

# Contending FOR THE Faith™

FOR THOSE WHO LOVE THE TRUTH AND HATE ERROR

## SLIDING DOWN THE SLIPPERY SLOPE

Dub McClish

In February 1998, as part of an evangelistic effort, three other brethren and I spent two weeks above the Arctic Circle in Murmansk, Russia. Every departure from our flat was an adventure because of the ever-present snow and ice. On one excursion, walking on a downward-sloping sidewalk (by necessity, not by choice), I slipped on the ice. That slippery slope sent me sliding several feet—and I didn't slide upward. I came to rest only after I crashed into some brethren below, wiping some of them out in my descent. Once one takes a step onto an ice-covered slope, he will find it very hard to keep his feet. When he loses his feet, he will slide until something interrupts his descent.

### Sliding Down the Doctrinal Slope

For some years now, it has been obvious that brother Barry Grider, preacher for the Forest Hill (FH) congregation in Memphis, Tennessee, has been on a doctrinal "slippery slope." Unlike my experience noted above, anyone who ventures upon such a doctrinal "slope" does so by choice, not by necessity. While I am unable to discern when he first ventured openly on to the slope, he likely did so in his mind sometime before taking that first step. (Some of his classmates at Memphis School of Preaching [MSOP] confess to having seen some indicators of his tendency toward this slope many years ago.) My first hint of brother Grider's "slippery slope" convictions was in 2003. He refused to reword some comments in his article for *The Gospel Journal* (TGJ) (which I edited at the time) that could have been considered compromising. Ken Ratcliff, TGJ board member, felt so strongly opposed to the Grider wording that he felt we should run a disclaimer, which he worded, in the next issue.

We saw further evidence of brother Grider's slippage as some speakers, previously strangers to the MSOP Lectures, began appearing at his recommendation. In mid-2005 came the Thompson/Apologetics Press/Dave Miller drama in which brother Grider made himself a major player. The Grider descent has become increasingly evident in more recent events. Related to the Miller/Apologetics Press affair, the board of TGJ elected to change editors, and in mid-2005, appointed brother Grider as a co-editor of the reborn *Gospel Journal*. The "kinder, gentler" board doubtless knew he would guide it in a "kinder, gentler" direction (despite the earlier objection of Ken Ratcliff to Grider's convictions, as noted

above). Soon after he became a co-editor, an issue of the paper contained numerous statements calling for "balance" and castigating the despicable imbalance of "certain" unnamed brethren.

Brother Grider made a major slip down the slope on February 10, 2009. He wrote a compromising article, titled, "I Got Used to It," published an even more compromising article by Tyler Young, and then reproduced the silly denominational ditty about enlarging one's fellowship circle—all in the same issue of the *FH News*. Various brethren called attention to the massive implications of his material (e.g., see my article, "Is This What They Mean by Balance?" *Contending for the Faith*, April 2009).

By late 2009, pressure had become so great on the FH elders and MSOP (to a large degree because of the continual slips of brother Grider down the compromise slope) that the FH elders felt the need to respond. They could have a heart-to-heart talk with their slipping preacher and tell him they would tolerate no more of his "slips," or they could do something about those pesky brethren who kept reminding them they were supporting a compromiser. They chose the latter and simply announced on page 4 of the December 1, 2009, *FH News* that they had marked brother David Brown and me for "sowing discord" and "telling outright lies" regarding the FH elders, brother Grider, and MSOP. (The FH elders have scrupulously ignored the pleas of both the Spring elders and of David and me for specifics of their charges).

This marking provided a temptation to brother Grider to slip a little further down the slope, which he did in his editorial comments on the "marking" (his keyboard must have been smoking when he finished his verbal tarring and feathering of those marked). But he

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# Contending FOR THE Faith™

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August 3, 1917-October 10, 2001

## Editorial...

# ONLY ONE PERSON SINNED— WHAT'S THE BIG DEAL?

When is the last time you heard a sermon entitled “There is Sin in the Camp”, the text for it being Joshua 6: 18-21;7:1, 20-26? Such sermons are not preached regularly through out the churches of Christ today as they were in yesteryear. Sadly and to the church’s hurt they have not been that common for many years. And, in many churches they are not tolerated. However, this sermon is representative of the kind of sermons that was the “stock and trade” of the faithful Gospel preacher many years ago. And, in those by-gone days that is one reason the church held far greater respect and reverence for the Word of God than it does today. Further, most brethren of that long ago day expected preachers to preach such sermons in plain language, drawing a sharp line of separation between the world and the church in so doing.

The historical setting for the sermon, “There is Sin in the Camp”, are the events prior to, during, and after the overthrow of Jericho, the first city to be attacked by the children of Israel after they entered the land of Canaan. Of such Old Testament events the apostle Paul declared in the New Testament that these accounts were recorded for our learning, that Christians through patience and comfort of the Old Testament Scriptures might have hope (Rom. 15:4; Also see 8:24). Paul also pointed out the value of these Old Testament accounts to Christians when he wrote that they “**were our examples, to the intent we should not lust after evil things, as they also lusted**” (1 Cor. 10:7-11).

In Joshua 6:18-19 God forbade the Israelites when they overcame Jericho to take any of the silver, gold, brass, iron or anything else from the city for themselves, all of it belonged to the God. But one man disobeyed God. However, when the sin is first reported the inspired account reads, “**But the children of Israel committed a trespass in the accursed thing.**” Then, inspiration states, “**for Achan, the son of Carmi, ... took of the accursed thing**”. But after identifying the guilty party the Scripture tells us, “**and the anger of the LORD was kindled against the children of Israel**” (Joshua 7:1). Since Achan was the Israelite who was guilty of sin, why does the inspired account say that “**the children of Israel committed a trespass**” and “**the anger of the LORD was kindled against the children of Israel**”? If ever the Truth that no man lives to himself and no man dies to himself (Rom. 14:7) was taught it is in Achan’s case. How we conduct our lives for good or bad influences and impacts other people, our brethren, and especially those who are weak in their knowledge of God’s will and thus, weak in their faith (Rom. 10:17; 2 Cor. 5:7). The fellowship and unity of God’s people have always been based upon, nourished, and strengthened by the authority of God’s Word (Col. 3:17). When one child of God sins it impacts the whole fam-

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was not through. He slipped a little further in his December 22, 2009, article in *FH News*, titled, “Let Them Alone.” This time he likened brother Brown and me to the Pharisees described in Matthew 15, and again named our offenses (in very general terms, of course). (For someone admonishing others to let us alone, brother Grider surely seems to give us an abundance of attention.)

Brother Grider took another tumble down the slope on July 12, 2011, when he reprinted, without comment, an article by a brother named Rob Hatchett. The article itself is a disgrace because of the unapologetic “social gospel-community church” approach it takes to making the church “relevant” to those in their 20s. It turns out that Hatchett is a full-fledged change agent with membership in the ultra-liberal Clear Creek Church of Christ in Hixson, Tennessee. Printing the article with implied endorsement was a big slip in itself, but that was not enough. On July 17, brother Grider prefaced his evening sermon with a defense of the article (see my article, “‘Next Time’ Has Arrived,” *CFTF*, August 2011).

