

Defender

"I am set for the defense of the gospel"

Vol. XLIII

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January

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February

May

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Email: bellviewcoc@gmail.com



I Taught Life Begins at Conception and Was Summarily **Fired!**

Jess Whitlock

For it is a rebellious people, lying children, children that will not hear the law of Jehovah; that say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits (Isa. 30:9-10).

For the past three years brother Keith Stifflemire has afforded me the opportunity to serve as his substitute at Copperas Cove Independent School District (henceforth, CCISD), Copperas Cove, Texas. As a teacher in World History and American History, I have been afforded the opportunity to address high school students in studies concerning such subjects as the age of the earth and evolution, the Muslim religion, the Catholic Church as opposed to the one Church of our Lord, Prohibition and the danger of drink, and the last two years, the subject of abortion!

Keith had asked me to address the subject of abortion on November 4-5, 2013. In one of those classes, a young lady asked to be allowed to go see the principal. I knew she was upset with the discussion, but allowed her to go. One of the vice-principals came in later and audited my class for almost twenty minutes.

My next class had a lunch break for thirty minutes. It is my understanding that the topic of abortion was the *buzz* of the cafeteria. Some teachers that day had trouble keeping the kids "on task" because the debate continued surrounding the subject of abortion.

Keith informed me at Wednesday night service that the vice-principal, although favorably impressed with what she had heard, did request that my handouts be left at home for the Thursday class. I agreed to do so. Thursday morning, I was en route to the CCISD campus. Approximately ten miles away, I received a phone call from my wife, Terry. She told me that a secretary had called the house to tell me not to come in for Thursday classes because I had been "cancelled." I was a little despondent as I drove back home.

That Thursday evening, I was checking my messages for the day. I discovered a message from CCISD. No person acknowledged being the one forwarding the message to me that "my services were no longer required." As of today's date, I am no longer listed as a substitute for CCISD. You may be wondering what caused me to be **fired**?

Perhaps I Was Fired Because I Taught That January 22, 1973 Was the "Blackest Day of American History"

Each class began by being asked: "What date is the blackest day of American History?" My assigned topic was to deal with "Roe versus Wade," and how do you deal with that subject and not discuss abortion? I pointed out that the war-deaths our nation suffered in the Revolutionary War, the War of 1812, the Mexican War, the Civil War, the Spanish-American War, World War I, World War II, the Korean War, and the Vietnam War totaled 1,156,848. Then, I observed that the number of "little Americans" that we have killed through abortion on demand stood at approximately 55,000,000. The number of American soldiers killed in all our wars combined is less than 3% of legal abortions since 1973.

We considered that almost 29% of all pregnancies in our land will end in abortion. It is estimated that 4,000 plus abortions take place in America on a daily basis, and 43% of American women will have at least one abortion in their lifetime.

Continued on Page 3



Notes From The Editor

**Michael
Hatcher**

Email address:
mhatcher@gmail.com

Helps

Someone asked me to write on the subject that I preached on recently and enumerate the points I made in that sermon in an article. The title of the sermon was "That Which Makes for Success." Here are some guiding principles that will help all of us to live a truly successful life—not as the world considers success, but as God does.

Realize The Value of My Soul

We all need to consider carefully the value of our soul. When we really come to realize the value of the soul, then it will help us to live better. Jesus showed the value of it when He asked, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Mat. 16:26). The value of each individual soul is worth more than all the riches in this world.

We can begin to understand the value of our soul when we realize that the Christ was willing to leave an eternal equality with the Father. Paul writes of Christ, "Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phi. 2:6-8).

Also the Father was willing to give His only begotten Son so we might live, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Recognizing that Christ died for all, there is still the aspect that we often fail to realize that He died for me individually. Notice how Paul personalized Christ's death: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved **me**, and gave himself for **me**" (Gal. 2:20). Even if there were no other person in the world, Christ would have come and shed His blood for me. Realizing that my soul is so valuable—the most valuable possession I have—helps me to live a better life to secure its eternal well being.

Having My Sins and Faults Rebuked

We should all feel a great indebtedness to those who will step up and reprove and rebuke those times when we do wrong. Even when trying to the best of our ability to live above sin, we will still commit isolated acts of sin because of our human weaknesses and frailties. John writes, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us.... If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:7-8, 10).

Paul was teaching Timothy to help people live the Christian life when he instructed him to "Preach

the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2). Timothy (and all Gospel preachers) would be reproofing and rebuking those who had committed sin in their lives. Faithful brethren need to take the Word of God and bring about repentance in

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Michael Hatcher, Editor

others. This is one of the purposes of the Scriptures: "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 perfect, thoroughly furnished unto all good works" (3:16-17).

Thus, we should feel gratitude for those spiritual minded brethren who will come to us and rebuke us when needed. We also note that brethren should go to the one who committed sin and not go to others gossiping about them.

Being Encouraged in the Right

We should never lose sight of the power of encouragement. As seen previously, Paul instructs Timothy to "Preach the word." In the preaching of that Word, he was to exhort (along with his reproofing and rebuking).

We are first introduced to Barnabas in Acts 4:36: "And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation [exhortation—ASV, Encouragement—NKJV],) a Levite, *and* of the country of Cyprus." His nature was that of being an encourager. We are next introduced to him after Saul's conversion. Saul obeyed the Gospel in Damascus and immediately began preaching Christ. The Jews did not appreciate Saul's preaching, so "after that

many days were fulfilled, the Jews took counsel to kill him" (9:23). Saul escapes and travels to Jerusalem where "he assayed to join himself to the disciples" (9:26). The response of the disciples is somewhat predictable: "they were all afraid of him, and believed not that he was a disciple" (9:26). In spite of all that Saul had done, Barnabas becomes the encourager that he is: "But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem" (9:27-28). What if this encourager, Barnabas, was not around at that time? While we do not know, could it be possible that Saul would have been lost to the cause of Christ?

A few years later, Barnabas and Saul went on a missionary journey (Acts 13-14). During this missionary journey Saul's name was changed to Paul. When they began, John Mark went with them as their "minister" (13:5). However, later we find that "John [Mark] departing from them returned to Jerusalem" (13:13). Later Paul and Barnabas discussed returning to the cities they had previously established congregations of the Lord's church and "*see* how they do" (15:36). The encourager, Barnabas,

wanted to take Mark with them on this second journey. Paul did not think it would be wise to take Mark since he left the previous work at Pamphylia. This led to a "contention [that] was so sharp between them, that they departed asunder one from the other" (15:39). We thus find that "Barnabas took Mark, and sailed unto Cyprus" (15:39). What an encouragement to John Mark to have Barnabas stand up for him. What would have happened if Barnabas had not taken Mark with him? While we do not know the answer to that question, we do know that Mark became an important person even to Paul. Toward the end of Paul's life, he writes to Timothy and says, "Take Mark, and bring him with thee: for he is profitable to me for the ministry" (2 Tim. 4:11). What a great work Barnabas did in encouraging brethren.

We are fighting a great battle today. Evil is all around us. At times Satan seems to be winning the war, even though we know, "the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful" (Rev. 17:14). We become discouraged and need brethren to encourage us.

Next month, Lord willing, I will mention some other things that will help us live successful lives.

MH

Continued from Page 1

Possibly I Was Fired Because I Taught That Americans Discard Human Life as they do the Garbage!

I cited several news reports that every preacher/teacher has in his files on the subject of abortion. (1) After his girlfriend, Amy Grossberg, gave

birth in a Delaware motel, Brian Peterson put the six-pound baby boy in a plastic trash bag and threw the baby into a nearby dumpster. (2) In Brooklyn, a mother gave birth in her own bedroom, wrapped up her newborn son, and threw him out of her fourth-floor window. (3) Melissa Drexler left the prom and

had her baby in the bathroom. She hurried back to the prom to request her favorite song. (4) Remember the baby found in a restroom at Disney World, with the umbilical cord still wrapped around the baby girl's neck?

At this point in the discussion, the students were asked if the choice of abortion ever had to do

with selfishness. We discussed that in most instances the choice of an abortion had to do with whether a baby would be a convenience or an inconvenience (Deu. 27:25). Far too many young people in our land today look upon abortion as just another method of “birth control.”

At this point in the class I read a letter from a student in Denton High School, published in the *Denton Record-Chronicle*. She wrote, “I know myself that if I were to become pregnant right now in my life, I would have an abortion. Because I know that would ruin my plans for the future and **right now I live for me**” (emphasis added)!

Perchance I Was Fired Because I Taught That the Supreme Court Made the Most Colossal Blunder of Their Existence on January, 22, 1973

We discussed how in the state of Texas in 1970, Norma L. McCorvey (Jane Roe) sought the court’s approval to have an abortion. She and her attorneys (Linda Coffee and Sarah Weddington) claimed that “Jane Roe” became pregnant through gang rape! The Supreme Court heard actual arguments in 1972. Henry Wade, Dallas County District Attorney, represented the state of Texas. It was on January 22, 1973, nine justices appropriately adorned in robes of black, made the decision to strike down the Texas law against abortion! It was a seven to two decision that Texas could not prohibit a woman from obtaining an abortion.

The students were given copies of *U.S. News and World Report* (Sept. 21, 1987, 13). The article is titled, “The Gang-Rape Fib of ‘Jane Roe.’” In part, the column states that “McCorvey...admitted to columnist

Carl Rowan that her gang-rape story was a fabrication to bolster her legal claim.” We had a brief discussion of the meaning of *fabrication*. Every student recognized that the whole story was a lie! Norma McCorvey tried to reopen her case before the U.S. District Court of Texas. She wanted to overturn the decision of *Roe vs. Wade*. The Fifth Circuit Court ruled the entire proceedings as a moot point.

The entire case of *Roe vs. Wade* was based upon a lie. It was beyond doubt the worst decision that the Supreme Court ever made. State laws against abortion had existed for almost two hundred years prior to *Roe vs. Wade*. The moral fiber of our nation has all but disappeared! Congress passed a law banning partial-birth abortions in December 1995 and again in October 1997. Then President Bill Clinton vetoed both of those bills. You will recall that his wife, Hillary, was running around loose during that time touting that it “takes a village to raise a child.” I humbly submit to you that a thousand villages combined are unable to raise a single aborted baby boy or baby girl!

In November 2003, Congress presented a bill to ban partial-birth abortions to then President George W. Bush. President Bush signed that bill into law. However, three U.S. district courts challenged that law as being unconstitutional. The argument was that it did not consider the health of the woman. Those decisions were appealed to the U.S. Supreme Court. It was on April 18, 2007, the Supreme Court ruled that partial-birth abortion ban did not violate the Constitution. The vote was five to four (Pro. 14:34).

The greatest American President in my lifetime, Ronald Reagan,

stated:

These children...will never laugh, never sing, never experience the joy of human love; nor will they strive to heal the sick, or feed the poor, or make peace among nations. Abortion has denied them the first and most basic of human rights, and we are infinitely poorer for their loss. We are poorer not simply for the lives not led and for contributions not made, but for erosion of our sense of worth and dignity of every individual. To diminish the value of one category of human life is to diminish us all.

The Supreme Court of the United States of America is **not** the **Supreme Court** (John 12:48; Acts 17:30-31; Rom. 14:10-12; 2 Cor. 5:10; 2 The. 1:7-9; 2 Tim. 4:1; Heb. 9:27; 2 Pet. 3:10; Rev. 20:12-15; etc.). Those who condone and approve abortions will one day answer to a higher power than the United States Supreme Court can even imagine. Remember, they have made abortion legal in this once great nation of ours, but can **never ever make it right!**

Probably I Was Fired Because I Taught That Human Life Begins at the Moment of Conception!

More than once in each class it was emphasized that human life begins at the moment of conception. In my notes were such Scriptures as Psalm 139:13-16, Jeremiah 1:4-5, Luke 1:41-44, 2:12. However, not one of these passages of Scripture was used in any class. In the first class I did quote Genesis 1:26-27. Without using Scripture there was still much discussion over the question of when human life in the womb began.

According to the September issue of *California Medicine* (1970), “It is a scientific fact that human life begins at conception and is continuous until death.” We also discussed the

Declaration of Geneva that states, "I will maintain the utmost respect for life from the time of conception until death."

Ashley Montague, a geneticist and Professor at Harvard, is not pro-life, yet he affirmed, "The basic fact is simple: life begins not at birth, but conception" (*Life Before Birth*, 1977, vi.). Dr. Landrum Shettles was for 27 years a leading gynecologist for Columbia-Presbyterian Medical Center in New York and is internationally known for the discovery of "male and female producing sperm." His photos of preborn children appear on the pages of more than 50 medical textbooks. He wrote, "I oppose abortion. I do so, first, because I accept what is biologically manifest—that human life commences at the time of conception—and second, because I believe it is wrong to take innocent human life under any circumstances" (*Rites of Life*, 1983, 103).

The scientific textbook, *Basics of Biology*, gives five characteristics of living things. Most all science textbooks give the same basic list of what constitutes life: (1) living things are highly organized, (2) living things have an ability to acquire materials and energy, (3) living things have an ability to respond to their environment, (4) living things have an ability to reproduce, and (5) living things have an ability to adapt. That is how the scientific community distinguishes between life and non-life! So then, according to the basic definitions of life, **life** does begin at the moment of conception!

The First International Symposium on Abortion came to this conclusion, "the majority of our group could find no point in time between the union of the sperm and egg... and the birth of the infant at which

point we could say that this was not human life" (*Abortion Questions and Answers*, 1988, 42).

So long as we have presidents and vice-presidents, so long as we have senators and congressmen, and so long as we have justices seated on the Supreme Court who do not care for life in the mother's womb, the American holocaust of abortion will continue.

The Official Senate Report on Senate Bill #158 gives this summary: "Physicians, biologists, and other scientists agree that conception marks the beginning of the life of a human being—a being that is alive and is a member of the human species. There is overwhelming agreement on this in countless medical, biological, and scientific writings" (*Report to Senate Judiciary Committee S-158*, 97th Congress, 1st Session 1981, 7). Quotes from this official report are recorded by Landrum Shettles and David Rorvikin in the book, *Rites to Life*, "Scientific Evidence of Life Before Birth," 1983, 113:

Dr. Alfred Bongioanni, Professor of Pediatrics at the University of Pennsylvania said, "I have learned from my earliest medical education that human life begins at the time of conception...human life is present throughout the entire sequence from conception to adulthood and any interruption at any point throughout this time constitutes a termination of human life."

Dr. Jerome LeJeune, Professor of Genetics at the University of Descartes (Paris) states: "...after fertilization has taken place a new human being has come into being...each individual has a very neat beginning, at conception."

Professor Hymie Gordon, Professor at the Mayo Clinic had this to say, "By all criteria of modern molecular biology, life is present from the moment of conception."

Professor Micheline Matthews-Roth, with Harvard University Medical School commented, "...it is incorrect to say that biological data cannot be decisive... It is scientifically correct to say that an individual human life begins at conception..."

Dr. Watson A. Bowes, from the University of Colorado Medical School stated, "The beginning of a single human life is from a biological point of view, a simple and straightforward matter—the beginning is conception..."

It was pointed out that at these special Senate hearings, "Pro-abortionists, though invited to do so, failed to produce even a single expert witness who would specifically testify that life begins at any point other than conception..."

Again, Dr. Bernard Nathanson, world-renowned obstetrician and gynecologist, at one time owned and operated the largest abortion clinic in the Western hemisphere. He was the cofounder of what today is known as the "National Abortion Rights Action League." In his study of the unborn child in the womb, he came to realize that he had been horribly wrong and resigned his most lucrative position. In the *New England Journal of Medicine* 291 (1974, 1189) he confessed he was deeply troubled by his "increasing certainty that I had in fact presided over 60,000 deaths." At the time that Dr. Nathanson made this decision and created the well-known film, *The Silent Scream*, he was an atheist. Therefore, all his conclusions rested wholly in the realm of medical science. He wrote the book, *Aborting America* (1979) to inform Americans of the harsh realities behind the abortion rights movement.

Let Us Hear the Conclusion of the Matter

On average, the woman who is

2014 Spring Church of Christ *CFTF* Lectures

What Must a Christian Do to Remain Faithful to Christ?

Wednesday, February 19 – Sunday, February 23, 2014

Elders: Kenneth Cohn, Buddy Roth, and Jack Stephens

David P. Brown, Director

Wednesday, February 19

6:30 PM CONGREGATIONAL SINGING

7:00 PM Know the Difference in the Lord's Church and the Religions of Men

Dub McClish

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

Charles Pogue

Thursday, February 20

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

Terry Hightower

10:00 AM Be Ready to Forgive a Brother or Sister Who Repents of Sin

Lee Moses

11:00 AM Continue to Yield Your Body a Living Sacrifice to God

John West

Lunch Break

1:30 PM Strengthen Your Hope of Heaven

Daniel Denham

2:30 PM Grow in Love for the Brethren

Lester Kamp

3:30 PM Open Forum

Dinner Break

6:30 PM CONGREGATIONAL SINGING

7:00 PM Be Obedient to Faithful Elders

Michael Hatcher

8:00 PM Contend for the Faith

Gary Summers

Friday, February 21

9:00 AM Love God With All You Are and Have

Bruce Stulting

10:00 AM Love Your Neighbor As Yourself

Geoff Litke

11:00 AM Do Not Be a Respector of, or Partial to Persons As You Live, Teach, and Defend the Gospel

John Rose

Lunch Break

1:30 PM Be Determined to Fellowship Only Those Who Are in Fellowship With God

Charles Pogue

2:30 PM Watch Ye, Stand Fast in the Faith, Quit You Like Men, Be Strong

Michael Hatcher

3:30 PM Open Forum

Dinner Break

6:30 PM CONGREGATIONAL SINGING

7:00 PM Be Faithful in Attendance to All Assemblies of the Church

Johnny Oxendine

8:00 PM Do Not Follow a Multitude to Do Evil

John Rose

Saturday, February 22

9:00 AM Keep a Good and Honest Heart

Wayne Blake

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

Danny Douglas

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

Sonya West

Lunch Break

1:30 PM The Husband and Father's Responsibility in Keeping His Family Faithful

Lee Moses

1:30 PM The Wife and Mother's Responsibility in Keeping Her Family Faithful—LADIES ONLY

Lamar Schrei

2:30 PM Keep a Humble and Teachable Mind That Is Ready to Repent of Any Sin

Johnny Oxendine

3:30 PM Do Not Be a Partaker of the Works of the Flesh, But Be Filled With the Fruit of the Spirit

Gary Summers

4:30 PM Teach the Alien Sinner, Restore the Erring Church Member, and Be Ready Unto Every Good Work

Lynn Parker

Sunday, February 23

9:30 AM Pray Without Ceasing

Bruce Stulting

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

Danny Douglas

Lunch Break

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

Terry Hightower

2:30 PM Always Worship God in Spirit and in Truth

Daniel Denham

3:30 PM Keep Informed About Church History, Current Events, and World Events Impacting the Church

Dub McClish

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pregnant is not aware of the fact until five or six weeks after fertilization has occurred. At that time the baby inside of her is taking nutrition, excreting waste, moving around, sucking his/her thumb, growing, and many more things that only living beings can do. Twenty-one days after conception the baby's heart is beating and the infant child has his/her own blood type. In many instances that blood type is different

from that of the mother. This information has been well-documented in many reliable sources such as: *The Developing Human* (Moore and Persaud, 310), *From Conception to Birth* (Rughand Shettles, 217), and *A Child is Born* (Nilsson and Hamberger, 86).

CCISD and any other school district in the state of Texas or the entire United States can fire any teacher, any substitute teacher, or

teacher's aide that has the courage to state that life begins at conception! However, they simply do not have the ability to change the medical and Biblical facts in this matter. Whenever and wherever I have the opportunity to teach on this subject, I shall continue to teach the truth—**that human life begins in the mother's womb at the time of conception.**

Evant, TX

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Email: bellviewcoc@gmail.com



Authorized Ethical Deception? (Part 1)

Gary W. Summers

Several comments have been made over the past few years about a paper written by Mac Deaver, which he titled, "Ethical Deception." The copy in front of this writer indicates nothing about when, or if, it was published. It consists of five type-written pages (single-spaced) with nothing but the title and author at the beginning and no further information at the end. Many refer to this topic as "Biblical Ethical Deceit," but he never uses that phraseology. He does talk about "authorized deception." On page two of the document, Mac uses it twice, and on page five he uses it again. Thus, it shall be referred to as "Authorized Ethical Deception" (AED).

Mac has currently taken several positions that are contrary to what the Scriptures teach on the subject of the new birth, Holy Spirit baptism, spiritual gifts, and related matters. These errors are most troubling and cannot be successfully defended, but his advocacy of the AED doctrine is also questionable. On page one of the document, Mac makes certain that everyone knows that he is not trying to justify lying. He cites Revelation 21:8 and 22:15 to demonstrate that lying is clearly

condemned. He lists certain events, such as Rahab lying about the spies, as occasions when lies were told. But is AED different from or the same as lying?

Definition

The first objection many would make is that he is arguing for deception, period. Interestingly, while Mac provides a definition for *lying*, he fails to include one for *deception*. Webster's *Second International Dictionary* does not spend much room on *deceive*, but they have a lot to say about *deceit*: "Act of deceiving, as by falsification, concealment, or cheating." The dictionary goes on to cite Amos 8:5: "Falsifying the balances by *deceit*." That is part one of the first definition provided; the second part adds more substance to the definition:

An attempt to deceive or lead into error; any declaration, artifice, or practice, which misleads another, or causes him to believe what is false; a wily device; a trick, fraud (679).

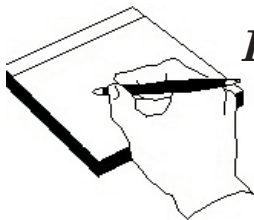
Some synonyms are then provided: "Imposture, trickery, double dealing, dissimulation, craft, artifice, treachery, subtleness, wiliness, cunning, sophistry, intrigue, tergiversation." Does the child of God really

want to be associated with some of these definitions and synonyms? For that reason (and more that will be presented later), perhaps *deception* is not the best word to use when trying to explain certain events that occurred in the Bible—even though Deaver tried to distinguish between ethical and unethical deception.

The document under review is correct when it says we are not obligated to tell all that we know in many situations but that there are also times when it is necessary to speak the truth regardless of the consequences. He does not mention Jesus, but our Lord is the perfect example. Jesus remained silent during His trial. He felt no obligation to defend Himself against those who had already determined to kill Him at all costs. Only when the high priest *adjured* Him to speak did He say anything, and then (of course) He spoke the truth (Mark 14:60-62).

We all have conversations on a daily basis in which we have more information than we are willing to impart. We may know something about someone's past that we keep to ourselves, so long as it does not put anyone in jeopardy. We might

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Notes From The Editor

**Michael
Hatcher**

Email address:
mhatcher@gmail.com

Helps

Last month I began writing on some things that will help us live a successful life. In that article I noticed that when I realize the value of my soul, when I have my sins and faults rebuked, and when I am encouraged in the right it helps me to live a successful life. Allow me to notice a few other principles I believe will help all of us to live a truly successful life.

I Am An Example to Others

Have you ever noticed how children try and emulate their parents? Children will often get their parents clothes and put them on, get their parents shoes and try to walk in them. They want to imitate their parents. It should impress upon our minds that we are examples to others. The Scriptures never teach us to be examples because each one is already an example. Even children emulate other children. Thus, the Bible teaches us what type of examples we are to be.

Paul told his son in the faith: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12). The type of examples we are to be is that of believers. We are to exemplify the Gospel of Christ as Paul stated to the Philippian brethren: "Only let your conversation [manner of life—ASV, conduct—NKJV] be as it becometh the gospel

of Christ" (Phi. 1:27).

Our lives are God's message to others. Paul wrote, "Ye are our epistle written in our hearts, known and read of all men" (2 Cor. 3:2). The great question is: What is the world reading regarding our life? Jesus taught, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Mat. 5:16). When I stop and realize that my actions are either leading souls to eternal torment or to eternal blessing, it helps me to live a better life. If I realize that by skipping worship services and allowing other things to interfere, I am leading souls to damnation, it helps me to attend all the services of the church and do away with the excuses that I might make. It helps me to be reverent, to sing enthusiastically, listen to the Bible study and sermon and then study it when I return home, etc. It helps me to live that God-glorifying life to bring souls to salvation.

I Must Stand Before God in the Day of Judgment

Paul stated, "for we shall all stand before the judgment seat of Christ" (Rom. 14:10). There is a day coming when we will be according to our lives. Again, Paul wrote, "For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad" (2 Cor. 5:10). I will be judged by what I have done, as you will be judged by what you have done. That includes those things we have been able to hide from others. "For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil" (Ecc. 12:14). Paul put it, "In the day when

God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2:16).

Knowing that I must give an account of my actions, my thoughts, and my secret things helps me to live a successful life. When I know that God sees all and knows all and that I will have to stand before Him in the Day of Judgment and give an account for all those things makes me realize that I need to live a faithful life before Him.

Eternity will be Spent in Heaven or Hell

Heaven or hell is the destiny of every person. Purgatory was the invention of evil men to swindle people out of their money, but it does not exist. There is no middle ground between the two. Eternity is "infinite or unending time." However by its very nature you cannot define eternity with the use of time because eternity is timelessness. Eternity never ends. Each one of us will spend that eternity in either heaven or hell.

God has presented to us a beautiful picture of the glories of heaven. He uses the most beautiful things man can realize to describe it for us. However, God also contrasts it with what we are familiar with: "incorruptible, and undefiled, and that fadeth not away" (1 Pet. 1:4). It is an opportunity to be with God, Christ, the Spirit, along with all the faithful through the years. He has presented

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Michael Hatcher, Editor

to us a prepared place that we would love to be.

However, God has also presented us a horrible picture of the agonies of hell. It is presented as a place of separation from God (2 The. 1:6-9). Being separated from God means that we will be separated from everything associated with Him: love, light, goodness, etc. God informs us that hell will be a place of intense torment and agonizing pain where “the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night” (Rev. 14:11). It surely is a prepared place that God pictures we do not wish to spend our eternity.

When I view these two places and seriously contemplate that I will be spending eternity in one or the other depending on how I live, it helps me to live a better, more successful life.

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have been given confidential information about someone’s health; we have no obligation to act as the town crier. Others are not obligated to know everything we do (and would just as soon not know anyway). Even if we are asked a specific question, we always reserve the right to answer, “I’m not at liberty to say,” or, “I think it would be better not to comment on that right now.”

But if an answer is required, we are under obligation to give a truthful one. The withholding of information (concealment) may be a definition of deceit, but it is not necessarily so; concealment may be a matter of privilege (choosing not to tell), but deceit is intentionally misleading someone. In other words, if God withholds information from us regarding a mystery to be revealed later, that is concealment, but not

This Day May Be My Last on Earth

In the long ago, David was told, “For we must needs die, and *are* as water spilt on the ground, which cannot be gathered up again” (2 Sam. 14:14). Later the wise man would write, “For the living know that they shall die.” The fact that we grow older teaches us that principle that we must needs die. That we lose loved ones and friends to death teaches us the lesson that we will at some point join them.

Even though we know we will die (unless the Lord comes while we are alive), we do not know the day of our death. James warns, “Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away” (Jam. 4:14). Years ago a brother

deceit. If He withheld a vital part of the plan of salvation so we remained lost, that would be capricious and deceitful (if we thought we had all we needed).

Situation Ethics?

Before he gets into the heart of his position, Deaver also makes it clear that he is not trying to support the false doctrine of “situation ethics,” which Joseph Fletcher popularized back in the 1960s. This doctrine follows the Machiavellian principle that “the end justifies the means.” Fletcher taught that it was all right to lie if one was seeking a good result. He would use Rahab’s lying about where the spies were to save their lives as justifiable. To most people, such a lie in that situation makes sense, and it did work out well for all concerned. But it could have equally proven to be disastrous—if someone

titled a book, *The Young Die Too*, which serves to remind us that death is never far. We might make plans and never live to carry them out. Jesus told the parable of the man who laid up his goods for many years and was going to take his ease, “But God said unto him, *Thou* fool, this night thy soul shall be required of thee” (Luke 12:20).

We each need to realize we might not live through the day. Death can overtake us at any time. When we seriously contemplate the fleeting nature of our life and realize that today might be the last day I spend on this earth, it will help me to live the type of life God wants me to live and thus be successful. If today were your last day, where would you spend your eternity?

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had testified, “I know for certain that the spies did not leave the city,” and a subsequent search discovered them on the roof of Rahab’s house. Then all three of them could have been put to death. The result of an action does not prove that it was either right or wrong. God gave us ethics to determine that.

Deaver does examine properly an incident involving what David once did in eating the showbread and His disciples plucking grain on the Sabbath day. He correctly shows that Jesus was not arguing for situation ethics; He was turning their own logic back upon them (2). Jesus did not justify David in his sin, nor did He in any way support Fletcher’s errors.

