



# Defender

*"I am set for the defense of the gospel"*

*Volume VII*

*1978*



January

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July

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February

May

August

November

March

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September



# DEFENDER

"I AM SET FOR THE DEFENSE OF THE GOSPEL." Phil 1:16

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## CHALLENGING DANGERS OF MODERN VERSIONS NO.7

ROBERT R. TAYLOR, JR.

Ripley, Tennessee

In our previous six articles I have called attention to such challenging dangers as their mounting multiplicity, their persistent proliferation, the lessening of the influence of the Bible as a living and dominant force in our lives which they have engendered, their deepening departures and increasing inaccuracies, the dangerous guidelines to which they have subscribed and the very obvious fact of their moving so many popular creeds of Roman Catholicism and Protestantism into the actual text of what they call the Bible.

### THE CHALLENGING DANGER OF MODERN VERSIONS AS CREATORS OF CONFUSION

The presence of such a multitude of new Bibles presents many problems. We no longer have a uniform Bible as the Restoration leaders did at the turn of the nineteenth century when they set out to return to Jerusalem and to the apostles for religious authority. When they said the Bible taught something everyone knew what Book they meant. Now the question is frequently heard, "WHAT BIBLE DOES HE HAVE IN MIND?" Preaching from the pulpit and teaching in a Bible class setting with so many conflicting Bibles in the pews of the hearers are becoming more and more difficult all the time. The same is true in Bible classes and personal work settings. Let the preacher or teacher make a point and perhaps the person in the pew says, "My Bible does not say it that way: it teaches the very opposite." And in all probability he is right about his Bible as teaching something totally different.

### SOME SPECIFICS OF THIS PERNICIOUS PROBLEM

Imagine studying with an infidel about the virgin birth of Christ when he is well aware of the rendering of Isaiah 7:14 in the RSV and the NEB. These modern speech versions change the Hebrew term "almah" from virgin, its eminently correct rendering, to young woman, a totally

unwarranted rendering if there ever was one. Perhaps he also is aware of the change from Mary the virgin to Mary the girl between editions number one and two of TODAY'S ENGLISH VERSION. With Satanic glee in his eyes he can say, "Your own Bibles are not sure of Mary's virginity. How can you Christians be so sure she was a virgin at the conception and birth of Jesus? We infidels have always been sure she was not a virgin when she gave birth to Jesus. Now your own Bibles are closer and closer to our position of total infidelity or unbelief. Toward this change for the better in your Bibles I register my unreserved approval."

Imagine the difficulties encountered in studying Roman Catholicism about Peter's primacy when he brings out his recently purchased copy of the New English Bible and turns to Matthew 16:18 when Peter becomes the Rock. He might even say something like this, "Why your own Protestant Bibles have now begun to teach that which we Roman Catholics have known all along. We long have contended that Peter is the Rock upon which Christ promised to build his church in Matthew 16:18. I am proud of my new Protestant Bible with OUR doctrine set forth so plainly and positively therein!! Toward such I voice my hearty approval and ardent endorsement of such a fine rendering."

Imagine the confusion and difficulty of studying the "faith only" ism with a person who has already marked its three occurrences in Bratcher's TEV where "faith only" is taught in Romans 1:17, 3:28 and Galatians 2:16.

Imagine studying with a person on the subject of baptism and he does not believe baptism is essential for salvation. He has no time at all for Mark 16:16. When you arrive for the study he produces his copy of the RSV and shows where Mark 16:9-20 has been relegated to footnote status. With marked glee in his eyes he informs you with the words, "That takes care of

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# A Cure For Apostasy

William S. Cline  
Pensacola, Florida

## SAMUEL AS SAVIOUR

Israel was in the pits of apostasy when Samuel was raised up to serve as judge and prophet. The young man of the tribe of Levi, a descendant of Korah, from the hill country of Ephraim, had one of the most awesome task ever given any man; but he was God's chosen vessel and his finest hour was his successful labors when Israel was at her worst. Samuel rose to heights that few men have ever dreamed of. If Moses may be designated as the *founder* of the nation of Israel, then Samuel may be designated as the *saviour* of Israel.

When Samuel was but a lad there was a famine of the word of God in the land and the people were being destroyed in bits and pieces. Since the days of Joshua, and the lives of those elders who knew him, Israel had been traveling down the road of apostasy. It was Samuel's job to *turn* the nation around. He had to arouse a *religious reformation* of such magnitude that would bring the nation back to a state of independence. Only in this way could a place of worship like Shiloh be re-established. After the fall of Shiloh, Samuel had returned home to Ramah and judged on a circuit going to Bethel, Gilgal, Mizpah and back home to Ramah. During this time he organized "*Schools of the Prophets*" for the purpose of *training* young men in spiritual affairs to assist him in the spiritual reformation. He established schools at Ramah, Bethel, Gilgal and Gibeah. The young prophets preached from town to town, in the country and the city, and especially at the city gate. With the *renewal of the law of God* in the land, conditions began to improve, and at the close of a long and bitter twenty years of servitude, God gave Israel a victory over the Philistines at Mizpah. The inspired record tells us "...and the hand of Jehovah was against the Philistines all the days of Samuel."

## GROWTH, DIVISION AND DESTRUCTION

Israel grew in strength and influence, and she grew spiritually. Finally, during the reigns of David and Solomon, the nation became the richest kingdom that had ever existed. Enemies were conquered, the temple was built and gold was almost as plentiful as the sand on the sea shore. But during such prosperity not all was well. As the physical aspect of the kingdom continued to climb to its unprecedented zenith, the spiritual side of the kingdom began to go down. Less than eighty years after Samuel's death Israel was to see idolatrous altars raised round about Jerusalem and none

other than Solomon, the wisest *man* to ever live, the son of David, the man after God's own heart, was to be the one who would be guilty of such sin. But even at that, things would get worse before they got better.

## THE SIN OF JEREBOAM

When the kingdom divided at the hand of Jereboam, during the reign of Rehoboam, doom for both nations lay on the horizon. Jereboam, like Solomon, had married an Egyptian and knew the idolatrous worship of those people. He set up idols at Dan and Bethel. Jereboam changed the worship of Jehovah, and "the thing became a sin." His sin consisted of the following changes:

1. He changed the *place* of worship.
2. He changed the *object* of worship.
3. He changed the *time* of worship.
4. He changed the *access* to worship.

Have you ever wondered how Jereboam could make such drastic changes and get away with it? Could it be that his success was due in part to the fact that *emphasis* had been placed on the physical and not the spiritual for so long that the people were just *ignorant* enough to fall for his "*concern*" for them and accept the changes even though they were contrary to God's law? And the conditions were to get worse. The Levites left and aligned themselves with Judah  
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## DEFENDER

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# Watch For Their Souls, No.1

Ray Hawk, elder

Pensacola, Florida

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them" (Acts 20:28-30).

*Is it the responsibility of the elders to know false doctrines that are finding popularity among the people and those who teach them?* The above passage answers this question in the affirmative. It is the responsibility of the eldership to know who the wolves are and what they speak so the flock may be guarded against them.

Several years ago many elderships sat down with a prospective applicant and interviewed him for the work of an evangelist with them. Many of those elderships had heard something about antism. In the questions they asked were usually the following: "Do you believe in co-operation?" He answered in the affirmative. "Do you believe in orphan homes?" Again he answered affirmatively. They hired him. Later that church divided because those elders were not informed nor did they take time to inform themselves enough to ask that preacher the right questions. The split in that congregation was in part their fault! Why? The preacher lied to them. No he didn't. They asked him if he believed in cooperation. He did. But, they did not ask him what *he meant* by the word *co-operation*! They asked him if he believed in orphan homes. He replied that he did. But they did not ask him for his definition of an orphan home and how the church may support it. They failed to adequately inform themselves of the issues and thereby failed to sufficiently "take heed" "to all the flock." The flock suffered due to their failure to know false doctrine and those who advocate them.

Today the burden of elders in this realm has increased. Not only is the church plagued with antism, but now with liberalism. A liberal uses the same vocabulary you do, but he means something entirely different by it. Not only are there liberals, but there are those who are a fifth column in the church that support the liberals in their cause. These are just as dangerous as the liberal, but often more subtle and devious than the former. When questioned, these men portray themselves as pillars of the church. They are hurt because you have called them into question. They will use every device


known to Satan to turn the tables on you and make you seem to be the culprit because you love truth and the flock God has made you an overseer of. Yet, honest to goodness elders will stand their ground and not be taken in by such schemes.

Some elders think that because preachers have attended some school and have more time for study, that this relieves them of the responsibility to know the truth. This is not so! Paul states,

"Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince (convict) the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision (Jews): whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake" (Titus 1:9-11). (Emphasis mine, RH).

Elders should know what papers are avowed liberal papers, and who in the congregation is receiving and doctrinally accepting them. A few are MISSION, INTEGRITY, FELLOWSHIP, RESTORATION REVIEW, and ENSIGN FAIR. Then there are other papers that claim to be on the side of truth, but which carry articles, time and time again, that are liberal. One such magazine is THE FIRM FOUNDATION. Elders should make themselves aware of what is happening in our brotherhood and how the church is drifting. Some men, like James Casey of Baytown, Texas, want to put women into the assembly, praying in chain prayers. Others have not gone as far as brother Casey, but they have not yet seen the results and implications of their chain prayer doctrine! Some brethren want to make the church into a give-away gimmickery organization so they may fill the building with fun-loving, worldly minded people. Others, like Olan Hicks of Harriman, Tennessee, want to open the fellowship of the church to people who have been unscripturally divorced and remarried as much as 80 times!

Not only must elders watch who they hire, but, since our society is a mobile one, elders must watch for false doctrine being brought in by those who place membership from other places!

Yes, we elders have a tremendous work in our hands. Let us make sure we do not fail to "watch for their souls" by knowing what false doctrines are now being taught and who is teaching them! 

# *An Examination Of Heb. 10:25*

*"...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."*

**Winston C. Temple**

*Pensacola, Florida*

## **I. In Relation to What the Verse States.**

1. The Hebrew Christians were commanded not to forsake their assembling together.

(1) Forsaking -- "not leaving behind, not leaving in the lurch."<sup>1</sup>

(2) Forsaking -- "To leave down in..."

A. Mt. 27:46 - "My God! My God! Why hast thou forsaken..."

B. 2 Tim. 4:10 - "For Demas hath forsaken me..."

C. Heb. 10:25 - "Nor forsaking..."<sup>2</sup>

(3) Assembling - Not an assembly, but the assembling together, an act of gathering together, c.f. 2 Thess. 2:1.<sup>3</sup>

2. Some of the Hebrew Christians were forsaking their assembling together.

(1) They had made it their custom to so act.

(2) The ones forsaking the assembly fell under the condemnation of the command not to forsake.

(3) The others were being warned and admonished not to be a part of this custom.

3. The act of assembling has as its antithesis: "not forsaking assembling, but exhorting in assembly."<sup>4</sup>

(1) They were to exhort (to call near or for.)<sup>5</sup>

(2) "...and so much the more..." The exhorting was to be of a greater degree than normal and was dependent upon the fact that they could see the day drawing nigh.

(3) Please note that the exhorting was done in the assembly!

## **II. In the Verse's Relationship to the Chapter.** Let us notice:

1. A summary (verses 1-20) which gives to us the basis for the things commanded in verses 22-25.

(1) The insufficiency of the legal sacrifices to take away sin (verses 1-4).

(2) The purpose and the will of God, as declared by the Psalmist, relative to the salvation of the world by the incarnation of Christ and our sanctification through that will (verses 5-10).

(3) The new covenant and the blessings of it (verses 15-17).

(4) The access of believers to the holiest by the blood of Jesus (verses 18-20).

(5) The fact of the High Priest over the church of God.

2. Based on the above facts the Hebrew Christians (according to verses 21-25) were to:

(1) Draw near with a true heart in fullness (full assurance) of faith.

(2) Have a heart free from an evil conscience (by the sacrifice of Christ's blood being effected by their obedience in water baptism).

(3) Hold fast the profession of their faith.

(4) Provoke one another unto love and good works.

(5) Not forsake their assembling together.

(6) Exhort one another.

## II. Continued.

3. The danger and awful consequences of final apostasy (verses 26-31).

(1) Verses 21-25 serve as precautions against final apostasy.

(2) Not forsaking their assembling together was stated as one of the precautions.

4. In order to persevere (see verses 31-38) they were to:

(1) Reflect upon past experience of victories over trials and temptations.

(2) Look toward heaven.

(3) Not cast away that confidence.

(4) Act according to the will of God.

(5) Have patience in regard to the Lord's coming.

(6) Live each one by his own faith.

*QUESTION: Did forsaking the assembling together of the Hebrew Christians have any merit toward warding off apostasy? You the reader can readily answer this in the affirmative!*

## III. In the Verse's Relationship to the Theme and Purpose of the Letter.

1. The theme stated: Jesus Christ, the Better Way.

2. The purpose stated: To keep the Hebrew Christians in the face of severe persecution faithful to Christ, and to keep them from turning back to the law of Moses.

3. Since the Hebrew Christians had The Better Way and since they were in danger of falling from that Way, would it not be reasonable and of grave necessity that they assemble together and encour-

age and strengthen one another against apostasy?

*QUESTION: Are not Christians in this modern time still in need of constant encouragement against apostasy? If we are, and we are; what good reason could any professing Christian give for forsaking the assembling together of the saints?*

## IV. CONCLUSION:

1. We have sought to emphasize the obligation of attending the assembling together of the saints by observing:

(1) Hebrews 10:25 in relation to what the verse teaches.

(2) The verse's relation to the chapter.

(3) The verse's relation to the theme and purpose of the epistle.

2. The Hebrew Christians were not to forsake their assembling together. They could not and please God, and neither can we.

3. It was one of the precautions they employed to keep themselves from apostasy. It would help them then, and it will help us today.

4. It was wilful sin for those who forsook it then and it stands as a fearful warning to all those today who forsake the assembling together of the saints! "Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people" (10:30).

5. Please consider that verse 25 did not state the number of gatherings together. It simply reads "...not forsaking our own assembling together..."

6. Christians, in the local congregation of which you are a part, which of your own assembling together of the saints do you think that you could forsake and still be acceptable before God Almighty? ~~could~~

<sup>1</sup>Archibald Thomas Robertson, *WORD PICTURES IN THE NEW TESTAMENT* (Nashville, Tennessee: Broadman Press) 1932, Vol. V, p. 412.

<sup>2</sup>YOUNG'S ANALYTICAL CONCORDANCE, p. 368.

<sup>3</sup>Robertson, *op. cit.*, p. 412.

<sup>4</sup>Marvin R. Vincent, *WORD STUDIES IN THE NEW TESTAMENT* (Grand Rapids, Michigan: William B. Eerdmans Publishing Co.) 1973, p. 25.

<sup>5</sup>Young, *op. cit.*, p. 318.

# LOGIC

On December 10-16, 1977, the Bellview Preacher Training School conducted a special class on **Logic**. We selected one of the best qualified men in the brotherhood to be the teacher, and the week turned out to be everything that anyone had ever hoped that it be.

The school plans to conduct special, accelerated courses such as the one on Logic on a regular basis. Brother Linwood Bishop of Santa Anna, Texas will be with us this year for a week's course on *Historical Highlights of the Old Testament* and brother Rex A. Turner, Sr. will be with us (hopefully in July) for a week to study the last six books of the Old Testament. Other such courses are already in the planning stage for 1979. We feel that this approach in preacher training has a great deal of merit, especially in that it gives our students, plus others who wish to attend, the opportunity to sit at the feet of some of the great **men in the brotherhood** and study material that those men are highly qualified to teach.

Roy Deaver, director of the Brown Trail Preacher Training School came to Bellview to conduct the "cram" course on Logic. It was almost as hard on him to lecture seven hours a day as it was on us to sit and listen!



We learned many helpful lessons during our week's study of Logic. At one point brother Deaver discussed "leading questions." He also stressed the "power of suggestion". Here we see that brother Jim Bullington of Rogersville, Alabama learns the difference between "thumb" and "finger".



Thirty three men from 9 states were present for the week's work. Several of them took the course for credit which was extended through Alabama Christian School of Religion.

We learned a lot during the week! Mostly, we learned how much we did not know about Logic! However, some were excellent students and learned more than others. Brother Larry Reynolds was such a student. A letter I recently received from him demonstrates just how much he did learn in his concentrated study of Logic. He wrote:

"Dear brother Cline:

"I am happy that you asked me to be on the lectureship program. I don't know if I will be able to be on the lectureship. I went to the doctor the other day and he said I had Ambiguity. I asked him if that was very bad. He said, I had Ambiguity Amphiboly. I asked the doctor what does Ambiguity do to my body. He said, 'Ambiguity by Amphiboly pragmatizes the extensionalism cord which causes a catergorical syllogism in the argumentum ad hominem.'

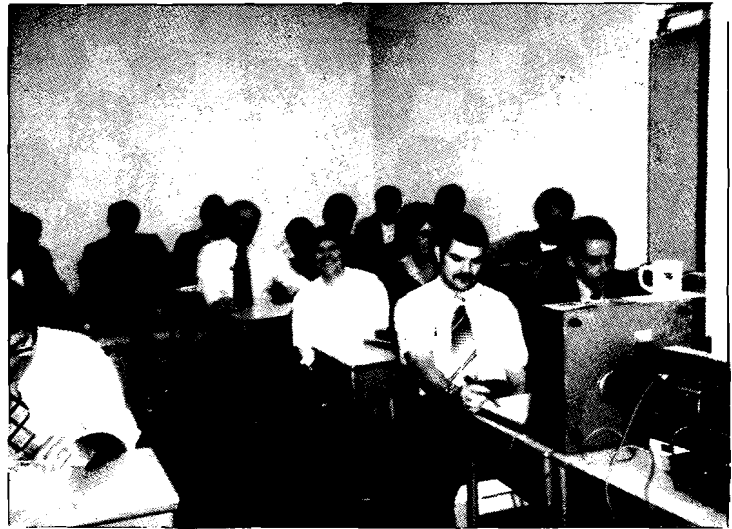
"I asked the doctor what he could do for me, and he said, he would need to abstract the quantifier from the copula and connect the logical indicators together. I told him that sounded coextensive, but if the quantifier needed to be abstracted go ahead and do it without any fallacy of equivocation.

"So you can tell I have been really SICK.

"Your Logishun friend,

Larry G. Reynolds (s)

I'm sure the readers can tell that some of us not only learned a great deal, but we all had a lot of fun!





# Characters of the Bible

## FOURTH ANNUAL BELLVIEW PREACHER TRAINING SCHOOL LECTURESHIP

MAY 14 - 18, 1978

### SCHEDULE OF SPEAKERS AND SUBJECTS:

#### SUNDAY:

9:00 A.M. STEPHEN.....Emery Hardin  
10:00 A.M. PHILLIP.....Joseph A. Ruiz  
6:00 P.M. DANIEL.....Daniel Denham

#### MONDAY:

7:00 P.M. THOSE THAT HAVE GONE BEFORE.....  
George E. Darling, Sr.  
8:00 P.M. MOSES.....Henry McCaghren

#### TUESDAY:

8:30 A.M. JESUS, THE CHRIST.....  
Jackie Stearsman  
9:30 A.M. JACOB.....Robert Taylor  
10:30 A.M. ADAM .....Roy Deaver  
11:30 A.M. SERMON OUTLINE.....Robert Taylor  
1:00 P.M. PETER.....Donald Davis  
2:00 P.M. ANDREW.....Jim Bullington  
3:00 P.M. DAVID.....Quentin Dunn  
7:00 P.M. THE BOOK OF HEBREWS.....  
Winfred Clark  
8:00 P.M. JOB.....Linwood E. Bishop

### SCHEDULE OF SPEAKERS AND SUBJECTS:

#### WEDNESDAY:

8:30 A.M. JOSEPH, THE MAN FOR ALL SEASONS...  
Robert Taylor  
9:30 A.M. SAMUEL.....Rex A. Turner, Sr.  
10:30 A.M. NOAH.....Roy Deaver  
11:30 A.M. SERMON OUTLINE.....Henry McCaghren  
1:00 P.M. "THIS IS THE WAY -- WALK YE IN IT"  
Archie Luper  
2:00 P.M. JOHN, THE BAPTIST.....Ray Peters  
3:00 P.M. JOSHUA.....Larry Reynolds  
7:00 P.M. THE BOOK OF HEBREWS.....  
Winfred Clark  
8:00 P.M. PAUL, MORE THAN CONQUEROR.....  
Bill Coss

#### THURSDAY:

8:30 A.M. SAUL, THE KING WHO PLAYED THE FOOL  
Walter Pigg  
9:30 A.M. BARNABAS.....John Priola  
10:30 A.M. SAMSON.....Gerald Reynolds  
11:30 A.M. SERMON OUTLINE.....Franklin Camp  
1:00 P.M. JEREBOAM.....Ernest S. Underwood  
2:00 P.M. ISAIAH.....Franklin Camp  
3:00 P.M. OPEN FORUM.....Roy Deaver  
7:00 P.M. THE BOOK OF HEBREWS.....  
Winfred Clark  
8:00 P.M. ABRAHAM.....Roy Deaver

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## Living Beneath Our Privileges

Roy Deaver

Hurst, Texas

Paul prayed for the Ephesian brethren that they might be strengthened, that Christ might dwell in their hearts through faith, that they might be rooted and grounded in love, Eph. 3:16, 17. To the extent that they failed to measure up to their potentiality, they were living beneath their privileges.

Adam and Eve, because of sin, lost the privileges that had been theirs in Eden. The people who failed to heed the message of Noah

lived beneath the privileges they could have experienced. Moses, in disobedience to God in smiting the rock, forfeited the blessings which would otherwise have been his. The Lord wanted to bless Jerusalem, but Jerusalem would not respond to his invitation. The Lord said, "I would...but you would not." Mt. 23:37. The prodigal son, while away from his father's house, was living far beneath the privileges that could have been his. We must be exceedingly careful lest we -- like others -- live beneath our privileges.

[CONTINUED ON PAGE 9]

## CHALLENGING DANGERS OF MODERN VERSIONS

one of your key verses." Denominational debaters across the years often denied that Mark 16:16 belongs in the Bible. Quite obviously they were wrong in denying its place in the Sacred Canon but what shall we say of the translators who came along and left it out of the text in the RSV initially? It is true they later did an about face on this passage but that made their initial error all the more glaring and grievous to every lover of this highly inestimable portion of Sacred Scripture. This passage was not tampered with by the King James Version translators. It was not relegated to footnote status by the American Standard either when they came to it more than 75 years ago.

Imagine discussing original sin with an open advocate of THE LIVING BIBLE PARAPHRASED who has underscored such passages in it as Psalm 51:5 and Ephesians 2:3. Kenneth Taylor, the one man translator of THE LIVING BIBLE PARAPHRASED, frequently complained in earlier years of his ministry because he was having so much trouble with the King James Version as source material for his highly Calvinistic sermons. So he turned out HIS OWN BIBLE and filled it full and overflowing with his own preferred Calvinistic renderings.

Imagine discussing Jesus' Deity with a Jehovah's Witness when he has his own deeply perverted version of such passages as John 1:1-3. These people do not believe in the Deity of Jesus Christ. They say he is simply a created being. They could not prove their blatant brand of infamous infidelity relative to him by resorting to reliable Bibles such as the King James or the American Standard Versions. Therefore they brought out their own version. Their three opening verses of John 1 read, "In [the] beginning the Word was, and the Word was with God, and the Word was a god. This one was in [the] beginning with God. All things came into existence through him, and apart from him not even one thing came into existence." Instead

of having him as God they simply have him as a god and god is not capitalized in their version. They put their creed into the text of the Bible and thus created confusion by so doing.

Imagine discussing Genesis 11:1 with a modernist who has at his fingertips the NEB rendering on that passage. They make it begin as one would a fairy story or legendary tale. And small wonder for this is precisely what Dodd and his demolition crew of so-called translators thought about the opening chapters of the Genesis account. They thought they were working with myths, legends, unbelievable folklore, etc.

Some have studied so many versions for so long that they cannot quote any one of them correctly. They are now in a state of conglomerated confusion. This is one of the prices which people have had to pay by flitting from version to version in their superficial study of the Bible. If you want to learn the message of the Bible and be proficient in quoting large segments of the same, get you a good reliable Bible like the King James or the American Standard Versions and spend a lifetime in its patient and persistent perusal. Read it. Meditate upon it. Reflect upon it day and night as Israel's Sweet Singer did in Psalm 1:1-3. Memorize large portions of it and be able to quote its saving message to your friends and acquaintances as opportunity avails itself from time to time.

The avid advocates and strong supporters for the new Bibles have been saying that their presence makes the word of God more clear. I deny this emphatically! With all their glaring errors and grievous mistranslations how could they lead to great clarity? Instead of leading to greater clarity for the religious people of our time they have led to greater and greater degrees of confusion - confusion that is not about to disappear in the wake of a multiplicity of versions, a persistent proliferation of the same.

[TO BE CONTINUED]

## LIVING BENEATH OUR PRIVILEGES

God wants to bestow upon every sinful individual the blessing of forgiveness of sins, but He cannot unless and until that individual will be baptized for remission of sins. He wants to bestow upon all the marvelous spiritual blessings, but He bestows them only upon those who enter the Christ where the spiritual blessings are. He wants to give continual cleansing from sin, but He cannot unless we are determined to walk in the light, 1 Jno. 1:7. God wants Christ to dwell in our hearts through

faith, but Christ cannot dwell in our hearts unless we study the word to have and to increase our faith. He wants to restore the erring to fellowship, but He cannot unless the erring will confess his wrong and genuinely repent of it. God wants to give us even wonderful material blessings, but He cannot do so unless we seek first the Kingdom of God. He wants us to have eternal life with Him when the affairs of this life are over, but He cannot grant us life eternal with Him unless we live righteously and godly in this present world. ~~and~~

## A CURE FOR APOSTASY

(2 Chron. 11:13-14). Thus, with that great teaching force gone from the land there would be precious little ever said about the law of Jehovah. Because of her apostasy, Israel went into Assyrian captivity and a little over a century later Judah was overrun by Babylon. The *"famine in the land" had taken its toll and God's people had been destroyed because of a "lack of knowledge."*

Brethren, these things were written aforetime for our "learning" and "admonition", and if we don't learn the lessons intended we are destined to repeat the past.

### THE RESTORATION MOVEMENT

One hundred and fifty years ago the restoration movement was gaining strength. Men were coming out of error and the church of our Lord was once again seen as it had been in the first century. In those years it was not *apostasy* but *restoration* that was making itself known in the religious community. Men came out of the *darkness of ignorance* into the *marvelous light of the truth* of God's word. *Truth was upheld, regardless of the cost.* In the country and in the city, in every place where opportunity presented itself, the truth was preached and error was debated. Preacher training schools (I know they didn't call them that, but what else was Bethany College and the host of others like it?) were started and large numbers of men were trained in spiritual matters to assist the leaders in the spiritual restoration. These men went everywhere preaching the word and the restoration movement grew like wildfire. (Doesn't the above sound almost identical to that which we wrote earlier about Samuel and his work?)

### THE CHURCH AND PROBLEMS

The church has seen her ups and downs over the last one hundred and fifty years. There has been the Missionary Society issue, the Instrumental Music issue, the Premillennial issue, the Anti-cooperation issue and now the one that looms as big as the Missionary Society issue and the Instrumental Music issue combined is the problem of *liberalism*. Ours is a day when the philosophies of the times are infiltrating the church. Many of our leaders, teachers, preachers, writers and members have gone the way of liberalism, pragmatism, existentialism, hedonism, agnosticism, Pentecostalism and whatever-you-want-to-call-it-ism and it is tearing the foundation out from under the church. Times are indeed bad, and such is not pessimism -- it is realism.

### WHAT CAN BE DONE?

Concerned individuals want to know what can

be done. Pardon us if we seem to oversimplify the issue. We have suggested the cure for our ills in the editorial pages of the *DEFENDER* in previous issues when we have said, *"PREACH THE WORD."* Please notice that throughout sacred history this has been God's way.

When Israel was in apostasy, God raised up Samuel to *preach the word*. Samuel began the "schools of prophets" to train men to go throughout the land and *preach the word*. When Judah came out of captivity God sent prophets to once again educate the people in His law and thus to *preach the word*. When Jesus had completed his mission on earth and was about to ascend back to the Father he gave the commission that we call the great one -- He said to *preach the word* to every creature on the earth. Toward the end of the life of the apostle Paul, apostasy was on the horizon. He gave the young evangelist Timothy the cure for the coming ills, *"Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and teaching."* Thus you will have to forgive me if my suggestion seems too simple. This one thing I know. It is based solidly on God's pattern and this writer is one who is so naive as to believe that *God's way is right!*


We have large numbers who believe what I am saying. Many in our colleges are concerned with training men to preach the word. Eldershops and preachers have started *Preacher Training Schools* across the land for the purpose of training men to preach the word. We have heard many great men, men not directly related to the preacher training schools, say that these schools may well be the saviour of the church. If they are, it will be because they are training men to go throughout the land and preach the word. As a personal note, this writer counts directing and teaching in a preacher training school one of the greatest honors and privileges ever granted him. It is such a joy to work with men who love lost souls and God's word so much that they are willing to *give their lives* to preach the word and lead souls to salvation.

When we say "preach the word" let's not forget *writing*. A sermon may be preached only to live in the minds of the few who heard it, but a lesson can be written and live on the printed page as long as this world stands. There are some who see the value of the printed page and for them we are thankful. When we say *"preach the word"* we mean in *every way possible; by life, by word of mouth and by printed page.*

Let us hurriedly add that when we say *"preach the word,"* we mean exactly that. We are not talking about this "text quoting", "cute sayings", "leg slapping", "hand clapping", "joke telling", "positive-pump priming", "philosoph-

ing", "don't get onto anyone's sins", "don't demand anything of anyone", "make me feel good", "hurry up and get us out on time" sermonizing. It is our *opinion* that if every preacher in the brotherhood would begin to preach through the Old Testament on Sunday morning and the New Testament on Sunday evening, being careful to *press every eternal principle and valuable lesson* found in the book - condemning what the Book condemns, and demanding what the Book demands, not one half of the congregations would sit and listen to it -- they would get up and walk out. But I'll even go one better than that. I believe that a *large number* of the preachers would not agree to do such a thing. The members want to be *entertained* and the preachers love to have it so. If that be the truth, and I believe that it is, then so be it and *heaven help us!*

If we would only preach the word; we would *educate* those of our number who want to do what is right; we would *convert* those who are in-

terested in the truth; and we would *eliminate* those who are nothing more than denominationalist that we have taken into our number when we have failed to preach the word and left the impression that the church of Christ is *nothing* more than the *best denomination* in town. If we would only preach the word, times would probably get hard at first because we have multitudes that would not like such. But I, for one, am willing to suffer some difficulty if it will stem the apostasy that we are heading into. We must be willing to pay the price of victory. If we would only preach the word, I believe apostasy could be overcome and sweet victory for Christ and his kingdom could be ours in our day to preserve the church not only for us but for our children and our grandchildren that will come after us. Heaven help us if we don't for we will be held responsible and those that we love the most may never know the church in its purity and its strength as you and I once knew it. *And that's no editorial -- that's just fact!* 

## Some Thoughts On Retreats

Ivie Powell

Harrison, Arkansas

Within the last few years, retreats have become very popular to the extent that if you don't have them you are considered not fulfilling a need.

According to Webster, a retreat is, "An act or process of withdrawing esp. from what is difficult, dangerous, or disagreeable, a place of privacy or safety, a period of group withdrawal for prayer, meditation, study and instruction under a director."

While there is certainly nothing wrong with a group withdrawing for prayer, meditation, study and instruction under a director, there is something wrong (scripturally) when a group or groups take off for the week-end and conduct their own worship service instead of meeting with a near-by congregation of God's people. Consider the following:

1. All Christians are to assemble with a congregation of God's people on the Lord's day. "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" (Heb.10:25). The Greek word *episunagogen* (Heb.10:25) means to collect upon the same place. A complete collection specially for a Christian meeting

for worship. (Strong's Exhaustive Concordance, page 32). Thayer on page 244 says: "b. (the religious) assembly of Christians and cites Heb.10:25."

2. Examples show they assembled. "And upon the first day of the week, when we were gathered together to break bread, . . ."
3. Therefore, New Testament Christians are to assemble with a congregation of God's people on the Lord's day.

Usually at this point objections are made such as: "But we aren't forsaking the assembling." Then Matt.18:20 is usually cited to support their case. "For where two or three are gathered together in my name, there am I in the midst of them." Instead of supporting the case, a close examination of the passage will reveal that it is *not* talking about a worship assembly at all! Rather the discussion is that of an offence against a brother, and that when two or three are gathered in the name of Christ on this behalf God will be with them.

While Matt.18:20 is not specifically talking about the assembly there is a principle in which such is true, but not in the case under discussion.

IF UNDELIVERED, DO NOT RETURN

Someone else replies, "We are conducting this retreat under the direction and approval of the elders." Well in the first place, no eldership has the right to authorize something that the Bible doesn't! Next, the argument above simply demonstrates an uninformed eldership and does not give authorization for such an assembly as is herein discussed. Elders can only give authorization for and support of that which is revealed in the Bible. We are not discussing matters of liberty here. Thirdly, what if an eldership decided to have five groups go to five different locations for a retreat and, while there, have their own worship service? Would such be scriptural?

"Our motives are pure" responds another. All should strive to have pure motives, but motives even if pure, do not determine the right or wrong (scripturalness or non-scripturalness) of anything! For example, teaching "faith only" salvation with pure motives does not make the doctrine true. I am confident that the apostle Paul acted in all good conscience and with pure motives, as stated in Acts 23:1 and Acts 7:54-60, but such did not make what he did right.

Despite all of the arguments presented, the real issue is, where is the Biblical authority for such a practice? 1 Thess. 5:21 states, "Prove all things; hold fast that which is good." Again the divine record compels burden of proof from the scriptures. "If any man speak, let him speak as the oracles of God. . ." (1 Pet. 4:11). "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). Where then is the scripture or scriptures to authorize this practice? I might add here that to side step the issue by presenting questions on other matters such as, "Where do you find authority in the Bible for having a church building", etc., is not facing up to the issue, and such a philosophy of reasoning is to fall into the same approach as the Christian Church people use in trying to justify their human innovations!

Note the direction and attitude that develop from those who wrestle to "have their own way."

1. The oversight and respect for the eldership is of little consequence.
2. Elders, preachers, and all others who op-

pose such are labeled hobbieist and against anything new and progressive to spiritual growth.

Why are these brethren so rebellious against attending a congregation near by? There is a great difference in being in a position where one cannot assemble, and in refusing to assemble or placing oneself in a position where he can not assemble!

What is the difference in group A going to the hills to have their own worship service, group B going to the lake during a camping trip to conduct their own worship service, a family traveling having their own worship service, and a family staying home for their own worship service? You may reply, "But they aren't there for study, prayer and meditation." But what if they contend otherwise? Furthermore, if you can have one group away from the body, you can by the same token, have two, three, etc., until finally you have no assembly of the body at all!

In God's Word we find that all saints are to assemble with God's people on the Lord's day (Heb. 10:25). Every example shows they assembled. As a matter of fact, in Acts 20:4-7, Paul and the brethren stayed six days so as to assemble with the brethren. They did not sail off to have their own worship service!

There is often an attitude expressed that one can get closer to God outdoors. These experiences are said to be more meaningful than the regular assembly. This stems from subjectivism and the philosophy that something new and different is better. An age old cry! If one cannot get as much out of the regular assembly indoors as one does outdoors, such shows there is something wrong with the individual, not the assembly!

If one is not careful one will worship the creation and not the Creator which would be idolatry!

If we were to dispose of our buildings and start conducting services in the hills, someone would say, "Let's have a retreat to the city."

If a group wants to take off for study and meditation under proper supervision, well and good! But let them drive to the nearest congregation of God's people to assemble with the saints on the Lord's day. ~~o-o-o~~



# DEFENDER

"I AM SET FOR THE DEFENSE OF THE GOSPEL." Phil. 1:16

VOLUME VII, NUMBER 2

FEBRUARY, 1978

## THE LITERATURE GAP

WINFRED CLARK

Bremen, Georgia

All of those who work with any program of teaching are faced with the problem of good material. That a gap exists in this matter is a fact. Sad to say many teachers have to teach defensively. They have to spend much time weeding out this and that which is in error.