### The Latest Slip Down the Slope

Brother Grider does not seem to be able to find a place to stop his slide (the great risk of venturing on to any slippery slope). He took another step on it in the August 9, 2011, *FH News*, by publishing an article by brother Cecil May, Jr., titled, “Gentleness.” There are admittedly some good thoughts in the article (because they are Scriptural), and it is not my intent to detract from them or lessen their impact. It basically urges kindness and gentleness in dealing with one another, particularly with brethren who go astray. However, Biblical illiterates might readily infer from this article that gentleness is the exclusive Scriptural demeanor one may employ in dealing with those who are in error, whether doctrinal or moral. One might even get the impression that brother May has never read the strident words of our Lord in Matthew 15:1–14 and Matthew 23. Did brother May forget Paul’s “gentleness” with Elymas (Acts 13:8–11)? A host of passages flood the mind involving not only Paul, but James, Peter, Jude, and John in which their words describing and/or dealing with those in error could hardly be termed “gentle” (e.g., Rom. 16:16–18; 1 Cor. 5:1–5; 2 Cor. 13:1–2, 10; Gal. 1:6–7; 2:11–14; 2 The. 3:10–15; 1 Tim. 1:19–20; Tit. 1:10–14; Jam. 4:4; 2 Pet. 2:1–22; 1 John 2:18–23; 3 John 9–10; Jude 4–19; et al.).

Reading brother May’s article took me back to 1984 and the “Restoration Summit” (later renamed “Unity Forum I”), jointly planned by some of our liberal brethren and men in the Independent Christian Church. It was a by-invitation-only affair, and a major criterion for being one of the 50 who were invited was that one must have an “irenic spirit.”

I find it interesting that an article by brother May, Dean of Faulkner University’s College of Biblical Studies, would appear in the *FH News*. It has not been that many years ago since brethren Curtis Cates and Garland Elkins were expressing earnest criticism of brother May’s fellowship practices, and rightly so. He has a history of embracing those in his fellowship whom the MSOP faculty would not embrace in days of yore (e.g., Alonzo Welch, long-time supporter and defender of Chuck Lucas of Crossroads infamy). Since coming to Faulkner, he has placed such notables on the lecturership as Buster “All-of-Life-Is-Worship” Dobbs, Jim “stay-in-your-adulterous-marriage” McGuiggan, and Paul “Change Agent” Faulkner (no relation to the Faulkner for whom the school is named, incidentally).

Clearly, brother May has not changed his approach to fellowship, so now for brother Grider to extend the olive branch to him is but another indication that our Memphis brethren (led by brother Grider) have changed theirs. (Come to think of it, maybe the planners of the MSOP Lectures have been taking notes on brother May’s approach to fellowship, given various speakers they have invited in recent years. Should this be the case, it is only fitting that the *FH News* carries his article.) It will doubtless not be long before brother May will be appearing on MSOP Lectures and brother Grider (or other MSOP faculty) speaking at Faulkner.

### Inconsistency, Thou Art a Rhinestone

It appears that brother Grider is using the Cecil May article to state his own idea of the way brethren should treat one another, especially those who have gone astray. Expressing one’s convictions through the words of another is altogether legitimate, but let us test the sincerity of his “gentleness” approach, especially to fallen brethren. Surely, brother Brown and I would qualify as “fallen brethren,” according to him and the FH elders. After all, the elders opined that we had sufficiently misbehaved that we deserved being marked as unfit for fellowship by the faithful.

One might expect that both the elders and brother Grider (given their spiritual maturity and Biblical knowledge) would have approached brother Brown and me, laying their grievances and our sins gently and kindly before us, urging us to repent. After all, Paul said that a “**factions man**” (“**heretick**,” KJV) (one of their accusations) deserved a “**first and second admonition**” before being refused fellowship (Tit. 3:10). Instead of following this Scriptural mandate, they gave us not even one admonition—gentle or otherwise.

It is appropriate to review briefly some illustrations of brother Grider’s concept of kindness and gentleness toward the wayward. In the edition of the *FH News* in which the FH elders “marked” brother Brown and me (December 1, 2009), brother Grider addressed our being marked. The reader may judge the kindness and gentleness of his spirit:

On page four of this bulletin you will read where our elders have publicly marked brethren David P. Brown and H.W. (Dub) McClish. These two brethren in recent years together have been on a vendetta attacking faithful brethren throughout the Lord’s church through their venomous articles.... These brethren would have us believe they are protectors of truth when in fact they have no respect for truth whatsoever.... They cannot love the church for which Jesus died and behave as they do. They are rude and crude. They are hateful and haughty. Furthermore, to be so preoccupied with the affairs of others is not normal. In reality, they behave like spoiled children who don’t get their way.... The fact is, however, no one pays them much attention nor should they. The two have been isolated and marked, as they should be....

Three weeks later, the kind and gentle Barry Grider compared “certain brethren” (whom could he have had in mind, hmmm?) to the anti-Christ Pharisees:

Yes, sometimes certain brethren have to be marked because they engage in lies, innuendo, evil surmisings, and divisive conduct. Do you get down in the dirt and wallow in it with them? No! We must follow the admonition of the Lord, who said of the Pharisees, “**LET THEM ALONE: They be blind leaders of the blind.**”

**“And if the blind lead the blind, both shall fall into the ditch”**  
(Mat. 15:14—Caps mine DM).

I must say that, if the foregoing constitutes “gentleness” and “kindness,” may I not be in earshot if he ever decides to be harsh and unkind. From the statements above, one might suspect that brother Grider was doing a homework assignment for a class on “How To Demonize Unappreciated Brethren”—taught by brother Frank Chesser. Perhaps publication of the May article is a signal that brother Grider has come to a better understanding of the noble trait of gentleness.

What we see in the publication of the May article is a prime example of brother Grider’s preaching to others (perhaps particularly to his perceived enemies) that which he is unable or unwilling to practice. To put it another way, he practices his gentleness very selectively. He can be gentle and kind to (yea, can endorse) a brother who tinkers with the Divine arrangement of the eldership or of marriage (Dave Miller), one who chooses sports activities over the church (Tyler Young), or even one who urges “relevancy” above Gospel to attract young adults (Rob Hatchett), but he cannot come up with a civil word for those who dare call his fellowship compromises to his attention.

We have seen samples of brother Grider’s inconsistency between his profession and practice regarding gentleness. It would seem that at least some of his fellow-instructors at MSOP share in the same profession and selective practice of gentility. In a 2006 public forum brother Keith Mosher, Dean of Academics, described those who dared criticize MSOP’s defense of brother Dave Miller and his errors as “...people [who] are as vile a group—and I do mean vile—as I have ever read after in my life” and “...brethren [who] are lying to you.” I have difficulty seeing the gentility in these terms.

Brother Bobby Liddell, MSOP Director, wrote an excellent article on “Longsuffering” in the December 2009 issue of *Yokefellow*. In describing the opposite of this Biblical trait, he wrote:

Haughty, egotistical men are not longsuffering, but sin in their anger and haste to accuse, and unwillingness to forgive. Such men destroy their own brethren (cf. Acts 9:4) by sowing discord and dividing congregations through malicious words and evil surmising, all the while claiming they are the only faithful ones, and assuring their deceived followers that they are ever on guard for the latest supposed heresy and heretics. Their attitudes are so disagreeable and so distasteful (to those who refuse to be gullible enough to follow them blindly) that they end up meeting with a handful in their own homes, or if they do stay with a church for any length of time, they decimate the congregation by their disagreeable hypocrisy and arrogance....

Hateful, self-serving men will not patiently endure with others, nor will they be slow to anger. They will not extend mercy, but will seek opportunity to advance themselves, or to avenge themselves, at the cost of others and the church. They ruin peace and rob men of hope.

