?)

“The harvest is past, the summer is ended, and we are not saved” (Jer. 8:22).

“Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good-

man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not

the Son of man cometh” (Mat. 24:42-44).

—704 Azalea Dr.
Mt. Pleasant, TN 38474



ARE WOMEN PERMITTED TO TEACH?

W. L. Totty

What may women Scripturally do in the worship and work of the church? This is a question over which there has been much contention. There are some who say that a woman has no place in the active role of teaching in the church while others go to the opposite extreme and say there are no limitations on the women's work in the church. But the question is: What does the Bible teach?

There was confusion in the church at Corinth, and Paul wrote to correct it. He admonished the prophets to speak by two or three, and that by course, whereas, they apparently had been all speaking at one time and causing confusion; and the brethren were forbidden to speak in tongues which the audience did not know unless they had an interpreter, for Paul said, **“For God is not the author of confusion, but of peace”** (1 Cor. 14:33). In reference to the women in the church at Corinth, Paul said,

Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for a woman to speak in the church” (1 Cor. 14:34-35).

Apparently they were asking questions during the worship, also causing confusion. Paul told them if they would learn anything to ask their husbands at home.

In Paul's instructions relative to women in the church at Corinth, he said, **“But they are commanded to be under obedience, as also saith the law.”** He referred to the Old Testament law that women, as a result of Eve's sin in the garden of Eden, would be ruled over her husband. However, women were permitted to teach in certain capacities under the Old Testament law, but not over the man. Moses' sister, Miriam, was a prophetess (teacher) (Exo. 15:20); but when she tried to usurp authority over Moses, she was smitten by God of leprosy; not because she was teaching, but because she usurped authority over the man (Num. 12:1-2).

In 1 Timothy 2:12, Paul discussed the question of women's teaching. He said, **“But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.”** Over the man modifies both infinitives, to teach and to usurp.

She cannot teach over the man; she cannot usurp authority over the man. We might illustrate it this way: An officer of the law, placed at a bridge which was needing repair, would tell a motorist, “I don't allow you to drive nor to tow a car over the bridge.” Would the motorist assume that he could not drive the car anywhere? Of course not. He would readily understand that over the bridge modified his driving.

We know that the apostle did not forbid women's teaching in every capacity, for they did teach. Philip **“had four daughters, virgins, which did prophesy”** (Acts 21:9). Those daughters of Philip were teachers of the Word of God. But the Bible forbids women to usurp authority over men. That does not mean they cannot teach man, for Priscilla helped her husband teach Apollos, a mighty man in the Scriptures.

Women have a Scriptural right and duty to help in the work of the church in teaching children and women. But their teaching must be in subjection to the elders, and they must not usurp authority over the men. Let us not try to deprive them of their Scriptural rights.

—Deceased



HOMEMAKER'S CREED

I believe that the home is woman's natural environment.

I believe that there is as much art in making a barren house a glistening, comfortable home as there is in painting a picture or in writing a poem.

I believe there is dignity and beauty in service, that as a career for women, homemaking offers greater opportunities for leisure, for growth of mind and spirit, for exercise of the body, than any other occupation.

I believe that one who has the intelligence to keep her home in order is wise enough to be a force in any community.

It is my desire to be one of the countless women of the world to make life sweeter and better because I live and do my work well.

—From P. D. Wilmeth, **The Christian Home**, 1955, p. 103

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During the more than fifty years I have been preaching the Gospel of Christ, Lavonne (my wife for all of these years) and I have written a few thousand pages of manuscripts on the Bible and Bible-related subjects.

Various ones have urged us to make these materials more widely available, which we are doing through this Website. Andy, one of our sons, has also written several Manuscripts and articles that have been published. You will find these here also. These materials include commentary on passages and personalities of Scripture, essays relating to worship and doctrine, and articles on ethical and doctrinal issues.

Many of these are brief articles of 1 to 3 pages in length that have appeared (and are still appearing) in church bulletins throughout the land. Many of these shorter articles were also written for newspaper publication, and not a few of them are uploaded in their original publication format. Scores of these treatises are in the range of 4 to 12 pages, most of which were originally published in various religious periodicals. We wrote most of the long manuscripts (ranging in length from 13 to 59 pp.) on assignment from directors of various lecture programs, and they have been published in approximately two hundred books produced by said programs.

*In all that we have written we have had absolute faith in the statement of the apostle Paul: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16, KJV). We have never found any evidence to persuade us otherwise than that the Bible is the fully inspired Word of God, **including the very words** in which it was revealed to its original writers (1 Cor. 2:10, 13). We believe that the Bible sits in judgment of men, and we tremble at the eternal fate of mere human beings who dare to assume the role of its critics and judges.*

*These materials are non-sectarian and non-denominational—they simply seek to get to the heart of the meaning of the Scriptures. We gladly make them available to Bible students everywhere **at no charge**. If the things we have written help even one person to a better understanding of the Sacred Text and to a closer relationship with its Divine Author, we will feel amply rewarded.*

Dub McClish, Gospel preacher



Dub McClish



Lavone McClish



Andy McClish



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*We believe the materials you will find on scripturecache.com will increase your Bible knowledge, enrich your spiritual perspective, and draw you nearer to God. From brief articles to much longer manuscripts, you will find Bible-related materials here for the taking. We encourage you to download, copy, and distribute these documents freely (including using them for study guides or supplemental materials in **Bible classes**). However, since they are copyrighted, we kindly request you to pass them on to others at no charge, even as you have received them. We hope you will visit us often, because we will be continually adding new documents in all of the categories below.*

Our Brief Articles...

