

Contending FOR THE Faith™

FOR THOSE WHO LOVE THE TRUTH AND HATE ERROR

THE PSEUDO-ISIDORIAN DECRETALS

David B. Watson

THE PAST

Phillip Schaff, in his *History of the Christian Church* (Volume IV, page 268) states the following:

In the middle of the ninth century, a mysterious book made its appearance, which gave legal expression to the popular opinion of the papacy, raised and strengthened its power more than any other agency, and forms to a large extent the basis of the canon law of the church of Rome.

He continued: "This is a collection of ecclesiastical laws under the false name of bishop Isidore of Seville (died 636), hence called the "Pseudo-Isidorian Decretals."

F. W. Mattox in his book *The Eternal Kingdom* states the following in the chapter on "Sources Of Support For The Papacy" under the heading of "Papal Support From False Documents" (page 182):

The desire to elevate the papacy above the emperor continued throughout the entire medieval period. In a contest such as took place between the pope and the Emperor, it is not surprising that evil forces would come to the front with skilled forgeries and shrewd manipulation of historical events in order to place the pope in supreme authority.

Isidore died in 636 and left behind a great reputation for mental and moral accomplishments. His reputation was used as authority for forgery which favored the authority of the Roman bishop above that of the political rulers. The age was uncritical, and for a while the entire church was deceived. It seemed the church officials welcomed the deception, and the true nature of the false documents was concealed long

enough to strengthen every branch of the ecclesiastical authority and to place the pope in a position of supreme authority. These false documents are known as the Pseudo-Isidorian Decretals."

Schaff concludes: "Fictitious documents, canons, and decretals were nothing new; but the Pseudo-Isidorian collection is the most colossal and effective fraud known in the history of ecclesiastical literature." He explains:

Pseudo-Isidore advocates the papal theocracy. The clergy is a divinely instituted, consecrated, and inviolable caste, mediating between God and the people, as in the Jewish dispensation. The priests are the "spirituales," the laity the "carnales." He who sins against them sins against God. They are subject to no earthly tribunal, and responsible to God alone, who appointed them judges of men. The privileges of the priesthood culminate in the episcopal dignity, and the episcopal dignity culminates in the papacy. The cathedra Petri is the fountain of all power. Without the consent of the pope no bishop can be deposed, no council be convened. He is the ultimate umpire of all controversy, and from him there is no appeal. He is often called "episcopus universalis"

The amazing thing is that this fraud was continued from the ninth until the seventeenth centuries. Schaff says: "The genuineness of Pseudo-Isidore was not doubted during the middle ages but is now universally given up by Roman Catholic as well as Protestant historians."

Mattox says:

(Continued at Middle of Page 3)

IN THIS ISSUE...

<i>THE PSEUDO-ISIDORIAN DECRETALS</i> – DAVID B. WATSON.....	1
<i>EDITORIAL – A VOICE FROM THE PAST</i> – GUY N. WOODS.....	2
<i>THE CANCELLED MEETING</i> – WINFRED CLARK.....	3
<i>"THE SONS OF THE WORLD ARE ... WISER"</i> – DUB MCCLISH.....	5
<i>GOD'S LAW VETOED</i> – G. K. WALLACE.....	10

<i>PRAYER AND PREMEDITATION</i> – J. W. MCGARVEY.....	11
<i>THE CHRIST AND MELCHIZEDEK</i> – JOHN ROSE.....	13
<i>TOLERANCE CAN LEAD...</i> – JOHNNY OXENDINE.....	14
<i>RADIO CARBON DATING CHALLENGE</i>	14
<i>AMERICA SHOULD TREMBLE</i> – CHARLES POGUE.....	15
<i>CHURCH DIRECTORY</i>	16

Contending FOR THE Faith™

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Ira Y. Rice, Jr., Founder
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Editorial...

A VOICE FROM THE PAST

Guy N. Woods

There has been an ever increasing tendency in the past few years to seek a change in the methods that have formerly motivated us in our attitude toward the denominational world. Brethren have contended for a different method of approach, have urged a modified view of the relation we sustain to the world. Particularly is this true with reference to the tactics that should characterize us in discussing the differences between the New Testament church and the denominations. As a result debates with sectarians have become unpopular, strong preaching is frowned upon, and a generally soft attitude has become the order of the day. In the field of journalism, especially, has the battle waxed warm. It is urged that argumentation and controversy have no place in a religious journal; that it is detrimental to the cause to hand copies of our pages containing such to our friends not Christians, and that the papers should be purged of all such. It is strange that proponents of this theory do not see that their argument is equally valid against the New Testament itself. Paul withstood Peter to the face because he was to be blamed, and later told the world about it in his epistle to the churches of Galatia. Paul and Barnabas dissented so sharply over John Mark that they parted company.

Evidently, Luke did not feel the need of suppressing this interesting bit of information concerning those men. Many other similar accounts are recorded with great detail in the book of God. Indeed, we hesitate not to assert that this freedom to investigate and criticize is the one safeguard against corruption of doctrine and innovation in worship. Only the realization that what we write is subject to the most minute examination and the severest investigation will keep us from apostasy in matters of doctrine. It is indeed strange that any one who has regard for the Lord and his Word would seek to surpass criticism, or lift his utterances above the level of investigation. The very attempt smacks suspiciously of the papacy.

Denominationalism is the curse and bane of the age. So long as it remains to mislead and deceive the people, our work will not be finished. It is our duty to fearlessly unsheathe the Sword of the Spirit, boldly go forth to battle, and plunge it into the very heart of sectarianism, until, mangled and bleeding, it is left to die in its own shame. Let the Lord's disciples learn that their Master came not to bring peace on earth, but a sword. The servant is not above his master. Christianity is in its very nature aggressive, and its friends must never succumb to that maudlin pietism that trucks to the popularity of the world. The great characters of the past who have walked pleasingly before the Lord have been men who were not afraid. Noah stirred up considerable strife be-

fore the flood, and Moses created quite a storm in Egypt. Elijah disturbed Israel, and John the Baptist was beheaded for his fearless preaching (“Christianity in a Changing World,” Abilene Christian College Lectures, 1939).—**Deceased**

“The Cancelled Meeting”

Winfred Clark

Some four years ago, at the request of a church, I scheduled a meeting in a certain town. However, some three or four weeks before the meeting was to begin I received a phone call from the preacher. He was most cordial and seemed to be enthusiastic about the meeting.

In the course of the conversation he requested that I not preach on the subject of “Divorce and Remarriage” one way or the other. He also stated that this request would be made of preachers on both sides of the question. His observation was that you can’t unscramble eggs, which in essence says that an unscriptural marriage can’t be dissolved. His doctrine is that at baptism those in an unscriptural marriage can continue in such.

In a second conversation with him, I let him know that I did not want to come with my hands tied. On Monday morning I called him and told him to talk to the elders to let them know that I could not come with my hands tied. However, I wanted him and them to know that I was not cancelling the meeting. I had given my word and was obligated to keep it. I could not in good conscience go with such restrictions.

A week later one of the elders called to let me know that

they had made the decision that the subject not be discussed one way or the other because of the difference in beliefs. I stated that I could not come with my hands tied. He did not view it in that way and I tried to point out to him that it would be the same as if they were to say I should not discuss Premillennialism.