I have here on the desk before me thirteen sheets that are to be given to the student in the course "You Shall Receive Power, Part I". This is for the 8th grader. If Part II follows this pattern you can be assured that a Pentecostal preacher would be delighted.

Lesson 1 sets forth the following. It has the student to memorize Acts 1:8. This is in connection with the solution to mind pollution. There is the statement God can work in you! Now note, Acts 1:8 is the promise that the apostles would receive power when the Holy Spirit came on them. Further in this same lesson Luke is made to say, "I have written them so that everyone might know God's power to change men's lives." The seed is planted that the power of the Holy Spirit in men's lives gives them power to overcome weaknesses.

Lesson 2 exhorts "You've got to plug in to power! (God's Power). Prevent power failure - stay plugged in." Focusing in on God's promises will provide the "wiring" for the Spirit's power to operate in you during the day!! Now that sounds like it might be an effort to get on the right track.

But look at Lesson 3. Here we are introduced to Simon Peter. He is made to say, "Hi, I'm Simon Peter. I used to be weak but God gave me a special source of Power, His Holy Spirit!" "Before his Spirit came I denied Christ: After his Spirit came I became a bold witness." Well what happened later when Paul withstood him? Gal.2:11-12. Was that because he lost the Holy Spirit? Cer-

tainly not. He failed them for the same reason he failed the first time. For not doing what was right according to God's will. The miraculous power of the Spirit did not make them better morally. This they had to do of their own will according to the teaching of God's word. The power they had was the revelation and confirmation of God's word.

Lesson 4 only confirms what we have been saying. "Peter was 'under new management'." He had let God transform him by the Power of the Holy Spirit! "Have you given your life to God?" You couldn't find a difference in that statement and denominational teaching to save your life. Now, do we wonder why so many don't know the truth?

Lesson 5 doesn't give much help. A girl is seen pulling the string on an old fashioned light bulb, with the caption, "God's Power; reach up in prayer and turn it on." I thought the gospel was God's power to save. Romans 1:16.

Lesson 6 does not give much help either. This is a lesson on Stephen. "Stephen started preaching and doing miracles among the people. Now, that doesn't mean God will want to do the same thing with you. He might have some very different things for you to do." Notice the term "He might". Does that leave a slight possibility that miracles might be one of them?

Lesson 13 gives Peter's release from prison. On the back the word "Worried?" appears. It then asks if Peter looked worried, and two other questions in the same vein. Then, "God's Power IS the same today." Shades of Heb.13:8 from the lips of Pentecostals.

Brethren, there is a gap here a mile wide between this and the truth!

Somebody ought to put up a sign saying, "Beware".



# WE ARE DRIFTING

William S. Cline  
Pensacola, Florida

We constantly receive material which points out the fact that the church is drifting away from the sacred principles of the New Testament. Just this week we noted a bulletin that came from the Southwest church of Christ in Houston, Texas. The particular issue to which we will have reference is dated December 20, 1977.

Under the heading "SPOTLIGHT" Wy Hoffman, a woman and her husband who are members at Southwest were "spotlighted." Toward the end of the article the following appeared.

*"Virginia has many an interesting tale to tell. Such as in the almost totally Catholic West Indies they were part of a group of 5 Christian families [5 church denominations!] who held their own church services and invited the natives. To please some, they had instrumental music, to please the Rileys, they had communion - it must have pleased God to see them worship together. We know it pleases us at Southwest, Virginia and Jimmy, to have you worship with us."*

It may be hard for some to believe that there are those who have gone so far from the truth that they will consider such a compromise of the truth as the above as a good thing, but it does happen. (Over ten years ago I heard one individual say that a certain congregation of the Lord's people should take into their fellowship a small group of Baptists, win their confidence and then at a later time teach them the truth on baptism!) It is sad when a brother and sister in Christ will participate in a compromise worship with 5 denominations represented and allow instrumental music to be used. It is as sad when a brother in Christ will write concerning such a thing and call it good. It is worse when such gets into church bulletins for of necessity it continues to involve more people. It is as bad as can be when an eldership allows such to pass as "...pleasing to God..."

We certainly have no animosity against Jimmy and Virginia. Nor do we have any against brother Hoffman or the Southwest church. These are people and places that are involved with error. We are wondering if perhaps some congregations have gotten so far

away from the Bible that they do not *notice* such as the above nor think anything of it. Several years ago I, along with the elders I was serving under, was invited to attend a meeting which was being held for the purpose of finding some grounds on which the church in a certain area could unite with three denominational groups. We responded that we would be glad to attend if the meeting would set forth the principles of the New Testament as a basis for unity. Instead of endorsing such, the brethren informed us that as long as such was our attitude we would not be welcome. I should have known then that the time was soon to come when brethren would worship with denominational people and compromise the worship in order to have what they call "unity" which is nothing but "union." I should have also known that the time was fast approaching when worship with a mechanical instrument of music would be spoken of as *pleasing to God* and an eldership would allow such to be printed in the church bulletin. How long will it be before the church goes the way of the ancient people of God because of the lack of knowledge?

## WHAT IS WRONG?

Perhaps some, as they read this, are saying that they do not really see anything wrong with what was done. After all, they reason, weren't people from denominations being placed in contact with members of the church?



William S. Cline, Editor  
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It is true that there may have been many things which in and of themselves would have been good, but we are talking about worship to God as directed and outlined in the New Testament. What was wrong? The worship was not according to faith, and such was sin (Rom. 14:23). Whatever we do is to be done ". . . in the name of the Lord Jesus..." (Col. 3:17). "In the name of. . ." means "by the authority" of Christ, and if we do not have authority for what we do then such is sin. There is no authority for the use of mechanical, instrumental music. The New Testament authorizes singing (Eph. 5:19; Col. 3:16). "God is a Spirit; and they that worship Him must worship in spirit and truth" (Jn. 4:24). Mechanical, instrumental music is not accord-

ing to truth, there is not authority for it, therefore, the worship of anyone who would seek to engage in such worship would be *vain* for they would be following the traditions of men and not the truth of God (Matt. 15:8-9). Anyone who would go so far away from the doctrine of Christ as to use mechanical instruments of music does not have the fellowship of God. John wrote, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son" (2 Jn. 9). We need to remember that we did not write the Bible -- God did, and if we are going to be pleasing to Him we will have to do as He said and not as our feelings dictate! 

## Caskey On "Pastoral" Visiting

Michael D. Stone


Kannapolis, North Carolina

There seems to be quite a bit of talk these days about what a preacher is suppose to do. I never cease to be amazed at the number of "experts" there are in the church today who know all about the preacher's work. Some folks seem to think that he should spend most of his time visiting in the homes of members and keeping them company. Brother B.D. Srygley in his book, "Seventy Years In Dixie" tells what one pioneer preacher, T.W. Caskey thought about that.

Brother Caskey said, "There are certain kinds of people in the church who have been brought in by certain kinds of schemes. When I find such stock as that in the church which I am preaching for, I give them plainly to understand that if they haven't enough religion to come out to the Lord's house without being driven up every Sunday like a parcel of stray cattle, they may jump over the fence and starve to death in the wilderness. Brethren, I'm not coming down from intellectual work in the pulpit to make a common herd-boy out of myself. I have recently had some valuable experience myself in pastoral visiting in a sickly little church in a fashionable town. I tramped up the streets through dust and heat for three miserable days. I found only one old wanderer on the mountains of sin, wild and bare, and he had grazed on the devil's commons so long that he couldn't tell clover from sneezeweed. He had lost his bell, shed his fleece and herded with the

goats till he wasn't worth driving home.

Brethren, let me speak freely about this professional pastoral visiting as a means of building up the church. The sick and the poor, the troubled and distressed, the fatherless and widows in their affliction, ought to be visited. . . by all the saints. No one is readier than I to encourage and practice such visiting.

Pastoral visiting and clerical claptrap may popularize a church and fill it with the irreligious and worldly minded, but such things will neither convert sinners nor add to the spirituality of the worship. If you can convert sinners and build up churches by humoring spiritual weaklings and flattering whimpering sentimentalists, in pastoral visiting, without preaching the gospel, you may as well throw away the Bible, get a fashionable preacher, and rent hell out for a calf pasture. People who attend the meetings of the Saints from the love of pastoral visiting and who neglect their religious duties unless coddled by the "pastor" have neither faith or piety and their pretended worship is but hollow mockery that will militate against the piety of any church and prove a stench in the nostrils of God. The best way to build up a church, therefore, is to return to the apostolic order of preaching and worship." 



# CHALLENGING DANGERS OF MODERN VERSIONS NO.8

ROBERT R. TAYLOR, JR.

Ripley, Tennessee

In the first seven segments of our study on this vastly important topic I have called attention to some of the major dangers we face from modern speech versions of the Bible. To date I have referred to such challenging dangers as their mounting multiplicity, their persistent proliferation, the lessening of the Bible as a living force in our lives which they have engendered, their deepening departures and increasing inaccuracies, the dangerous guidelines to which they have subscribed, the very obvious fact of their moving so many of the mainline denominational creedal points into the Biblical text and the mass confusion they have created. Now another is listed for our consideration. I think you would expect the listing of this one somewhere in our study.

## THE CHALLENGING DANGER OF THEIR NEW NOMENCLATURE

On a scale never before imagined they now present to the Bible reader A TOTALLY DIFFERENT TYPE OF BIBLE LANGUAGE. When I have presented lessons on the versions in many parts of the country about what is wrong with so many of the new-Bibles now extant, a comment frequently heard has been, "One of the reasons why I am opposed to the new versions is because they do not even sound like the Bible." Reader friends, there is an obviously good reason why this statement can be made and perhaps you have made it from time to time yourself. If you have, I want to suggest that there is excellent reason and a very valid foundation for your having made that statement. These new perverted versions are NOT the Bible. When a Book is NOT the Bible it will be pretty well impossible for it to possess the well known and deeply appreciated tones and tenor of real Biblical phraseology. In our study at this time I want to go to some of the new Bibles, so called, and produce a few actual quotations from them. I believe this to be the finest way to substantiate our accusations against them that they have truly changed greatly, glaringly and grievously the very nomenclature or language of the Bible.

## FROM THE NEB

In 1 Timothy 6:3-5 the New English Bible says, "This is what you are to teach and

preach. If anyone is teaching otherwise, and will not give his mind to wholesome precepts—I mean those of our Lord Jesus Christ—and to good religious teaching, I call him a POMPOUS IGNORAMUS. He is MORDBIDLY keen on mere verbal questions and quibbles, which give rise to jealousy, quarrelling, slander, base suspicions, and endless wrangles: all typical of men who have let their reasoning powers become ATROPHIED and have lost grip of the truth." And this is supposed to be clearer than our time-tested Bibles? Is this supposed to be a case of greater simplicity? Give me the King James any day on this passage!! For 1 Corinthians 16:8 the NEB says, "But I shall remain at Ephesus until WHITSUNTIDE, for a great opportunity has opened for effective work, and there is much opposition." How many understand what WHITSUNTIDE refers to in this passage? It should have been translated Pentecost as it was in its other renderings in the New Testament. Then each reader would have understood the term without difficulty. (All emphases mine - RRT.)

## FROM THE TEV

For Acts 20:7 Today's English Version, Mr. Bratcher's poisonous product, says, "On SATURDAY EVENING we gathered together for the FELLOWSHIP MEAL. Paul spoke to the people, and kept on speaking until midnight, since he was going to leave the next day." This is not translation; it is interpretation!! There is neither the Lord's Day, the first day of the week, nor the Lord's Supper in this passage. Here we have a new nomenclature. For Acts 12:9 the TEV has, "He had four unmarried daughters who PREACHED God's word." No wonder we are having current problems with women preachers both in and out of the church! For Acts 8:20 the TEV has, "May you and your money GO TO HELL, for thinking that you can buy God's gift with money." A speech term of the street, the very language of the gutter, is now part and parcel of one of the so-called Bibles of our era and a most popular and fast selling one at that!! The original term for hell, Gehenna, does not even appear in the book of Acts. Who can imagine that Peter would have used such language since he was the inspired apostle of the Lord? In a far deeper sense who can imagine that the Spirit of Holiness, the Eternal Spirit of truth, would have used such gutter type of language?

For Galatians 1:22 the TEV has, "All this time the members of the CHRISTIAN CHURCHES in Judea did not know me personally." There is no justification for this rendering in the Greek text of this passage - not that first whit. He, Bratcher, has simply injected or inserted a denominational name of a prominent religious group into the text of the Bible. Thus we have a new form of Bible nomenclature, a novel type of Bible talk!! The church belongs to the Lord and not to the Christians who compose it. The term, CHRISTIAN CHURCHES, is not a Biblical designation for the Lord's church at all. (All emphases mine - RRT.)

#### FROM THE LIVING BIBLE PARAPHRASED

Let us now take brief note of some renderings from one of the most popular, yet in reality one of the very worse ones now available - THE LIVING BIBLE PARAPHRASED. In the first place this Bible is misnamed from beginning to end; it is surely a total misnomer of a title. It is not THE Bible. It is not LIVING; it is not the BIBLE; it is not even accurate as a PARAPHRASE. It is poverty stricken even in this final realm of consideration. But now to some of Mr. Kenneth Taylor's renderings. In 1 Kings 20:11 we read, "The king of Israel retorted, 'Don't COUNT YOUR CHICKENS before they HATCH.'" In 1 Samuel 25:17 we note, "you'd better think fast, for there is going to be trouble for our master and his whole family - he's such a STUBBORN LOUT that no one can even talk to him!" In Psalm 8:4 Mr. Taylor has David to say, "I cannot understand how you can bother with MERE PUNY man, to pay any attention to him!" In Acts 4:36 we note, "For instance,

there was Joseph (the one the apostles nicknamed 'BARNY THE PREACHER!')" In Acts 23:3, "Paul said to him, 'God shall slap you, you WHITEWASHED PIGPEN. What kind of judge are you to break the law yourself by ordering me struck like that?'" In 2 Corinthians 8:11, "having STARTED THE BALL ROLLING so enthusiastically, you should carry this project through to completion just as gladly, giving whatever you can out of whatever you have. Let your enthusiastic idea at the start be equalled by your realistic action now." In 2 Corinthians 12:16, "Some of you are saying, 'It's true that his visits didn't seem to cost us anything, but HE IS A SNEAKY FELLOW, THAT PAUL, and he fooled us. As sure as anything he must have made money from us some way.'" In Galatians 1:10, "You can see that I am not trying to please you by SWEET TALK and flattery; no, I am trying to please God. If I were still trying to please men I could not be Christ's servant." In Romans 16:16, "Shake hands warmly with each other. All the churches here send you their greetings." Do you see any "churches of Christ" in this totally erroneous rendering? What happened to this precious expression? The "of Christ" definitely belongs to the Greek text of this passage. Mr. Kenneth Taylor just did not pay any attention to the Greek text of Romans 16:16. He has this trouble in hundreds of places in his so-called new Bible. In 1 Timothy 4:6 he says, "If you explain this to others you will be doing your duty as a WORTHY PASTOR who is fed by faith and by true teaching you have followed." There is absolutely no basis at all for this rendering from the Greek text. We already have too many religious leaders and followers who do not know the difference between a pastor and a gospel preacher and this poisonous perversion only adds to and aids such mass confusion by this new and unjustified nomenclature. Taylor either did not know the difference or else he did not care and either disposition disqualifies him for the role he has assumed in the LIVING BIBLE PARAPHRASED. What he injected into 1 Timothy 4:6 is a mistranslation. It is totally without Greek warrant or Scriptural support. (All emphases mine - RRT.)

#### FROM THE COTTON PATCH VERSION

In case you are wondering there is such a version. Here is how Mr. Clarence Jordan, the one man producer of this far-out version, rewrote the names for the apostles in Luke 6:14-16, "There were: Simon (whom he also called ROCK) and his brother ANDY, JIM and JACK, and PHIL and BARTH, and MATT and TOM, JIM ALPHAEUS, and SIMON the REBEL, and JUDAS JAMESON, and JUDAS ISCARIOT - who turned him in." (Emphasis mine - RRT.) The traitor's name was the ONLY ONE of the entire group which he did not mutilate in some way. We

#### THE FORT WORTH LECTURES

\* On January 15-19 the Fort Worth Lectures \*  
 \* were conducted at the Brown Trail church \*  
 \* of Christ which is located in the greater \*  
 \* Fort Worth - Dallas area. Wendell Wink- \*  
 \* ler, evangelist for the Brown Trail \*  
 \* church did an excellent job in directing \*  
 \* the lectureship. The theme, PREMILLEN- \*  
 \* NIALISM -- TRUE OR FALSE, was well \*  
 \* developed by the men selected as lec- \*  
 \* turers. Every speaker did his work well \*  
 \* and there was much to be learned by \*  
 \* everyone that attended. The lectures are \*  
 \* printed in an excellent, hard-bound volume \*  
 \* which sells for \$8.95. Every gospel \*  
 \* preacher and individual interested in \*  
 \* learning more about premillennialism and \*  
 \* how to refute it should want to add this \*  
 \* book to his library. The book can be \*  
 \* ordered by writing: Brown Trail church of \*  
 \* Christ, P.O. Box 865, Hurst, Texas 76053 \*

wonder if there is any significance in this! In Acts 2:36,38 Clarence Jordan says, "'The BOSS said to my BOSS, Be my right hand man while I put even your opponents under your control.' Therefore let all AMERICA know beyond any doubt that God has made this same Jesus, whom you LYNCHED, both PRESIDENT and LEADER." ...ROCK said to them, 'RESHAPE your lives, and let each of you be INITIATED into the family of Jesus Christ so your sins can be dealt with; and you will receive the free gift of the Holy Spirit.'" How is that for a dry cleaning version of the new birth? Not a drop of water in Acts 2:38 is to be found when he finished with its malicious mutila-

tion. In verse 41 he says, "So these who accepted his explanation were INITIATED, SWELLING the membership to about three thousand.'" (All emphases mine - RRT.)

Have I not sustained amply my case that the new Bibles, so-called, have introduced a totally new nomenclature, an unfamiliar vocabulary to those who peruse such perverted products? DOES NOT SOUND WISDOM SUGGEST TO LEAVE THEM ALONE - COMPLETELY ALONE UNLESS WE ARE REFUTING THEM AS IN THIS SERIES OF ARTICLES? If not, WHY NOT?

[TO BE CONTINUED]

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MAY 14 - 18, 1978

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9:00 A.M. STEPHEN.....Emery Hardin  
10:00 A.M. PHILLIP.....Joseph A. Ruiz  
6:00 P.M. DANIEL.....Daniel Denham

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7:00 P.M. THOSE THAT HAVE GONE BEFORE.....  
George E. Darling, Sr.  
8:00 P.M. MOSES.....Henry McCaghren

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8:30 A.M. JESUS, THE CHRIST.....  
Jackie Stearsman  
9:30 A.M. JACOB.....Robert Taylor  
10:30 A.M. ADAM .....Roy Deaver  
11:30 A.M. SERMON OUTLINE.....Robert Taylor  
1:00 P.M. PETER.....Donald Davis  
2:00 P.M. ANDREW.....Jim Bullington  
3:00 P.M. DAVID.....Quentin Dunn  
7:00 P.M. THE BOOK OF HEBREWS.....  
Winfred Clark  
8:00 P.M. JOB.....Linwood E. Bishop

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8:30 A.M. JOSEPH, THE MAN FOR ALL SEASONS...  
Robert Taylor  
9:30 A.M. SAMUEL.....Rex A. Turner, Sr.  
10:30 A.M. NOAH.....Roy Deaver  
11:30 A.M. SERMON OUTLINE.....Henry McCaghren  
1:00 P.M. "THIS IS THE WAY -- WALK YE IN IT"  
Archie Luper  
2:00 P.M. JOHN, THE BAPTIST.....Ray Peters  
3:00 P.M. JOSHUA.....Larry Reynolds  
7:00 P.M. THE BOOK OF HEBREWS.....  
Winfred Clark  
8:00 P.M. PAUL, MORE THAN CONQUEROR.....  
Bill Coss

#### 

8:30 A.M. SAUL, THE KING WHO PLAYED THE FOOL  
Walter Pigg  
9:30 A.M. BARNABAS.....John Priola  
10:30 A.M. SAMSON.....Gerald Reynolds  
11:30 A.M. SERMON OUTLINE.....Franklin Camp  
1:00 P.M. JEREBOAM.....Ernest S. Underwood  
2:00 P.M. ISAIAH.....Franklin Camp  
3:00 P.M. OPEN FORUM.....Roy Deaver  
7:00 P.M. THE BOOK OF HEBREWS.....  
Winfred Clark  
8:00 P.M. ABRAHAM.....Roy Deaver

This year's lectureship, dealing with the theme "CHARACTERS OF THE BIBLE", should be one of the most outstanding lectureships one could ever attend. This is not just a lectureship on characters of the Bible, but rather a lectureship on leadership in the church. Every speaker has been asked to stress those qualities in the character he is discussing which should and/or should not be exhibited in leaders in the church today.

We look forward to seeing you in May!:

# Watch For Their Souls, No.2

Ray Hawk, elder

Pensacola, Florida

We are living in a day and time when false teachers and deception abounds. Actually, the church has never experienced a time when there were no false doctrines prevalent. In the first century Judaizing teachers abounded in the church and Judaism and paganism threatened from without. The Judaizing teachers brought on another gospel (Gal.1:6-9), Judaism brought persecution from family and friends, and paganism enticed with worldly pleasures and perversions. In a world like that, Paul said to bishops, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

## STRENGTHEN THE FLOCK

Paul said elders were to "feed the flock" (Acts 20:28). Peter commanded the same thing (1 Pet.5:2). The purpose for feeding is to strengthen, for babes in Christ feed upon the sincere milk of the word (1 Pet.2:2) and mature saints feast upon the meat (Heb.5:14).

One of the qualifications of a bishop is "apt to teach" (1 Tim.3:2). Arndt-Gingrich show this expression, "apt to teach" is from one Greek word and would be better translated "skilful in teaching" (Arndt - Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago: The University of Chicago Press, 1957, p.190.) An elder must be a skilful teacher! In Tit.1:9 Paul says, concerning the qualification of elders, "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." An elder must be able to exhort. All of this says an elder must be one who can skilfully teach, exhort, and convince. Why was and is this necessary? The flock needs to be strengthened upon the word of God. If elders do not know the truth, they cannot feed nor see that others feed the flock adequately.

## DISCIPLINE THE FLOCK

In Tit.1:9-13 Paul gives instructions to men desiring the work of a bishop. A bishop must not only be skilful in the word, but he must use that word as a sword at times to discipline unruly members! One of the quali-

fications of an elder is, "One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)" (1 Tim. 3:4,5). A man who does not know how to discipline his children is not fit to be an elder. If he cannot bring himself to discipline his children, he would not be willing to discipline unruly children of God. A man must never allow the congregation to appoint him as an elder if he is unwilling to discipline!

Now, let us go back to Tit.1:9-13 and see what is involved in an elder disciplining unruly children of God. (1) That he may be able by sound doctrine both to (a) *exhort* and to (b) *convince* (convict) the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: (2) Whose *mouths must be stopped*, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. (3) This witness is true. Wherefore *rebuke them sharply*, that they may be sound in the faith.

We also find Heb.13:7,17 showing elders must be examples to the flock - "whose faith follow, considering the end of their conversation (manner of life)." Elders have a responsibility to lead the congregation in the matter of disciplining. It is not the duty of the preacher to shepherd the flock, although in many cases he does, but it is the work of elders to "watch for their souls" (Heb.13:17). As a shepherd had to give an account to the master for the sheep under his care, so we will also answer to Jesus, the chief Shepherd (1 Pet.5:4).

Elders, when was the last time you tried to talk to a delinquent member and get him to return to the Lord? When was the last time you disciplined a member due to that person's unruly life? It is your responsibility and unless you do it, you either need to resign from a work you are not doing, or repent and start doing it!


## WITHDRAWING FROM UNRULY, UNREPENTANT SHEEP

Some elderships must not believe in withdrawing from those who refuse to straighten

up their lives for so few congregations with elders practice New Testament discipline. Some people can drop out of the assemblies for months, even years and nothing is said about it. Not one visit, telephone call, or letter is written to that person. He is not strengthened, disciplined, or withdrawn from. If he returns, it usually is due to some preacher going out and talking with him! If he returns without repentance, in some cases, nothing is said. Does that sound like the congregation you are one of the elders of? I hope not.

The Bible does teach we must withdraw from those unruly members who fail to repent. 1 Cor.5:9-11 shows fornicators, covetous, idolaters, railers, drunkards, and extortioners should be withdrawn from. Rom.16:17,18 shows that those who cause divisions and offences contrary to the doctrine should be

marked and avoided. 2 Thess.3:6 shows that a brother or sister who walks disorderly should be withdrawn from. Verses 14-15 tell us that we should not keep company with those who refuse to obey the word. This would even cover someone who refused to work (2 Thess.3:10). Since assembling is a command, to refuse to assemble is a sin that one must be disciplined for since by so doing he treads under his feet God's Son, considers the blood of the New Testament as unworthy, and despises the Spirit of grace (Heb.10:29).

Elders who refuse to lead the congregation in such matters are guilty of being poor shepherds and unworthy of the work they claimed to desire. May the day come when elders will see their responsibility in these areas and carry them out. 

## "Women Praying In The Presence Of Men"

Winston C. Temple

*Pensacola, Florida*

The title of this article was the subject of a speech delivered by brother James O. Casey, Jr. of Beaumont, Texas. Brother Casey spoke in the affirmation of women praying in the presence of men. He delivered this speech at the Alabama Christian College Lectureship on Monday, January 23, 1978. It was advertised on the back page of the January issue of *The Gospel Advocate* that brother Casey would be speaking on this subject in the Open Forum, and directly under his name and address was the following statement: "James Casey's views as expressed in the Open Forum will be his own and not those of the College. This year the Open Forum is designed to present a minor view disturbing the church and its refutation." To this writer's knowledge there had not been any prior statement such as the one in the *Advocate* published in any of Alabama Christian College's papers, but upon learning that a refutation could be offered in the Open Forum, brother Ray Hawk and this writer decided to attend and offer a rebuttal to brother Casey's position.

Forum. Brother Flavil Nichols served as moderator and brother Eris Benson served as co-moderator.

Due to the fact that this writer did not arrive in time to hear all of brother Casey's speech, he will not be able to present all of his arguments, but suffice it to be said that the main thrust of his speech was an attempt to prove the scripturalness of women wording a prayer in the presence of men in a chain-prayer situation. In reality, brother Casey believes that a woman may word a prayer in a chain-prayer devotional whether it is private or in a public assembly. (See page 86 of his book, "In Defense Of Girls Praying").

Upon completion of brother Casey's speech, the following brethren offered rebuttals to his speech: Roger Jackson, Dan Bailey, Ray Hawk, Winston Temple and Bill Ross.

Following is a brief summary of the Open

The brethren offering the rebuttals tried to show brother Casey the error of his rea-


soning. They pointed out that if a woman could word a prayer in the presence of men she could open and close the worship service with a prayer, and if there was not any restriction in regard to her authority in wording prayers in the presence of men, then there could be no restrictions of her authority in regard to teaching, preaching and even serving as an elder. Even though brother Casey does not take his reasoning to its logical end, his proposition demands the conclusions pointed out to him by the brethren offering the rebuttals.

For those who are interested in a very fine refutation of brother Casey's error, please write to brother Ray Hawk, Bellview church of Christ, 4850 Saufley Road, Pensacola, Florida 32506. He has written a book which is a review of brother Casey's

book. The price is only one dollar.

During the Open Forum brother Hawk also issued a challenge to brother Casey for a written discussion on this subject. We hope and pray that this will be forthcoming.

Even though this writer believes that brother Casey is in error, he is to be commended for the courage that he has exhibited in presenting his position both publicly and on the printed page. Many brethren hold to and teach error privately but will not admit it publicly.

We hope that brother Casey will re-study his position and pray that he will repent of this error before he is instrumental in dividing the church. 



## Cassette Tapes

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"Spirituality".....Garland Elkins  
Tape #3-"Women's Work in the Church"  
"Hold Fast the Form of Sound Words"..  
Andrew Connally  
Tape #4-"Calvanism or Scripture"..E.R. Harper  
Tape #5-"The Kind of Preaching Needed".....  
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"Premillennialism and the Rapture"...  
Robert Taylor  
Tape #3-"The Need for Moral Steadfastness"  
"Principles for Restoring Original Christianity".....John Waddey  
Tape #4-"The Urgent Need of the 20th Century Church"  
"Preach the Word".....Wendell Winkler  
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# A Need: Study The Bible, Not Just About The Bible

Gerald W. Miles  
Bayou LaBatre, Alabama

Who among us would deny that spiritual ignorance is rampant in the church? Is this the exception or is it the rule? It seems to be the rule in most places. Why is this true? Is it because the Bible is no longer relevant? Or is it just because men are not studying the Bible now as they once did? Even the casual observer will note that brethren do not spend as much time with the BOOK as they should. It is evident from seeing the inconsistent lives of some church members that they do not fully understand what it means to be a Christian. Years ago, members of the church were called "walking encyclopedias" because of the great amount of knowledge they had of the Bible. One old gentleman known to this writer was one such "encyclopedia." If there was ever a discussion in which folks disagreed, they would always call upon this scholarly gentleman to settle the argument. He was knowledgeable because he spent many hours with the text of the Bible. As Dr. James D. Bales said at Harding College, he got his knowledge from "*perspiration, not inspiration*." Such knowledge is hard to find these days. It is sad that people have gotten away from the "grand old book" and have become involved with other things. One is amazed at the lack of knowledge on the part of the most members of the church. Such simple things as Daniel in the lion's den and Jonah and the whale are completely unknown to many so-called Christians. There have been surveys taken which showed the majority of the church members did not believe in the virgin birth of Christ. Many today do not believe in the resurrection. One person thought Sodom and Gomorrah were husband and wife like Ananias and Sapphira. Another person thought Cain's wife was named Tubalcain. Yet another member who was teaching a Bible class read the statement of Jesus in Matthew 23:27 about the "*whited sepulchers*" and came up with the explanation that these were large white birds. He pronounced them SEA PULCHERS and stated that these flew out over the SEA and PULCHED! If this was not so serious it would be amusing.

Perhaps one cause of this ignorance is not a lack of study in a classroom type situation, but the KIND of study which takes place in such. There are many different types of books on the market today which are designed for classroom study. Many of these are very good. However, there seems to be a shift from the study of the Bible to a study of the particular book which is used in the class.

By this we mean that students are studying the comments of some writer instead of studying the actual text of the Bible. *Have you found this to be true?* Look at the books used in your congregation. Are these designed to get the student to open his Bible and study or are they written in such a manner that the student has no need of a Bible? Some books have a certain text from the Bible as a point of study but then all the student has to do to answer any questions provided is to fill in the blanks with the statements of the writer. THIS IS NOT A STUDY OF THE TEXT! Do you see what we are getting at? We are not saying that such study is necessarily wrong. As long as the author has made scriptural applications of the text, it is fine to read what he has to say. If, however, the author has not made scriptural application of the verses, serious error can result. What we are saying in all of this is that we need to get back to the study of the BIBLE itself.

This writer noticed some time ago that many churches were taking what some writer had to say ABOUT the Bible instead of taking what God actually said. For this cause, the writing of Bible study material to suit the individual church has been the course of action taken. Many churches study directly from the text of the Bible in a verse by verse type of study. This can be good and it can be not-so-good. For example, this kind of study does little to challenge the average member. He sees no reason to do any studying at home since the teacher will tell him what the verse means when he gets to class. Therefore, many do not do any kind of reading or studying in the home. Many feel they know so little about the Bible that they offer no comments in class. Before long, this kind of study can turn into a lecture course with one or two people making all the comments and observations and the average member sits there bored still wondering how the fish are biting. This is the reason many quit coming to "Bible study."


What can be done to remedy this? What kind of study can we use to create more interest on the part of the average member? What might work for some will not work for others. This writer has come up with a course of study which might help in this area. The study of the text of the Bible in which the student must read the text and answer questions is one method which has been found to work. It has no comments by the author. It

is composed of different types of questions which must be answered with words or thoughts from the text of the chapter or verse under consideration. This writer has printed one such workbook on HEBREWS. Here is an example of how this study works. Suppose we were to study HEBREWS 11, we might find a question like this: *"By what does the writer of this epistle say the elders obtained a good report?"* \_\_\_\_\_ The student would have to read Hebrews 11 to find the answer to this. When he read verse 2 he would find the elders were given good report through "faith". Or, we might find this question: *"Who is mentioned as being dead and yet speaking?"* \_\_\_\_\_ "Fill in the blanks" offers another selection. For example: *"We are told that \_\_\_\_\_ is the \_\_\_\_\_ of things \_\_\_\_\_ for, the \_\_\_\_\_ of things not \_\_\_\_\_."* True-False and matching questions add to the variety and keeps the study from getting boring. It has been the experience of this writer that most people want a challenge. That which is too easy is boring. When one must "put out" a little effort, he becomes more involved. With the type of study mentioned above, one must do some studying at home because he cannot sit by and let someone else do all the talking since he will be asked a question.

A study of this kind also offers a challenge to the teacher. He must prepare his lesson well or his ignorance will soon show through. When students are reading the Bible and answering questions from this type of study, they will, invariably, come up with other questions which the teacher is expected to deal with. If he is not prepared, he will soon see his class dwindle. Often, when engaged in this type of study, some student will disagree with the answer given by one of

his fellow students. This creates an opportunity to "dig deeper" into the subject and not just "skim the surface" as many are prone to do. Also, in this kind of study, the teacher does not have to defend the position given by any writer. He is only concerned with what the text says. Some things might require study of related passages but in most cases, the text at hand will be clear enough for the average student to gain the lesson which was intended. This type of study gets each student involved. Even those who know very little about the Bible can read a question and find the proper answer from a verse in the text. This makes them feel a part of the class and will be a source of encouragement for more detailed study on the part of the student.

If you have never tried your hand at writing such material you should. It is not too difficult. It can be a little time-consuming until you get the hang of it but you will soon learn what to do. If you would like to see some of this material, you may get in touch with this writer or the DEFENDER and we will tell you how to order it. As was stated earlier, this writer has a workbook of HEBREWS in print and plans two more workbooks in the near future. These will probably be one on JAMES and 1 & 2 PETER and one on 1, 2, and 3 JOHN and JUDE.

Whatever you do, brother and sister, *get back to the Bible!* Do not become so involved in the study of some class book that you do not have time to study the text of the Bible. What man has to say is not nearly as important as what God has said. Go back to the Bible text and stay there! 

## COURSE ON THE LAST SIX MINOR PROPHET ANNOUNCED

Rex A. Turner, Sr., President of Alabama Christian School of Religion, will conduct a five (5) day course on the last six (6) Minor Prophets at the Bellview Preacher Training School July 10-14, 1978. This course of instruction is being provided by the Bellview Preacher Training School for the students of the school, however, any who wish to take advantage of this accelerated study are invited to do so.

For those who qualify, six (6) hours credit toward a graduate degree will be granted by Alabama Christian School of Religion. The cost of tuition (which will be at a reduced rate) will be announced later. For those who do not wish to take the course for credit through Alabama Christian School of Religion there will be no charge. Perhaps some housing can be provided by members of the Bellview

church.

This past December the Preacher Training School conducted such a course in Logic with Roy Deaver as instructor. Thirty-three men were present for that study. Perhaps we can have another such class this July. This type of study has been well received and applauded by man. It certainly is an excellent way for a gospel preacher to further his education and to do so in a short period of time.

Linwood Bishop of Santa Anna, Texas, a true scholar in the Old Testament will conduct a five (5) day course on Historical Highlights of the Old Testament at the Bellview Preacher Training School this year. As soon as the dates are worked out we will carry the announcement in the DEFENDER.