*The brief articles available on this site were for the most part originally written over the years for church bulletins or newspaper articles. They are on a wide variety of Biblical topics, moral issues, and doctrinal subjects. They continue to be **reprinted** in numerous church bulletins throughout our nation.*

Our Longer Articles...

These articles, considerably longer than the brief essays described above, were, for the most part, written for and have been published in various religious periodicals over the years.

Our Long Manuscripts...

We wrote the extended manuscripts you will find here by assignment to serve as chapters in scores of religious books. These manuscripts were thoroughly researched and are fully documented.

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I remember how I really loved to listen to my favorite professors—Terry Hightower, Jackie Stearsman, William Woodson, Dowell Flatt, Earl West, Jack Lewis, and many lectureship speakers—and how they talked about the old preachers, and the issues that sparked the Restoration Movement in America. I also remember how painful it was to dig out these jewels of history; how you had to go to a College library and find the bound volumes of each journal. Few indexes were available so if you wanted to be comprehensive in your search, you just had to go page by page. Even though it was time consuming, I enjoyed all those hours. I tracked controversial issues through the decades going page by page.

Now, we have a way to use the computer to scan all those pages and search what we want to see. You can sit at the feet of Alexander Campbell, Moses Lard, Barton W. Stone, and John W. McGarvey. Don't forget that the *Firm Foundation* covered 125 years—many generations of great preachers and Bible Scholars. All the issues are covered as they had to deal with the same troubles we have today. The schools, the churches, the mission points, and world missions are all chronicled here in the *Firm Foundation*. This is the paper missionaries reported their news and needs. The *FF* is really the “who is who” of the Restoration Movement. Biographical sketches of current and future preachers, teachers and editors are all here. It is possible that the history of your home congregation is here too!

As I started this project (*The Firm Foundation Preservation Project*), I had to learn the computer skills, acquire the right software, and scanners, and then I had to track down all the issues. I travelled thousands of miles, talked to the helpful and not so helpful, and managed to gather up thousands of loose issues. You would think that one complete copy would be enough, but no. Many times I would find a missing page or issue in a “complete” set and have to go looking again. I even had to use microfilm for 1886-1929 because those who had these issues were not willing to let me scan them. It was an amazing journey but worth it. You would think that brotherhood librarians would be the best source for information and assistance. Some were extremely helpful... others were indifferent... and still others were downright mean. Go figure that out.

Order online from **AMAZON.COM** (type in the search line “Firm Foundation Preservation Project”), or write me (**704 Red Oak Drive, Orange, TX 77632**), or phone **409-670-1675**.

The Firm Foundation Covers 125 Years For ONLY \$125.00.

Also, you can order the *Millennial Harbinger*, *Christian Baptist*, *Lard's Quarterly*, and others. ***All are unrestricted pdf files.*** The other titles are \$1.00 per year as well. Special thanks to John Prophet and the *Firm Foundation* for granting me permission to do this worthy project.

2013 SPRING CHURCH OF CHRIST *CFTF* LECTURESHIP

CHRIST—THE GREAT CONTROVERSIALIST

The lectureship was presented from Wednesday, February 20—Sunday, February 24 in the facilities of the Spring Church of Christ. The congregation is superintended by elders: Kenneth D. Cohn, Buddy Roth, and Jack Stephens. David P. Brown is the evangelist working full time with the church. He is also the director of the annual lectureship and editor of the book.

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

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

David P. Brown: *Christ—The Great Controversialist*

Gary Summers: *Christ Confronted Satan*

Michael Hatcher: *Christ Confronted Religious Traditions*

Ken Chumbley: *Christ Confronted Error About Truth*

Don Tarbet: *Christ Confronted Error About Repentance*

Gene Hill: *Christ Confronted Error About the End of Time*

Daniel Denham: *Christ Confronted Errors About Miracles*

Charles Pogue: *Christ Confronted Error About Unity and Fellowship*

Lester Kamp: *Christ Confronted Error About Himself*

Skip Francis: *Christ Confronted Error About Materialism and Money*

Geoff Litke: *Christ Confronted His Disciples' Errors*

Wayne Blake: *Christ Confronted Worry*

Daniel Denham: *Christ Confronted Error About the New Birth*

Charles Pogue: *Christ Confronted Pride*

Danny Douglas: *Christ Confronted Error About Worship*

Don Tarbet: *Christ Confronted Error About Forgiveness*

Terry Hightower: *Christ Confronted Error About Civil Government*

Ken Chumbley: *Christ Confronted Error About Love*

Rheba Stancliff: *Christ Confronted Error About Women*

Danny Douglas: *Christ Confronted Hypocrisy*

John West: *Christ Confronted Error about His Kingdom*

Bruce Stulting: *Christ Confronted Error About Salvation*

Lynn Parker: *Christ Confronted Error About the Nature of Man*

Lester Kamp: *Christ Confronted Error About Faith and Knowledge*

Gary Summers: *Christ Confronted Error About Heaven and Hell*

Terry Hightower: *Christ Confronted Error About the Father*

Michael Hatcher: *Christ Confronted Error About the Holy Spirit*

Dub McClish: *Christ Confronted Error About Marriage, Divorce, and Remarriage*



Videos of the lectures are archived at the following web address: www.churchesofchrist.com.