Since I would not go with the restrictions that such could not be discussed, they cancelled the meeting. Let me state here that I know that elders have a right to determine who preaches in a meeting or who does not. If they desire to cancel a meeting, they have the power to do so. However, I fear for a church where the elders restrict the Truth.

One thing I must emphasize, not all the elders of this church share this view nor do all the members. This being the case, I think I along with you can see a sad future for this church.

God forbid that this should be a harbinger of things to come. Is this not the fruit coming from the seeds of error that have been and are now being sown” —**Deceased** (CFTF, March, 1981, p.15)?

[There are more elders, preachers, and members with itching ears now than in 1981. And, no one can scratch an itching ear like a hireling preacher who is a respecter of persons. —Editor]

(Continued From Page 1)

“It is now completely discredited by scholars of the Roman church as well as all other students of church history. Although the document is entirely discredited, it exercised very great influence upon the development of the Roman papacy.

He further states:

The Pseudo-Isidorian Decretals were questioned as early as the fifteenth century, but it was the seventeenth century reformed theologian Blondel that proved them to be false. After his evidence was presented, scholars of the Roman church acknowledged that they were false documents, but by this time they had accomplished their purpose. These false documents gave the papacy a strength that it would not otherwise have been able to achieve. After having gained the power which it did, the Catholic Church refused to surrender it even though the basis on which it was attained was proven to be false.

Schaff concludes:

Pseudo-Isidorus was no doubt a sincere believer in the hierarchical system; nevertheless his collection is to a large extent a conscious high church fraud, and must as such be traced to the father of lies. It belongs to the Satanic element in the history of the Christian hierarchy, which has as little escaped temptation and contamination as the Jewish hierarchy.

THE POINTS

Please note the following points from the past history set out above. *First*, evil forces came to the front with skilled forgeries and shrewd manipulation of historical events. *Sec-*

ond, the age was uncritical and for a while the entire church was deceived. *Third*, church officials welcomed the deception. *Fourth*, the true nature of the false documents was concealed long enough for them to accomplish their purpose. *Fifth*, evidence was finally presented that proved them to be false. *Sixth*, that which was gained by these false documents refused to be surrendered even though the basis upon which such was attained was proven to be false.

THE PRESENT

In 2005 two documents were presented to the brotherhood of the churches of Christ. *First*, there was a document entitled “Statement of Support.” It stated:

We, the undersigned, wish to announce that we have complete confidence that Apologetics Press is on a firm footing that will insure its continued work of excellence. We commend AP to the brotherhood and recommend that it continue to be the recipient of financial and moral support.

Affixed to said document were the names of sixty (60) brethren. *Second* was a statement by Dave Miller entitled “For Honorable Brethren Who Sincerely Want To Know.”

THE PARALLELS

First, at a time when numerous brethren were pointing out that Dave Miller had taught and practiced the unauthorized elder re-evaluation/reaffirmation procedure and that he

had advocated an erroneous position regarding marriage, divorce, and remarriage, evil forces came to the front with these documents. These two documents were not forgeries, but they skillfully gave to Apologetics Press and its new director, Dave Miller, a strength (a position of prestige, power and pre-eminence) it and he would not otherwise have been able to achieve. The apostle John wrote:

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds. (2 John 9-11).

Dave Miller had transgressed and was not abiding in the doctrine of Christ. Dave Miller thus, had not God. Yet these documents commended him and recommended that he be received and that brethren bid him God speed. These documents caused brethren who did so to become partakers of Dave Miller's evil deeds.

Second, during the "Dark Ages" in Europe people were uncritical because they could not read or write, and, even if they could, they did not have access to the Bible. But our age is critical. People today can read and write. People today have ready access to the Bible. Why then will they allow themselves to be deceived by lies and frauds? Jesus answered:

For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. (Mat. 13:15).

Third, those considered as church leaders by some today welcomed the deception. Notice the sixty names of brethren affixed to the "Statement of Support" that was sent out to the brotherhood. It seems that the "hierarchy" of the church of Christ has as little escaped temptation and contamination as the Jewish hierarchy.

Fourth, the true nature of these documents was concealed long enough for them to accomplish their purpose. For example, Dave Miller's statement was and continues to be claimed by some to be a statement of repentance. Yet, it contains no statement of repentance (Luke 17:3-4). Neither does it contain a confession of sins (1 John 1:9). Neither does it contain a request for forgiveness (Acts 8:22). It seems our brethren have forgotten the requirements of God's second law of pardon for erring brethren.

Fifth, Evidence was presented by brother Dub McClish exposing the fraud that Dave Miller's statement was a statement of repentance in the October 2005 issue of *Defender*. This same material is also available through *CFTF* on a free CD concerning Dave Miller's errors widely distributed without cost to honorable brethren who sincerely want to know the facts.

Sixth, that which was gained by these false documents refused to be surrendered even though the basis upon which such was attained was proven to be false. Concerning the shrewd manipulation of historical events calls to remembrance the lie that was told by B. J. Clarke that no one had objected to Dave Miller's errors until many years after they occurred and then did so for reasons less than honorable. Three other men who appeared with B. J. at the time he told this lie refused to correct it even though all three of them (Curtis Cates, Garland Elkins, Robert Taylor) themselves had opposed Dave Miller's errors almost immediately after they occurred.

THE PROBLEM

The amazing thing is that this fraud has continued for years now. We paraphrase Schaff when we say that these documents constitute a high church fraud and must as such be traced to the father of lies. They belong to the Satanic element in the history of the church and are one of the most colossal and effective frauds known in our recent history. May God help brethren to "**believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world**" (1 John 4:1) and to "**prove all things; hold fast that which is good**" (1 The. 5:21).

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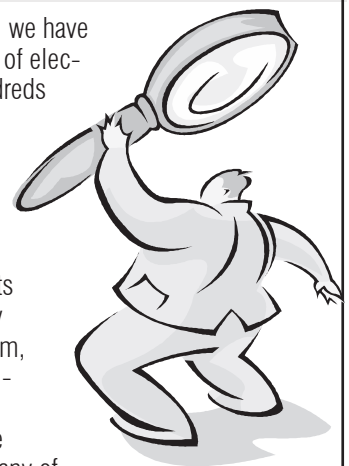
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—Dub and Lavonne McClish



“THE SONS OF THIS WORLD ARE...WISER”

Dub McClish

Bible students will recognize the wording of the title as coming from the conclusion of Jesus’ parable about the unrighteous steward (Luke 16:1–8). At the end of the parable, the Lord concluded: **“For the sons of this world are for their own generation wiser than the sons of the light”** (v. 8). Those of us who have “been around for awhile” have seen many illustrations of this principle. Those who are not Christians are often seen to behave with far more logic, consistency, and even righteousness and integrity than the elect. Such demonstrations were definitely not confined to Jesus’ generation.

“THE SONS OF THIS WORLD”—SOME “TEACHABLE MOMENTS”

Note that the Lord did *not* say that the “sons of this world” are **always** wiser than the “sons of light” (if they were, they would not remain “sons of this world”). The following recent occurrence demonstrates that they can be just as illogical and foolish as brethren sometimes are. Ann Coulter has been for the last few years a conservative heroine and icon to millions because of her unabashed, no-holds-barred style of writing and speaking in defense of conservative issues in politics, ethics, and morals. She skillfully uses words as a surgeon uses a scalpel, combining wit and powerful sarcasm. The left despises (and fears) her for her ability to dismantle and expose its disastrous agenda in government, academia, and religion. She is a veritable lightning rod for all liberals and progressives.