1 Samuel 16:1-5

Allegedly, this one passage of Scripture **proves** AED (2). Therefore,

it is replicated below:

Then the Lord said to Samuel, "How long will you mourn for Saul, seeing I have rejected him from reigning over Israel? Fill your horn with oil and go; I am sending you to Jesse the Bethlehemite. For I have provided Myself a king among his sons." And Samuel said, "How can I go? If Saul hears it, he will kill me." And the Lord said, "Take a heifer with you, and say, 'I have come to sacrifice to the Lord.' " Then invite Jesse to the sacrifice, and I will show you what you shall do; you shall anoint for Me the one I name for you." So Samuel did what the Lord said, and went to Bethlehem. And the elders of the town trembled at his coming, and said, "Do you come peaceably?" And he said, "Peaceably; I have come to the sacrifice of the Lord. Sanctify yourselves, and come with me to the sacrifice." Then he sanctified Jesse and his sons, and invited them to the sacrifice (v. 5).

These are the words of the passage, but it is Deaver's interpretation of the text that is *slanted*. He says that "a deception was enacted" and that "the real purpose for Samuel's trip was assigned by the assignment of a secondary purpose, a sacrifice" (2). He then adds that "God used the sacrifice to deceive Saul." One could put this kind of *spin* on the situation, but there is another way to look at it.

Did God know the plan from the start, or did He improvise as He went along? When Samuel asked, "How can I go?" did God have to stop and say, "Oh! I hadn't thought of that. Hmm, let's see, what can we do?" Or did God have it planned the whole time that Samuel would do the anointing in conjunction with the sacrifice? God, being omniscient, always knows what the alternatives are and what He intends to do. He often states something to see what

the reaction is, such as suggesting that He will annihilate Israel and build a greater nation from Moses (Num. 14:11-12).

Second, as it related to 1 Samuel 16:1-5, He addressed Samuel on the basis of his mourning for King Saul's disobedience and let him in on the rest of the plan only when he objected to Saul's likely reaction. God could just have easily spoken to Samuel in this way: "I want you to go to Bethlehem and offer a sacrifice." Samuel might have responded by asking: "How will that do any good or change anything?" The Lord may have answered, "While you are there engaged in that task, I want you to anoint a new king." "Oh. I see," the prophet says, as the entire plan dawns on him.

Third, as it turns out, Saul did not ask Samuel why he was going. However, the people of Bethlehem did. Samuel withheld part of his purpose because the people did not need to know it. This is concealment but not to anyone's detriment. However, if Samuel had said the same thing to Saul, would not his purpose have been to deceive him? The reason for saying the very same words to two different individuals or two groups of people may differ. In one case, the hearer(s) may not need to know; in another instance, they are intentionally misled.

Fourth, God headed off the potential conflict. Samuel takes a heifer for the sacrifice, and Saul does not think to ask him, "Are you going somewhere to anoint a king?" One might say that through God's providence Samuel did not need to speak to King Saul. Therefore, Deaver's claim that "this one single passage of Scripture" proves "Authorized Ethical Deceit," the fact is that, properly viewed, it does not.

Other Alleged Instances

The two situations of Abraham and Sarah with Pharaoh and the king of Gerar deserve an article all to themselves. In the remaining space of this one, Mac's other examples will be considered from his next-to-last paragraph. He calls Israel's battle plan against Ai the "divine 'ambush' " and refers to it as "a case of military deception" (5). When a nation is at war, normal rules of conduct do not apply, such as "Love thy neighbor." Combatants take whatever they find from a dead enemy soldier (money, a watch, a ring); they do not make any effort to mail his possessions back to his loved ones. Nor does an army send messages to an enemy stronghold, saying, "We're going to show up with 5,000 men at 7:00 AM. We will be attacking the south gate with a battering ram. Please be ready to engage us in battle."

The men of Ai should have considered that Israel's drawing back was a ploy to get them out of the city. They jumped to a conclusion that proved to be costly to them. The point is that the ethics of war are different than those by which we normally operate. The Geneva Convention was established so some standards yet remain even then. The conclusion of the matter, however, is that it is inappropriate to use as daily principles by which we live those that would be different in a time of war.

Another instance that Deaver cites concerns Elisha in 2 Kings 8:8-23. The text says that Elisha kept warning the King of Israel about where the Syrians would attack him; thus, he kept escaping. The king of Syria grew frustrated and thought he had a traitor in his midst. One of his servants informed him that it was

Elisha the prophet who was telling the king of Israel what he said in private. Having heard that Elisha was in Dothan, he sent horses and chariots to surround the city, which they did.

The next morning, Elisha's servant arose, and when he went out, he saw the city surrounded with horses and chariots. Elisha allayed his fears by praying that his eyes might be opened: they were, and he saw that the mountain was full of horses and chariots of fire all around Elisha. As the Syrians descended from the mountains and came down to the city, Elisha prayed that they be struck with blindness, which some commentators think was only partial, since they were able to make the march to Samaria (12 miles away).

Elisha spoke to the army, saying, "This *is* not the way, nor *is* this the city. Follow me, and I will bring you to the man whom you seek." The *Pulpit Commentary* has no problem saying that Elisha made "an untruthful statement" (agreeing with Keil), and they seek to justify the alleged lie: "In the morality of the time, and, indeed, in the morality of all times up to the present, it has been held to be justifiable to deceive the public enemy" (5:2:122). Really? Is that the best that can be done with the text? So Elisha just lied and God had no problem working miracles through him? Hmm.

The Syrians had been sent to Dothan to capture Elisha. Why? Because he had been warning the king of Israel where the Syrians were going to be. They wanted to do battle

against the king and his army, but Elisha, through his advice, had kept them from finding the king. The next logical move was to find and capture Elisha; then he would no longer be able to alert the Israelite king of the Syrians' movements. So they found Elisha, but in answer to his prayer God struck them with blindness.

When Elisha addressed them, he was not speaking of himself or lying about what city he was in; he was referring to their main objective—finding the **king** of Israel to fight with him. He had been the elusive one. Dothan was not the city where the king of Israel was, nor was the prophet the one they truly sought. Elisha would lead them to the man they wanted. And he did!

When their eyes were opened, they saw the king of Israel—the one they had been trying to find for so long. They had finally achieved their main goal. The only problem was that they were inside the city of Samaria, which was not their preferred battleground, to be certain. Elisha had not lied; he gave them what they wanted—the right city and the right king. However, it was not the basis upon which they had wanted to meet him. Did Elisha lead them there to be slaughtered? No, although the king was ecstatically in favor of the notion (6:21).

Elisha insisted that they be treated as prisoners, given a meal, and then be released (6:22). No doubt this was one day of confusion in the life of these soldiers. They had thought to conquer Elisha, but he captured them. They may have

thought they could force him to tell the king of Israel's whereabouts, but he took them to him. Then they had cause to fear for their lives, but they were fed and let go. What a day of bizarre twists! What they learned was that Elisha's God had more power than theirs and that it did not pay to try to intimidate Him. Readers of the Old Testament should learn a lesson, also, that there is no reason to ascribe lying to a prophet of God when at least one other reasonable explanation exists for the recorded events.

The Last Paragraph

Mac chose to close his five-page justification of AED by using an illustration. He asks: "Is it ever ethically right for a preacher to hide his sermon outline in his Bible while preaching, hoping that the audience will not know he uses one?" This writer would not know since he has always used copious notes when preaching and never tried to hide them. Some preachers have sermon outlines written on the blank pages of their Bible. Deaver has two problems here. First, he accuses all preachers who carry such outlines as being dishonest in their motives, which is an assumption, not a fact. Second, even if it were true, it is the *tu quoque* fallacy of logic. All that this Latin phrase means is: "Likewise you" or "you, too." In other words, "I'm guilty, but you are, too." The application would be: "Elisha was guilty of lying, but you are, too. We all use Authorized Ethical Deceit." No, all of us do not.

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7:00 PM	Know the Difference in the Lord's Church and the Religions of Men	Dub McClish
8:00 PM	Walk Circumspectly and Lay Hands Suddenly On No Man	Charles Pogue

Thursday, February 20

9:00 AM	Be Steadfast in Daily Bible Study, Learning What Is Involved in Ascertaining Bible Authority	Terry Hightower
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11:00 AM	Continue to Yield Your Body a Living Sacrifice to God	John West

Lunch Break

1:30 PM	Strengthen Your Hope of Heaven	Daniel Denham
2:30 PM	Grow in Love for the Brethren	Lester Kamp
3:30 PM	Open Forum	

Dinner Break

6:30 PM	CONGREGATIONAL SINGING	
7:00 PM	Be Obedient to Faithful Elders	Michael Hatcher
8:00 PM	Contend for the Faith	Gary Summers

Friday, February 21

9:00 AM	Love God With All You Are and Have	Bruce Stulting
10:00 AM	Love Your Neighbor As Yourself	Geoff Litke
11:00 AM	Do Not Be a Respector of, or Partial to Persons As You Live, Teach, and Defend the Gospel	John Rose

Lunch Break

1:30 PM	Be Determined to Fellowship Only Those Who Are in Fellowship With God	Charles Pogue
2:30 PM	Watch Ye, Stand Fast in the Faith, Quit You Like Men, Be Strong	Michael Hatcher
3:30 PM	Open Forum	

Dinner Break

6:30 PM	CONGREGATIONAL SINGING	
7:00 PM	Be Faithful in Attendance to All Assemblies of the Church	Johnny Oxendine
8:00 PM	Do Not Follow a Multitude to Do Evil	John Rose

Saturday, February 22

9:00 AM	Keep a Good and Honest Heart	Wayne Blake
10:00 AM	Have No Fellowship With the Unfruitful Works of Darkness, But Rather Reprove Them	Danny Douglas
10:00 AM	Rejoice When You Are Persecuted for Living the Christian Life—LADIES ONLY	Sonya West

Lunch Break

1:30 PM	The Husband and Father's Responsibility in Keeping His Family Faithful	Lee Moses
1:30 PM	The Wife and Mother's Responsibility in Keeping Her Family Faithful—LADIES ONLY	Lamar Schrei
2:30 PM	Keep a Humble and Teachable Mind That Is Ready to Repent of Any Sin	Johnny Oxendine
3:30 PM	Do Not Be a Partaker of the Works of the Flesh, But Be Filled With the Fruit of the Spirit	Gary Summers
4:30 PM	Teach the Alien Sinner, Restore the Erring Church Member, and Be Ready Unto Every Good Work	Lynn Parker

Sunday, February 23

9:30 AM	Pray Without Ceasing	Bruce Stulting
10:30 AM	Withdraw Fellowship from Disorderly Church Members, Including Family Members	Danny Douglas

Lunch Break

1:30 PM	Teach Godliness By Example and Doctrine, Expose and Refute Error, Hold Fast What Is Good	Terry Hightower
2:30 PM	Always Worship God in Spirit and in Truth	Daniel Denham
3:30 PM	Keep Informed About Church History, Current Events, and World Events Impacting the Church	Dub McClish

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Thou Shalt Worship the Lord Thy God

Matthew 4:10

Thomas F. Eaves Sr.

What Is Worship?

Poetically, worship has been defined as “Man climbing the altar stairs to God.” The dictionary defines worship as: “Worthiness, repute, respect, reverence paid to a divine being.” Others have defined worship as: “Profound respect mingled with fear and affection; veneration. A token of respect or veneration; an obeisance.”

In the New Testament the most common word translated worship is *proskuneo* which has the basic meaning of “to kiss toward.” It appears sixty times and is defined as follows: “to do obeisance to, to prostrate oneself, do reverence to.”

Acceptable Worship Involves a Conscious Effort

Worship is not an act that one engages in accidentally, neither is it a spectator activity, rather it is an activity in which the worshiper puts forth a conscious effort to accomplish God’s will. Moses writes the account of Cain and Able worshiping God (Gen. 4:3-4). He wrote that God had respect for Abel’s offering but no respect for Cain’s. The Hebrews writer tells us: “By faith Abel offered unto God a more excellent sacrifice than Cain” (Heb. 11:4). Abel’s sacrifice was by faith and since faith cometh by hearing and hearing by the Word of God (Rom. 10:17), Abel made a conscious effort and followed God’s instructions.

When Abraham was obeying God’s instructions concerning Isaac (Gen. 22:2; cf. Gen. 22:11-12; Heb. 11:17-18), he told his young men: “Abide ye here with the ass; and I and

the lad will go yonder and worship, and come again to you” (Gen. 22:5). Abraham made a conscious effort to go to the place designated by God for the purpose of worshiping. God’s children also assemble at designated places for the purpose of worshiping Him.

Jesus, in conversation with the Samaritan woman at Jacob’s well, instructed her that under the Jewish law Jerusalem was the proper place to worship (John 4:20-22). The Ethiopian eunuch traveled from his homeland to Jerusalem for the purpose of worshiping (Acts 8:28).

Acceptable Worship Involves Several Characteristics

Obedience—In the days of Malachi the prophet the priests were accused of despising the name of Jehovah because they were not following God’s instructions concerning sacrifices. Instead of offering Jehovah sacrifices which met His specifications, they were offering polluted bread, blind, lame, and sick animals (Mal. 1:6-8). Because of this disobedience their sacrifices were rejected. In the New Testament, Jesus declared that worship was to be in spirit (from the heart) and truth (John 4:24). To worship in truth is to worship according to God’s instructions (17:17).

Attitude—Jesus spoke a parable to certain men who trusted in themselves (not God) that they were righteous and set all others at nought (Luke 18:9). A Pharisee and a Publican (tax collector) went up to worship (pray). The Pharisee’s worship was rejected because of his ungodly

attitude. The Publican’s worship was accepted because he worshiped with an acceptable attitude (18:9-14).

A Pure Life—God told the Jews in the time of Amos that He despised their worship and emphatically told them that He would not accept it. The reason? The Jews were walking in disobedience to God’s Word (Amos 5:21-24). Jehovah spoke to the Jews through Isaiah and told them that He considered their worship as nothing more than trampling His courts and that He would hide His eyes from them (Isa. 1:11-17). The reason Jehovah would not accept their worship is vividly described earlier in the same chapter (1:2-9). Christians are to offer their spiritual sacrifices as **holy** priests (1 Pet. 2:5). **Pure worship cannot come from an impure life.**

Four Types of Worship

God’s Word informs us that there are five types of worship which man can engage in but only one is acceptable to God.

1. False worship—(Jer. 19:5). Israel’s worship to Baal was false worship and an abomination unto God.
2. Ignorant worship (Acts 17:23).
3. Will worship—(Col. 2:18-23, especially v. 23).
4. Vain worship—(Mat. 15:7-9).
5. True worship—(John 4:23). This is the only one that God will accept. Worship is an opportunity of a lifetime. May God help us to worship Him in spirit and truth, that He may be glorified and that we as Christians may benefit from the fellowship with Him and our fellow Christians.

Deceased

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Defender

"I am set for the defense of the gospel"

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Authorized Ethical Deception? (Part 2)

Gary W. Summers

A Christian might ask, "Why would any brother write an article trying to justify "Authorized Ethical Deception" (AED)? The main purpose for Mac Deaver having written this article appears on page five of a paper he wrote titled, *Ethical Deception*: "We preachers who have accused Abraham of lying have been wrong." Mac thinks that everyone (but him) is wrong, which is not unusual. However, he is as wrong on this point as he is on his Holy Spirit positions. Nevertheless, it would appear that the development of his AED doctrine was for the specific purpose of mounting a defense for Abraham. Why anyone would want to do so is a matter of conjecture; the *justification* fails. His rationale is examined at length below. The Scriptures themselves tell what occurred when Abram and Sarai traveled to Egypt because there was a famine in the land of Canaan:

And it came to pass, when he was close to entering Egypt, that he said to Sarai his wife, "Indeed I know that you *are* a woman of beautiful countenance. Therefore it will happen, when the Egyptians see you, that they will say, 'This *is* his wife';

and they will kill me, but they will let you live. Please say you *are* my sister, that it may be well with me for your sake, and that I may live because of you" (Gen. 12:11-13).

Deaver thinks that such a deception is ethical, since Sarai was his half-sister, a fact the reader does not discover until Genesis 20:12, when Abraham and Sarah tell the same lie to Abimelech of Gerar: "But indeed *she is* truly my sister. She *is* the daughter of my father, but not the daughter of my mother; and she became my wife." So Abraham and Sarah both had Terah for a father, but they had different mothers, which makes them half-brother and half-sister. It is clearly the case that they are related by blood, but it is just as clear that they are in fact, husband and wife, which everyone understands to be different from a brotherly-sisterly relationship. In claiming to be Abraham's sister, therefore, deception is involved. Was it "ethical" deception?

Of course, Deaver argues that it was "ethical." According to his construct, two facts are relevant: (1) Sarai was Abram's wife, and (2) Sarai was Abram's sister.

Operating under the premise that a person is not required to divulge everything that he knows, Deaver submits that they told Pharaoh that she was his sister but withheld the fact that they were married (3). But this incident is not parallel with what Samuel did. He went to a city to do two things: (1) offer a sacrifice, and (2) anoint David as king. By withholding the second reason, no one was harmed; no evil consequences ensued. Anointing David as king was simply something Saul did not need to know, and the prophet was not required to tell him. In the case of Abram and Sarai, the information they withheld made a huge difference, and it intentionally deceived the Egyptians.

They noticed the beauty of Sarai, and the princes of Egypt recommended her to Pharaoh, who took her to his house (12:14-15). Abram was physically safe and well treated by Pharaoh who lavished gifts upon him, but God plagued Pharaoh's house because of Sarai (12:16-17). The text does not say how Pharaoh made the connection between the plagues and Sarai, but

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Notes From The Editor

Michael
Hatcher

Email address:
mhatcher@gmail.com

Remember!

Remembrance can be a great blessing or a great curse. There are many areas of remembrance that should always be studied. One of the first things we need to remember is that remembrance is important. We need to constantly be reminded of spiritual things. Peter wrote:

Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance; Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance (2 Pet. 1:12-15).

It is important that Peter would state that they already knew the things that he, by inspiration of God, was going to tell them. Yet, he was going to tell them anyway. God knows that the key to learning is repetition, repetition, and repetition. Often we have problems in the church today because we fail to put the brethren in remembrance of things they know. Only by a continued bringing things to people's remembrance will they be "established in the present truth." *Established* means to set up something so that it remains unmovable. Preachers, if someone gets upset with you

because you are preaching on the same subjects, remind them that you are simply doing what God did and what He instructed us to do.

We need to be in constant remembrance of God. Solomon wrote, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Ecc. 12:1). As we live our lives, we should live them in view of God. This attitude then affects everything we do. Paul states, "And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). Thus, in our lives, we live for Him: "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God" (Rom. 6:10). Paul would thus instruct: "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20).

We also need to remember God's Word. The Psalmist writes, "Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11). By remembering the Scriptures, Jesus was able to overcome sin (Mat. 4:1-11). It is also how we come to a knowledge of God thus having eternal life (John 17:3). Notice how Peter states this principle: "According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Pet. 1:3-4). It is through God's power that He has given us the Scriptures and through the

Scriptures we have all things that pertain to life (the abundant life now and eternal life in the hereafter) and godliness (piety or reverence). No doubt this is part of that which Peter says he is putting them in remembrance (1:12).

There is also an aspect of remembrance of what we have done in our life. We cannot allow this to hinder our life for Him, as Paul mentions of his life. "Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phi. 3:13-14). While Paul did not allow his mistakes or accomplishments of the past to prevent his striving for the goal now, he did remember his past and used it to spur him on to greater work. "And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me" (1 Cor. 15:8-10). He remembered his past, and used it to bring about his laboring more than others. We should use our past to learn and spur us on to greater and

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Michael Hatcher, Editor

more efficient work for the Lord.

One remembrance we should all try to avoid is the one told to the rich man in Luke 16. Jesus tells this historical account of the rich man and Lazarus. The rich man was in torments and sees Lazarus in Abraham's bosom. He makes a request to have Lazarus to dip the tip of his finger in water and cool his tongue. "But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented" (16:25). The rich man's remembrance would have been such a great torment all by itself. To think back on a life where he could have made a difference in the life of Lazarus and

others, but selfishly failed to take advantage of those opportunities.

If we fail to take advantage of the opportunities presented to us, our remembrance will certainly be a torment to us. Those who hear the Gospel and its plan of salvation will think back and remember their rejection and the opportunity they had to escape the torment. Those who fall back into sin after becoming a Christian will have even greater torment:

For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for

them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire (2 Pet. 2:20-22).

Those individuals who fail to gather together with the saints in worship to God as He has instructed us to do. This will also be true of those who would pervert the church and its work, its worship, its organization, or its fellowship. What a torturous eternity awaits unbelievers, but even more torturous for those believes who failed to remain faithful.

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Continued from Page 1
he accosts Abram: "What *is* this you have done to me? Why did you not tell me that she *was* your wife?" (12:18). Obviously, Pharaoh thought he had been lied to or at the least deceived—and certainly not "ethically" deceived. "Why did you say, 'She *is* my sister'? I might have taken her as my wife. Now therefore, here is your wife; take *her* and go your way" (12:19). Does he sound just a little angry over having been deceived? All that Deaver can say is: "Notice please that in the text, God plagued Pharaoh and not Abraham" (3). Although this observation is true, it does not alter the fact that Pharaoh was lied to and that harm had resulted.

However, it is a fair question to ask, "Why did God plague Pharaoh instead of Abraham?" Two answers come to mind. The first is that He holds those accountable who are deceived. The way that many people think, the one who has perpetrated

the deception is at fault and must take the blame, but the Bible consistently emphasizes the fact that the one who is deceived is at fault. Oftentimes, people believe a lie because they desire to (2 The. 2:10). But even if that is not the case, we are still responsible for what we believe.

Consider, for example, the agreement obtained by deception between Israel and the Gibeonites during the time of Joshua. They lied about being from a far country and used moldy bread and worn-out clothes as deceptive props to obtain a covenant, which Israel gave them (Jos. 9). We may be tempted to think that such an agreement did not need to be honored since it was obtained by fraud, but when Israel gave their word, they had to keep it. They were to blame for buying into the deception and believing the lie.

The same is true for the man of God who prophesied against Je-

roboam and the altar at Bethel. He knew that God had told him not to eat bread or drink water in the city and refused to eat with the king. But when an older prophet told the man of God that God had spoken to him and that it was all right to have a meal there, he relented and ate in Bethel. First Kings 13:8 says succinctly of the older prophet: "But he lied to him." As a result of allowing himself to be deceived, the man of God lost his life.

Why are there so many warnings in the New Testament against false doctrine? The answer is that anyone who allows himself to believe a lie or to be deceived will be lost. Jesus said: "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves" (Mat. 7:15). Why did He say that? Jesus advised His disciples to take heed to **what** they heard (Mark 4:24). Paul cautioned Timothy to take heed to himself and to his doctrine. He needed to

continue in the truth, the doctrine that he taught, because in so doing he would save himself and those who heard him (1 Tim. 4:16). What is the implication of not devoting the proper amount of effort to his teaching? First, he would be lost, and, second, so would his listeners be lost—if they believed and followed error. All of us are responsible for what we believe. So was Pharaoh.

The second answer to why God plagued Pharaoh and did not openly punish Abram is that Abram is the man He has chosen and just made the three great promises to earlier in Genesis 12. God will not change His mind about Abram just because he is not sinless. He has already demonstrated his faith in leaving Ur of the Chaldees and then Haran. He is primarily a man of faith, but he is not without fault. God's patience with each of us is not exhausted by an occasional misstep. At any rate, Abram is chastised in the form of a stern rebuke by Pharaoh and being forced to leave.

Abraham and Abimelech

Abram, whose name God has now changed to Abraham, repeats this error when he decided to journey south once again, this time stopping in Gerar. On this occasion he told King Abimelech that Sarah was his sister, and Abimelech took her (Gen. 20:1-2). Did Abraham suffer anxiety concerning what might happen to her? Was Sarah a bit unnerved over what situation she might become engulfed in? How could they put themselves in this position—twice?

This time God spoke to Abimelech, telling him that he was a dead man because Sarah was another

man's wife (20:3). Abimelech protests that Abraham had told him that Sarah was his sister and that she had likewise assured him that Abraham was her brother (20:5). God answered that it was for that reason (because he acted in the integrity of his heart) that He had not allowed Abimelech to touch her (20:6). Now he had a choice. He could restore her to Abraham, who would pray for him, or he could keep her, and he would die (20:7). The decision was easy and uncomplicated. The next morning Abimelech had a few questions for Abraham:

1. "What have you done to us?"
2. "How have I offended you, that you have brought on me and on my kingdom a great sin?"
3. "What did you have in view, that you have done this thing?" (20:9-10).

Abraham answers that he did so because he did not think the fear of God was in Gerar and that they would kill him to take his wife (20:11). Then he tried to justify himself by explaining that Sarah was his half-sister (20:13). Deaver thinks that Abimelech accepted this explanation and even referred to Abraham as her brother (4). He has missed the irony here. Abimelech is using sarcasm by referring to Abraham as her brother. Verse 16 makes this clear when it closes with Divine commentary: "Thus she was reproved." Abraham did pray for Abimelech and his people, and the women began bearing children once again (20:17-18).

Deaver's Conclusions

Mac wonders what would have happened if Abraham and Sarah had told the truth about being married but recognizes that we do not

have that information. He offers then the following observations:

There was no way for Abraham and Sarah to know what kind of men were in positions of power in areas where they were but traveling strangers. And please notice, that God always protected Abraham and Sarah. They clearly used a form of deception; they never lied. Later God blessed Isaac and Rebekah in spite of Isaac's lie (Gen. 26:1-16) (4).

While it is true that the couple in question had no knowledge as to what Pharaoh or Abimelech would be like, it is also the case that they did not know anything about anywhere else in Canaan until they arrived there. Nevertheless, they left Ur and Haran and went to a land that God showed them because they trusted in Him to keep His Word to them. They were always traveling pilgrims. So why did they not trust Him on these two occasions? God always did protect them, which is the reason they had no cause to deceive these men.

They never lied? Yes, they did in that they withheld **vital** information. If they were in a courtroom today and testified that they were brother and sister before a jury, but later their marital status was uncovered, no one thinks it would be a stretch for the judge to say, "Why did you lie to this jury?" Witnesses swear to "tell the truth, **the whole truth**, and nothing but the truth." Both conspired to deceive rulers by only telling a **part of the truth**. Concealing **vital** information makes their statements a lie. Withholding information that is not vital is not a lie, nor is it deceit.

The comment about God blessing Isaac despite the lie fits the explanation for the reason that God continued to bless Abraham.

If He could bless Isaac despite the lie, then surely He could do so for Abraham as well.

Deaver effectively argues against his own position by pointing out that Abraham and Sarah really had no reason to deceive Pharaoh and Abimelech. He well states that God “was going to make of him a great nation [Gen. 12:1-3]; give a certain land to his seed [Gen. 12:7; 13:15; 15:18-21], and that He would give him an heir [15:1-6].” Since God had promised these things to Abraham before his trip to Egypt and he still did not have an heir by the time they traveled to Gerar, then Abraham had to know that God would protect him from those who might want to kill him to have Sarah. It was not necessary for Abraham to deceive.

The claim is made that God was on the side of Abraham and Sarah in each incident and that He “found no fault with the plan” (5). It could just as easily be stated that He expressed no approval of the plan, either. At any rate, the same is true with Isaac and Rebekah; yet Mac admitted that they told a lie (since they were not even half-brother and half-sister).

In Genesis 26:6-7, Isaac and Rebekah were living in Gerar; he told the men of that place that Rebekah was his sister, “lest the men of the place should kill me” because of her great beauty. When Abimelech saw the couple expressing affection as a husband and wife would (26:8), he upbraided Isaac: “Quite obviously she *is* your wife; so how could you say, ‘She *is* my sister?’” When Isaac explained that he was fearful of being killed (as her husband), Abimelech’s anger was unabated: “What *is* this you have done to us? One of the people might soon have

lain with your wife, and you would have brought guilt on us” (26:10). God did not find fault with Isaac’s plan, either.

The Proposition

As brother Warren used to say, “Every precisely stated proposition is either true or false.” This statement itself is a proposition, and it is true. Mac does present a precisely-stated proposition when in this paper he writes: “The proposition, ‘She is my sister,’ is either true or false.” However, one must define the terms in the proposition, and that is where the ambiguity comes in. We use the terminology *half-sister* for a reason—because it is more precise. Today one may be a half-sister, a full sister, an adopted sister, or a step-sister. In the case of Abraham and Sarah, *sister* is not accurate; only *half-sister* describes the precise relationship (whether or not the two are also married).

If a woman gives birth to twins, the question is often asked, “Are they *identical* or *fraternal*?” The reason is that we often know that more specific information is available. If someone is debating baptism, they will define the term as meaning immersion so the listeners will not think they are referring to sprinkling or pouring. What if someone affirmed that sprinkling is baptism and then said the following proposition is either true or false. “All who are baptized are Christians”? How would Mac answer? He would surely disagree with the definition that sprinkling is baptism, even though most of the religious world might say so. Terms used in a proposition must be defined properly.

The same thing is true of the following proposition: “All married

people do not commit fornication.” But in what sense are they *married*? They might be married civilly, according to the laws of the land but not married Scripturally in the eyes of God. Likewise, when someone says they have a divorce, the first question we have is, “Was it a Scriptural divorce or not?” The point is that terms must be defined. *Sister* is too broad of a category; *half-sister* is accurate.

We have not been wrong in accusing Abraham and Sarah of lying because: (1) They did not state the entire truth when the information they withheld was vital, and (2) their purpose in withholding the information was to deceive those around them. To accuse Abraham is simply to state the fact of the matter. We are not judging him. All of us have probably said or done things out of a momentary fear. Peter denied Jesus three times because he feared for his life. It was wrong to do so, and Peter knew it; he went out and wept bitterly.