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

CD OF LECTURESHIPS: A CD of ALL the Spring Church of Christ lectureship books from 1994–2013 is available. This is in PDF format and is searchable. The price is **\$50.00 per CD**. If you have purchased a CD previously, you can upgrade for **\$5.00** to the current CD (1994-2013). We ask that you return your old CD when you purchase the new one.

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

ORDERING: To order the lectureship book, the CD of the lectureship books, or audio/video recordings contact *Contending For The Faith*, P. O. Box 2357, Spring, TX 77383-2357, or (281)350-5516, or dpbcftf@gmail.com.

38th Annual Bellview Lectures

INNOVATIONS

No Eternal Punishment

Dub McClish

Bible Authority

Daniel Denham

Silence of the Scriptures

Dub McClish

Dedicating Babies

Danny Douglas

Special Services (Easter, Christmas)

Michael Hatcher

Kitchens in the Building?

Jess Whitlock

Logic and the Bible

Terry Hightower

Modern Translations

Daniel Denham

Direct Operation of the Spirit

Johnny Oxendine

Voting on Elders

David Watson

Drama Teams/Puppet Ministry

Lee Moses

Special Ministers

Tim Cozad

Disaster Relief Organizations

David P. Brown

The Social Gospel

Lee Moses

Female Leaders

Bruce Stulting

Missionary Societies

Ken Chumbley

Ecumenism

Danny Douglas

Children's Worship/Divided Assembly

Bruce Stulting

Praise Teams

Ken Chumbley

Handclapping

Jess Whitlock

Any-Day, Any-Thing Lord's Supper

David Watson

Gymnasiums ("Family Life Centers")

Tim Cozad

House Church Concept

Lynn Parker

Mechanical Instruments of Music

David P. Brown

Fellowship Innovations

Johnny Oxendine

Theistic Evolution

Lynn Parker

Bellview Lectures Information

www.bellviewcoc.com

Books

The 38th annual 2013 Bellview lectureship book, *Innovations*, is available for purchase. The book contains 26 chapters and is a soft-cover book. You will want to purchase a copy and perhaps additional copies for gifts.

Books-on-CD

The Bellview lectureship books (1975-1976, 1978, 1988-2005, 2007-2013) will be available on CD in Adobe PDF. The price of the CD is \$37.50. The CD will also include the Defender (1970, 1972-2012), Beacon (1972, 1974-2012), and other material.



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Directory of Churches...

-Alabama-

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

-Colorado-

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

-England-

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

-Florida-

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

Pensacola—Bellview Church of Christ, 4850 Sauffley 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.

-Montana-

Helena—Mountain View Church of Christ, 1400 Joslyn Street, Helena, Mt. 59601, Sun.: 10:00 a.m., 11:00 a.m., 6:00 p.m., Wed. 7:00 p.m., Daniel Coe, evangelist (406) 475-4686 or Matt Bidmead (406) 461-9199.

-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: allenlawson@earth-comm.com.

-South Carolina-

Belvedere (Greater Augusta, Georgia Area)—Church of Christ, 535 Clearwater Road, Belvedere, SC 29841, www.belvederechurchofchrist.org; e-mail belvecoc@gmail.com, (8-3) 442-6388, Sun.: 10:00 a.m., 11:00 a.m., 6:00p.m., Wed. 7:00 p.m., Evangelist: Ken Chumbley (803)279-8663

Texas-

Denton area—Northpoint Church of Christ, 4224 N. I-35 (Greenway Plaza, just north of Cracker Barrel). Mailing address: 4224 N. I-35, Denton, TX 76207. E-mail: northpointcoc@hotmail.com. Website: www.northpointcoc.com. Sunday: 9:30, 10:30, 1:00; Wednesday 7:00. Contact: Dub McClish: (940) 387-1429; dubmcclish@gmail.com.

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

Houston area—Spring Church of Christ, 1327 Spring Cypress, P.O. Box 39, Spring, TX 77383, (281) 353-2707. Sun. 9:30 a.m., 10:30 a.m., 1:30 p.m., Wed. 7:30 p.m., David P. Brown, evangelist. Home of the Spring *Contending for the Faith* Lectures, and the internet school, Truth Bible Institute. www.churchesofchrist.com.

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

New Braunfels—225 Saenger Halle Rd. Sun: 9:30 a.m., 10:30 a.m., 1:30 p.m. Wed. 7:30 p.m. Lynn Parker, evangelist. (830) 625-9367. www.nbchurchofchrist.com.

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