World Net Daily (WND), an Internet news service, planned what it billed its “Taking America Back” Conference (9/17/10). Because of her well-deserved reputation, Conference planner, Joseph Farah, invited Coulter to be one of the high-profile speakers, and she accepted.

All was well until news surfaced that Coulter had also accepted an invitation to speak at the “Homocon” conference (sponsored by the sodomite Republican organization, “GOProud”) the week after the WND gathering. While GOProud professes to be politically conservative, its members are homosexuals (or sympathizers thereof) who advocate such things as same-sex “marriage” and open homosexual identity for those in military service. Understandably, the GOProud folk consider snagging Coulter a real coup. When Farah learned of Coulter’s GOProud participation, he rescinded her invitation to the WND conference. While indicating it was a “gut-wrenching” decision because of his admiration for Coulter, he explained:

Ultimately, as a matter of principle, it would not make sense for us to have Ann speak to a conference about “taking America back” when she clearly does not recognize that the ideals

to be espoused there simply do not include the radical and very “unconservative” agenda represented by GOProud.

When he asked Coulter why she was speaking to GOProud, she replied: “They hired me to give a speech, so I’m giving a speech. I do it all the time.” Obviously, Coulter was not going there to oppose their immoral behavior and agenda. Farah responded: “Do you not understand you are legitimizing a group that is fighting for same-sex marriage and open homosexuality in the military—not to mention the idea that sodomy is just an alternate lifestyle?”

Coulter responded to Farah saying that “...giving a speech is not an endorsement of every position held by the people I’m speaking to.” But Farah saw it differently: “There is simply no room there [i.e., at the “Taking Back America” Conference] for compromisers or for people who accept money from those determined to destroy the moral fabric required for self-governance and liberty.” I applaud Farah, not just because I agree with his conservative political and moral convictions, but because he acted consistently on principle.

“TEACHABLE MOMENT” NUMBER 1

Ann Coulter demonstrated great and disappointing folly in this case, hurting both herself and the conservative cause. As bright as she undeniably is, in this episode she engaged in some ridiculous, even irrational non-thinking. She admittedly accepted the GOProud invitation “for hire,” without considering its implications or consequences. She denied the undeniable, easily seen in the way the GOProud folk publicized her appearance (<http://www.wnd.com/?pageId=192405>). She served as the “token conservative” for a gathering of those who are most definitely anti-conservative regarding morals and ethics. Her appearance in that venue will help spread the mantle of normalcy and decency over abnormal and indecent behavior.

Brethren sometimes engage in Coulter’s pitiful non-thinking (did they learn it from her, or did she learn it from some of them?). Almost thirty years ago, several of us begged a well-known brother not to accept an invitation to speak on the Abilene Christian University Lectureship. We believed the school sought only to use his conservative reputation to calm the many justified fears of its leftward drift (which leftward position they no longer deny or seek to hide). He responded in a huff, denying that his speaking on the program implied any endorsement of the school’s liberal agenda. He further made the puerile, inane boast, “I will go anywhere and preach the Gospel to anybody.”

He was of Coulter’s frame of mind: No one could “tell”

him what to do or where he could speak (so far as I know, no one “told” him he *could not* go, but pleaded with him to see why he *should not* go). He not only went on to Abilene; he cancelled his appearance on a conservative lectureship, apparently to underscore his “independence.” His behavior doubtless caused many naïve brethren to reason: “If ACU invited brother _____ to speak—and he accepted—it must not be so bad after all.” He, like Coulter, helped spread, at least temporarily, the mantle of respectability over an organization that was/is undeserving of it.

Some brethren continue in the non-thinking path of Coulter and the aforementioned brother. Coulter-like, they argue that their speaking in the same lectureship with a false teacher (without opposing his error) does not constitute fellowship with him and his error (I question if any of them would even have thought of taking such a position before June 2005).

John’s statement in 2 John 9–11 has not been annulled to my knowledge:

Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works.

Perhaps the aforementioned brethren still **orally teach** what John wrote, but “their actions speak louder than their words.” The case in point that has sundered a once-harmonious brotherhood revolves principally around brother Dave Miller, Executive Director of Apologetics Press, Inc. A large faction has seemingly determined to embrace, endorse, defend, and fellowship this brother or die trying (maybe they think the world will end if they do not do so). They must surely believe that brother Miller is “too intelligent and influential to fail” and that Apologetics Press is “too big to fail.”

Let none accuse me of refusing to fellowship a faithful brother who should be embraced and fellowshipped. Scripture-mandated brotherly love will not allow it. However, we dare not ignore (in teaching or practice) the mandate of Scripture—such as John’s statement above—to refuse any sort of association that implies fellowship with or endorsement of impenitent false teachers. Yet brethren by the score are doing this on a regular, repetitive, habitual basis.

The defense of many who appear with brother Miller on the lecture platform is to deny that he is a false teacher (at least Coulter has not denied, as far as I know, that the GOProud folks are what they are). The evidence of brother Miller’s errors is too plentiful and clear for any rational denial of it, however. Some, admitting that he taught error of which he has not repented, Coulter-like, are denying that there is any “guilt by association” in their enabling behavior toward him. They treat brother Miller as if he is **not** a

false teacher (giving him warm handshakes, backslaps, and compliments, eating with him, not challenging his doctrine, etc.). *Such behavior is manifestly contradictory to John’s directive.*

To excuse such amiable association, some have come up with the concept that mere “proximity” does not constitute fellowship. Who has ever argued that it does? This I grant, just as I grant that not all “association” constitutes fellowship. What matters in both “proximity” and “association” is our **behavior** toward the brother in sin when we are with him. At some point there must be some “proximity” or “association” if we are to admonish the sinful, withdrawn-from brother (2 The. 3:15), but the context of this passage also orders us to **“have no company with him, to the end that he may be ashamed”** (v. 14). The obvious import of have no company is the sort of company that would imply fellowship, approval, encouragement, “all is well,” or “God-speed”—exactly that which John forbids, and which these “sons of light” are practicing.

Perhaps even more amazing are the contorted excuses of those who agree that brother Miller is a **false teacher** who has not repented, but who argue that only those who **immediately** bid him Godspeed by their amiable association with him run afoul of John’s edict. Those who thus argue have no problem appearing on the same platform with any number of those who immediately fellowship and defend brother Miller, although they confess an unwillingness to associate amicably with brother Miller himself. They believe they remain innocent as long as they remain in a “second-generation” fellowship position.

Accordingly, they have come up with the “A–Z” fellowship straw man to defend their position. They accuse their critics of teaching that brother “Z” sins when he fellowships brother “Y,” because he sinned by fellowshipping brother “X,” who sins when he fellowships brother “W,” and so through all of the alphabet backwards to brother “B” who sins when he immediately fellowships brother “A,” the false teacher. As the Sadducees thought they had the Lord on the horns of a dilemma with their question about “A–Z” marriage in the resurrected state (Mat. 22:23–28), we answer these brethren as the Lord answered his querists: **“Ye do err, not knowing the scriptures”** (v. 29). Brethren seem to believe their “A–Z” illustration mightily trumps the force of 2 John 10–11 regarding the guilt one incurs by fellowship with a false teacher, but does it?