Though Abraham was not right on these two occasions (possibly due to a lack of faith) does not detract from the man of faith he was. When God tested him with offering his only begotten son Isaac, the patriarch proved himself worthy of God’s choice of him to be the father of the faithful. The fact that he had a moment or two of weakness simply shows that he was human, as the rest of us are. Frankly, that knowledge is a comfort—because if we should falter, we know that we can recover. We know that we are in good company and can be even better. Authorized Ethical Deception is an invention of man—not a Scriptural principle.

Winter Park, FL

39th Annual Bellview Lectures

June 6 – 10, 2014

(Friday – Tuesday)

Understanding The Will Of The Lord

Friday, June 6

7:00 pm	Theme of the Bible	Wayne Blake
7:45 pm	God's Scheme of Redemption	Charles Pogue

Saturday, June 7

9:00 am	Dispensations of Time	Dub McClish
10:00 am	Patriarchal Dispensation	Michael Hatcher
11:00 am	Mosaic Dispensation	Dub Mowery

Lunch Break

1:00 pm	Christian Dispensation	Charles Pogue
2:00 pm	Ante-Diluvian Period	Roelf L. Ruffner
3:00 pm	Open Forum	

Dinner Break

7:00 pm	Post-Diluvian Period	Harrell Davidson
8:00 pm	Arrangement of the Bible	Jerry Brewer

Sunday, June 9

9:00 am	Patriarchal Period	Roelf L. Ruffner
10:00 am	New Testament Worship	Ken Chumbley

Lunch and Dinner Break

5:00 pm	Period of Bondage	Dub Mowery
6:00 pm	Period of Wilderness Wanderings	Harrell Davidson

7:00 pm	How We Got the Bible	Doug Post
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Monday, June 9

9:00 am	Period of Conquest	Ken Chumbley
10:00 am	Period of Judges	John West
11:00 am	Period of the United Kingdom	Paul Vaughn

Lunch Break

1:00 pm	Period of the Divided Kingdom	David P. Brown
2:00 pm	Period of Judah Alone	Wayne Blake
3:00 pm	Open Forum:	

Dinner Break

7:00 pm	Worship	Michael Hatcher
8:00 pm	The Church in the Eternal Purpose of God	Gene Hill

Tuesday, June 10

9:00 am	Period of Exile	Doug Post
10:00 am	Period of Restoration	Jerry Brewer
11:00 am	Inter-Testament Period	Dub McClish

Lunch Break

1:00 pm	Period of the Life of Christ	David P. Brown
2:00 pm	Period of the Church	Gene Hill
3:00 pm	Open Forum:	

Dinner Break

7:00 pm	Second Coming and Judgment	John West
8:00 pm	The Whole of Man	Paul Vaughn

Bellview Lectures Information

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This year's lectureship will start Friday evening and go through Tuesday. Please make note of these new dates.

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Meals

The ladies of the Bellview Church of Christ will provide a free lunch on Saturday, Monday, and Tuesday. For all other meals, a list of restaurants will be available at the registration tables.

Books

The lectureship book, *Understanding The Will Of The Lord*, will be available for purchase. The price has not yet been determined. The book will contain 28 chapters and will be a soft-cover book. Everyone will want to purchase a copy and perhaps additional copies for gifts. The books will not be mailed until after the lectures are over.

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The Bellview lectureship books (1975-1976, 1978, 1988-2005, 2007-2014) will be available on CD in Adobe PDF. The price of the CD is \$37.50. The CD will also includes the Defender (1970, 1972-2013), Beacon (1972, 1974-2013), and other material.

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Premillennialism's Attack Against God

Charles Pogue

Premillennialism is based upon the false idea that the Jews were chosen as the eternal people of God, and that the promises of the spiritual kingdom that God would set up and which is described in Daniel 2 and other passages would actually be a physical kingdom with Christ reigning in physical Jerusalem. Of course, among other Scriptural facts the millennialists miss is the promised Messiah would be prophet, priest, and king. Christ cannot be a priest upon the earth in so much as if He were on earth, He could not be a priest as He is from the tribe of Judah, not Levi (Heb. 8:4; 7:14). For Christ to be high priest there had to be a changing of the law (Heb. 7:12), which there was (Eph. 2:15; Gal. 6:1-2). Beyond the contradictions of Premillennialism and the many misinterpretation of Bible prophecies in which Premillennialists engage, Premillennialism is a direct and frontal attack against God.

Premillennialists claim that Jesus came to the earth to set up an earthly kingdom, but could not, because the Jews rejected Him. The theory, then, is that the church was put in as an afterthought; a stopgap measure until Christ returns a second time, and sets up His kingdom. The theory regarding the church is reduced to ridiculousness by Ephesians 3:1-11 and by Christ's own statement that He would build His church (Mat. 16:18). The claim that Christ could not set up an earthly kingdom, because the Jews rejected Him is also exposed as error by John 6:15, which tells us that the people tried to take Him and make Him a king by force. Beyond the abuse of the Scripture, Premillen-

nialism is an abuse of God in two ways.

Premillennialism attacks the foreknowledge of God. According to millennial theory, God had every intention of setting up a kingdom on earth. The problem, they allege, is that God never anticipated that Christ would be rejected, and thus unable to set up that kingdom. Isaiah wrote, "Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me, Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46:9-10). Premillennial theory claims that God did not anticipate the rejection by the Jews, and consequently, the inability of Christ to set up His kingdom. Apparently, these people ignore the fact that the very same prophet, Isaiah, prophesied Christ would be rejected (Isa. 53:3), yet **would** set up His Kingdom (Isa. 9:6-7). Premillennialism is blasphemous because it attacks the foreknowledge of God. God said He knew, millennialists say He did not. God cannot lie (Tit. 1:2)!

Premillennialism also attacks the power of God. Just to think that God began with Genesis 3:15 to unfold His plan for the redemption of man, revealed that plan little by little until the fullness of time came when Christ would come into the world (Gal. 4:4), but in the end could not do what He said, is reprehensible! Premillennialism makes man stronger and mightier than God. How foolish that is in as much as the weakness of God is stronger than man (1 Cor. 1:25). Jesus informed Pilate that he

could have no power against Him except it was given Him from above (John 19:11). In addition to that, in John 10:17-18, Jesus said, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Jesus willingly laid down His life to purchase the church (Acts 20:28) He promised to build (Mat. 16:18), which was in the eternal purpose of God (Eph. 3:10-11). God had His plan from the foundation of the world, which, by the way, was the point from which Christ was the lamb that was slain, (Rev. 13:8). Christ's death did not prevent the kingdom plan that God had; it was a piece of the design to bring it about! It is reprehensible for men to claim that the eternal purpose of God could possibly be thwarted by the puniness of man.

While we are not the eternal judge of any man, it would be a frightening thing to stand before God believing Premillennialism that attacks both God's foreknowledge and His Power!

Granby, MO

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Defender

"I am set for the defense of the gospel"

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Weylan Deaver Falsifies His Daddy's Holy Spirit Baptism Doctrine (Part 1)

Daniel Denham

Stop the presses! Here is a newsflash concerning Mac Deaver's doctrine that Holy Spirit baptism occurs today and is necessary for one to experience the New Birth! Weylan Deaver, Mac's eldest son, has falsified his daddy's teaching on the subject! More to follow!

Of course, Weylan is completely unaware of the fact that he has done so, as is also his father. For people who pride themselves as logicians, they, in fact, both have missed the clear implications of some of their own teachings elsewhere on the subject of salvation bearing on this newest peccadillo from Mac's furtive mind. Nonetheless it has been done. However, first we must back track a bit to bring everyone up to date on the matter.

A Sound Argument on the Falsification of the Deaver Doctrine

Several months ago I posted on Facebook the following notification on my page for public access:

Mac Deaver's present day Holy Spirit doctrine is falsified by one precisely stated question. True or False. One must be in Christ in the sense of be-

ing in the spiritual body of Christ as per Ephesians 1:3 and Ephesians 1:7 in order to receive the remission of sins. Mac teaches that one receives the remission of sins first in water baptism and then is regenerated in order to enter into the spiritual body of Christ, the church, through the baptism of the Holy Spirit. To draw out the point a bit, please consider the following hypothetical argument. If it is the case that the remission of sins can only be received initially at the time one enters into the kingdom (Eph. 1:3, 7), and if it is the case that the time of entering into the kingdom entails the regeneration of said individual (John 3:3, 5), **then it must be the case that the receiving of the remission of sins by and the regeneration of said person must occur at the same instant.**

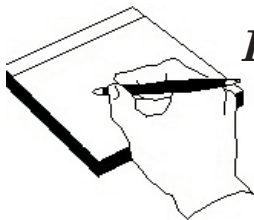
The hypothetical statement can be easily set up in a Modus Ponens form syllogism with the statement comprising the Major Premise, the antecedent (the "if" portion, also called the protasis in grammar) comprising the Minor Premise, and the consequent (the "then" portion, also called the apodosis in grammar) comprising the Conclusion. As a Modus Ponens form in classical logic, it would be formally valid. The conclusion then

follows. As the texts cited show, the premises would also be true. Thus, the conclusion would be true. The argument then is materially true and thus a sound argument. The conclusion is true, and so Mac's teaching must be false.

In short, consider: Major Premise: If the Mac Deaver doctrine of present day Holy Spirit baptism is true, then the doctrine that alien sinners receive the remission of sins before and without entering the spiritual body of Christ is true. Minor Premise: The doctrine that alien sinners receive the remission of sins before and without entering the spiritual body of Christ is not true (Eph. 1:3, 7). Conclusion: Therefore, the Mac Deaver doctrine of present day Holy Spirit baptism is not true. This argument is in the form of Modus Tollens and is formally valid. The premises are also true. So the argument is materially true and thus sound! Mac's doctrine is thoroughly falsified.

As of this writing, Mac has not even attempted to engage logically the sound argument posted above and made available to him through various sources. He really cannot answer it. He has resorted to what

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Notes From The Editor

**Michael
Hatcher**

Email address:
mhatcher@gmail.com

Hand Clapping

Clapping hands during worship has become very popular among members of the church. There are various avenues where people are clapping their hands. Some reserve hand clapping for baptisms, others will do it while singing, others will clap following sermons, certain announcements, and some will with other worship activities. Some will defend the clapping of hands to the death. It would almost appear that some would defend the right to do this, more than they would anything else. If anyone objects to the practice, they will be up in arms about it. Let us briefly consider this practice.

The origin of hand clapping is primarily from the entertainment world. However, when we come to the clapping of hands in worship, it mainly finds its origin in the Pentecostal Movement. Pentecostalism is primarily a religion of emotions. They work on people's emotions and build them up to a fever pitch so they will burst out in various ways. One of those ways is through the avenue of hand clapping. There is no attempt to defend the practice from a Biblical standpoint by the Pentecostals.

While the Pentecostals do not attempt to give Biblical authorization for their actions, the Lord's church generally recognizes the need for Bible authority for what we do.

Paul wrote, "And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). However, when asked where the Bible authority is for hand clapping or applause, brethren have difficulty finding such. We then start seeing the convoluted thinking of some of our brethren. What are some of these defenses by our brethren to hand clapping?

Some will immediately argue that clapping was done during the Old Testament times. The passage generally brought up is Psalm 47:1 "O clap your hands, all ye people; Shout unto God with the voice of triumph." This obviously encourages the people to clap their hands. It is a psalm praising God as the king of all the earth and this verse exhorting man to praise Him. Since they were exhorted to praise God by clapping, then hand clapping is a way to praise God and we can praise God today by hand clapping.

Some will then add that even the inanimate objects of this world are encouraged to clap: "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands" (Isa. 55:12). They will admit that this is representative of Babylonian exiles returning in joy and peace. Thus, in the joy that we have as Christians, we should be clapping our hands. There are a few who will add that the people clapped at the appointment of the king in 2 Kings 11:12.

If these Old Testament passages authorize hand clapping in worship to God during the New Testament age, then what of all the other things authorized in the Old Testament? By the same authority, we would have

animal sacrifices, polygamy, mechanical instrumental music (which many of those who support hand clapping also support), dancing, and many more actions.

However, in their zeal to support hand clapping, they have used these illustrations to say that clapping hands is simply a way of praising God and rejoicing. We must then determine if we are allowed to praise God any way we wish, or if we must praise God the way God decides. The answer is that we must praise God the way God directs. If we can determine to praise God any way we decide, then anything goes. The group "Strippers for Jesus" (this is the title of a Facebook page) would love to use David dancing before Israel at the return of the ark and Michal remarking that he uncovered himself (see 2 Sam. 6:20-23) as authority for stripping in praise to God today. Of course, few will accept such, but if we have the right to decide how we are going to praise God, then no one can condemn the strippers for Jesus as doing anything wrong. God determines how we are to praise Him and He does that through the New Testament.

If it is a matter of rejoicing, that might be true if we spontaneously threw our hands together once, but this is not the case in clapping or applauding. Hand clapping or applauding is a deliberate action that one takes.

Another avenue which some use

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Michael Hatcher, Editor

is to say that hand clapping is the same as saying “Amen.” *Amen* means “so be it” and is giving approval and agreement with what has been said. Hand clapping is more to show approval of a person’s performance and centers more on the person than on what has been stated.

Many want to clap their hands in accompanying singing. God authorized one specific type of music: Singing (1 Cor. 14:15; Eph. 5:19; Col. 3:16; Jam. 5:13). The clapping of hands is another type of music. Hand clapping (along with snapping fingers, stomping feet, etc.) is a non-mechanical instrumental music. It is something done in addition to singing (just as mechanical instrumental music is).

When it comes to hand clapping following sermons, baptism, other worship activities, or at certain announcements, then it falls into the area of applause. The *New Oxford American Dictionary* defines applause as: “approval or praise expressed by clapping.” It then defines *clap* as “strike the palms of (one’s hands) together repeatedly, typically in order to applaud...show approval of (a person or action) in this way.” It is, thus, indicating personal approval. We applaud those who perform for us and show what we think of the performance or show appreciation for what the performer has done—his talent. None of the things for which applause is used for are authorized actions in our worship to God.

Applause draws attention to the performer instead of to the Christ and exalting Him.

Those who applaud have a zeal for God, but it is not according to knowledge: “Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God” (Rom. 10:1-3). Let us return to doing what God has authorized and only what He has authorized. Hand clapping and applause is not what He has authorized.

MH

Continued from Page 1
has become a standard reply from him on anything he really cannot answer. It is the hackneyed claim that something in the argument is “imprecise.” He will not show why he deems it as “imprecise.” It just is, because he says it is. That is just a dodge. It sounds good in sophistry, but it does not read well in print. Mac knows that a sound argument has been made against his doctrine, and so does Weylan! This is because they endorsed the very same argument in the writings of one, Thomas B. Warren, as shall be shown! But first let us consider the attempted rebuttal that the phrase is too “imprecise.”

Mac Deaver’s Attempted Rebuttal Answered

One of Mac’s acolytes, Marlin Kilpatrick, was notified of this particular argument against Mac Deaver’s Spirit baptism doctrine. At first, Marlin, to his credit, acknowledged that the argument was very

problematic for Mac’s teaching, but then he went to Mac to clear up the problem for him, as Marlin has repeatedly done when the Scriptures and logic clash with the new theories of his mentor. What was the devastating answer that Mac gave to Marlin to clear up his problem? As Marlin quoted him to others, “The phrase ‘in Christ’ is just not precise enough!” The poor apostle Paul, upon whose writings and use of the phrase and its equivalents the argument is based, did not have Mac Deaver to tell him to be more precise. What an amazing condition of things! We have to find out from Mac what Paul really meant to say but, was too imprecise in saying it himself! Mac has already affirmed that Philip messed up in Samaria by not baptizing the Samaritans by expressly saying “in the name of the Father, and of the Son, and of the Holy Spirit,” so that Peter and John had to come all the way from Jerusalem to correct the matter

(*Except* 151-162). Now, he implicitly edicts Paul and the Holy Spirit who inspired him for imprecision in his teaching! Can you believe it? But such is the implication of Marlin’s recounting of Mac’s *explanation*. Let them iron it out between them!

Now, to be certain, Mac will claim that the argument’s use is too imprecise, and not Paul’s use, but it will be observed that the argument specifically is based on Paul’s use in Ephesians 1:3, 7. Clearly, these verses use the phrase in an adverbial, locative sense, which means that Paul is locating where “all spiritual blessings in heavenly *places*” (1:3) and “redemption...the forgiveness of sins” (1:7) are to be found. They are “in Christ,” thus meaning they are in His spiritual body, which is the church (1:22-23; Col. 1:18). One receives these blessings when he is baptized in water into Christ to put Christ on, according to Galatians 3:26-29. Well, that is quite precise in force, is it not? And it is quite easy

to grasp! The idea of incorporation into Christ, i.e., His spiritual body, is the significance of this typical Pauline use of the phrase and its equivalents. If one is in Christ, he is in the church. If one is in the church, he is in Christ. *In Him* and *in Whom* used in Ephesians 1 simply reflect the same basic incorporative idea as “in Christ.” This is precisely how the argument employs the phrase and its equivalents. Thus, the claim by Mac is false. The rebuttal fails.

If one is in the Christ and thus in the church, it must be the case that when he enters into Christ he also enters the church. Further, when he enters the church, he necessarily also enters into the kingdom of God, which is the church on earth today (Mat. 16:18-19; Col. 1:12-13). If he is in the kingdom, he, therefore, must also have experienced the New Birth, as that is essential for one to enter into the kingdom of God (John 3:3, 5). One cannot be in the kingdom without having been born again—born of both water and the Spirit. However, Mac admits that when one is first lowered into the water, he receives immediately the remission of sins, even though Mac also contends that such a one is not yet a Christian, despite having the remission of sins, and must then be baptized in the Spirit to be regenerated and thus become a Christian. Mac claims that the man who has remission of sins without being a Christian, a member of the Lord’s church, is a “saint.” He is a “saint” but not a child of God, according to Mac Deaver’s doctrine (“Another Look” 14).

The argument shows, as Ephesians 1:3, 7 teach, that when one receives the remission of sins, he necessarily becomes a child of God

because he is now “in Christ” by the same process and at the exact same point in time. When he enters Christ, his sins are forgiven, and vice versa. As a result, he also becomes a child of God “through faith, in Christ Jesus” (Gal. 3:26-29—ASV). The latter phrase is again an adverbial, locative construction telling where one becomes a child of God “through **the** [note the Greek article] faith” or Gospel system. He receives the blessings pertaining thereto. He is an heir “according to the promise.” So, the Deaver doctrine of present day Holy Spirit baptism to regenerate people as children of God is a false doctrine. Mac cannot answer that, which, I strongly suspect, is one reason he pulled out of the debate. He would have to deny the obvious to hold to his error.

Another Problem for Mac Created By His Own Writings

The position taken by Mac in his 2011 *BNQ* article is also directly contradicted by that taken by him in his first book on the Holy Spirit, which is titled *The Holy Spirit (Center of Controversy – Basis of Unity)* and published in 2007. On page 301, in describing the process of being baptized in water and then the Spirit, he writes:

As a man’s body is lowered in the water, when it is submerged in the water, the Holy Spirit submerges that man’s human spirit within himself to change his nature. And at the precise moment when God considers that man no longer sinner but now saint, at that precise instant, the regenerating submerging Spirit moves from the outside to the inside of that heart (Tit. 3:5; Gal. 4:6). Less than this we cannot write; more than this we do not know (301).

It will be observed that (1) Mac clearly implied that the Holy Spirit

is operating initially on an alien sinner directly and immediately while the sinner’s body is immersed in the water of baptism. That entails a direct, immediate operation of the Spirit on a person who is still in the world as an alien sinner. However, Mac admits that those who are of the world cannot receive the Spirit (John 14:17). He also affirmed here (2) that the reception of forgiveness of sins and the regeneration of one’s human spirit occur at the same “precise instant.” He says that “when God considers that man no longer a sinner but now saint, at that precise instant, the regenerating submerging Spirit moves from the outside to the inside of the heart.” So, there is **no time difference between forgiveness and regeneration according to this statement**. Thus, Mac stands here in direct contradiction with his position in the *BNQ* article that affirms that the alien sinner is first forgiven or cleansed of sin to become a saint, and then the new saint is immersed in the Spirit to be regenerated and become a child of God—a Christian. (3) Mac implied that he knows that what he has written here in 2007 on this point is the truth and he **cannot write anything less than this** on the matter and be true to it. Yet, within five years his known truth changed, and he is now affirming that one can be a saint first but a Christian later! Simply, amazing!

This metamorphosis in his doctrinal “truth” was necessitated by his realization of the self-contradictions in his prior “truth.” Now, he wishes for us to accept the conclusion of this new “truth,” which he has come to hold. However, he still offers the proviso that even that “truth” may have to change as he comes to greater realizations and new conclusions

39th Annual Bellview Lectures

June 6 – 10, 2014

(Friday – Tuesday)

Understanding The Will Of The Lord

Friday, June 6

7:00 pm	Theme of the Bible	Wayne Blake
7:45 pm	God's Scheme of Redemption	Charles Pogue

Saturday, June 7

9:00 am	Dispensations of Time	Dub McClish
10:00 am	Patriarchal Dispensation	Michael Hatcher
11:00 am	Mosaic Dispensation	Dub Mowery

Lunch Break

1:00 pm	Christian Dispensation	Charles Pogue
2:00 pm	Ante-Diluvian Period	Roelf L. Ruffner
3:00 pm	Open Forum	

Dinner Break

7:00 pm	Post-Diluvian Period	Harrell Davidson
8:00 pm	Arrangement of the Bible	Jerry Brewer

Sunday, June 9

9:00 am	Patriarchal Period	Roelf L. Ruffner
10:00 am	New Testament Worship	Ken Chumbley

Lunch and Dinner Break

5:00 pm	Period of Bondage	Dub Mowery
6:00 pm	Period of Wilderness Wanderings	Harrell Davidson
7:00 pm	How We Got the Bible	Doug Post

Monday, June 9

9:00 am	Period of Conquest	Ken Chumbley
10:00 am	Period of Judges	John West
11:00 am	Period of the United Kingdom	Paul Vaughn

Lunch Break

1:00 pm	Period of the Divided Kingdom	David P. Brown
2:00 pm	Period of Judah Alone	Wayne Blake
3:00 pm	Open Forum:	

Dinner Break

7:00 pm	Worship	Michael Hatcher
8:00 pm	The Church in the Eternal Purpose of God	Gene Hill

Tuesday, June 10

9:00 am	Period of Exile	Doug Post
10:00 am	Period of Restoration	Jerry Brewer
11:00 am	Inter-Testament Period	Dub McClish

Lunch Break

1:00 pm	Period of the Life of Christ	David P. Brown
2:00 pm	Period of the Church	Gene Hill
3:00 pm	Open Forum:	

Dinner Break

7:00 pm	Second Coming and Judgment	John West
8:00 pm	The Whole of Man	Paul Vaughn

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The ladies of the Bellview Church of Christ will provide a free lunch on Saturday, Monday, and Tuesday. For all other meals, a list of restaurants will be available at the registration tables.

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through his continually receiving new insights directly from the Holy Spirit in his studies of the subject. As he claims this does not entail new information, it must be the case that the Spirit is enhancing his mental capacities with these new enlightenments. But new self-contradictions have arisen, despite such advancement in his brainpower.

Perhaps, it was the realization of this glaring self-contradiction between Mac's 2007 book and 2011 article that moved him to submarine the debate that we had agreed to

hold. At any event, it is clearly a self-contradiction that refutes his doctrine. If he asserts his 2007 teaching stated above is true, then he implies a direct operation on an alien sinner. If he asserts that his 2011 doctrine is true, thus making the distinction between one being a saint and one being a Christian under New Testament law, then he implicitly admits that he taught false doctrine in 2007, of which he has not repented, and really did not know what he claimed to know at that time. It then begs the question: Does he really know

that the 2011 doctrine he is teaching is true or do we have to wait for the next evolutionary stage of Mac's Spirit baptism doctrine to get closer to the truth?

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- Deaver, Mac. *Except One Be Born From Above*. Sheffield, TX: Biblical Notes Publications, 2013.
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Parish, FL

A Grievous, Age-Old Spiritual Malady

Dub McClish

It is obvious that many—some who have been in the church for decades—are merely playing at the job of being Christians. One telltale sign is their sloppy attendance habits—or none at all—in the church's worship and study assemblies. Habitual, recurrent non-attendance remains a persistent problem in most congregations, but it is hardly a new phenomenon. Hebrews 10:25 states: "not forsaking our own assembling together, **as the custom of some is**, but exhorting *one another*; and so much the more, as ye see the day drawing nigh."

There is indeed more to being what God wants us to be than attending every meeting, but no one will ever convince me that the God Who gave His Son and the Christ who suffered Calvary for us can be pleased with less than our absolute best in this regard. Those who do not count these matters to be serious do not know the meaning of *serious* in spiritual terms. Those who do not appreciate plain Bible preaching on this subject will appreciate even less the Lord's evalu-

ation of their ungodly habits at the Judgment. Those who do not want their elders to *bother* them when they backslide will like being bothered on the Last Day even less. They should not become angry at the preacher or the elders, but at their own spiritual slovenliness—and repent.

Able-bodied saints can almost always do what we ought to do, and being present for every meeting of the church for worship and study is one of the things we ought to do. If we do not have time to eat without missing Bible classes or worship, we can eat later without starving to death. If we can go to work, school, or to shop when we have a headache or it is raining, we can go to worship and Bible classes under these conditions. If it is within our power to do so, we must arrange our schedules to be present when the church meets because we are a part of it and we love the Lord who owns it and us. These matters pertain to seeking first the kingdom (Mat. 6:33).

If the Lord had to depend on members who count worship and

Bible class attendance to be optional or even unnecessary, such congregations would die of spiritual *dry-rot* in a month's time. It is amazing how much He accomplishes through that faithful percentage of folks who attend, give, and work consistently and faithfully. We can only imagine what He could accomplish if every member were not only faithful to the Lord in attendance, but in every other aspect of their lives as well.

Fellowship and Forsaking the Assembly

Is **forsaking** (i.e., not merely being unavoidably absent due to illness, age, accident, etc., but deserting, abandoning) the assemblies of the church a sin? If it is not, then one can rebel against a direct, specific prohibition of the Holy Spirit without guilt. If it is not a sin for one member, then it is not a sin for any. Logically, **every member could forsake the assembly repeatedly without sinning**. If it is a sin, does it necessitate withdrawal of fellowship if its perpetrator does not repent? If it does not "rise to the level

of withdrawal,” why does it not? It is not unusual to hear some reply to this question: “Such brethren have already withdrawn their fellowship from the church, so it would be pointless (some say impossible) to withdraw from them.” This misses a major point of the issue, however. It assumes that Christians have fellowship only when the church assembles, but is fellowship thus confined? The Philippians had fellowship with Paul when he was not even in the same city, much less in one of their assemblies (Phi. 4:14-15). Fellowship also involves the element of endorsement and approval, whether in or out of the assembly of a local congregation (Gal. 2:9; Eph. 5:11; 2 John 9-11). When Paul commanded the Corinthian church to cease fellowship with the fornicating brother, this involved not eating a common meal with him, unrelated to a worship assembly (1 Cor. 5:9-11).

Paul’s charge to the Thessalonians is relevant to the question of withdrawing from the impenitent absentee: “Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us” (2 The. 3:6). The Greek word translated *disorderly* “was especially a military term, denoting not keeping rank, insubordinate” (*Vine* 174). In the context, the term specifically applied to idleness and negligence, rather than to doctrinal or moral corruption (2 The. 3:7-12). They were thereby “out of step” with the Word of God, insubordinate to the Lord, and subjects of withdrawal.

What could be a more obvious sign of one’s “breaking rank” in the Lord’s “army” than to place one’s personal convenience or preferences before the sacred duty and exalted

privilege of assembling faithfully with the saints? What greater evidence of negligence and spiritual idleness could one find than such conduct? Furthermore, what could be a more public display of one’s disdain for things spiritual and eternal than such behavior? Local congregations have the scriptural obligation to withdraw fellowship from such disorderly members, at least thereby demonstrating the congregation’s scriptural disapproval of their behavior, even if it fails to produce repentance.

Elders and the Forsakers

Elders must “take heed...to all the flock” and “watch” for its welfare (Acts 20:28, 31). They are duty-bound to “watch in behalf of” the souls under their oversight (Heb. 13:17). This task involves being observant concerning anyone who may begin going astray, whether morally or doctrinally—or through indifference or neglect. When congregations continue to carry members in their directories who have not been in a worship assembly for many months (sometimes even years), and the elders have done nothing about it, who is at greater fault—the **assembly-forsaker or the negligent elders**? God-fearing bishops will watch in view of both detection and correction. The fact is clear from the New Testament that the responsibility for the spiritual safety, progress, indoctrination in the Truth, and discipline of the church they oversee is upon their shoulders.