IF UNDELIVERED DO NOT RETURN

P. O. BOX 757

PHONE 365-3082

## *Northside Church Of Christ*

523 North Walnut  
HARRISON, ARKANSAS 72801

The Defender  
4850 Saufley Road  
Pensacola, Florida 32506

ATTENTION: William S. Cline

To the Brotherhood at Large:

Four lengthy meetings have been held with Brethren Doyle Washington and Larry Dodson. These meetings lasted a total of eleven hours and were held the latter part of November and early part of December in 1977. They were held with Ivie Powell, minister at Northside; the elders of the Northside congregation; Terry Martin, a young gospel preacher; Garland Elkins of Memphis, Tennessee; and Robert R. Taylor, Jr. of Ripley Tennessee being present for one or more of the meetings.

Brethren Washington and Dodson have espoused the following positions:

- (1) They deny that the kingdom of Christ came in full power and glory on Pentecost and that this full power and glory did not come until the destruction of Jerusalem around A.D. 70.
- (2) That Christians were not married to Christ until A.D. 70.
- (3) That we are presently in the new heaven and new earth.
- (4) That to partake of the Lord's Supper till Christ comes, as set forth in I Corinthians 11:26, is not future as far as we are concerned in 1977.
- (5) The destruction of the heavens and earth, as set forth in II Peter 3:10-12, has no reference to the material earth and heavens but refers to the destruction of Judaism in A.D. 70.

These men refuse to give up these errors and repent of the same. They intend to keep teaching them.

In view of such we, in harmony with Romans 16:17, are making them. In harmony with II Thessalonians 3:6 and I Timothy 6:3-5 we are withdrawing from them. In harmony with Titus 3:10-11 we are rejecting them as teachers of heresy and as factious people.

We hereby inform other congregations of these actions. Our sincere prayers are that these brethren will repent and will be restored to full favor and usefulness in the Lord's work. Brother Dodson is currently traveling among churches seeding to raise money for a proposed missionary work to Brazil. Brethren should be aware of his heretical teachings.

Bob Beeler, Elder *Robert K. Beeler*

Gerald Morgan, Elder *Gerald Morgan*

Rex Brazell, Elder *Rex Brazell*

E. L. Keener, Elder *E. L. Keener*

# DEFENDER

Volume VII

March 1978

Number 3

## We Live in Two Worlds

*William S. Cline*

Pensacola, Florida

At various times in our lives, all of us have been or will be disillusioned. The results can range from moderate feelings of disappointment to serious depression and even suicide. All men and women, at some time or the other, suffer from disillusionment, but few know that their state of disappointment is a result of the breakdown of an illusion they themselves have manufactured. The disillusionment which people suffer is never possible without *fantasy*.

Everyone lives in one of two worlds, or in both as the case may be with many: the real world (reality) and the superimposed world of illusion (fantasy). From early childhood, both men and women develop ideas and beliefs that are totally imaginary. Fantasies become a way of coping with pain, solving problems and overcoming the difficulties that the real world presents. These fantasies allow the person to escape from reality, and the greater the need for escape, the more the individual clings to fantasy. It is most interesting to note that a new television program which is enjoying tremendous success is *Fantasy Island*.

At first glance, fantasies may seem harmless, but living in a fantasy world keeps the man or woman from learning to live in a world of reality, and many times brings harm. One can dream of cake and ice cream all the time and die from starvation because dreaming does not put food in the stomach.

People need to leave the world of fantasy and live in the world of reality. But in order for them to do so there are a few things that must be done. (1) The individual must learn to separate fantasy from reality. It is a difficult task for many, but it must be done if fantasy is to be escaped. (2) The individual must realize that he himself is responsible for his illusions and, therefore, he has the responsibility to remove himself from the fantasy world. It is usually a difficult time when reality strikes and jolts someone from fantasy to reality. (3) The many fantasies that are common to our culture and have been passed on by parents, books, movies, television, songs, etc., need to be learned so the individual can avoid them.

A few years ago, Dr. Theodore I. Rubin wrote an article entitled, "Fantasies That Make You Unhappy" which appeared in the *Ladies Home Journal*. In his article, Dr. Rubin listed and briefly described several fantasies which influence the people of our day. Three of those fantasies are definitely worthy of the Christian's consideration.

1. **The Shangri-la Illusion.** This is the fantasy that somewhere there is a paradise on earth, a problem-free, carefree, ever-joyous place in which one may live forever—if he can only find the key. Possibly all of us have this illusion at times. Such an illusioned person believes that there is a society of beautiful people who live in constant excitement and joy, free from all the ordinary burdens that some lesser people must bear. This "heaven on earth" has been the downfall of many a person.

In reality, no such place exists. The simple fact is that life is tough for everyone. One cannot have the roses without the thorns and anyone who has a crystal ball learns at some point in life that crystal balls do break. The Shangri-la, illusioned person is the one who becomes a Christian expecting everything to be "peaches and cream." Then when reality jolts them from their illusioned world by having difficulty in living the Christian life, by learning that all members of the church are not what they pretend to be, by running into some church problems, etc., the suddenly shocked, illusioned person is ready to quit the church. He thinks that all is one big world of wonderfulness and when he finds that such is not reality he is ready to sabotage his Christianity. This writer has known many a

church member who lived in such a make believe world and anytime something went wrong they were basically unable to cope with the problem. It is difficult to live the Christian life. Some members of the church are hypocrites. Congregations do have troubles. The antis and the liberals do exist and would destroy the church if we made believe they didn't. Sometimes brethren do have to "fight" for what is right. The person who is looking for *utopia* in the church is terribly disillusioned because the church is made up of human beings, and utopia does not exist where mortals such as us dwell.

2. **The Money Illusion.** Here are fantasies stemming from the belief that prestige, money, power, beauty, fame, etc., make for continued happiness. Money, power, fame, etc., can bring happiness, but there is a point beyond which these have little or no effect; and much of the happiness they procure is only for a season with no lasting value. Inner peace, self-esteem and respect and acceptance with God are things that cannot be provided with money. Yet, in the church there are those who seek all these things under the illusion that money can provide all things. Many a person has sold himself to the Prince of darkness because he had the love of money burning deep within his passions. Jesus said that a man who gained the whole world and lost his soul would be a failure. That is reality. Nothing is quite as important as our relationship with God. It is the love (illusion) of money that is the root of all kinds of evil.

3. **The Love Illusion.** Love is wonderful. It was the love of God that caused Him to give His son as a ransom for sin. It was the love of Christ that took Him to the cross. Love is a key word in the Bible and certainly must be a key in our Christian living. But love is not the solution to all the human problems which everyone must face. Our culture continually promotes the love myth with songs, poems and stories, but it remains just a myth. No matter how much in love you are, you will still have problems with yourself and with the world. Love may cover a multitude of sin, but love does not eradicate problems. Love may help motivate us to preach the gospel to the whole world, but it is going to take some real sacrifice—blood, sweat and tears if the job is ever going to be done. We are seeing a generation that is being permeated with the "love illusion." Today, seemingly they have the philosophy that love will take care of everything under the sun. But what if someone is teaching false doctrine? "Just love that man and it will all work out," they say. Does that mean that we cannot expose his false doctrine? "One cannot expose false doctrine and love at the same time," we hear. There are those in the church that would like to love away the lines of fellowship between the holy-rollers as well as the Christian church. We have those who preach a love gospel but forget the gospel which is permeated with doctrine as well as love. Regardless of how much you love, that love will not make all bad people good; it will not solve all of the world's problems; and it certainly will not produce a situation where people can be acceptable to God without *obedience* to His will.

Fantasies may have been an enjoyable way to spend an afternoon as a child, dreaming that you were some king on a throne, a beautiful movie actress, or the driver of the largest fire engine in town. But fantasies in the adult world are signs of immaturity. We need to learn to live in the world reality.

## Far East Mission

William S. Cline

Pensacola, Florida

On April 5, 1978 (or April 3) Ray Hawk, minister for the Bellview Church of Christ; Winston Temple, minister for the Pace Church of Christ and instructor in the Bellview Preacher Training School; and this writer who serves as director of and instructor in the Bellview Preacher Training School will leave for Taiwan, Singapore, Malaysia, and points beyond in an "around the world" tour for Far East Missions."

### **The Bellview Church Has Undertaken a Special Twenty-year Program for Taiwan**

Last fall the elders of the Bellview Church of Christ met with brother Ira Y. Rice, Jr., and decided to undertake a special twenty-year program for evangelization of Taiwan and ultimately Mainland China. The program is to be a united, concentrated effort at mission work on the island, formerly known as Formosa. It calls for sending two missionaries a year for the next six years and then maintaining them there for twenty years. Ultimately the plan looks to a school being established to train men in Taiwan to carry the gospel to their own people. Since Bellview conducts a Preacher Training School, the plans are for many of the twelve men who go to Taiwan to be graduates

of that school. Naturally Bellview will have to have help from sister congregations who have their eyes lifted up to the millions who are lost in Southeast Asia and the entire world.

**Brother Rice suggested to the elders the tremendous need for those who would be working to send men to Taiwan to go themselves and see the work and at the same time conduct gospel meetings in a part of the world where men are seeking after the Word of God.**

When brother Rice made the above suggestion to the Bellview elders on the third Sunday of January 1978, they readily agreed to the value of such a mission effort. The Bellview elders are men of *vision* who see more than the local congregation which they oversee. They are *ulselfish* men. They do not mind both of their preachers being gone for a month. They are men who make a *decision*. Some elderships take weeks if not months to decide whether to buy a step ladder or cancel a janitorial service. It did not take the Bellview elders but a few minutes to make the decision to send us to Southeast Asia.

We will spend one week in Taiwan looking at the possibilities and formulating mission plans to present to the elders when we return. (Incidentally, brother Hawk serves the Bellview congregation as one of its five elders.) Then we will go to Singapore and each of us will conduct a gospel meeting there for congregations which have been established. From Singapore we will go into Malaysia and each will conduct a gospel meeting there. From Malaysia we will make our way back through Pakistan, France, etc., visiting various mission works along the way.

For those who are interested, we have found that it will be cheaper for us to complete our trip by continuing westward instead of backtracking across the Pacific due to a special "around the world" fare which Pan American Airlines offers. As a matter of fact, the plane ticket will be over \$200.00 cheaper than if we bought a round trip ticket to Singapore.

#### **A Mission Church Promised \$2,200.00 to Send an Evangelist to the Mission Field**

On Sunday night after the elders had decided to send brothers Hawk, Temple and Cline to the Far East on a brief mission tour, this writer went to the Pace congregation, located about 15 miles out of Pensacola to tell them of the decision and ask them for their help. Pace is a mission effort itself. It was started 5 years ago with 5 people. Today they have an average of 75 - 85 in attendance. They are constantly in a building program, having to pay for much of what they do as they go along; they pay a portion of brother Temple's salary and they support a student in the Bellview Preacher Training School \$100 a week. They have only 12 wage earners in the congregation. Yet when they heard of the opportunity to preach the gospel in Asia they dug deep and promised \$2,200 to send brother Temple. (Brother Rice had suggested \$2,200 as a sufficient amount for the trip. Any left over will be given to the Mission work in Taiwan.) We are proud of and thankful for the Pace Church of Christ and pray that God will give us more like it!

#### **Bellview Has a Tremendous Financial Load but Bellview Too Is Doing What She Can to Raise the Support**

The Preacher Training School and a new mission work which Bellview has just begun in Cantonment, Florida constantly places a financial responsibility on the congregation, but in spite of that members are doing what they can to help brother Hawk and me raise our needed travel fund. To date about \$2,000 has been raised and others have promised to help, but it is now time for tickets to be purchased, passports secured and other plans made. Thus we are proceeding as if we have all of the funds secured, even though we still have over \$2,000 to raise.

#### **You Can Help Preach the Gospel to Lost Souls in Southeast Asia**

It is most urgent that the travel fund be secured by the 20th of March; therefore, time is of the essence. If you as an individual can give \$100, \$50, \$25, or less, send your check to the Bellview Church of Christ, marked for Southeast Asia. As soon as we raise the necessary funds we will either return your check or turn it over to the Southeast Asia Fund which is under the oversight of the Shades Mountain Church of Christ in Birmingham, Alabama. Please advise us along this line if you can send us some support.

Please be advised that we have first asked of our own and we have given what we can. This we have done before we have asked anyone to help us. Now it is your turn. We hope and pray that you you will be able and willing to help. We shall walk by faith as all plans are finalized for this mission tour. We trust that our brethren will supply the money still needed.

Perhaps you are receiving the *Defender* for the first time and wonder how you were added to our mailing list. (1) Some have written and requested to be added to the mailing list. (2) The elders of the Brown Trail church of Christ sent us a membership list requesting that we send the *Defender* to each family at Brown Trail. (3) We have added the names of those who registered at the recent Fort Worth Lectures.

We hope you will find the *Defender* an excellent addition to the religious periodicals which you receive into your home. However, should you not desire to continue to receive the *Defender* (which is free), please drop us a card and we will kindly remove you from the mailing list.

## Challenging Dangers of Modern Versions No.9

*Robert R. Taylor, Jr.*

Ripley, Tennessee

A basic study of this type would be highly incomplete were we to ignore what the RSV did initially to the closing twelve verses of Mark's gospel record. In one of our reliable Bibles, the King James Version, the passage reads,

Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils [devils—ASV]. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told *it* unto the residue: neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen (Mark 16:9-20).

### **The Highbanded Mishandling of this Passage Initially by the Rsv**

These last dozen verses of Mark 16 have long been a thorn in the side of those who reject baptism as a stated stipulation for attaining the remission of sins or salvation. With crystal clear simplicity Mark 16:16 teaches that belief and baptism are both essentials or imperatives if one is to achieve the happy estate of salvation. This passage has also been a constant thorn to those who reject miraculous manifestations as set forth in Mark 16:17-18 and which occurred early in the Christian movement to confirm the Word (Mark 16:20). But modernists do not believe there were any miracles performed, neither by the apostles nor by those whom they laid hands in the first century. Therefore, modernism is ever interested in getting rid of the very promise of the miraculous signs of heavenly confirmation. Hence, by removing this portion of Sacred Scripture, modernistic translators can inflict a deadly blow toward one of the great landmark passages in the Bible dealing with baptism and another deadly blow aimed at the promise and fulfillment of miraculous manifestations of the Spirit in confirmation of God's gospel. This would produce quite a motivation for the ones who disliked baptism as an essential for salvation and who denied the presence of miracles in the first century.

Quite frequently in the past when gospel preachers would meet those men in debate who denied the essentiality of baptism for salvation they would take the position that Mark 16:16 should not be in the Bible at all. Bogard did it with a number of gospel preachers; so did Morris with brother Foy E. Wallace, Jr., in the great Fort Worth Debate of the 1930s, one of the greatest and decisive debates in behalf of truth ever held.

When the RSV translators initially came to this precious passage and these weighty words of Sacred Scripture they relegated an even dozen verses to a footnote or marginal status. They moved it clear out of the text of Bible!! A copy of this initial edition which they did this is in my possession. Therefore I know whereof I write. By doing this they left out some 163 Greek words, if my count is correct, of Mark's gospel count. Reader friend, that is a

great many words to cut out of the Bible in just one chapter. As an attempted justification for this highhanded action, this initial relegation, these modern day Jehoikims said the longer ending of Mark 16 is not present in the Codex Sinaiticus and the Codex Vaticanus. These are Greek manuscripts dating back to the fourth century. They also stated these verses are missing in some of the old Latin manuscripts and were rejected as spurious (not genuine) by Eusebius and Jerome. It has also been suggested that this section used seventeen new words not used by Mark elsewhere in his gospel account.

### **In Defense of the Genuineness of this Precious Passage**

In answer to their highhanded mishandling of this inestimable and tremendous passage I want to call some things to your attention. There are other portions of the Scriptures which are not found in the two of these fourth century manuscripts. These include sections such as are found in Ephesians, in Hebrews, and in Revelation to name but a few. Yet, the RSV did not relegate these sections to footnote status nor to the margin. Why this very obvious inconsistency? In fact, in one of these manuscripts, Vanticanus, or commonly known as B, there are several chapters missing from Hebrews and entire books such as 1 and 2 Timothy, Titus, Philemon, and Revelation. Yet, they did not omit these longer sections books!! Why? The longer ending of Mark 16 is found in multitudes of manuscripts including the ancient Alexandrian manuscript which is nearly as old as Aleph or B. Some years back my warm and highly esteemed friend, brother Thomas B. Warren, wrote a scholarly defense entitled, "Is Mark 16:9-20 Inspired?" On page 12 of this fine material he quotes Tischendorf to the effect, "The ordinary conclusion of the gospel of St. Mark, namely, xvi:9-20, is found IN MORE THAN FIVE HUNDRED GREEK MANUSCRIPTS, IN THE WHOLE OF THE SYR I AC COPTIC, AND MOST OF THE LATIN MANUSCRIPTS, EVEN IN THE GOTHIC VERSION." Irenaeus and Tatian, who both lived in the second century, cited the passage as belonging to Mark's gospel record. Irenaeus says, "But Mark in the end of his gospel, says, And the lord Jesus, after that he had spoken to them, was received up into heaven, and sat at the right hand of God." Of course Irenaeus was much closer in time to the apostolic era than were either Eusebius or Jerome.

In high favor of Mark's authorship of these dozen verses is the total improbability, yea even the total impossibility, that an inspired man of God would have closed an entire book so abruptly and with the words of Mark 16:8, "for they were afraid." That leaves his record hanging in the air and is something that would be far beneath any literary writer of ability who is uninspired. Surely such would not have been done by the inspiration of that inerrant Spirit of truth—the Holy Spirit. Matthew did not end his gospel record in this manner and thus leave matters in the air. The beloved physician closes his gospel narrative with the Lord's ascension from a place near Bethany and the disciples' return to Jerusalem where in the temple they were continually praising and blessing God. John did not end his gospel record and leave matters hanging up in the air with an incomplete thought in half-way development, as they irreverently forced Mark to do in the RSV edition of 1946. John closes with an explanation of why he could not record everything that Jesus did. Why think Mark who was under the inspired supervision and infallible guidance of that same Inerrant Spirit of truth **would not do** what the same Spirit had the other three to do in sublime completion and absolute perfection? In our judgment, this is one of the strongest reasons for accepting the genuineness of this precious and priceless passage of Sacred Scripture. The RSV was totally without defense in its initial treatment of these last dozen verses of Mark 16.

The late and lamented B. C. Goodpasture did not have to take a backseat to any of his era in real Bible scholarship. He wrote so well when he called the RSV's initial handling of Mark 16:9-20 as being "certainly highhanded." With that sentiment I fully concur. Some of us are not about to forget this totally in-excusable manner in which they initially dealt with Mark 16:9-20. Errors of this kind on their part are fatal and destructive to human souls. And it will not do to say they have fully removed any blame from their shoulders by its restoration in a later edition of the RSV. Sometime back I went to lecture at a congregation on Modern Versions. Some of their classrooms were still using the RSV with Mark 16:9-20 still a footnote. This was during the 1970s and nearly thirty years after they first deleted Mark 16:9-20 from the inspired text. It is totally impossible for them ever to undo all the damage they did to this inestimable passage. Yet preachers still refer to the RSV as a reliable Bible. Some of them will recommend it as such and still act surprised when someone calls attention to its glaring errors and say, "I did not know it contained this denominational or that denominational error." Bibles should not be recommended unless we know that they are reliable and contain truth.

By the way, a new edition of the RSV is being planned right now and will come out in the 1980s. It should be

far more appealing to the Women's Liberation Movement as they will make an attempt to reduce so many of the masculine terms and make them more general, such as men changed to people, man changed to person, etc. Is this the result of finer manuscript authority that we hear so much about? Will our brethren who are now squarely atop the RSV bandwagon go along with these changes also? I just wonder how 1 Timothy 2:8 will read and if masculine terms will be kept in the text for elder and deacon qualifications. Even if deleted, the RSV will still have its avid admirers among us. Mark it and see if such is not the case among us!!

(To be continued)

## Watch For Their Souls - 3

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears (Acts 20:28-31).

*Ray Hawk, elder*

Pensacola, Florida

### **Ways That Wolves Come into the Congregation and Spare Not the Flock (Literature)**

The eldership has the responsibility of feeding the church. This means that all materials used in Bible classes, every Bible class teacher, and the preacher are under their oversight and the elders need to make sure these teach the truth. Brother Winfred Clark had an excellent article last month on the cover of the *Defender* in which he warned us concerning literature now being used by many churches of Christ. Although the literature was not named by brother Clark, it was published by *Sweet Publishing Company*. Materials published by Sweet have been under question since about 1964. Many of the teenage and adult books have taught nothing but denominational error. From brother Clark's article we can see that this is still true, yet many elders allow Sweet literature to enter Bible classes under their oversight and never know nor investigate to see what it is! Elders, do you know what is in the literature you now use? Does it contain error?

### **(Bible Class Teachers)**

The society in which we live today is a very mobile one. People are constantly moving. In fact, according to one survey, before a person is thirty years of age, he will have made eight major moves in that period of his life.

Often churches are in need of qualified Bible class teachers. We never seem to have enough. Therefore, when someone new moves in and places membership and then offers to teach, most elders are happy for them to do so. It is nice not having to beg someone to do something! Yet, it is the responsibility of the elders to investigate that person's convictions to see whether he believes the truth or not. One brother, who is now deceased, wrote an article for the *Firm Foundation* a few years ago on "How Many Articles In Your Creed, Brother?" He deplored the idea of elders giving a questionnaire to prospective teachers and asking them to answer it. I disagreed with the brother's article then and I still do. Elders have the oversight and the flock is in their care. How may one know a false teacher unless he questions him concerning the things he believes? To allow a person to take the position of a teacher and not know their convictions is to invite trouble. It is true that a person may lie about his true convictions, but this does not eliminate asking him what those convictions are. If he lies on the questionnaire and then is caught teaching just the opposite you as elders have two reasons for removing him from the class and withdrawing fellowship from him—(1) teaching false doctrine and (2) lying!

### **(Hiring a Preacher)**

Elders have a responsibility to the congregation when it comes to hiring a preacher. Every eldership should want a man who preaches the truth. Sometimes personality, manner of dress, education, poise, and manner of delivery affect elders decisions in hiring a man more than whether he teaches the truth. Many a liberal has been hired because he had everything but the truth! Then the congregation was either destroyed by that man or it suffered the consequences of hiring him for years to come!

Just as elders should question prospective teachers, so they need to especially question someone who will greatly

influence the entire church. This is one reason elders need to know what false doctrines are being embraced by the church today. I have known of churches hiring men and never investigating the man's past. I have also known of elders who fired preachers who were liberal, immoral, or unethical and never give this information to the congregation who hired him. Unless a man repents, congregations should mark him (Rom. 16:17-18). How many churches have suffered because some eldership just wanted to get rid of a preacher and refused to say why he left? Any eldership who hires a man and refuses to check into his past with the churches he has labored with and *also preachers in the area* where he has labored are only inviting trouble. How many of us would buy a used car and not check it out before buying it to determine whether we were getting our money's worth. Yet, many elders will hire a man and never know whether he left his previous work because he ran up debts and refused to pay them, ran around on his wife, or was a liberal preacher.

### **Pressure Tactics Used Allow Wolves to Enter the Flock**

Often when an eldership stands its ground to hold up the truth, backbiting members nibble away at their authority until the elders resign and the church falls from within (Acts 20:30). If dissenting members can get one or more elders to side with them against the decision of the eldership, they can divide the eldership and create problems. Pressures can be put upon the elders through their business contacts, friends, and family. How many churches have gone into antism or liberalism due to pressures within the congregation and outside?

One case in point is where congregation A withdrew from congregation B because of liberalism in that congregation. Instead of all other congregations in the area recognizing this withdrawal they either ignored it, pretending it had not happened or used pressure to get congregation A to drop the matter and forget it. If elders or and congregation allow outside pressures to dictate to them in one matter they will allow those same pressures to dictate to them on all other matters.

### **Conclusion**

An eldership has a greater responsibility than most people think. It is a work that is certainly not for the faint and weak hearted. There is more involved in watching for the souls of those under their oversight than in making a few decisions and turning the lights on and off at the building.

## **The Liberal's Plan**

*Winfred Clark*

Breman, Georgia

I realize this word is kicked around much today. Some would even find it hard to define a liberal. If you will go back and read last month's issue concerning some material that is being sold by our brethren, you will find one source of such. It is a part of a course, "You Shall Receive Power."

Now let's take a look at their strategy.

1. *They creep in.* That just means, they come in as silently as they can. They do not want to attract too much attention to begin with. Jude 4 speaks of some such people who crept in unawares. This means that the church must forever be on the alert. No, you will not find a liberal telling all who will listen who he is.

2. *They defy authority.* You can be assured that they will attack those in authority. If they can undermine the foundation, as termites, they are well on their way. One of the devil's favorite tricks has been to do this. Undermine authority. *Integrity (?)* magazine seems set on a course of action that would seek to set the elders in the background. Those who swallow its material will seek to get the upper-hand over the elders by either using some means to intimidate them or get some to rally around them to oppose them. Once this is done they will seek to negate their influence. When this is done they will have a hey day. No church can be taken over by liberals where elders stand!

The next stop in order after the elders are negated is to oppose a preacher that will oppose them. This is done time and again, they do not have one that will parrot the views they are out to get him. And when opposes them they will cry as though they martyrs of a cause. They will present the selves as loveable and those who oppose as unlovable. When their secret work appears and is exposed they will cry "You should have come to me in private." It doesn't matter how many public statements they may make, they still want the cloak of silence thrown around them.



3. *They hit and run.* A passing comment without any discussion. Questions are left hanging in the air. When answers are sought the answer is, "Well I don't really know." Many times this is said if they are talking to people who oppose such. If, however, a sympathetic ear can be obtained they can come an authority.

You will find them hard to pin down. A point is made without making a point. They use certain phrases like we must make a distinction between "the gospel" and "the apostles' gospel." This we will look at more fully later. This I am reading from a paper before me now.

4. *They work best in groups.* Many times when liberals find themselves neutralized by numbers they are silent and coast along with the group. But, if they find allies, they become more and more vocal. If they can get an amen every now and then their courage is enlarged. If people see these things they need to take note. The liberals are at work

## An Examination of Acts 20:7

"And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight."

*Winston C. Temple*

Pensacola, Florida

- I. The Historical Setting of the Verse.
  - A. The purpose of Paul to revisit Macedonia and Achaia, stated in 19:21 was now carried out.
  - B. The apostle's departure from Ephesus is reflected in 2 Corinthians.
  - C. When he arrived at Troas, he was presented with a great opportunity to preach the gospel.
  - D. His concern for the Corinthian church had caused Paul to send Titus to Corinth to deal with the problems.
  - E. Titus did not come to Paul; therefore Paul started out for Macedonia to meet his helper (2 Cor. 2:12-13).
  - F. When Titus finally came from Corinth he brought good news of the church (2 Cor. 7:5-16).
  - G. At this time Paul wrote the second letter to Corinth (2 Cor. 8:17-19).
  - H. After visiting the churches in Macedonia, Paul arrived in Greece, or Achaia, and spent three months, probably in Corinth.
  - I. During this time he wrote the Roman Epistle in which is recorded his purpose to visit Jerusalem and then to come to Rome (Rom. 15:22-29).
  - J. Paul's journey to Jerusalem was for the purpose of delivering a generous collection of money which the saints in Macedonia and Achaia had made to aid the poor (Rom. 15:25-27; 2 Cor. 8:9).
  - K. Paul was about to take a ship from Corinth to Syria, but he learned of a plot by the Jews to kill him. He changed his plans and traveling by land through Macedonia, retraced his steps.
  - L. There was a company of several brethren who went on ahead of Paul and Luke to Troas. Luke rejoined Paul at Philippi and continued with him to Jerusalem.
  - M. The apostle tarried at Philippi to observe the week of unleavened bread and then sailed with Luke to Troas to join the rest of the party.
  - N. According to verse 17, Paul was in a hurry to Jerusalem before Pentecost.
  - O. After setting sail they came to Troas in five days; where they tarried seven days (v. 6).
- II. The Statements of Verse Seven and Some of Their Implications.
  - A. "And upon the first day of the week..."
    - 1. The word "and" shows a definite connection between the five days in Paul's coming to Troas and the waiting of seven days.
    - 2. If Paul came to Troas in five days why did he wait seven days and then assemble with the brethren there on the first day of *that* week?
    - 3. And since he was in a hurry to get to Jerusalem, would it not have been much more expedient for him to have met with the brethren earlier in the week and *then* immediately left for Jerusalem?
    - 4. Evidently, there was a *particular day* on which the congregation at Troas assembled, and dear

readers, you can rest assured that it was the first day of the week!

5. Someone will want to say at this point that the above is true, but at the time these transpired, Judaism had not been completely destroyed; therefore the Troas congregation probably met on Saturday also. Even were true, it does not take away from the fact that Paul *waited* until the assembly on the first day of the week, or Sunday.

B. "...when we were gathered together to break bread,..."

1. It is normally stated by commentators that the disciples assembled for the *explicit* purpose of breaking bread or partaking of the Lord's Supper.
2. Some brethren upon reading the verse conclude that the *only* reason that the disciples at Troas met on the first day of the week was to break bread or partake of the Lord's Supper.
3. They further conclude that since partaking of the Lord's Supper is the *only* reason that a Christian assembles on the first day of the week, then after one has eaten of the Supper he or she has fulfilled all the requirements of worship on that day!
4. A question is in order at this point. Is the infinitive phrase "to break bread" figurative or literal language?
5. If one answers that the phrase is literal then all that a person would be permitted to do would be to eat the bread! He or she could not drink the fruit of the vine!
6. The truth of the matter is that the phrase is *figurative* and is a case where the part of a thing or act stands for the whole. The phrase "to break bread" stands for *both* elements of the Lord's Supper.
7. Let us take this one step further. If the phrase "to break bread" is to be understood to include the complete Lord's Supper, and it is, then does it not follow that partaking of the Lord's Supper is *not* the *only act* of worship performed on the first day of the week.
8. Even if one would not accept the reasoning by the synecdoche (which is a type of speech by which a part is put for the whole) the according to Acts 20:7, he or would of necessity have to admit that at least *two* things were done on the first day of the week; they *ate* the bread and Paul preached a *lone* sermon.
9. It is interesting that many church members argue that "break bread" is literal; however, by their action they prove they understand it as a synecdoche by not only "breaking bread" but also by drinking the fruit of the vine.
10. And even if he didn't make use this type of language, we can see the *fallacy* of one reasoning that all we have to do on the first of the week is to assemble and partake of the Lord's Supper.
11. Also an honest inquirer would search the New Testament and that things other than the Lord's Supper took place on the first of the week such as singing, praying, fellowship, teaching, giving of one's means (Acts 2:42; cf., 1 Cor. 16:1-2).
12. One more point before we move on to the next statement. If a person does not believe that a Christian is to be governed by *authority* of the New Testament, then the above arguments will be of no value to him whatsoever.

C. "...Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight."

1. The other speeches of Paul, recorded by Luke, are brief contrasted with this one.
2. Possibly the length can be explained by Paul's anxiety for the brethren. He wanted them to be as guarded as possible against trials that awaited them, this was probably Paul's last farewell address to these disciples.
3. The incident in regard to Eutychus falling out of the window is worthy of some consideration this point.
  - a. It is wonderful that the apostle Paul was there and had the power invested in him by God to raise the man back to life.
  - b. This was definitely an encouragement to those brethren who saw this notable miracle.
  - c. It is noteworthy in this writer's mind that this man was resurrected on the first day of the

week. Our Lord and Savior was resurrected on the first day of the week. Eutychus was resurrected to die again. Our Lord was resurrected never to die again (Rev. 1:18).

4. What a meeting this must have been; a worship service coupled with a death and a resurrection.

**Conclusion:** From this study we have learned:

1. The historical background for Acts 20:7.
2. The verse's statements and its implications.
3. The fact that the disciples at Troas met on the first day of the week to break bread.
4. The phrase "to break bread" is figurative and stands for the complete Lord's Supper.
5. The fact that a Christian is under obligation to enter into all items of the Lord's Day worship and that he or she does not assemble on the first day of the week *only* to partake of the Lord's Supper.
6. That the preacher had something to say; he said it for a, long time, and the people listened.
7. This writer would also venture to say that more than likely Eutychus was wide awake after his trip!

## Lead, Follow, or Get out of the Way

*William S. Cline*

Pensacola, Florida

While browsing through a popular monthly magazine I ran across a statement that I thought most people in the church could well take to heart. It stated, "*Lead, follow or get out of the way.*"

Wouldn't it be wonderful if every member of the church would follow that admonition? Look at the elders that are not leading anyone anywhere! Look at the elders and others who are leading and multitudes stubbornly refuse to follow them! Not all men are leaders and perhaps all men are not followers. Should it be that you are neither a leader nor a follower then for the sake of heaven and all that is pure and good—get out of the way!

I'm reminded of the man who had a dog that would chase rabbits, tree squirrels and bring up the milk cows. But in his later years he got to where all he would do was chase cars. Then he got so cantankerous that all he would do was lie down in the road and dare the cars to run over him. Naturally people would stop, blow the car horn and plead with the dog to move. The old dog didn't move unless pleaded with, until one day a man came through, determined that the dog was not going to stop him this time. He simply sounded the warning—blew the horn—and went roaring through. You know what happened. When the old dog found out that he could not stop the progress of the car—he got out of the way without any hesitation what-so-ever.

There are members just like that old dog. They'll gripe, complain, ridicule and in every way possible hinder the work of the church until they learn that others are not going to allow them to get away with it. When confronted with the fact that they are not going to be *pampered* they'll usually do like the old dog—get out of the way. Brethren, we need *leaders* in the church and *followers*, in the church who will not allow a minority to hinder the progress of the kingdom.

The Lord's church needs men who are capable leaders both in the eldership and out of it. The church needs members who are followers, and perhaps this is what most of us are. But if we are neither a leader nor a follower then let's be *honorable* enough to get out of the way and not hinder the progress of others. There is a great lesson found in those words and they have a clear sounding ring to them, "**Lead, follow or get out of the way.**"

# *Characters Of The Bible*

## Fourth Annual Bellview Preacher Training School Lectureship

May 14-18, 1978

### **Sunday**

9:00 AM	Stephen	Emery Hardin
10:00 AM	Phillip	Joseph A. Ruiz
6:00 PM	Daniel	Daniel Denham

### **Monday**

7:00 PM	Those That Have Gone Before	George E. Darling, Sr.
8:00 PM	Moses	Henry McCaghren

### **Tuesday**

8:30 AM	Jesus, The Christ	Jackie Stearsman
9:30 AM	Jacob	Robert Taylor
10:30 AM	Adam	Roy Deaver
11:30 AM	Sermon Outline	Robert Taylor
1:00 PM	Peter	Donald Davis
2:00 PM	Andrew	Jim Bullington
3:00 PM	David	Quentin Dunn
7:00 PM	The Book of Hebrews	Winfred Clark
8:00 PM	Job	Linwood E. Bishop

### **Wednesday**

8:30 AM	Joseph, the Man for All Seasons	Robert Taylor
9:30 AM	Samuel	Rex A. Turner, Sr.
10:30 AM	Noah	Roy Deaver
11:30 AM	Sermon Outline	Henry McCaghren
1:00 PM	"This is the Way—Walk Ye In It"	Archie Luper
2:00 PM	John, the Baptist	Ray Peters
3:00 PM	Joshua	Larry Reynolds
7:00 PM	The Book of Hebrews	Winfred Clark
8:00 PM	Paul, More Than Conqueror	Bill Coss

### **Thursday**

8:30 AM	Saul, the King Who Played the Fool	Walter Pigg
9:30 AM	Barnabas	John Priola
10:30 AM	Samson	Gerald Reynolds
11:30 AM	Sermon Outline	Franklin Camp
1:00 PM	Jeroboam	Ernest S. Underwood
2:00 PM	Isaiah	Franklin Camp
3:00 PM	Open Forum	Roy Deaver
7:00 PM	The Book of Hebrews	Winfred Clark
8:00 PM	Abraham	Roy Deaver

This year's lectureship, dealing with the theme *Characters Of The Bible*, should be one of the most outstanding lectureships one could ever attend. This is not just a lectureship on characters of the Bible, but rather a lectureship on leadership in the church. Every speaker has been asked to stress those qualities in the character he is discussing which should and/or should not be exhibited in leaders in the church today.