**He proceeded to call such behavior “devilish.”**

I do not know (for sure) the identity of those he described, but it seems certain that they were brethren who, in his mind, had fallen from grace and were unworthy of fellowship. I learn from brother Liddell’s words just how to practice longsuffering (a first

cousin to gentleness): (1) Countenance with kindness and longsuffering false teachers whom one finds it convenient to defend and endorse, and (2) vilify and verbally pummel brethren one perceives to be brotherhood menaces. One might say that brother Liddell was a bit short on longsuffering in his description of those he deems to be his sinful brethren. While I heartily commend all that brother Liddell stated (assuming it is accurately applied), I am amazed that he failed to see his self-contradiction: *By his un-longsuffering (shortsuffering?) description of certain brethren, he hanged himself on his own “longsuffering” gallows.*

Statements as strong (or stronger) could be cited from practically all of the MSOP faculty that demonstrate their ability to employ what some might describe as rather “ungentle” terminology, all the while urging a gentle and longsuffering demeanor. It takes a certain degree of brass to preach something openly on one hand while repudiating it just as openly on the other.

### Conclusion

I would have all—including brother Grider—who read these words to know that I am not his enemy on any personal level whatsoever. I am also not the enemy of the FH elders, the FH church, or MSOP. Anyone who thinks otherwise is simply wrong. Rush Limbaugh stated early in the Obama presidency, “I hope he fails.” By this he meant that he hoped the president failed in implementing his disastrous ideological policies and agenda. This desire sprang not from personal hatred or partisanship, but from loyalty to the Constitution and love of country. In the same vein, I say of brother Grider, “I hope he fails.” Again, I express this desire not because of any personal animus toward him, but because of his ideology and agenda. His ideology and agenda are spiritually dangerous and deadly. My desire that he fail springs from love of the Lord, His Truth, and His church.

Only the imperceptive or the my-school-right-or-wrong folks will deny that the unblemished reputation the Forest Hill church (and previously the Knight Arnold church) and MSOP enjoyed among faithful brethren for decades has suffered in recent years. Some alumni were disappointed when the elders brought brother Grider to the FH pulpit almost ten years ago, concerned about the depth of his commitment to the old paths. Their concerns began to be justified six or seven years ago as subtle, but palpable changes began to occur in the types of some of the speakers on the MSOP lectures—some of whom I know first-hand were brother Grider’s choices. Then brother Grider took a leading part in FH’s and MSOP’s defense of Dave Miller in 2005. In the intervening years he has written and/or published a number of articles in the *FH News* that are bellwethers of the acceleration of a new direction for this storied congregation and its MSOP appendage.

From an outsider looking in, the major factor responsible for the directional changes in the FH church and the MSOP centers on one man: brother Barry Grider. Brethren have long observed that congregations reflect the personality and convictions of their respective preachers when they have been there a few years. I fully realize that he could not have had the unfortunate influence he has had without being allowed to do so by a complicit eldership and MSOP faculty. One thing that may have contributed to such complicity has been the passing of some of the “old guard” elders, tried and true, and the appointment of other men, who may or may not have had the strong convictions of their predecessors.

I am unable to believe that MSOP faculty members have not

had anxious discussions among themselves about emphases and *FH News* articles from across the driveway, some of which have been the antithesis of what these men have openly proclaimed for decades. But rather than “rock the boat” by evincing any sign of disunity, they have gradually swallowed more and increasingly worse tasting doses of drift. As brother Grider wrote, “They Got Used to It.” Another factor that might be in play is that any admission of opposition to what has occurred and is occurring would equal an admission that some of us outside observers have been/are right.

Nor can I believe that the MSOP faculty and the FH elders have not heard voices of concern from more than a few MSOP alumni (especially since July 12 and the publication of the Hatchett article in the *FH News*) expressing concern over their alma mater and its host congregation. Most of those men were taught to resist and expose the very things brother Grider has been promoting, especially over the last two or three years.

As sad as it is to contemplate, it may be with this situation as many of us have long stated concerning the “Christian Universities”: All of the concerns expressed by letter, telephone, or in person to the administration will make little or no difference to alter

their course. *They will not do any serious self-evaluation or alteration unless/until they are “hit in the pocketbook.”* It is lamentable that concern over money can sometimes move brethren to do what is right when concern over Truth should have done so long before.

The great FH church might be compared to a great ship with the MSOP as a major part of its cargo. The owners of the ship have turned it over to a captain who is steering it to the left. If its course is not soon changed, it may strike some reefs that will let ever more doctrinal error flood its hold. If the ship goes down, Brother Grider will not only likely go down with it, but he will also (perhaps more than any other) be the one who sank it.

To revert to my “slippery slope” analogy, brother Grider has stepped out on this treacherous doctrinal slope strictly by choice (unlike my necessarily stepping on the ice-covered slope in Russia). As when I took my slide in that frozen land I did not slide upward, so with each step brother Grider has taken, he has slid downhill. He can get off that slippery slope any time he chooses to do so, and I pray that he will so choose—and soon.

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# When Will Barry Grider, The Forest Hill Church of Christ, MSOP and Other Dave Miller Supporters Practice What They Preach?

John West

In the August 9, 2011 bulletin of the Forest Hill Church of Christ (FH) appeared an article by brother Cecil May, Jr. titled “Gentleness.” May begins his article by describing the “epitome of gentleness” of a loving mother who “caresses, inspects and cuddles” her newborn infant “close to her breast.” According to this article, this same kind of “gentleness” should carry over in one’s treatment of others. In his first point titled “In Correction,” he describes how Christians should deal with those who need “exhorting and correcting.” He writes: “virtually every passage that requires responding to or correcting those in error emphasizes the gentle attitude in which it should be done.”

He further writes:

In no way do these passages (referring to Gal. 6:1; 1 Pet. 3:15-16—JW) say not to correct others. Rather, they direct the proper attitude in which correction should be done. Gentleness makes the correction more likely to be received and also keeps the corrector from lapsing into sinful strife.

He concludes this section of the article by writing, “Being gentle has to do with demeanor, tone of voice, and choice words. It involves including some compliments with whatever correctives are needed.” Since brother Barry Grider put this in *The Forest Hill News (FHN)*, surely he agrees with what May wrote. Otherwise, why run such an article? If he does agree with the article (and he should), then why does he not practice what he in essence preaches? It also makes me wonder if the elders of FH and the faculty of the Memphis School of Preaching (MSOP) agree with this article. If so, when will they practice what they preach?

In the December 1, 2009 *FHN*, Barry Grider took over half of his article, “From the Preacher,” to praise the elders for marking David Brown and Dub McClish. Now, dear reader, notice the “gentleness” used by Grider to describe his feeling of Brown and McClish. He wrote, “These two brethren in recent years together have been on a vendetta attacking faithful brethren through the Lord’s church through their venomous articles.” He accused Brown of “outlandish comments” which were “filled with evil surmisings.” He further accused him of writing an article which was a “total fabrication built upon nothing but lies.” He then turns his rants toward both Brown and McClish and says that “These brethren would have us believe they are protectors of truth when in fact they have not respect for truth whatsoever.” I wish Grider, in his “gentleness” would tell us what he really thinks about these brethren. He further writes that they have an “attitude” that is “devoid of anything Christ like.” He accuses them of violating “the clear teachings of our Lord

concerning love, kindness, truthfulness, and forgiveness.” Barry, when are you personally going to follow what you think the Lord teaches in these areas (and others)? In view of Grider’s own concept of “gentleness,” do his previous comments about brethren McClish and Brown display “love, kindness, truthfulness, and forgiveness?” Grider further accuses these brethren of being “rude and crude,” “hateful and haughty.” He goes as far as to say they “behave like spoiled children” and that they “must pitch a fit in order to be heard.” Do Grider’s previous words fit his concept of “gentleness” that he thinks one should exhibit? By the way, does Grider’s use of such words to describe the conduct of McClish and Brown indicate that he too wants to be heard? Thus, he had to “pitch a fit” too? If Grider does not watch out his strong desire to be heard will have him “throwing a hissy”. Of course, the only thing one may engage in after “pitching a fit” and “throwing a hissy” is to have a “hissy-fit”. Brother Grider ends this tirade with further accusations against McClish and Brown by accusing them of “lies, innuendo, and evil surmisings.” *Grider is nothing but a hypocrite and his words in 2009 coupled with this recent article by Cecil May, Jr. prove it.* He is like every other “loving liberal” in the brotherhood. He believes in “kindness” and “gentleness” until he is attacked for his liberalism and foolishness. Then his claws come out and he goes on the attack.