That the New Testament teaches the church to discipline its members who will not discipline themselves is beyond controversy (Mat. 18:15-17; Rom. 16:17-18; 1 Cor. 5:1-13; 2 The. 3:6, 14-15; etc.). The New Testament just as clearly teaches that when a church has elders, they are to make decisions concerning the optional

and expedient details (e.g., when and how) of this obligatory action. In the qualifications for elders, Paul was very specific about their disciplinary function. They must be men who are “holding to the faithful word,” enabling them to “exhort in the sound doctrine, and to convict the gainsayers” (Tit. 1:9). It is their duty to lead in these responsibilities. Obviously a church can scripturally exist and function without elders. It can also discipline its own members whether or not it has an eldership. However, when a congregation has elders, their responsibility of shepherding, overseeing, tending, and ruling—including leading the church in its discipline—“goes with the territory.”

It is grievous to contemplate how few elderships ever lead their congregations in withdrawing from erring, impenitent members. Are all of the members of so many congregations so zealous and righteous that practically none needs to be publicly disciplined? Experience and observation deny such. Rather, elders have all too often been willing to wink at immorality, false doctrine, divisive behavior, and/or spiritual idleness and neglect rather than deal scripturally with it. This neglect stems from such varied factors as not wanting to offend friends or disrupt their own family relationships, fear of losing contributions, or downright laziness. The result is not only negligent elders who must give account to the Lord, but severely weakened churches at best and the apostasy of entire congregations in countless cases. Elders simply cannot exalt Christ if they are unwilling to lead the church boldly in its obligation to cast out those who will not repent of their habitual sins, whether of doctrinal error, immorality, or negligence.

Denton, TX

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Weylan Deaver Falsifies His Daddy's Holy Spirit Baptism Doctrine (Part 2)

Daniel Denham

Weylan Deaver's Review Of The Warren Book

Now Mac's eldest son, Weylan, has added to his father's discomfiture over the subject—again, unknowingly, but quite effectively and even with his father's tacit approval no less. In fact, Weylan actually falsified his daddy's teaching before I did!

In October 2012, Weylan wrote a review of Thomas B. Warren's book, *The Bible Only Makes Christians Only and the Only Christians*, on behalf of the journal for the Warren Christian Apologetics Center. This review was reprinted in the October 10, 2013 online edition of the *Biblical Notes Quarterly*, which is operated jointly by both Mac and Weylan Deaver. It was obviously approved by Mac Deaver, himself, for republication in his own journal. Thus, in effect, Mac placed his own imprimatur on the observations of Weylan who gave Warren's book and Warren himself a glowing endorsement across the board. Mac by extension also endorsed the teaching of Warren in the book.

But what does that have to do

with the falsification of the Deaver doctrine on Holy Spirit baptism? Before I answer that question, we should first note the review by Weylan. Please, read carefully the following:

Thomas B. Warren was a premier Christian philosopher of the twentieth century, and his influence in apologetics is still felt. More than a theologian and philosopher, he was a gospel preacher. And what happened when he turned his logician's mind to the subject of the church was a book titled *The Bible Only Makes Christians Only and the Only Christians*.

In this case, the title really does say it all, and serves as the book's central thesis. Its focus is neither the existence of God, nor the deity of Christ, but, rather, an all-out defense of the uniqueness of the Lord's church. It is an honor to review, in part because my grandfather, Roy C. Deaver, is one of the preachers to whom the book is dedicated.

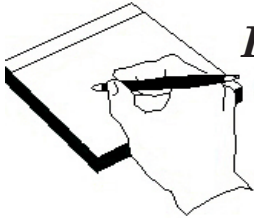
As an accomplished debater, Warren knew the power of precision. His terms and propositions are sharply defined. His arguments are cogent and unambiguous. With a rare combination of facts, force and feeling,

Warren demonstrates concern for souls while marshaling the muscle of Scripture to wield his thesis with the subtlety of a sledge-hammer. Those used to hearing anemic religious claims may be shocked at his vigorous writing, ignited by his understanding of just how high the stakes are: Every reader will spend eternity in heaven or hell, based on his relationship to the church of the New Testament. Warren wrote to win souls, not to entertain.

The book is composed of eleven parts which are divided into thirty-seven brief chapters. It ranges over epistemology, ecclesiology and soteriology. Firing both barrels at the denominational concept of the church, Warren leaves it unable to give more than a dying gasp. With an arsenal of logic and hermeneutics, he operates as a biblical surgeon, severing denominational from divine doctrine, cutting away the cancer of religious creeds, exposing the healthy tissue of a body nourished by Jesus' blood because it is governed by naught but the simple New Testament.

Warren did not intend his thesis be refuted, and this affects the style with which he wrote. His arguments

Continued on Page 3



Notes From The Editor

**Michael
Hatcher**

Email address:
mhatcher@gmail.com

How Long?

In Revelation 6 the souls of those who were under the altar who had been slain for the Word of God “cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” (6:10). These saints were told “that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled” (6:11). These saints had been martyred for the cause of Christ and desired justice for what they had suffered. They are told they needed to “rest yet for a little season.” *Rest* comes from a word meaning, “to keep quiet, of calm and patient expectation” (Thayer).

When Paul wrote to the Thesalonians, he reminded them of God’s righteousness regarding the afflictions they were enduring. “So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer” (2 The. 1:4-5). Suffering affliction shows that the Christian is worthy, both of the church and heaven’s home. However, God also wanted these persecuted Christians to realize that He would repay their

afflictions. “Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power” (1:6-9).

In both of these examples, those faithful saints were desirous of justice. They were being or had been persecuted or afflicted for being a Christian, some having been put to death as a result of their faithfulness (Rev. 2:10). Thus, they wanted, not vengeance, but justice to be served against those who persecuted them. They desired the Judge of all the earth to do right (Gen. 18:25) relating to them and what they had endured. God tells them not to worry and to be patient; He will take vengeance. He will repay those who persecuted with affliction. “Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord” (Rom. 12:19).

There can be no doubt but those souls who were under the altar having been slain for the Word of God wanted God to take vengeance for them, and they desired He do so now. They were tired of waiting on God to repay those who had put them to death. Brethren, are we so much different than they? Brethren have suffered various types of persecution through the years. There are those who have suffered physical violence because of the hatred of the darkness of the light. In our society at this time, we do not generally

suffer physical violence (some societies still do). However, we do suffer today when we live godly lives: “Yea, and all that will live godly in Christ Jesus shall suffer persecution” (2 Tim. 3:12). Thus we often wonder ourselves, “How long, O Lord, holy and true, dost thou not judge and avenge” us?

We are surrounded by an evil and adulterous generation. It is difficult to go anywhere today where fornication, adultery, immodesty, drinking, smoking, illegal drugs, and the list can be multiplied many times over, is not promoted and does not take place. These things are pushed in our faces on a daily basis. In the long ago, Peter said that Lot was “vexed with the filthy conversation of the wicked” (2 Pet. 2:7). Likewise, the righteous today are vexed with the filthy lifestyles of the wicked. Several decades ago, preachers were making the statements that if things continued as they were in the United States, God would have to destroy us or apologize to Sodom and Gomorrah. Things have not improved but only gotten worse. The homosexuality that vexed Lot is on full display in our nation as well. Thus, those trying to live that godly lifestyle and be pleasing to God often cry out “How long, O Lord?”

Christians are also vexed and troubled by denominationalist. Religions that claim to be of Christ abound. They teach false doctrine and cause the one true church to

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Michael Hatcher, Editor

be troubled. We continue to have to take a stand against all false teaching. We are warned that it will come, and it did. Paul would not give place to the false teaching of his day, “no, not for an hour; that the truth of the gospel might continue with you” (Gal. 2:5). We must be like the apostle Paul in this regard in continuing to stand against any and all false doctrine. It continues to trouble us and seemingly gets worse all the time. For example, Peter Ruckman, a Baptist of this area, refers to those of the Lord’s church as being waterdogs because we teach that one must be baptized in water for the remission of their sins to be saved. Another person when asked the question: “Did Jesus place salvation before or after baptism in (Mark 16:16)?” responded by saying, “here we go with satans [sic] favorite verse.” After trying to avoid the force of what Jesus said, this person added, “I know you most likely will not understand this, being some peoples brains are flooded with water.” These are simply a taste of the ridicule and persecution that the Lord’s church has suffered through the years. Thus,

the church often cries out to God, “How long, O Lord”?

However, what possibly hurts more than others is when those of our own will turn against us and persecute us. The sweet singer of Israel, David, wrote of this with Messianic overtones: “Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me” (Psa. 41:9). Brethren went through this a few decades ago as liberalism began to spread. Faithful brethren would expose the liberalism and then be attacked by those liberals as being moss-backed, vultures, along with other comments. Faithful brethren even then wondered, “How long, O Lord”?

When certain brethren took a stand for truth and exposed Dave Miller and his false doctrine, many of those who were considered “familiar friend[s]” began a concentrated effort to destroy the faithful. They assassinated the character of the faithful by telling others we were lying, vile, along with other abhorrent comments. There was a concerted effort not to deal with facts in an

open aboveboard way, but instead to keep everything secretive and simply gossip and backbite those standing for Truth. It was very much a situation where it was “mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me.” Faithful brethren even now wonder, “How long, O Lord”?

There will always be varied and new doctrines that come on the scene to draw away disciples. Once faithful brethren will apostatize, some leaving because of the things of this world as Demas did (2 Tim. 4:10), and others will forsake the truth and be turned to fables (4:4). Many will persecute, ridicule, and ostracize those who continue to take a stand for the truth. While faithful brethren will often ask: “How long, O Lord,” there is coming a day in which God will judge the world and He will take vengeance upon those who afflict the righteous. Yet, it is our prayer that these once faithful brethren will repent so they can escape the vengeance of the Lord.

MH

Continued from Page 1

and analysis benefit from verbal precision, repetition, and the inclusion of numerous Scripture citations. Those same qualities can also be tedious (chapter 35 repeats much of chapter 26), but, in this case, with Warren treating a topic so vital to us all, we affirm unhesitatingly that the tedium is worth the trouble. This is not light reading before bedtime. Nor is it for the spiritually spineless who cannot abide the staunch claims of Scripture. But, for the reader truly interested in discovering or defending the church about which the apostles preached, then this book is a veri-

table *tour de force* on the composition and uncompromising stance of the church of Christ. Those who agree with Warren will applaud his contribution. Those who disagree will find precious little with which to defend themselves against the relentless case he builds. None will have difficulty seeing exactly where he stands.

One should especially note the following statements (the bolding is mine for emphasis):

1. “Thomas B. Warren was a **premier Christian philosopher** of the twentieth century.”

2. “As an accomplished debater, Warren knew **the power of precision.**”
3. “His **terms and propositions** are **sharply defined.**”
4. “His **arguments** are **cogent and unambiguous.**”
5. “With a rare combination of **facts, force and feeling**, Warren demonstrates **concern for souls** while marshaling **the muscle of Scripture** to wield his thesis with the subtlety of a sledge-hammer.”
6. “Those used to hearing anemic religious claims may

- be shocked at his vigorous writing, ignited by his understanding of **just how high the stakes are**: Every reader will **spend eternity in heaven or hell, based on his relationship to the church of the New Testament.**
7. "Warren wrote to **win souls**, not to entertain."
 8. "Firing both barrels at the **denominational concept of the church**, Warren leaves it unable to give more than a **dying gasp.**"
 9. "With an **arsenal of logic and hermeneutics**, he operates as a biblical surgeon, **severing denominational from divine doctrine**, cutting away the cancer of religious creeds, exposing the healthy tissue of a body nourished by Jesus' blood because it is governed by naught but the simple New Testament."
 10. "**Warren did not intend his thesis be refuted**, and this affects the style with which he wrote."
 11. "**His arguments and analysis benefit from verbal precision, repetition, and the inclusion of numerous Scripture citations.**"
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15. "Those who **agree with Warren** will applaud his contribution."
16. "Those who **disagree will find precious little with which to defend themselves** against the relentless case he builds."
17. "None will have difficulty seeing **exactly where he stands.**"

I fully agree with Weylan's assessment of Brother Warren's book and of Warren himself, but Weylan's ringing endorsement of that book sounds, in actuality, the death knell of the current Deaver doctrine on Spirit baptism. Those who hold to Deaver's theory cannot continue to logically hold to Warren's case that Weylan has so eloquently praised and eulogized. A significant part of the case pertains to the very argument that I posted earlier in this serial on the force of "in Christ" and its equivalents in adverbial, locative constructions.

Weylan has admitted above that Warren's argumentation is **precise, cogent, and unambiguous**. It therefore does not suffer from any logical fallacies or imprecision in its use of terms. *Unambiguous* is a specific, universal denial of any ambiguity in argument from Tom Warren in the book. Brother Warren is therefore, according to Weylan's review and Mac's tacit endorsement of said review, not guilty of the fallacy of **ambiguity of amphiboly**, which is the basic charge that Mac has leveled against my argument posted in the first installment in this series of articles.

Weylan states clearly that Warren's use of terms and his arguments entail "verbal precision" and are

supported by "numerous Scripture citations," with which Weylan obviously agrees as demonstrating the Biblical basis for the Warren's case in the thesis. In effect, Weylan has admitted that Warren taught the truth about each of the matters he discusses clearly, precisely, and without any equivocation.

Thomas B. Warren's Argument Decimates The Deaver Doctrine On Holy Spirit Baptism

On page 147 of his book, Tom Warren wrote:

The Bible teaches that *salvation* is *in Christ* (II Tim. 2:10). To be in Christ is to be in His church (Gal. 3:26-27; I Cor. 12:13; Mk. 16:15-16; Acts 2:38; Acts 20:28; Eph. 1:7; et al.). The Bible teaches that it is *impossible* for one to "*cross the line*" into *salvation* without "*crossing the line*" into *Christ*. The Bible also teaches that it is impossible for one to "*cross the line*" into Christ without "*crossing the line*" into the *church*.

This is simply a statement of the same argument in other terms than what I used in showing the falsity of the teaching of Mac Deaver on present-day Holy Spirit baptism as shown above. Brother Warren equated being "in Christ" with being "in the church," the body of Christ. It will be observed also that he cited Ephesians 1:7 as a text involved in proving that precise point. Again, Weylan noted how precisely stated the arguments of Brother Warren are, and indeed he is correct in that, but he clearly failed to see that very point refutes his own father's and his teaching on present-day Spirit baptism! When one receives the remission of sins, at that same, precise time he enters into the church (the kingdom, Mat. 16:18-19) becoming a child of God. Cleansing, as I have contended all along, then does

not precede regeneration, but the two are simultaneous in nature. It is indeed “the washing of regeneration and renewing of the Holy Spirit” or “the washing produced by regeneration, even the renewing of the Holy Spirit” as Titus 3:5 affirms in the genitive chain it employs. Mac has never addressed that construction in the original text, and, I strongly suspect, he never shall. The Greek construction does not fit his theory, and he knows it.

Warren is not done relative to the locative use of “in Christ” and its equivalents. He adds on pages 152-153:

(11) I know that *the Bible teaches* that when a man obeys the gospel (being baptized, as a penitent believer in Christ, in the name of Christ) he enters Christ and—at the very same moment (not *before* or *after*)—becomes a child of God, becomes a Christian, becomes a member of the church of Christ (see: Acts 2:38; Rom. 6:3-5; Gal. 3:26-27; Acts 2:41, 47; Eph. 2:13-16; cf. Acts 11:26; et al.).

So, Warren affirmed that he knew that at the same precise point in time one receives the remission of sins he also enters into Christ and becomes a child of God, a

Christian and a member of the church of Christ. That leaves no room for “the first a saint and then a Christian” theory of Mac Deaver. One becomes both a saint, one forgiven of sins, and a Christian at the exact same time. Thus, cleansing does not precede regeneration. They are simultaneous in nature, as I have consistently affirmed. It is astonishing that neither Mac nor Weylan have realized this simple fact affirmed by Thomas B. Warren in his precisely stated and argued book! I stand where Warren stood on the subject. Mac and Weylan have left that position to affirm their Spirit baptism heresy.

The evidence of Warren against Mac Deaverism is not yet complete even here. He notes at the bottom of page 153:

(20) I know that *the Bible teaches* that salvation is in Christ (II Tim. 2:10).

(21) I know that *the Bible teaches* that to be in Christ is to be in His body, the church (see above).

Warren showed no hesitancy, no vacillation, and no confusion on the matter. He clearly is affirming here the same basic point I have made in refuting the current teaching of Mac and Weylan Deaver on present-day

Holy Spirit baptism. It should also be noted that the comments thus far cited from Brother Warren were made in chapter 26, a chapter specifically cited by Weylan in his review as one that was well worth reading and studying along with chapter 35 that repeats much of the same basic argumentation. Obviously, Weylan did not pay attention to either chapter nearly as intently as he affirms he did, or else he was pandering to those who greatly respected the work of Brother Warren in the book and are in agreement with that work, as though he too were in full agreement, when in fact he is not. Maybe, he will tell us which was the case, if he ever determines to respond to this material.

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Parish, FL

“A Bed Too Short; A Blanket Too Narrow”

Danny Box

Years ago when I was a student at Freed-Hardeman College, we had this prank that we would try to pull on each other. This prank was called “short-sheeting,” and what we would do is catch one of our roommates out and while he was gone we would take the covers from his bed and rearrange them so that he would be unable to get into the bed on his return; and, if he did get in the bed,

he would be unable to pull his covers up more than half way.

On one occasion this prank was pulled on me. I was tired and got in from a chorus trip about 2:00 a.m. and tried to get in my bed but was met with resistance about half way down. To keep from giving my roommates the satisfaction of my getting up and remaking my bed, I determined to sleep in it the way it

was. I can assure you that this made for a most miserable night and put me in a physically uncomfortable situation. You see, I was in a bed that was too short, and my blanket was too narrow to cover me.

Just as I found myself in this condition due to a prank, Israel, the chosen people of God, found themselves in a similar condition due to sin. Isaiah, God’s prophet described it

this way, “For the bed is shorter than that *a man* can stretch himself *on it*: And the covering narrower than that he can wrap himself *in it*” (Isa. 28:20). Their Spiritual condition was deplorable, and God was not pleased with it. Looking at this chapter, we see in the first four verses where the prophet described the terrible condition of the Northern tribes of Israel, describing them as a “wilting flower” compared to their former glory, and because they were morally indecent, they were ripe for destruction. Then in verses 7-15 the prophet tells the Southern tribes that they were no better off Spiritually, being a mirror image of their sister in the North. As he tried to warn them, the prophet was ridiculed, and his message from God was ignored; and, because they continued on this course, they were “in a bed too short, with a blanket too narrow” and were going to be destroyed.

Now my question to everyone today is: How many times do we find ourselves in a bed too short with a cover too narrow? If we stop and examine our lives, we will see that it may be more than we expect. Look with me now at some times we are “in a bed too short, with a blanket too narrow.”

Anyone whose pride will not allow him to repent of known sins is “in a bed too short, with a blanket too narrow.” One of the first messages we find preached in the New Testament is the message of repentance. John preached this message in the area around Jordan, and our Lord preached along the shores of Galilee. To repent simply means to change, a change of heart that leads to a change of action in our lives. The Lord told us the importance of repentance when He said, “I tell you, Nay: but, except ye

repent, ye shall all likewise perish” (Luke 13:3). Brethren and friends, this does not cut us any slack. If we are guilty of sin, we must repent of those sins; and, if we do not, we will perish in the second death. So many times we might transgress God’s law and feel that because it is not some big immoral sin that we do not have to repent of it, but if it is a known sin and if we do not repent, we will find ourselves in an inadequate and uncomfortable position at the Judgment. To be saved we must repent of those sins in our lives that have separated us from God.

Anyone who wants an immoral lifestyle while trying to hang on to a semblance of Christianity is “in a bed too short, with a blanket too narrow.” Galatians 5:19-21 gives us a list of the works of the flesh. That list includes adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, reveling, and such like, and we are told that they who do such things “shall not enter the kingdom of heaven.” So many times we see members of the Lord’s body who want to keep one foot in the world and one foot in the church. They have forgotten what John taught in 1 John 2:15: “Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.” When we are baptized into Christ, we are to rise up and begin a new life in Christ. We are to put off the ways of the world and walk in the light, and it is only by walking in the light that we can be assured of that heavenly home. Brethren, anyone who wants to be like the world in dress, entertainment, speech, actions, indulgences,

and such while wanting to be known as a Christian, is that person who is “in a bed too short, with a blanket too narrow.”

Anyone who refuses to serve God with a spirit of humble submission is “in a bed too short, with a blanket too narrow.” There is a song that we often sing that goes like this, “To the work, to the work, we are servants of God.” As this song describes, we are exactly that—servants of the Most High God. A servant is defined as “one who serves; one who obeys, ministers, assists.” That perfectly describes what we as Christians should be willing to be. Romans 12:1 tells us that we are to present ourselves to God because that is our reasonable service, or, in other words, that is what is expected of us. We are not to think more highly of ourselves than we ought. Have you thought about the message we will hear at Judgment if we have been found faithful? “Well done my good and faithful servant” is what I am hoping to hear, but to do this I must be His servant here on this earth first. When we get to wanting to be in charge, and make decisions that supersede God’s and no longer want to humbly submit to His Will, His Word, and His Ways, then we are “in a bed too short, with a blanket too narrow.”

Anyone who has a standard for his religion other than the standard God has given is “in a bed too short, with a blanket too narrow.” God has given us a standard to go by in religion; He just did not leave it to happenstance. This standard governs what we must do to be saved (hear, believe, repent, confess, and be baptized). This standard governs what we must do to stay saved (live faithfully, godly, righteous, sober lives). This standard

governs what we must do to worship (a cappella singing, preaching/teaching the Truth, prayers, giving, and partaking of the Lord's Supper). This standard governs the mission of the church (teaching the lost, building up the brethren spiritually, and helping those in need). This standard tells us how long we are do all of these things (till death, or until the Lord's return). God told us not to add or take away from His standard, and if we try to, we will find ourselves "in a bed too short, with a blanket too narrow."

Finally, anyone who is unprepared to face God right now is "in a bed too short, with a blanket too narrow." We are assured in Hebrews 9:27 that we are all going to die, and after death we will all stand before God and Christ to be judged. There is nothing we can do to change this, and there is no way we can avoid this. At Judgment we will receive the reward for what we have done while here on earth, whether good or evil. There is only one way we can keep from being in a terrible, inadequate position at

Judgment. That way is to prepare for it right now. If you have not obeyed the Gospel plan of salvation and are not living a faithful, dedicated life for the Lord, then you are making no plans for the Judgment, and you are "in a bed too short, with a blanket too narrow."

Please examine yourself, and determine if you are in that terrible condition, and, if you are, please listen to the Word and get up and "straighten up the covers" before it is eternally too late!

Deceased

Flood Damage

A historic flood occurred in our area April 29-30. As a result of the heavy rainfall, estimated to be over 20 inches in the two days, we sustained damage in the office area of our building and a small part of our auditorium. We had to relocate our offices to other parts of the building and it prevented us from accomplishing much of the work we normally do. We had to suspend publication of our bulletin (*Beacon*) and one month of *Defender* (May issue) while repairs were taking place in the office area. We apologize for any inconvenience this might have caused anyone, but it was out of our control. We are also facing another problem, obtaining the paper to print both publications, which we hope will not affect our publications.

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Weylan Deaver Falsifies His Daddy's Holy Spirit Baptism Doctrine (Part 3)

Daniel Denham

Further Evidence from Warren

In chapter 35 of Thomas B. Warren's book *The Bible Only Makes Christians Only and the Only Christians*, the discomfiture for Mac Deaverism on Spirit baptism becomes even more acute, as Brother Warren sets out his case in more detail relative to the locative use of the phrase "in Christ" and its equivalents. On page 204, he notes:

There are those today who claim that the Bible teaches there are *Christians* who are *not* members of the *church of Christ*. But I have no hesitation in affirming that the *Bible teaches* that *every* person who is a *Christian* is a member of the church of Christ. This means, obviously, that I am affirming that the *Bible teaches* that there are *no* Christians who are *not* members of the church of Christ. The church of Christ is the body of Christ (Eph. 1:22-23; Col. 1:18). The *saved* are those who have been reconciled unto God, and those who have been *reconciled* unto God are members of the *body* (church) of Christ (Eph. 2:13-18). The matter is really just that simple, but in the light of the importance of the matter, let us say a bit more about it.

It will be observed that Warren has affirmed that to be "in Christ" is to be in the body of Christ. He has also affirmed that the body of Christ is the church of Christ. He affirms elsewhere that the church of Christ is also the same institution known as the kingdom of God. He affirmed that when one enters into Christ he instantly becomes a child of God, a Christian, and a member of the body of Christ, which is the church. He just as clearly has affirmed also that salvation is only "in Christ" and thus in His spiritual body, the church. Among the texts he has utilized are Ephesians 1:7 that teaches that forgiveness is in Christ and Acts 2:38, which text shows that forgiveness is received by virtue of baptism in water for that very purpose. He has equated receiving the remission of sin with being saved. This is the same argument that I have made in falsifying the Mac Deaver doctrine of present-day Holy Spirit baptism, which Mac claimed was too imprecise. But Weylan, with Mac's tacit approval, has endorsed Warren's argumentation, which is the exact same thing I have presented, as be-

ing precise, cogent, and unambiguous. Do I hear the dying gasp of the Deaver doctrine coming across the prairie from Sheffield, Texas?

Yes, indeed, Thomas B. Warren knew "the power of precision," which is why I made an argument falsifying Mac's Spirit baptism heresy **using the same argument** that Warren made against the errors of Rubel Shelly and his compatriots, which is the historical background for his book. The argument refutes a lot of false doctrines, including the current teaching of Mac and Weylan Deaver on Holy Spirit baptism. Mac and Weylan simply have not grasped that fact, as yet.

Brother Warren is still not done in making his case, and so immediately adds:

The Bible teaches that *salvation* is in Christ (II Tim. 2:10). To be in Christ is to be in His church (Gal. 3:26-27; I Cor. 12:13; Mk. 16:15-16; Acts 20:28; Eph. 1:7; et al.). The Bible teaches that it is *impossible* for one to "*cross the line*" into *salvation* without "*crossing the line*" into *Christ*. The Bible also teaches that it is impossible for one to "*cross the line*" into

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Notes From The Editor

**Michael
Hatcher**

Email address:
mhatcher@gmail.com

I Repent— No, Wait!

Marlin Kilpatrick has been a troubler of the church for a few years now. At one time Marlin taught the truth of God's Word. Even though he attempted to get the elders of this congregation (and thus the congregation itself) to compromise in their fellowship practices by ignoring the fellowship problems with the Milestone congregation (there are still the same two things that must be done by the Milestone elders as documented in the May-June 2007 issue of *Defender*), he did faithfully teach God's Word. However, a few years ago he went into apostasy. He changed his views regarding the indwelling of the Holy Spirit (the indwelling is a mute issue as to how the Spirit dwells in the Christian), and then became a follower of Mac Deaver going into the same false doctrine as did Mac teaching present-day Holy Spirit baptism. Marlin became a troubler of many brethren and congregations in middle and south Florida. Several brethren tried their best to bring Marlin back to the truth but to no avail. He continued to cause heartache and trouble wherever he went.

Then brother Daniel Denham posed a question that brought about some difficulties for Mac Deaver and his minions. He asked: "True or False. One must be in Christ in the

sense of being in the spiritual body of Christ as per Ephesians 1:3 and Ephesians 1:7 in order to receive the remission of sins." Marlin answered this question correctly by saying yes. However, Glenn Jobe answered the question with a no response and Mac Deaver said that "in Christ" is not precise. When Marlin answered yes to the question, it placed him at odds with Deaver. Mac now teaches that one receives remission of sins first in water baptism and then is regenerated to enter the spiritual body of Christ, the church, through baptism of the Holy Spirit. The truth of the matter is that remission of sins and regeneration take place at the same instant.

After pressing this point, I learned that Marlin had made a change in his thinking regarding Holy Spirit baptism. I was informed that he was writing me a letter of repentance for me to publish in *Defender*. I was thrilled to hear about Marlin's repentance and that he was going to be making it right with brethren. Here is the letter Marlin wrote:

Dear Michael,

After a lot of study and prayer, I have come to the conclusion I have been wrong in my contention for present-day Holy Spirit baptism. My admiration for both Roy and Mac Deaver, an admiration that I acquired through hearing both men in various lectureships and through their writings led me to see my error in the question of how the Holy Spirit indwells the faithful Christian. I no longer hold the representative view of the Spirit's indwelling.

My Changed view of the indwelling of God's Spirit also allowed me to accept most of what Mac is now teaching about present-day baptism in the Holy Spirit for all who obey the gospel of Christ. I regret, I have made

such a terrible mistake and I am truly sorry for the confusion I have caused. I sinned and I repent. I also ask for forgiveness by all who have been affected by my teaching.

I love brother Mac Deaver. He has a wonderful family. I will pray that brother Mac may come to the same conclusion as I, and that we can begin the process of uniting together and truly being the people the Lord wants us to be.

In Christian love and service,
/s Marlin Kilpatrick

This letter was dated May 16, 2014. It also had this handwritten note on it: "I would appreciate your printing in the *Defender* the enclosed letter. If you have any questions, please call or email me."

This letter is a wonderful letter. It clearly states that he is sorrowful and that he made a terrible mistake. He states that he has sinned and that he was repenting of that sin. He also asked for forgiveness by all who have been affected by his false teaching. All, to my knowledge, would have been more than willing to accept what Marlin wrote and forgive him. However, sadly that is not the end of the story.