We look forward to seeing you in **May!!**



# DEFENDER

"I AM SET FOR THE DEFENSE OF THE GOSPEL." Phil. 1:16

VOLUME VII, NUMBER 4

APRIL, 1978

## Warren-Flew<sup>Matson</sup> Debate

**Terry M. Hightower**

*Clearwater, Florida*

The elders of the Central church of Christ in Clearwater, Florida, have invited brother Thomas B. Warren to meet Dr. Wallace I. Matson in a public discussion on the existence of God. This debate will be held in Curtis Hixson Convention Hall in Tampa, Florida, September 11-14, 1978. Because both men are eminently qualified to maintain their opposing view, it is believed that this will surely be one of the greater events and opportunities of our generation!

Brother Warren is well-known as a faithful preacher of the gospel. He is Professor of Philosophy of Religion and Christian Apologetics at the Harding Graduate School of Religion in Memphis, Tennessee. He received the B. S. from Abilene Christian University, the M.A. from the University of Houston, and the M.A. and Ph.D. degrees from Vanderbilt University. He has authored more than twenty books, including *Have Atheists Proved There Is No God?* and *The Warren - Flew Debate On the Existence of God*. Brother Warren is editor of *The Spiritual Sword*, a staff writer for *The Gospel Advocate*, and the regular speaker on the radio program "Five Gospel Minutes." He serves as minister of the Brownsville Road church of Christ in Memphis. His affirmative proposition will be: "I know that God (that is, the God of the New Testament who is to punish some individuals eternally in hell) does exist." We are convinced that he will prove that the Biblical God does indeed exist and that all men are therefore accountable to Him.

Dr. Wallace I. Matson is Professor of Philosophy at the University of California at

Berkeley. He is internationally known for his ability and scholarship in defense of the atheistic position. He received the A.B., M. A., and Ph.D. degrees from the University of California, Berkeley, and has been visiting Lecturer or Professor at a number of prestigious universities. Presently he is the visiting Professor of Philosophy at Cambridge University, England. His writings are known extensively among philosophers and theologians. Among Dr. Matson's contributions is *The Existence of God* in which he claims to have refuted every argument for the existence of God! It would be difficult to imagine a greater challenge to the Lord's people to become more militant in the refutation of error and proclamation of the truth of God's inspired word!! Dr. Matson's affirmative proposition will be: "I know that God (that is, the God of the New Testament who is to punish some individuals eternally in hell) does not exist."

**AN URGENT APPEAL:** Due to unavoidable problems, the final decision for the date of the Debate was delayed, and thus we are pressed for time in securing the funds necessary to adequately promote it. We have a proposed budget of \$20,000 and would appreciate any congregation or individual interested in seeing truth prevail against the errors of atheism joining hands with us in this undertaking. All funds received will be used for advertising, to pay the expenses incurred by brother Warren and his staff, and for the rental of the auditorium. All communications and assistance should be sent to: Central Church of Christ, 1454 Belleair Road, Clearwater, Florida 33516.



# THE GOSPEL OF CHRIST

VS

# THE SOCIAL GOSPEL

**Editorial**

**Rex A. Turner, Sr.**

Montgomery, Alabama

[EDITOR'S NOTE: Ours is a time when some are far more concerned with the elevation and/or change in society than they are the preaching of the gospel to all the world.]

Brother Turner has done some powerful writing which is most needed today. We proudly reprint the following from the 1976-1977 GOSPEL ADVOCATE ANNUAL LESSON COMMENTARY, pages 215-216.]

The gospel is for all the races of men. Christ died for all men. He died in the place of men -- both Jew and Gentile -- who because of their sins deserved to die. He commanded: "Go teach all nations. . . Go preach the gospel to every creature" (Heb. 2:9; Matt. 28:19,20; Mark 16:15,16).

Men of all races are summed up, or gathered together, in Christ. In Christ, men of all races unite, and Christ is the bond that unites them. Through faith in Christ and obedience to the gospel, men of all races and nations come into Christ and come to have the Spirit of Christ. In Christ, therefore, "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: . . . no male and female but Christ is all and in all" (Eph. 1:10; Col. 3:11; Gal. 3:28).

Out of Christ or without Christ, man is separated from man, nation is separated from nation, the Jew is separated from the Gentile, and the underprivileged class is separated from the privileged class. Without Christ, man is estranged from man, and man is estranged from God.

In Christ, the natural hostilities between races and nations are removed, barriers and fences of strange customs are broken, and misunderstandings are adjusted. Thus unity among all races and classes of men comes to prevail.

Unity is not achieved, however, through efforts to amalgamate the races, or to blot

out family customs, or national characteristics, or social differences. Such differences, to a greater or lesser degree, will always exist. Rather, unity is achieved by causing all men of all nations to become Christians--to have the Spirit of Christ or to be one in Christ. A man may become a Christian without becoming an American. He may become a Christian without giving up his social customs, his native language, his manner of dress, or his social position. Only if a native custom were contrary to the principles of Christianity would a Christian be under obligation to give it up. Paul became all things to all men -- that is, he associated with the different races of men and respected and lived by their customs -- that he might by all means save some (1 Cor. 9:20-22).

True Christianity will not produce a state of anarchy, or uprising, under any form of government; and true Christians will not be found aiding or abetting either side of a social upheaval or uprising.

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## THE DEFENDER

William S. Cline, *Editor*

Winston C. Temple, *Assistant Editor*

George E. Darling, Sr., Ernest S. Underwood,  
and Ray Hawk, *Associates*

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The apostle Paul lived in a day when slavery, as an institution or economic way of life, had governmental sanction. During this period of the Roman Empire, thousands and thousands of people of all nations were enslaved, but Paul did not take to the streets to lead a demonstration or to overthrow the State. Instead, he gave instructions which, if followed, would make the institution of slavery of no real consequence for either the slave or the master.

Paul's letter to Philemon regarding Onesimus -- Philemon's runaway slave, and how he was causing Onesimus to return to Philemon -- illustrates the delicate manner in which Paul, while respecting the state as well as the property rights of the individual, placed Philemon and Onesimus on the same spiritual basis. Onesimus was *"no longer a servant, but more than a servant, a brother beloved... both in the flesh and in the Lord"* (Phile. 16).

There are those who contend for a social gospel, for a gospel that is relevant to the social and political issues of the present times. They contend for a gospel that will project Christians into the forefront lines to foster and crusade for legislation that is designed to correct social evils and to satisfy the felt needs of underprivileged segments of society. Those who contend for a social gospel, as a general rule, are little concerned for the doctrines of Christianity; rather, they are concerned for the effecting of social, cultural, and political reforms.

The proponents of a social gospel believe that so long as the essence of the ethical teaching of Christ is present, Christianity exists, Christ or no Christ. With these proponents, Jesus is God only in a sense not radically or essentially different from all men who are of God, and thus, with them,

every man can be a Christ if he will follow the ethics of the Man from Nazareth.

Converse to the proponents for a social gospel is the fact that Jesus did not come into the world to bring about a better way of life. He did not come into the world to change customs, or to change or implement the form of government or to raise the cultural pattern, or to raise the standard of living. Jesus came into the world to die in man's place. He came to save man from his sins. The mission of Christ contemplates the fall of man and thus man's need for a saviour. Those who contend for a social gospel make little or no place for the fall of man. To them, sin is not sin. It is only a social disease -- a by-product of a sick society.

Now, not only admittedly but also affirmatively, the practice of the principles of Christianity does impinge upon the social, the cultural, the political, and the economic character of a people; but the changes that are brought about are indirect and secondary -- the by-products of Christianity. The better way of life is a natural result of the life and mission of Christ.

One import of how that Paul handled the Onesimus case is that when an evangelist is entering a foreign nation or city he is under no obligation to put forth efforts to change the form of government, the social order or customs, or the economy. In fact he is under obligation to desist from instituting such changes. The principles of Christianity can prevail under a monarchical form of government, or under an oligarchic, as well as a democratic form of government. The church of the Lord can never be really successful in preaching the gospel to all nations, tongues, and races until it recognizes this divine principle.

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## CHALLENGING DANGERS OF MODERN VERSIONS NO.10

ROBERT R. TAYLOR, JR.

*Ripley, Tennessee*

We are devoting two full articles to what the RSV did initially to the last dozen verses of Mark 16:9-20. That is just how vital we believe this matter to be.

The RSV translators suggested that one of the reasons they relegated Mark 16:9-20 to footnote status or to the margin was due to what Eusebius and Jerome said in regard to

this matter. Need I call any reader's attention to the fact that Eusebius and Jerome were not inspired instruments to determine what went into the Biblical text and what was to be omitted from the same? A number of the so-called "church fathers", who lived much closer to the apostolic age than either of these two did, said this passage belongs to Mark's gospel record. And they said it belonged to Mark's gospel because that is precisely where it did and does belong!!

#### WHAT ABOUT THE NEW WORDS AND EXPRESSIONS IN MARK 16:9-20?

Among those who deny this passage a place in Mark's gospel record are those who advance the argument that within these twelve verses are to be found seventeen new words or expressions not found elsewhere in Mark's book. It is difficult for this writer to imagine so-called intelligent men as taking seriously this argument. More than one century ago a Bible scholar by the name of John A. Broadus decided to show the utter folly of this absurd objection to the genuineness of Mark 16:9-20. He took the twelve verses right before the disputed passage. These would have been the verses of Mark 15:44 - Mark 16:8. He showed conclusively that these twelve verses have exactly the same number of new words in them not found from Mark 1:1 to Mark 15:43!! Also more than one hundred years ago the brilliant J. W. McGarvey wrote, "Applying to another passage the method adopted by Prof. Broadus, I have myself examined the last twelve verses of Luke's narrative and found there NINE words which are not elsewhere used in his narrative, and among them are four which are not elsewhere found in the New Testament; yet none of our critics have thought it worth while to mention this fact, if they have noticed it, much less have they raised a doubt in regard to the genuineness of this passage. Doubtless many other examples of the kind could be found in the New Testament; but these are amply sufficient to show that the argument which we are considering is but a shallow sophism." (COMMENTARY ON MATTHEW AND MARK, p. 380.)

Why is it the case that no modernistic and liberalistic effort has been made to discredit the last twelve verses of Luke's gospel treatise? Could it not well be the case that the last twelve verses of Luke 24 do not say, "He that believeth and is baptized shall be saved?" It has long been my deep conviction that if there had been no allusion to baptism as a condition to salvation in this passage and no allusion at all to supernatural events and miraculous confirmation of God's gospel in the first century, that Mark 16:9-20 would have escaped both denominational and moder-

nistic criticism of such a totally destructive nature. There would have been no concerted effort to omit it from the Sacred Text as we have witnessed their doing toward this highly inestimable passage of Holy Writ. Now WHO wishes to deny this possibility? And upon what basis will the denial or the objection rest?

This same type of sophistry has been used to deny the Pauline authorship of 1 and 2 Timothy and Titus. In these three evangelistic epistles (a much finer designation for them than "pastoral epistles") Paul is said to have used some 175 words not contained in his earlier writings. Well what of it? He used what the Spirit of truth told to him to use. Was the Holy Spirit impotent in using new words in the writing of a new section or an entire new book of Sacred Scripture? If so, WHY?? If the Holy Spirit could only use previously employed words, just how would the very first writing of the Old Testament Hebrew Scriptures and the very first writing of the Greek Scriptures for the New Testament have occurred? SUCH SOPHISTRY!! Did the writers of the New Testament bind themselves to certain words? Did they make a long-ranged promise to the destructive critics of the nineteenth and twentieth centuries that they would NEVER vary or veer from an accepted vocabulary when a new subject arose that needed their inspired attention? If so, where is that promise? The answers to these questions are obviously to be understood in the negative. Let us keep firmly fixed in mind that in these verses Mark is discussing the post-resurrection appearances of our Blessed Redeemer. Mark had discussed none of this in the first 666 verses of his book. The discussion of a new topic demanded new words or expressions else the Holy Spirit would not have led him to employ these new words. It will take far more than this shallow type of reasoning to destroy the Marcus authorship of this stately section of Sacred Scripture. Beloved readers, the same type of faulty reasoning about new words or expressions and unusual style have been used to discredit the Pauline authorship of 1 and 2 Timothy and Titus and John's authorship of Revelation. Such is hardly worthy of any kind of scholarship, let alone Biblical scholarship. Shame on those who would set forth such sophistry and double shame on those who would be influenced by such shallow reasoning, if such it can be called. Among people who are devoted to the Book such silly sophistry as this will be recognized by real Bible students for what it is - extremely faulty logic. If not, WHY NOT??

More than a full century ago the brilliant J. W. McGarvey presented an able defense of



the passage's genuineness - that is - that Mark actually penned it. This able defense was presented at the close of his scholarly and still very profitable work entitled *A COMMENTARY ON MATTHEW AND MARK*. His conclusion was, "Our final conclusion is, that the passage in question is authentic in all its details, and that there is no reason to doubt that it was written by the same hand which indited the preceeding parts of this narrative. The objections which have been raised against it are better calculated to shake our confidence in Biblical Criticism than in the genuineness of this inestimable portion of the word of God." (p. 382.) The LONDON TIMES once called McGarvey the ripest scholar of the English Bible of any man of his era. Had men of the McGarvey brand of reverent scholarship translated the RSV the last dozen verses of Mark 16 would have never been relegated to marginal or footnote status. What a notorious and blasphemous way to handle Sacred Scripture. And yet we are assured by a number, a growing number, of our preachers that the RSV is a reliable Bible and is in the Tyndale tradition of Biblical translation. I for one reject both of these. I do not believe it is reliable nor do I believe William Tyndale would have placed his stamp of approval upon such a totally reckless approach to Biblical translation. Did not Tyndale say he had never tampered with the word of the Lord? The RSV cannot honestly make this statement. And from the reviews of their planned new edition for the 1980's they will be making more deviations and departures in their Women Liberation Movement to "de-masculinize" Biblical terms. AND THIS IS WHAT WE NEED??

#### A SIGNIFICANT STATEMENT FROM BROTHER THOMAS B. WARREN

Some years ago I ran a series of articles relative to Modern Versions in my church bulletin at Ripley, Mississippi. The series included a treatment of what the RSV did initially to Mark 16:9-20. Brother Thomas B. Warren received that series of articles. He was kind enough to write a letter of commendation on my treatment of this vital matter. All readers of *THE DEFENDER* recognize in Thomas B. Warren a man of unquestioned integrity and deep Biblical scholarship. He is an able gospel preacher. He is the editor of *THE SPIRITUAL SWORD*, one of our very finest journals. He is professor of apologetics at Harding Graduate School of Religion in Memphis, Tennessee. He is a defender of the faith. In September of 1976 he met one of the world renowned atheists. Before the unanswerable and penetrating logic of brother Warren, Professor Andrew Flew of England FLUTTERED, FAILED and FLED. Brother Warren is a staff writer for the *Gospel Advocate* and an author

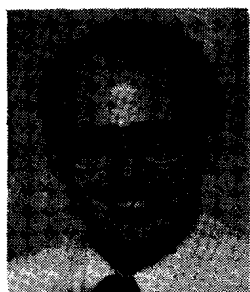
of many books. He is the popular speaker on *Five Gospel Minutes*, a part of *The International Gospel House* network of broadcasts. Brother Warren has graciously and kindly given me permission to quote from his private letter to me. Shortly after the RSV came out more than thirty years ago Brother Warren wrote a very able defense of the genuineness of Mark 16:9-20. In the letter he said, "I sent this material to some of the men who worked on the committee for the RSV and asked them to refute it if they had the material to do so. None of them found occasion to reply, although such men reply almost immediately to various questions one may ask."

In the early days of the RSV they went to great expense and effort to demote the King James Version and to promote the RSV. For all practical purposes some of the promoters just ignored the kingly presence of the ASV of 1901. It seems exceedingly strange that they never replied to brother Warren's material if they had the ammunition to refute his cogent logic and scholarly defense of Mark 16:9-20. Was this intellectually honest to ignore this challenge and never seek to answer it by any type of reply? Is it not rather obvious that they were caught in a glaring error and knew it? If not, why did they later do an "about face" on this passage in a later edition of the RSV? Again and again we are told today that greatly improved linguistic or language scholarship and the presence of greater manuscript authority enable current translators of the Bible to turn out much more reliable Bibles than did the translators of the KJV and the ASV of 1901 did in 1611 and 1901 respectively. What happened to this "greatly improved linguistic scholarship" and the "availability of better manuscripts" when the RSV came to Mark 16:9-20? When men are intellectually dishonest, as the RSV Committee manifestly was with the initial treatment of Mark 16:9-20, linguistic scholarship and the availability of more manuscripts are frequently ignored. Intellectual honesty is of imperative priority in the great and far-reaching work of Biblical translation. By the way, I have been asking for years, and so far without any type of satisfactory reply in return, in the face of this improved scholarship and the availability of much finer manuscript authority, WHY DO THE NEW BIBLES, WITH VERY FEW EXCEPTIONS, JUST GET WORSE AND WORSE AND WORSE? Are the presence of superior scholarship and a better manuscript base the contributing factors for all the contradictions they now contain, the vulgarity in which they specialize, the additions and deletions that characterize them and especially all the denominational creedal points they have now moved maliciously into the Biblical text? WHO WILL ANSWER?

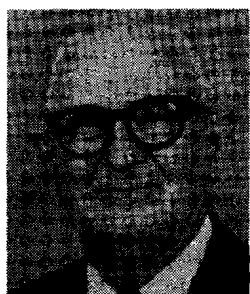
(Continued on page 45)



E. UNDERWOOD



J. STEARSMAN



L. BISHOP



G. REYNOLDS



D. DAVIS



E. HARDIN



Q. DUNN



H. MCCAGHREN



R. I.

# Characters

FOURTH ANNUAL BELLVIEW PREA

MAY 14

## SCHEDULE OF SPEAKERS AND SUBJECTS:

### SUNDAY:

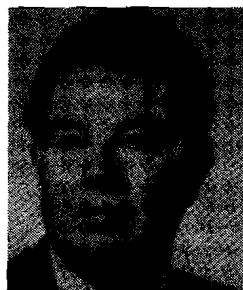
9:00 A.M. STEPHEN.....Emery Hardin  
10:00 A.M. PHILLIP.....Joseph A. Ruiz  
6:00 A.M. DANIEL.....Daniel Denham

### MONDAY:

7:00 P.M. THOSE THAT HAVE GONE BEFORE.....  
George E. Darling, Sr.  
8:00 P.M. MOSES.....Henry McCaghren

### TUESDAY:

8:30 A.M. JESUS, THE CHRIST.....  
Jackie Stearsmar  
9:30 A.M. JACOB.....Robert Taylor  
10:30 A.M. ADAM.....Roy Deaver  
11:30 A.M. SERMON OUTLINE.....Robert Taylor  
1:00 P.M. PETER.....Donald Davis  
2:00 P.M. ANDREW.....Jim Bullington  
3:00 P.M. DAVID.....Quentin Dunn  
7:00 P.M. THE BOOK OF HEBREWS.....  
Winfred Clar  
8:00 P.M. JOB.....Linwood E. Bisho



B. COSS

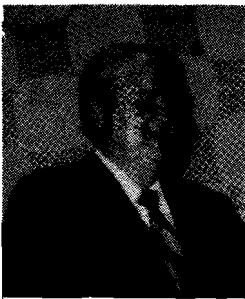




ER



R. TAYLOR



G. DARLING

of the Bible

R TRAINING SCHOOL LECTURESHIP

18, 1978

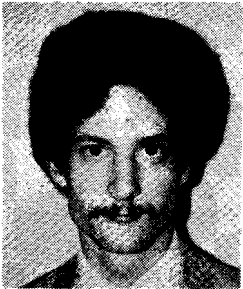
SCHEDULE OF SPEAKERS AND SUBJECTS:

WEDNESDAY:

- 8:30 A.M. JOSEPH, THE MAN FOR ALL SEASONS.  
Robert Taylor
- 9:30 A.M. SAMUEL.....Rex A. Turner, Sr.
- 10:30 A.M. NOAH.....Roy Deaver
- 11:30 A.M. SERMON OUTLINE...Henry McCaghren
- 1:00 P.M. "THIS IS THE WAY--WALK YE IN IT"  
Archie Luper
- 2:00 P.M. JOHN, THE BAPTIST.....Ray Peters
- 3:00 P.M. JOSHUA.....Larry Reynolds
- 7:00 P.M. THE BOOK OF HEBREWS.....  
Winfred Clark
- 8:00 P.M. PAUL, MORE THAN CONQUEROR.....  
Bill Coss

THURSDAY:

- 8:30 A.M. SAUL, THE KING WHO PLAYED THE FOOL  
Walter Pigg
- 9:30 A.M. LEADERSHIP.....Winfred Clark
- 10:30 A.M. BARNABAS.....John Priola
- 11:30 A.M. SERMON OUTLINE...Kenneth Furlong
- 1:00 P.M. JEREBOAM.....Ernest S. Underwood
- 2:00 P.M. SAMSON.....Gerald Reynolds
- 3:00 P.M. OPEN FORUM.....Roy Deaver
- 7:00 P.M. THE BOOK OF HEBREWS.....  
Winfred Clark
- 8:00 P.M. ABRAHAM.....Roy Deaver



K. FURLONG



A. LUPER



J. RUIZ



D. DENHAM



L. REYNOLDS



W. CLARK



R. PETERS



J. BULLINGTON

# The God We Worship

William S. Cline

Pensacola, Florida

Jesus said that God requires worship and that our worship is to be *"in spirit and in truth."* He went further and said that God seeks sincere spiritual worshipers. His exact words were, *"But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth; for such doth the Father seek to be his worshipers. God is a Spirit; and they that worship him must worship him in spirit and truth"* (John 4:23,24).

The inference from these words is that real worship is a most profound privilege, never to be treated lightly or complacently. Today the tendency in religious assemblies is to be increasingly informal, shallow and emotional. In these modern days it is easy to be outwardly pious in worship but inwardly unconcerned. It is entirely possible for worshipers to fail completely to worship as the Christ directed and, in failing, they miss one of the most uplifting privileges ever given to human beings.

Christian worship derives its true significance from the nature of the God we worship. The God of the Bible, the God whom we approach in worship, is infinite in greatness, goodness and holiness. He is our heavenly Father (Matt. 6:9); the one in whom *"we live and move and have our being"* (Acts 17:28). He is the King eternal, immortal, invisible, the only God, and His presence fills the universe (1 Tim. 1:17; Jer. 23:24). In other words, the God whom Christians worship is infinitely adorable and worshipful; and everyone needs grace to offer well-pleasing worship to Him. The only proper approach to God by imperfect man is that of reverence. *"...Let us have grace, whereby we may offer service well-pleasing to God with reverence and awe; for our God is a consuming fire"* (Heb. 12:28-29). All praise, prayer and service to God should be offered with respect and awe. No other attitude toward God is appropriate in human beings.

## HOLINESS

God is *holy*. Over and over this truth is affirmed in the scriptures. Psalm 99 expresses it in strong terms: *"Exalt the Lord our God; worship at his footstool! Holy is he!... worship at his holy mountain; for the Lord our God is holy!"* (Psa. 99:5,9). Joshua said, *"...for he is a holy God"* (Joshua 24:

19).

Isaiah was overwhelmed with a sense of unworthiness when he became aware of God's holiness. *"In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above him stood the seraphim. . . And one cried unto another, and said, Holy, Holy, holy, is Jehovah of hosts; the whole earth is full of his glory. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, Jehovah of hosts"* (Isaiah 6:1-3,5).

Thus Isaiah learned what modern man needs to learn -- that God is *"...the high and lofty one who inhabits eternity, whose name is holy"* (Isa. 57:15). Even Jesus, in his sinless perfection, addressed the God whom we worship as, *"Holy Father"* (John 17:11). And John in his visions on the isle of Patmos learned that the ceaseless chant of heaven's living creatures is, *"Holy, Holy, Holy is the Lord God Almighty, who was and is and is to come"* (Rev. 4:8).

Therefore the basic principle of all human approach to God is reverence. The basic law of reverence in the Old Testament, as God spoke it is this -- *"You shall be holy for I am holy"* (Lev. 11:44-45). The law of reverence as given in the New Testament is expressed in the same words (1 Pet. 1:16). The Bible word *"holy"* is a strong word. It means *"pure, sacred, dedicated, free from defilement."* Since the God we worship is holy, we, His people are to be holy in all manner of living; and in nothing are we to be more pure, genuine and sincere in purpose than in worshipping our Holy Father.

This writer is not ready to say that certain language must be used in prayer to God and other language is wrong, but he is ready to say that *any* approach to God which carries with it the idea of the *"buddy system"* is one that borders on the ridiculous. God is holy. He is our *"Holy Father"* or our *"Father which art in heaven."* To be acceptable to Him, we must always be careful to approach Him in an attitude of reverence that becomes appropriate for human beings, who at best are mere worms of the dust.

## OMNIPRESENCE

Another aspect of God's nature which should be remembered in our worship is that "God is everywhere." The formal expression for this sublime truth is to say that "God is omnipresent." This means that God is an invisible Presence from whom nothing is hidden. The Psalmist had this truth in mind when he asked, "*Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me*" (Psalm 139:7-10). God reminded Samuel of His inescapable presence when he said, "...*Jehovah seeth not as men seeth;...Jehovah looketh on the heart*" (1 Sam. 16:7). And Paul said, "...*for in him we live, and move, and have our being...*" (Acts 17:28).

Let Christians remember, then, that God is present, unseen, but seeing, when we worship; and He looks not alone at our pious posture or conduct but into our hearts. If in our hearts there is only well-hidden lukewarmness, God knows it.

## RIGHTEOUSNESS

There are other aspects of God's nature which should influence the sincerity and reverence of our worship. The God whom Christians worship is *faithful* to all His

promises; He is *righteous* in all His judgments and *good* in all His gifts. He is abundant in *mercy* and *loving kindness*. He has not dealt with us according to our sins nor rewarded us according to our iniquities. He is slow to wrath, not willing that any should perish, but that all might be saved.

In addition, He is "*able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us*" (Eph. 3:20). The God we worship is able to make "*all things work together for good to them that love God, to them who are called according to his purpose*" (Rom. 8:28).

## LOVE

Then there is the love of God which, above all else in His nature, ought to move us to a more profound worship. It would seem then, that the greatness and goodness inherent in the very nature of God would create in every person a spirit of grateful wonder which would cause everyone to feel as the Psalmist felt, who four times came out with this exclamation in the same Psalm: "*Oh that men would praise Jehovah for his loving kindness, and for his wonderful works to the children of men!*" (Psa. 107:8,15,21,32).

Christian worship ought to be a holy endeavor, an awe-inspiring privilege. Sad to say, it is apparently not a serious endeavor nor an inspiring experience to many who call themselves children of God. Worshipers must draw nigh to the true and holy God with their hearts as well as with their lips.

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## CHALLENGING DANGERS OF MODERN VERSIONS

### CONCLUSION

It is my deep conviction that to relegate Mark 16:9-20 to a footnote or marginal status, as the RSV initially did, is a perversion of one of the great passages of Biblical teaching. We cannot help but feel that theological bias and not a faithful consideration of all evidences available to them of this passage's genuineness, swayed their translational posture at this vital point. I am well aware that later copies of the RSV have made a concession here by simply noting that a textual problem exists and thus now have moved it back from its marginal and footnote status where it stayed for years and years. But this only magnifies their initial mishandling of the passage. It simply means they were glaringly wrong at first. Such is another concrete example of their abounding inconsistency. And

there is no way they can fully atone for what they initially did to Mark 16. How can they when many still use an edition of the RSV where Mark 16:9-20 is a mere, unimportant footnote? How can they among those who used this book for a Bible and died before the RSV later made a change? They died believing Mark 16:9-20 is no part of our Bible. Beloved readers, this is what some would have us give up our reliable Bibles for!! Here is one person who is not about to trade a good one for a bad one. Some of us are not about to forget the highhanded manner in which the RSV initially treated Mark 16:9-20. Translators do not have the God-given right to become modern Jehoiaikims and remove portions of the Bible they dislike. This is what the RSV did initially to Mark 16:9-20. No wonder the late, lamented and brilliant B.C. Goodpasture called such "highhanded" action. It is!!

# Watch For Their Souls - 4

Ray Hawk, elder

Pensacola, Florida

*"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" (1 Pet.5:1-3). "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the need of their conversation...Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:7,17).*

The above passages teach several things, but paramount is the idea that elders have the oversight and rule of the local congregation. Someone must make human judgments about matters that God gives us the liberty to make those judgments in. The final authority in such items rest with the eldership for that is where God placed it.

In watching for the souls of the flock, elders must sometime make decisions that will affect the entire congregation, but which some in the church may not agree with. The elders must use every ounce of wisdom they have in reaching decisions which become charged with emotions by those who disagree with the decision.

## USING INSTRUMENTAL MUSIC IN THE CHURCH BUILDING FOR WEDDINGS AND FUNERALS

I have worked with churches that had a policy of not allowing instruments of music into the auditorium for weddings or funerals. Some members thought this policy was wrong, and that for those two occasions the instrument should be allowed, since they were not worship services. Regardless of how we feel, if it is a decision of the eldership, we should follow their decision. God gave them the right to make such decisions and we are obligated by the above scriptures to follow them. Sometimes elders decide conditions are such that a policy which has been followed for several years may be changed. Perhaps the eldership changes over the years due to newer men coming into it and older ones dying. They decide to change the above policy. This often causes hard feelings among those who agreed with the old policy. Again, the congregation is commanded to obey the elders. People who run from one church to another because they do not agree with some policy of

the elders will soon learn that they do not agree with the policies of the eldership they have agreed to follow in the new congregation where they have run to!

Let us all keep in mind that elders must and do make decisions which are *human judgment*. God has given them that right. Because it is human judgment, we may not agree with it. In fact, an elder may not agree with a decision on the part of the majority of the elders. But, as a member of that congregation, he is bound by the decision of the eldership! I have seen elders who did not agree with a majority decision of the eldership cause untold damage in a congregation by opposing that decision. Perhaps he thought he had a right to oppose it because he was an elder. Decisions of a congregation are not made by an elder, but by an eldership! When an elder rebels against the majority decision of the eldership and begins working against them, he is to be disciplined as any rebel should be (2 Thess.3:6). If the elders make a decision and I am in the minority vote against that decision, when anyone asks what the decision of the eldership was on that decision, my reply should be 100% for it! In fact, even if any other member is not in agreement with a decision of the elders, it should still be 100% of the congregation that stands behind the elders, regardless of personal differences! When members begin working against the decisions of the eldership, the peace and unity of that congregation is affected.

Sometimes people will ask, "If the decision of the eldership is a human judgment, why am I obligated to follow it?" Let us say the eldership has decided that all teachers will use the King James or American Standard as the text in their classrooms. Would it be a  
(Continued on page 48)

# "OPPOSITION TO REBUILDING THE HOUSE OF THE LORD"

## Ezra, Chapter Four

Winston C. Temple

Pensacola, Florida

### INTRODUCTION:

1. "And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem" (Ezra 3:1).

(1) This was the first day of the month (Ezra 3:6).

(2) The date would be September 25, 536 B.C.

(3) This would be the Feast of Trumpets (See Num. 29:1-16).

(4) The laying of the temple foundation next spring would thus have brought to an end the seventy years captivity predicted by Jeremiah (Jer. 25:1-12).

2. "Now in the second year of their coming unto the house of God at Jerusalem, in the second month..." (Ezra 3:8).

(1) The date would be May - June 535 B.C.

(2) The builders laid the foundation of the house of the Lord (Ezra 3:8).

### DISCUSSION:

1. Opposition To The Word -- The Temptation To Compromise Their Testimony.

1. "Now when the adversaries of Judah and Benjamin heard that the children of the captivity were building a temple unto Jehovah, the God of Israel; then they drew near to Zerubbabel, and the heads of fathers' houses, and said unto them, Let us build with you; for we seek your God, as ye do; and we sacrifice unto him since the days of Esarhaddon king of Assyria, who brought us up hither" (Ezra 4:1,2).

(1) Isaiah had prophesied that the northern tribes would cease to be a distinct people within sixty-five years.

(2) Since he prophesied this in 734 B.C. (Isa. 7:8), it was fulfilled by 669 B.C., within the reign of the Assyrian king, Esarhaddon (680-668 B.C.), who was responsible for

1. 1. (2) Continued.

transplanting foreigners into Samaria (2 Kgs. 17:24).

(3) The descendants of these transported peoples were the ones that came to Zerubbabel saying, "We seek your God as you do."

(4) The Kings record summarized them by recording, "They feared Jehovah, and served their own gods after the manner of the nations from among whom they had been carried away" (2 Kgs. 17:33).

(5) They pretended to be true worshippers of Jehovah. "And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness, whose end shall be according to their works" (2 Cor. 11:14,15).

(6) We have the same problem today in the twentieth century. All Christian thinking people state that they believe in Jesus Christ as their Savior and Lord, and that they are worshipping their God according to His precepts; but those who are members of the Lord's church know that they are like the woman at the well in John chapter four. They worship they know not what!

2. The leaders of Israel gave their answer. "But Zerubbabel, and Jeshua, and the rest of the heads fathers' houses of Israel, said unto them, Ye have nothing to do with us in building a house unto our God; but we ourselves together will build unto Jehovah, the God of Israel, as king Cyrus the king of Persia hath commanded us" (Ezra 4:3).

(1) Zerubbabel clearly saw the impossibility of accepting pagans on an equal basis with true Jews in the building of the Temple of Jehovah.

(2) These Samaritans revealed their true character when after further

(Continued on page 48)

#### WATCH FOR THEIR SOULS (4)

sin for a teacher to bring the New English Bible into the classroom and use it as a text? The version used is not the sin involved. It is not a sin to read from some version other than the KJV or ASV. The sin would be rebelling against the decision of the elders and not submitting to their judgment in this matter (Heb. 13:7,17).

Some elderships have asked the ladies of the congregation to not wear pantsuits to the public assemblies and classes. Is the wearing of pantsuits a sin? The answer is in the negative. Then why can't a woman who is a member of that congregation wear a pantsuit to worship? Because the elders have asked the ladies to not do so. If they do, they are in rebellion to the decision of the elders in this matter and such women should be dealt with in that context. The elders may make decisions of this nature, not because they feel the wearing of pantsuits to classes or worship is a sin or that reading from the New English Bible is error, but because of the propriety in matters of dress and consistency in reading the Bible.

#### CONCLUSION

We may not always agree with every decision of the eldership, but we are obligated by scripture to follow their rule. To stand against a decision of the elders in any matter and cause division by trying to rally others to my point of view to pressure the elders to change their decision to favor mine is to destroy the peace and harmony of a congregation by being in rebellion to the elders and God by not following such passages as Heb. 13:7,17.

#### "OPPOSITION TO REBUILDING THE HOUSE OF THE LORD"

##### 1. 2. (2) Continued.

rejections, built their own temple on Mount Gerizim (Jn. 4:20-22).

- (3) How long will it be before the church of Christ learns the simple lesson taught by Zerubbabel?
- (4) How long will it be before we learn that it is our responsibility to build the Temple of Jehovah and not the many different denominations that exist in the world today?

- (5) How long will it be before we believe that the Lord's church is the true one? How long, how long before we finally reach the kind of conviction Zerubbabel exhibited?

##### 3. The consequences of their faithful stand.

- (1) The people of the land weakened the hands of the people of Judah.
- (2) They troubled the people of Judah in building.
- (3) They hired counsellors against them. (v.4)
- (4) They were persistent in their assaults.
- (5) "...all the days of Cyrus king of Persia, even until the reign of Darius king of Persia" (Ezra 4:5).
- (6) This means the remaining years of Cyrus (535-530 B.C.), the reign of Cambyses (530-522 B.C.), the short reign of Smerdis (522 B.C.), and until the second year of Darius I (521/520 B.C.).
- (7) Please note! A faithful stand for truth causes *many discomforts*, but it is the only *real freedom!* (Jn. 8:32).
- (8) The opposition even caused the work on the temple to cease. "Then ceased the work of the house of God which is at Jerusalem; and it ceased until the second year of the reign of Darius king of Persia" (Ezra 4:24)

##### II. Some Practical Observations.

1. The people of Judah started out on their task as a *unified* force. They gathered themselves together as *one man*.
2. They made considerable progress. Within a year they had laid the temple's foundation.
3. They were faced with opposition from their adversaries.
4. They met it head on with the truth, but the enemy won.
5. This victory was to be short-lived for the house of the Lord was finished in the sixth year of the reign of Darius (Ezra 6:15).
6. The Lord's people today should work faithfully and when opposition of the powers that be halt our thrust forward, we should remember to be faithful and trust in the Lord. Help will be sure to follow!