To make the illustration more realistic, consider the following “real-life” circumstance: Does brother “B” (e.g., Curtis Cates) violate 2 John 10–11 when he bids “God-speed” to brother “A” (e.g., Dave Miller)? Yes, he does, all of his denials to the contrary notwithstanding (merely substituting Rubel Shelly or Mac Deaver in place of Dave Miller as brother “A” renders denials of such brethren baseless). Does brother “C” (e.g., Tommy Hicks, who has stated

in writing his strong opposition to brother Miller's errors) violate 2 John 10–11 when he fellowships brother "B" who fellowships brother "A"? Again, I say, "Yes." Those who answer, "No," must deny the fatal (and obvious) flaw in their "illustration" that is not difficult to spot when one's agenda is **not** to not see it. When brother "B" (Cates) fellowships false teacher brother "A" (Miller), the apostle John says brother "B" (Cates) then and thereby **partakes in** brother "A's" (Miller's) sin/guilt—thus the **former** brother "B" has now become another brother "A" in regard to culpability. Therefore, there really is no brother beyond a "B"—who then becomes an "A" by his fellowship with "A." The fact of the matter is that one who fellowships one who fellowships a false teacher thereby fellowships a false teacher. **There is no such thing as an "A-Z" string of fellowship.**

Some are now using the faulty reasoning exposed above to justify numerous fellowship compromises. For example, in spite of his avowed (and rightful) opposition to brother Mac Deaver's Holy Spirit errors, brother Tommy Hicks ("C" above) saw nothing unseemly regarding fellowship in the following: In 2009, brother Dick Sztanyo spoke on a lectureship, every speech of which centered on the Holy Spirit and in which every speaker was an advocate of the Deaver errors. He flew directly from that lecture program to Lubbock where he spoke on the Lubbock Lectures, directed by Hicks. In other words, Sztanyo bade "Godspeed" to Deaver's errors and within three days or so, Hicks bade "Godspeed" to Sztanyo's fellowshipping Deaver. If Hicks' behavior in this case (and similar behavior since 2005 by a host of others, once esteemed as faithful co-workers) does not violate 2 John 9–11, I fail to see why it does not—and/or what sort of behavior does.

Note also that Coulter admitted that she was going to speak for the sodomite convention "for hire." In her case, the hire was money. While at least one of the Miller/AP cult has admitted that he chose to favor Miller and AP out of monetary considerations regarding support for the institution he then directed, there are other forms of "hire" besides money. Family connections, institutional/congregational networks, school loyalties, lectureship appearances, long-term friendships, Gospel meeting invitations, and perhaps other factors have served as the "hire" of those who've chosen the road of forbidden fellowship.

Admit it or not, brethren who thus compromise fellowship are following the course of Coulter. Not only so, but she also doubtless did not realize (in spite of her brilliance) that she was following the course of old Balaam. Of certain false teachers in his day Peter wrote: "**Forsaking the right way, they went astray, having followed the way of Balaam the son of Beor, who loved the hire of wrong-doing**" (2 Pet. 2:15, emph. DM). Also like Balaam, it does not appear that these Balaamite brethren would repent of what they are doing even if God gave an ass the gift of tongues to deliver His

rebuke of their behavior. It is evident that, as Ann Coulter viewed "guilt by amicable association" as a non-entity, so do many of our brethren. In this case, the "sons of light" "are as foolish as a "son [daughter] of this world" (and vice versa).

"TEACHABLE MOMENT" NUMBER 2

The second parallel between the Coulter incident and some of our brethren ably illustrates Jesus' conclusion to the parable that a "son of this world" proves himself wiser than many of the "sons of light." Joseph Farah, apart from any indication of a Scriptural motivation, saw clearly from a practical, common-sense point of view the difficulty Coulter created by accepting the GOProud invitation. He rightly perceived that it indeed matters—on principle—where one chooses to speak and with whom one chooses to fraternize. He also realized that her speaking before that group in a **non-adversarial role** would taint her with its turpitude. In short, he understood the Scriptural principle of "guilt by amicable association."

He further recognized that, if he allowed Coulter to speak at his conference, her implied endorsement of a group of perverts would diminish his own efforts to emphasize conservative moral principles. Coulter's effort at the GOProud bash would, in fact, be helping to turn America over to the very kinds of destructive forces from which Farah and WND were seeking to rescue the country. He could not get past the utter inconsistency of Coulter's behavior—and he was dead-on right. Farah therefore rightly withdrew her WND invitation, for which I applaud him.

Although Farah, a "son of this world," did not appeal to the Bible to justify his reaction to and decision regarding this incident, Bible students surely understand that he **could** have rightly done so (e.g., Mat. 12:30; 2 Cor. 6:14–17; Eph. 5:11; 2 John 9–11; et al.). It is little short of amazing, therefore, that otherwise mature, knowledgeable "sons of light" demonstrate abject folly in fellowship matters when compared with Farah's reasoning and action. Besides applying common sense and acknowledging the obvious, these "sons of light" have the mandates of Holy Writ regarding similar circumstances involving spiritual fellowship—and still they lurch on in their disastrous course.

The brother described earlier who was determined to speak on the ACU Lectures years ago refused even to consider the violation of the Lord's will concerning fellowship, implied endorsement, and "guilt by association," although he likely could have quoted every passage on the subject backwards and forwards. It is the same currently with so many other "sons of light." Consider one who has an earned doctor's degree, taught on the graduate level, directed a school of preaching for a quarter of a century, and wrote a fine, Scripture-filled book concerning fellowship (i.e., *A Comprehensive Study of Unity*, Curtis A. Cates). How does he not understand the fellowship implications of hobnob-

bing with and bidding “Godspeed” to those who he knows to be false teachers (e.g., Dave Miller, Stan Crowley)?

There is another “son of light” who has preached for more than 60 years, earned a reputation as a Bible scholar, boldly opposed error and its proponents for decades, spoken on several hundred lectureships, preached in several hundred Gospel meetings, and who wrote a fine, Scripture-filled book on fellowship (i.e., *The Doctrine of Christian Fellowship*, Robert R. Taylor, Jr.). How does he not understand the fellowship implications of his continued non-adversarial association with men whose error he has opposed orally and/or in print (i.e., Dave Miller, Stan Crowley)? Unfortunately, numerous other illustrations of this violation of Scripture have become commonplace since 2005. Is it not amazingly amazing that a “son of this world” was far wiser (even without Biblical instruction) when he faced a parallel circumstance in the secular world than are these and other “sons of light” **who well know the plain Biblical teaching** regarding fellowship?

Were brethren behaving in this way in ignorance there might be some excuse for their sin, but **ignorance is not their problem**. They have a “heart problem” rather than a “head problem.” All one need do to prove this claim is substitute some other names for Dave Miller or Stan Crowley (e.g., Max Lucado, Rubel Shelly, Mac Deaver, Al Maxey) and observe their fellowship practice. Would any of the brethren who continue to speak on the same program in a non-adversarial role with Miller and/or Crowley do so with any of the other aforementioned false teachers? To ask is to answer. Why would they not do so? Again, to ask is to answer. They would correctly perceive that their doing so would violate Ephesians 5:11, 2 John 9–11, and other passages regarding Scriptural fellowship. They would further understand that such an appearance would taint their own reputations.

Before June 2005, would any of these “sons of light” who direct lectureships have issued a speaker invitation to anyone who had spoken on the same platform with the quartet named above? The answer is a resounding “No.” Further, I do not believe any of these brethren would have accepted a speaking invitation knowing they would be sharing the platform in a non-reproving role with one **who had been on the same program** with such false teachers. Yet these very situations have occurred many times over in reference to Dave Miller and Stan Crowley.