In the same bulletin (December 1, 2009), the elders of FH marked Brown and McClish. On page four, under “From the Elders,” they write that they are marking them for “sowing discord among brethren and for their outright lies....” *First*, they never mention how they are sowing discord. *Second*, they do not list any “lies” told about the “elders, evangelist, the Memphis School of Preaching and this congregation.” *Third*, they did not contact these brethren to correct them before marking them. Is this their concept of the pathway to “gentleness” as described by brother May in his article that Grider printed in the *FH News*? Brother May addresses elders’ responsibility in “gentleness.” He writes, “Both elders and preachers are to manifest the qualities of gentleness ... for gentleness is a fruit of the Spirit....” That being the case, why did the elders of FH fail to follow “gentleness” in dealing with Brown and McClish? The legs of the lame are not equal!

In the December 2009 issue of the *Yokefellow*, brother Bobby Liddell, Director of MSOP, wrote an article entitled “Longsuffering.” Surely one would think with that title Liddell’s article exude “gentleness” as he begged all brethren to practice it in their dealing with one another. In his article he wrote:

Haughty, egotistical men are not longsuffering, but sin in their anger and haste to accuse, and unwillingness to forgive. Such men destroy their own brethren (cf. Acts 9:4) by sowing discord and dividing congregations through malicious words and evil surmising, all the while claiming they are the only faithful ones, and assuring their deceived followers that they are ever on guard for the latest supposed heresy and heretics. Their attitudes are so disagreeable and so distasteful (to those who refuse to be gullible enough to follow them blindly) that they end up meeting with a handful in their own homes, or if they do stay with a church for any length of time, they decimate the congregation by their disagreeable hypocrisy and arrogance. What a difference longsuffering would make! Let us all learn from their ungodly lack of bearing fruit, and be patient with one another, willing to forbear, as taught by the Holy Spirit (Liddell 1-2).

It does not take a rocket scientist to figure out that he is referring to Brown, McClish, Michael Hatcher, this writer and anyone else who opposes their actions as the previous men have done. Liddell's article appeared in the *Yokefellow* the SAME month in which Grider vented his spleen in his *FH News* tirade and in which the FH elders marked Brown and McClish. Does it sound like Liddell is following "gentleness" when dealing with those with whom he disagrees and opposes? *His hypocrisy is as blatant as Grider's*. Liddell further describes those, who in his opinion are without longsuffering, as "hateful," "self-serving," that they "will not patiently endure with others," and "will not extend mercy," "but will seek opportunity to advance themselves, or to avenge themselves, at the cost of others and the church." He further states: "They ruin peace and rob men of hope" and accuse them of having "devilish behavior." Does Liddell really believe that the previous terms that he with premeditation and forethought chose to use to describe his brethren truly exemplify the "gentleness" about which May wrote and Grider published in the August 9, 2011 *FH News* from which brethren are to learn "gentleness"?

Then, there is Keith Mosher, who while speaking on the open forum of the 2006 West Kentucky Bible Lectures boldly brayed the following "gentle" words:

I've been preaching for 42 years, brethren and I stand right where I stood 42 years ago. And my friends will believe that, and my enemies won't, but these people are as **vile** a group, and I do mean **vile**, as I have ever read after in my life I have never seen the kind of attitude they have. They want to destroy about nine good works in the brotherhood just to prove a point (Emphasis mine – JW).

The above comments were made to a question concerning brother Dave Miller. Mosher further stated: "If you're going to believe some of these publications you're going to have a problem because those brethren are lying to you." Why did Mosher not follow after "gentleness" when he made those statements in 2006? Do those statements reflect

the tenor of Cecil May, Jr's article brother Grider printed in the *FH News*? Mosher is a member of FH. Does he read the bulletin? If so, I wonder if he agreed with the article? It also makes me wonder if he "repented" of not having "gentleness" back in 2006? Then again, to Mosher, his 2006 West Kentucky Bible Lectures comments him have been "gentle."

Over the course of the last twenty years, faithful brethren exposed Dave Miller's false doctrine of the elder re-evaluation/reaffirmation doctrine. Many, even those at MSOP, applauded articles condemning that heresy. It was not until 2005 (after Miller went to Apologetics Press (AP) in 2002,) that a change took place with MSOP, et al. In 2005 Dub McClish sent his "Summation of Information Relating to the Apologetics Press Scandal" to a select and limited group of brethren. (This missive referenced the then director of AP, brother Bert Thompson's sinful conduct, which sinful conduct he confessed to the brethren and asked for their forgiveness). Regarding McClish's comments about Thompson, there was one person, in particular, who was stirred enough by McClish remarks concerning Thompson to write his own "gentle" thoughts to Dub McClish. In a letter, dated June 17, 2005, Frank Chesser, the preacher for the Panama Street Church of Christ, wrote a scathing letter to Dub McClish. He accused Dub of writing "fodder" for Internet talebearing and gossip." He also accused Dub of having "ignoble conduct" words "clothed in ice" with "not one shred of compassion" to Bert Thompson. Dub did not write this to make light of Thompson's sins, but that is not the way Chesser saw it. In all of his "gentleness," Chesser asked Dub, "were your words full of 'grace and seasoned with salt'? (Col. 4:6)." After reading Chesser's tirade, it made me wonder the same about brother Chesser. However, we all have to remember that Miller supporters all have a strange kind of "gentleness" when dealing with those of us who disagree with them. Chesser further accused Dub of being "unethical" and "shameful" in what he wrote. He also assumed that Dub sent the email out to hundreds of people, so Chesser, in "gentleness" sent his out to a multiplicity of people. *Did Chesser engage in evil surmising in thinking that Dub sent his email to a great number of people and then conduct himself as if brother McClish had done as he surmised? Hmmmmm!* What he did not know was that Dub only sent it to a few select people (just over twenty if memory serves me correctly). I did not receive a copy of Dub's "summation" until after Chesser wrote his "gentle" answer and broadcast it all over the brotherhood. Chesser's over-reaction and crude letter shows that he and his sect only are "gentle" when they want to be and it serves their purpose. But, Chesser thinks that those who oppose him and his sect are not gentle when they employ the same words he used to describe McClish.

After reading the Cecil May, Jr. article in the *FHNews*, it causes me wonder if anyone at FH or MSOP has a clue concerning consistency, objectivity, and fairness. These hypocrites call for "gentleness" when dealing with their own

errors and sins, but will not extend the same “gentleness” when dealing with others whom they perceive to be in error. They have shown this same kind of hypocrisy since 2005 and it is only getting worse. Barry Grider, the FH elders, Bobby Liddell, Keith Mosher, Frank Chesser and all others of their stripe need to take heed to themselves and start practicing what they preach.