Prior to receiving the actual letter, I received this email from Marlin: "You should receive a letter from me in the next couple of days. Please hold that letter in your file until I get back in touch. I prematurely decided to change my position on present-day Holy Spirit baptism. I need some time to rethink several

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Michael Hatcher, Editor

questions I have on my mind.” This email was dated May 18, 2014. As I write this, it is the first part of July and I have not received anything further from Marlin.

Another brother called me between the time I had received the email and the time I received the letter. He was calling to let me know

about Marlin’s repentance. I then revealed to him Marlin’s email rescinding his repentance. The brother was shocked about the new development with Marlin as he had worked with him trying to restore him. My response to him, and I believe it is still very applicable, is “A double minded man *is* unstable in all his

ways” (Jam. 1:8). Marlin Kilpatrick is a double-minded man. While it is our prayer that Marlin will see the folly of his ways and actually repent (without revoking it), at this time Marlin cannot be trusted with the Truth of God’s Word. He remains a false teacher.

MH

Continued from Page 1

Christ without “crossing the line” into the church (204).

On pages 208-209 he states that he is, among other things, affirming the following:

(11) that *the Bible teaches* that when a man obeys the gospel (being baptized, as a penitent believer in Christ, in the name of Christ) he enters Christ and—**at the very same moment (not before or after)**—becomes a child of God, becomes a Christian, becomes a member of the church of Christ.

(12) that *the Bible teaches* that the church of Christ is the body of Christ.

(13) that *the Bible teaches* that the body of Christ is the church of Christ.

(14) that *the Bible teaches* that there is *one* body.

(15) that *the Bible teaches* that there is *only* one body with God’s approval.

(16) that *the Bible teaches* that there is *one*—and *only* one church—of which God approves (that is, the church for which Jesus died and shed His blood—the church which He purchased with His own blood.

(17) that *the Bible teaches* that every saved person now living on earth is a member of the church of Christ.

(18) that *the Bible teaches* that reconciliation unto God is in the one body, the one church (the church of Christ).

(19) that *the Bible teaches* that since no one can be saved apart from the shed blood of Jesus Christ and that, since the church has been purchased by the blood of Christ, **no one liv-**

ing today can be saved from his sins without becoming a member of the church of Christ.

(20) that *the Bible teaches* that salvation is in Christ.

(21) that *the Bible teaches* that to be in Christ is to be in His body, the church [italics in the original, bold added].

Warren affirmed that salvation from sin entailed one becoming a child of God and entering into the church “at the very same moment (not **before** or **after**).” He stated precisely that “no one living today can be saved from his sins”—that refers to cleansing, forgiveness of sins—“without becoming a member of the church of Christ.” That refers to regeneration—to becoming a child of God, a Christian. The two actions—cleansing and regeneration—occur then simultaneously, according to the teaching of Thomas B. Warren, which teaching Weylan Deaver, with his daddy’s tacit permission, endorsed as precise, cogent, and unambiguous.

Warren on Baptism

On pages 81-82 in chapter 16, Brother Warren describes what occurs in the process of salvation and especially in water baptism. He writes:

One must *hear* the word, he must *believe*, he must *repent*, he must *confess* Jesus as Lord, and he must be *baptized*. It is at *this* point of his obedi-

ence that man obtains or receives the remission of his sins. The believer is to be baptized “*unto the remission of sins*” (Acts 2:38). He is to be baptized that his sins may be washed away (Acts 22:16). He is to be baptized in order to enter Christ (where salvation is, II Tim. 2:10, where he becomes a *new* creature, II Cor. 5:17), Romans 6:3; Galatians 3:26,27. This fact having been clearly established, wherever (in the New Covenant) a believer is spoken of being saved, that believer must be understood as being a *baptized* believer (Mark 16:16).

Then in a conclusion to the chapter, he is emphatic:

Let no man claim God’s promised blessing of salvation until he has obeyed the Gospel (Rom. 6:17,18; II Thess. 1:7-9). Let no believer claim remission of sins before he has been baptized into Christ. To do so is to delude oneself (Matt. 7:21; Prov. 16:25).

Brother Warren viewed the process of baptism as a seamless act in which one is simultaneously cleansed of his sins and regenerated as a new creature, a child of God in the spiritual body of Jesus Christ. There is no doubt of that from his book.

A Child of God or A Child of the Devil

Warren also argued quite cogently that every accountable person is either a child of the devil or a child of God. That argument is a strong

disjunctive and does not admit of a third category as envisioned by Mac Deaver, when he contends that between these two categories is a third which entails individuals who are saints (and thus no longer alien sinners or children of the devil) but not yet Christians (and thus not yet children of God). Deaver's contention was necessitated by two things in his current belief system: (1) his assumption that cleansing precedes and is distinct from regeneration, and (2) an effort to avoid the obviously false conclusion that there must be a direct operation of the Spirit upon the heart of the alien sinner (child of the devil) to regenerate him. As we have already seen, Warren refutes the first point—the assumption that cleansing precedes regeneration and is distinct from it—by showing that at the very moment one is cleansed he becomes a child of God and so is regenerated.

In chapter 17, Warren, writing on “God’s law of inclusion” relative to who is a child of God, makes the following observation:

2. *God’s law of inclusion briefly explained.* Every person who has reached the age of accountability is either a *child of God* or a *child of the devil* (cf.: Eph. 2:1-3; Gal. 3:26-27; John 1:11-13). An “*alien sinner*” is one who is still a child of the devil; he has not yet become a child of God. The alien sinner comes into *fellowship* with God at that point in his life when he actually becomes a child of God—not merely when he *thinks* he has become a child of God (85).

There is no third category that lies between one being a child of the devil and a child of God, according to this argument by Thomas B. Warren. It is false then to conclude, according to this argument, that one first becomes a saint and then a Christian. Rather one becomes a

saint and a Christian at the same exact point in time, because all New Testament saints are Christians, i.e., children of God. It is absurd to affirm that an accountable human being on earth today can be a saint under New Testament law without being a child of God also. Yet, that is what Mac Deaver is precisely affirming, contrary to the teaching of Warren, which teaching has been implicitly endorsed by Mac’s eldest son, Weylan Deaver.

In 1954, Tom Warren engaged in a written debate with E. C. Fuqua on the subject of divorce and remarriage in which debate Fuqua affirmed that alien sinners (non-Christians) were not amenable to the law of Christ (the New Testament). In arguing his case against Fuqua’s error, Warren presented a version of this same strong disjunctive argument excluding a third category. He argued that all accountable persons are either “in the world” (in the sense, they are of the world and still in sin) or “in the church.” There is no middle ground. There is no halfway point. The law of excluded middle holds that one is either a Christian or not a Christian. He cannot be both in the same sense, at the same time, and in all of the same relationships. Otherwise one would be affirming a self-contradiction, if he contended that a person is a Christian and yet not a Christian at the same time under such conditions. The law of non-contradiction, upon which the law of excluded middle is based, will simply not permit both propositions to be true in that way. As Warren, in making certain observations concerning Fuqua’s own teaching relative to salvation and applying that teaching to divorce and remarriage, notes:

In my last article, I used *Fuqua’s very own argument* to show that one re-

mains *in the World* until *baptized into Christ*. I will here repeat a part of that argument. Remember, I am quoting from *E.C. Fuqua* (and giving my “Amen” to it): “To be *in* the world is to be *out* of Christ—out of the family of God. To be in the church is to be *out* of the World—saved from the destiny of the World. The line of demarcation is crossed in baptism, for we are ‘baptized *into*’ the Church (which is the body of Christ); and baptism has the significance to taking a person *out* of one condition and *into* another. In baptism we die to the world; are then ‘buried in baptism,’ and from that burial raised to walk in the new life in Christ. (Rom. 6:1-5; Col. 2:12). Therefore, until one is ‘baptized into Christ’ he is still in the World—and lost.” (Nov., 1953, p. 2 of the *Vindicator*). Now, Bro. Fuqua, you wrote the truth in November, 1953! It was a *bitter pill* for sectarians on the plan of salvation and worship and it is a *bitter pill for you on “marriage.”* Fuqua, you ought to be a “man” and renounce what you wrote here if you insist on holding your *present* position. *You cannot hold to both!* We are either in the world or in the church! (73-74).

Ironically, brethren, Mac Deaver, as Warren does here, has argued the same point on marriage in Mac’s own debates with various false teachers who have affirmed that alien sinners are not amenable to the law of Christ. But he has done in reverse on the subject of salvation the same thing that Fuqua did on marriage to try to extricate himself from his own self-created dilemma. He invented a third category between one being in or of the world and being in Christ or the church. In each case the new category was devised to avoid the obvious. As Warren called upon Fuqua to be a “man” and renounce his error on marriage, we now call upon Mac Deaver to be a “man” and

renounce his error on salvation. He needs to give up the false doctrine of Holy Spirit baptism as necessary to one's salvation. He cannot have it both ways. He cannot affirm there are only two categories relative to marriage as to accountability and so on, but three relative to salvation. He is caught in a vivid and vicious self-contradiction. He either needs to give up his current error on Holy Spirit baptism or else apologize to those whom he has debated on the subject of divorce and remarriage.

Conclusion

Thomas B. Warren, who was indeed precise in his writing of this book, is directly at odds with the teaching of Mac and Weylan Deaver, as well as Glenn Jobe, Marlin Kilpatrick, and Michael Hildreth, in this matter. Weylan's endorsement of the book shows that they either have not realized the self-contradiction in which they find themselves or they

do not care anything about their logical plight and desire only to spread their theories at all cost, even if it means recognizing the work of a beloved and deceased mentor who would be appalled at where they really are in their teaching today on these very matters.

We call upon Mac and Weylan Deaver, as well as their followers, to repent of their false teachings and come back to the firm ground their mentor, Thomas B. Warren, held when he wrote this great book with such "power of precision," as Weylan himself noted. It is certainly the case, brethren, that Thomas B. Warren did not hold—and never did hold as a Gospel preacher—the doctrine of present-day Holy Spirit baptism for salvation. He rejected it firmly. His book does not affirm it, but rather implicitly refutes it. Weylan Deaver's own endorsement of Warren's book just as implicitly falsifies his father's false doctrine, whether Weylan

(and Mac's followers) will admit it or not. It also does so with the tacit approval of Mac Deaver himself, whether Mac will admit it or not.

Sad it is when two men, Mac and Weylan Deaver, who were once known for their command of logic, must be lectured by a former student in the same field of their father and grandfather respectively on matters that they ought to know so well and indeed formerly did! I pray that they will return to the truth and give up the absurd, self-contradictory position in which they have placed themselves.

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Parish, FL

The Authority of Elders

Dub McClish

The problem of authority is always with us. Most of the world does not even recognize the existence of God anymore, much less His authority. There have been those in the church through the years who have sought to destroy the delegated authority God has given to bishops in the local churches, but generally such influences were rather isolated. However, parallel to the "anti-authority," "anti-establishment" philosophy of the past few decades among many worldlings, there has been an ever-louder cry from within the church against the authority of elders: "What authority do elders have over their flock which that flock does not willingly give them? None!";

"Did any of us ever consider where we get New Testament authority for elders making decisions?"; "We are of the opinion that questions are safer in the hands of the 'church' than in the hands of any 'ship'"; "None of the qualities mentioned in either Timothy or Titus have to do with decision making." These and many other such statements are indicative of this trend.

While some opine that the church is suffering from a growing "authority syndrome" it is my judgment that the direct threat is a growing "anti-authority syndrome." I submit that God places a plurality of elders-bishops-pastors over each local church in which men of Scriptural qualifications can

be found. I further submit that these men are charged with keeping their respective churches free from doctrinal error and moral pollution and that they are also charged with making decisions relative to the expedient exercise of the work of the church. Let us consider the Scriptural evidence.

Words Referring to Elders and Their Work

The words chosen by the Holy Spirit to describe elders and their responsibilities are words that indicate the authority God has given them. All of the page numbers following the quotations below refer to *Thayer's Greek-English Lexicon of the New Testament*:

1. *EPISKOPOS* (and kindred forms), translated “bishop,” “overseer,” “oversight” (Acts 20:28; Phi. 1:1; 1 Tim. 3:1-2; Tit. 1:7; 1 Pet. 5:2): “An overseer, a man charged with...seeing that things to be done by others are done rightly, any curator, guardian, or superintendent;...specifically the superintendent, head or overseer of any Christian church” (243).

2. *OIKONOMOS*, translated “steward” (Tit. 1:7): “the manager of a household or of household affairs; especially a steward, manager, superintendent...to whom the head of the house or proprietor has intrusted the management of his affairs, the care of receipts and expenditures...a bishop (or overseer) is called *oikonomos theou*, of God as the head and master of the Christian theocracy” (440-41). If elders cannot make decisions or set policy, how can they be overseers, superintendents, managers, or stewards?

3. *POIMAINO* (and related noun, *poimen*), translated “feed,” “pastor” (Acts 20:28; Eph. 4:11; 1 Pet. 5:2): “to feed, to tend a flock, keep sheep;...to rule, govern: of rulers,...of the overseers (pastors) of the church,...to furnish pasturage or food; to nourish” (527). When shepherds see one of the flock straying toward a precipice, have they no authority to prevent a fatal fall? When they see a wolf devouring the lambs must they call all of the flock together before they can decide that he must be stopped and how to stop him (John 10:12)? Notice the use of *poimaino* in Revelation 2:26-27: “to him will I **give authority** [*exousian*] **over** the nations: and he **shall rule** [*poimaino*] them with a rod of iron.” Admittedly, the word includes the element of feeding and tending, but also of **ruling with authority**.

4. *PROISTEMI*, translated “over,” “rule”: “to set or place before; to set over; to set over; to superintend,

preside over, rule: 1 Tim. 5:17; 1 The. 5:12; 1 Tim. 3:4” (539).

5. *PEITHESTHE*, translated “obey” (Heb. 13:17). The form in this passage is in the middle voice, meaning: “to listen to, obey, yield to; comply with...Heb. 13:17; Jas. 3:3” (497). James 3:3 speaks of the response of the horse to the bridle, a response to authority. The church is to obey its elders.

6. *HEGEOMAI*, translated “rule over” (Heb. 13:17): “to lead, to go before; to be a leader; to rule, command; to have authority over: a prince, of regal power; a governor, viceroy, chief; leading as respects influence, controlling in counsel;...the overseers or leaders of Christian churches” (276). Admittedly, this word **includes** the persuasion of one’s influence, but it is also translated “governor” (Mat. 27:2; Acts 7:10). It is a word of authority.

7. *HUPEIKO*, translated “submit to” (Heb. 13:17): “to resist no longer, but to give way, yield; to yield to authority and admonition, to submit” (638). This is what saints are to do in relation to their elders instead of trying to overthrow their authority. Each of the foregoing terms is either laden with authority or shows the proper response to the authority that God has given to elders.

Elders and Elders’ Meetings

Some have hinted, while others have openly affirmed, that there is no Scriptural basis for elders to even meet separately from the church to make decisions affecting the church. The first time elders are mentioned in the church is in Acts 11:30. Luke writes that the contribution of the church in Antioch for the brethren in Judea was sent “to the elders by the hand of Barnabas and Saul.” It was sent **for** any who had need but sent **to** the elders. Why? I conclude that they

were to properly administer it, which required some decision-making.

Some like to use the “Jerusalem Conference” (15:1-29) as an example of a decision reached by the “whole church,” but careful reading proves otherwise. Paul and Barnabas were sent primarily to the “apostles and elders” to settle the question of circumcision (15:2). They first reported on their work to the whole church (15:4), but when the legalists raised the issue of circumcision, Luke states, the “apostles and elders were gathered together to consider of this matter” (15:5-6). This was a separate meeting from that of verse 4. Paul’s record supports this conclusion (Gal. 2:2, 9). Later, “the multitude” again listened to Paul and Barnabas as well as James (Acts 15:12-13) and expressed their agreement with the letter that was to be circulated to Gentile brethren (15:22). Luke describes the letter as “ordained of the apostles and elders” (16:4). Clearly, there was a separate, private meeting involving both elders and apostles in which this matter was decided rather than leaving it to a congregational vote.

As Paul returned from his third preaching trip he stopped at Miletus and called to him the Ephesian elders (20:17). Upon reaching Jerusalem, he met with the elders there (21:18). Obviously, it was not an uncommon practice for elders in the early church to meet separately from the church to discuss church business.

Elders and “Church Discipline”

There are three key passages of Scripture that place the responsibility of leadership in discipline in the local church upon elders. Paul warns the Ephesian elders: “grievous wolves... speaking perverse things, to draw away the disciples after them. Wherefore watch ye” (20:29-31). A qualifica-

tion of every elder requires that he know how to rule his own house so that he may “take care of the church” (1 Tim. 3:5). Also, in the setting of the qualifications of elders Paul says that elders are to “convict the gainsayers” (unruly men, vain talkers, and deceivers) who must be silenced (Tit. 1:9-11). Can responsible elders allow the church to be fed doctrinal poison while they timidly refuse to stop it? Those who would deny the authority of elders deny them the right to protect the flock from such dangers. If the foregoing words do not enjoin elders to lead the church in matters of discipline, giving them the authority to carry out the duty, what words would? How can such great responsibilities be fulfilled without some sober, prayerful, decision-making meetings?

In my judgment, it is most likely that the ones opposing the authority of elders with such zeal are ultimately aiming at their disciplinary leadership. If the authority of elders can be so undermined that they will not attempt discipline where needed or if, when they attempt it, the church has been so conditioned by false teaching that it will not follow the elders in the discipline, then the church is at the mercy of any doctrine or practice that anyone might wish to establish. There is already a great famine of Scriptural discipline among the churches. It is difficult to imagine what sort of worldliness one would have to practice or which false doctrine one would have to promote to draw even the mildest reproof in most churches. I suggest that a major contributing factor to this sad condition has been the gradually rising tide of teaching against the authority of elders. This has caused some elders to be uncertain of their own God-given authority and has caused some members of the

church to reject the authority God has given these men.

Practical Considerations

Churches can function without elders, but they are almost always handicapped and exist in an immature state.

The ideal projected in the New Testament is to have Scripturally qualified elders who function as true spiritual leaders in every church (Acts 14:23; Tit. 1:5). It is neither practical nor Scriptural to leave the fate of a church in the hands of a “majority vote” arrangement where spiritual neophytes, doctrinal extremists, 12-year-old boys, etc., have as much voice as a loyal, seasoned saint. To prevent this very thing is why the Lord placed the local church under men who met strict qualifications, thereby proving their loyalty to Christ and His Word. However, it is the stated intent of some to allow elders no more authority in a church than that of the newest, weakest, most radical, or youngest member. Should they succeed in their plans, it is very doubtful that any of them would long be content to live with the unscriptural situation they helped create.

Abuses of Authority

Those who reject all authority of elders except that exercised by “influence” often refer us to Peter’s warning: “neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock” (1 Pet. 5:3). The application usually made of this statement is to the effect that since elders are not to “lord it over” the flock, this precludes any exercise of authority. If this verse forbids the very authority that several other passages enjoin, then we have a serious contradiction in Scripture. Contrariwise, there is no conflict at all between this verse and the authority-laden verses

previously considered. The truth taught by Peter concerns the **proper exercise** of authority by elders to keep them aware of the possible temptation to abuse it. Anyone working under several elderships over a period of years will likely encounter an elder with a tyrannical spirit. I certainly have. In spite of the warning against the abuse of authority, it will likely continue because elders are human like the rest of us. However, an **abuse** of authority can never be rightly used to offset the **proper use** of authority. These men must certainly exercise the powerful leadership to be found in being an “ensample” (*tupos*—type, pattern). They are to represent to both the world and the church just what a genuine Christian is, and there is great power in such leadership. However, this power of example does not at all diminish the authority God has given elders.

Conclusion

With these truths before us, it is not difficult to see why the qualifications of elders are so strict and why the saints are commanded to obey them and submit to them. To rebel against them or to incite others to rebel against them out of selfishness, stubbornness, pride, jealousy, or any other sinful motive is to rebel against the authority of God (Num. 16:1-35) and Jesus Christ (John 12:48).

Wise elders will counsel with their brethren and weigh their wishes in making decisions about matters of expediency. They will also delegate much of the practical, detailed decision making to deacons and to others. However, the final responsibility for making decisions in the local church in matters of expediting the work and keeping the church true to the Book will always rest upon the church’s elders-bishops-pastors.

Denton, TX

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"How Does the Holy Spirit Convict Today?" (A Review, Part 1)

Gary W. Summers

At Freed-Hardeman University's 2014 lectureship, on Monday afternoon, material was presented relating to the topic, "How Does the Holy Spirit Convict Today?" Once the doctrine taught in this lecture is examined, it will be apparent that this is not your father's and especially not your grandfather's Freed-Hardeman lectures.

The speaker was Jonathan Jones, who grew up in Tennessee and preaches at Maryville. Although his views may not reflect all of the professors and instructors at FHU, he does have a Bachelor's from there, as well as a Master of Ministry and Master of Divinity. It would not be unreasonable to think that his thinking on this subject may have come, in part, from the university. He was introduced as "good friend, brother, and former student" by one of the members of the faculty, and in his opening remarks, brother Jones said that "the lectureship committee has entrusted to me this topic." He said that the primary lesson text was 1 Thessalonians 1:5, but then added that he had "also been asked to look some at chapter 4, and

verse number 8." All of these clues seem to indicate that at least some of the faculty are in agreement with him.

If so, that is unfortunate because his position is both false and therefore dangerous. Past knowledgeable speakers such as Guy N. Woods and Gus Nichols would have opposed mightily the contents of this lecture, but we are living in a different era when few care if lines of demarcation are drawn between truth and error. Many have shown themselves willing to fellowship anything (nearly) that is taught. One can only wonder how long it will be until the Max King A.D. 70 doctrine, Premillennialism, and Pentecostalism will be accepted by some in the church. Many have already opted for false worship practices, such as instrumental music and handclapping. Instead of marking false teachers, many brethren now mark those who oppose false teaching!

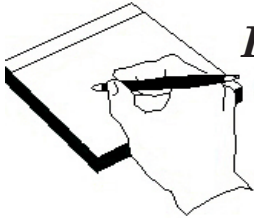
Sorting Out Holy Spirit Passages

Studying the Holy Spirit often proves a difficult challenge because some fail to keep in mind two key principles. One is that of **agency**.

Simply put, the Holy Spirit may be said to do something when He actually accomplished the goal through His Word. For example, are people convicted of sin by the Holy Spirit? John 16:8 says that He would convict the world of sin. On the Day of Pentecost, many were convicted of sin **through** the message Peter preached which was inspired by the Holy Spirit. Jones recognized this principle and used the example himself.

A literary device is also used in the Scriptures that may confuse some Bible students. When Jesus told His disciples to drink the cup (1 Cor. 11:25), He was using metonymy—in this instance the cup stands for the contents of the cup. Many times the Holy Spirit stands for something that the Holy Spirit gives, such as spiritual gifts. Simon saw, for example, that when Peter and John laid their hands on the Samaritans, they received "the Holy Spirit" (Acts 8:14-19). In fact, he offered to buy that ability. When Peter and John laid their hands on the brethren, what did they receive?

Continued on Page 3



Notes From The Editor

**Michael
Hatcher**

Email address:
mhatcher@gmail.com

A Post-Thinking Era

I just read an article by Thomas Sowell in which he began by saying; "Some have said that we are living in a post-industrial era, while others have said that we are living in a post-racial era. But growing evidence suggests that we are living in a post-thinking era." Sowell was writing this from a political standpoint, but whether political or spiritual there is a lot of truth to the statement.

It can certainly be seen in the political realm with many of the decisions that are made today. The judicial realm is just as bad (and sometimes worse) than what we observe in the political realm. People simply do not think. An illustration of non-thinking is seen by protecting an eagle's egg but aborting human offspring. Where is the thinking when some have more concern over animal rights than human rights? We could add to this list subjects such as euthanasia, homosexuality being simply another lifestyle and the attack on marriage (no matter what the courts and law states, marriage will always be between a man and woman), immorality and the easy sex (fornication) advocated by so many today (when one advocates safe-sex, they are advocating fornication), legalizing illegal drugs (no one should be surprised what has happened in Colorado when they legalized marijuana), and on the list could go. Clear, logical thinking is

so needed in our society, yet over and over people simply do not think. Many will simply act upon emotions without any thinking.

We have seen this in the religious realm. One of the major reasons for all the religious division is because people do not think. They do not use the mind God gave them. They want something and if the religious group they are a part of does not supply it, then they will go to one that does or they will start a new one. It is difficult to get those in the religious world to "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). How successful are we, as brethren, in trying to get those in denominations to reason concerning baptism. Many when asked the simple question: Did Jesus place salvation before or after baptism in Mark 16:16, will simply refuse to answer the question (one person actually answered, after being pressed to do so, "both"). Or consider the lengths that some go to avoid what Peter said in answer to the question, "Men *and* brethren, what shall we do?" (Acts 2:38). The speculations and false doctrines abound when Peter's simple answer is, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

There are brethren in the Lord's church who apparently no longer think! The liberals left their mind long ago. They wanted and were so open-minded that their brains dropped out. That adage has been around for many years now, but another way of saying that their brains dropped out is saying that they no longer think.

There are numerous examples of

brethren who simply will not think through what the Scriptures teach and come to a logical and correct application of God's Word. We have seen this through the years regarding the use of mechanical instruments of music being sinful. God never authorized their use in New Testament worship. Yet, instead of thinking through the facts that we are only to do and say what the Scriptures authorize (Col. 3:17) and the Scriptures do not authorize the use of mechanical instrumental music in worship to God today, they would rather bring in the instrument and divide the church.

Another doctrine that has reared its ugly head where its adherents must check their brains at the door is the "Realized Eschatology" doctrine, also known as the AD 70 doctrine, full preterism, Kingism (from Max King), Prestonism (from Don Preston), and now Baisdenism (from Steve Baisden) or Neubauerism (from Holger Neubauer). *Eschatology* is the study of last things, and *realized* carries with it the idea that everything regarding the last things has already taken place and been fulfilled. According to this doctrine, every prophecy in the Bible has been fulfilled in the destruction of Jerusalem. When I was initially introduced to this doctrine, I did not give it much consideration as I thought it was so stupid that no one would follow it. To think that the second (final) coming of Christ, the end of

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Michael Hatcher, Editor

the world, and judgment has already taken place was so ludicrous, to my thinking, that no one would believe such. However, some have evidenced that they do not think anymore. Nevertheless, to all who wish to hold this doctrine, I do believe you need to harken to what Jesus said concerning the resurrection (which they hold took place in AD 70): “For in the resurrection they neither marry, nor are given in marriage, but are as

the angels of God in heaven” (Mat. 22:30). If they continue in their marriage, they show their hypocrisy regarding the doctrine that they advocate. Of course, if they are going to be consistent with their doctrine, they will end all their marriages and we will soon no longer have to deal with this damning doctrine.

Paul told Timothy: “And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;

Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some” (2 Tim. 2:17-18). How foolish of Paul to mark Hymenaeus and Philetus in such a way instead of telling them that they simply needed to wait about three years and instead of their word eating as a canker (gangrene) and erring from the truth, they would be exactly right. Yes, some simply do not think today!

MH

Continued from Page 1

Although the text does not say specifically, when Paul did the same things in Acts 19, the twelve newly-baptized souls received the spiritual gifts of speaking in tongues and prophecy (19:1-6). The Holy Spirit **represents** that which He gives.

What the Holy Spirit gives might not even be miraculous. In Matthew 7:11, Jesus says if evil human beings give good gifts to their children, how much more will the heavenly Father give **good things** to those who ask Him. On another occasion the Lord made the same point, but in place of **good things**, He said the **Holy Spirit** (Luke 11:13). The Holy Spirit once again represents what it is that He gives.

1 Thessalonians 1:5

Brother Jones began by quoting the words of an old hymn:

I know not how the Spirit moves,
Convincing men of sin,
Revealing Jesus through the Word,
Creating faith in Him.

The speaker would have done well to stick with the words of the song, but he thought he could answer the question that the songwriter did not know, and he sets about doing so on this “vital topic and one of contem-

porary concern.” After urging that all his listeners be students of the Bible and compare his teaching with the Scriptures (an offer herein accepted), he began with an examination of the text. Interestingly, however, he did not make any comments whatsoever about the passage prior to verse 5, and he did not actually finish the verse under consideration. His analysis stopped at “with much assurance.” The entire verse is presented below:

For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake (1 The. 1:5—NKJV).

Before giving attention to his speech, we ought to take the time to analyze the background and the verse. When Paul went to Thessalonica, he found a synagogue of Jews there, and as was his usual custom, he went in “and for three Sabbaths reasoned with them from the Scriptures” (Acts 17:2). That included “explaining and demonstrating that the Christ had to suffer and rise again from the dead.” Then Paul said: “This Jesus whom I preach to you is the Christ” (17:3).

In Acts 17:1-10, no miracles are

named or even hinted at. The only word that might be thought to refer to the miraculous is in Acts 17:3, but the word translated “demonstrated” there, basically means “to set forth” and is not used to describe the working of miracles. Furthermore, when Paul went to Berea, Luke likewise makes no mention of Divine demonstrations in that locale. He does, however, contrast the Jews’ attitudes in the two cities. Those in Berea were more fair-minded than those in Thessalonica because they “searched the Scriptures daily to find out whether” the things Paul was preaching were so.

