

Contending FOR THE Faith™

FOR THOSE WHO LOVE THE TRUTH AND HATE ERROR

Jim Waldron on Divorce and Remarriage

Daniel Denham

Our brother Jim Waldron has decided in his September *Bulletin Briefs* to fire yet another broadside at an anomalous error he terms “Mental Divorce.” He also calls it the doctrine of “the Waiting Game” in other articles. Later in this article, he calls it the “neo-waiting game.” However, in all of his pontifications on the subject, brother Waldron, like others, has never bothered with defining the key terms in his articles or the names that he gives the view he is ostensibly refuting, but rather resorts to railing accusations against any scoundrels daring to teach this undefined, unspecified doctrine. It would help any discussion of an issue for a proper understanding of the meaning of the key terms at the heart of a dispute to exist beforehand, but such a nicety as defining terms seems to be a foreign concept to Jim and those of like passions on the issue of MDR. In debate one is taught that a true proposition properly defined is already half-argued. In like manner, a false proposition is already half-exposed, which is why I suspect these brethren do not really define their terms, but resort to a simplistic bombast as their principal source of ammunition.

Brother Waldron’s most recent outpouring of bile on the subject evidences a brother who is as confused on the subject of MDR in his present state of study as any can be. He does not really know what he himself even believes on the subject anymore, as we shall show. Yet he is willing to divide the church over his views.

The article in question is titled “Chorizo and Mental Divorce.” Jim states by way of introduction, “Recently I received a question from a brother concerning the words of our Master in the book of Matthew on divorce and those of the Spirit delivered by the apostle Paul in the first letter of the Corinthians.” But a search from top to bottom – and

bottom to top, for that matter – fails to locate any question, but leaves it to the reader to try and surmise what was specifically asked about the texts in question. It would have certainly helped the cohesion of Jim’s ponderings here, if he had bothered to give us at least that much information on the background of his piece, but alas, he does not even do that much!

He then proceeds to a disjointed discussion of the meaning of the Greek verbs *choridzo* (or *chorizo*, as given in his article) and *apoluo*. He states:

Basic to the study of the text is a comparison of two words for divorce or putting away. These are *chorizo*, (I Cor. 7:10-11) and *apoluo* [‘put away’ (KJV), ‘divorce’ (NKJ); Mt. 5:32; 19:9]. Moulton and Milligan, page 696, say of the use of the former in the Greek papyri and other technical sources, ‘The word (*chorizo*) has almost become a technical term in connection with divorce.’ See also Arnt {sic} and Gingrich, 2nd Edition, p.890, under *chorizo*, definition 2; Thayer page 674 under *chorizo*, item ‘a’ and Kittel’s *Theological Dictionary of the New Testament*, Vol. I, pp. 509-510.

After giving this information, Jim, however, fails to relate it to the diatribe that then follows against this anomalous “Mental Divorce” doctrine that he finds so heretical! He seems also to be unaware that the idea of divorce as involved in *choridzo*, and as evidenced by the very sources he cites, pertains to the *middle/passive forms* (i.e., from *choridzomai*). This is significant in that Matthew 19:6 uses *choridzeto*, which is an *active* voice, present imperative. If our brother is angling in some way to connect the idea of “divorce” to this verse, then he is simply barking up the wrong tree. The word *choridzo* in the active voice means “to divide, to separate, to put asunder,” as shown

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Contending FOR THE Faith™

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

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

Editorial...

“BIG ‘F’ LITTLE ‘f’ FELLOWSHIP” REVISITED

Many years ago apostate Rubel Shelly began advocating his “Big ‘F’, little ‘f’ fellowship”, aka, “upper case, lower case fellowship.” This false doctrine permits churches of Christ to fellowship those who use mechanical instrumental music in their worship, partake of the Lord’s Supper on other days other than Sunday and in general fellowship the mainline denominations. For example, it relegates partaking of the Lord’s Supper *only* on the first day of the week and *only* singing for the music used to worship God to the low level of “Church of Christ traditions.” Thus, according to Shelly’s error such actions, peculiar to the church of Christ, are only matters of option but not obligation. The previous examples by no means cover all that Shelly’s “Big ‘F’, little ‘f’ fellowship” allows the church to fellowship, but they do serve to show what scriptural obligatory identifying marks of the Lord’s church Shelly’s false doctrine destroys.

Shelly’s false doctrine does not teach that churches of Christ *must* give up what it reduces to “our traditions,” but it permits the church to fellowship those who do not believe and conduct themselves according to “our traditions.” In reality, it declares the church of Christ to be a denomination.

Due to the historical connection of the Independent Christian Church, Disciples of Christ and the church of Christ, this error is directed at uniting them by changing obligatory matters into optional ones. However, it fails to accept the historical fact that the Independents and Disciples long ago forsook the New Testament as their only rule of faith and practice. In so doing they have embraced sectarian denominationalism, themselves becoming two more sects among the other sects. This is Shelly’s goal for the churches of Christ—a goal being sought after and reached by many congregations.

On page 12 of this issue of *CFTF*, Bruce Stulting reviews an article by Kevin Cauley. Cauley’s article implies a scaled down version of “Big ‘F’, little ‘f’ fellowship.” Cauley is capable of better thinking than his article reveals. What Cauley, the Southwest Church of Christ, Austin, TX, their lectures and work, the Southwest School of Bible Studies, Memphis School of Preaching and lectures, the *Spiritual Sword* magazine and lectures, the Gospel Broadcasting Network, et al., are doing is practicing a *limited application* of Shelly’s false doctrine. If they deny it, let them demonstrate the difference in what they are advocating and doing in extending fellowship to Dave Miller, Stan Crowley, et al., and what Shelly teaches and practices regarding fellowship.

In his article Cauley relegates Dave Miller’s false

doctrines concerning the re-evaluation/reaffirmation of elders and MDR to matters of no spiritual consequence. Thus, Miller's errors should be ignored and fellowship with him and those who fellowship him maintained.

Shelly and friends must be elated as they watch their old enemies, the SW Church, SWSBS, MSOP, Curtis Cates, Garland Elkins, Alan Highers, Robert Taylor, the *Spiritual Sword* magazine and lectures, GBN, et al., practice their limited version of his "Big 'F', little 'f' fellowship." Shelly fully knows that logically those who attempt to justify their fellowship with Miller and Crowley are practicing what he began to advocate almost thirty years ago. But he also knows, his old enemies are accomplishing for him what he could never do personally—*sow the seed of his "Big 'F', little 'f' fellowship" among themselves and demonstrate its practice—albeit on a limited scale.*

Shelly and friends know there are many people (especially young people and preacher students) in the SW Church, SWSBS, Forrest Hill-Irene Church, MSOP, et al., that stand where these churches and schools do regarding Miller and friends. He knows they would never directly receive from him or his friends their fellowship doctrine. However, he also knows that when Alan Highers, the *Spiritual Sword* magazine and lectures, Curtis Cates, Garland Elkins, Robert Taylor, MSOP and lectures, SWSBS and lectures, et al., teach it and practice a limited version

of it, those influenced by their examples will embrace at least that application of his fellowship doctrine. In time Shelly and friends know at least some of those brethren will logically carry his false views on fellowship to its logical conclusion and full potential—the place where Shelly, Max Lucado, Lipscomb U., Abilene Christian U. and all the rest of the rank apostate crowd are today. See documentation of such in the Sept. 2008 issue of *CFTF*.

How ironic (very sad, but never the less ironic) that Cates, Elkins, Highers, Taylor, et al., who so ably opposed (and correctly so) Shelly's false fellowship doctrine in times past, now have embraced for the time being a scaled down version of it. Who could have thought such a thing could happen?