The previous quotations I have given are only some of what the previous named men and their cohorts have used in opposing certain brethren. But has Cates, Elkins, other faculty members, alumni, and supporters used the same kind of “gentleness” in their disagreements with many of us? NO! However, many of them will not speak publicly or write about

Miller and related matters. They will hide in their dark corners, spew their venom, and accuse us of being unloving and unkind. But they while trumpet themselves to the brotherhood as beacons of love, kindness, and “gentleness.” I pray that more brethren will open their eyes to the hypocrisy of MSOP, the liberalism of Barry Grider, and the namby pamby FH eldership that sanctions, supports, and promotes such hypocrisy. I also pray that the events surrounding Grider and MSOP are a wake-up call to the alumni of the MSOP to FINALLY start taking a stand against the errors being propagated from the pulpit of FH (once a sound church) their bulletin, and MSOP.

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## A REVIEW OF THE ENGLISH STANDARD VERSION

Paul Vaughn

There are a number of different translations of the Holy Bible. Some are extremely accurate, but most are not as accurate as they should, could, and ought to be in rendering the original languages into the living languages of today. The original languages in which the Bible was written were Hebrew, Aramaic and Greek. There are very few people who can read and understand these languages. Therefore, most people must rely on a translation of the Bible into their own languages in order for them to read and understand it.

Because of the need to have the Word of God in one’s own language, the selling of Bibles has become a big business. A constant stream of new translations are pouring off the presses. In 1969, it was estimated that there were 360 different translations of the Word of God. Today, it is believed that there are over 1,000 translations.

Which translation shall I use? This is a very important question and must be answered in all honesty. This is the case because one’s salvation from sin depends on arriving at the correct answer. It is a sign of the times that warnings must be given about the Bibles Christians are using in their study of the Word of God. The written word is the method that God chose to educate mankind about His will. It is written, **“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work”** (2 Tim. 3:16,17). Therefore, the Scriptures are the inerrant truth in all moral and spiritual matters, for the world and especially for the church to follow. Jesus said, **“He who rejects Me, and does not receive My words, has that which**

**judges him--the word that I have spoken will judge him in the last day”** (John 12:48). Thus, if anyone distorts the Scriptures, they are changing the what the Bible actually says and that men must look to in order know His will and be obedient to God. Therefore, the need is impressed upon everyone to seek out an accurate translation of the Holy Writ. *We must be careful to chose wisely!*

Any sound translation will have basic characteristics to help mankind know God’s will. It must be accurately translated because it is the Word of God and not a human document with which one may trifle. A translation must be readable. People need to understand in their own language the wonderful words of God (Acts 2:5-11). All should seek a translation that is accurate and readable.

Warnings must be given about poor translations that twist the Word of God. There are two fundamental ways men may twist the Scriptures. *First*, they mistranslate God’s Word. *The New International Version (NIV)* and *Revised Standard Version* are two examples of “Bibles” into which men have inserted fatal error. The translators cease translating and incorporate their denominational dogmas into the translation in order to justify their teachings. *Second*, they twist God’s Word not by mistranslating or inserting false doctrine into the text of a good translation, but by placing erroneous doctrine in the notes at the end of the page, calling it a study Bible. Error is error, whether one twists the Scriptures or gives a perverted commentary about the passage.

This article is a review of the *English Standard Version (ESV)* of the Bible. How does the *ESV* hold up when it come to accuracy in rendering the original language into English?



## HOW DID THE TRANSLATION COME INTO EXISTENCE?

The *ESV* is a revision of the *Revised Standard Version (RSV)*. In the preface of the *ESV* the editors claim the *RSV* provides “the starting point for our work.” The *ESV* was published in 2001 by Crossway Bible, a division of the Good News Publishers. The *ESV* is based on the *Masoretic Text (MT)* of the Hebrew Bible for the Old Testament. For the New Testament it is based on 1993 edition of *The Greek New Testament (TGNT)* published by the United Bible Societies, edited by Nestle and Aland. There is a raging debate (it has been going on for many years) as to the reliability of the text they used to translate the *ESV*. The *King James Version (KJV)* was translated from the *Textus Receptus (TR)* and the *New King James Version (NKJV)* was translated from *The Majority Text (MJT)*. Most Biblical scholars agree that the *TR* and the *MT* are very reliable.

“Trinity Evangelical Divinity School professor Wayne Grudem and Crossway President Lane Dennis entered into negotiations with the National Council of churches to use the 1971 revision of the *RSV* as the basis for the New Translation.”<sup>1</sup>

The agreement to agreement to modify the *RSV* was reached in 1998.

The publishing team had over one hundred people on a translation committee. Of that group, fifty biblical scholars served as translation review experts. The translation oversight committee included leaders from many denominations throughout the world. There were only fourteen translators to work on the text. It is plainly seen that some of the “scholars” translated fatal error into the *ESV*.

### STRENGTHS AND WEAKNESSES OF THE ENGLISH STANDARD VERSION

The *ESV* is easy to read, making it easy to understand. In the preface the publisher said,

The *ESV* is an “essentially literal” translation that seeks as far as possible to capture the precise wording of the original text and the personal style of each Bible writer. As such, its emphasis is on ‘word-for-word correspondence.

A word-for-word translation approach is the only way to render as accurately as possible into English what the inspired writers penned in the original languages. The *NIV* allows for “thought-for-thought” rather than word-for-word translation which a reliable translation is based on.

In the *ESV*, the translators at times chose to give an interpretation of the text and not a translation of it. An example is Rom. 12:11. The *ESV* changes the English words, “reasonable” to “spiritual” and “service” to “worship” making all of life worship which is fatal error. Please note the text. “**I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship**” (*ESV*). The *KJV* and the *NKJV* translate the Greek word “*logikos*”

in Romans 12:1 accurately as “reasonable” and the Greek word “*leitourgia*” as “service”. Please note how they read:

**I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service** (Rom. 12:1, *KJV*).

**I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service** (Rom. 12:1, *NKJV*).

To show the inconsistency of the translators of the *ESV* in Paul’s letter to the Philippians, the Greek word “*leitourgia*” is used twice (Phil. 2:17,30). In verse 17 they fail to translate the word and in verse 30 they translate it correctly as “service.” Again, in 2 Cor. the Greek word is translated correctly as “service” and not “worship” (2 Cor. 9:12).

### MONOGENES

The translators choose not to translate the Greek word *monogenes*, “only begotten,” in John 1:14, 3:16; 3:18.

**“And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth”** (John 1:14).

**“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life”** (John 3:16).

**“Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God”** (John 3:18).

Translating *monogenes* as “only” is not a correct translation of the word. This makes Jesus the only Son of God. The Scriptures teach plainly that Christians are God’s children (Rom. 8:16; Phil. 2:15; 1 John 3:1,2,10; 5:2). They failed to accurately translate *monogenes* in Heb. 11:17, making Isaac, Abraham’s “Only son.” Why would they not want to translate *monogenes* correctly? Failing accurately to translate *monogenes* changes the meaning completely from what the original Greek says.

### ITALICS

In the *KJV* and the *NKJV* translators used italics to show that a particular word was not found in the original languages, but they judged needed for clarity in the English language. The *ESV* translators chose not to use italics to show when a word was supplied to make a sentence more clear.

A good example of how italics help the student of the Bible to gain a more complete understanding of the text is found John 8:24.

**Therefore I said to you that you will die in your sins; for if you do not believe that I am *He*, you will die in your sins** (*NKJV*).

**I told you that you would die in your sins, for unless you believe that I am *he* you will die in your sins** (*ESV*).

The verse was chosen because it would be easier to understand that Jesus was teaching that He is Deity, if the word “He” was not supplied by the translators. A student studying from *ESV* would not know that a word was supplied by the translators.