Furthermore, no mention is made of miracles used in Thessalonica in 1 Thessalonians 2:1-12 as Paul describes his entrance into the city. Do these observations mean that Paul performed no miracles in this city? No. He may have imparted some spiritual gifts before he left, or someone else might have. He tells the brethren not to despise prophecies (5:20). The point is that Luke emphasized the teaching, explaining, and the setting forth of the Gospel in Acts. Then, just as now, people could only be saved by preaching.

What, then, did Paul mean when he wrote of the Gospel coming in

power and in the Holy Spirit, and in much assurance? Of course, he could have referred to the miraculous. McKnight says that the power refers to the miracles and signs that Paul wrought while the Holy Spirit might refer to some of the spiritual gifts of the Holy Spirit that Paul imparted, such as speaking in tongues or prophecies (402). Certainly, other interpretations could be suggested, but this one seems reasonable and fits with other passages of Scripture.

What about the “full assurance”? This phrase means that the brethren in Thessalonica were fully persuaded of the message. McKnight comments that the Greek word “denotes the carrying of a ship forward, with her sails spread and filled with the wind” (402). Paul set forth three reasons for the full assurance on the part of the Thessalonians.

1. **The Gospel message itself**, as noted in Acts 17. Paul does not discount the reasoning that he did in proclaiming that Jesus is the Christ any more than Peter would decry the logic he used on the Day of Pentecost. Paul is simply saying that logic was not all he had used to convince them of the truth.

2. **The use of the miraculous**, when Paul showed the signs of an apostle and imparted the miraculous gifts of the Spirit to them.

3. **Paul’s example** (and that of those with him). They could believe the message because of the behavior on the part of Paul and the other workers in their presence. Paul elaborates on this subject just a few verses later in 2:1-12. The Thessalonians in turn became examples to others (1:7).

Brother Jones, however, went beyond what is stated in the text. He says that “it was not just the words spoken that were instrumental in

the conversions of these people; there were other things at work.” If by those words he was meaning what was said above in point two, we would be in agreement, but he went beyond those parameters to make an unwarranted assumption. Although he acknowledged that miraculous signs often accompanied the message to confirm its validity, he decided that something more was involved. For whatever reason, he decided to conclude:

So Paul indicates in our text that the Holy Spirit Himself convicts the hearts of unbelievers. These were unbelievers that are now converted to Christ. He convicts their hearts in conjunction with but in addition to the words that are spoken.

What does that statement mean, exactly? And who else has been saying similar words (Mac Deaver is a hint)? First, how does the Holy Spirit convict apart from the Word? The only other way taught in the Bible is through **providence**—through circumstance and situations. The speaker does allow for that possibility elsewhere, but he is advocating something else here—a direct action of the Holy Spirit.

The following words are absolutely chilling:

Conversion does not occur with the interaction of cold words on a page. Nor does transformation of life happen through intellectual exercise alone.... The Holy Spirit’s power is working behind the Spirit’s Word. The power of God and the Holy Spirit works beyond mere human words to bring about faith.

Can someone explain what Jonathan Jones means by these words? In the first place, when Peter spoke on Pentecost or Paul reasoned in the synagogue, there were no words on a page. Were they cold words from chilly lips? In fairness to the lecturer,

he cited Hebrews 4:12 elsewhere and believes in the power of the Word, but why then does he seem to denigrate the Scriptures at other times—this being one of them.

The Holy Spirit’s power is working behind the Holy Spirit’s Word? The Spirit works **through** His Word—not behind it, beside it, or apart from it. Using **cold** to apply to the words one reads in the Bible seems an insult to the Author. How does the Spirit work beyond human words (and providence)? At this juncture, Jones quotes from a Puritan named William Law:

Read whatever chapter of Scripture you will, and be ever so delighted with it—yet it will leave you as poor, as empty and unchanged as it found you unless it has turned you wholly and solely to the Spirit of God and brought you into full union with and dependence upon Him.

The speaker later on defines Calvinism and repudiates its major tenets; so why does he quote a Puritan who was a Calvinist? Is Law not saying, essentially, that the Bible is a dead letter and that the cold words on the page will not do anyone any good unless the Spirit energizes it or illuminates it? If Law is not saying that, what does he mean? Both he and Jones are advocating that the Spirit does something more than just having inspired the Scriptures. Both are wrong. An atheist could open the Bible and profit from it if he followed what it said.

Jones adds: “The Holy Spirit of God is working in the human heart to bring conviction and conversion.” Notice that his statement eliminates any possibility of him talking about the Holy Spirit’s role in **providence**. He stated unequivocally that the Holy Spirit is working in the human heart to bring conviction and

conversion. He does not say that this work is accomplished through the Word (in this section).

He keeps talking about other options:

The Holy Spirit's power is working behind the Spirit's Word. The power of God and the Holy Spirit works beyond mere human words to bring about faith.

What is the Spirit doing, pray tell, **behind** His Word?

The speaker then quotes from H. Leo Boles, as if Boles would agree with him.

Let it be understood now that since the church was established, there has never been a genuine case of conversion that was not begun, carried on, and consummated by the Holy Spirit (*The Holy Spirit* 195).

Unlike Jones, Boles is speaking of the Holy Spirit as being responsible for all conversions, but in his explanation of **how** the Holy Spirit operates in conversion. Boles wrote the following:

One of the functions of the Holy Spirit is to convert sinners. How does he [sic] do this? It has been observed that the Holy Spirit in the redemption of man uses the truth of God.

The Holy Spirit and the word of God are never separate in conversion and sanctification. The instrumentality of truth in conversion is a fact abundantly substantiated in the New Testament. The instrumentality of truth in conversion is invariable; the same truth is used in every conversion by the Holy Spirit. This is the same that all are converted by the Holy Spirit with the same instrumentality of truth, and the same truth used by the Holy Spirit in every conversion. While there is no conversion without the Holy Spirit, there is no operation of the Holy Spirit in conversion independent of God's word (emphasis added) (197-98).

Does brother Boles sound like a preacher who would agree with Jones when he alleges: "The Holy Spirit's power is working behind the Holy Spirit's Word"? Would he have agreed that "the Holy Spirit works beyond mere human words to bring about faith"? To ask the question in light of Boles's own words is to answer it.

Jones seems to want something more than the Word (those cold words on a page) and more than providence. As he said just before

getting to his explanation of 1 Thessalonians 1:5:

Paul came to the city of Thessalonica, preaching a powerful message. And there was Divine power **behind** those words—a Divine power that worked in the hearts of people to bring about spiritual transformation (emphasis added).

What is this Divine power that convicts hearts **in conjunction with but in addition to** the words that are spoken? How are we to understand what the Holy Spirit does that is separate from the Word? Perhaps those who have such confidence in brother Jones at Freed-Hardeman should ask him for further clarification.

We understand that the Holy Spirit operates through providence and through His Word, but we do not understand how He acts **behind** His Word—unless it involves some kind of direct operation of the Holy Spirit, which would open the door to Pentecostalism. If this lecture is not opening that door, what door is it opening?

Winter Park, FL

A Must for Your Library

2014 Bellview Lectureship Book:

Understanding the Will of the Lord

Doug Post

Most students of the Bible have some kind of book collection or personal library, especially preachers. Some books are read once and placed back on the book shelf and forgotten, while others are read multiple times, becoming a steady reference tool for one's own personal studies. I believe this year's lectureship book, *Under-*

standing the Will of the Lord, serves both purposes. Not only is it a great book to read, providing insight to the unfolding nature of God's Word, the Bible, but it will definitely serve as a tremendous reference tool for anyone's personal book collection or library. In fact, it very well might become your "go to book" because it provides

much insight to the various times and periods of Bible history, demonstrating how God's unfolding Will for mankind culminates with Jesus Christ, His church, and salvation from sin. The 2014 Bellview Lectureship book is 334 pages of well-written historical details concerning the three dispensations of the Bible. It is divided into

28 chapters of impressive scholarship. While much information is provided, it is by no means intimidating. The book is “reader friendly” for anyone wishing to learn more of the historical background of the Bible and for God’s Will for their lives.

“Theme of the Bible” by Wayne Blake

The beginning chapter reminds that the overall theme of the Bible is God’s plan for the redemption of man, summarized by reconciliation. Man sinned, separating himself from God (Isa. 59:1-2), becoming His enemy. However, through the sacrificial

death of Christ upon the cross, and the shedding of His blood as an atonement for our sin, God provided a way for man to return to Him, to establishing friendship with God once gain. The writer also reminds us that while God provides reconciliation through Christ’s blood, man still

needs to obey Him, “yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight: If ye continue in the faith grounded and settled and be not moved away from the hope of the gospel” (Col. 1:22-23). Our continued reconciliation is dependent upon our continued obedience to the faith—the Gospel.

“The Church in the Eternal Purpose of God” by Gene Hill

In this chapter we learn that

church is defined as the “called out.” It may also be defined as an assembly, denoting the idea of a group of people gathered for a purpose. The writer of this chapter points to Acts 19:39 for such usage, and rightly points out that to be the church we read about in the New Testament we must first be called by the Gospel (2 The. 2:13-14), and obey it (1 Pet. 4:17). Church may refer to the universal church, all the saved (Mat. 16:18), or it may refer to a local congregation, where a smaller number out of the universal number gather for worship, instruction, and edification (1 Cor. 1:2). The

was promised as well. Not only by referring to specific Old Testament prophecies, but also to the Lord’s promise of building His church (Mat. 16:18-19). Finally we learn the church was, indeed, established by various passages such as Mark 9:1, Luke 24:49, Acts 1:4-8, Acts 2:1-4. The kingdom was promised to come with power. Acts 2 reveals that the kingdom was established on the day of Pentecost, coming in power just as Jesus had promised.

“Arrangement of the Bible” by Jerry C. Brewer

Here we learn that the Bible is actually a library—a

collection of 66 books, divided into the Old Testament (which has 39 books) and into the New Testament (which contains 27 books). The Old Testament has 5 subdivisions: Law, History, Wisdom Literature, Major Prophets, and Minor Prophets.

The New Testament has 4 subdivisions: Biographical Books (Gospel Accounts), History, Epistles, and Prophecy. The writer reminds us that these 66 books were inspired or “God-breathed” (2 Tim. 3:16-17) and that God determined the canon of Scripture, that is, God made sure to preserve and protect the Scriptures that had been written. Lastly, we learn that the books of the Bible are not arranged in chronological order and that the division of the Bible into chapters and verses were not part of

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writer demonstrates that the church was planned in eternity by the mind of God (Eph. 3:8-12; Acts 2:21). It was not an afterthought as some denominations teach. We also learn the church was purposed in that it is through the church that the Gospel is to be made known to a lost and dying world (Mat. 28:19-20; Mark 16:15-16; Luke 24:46), thereby making known the “manifold wisdom of God” (Eph. 3:8-10). The writer also explains that the church was prophesied identifying such passages as Isaiah 2:2-3, Daniel 2:44, and Joel 2:28-29. The church

the original writings.

“Dispensations of Time” by Dub McClish

The writer introduces us to the concept of time. There is Personal Time, which is the time each individual has and experiences on earth, from birth to death. There is also Historic Time, which covers the history of mankind while on earth, from the beginning of time at Creation to the end of time, when the Lord comes again and the world is destroyed. With time comes Dispensations, which are certain periods of time having differing law systems and means of reconciliation and/or salvation. We learn that there are three major divisions of the Bible or dispensations: Patriarchal Dispensation, the Mosaic Dispensation, and the Christian Dispensation. However, the writer addresses various “Sub-Dispensations,” which are both original and creative: the Pre-Mosaic Dispensation, the Mosaic-Law-Forward Sub-Dispensation, the Pre-Matthew Sub-Dispensation, the John/Jesus Sub-Dispensation, the Miraculous Sub-Dispensation, and the Non-Miraculous Sub-Dispensation. In my estimation, the inclusion and the study of these “Sub Dispensations” found only in this chapter, and only in this book, is worth the price of the book. The identification and application of these “Sub-Dispensations” is a tremendous way to better understand the three major Dispensations of the Bible.

“Patriarchal Dispensation” by Michael Hatcher

In this chapter we learn that Patriarchal is composed of three parts meaning, “father rule.” In this period of time, God was dealing directly with the head of the house rather than working through prophets and other men of God. The Patriarchal

Dispensation was a divinely designed system having its own laws peculiar to its own people during that timeframe. We know that both sin and law have existed together in each Dispensation since “sin is the transgression of the law” (1 John 3:4; Rom. 4:15). While each Dispensation had its own remedy for sin, based upon God’s Will for that particular Dispensation, the blood of Christ was needed for all three of these Bible time periods. The writer of this chapter points out that the Mosaic Dispensation was only for a select group of people, those having been called out of the Gentile world and from the Patriarchal Law. This means the Patriarchal Dispensational or system of law, did not end with the giving of the Law of Moses, but was still the law to which the entire Gentile world was subject to. The Law of Moses, under the Mosaic Dispensation, was a law only for the Jews (Deu. 5:1-3). I invite you to read and reflect on this chapter, as its writer does an excellent job of noting the necessary distinctions between the Patriarchal and Mosaic Dispensations.

“Mosaic Dispensation” by Dub Mowery

Here we are reminded that Moses and the Israelites came out of Egyptian bondage and that the law was given to Moses at Mt. Sinai. While the Law of Moses has as its foundation the first Ten Commandments, we know through Exodus, Leviticus, Numbers, and Deuteronomy that many more laws were given and added for Israel to follow. The Mosaic Dispensation and the Law of Moses are so named, because God used Moses as His spokesman to address the people of Israel—God’s chosen people. The writer notes that the Mosaic Law remained in effect until the promised Seed would come, Jesus Christ (Gal.

3:19). The Mosaic Dispensation was the time period where God dealt primarily with the Jews, His chosen people. The Law of Moses, given to the Jews for this Dispensation, was only for the Jews, and it served as a “tutor” to bring the Jews to Christ. Moses taught that God would raise up a prophet from Israel, and He would be like the prophet Moses, and the people would, then, follow Him (Deu. 18:17-19). The prophet, of course, was Jesus Christ. The writer of this chapter reminds us of the importance of studying the Old Testament and the Law of Moses because of its many practical and applicable principles. While the Law of Moses was taken out of the way, being nailed to the cross (Eph. 2:14-16; Col. 2:14-15; cf. 2 Cor. 3), and while we live under the New Testament and under a different Dispensation, there is still much we can learn from the Old Testament and the Mosaic Dispensation. (Rom. 15:4).

“Christian Dispensation” by Charles Pogue

While the Mosaic Dispensation came to an end, the Law of Moses being nailed to the cross, the Christian Dispensation would begin on the day of Pentecost, when the Lord’s Will for mankind began to be exercised through the preaching of Christ’s ambassadors, the apostles (Acts 2). Within this section, we learn that the Christian Dispensation will end upon the Second Coming of Christ and the end of the world and of time (Mat. 24:35; John 5:24-28; 1 Cor. 15:24-28; 2 Pet. 3:10-13). We also learn that the Christian Dispensation is synonymous with the Bible term “last days.” We are living in the eschaton of time, or “last days” while waiting for the coming of the Lord and Savior, Jesus Christ!

Vernon, CT

To Be Continued

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"How Does the Holy Spirit Convict Today?" (A Review, Part 2)

Gary W. Summers

The basic issue under discussion is, "Does the Holy Spirit work directly in the 21st century, or does He only work indirectly through His Word and through providence?" Jonathan Jones of Maryville, Tennessee, at the 2014 Freed-Hardeman University lectures, affirmed that there is a third way that the Spirit works. Although he believes that the Holy Spirit operates through the Word, he also stated: "There is a dynamic, spiritual force at work behind the words that works through the Word to 'pierce between soul and spirit' and convict our hearts." As we asked in the previous article: "What is the Holy Spirit doing behind the Word that does not involve the use of the Word?"

Although we could all agree that the Holy Spirit "works through the Word" Jones is trying to get to something more than that. He asks the question: "Could the Holy Spirit work apart from the Word in a way that is more direct?" In his effort to answer this question he takes the long way around the barn; thus, we will follow his circuitous route.

Calvinism Answers Yes

"Many in the evangelical Christian world are quick to answer the question in the affirmative," says Jones, and he is correct in this assessment, as well as his description of Calvinistic theology. He rightly denies that the Bible teaches that atonement is only offered to a few and that Holy Spirit conviction is irresistible. Citing Acts 7:51, he emphasizes that the teaching and influence of the Holy Spirit is **not** irresistible—which is also true.

The next three words of the speech, however, indicate a switch in direction—"Having said that." If the reader did not have another clue, what do these words indicate—if not that he is going to try to lift a tennet out of Calvinism and attempt to justify it, while rejecting the major body of doctrine called Calvinism?

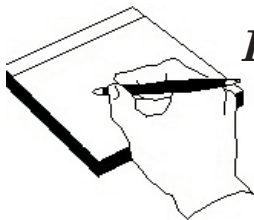
Having said that, in many ways the Stone-Campbell Movement has been a theological resistance movement—especially when it comes to Calvinism.

First of all, many brethren, including this author, are offended by attempts to pigeonhole today's (or

previous) Christians as part of the Stone-Campbell Movement. Does anyone call the Reformation the Luther-Calvin Movement? This is the language of those with liberal leanings. In fact, it was Leroy Garrett who wrote *The Stone-Campbell Movement* in 1981. Many of us objected to the designation then, and we have not changed since, although apparently some have.

Most of us do not, and never have, believed many of the things that either Stone or Campbell believed, but they were correct in their efforts to want to do away with denominational terminology, along with denominational doctrines and traditions. It is the principle of trying to restore New Testament Christianity that we still champion, and we follow that principle—not the men who advocated it. They were mere human beings and fallible, like the rest of us. Their goal, and ours, is to determine what the Bible teaches, which is the reason that we are not post-millennialists, as Campbell was, nor do we reject the Deity of Christ, as Stone did.

Continued on Page 3



Notes From The Editor

Michael
Hatcher

Email address:
mhatcher@gmail.com

Looking Back

I began editing *Defender* with the September 1994 issue. Thus, with last month's issue, I completed twenty years of editing this publication. As I begin my twenty-first year, I wanted to look back at the first editorial I wrote for *Defender*. Following is that editorial in its entirety.

As the new editor of *Defender* I would like to think back for a few moments. Brother William S. Cline began this publication 23 years ago. Brother Cline wrote, "The design of this paper is to *exalt* New Testament Christianity. To do so we must *oppose* false doctrine and false teachers." The *Defender* has been faithful in doing this for 23 years under various editors. As I begin, it will be my intention of continuing the good work of the previous years.

To "exalt New Testament Christianity" one must exalt **God**. "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him" (Psa. 89:7). We must reverence and exalt God. We must exalt Him for who He is. He is Jehovah, the Almighty God. "And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted" (Isa. 12:4). "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth" (Psa. 83:18). We must exalt God for what He has done. He is the Creator of the universe and man (Gen. 1). He also is the sustainer of life. We must exalt Him. "For thou,

LORD, art high above all the earth: thou art exalted far above all gods" (Psa. 97:9).

We must also exalt the **Son of God**, Jesus of Nazareth who is the Christ. Jesus is the one who has all authority. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth" (Mat. 28:18). He is the ruler of the universe. "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords" (1 Tim. 6:15). We will not have any article that would denigrate our Lord. We will not be calling the mother of Jesus a "sexually questionable" woman. We will not have any article to question the authority, honor or kingship of our Master and Lord Jesus Christ.

We must exalt **God's Word**, the Bible. The Bible is all authoritative. The New Testament will judge us on the day of judgment. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). The apostles, guided by the inspiration of the Holy Spirit (John 14:25-26; 16:12-13; Eph. 3:4-5), wrote that word in the New Testament. Thus, those books of the New Testament will judge us in the last day. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12). There are many today who deny the plenary verbal inspiration of the Bible. It is our duty to defend and oppose all those who would cast a disparaging light upon the Bible.

In exalting New Testament Christianity we must exalt the **church**. It is impossible to separate Christ from the church. When Saul of Tarsus was persecuting the church, Jesus accused

Saul of persecuting Him. "And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks" (Acts 9:4-5). The church is a glorious institution because God planned it from eternity (Eph. 3:10-11), the prophets prophesied of it, Christ established it (Mat. 16:18), Christ died for it (Acts 20:28), and He is the head of it (Eph. 1:22-23). God adds all the saved to the church (Acts 2:41-47) and Jesus will save those who are members of the church (Eph. 5:23-27). No article that presents the church in a demeaning manner will find its way into the pages of this publication.

It is also our duty to oppose all false ways. Our Lord warned of wolves coming in sheep's clothing (Mat. 7:15). Thus, we must try the spirits (1 John 4:1) to see if they are from God. In trying the spirits we must also warn the brethren both of the false doctrines and the false teachers, which will include naming names when necessary.

We appreciate the support brethren have given this paper in the past, and pray your continued support as we strive to carry on in the good work of our predecessors. I would like to thank brother Bobby Liddell in the encouragement he has given me and in making this a smooth transition. I look forward to working many years with the good elders of this congregation and as editor of *Defender*. We also value those who have written for *Defender* in the past and solicit ar-

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Michael Hatcher, Editor

ticles from faithful men in the future.

In the past twenty years, as I consider it, I believe I have done the very things that were set out for *Defender*

and have been true to the purpose and intent of the founders of this publication. It will continue to be out intent “to *exalt* New Testament

Christianity. To do so we must *oppose* false doctrine and false teachers,” as brother Bill Cline originally wrote.

MH

Continued from Page 1

The main thing we received from Stone, Campbell, and several other men like them, was the idea that we restore New Testament Christianity as God gave it and as it is presented in the New Testament. This idea is a Biblical one, and we see restorations in the time of Hezekiah and the days of Josiah. They restored the kingdom that had introduced idolatry and practices that God had not authorized. They destroyed images and made an effort to go back to the teachings of the Law of Moses. Those in the Reformation and Restoration eras also attempted to clear out the denominational clutter and return to New Testament doctrine.

In the course of the lecture, Jones quoted from Jack Cottrell, whom he identifies as a member of the Independent Christian Church but further describes as “a part of the Restoration Movement.” Many of us do not consider such individuals as part of the Restoration Movement. They long ago gave up that ideology when they adopted the use of instrumental music. As brethren are fond of saying, “You cannot restore what was never there in the first place.” They know full well that the use of musical accompaniment is not found in the New Testament and that history confirms the absence of instrumental music for centuries after the establishment of the church, but they are determined to use it anyway. Thus, they have sold their birthright for a mess of instrumental pottage and cannot seriously be listed as those who are

trying to “restore” New Testament Christianity.

A Theological Resistance Movement

What kind of verbiage is this? When Josiah called the Israelites back to the Law of Moses, could it have been termed “a theological resistance movement to idolatry”? After the captivity, did Ezra lead “a theological resistance movement” against unauthorized divorce and remarriage? Are we not always supposed to resist sin and error in all its various forms? However, consider the quote from Cottrell:

As Restoration leaders battled Calvinism, the only kind of direct work of the Holy Spirit that they could envision was Calvinism’s irresistible grace. The result was the development of a reactionary theology that has happened among us where any possibility of the Holy Spirit working on the heart of a human being is rejected wholesale as Calvinistic doctrine (218).

Is not Cottrell (and therefore Jones) saying that the Holy Spirit works directly on the heart, although not in a Calvinistic way? Is the point not that we overreacted to Calvinism and thus eliminated all possibilities that the Holy Spirit would work directly on the human heart in some other way? Surely, we might consider that possibility, but what would be the purpose of the Holy Spirit operating directly on the heart? Additionally, if the Holy Spirit chose to operate directly on some human hearts and not others, would that not make Him a re-

specter of persons—especially prior to conversion?

Next was a quote from Jimmy Jividen’s book, *Alive in the Spirit*, published by the Gospel Advocate (1990):

Some people reacted to this direct operation of the Holy Spirit in conversion and went to the other extreme, denying that the Holy Spirit had any work in the world at all.... In some writings of that time the reader would think the Holy Spirit should be put in a box and shipped back to the first century where He belonged. In other writings of the time, you would think that the Holy Spirit was imprisoned in the Bible and forbidden to have free course in the world (113).

The context of Jividen’s statement is uncertain. He may have simply been arguing for the Spirit to work providentially. But if not, this kind of argumentation is the same used by Pentecostals when brethren show from the Scriptures that spiritual gifts were only temporary and are no longer in existence (1 Cor. 13). They taunt, “Oh, you don’t believe that the Holy Spirit has anything to do today.” This is bad reasoning. Just because the Holy Spirit had changed His technique or His methods does not mean that He retired. Likewise, just because Jesus is no longer walking upon the earth, teaching and performing miracles, does not mean He has been shipped back to the first century, either. He is still Head over the church, His body, and greatly concerned about what is happening in it.

Regardless of the relevance of

Jividen's quote, Jones continues with another one by Cottrell—this one from his book, *Power from on High: What the Bible Says About the Holy Spirit*, page 200:

The problem with Calvinism is not a direct operation of the Holy Spirit as such, *but a specific kind of direct operation*, one that is the spawn of total depravity.... Calvinism's brand of direct operation of the Holy Spirit that is selective and irresistible and *proceeds* [sic, it should be *precedes*, gws] faith and repentance must be rejected.

Again, the question must be asked: "Of what does the non-Calvinistic brand of direct operation of the Spirit consist?" Whatever Cottrell means, Jones, after the quotation, said, "I agree with that." He added that although we must reject Calvinism, "that does not necessarily require a wholesale abandonment of the concept of the direct operation of the Holy Spirit entirely." Again we ask, "What is the Holy Spirit doing directly and non-Calvinistically?"

2 Timothy 3:5

Perhaps not surprisingly, Jones does two things that Mac Deaver did at this point. He says: (1) that different views on this topic should not be a matter of fellowship; and (2) If you do not agree with his position, you are probably a deist.

It is my judgment—and you can have your own judgment (and we can extend grace and love toward one another)—it is my judgment that when we reject the possibility of any direct action of God in our lives today, we get dangerously close to a deistic view of God that leaves us in a place where we view God as being far-removed from our world and has left us with nothing but the Bible. To deny an eminent presence of God's work in our world today leaves us spiritually like a valley of dry bones.

Scripture warns us against this tendency that would happen in the later days.

He then cited 2 Timothy 3:5 and applied it to those who would disagree with him. There are those who have a form of godliness but deny its power. He omitted the last part of the verse which says, "And from such people turn away," which certainly indicates that if what he is saying is true, it is most definitely a matter of fellowship, and he should not be fellowshiping anyone who disagrees with him! It is not valid to apply 2 Timothy 3:5 in the way he did. First of all, Pentecostals would throw the same passage back at him because he does not speak in tongues. Second, denying a direct operation of the Holy Spirit is not the context of 2 Timothy 3. It would be rather silly, in a day when the Spirit was actually working directly with the miraculous gifts, to deny that the Holy Spirit worked directly. Paul is describing those who professed Christianity but did not live it. They had a form of godliness but denied the power of a godly life.

Winford Claiborne has spoken a number of years on the Freed-Hardeman lectureship program. He was assigned this passage for the Annual Denton lectures on 1-2 Timothy and Titus. He wrote:

During the last days—that is, during the entire Christian era—there will be many who will have a "form of godliness," but who deny "the power thereof; from such turn away." The men and women Paul described in these verses may pretend to be devoted to the church of our Lord, but in reality they have only a "form of godliness." They either do not understand the meaning of true Christianity, or they prefer to determine on their own what they will do in the work and the worship of the church.

They may not deny with their mouths the Lord Jesus Christ, but they deny Him by their actions. Paul demanded that faithful saints turn away from such people. We cannot fellowship those who are unfaithful to the gospel (296).

Jonathan Jones, the speaker in the lecture under review, is also an adjunct professor in what once was called the East Tennessee School of Preaching and Missions. For their 12th Annual Lectureship, that school did *Studies in Timothy and Titus*. William Woodson, who also spoke on the Freed-Hardeman lectures for several years, wrote the following on 2 Timothy 3:5:

(19) There was for them an outward show, form, semblance of having a genuine sense of submission to God, but **the power and impact of genuine devotion** they did not know and in fact refused to acknowledge (vs. 5). Paul's impressive command, expressed in the middle imperative, instructed Timothy and those Timothy could influence with true [sic, it should be *truth*] to turn away from such teachers, to avoid, to shun these unsavory pretenders and to continue to do so (vs. 5) (emphasis added) (207).

Clearly, Jones does not apply the verse correctly.

Deism

Jones believes that the Holy Spirit operates on the non-Christian and the Christian **directly** in a non-Calvinistic way. Christians who do not agree are denying the power of God. That interpretation is erroneous, but if it were correct, how could the speaker fellowship those of us who disagree? Furthermore, he accused us of being dangerously close to a Deistic view. Why would that be? We believe that the Holy Spirit still works through His providence, that Christ is the involved Head of

His church, and that the Father will answer our prayers. These are not the beliefs of Deists. The speaker is just trying to coerce the audience to accept his position.