As Samson lost his God given strength when his hair was cut, so these modern day Samsons stand before us shorn of their spiritual power. And, as King Saul fell from his faithfulness, so pride once again has slain the mighty. Can these brethren not find it in themselves to repent? And, why are they angry at us for continuing down the same righteous path they seemingly once walked in so faithfully? We have not moved, but we know who has.

—DAVID P. BROWN, EDITOR



Evangelist
of the
Gospel
of
Christ

Darrell Broking

Written Internet Debate Between
Brethren Broking and Maxey
*IS THE NEW TESTAMENT
GOD'S DIVINE PATTERN?*

ContendingFTF@yahoo.com
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Cuba Avenue
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of
Christ
Alamogordo,
New Mexico



Al Maxey

The New Covenant writings ARE the divine pattern which must be followed for both fellowship and salvation.

Affirm—Darrell Broking

Deny— Al Maxey

The Debate Began With Darrell Broking's First Affirmative Posted on July 3, 2008.

- 1st Affirmative: Darrell Broking
- 1st Rebuttal: Al Maxey
- 2nd Affirmative: Darrell Broking
- 2nd Rebuttal: Al Maxey
- 3rd Affirmative: Darrell Broking
- 3rd Rebuttal: Al Maxey
- 4th Affirmative: Darrell Broking
- 4th Rebuttal: Al Maxey

The New Covenant writings CONTAIN specific requirements and expectations of our God, few in quantity, that are essential for both fellowship and salvation.

Affirm—Al Maxey

Deny—Darrell Broking

- 1st Affirmative: Al Maxey
- 1st Rebuttal: Darrell Broking
- 2nd Affirmative: Al Maxey
- 2nd Rebuttal: Darrell Broking
- 3rd Affirmative: Al Maxey
- 3rd Rebuttal: Darrell Broking
- 4th Affirmative: Al Maxey
- 4th Rebuttal: Darrell Broking

THE CHURCH IN ENGLAND HAS LOST A FAITHFUL SOLDIER OF THE CROSS

Ken Chumbley

In the early hours of June 4, 2008, Graham Moulton, a faithful soldier of the cross laid down his armor and passed from this earthly scene. At that time, the church in England lost one of its most zealous and tireless workers for the truth.

Just before my annual trip to England at the beginning of March, I received a phone call on Saturday evening informing me that Graham had been found collapsed at his home and had been hospitalized in Cambridge. Just before I left on the following Monday, I received another call letting me know that Graham was being taken in for emergency brain surgery and there was much uncertainty regarding the outcome. Thus, I traveled to England not knowing what the results of the surgery would be. I arrived at the Moulton's home in Cambridge just before noon. I was met by their youngest daughter, Hannah, and we then went to the hospital. Graham was in intensive care and still unconscious. Later he did regain consciousness and immediately recognized me. He had to have more surgery on the following Wednesday. I was thankful that I was able to spend a lot of time with Graham and the family while he was hospitalized and to be able to offer what help and comfort that I could. The diagnosis was that Graham had an inoperable brain tumor and was given up to seven months to live.

Graham was able to return home. He remained in good spirits and was able to communicate with others. I returned home with a heavy heart at the end of my time in England. I remained in regular phone contact with the family and was able to speak with Graham. For a number of weeks the family was able to do some things together including gathering for worship with the brethren at Mildenhall where Graham had labored so long. One Saturday they drove to the beach at Hunstanton as Graham desired to see the ocean one more time. However, Graham used the time that he had to continue to influence others and to seek to teach the gospel to all he could and to try to encourage brethren to be faithful. His condition deteriorated in May and he was unable to leave the house; a hospital bed had to be placed in the living room. This meant that the family had to get rid of their living room furniture in order to accommodate the bed. However, his condition continued to worsen and reached the point where the family was unable to do all that needed to be done. He was then taken to a hospice where he was cared for until he passed away. Joan spent countless hours at his bedside—doing all she could until the last.

After I returned home in March, I told Linda, my wife, that I needed to be there to help Joan and the girls and the Mildenhall church when Graham died. She instantly agreed and the brethren here at the Belvedere congregation were agreeable for me to go at very short notice when he died. When I informed Joan that I would be coming over, she was so

thankful. How we were going to accomplish this financially, I did not know. However, thanks to faithful brethren on both sides of the Atlantic, the funds were available. Thus, when I left for England on June 4, my expenses had been covered. When I arrived the next day at the Moulton's house, I was greeted with "man hugs" from Joan and the girls! I will always be grateful to the brethren for providing the finances for me to be able to assist this faithful family and the Mildenhall congregation that Graham had served in their hour of need.

Graham was born in London on May 21, 1947. While living in Switzerland he came into contact with members of the Lord's church, was taught the truth and was baptized into Christ. Later he returned to Great Britain and enrolled in the North Ireland Bible School (predecessor of the British Bible School). He completed his work there and graduated on 1st February 1975. He met his wife to be (Joan) at Brandon, Suffolk in 1979 and they were married the following year in Birmingham, Joan's home town. They worshipped with the church in Brandon.

At the time the Brandon church was seeking to establish a congregation in Cambridge. In 1982 Graham and Joan moved there to work with Lloyd Mansfield in establishing a congregation there. At the time Graham began receiving support from a congregation in the States. A conflict arose because they were coming across couples who were living together but not married. Lloyd insisted that Graham baptize those couples who wanted to be baptized without their repentance and separation from their unscriptural relationships. Graham refused to do so. Thus after about a year, as a result of the efforts of Lloyd Mansfield, Graham's support ceased. Mansfield did not consider Graham a co-worker, but rather one who worked under his leadership. He even appealed to Hebrews 13:17 in an effort to give scriptural authority for his actions toward Graham (this was later documented in a letter written by Mansfield). He was able to convince the eldership in Texas that was supporting both of them to withdraw Graham's support (Lloyd was not an elder but sought to apply Heb. 13:17 to himself anyway). That these things were true, we were later able to ascertain from sources independent of both Graham and Lloyd.

Despite all of this, for a time the Moulton family continued worshipping with the congregation as they sought to determine what to do about the matter. During this time Graham took a position with the school system as a caretaker (janitor). It was financially difficult for them at this time because they had one daughter (Rebecca) and another baby was on the way. During the time that the Moultons remained with the congregation, Mansfield and others whom he enlisted to help him continued to harass the Moulton family even during the time leading up to the birth of their second daughter (Hannah). During this same period Graham was diagnosed with

testicular cancer. Thought Graham eventually recovered and was able to continue his work, at the time this was an added burden to the family.

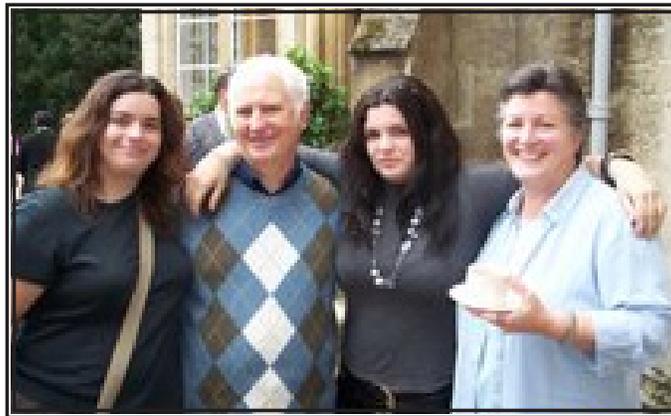
By the later part of 1985, the situation had become completely untenable as a result of the continued false teaching of Lloyd Mansfield. Graham had sought assistance at the time from those who were the elders at the church in Corby, England and who, as such, were the overseers of the British Bible School—Frank Worgan, Albert Winstanley and Joe Nisbet. All of these men were fully supported from the States and worked with the school. Worgan served as evangelist for the Corby church and Nisbet as the director of the school. Further, Nisbet had been the director of the Bible School in North Ireland when Graham had attended. However, they refused to intervene (It should be noted that Mansfield was, at the time, a teacher in the school).