### VERSES LEFT OUT OF *ESV*

In the New Testament the *ESV* has left out a number of verses and parts of others. The following verses not in the *ESV*, Matt. 23:14; Mark 9:44; 9:46; John 5:4; and Acts 8:37. There is even a larger number of verses that they did not completely translate, leaving words, and sometimes sentences, out. They are: Matt. 23:15; 25:13; 27:35; Mark 6:11; 14:27; Luke 4:8; 4:18; 11:2,4, 53; John 4:20; 17:21; Acts 10: 5, 43; Rom. 14:9; 1 Cor. 6:20; Eph. 1:5; 2:1; 3:9; 3:10; Phil. 1:15; Col. 3:6; 1 Tim. 2:7; and Rev. 1:8, 11; 2:13.

In 3 John *ESV* translators divided verse 14, making an extra verse. This would cause much confusion in a Bible class. Why would they do that? The translators of the *ESV* need to explain why they left out so many verses. The Greek text they chose to translate from is not as reliable as the *TR* used by translators of *KJV* and the *MT* used by the translators *NKJV*.

### MIS-TRANSLATION OF THE GREEK WORD “*PARTHENOS*”

The *ESV* translated the Greek word “*parthenos*” as “betrothed.” The correct translation is always important. The correct translation of the word “*parthenos*” is “virgin.” They change the meaning by giving an interpretation of the word and not accurately translating it (1 Cor. 7:25, 34-38).



(Continued from page 2)

ily of God—“**Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened**” (1 Cor. 5:6). In the case of Achan’s impact for evil on Israel, the whole nation had to rid itself of the one man and his family who aided and abetted him in his sin, before they could expect God to be with them in the work he had commanded them to do. While the sinners remained in the camp Israel could not overthrow the smallest of towns (Josh. 7:1-4). What a sense of unity that Achan had with all his Israelite brethren and they with him—and *all of their fellowship and unity with one another hinged on their obedience to God’s Word*.

In contrast to what this Old Testament account teaches, in recent years some of us have been castigated unmercifully because we have strongly and publicly opposed fellowshiping a modern day Achan in spiritual Israel—the Lord’s church. They have made no effort to follow the teaching of the New Testament ridding themselves of the old leaven of sin in their midst. To this hour these same brethren who pride themselves in their love, mercy, kindness, balance, etc. rush to defend, advocate, and promote fellowship with a modern

### CONCLUSION

The translation you select to use can effect your eternal destiny. May we all select one that is true to the original Hebrew, Aramaic, and Greek. God does not give man the liberty to trifle with His Words. It is written, “**You shall not add to the word which I command you, nor take anything from it, that you may keep the commandments of the LORD your God which I command you**” (Deut. 4:2). “**Do not add to His words, Lest He rebuke you, and you be found a liar**” (Prov. 30:6). And,

**For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book** (Rev. 22:18,19).

The *ESV* has a number of problems, as previously documented. Therefore, I cannot recommend it. With many translations there are a number of scholars on the translation committee. And, it appears that some of these “translators” are more concerned with expressing their opinion rather than carefully and accurately translating the original languages of the Bible into the living languages of today. The *ESV* has many problems and should not be used, even though it is easy to read.

END NOTE: .html [www.bible-researcher.com/esv.html](http://www.bible-researcher.com/esv.html).

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day Achan and those who fellowship him.

Biblically authorized unity exists in spiritual Israel in the same way and on the same basis as it existed in fleshly Israel. And, it does not allow for sin to remain in the camp. Notice Joshua’s words to Achan immediately prior to his and his families’ stoning, followed by the description of their punishment.

**And Joshua said, Why hast thou troubled us? The LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day** (Joshua 7:25-26).

One sin committed by one Israelite was enough to trouble fleshly Israel—SIN, THEREBY, WAS IN THE CAMP. Today some brethren who think they are stalwart soldiers of the cross are in reality campaigning to justify sin in God’s camp. *But God did not turn a blind eye to sin in the camp of fleshly Israel and He will not ignore it in spiritual Israel either.*

—David P. Brown, Editor

# UNSCRIPTURAL WORK OF WOMEN

Darrell Debo

For several decades now the sectarian world has been “ordaining” women to serve in their pulpits and to serve in various aspects of their ministries. This relatively recent practice in the span of time, however, has not been without controversy and some opposition by more conservative religionists in the so-called more liberal “mainstream” denominations. The final acceptance of women ministers is not surprising with the passing of time since the denominations have long ago rejected the inerrant Word of God as the supreme authority in religion. When the Bible is rejected as authoritative, a vote by a denominational body such as a synod, conference, convention, etc., can change the beliefs and practices of a religious people from one whim to another they like better. They argue, “We must change with the times,” ignoring the truth that the laws of God change not.

More than half a century ago when I was yet among the digressive group, women were being ushered into positions of authority, teaching mixed classes, serving on church “boards” and committees, and even being elected officers at conventions. The ultra liberal Disciples of Christ denomination now has many women preachers--just like the other denominations. In fact, here in my hometown the Methodists, Presbyterians, and First Christian Church all have women preachers. When the Christian church folk cracked the door of divine truth more than a hundred years ago by introducing the unscriptural mechanical instruments into the worship of the church, they might as well have taken an axe and “busted the door down”! *One departure from the Truth of God simply leads to many more, according to the likes and desires of those digressing.* This is in tragic evidence today even among our own brethren who once stood foursquare for the Gospel Truth.

Oh, how I remember years ago various ones saying, “The only difference between the church of Christ and the Christian church is the instrument.” Brethren, it was not so then, and it “ain’t so” now! It was the attitude toward the Scriptures then, and it is the same today. The liberals among us today, who are advocating and practicing fellowship with the Christian church and calling their members brethren, might as well be fellowshipping the Holy Rollers or any other error-filled bunch as to extend fellowship to the digressives. They may call them the “Conservative” Christian Church, but in many areas they are anything but conservative and engage in many unscriptural practices. According to the pontifications of the liberal brethren, I might as well have stayed in the Christian church lo those many years ago than to leave it behind with all its errors to step out into the glorious sunlight of God’s immutable Truth!

Now cometh the apostates among the churches of Christ, declaring we must be like the sects about us and have women usurping authority over men in the church. It seems like I remember some other people long ago who had to be like the nations about them and cried out for a king. Samuel commu-

nicated their desire to the Lord, who replied, “. . . **they have not rejected thee, but they have rejected me, that I should not reign over them. . . . they have served other gods, so do they also unto thee.**” (1 Sam. 8:7, 8) Change, to accommodate modern cultural attitudes and practices, seems, therefore, to be the main focus and desire of many today rather than submission to the will of almighty God.

Two ACU professors have been studying the “gender inclusivity among churches of Christ.” Stephen Johnson, who teaches in the Graduate School of Theology at ACU, and Lynette Sharp Penya, who is in the communication department, claim they have identified some 105 congregations claiming to be Churches of Christ as being “gender Inclusive.” About 14 of that number, it is claimed, are perfectly content to allow women to preach in the assembly of the church. Johnson has preached for the Buffalo Gap Church of Christ near Abilene for the last several years, and we wonder if that congregation allows women preaching? The Abilene college, it seems, is trotting right along the new cultural adjustment by offering a program preparing women for “ministry” positions among the churches. It is wondered if the propounders of women speaking over men would just claim that the Apostle Paul was prejudiced against women in his prohibitions of 1 Cor. 14:33-34 and 1 Tim. 2:11-12. If so, that’s old tripe that I heard among the digressives years ago, and “it won’t wash”! It denies that Paul was inspired of the Holy Spirit by God; and yet the apostle said, “**God hath revealed them unto us [apostles] by his Spirit . . . which things we speak, not in the words which man’s wisdom teacheth, but which the Holy Spirit teacheth. . .**” (1 Cor. 2:10, 13) Would our liberal friends defend the position that Paul and thousands upon thousands of teachers and preachers since apostolic days were in error when they taught that women should not fill the role of preacher or teacher over men in the church? And are all churches of Christ in error on this issue except the tiny element following this path of departure from Truth? Are there other plainly uttered commands and prohibitions in the covenant of Jesus Christ that can be ignored with impunity? If so, which ones are they and who decides?