# What Will It Take Next?

**BYRON DENMAN**

*Tipton, Oklahoma*

I am confident our Lord knew of the motivation that would be necessary to bring people to the obedience of His word. In His own words He spoke, "And I, if I be lifted up from the earth, will draw all men unto myself" (John 12:32). The Lord has made it plain that the *only* "drawing power" needed to save the lost and the only motivation needed to keep the saved faithful is the understanding of the crucifixion and why it was necessary. The gospel remains as God's power to save (Rom. 1:16; 1 Cor. 15:1,2); it has not lost one ounce of its saving power and when it is preached in its fulness and obeyed it will produce saved people today as it did on Pentecost in Acts 2.

Apparently, there are many today that no longer believe our Lord's statement in John 12:32. So called "new methods" of bringing the lost to Christ(?) are being introduced almost daily. Everything from offering money to learn memory verses, to "Kite Sunday", to a McDonald's hamburger are to supposedly motivate people to attend Bible classes and worship services. What will it take next? If we are to begin to entice people to accept the Lord Jesus strictly because of a physical appeal (such as those things mentioned above), how long will it be before baptistries are

formed into swimming pools and the elements of the Lord's Supper replaced with hamburgers and cokes just to get people to attend.

It has been wisely stated that when it takes ice cream, tea, and fried chicken to get people to become a Christian or to keep them attending, the kind of Christians we will have will be as cold as ice cream, as weak as tea, and as *DEAD* as chicken. It is no wonder preachers are instructed in many places to be entertainers rather than evangelists of the Lord Jesus Christ. Paul stated that the preaching of the gospel was foolishness to many (1 Cor. 1:21). It is the preaching of the "whole counsel of God" (Acts 20:27) and obedience rendered unto it that will save the lost from hell (Heb. 5:8,9), and there is *no substitute or alternative*.

I firmly believe that if the preaching of Jesus Christ and Him crucified will not bring a person to desire to obey Christ as Lord, that nothing ever shall. God forbid that His children would stop planting the seed of the word and watering that seed, for in the day that we do, we can be sure God will no longer give the increase (1 Cor. 3:6).

GUEST

# Highers - Chastain Debate



PASCAGOULA, MISSISSIPPI, APRIL 10-13, 1978

by  
Emery Hardin and Alan Adams

**PROPOSITION:** *The church of which I am a member is scriptural in origin, name, doctrine, and practice.*

For four consecutive evenings, brother Alan Highers *ably* defended the truth in a public discussion with Mr. Hoyt Chastain, who represented the Missionary Baptist Churches. Brother Highers affirmed the above proposition during the first two sessions with Chastain denying, and then likewise, Chastain affirmed and Highers denied during the last two evenings of the debate.

Brother Highers, in discussing the *origin* of the church, immediately initiated a comparison of Mk. 9:1, Acts 1:8 and Acts 2, to irrefutably prove that the kingdom/church had its origin on the day of Pentecost. Rather than attempt, by scripture, to refute the argument of brother Highers, Mr. Chastain based his denial upon quotes from secular history. He said, "If everything that my worthy opponent has presented is true; grant for arguments sake that it's true. It wouldn't do him or his people one particle of good, because his church didn't start on the day of Pentecost; did not start during the ministry of Christ. His church was originated by Alexander Campbell in the year of 1827; 1,827 years too late, too far this side of the Christ."

Brother Highers rebutted by pointing out that: (1) religious matters should be settled in light of the scriptures, rather than secular history; and, that (2) he (Chastain) had ignored the scriptural arguments presented; and, that (3) the quotes regarding Campbell were not taken from a brotherhood publication, but from a Christian Church publication. (4) He asked Mr. Chastain if he would be willing to accept what secular history said in regard to the origin of Baptist Churches. Each of these points was treated with silence.

In establishing authority for the name, church of Christ, brother Highers used 1 Cor. 12:27, Eph. 1:21-23 and Rom. 16:16. Mr. Chastain answered with the usual Missionary Baptist quibble of, "Find me *one* passage that

says 'the' church of Christ." Brother Highers was quick to point out that Mr. Chastain had placed himself in a precarious position indeed, because he (Chastain) could *certainly* find neither (1) Baptist Church, or (2) Baptist Churches within the pages of Holy Scripture.

In dealing with the third item of the proposition, *doctrine*, the two major points of contention were centered around the doctrine of: (1) the essentiality of water baptism; and, (2) the doctrine of "once saved, always saved."

Throughout the debate, brother Highers introduced many charts, particularly one which dealt with Acts 2:38. The chart was used to compare the construction of Acts 2:38 with Mt. 26:28. The fact was pointed out that the identical phrase "for the remission of sins"

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## THE DEFENDER

William S. Cline, Editor  
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is found in both passages. The question was then raised: if Acts 2:38 means that one is baptized *because* of sins *already* remitted, as Mr. Chastain averred, then, by the same rule of interpretation, would it not follow in Matt.26:28 that the blood of Jesus Christ was shed *because* of sins *already* remitted. Therefore, Christ died in vain. Mr. Chastain never addressed himself to the force of this argument and the inconsistency of his doctrine regarding such.

Even though brother Highers had not to this point introduced Mk.16:16, Mr. Chastain felt compelled to introduce it himself, confidently asserting that Baptists are the *only* ones who truly *believe* Mk.16:16. Ironically and inconsistently, Mr. Chastain later announced that Mk.16:9-20 is *not even scripture*, but an interpolation. Truly, "Consistency, thou art a jewel." The authenticity of Mk.16:9-20 was clearly established by brother Highers.

Regarding the doctrine of "once saved, always saved", brother Highers asked if it were possible for a child of God to die even in the acts of drunkenness, adultery, or murder, and still go to Heaven. Mr. Chastain replied, "Certainly so." He attempted to defend his position by *partially* quoting 1 Jn.1:7. He stressed, "...the blood of Christ continually cleanseth us from *all* sin." Of course, brother Highers very strongly pointed out that Mr. Chastain had omitted the qualifying phrase, "If you walk in the light. . ."

Attention was then called to a previous debate Mr. Chastain had had with brother W. Curtis Porter. In this debate, Mr. Chastain had been asked if he could leave his wife, run off with a sixteen year old girl, live in adultery, die in an impenitent state, and go to Heaven. Just prior to this he had used

Rom.8:28, stressing that, "All things work together for good to them that love the Lord. . ." Mr. Chastain was then asked if it would be "good" for him to run off with a sixteen year old girl. His *shocking* reply was, "IT CERTAINLY WOULD BE...the Bible says that *all* things work together for good. That *INCLUDES* RUNNING OFF WITH A SIXTEEN YEAR OLD GIRL. The problem is (you don't) know the difference between *good*, *better*, and *best*." Words could not express the amazement seen on the faces of many at the stating of such a bald, bold, and brash declaration. The net result of the Baptist doctrine of "once saved, always saved" was vividly portrayed by brother Highers with a quote from Albert Garner, another Baptist debater, who publicly stated, "Baptists teach that a child of God can do *ANYTHING* he wants to and go to Heaven anyhow." Brother Highers further drove home the point by concluding that Baptist doctrine *ENCOURAGES SIN*.

In the area of *practice*, brother Highers pointed out that the church of Christ practices the baptism of penitent believers without taking a vote of the membership such as the Baptists practice. Mr. Chastain's quibble was that in the conversion of Cornelius and his household, Peter asked for a *vote* of approval when he said, "Can any man forbid water...", and then received a unanimous response, in that no one voted to forbid them to be baptized. Brother Highers devastated this reasoning by simply asking, "Could one of them have voted NO?"

Many other points of doctrine too numerous to here list were brought to light and discussed in the debate. In each and all cases the truth was taught and the error exposed and denounced.

The following chart presented by brother Highers sums up and destroys Baptist doctrine:

BAPTIST DOCTRINE	VS.	BIBLE TRUTH
1. Called Baptist Churches.		1. Called churches of Christ (Rom.16:16).
2. Members called Baptists.		2. Called Christians (Acts 11:26).
3. Vote on candidate.		3. No such vote (Acts 8:36-39).
4. Salvation outside the church.		4. Salvation in the church (Eph.5:23).
5. Salvation by a dead faith.		5. Saved by a living faith (Jas.2:26).
6. Confess salvation.		6. Confession <i>unto</i> salvation (Rom.10:10).
7. Baptized because of remission.		7. Baptized <i>unto</i> remission (Acts 2:38).
8. Children born depraved.		8. Fit for the kingdom (Mt.18:3).
9. Instrumental music in worship.		9. Vocal music (Eph.5:19).
10. 1,000 year earthly reign of Christ.		10. Christ reigning now (Acts 2:30-31).
11. The church established before Pentecost.		11. The church established on Pentecost (Acts 2).
12. Once saved, always saved.		12. Fall from grace (Gal.5:4).

Brother Highers is truly a champion in defending the truth; humble and kind, yes; but at the same time staunch, firm, unwavering, and uncompromising. Jude 3 was indeed put to practice.

\*\*\*The debate can be purchased either on tape or in printed form from:

BIBLE SCHOOL SUPPLY  
P.O. Box 3252  
Montgomery, Alabama 36109

# Watch For Their Souls-5

Ray Hawk, elder

Pensacola, Florida

*"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb.13:17).*

If an eldership is going to watch for the souls of those under their oversight, they must have some kind of arrangement for doing so. Who does and does not attend the Sunday or Wednesday night services? How often does brother or sister John Doe attend on Sunday morning? Some kind of records must be kept. Either the elders can check a roll book or assignments can be made to have others do it.

Most congregations have zone programs where the congregation is divided into zones. A captain and co-captain are assigned to each zone. The captain is responsible for marking an attendance sheet to see who is and is not present in his zone. Books are also kept in the Bible classes. These attendance records are turned into the office each Sunday and the secretary fills out a sheet showing who was absent in Bible classes and the other services. This record is posted on the bulletin boards for the members to see so that visits can be made by any individual.

Before the secretary makes out the final list of absentees, each zone leader calls those who missed all the services on Sunday to find out if they are sick, out of town, or negligent to Heb.10:25. If a person is absent because he was out of town, the symbol "OT" is placed next to his name. If he was sick, an "S" is placed after his name. If the person's alarm clock did not go off, this reason is placed after his name. In this way the elders as well as the zone leader may see the reason for that person's absence. If the reason for missing is not a valid one, the elders can then check on that person or have that person's zone captain assign someone to visit them.

If a person misses three times in a row, he not only is called by the elders or a zone member, but he is dropped from the Bible

class roll until he returns and attends Bible classes three consecutive Sundays. He then becomes a class member in good standing again.

If a person's record begins to show too many absentees, the elders will write him a letter of encouragement. If this does not produce results, a letter is written indicating the person is slipping away from the Lord and needs to return and be restored. If this letter does not get results, the elders go and talk with the person and tell him face to face that they love him, are concerned about his soul, and that he needs to be restored or fellowship will be withdrawn. If this does not faze the individual, another letter is sent indicating fellowship will be withdrawn by a certain date. If the person has not been restored, fellowship is withdrawn until that person repents and is restored. From time to time visits or letters are sent to encourage the individual to be restored and that the church loves him and continues to pray for him.

Bishops have a tremendous work on their shoulders. However, they may delegate to others some of this responsibility. When an absentee report is posted, each zone captain is responsible for making assignments from his zone so that absentees are visited and encouraged. A report may be turned into the zone captain who then reports to the elders. If a person has reached the stage where the zone captain feels the elders need to take the matter in hand, he can submit such a report to the elders bringing it to their attention. The elders can appoint a couple of bishops to visit the person and talk with him. These two can report to the rest and a decision made from that report.

The above is how Bellview tries to carry out its responsibility in this matter of "watching for their souls." It may not be the most perfect plan, nor carried out perfectly by either the eldership or the congregation, but at least it is an effort to watch for their souls (Heb.13:17).

# Challenging Dangers Of Modern Versions, 11

Robert R. Taylor, Jr.

*Ripley, Tennessee*

Numbers nine and ten in this current study were devoted exclusively to a close consideration of what the RSV initially did toward the last dozen verses of Mark 16. Numbers eleven and twelve in the study will be devoted to what the RSV, the NEB and some other modern speech versions have done to Isaiah 7:14. Unlike the Mark 16:19-20 controversy neither the RSV nor the NEB has changed the high-handed and deeply perverted way they dealt with the great virgin birth prediction in Isaiah's tremendous book of prophecy, much of which fits into the basic realm of predictive prophecy.

It is my confirmed conviction and just judgment that one of the most notable perversions found within any of the new Bibles actually occurs in the rendering of Isaiah 7:14 as given by the Revised Standard Version. The passage, as rendered in the RSV, reads, "Therefore the Lord himself will give you a sign, Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel." The New English Bible also uses the term "young woman" in its rendering of Isaiah 7:14. Thus our remarks will be directed against both of these perverted yet highly popular Bibles. What we say in regard to these two will get any and all the other modern speech translations that commit the same grievous folly with this valiant verse of Sacred Scripture.

## THE HEBREW TERM ALMAH

Young woman in the RSV and in the NEB is translated (or mistranslated which is a more apt term) from the Hebrew term ALMAH. Both the King James and the American Standard Version correctly translate the term VIRGIN which is Scripturally and eminently correct. Respectively these stately translations say, "Therefore the Lord himself shall give you a sign, Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." "Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." These reliable Bibles did not tamper with the Bible Doctrine of the Virgin Birth as did the RSV, the NEB and other of the modern speech versions have done in subsequent times.

A young woman's being with child would not

constitute a sign or a coming miraculous event. If so, what would it be? Such has been happening since the beginning of time. But a virgin's being with child would be a remarkable sign. Only ONE TIME in the history of humanity has a virgin conceived and brought forth a child whose name was to be Immanuel. That was the case of Mary, the Galilean virgin, and the Babe of Bethlehem as found fulfilled in Luke 2 and Matthew 1 and 2. Upon this coming event Isaiah's prophetic eye was most assuredly cast when he penned Isaiah 7:14. Upon that very prophecy of Isaiah 7:14 the angelic eye was firmly fixed and royally riveted when he was dispatched from heaven to earth to allay Joseph's fears relative to the taking of Mary to wife due to her totally unexpected and deeply perplexing case of pregnancy during the period of their espousal and before they came together as husband and wife. (Matt. 1:18-25.) Upon that very prophecy the inspired eye of Matthew was royally riveted when he wrote Matthew 1:22-23. If not, WHY NOT?

## SOME QUESTIONS FOR THE PROPONENTS OF ISAIAH 7:14 AS DUAL PROPHECY

For those who contend that Isaiah 7:14 was a dual prophecy and was fulfilled in Isaiah's day as well as in the Messiah some eight centuries later I have some fourteen or fifteen questions that I believe are apropos to the discussion currently under consideration. I have asked these questions by private correspondence, in face to face confrontations with proponents of this view, in sermons and public lectures on this topic and by means of religious journalism such as in the pages of some of our leading religious publications. But to date they have been asked in vain as far as any satisfactory answers coming back are concerned. But here they are and they are numbered as I list them. (1) What was the name of the PRECISE virgin that so conceived and brought forth a son without the aid of any man of that eighth century generation? (2) What was the name of the PRECISE child who was virgin-conceived and virgin-born in the eighth century? UNIFORM SPECIFICS, not VARIED GENERALITIES, are demanded for these two questions!! (3) Was this virgin-conceived and virgin-born son of eighth century Judah really God with us in human flesh? (4) If so, then have there not been

two Incarnations-one in eighth century Judah and one of the Christ child in the days of the Roman kings? (5) Were they two different Immanuels or the one Immanuel that appeared in human flesh at two different periods in human history? (6) Did Deity reside in human flesh in eighth century Judah and again in what we now know as the first century of this current era of time-the A.D. period? (7) Did both occasions then constitute the fulness of time? (8) Was there an atonement made by the virgin-born Immanuel of eighth century Judah? (9) If so, why was there an additional one needed eight centuries later in the time of Jesus Christ? (10) If not, what was the purpose of the virgin-conceived and virgin-born Immanuel in the eighth century of the B.C. era? (11) If there were no virgin-conceived and virgin-born Immanuel in the eighth century, in what sense was there any sort of partial fulfillment of Isaiah 7:14 in that particular era? (12) If there were indeed some sort of partial fulfillment of Isaiah 7:14 in Isaiah 8 or in that general area of time, why did the angel in Matthew 1:22-23 say "ALL this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet..." (Emphasis mine-RRR.) Why did he not say the REST or the REMAINDER of that DUAL prophecy was fulfilled in the conception and birth of the Christ child? (13) What purpose at all is served by all this theological talk about there being two fulfillments or a double fulfillment of Isaiah 7:14? To me it is a matter of double-talk to reject the dual fulfillment and contend for a double fulfillment. Dual means twofold or double according to Webster's second definition. His first definition for double is twofold. (14) Does this double or dual fulfillment theological doubletalk do one single, solitary thing to enhance the great Bible Doctrine of the Virgin Birth of our adorable Saviour either in the precious predictive prophecy in Isaiah 7:14 or in its precious and minute fulfillment in Matthew 1:22-23? If so, WHAT IS IT?? Does his having to share top billing in this predictive prophecy really extol and exalt him? If so, how, How, HOW?? (15) What truth do I have to surrender by discarding this whole notion of the dual fulfillment contention of Isaiah 7:14? I confess a dense naiveness in seeing anything of value at all in this dual fulfillment contention of Isaiah 7:14. I think the holding of this contention is worse than worthless! And do not tell me the Bible teaches it for that is begging the question or assuming as true what no advocate of it has yet proved!!

Do you not believe these fifteen questions are worthy of some rather definite and speci-

fic, not hazy and generalized, answers from those who have long contended for the dual fulfillment aspects of Isaiah 7:14? I surely do. I would like to go on public record again, as I did some years back in the pages of the GOSPEL ADVOCATE and under the editorial eye of the late and lamented B.C. Goodpasture, as denying that Isaiah 7:14 had both a near and a distant fulfillment. I do this recognizing quite clearly the high type of intelligent people who read the pages of THE DEFENDER. Again, I make this statement in full view of the fact that we are eternity-bound men and women, boys and girls. Furthermore, I would like to go on public record again as denying that ANY portion of Isaiah 7:14 had any type of fulfillment, partial or otherwise, near or distant, in the time of Isaiah the prophet and in the era of Ahaz the king. I firmly and fully believe there has been only one virgin to conceive while she was a virgin and give birth as a virgin to one virgin-born son. And this is NOT a conservative RADICAL position on this verse as one brother of my acquaintance has suggested and toward which he and I have had correspondence. Quite to the contrary it is the conservative BIBLICAL position. This has long been the position of the greatest preachers and teachers of the Bible among us. The doctrine is not so because they necessarily taught it; the doctrine is so because it is Biblically based and they taught the truth relative to the momentous matter. The virgin's name was Mary of Nazareth in Galilee. (Luke 1.). The virgin-conceived and virgin-born son was Jesus Christ - not some unknown and unsung son of the eighth century son of Isaiah's and Ahaz's era. (Matt. 1:22-23.) I do not envy the task of those who try to come up with the virgin and the virgin-conceived and virgin-born son (AND THAT IS PRECISELY WHAT IS DEMANDED) in Isaiah's time or in the era of Ahaz. I have long requested their names and to this good time no one has supplied me with the virgin mother and the virgin-born son of eighth century Judah and backed it up with book, chapter and verse authority. Assumptions and assertions, and that is all I ever get, will not answer the extended challenge; documented Scriptural proof that cannot be successfully gainsaid is what is desperately needed for this sagging theory - a theory that ought to die and die permanently. There was NEVER any justification for its being peddled in the first place and certainly none among us. Yet surely the scholars who take this highly popular dual or double fulfillment theory seriously will not have their long prized scholarship (???) forsake them at this needed point!! How exceedingly strange that would be. Brethren, if you cannot produce the virgin and her virgin-conceived and virgin-born son of the eighth

century, why not give up your unsupported theory and come all the way back to truth on this prophecy in Isaiah 7:14 and its once and

for all fulfillment in Matthew 1:22-23? That is what we want you to do.

[To be continued]

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# Rebuilding The Temple Under The Preaching Of Haggai

**Ezra 5:1 and Haggai 1:1-2:19**

**Winston C. Temple**

*Pensacola, Florida*

## INTRODUCTION:

1. After fifteen years the work on the temple was resumed.
2. The powerful exhortating preaching of Haggai motivated Zerubbabel and Jeshua to arise and begin to rebuild the house of God.
3. Haggai's ministry began on August 29, 520 B.C. (Hag.1:1).
4. Work on the temple was renewed only three weeks after Haggai began preaching! (Hag. 1:14,15).

## DISCUSSION:

1. The First Message -- The Call to Rebuild the Temple.

1. The people objected saying that the time to rebuild had not come.
2. Haggai answered: "Is it a time for you yourselves to dwell in your ceiled houses, while this house lieth waste? Now therefore thus saith Jehovah of hosts: Consider your ways. Ye have sown much, and bring in little; ye drink, but ye are not filled with drink; ye eat, but ye have not enough; ye clothe you, but there is none warm; and he that earneth wages earneth wages to it into a bag with holes (Hag.1:4-6).
3. The Lord speaking through Haggai told the people to consider their ways or set their heart unto their ways. Unless they rose up and built the house of the Lord, he would cause a drought upon the land and upon the people and upon cattle and upon all the works of their hands.

4. The result of this sermon was that

1. 4. Continued.

Zerubbabel, Joshua and the remnant of the people obeyed the voice of Jehovah their God (Hag.1:12-15).

5. No wonder the work was renewed only three weeks after Haggai began preaching.

11. The Second Message -- Comfort and Hope.

1. The remnant of the older people who had seen the temple in its former glory looked and saw that this temple was as nothing in their sight!

2. The Lord promised blessings:

- (1) He admonished them to take courage and to fear not.

- (2) The Lord was with them according to the covenant that he had made with them when they came out of Egypt.

- (3) In just a short while He would ". . .shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations; and the precious things shall come; and I will fill this house with glory saith Jehovah of hosts. The silver is mine, and the gold is mine, saith Jehovah of hosts. The latter glory of this house shall be greater than the former, saith Jehovah of hosts; and in this place will I give peace, saith Jehovah of hosts" (Hag.2:6-9).

- (4) These verses do not refer to external glory and beauty but the days of the Messiah when Jesus Himself would enter its portals and preach the glorious gospel unto his people (Jn.1:10,11).

### III. The Third Message -- Holiness Versus Uncleaness.

1. The Lord told Haggai to present a question unto the priests. "Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any food, shall it become holy?"
2. The priests answered no!
3. Another question was then presented. "If one that is unclean by reason of a dead body touch any of these, shall it be unclean?"
4. The priests answered that it would be unclean.
5. "Then answered Haggai and said, So is this people, and so is this nation before me, saith Jehovah; and so is every work of their hands; and that which they offer there is unclean."
6. The Lord then through Haggai pointed out to the people the fact that before they started to rebuild He had not blessed them but from this day forward He would bless them (Hag.2:10-19).

### IV. Some Practical Observations of the Three Messages.

1. In order to motivate people it requires good soil -- hearts that can be stirred.
2. It requires a powerful exhorter -- a man that is filled with conviction and with the Word of God.
3. It requires first that the leaders rise up and then the people will follow.
4. The first message called the people's attention to the work and to the fact that they had the ability and resources to build, and that the time was ripe (Lk.10:1,2).

### III. Continued.

5. The second message encouraged them to take courage for the Lord was with them (Heb.13:5,6).
6. The third message pointed out to them that the temple of Christ was far more glorious than that of Solomon. How wonderful if members of the Lord's church could realize this!!!!
7. The Lord reminded them of their condition before they started to rebuild. This served as a warning about lapsing back into their lethargy. We today must heed this warning. Blessings if we do; curses if we don't.

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# DEFENDER

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## How to Study the Bible

William S. Cline

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*The following is an outline of a lesson recently delivered at the Beltline Church of Christ in Decatur, Alabama. Several at Beltline asked for a copy of the material, therefore to fulfill their request and to provide this for others who may be interested, we are carrying it in this month's "Defender."*

### How to Study the Bible

#### Introduction:

1. The Bible is a library of books (66—39-27).
2. It has been translated into about 1200 languages and dialects which is 37% of the world's population.
3. It was written by about 40 men over a period of about 1500 years.
4. The purpose of the Bible: The glory of God, and the salvation of man through Jesus Christ our Lord.
5. Numerous passages suggest our obligation to study (2 Tim. 2:15; Acts 17:11; Heb. 5:12; John 7:17).

#### Discussion: In a study of the Bible we should note—

- I. A Brief Outline of the Bible. (This is necessary in seeing the Bible as a whole.) Key numbers to memorize which will help are 1, 2, 3, 4, 4, 15.
  - A. The Bible is **one** Book.
    1. It is made up of many books. 39 in the Old Testament and 27 in the New Testament.
    2. It is not a textbook of history, science, geography, psychology, etc. *It is a textbook of religion.* Its theme is *redemption*. Its purpose is man's *salvation*.
  - B. The Bible has **two** major divisions.
    1. The Old Testament was written for our learning (Rom. 15:4).
    2. The New Testament is clearly distinguished from the Old Testament (Heb. 8:6-13; 2 Cor. 3:5-15; Col. 2:14-17).
  - C. The Bible has **three** dispensations.
    1. *Patriarchy*—From the creation to the Mosaic Law. There is evidence that patriarchy continued for all but the Jews (Rom. 7:7; 5:13; 1:18-32; Acts 10).
    2. *Judaism*—From the Mosaic Law to Acts 2.
    3. *Christianity*—Embracing the events from Pentecost of Acts 2 to the judgment.
  - D. The Bible has **four** subdivisions in the Old Testament.
    1. *Law*, containing the five books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy.
    2. *History*, containing the twelve books of Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah and Esther.
    3. *Poetry*, containing the five books of Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon.
    4. *Prophecy*, containing the five major prophets, Isaiah, Jeremiah, Lamentations, Ezekiel and Daniel; and the twelve minor prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.
  - E. The Bible has **four** subdivisions in the New Testament.
    1. The *Gospel*, with the four accounts of Matthew, Mark, Luke and John.

2. The *History*, containing the one book of Acts.
3. The *Epistles*, containing the twenty-one books, Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews, James, 1 and 2 Peter, 1, 2, 3 John and Jude.
4. The *Prophecy*, containing the book of Revelation.

F. The Bible has **fifteen** natural periods.

1. The antediluvian period, embracing every biblical event from creation to the flood. This covered about 1,656 years.
2. The postdiluvian period, from the flood to the call of Abram, about 472 years.
3. The Patriarchal period, from the call of Abram to the descent into Egypt. About 215 years.
4. The Egyptian period, from the descent into Egypt to the crossing of the Red Sea. About 215 years.
5. The wilderness wandering period, from the crossing of the Red Sea to the crossing of the Jordan River.
6. The conquest period, from the crossing of the Jordan to the appointment of the first judge. About 51 years.
7. The Judges period, from the appointment of the first judge to the establishment of the kingdom. About 332 years.
8. The United Kingdom period, from the establishment of the kingdom to the division of the kingdom. 120 years.
9. The Divided Kingdom period, from the division of the kingdom to the fall of Samaria, in 722 B.C. About 250 years.
10. The Kingdom of Judah period, from the fall of Samaria to the fall of Jerusalem. About 150 years.
11. The Captivity period, from the fall of Jerusalem to the decree of Cyrus. About 70 years.
12. The Restoration period, from the decree of Cyrus to the end of Nehemiah's work, with which the Old Testament closes. About 90 years.
13. The Between the Testament period, from the end of Nehemiah's work the coming of John the Baptizer. About 440 years.
14. The Life of Christ period, from the coming of John the Baptizer to Pentecost, Acts 2. About 34 years.
15. The New Testament church period from Pentecost of Acts 2 to the end of Revelation. About 50 years.

II. Study the Bible *Daily*.

- A. One will accomplish far more in the outcome than one who studies several hours one day and then does not study for several days.
- B. Not only should one study *daily*, but he should have a *regular time* for study.
- C. Set aside an hour—at least 1/2 hour—allow nothing to interfere!
- D. When is the best time? Early after arising. The *poorest* time is after a meal or a hard day's work.

III. Study the Bible with *Concentrated* attention.

- A. A number one hindrance to any mental endeavor is *mind wandering*.
- B. The secret to success is concentrated attention.
- C. If the mind wanders bring it back the Bible. *You must learn mental discipline*.
- D. A good way to develop a power of concentration is to read a chapter—close your Bible—write down as you can remember. Continue until you attain at least 40% retention.
- E. One of the *greatest hindrances* of any kind of study is hurry!!  
**Note:** Don't have a goal to study "X" number of chapters. You may study only *one* verse and the time be well spent. The point is to use wisely the time you have set aside.

IV. Study the Bible *Independently*.

- A. Find out for *yourself* what each verse means.
- B. Call no man your master in Bible study!!

- C. Do not be bound by commentators or great men of God.
  - D. Commentaries are good in their place. Use them. Use such works as *W. E. Vines Expository Dictionary of New Testament Words*. This is a good work for the man who can't read the Greek. But don't swallow what anyone says! Think for yourself!!
- V. Study the Bible as a *Whole*.
- A. Anytime you seek understanding of any part of the Bible you should see it in *relation* to other *parts* of the Bible and the Bible as a *whole*.
  - B. Some study a great deal but they only study favorite books, or chapters, or verses. They never put the entire picture together. This leads to a one-sided view of the Bible.
  - C. This also easily leads to *false doctrine*, and to people being religious cranks, fanatics, and nuisances. We have such in the church as well as in the denominational world.
- VI. Study the Bible *Grammatically*.
- A. Example—2 Thessalonians 1:6-7.
  - B. "Rest" in verse 7 is not a verb—it is part of the compound object of the verb "recompense." God will recompense two things—"affliction and rest."
  - C. People often misunderstand this passage because they do not understand the grammatical construction. The same is true with a large number of passages in the Bible.
- VII. Study the Bible *Etymologically*.
- A. Use a good English dictionary.
  - B. Use a good concordance. I suggest *Young's Analytical Concordance*.
  - C. Use such word studies as *Vine's*, *Robertson's*, *Wuest and Vincent*.
- VIII. Study the Bible *Contextually*.
- A. There is the—
    - 1. Sentence context.
    - 2. Thought context.
    - 3. Paragraph context.
    - 4. Chapter context.
    - 5. Book context.
    - 6. Author context.
    - 7. Covenant context.
    - 8. Testament context.
    - 9. Bible context.
  - B. Remember that any text taken out of proper context becomes nothing more than a pre-text and is totally useless.
- IX. Study the Bible *Historically*.
- A. Great light can be shed on passages by studying the historical facts and background of the passage.
  - B. An example would be passages concerning *high places*, *the tabernacle*, *the temple*, *the veil at Corinth*, etc.
- X. Study the Bible as the Word of God.
- A. Believe everything it says.
  - B. Have a great eagerness to find out exactly what it teaches.
  - C. Obey *promptly*, *exactly*, *unquestioningly*, and *joyously* every command that applies to you.
  - D. Study it as God's own voice speaking directly to you.
- XI. Study the Bible by *Characters*.
- A. Perhaps no method is easier or more interesting.
  - B. This is perhaps the easiest way to apply great lessons to one's life for one can easily see in the lives of others things he *should* or *should not* do.
  - C. If one knew all about the major characters of the Bible, he would know the Bible story. For example, if one knew all about the presidents of the United States he would know American History.
  - D. Note the lives of Adam, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Samuel, Saul, David,

Solomon, Elijah, Elisha, Isaiah, Jeremiah, Daniel, Nehemiah, Christ, Peter, and Paul.

XII. Have a *Method* of Bible Study.

A. The *consecutive* method.

1. This begins with Genesis 1 and goes through the entire Bible.
2. This is an old method: yet it is a profitable method.
3. One might ask these questions of each chapter.
  - a. What is the *principle subject* of this chapter?
  - b. What is the *leading lesson* of this chapter?
  - c. Who are the *principle persons* of this chapter?
  - d. What is the *principle verse* of this chapter?
  - e. How does this *chapter relate* to the *story* the Bible?

B. The *topical* method.

1. By this method one goes through the Bible finding all that it teaches on any particular subject.
2. One would need a topical text book.
3. Use a concordance such as *Young's*.
4. Select a subject and proceed to find out all that is said in the Bible on it.
5. Be *systematic*—do not follow your fancy and study only a few of your favorite subjects. Study all the subjects in the Bible.
6. Be *thorough*—do not stop with studying a few of the verses on a subject—*study all*.
7. Be *exact*—this method often lends to taking verses from their context and stringing them together without much regard for what they actually teach.

C. The *synthetic* method.

1. This is the name commonly used, but it does not really express the method.
2. This method involves taking some book of the Bible and reading it through *several times*.
  - a. Some say read at least five times.
  - b. G. Campbell Morgan read a book at least *50 times!!*
3. The works of Morgan—*The Analytical Bible*, and *The Living Messages of the Bible*, *Know Your Bible* by W. Graham Scroggie and *Explore the Book* by J. Sidlow Baxter are excellent helps on this method.
4. (a) Start with short books, (b) Read and re-read, (c) Seek the key words, (d) Seek the main lesson, (e) Find the purpose, (f) Find the theme, (g) Organize the material, (h) Outline the book, (i) Memorize your material.

**Illustration:** *Outline of Ephesians.*

I. The Wealth in Christ. Eph. 1:3-3:21.

- A. Seven blessings in chapter 1.
- B. The wealth of salvation and reconciliation in chapter 2.
- C. The wealth of understanding and prayer in chapter 3.

II. The Walk in Christ. Eph. 4:1-6:9.

- A. The unified walk and purpose for such. Eph. 4:1-16.
- B. Specific exhortations. 4:17-5:21.
- C. Husband and wife. 5:22-23.
- D. Children and parents. 6:1-4.
- E. Servants and masters. 6:5-9.

III. The Warfare in Christ. 6:10-24.

- A. The purpose. 6:11 and 6:13.
- B. The enemy. 6:12.
- C. The Christian's armour. 6:12.

NOTE: When one has done the above to each book of the Bible and has committed the same to memory he will be well on his way to a meaningful goal of Bible study.

- D. The *chapter* method.
  1. Select the chapter or chapters (Mat. 24-25; 1 Cor. 15; Rev. 20).
  2. Proceed much in the same way we suggested earlier in the *consecutive method*, asking and answering certain important questions and recording the information.
- E. A *thorough method* of Bible study.
  1. One would need all the books have already mentioned. He would also need some good *Introduction Books*. *Introduction to the Old Testament* by Edward J. Young and *Introduction to the New Testament* by H. C. Thiessen.
  2. Prepare an *Introduction* to Book.
    - a. Who wrote the book?
    - b. To whom?
    - c. Where did he write it?
    - d. When did he write it?
    - e. What was the occasion?
    - f. What was the purpose?
    - g. What were the circumstances of the author?
    - h. What were the circumstances of those to whom he wrote?
    - i. What insight does the give into the life of author?
    - j. What are the characteristics, words or phrases of the book.
    - k. What are the leading ideas the book?
    - l. What is the central truth of the he book?
    - m. What are the great doctrines of the book?
    - n. What are the great principles taught in the book?
    - o. What false doctrines are counteracted in the book?
  3. Prepare a *Skeleton Outline* of book. Example on Ephesians. Skeleton Outline is the I. Wealth, II. Walk, III. Warfare.
  4. Prepare a *Brief Outline* of the book. By this time you she have read at least five commentaries. You should have already read the book several times, Example on Ephesians. An *Expanded Outline* would build on the points of the brief outline and for Ephesians would be perhaps 100-150 pages long.

### XIII. Memorize Scripture.

- A. Memorize reference as well as words.
- B. Group together verses on various subjects.

### Conclusion:

1. Carry a pocket New Testament with you. Don't waste your time.
2. Compare different versions. Remember the American Standard Version is most accurate.
3. If you must have a modern speech version, use *Williams Translation of the New Testament*.
4. Study expectantly. Remember, you will get out of your study what you put into it.