My family and I had gone to England in the summer of 1985 to establish the church in Peterborough. However, it was not until the fall of 1986 that I first became acquainted with the Moulton family. They had placed a news report in the British *Christian Worker* talking about the South Cambridge congregation. As a result of that, I, along with Mark Lewis and Don Underwood (both at Peterborough at the time), traveled to Cambridge to meet the Moultons. Graham met us at the door and graciously invited us in. To start with he and Joan were very cautious about talking to us. They later told us that they were concerned that we were more of Lloyd Mansfield's "heavies" and we had come to harass them. However, after a short while, they realized that we were not connected with Lloyd in any way, were unaware of what had happened at the Cambridge congregation and were genuinely interested in the work they were trying to do. As a result Graham and Joan poured out their hearts to us. It was a relief to have someone who would listen. As indicated previously, all that they told us was later verified from other sources.

Following this meeting, the Peterborough church placed a report in the *Christian Worker* and at the end of the report mentioned the South Cambridge congregation, encouraging brethren to support their efforts. However, when the *Christian Worker* came out, the report from Peterborough was there, but minus the last sentence regarding the South Cambridge church. We contacted the editor (Albert Winstanley—the same one mentioned above) to see whether it was an oversight. It was NOT. It had been deliberately left out of our report. However, he did publish a report from the Cambridge congregation that was very critical concerning the South Cambridge church. At this time it became clear to us that the "triumvirate" that controlled the British Bible School and the Corby church were willing to fellowship false teachers for not only did they continue to use Mansfield as a teacher but

also another that we had learned was a false teacher, Trevor Williams, and even though evidence was presented to prove he was a false teacher, they continued to use him. Today the British Bible School and those associated with it are still in the forefront of liberalism in Great Britain. (Documentation of all of this is available on CD.

Even though it was clear that the "establishment" would not help the South Cambridge church or the Moulton family, the Peterborough church determined to do so. One of the first things we did was to provide the Moulton's with a telephone so that they could have a means of contact with those they sought to teach. At the time it was **very** expensive to have a phone installed if there was not a line already to the house (about £100.00 - \$250.00 – which in 1986 was a lot of money for a low paid janitor!). Also, several would go over to assist in preaching and teaching. Since they met on Sunday night



Rebecca Graham Hannah Joan

for worship – when they could rent the school where Graham worked and Tuesday for the mid-week service at the Moulton's house, it made it easier as the Peterborough church met Sunday morning in rented facilities and Wednesday nights in our home. Later, I started working with them on a regular basis which resulted in our working closely together from that time forth until Graham's passing.

Soon after I started teaching on a regular basis I began discussing the errors of the Boston/Crossroads Movement since some had come from Boston and had established what was called the Central London Church and were causing problems even as some in the British churches were welcoming them with open arms. As we discussed the errors and tactics of the movement, Graham and Joan came to the realization that some of the things they had objected to, believing they were erroneous, that Mansfield was bringing into the congregation were coming from the Central London church. They had not known the source of the errors at the time, but they remembered that Mansfield spent time with the Central London church and their evangelists.

Later, my family and I worked full time with the South Cambridge congregation until we returned to the States in the summer of 1992. As a result, we worked with Graham and the brethren there very closely. We found that Graham and his family were tireless workers for the Lord and His truth. His work never paid that much but the family were willing to sacrifice for the truth and this continued for the remainder of his life thus setting an excellent example for others. It was with great sadness that we left the work in England in the summer of 1992 because of support problems. Before we left, Graham (as well as some others) asked that I return each year to assist the work in England. This I agreed to do provided I was able to raise the necessary funds. Thanks to the support of brethren, I have been able to fulfill this commitment each year. Provided funds are available, I plan to continue to do

so as long as I am physically able.

While we worked with the congregation at South Cambridge, we had brethren who were stationed with the United States Air Force at Mildenhall and Lakenheath bases. Because it was difficult for the military brethren to make it to Cambridge, especially for the mid-week meeting, it was decided to have two meetings with one being closer to the base at the home of one of the families. The Moulton family were faithful in attending both in spite of the work situation, the distance, and the expense of traveling. A number of years later, the Graham, along with other brethren, decided to form a separate congregation meeting in Mildenhall to assist those brethren and to reach out into the community around the bases. They have worked with this congregation ever since.

The first convert that Graham and Joan had after their separation from the Cambridge congregation and the establishing of the South Cambridge congregation was a young lady by the name of Sarah. Later, in the course of her employment she met a man who had been raised a Methodist but had become disenchanted with that faith and was seeking the truth. Keith later obeyed the gospel though Graham's influence and teaching. Later Graham assisted me in officiating at Keith and Sarah's wedding. Keith and Sarah Sisman now meet with the Ramsey church where Keith does most of the preaching. That congregation has hosted the Preaching The Whole Counsel of God Lectures English Lectureship series for the past several years. Without the influence of Graham in Keith's life, we would not have that lectureship today. Graham has been throughout a great supporter of these efforts as with all efforts to promote sound doctrine in England where liberalism has affected so much of the church. In the face of this liberalism, Graham and Joan have, over the years, stood out as bulwarks for the truth despite personal difficulties and the attacks of unsound brethren.

During all those years, I have continued to work with the Moulton family and others. The Moulton's faithfulness has been evident throughout these years and, I am convinced, continues with Joan and their daughters, Rebecca and Hannah. Indeed, the very evening following the funeral was the mid-week Bible study and all three were there knowing that this is where Graham would have wanted them to be and where they knew they needed to be, such is their example.

As I conclude, I would like to say a word about Joan's financial situation. They did not have any life insurance policies and when I spoke to Joan she was anticipating having to pay funeral expenses out of Graham's final salary check, hoping that would be enough. Fortunately, brethren came to her assistance and Joan did not have that burden. She told me that she thought she would receive a small widow's pension that would amount to about \$200.00 per month. Such would not even cover the rent on the council house (local government housing) in which they live. The rent runs at about \$200.00 **per week** and additionally they have what is called "council tax" of about \$150.00 per month. These expenses must be met **before** utilities and groceries. Rebecca and Hannah are, at this time, living at home and can help but they have their own expenses, including student loans. During Graham's illness Joan had to quite her part-time job to care for him.

When she sought to get some help with her rent, she was told that because she quit her job voluntarily she was not entitled to any assistance with the rent, so much for the concern of political liberals!

After Graham died, Joan sought to get the name of one of the girls added to the tenancy agreement. However she was told that this was not possible since they were her children (even though they are now adults). Instead she was told that if she got a partner – and clearly it did not matter whether that partner was a man or woman, married or not – she could have that partner added! She also asked what would happen if anything happened to her and was told they would move the girls out because it was a "family home" (Again such loving liberals!). This is the only home the girls have ever known.

Further Joan has an aged mother who is basically housebound and a disabled brother who live near Birmingham (about 80 miles away from Cambridge) that she helps care for. Rebecca is the only one who drives and she needs her car for her teaching as she works with several schools in the county. Thus Joan often has to take public transport (bus or train) to go help her mother and brother and fares are not cheap. During the summer Joan has had some foreign students at the house who are in Cambridge for short periods of study. This is something that they have done for years to help with their finances and this year also served to help them with other people around the house. Now that summer is over she hopes to get at least a part-time job doing janitorial work similar to what she had been doing in the schools before Graham became ill. Although Joan is not one to complain, I know she has a hard time financially. Thus, if any could help her in some way financially it would be greatly appreciated. Funds can be sent to the Belvedere church and we would ensure that the funds are forwarded to her. If any one is worthy of assistance Joan certainly is as the Moulton family have sacrificed so much over the years for the cause of Christ.