Some illustrations are in order. Brother Ken Ratcliff, an elder and associate preacher with Stan Crowley at Schertz, Texas, before June 2005, stated on two separate occasions before several witnesses that either he or Stan Crowley would be gone from the Schertz congregation before November of that year. At that time, Ratcliff had no difficulty identifying Crowley as a false teacher with whom he could not remain in fellowship nor serve as an elder in a congrega-

tion that continued to employ Crowley. Crowley has not repented of his error, but he is still the preacher at Schertz. Ratcliff obviously has repented, however, deciding he can have fellowship with a false teacher after all and that he has no problem with a false teacher in the pulpit of the congregation he helps oversee. Five years have passed, and both Crowley and Ratcliff are still at Schertz, home of the Annual Schertz Lectures.

As mentioned earlier, Tommy Hicks saw no violation of Scriptural fellowship to have Dick Sztanyo come directly from the Deaver Holy Spirit lectureship to speak on the Lubbock Lectures in 2009. On what grounds could Hicks have objected had Sztanyo come to Lubbock directly from speaking on the Tulsa Workshop? Perhaps, in light of his behavior in this case, the question should be, “**Would** he object?” Siding with Hicks’ liberal fellowship, apparently none of the others on the 2009 Lubbock program saw anything untoward in speaking alongside Sztanyo, the Deaver fellow traveler. But why should they? If they can buddy up with all of those who have been defending and speaking with Miller for five years, why should Sztanyo, the Deaver associate, pose any problem to their ever-broadening fellowship circle?

It is beside the point to argue that the Miller/Crowley defenders would never invite the four earlier-named false teachers to speak on a lectureship they host. I will grant that point, but the **principle** remains inviolate even so. They **may as well** invite Lucado, Shelly, Deaver, or Maxey as to invite Miller or Crowley. Moreover, those who freely associate with the latter two on various lectureships **may as well** do so with the former four and their ilk (though one might argue the “degree” of apostasy of those in the two groups may not be the same).

How do our once-faithful brethren attempt to justify their compromise? They “solved” the problem of fellowship with false teachers by denying the undeniable—that both brethren Miller and Crowley are false teachers who have not repented of their error. Alas, how else could they rationalize their ungodly behavior? Coulter has been more ethical in one respect than these brethren have been. At least she did not try to justify schmoozing with GOProud by denying that it is what it is—a homosexual-rights group. Denying that false teachers are false teachers does not change stubborn facts or hard evidence, nor does it assuage guilt in either the false teachers or the brethren who defend and fellowship them.

Many of these brethren who now have no problems with either the Miller or the Crowley errors most certainly had problems with them before June 2005 (at least those who were aware of them did). *However, with the events of June 2005, principle gave way to politics in these brethren, magically morphing that which formerly was error into non-error and suddenly making embraceable what had been repugnant.* Their reversal of stance represents an abject con-

demnation of their earlier convictions and behavior.

Our nation is in deplorable shape because of years of compromise by representatives who claimed to be “conservative” and who allegedly had ultimate respect for the authority of the United States Constitution and the Bill of Rights. The church of the Lord is likewise in an appalling condition because of compromise. For several decades pluralistic liberals who despise the authority of the Bible have ravaged her. Since 2005, another wave of compromise has struck her a mighty blow, this time in the ranks of those who had formerly appeared stalwart, even under fire. *They have dropped the fence on fellowship.* No nation can survive without duly recognized and enforced borders. Scriptural fellowship limits constitute the borders of the Lord’s kingdom. Any generation of saints that ignores or refuses to enforce them must understand that it is hastening the kingdom’s decline in their time.

Had brethren stood unflinchingly on the Scriptural doctrine of fellowship concerning brethren Miller and Crowley, two great results would have almost certainly obtained:

1. Both of these brethren would likely have repented long ago, thus saving their souls and salvaging them for the Truth. As it is, with hundreds of brethren openly defending and/or cordially associating with them, there is little incentive for them to repent. Rather, the brethren who have embraced them in fellowship have strongly reinforced them in their errors.

2. The tragic sundering of fellowship among “conservative” brethren that has occurred would not have occurred. Had brethren continued to practice the doctrine of fellowship (as they had so long both taught and practiced before June 2005), unity in the Truth would have prevailed, even if

brethren Miller and Crowley had not repented.

While Ann Coulter’s behavior and attitude were a source of great disappointment to conservatives in the political arena, her exploit provided a “teachable moment” relative to Scriptural principles. I deplore Coulter’s giving a measure of credence to an organization that exists to advance an abominable way of existence. Even more, if possible, should we deplore the compromising spirit of brethren who continue to give credence to men who, concerning the faith, have made shipwreck, whether in one point or in many (1 Tim. 1:19). Ironically, many brethren who will join in condemning Coulter for her maverick and uncharacteristic political act will see no self-contradiction in their following the same course spiritually.

Additionally, Joseph Farah’s role in the Coulter episode provided a powerful “teachable moment.” He proved himself a man of character who cast aside political loyalty in favor of principle—and then acted accordingly. Again ironically, many brethren who will join in commending Farah will not have the courage or the astuteness to recognize that in applauding Farah they thereby stand self-condemned.

Our brethren who have strayed on the quintessential issue of fellowship have rebuffed every invitation and opportunity to sit down and discuss these matters. They have proved that they will not listen to any who have dared hold the mirror of God’s Truth up to their behavior. Let the faithful all pray that the lessons to be learned from these “sons of this world” might move these “sons of light” to see their behavior for what it is. If they do not, how long can we Scripturally justify calling them “sons of light”?

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God's Law Vetoed

G. K. Wallace

Theologians refuse to admit or approve the Law of God. They think they have the right to set aside what God says for how they feel or believe. We have lost our Bible. Most people in America own and often carry a Bible but it is nullified in various ways. The Word of God is vetoed or set aside in the following ways:

Claims To Special And New Revelations

The Bible teaches that the Word of God is complete. (2 Tim. 3:17). The Word of God furnishes the man of God completely unto every good work. Any work not authorized by the Bible is not a good work.

God's divine power has granted us everything that pertains to life and godliness. (2 Pet. 1:3). Paul says in Ephesians 4:13 that we have **"the unity of the faith."** That means that when the New Testament was finished we had all the faith. Any claim to a new or extra revelation other than what the apostles taught incurs the wrath of God. Paul says, **"But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema."** (Gal. 1:8). The curse of God rests on all who claim to have messages that were not received and preached by the apostles. Claims to new revelations veto the Word of God.

Men Veto The Word Of God By Their Consciences

Some allow the Word of God to be set aside in favor of their conscience. Conscience cannot be a safe guide because it may be mistaken.

Paul's conscience was clear while he persecuted the church. (Acts 23:1). Paul thought he should do things contrary to the Will of God but he was wrong. (Acts 26:9). Conscience may be hardened. (1 Tim. 4:2). Conscience may be weak and defiled. (Titus 1:15). Conscience is a creature of education. It approves what we believe to be right and disapproves what we believe to be wrong. It is not believing that saves, but what you believe. **"Ye shall know the truth and the truth shall make you free."** (John 8:32).