## Guest Editorial

# Proper Preaching

*H. Daniel Denham*

Bonita Springs, Florida

A mark of the digressive attitude of the current generation is the refusal to preach the Word as God has ordained it to be preached. All too often we are faced in our assemblies and Bible classes with vague discussions of the most trivial kind or pompous platitudes which are designed to tickle the ears of the hearer. Most sermons, which are heard from the pulpits of the Lord's church today, could be preached in the most liberal Methodist church without raising an eyebrow. Beloved, the proper preaching required of God will cause a stir (Acts 19:23), and not until we relegate ourselves to do that kind of preaching shall the apostasy rampaging through the congregations be stopped.

One should read Paul's discussion of proper preaching in 1 Corinthians 1:17-31. In that great passage the apostle sets forth that our preaching must be, first of all, *plain*. It should not be with the "wisdom of speech," that is to say, those words which are born out of the unconverted wisdom of the world (v. 17). Words are merely the emblems or symbols of thought, and unless they are properly understood the idea carried by them cannot be grasped. I am persuaded that it is the realization of this fact which motivates the wolves among us to try to cover their nefarious tracks with a majestic harangue of nothing.

Secondly, Paul shows that proper preaching must be *powerful*: for the word itself is "unto us which are saved...the power of God" (v. 18). The Gospel is not weak, nor is it ineffectual. God has placed within its confines the complete ability to make man complete, and this by His grace which teaches us (Tit. 2:11-13).

Thirdly, Paul declares that proper preaching must be *purposeful*. As God's power unto salvation for every one who keeps on believing, the heralding of the Gospel has a definite part in the Scheme of Redemption: for "it pleased God by the foolishness [as the world considers it] of preaching to save them that believe" (v. 21). It was divinely chosen by God to confound the false and perverted notions of men (v. 27).

Fourthly, Paul demonstrates that proper preaching should be *pointed* in verse 24. In our preaching we must preach Christ, and Him crucified. However, such preaching to the religiously wrong is a stumblingblock: they fail to perceive the significance of that which is preached, and indeed are blinded by their vain traditions. It is foolishness to the heathen: for they, generally speaking wish to continue in their rebellious ways. Thus, proper preaching demands that we preach the Gospel of Christ in such a manner as to force upon the mind of these people the reality of where they are at, and where they are going, and, ultimately, how to detour from it.

Finally, Paul states that proper preaching must be *profitable* (vv. 30-31). It should cause men to "glory in the Lord." Paul held back nothing that was profitable by his preaching (Acts 20:20), but today our preaching in our stagnated sermonettes, which are void of exposition and proper application, does not profit even the most attentive spiritual minds. There is little or no meat put out for the hungry from our pulpits classrooms. Some say, "Oh, the brethren cannot take strong meat." Yet, how do they know if the brethren are never given strong meat?

Souls are too precious to cast away due to our pitiful lack of proper preaching. We cannot negotiate them to heaven; only sound Gospel preaching will get them there. I would the day would come when preachers would do what they are supposed to do—"Preach Word."

## Watch For Their Souls - 6

*Ray Hawk, elder*

Pensacola, Florida

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation (Heb. 13:7).

Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you (Heb. 13:17).

Recently I received a letter from a preacher in the Northeast part of the United States asking me questions concerning the authority of elders. He suggested that his elders felt they could not demand anything of the congregation that was not specifically commanded in the Bible.

*First*, if elders cannot command anything of the congregation which is not specifically commanded already in the Bible, what is the purpose of an eldership? People can know and obey what is specifically commanded in the Bible without an eldership present. One does not need an eldership to know what is and what is not commanded.

Second, if elders have no "rule" in expedient matters and may only act in matters the majority of the congregation have passed on, then the above passages have no meaning. That type of system would have the elders obeying the majority rather than the flock being under the oversight of the bishops. The eldership would actually be a puppet organization for the members, never really making any decisions themselves, but simply rubber stamping what had already been decided by others. If the above eldership is right, then why did Peter tell elders "Neither as being lords over *God's* heritage" (1 Pet. 5:3)? The only way being lords over God's heritage is Possible is for elders to have a right to make the decisions *for the congregation* in expedient matters rather than the congregational majority to make decisions for the elders to rubber stamp!

*Third*, if elders cannot make decisions concerning expedient matters, then no time could be set by an eldership for the time of Sunday services! We are commanded to worship on the first day of the week (1 Cor. 16:2; Acts 20:7). However, where is the command for a 10 A.M. Bible class period or 11 A.M. worship? What if the congregation voted to have worship at 8 A.M. but half of the church wanted services at 2:30 P.M.? If no one could break the tie, could the congregation meet at two different times? According to the above eldership, such would have to be the case. What if there were a three way tie? One-third meets at 8 A.M., one-third at 2:30 P.M., and the other third at 4:05 P.M. What if the congregation is divided evenly on a vote as to Sunday night services? One-half wants the Sunday night service, but the other half says it is optional and they don't want it. Could the elders withdraw fellowship from a Sunday morning teacher who did not attend the Sunday night optional services?

*Fourth*, this elder recognizes that elders have a responsibility to the congregation. We watch for their souls (Heb. 13:17). We are to be an example to the flock (Heb. 13:7; 1 Pet. 5:3). We must not lord it over the congregation but oversee it correctly (1 Pet. 5:3; Acts 20:28). Elders may rule well and be counted worthy of double honor (1 Tim. 5:17), but elders can make mistakes that need correcting (1 Tim. 5:19-20). Elders must admonish the congregation and convict the gainsayers (1 The. 5:12; Tit. 1:9). Those who are admonished and convicted may reject this expressed love on the part of the elders and decry their actions as lording it over them. Such is not the case and such an accusation should be recognized for what it is.

*Fifth*, any household needs a head. In the home the husband is the head of the wife (1 Cor. 11:3). Yet, the husband is to treat the wife with honor (1 Pet. 3:7). He is to love her as he loves his own body (Eph. 5:28-29). Such should be the case between the elders and the flock they oversee (Acts 20:28). Someone must make the final decisions. God has placed that authority within the hands of the eldership. Everyone may not agree to their decisions. Sometimes they may make mistakes in judgment. When such is the case, members should not rebel or threaten to leave, but work things out in love. Remember, just because your opinion was not followed does not give you the right to act in a sinful way. We need more prayer for one another. We need more discussion between brethren to work things out rather than the confusion, jealousy back stabbing, and biting and devouring that takes place in so many congregations today. We have a great work that must be done together (2 Cor. 6:1). Let us be about it now.

## Challenging Dangers of Modern Versions, 12

*Robert R. Taylor, Jr.*

Ripley, Tennessee

We are currently devoting two articles to a discussion of what the RSV, the NEB and other modern speech versions have done with the word virgin in Isaiah 7:14. The passage reads in a reliable Bible, "Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Modern speech versions such as the RSV and the NEB changed the term virgin and inserted into the text "young woman" instead. Hence, virgin was lifted out of the text; young woman was inserted into the text. In the previous article I pointed out the one and only fulfillment of this passage. I raised some fifteen questions aimed at those who contend that Isaiah 7:14 was partially fulfilled in the eighth century, or the era of Isaiah and Ahaz, and the remnant was fulfilled when Christ was born of Mary in Bethlehem of Judaea in the days of the Roman kings. I do not believe a word of this so-called dual fulfillment theory relative to Isaiah 7:14. It is nothing but a compromise with denominationalism and theological liberalism. It is a signal distraction from the uniqueness of a prophecy that had Jesus and Jesus only in mind as virgin-conceived and virgin-born. It gets out of harmonious gear what the angel really said and what Matthew wrote in Matthew 1:22-23. But now to another important aspect of our two-part study of Isaiah 7:14.

### **How Should *Almah* Be Defined and Translated?**

Young, in his *Analytical Concordance*, says the term meant "Concealment, unmarried female." Thus, she was one who was unmarried; one who had never been known by a man; one whose body, as it were, had been concealed from the carnal knowledge of any and all men. In a scholarly article, "The Virgin Birth," the brilliant and bold Guy N. Woods wrote,

Moreover, that the Hebrew word ALMAH signifies only an unmarried woman, and a true virgin, is clear from an induction of its entire biblical usage, Psalm 68:25 (damsel); Exodus 2:8 (maid); Proverbs 30:19 (maid); Genesis 24:43 (virgin); Song of Solomon 1:3 (virgins); 6:8 (virgins); Isaiah 7:14 (virgin). A careful analysis of these passages—all of the instances in which the word ALMAH (translated virgin in Isaiah 7:14) appears—reveals that the term is never applied to a married woman, never designates a non-virgin, never alludes to an impure woman. (*Gospel Advocate*, Vol. CXV, Number 8, February 22, 1973).

How must *almah* be translated? Precisely as the one hundred forty-eight translators of the King James and the American Standard Versions of 1611 and 1901 respectively rendered it—**virgin**!! The RSV put virgin in the margin but preferred young woman for the actual text. A reliable Bible would not have put truth into the margin and error, fatal error, into the sacred text. Yet, that is exactly and precisely what the RSV did and it is still there!! Is there a significance in what they did? Indeed there is!! That they felt little or no compunction to translate *almah* consistently as “young woman” or “young women,” if the plural be demanded, is seen in the fact that in its other occurrences they only used “young woman” once. This was in Genesis 24:43 and they had already designated Rebekah as a maiden, a virgin or one not known by a man in Genesis 24:16 which is a translation of the Hebrew word *bethulah*. This rendering “young woman” in Isaiah 7:14 does not state whether the feminine object of the prophecy is married or unmarried, pure or impure, a virgin or a non-virgin. Not so with the virgin rendering. Married women, unmarried women, pure women, and impure women have given birth to children. Only one virgin (Mary) has given birth to one virgin-conceived and virgin-born son (Jesus Christ). The angel in Matthew 1:22-23 makes it decisively definite and crystal clear that Isaiah 7:14 is surely Messianic in its predictive mission and finds its **one** and **only** fulfillment in the virgin birth of Jesus, the Babe of Bethlehem. The erudite Woods again is so ably and eminently,

Matthew’s unequivocal assertion that the birth of Jesus to Mary, “the virgin,” fulfills the prophecy of Isaiah (a) establishes the Messianic character of Isaiah 7:14; (b) identifies the virgin of the passage with the virgin Mary; and (c) proves that any translation of Isaiah 7:14, which renders the Hebrew word ALMAH, by words indicating anything less than virginal character (as do most of the so-called Modern Speech Translations), is wrong, and propagates grievous and dangerous error (Ibid. p. 118).

To this I voice an **Amen and Amen!!**

### **I Stand in Exalted Company**

But some reader of *The Defender* may be ready to ask just who says the Hebrew word *almah* should be translated virgin in 7:14. Here are in excess of two hundred witnesses to support the basic contention of this and the previous article. It is commonly believed there were about seventy-two Greek and Hebrew scholars who produced the Septuagint Version from the Hebrew into Greek some two or three centuries before the birth of Christianity on the earth. They said the term should be translated virgin. There were forty-seven men who translated the King James Version in 1611. The writer has in his possession the names and academic background of all the forty-seven scholars of seventeenth century England. These forty-seven said it should be translated as virgin. This makes a total of at least one hundred nineteen. There were one hundred and one of the American Standard translators in 1901. They also went on record as saying *almah* should be translated as virgin. This makes two hundred twenty. This is a fairly impressive number do you not think? But there are **five** more mighty witnesses which we now bring before you. (1) There is Matthew, the author of Matthew 1:22-23. He went on record in what now is the first book placed into the New Testament canon and in its opening chapter as affirming that *almah* in Isaiah 7:14 should be translated as *parthenos* or virgin. *Parthenos* is the purest of all Greek words for virgin, there we have an apostle’s taking the very position that this and the previous article have supported and which undergirded brother Woods’ great and timely article in the *Old Reliable* in February of 1973. The company in which I find myself grows brighter all the time. Do you not agree? (2) There is the angel who was dispatched to allay Joseph’s fears relative to taking Mary for wife. Matthew 1:22-23 is the angel’s message to the formerly perplexed but now relieved Joseph. So the angel marks witness number of this mighty five that we present in our concluding syllables of these two articles. (3) There is also the Holy Spirit. Remember that he inspired the writing of the entire Bible in general and this passage in particular. He also had inspired the correct writing of Isaiah 7:14 initially some eight centuries before. When he finished with both passages they stood in perfect harmony. They were not out of prophetic and fulfillment gear as they currently are in the RSV and the NEB. (4) There is the Christ, the Son of the living God. The apostles wrote only what he commissioned them to write. The Holy Spirit was not an originator of truth but a revealer. He



but revealed to the apostles that which he received from the Father and the Son (Mat. 28:20; John 16:13-15). Hence, Matthew 1:22-23 is the record of Jesus. He thus is on divine record as saying that Isaiah's *almah* is Matthew's *parthenos* or **virgin**. (5) Last of all there is the Father, the ultimate one from whom came all the Bible in general and this passage in particular. Jesus only taught that which came from the Father. Hence, Matthew 1:22-23 is the Father's own account also that the *almah* of Isaiah 7:14 should be translated virgin. Anything less than this is sinful, wrong and shows utter disrespect for the will of God Almighty.

The *almah* of the Old Testament passage in Isaiah 7:14 is the *parthenos*, the purest of all Greek words for virgin, in Matthew 1:22-23- Discard the two hundred twenty human witnesses, if you will, and we still have an apostle, an angel, the Spirit of truth, the Lord Jesus Christ and God the Father in sacred and unbending affirmation that *almah* should be translated by the term virgin. That is where I stand today. That is where we **must all stand today**, the perverted new Bibles notwithstanding. That is precisely where many of us fully and fervently intend to be standing when death strikes or when Christ comes whichever one may occur first.

### Conclusion

Now who says it should be translated as "young woman"? A group of modern day so-called translators who are out to rob our beloved Bibles of the virgin birth doctrine. The entire Christian world should rise up in one strongly united and deeply solid block of courageous confrontation and say with a loud and world-shaking cry that they are not going to succeed in their modernistic endeavors.

I am deeply, deeply ashamed of any of our preachers and professors who have joined this motley crew to mutilate Isaiah 7:14. Brethren, it is much later in these momentous matters than many imagine it is.

Are you concerned with what the RSV, the NEB and other perverted modern Speech translations and versions have done to Isaiah 7:14? If so, are you still doing your Bible study from such? If so, why, Why, **Why??**

(To be continued)

## Rebuilding the Temple under the Preaching of Zechariah

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### Introduction:

1. Date and Authorship.
  - a. Zechariah, whose name means the Lord remembers, started his prophetic ministry in 520 B.C. He began his ministry just a few months after Haggai started it.
  - b. The latest date indicated in the book (7:1) is 518 B.C., the fourth year of Darius Hystaspis.
  - c. The liberal scholars observed certain differences in style and subject matter of the book, and as usual, they concluded that chapters 1-8 were written by one author, and chapters 9-14 were written by a different author.
  - d. Chapters 9-14 seem to have been written at a later time, and this may well account for the change in style.
  - e. The difference in subject matter is due to the fact that in the first section the prophet primarily deals with the rebuilding of the temple and in the second section, he deals primarily with the prophetic predictions of the Messiah.
2. Historical Background.
  - a. Cyrus issued his decree (about 538 B.C.) which allowed all who desired to return to Jerusalem and to rebuild the temple (2 Chr. 36:22-23; Ezra 1:1-4).
  - b. About 50,000 exiles returned under this decree.
  - c. Those returning set themselves to the task of restoring the temple and resettling in their land.
  - d. In the second month of 536 B.C. they laid the foundation (Ezra 3:11-13).
  - e. Opposition from the Samaritans caused the project to cease for a period of about 14 years (Ezra 4:5).
  - f. In 521 B.C. Darius Hystaspis came to the Persian throne.

- g. Haggai and Zechariah were the prophets who about this time began to stir up Zerubbabel, the governor, and Joshua, the high priest, to take up the task again.
- h. Tatnai, Persian governor for the territory west of the Euphrates made an inquiry unto the builders questioning their authority to resume the work. This resulted in Tatnai sending a letter unto Darius requesting that search be made for the original decree of Cyrus which the builders said he had rendered. Not only was the original decree found, but Darius added his own decree unto that of Cyrus (See Ezra chapters five and six).
- i. The people operating under the decree of Darius and influenced by the highly encouraging preaching of Haggai and Zechariah, finished the temple in 516 B.C. which was the sixth year of the reign of Darius (Ezra 6:15).
- j. In this regard, let us consider the messages delivered during the rebuilding of the temple (Zec. 1:1-8:23).

### Discussion:

- I. First Message: Call for Repentance (1:1-6).
  - A. This call to repentance came in the second year of Darius (v. 1).
  - B. Jehovah was sore displeased with their fathers (v. 2).
    - 1. It was not just the people's neglect in rebuilding of the temple that caused Jehovah's sore displeasure.
    - 2. He was displeased with the countrymen's fathers.
    - 3. The return from exile was not enough to satisfy the Lord.
    - 4. Jehovah wanted a complete return of their hearts unto Him. The Lord wanted a rending of their hearts and not their garments (Joel 2:13).
    - 5. The Lord was willing to bless them if they would return unto Him. "Therefore say thou unto them, Thus saith Jehovah of hosts: Return unto me, saith Jehovah of hosts, and I will return unto you, saith Jehovah of hosts" (Zec. 1:3).
  - C. Zechariah warned the people to be not like their fathers were.
    - 1. A bad example is like an infectious disease!
    - 2. Their fathers had failed to heed the prophets and the Lord sent them into Babylonian captivity.
    - 3. The following questions rendered by the Lord struck a vital chord. "Your fathers, where are they? and the prophets, do they live for ever?" (see v. 5).
      - a. Fathers and prophets alike were gone but God abideth and always would (cf., Isa. 40:6-8).
      - b. The people abided only for a little while and they stood accountable before God Almighty.
      - c. What a lesson for mankind of all ages!
      - d. Zechariah's contemporaries needed to heed the lessons of his story and decide to obey God.
- II. Second Message: The Eight Visions of God's Care for Israel.
  - A. The first vision consisted of the horsemen among the myrtle trees.
    - 1. The first horseman was described as "a man riding upon a red horse, and he stood among the myrtle-trees" (1.8). In verses 11-12 the man on the red horse is said to be the "angel of the Lord." The angel of the Lord throughout the Old Testament is designated as God (See Gen. 16:7-13; Exo. 3:2-6; Jud. 13:9-18, 22 and in many other places).
    - 2. Behind the man on the red horse were his attendants seated upon red, sorrel, and white horses.
      - a. *Red* would indicate war and in this case judgment upon Israel's foes (cf., Rev. 6:4).
      - b. *Sorrel* signified a mixture of the other colors.
      - c. *White* would stand for victory.
      - d. The *myrtles* would represent Israel.
    - 3. Zechariah said: "O my Lord what *are* these?"
    - 4. The man that stood among the trees answered and said: "These are they whom Jehovah hath sent to walk to and fro through the earth" (v. 10).
    - 5. The attendants gave their report: "We have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest" (v. 11).

6. The contrast between the peaceful nations and the humbled state of God's people offered pain instead of comfort to them.
  7. The Lord was displeased with the heathen nations. Even though they were at peace did not prove that God was pleased with their actions. It is true that God had used them as a means of chastisement and they had carried out their assignment, but it had not been carried out for Him. Their own pride and selfish motives did not exalt the glory of God.
  8. The Lord answered the angel's intercession for mercy for the people with comforting words.
  9. The Lord's comfort consisted of:
    - a. His jealousy for Jerusalem.
    - b. His displeasure with the nations.
    - c. The promise of His return to Jerusalem with mercy.
    - d. The rebuilding of the temple and the restoration of the city.
    - e. His promise of prosperity for the cities.
    - f. The comfort of Jerusalem and the choice of Jerusalem.
  10. What a comfort this must have been for the down-trodden people of God!
- B. The second vision consisted of four horns and four smiths (Zec. 1:18-21).
1. Zechariah raised the question as to the meaning of the four horns. The angel answered that they were the "horns which have scattered Judah, Israel, and Jerusalem" (v. 19).
  2. The most substantial explanation of the four horns is that they represent the four world powers of Daniel 2; 7; and 8. These would be Babylon, Persia, Greece, and Rome. It is true that in Zechariah's time the third and the fourth world powers had not come into existence, but probably prophecy here as in other places took a panorama view of the whole of world powers (See Isa. 61:1-3; Dan. 9:24-27; Zec. 9:9-10).
- C. Zechariah also saw four smith and inquired as to their meaning. He was told that they had come to terrify and cast down the horns of the nation which had scattered Judah. In other words God had provided the instruments to punish the nations which had afflicted His people.
- D. This vision like the first was one more encouragement like in the great chain of God's providential comfort and protection.
- III. The Third Vision Presented a Man With a Measuring Line (chapter 2).
- A. Zechariah asked the man where he was going. The man answered that he was going to measure Jerusalem.
- B. We have here an angel telling another to go and speak unto Zechariah. He said: "Jerusalem shall be inhabited as villages without walls, by reason of the multitude of men and cattle therein. For I, saith Jehovah, will be unto her a wall of fire round about, and I will be the glory in the midst of her" (vv. 4-5).
1. This prophecy not only looked to the time when the temple would be rebuilt and the people would be increased in the land, but it looked to a distant time when all whosoever would could be members in the glorious church of our Lord and Savior Jesus Christ.
  2. Jesus Christ Himself would be the wall of fire about His church. In Matthew 16:19, He promise that the gates of hades could prevail against it. Brothers and sisters in Christ, if you do find comfort here, where shall you look?
- C. This vision also served as a warning to those who had chosen to stay in Babylon and who had refused to join hands with their brothers in the restoration movement. Those of you in the church today who sit idly by basking in the sunlight of the restoration leaders that put you where you are, need to heed the warning given in Zechariah 2:7: "escape thou that dwellest with the daughter of Babylon."
- D. The Lord through Zechariah was warning and exhorting those of His people who had remained in Babylon to flee (v. 6). The temple was completed in the sixth year of the reign of Darius, and when the Jews were rejoicing over their new temple, the city of Babylon was being destroyed. This was certainly a comfort to the people of God of Zechariah's day and it is definitely a comfort to those in the church today who work so hard while others are indifferent and lazy!

IV. The Fourth Vision of Joshua the High Priest (chapter 3).

- A. The previous visions concerned themselves with blessings, but these promises are contingent upon obedience and the cleansing of the nation.
- B. The priestly office must be reinstated. A polluted priesthood had brought about God's disfavor. It had to be cleansed. Is this not largely the condition of the church today?
- C. Joshua stood before the angel of the Lord and Satan stood at his (Joshua's) right hand. Zechariah saw Joshua standing as the representative of the nation. If Joshua was accepted, the nation would be accepted. Satan stood to condemn, but God stood to save! "And Jehovah said unto Satan, Jehovah rebuke thee, O Satan; yea, Jehovah that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" (3:2).
- D. God commanded that the filthy garments be taken off Joshua. The filthy garments probably indicated the sins of Joshua and also those of the nation.
- E. The angel of the Lord set forth the conditions for Joshua.
  - 1. Walk in His ways—exercise personal piety.
  - 2. Keep His charge—this relates to the faithful performance of official duties.
  - 3. Judge His house—the priests were called upon to Judge between clean and unclean.
  - 4. Keep the Lord's courts—the courts needed to be guarded against defilement.
  - 5. Joshua's reward would be access in the heavenly courts (vv. 6-7).
  - 6. Does not the church today have the same charges and the same promise of reward?
- F. Jehovah said: "Hear now, O Joshua the high priest, thou and thy fellows that sit before thee; for they are men that are a sign: for, behold, I will bring forth my servant the Branch" (v. 8). It is clear that Joshua was the type and Jesus is the antitype. Both Servant and Branch are designations in the Old Testament for the Messiah (See Isa. 42:1; 52:13; Eze. 34:23-24; Isa. 4:2; Jer. 23:5).
- G. The encouragement to Joshua was that while he through his office of priest would provide for the temporary cleansing of the sins of his people, Christ the true Branch would provide continual cleansing for the sins of His people.

(To be continued)

## This and That

*Dalton Kay*

Douglas, Kansas

I had much rather be a poor, plagued, and penniless child of God than a prosperous servant of Satan. While wealth and riches emit a certain aura of enticement, the pure and perfect Gospel of Christ overshadows Satan's most tantalizing temptation in its call of salvation (2 The. 2:14). Fleshly temptations afford the weak-hearted succumber the fleeting pleasures of the present, while the soul-stirring Gospel call offers bliss both for now and for eternity (1 Cor. 15:19; Tit. 1:2; 1 Tim. 6:12). It was James Montgomery who said, "Tis not the whole of life to live, nor all of death to die." If I ceased to exist at the point of death; if death were the end of everything as far as I were concerned, the pleasures offered by temptation might appear more attractive—more appealing. However, since I am in possession of a God-given spirit which will exist throughout the endless ages of eternity, I must guard that precious spirit from all dangers (Heb. 12:9; Mat. 16:26). I must prepare that spirit in life—cultivate and refine it—so that I will have neither remorse nor regret when it one day returns to the God which gave it (Ecc. 12:7).

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To be dogmatic is not necessarily to be stubborn. One is stubborn only when being dogmatic when he should be moderate. A moderate person is not necessarily a wishy-washy person. A moderate stance is wishy-washy only when the circumstances call for a position which is more dogmatic. In matters of truth and faith based upon that truth, one has not only the right to be dogmatic, he has the God-given responsibility to so be (Rom. 10:17; Jude 3—ASV; Phi 1:17; Gal. 1:7-8). However, in the realm of opinion, we must be moderate. The Bible, as the inspired Word of God, is perfect and has no equal (Psa. 19:7; Jam. 1:25). Our opinions, though, are usually no better than

those of the next fellow. Let us “speak as the oracles of God,” yet be doubly careful in speaking where the scriptures do not (1 Pet. 4:11; Tit. 2:1; 2 Tim. 4:2).

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Many great and good men have gone on before us through the dim vale of death’s valley of the shadow. Others are still alive and remain with us even now. A shortage of true and noble men, though, has always plagued mankind. I am not speaking of men in the general or biological senses. I am referring to the man of which King David spoke when he instructed his son Solomon, “be thou strong therefore, and shew thyself a man” (1 Kin. 2:2). I am speaking of men as did the sainted apostle Paul when he exhorted the Corinthian brethren with the words, “Quit you like men” (1 Cor. 16:13). We are in need of more men who are ready, willing, and able to stand up for Jesus and for His Word in the face of religious opposition (Phi. 1:17; Jude 3—ASV; Rom.1:16; 2 Tim. 1:12).

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L. R. Brooks	10.00
Bill Busch	3.00
Jerry Lindesmith	25.00
Mrs. Lela Mae Driver	10.00

As you can see from the above list of contributions that we have not received much money in the last few weeks to help with the printing of the *Defender*. The *Defender* continues to increase even by thousands in circulation and if we are to continue to send this paper to everyone free of charge we must have contributions from individuals and churches who are able and willing to support this work.

Make your checks payable either to the Bellview Church of Christ or to the *Defender*. All contributions are tax deductible and are greatly needed. Would you sit down right now and send us your contribution to help with the expenses of the *Defender*? At present it costs us \$275 - \$300 per month to publish the *Defender*—we need your help!

# DEFENDER

FOR THE DEFENSE OF THE GOSPEL." Phil 1:16

VOLUME VII, NUMBER 7

JULY, 1978

## Does Billy Graham Preach Jesus ?

PAT McKEE

In the December 1972 issue of *Integrity* the following statement is found. "Anyone who has ever listened to Billy Graham knows we are not the only ones who preach Jesus Christ as God's Son, including his vicarious sacrifice for our sins, his death, burial and resurrection." (*Integrity*: December 1972, p. 106). Thus the title of this article.

This article does not mean to ask if Billy Graham preaches something about Jesus or whether he ever mentions Jesus' name. This is obviously the case of every person who claims to follow the Bible. Does Billy Graham preach Jesus is what we want to know. The brother who wrote the above article in *Integrity* is of the opinion that Billy Graham does preach Jesus. The writer of this article is of the contrary opinion. What does the Bible say in answer to this question? It shall be set forth in this article that the Bible teaches that to preach Jesus one must preach what Jesus said about baptism. Since Billy Graham doesn't preach what the Bible states about baptism it necessarily follows that he does not preach Jesus. This fact is incontrovertible and thus shows the absurdity of the position taken by our brother in *Integrity*.

In order to sustain his position that Billy Graham does preach Jesus the article goes to the worst sort of extremes. The following quote is evidence of that.

*"Any who teaches the Messiahship of Jesus Christ, the fact of his death, burial and resurrection, calling people to obedience to him, and magnifying the scriptures as God's Holy Word are preaching the truth! We should*

*recognize it! But the objection is raised that they do not teach the truth on baptism. Even so, others as described preach the gospel in its fulness, for baptism is not a part of the gospel. (Emphasis mine, PM.) Proof of this is found in 1 Cor. 1:17: 'Christ did not send me to baptize but to preach the gospel.' If baptism is a part of the gospel, it would follow that Paul either did not know what the gospel was or else he was mistaken. Since baptism is the human response, it is not a part of the gospel. The gospel is the good news about Jesus. It is not a system of doctrine!*

Twice the brother states that baptism is not a part of the gospel and this to prove that just because Billy Graham leaves out Bible baptism doesn't mean that he is not preaching Jesus. In all my years of study and reading I have never witnessed such sophistry. I shall never be amazed again at anything I ever hear or read! I could never have imagined that a supposed brother would go to such lame logic and twisting of scripture just to defend Billy Graham and his like. Shame on our brother and shame on *Integrity* for printing such theological nonsense.

Two reasons are given for the contention that baptism is not a part of the gospel. (1) The statement in 1 Cor. 1:17. (2) The author's declaration that "baptism is the human response..." It should be obvious to any Bible student that these two arguments will hold water about like chicken wire. These two points are so assailable as to

[Continued on page 73]



# Attitue Toward False Teachers

"...the face of the Lord is against them that do evil" 1 Peter 3:12b.

William S. Cline

Pensacola, Florida

God has always had to deal with the false teacher. From the early morning of time there has been the *false* doctrine to counteract the *true* doctrine of God. God told Adam and Eve NOT to eat of the fruit of the tree of knowledge of good and evil, but the devil said they should EAT and become as gods. The next few thousands of years of man's history reads like a broken record. God has given *truth* by which man was to be governed but the devil and his angels have sought to allure man away from God with *false doctrine*.

When Peter wrote his second epistle he was concerned with false teachers in the church. In chapter two he gave a scathing rebuke of those false teachers and told what their end was to be--eternal destruction. We would wonder if we cannot learn from Peter or Paul or James or Jude or many in the Old Testament who set the *trumpet* to their *mouth* or the *pen* to their *hand* and denounced the sins of the false teachers.

A tendency of man is to be tolerant of those who advocate new ideas and doctrines until they have been tested by the masses. In the religious world, which is woefully divided, we see such tolerance in the existence of more than 300 separate religious organizations. Within the Lord's church we have not done much better! False teachers have reared their ugly heads and we have been *slow* in denouncing them. An advocate of "*love and understanding*" cries that we must give them time. But we would ask, "Time for what?" Time to subvert whole houses? Time to divide churches? Time to lead multitudes away from the Lord?

While the Christian is to manifest love and understanding, he is also to manifest *diligence, vigilance* and *militance* against the false teachers and their doctrines. Did not Paul tell Titus that the mouths of the false teachers MUST be stopped?

God hates the false teacher and every false way. "The foolish shall not stand in thy sight; thou hatest all workers of iniquity" (Psa. 5:5). If the child of God is to be like God in his attitude toward false doctrine then he must hate that doctrine. "Therefore

I esteem all thy precepts concerning all things to be right; and I hate every false way" (Psa. 119:128). The great apostle Paul, the one who manifested such love, concern and compassion toward all men, especially his own brethren, denounced the Judaizing teachers in Galatia with this arresting statement, "I wish those who unsettle you would mutilate themselves" (Gal. 5:12, R.S.V. The translation "mutilate" which the R.S.V. uses is more descriptive of the original Greek word.) Thus we can see why Paul said that anyone who taught false doctrine was to be accursed (Gal. 1:6-9). Men of God were *never slow* to denounce error and neither should we. It is a mark of ungodliness to allow error to have free course. J. Sidlow Baxter, a denominational Bible scholar, writes, "When easy going kindness lounges in the place of righteous indignation, and allows Christ-dishonouring false doctrine to play havoc inside the Church, kindness has ceased to be Christian, it has become disguised disloyalty, camouflaged cowardice, and a moral wasting-disease."