How tragic it is in our time to see this pathetic miniscule of congregations trying to claim to be churches of Christ, and practice a form of godliness by discountenancing and ignoring the commandments of God, thus denying the power thereof. And even sadder still is there are some sisters in Christ who would jeopardize their soul’s eternal salvation by defying the plain gospel truth and flaunting their own aspirations and will above God’s. Faithful brethren need to remember in their prayers those who teach the error as well as those who practice it that they will repent of this their wickedness and pray God’s forgiveness of their rebellion against His divine will.

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# NEW COLUMN

*We have invited brother Roelf Ruffner to write a new column in CFTF and he has agreed to do so. He will be writing under the heading of **DEPARTURES FROM THE TRUTH**. The column will not only report those instances wherein members of the church of Christ have departed from Biblical Truth, but also departures from spiritual and moral truth throughout the United States and the world.*

*Brother Ruffner is a native Texan. He and his wife Janice have four children and ten grandchildren. He graduated from ACU, University of Texas Permian Basin, and the Brown Trail School of Preaching. Before he began preaching, he worked for the New Mexico Health & Environment Department. He has preached for congregations in Texas, New Mexico, and Wyoming. He presently serves as an evangelist with the Hill Town Church of Christ near Santa Fe, TN. He is also an instructor in United States history in a local community college. —Editor*

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## *DEPARTURES FROM THE TRUTH*

Roelf Ruffner

### **IN REMEMBRANCE - DLU**

Departures from the faith continue at the once noble institution of Christian higher education—David Lipscomb University (DLU) in Nashville, Tennessee (It is now known as “Lipscomb University”—Editor). It has been in a terminal spiritual state for a long time due to apostasy and religious liberalism. But lately it and its sister institution Abilene Christian University have sought a spiritual transfusion from the Contemplative Prayer movement of the Emerging Church heresy. This movement drinks deeply from the mysticism of Roman Catholicism, Buddhism and New Ageism to try to redefine simple Christian prayer.

Evidence of DLU’s declining spiritual health is found in its recent “Learning Lab on the Spiritual Disciplines” brought by the Institute of Christian Spirituality (ICS) on campus. This “lab” dwells upon the “discipline” of prayer. It is lead by ICS faculty. One session taught by Dr. Jackie L. Halstead, Associate Professor of Spiritual Formation, was entitled “Prayer Practices: How listening and Speaking Shapes Us”. In Contemplative Prayer lingo “listening” means listening for God to speak to you while you pray and mediate (On what?). Dr. Haslstead did NOT get this from the Bible or from the writings of brother David Lipscomb. She had to learn this gobbledygook somewhere else. On ICS’s website it states that among her credentials: “Jackie completed two post-doctoral programs with Shalem Institute for Spirituality in Leading Contemplative Prayer Groups and Retreats and in Spiritual Guidance”.

Brethren, this is scary stuff! It looks like the apostates at DLU are nailing the coffin shut. All that is needed for internment is a lily on top of the grave. (<http://ics.lipscomb.edu/page.asp?SID=260&Page=8165>)



Homosexuals want our children. They want to recruit and groom them in depravity. And the Democrats and Obama as

well as others are onboard and wholeheartedly involved. The following article from CNS.Com. CNSNews.com began on “June 16, 1998 as a news source for individuals, news organizations and broadcasters who put a higher premium on balance than spin and seek news that’s ignored or under-reported as a result of media bias by omission.”

### **Taxpayer Money Will Help Homosexual Activists Establish ‘Safe Spaces’ in Public Schools**

Wednesday, July 27, 2011

By **Patrick Ryan**

(CNSNews.com) – A homosexual advocacy group is getting taxpayer money to increase the percentage of schools that set up “safe spaces” for lesbian, gay, bisexual and transgender (LGBT) youth.

The Gay, Lesbian & Straight Education Network (GLSEN: “Gay, Lesbian and Straight Education Network”) says that it exists for the purpose of ensuring that “all our nation’s students are safe in schools.”) will receive \$285,000 annually for five years to partner with 20 targeted school districts across the country to help keep LGBT students safe and healthy.

The grant money is coming from the federal Centers for Disease Control and Prevention, through its Department of Adolescent and School Health (DASH).

It is abundantly clear that LGBT youths’ experience of bias and violence at school contributes to significant threats to their health, academic success and psychological well-being,” GLSEN Executive Director Eliza Bayard said in a June 17 news release announcing receipt of the grant.

She praised CDC for “taking a critical step to ensure safe and healthy schools for LGBT youth and a stronger foundation for their future by supporting the creation of truly safe spaces where they can receive support from administrators, teachers or other school staff.

Safe spaces, Bayard added, “are vital to these students’

health, success in school and life prospects.”

The program centers on GLSEN’s “Safe Space Kit,” which includes stickers identifying offices or places within the school building where students will find “an adult’s unwavering support” for their safety. Each kit contains ten “Safe Space” stickers.

The kit includes two posters and a 42-page “Guide to Being an Ally to LGBT Students.” Among other things, the guide offers specific strategies for supporting LGBT students, including how to educate students about anti-LGBT bias and teaching respect for all people.

The kit also explains how to “advocate for change inside the school.”

“GLSEN strives to ensure that every school in America is safe for all students, regardless of sexual orientation or gender identity/expression. We want a Safe Space Kit to be used in the more than 100,000 middle and high schools across America to provide all students a safe place to learn,” the news release said.

GLSEN has become increasingly influential in the U.S. public education system over the past 15 years, said Linda Harvey, the founder of Mission America, a Christian, pro-family group that monitors homosexual advocacy organizations such as GLSEN.

She said parents “need to be alerted to the fact that now we may have GLSEN coming into schools.”

Harvey noted that many Christian and conservative parents “have not bought in to the idea that homosexuality is intrinsic,” but the CDC has “legitimized this view” by offering GLSEN a federal grant.

Social conservatives have attacked the Safe Space Kits for providing a list of sexually graphic books.

According to Focus on the Family, one of the books recommended for grades 7-12 titled *Rainbow Boy* includes a description of high school boys looking at male pornography.

Another book, *What If Someone I Know is Gay*, explains that “sometimes it does take a sexual and/or emotional experience for someone to understand and recognize what their true feelings are.”

Candi Cushman, an education analyst for CitizenLink.com, told CNSNews.com that the kit also encourages educators to “whenever possible, give examples of same-sex couples.”

Cushman said the federal grant for GLSEN threatens parental choice. “What’s disturbing about that is that it just seems that the federal government is now funding a homosexual activist group that, by engaging in these campaigns in public schools, conflicts with the deeply held values and beliefs of so many families.”

Cushman said it seems “undemocratic at its roots to now force those families to fund these groups with their taxpayer money.”

GLSEN says the CDC grant is the latest example of the

federal government partnering with GLSEN to “improve school climate and culture.”

GLSEN say its work with the federal government dates back to a meeting with President Clinton in the late 1990s, and continued under President Bush as GLSEN contributed to the development and launch of the “Stop Bullying Now” campaign at the Department of Health and Human Services in 2004.