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A Warning From Jehoshaphat

Danny Douglas

Jehoshaphat began his 25 year reign as king in Judah about 100 years after the death of his great-great-great grandfather, king David of Israel, around 914 B.C. (1 Kings 2:12; 11:43; 14:31; 15:8; 22:41). He did not walk in the sins of his grandfather, Abijam, and his great grandfather, Rehoboam (1 Kings 14:31-15:3), but did that which was **“right in the eyes of the Lord,”** like his father, Asa (1 Kings 22:43). Inspiration declares many good things about Jehoshaphat and his rule:

And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim; But sought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel. Therefore the LORD stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance. And his heart was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah (2 Chron. 17:3-6). Moreover, he sent Levites forth with his princes to be sure that God’s word was taught in the land: “And they taught in Judah, and had the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people” (cf. 2 Chron. 17:7-9).

God blessed and strengthened Judah during this time (cf. 2 Chron. 17:10-19). In fact: **“...the fear of the LORD fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat”** (2 Chron. 17:10).

Nevertheless, the fourth king of Judah made a serious mistake. **“Jehoshaphat had riches and honor in abundance; and by marriage he allied himself with Ahab”** (2 Chron. 18:1; NKJV). There was really no excuse for giving his son, Jehoram, in marriage to the daughter of Ahab, who was infamous for his great wickedness:

And Ahab the son of Omri did evil in the sight of the LORD above all that were before him...And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him (1 Kings 16:30, 33).

Ahab was **“stirred up”** to **“work wickedness in the sight of the Lord”** by his wicked wife, Jezebel (1 Kings 21:25; cf. 16:31). In like manner, their daughter, Athaliah, would influence Jehoram to do **“evil in the eyes of the Lord”** (2 Chron. 21:6). After Jehoram succeeded Jehoshaphat to the throne of Judah, he: **“killed all his brothers with the sword, and also others of the princes of Israel”** (2 Chron. 21:4b).

Later, after Jehoram’s death, Ahaziah his son reigned in his stead, and after he died, Athaliah, his mother, **“arose and destroyed all the seed royal of the house of Judah,”** with the exception of Joash who escaped. Then, she reigned over Judah (cf. 2 Chron. 22:1, 10-12). Jehoshaphat had no idea that the joining of his son to the house of Ahab in marriage would result in the bloodshed of his own sons and grandsons, and the promotion of idolatry and fornication in Judah (cf. 2

Chron. 21:5-13). Sadly, Jehoshaphat’s son and daughter-in-law and grandson, worked to undo all the good that he had done. In fact, the prophet of God, Elijah, declared to Jehoram, that he had: **“made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father’s house, which were better than thyself”** (cf. Chron. 21:13). No doubt, Jehoshaphat would have cringed at the thought of the marriage of his son into this wicked family, had he been able to foresee the future.

Why today will God’s people do so foolishly? We have example after example in the Scriptures to warn us against the danger of compromise and joining affinity with the wicked. Jehoshaphat who did right in many ways was very loose when it came to his fellowship practices. For example, after he went into battle with Ahab against Syria, Jehu the prophet said to him: **“Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD”** (2 Chron. 19:2). Likewise today, God commands us: **“And have no fellowship with the unfruitful works of darkness, but rather reprove them”** (Eph. 5:11).

Remember, as in the family of Jehoshaphat, our precious children and grandchildren may later pay a heavy price for the compromises we make today. Moreover, let us be warned by the example of Jehoshaphat, that the good we have done in the past does not excuse us for compromising with error, and that these very compromises may undo much of the good that we have done in service to Christ.

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(Continued From Page 1)

by the references cited by Waldron. Now one can *try to put* a marriage asunder through the means of a divorce for any cause, but there is a fundamental difference between the intended effect and the proposed cause. But, as Jim really makes no argument on the force of these terms despite his appealing to them, one is left to wonder what his intention really was for even introducing them here without making any real application from them. Is it his intention, for example, to try to impress those who may be naïve in the language with his supposed knowledge of Greek? At any event, there is no logical connection with his introductory paragraph and what follows in his article.

In his second paragraph, Jim asserts, “The fact that *chorizo* may apply to divorce is of no comfort to those who hold the neo-waiting game known as ‘mental divorce,’ which has been popular in some circles since the 1980s.” Just who are these rascals who ostensibly “find comfort” that *choridzo* may be used of divorce? And what is “the neo-waiting game known as ‘mental divorce’”? And who knows of this “neo-waiting game” as “mental divorce”? None of these matters are addressed by our brother. He seems to be assigning ideas to a doctrine without having defined the doctrine itself, or even charitably allowing those whom he opposes here to define what they teach themselves! His statement is filled with specious and presumptive charges. I know of no one, for example, who “finds comfort” in the use of *choridzo* one way or the other! Maybe beating up on such a straw-man gives comfort to Waldron, *but it does nothing to address the substance of the real issues on MDR.*

Furthermore, in previous articles, as I have noted, Waldron has used the moniker “the Waiting Game,” and again without defining the terms used. Now he resorts to the phrase “the neo-waiting game.” Why? What is the difference between “the Waiting Game” and “the neo-waiting game,” as indeed the central terms do imply a difference? Maybe, he will eventually enlighten us on this distinction and why the use of the prefix “neo” to describe the latter! We shall see, but we shall not hold our breath while waiting for it. It

is much more convenient for Jim and those in his camp to be cryptic as to what they are opposing than actually expose their own view to a more rigorous form of forensic study. I suspect also we will find that what he claims to have “become popular in some circles since the 1980s” may actually be much, much older than he would like to have to admit and with a far greater weight of evidence Biblically for it than he would like to contemplate. Perhaps, Waldron is not aware that over the past 200 years many good brethren have held to the view that he claims is heresy (e.g. Guy N. Woods, H. Leo Boles, M.C. Kurfees, J.W. McGarvey, et al.).

Next Jim cites the first part of 1 Corinthians 7:11 and then asserts:

This makes it clear that a woman can be *choristhe* from her husband and be spoken of as ‘*unmarried*,’ yet she is obligated to remain single or be reconciled to her ‘*husband*.’ It is not that an unscriptural divorce is not a divorce or cannot take place, but it is *an invalid* divorce and therefore renders *any* succeeding marriage to another adulterous (emphasis his, HDD).

Jim seems to have here a quite divided mind on the subject of “unscriptural divorces.” He cannot make up his own mind as to whether they sever the Matthew 19:6 marriage bond or not. He contends that such divorces do in fact count, but the woman is still held in the text to be bound to her husband despite being “unmarried.” He needs to come to grips with which term actually reflects the realistic condition of things and which term is used accommodatively to describe things as they **appear** in some of their relationships, unless Jim is ready to affirm that the woman in the text is both married and unmarried in the same sense at the same time to the same degree and in all of the same relationships, and also that she has a husband but does not have a husband in the same sense at the same time to the same degree and in all of the same relationships! Is Jim ready to deny the Law of Non-contradiction? But, as I have said, he seems to be double-minded on these matters, and probably should get his own thinking straightened out on the text before pontificating to

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brethren about what he considers to be a heresy!