We should always seek to convert the false teacher from the error of his way so that his soul can be saved in the day of the Lord, but at the same time, if conversion is not possible, we should manifest the attitude of the Lord and set our face against them that do evil, for the Lord hates every false way. It is time for the church to *LOVE the truth* and *HATE the error*.

~~~~~

## THE DEFENDER

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C O R R E C T I O N

In last month's DEFENDER in the lead article "HOW TO STUDY THE BIBLE" an erroneous error escaped the proof reader. It was stated on page 62 under III., 4. "A good way to develop a power of concentration is to read a chapter -- close your Bible -- write down as

much as you can remember. Continue until you attain at least 40% retention." It should have read "...at least 80% retention." Naturally we are considering facts, truths and principles and not word for word retention.

-- Editor

## Tapes

We have a number of tapes in our Preacher Training School Library that the readers of *The Defender* may be interested in. These range all the way from debates to lectures. Below is a small list of what we have in stock. If you are interested in any of these, they are \$3.50 for each cassette or \$8.00 for each reel. On reel to reel orders, please state whether you desire two track or four. All reel to reel stock is recorded at 1 and 7/8ths unless you specify otherwise. Faster speeds take up more tape, so the price is usually higher for 3 and 3/4 or 7 and 1/2 speeds. Send the orders to Bellview Preacher Training School, 4850 Saufley Road, Pensacola, Florida 32506. Each sermon/sermons, etc., is on one cassette unless otherwise noted.

LIST OF SOME OF THE TAPES WE HAVE

1. Deaver - Hogland Debate on Church Cooperation, (8 C.; 1 reel-reel, 4 track).
2. Rex A. Turner - Lectures on the Prophets, Jer.1:1-13:27; Jer.14:1-26:24; Jer.26:24-52:34, (1 reel).
3. William S. Cline (Sermons) - The Devil and Dangers Facing The Church Today; Personal Evangelism and Sin Of Omission; Worship In Sermon and Great Separator; Hinderances To Church Development, 1 and 2; Adornment and Marks of God's People; Precious Promises and Meaning of Sanctification; Seek Ye The Lord and Ye Have Heard That It Has Been Said; New Testament Discipline and Elders/Deacons Qualifications; Goodness and Severity of God and Truth; 2 Chronicles; The Problems of Malachi and God's Charge to Hosea; The Problems of Israel.
4. Roy Deaver - Rom.12:1-2; Hosea, Chapter One.
5. George Darling, Majority Rule.
6. Paul Simon - 1 Cor. 11:14.
7. Stanley Crews - Purpose of Baptism and Essential of Baptism.
8. Kenneth Reed - What Shall I Bring To The Marriage Altar and Why Aren't We Evangelizing The World?
9. George Bailey - The God Man Can Trust and

## Man's Need For A Saviour.

10. Jackson-Ray Debate, Salvation and Eternal Security of the Believer, (12 C.).
11. Winston C. Temple and Thomas Morris, Private Discussion on Water Baptism With A Dispensationalist, (3 C.).
12. Daniel Denham - Joshua.
13. Dixon-Diamond Debate on Dispensationalism, (reel to reel).
14. Hawk - Reynolds Debate on Water Baptism, (4 C.).
15. David Shank - How To Have A Great Soul Winning Gospel Meeting.
16. Charles Box - E. J. Reynolds Debate on Tongues, (1 reel, 4 track).
17. Highers-Grider Debate, (1 reel, 4 track).
18. E. J. Reynolds - Carroll Sutton Debate on Holy Ghost Baptism, (1 reel, 4 track).
19. W. L. Totty - A. C. Grider Debate, (1 reel, 4 track).
20. E. J. Reynolds - Ray Hawk Debate on Holy Ghost Baptism and Water Baptism, (1 reel, 4 track).
21. Howard Blazer - Carroll Sutton Debate at Athens. on Orphan Homes and also at Florence, Alabama, (1 reel, 4 track).
22. Highers-Welch Debate on Holy Ghost Baptism, (4 C.).
23. Tommy Garrison (Sermon) Apostolic Preaching and Ray Hawk: Report on Taiwan.
24. Bill Cline's Report on Far East Mission Trip.
25. Debate on Children's Worship. (Debate is not complete. The last 5 min. is missing).
26. Ray Hawk (Sermons) Sermon on Wives and Sermon on Husbands; Eternal Punishment and Winston Temple speaking on Far East Work.
27. Richard Rogers and Abe Lincole on Baptism in the Holy Spirit, (2 C.).
28. George Darling - Is The Church of Christ too Dogmatic? and Is It A Small Matter?; What Church Membership Should Mean and Facing Facts; Prepare For Hell or Heaven and What Is So Important About The Church?; You May Know About It But You Cannot Get Away and Becoming More Righteous and Deeper in Sin.



# The Warren - Matson Debate

SEPTEMBER 11-14, 1978

7:30 P.M.

## DOES GOD EXIST

### Yes!

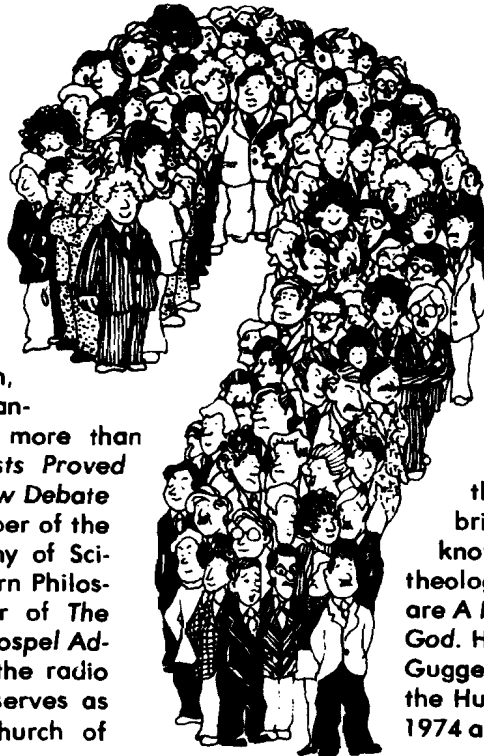
Dr. Thomas B. Warren is Professor of Philosophy of Religion and Christian Apologetics at the Harding Graduate School of Religion in Memphis, Tennessee. He received the B.S. from Abilene Christian University, the M.A. from the University of Houston, and the M.A. and Ph.D. degrees from Vanderbilt University. He has authored more than twenty books, including *Have Atheists Proved There Is No God?* and *The Warren-Flew Debate on the Existence of God*. He is a member of the American Philosophical and Philosophy of Science Associations and the Southwestern Philosophical Society. Dr. Warren is editor of *The Spiritual Sword*, a staff writer for *The Gospel Advocate*, and the regular speaker on the radio program "Five Gospel Minutes." He serves as minister of the Brownsville Road Church of Christ, Memphis, Tennessee.

### PROPOSITION:

"I Know That God (that is, the God of the New Testament who is to punish some individuals eternally in hell) Does Exist."

Affirmative: Dr. Thomas B. Warren

Negative: Dr. Wallace I. Matson



### No!

Dr. Wallace I. Matson is Professor of Philosophy at the University of California at Berkeley. He is internationally known for his ability and scholarship in defense of the atheistic position. He received the A.B., M.A., and Ph.D. degrees from the University of California, Berkeley, and has been visiting Lecturer or Professor at a number of prestigious universities. Presently he is the visiting Professor in Philosophy at Cambridge University, England. His writings are known extensively among philosophers and theologians. Among Dr. Matson's contributions are *A History of Philosophy* and *The Existence of God*. He has received the following fellowships: Guggenheim, 1961-62; National Endowment for the Humanities, 1971-72; Humanities Research, 1974 and 1977-78, all at Cambridge University.

### PROPOSITION:

"I Know That God (that is, the God of the New Testament who is to punish some individuals eternally in hell) Does Not Exist."

Affirmative: Dr. Wallace I. Matson

Negative: Dr. Thomas B. Warren



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# The Warren - Matson Debate

TERRY M. HIGHTOWER

The consequences of atheism are clear. If atheism is true, then a foundation has been laid for communism, by providing one of its cardinal philosophical "planks": *materialism*. If the atheistic view is correct, then during our existence here on earth we are nothing but "organized" matter. Our "creator" has been rocks and dirt, and everything we are and do is the result of non-living, non-intelligent, non-purposive matter. If atheism is true, there is no real (objective) right or wrong, good or evil, and therefore no one has any real obligation to do anything or not to do anything. Physical death is the absolute and to each and every one of us, with our total being going into the dust of the earth. This simply means that no matter how we may have acted or what we may have done (murder on the level of Hitler and the Nazis, rape, lying, stealing, etc.) there will be absolutely no accounting, no judgment, and no punishment.

The consequences of theism are equally clear. If theism is true, the communistic doctrine of materialism is false, and our Creator is God. Everything we are and do is the result of a living, intelligent, purposive Being. There is real (objective) right or wrong, good or evil, and we have a real obligation to recognize it and to obey God. Physical death is *not* the end, but, rather, each and every one of us will live on as a unique center of personality after this life on earth is over. Each one of us will give an account to God for how we have lived.

On September 11-14, 1978, brother Thomas B. Warren will meet Dr. Wallace I. Matson in a debate on the existence of God. This important discussion will occur in Tampa, Florida, at the Curtis Hixon Convention Hall (seating over 7,000). The elders of the Central church of Christ (1454 Belleair Road - zip: 33516) in Clearwater, Florida, are overseeing this clash between truth and error.

## DOES BILLY GRAHAM PREACH JESUS?

hardly deserve reply. I shall offer the following brief comments. (1) Paul is stating in 1 Cor. 1:17 that Christ has not called him to the task of a baptizer as was John but to the task of a gospelizer. The present infinitive form of the verb "baptize" in the verse indicates such. It is the basest sort of wresting of scripture to suppose that Paul is somehow divorcing baptism from the gospel in

Brother Warren is familiar to our brotherhood as one of the most capable "contenders" for the faith which we have. He has prepared himself through the years for just such debates as this one, and we firmly believe that this debate will be read for generations to come by our children and their descendants. Dr. Wallace I. Matson is Professor of Philosophy at the University of California at Berkeley. He is known around the world for his defense of atheism. Dr. Matson is aware of the *Warren-Flew Debate*, but we strongly believe that God's truth will triumph over his error. Truth is truth!! Biblical truths are weapons in a spiritual warfare, and are capable of being wielded with great effect by a man of God. For much too long now the Lord's church has not (in general) been living up to her task of turning the world upside-down with the gospel. As literally thousands reject (or never even really hear the evidence for) God, many of us in Christ's church sit in "dignified silence" or "masterly inactivity."

The caliber of men involved in this discussion and the awareness by Christians of the inroads which humanism, secularism, and scientism are making in our present society implies that the debate should be of interest to all Bible believers. We have already heard from many persons living great distances from Tampa who plan to be here all four nights. Numerous congregations and individuals have sent contributions to support this effort to expose the errors and contradictions of atheism. We are presently involved (as funds permit) in an extensive advertising campaign in the Tampa Bay area, and we have been gratified by the response by area residents--Christian and non-Christian. It seems that nearly everyone is interested in the most important question in the world: "Does God exist?" Don't let this great opportunity pass you by!! Make your plans to attend the *Warren-Matson Debate*!!

this verse. Jesus put belief and baptism in the gospel (Mark 16:15-16) and our brother cannot have Paul taking it out. Paul declares in 1 Cor. 4:15 that he had begotten the Corinthians through the gospel and Jesus said that men are begotten by baptism (John 3:5). That should settle the first argument. (2) Belief, repentance, confession and love are also human responses but does this mean that

[Continued on page 75]

# Challenging Dangers Of Modern Versions, 13

Robert R. Taylor, Jr.

At this time I continue with you, the good readers of *The Defender*, into an investigation of some of the dangers we face from modern versions of the Bible. Previously, mention has been made of how the RSV, the NEB and a number of other modern speech versions have tampered with the rendering of Isaiah 7:14 and I continue to stand amazed at the number of my brethren who see absolutely nothing wrong with the "young woman" rendering. Such says much about their views of a truly crucial and critical passage of Sacred Scripture. But this is not the only place in the Book of God where irreverent men have tampered with the Bible Doctrine of the Virgin Birth of our Saviour. In this current study I want to call attention to some NEW BIBLE PERVERSIONS OF KEY NEW TESTAMENT VERSES. We shall begin with how Luke 1:27 has been treated by some of the new modern speech versions that claim to be Bibles. Mr. Bratcher in his totally misnamed GOOD NEWS FOR MODERN MAN or TODAY'S ENGLISH VERSION in edition number one refers to Mary in Luke 1:27 as a virgin. But in edition number two he changes Mary to a girl. Mark well in your reading minds this deeply perverted contrast: EDITION ONE - "He had a message for a VIRGIN who was promised in marriage to a man named Joseph, who was a descendant of King David. The VIRGIN'S name was Mary." EDITION TWO: "He had a message for a GIRL promised in marriage to a man named Joseph, who was a descendant of King David. The GIRL'S name was Mary." (All emphases mine-RRR.)

Was Mr. Bratcher right in his rendering of Luke 1:27 in edition number one? If he were right then, why the change in edition number two which came out within the same decade and only months of separation from the first edition? Was he right in his rendering of the verse in edition number two? If so, why did he not make it right the first time around? It is a foregone fact that cannot be denied or gainsaid that he was dealing with the very same Greek word in edition number one as in edition number two. That word was parthenos, the purest of all Greek words for virgin. This is the very same word that appears in Matthew 1:23 and in both editions he translated the Greek word parthenos in the Matthew passage as virgin. This is the VERY SAME WORD as found in Luke 1:27. Yet he changed the word from virgin to girl in Luke 1:27 in the relatively short period that separates editions number one and two. WHY?? Like the RSV and the NEB did before him in

regard to Isaiah 7:14 he tampered with the great Bible doctrine of the Virgin Birth. Speaking of the NEB this modern speech version does the very same thing to Luke 1:27 that the TEV did. Hear what Mr. C. H. Dodd and his translational misfits did as they rendered Luke's account to read in his first chapter, "In the sixth month the angel Gabriel was sent from God to a town in Galilee called Nazareth, with a message for a GIRL betrothed to a man named Joseph, a descendant of David; the GIRL'S NAME was Mary." Both of these modern speech versions tampered with the virgin birth of our Lord in Luke 1:27. If not, WHY NOT? Yet multiplied millions have purchased both of these perverted Bibles and use them to the utter detriment of their future destiny. Many religious leaders have passed out the TEV as though it were candy. Toward those who have done this I say shame, Shame, SHAME!!

If the virgin birth can be lifted out of Isaiah 7:14 by more than one translation, and it has been, what is to keep future translations from lifting it out of Matthew 1:23 also? Let no one say the Greek term "parthenos" will not allow the change. Such did not keep Bratcher in TEV and Dodd and his mutilation associates in the NEB from changing virgin to girl in Luke 1:27 and the word there is PARTHENOS, the purest of all Greek words for virgin. If some of these modern speech translations can mutilate two of the virgin birth passages, Isaiah 7:14 and Luke 1:27, what is to keep subsequent versions or translations so-called from eliminating totally the whole Biblical doctrine of the Virgin Birth of Jesus Christ? The whole concept of the virgin birth of the Babe of Bethlehem has become more and more distasteful to those who have long breathed the polluted air of religious modernism and theological liberalism.

## PERVERSIONS OF MATTHEW 5:17

Numerous of the new versions pervert the Lord's views relative to his connection with and purpose for the Mosaic Economy. Both the King James and the American Standard Version of 1901 suggest respectively, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil." "Think not that I came to destroy the law or the prophets: I came not to destroy but to fulfil." By this rendering neither of these versions ran into difficulty when the trans-

lators arrived at Paul's teaching in 2 Corinthians 3, Ephesians 2 or Hebrews 10:9. Yet consider the modern versions on this key New Testament verse. The RSV says, "Think not that I have come to abolish the law and the prophets: I have not come to abolish them but to fulfill them." When these translators arrived at Ephesians 2:15 they have Paul opposed to Christ and in outright contradiction of his own Master. Paul says he did abolish the Mosaic law. There they have Paul to affirm that Jesus did something that they had Christ to deny that he was going to do in the Sermon on the Mount. Their renderings have Christ and Paul in a flat contradiction of each other. Hebrews 10:9 in the RSV has Paul to say, "He abolishes the first in order to establish the second." Phillips also has the same concept of Matthew 5:17. Yet in his rendering of Romans 7:4 he has people dead to the law. If Christ did not abolish or take away the law of Moses, how can people be counted as "dead" to its claims as per Phillips' translational contradictions? According to Bratcher in TEV on Matthew 5:17 he has Jesus to say that he came not "to do away with the law of Moses and the teaching of the prophets." Yet in Hebrews 10:9 he affirms that "God does away with all the old sacrifices and puts the sacrifice of Christ in their place." In Ephesians 2:15 Bratcher says that Christ "abolished the Jewish law." The NEB in Matthew 5:17 says that Jesus did not come to abolish the law and the prophets. Yet the same translation has Paul to say that he annulled the law in Ephesians 2:15. In Ephesians 2:15 Paul used a Greek word for abolished or annulled which according to the great Greek scholar, Henry Thayer, means, "to cause to cease, put an end to, do away with, ANNUL, ABOLISH." The NEB thus has Christ to say that he will not do what Paul said he did do!! How exceedingly strange!! I have been frankly surprised at some of my preaching brethren

who have written me since this series began and suggested they see no problem in such perversions and contradictions as these are between Ephesians 2:15 and Matthew 5:17. I find this even stranger to comprehend than what the modern speech versions did to these two passages of Sacred Scripture. The translation perverters knew no better; my preaching brethren should be ashamed not to know better relative to these elementary matters.

Truly, it is a wonder that anybody ever learned the truth before 1946 and the arrival of the RSV!! One lady in a Southern city said she could not teach her first graders the Bible unless the elders where she attended would permit her to use the RSV which they had discouraged any of their teachers from using in their Bible class program. Some of us, including this writer, were in the first grade Bible class many years before the RSV made its debut in 1946. Is it not amazing how our teachers back then taught us vital truths about the Bible without access to all these modern speech versions of the Bible? And back then there was a respect for the Bible among the rank and file of our members that is not present in many hearts today.

The Amplified New Testament has the Christ to say in Matthew 5:17 that he did not come "to do away with or undo the Law and the prophets." Yet the same version affirms his doing away and annulling the first or former order to inaugurate and establish the second or latter order in Hebrews 10:9. If these do not constitute perversions and outright contradictions, what would it take to constitute such? If these do not add up to fatal errors in the so-called Bibles of the day, what would it take? Some of my brethren need a refresher course in what constitutes contradictions among the modern speech versions.

*[To be continued]*

#### DOES BILLY GRAHAM PREACH JESUS?

they are not a part of the gospel? How anyone can reason that since baptism is the response by a human it necessarily follows that it is not a part of the gospel is beyond me. I stand amazed in the presence of such reasoning. That which proves too much proves nothing at all. Granted such logic we also put everything else out of the gospel! The true Biblical position is simply that baptism is as much a part of the gospel as is faith or repentance.

Now, this brings us back to our original question, "Does Billy Graham preach Jesus?" Since he doesn't preach Bible baptism, he

doesn't preach the gospel and since he doesn't preach the gospel he doesn't preach Jesus. Such a contention is unassailable for such the Bible teaches. Acts 8:35 states that Philip came to the man in the chariot and "preached unto him Jesus." Coming to water the man in the chariot cried, "See here is water, what doth hinder me to be baptized?" (Acts 8:37). In preaching Jesus Philip had taught baptism. And so will every faithful gospel preacher. And where does that leave Billy Graham? Not preaching baptism he is not preaching the gospel nor Jesus in spite of our brother's contentions. But the evidence of Acts 8 is not exhausted. In the earlier verses when Philip came to Samaria he



"proclaimed unto them the Christ" (Acts 8:5). Verse 12 then states, "But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, *they were baptized...*" Philip in preaching Jesus was also preaching baptism for when he preached about the Christ men were baptized. Therefore in not preaching baptism men are preaching a perverted gospel and lifeless message. They are not preaching Jesus. This includes Billy Graham.

Brethren, we are *still* drifting. And magazines such as *Integrity* and *Mission* are a strong downstream current in our midst.

#### TAPES

29. Roy Deaver's Class on Logic, (2 reels, 4 track, \$15.00. \$5.00 for the printed material.)
30. Ernest Underwood (Meeting) (6 C.).
31. Ray Hawk (Sermon) Marriage and Divorce.
32. William Hatcher (Meeting) (1 reel, 4 track).
33. SECOND ANNUAL BIBLE LECTURESHIP OF THE BELLVIEW PREACHER TRAINING SCHOOL.
  - George Darling - Back To The Bible.
  - Hugh Fulford - The Bible: God's Final Revelation To Man.
  - Ira Y Rice - The Seven Parables Of Matthew 13.
  - Frankie Luper - The Essence Of Time (Ladies' Class) (3 C.).
  - Winfred Clark - 2 Peter (3 C.).
  - Tuck Andrews - Building Up The Local Church.
  - Vada Rice - Teaching In The Mission Field (Ladies' Class) (3 C.).
  - Roy Deaver - Matthew 24,25; Revelation 20.
  - Garland Elkins - Open Forum.
  - Roger Jackson - Sensationalism.
  - Bill Coss - The Good Fight Of Faith.
  - Archie Luper - God Has Spoken.
  - Linwood Bishop - Moses
  - Ernest Underwood - Paul's Sermon On Mar's Hill.
  - William Wilder - Liberalism
  - Rex A. Turner, Sr. - The Free Moral Agency of Man.
  - Franklin Camp - Prayer
  - Ray Peters - Paul
  - William Yuhas - Paul's Charge To Timothy.
  - Franklin Camp - Fellowship
  - Roy Deaver - Establishing Bible Authority.
34. THIRD ANNUAL BIBLE LECTURESHIP OF THE BELLVIEW PREACHER TRAINING SCHOOL, 1977
  - Kenneth Furlong - Study To Show Thyself Approved
  - William A. Yuhas - The Conversion of the Philppian Jailer.
  - W. Emery Hardin - Christian Stedfastness.
  - George E. Darling, Sr. - Contend Earnestly For The Faith.
  - Winfred Clark - Is There A Contradiction Between Contending Earnestly For The Faith And Preaching The Truth In Love?
  - Ernest S. Underwood - The Frost-Moyor Debate.
  - Linwood Bishop - Jeremiah, The Weeping Prophet.
  - Roy Deaver - Principles of Debate, (3 C.).
  - Gerald Miles - Is The Devil A Controversialist?
  - Clifford Dixon - Paul's Preaching vs. Dispensationalism.
  - Henry McCaghren - Confronting The United Pentecostals.

Bill Coss - The Jerusalem Church.

Ray Peters - Hardeman-Bogard Debate.

Albert Fleetwood - Jesus, The Great Controversialist.

Roy Deaver - Open Forum (2 C.).

Jim Sentell - Peter, The Preaching Apostle.

Linwood Boship - Elijah's God and God's Elijah.

Roger Jackson - The Neil-Wallace Debate.

George E. Darling, Sr. - Is It Wrong To Debate?

Charles Tharp - Is A Christian A Controversialist?

Gerald Reynolds - What About Hard Preaching?

John Priola - Confronting The Christian Church.

Franklin Camp - The Faith Under Fire.

#### 35. FOURTH ANNUAL BIBLE LECTURESHIP OF THE BELLVIEW PREACHER TRAINING SCHOOL, 1978

Emery Hardin - Stephen

Joseph A. Ruiz - Phillip.

Daniel Denham - Daniel.

George E. Darling, Sr. - Those That Have Gone Before

Henry McCaghren - Moses and Sermon Outline.

Jackie Stearsman - Jesus, The Christ.

Robert Taylor - Jacob and Sermon Outline.

Roy Deaver - Adam

Donald Davis - Peter

Jim Bullington - Andrew

Quentin Dunn - David

Winfred Clark - The Book of Hebrews, (3 C.).

Linwood E. Bishop - Job

Robert Taylor - Joseph, The Man For All Seasons.

Elmer Scott - Samuel

Roy Deaver - Noah and Open Forum.

Robert Camp - Issues of Life.

Ray Peters - John The Baptist.

Larry Reynolds - Joshua

Bill Coss - Paul, More Than Conqueror.

Walter Pigg - Saul, The King Who Played The Fool

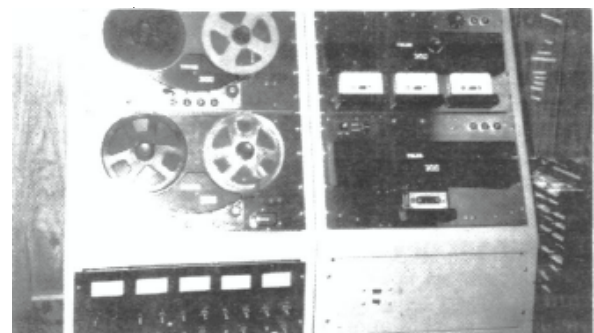
John Priola - Barnabas

Kenneth Furlong - Sermon Outline

Ernest S. Underwood - Jeroboam

Gerald Reynolds - Samson

Roy Deaver - Abraham



Pictured above is the first quality high-speed tape recording machine that we purchased for use in The Bellview Preacher Training School. One of our deacons, who cares for such things, is paying one-half the cost which is over \$6,000.00. However, this leaves us with a monthly payment of \$80.00. The school must be able to either sell tapes or receive contributions for the recorder or we will have to let it go.



# DEFENDER

"I AM SET FOR THE DEFENSE OF THE GOSPEL." Phil. 1:16

VOLUME VII, NUMBER 8

AUGUST, 1978

## The Predictive Proof In The Astrological Pudding

JOHNNY TUCKER

Antioch, Tennessee

In a letter to the editor of PLAIN TRUTH, Carl Roles, an astrologer, claimed that astrology is "the *only* science of time...Astrology will not show you God; however it will reveal that there *is* a God. The Bible is full of astrological lore, and I know of no person that claims that Astrology is anything other than a fine tool to understand yourself...I never allow anyone to *believe* in astrology - there is nothing to believe; it is pure knowledge and experience." (PLAIN TRUTH, June 21, 1975.)

Folks of past generations used to say, "The proof is in the pudding." To find out how good a pudding is, you eat some - you test it. In most areas of life, how well a thing functions or lives up to its claims is proof of its truth or falsity.

Astrology is no less subject to this test than a pudding. It is claimed to be the "only science of time: and "pure knowledge and experience." Proof of this claim *must* come by performance.

A very interesting and candid article by Mort Weisinger (editor for many years of Superman comic books, and an accomplished writer) appeared in PARADE magazine, June 3, 1973. Entitled "Is Astrology A \$100 Million Hoax?" it pointed out many of the extravagant and false claims and practices of professional astrologers. At the end of the article a challenge was issued to professional astrolo-

gers to accurately predict any seven out of ten events which would occur by the end of 1973.

Here are the restrictions: (1) Any astrologer who made seven accurate predictions would be the subject of a story in PARADE early in 1974. (2) Only professionals, who earned at least half their income from astrology, were eligible. (3) Only one list could be submitted by each. (4) Lists were to be notarized. (5) Actual events predicted must occur between June 22, 1973 and 12:01 a.m. January 1, 1974.

The challenge asked that these predictions be made for the year 1973: (1) Predict the time and place (within 48 hours and 100 miles) of a major natural disaster involving the loss of more than 100 lives and state the nature of the disaster. (2) Name the athlete who would shatter a sports record. (3) Name any famous person who would commit suicide, and give the date within one week. (4) Name any famous political figure, in the U.S. or elsewhere, who would leave his office in disgrace. Give the date within one week. (5) Give the date, within 48 hours, when the Dow-Jones Industrial averages would reach their highest and lowest marks during the time period stated. (6) Name the state from which Miss America would be chosen. (7) Predict a surprise event that would appear on the front page of every major newspaper in the U.S., and give the time, within 48 hours. (8) Pre-

[Continued on page 79]



# Premillennial Doctrine Of Christ's Mission Is False

Winston C. Temple

Pensacola, Florida

The basic premillennial doctrine of the mission of Christ may be set forth as follows.

1. Christ came into the world to be king of the Jews and to reign over His earthly kingdom, but the Jews rejected both Him and His kingdom. The church was instituted in place of the kingdom while the kingdom waits for its establishment in the millennium.

2. They reason that the total program of God includes the mission of Christ, but His mission is only a part of the total program which is the glorifying of Himself.

"Scripture is not man-centered as though salvation were the main theme, but it is God-centered because His glory is the center."

The views of the doctrine of Christ's mission which is rendered in the above paragraph are basically dispensational in thought. The historical premillennialist believes in the concept of the rejection of Christ, the postponement of the kingdom and the substitution of the church in place of the kingdom, but he differs with the dispensationalist's concept of a separate hope for Israel outside of the church. Regardless of what camp a premillennialist may be in, he misunderstands the mission of Christ.

Christ did come into the world, but for what purpose? Did He not state His purpose when he said: "For the Son of man came to seek and to save that which was lost" (Luke 19:10)? Salvation of all nations was involved in the mission of the Christ. This can be seen in the fact that Christ went to His own people and to those who received Him were given the power of the right to become the sons of God, and it can further be seen in the Greeks coming and desiring to see Jesus. His answer to them shows that not only was His mission for the Jews but that it would extend to any man that would serve and follow Him (John 12:24-26). Still further we can see that the salvation of all nations was the program of God and the mission of Christ if

we read the commitment of this mission unto the apostles.

*"And Jesus came to them and spake unto them, saying, all authority has been given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son, and of the Holy Spirit" (Matt. 28:18,19; cf. Mark 16:15; Luke 24:46,47).*

Christ did come into the world to establish His kingdom which is the church (Matt. 3:1-3; 16:18,19). He purchased His church or kingdom with His own precious blood (Acts 20:28). The redeemed make up the spiritual body of Christ which is His church or kingdom (1 Peter 1:18,19; Eph. 1:22,23; 1 Cor. 12:20). They are a part of the kingdom (Col. 1:13; Heb. 12:22,27; cf. Rev. 1:9). It was His mission to seek and to save that which was lost and since all men are lost (Rom. 3:23), and since all the saved whether Jew or Gentile are in the church which is the kingdom; then does it not follow that Christ shed His blood as the proper sacrifice and established His church or kingdom as the proper domain for His subjects to reign and to dwell? (Eph. 5:23; 11 Tim. 2:10; Rev. 1:5).

It can also be seen that the total program of God is the glorification of Himself and that this is accomplished in the mission of the Christ. Please observe the following reading:

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## THE DEFENDER

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"And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit" (John 12:23-24).

Jesus was showing that through His death salvation would come unto all men and He would be glorified. If He was to be glorified in His death, then of necessity His Father would be glorified.

"I glorified thee on the earth, having accomplished the work which thou hast given me to do."

"And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:4,5).

What shall we say to these things? Let us observe:

1. The premillennialists misunderstand the true concept of the mission of Christ in relation to the kingdom of the Christ and to the lost of the world.
2. They erroneously teach a glorification of God outside of the mission of Christ.
3. They make the Savior a failure, thus making God a failure! What saith the scriptures?

"Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners;. . ." (1 Tim.1:15).

"I glorified thee on the earth, having accomplished the work thou hast given me to do" (John 17:4).

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#### THE PREDICTIVE PROOF . . . .

dict the nature of a major breakthrough in medical science, or so considered by the American Medical Association. (9) Give the names of the teams in baseball, football, or basketball which would be involved in the major upset of the year in their particular sport. (10) Name the individual or individuals who would be TIME magazine's "Man of the Year" (or woman) for 1973.

All this sounded like an easy enough task for a "science" which is "pure knowledge and experience." I clipped the article together with the challenge and filed them away with anticipation of early 1974 when a story would be done on the astrologer who accurately predicted only 70% of the items asked for. Finally, July of 1974 arrived and still no story about the winner. So out of a great deal of impatience, and no less curiosity, I wrote to PARADE expressing my interest and wonder as to why no story had appeared. Along with my letter I submitted some questions which turned out to be very pertinent. By permission of Mort Weisinger, my questions and his answers are quoted here verbatim:

- Q. Did any professional astrologer reply with a notarized list of predictions?
- A. About 30.
- Q. If so, why was the 1974 article not forthcoming?
- A. Their predictions are ludicrous, for the most part.

Q. Did any of the respondents make 2 or more accurate predictions?

A. No.

Q. What were they?

A. Only 1 correct prediction was made - the obvious one that Hank Aaron would almost break Babe Ruth's homer record.

"P.S. We received over 30,000 letters from readers who agreed with us that astrology is a phoney cult. Only a few hundred disagreed." (signed) Mort Weisinger, author of the article.

How do you like that for the performance and accuracy of "pure knowledge and experience?" Eating a pudding will tell you how true the taste is to the baker's claim. Watching how miserably astrologers fail in accurately predicting *anything* tells us how false astrology is in its claims. God has been telling His people for thousands of years to stay away from astrology, etc. (See Deuteronomy 18:10-12; Isaiah 47:12-15; Jeremiah 10:1,2; Daniel 2:27,28.)

Astrology's pudding swarms with flies. It is unfit for human consumption. How do I know? The proof is in the pudding!

In fact, you could even say that astrologers, because their predictions are not accurate, are having to "eat crow" pudding.



# Challenging Dangers Of Modern Versions, 14

Robert R. Taylor, Jr.

Ripley, Tennessee

In the immediately past article attention was directed to some of the perversions of specific passages of Sacred Scripture. The perversions of Luke 1:27 and how nearly all of the modern versions have treated Matthew 5:17 and Ephesians 2:15 were brought forth for close consideration. Now we turn toward some other perversions of the versions. There are many: we shall name but a few.

## PERVERSIONS OF FAITH PASSAGES

The Bible teaches justification by faith. I believe it. That settles it. But God's Book does not teach justification by faith only, faith alone or by any other "only" ism. Yet Bratcher in TEV says that God's plan for putting man right with himself or in the matter of the saving of his soul "is through faith alone, from beginning to end." (Rom. 1:17.) In Romans 3:28 he affirms "that a man is put right with God only through faith, and not by doing what the law commands." The same perverted phraseology occurs in Galatians 2:16. Such contradicts every other passage that attributes salvation to other elements in addition to faith. "Faith only" is an exclusive expression. It eliminates everything else save faith. Bratcher even contradicts his own translational perversions of Romans 1:17; 3:28 and Galatians 2:16 when he said in James 2:24, "So you see that a man is put right with God by what he does, and not because of his faith alone." People live by eating, working, sleeping, breathing, exercise, etc. But we do not live by any one of these exclusive of all other imperatives for earthly existence. People are saved by faith, repentance, confession, baptism, grace, mercy, the name of Christ, the word of God and a number of other things but by no one of these exclusively. Many of the other modern speech versions such as THE LIVING BIBLE PARAPHRASED and the RSV also teach "faith only". Would you be surprised to know that the RSV has this to say in Romans 11:20, "That is true. They were broken off because of their unbelief, but stand fast ONLY THROUGH FAITH. So do not become proud, but stand in awe?" If that does not constitute fatal error, what would it take? Yet preachers, college professors and administrative heads of our Christian colleges still contend that the RSV

is a reliable Bible. They may recommend it as such but I shall not be listed among that number! It is a dying, declining version and yet our young preachers are being sent forth with it as their preferred Bible. What has gone wrong with such institutions and professors who recommend the RSV as a living, reputable and reliable Bible? Shame SHAME on such teaching.

## PERVERSIONS OF ACTS 20:7

The NEB in Acts 20:7 changes the first day of the week for the observance of the Lord's Supper to Saturday. Such is interpretation and not translation! TEV follows the same perverted pattern, the same translational trail and even adds another grievous perversion all of its own in that Mr. Bratcher has the Troas congregation, along with Paul and his traveling laborers, "gathered together for the fellowship meal." They gathered on the first day of the week to break bread or to partake of the Lord's Supper. Our reliable Bibles such as the King James and the American Standard make these fundamental and vital matters exceptionally clear and understandable. But no one would get these clear and understandable concepts from the two modern speech versions, the TEV and the NEB. They pervert this passage. I wonder what happened to the much superior scholarship they are supposed to have now for translational work!! I wonder what happened to that far better base of manuscript authority they supposedly work from in modern speech versions!! The NEB and the TEV have injected fatal error into the very text of God's word. Just how far-reaching is this perversion? One cannot teach the full truth about the proper time to observe the Lord's Supper without appealing to Acts 20:7. But an appeal to Acts 20:7 as set forth by the NEB and the TEV does not reveal at all to the English reader what the inspired Greek text declares and what our reliable Bibles portray in this plain, pointed, positive and decisively great verse of Sacred Scripture. The NEB and the TEV have injected fatal error into Acts 20:7. How sad and pathetic and yet in excess of 30,000,000 copies of TEV have now been sold and many, many of them bought and passed out by OUR OWN BRETHREN!! That is all the MORE PATHETIC!!

## PERVERSIONS OF MATTHEW 16:18

The NEB in Matthew 16:18 has Jesus saying, "You are Peter, the Rock; and on this rock, I will build my church,..." Thus no distinction is made between PETROS - the Greek term for Peter and which means a stone and PETRA - a large ledge of rock which referred to Simon Peter's courageous confession made in Matthew 16:18 and which would be the firm foundation upon which Christ's church would be erected. The words are different in Greek. They are different in gender. *Petra* is feminine; *petros* is masculine. Yet the NEB used the same English word to translate both words. Peter was not the rock upon which Jesus would build his church, Roman Catholicism to the contrary notwithstanding. What the NEB did to Matthew 16:18 is Catholic doctrine but it is not New Testament truth. The NEB did to Matthew 16:18 what earlier Roman Catholic translations had not dared do. No wonder that one observer said that by such action the NEB "out Romed Rome and outpiped the Pope!" Peter was not the rock or the foundation upon which the church would be built. Peter's confession of Jesus' Deity and sonship to Jehovah in Matthew 16:18 constituted that bedrock upon which Jesus would build his church. The NEB injected fatal error in the rendering of Matthew 16:18. What happened to their superior scholarship and their ever improving base of manuscript authority that we hear so much about in defending the modern speech versions? Perhaps they did not know they had it; it surely does not show that they possessed it at all!!!

## PERVERSIONS OF FIRST CORINTHIANS 14

The errors of Pentecostalism with emphasis upon Holy Spirit baptism for today, modern glossolalia (tongue speaking in miraculous fashion) and the whole gamut of the charismatic movement have been aided and abetted by some of the so-called new Bibles. The NEB uses such expressions as the "language of ecstasy," "tongues of ecstasy," "ecstatic speech" and "ecstatic utterance" at least a dozen times in 1 Corinthians 14. Such is an absolute perversion of this chapter's contents of apostolic counsel in firm regulation of spiritual gifts. But such perversions fit right in with the current teaching of the Neo-Pentecostal movement. It is the confirmed judgment of more than one Bible scholar that the new Bibles have greatly aided and abetted the Neo-Pentecostal movement in general and the charismatic movement in particular.

It would be exceedingly difficult to find

a greater perversion than what Phillips injected into his rendering of 1 Corinthians 14:22. He translates, or really mistranslates, this verse to read, "That means that 'tongues' are a sign of God's power, not for those who are unbelievers but to those who already believe." Phillips not only changed what Paul said to what he did not say but added a fatal footnote. To justify his perversion that infamous footnote says, "This is the sole instance of the translator's departing from the accepted text. He felt bound to conclude, from the sense of the next three verses, that we have here probably a slip of the pen on the part of Paul, or, more probably, a copyist's error." Does it not make you literally weep to hear such blasphemy as this from a so-called translator of the Bible? And he did claim to be a Bible translator!! Indeed there was a slip of the pen all right but it was not Paul's inspired pen that did the slipping!! It was Phillips' pen that made the sly slip, the devilish departure, the diabolical deviation from truth in this important verse of Sacred Scripture. Indeed there was an error all right but not made by an ancient copyist. The error was Phillips' doing ALL THE WAY. This is the very man to whom we alluded in an earlier article who suggested that Biblical penmen did not know they were writing Holy Scripture and who cast reflection upon Paul's ability and interest to remain currently consistent with his former writings. Much in the way of fatal error has been injected into 1 Corinthians 14 by such so-called Bibles as the NEB and Phillips' work.