GLSEN says it has worked closely with a number of other agencies, including the Department of Justice and the Department of Education.

“We are proud to contribute to federal efforts to support safe, healthy and respectful learning environments for all students,” Byard said. “This grant is an exciting new element of GLSEN’s long-standing partnership with federal agencies in the common project of improving U.S. schools”

(<http://www.cnsnews.com/news/article/taxpayer-money-will-help-homosexual-acti>).

*[Please understand that the term “Christian” is used in this article and the article that follows it to include members of denominations. This should be expected from one who is not a New Testament Christian. The New Testament does not define or use the term in that way. Neither brother Ruffner nor CFTF approve of this unscriptural usage of it—Editor]*



### A BRAVE WOMAN

*[The following article was written before the New York law approving so called homosexual marriages came into effect on July 24, 2011. It is from the Family Research Council. When this law came before the New York State Senate only ONE State Senator spoke against it. I wish the woman about which the article is concerned really was a “Christian”! We need brave people like her. At the time of this writing the full story could be found online at the following Internet address. <http://www.nytimes.com/2011/07/13/nyregion/gay-marriage-settled-in-albany-but-not-for-opponents.html>—Roelf]*

Although same-sex “marriage” isn’t officially legal in New York until July 24, some couples are already heading to local offices to apply for “marriage licenses.” When they do, there will be at least one less clerk willing to help them. Laura Fotusky, a committed Christian from Barker said that she “looked at her Bible” when the law passed “and knew what she had to do.” On July 21, Laura will be cleaning out her office--another victim of the clash over homosexual “marriage.” “I believe that there is a higher law than the law of the land,” she wrote in her resignation letter. “It is the law of God in the Bible. The Bible clearly teaches that God created marriage between male and female as a divine gift that preserves families and cultures... I cannot put my signature on something that is against God.” Like so many others in the war for marriage, Laura was forced to choose between her faith and her job. Even if it meant losing her livelihood, she chose faith. What a courageous and principled stand! And what an embarrassment that New York leaders were too spineless to share it.

## OUTRAGES & ODDITIES

Roelf L. Ruffner

**“As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they wrest, as they do also the other scriptures, unto their own destruction”** (2 Peter 3:16).

Here Peter rebukes those who misuse the writings of Paul as they also **“wrest”** (**“twist”**—*NKJV*) the rest of the Scriptures. This was certainly the case with pop star Miley Cyrus this recently. Miley had an “equal” sign tattooed on her ring finger to represent “marriage equality” or her support of homosexual pseudo-marriage. One of her fans got upset with her and defended traditional marriage as between a man and a woman. Miley, probably influenced by the intolerance of the homosexual movement for anyone opposing their so called “right” said, “Where does it say in the Bible to judge others? Oh right. It doesn’t. GOD is the only judge honey. GOD is love.”

Miley represents many in our sin-sick culture who know only one verse in the Bible—**“Judge not, that ye be not judged”** (Matt.7:1). They want to frame everyone who rebukes them as “hypocrites”. “Judge” in this passage means to condemn someone without cause. It is hypocritical to condemn without cause those who are scripturally judging your actions. We judge every day between right and wrong using the Bible. This is why the Lord said, **“Judge not according to appearance, but judge righteous judgment”** (John 7:24). Gotcha Miley! (<http://m.ibtimes.com/fossil-gigantic-bird-discovery-dinosaurs-royal-biology-letters-giant-bird-195711.html>)



Los Angeles Councilwoman and Democrat Janice Hahn won a special election for the U.S. Congress in California recently. She graduated from ACU in 1974. She chided her Republican opponent for his “radical social views”. She has some of her own “radical” social views (radical to God and the Bible) being a Democrat office holder—pro-abortion rights, pro-same sex marriage. Yet that didn’t stop ACU from praising her election, along with Minority Leader Rep. Nancy Pelosi.

“We are proud of Janice’s accomplishment and the way she and her family continue to serve the citizens of California,” says ACU president Dr. Phil Schubert. “ACU’s history is replete with students, staff, faculty and graduates who embrace the selfless nature of public service, and who have done great things in the process of advancing the communities in which they live.”

My Grandfather Langley used to say of such comments, “He’ll ride any man’s horse!” (<http://www.acu.edu/news/2011/110713-hahn-elected.html>)



I looked at the programming on my cable TV schedule for Sunday, August 7, 2011. I noticed this simultaneous listing on SIX cable channels:

## CURIOSITY

“Did God create the Universe? Professor Stephen Hawking poses this question: How was the world created and can the laws of nature coexist equally with a belief in God?” *Animal Planet, The Learning Channel, Discovery, Green Channel, Science and ID*—Why was this avowed atheist and enemy of monotheism allowed space on six channels?

During the show the professor tried to prove the impossible. He claimed that something can come from nothing without a “grand designer’s” help. He also denied the scientific Law of Cause and Effect. So once again we see the irrationality of atheism. (<http://www.christianpost.com/news/stephen-hawking-explains-creation-big-bang-sans-god-53589/>)



Unfortunately, many modern day translators of the Bible do not aim at accuracy but literary appeal or “readability”. Such is the case with the new child of the United Methodist Church—the *Common English Bible*. Notice their pathetic attempts to make God’s word “readable”:

“**Son of Man**” replaced with “Human One” (Gender neutral.).

“**Alien**” become “immigrant” (Politically correct.)

“**Sackcloth**” to “funeral clothing” (Translation lost!).

“**Repent**” to “change your heart and lives” (Let’s not offend anyone!).

“**In the Beginning**” to “When God began to create the heavens and the earth” (Sounds like make-room-for-evolution?).

Is this the best that 120 “scholars” could come up with? Folks, save your money and stick with a readable yet reliable version like the *King James, New King James* or the *American Standard* (1901). (<http://www.umportal.org/article.asp?id=8081>)



Supporters of the God-less theory of evolution remind me of dog chasing its tail. He never does catch it but he continues none the less. Recently in the news it was reported that scientist have found fossils of giant birds “dated” to the supposed geologic time period once reserved exclusively to dinosaurs – the Cretaceous. One bird skull was twelve inches in length. These findings cause distress to another pet theory of some evolutionists – birds evolved over millions of years from dinosaurs. Some have even exclaimed that modern day birds are “living dinosaurs”. These discoveries cause evolutionist to tear their hair out. According to their theory this coexistence is impossible. The truth is that the “theory” of macro evolution is impossible. Not in a million years or even a trillion years could one species evolve into another species. God spoke them all into existence on our young earth

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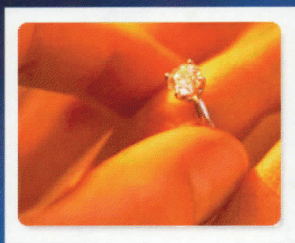
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## Directory of Churches...

### **-Alabama-**

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

### **-Colorado-**

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

### **-England-**

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

### **-Florida-**

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

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

### **-North Carolina-**

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

### **-South Carolina-**

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

### **-Oklahoma-**

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

### **-Texas-**

**Denton area**—Northpoint Church of Christ, 5101 E. University Dr. (Greenbelt Business Park). Mailing address: Northpoint Church of Christ, Greenbelt Business Park, 5101 E. University Dr., Box 6, Denton, TX 76208. E-mail: northpointcoc@hotmail.com. Sunday: 9:30, 10:30, 1:00; Wednesday 7:00. Contact: Dub McClish: 940.387.1429; tgjoriginal@verizon.net.

**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 and the internet school, Truth Bible Institute. www.churchesofchrist.com.

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

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

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