Perhaps, our brother, for instance, should begin by reading the definition of the adjective “invalid,” which he himself uses to describe such divorce action. Webster defines it, thusly: “not valid; having no force; null or void” (*Webster’s New World Dictionary of the American Language*, p. 395). If it is “invalid,” then it “has no force.” If it has no force, it is “null and void.” If it is “null and void,” then it is meaningless and has no bearing whatever on the reality of the situation. It is as though it never happened as far as God’s Law is concerned! In the mind of God, as revealed in His Word, the woman is still bound to the husband as his wife. She is then “unmarried” only according to the outward appearance of things, especially from the perspective of civil law. She is thus commanded (present imperative) to “remain unmarried, or else be reconciled to her husband.” She is “unmarried” from the standpoint of civil law and not from the perspective of God’s Law. The language is then an **accommodation** to the appearance of things.

If being “unscriptural” makes the divorce “invalid,” which is what Jim has implied, then the divorce has no real bearing on the actual status of the woman relative to her relationship with her husband as far as God’s Word is concerned! In fact, the Greek text bears out that the woman is “married” – literally “stands married” – (perfect tense, v.10) to the man despite the divorce action. Otherwise, she would not even be amenable to the command which is addressed specifically to those who “stand married.” There are other syntactical features to the text that indicate that the marriage tie has not been severed despite the divorce action. Logically as well, for any succeeding marriage to be adulterous, it **MUST** be the case that the original marriage still stands under the Law of God and has not been nullified itself by the divorce! By definition, the literal meaning of adultery involves sexual relations, which implies the continuing existence of the marriage tie. This **demand**s the conclusion that a civil divorce on unscriptural grounds – viz. not for fornication – **does not** sever a Matthew 19:6 marriage bond! Jim cannot escape that fact, which is where his peculiar doctrine is hung, even as he implicitly admits in the very next paragraph of his article. Jim’s position here involves a clear self-contradiction. He is affirming that the civil divorce in such a case is both valid and yet invalid at the same time in the same sense and relationships.

In the next paragraph, he writes: “This is true [i.e., the adulterous nature of any succeeding marriage under these conditions, HDD] because God holds them still bound or accountable to the spouse of their youth (Mal. 2:14).” He then appeals to Romans 7:1-3 to show that such a couple is still bound to one another despite divorce and remarriage to someone else by the woman, even though unscripturally divorced. The admission of this principle is fatal to Waldron’s assertions earlier on the viability of the divorce action in 1 Corinthians 7:10-11. He cannot have it both ways! She cannot be married and yet not married in the same sense at the same time to the same extent in all of the same relationships. He cannot be both her husband and yet not her husband in

the same sense at the same time to the same extent in all of the same relationships. Also, by admitting that she is still bound to her original husband, despite the civil divorce, Jim Waldron, whether he recognizes it or not, has just granted the primary principle on which the view he ostensibly is attacking actually rests! He thus forfeits his own case!

Now watch this next point. Jim writes, after referring to the Lord’s words in Matthew 5:31-32:

In the face of this affirmation by the Savior Himself it takes subjective (not to say existentialistic) reasoning to claim that a wife put away arbitrarily against her will and in the face of her protests may claim a mental divorce from her husband subsequent to his remarriage or otherwise committing adultery.

Let us take the following scenario and see how consistent brother Jim would be on the case. Let us postulate a case where Sue, who herself is innocent, discovers that her husband, Tom, is guilty of adultery and first seeks to restore him and save the marriage, while as yet no civil divorce has taken place. But Tom, utilizing the time that Sue has taken to try to save him and the relationship, secretly contacts a lawyer and files for divorce, while fully intending on marrying his paramour. Let us also postulate that the divorce is contested by Sue, but eventually the judge in the case decides to grant it on the unscriptural grounds of mutual incompatibility or simply a “broken marriage.” Tom then goes ahead and marries his paramour. Some true/false questions for Jim are now in order:

1) Prior to the civil divorce, Sue had the scriptural right to put away Tom on the grounds of fornication. *True or False.*

2) At the point that Tom filed for divorce on grounds other than fornication, said action deprived Sue of the right of Scriptural remarriage. *True or False.*

3) At the point that the judge gaveled the case in favor of Tom, said action deprived Sue of the right of Scriptural remarriage. *True or False.*

4) By failing to get to her lawyer’s office and filing for divorce on the grounds of adultery first, Sue forfeited the

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right of remarriage. *True or False.*

5) A civil divorce like that under contemporary U.S. law is the kind of divorce action specified by the Lord in Matthew 5:31-32 and 19:9. *True or False.*

6) The civil divorce must be expressly filed as being on the grounds of adultery as per the Lord's specifications in Matthew 5:31-32 and 19:9. *True or False.*

7) There are no mental aspects at all involved in the divorce proceedings specified by the Lord in Matthew 5:31-32 and 19:9. *True or False.*

8) A civil divorce necessarily severs the Matthew 19:6 marriage bond regardless of the grounds upon which it is obtained. *True or False.*

9) The divorce decree by a civil judge implicitly negates the rights of the innocent party (i.e., Sue). *True or False.*

10) The worst possible thing that Sue could do in order to protect her rights of remarriage was to seek first to save Tom and their marriage rather than filing for the divorce. *True or False.*

11) A civil divorce can be both an invalid divorce and yet a valid divorce at the same time and in the same sense and relationships. *True or False.*

12) The scriptural right of Sue to put away Tom was not nullified by the fact that Tom is the one who obtained the civil divorce on grounds not for fornication. *True or False.*

13) The Bible never uses words in an accommodative sense. *True or False.*

14) The Bible never refers to an adulterous legal union as a "marriage." *True or False.*

15) Every marriage decreed by civil law is a marriage recognized by God. *True or False.*

16) Every divorce decreed by civil law is a divorce recognized by God. *True or False.*

17) A constitutional amendment under United States law declaring all marriages to be null and void would mean that husbands and wives who are U.S. citizens in Scriptural marriages would be guilty of fornication if they continued to engage in sexual intercourse. *True or False.*

18) It is possible for a couple to have a Scriptural marriage in God's sight that is not recognized by civil law. *True or False.*

19) Where civil law accords with God's law, it is

obligatory that all marriages conform to civil law as well as God's law. *True or False.*

20) Where civil law does not accord with God's law, civil law has primacy in determining the Scriptural validity of a marriage. *True or False.*

In focusing upon the central issue of dispute more clearly, let us also note the following salient points:

1) All parties are agreed that adultery on the part of Tom has indeed taken place;

2) All parties are also agreed that Sue has the Scriptural grounds to put Tom away and marry another Scripturally marriageable partner; and

3) All parties are also completely agreed that if Sue filed for divorce on the grounds of adultery that she would then be free, upon obtaining said divorce, to contract another Scriptural marriage.

But, according to Jim Waldron, if Tom beats her to the courthouse or if the judge throws her case out of court (see the scenario below), then this action implicitly deprives Sue of the Scriptural right to remarry – and that through no fault of her own, according to Jim Waldron! In fact, if she **fails to file the divorce on the specific grounds of fornication or adultery** in the legal documents themselves, Waldron's doctrine implies that said failure deprives her of Scriptural right to remarry. Now I suspect – Jim will dispute that assessment, *but we will be more than happy to test it in four night oral public debate.*

Further, let us postulate yet another case where Bill discovers Sally is guilty of adultery and moves to put her away in the state having jurisdiction in the case. However, the state in question does not permit divorce on the grounds of fornication or adultery. The judge thus throws his case out of court. Questions:

1) Bill is deprived of the right to put away Sally on Scriptural grounds simply by being a resident of said state. *True or False.*

2) State laws based only on no-fault divorce or "broken marriage" decrees are states where **no** innocent party ever has the Scriptural right to put away a mate who is guilty of fornication. *True or False.*

3) State law always overrides or supersedes God's Law on the rights of the innocent party. *True or False.*

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4) In the case where an unbelieving husband deserts his believing, innocent wife and then commits adultery, the wife has the Scriptural right to put away the husband and marry again. *True or False.*

5) In the case where an unbelieving husband divorces his believing wife and then commits adultery, the wife has the Scriptural right to put away the husband and marry again. *True or False.*

It will be interesting to see how brother Waldron would deal with each of these situations given his expressed views on MDR. I suspect that he will give them but short shrift and ignore the obvious inconsistencies and self-contradictions involved in his teaching when practical application comes to the forefront. Pet theories often suffer melt-downs in the face of real practical tests of their substance. Christian teaching is not only logically coherent and non-contradictory; it is also practically consistent and consonant.