Experiences And Feelings Veto The Word Of God

Many are heard to say, "I don't care what the Bible says, I know how I feel." Feeling is not an act of obedience, but the result of a viewpoint. The new birth is an act that takes one out of the realm of Satan and into the kingdom of God. A change of state is an act and not a sentiment or feeling. One feels good because he has done what he believes to be right. If what he does is not right, feeling good will not make it right.

Those who rely upon feelings rely upon their own judg-

ment. The final decision is upon man's judgment and not the Word of God. If feelings are placed above the Word of God, then anything can be considered the Will of God.

Ignoring the Word of God for feelings or what is called "the obedience to the spirit" spells anarchy. This is true because there are as many "inner spirits" as there are "outer bodies." To reject the Word of God is to reject God. There is no such thing as "accepting Christ" while at the same time rejecting his revealed Will.

So-Called Personal Encounters Veto God's Word

When religious services are made up of personal testimonies, these testimonials relate how Jesus or the Holy Ghost came to them and spoke peace or gave directions. These testimonials ignore the fact that the Gospel is the power of God unto salvation. (Rom. 1:16). Too, those who testify veto God's Law about the operation of God's power to save. Jesus Christ is forbidden to speak directly to mankind. When Jesus wanted Saul to be an apostle he appeared to him on the Damascus highway. (1 Cor. 15:8). However, he told Saul to go to Damascus to learn what to do to be saved. (Acts 9:6). The Holy Spirit cannot tell a man what to do to be saved except through the revealed Will of God. God's Will for man is revealed and no one has a personal encounter.

Some years ago I was preaching in a certain city and staying in a hotel near the meeting house. On the way there, a person stopped me and asked, "Are you a Christian?" I replied, "Yes, I am a Christian and a Gospel preacher. Come and go with me to the service at the meeting house."

He replied, "Sir, I am sorry but the Holy Ghost spoke to me and told me to ask you that."

I replied, "That is odd as the Holy Ghost knows that I am a Christian, as I was baptized in his name. There is a ghost after you and he is not Holy."

In the last days there will be "seducing spirits" to lead

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men astray. (1 Tim. 4:1). If you have had some personal encounter it was with some spirit other than the Holy Spirit. So-called “testimonials” are not only misleading, but they are outlawed by the Word of God. Paul says we are not to preach ourselves. (2 Cor. 4:5). When one is testifying, he is preaching himself. If you wish to tell us what God says, say on. If you wish to preach yourself, please excuse me as I have something better to do than listen to revelations from evil spirits.

Internal Authority Leads to Self-Worship

Modernists tell us that our conception of God comes not from revelation, but intuition. Paul said man made God in his own image. (Rom. 1:23). The sin of setting self-will above the Will of God is that which caused the downfall of the human race. (Gen. 3). Religious worshippers have no way of knowing what God wants except through what God

says. To accept any source of internal authority is a denial of God. It is not in man that walketh to direct his steps. (Jer. 10:23). Those who accept special revelation, inner light, and personal encounters reject the Word of God as a “dead letter” and depend wholly upon their own feelings. In so doing, they veto the Word of God.

There is only one source of authority. This authority is in Jesus Christ. He has all authority. (Matt. 28:18-19). The source of this authority is God who gave it to Christ. God and Christ have revealed themselves through the Holy Spirit, in the Bible. The Bible is the revelation of God, Christ and the Holy Spirit. Does God speak to man directly or through the Word of God? The answer is clear. Deity speaks through the Word of God. When men accept the Bible as the full and complete Will of God, they are not far from the kingdom of God. —**Deceased**

Chapel Address -- No. 10

PRAYER AND PREMEDITATION

J. W. McGarvey

The apostle Paul, in addressing the church which he praised most of all, said, “**We know not how to pray as we ought, but the Spirit himself maketh intercession for us with groanings which can not be uttered**”, or rather “with inarticulate groanings”. This ignorance was not absolute. Both he and those to whom he was writing did know to some extent how to pray. They knew from the instruction which Jesus gave on that subject, from what they found in the recorded prayers of accepted men. But they and all deeply earnest Christians found moments when the heart was heavily burdened with longings and desires which they could not find words to express; and I suppose it is to these that the apostle refers when he speaks of “inarticulate groanings”.

Such moments, if our prayers were addressed to a man, would be a failure. But, being addressed to God the Spirit of God within us knows what we mean when we can not say what we mean or what we desire; and thus he relieves us of what would otherwise be a very serious infirmity. This fact, however, does not excuse us from making intelligent use of that knowledge which has been imparted to us through the teachings and examples of the sacred Word. The very fact that instruction has been given to us on this subject, implies the duty on our part of reflection and meditation on our prayers, so that we may apply to them the instruction which has been given. We take a good deal of time and hard labor

sometimes in premeditating our sermons so as to determine as best we can what we should say on a given occasion to a given audience. If that is true, how much more would it appear that we should premeditate what we should say to God on a given occasion when we are to express to him the wants and aspirations of a whole audience of worshippers. If we do not premeditate our sermons, we are apt to speak a good deal of nonsense. And is it not nonsense to indulge in random talk to the Lord? Are we not likely to do some-what as did the old farmer who prayed, “O Lord, bless me and my wife, my son John and his wife, us four and no more.” If he had premeditated on what he was about to say to the Lord he would never have said what he did. So of that Confederate soldier of whom General Gordon relates that in the time of our civil war was called on to pray in a soldiers’ prayer meeting. He said, “O Lord, we pray thee to help us. We need thy help and we need it badly. We pray thee, O Lord, to take

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a right view of this war and be on our side.” If he had premeditated, his prayer would have taken a different shape.

If we offer our prayers in public, or in the prayer meeting, or in the family, without premeditating, without thinking what we should pray for, we shall either fall into the habit of saying over and over and over again on different occasions the same prayer, or else we will offer some foolish prayer. I have known some preachers, and quite a number of elders and deacons who officiate in the prayer meeting, to fall into this habit, so that the young people in the audience learn to repeat the good brother’s prayer and laugh about it. Now when a man drops into this habit, he loses the sympathy of the audience and becomes wearisome to them. He has fallen into a habit which makes his own mind inactive. Such prayers may not weary the Lord, but they certainly weary everybody else.

If you were going to meet King George, of England, and knew that you would be expected to talk with him for a time, you would be very much concerned as to what you were going to say to him. You would settle it in your mind how you were going to address him. If you did not you might find yourself saying, “Good morning Mister George. How are Mistress George and the children?” But, if you were going to meet him tomorrow, you would spend the whole of this day thinking what would be the proper thing to say; and you would get advice from others who had spoken to kings. Now, if you are going to address the great God and Father of us all, and to do so in behalf of a large audience of praying people, will you rush right into his presence without premeditating beforehand how you will address him? You would consider yourself unfit to offer a prayer if you did that. Not one of you would be guilty of it. If you would fairly premeditate you would ask yourself, what, on the occasion of tomorrow, would be the most suitable subject on which to address my Lord and Savior? You would consider the wants and wishes and necessities of the congregation. And in that way your prayer would be in harmony with the instructions that have been received in the Scripture, and the prayer would be edifying to the audience. All could say Amen. Paul exhorts those who pray in the congregation not to pray in an unknown tongue so that the brethren would not be able to say Amen.