Jim Cymbala

Jones quotes from Jim Cymbala, and one wonders why. Most brethren have never heard of him, but he “pastors” the Brooklyn Chapel, a megachurch of about 16,000 people. From his own website come the beliefs of this group. Concerning the Holy Spirit and His indwelling, they say:

We believe the Holy Spirit is the Promise of the Father, the Comforter who indwells and places every believer in the Body of Christ, bestows spiritual gifts upon the Church and convicts the world of sin and the

judgment to come.

While all believers are indwelt by the Spirit of God (Romans 8), we believe the baptism of the Holy Spirit is a definite endowment of power for service and is separate from conversion.

So, Cymbala is a charismatic who believes in the baptism of the Holy Spirit today, along with all the spiritual gifts. And we should listen to His views—why? Nevertheless, he is quoted:

If I were Satan and my ultimate goal was to thwart God’s kingdom and purposes, one of my main strategies would be to get church goers to ignore the Holy Spirit....but when believers live in the power of the Spirit, the evidence in their lives is supernatural.

Jones, then emphatically announced: “I agree with that statement.” What does it mean? Since

Cymbala is a charismatic, we might assume that he is referring to a Christian possessing a spiritual gift. What else would he mean by living “in the power of the Spirit”? If Christians were to say such a thing, we would probably infer that such a brother had studied diligently and was living by the Word that was inspired of the Holy Spirit, but Cymbala surely does not mean that.

But which of us would say that the evidence of God in our lives is **supernatural**? Would this assertion not lead us to conclude that God is doing something to us, directly, and therefore whatever He has done would serve as a subjective evidence of His existence? Where is Jones going with this idea?

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“Ante-Diluvian Period” by Roelf L. Ruffner, Sr.

This is the period of life and times that took place from the beginning of Creation until the great, universal flood came. When man was finally created and began living in the Garden God had made for them, sin entered the world. While Adam and Eve are responsible for having sinned against God, they are not responsible for the sins and poor choices the rest of mankind has made (Eze. 18:19-24). The writer of this chapter rightly refers to this period of time as the “Downward Spiral of Humanity.” The family of man (that came from Adam and Eve) began to sin more and more, further separating themselves from their Cre-

ator (Isa. 59:1-2), and the wickedness of man was great upon the earth (Gen. 6:5-6). The writer then discusses the obedience of Noah, the building of the ark, and the coming of the great flood. With the shutting of the door of the ark by the hand of God, this period of time would finally come to an end by means of The Flood, and by the wrath of God.

“Post-Diluvian Period” by Harrell Davidson

This period of time begins after the waters of the flood had receded and end with the call of Abraham. Here we find Noah and his family finally stepping foot upon dry ground and offering God sacrifices. In Genesis 9:8-17, God makes a covenant with Noah specifi-

cally and with mankind in general that He will not ever destroy the earth again by water. Regarding this promise and covenant, the writer explains:

God is the source of this covenant (9:9, 12, 15, 17). The scope of the covenant was to include all animals as well as man (9:9-10). Its purpose was to ensure their safety (9:11). The pledge of this covenant is the rainbow (9:12-13). The meaning of this covenant is that God is faithful (9:14-15). The duration of it is as long as the earth shall be (9:16). The guarantee of it is God’s Word (9:17).

Noah and his family begin repopulating the earth and as their descendants multiply and spread out upon the earth, we find the beginnings of government being established and ordained

of God, for man to govern himself over certain affairs of his life. This will be the case from Genesis 9:6 continuing till the end of the world (Rom. 13:1-4). The chapter closes with commenting on Genesis 10-11. Here we find a record that is historical because it involves the origin of nations. It is an account that is political, in that the peoples divided up and began to put forth their leaders to govern themselves. The record is also geographical in that it shows where people scattered and settled, God setting up their boundaries (Acts 17:26). It is also biographical (Gen. 10:5-10).

"Patriarchal Period"

by Roelf L. Ruffner, Sr.

This chapter concerns itself with the four primary Patriarchs: Abraham, Isaac, Jacob, and Joseph. Here we follow the lives of these Patriarchs, the events that transpired in their lives, and how their lives played a vital role in God's scheme of human redemption. The focus of this chapter is in showcasing God's providential care for His people and how He protected the Promised Seed (Gen. 3:15) through the lineage of Adam and through these four great Patriarchs.

"Period of Bondage"

by Dub Mowery

While Joseph was sold into slavery and housed in Egypt, the actual bondage of the children of Israel did not begin until after the death of Joseph and the new Pharaoh had come to power (Exo. 1:5-14). The period of bondage is covered in Exodus 1-14. Because of the numerical growth of the children of Israel, the new Pharaoh became concerned that they might be on the verge of rising up against Egypt and enjoy freedom. So, the new Pharaoh worked the children of Israel much harder, becoming Israel's brutal taskmaster. In controlling the population explosion, Pharaoh ordered the death of

all the newborn male babies in Israel. The writer draws the riveting parallel between the Pharaoh failing to kill the baby Moses (type) and Herod failing to kill Jesus (antitype). The writer also points out that, somehow, and at some point, Moses became aware of his true identity (Heb. 11:23-27). We are then led through the time of Moses' calling to lead God's people (Exo. 3) and through the plagues against Egypt, where upon the 10th plague and the death of all the first born among the Egyptians, the Pharaoh decided to let children of Israel go. Of course, it also at this time that the Passover becomes identified with Israel, becoming a significant spiritual reminder of God's love and care for His people, as well as the need to obey God's commands (Exo. 12:3-12).

"Period of Wilderness Wanderings"

by Harrell Davidson

This period begins with the Israel's exodus from Egypt until the time they crossed the Jordan into the Promised Land. We are quickly introduced to the murmuring and complaining that was done by Israel during their Wilderness Wanderings. Complaining is a sure sign of a lack of faith and trust in the Lord. It is a sign that there is something amiss with the heart of a people. Some desired to return to the bondage they detested while in Egypt, rather than enjoying the freedom God had given them. Moses had to deal with this bad attitude of the people in an effective manner; otherwise, there would be mass dissention and division among God's people. A disaster Moses, nor God, wanted. The next event of the Wilderness Wanderings was that of the 12 spies. God wanted them to take the land but they were reluctant in doing so because the enemy intimidated them. Ten spies said that they could not take the land; however, two spies (Joshua

and Caleb), having enough faith in God, said they could. The journey progresses with the account of Korah's rebellion and then the deaths of Moses, Aaron, and Miriam. While Moses was Israel's greatest figure, prophet, and leader, he, too, had his failings and shortcomings. Because of his well-known sin of not obeying the Lord by striking the rock rather than speaking to it, he was unable to enter the Promised Land with the rest of Israel. A momentary lapse of judgment and disobedience is a very serious matter with God.

"Period of Conquest"

by Ken Chumbley

Joshua has replaced Moses as Israel's leader. We get a glimpse of his faith and courage, being one of the 12 spies, and only one of two who had returned with an encouraging report for Moses. Joshua was a great military figure who leads Israel across the Jordan into the Promised Land. It is interesting how often God uses men associated with military throughout the Bible. In fact, the greatest faith Jesus ever witnessed was that of a soldier—a centurion (Mat. 8:10). Perhaps military men play such a dominant role in the Bible is due to their example of courage, devotion to a cause, discipline, and following orders or commands? Of course, one of the famous events in the life of Joshua during this period was that of the fall of Jericho. While the city walls miraculously fell by the power of God, it would not have occurred were it not for the faith of Joshua and Israel. Here we have an example of God's grace being appropriated by man's faith (Eph. 2:8-10). The Hebrews writer explains that Jericho fell by Israel's faith (Heb. 11:30), and Bible faith is always conjoined with obedience. Without obedience, there is no faith! Other prominent accounts include the sin and death of Achan, the

distribution of the land to the 12 tribes, and cities of refuge.

"Period of the Judges"

by John West

After the death of Joshua, Israel was without a leader. However, God raised up certain leaders called Judges, who would lead Israel to both physical and spiritual victories. During this time-frame, the "dark ages" for the nation of Israel, the people rebelled: "In those days there was no king in Israel, but every man did that which was right in his own eyes" (Jud. 17:6). The period of Judges is marked with sin and rebellion, the rising of a judge, the repentance of the people, the judge leading Israel to victory, period of peace, and then the cycle repeats itself. These Judges were more of military leaders than actual Judges. The writer of this chapter informs us that there were three kinds of Judges: military leaders, priests, and prophets. The work of these Judges defines the very theme of this particular period in Israel—"God is in sovereign control and Israel's sinful rebellion will be punished." God's plan and desires for His people will always come to fruition. We are introduced to the 15 Judges of Israel during this period, each one playing a significant role in bringing about God's purposes for His people.

"Period of the United Kingdom" **by Paul Vaughn**

This 120-year period of time for Israel is a great one and is documented in 1 Samuel 11:31 through 1 Kings 12:1 and 1 Chronicles 5:10 through 2 Chronicles 9:31. While God was Israel's true King, the people desired to be like the nations around them, desiring to be ruled by an earthly king—a man (1 Sam. 8:1-7; Deu. 17:14-20). There are three kings during this time frame: Saul, David, and Solomon. Israel at this time was a Theocracy,

meaning there was a combination of both national (secular) and spiritual laws, as well as national (secular) and spiritual leaders. While Solomon was a great leader for the nation of Israel, he lacked in the spiritual side of things, not leading his people closer to God. Saul ignored God's commands by making unauthorized sacrifice (1 Sam. 13:1-15), and by disobeying God in not completely destroying the Amalekites (1 Sam. 15:1-26). Finally, Saul was rejected as king, committing suicide during battle (1 Sam. 31:16). David then reigned as king, having, previously, enjoyed a very successful life as a young man. One great experience concerning David, which all kids enjoy reading about, is the account of David killing the giant Philistine, Goliath. Of course, David was not immune from sin, for he committed some grievous sins, which cost the lives of innocent people, including Uriah the Hittite and Ahimelech and his family. The writer also points us to David being inspired by the Spirit to write Scripture (2 Sam. 23:2; Acts 1:16), including such notable prophetic passages as Psalm 22, Psalm 16:10, and Psalm 110, as well as other more notable passages, including Psalm 23 and 139. Finally, we come across Solomon, who started out as a humble man, asking for only wisdom from God (1 Kin. 3:9). Solomon was responsible for the building of the first temple of Israel, which was his father David's dream. Solomon was the one who both constructed and completed it, and in a very humble manner dedicated it to God (1 Kin. 8:27). However, Solomon became corrupted by sin and desire for pleasure. He married multiple wives and began worshipping their idols. He became more interested in material gain and wealth, than spiritual matters and obedience to God (1 Kin. 11:1-8).

"Period of the Divided Kingdom" **by David P. Brown**

The writer informs us that the kingdom became divided due to disobedience to God but that there were other factors that played a role in creating this division, including jealousy between the northern and southern kingdoms, idolatry, taxes, and greater economic burdens upon the people. The ten northern tribes would split from the two southern tribes creating a divided kingdom between north and south. King Jeroboam was the king of the north and Rehoboam the south. Jeroboam set other cities for the ten northern tribes to worship in, Bethel and Dan, forcing them to worship golden calves rather than the God of Israel. Not only did he change the worship, Jeroboam changed the god to be worshipped. He will always be known as the man who caused Israel to sin. It was during this time that the prophet Elijah spoke against Jeroboam and Israel's Baal worship. The most famous account was when he defeated the 450 prophets of Baal by calling down fire upon the altar of their idol (1 Kin. 18:19-39). There was a period of war and then a period of peace, followed by another period of war. The writer then introduces us to the prophets of God who both forth-told and foretold, faithfully declaring the Word of God. God sent writing prophets to the northern kingdom, which included Jonah, Amos, Hosea, and Micah. He also sent non-writing prophets such as Elijah, Elisha, Ahijah, Jehu, Micaiah, and Oded. Prophets sent to the southern kingdom were: Joel, Isaiah, Micah, Nahum, Obadiah. The whole purpose of God sending these prophets out to the people was to bring about repentance and to have His people turn from sin. God's love demands repentance from sin, not continuation in sin!

Vernon, CT

To Be Continued

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"How Does the Holy Spirit Convict Today?" (A Review, Part 3)

Gary W. Summers

The first two articles of this review of the **manner** in which the Holy Spirit convicts have primarily refuted the idea that the Holy Spirit works directly upon the sinner (as presented by Jonathan Jones at Freed-Hardeman's 2014 lectures). He also advocated that the Holy Spirit works directly upon the Christian as well, a position also held by Mac Deaver.

What makes Jones' errors so difficult to discern is that he surrounds them with snippets of truth. He spends a considerable amount of time arguing what Christians already believe—that the Holy Spirit works providentially. Yes, the Spirit can use situations and circumstances to provide opportunities for the non-Christian to draw closer to God and make the decision to obey the Gospel. He can also arrange opportunities for the Christian to re-evaluate his life and repent of various sins he has been committing.

Neither of these does the Holy Spirit do **directly**. As Jones comes to the subtopic of the Spirit's work in regeneration, he makes the following statement (from his on-line notes):

Once a person is convicted of the Holy Spirit and instructed with the Word and has arrived at belief and repentance...the Holy Spirit subsequently moves the human heart to submit to his [sic] *direct* work of *regeneration* within the heart of a person.

What do these words mean? One is instructed by the Word, which is capable of bringing one to faith and repentance, but then the Holy Spirit must take over and perform a direct work of regeneration. The Holy Spirit, after one comes to a level of understanding through being taught the Word, must then move the human heart to submit. Jones takes issue with Calvinism but fails to see that the Spirit moving the heart to submit to the Gospel is Arminianism (Calvinism's poor cousin).

The difference between these two "isms" is that Calvinism teaches that God does everything—without any compliance on the part of man. God selects the person He wants saved and operates directly on his heart so he can receive the Word and obey. Arminianism teaches that man must be taught by the Word of God, but he still must have a direct

operation of the Spirit in addition to being taught the Word. Sometimes the way this arrangement is phrased is that the Spirit is working in conjunction with the Word. Jones seems to be in favor of the Arminian view. Since he holds a Master of Divinity, is it possible that he does not know he is articulating the doctrine of Arminius?

Conversion

Apparently, the Holy Spirit must perform some sort of direct operation in the heart of a sinner between the time he repents and the time he is baptized because Jones continues in his notes:

In the event of baptism, the Holy Spirit is poured into the heart to regenerate and spiritually renew the believer (Acts 2:38; 5:32; 1 Cor. 12:13).

The reader may be familiar with these verses; if so, he knows that they do not substantiate the claim. Acts 2:38 has Peter declaring what the Jews on Pentecost needed to do to be forgiven of sins: repent and be baptized. Nothing is said about the Holy Spirit being poured into their hearts to regenerate them. Peter

Continued on Page 3



Notes From The Editor

**Michael
Hatcher**

Email address:
mhatcher@gmail.com

Closest

Recently a person commented that he was a member of the church of Christ because it was closest to the truth. Is this thinking correct? Should we be members of the church of Christ because it is closest to the truth? My response to the initial statement was that if it was only the closest to the truth, then he needed to leave that congregation and find one that is according to the truth.

All people would recognize the principle when it comes to mathematics. If a teacher placed on a chalkboard: $2 + 2 =$. The students then started answering and one says 15, another says 7, another says 5, the one who answered 5 is the closest, but that student would still be wrong. There is only one right answer and that is 4. Every other answer is wrong, no matter how close one might be. While we all know the old adage that close only counts in horseshoes and hand grenades, close does not count when it comes to math or religion. A person must be right or else they are wrong.

When it comes to the church, one must be right and not simply close (or closest). There is only one church. Paul revealed that there is only one body (Eph. 4:4) and that body is the church (1:22-23), thus there is only one church. One cannot be simply the closest to the one church and be right. They must be that one church

or they are not the institution our Lord built (Mat. 16:18).

God has established how He is to be worshipped. Jesus taught, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth" (John 4:23-24). When Jesus spoke of worshipping God in truth, since we later find Him saying, "thy word is truth," we learn that to worship in truth is to worship according as God's Word authorizes. If we only get close to the truth in our worship and do not actually worship as God's Word authorizes us to worship, then our worship is of no value. Jesus said to the scribes and Pharisees when they transgressed the commandment of God by their traditions, "But in vain they do worship me, teaching *for* doctrines the commandments of men" (Mat. 15:9). This is why when a group adds mechanical instruments of music to what God has authorized, they are no longer the Lord's church but simply a denomination among denominations. (It is shameful that some, like Phil Sanders and others, claim that those in the Christian Church denomination are our brethren, just erring brethren.)

There is always work to do regarding the Lord's church. Jesus gave the reason He came when He said, "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). Then in response to Pilate, Jesus said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18:36). In

such an answer, He lets us know that the church is spiritual in nature and not physical. Thus, it should be of no surprise that the work of the church is spiritual. Our duty resides in the soul saving business. Souls are saved by the preaching of the Gospel to those lost in sin (the Great Commission). Realizing the possibility of apostasy, there is the need to strengthen those who are obedient to God's commands to be saved (Acts 20:32; Eph. 4:11-14). There is also the need to provide benevolence to those who are actually in need (Acts 20:35; Gal. 6:10; 2 The. 3:10). We cannot expect to be the Lord's church if we are only close to doing the work God has obligated the church to do; we must actually be doing it.

When we are baptized in water for the forgiveness of our sins, we come into a relationship with the Divine Three. In Matthew's account of the Great Commission, Jesus says, "baptizing them into the name of the Father and of the Son and of the Holy Spirit" (Mat. 28:19—ASV). John records that while we have fellowship with others, "truly our fellowship *is* with the Father, and with his Son Jesus Christ" (1 John 1:3). This fellowship with Deity leads to our fellowship with others. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another,

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Michael Hatcher, Editor

and the blood of Jesus Christ his Son cleanseth us from all sin” (1:6-7). Initially our fellowship is only with those who have been baptized in water for the remission of their sins (obeyed the Gospel). However, some who have come into that fellowship are not to remain in our fellowship. We are not to fellowship those who are immoral (1 Cor. 5; Eph. 5:11; 2 The. 3:6, 14-15; 2 Tim. 3:1-5), those who become divisive

(Tit. 3:10; Rom. 16:17), those who teach doctrinal error (1 Tim. 1:3, 19-20; 6:3-5; 2 Tim. 2:16-18; Tit. 1:9-11; 2 John 9-11), those who commit personal sins against others and will not repent (Mat. 18:15-20). Anytime a person no longer walks according to God’s Word (any sin which a Christian will not repent), then that person is not to have fellowship extended to them because they are no longer in fellowship with God.

Being close or even closest in fellowship does not make one in fellowship with either God or those who are in fellowship with Him.

Close or even closest simply will not do. Instead we must be right or correct. If we are not right, then we are wrong, no matter how close to correct we might be. If you are not right, then you need to get in a right situation.

MH

Continued from Page 1
does promise them, **after** they are baptized, the gift of the Holy Spirit, which some think is a miraculous gift while others would argue that it is another way of referring to salvation. Even those who believe the gift is the literal Holy Spirit, however, would disagree with Jones’ strange claim here.

Acts 5:32 does not say a word about the Holy Spirit being poured into the heart to regenerate a sinner. It simply records that God has given the Holy Spirit to those who obey Him. Citing 1 Corinthians 12:13 is a huge blunder to try to establish his case; Jones disagrees with most faithful brethren in doing so. Paul wrote: “For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit.” The baptism the apostle refers to is baptism in water, which all must submit to in order to have their sins cleansed and to become Christians. It is **by** the teaching of the Holy Spirit that we come to that knowledge. It is through the agency of the Spirit (His teaching, to be precise) that we are baptized into the one body, the one church (Eph. 1:22-23; 4:4). Nothing

is said about the Spirit being poured into the heart to regenerate it.

Hendiadys

Next Jones cites Titus 3:5-7. Paul does teach that we are not saved by works of righteousness (baptism, however, is the working of God—Col. 2:12). He writes that God saves us “through the washing of regeneration and renewing of the Holy Spirit.” Jones thinks that these descriptions are referring to two different actions, but these are two expressions for the same thing, which constitutes the figure of speech called *hendiadys*. Not only did the inspired writers use this figure of speech; so do we. *Hendiadys* literally means “one through two.” We use expressions such as “big and fat” or “sick and tired.” The two expressions may not be identical, but they are closely related. We undergo the renewing of the Spirit when we undergo the washing of regeneration. Baptism is the way the Holy Spirit renews us. Another example might make it clearer. Paul writes in 2 Thessalonians 2:13:

But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit

and belief in the truth.

Are these two totally different concepts? Is sanctification of the Spirit something that the Holy Spirit does personally and directly? Is it entirely different from belief in the truth? No, the two concepts are related, and John 17:17 shows that connection clearly: “Sanctify them by Your truth. Your Word is truth.” People are not sanctified because the Holy Spirit operates directly on the human heart. We are sanctified by learning, believing, and obeying the truth. These two thoughts then are expressed, but the one operates through the other. It does not mean that the two descriptions are isolated and separate in meaning.

An even simpler example is found in Ephesians 1:1, as part of Paul’s greeting: “To the saints who are in Ephesus, and faithful in Christ Jesus.” Are the saints and the faithful two different groups of individuals? Likewise, Paul writes: “To the saints and faithful brethren *who are* in Colosse” (Col. 1:2). Two expressions are often used to describe one basic idea.

The “Pouring Out”

The one passage that mentions the “pouring out” concept is Titus

3:6, but nothing is said about the heart. After referring to the “renewing of the Holy Spirit,” Paul added, “whom He poured out on us abundantly through Jesus Christ our Savior.” One might make a case for Paul referring here to the Day of Pentecost, where Peter quotes Joel as saying, “*I will pour out of My Spirit on all flesh*” (Acts 2:17) and, “I will pour out My Spirit in those days” (2:18). But even if one disagrees with that view, Jones has not proved his own contention at all.

Jones claims the Spirit’s direct impact upon our hearts (in conversion) is a “spiritual heart transplant,” and he cites Ezekiel 36:26-27!

I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do *them*.

This passage is not a prophecy of the individual Christian; it is a prophecy of the nation of Israel. A quick perusal of verse 25 and verses 28-29 will demonstrate that fact. In the LXX, the pronouns translated “you” are in the plural (they are also plural in the Hebrew—editor). The *Pulpit Commentary* applies the passage to Israel and even says specifically that verses 28-31 “describe the results which should follow in Israel’s experience when God should have thus gathered, cleansed, and renewed them” (12:2: 241). Several other commentaries could be cited to show that most scholars understand this passage in Ezekiel to be describing the restoration of Israel—not what God is going to do to the obedient in the New Testament in the conversion or sanctification process.

Moral Power

Jones asserted that the Holy Spirit gives the Christian direct, Divine help. He said:

Rather, the Spirit works to provide “moral power” to assist the Christian in resisting temptation and living a holy life. The Spirit’s work is one of sanctification in our lives. Listen to Ephesians 3:16.

Mac Deaver, in his debate with Jerry Moffitt, said essentially the same thing—that the Holy Spirit provided extra help for the Christian to overcome sin, but no one could get him to tell us how much more help the Christian received? Does the child of God get twice as much help in resisting evil? Or perhaps it is only 75% more—or 50% more. Could it be as low as only 10% more help? Of course, such questions are absurd—because the doctrine of extra help is absurd. Asking such questions serves to heighten the absurdity. The reader should also see that Jones has advanced a hypothesis which he can in no way prove—only allege.

In Ephesians 3:16 (the same verse cited by Mac Deaver when he attempted to prove the theory), Paul desires that God would grant brethren “to be strengthened with might through His Spirit in the inner man.” Does this mean that God is going to reach into the human heart and crank up the moral courage button? No. We know the means by which God will accomplish this goal—and that is through His Word. Who is not familiar with the oft-quoted verse from Psalm 119:11: “Your word I have hidden in my heart, That I might not sin against You”? Internalizing Scriptures in our minds will provide the power to resist sin and temptation.

Another problem for Jones is

that, if the Spirit is providing moral power for Christians to overcome sin, then whose fault is it when the Christian falls prey to sin? Deaver always answered that the extra power does not override someone’s free will—which leads us back to the absurdity of asking, “Well, then, just how much ‘extra help’ do we get?”

Romans 8:13

For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live (Rom. 8:13).

Remember that this entire passage involves a contrast between walking according to the flesh and walking according to the Spirit (8:1). Those who set their minds on the things of the flesh live according to the flesh, and those who set their minds on the things of the Spirit live according to the Spirit (8:5). Verse 13 simply continues this line of thought. Nothing in the verse hints that the Spirit is providing special power, but Jones says:

Our own willpower alone will never be able to produce a sanctified holy life. Paul makes that clear. Listen to Romans 8:13.

Apparently Jones is reading into the text something that he wants there (eisegesis). Nothing is said there about extra power from the Holy Spirit being present to aid the Christian in putting to death the deeds of the flesh. But Jones continues:

Now think about this: You can load your dishwasher full of dishes, and you can shut the door, and you can start it. And that dishwasher can work just as hard as that little dishwasher works, but those dishes probably won’t get clean if you don’t put any soap in there.

Really? But we already have a sin-fighting agent—the Word of God. Knowing and abiding by the

Word of God is sufficient to let us “be like a tree Planted by the rivers of water, That brings forth its fruit in its season” (Psa. 1:3). Even under the old covenant, God’s followers had the ability to restrain their feet from every evil way (119:101). God’s Word has always provided light (119:130, cf. 105). Yet, Jones says:

Romans 8:13 indicates there are two things at work—my own force of will but also the work of the Holy Spirit in me. If I, by the Spirit, put to death the deeds of the body, I will live. Sanctification does not occur through believing the truth alone. The Holy Spirit must do His sanctifying work within us.

In John 17:17, Jesus called upon the Father to sanctify the disciples through the truth. The Father may use the Holy Spirit to accomplish that, but the Holy Spirit uses the Word He inspired—the truth. Romans 8:13 does not teach that the Spirit must act independently of His Word. Jones is reading into the text what is not in it. He cites J. W. McGarvey (*Standard Commentary*) on Romans 8:13 to help bolster his interpretation:

The testimony of Christian experi-

ence is that the aid of the Holy Spirit, though real and effectual, is not so obtrusive as to enable the one aided to take sensible notice of it. To all appearances and sensation, the victory over the flesh, is entirely the Christian’s own, and he recognizes the aid of the Spirit—not because his burdens are sensibly lightened—but because of the fact that in his efforts to do right, he now succeeds where lately he failed.

This statement **may** agree with Jones, but it is not necessarily true because McGarvey (though we have tremendous respect for him) said it. However, can Jones prove that these are McGarvey’s words? The *Commentary on Thessalonians, Corinthians, Galatians and Romans* (also known as the third volume of the *Standard Bible Commentary*), was written by McGarvey **and** Pendleton. Jones omitted mentioning the co-author both in his speech and in the notes he has made available. The date of publication that Jones cited is 1916, which was five years after McGarvey’s death. The introduction to the book is written only by Philip Y. Pendleton. If Pendleton edited the final version of the book, and it was

published five years after McGarvey’s death, these comments may more reflect Pendleton’s thinking than McGarvey’s.

Conclusion

We are living in an age in which the religious world craves the personal, direct touch of the Holy Spirit, in what might be viewed as the desire to exalt self. Most brethren have not been willing to venture into the realm of tongue-speaking and Holy Spirit baptism—but they are headed in that direction. They are trying to pry open the door that leads to Pentecostalism, but if they never enter that realm themselves, their followers will.

Even in the time of miracles, it was written that Christians had been begotten by the Gospel (1 Cor. 4:15) and brought forth by the Word of truth (Jam. 1:18). Sinners were born again, not of corruptible seed but incorruptible—through the Word of God which lives and abides forever (1 Pet. 1:23). This is the means by which the Holy Spirit operates in conversion and in sanctification.

Winter Park, FL

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“Period of Judah Alone” by Wayne Blake

After their brothers in the northern kingdom had gone into Assyrian captivity in 722 BC, the southern kingdom, Judah, still remained unified. The period of Judah Alone lasted roughly 136 years, from

around 722 BC to 586 BC. After watching their brethren to the north go into captivity due to their disobedience to God, one would think that the southern kingdom would have learned something from the example of the northern kingdom, but they did not. They, too, rebelled against

God. The period under consideration is recorded for us in 2 Kings 18-25 and 2 Chronicles 29-36. This chapter focuses on the southern kingdom’s leaders: Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah, and Gedaliah. Then our attention

is given to the prophets of Judah, including, Micah, Zephaniah, Nahum, Jeremiah, Habakkuk, Daniel, and Ezekiel.

“Period of Exile” by Doug Post

In this section we learn that there were three deportations or phases of Judah going into captivity. The first phase or deportation began around 606-605 BC. The second phase began around 597 BC, while the third and final stage began around 587-586 BC (2 Chr. 36:5-8; Dan. 1:1-6). Following the third phase of deportation, Nebuchadnezzar had Solomon’s temple destroyed. This occurred during the 19th year of the reign of Nebuchadnezzar. Those taken captive back to Babylon enjoyed a measure of freedom while there. There were allowed to work, worship, and live as long they remained loyal to the Babylonian government. Although there was a measure of freedom, they still longed for Jerusalem and home (Psa. 137:1-9). The writer focuses our attention on three primary prophets of this period: Jeremiah, Daniel, and Ezekiel. We find Jeremiah, called the “weeping prophet,” because he was concerned for the spiritual welfare of his brethren. Clearly this is the attitude we should have toward our brethren who have decided to leave the authority of the Bible for their own desires. The attitude of Jeremiah is needed as it produces the zeal we sometimes lack in confronting our brethren and their error.