Jim Waldron must hold either by explication or by implication that the divorce must be expressly stated as being on the grounds of adultery or fornication, and that it must be so expressly granted by the state. Otherwise, in trying to avoid what he accuses his opponents of believing, he winds up being guilty of said accusations himself. He holds then to some form of “mental divorce,” as he has defined it, and is espousing some form of a “neo-waiting game” as he defines it, as a result. *Let him attempt to deny it!*

In trying to paint his opponents as being subjective and even existentialists in their reasoning, Jim becomes the epitome of such errors. He will ultimately – on the basis of his own subjective thinking rather than from the implications of the Scriptures – be compelled by the nature of his position to affirm that for the putting away in Matthew 5:31-32 and 19:9 to be Scriptural (and thus sanctioned by God) it must be:

- 1) Filed for specifically by the innocent party,
- 2) Expressly stated on the official state documents of action as being on the grounds of fornication or adultery,
- 3) Expressly granted and so gaveled by the presiding judge or magistrate as being so deemed, and
- 4) Expressly, precisely recorded in the state records and on the document of administration (i.e. the bill of divorcement) as so deemed as well.

Any point at which there is a failure to document expressly the grounds as being fornication or adultery, Waldron’s position implies the existence of some “mental” aspect to bridge the gap. As he has defined such as subjective and even “existentialistic,” then he succumbs to the same “evil” he ostensibly opposes! I say “ostensibly,” because I am confident that his actual position involves sundry mental aspects throughout, despite his pejorative use of language against his opponents’ view! The old axiom stands true – “What proves too much proves nothing!”

However, in his case he is the one who actually commits the real error of subjective – and existentialistic – reasoning when he ignores the clear implicature of the Scriptures relative to his own position. He admits the basic

principle that underlies the very position he is attacking. In the scenarios above, Jim would admit that in each case Sue and Bill would have the right to remarry if only they had filed first or not had their efforts thwarted by the courts. The resulting view of Jim Waldron implies that one can have the right to remarry but cannot access that right! Jim’s problem then is that he **does not apply** the principle in practice that he recognizes in the **implications** of his doctrine. *In fact, he actually allows civil government the power to trump God’s Law despite God’s own desires in the matter!* Again, if at any time, there is a mental aspect involved in the process, Jim’s affirmations here imply that such a putting away is invariably invalid. We wonder if he is going to contend ultimately for a semi- or even two-thirds or three-fourths “mental divorce” view when we finally come to the end of all of his bluster and rhetoric!

He has previously tried to skewer his opponents with the jibe about there being “as much evidence for mental baptism as there is for mental divorce.” He has yet, as far as I have seen, to address the simple question as to whether there is **any** mental aspect involved in the validity of water baptism! Maybe he will eventually address that matter, now that he has sought to stir the controversy once more.

While we agree, as he wrote, that when one is in doubt relative to one’s marital situation, it is always better “to live celibate...than to lose one’s soul,” it does not follow from such that one can never be certain about his marital situation. Furthermore, it is better – far better – to teach that which honors God’s Law above the laws of men concerning MDR, thereby not imposing celibacy where God has not imposed it! As others and I have emphasized in numerous articles and lectures on the subject of MDR, no right thinking person will sanction marriage situations that God does not sanction, but equally true, no right thinking person will forbid marriage situations that God does indeed sanction. The Bible does condemn those who forbid Scriptural marriage (cf. 1 Timothy 4:3). No one has the right to make laws for God, whether in the area of evangelism, benevolence, the Lord’s Supper, Bible classes, or MDR. Jim Waldron has made a new law that I do not believe he can sustain, especially from the shoddy propositions I have seen him put together in recent years to this end. I have held brother Waldron in high esteem over the years, but on this issue we part company. He has caused unnecessary division among God’s people with his speculative theories and vain jangling on the issue. He needs to go back and reread his own debate with Olan Hicks. Somewhere along the line since then he has gone off the mark and turned into what the late G.K. Wallace would

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have called a “crank” on the doctrine of MDR.

The brethren whom he has been attacking on this matter believe every word of Matthew 5:31-32, as well as all of the other texts bearing on the subject. But not only is that the case, they are more than willing to defend the Bible doctrine of MDR in public debate with those who would pervert it. That includes not only debating with those who loose where God has not loosed (as seen in the teaching of such errorists as Olan Hicks, Al Maxey, John Edwards, and Robert Waters), but also those who bind where God has not bound.

The latter includes brother Jim Waldron and his would-be cohorts, as well as brother Stan Crowley of the Schertz, TX congregation and also the elders, staff, and faculty at the Southwest church of Christ in Austin, TX with its school, the Southwest School of Bible Studies, to whom we have made previous challenges, which challenges are still on the table!

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WHERE SHOULD WE STAND ON THE ISSUE OF FELLOWSHIP? (Article Review)

Bruce Stulting

Brother Kevin Cauley wrote the above entitled article herein under review. Since the beginning of 2008 Cauley has been on the faculty of Southwest School of Bible Studies (hereafter SWSBS), a work of the Southwest (hereafter SW) Church of Christ, Austin, TX. His father, Charles Cauley, is one of the elders of the SW Church.

Cauley’s article appeared in the August 24, 2008 issue of SW’s weekly bulletin, *The Southwesterner*. I first met brother Cauley in 1987 when we were students in SWSBS. During the course of our two years at Southwest, I came to know him very well and have always thought of him as a friend and brother. After graduation, I have had very little contact with Cauley, but have read and profited from many of his articles over the years. However, in his article presently under review, he has taught an erroneous view on fellowship.

In his first two paragraphs, Cauley discusses the difficulty of practicing fellowship—particularly in the area of withdrawing from the disorderly. According to Cauley,

The Bible doctrine of fellowship is a difficult subject for many because of the strong emotions involved in personal relationships...Practicing this command is not easy to do, either spiritually or emotionally. Because of this, some simply will not do what God desires: they will not withdraw fellowship when God’s Word demands it.

The Bible teaches clearly in such passages as Matthew 18, 1 Corinthians 5, 2 Thessalonians 3, and Romans 16:17 that sometimes we must. The Bible also teaches that failure to withdraw fellowship appropriately is equally offensive to God (2 Thess. 3:14). Such underscores the seriousness God has regarding the command.

He also mentions that this difficulty is especially true with regard to family and friends. With this most would agree with Cauley. However, it needs to be said that any reluctance to withdraw fellowship from an impenitent brother is due to a lack of faith in Christ and his Gospel. One must never allow emotions *alone* to dictate and take the lead in one’s decisions and actions. **“He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered”** (Prov. 28:26).

Because of their disobedience, Nadab and Abihu were

consumed with fire from God (Lev. 10.1,2).

“And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled” (Lev. 10:6).