While I was a student in Bethany College, I heard of the prayer offered by an old brother in Western Pennsylvania, not far from the place where General Braddock was defeated and his army almost exterminated by the Indians. While this incident was still fresh in the minds of the people, an old brother who had fallen into the habit of making very long prayers in the family, always mentioned Braddock’s defeat. He had a boy who had heard his father pray so much that he knew his prayer by heart. One night the boy had a visitor about his own age, and they kneeled during the prayer close together. The home boy fell asleep and the visitor awakened him. He

asked in a whisper, “Has father got to Braddock’s defeat yet?” “No.” “Well, then I can take another nap.” There are a great many prayers that are of this character for the want of premeditation. Have you thought of this? Or have you had a strange kind of feeling that, while it is all right to think through my sermon beforehand, it is rather irreverent to think before-hand through my prayers. What I have said, and what your own minds will suggest, is enough to show you that this want of premeditation is unwise if not irreverent. The most solemn thing that a man can do is to stand before an audience of praying people, with some among them who never pray, there offer the common petitions and supplications of a whole multitude. There is a very heavy responsibility lying on the man who does this. And I do not think you should be any less anxious about what you should pray for and how you should pray for it, than you are about what you should preach and how you should preach it.

One of the great difficulties I have in preparing these addresses is to find time to condense them into the allotted time. Socrates, the Greek orator, at one time spoke much longer than he was in the habit of speaking. And one of his friends asked him why he spoke so long. He answered, “I didn’t have time to make it any shorter.” He didn’t have time to reflect upon what he was going to say, and make it so mature as to be brief. You will find this difficulty in your own experience. You rise with nothing particular on your mind that you want to say, and you keep on stalking until everybody wishes you would quit. And so with respect to your prayers. One is often called on to lead in prayers very unexpectedly. You have no time to reflect what you should pray for before beginning. On such occasions you have this relief: You know that there are certain spiritual wants and aspirations that are common to all worshippers, and if you

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present any of these you will not have gone amiss in respect to the present audience. When you enter an assembly in which it is probable that you will be called on to lead in prayer, begin at once to reflect on the prayer appropriate to the occasion, and offer it in silence (McGarvey, J. W., *Chapel Talks*, Delivered Before the Student Body of The College of the Bible in 1910 and 1911)



The Christ and Melchizedek

(Gen. 14:17-20; Psa. 110:4; Heb. 5:5-6, 10; 6:20-7:22)

John Rose

The type and anti-type principle found between Melchizedek [Melchisedec, KJV] and the Christ is clearly set forth by the inspired penman of the book of Hebrews,

If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron (Heb. 7:11).

Another priest would arise, not of Aaron's seed; but of the tribe of Judah,

For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood (Heb. 7:13-14).

Jesus would be High Priest, not like Aaron but like Melchizedek.

And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life (Heb. 7:15-16).

The historical account of Melchizedek is recorded in Genesis 14:17-20. Abraham had fought and conquered the forces of Chedorlaomer, who had spoiled Sodom and Gomorrah and had abducted Lot and taken his goods [perhaps including family members and/or servants of Lot (Gen.14:12,16)]. Upon Abraham's return with what had been stolen, he was met in the valley of Shaveh by the king of Sodom (14:17). Melchizedek also met Abraham (14:18). Melchizedek was the king of Salem and the priest of God; he brought to Abraham, bread and wine (14:18). Abraham received a blessing from Melchizedek and he also blessed God Almighty, who had given victory to Abraham over the invading armies from the north (14:19-20). After being blessed Abraham paid a tenth of the goods, or a tithe, to Melchizedek (14:20).

The next and only other Old Testament reference to Melchizedek is found in a psalm of David, "**The LORD hath sworn, and will not repent, Thou art a priest for**

ever after the order of Melchizedek" (Psa. 110:4). David declares by inspiration that God has sworn that there is a priesthood, like unto Melchizedek's, that is for ever.

The Hebrews writer clearly explains the correlation between Jesus and Melchizedek. The following is a brief look at those points:.

Melchizedek	The Christ
King of Righteousness (Heb. 7:2)	Rules in righteousness (Heb. 1:8)
King of Salem or peace (7:2)	Prince of peace (Isa. 9:6-7)
Priest of God (7:1)	High priest of God (Heb. 6:20; 8:1)
Both king and priest (7:1-3)	King and Priest (Zech. 6:12-13)
No Biblical genealogical record (7:3)	Divine, no human origin (John 1:1-3)
No Biblical record of birth/death (7:3)	Eternal, no beginning or end (John 8:58; Rev. 1:8)
Not of the seed of Aaron (7:6)	Born of the tribe of Judah (Heb. 7:14)
Greater than Levite priests (7:6-9)	Greater than Aaron and Melchizedek (Heb. 7:26-28)
Continual priesthood (7:3)	Unchanging and everlasting priesthood (Heb. 7:24-25; Eph. 3:11)

The priesthood of Melchizedek gave us a foreshadowing of the eternal priesthood of the Christ. Melchizedek was a great man, "**Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils"** (Heb. 7:4). Thanks be to God that our High Priest is so much "better."

By so much was Jesus made a surety of a better testament...For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore (Heb. 7:22, 26-28).

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TOLERANCE CAN LEAD TO THE END OF MANY THINGS: THE FAMILY, THE NATION, THE CHURCH...

Johnny Oxendine

The idea of tolerance is noble in the best of times. The word originally meant “the ability to bear pain,” but now carries forward the notion of enduring (bearing with) the existence of opinions or behavior that one does not necessarily agree with. This has allowed people to come here (the United States) and start new lives regardless of their past or earlier circumstances. The colonies eventually saw the need for tolerance of beliefs for immigrants.

However, tolerance today is taking on dimensions that could not have been anticipated by those who screamed so vehemently for the acceptance of “new ideas” fifty years ago. Now we have the clarion call for tolerance with respect to what constitutes/defines a family. In the Bible, God gave us the model for the family in the early chapters of Genesis. When he made man, and then created woman, He set in motion the nucleus for the first family. The kernel of the family as God originally created it consisted of a man, a woman, and their children. Now with the same-sex marriage proponents there is a major push to redefine what a family is (or should be). These “haters of God” want not only the “right” to sin; they want to eliminate the idea of sin. In order to eliminate the idea of sin, they must remove God’s influence.

For this cause God gave them up unto vile affections: for even their women did change their natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly (Romans 1:26-27).

If one is not tolerant of sin, you might be labeled a bigot, or worse. One is ostracized because of standing for what is right. These people defiantly want to rid the nation of God’s standards.

An ironic twist to this is revealed in the way that our na-

tion is being asked to be tolerant of those (a religion) whose ultimate aim could be to destroy us – if a certain reading of their holy book is correct. This book denounces any not agreeing with or following the dictates of their messenger. We are all heathen (infidels) in their sight. Various attempts are being made throughout the country to use our Constitution to worm their way into the innermost areas of our society – schools only for their people, dress codes and neighborhood laws that strip some of basic human and civil rights. If we remain nonchalant, our nation will implode.

Tolerance is also a hydra in the church. It has been eating away at the very foundations established by God’s Word through a mendacious offensive that allows (tells) people to accept the idea that we must have unity rather than discord or division. This tolerance finds rebuke offensive. This tolerance finds “contending for the faith” offensive. This tolerance does not want to put together associations with false teachers (how similar to the same-sex supporters) because that will cause discord. Examples of this can be seen in making no distinctions between brethren who fellowship with liberals and false teachers one week, as long as they show up at their summer camp the next. The smell of this “movement” reminds me of rancid meat. Even more disturbing is the reluctance to even attempt to point out sin in the brotherhood by these people any more – oh, they will address sin in the world, but it is mostly a big cheerleading session. It seems pretty clear that a lot of the New Testament epistles dealt with false teaching and false teachers, but these people cannot garner the nerve to withstand one to the face because it would simply reveal an already putrid hypocrisy.