We also learn that Daniel was taken captive as a young boy during the first deportation, while Ezekiel was taken captive during the second deportation.

“Period of Restoration” by Jerry C. Brewer

The ten northern tribes of Israel were gone forever, while the southern kingdom of Judah ceased existing as a nation. However, God did not forget His people. He had punished them for their sins and rebellion against Him, and was now ready to restore them. The Abrahamic Promises and the promise of God restoring His people, gave the people assurance once again. Ezekiel offered them hope, and his vision of the “valley of dry bones” was a prophetic illustration of how God would “resurrect” Judah from captivity (Eze. 36-37). We learn that the books of Ezra, Nehemiah, and Esther chronicle the return of Judah to their land. This restoration period lasted roughly 100 years. There were three leaders leading three waves of return: Zerubbabel, Ezra, and Nehemiah. Zerubbabel led the first group in restoring the temple. Nehemiah led the second in restoring the city walls of Jerusalem, while Ezra led the third group in restoring the Law of Moses and the worship practices of the people.

“Inter-Testament Period” by Dub McClish

This is the time period between the last book of the Old Testament,

Malachi, and the first book of the New Testament, Matthew. Or quite simply, the period was from Malachi to Christ. There is some 400 years of time during this particular period. Sometimes called the “period of silence” because there was no inspired teaching or prophecy occurring during this period. The Jews of that day declared that the Spirit had left Israel at this time. Of course, the next inspired prophet to come along would be John the Baptist, who prepared the way for Christ. The writer provides a detailed history lesson as it relates to the characters and events of this 400 years of silence. He begins with the Persian and Greek empires, giving attention to the times and culture ushered in by Alexander the Great, as well as to the Maccabean Revolt and Jewish independence. Then we are provided a glimpse of Jewish life under the control of the Roman Empire. It was during this period that many of the Apocryphal books were written, and it was also at this time that Jewish parties such as the Pharisees, Sadducees, Zealots, and the Sanhedrin were formed, giving us their background as we read about them in the New Testament.

“Period of the Life of Christ” by David P Brown

The writer of the chapter begins by directing our attention to the coming of Christ and Paul’s quick summation of His Incarnate birth under the Law of Moses (Gal. 4:4-

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5), and so begins the Period of the life of Christ. While born under the Law of Moses, Rome was still in control of Israel. While Alexander the Great pushed Greek culture upon all those they had captured, Rome was not the same way. They allowed each of the captured nations to run their own affairs, have their own culture, and practice their own religion as long as they remained loyal subjects to Rome. During this period, the common language remained Greek, or Koine Greek, which was the common language of the people. As English serves the “common language” of the world to have world-wide communication, Greek served the people in the same manner during the first century. The writer then introduces to the early life of Jesus, which we get primarily from the Gospel accounts of the New Testament. Each account was written to provide adequate evidence of the Truth of Jesus Christ and the veracity of His message—the Gospel. As we journey through the major events of Jesus’ life, we are reminded of the works of the Master Teacher, through His ministries in Galilee, Judea, Perea, to the culmination of His death, burial, and resurrection in Jerusalem.

“Period of the Church” by Gene Hill

The church we read about on the pages of the New Testament is the Lord’s only church. While it was planned in eternity (Eph. 3:8-12), it was established on the Day of Pentecost, the account of which is found in Acts 2. The church is not Jewish, Catholic, or Protestant. It belongs to no one else but Christ as He purchased it with His own blood (Acts 20:28), building it according to His own Will (Mat. 16:16-18;

Acts 2:38-47). In this chapter we learn the church is established (built) in Jerusalem as recorded in Acts 2. Its builder is Jesus Christ and He has given it a mission (Mat. 28:19-20; Mark 16:15-16; Luke 24:46-47), which is synonymous with making known the manifold wisdom of God (Eph. 3:10). We are introduced to the very first church of Christ in Acts 2:41-47. Here we see that Jesus building His church is a figure of speech, metonymy, for the teaching of the Gospel that saves and adds to His body (another figure) implying His people, to whom He has given the responsibility of teaching adding (building) souls upon the foundation of Christ (Luke 8:11-15; Mark 16:15-16; Acts 2:38-47; Rom. 1:16-17; Eph. 4:4-6; Titus 2:11-15; Eph. 2:19-22; 1 Cor. 3:4-17). Every soul baptized into Christ (Gal. 3:26-27) is baptized into His body (1 Cor. 12:13), where salvation is (Eph. 5:23; 2 Tim. 2:10). In building this church (making new converts and keeping them saved) we must follow the one and only blueprint, summarized for us in Acts 2:41-47. There were no “other churches” and no denominations. They did not have experts, scholars, or professors telling them what church to go to. In fact, they did not even have a written document to which they could turn to learn from. All they had were inspired men instructing them by the guidance and inspiration of the Holy Spirit. Peter stood up and preached a powerful sermon, by the Spirit, and as a result those having gladly received His word were baptized and added to His church. The blueprint calls for the proper content—the apostles’ doctrine or Gospel of Christ (Acts 2:42). To build and continue building His church, we must follow the right blueprint and

the proper content of that blueprint (2 Tim. 2:15). The only way to remain as the Lord’s authentic church is to continue steadfastly in the apostles’ doctrine (Acts 2:42; cf. John 8:31-32).

“Second Coming and Judgment” by John West

The writer rightly declares that while the Second Coming of Christ is a very prominent teaching in Scripture, it is also one of the most misunderstood doctrines. The most popular error espoused today is the Premillennial view of the end times and of the Second Coming of Christ. The major aspect of this doctrine is that Christ is coming again, and when He does, He will establish His kingdom. The writer correctly points out that such a view shows those who teach it “have absolutely no understanding concerning the kingdom” (p. 273). Repeatedly Christ preached that the kingdom of God is at hand. This means very close, not thousands of years into the future. He says He would build His church, and at the same time He mentions the kingdom. Therefore, church is synonymous with kingdom. He said some to whom He was addressing would be alive when the kingdom came with power (Mark 9:1). The kingdom did come with power on Pentecost (Acts 2); therefore, we know that those to whom Christ spoke to in Mark 9:1 are not over 2000 years old, but were present when the kingdom or church had come. We know that first century Christians were translated into the kingdom (Col. 1:13) and that when Jesus comes again, He will actually deliver the kingdom back to the Father, not establish it (1 Cor. 15:24).

Vernon, CT

To Be Continued

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Realized Eschatology or Realized Error?

Jess Whitlock

"Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing" (Acts 17:21). This is an apt description of Max R. King and all those who indulge in Max King's mendacious doctrine known as Realized Eschatology, i.e., Preterism, the A.D. 70 Doctrine, MaxKingism, and Covenant Eschatology, ad nauseam. To the theories of evolution, that the earth is flat, that the moon is made of cheese, the "big bang" theory, we can add Realized Eschatology! *Realized* simply means "that which has been accomplished or completed." *Eschatology* is defined as "a branch of theology concerned with final events...concerning death, the end of the world, or the ultimate destiny of mankind...the Second Coming, the resurrection of the dead, or the Last Judgment" (Webster 424). Is it Realized Eschatology or Realized Error?

Preterism interprets **every** prophecy of the Bible, Old and New Testaments, as being events that have already happened! This view holds that all the events of Daniel were fulfilled during the 2nd century BC and the prophecies of Revela-

tion were completed during the 1st century AD. This brings us to the AD 70 doctrine which asserts that remission of sins, a change in the Law, the establishment of the kingdom (with power), the second coming of Christ, the day of judgment, et al., all culminated with the destruction of Jerusalem in AD 70. No wonder Max King wrote, "Some of the inevitable conclusions and necessary applications may be a little unorthodox." (*Spirit of Prophecy* iii).

Covenant Eschatology deals with the transition from the Old Law to the New Law. This hermeneutic asserts that the last days can only apply to the Old Law since it was designed to be temporary. They aver the New Law having no end, cannot have "last" days, since it is a world without end. This is what caused Max and Tim King to invent a new word—"transmillennialism" in 1999, (*The Preterist Archive*). They obtained a copyright on the word. No such copyright exists for words like Premillennialism, Amillennialism, or Postmillennialism. Not only did they invent the word, they invented the contumacious doctrine to go with it! Remember the AD 70 adherents insist that prophecy concerning

the end (destruction) of earth were accomplished in AD 70. These errorists make the destruction of one city (Jerusalem) more important than the death of Christ on the cross for the sins of the whole world! Kingites must deny that the death of Christ on the cross "hath taken it [the Old Law] out of the way, nailing it to the cross" (Col. 2:14). Max R. King must and does rewrite the Scripture to say that Christ took the Law of Moses out of the way in the destruction of Jerusalem in AD 70.

I asked a follower of Max King if I would be lost for failing to believe King's doctrine. He cited 2 Peter 3:16 about how "the ignorant and unstedfast wrest, as *they do* also the other scriptures, unto their own destruction."

I suggested we consider Paul's teaching about how "their word will eat as doth a gangrene: of whom is Hymenaeus and Philetus; men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some" (2 Tim. 2:17-18). That is the exact position of Max R. King and his cohorts.

In July 1973, Max R. King met

Continued on Page 3



Notes From The Editor

Michael
Hatcher

Email address:
mhatcher@gmail.com

Teaching

Christianity is a religion that appeals to the mind of man. In olden time, God said, "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). Paul as he was spreading the Gospel would reason with others. The beloved physician records, "And Paul, as his manner was, went in unto them, and three sabbath days **reasoned** with them out of the scriptures... And he **reasoned** in the synagogue every sabbath, and persuaded the Jews and the Greeks.... And as he **reasoned** of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 17:2; 18:4; 24:25). In defining *reasoned*, Zodhiates states, "present intelligent discourse," while Thayer adds, "drawing arguments from the Scriptures."

It is a sad state in both the religious world and in the Lord's church that so many wish to devoid themselves of reasoning and base their religion on emotions. While emotions are involved in Christianity, Christianity is not based upon emotions. Much of emotionalism today has been the result of the false doctrines of the Holy Spirit. Emotionalism has led to such things as the need to dim

the lights, lighting candles, burning crosses, humming during the Lord's Supper, testifying along with numerous other actions to simply touch the emotions of man.

However, it is the case that Christianity appeals to the mind of man. Thus, teaching is a necessary part of Christianity. Jesus stated, "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me (John 6:45). So to come to Christ, one must be taught and must learn. Thus, as Jesus gives His apostles the Great Commission (and is applicable to us also), He said, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach [make disciples of] all nations, baptizing them in [into] the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen" (Mat. 28:18-20). The importance of teaching is seen in that to be made a disciple it takes baptizing them into a relationship with God and teaching them all things that Jesus commanded. Without that teaching process, no one can be a disciple of Christ.

Teaching is a serious matter. James records, "My brethren, be not many masters [teachers—ASV, NKJV], knowing that we shall receive the greater condemnation [heavier judgment—ASV; stricter judgment—NKJV]" (Jam. 3:1). Those who are teachers will receive a stricter judgment in that the teachers have a greater responsibility. A teacher is dealing with the eternal destiny of man. Jesus shows us the

great importance of our souls when He asks, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Mat. 16:26). As teachers, we are workers together with God (1 Cor. 3:5-10) trying to save the souls of those who hear.

With such an important task, we must be faithful to the Word of God. Paul instructed Timothy to "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2). Sadly, within the Lord's church many have gotten away from preaching the Word of God. Peale, Shuller, and a social gospel took over our pulpits in the previous years. Now we often hear more of Osteen, Hybels, and Warren than we do Peter, Paul, and the writings of the New Testament. Many of our modern-day preachers would not know how to "earnestly contend for the faith which was once delivered unto the saints" (Jude 3) and would instead condemn those who will. God requires those who proclaim His message to be faithful. Paul wrote, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:1-2).

Part of being faithful to the Word takes proper preparation. This, of course, takes study. Is it any wonder

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Michael Hatcher, Editor

that Paul would instruct the young preacher, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15). It is our duty to handle God’s Word properly, but that demands spending time and effort studying (giving diligence) to that Word. So many times preachers today have so very little time to spend on God’s Word because they are expected to do anything and everything for everyone. In addition to doing all those things, they must also be a public socializer, the perfect family man, office manager, to name just a few. Thus, what often happens is that preachers have no time to delve into God’s Word. They skim over a chapter for a Bible class, then often get a sermon outline from a book, off the internet, one of their friends, or some other place without ever putting in the time and effort themselves. Brethren, we all, especially preachers and teachers, need to be prepared. Peter stated, “But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Pet. 3:15).

Being a good teacher takes wisdom. Paul would write, “Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus” (Col. 1:28). There are situations that will arise that takes wisdom as to our re-

sponse. Also, each person is different and at a various levels of knowledge and intelligence. As to how we deal with each one takes wisdom.

In connection with the wisdom, we also need to use acceptable words. Paul said, “Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man” (Col. 4:6). As we teach, we need to use words that will be prepared so to gain the greatest favor for Christians and the message of salvation. Sometimes this is done by gently leading one to the truth, but other times it is done by pulling someone out of the fire. Jude discusses how we are to deal with three differing groups when he writes, “And of some have compassion, making a difference: and others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.” (Jude 22-23). The ASV shows the three groups a little better: “And on some have mercy, who are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.” There is time to be gentle and kind (having mercy) as Jesus did with the Samaritan woman (John 4) or the woman taken in adultery (John 8). However there is a time to be strict, stern, or even harsh as Jesus did with the scribes and Pharisees (Mat. 15, 23). In all situations, whether gentle and kind or strict and harsh, Jesus’ words were with grace seasoned with salt. They were the words that the

hearer needed to hear at that specific time. Jesus possessed the wisdom to always know what to say and how to say it. We need to strive for that type of wisdom. “If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him” (Jam. 1:5).

Then teachers should be enthusiastic. Paul reminds us, “And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men” (Col. 3:23). It is difficult to convince someone that you have the abundant life if you live your life as a sourpuss. Enthusiasm goes a long way as others will feed off what you as the teacher possess. If we are not enthusiastic for what we are teaching, how can we expect those who hear us to be so?

We all need to grow to where we are teachers. The Hebrew Christians were chided for not having reached that state, “For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat” (Heb. 5:12). Let us make sure that we grow and become teachers, but also the right kind of teachers.

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Continued from Page 1
the late brother Gus Nichols in public debate. Max King signed the affirmative of this proposition: “The holy Scriptures teach that the second coming of Christ, including the es-

tablishment of the eternal kingdom, the day of judgment, the end of the world, and the resurrection of the dead, occurred with the fall of Judaism in 70 AD.” Did you hear what I heard?

Max R. King’s second book appeared in 1987, *The Cross and the Parousia of Christ*. That year marked the first “Covenant Eschatology Seminar” presented in Warren, Ohio. In 1990, King began publish-

ing a monthly magazine called, *The Living Presence*. I received that publication for almost ten years (unsolicited). It is now defunct. Staff writers included William H. Bell, Marvin Jacobs, Don Preston, and Jack C. Scott. Under the heading Statement of Purpose it clearly stated: “we believe that biblical prophecy is fulfilled.”

Tim King serves as president of “Presence Ministries International” located in Colorado Springs, Colorado. “Our ministry has chosen to remain independent from any denominational group in order to produce a newsletter which will cross denominational lines...PMI is now transdenominational” (Gerety).

The apostle Paul warned the Ephesian elders saying, “and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them” (Acts 20:30). Max R. King began spouting this heresy in the 1970s in the Ohio Valley. He was influenced by his father-in-law, C. D. Beagle, in his damnable diatribe that has come to be known as “Kingism.” “Take heed that ye be not led astray: for many shall come in my name, saying, I am *he*; and, The time is at hand: go ye not after them” (Luke 21:8). Let us heed the Lord’s warning!

Max R. King preached the truth for almost 40 years before accepting this man-made denominational error borrowed from denominational writers of the 17th, 18th, and 19th centuries.

Charles H. Dodd (1884-1973) was a Congregationalist minister. He was an early defender of “realized eschatology.” He studied the classics at Oxford and was greatly influenced by Adolf Harnack. He served as Rylands Professor of Bibli-

cal Criticism at Victoria University and Professor of Divinity at the University of Cambridge. He authored numerous treatises including his volume, *The Apostolic Preaching and Its Development*, which dovetails the end-time to the ministry of Christ, and that Max King dovetails the end-time to AD 70.

In 1878, James S. Russell wrote a book called *The Parousia: A Critical Inquiry Into the New Testament Doctrine of our Lord’s Second Coming*. This writing taught the second coming of Christ, the resurrection of the dead, the final judgment day, the end of the world, all took place with the destruction of Jerusalem in AD 70. In 1878, he did not attach his name as the author, but at the second printing in 1887 he admitted he was the author. The majority of serious Bible students in the 1800s rejected his false conclusions.

In 1819, Milton S. Terry, a Methodist Episcopalian trained at Yale Divinity School, authored a book entitled *Biblical Apocalyptics*. This writing is the definitive Preterist view of the Lord’s teaching as found in Mark 13, Matthew 24, and Luke 21. He applies the second coming of Christ with the AD 70 destruction of the city of Jerusalem.

In 1787, N. Nisbett, M.A., produced his Preterist view of Matthew 24, 1 and 2 Thessalonians, 2 Peter 3, and of Revelation under the title, *An Attempt to Illustrate Various Important Passages in the Epistles, etc. of the New Testament*. Just like his imitator, King, it was only an attempt.

Then consider the Jesuits dating back to the 16th and 17th centuries: i.e., Alfonso Sameron (1515-1585), Jerome De Prado (1547-1595), and Luis Del Alcasar (1554-1613), et al. These were some of the first Preterists advancing the same idea as Max

King who has written, “There is no scriptural basis for extending the second coming of Christ beyond the fall of Judaism” (*Spirit of Prophecy* 105). Therefore, King and his followers must remember, “there is no new thing under the sun” (Ecc. 1:9). In his work *The Parousia*, Russell wrote 93 years before King: “We conclude that the Parousia, the resurrection, the judgment, and the last day, all belong to the period of the destruction of Jerusalem” (126). C. D. Beagle wrote in the introduction: “I am certain a whole **new** view of the scriptures will open up before you” (emphasis added) (*The Spirit of Prophecy* v). That is an understatement of magnanimous proportions!

Max King was preaching at the Parkman Road Church of Christ in Warren, Ohio, when he collaborated with C. D. Beagle in this subterfuge that came to be known as “covenant or realized eschatology, preterism, the AD 70 doctrine, or Kingism.” This heresy has disrupted and/or divided churches in the Carolinas, Kansas, Ohio, Oklahoma, Texas, New Mexico, Arkansas, and Colorado. I am confident that there are others. [One can add Michigan and Florida to that list—editor.]

This false doctrine invaded Shawnee and Ardmore, Oklahoma, and Rio Rancho, New Mexico, and this will be documented in the next installment of *Defender*.

King and all the “King’s men” focus intently on a period of transition between the Old Covenant and the New Covenant that according to this error, lasted from AD 30 to AD 70. King and his duped disciples refer to this as “the transition period.” Today, Max R. King makes his home in Colorado Springs, Colorado. His organization is now called Presence International. The president

and CEO of this conglomerate is Max's son, Tim King. Brethren, "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravaging wolves" (Mat. 7:15). The AD 70 heretics must "spiritualize" everything to prop up their false doctrines. The late brother, Roy Deaver, taught an excellent course in hermeneutics at the Brown Trail School of Preaching, wherein he taught: "There are no laws or rules of interpretation according to the spiritual method of interpretation."

Be aware and beware the works and writings of Max R. King and his henchmen. [Today, one's like William Bell, Holger Neubauer, Steve Baisden, along with others are major proponents of this heresy—editor.] Remember Paul's inspired

warning that "evil men and impostors shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:13). "Kingism" is a damnable doctrine of the devil. "For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ" (2 Cor. 11:13).

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Doug Post

"God's Scheme of Redemption" by Charles Pogue

The entrance of sin in the Garden of Eden, elicited God making an announcement concerning His scheme or a plan of redemption, which He devised in eternity (Acts 2:23; cf. Eph. 3:8-10) and which is recorded in Genesis 3:14-15. While God foreknew Adam and Eve would sin, He did not remove their free will. They still sinned by their own volition. His foreknowledge simply means God knew they would sin because He is omniscient, "all knowing." In this chapter the writer also addresses the fact that the Old Testament or Covenant was much more than a

mere Law, but that it foreshadowed the concept of redemption. The writer then takes us through the Old Testament showing how the scheme of human redemption unfolded along the way and how it was prophesied at the same time. The Old Testament law pointed mankind in the direction of the New Testament and the coming of the Savior of the world, Jesus the Christ. The blood of Jesus would be that which would be the remedy for sin (1 Pet. 1:18-19). Of course, this scheme of redemption required man's response or obedience. Without man obeying that which God has assigned to Him, there can be no redemption through

Christ's blood. For the blood of Christ to cleanse from sin, one must obey (Heb. 5:9). A major step in the scheme or plan of redemption is that of baptism or immersion in water for the forgiveness of sins (Acts 2:38; 22:16). However, most in the religious world today neglect to teach this vital point, to the detriment of many souls. Obedience to the Gospel, which requires baptism, is indeed necessary for salvation (1 Pet. 4:17; cf., 3:21; Acts 2:38).

"Worship" by Michael Hatcher

In this chapter worship came to be understood as "worthiness of respect" and "reverence offered a divine beings or supernatural power,

also an act expressing such reverence.” In the Old Testament the word carries the idea of “bowing down” and or “prostrating oneself.” The New Testament word, *proskuneo*, means, “to kiss toward.” In all of these, it is very clear that the concept of worship involves paying reverence, with the intended purpose of offering obeisance to Deity. It is an act demonstrated with forethought, premeditation, and intent focus. In other words, it is not something done by accident, or something done without thought and concentration, and with the intent of recognizing that God/Deity is the hope of our salvation. The writer alerts us to that fact that the God of the Bible, Jehovah our Creator, is worthy of worship. God Almighty is our life Giver and Sustainer. His nature is one of purity, holiness, and righteousness. He is the God of love who expresses Himself, in love, toward His creation. His love is demonstrated by the sacrificial offering of Jesus upon the cross—for our sins! God is a God of deliverance. He loves to deliver that which responds and reciprocates in kind, being desirous of a relationship with His children. For Israel of old, God desired His children’s worship to be from their heart and to be done according to His Will. Knowing the greatness of God, worship will not only be sincere, but it will be the heart to please God, by desiring to accurately obey His Will regarding worship

“New Testament Worship” by Ken Chumbley

In understanding more about New Testament worship, we learn that all of life is not worship. Rather, worship always has a beginning point and ending point, involving intent. The writer of this chapter

reveals that those advocating that all life is worship, typically gravitate to Romans 12:1 as their proof-text to make their point. Unfortunately, worship is not found in the text. Rather the word *latreuo* is used and means “service.” We are then exposed to the fact that New Testament worship must be authorized (Col. 3:17). To go beyond what is written (1 Cor. 4:6) or to add or take away from that which is taught in the New Testament pertaining to worship is to pervert not only the Scriptures but to pervert the worship God desires. To properly worship God, we must respect the authority of the New Testament. The writer then addresses the Lord’s Supper, its meaning, and the frequency of which it is to be taken—namely weekly or every first day of the week (Acts 20:7; 1 Cor. 16:1-2). Singing, as an act of worship, is then discussed showing that God desires vocal music only. No other kind of music is to be used with reference to New Testament worship. We are to sing, vocal music only (Eph. 5:19), with the fruit of lips, (Heb. 13:15), accompanied with our heart (Eph. 5:19; Col. 3:16; Heb. 13:15). The instrument to be used with our singing is the human heart, nothing else. Since we are to be “singing” (*adontes*) and “playing” (*psallontes*...when used with *aeido*—“sing”—means “to play,” and literally “to pluck the strings of,” rendered also as “make melody”) in your heart to the Lord (Eph. 5:19). Other authorized acts of worship include teaching/preaching or proclaiming the faith or Gospel, and prayer. Another important act of worship is monetary giving or contribution. The Lord realized that while the church is comprised of the saved, and it is something of a spiritual nature, the church still

must function in a world where money is necessary to operate and to accomplish many things. We need to understand that our worship must be done “in Spirit and in truth” (John 4:24).

“How We Got the Bible” by Doug Post

The Bible came to man through a process. It involved revelation and inspiration. All Scripture is given by inspiration of God (2 Tim. 3:16). The literal meaning is that Scripture, all of it, is “God-breathed” or God-Spirited,” meaning God breathed and or spirited out all Scripture. God revealed His Will to certain men (prophets and apostle) who in turn, spoke by inspiration (God supplying them the very words to speak) to the people. Therefore, it was through this process God revealed His Will or mind to mankind. The writer then discusses the concept of Canonization, which is the process identifying what books belong in the Bible. Quite simply, when a prophet of God was recognized by the people as God’s true spokesman, then whatever he wrote was also recognized as being from God and authoritative. So, these documents were immediately accepted as sacred and meeting the standard of Scripture. The same concept may be applied to New Testament Scripture. When the general population understood the apostles were speaking by the direction of the Spirit, being moved by God, then what they said was authoritative, being the commandment of the Lord (1 Cor. 14:37). The first century Christians, like the Jews of old, would immediately recognize authoritative writings of the apostles, placing them as Scripture. Of course, the first century church had miraculous gifts and one such gift

was the discernment of spirits—being able to distinguish between false and fake documents and those that were true, authoritative, and from God.

“The Whole of Man” by Paul Vaughn

Man does not have the capacity to direct his own steps (Jer. 10:23; Pro. 14:12) nor does he have the ability to save himself. He must rely upon God for these things. The whole of man is to continue fearing God and continue keeping His commandments (Ecc. 12:13). Ecclesiastes was written by Solomon, who at the time of writing was a bitter old man. Throughout the book he mentions life under the sun as being worthless and vain. He realizes he has squandered away his life

on wealth, women, and wine. Now at the close of his life, he sees that all his accomplishments were for naught. He recognizes the vain life he led, but he certainly knows for sure that what he did not do in his life was the very thing he needed to do—“fear God and keep His commandments.” Living a life “under the sun” was to live a materialistic lifestyle that was contrary to God. He lived “under the sun” instead of living “under the Son.” He spent his time feeding his self-centered pleasures rather than obeying His Creator. A life without God is nothing but vanity. With the invasion of sin into the world, through Adam and Eve, man got worse and worse. The people of the antediluvian world behaved in much the same way

Solomon wrote about in Ecclesiastes. They served themselves and pleased themselves, without ever considering God as part of their lives. We are then led to the next example in Lot. He, too, had a worldly viewpoint rather than a spiritual one. Because he did, he lost everything. Achan was another example who prized earthly treasures above obedience to the God of Abraham, Isaac, and Jacob. The writer then entreats us to consider how wonderful our God is, and to understand how vain life is without God in it. The whole of man is to glorify God. As Jesus said, “If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me” (Mat. 16:24). Only when this is done will we ever glorify God.

Vernon, CT

Cleansing the Temple

Dub McClish

Jesus twice “cleansed” the temple (actually the court of the temple) in Jerusalem by driving the merchants and money-changers from it. The first time was near the beginning of His work (John 2:14-16) and the second was near its close (Mat. 21:12-13; Mark 11:15-17; Luke 19:45-46). It is obvious that He strongly disapproved of those practitioners and their practices.

When brethren decide they do not like some activity that is being practiced in the church building they will sometimes say, “We need to cleanse the temple” and cite these examples of the Lord. A case in point is selling good, true-to-the-Bible books, tapes, CDs, and DVDs in the church building. Is this parallel to what the merchants and money-changers were doing? No, and here are some reasons why:

1. Selling at a reasonable price books and audio/video recordings that promote the Gospel is both innocent and

honorable, whereas the behavior of the temple moneychangers and merchants was neither. Historians say they were charging Passover pilgrims exorbitant prices for necessary sacrificial animals and for changing their foreign money. Their abuse was so great that the Lord called them “thieves” (KJV) or “robbers” (ASV). Selling a five-hundred-page hard cover book for \$16.00 or a CD for \$5.00 containing several Gospel sermons is hardly exorbitant, much less robbery.

2. One who thinks it is a “defilement of the temple” when such good materials are sold at reasonable prices on church property is greatly confused. The church **building** is not the temple (dwelling place) of God. God dwells not in a building made by men (Acts 7:48; 17:24), but in the people who make up His church (1 Cor. 3:16-17; 6:19-20).

3. Since God’s temple is the **church** (not the building), if we would “cleanse

the temple” we must cast out whatever defiles God’s people (e.g., false doctrine, immorality, etc.). If the “temple cleansers” are really earnest about that necessary work, let them join those of us who for some years have been exposing and refuting false teachers and their damnable false doctrines and practices. Let them join us in calling for the scriptural purging of the church of those saints who have yielded to the works of the flesh. Here is the real temple cleansing that needs to be done. No, selling good, faith-building materials on or in church property desecrates nothing sacred. This is why sound and scholarly brethren have been doing it and allowing it for many years. Making good books, tapes, CDs, and DVDs conveniently available to members of the church actually helps keep the temple (church) undefiled (pure). If anything, we need not less, but more of it.

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