Notice, Moses told the family not to grieve over the punishment of Nadab and Abihu. Rather they were to grieve over the fact that God’s anger was aroused. We must fear God rather than men (Matt. 10:28). Consider also the case of the impenitent fornicator of first Corinthians chapter five. Of him Paul wrote: **“And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you”** (v. 2). When a brother or sister sins, we must mourn over the fact that God’s law has been violated and the wrath of God is directed toward the sinner. However, some, like Cauley, seem only to get puffed up and ignore the sin. At least with *certain sinners* that seems to be the case.

In contrast with those who refuse to withdraw fellowship from the impenitent sinner, Cauley discusses “those who abuse church discipline”. According to Cauley, these brethren want to withdraw fellowship upon the “slightest of indiscretions.” He concludes by saying this is a “repugnant and unbiblical position.” Here Cauley is guilty of the old “bait and switch” routine. In the middle of talking about those who commit sin, he *switches* to those who commit the “slightest indiscretions” without any indication to the reader that he has changed subjects. In doing so, he baits us with “sin” and switches to the less offensive term “slightest indiscretions.” *Why would he do this?* It appears Cauley is making a distinction between sins. Cauley is not the first to make this “flip flop”. He probably will not be the last to do so. How do we determine which sin constitutes one of the “slightest indiscretions”? Just which sins are we at liberty to ignore? *Cauley needs to be specific, define his terms and tell us which sins are “little white sins” that God permits us to ignore, and which ones are “big bad black sins” that God will not permit us to ignore.*

Perhaps Cauley had in mind a sin like Uzzah’s. Consider,

“And when they came to Nachon’s threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God” (2 Sam. 6:6,7).

There can be no doubt that Uzzah was sincere and had good intentions when he touched the ark of God. Surely this would qualify as one of the “slightest infractions” to which brother Cauley was referring. When God dealt swiftly and harshly with Uzzah, was He taking a “repugnant and unbiblical position”? No one, not even Cauley would agree that God would be guilty of such capriciousness. But, if this is not a case of the “slightest indiscretion” what is? Like King David, Cauley is displeased when God (and his faithful servants) makes a breach against the unfaithful (2 Sam. 6:8). When David learned the truth of the matter he changed his mind and sought God after the due order (1 Chron. 14). I wonder if brother Cauley will do the same? I hope and pray that he will.

Cauley continues his attack on those who “want to withdraw fellowship upon the slightest of indiscretions.” He states:

To compound their error, they hold faithful brethren, who in patience and love continue to work with these individuals, in equal contempt. This view of fellowship is based upon the erroneous conclusion from 2 John 10-11 that mere personal appearances with certain people are enough to withdraw. In contrast, 2 John 10-11 teaches that we ought not to give aid and comfort to deliberate false teachers. If we do such, with support and encouragement, obviously we partake of their evil deeds.

No one that I know of is opposed to honest efforts made by the faithful to restore those in error. In fact, the Bible demands that when **“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one...”** (Gal. 6:1a). However, the verse also warns that we must act in, **“...the spirit of meekness; considering thyself, lest thou also be tempted”** (Gal. 6:1b). We must realize that those in error (any error) pose a grave danger to the faithful. That is why we are commanded to purge sin from the church (1 Cor. 5:7). *In working with those in sin, we must never give the appearance of approval or fellowship.*

Cauley mentions those who make “mere personal appearances with certain people.” Again, he seems to want to allow some who are in sin to get a free ride or a pass of some kind. Yet, he recognizes that in giving “support and encouragement” to false teachers “obviously we partake of their evil deeds.” If by “personal appearances” Cauley has in mind lectureships or gospel meetings, et al., then we ask, *“How can a faithful Christian appear in such activities and not give ‘support and encouragement’ to everyone on the lineup, including any false teachers who are appearing on the same program?”* That is the very thing that 2 John 9-11 is condemning. *(And Cauley is presently helping mold the thinking of SWSBS preaching students—Editor).*

When one receives an invitation to speak on a lectureship where a false teacher is a part of the program, one of three things will be true: (1) He/she is ignorant of the error of the false teacher and accepts the invitation; (2) He/she knows of the error of the false teacher and accepts the invitation,

but exposes the false teacher’s error; or (3) He/she knows of the error of the false teacher and accepts the invitation, but ignores the error of the false teacher. Of these three possibilities, actions 1 and 2 could occur without sin, but person number one may need to clarify himself in the event that he learns about the false teacher after the fact. However, 2 John 9-11 condemns the actions of number three *and Cauley full well knows this*. Nevertheless, he wants to be able to make “personal appearances with certain people”.

We are commanded to **“have no fellowship with the unfruitful works of darkness, but rather reprove them”** (Eph. 5:11). But, Cauley says that it is acceptable to have “some” fellowship with the unfruitful works of darkness. Consider the example of Achan. **“But the children of Israel committed a trespass in the accursed thing: for Achan...took of the accursed thing: and the anger of the LORD was kindled against the children of Israel”** (Joshua 7:1). *Notice that Israel is said to have committed trespass, but it was actually Achan who sinned.* When Israel went into battle against Ai, she was soundly defeated. *God turned his back on them in battle because of their association with one sinful man.* From this we learn that we cannot go to battle and expect God to bless us when there is sin in the camp (Rom. 15:4). However, Cauley wants to go into battle with sin on the lectureship. Does he really believe that the Lord will bless such efforts?

Cauley further states, “Second John 10-11 does not suggest, however, that fellowship ought to be recursively withdrawn from anyone appearing with someone who is in error.” In other words, he is saying that we are remain in fellowship with a “faithful” brother who makes a “personal appearance” with a false teacher, but does not rebuke the false teacher and those who invited him to participate. Cauley understands God prohibits faithful Christians from fellowshiping those who do not abide in the doctrine of Christ. However, he greatly blunders by teaching that fellowship can be extended to those who bid God speed to teachers of error. John teaches that the one bidding God speed is just as guilty of sin as the false teacher that he encourages. That being the case, we ask Cauley, *“Why do you make a distinction between these two sinners when John does not?”* If we knowingly extend fellowship to anyone in error, we are guilty of sin. The key to this issue that Cauley has missed (as many others have also missed it) is *knowledge and accountability*. If I have knowledge (either personal knowledge or from credible witnesses) regarding a false teacher, I must not extend fellowship to him/her. To do so is to violate the teaching of 2 John 9-11. We are commanded **“Prove all things; hold fast that which is good. Abstain from all appearance of evil”** (1 Thes. 5:21,22). However, some seem not to desire putting certain brethren to the test; nor do they want to abstain from evil in every form.

I must say that I am not surprised by Cauley’s position regarding fellowship since he is now working with the SW Church. This church started showing signs of liberalism regarding fellowship some time ago. In the fall of 2006 the Fish Hatchery Road congregation in Huntsville, Texas (where I preach and currently serve as an elder) withdrew from brother Wayne Robbins for scriptural reasons. In an effort to comply with the Scriptures, the Fish Hatchery Road congregation

sent letters to area congregations for the purpose of marking Robbins (Rom 16:17; 1 Cor. 5:2; 2 Thes. 3:6; 14,15; and Titus 3:10). When we learned that Robbins had been accepted to SWSBS, the Fish Hatchery Road congregation sent a letter to the elders of the SW church whose work SWSBS is. Later, it was commonly reported that Robbins was accepted in SWSBS.