—P.O. Box 5026
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RADIOCARBON DATING CHALLENGE

From 34 Years Ago

Berrien Springs, Michigan (UPI) – A widely accepted method of determining the age of various sorts of life on earth back to 50,000 B.C. may be way off the mark on objects more than 4,000 years old, a physicist contends.

Robert Brown, in a paper challenging the validity of the radiocarbon dating, said he believes life on earth began about 5,000 B.C. – roughly the time some Bible scholars say the earth was created.

Brown, a director of the Deoscience Research Institute at

Andrews University here, said the technique for determining the age of dead organisms has proven fairly accurate back to 2,000 B.C.

But, he said, data compiled during his 10 year study of the method suggest radioactive carbon atoms did not exist in the earth’s atmosphere in measureable amounts before 2,000 B.C., and therefore cannot be used to date objects prior to that time. —*The Fresno Bee*, January 8, 1976

[Evolutionist know this, and they have known it for a long time, but they continue to depend on it as if there was no flaw involved in it at all—Editor]

AMERICA SHOULD TREMBLE

Charles Pogue

The Judge who ruled that California's proposition 8, forbidding homosexual marriages, based his ruling on the assertion that a child has no need or right to either a mother or father. In other words, society has an obligation to extend to men and women a right to commit the sin which caused the destruction of Sodom and Gomorrah, but a child does not have a right to the parents without which they could not even come into the world at all. That kind of "thinking" is more base than animal instinct! The Home Depot fired an employee for wearing a button on his work apron which said, "One nation under God." The employee was wearing the button primarily in support of his brother on a tour of duty in Iraq. However, when The Home Depot sponsored a gay pride event, they allowed dozens of employees to wear buttons supporting the event. They defended their actions by saying they would not in any way prohibit what their employees chose to wear. Oh, really? The Home Depot then, allowed the exploitation of the sin that destroyed Sodom and Gomorrah, while denying the right to wear a button proclaiming the God who judged their sin.

The Psalmist wrote, "**He ruleth by his power forever; his eyes behold the nations: Let not the rebellious exalt themselves**" (Psa. 66:7). When one drives down almost any country road, he will observe old farmhouses and barns that have fallen into ruin. The lumber used to construct them will finally become so rotten that the buildings will just collapse. We learn from the Old Testament that God rules in the kingdom of men (Dan. 4:17), and because He does, there is a point at which a nation has become so wicked that, like the old farmhouse or barn, it will crumble from the inside and fall in a heap from just plain old rotteness. Just how much farther America has to go to reach that point none of us know, but neither can anyone thinking correctly deny that our nation is rapidly moving in that direction. America should tremble!

In Britain, conservative Tory leader, David Cameron, cites studies showing half of the young men there now believe there are circumstances under which it is permissible to force a woman to have sex. One wonders if the influx of Moslems and the growth of Islam, with its hideous treatment and view of women, has anything to do with that warped idea? If so, the proposal of an Islamic Mosque, and the general growth of Islam in the United States, ought to make men tremble. We know and appreciate the fact that the United States Constitution provides religious freedom for us, but that freedom exists only in the political realm. God in no way endorses the idea that men can worship any god they like, or hold religious beliefs not revealed upon the pages of His inspired book. Thus, as the children of God, we must oppose, not only Islam, but all false religion. The reality, though, is that a growing number of our people believe we should all "live and let live" in

the matter of religion, and not attempt to convert anyone from the error of his way. America should tremble!

America's youth are constantly bombarded with the theory of evolution, the error that all religions are equal, that they have a right to promiscuous activity, should be allowed to consume alcohol and experiment with other drugs, that cheating is not really cheating if one is somehow benefited by it, and on and on the list of immoral suggestions goes. All one has to do to know that these messages are having their effect is to look about him. On December 27, 2008, the teenage daughter of Sarah Palin gave birth to her son, Tripp. Almost immediately, the news media reported that Bristol could earn as much as \$300,000 dollars from the infant's baby pictures. If children are taught that they can be rewarded for sin, what does one suppose children will do? America should tremble!

For a decade, Igor Panarin, a Russian academic, has been predicting the downfall of the United States through economic and moral decline. His prediction has been that these influences will cause civil war, and the eventual breakup of America. Now that the left has begun to attribute everything their counterparts on the right do to racism, not only does the prediction of civil war begin to sound feasible, but in recent weeks, Panarin has reported that he has been interviewed as much as two times per day. If an academic from the former Soviet Union can see what is happening to America, yet we go on our merry way becoming more and more tolerant of every sin and perverted lifestyle, America should tremble!

James Forrestal, the late defense secretary under Harry S. Truman, once remarked that if our leaders only made mistakes they would occasionally make one in our favor. The condition America is in both economically and morally is no accident. The materialism and godlessness of socialism has been pushed by progressives from both major political parties for well over a hundred years. Their policies, and especially their acceptance (along with many educators) of the theories of Darwin and other evolutionists, set America's moral decline in motion a long time ago. Unless as God's people, we recommit ourselves to carrying the heart and life changing message of the Gospel of Christ, we should all tremble!

It was just as true of the nations about her, as it was of Israel herself, when the wise man Solomon wrote these familiar words: "**Righteousness exalteth a nation: but sin is a reproach to any people**" (Prov. 14:34). Our nation's people need to examine themselves, and if America is a reproach to other nations, she should be embarrassed; if she is a reproach to herself, America should blush, but if she is a reproach to the God of heaven, America should tremble!

—P.O. Box 592,
Granby, MO 64844

Directory of Churches...

-Alabama-

Holly Pond—Church of Christ, 10221 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) 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—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 [From USA, Toll Free: (281) 475-8247]; By phone inside the U.K.: Cambridge (England): 01223-911243]; Alternative Cambridge contacts: Joan Moulton - 01223-210101; Matt. Shouey (Lakenheath) - 01638-531268. Postal/ mailing Address - PO BOX 1, Ramsey Huntingdon, PE26 2YZ United Kingdom

-Florida-

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

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

Pensacola—Eastgate Church of Christ, 2809 E. Creighton Rd., {emsacp;a. F; 32504, Sun. 9:30 a.m., 10:30 a.m., 6:00 p.m., Wed. 7:00 p.m. Tim Cozad, evangelist, (850) 477-4910

-North Carolina-

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

-South Carolina-

Belvedere (Greater Augusta, Georgia Area)—Church of Christ, 535 Clearwater Road, Belvedere, SC 29841, www.belvederechurchofchrist.org; e-mail belvecoc@gmail.com, (803) 442-6388, Sun.: 10:00 a.m., 11:00 a.m., 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, 1154 Park Avenue, Murfreesboro, TN 37129, 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.murfreesboro-churchofchrist.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 6, Denton, TX 76208. E-mail: northpointcoc@hotmail.com. Sunday: 9:30, 10:30, 1:00; Wednesday 7:00. Contact: Dub McClish: 940.387.1429; tgjoriginal@verizon.net. www.northpointcoc.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., 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. Goins; DJGoins@gmail.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.