On November 30, 2006 (at the request of the Fish Hatchery Road congregation), I attempted to contact by email the SW elders to request a meeting between them and some of the men from Fish Hatchery Road. This email went unanswered. On Tuesday, Dec. 5, 2006, I phoned Marion Taylor (a SW elder and long time acquaintance of mine) to request a meeting. Brother Taylor agreed to the meeting, but indicated he needed to confer with his fellow elders about our request. He requested that I call again Thursday to finalize the meeting. However, his fellow elders refused to meet and discuss the spiritual condition of brother Robbins. Needless to say, I was disappointed in the SW eldership. These men could have helped restore Robbins. Rather, they chose to ignore his sins and accept him into fellowship. Robbins has since completed his training at SWSBS and is reported to be preaching in Coldspring, Texas at a congregation that was started by unsound brethren.

The SW elders continued in fellowship with Robbins even though he refused to repent. For this cause, on January 14, 2007, the Fish Hatchery Road congregation sent a letter to the SW elders. In part it stated:

For the above reasons, we, the members of the Fish Hatchery church of Christ, humbly end our working relationship with the brethren of the Southwest congregation in Austin, Texas. This will continue to be the case until your present course of action changes. The brotherhood is in peril partly because some will not respect God's commandment regarding fellowship and discipline. Until this problem is corrected throughout the brotherhood, things will continue to get worse. It is our heart's desire and prayer that these problems will be resolved and peace will be restored in our brotherhood.

A copy of this letter was sent to the faculty of the SWSBS. No one, including the SW elders, responded to our letter. Thus, brother Cauley is simply wresting the Scriptures in order to justify the ongoing practice of the SW congregation regarding a new and false fellowship.

Cauley calls for "balance" in his final paragraph. "Balance" has become the mantra of modern liberalism. However, Cauley's idea of balance includes ignoring the sins of some and extending fellowship to those in error. Remember, he advocates fellowship with those who commit the "slightest of indiscretions". This attitude toward sin has caused a division in the Lord's church of historic proportions. The brotherhood must return to the Biblical principle of discipline and once again mark and avoid those in sin. *We are living in troubling times and must now choose between that which is right and that which is easy.* As Joshua stated long ago, "...as for me and my house, we will serve the Lord" (Josh. 24:15). It is my hope and prayer that brother Cauley (along with many others) will restudy the Biblical doctrine of fellowship and choose that which is right and cannot be wrong!

—925 Fish Hatchery Rd.
Huntsville, TX 77320-7009



"If I profess with the loudest voice and clearest expression every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is proved, and to be steady on all the battlefield besides, is mere flight and disgrace, if he flinches at that point." —Martin Luther

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SUNDAY, FEBRUARY 22

- 9:30 AM Steve Yeatts: *Higher Secular Education—What Should You Expect Your Child to Be taught?*
10:30 AM Darrell Broking: *Divorce & Remarriage—Did God say What He Meant And Mean What He Said?*
NOON MEAL PROVIDED BY THE SPRING CONGREGATION
5:00 PM Lester Kamp: *The Social Gospel—Following Christ for the Loaves and Fishes*
6:00 PM Terry Hightower: *Atheism—True or False?*

MONDAY, FEBRUARY 23

- 9:00 AM Jack Stephens: *Marriage—Who Originated It and Governs It?*
10:00 AM Michael Hatcher: *The Resurrection of Christ—Is Jesus Christ Alive Today?*
*10:00 AM Sonya West: *The Feminist Movement—“You’ve Come a Long Way Baby,” But was it Up or Down? (I)*
11:00 AM Wayne Blake: *Humanism and Pluralism—Is Man the Measure of All Things?*

LUNCH BREAK

- 1:30 PM Skip Francis: *Darwinian Evolution—Is Man Only an Improved Ape?*
2:30 PM Paul Vaughn: *The Bible—Inspired by Man or God?*
3:30 PM Dub Mowery: *Abortion—Murdering a Baby or Removing a Blob of Protoplasm?*

DINNER BREAK

- 6:30 PM CONGREGATIONAL SINGING
7:00 PM Daniel Denham: *The Nature of Truth—What is The Truth about Truth?*
8:00 PM Jesse Whitlock: *Homosexuality—Didn’t He Make them Male and Female?*

TUESDAY, FEBRUARY 24

- 9:00 AM Ken Cohn: *Theistic Evolution—Is Evolution the Mechanism God used to Create the Universe?*
10:00 AM Ken Chumbley: *Agnosticism—Can We Know Anything?*
*10:00 AM Sonya West: *The Feminist Movement—“You’ve Come a Long Way Baby,” But was it Up or Down? (II)*
11:00 AM Gene Litke: *The Age of the Earth—Young or Old?*

LUNCH BREAK

- 1:30 PM Johnny Oxendine: *The Sexual Revolution—Are We Dressing Fornication and Adultery in Formal Wear?*
2:30 PM Gene Hill: *Preacher Training Schools—Are They Living Up To the Reason They Were Begun?*
3:30 PM David P. Brown: *Atheist Ethics—Are Ethics Without God Possible?*

DINNER BREAK

- 6:30 PM CONGREGATIONAL SINGING
7:00 PM Danny Douglas: *The Humanity of Christ—Is He Truly Human?*
8:00 PM Lynn Parker: *Modesty—What is the Bible’s Definition?*

WEDNESDAY, FEBRUARY 25

- 9:00 AM Buddy Roth: *Medical Doctors—Killers or Healers?*
10:00 AM Lee Moses: *The Historical Jesus—Is Christ a Mythological Being?*
11:00 AM Gary Summers: *Post Modernism—Is My God Not Your God and My Truth Not Your Truth?*

LUNCH BREAK

- 1:30 PM Tim Cozad: *The Miracles of Christ—Did Jesus Work Miracles? If He Did, Why Did He?*
2:30 PM Bruce Stulting: *Deity of Christ—Is Jesus of Nazareth God?*
3:30 PM John West: *“Good Ole Noah Built an Ark Like God Told Him To”—Are You Kidding Me?*

DINNER BREAK

- 6:30 PM CONGREGATIONAL SINGING
7:00 PM David B. Watson: *Christians Must Be Militant—Does Jesus Demand that the Church Confront Error?*
8:00 PM Dub McClish: *Higher “Christian” Education—What Should You Expect Your Child to Be Taught?*

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Directory of Churches...

-Alabama-

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

-England-

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

-Florida-

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

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

-North Carolina-

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

-South Carolina-

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

-Oklahoma-

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

- Tennessee-

Murfreesboro—Church of Christ, 837 Esther Lane, Murfreesboro, TN, Sun. Bible class 9:00 a.m., Worship 10:00 a.m., Fellowship meal 11:00 a.m., Devotional 12:00 p.m.; Wed. Bible Study 7:00 p.m. For directions and other information please visit our website at www.murfreesborochurchofchrist.org. evangelist, Steve Yeatts.

-Texas-

Denton area—Northpoint Church of Christ, 5101 E. University Dr. (Greenbelt Business Park). Mailing address: Northpoint Church of Christ, Greenbelt Business Park, 5101 E. University Dr., Box 12, Denton, TX 76208. E-mail: northpointcoc@hotmail.com. Sunday: 9:30, 10:30, 6:00; Wednesday 7:00. Contact: Dub McClish: 940.323.9797; tgjoriginal@verizon.net.

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

Hubbard—105 NE 6th St., Hubbard, TX 76648, Sun. 9:30 a.m., 10:30 a.m., 6:00 p.m., Wed. 7:00 p.m. Delbert J. Goines; djgoins@gmail.com.

Huntsville—1380 Fish Hatchery Rd. Huntsville, TX 77320. Sun. 9, 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., 6:00 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.

-Wyoming-

Cheyenne—High Plains Church of Christ, 421 E. 8th St., Cheyenne, WY 82007, tel. (307) 638-7466, Sunday: 9:30 a.m., 10:30 a.m., 1:30 p.m., Wed. 7:00 p.m., Tel. (307) 514-3394, evangelist: Roelf L. Ruffner

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