## PERVERSION OF EPHESIANS 5:19

The AMPLIFIED NEW TESTAMENT renders Ephesians 5:19 in the following manner, "Speak out to one another in psalms and hymns and spiritual songs, offering praise with voices [and instruments], and making melody with all your heart to the Lord." This is a classic case of putting the creed into the Bible! Early in this volume the translators tell us how they used brackets in this work. The "BRACKETS [ ], contain JUSTIFIED CLARIFYING words or comments not actually expressed in the immediate text." The insertion of mechanical instruments in brackets into Ephesians 5:19 is an addition without justification and is an unwarranted clarification without cause. It is a perversion of one of the great verses relative to gospel singing in Christian worship. I am neither a prophet nor the son of one but I will not be surprised in the least to see the day when one or more of the so-called new Bibles omit the brackets

and leave the mechanical instruments as part and parcel of the Ephesian text of chapter five and verse nineteen. Will you? Desperate indeed is any cause that would resort to such

outright perversions as this one is. THE AMPLIFIED BIBLE has injected fatal error into the text of Ephesians 5:19. If not, WHY NOT?

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# I AM NOT CRAZY!

JACK K. HANSEN

*Conneaut, Ohio*

On March 13, 1978 I phoned brother Ray Hawk for some advice on a particular matter. I learned several things from that conversation that did not please me at all. Before discussing such matters, allow me to refresh the reader as to who I am and why that makes any difference.

For a time I held to the views of brother Max R. King. In short, brother King does NOT believe in a future "Second Coming" of Christ nor in a future resurrection of the dead. Lest I misrepresent Max let me add that his view is based on a particular interpretation of Scripture. He insists that the Second Coming of Christ, resurrection of the dead, end of the "World," etc., found their fulfillment in the destruction of Jerusalem in A.D. 70. So I once believed. Now, let me say this once, real clear, so there will never be any misunderstanding: I PRESENTLY REJECT THE TEACHINGS OF BROTHER KING, AND DO REALIZE THAT WE ARE NOT IN FELLOWSHIP, AND THAT I AM NOT CRAZY! Any who would misunderstand that must really want to.

In that phone conversation with brother Hawk, I learned that BEHIND MY BACK (is that Christian?) a brother in or around the Akron, Ohio area was informed that 1) I had mental problems, 2) that I could easily fellowship a "Kingite" (a disgusting term) or a "sound" brother depending on who I was with and 3) that the only reason I left the King-school-of-thought was due to "brotherhood pressure." Allow me to answer each charge.

1. MENTAL PROBLEMS - I wonder what medical report this brother has at his disposal that I don't have? If I'm crazy I wish he would have at least written to let me know. Should such a brother desire that I undergo a medical examination, if he will pay for it, I would be delighted to submit. Also, I would

be willing to meet such a brother in a public debate in Akron, Ohio so that he might judge for himself as to my mental capabilities.

2. FELLOWSHIP - I am NOT in fellowship with brother King or anyone else of such a persuasion. Nonetheless, they are brothers, aren't they? They are human beings with feelings, aren't they? I do not apologize that I have many "friends" associated with that movement. When I have the time to be with such a brother we talk about evangelism and alot about unity. I'll be in a brother's company if he is really serious about unity. For a handful of men or churches to dictate the approach I use in restoring unity is to undermine the autonomy of the Conneaut church. If I choose to be in the presence of such a brother in order to teach and admonish him, I am convinced that God approves, for I am not to count him as an enemy but I am to admonish him as a brother (2 Thess.3:14-15).

If the brethren who follow the teaching of brother King wanted unity, they should have kept these views to themselves. As it stands now, unity seems far away. Part of my philosophy on fellowship is in Romans 14:13,19-20a. I am not interested in choosing sides and having a war of "us" against "them". If we can but learn to desire God's way over all and continue to study, perhaps in our lifetime there will be no "King doctrine" again.

3. BROTHERHOOD PRESSURE - This amuses me. This is getting desperate, isn't it? Some think: "If a man changes his mind, his motive for doing so just can't be pure." NO ONE knows my motives better than I do. To impune my motives is base and cowardly. The "brotherhood" applied no pressure on me. Men like Charles Coil and David Underwood LOVED me, while Robert Taylor, Jr. challenged me intellectually. I blanked my mind. I started

Some have accused me of trying to save my college degree at International Bible College, Florence, Alabama. How shallow. I NEVER FINISHED MY SCHOOLING AT IBC, BUT STILL I RENOUNCED THE POSITION OF BROTHER KING! In my opinion, First Corinthians 15 is a telling blow to brother King's position. It was the study of this chapter that changed my mind. Paul, and the LOVE of the brotherhood (not "pressure" from it) convinced me that brother King was wrong.

I do hope this forever lays to rest the notion that I am not "sound". I am a simple New Testament Christian who wants to see a badly divided brotherhood at peace with itself someday. However, when brethren plot and conspire and speak from ignorance and hearsay, it makes that dream of unity fade from view. In spite of her imperfections, I love the church of our Lord. I just hope and pray that I will never have to write another article like this as long as I live. "By this shall all men know that ye are my disciples, if ye have love one to another" (John

# Rebuilding The Temple Under The Preaching Of Zechariah Part II

IV. 7. Continued.

A. Zechariah saw, "...a candlestick all of gold, with its bowl upon the top of it, and its seven lamps thereon; there are seven pipes to each of the lamps, which are upon the top thereof; and *two olive trees* by it, one upon the right side of the bowl, and the other upon the left side thereof."

B. This was a revelation unto Zerubbabel. He had certainly met with all types of opposition. "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts" (4:6).

(A) The revelation from God to Zerubbabel was that all his work for God depended not upon human wisdom or strength but upon God's Spirit.

(B) Any mountainous obstacles in Zerubbabel's way would become as a plain.

(C) Zerubbabel had started the work and he would finish it (4:9).

(D) Some evidently had despised the day of small beginnings but they would see that it

IV. 7. (5) B. (D) Continued.

(E) How many great things can you think of that started with small beginnings? Let us not despise the small things for God can make them great.

C. The two olive branches were the two anointed ones that stood by the Lord. These two were none other than Joshua and Zerubbabel, the religious and civil agents of God.

D. Ultimately, this prophecy looked to the Christ through whom all blessings would flow.

(6) The sixth vision of the Flying Roll (5:1-4).

A. Zechariah saw a flying roll; "...the length thereof is twenty cubits, and the breadth thereof ten cubits" (v.2). A roll or scroll is used in Scripture for a pronouncement of judgment (cf. Ezk. 2:9,10; Rev.5:1 and 10:2).

B. It contained curses. Stealing and swearing were the two stated. They evidently stood for all the sins committed against

- IV. 7. (6) B. Continued.  
the decalogue.
- C. The Mosaic Law carried with it a curse upon the transgressor (Deut.27:15-26; 28:15-68).
- D. The curse went forth over the whole face of the earth. The transgressor would not escape.
- E. The encouragement would be that when the temple was rebuilt the Law of the Lord would be there and would stand as the authority for the punishment of all transgressors.
- (7) The vision of the woman in the Ephah (5:5-11).
- A. This vision consisted of an ephah, a talent of lead, a woman in the midst of the ephah, together with two women who came with the wings of a stork and lifted the ephah, with the woman in it and weighted down the lead and bore it to Babylon to set it in its own place.
- B. The *ephah* which was the largest measure in use among the Jews was employed here to *symbolize the appearance of the wicked* in the land.
- C. The talent of lead was lifted up in order to permit the prophet to see the contents of the ephah.
- D. The woman was a symbol of wickedness. The feminine is used in Hebrew to convey abstract ideas (See. Prov.2:16; 5:3,4).
- E. The two women are indicated because of the burden to be carried between them.
- F. The land of Shinar was a reference to Babylon (cf. Gen.10:10,11; 11:2; Isa.11:11).
- (A) This was the area where men had first united in a widespread rebellion before God.
- (B) Babylon in the Scriptures represents the culmination of all that is evil and corrupt (cf. Rev.17:3-5).
- G. The encouragement to the Jews was probably that after the restoration their sins would be removed to Babylon.
- (8) The eighth vision was the four chariots which came out from between two mountains.
- A. In the first chariot were *red horses* which symbolized war.
- B. The second chariot was drawn by

- IV. 7. (8) B. Continued.  
*black horses* which symbolized sorrow and mourning.
- C. *White horses* were the steeds for the third chariot. These represented victory.
- D. A fourth chariot was drawn by grizzled or dapple gray horses which symbolized swiftness or speed.
- E. Zechariah was told that these were the four winds of heaven which go forth from standing before the Lord (v.3).
- F. The chariots' missions:
- (A) The first chariot went toward the north country - symbolizing the approaching doom of Babylonia which came to pass only four years later.
- (B) The second chariot with the white horses followed the black indicating Darius' victory over Babylon.
- (C) The third chariot with the speckled, or dapple gray, horses went to the south and perhaps represented war and pestilence in that region.
- (D) The chariot with the red or strong horses walked to and fro through the earth. These probably showed the many different calamities that would befall mankind at various and different intervals.
- G. In Zech.6:8 the statement is made: "Behold they that go to the north country have quieted my spirit in the north country."
- H. The chariot vision completes the series seen by Zechariah in one night. It concludes in thought what was set forth in the first vision. God was sore displeased with the heathen; He would return to Jerusalem with mercies. His house would be built (Zech. 1:15,16).
8. The eighth vision is fittingly followed by a coronation scene (Zech.6:9-13).
- (1) This was an example of symbolic prophetic predication based upon present history found in the text.
- (2) In presence of a deputation of Jews from Babylon, the prophet was charged to place a crown on the head of Joshua, the high priest,  
[Continued on page 86]

# MIDWAY BETWEEN TRUTH AND ERROR

TERRY M. HIGHTOWER

Behold, it came to pass that a certain church of Christ had three elders. And lo, it was discovered that one elder held and taught that those involved in *homosexual* liaisons could be baptized for the remission of their sins (which were obviously many) and be allowed to continue in that relationship in full fellowship with the Lord's church there. But hark, two of the elders (without even so much as wetting their fingers and holding them up in the air to see "which way the brotherhood was going") realized that the scriptures teach that one must *repent* (Acts 2:38) before baptism can be scriptural. These two elders realized that those involved in *homosexual* "marriages" must separate and put to death such sinful fleshly desires or be eternally lost (1 Cor.6:9-11).

But the one elder said, "Let not your heart be troubled, for we cannot be the judges of the quality of another man's repentance--God will judge. Let us therefore baptize any pervert just as soon as he requests it and leave them free to make the decisions which they feel necessary in their case since they obviously know more about their 'marriage' than we can know." This elder persisted in maintaining and teaching his false doctrine, and it came to pass that (despite the ugly criticism they knew was sure to come) the two faithful elders led the church there in that place in withdrawing fellowship from the third elder.

Yea, and forthwith the withdrawn-from-elder and his sympathizers (which were many) wanted to find a comfortable place "midway" between truth and error. And hark, such a lovely place was near at hand, for the preacher there said, "Our stand is that we would not refuse baptism to *ANYONE*. Each person must work out their own salvation with fear and trembling and it is up to each individual *homosexual* couple to decide whether they should live together." Behold, the congregation's male members chorused, "As a congregation we have believed and practiced this position from the beginning" (a statement vigorously denied by the previous preacher). Wherefore the (present) preacher there said, "I thank God that He does the adding of those being saved and that we are not placed in the judging position--except that we can judge those who have the audacity to place them-

selves in the "judging position" we oppose!! Welcome, beloved brethren!!"

And lo, the two (faithful) elders of the congregation which marked the elder who taught false doctrine concerning the unrepentant *homosexuals*, led their flock in marking the church which welcomed into their midst this false teacher (Rom.16:17-18; Eph.5:11). Incredibly, formerly sound congregations in the area then insisted on fellowshiping the marked church, despite the fact that they admitted that they believe that unrepentant *homosexuals* cannot be scripturally baptized and/or fellowshiped. And the terrible cry went up all about, "It is a violation of congregational autonomy to 'mark' and refuse fellowship to a whole church or to point out their error--EXCEPT, of course, the pointing out of *this* error (namely, the pointing out of error) to that demonic group led by those two diocese-seeking elders!" Foaming at the mouth, they cried, "The antis are right after all! 11 John 9-11 is only applicable to individuals--not to congregations! We'll receive and give greeting to churches teaching error anytime we feel like it! After all, they obviously know more about their error than we can know!! All public discussion and flow of written statements about our sin should stop, for surely, brethren, such will discredit our soundness in the faith and will do much more harm to the Lord's cause than teaching that a few unrepentant *homosexuals* ought to be baptized and fellowshiped in the body of Christ!!"

[NOTE: Except for the fact that the issue was not *homosexuality* but rather, unrepentant *fornicators* or *adulterers*, the above article is an apt description of recent events in Central Florida. The faithful church or "certain church of Christ" having three elders is the 43rd Street church of Christ in Bradenton. The two faithful elders are: Leon Sutton and Clarence Lavender. The elder who was withdrawn from is Hillard Story. The congregation which received brother Story into their fellowship is the Midway church of Christ in Sarasota. Midway's preacher is brother Larry G. Adams. One of the "formerly sound congregations in the area" is the South Trail church of Christ in Sarasota whose minister is brother Arlin Chapman].

IV. 8. (2) Continued.

- and then deliver the prophecy.
- (3) Even though the prophecy's basis for his writing was upon a historical character of that time, it soars into the future and looks to the antitype of Joshua who is Jesus Christ. It shows that the *priestly* and the regal office would unite in person of the Messiah.
- (4) As in chapter 3, Joshua is typical of the Messiah, both in his name and in his office.
- (5) "...Behold, the man whose name is the Branch; and he shall grow up out of his place; and he shall build the temple of Jehovah" (v. 12).
- A. The name "Branch" is one of humility and lowliness (cf. Isa. 11:1).
- B. What a comfort this must have been to those Jews who were in need of encouragement, to see Joshua being crowned and to hear the promise that he would build the temple of the Lord.
- C. Some might object to the previous statement in light of the fact that Zerubbabel was the one to whom the promise to build the temple had already been made (Zech. 4:9), but let it be realized that if there had been a king after Jeconiah or Eoniah, Zerubbabel would have been in the regal line (see Matt. 1:11-12). Zerubbabel would build the restoration temple, but Joshua would also build it in the sense of the priestly work.
- D. The crown or the crowns placed upon Joshua would stand for both the kingly and the priestly office. This would be the type of the Messiah. There would in the Messiah be the converging of both offices into one.
- (6) In regard to the Messiah let us observe:
- A. In true Melchizedek fashion (cf. Heb. 5:10), he shall be a Priest-King (cf. Ps. 110:4).
- B. Jesus was to be king and priest at the same time (Zech. 6:12,13; Jer. 6:14-16). He is king and priest now! (Luke 1:31-33; Acts 2:30-34; Rev. 19:16; Heb. 10:21).
- C. He was to sit and rule on his throne (Zech. 6:13). He is sit-

IV. 8. (6) C. Continued.

- ting and ruling or reigning now (Acts 2:34, 35; 1 Cor. 15:25; Heb. 12:2).
- D. Christ was to receive his kingdom when he ascended to the Father (Dan. 7:13,14). Christ did receive the kingdom at his ascension (1:9-11; Heb. 12:2).
- E. The above facts are definitely a refutation of the false doctrine of Premillennialism which believes that the kingdom of Christ has not *come*, but is still future.
- (7) According to verse 14, the crown or crowns were to be kept as a memorial of the godly concern of the deputation (and those whom they represented) for the things of God.
- (8) Verse 15 spoke of the church age when the Gentiles would come and build the church (Acts 2:39; Eph. ch. 2).
9. Third message: the meaning of true piety before God and the blessings which would follow those who showed it.
- (1) In the fourth year of king Darius (518 B.C.), the people had labored very diligently on the temple. They had sent a delegation from the city of Bethel to Jerusalem for two purposes: to entreat God's blessing, and to ask about certain national feasts. The question was: With all the marks of new life in the national economy, was it still needful to go on fasting and mourning in the fifth month, as they had done during the days of exile? The fast on the tenth day of the fifth month commemorated the burning of Jerusalem in 586 B.C. (cf. Jer. 52:12,13). The question appeared to indicate that the fast was burdensome to them.
- (2) The question was answered with four-fold fashion:
- A. In verses 4-7, Zechariah speaking for Jehovah rebuked the people for their hypocrisy of their fasts.
- (A) The Lord had not instituted this fast (v.5).
- (B) They satisfied their own carnal lusts (v.6).
- B. They had gone into exile because of their oppressions of others and their refusal to

- IV. 9. (2) B. Continued.  
 hearken unto Jehovah (vs.8-14).  
 C. But these were the days of  
 restoration (Ch.8:1-17).  
 (A) The Lord was jealous for  
 Zion (v.1).  
 (B) He would return and dwell  
 in the midst of the city  
 (v.3).  
 (C) The people would be God's  
 people and He would be their  
 God (v.8).  
 (D) Jehovah told them to streng-  
 then their hands "...that  
 the temple might be built"  
 (v.9).  
 (E) Jehovah gave them further  
 encouragement by promising  
 them the increase of their  
 land (v.12).  
 (F) The Lord would do well unto  
 them (v.15).  
 (G) The question about the  
 fasts was answered. The  
 Lord would turn the fasts  
 into feasts. He would abro-  
 gate them in answer to  
 their obedience.  
 D. Through the Jew, nations would  
 follow the Jews' God. Israel  
 in fellowship with God would be  
 the channel for blessing to all  
 the world (cf. Ps.67; Isa.2:3;  
 60:3).

#### CONCLUSION:

1. The three sermons delivered by Zechariah  
 were certainly a powerful motivating in-  
 centive to the persecuted and downtrodden  
 Jews who were trying to rebuild the tem-  
 ple.  
 (1) The first sermon was a call to repen-  
 tance.  
 (2) The second was the eight visions of  
 God's care for Israel.  
 (3) The third sermon was the meaning of  
 true piety and the blessings which  
 would follow those who exhibited it in  
 their lives.
2. Perhaps if we in the church today could  
 get preachers to deliver such addresses,  
 and at the same time have repentive hearts  
 that would receive the messages then the  
 temple (church of Christ) would be built  
 today.

3. Woe! unto us if we can not see the above  
 conclusions.

(Dear Reader, please refer to the June, 1978  
 issue of the "Defender" for the first part  
 of this article.)

#### C O R R E C T I O N

In last month's DEFENDER the front  
 page article entitled, "Does Billy  
 Graham Preach Jesus?" was written by  
 brother Pat McGee, not Pat McKee. Please  
 make this correction. Our sincere a-  
 pologies to brother Pat McGee for the  
 error!!!!

#### **Contributions Acknowledged July**

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# Our Responsibility In Missionary Work

**RAY HAWK**

Pensacola, Florida

Recently, this writer went on a fact finding and preaching tour with several others that took us around the world. We were able to see some of the problems of missionaries, their families, and the church in different areas.

One of the common problems most missionaries are now feeling is the economic pinch due to the devaluation of the American dollar. We gripe about high prices in this country, but some of the countries, especially Europe, are out of this world. In the USA, a coke cost 35¢ out of a soft drink machine. But, in Europe they cost \$1.00! An electric shaver, like Norelco cost \$35-\$40 here. They are made in Europe, but still cost \$90+ in Germany and England. A small room in a hotel cost two to four dollars more than one of the nicest motel rooms here would cost. Eating in restaurants is expensive, even though we did not eat in the finest. Clothing is expensive when compared to our cost in the USA. Food is higher on most items. Gasoline is around \$2.00 a gallon! Tags, tax, and automobile expenses are astronomical, especially in the Far East. A \$3600 automobile here cost around \$7000 to \$9000 in Malaysia, Singapore, or Taiwan. I am not talking about an import from the USA, but a Toyota, Datsun, or other Japanese models!

If a missionary has been getting \$1000 a month salary, the devaluation of the dollar, exchange costs, etc., lowers his income to around \$850 - \$900. How would you like to be called in to your boss' office and told that you would receive \$100 a month less than what you are now being paid? If we are going to keep missionaries on the field and encourage them, we need to make up the difference. They need an increase in the living expenses, working fund, and etc.

Churches who have missionaries in the field need to constantly stay in touch with them. Letters from the elders and members of a sponsoring church are very, very encouraging. A trip by several of the elders once every two years would help the missionary and give that eldership a good insight into the work they are supporting. It would help them to sympathize with the daily things the missionary and his family must put up with. It would give them a deeper appreciation for their missionary and his work.

The Lord said "Go" but those of us who remain have a greater responsibility in holding up their hands and supporting them adequately in that work they have gone into.



# DEFENDER

**"I AM SET FOR THE DEFENSE OF THE GOSPEL." Phil 1:16**

VOLUME VII, NUMBER 9

SEPTEMBER, 1978

## Is It Prophecy Or Politics?

**ROGER JACKSON**

Montgomery, Alabama

When God chose His people through whom the Messiah was to be born He gave them a law to follow which included provisions for an earthly priesthood, high priest, and services of a temporal nature such as offering animal sacrifices (Exo.28:1; Heb.9:1-28). The Bible clearly states that such an office can only exist rightly if God authorizes it (Heb.5:1-5).

In the New Testament era God has not chosen to continue the practice of an earthly priesthood. Each individual Christian is said to be a priest and empowered to worship God directly without the aid of an earthly priesthood (Heb.5:5; 3:1; 1 Pet.2:5,9). Ignorance of the Bible, love for pomp and ceremony, and common covetousness prompted men in the early centuries after the death of the Lord to establish an earthly priesthood patterned after the Levitical. Since the Bible says nothing about this priesthood it exists in violation of Hebrews 5:1-5 being an honor taken upon man without God's approval. The Old Testament abounds with ordinances which were to be performed by the priests only, such as the offering of animal sacrifices (Exodus - Leviticus). Clear, concise, and detailed information was evident for both the priesthood and the priest's duties. Where in the New Testament do we find such information about a present day priest, and priesthood? A physical priesthood today has nothing to offer (officiate), it has no office, and its high priest seeks in its very nature to supplant Christ (Heb.3:1).

The Roman Catholic Church first instituted the current earthly priesthood but she has not stood alone in the undertaking. In the early 1800's Joseph Smith followed suit and established the Mormon Church with its hierarchy. Supposedly, he did so by revelation. Then God (?) revealed to him that black people were not good enough to be one of His priests. The only reason was that they were black (supposedly). Now, nearly 150 years later black people are still black but Mr. Smith's prophets say God has said they are good enough to be priests! I marvel! What has changed? The Ethiopian has not changed his skin and if black skin disqualified him then, why not now?

Let me explain what has happened in case you have missed it. When the Mormon Church started they believed in polygamy. They went out to Utah for the reason that they were being persecuted for that "revelation". When Utah applied for statehood the government said she would have to eliminate her law permitting polygamy first. Suddenly the Mormons got together and had a "revelation" and said God said it was alright to suspend the ordinance until some future date. Since then one branch has outlawed it completely. What determined the "revelation"? Was it prophecy or politics? Call not the wise men, but let a babe answer!

Now in the early 1800's black men were slaves. They were considered less than nothing. They were property. Slavery and pre-

[Continued on page 91]

"Set the trumpet to thy  
mouth." Hosea 8:1



# The Sounding Of The Trumpet

Editorial

William S. Cline

Pensacola, Florida

The word of the Lord came to Hosea much in the same manner that it did to Isaiah. Isaiah was told, *"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."* To Hosea God simply said, *"Set the trumpet to thy mouth."* Thus those words set in order the instruction for God's preacher -- declare unto the people their sins. God has always used His preachers to make known to His people their transgressions. As evidenced by the records of the Old Testament the people didn't always appreciate the preaching and there were times when they asked the prophets to prophecy smooth things, or to not prophecy, but God's command has always been to *set the trumpet to the mouth and preach the word in season and out of season -- when they like it and when they don't.*

Hosea was to warn the nation of imminent judgment, which he did in one short sentence-- *"He shall come as an eagle against the house of the Lord..."* It is the next word in Hosea 8:1 which states the reason for the rebuke and warning. They were to be warned, *"BECAUSE" --*

1. They had *transgressed and trespassed the law of God* (Hosea 8:1). Think back of the history of the Jewish nation. A great number of times they are referred to in the scriptures as a *"stiff-necked and rebellious"* people. Time and again they would turn their very noses up at God as if to say, *"Do for us what you will, but we are going to do what we want regardless of what you say."* They had been punished over and over again (recall the period of the Judges), but every time they received Divine deliverance and protection they seemed determined to disobey the God who kept them.

2. They had *rebelled against God* as evidenced by their setting up kings and princes which was contrary to God's plans for them (Hosea 8:4). When the people wanted Samuel to give them a king he told God they had rejected him (Samuel) from being judge over them. But God told him that in all truth they had rejected Him from being God over them. Thus they had rebelled against the

authority and rule of God

3. The Jews had *set up false gods* (the golden calf, the gods of the heathen nations) and worshipped them (Hosea 8:4-5). In the very shadow of Sinai they had worshipped the calf and as a continual, repetitive thing the Jews set up idols and worshipped them instead of the true God in heaven. In 1 Kings 12:28 when idols had been set up at Dan and Bethel, the decree went out, *"Behold thy gods, O Israel."*

4. They had demonstrated a *lack of faith and trust in God* by seeking forbidden alliances with other nations (Hosea 8:8-9). One of the messages of several prophets was that of warning against the evil alliances with other nations. But the Jews would not listen. When a power round about them became strong they sought comfort, protection and security by seeking alliances with other nations. They would not obey the instructions of God as given to them by His preachers.

5. They had *erected false altars*, and desecrated those of Jehovah (Hosea 8:11-13). They erected many altars and offered to God unacceptable sacrifices. These were things which God commanded them not, but the law of God was to them as some *"strange thing"* (Hosea 8:12).

Thus in a few short sentences the prophet had declared unto Israel her sins and warned her of the coming judgment. Finally he de-

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## THE DEFENDER

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scribed the whole situation as to national sin and Divine retribution in these words: *"Israel hath forgotten his Maker, and builded palaces; and Judah hath multiplied fortified cities; but I will send a fire upon his cities, and it shall devour the castles thereof."* When God is forsaken, ruin is inevitable! A nation or an individual may for a time, dwell in luxury, building palaces and enjoying life; a sense of security may prevail; but sooner or later there will be Divine judgment.

Nations and individuals are following in

the steps of the ancient Jews. Notice that they (1) Transgressed the law of God; (2) Rebelled against God; (3) Worshipped idols; (4) Demonstrated a lack of faith in God; and (5) Desecrated the worship of Jehovah. Men today are doing the exact same things and expecting peace and security as did the Jews. But dear reader, it will not work. The nation or the individual does not live that can shake a fist in God's face and get away with it. *"Except Jehovah build the house, they labor in vain that build it: Except Jehovah keep the city, the watchman waketh but in vain."*

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### IS IT PROPHECY OR POLITICS?

judice was at its most ugly stage. The Mormon prophet therefore excluded the blacks from the priesthood, and that by revelation. Since then we have passed the equal rights for blacks legislation in the form of the Civil Rights Bill. Blacks are raising their lot in life. Many are in prominent political and economical positions. The pressure is on the all-white Mormon priesthood. What did they do? They got another "revelation". Was it prophecy or politics? Consult no famous counselor, ask a child.

God never has changed His laws because of political pressure. Some of the brethren suffered grievously because of political opposition, but God did not change. I would not be a part of a religion that changed with

the flow of the tide. Perhaps some of our Mormon neighbors will wake up and realize what is happening. The Bible tells us that the day of miraculous revelations has passed (Jn. 16:13-15; Jude 3; Rev.22:18,19). Men who claim such revelations know they are not telling the truth, the question is do we?

Now what will it be in the next few years? What else will they get by "revelation"? And what if the Episcopalians receive a revelation that it is wrong to have blacks in their priesthood? Whose revelation will we accept? Isn't it strange that when people claim revelations they always have revelations that agree with what they believe before they go to get it? Doesn't God ever reveal anything to them that they do not want to hear? Wake up dear Mormon friend, it's later than you think!

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# Challenging Dangers Of Modern Versions, 15

Robert R. Taylor, Jr.

This lengthy study for the *DEFENDER* is presenting some of the real, not just apparent, dangers that we face from the proliferation of so-called new Bibles in our era. In this installment and the next one I want to write about one of the very worst of all so-called Bibles available for our day. I shall be dealing with some of THE PERVERSIONS OF THE MISNAMED BIBLE. By that term I have reference to THE LIVING BIBLE PARAPHRASED. I earnestly believe this so-called Bible is misnamed from beginning to end. It should not be called THE. It does not deserve that specific and definite article to be anywhere in the title. It should not be called LIVING by any stretch of the imagination. It is a book that, if followed, will lead to death and not to life more abundant here and surely not to life eternal in the heavenly hereafter. It is filled with the death of false and fatal error. In no sense of the term should it be designated as BIBLE. It may have BIBLE on the front cover, and of course it does, but it is definitely NOT the Bible on the inside from Genesis 1:1 to Revelation 22:21. It is even misnamed when called PARAPHRASED. A paraphrase is to say the same thing in other words. It does not change the content; it changes simply its manner of presentation. But this so-called Bible has changed far more than the manner of presentation. It has changed the content of the Bible as I shall prove quite abundantly in the course of these two installments. Hence this product of perversion is by no stretch of the imagination to be considered as an accurate paraphrase for that it is not!! It is truly misnamed from beginning to end and it is perverted from beginning to end. I understand that its author, Mr. Kenneth Taylor, is in the process of revising his work during the 70's. That is quite revealing. It only came out some eight years ago or in 1970. Before the decade of its appearance is gone its author feels the need of revision. Quite apparently, it needs much revision I might add. And unless Mr. Taylor is going to give the world the word of God in its revised form, then he needs desperately to revise the title and leave out any mention that it is the Bible for the Bible it is NOT!! What he came out with the first time is not even a fifth rate commentary!! It is not even a forty-second cousin to a reliable Bible. Obviously, it is not an accurate paraphrase of God's Word. It

is a curse to the literary world in general and to the Bible world in particular and I write that without any fears of intimidation of any kind from any source.

## THE WHY OF ITS PRODUCTION

Mr. Taylor came out with his paraphrase because he had trouble with the King James Version in the preparation of his sermons and chiefly because the Taylor children had so much difficulty in understanding the Authorized Version in their family devotionals. So he paraphrased the Bible for them to understand it better. I can well understand why he would have trouble with his sermon making. He is a thorough going Calvinist and neither the King James nor the American Standard Version of 1901 will support Calvinism in its five foundational planks of fundamental teaching. If he were bringing up his children on a Calvinistic formula, then I can well understand why they had trouble in understanding a version that went against everything for which Calvinism stands and stresses. If Mr. Taylor had sought to bring up his Taylor children the way that some of the rest of the Taylors have sought to bring up our children by just teaching them Christianity and not Calvinism, he would not have run into so much trouble in the Taylor family devotionals. Being a Taylor and having Taylor children of my own I think I can speak with some degree of authority in at least this realm.

Regardless of the why of its production his pernicious product has sold into the multiplied millions of copies. Mr. Billy Graham has given it much in the way of push and promotion and was the first one to call it to the nation's attention. It does not say much for Billy's superficial scholarship of the Bible, and that is all he has ever had toward the Book, to have failed utterly to sense in this new Bible a perverted form of God's Word. A couple years after it came out it became the best selling book in our country and in that year of 1972 brought in something like four million dollars in royalties. It takes an enormous amount of sales to produce that type of book royalty.

## SOME OF THE LIVING BIBLE PERVERSIONS

This new paraphrased product is so full of

fatal error that limited space in even two articles will permit only a few brief allusions. Genesis 6:4 has evil beings from the spirit world sexually consorting with human women. The progeny were giants. He makes the passage to read, "In those days, and even afterwards, when the evil beings from the Spirit world were sexually involved with human women, their children became giants of whom so many legends are told." In a reliable Bible the passage says, "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown." (Gen.6:4). Taylor's perverted paraphrase is a fanciful rendering and lacks any foundational face to undergird it at all in the Hebrew text of that passage. The sons of God in verses two and four of Genesis 6 were simply the righteous men of that era. The daughters of men were the wicked women of that evil era. Mr. Taylor changed the sons of God into evil beings. His paraphrase is a perversion of the deepest dye!

Mr. Taylor has injected such a crude, vulgar and coarse rendering into 1 Samuel 20:30 that I will not quote it in this series of lessons. Were I to put it in, its crude coarseness would necessitate brother Cline's editing it right out before it went to press. Such language as it contains should never go out through a medium such as the *DEFENDER*.

Mr. Taylor has injected original sin into his rendering of Psalm 51:5. This perverted passage in Taylor's works says, "But I was born a sinner, yes, from the moment my mother conceived me." Since sin is a transgression of the law (1 John 3:4), it would be of major interest to have the paraphraser of this passage inform us of what sins David was guilty when first conceived or when he was born some nine months later. Was he guilty of covetousness at the time of his conception? Was he guilty of adultery while yet in his mother's womb? Was he guilty of lying before he ever phrased that first word? Mr. Taylor continues this same practice of putting original sin into the text of the Bible in the New Testament. He has Ephesians 2:3 to say, "All of us used to be just as they are, our lives expressing the evil within us, doing every wicked thing that our passions or our evil thoughts might lead us into. We started out bad, being born with evil natures, and were under God's anger just like everyone else." This passage does not teach that we started out bad. It does not teach that we were born with evil natures. This is Calvinism all right but it is not Christianity. The passage affirms that we "were by nature the children of wrath, even as others." When was this? When we were fulfilling the desires

of the flesh. By nature here means that which has been caused by long and continued practice and which has become habitual. Hence this could not apply to the way we started out at birth. His Calvinism got in the way of his accuracy as a translator or even as a paraphraser.

Perverse premillennialism is injected into Isaiah 2:2-4 and 2 Timothy 4:1. Here is how Mr. Taylor has both passages to read, "In the last days Jerusalem and the Temple of the Lord will become the world's greatest attraction, and people from many lands will flow there to worship the Lord. 'Come,' everyone will say, 'let us go up the mountain of the Lord, to the Temple of the God of Israel; there he will teach us of his laws, and we will obey them.' For in those days the world will be ruled from Jerusalem. The Lord will settle international disputes; all the nations will convert their weapons of war into implements of peace. Then at the last all wars will stop and all military training will end." "And so I solemnly urge you before God and before Christ Jesus—who will some day judge the living and the dead when he appears to set up his kingdom." Hal Lindsey in his various rank works on the premillennial theory never taught anything any more clearly in advancing this materialistic theory than has Mr. Kenneth Taylor in these deeply depraved renderings.

He teaches faith only in a number of his renderings. In John 1:11-12 he has this to say, "Even in his own land and among his own people, the Jews, he was not accepted. Only a few would welcome and receive him. But to all who received him, he gave the right to become children of God. All they needed to do was to trust him to save them. All those who believe this are reborn!—not a physical rebirth resulting from human passion or plan—but from the will of God." In Romans 1:16-17 he says, "For I am not ashamed of this Good News about Christ. It is God's powerful method of bringing all who believe it to heaven. This message was preached first to the Jews alone, but now everyone is invited to come to God in this same way. This Good News tells us that God makes us ready for heaven—makes us right in God's sight—when we put our faith and trust in Christ to save us. This is accomplished from start to finish by faith. As the Scripture says it, 'The man who finds life will find it through trusting God.'" He affirms in Romans 4:12, "And Abraham is also the spiritual father of those Jews who have been circumcised. They can see from his example that it is not this ceremony that saves them, for Abraham found favor with God by faith alone, before he was circumcised." How is this for putting the "faith only" creed into the Bible text? Mr. Taylor did a world of this kind of thing!

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## A HAUGHTY SPIRIT?

LARRY D. JONES

*Biloxi, Mississippi*

Every team likes to be cheered. It helps to hear the fans pulling for you. Team members do all they can to cheer and to "boost" each other. Greater effort may be extended by a well cheered unit.

The church is God's team to carry out His will in the world. No doubt, it is proper for us to cheer each other to greater service. "Let us consider one another to provoke unto love and to good works" (Heb.10:24). ("Provoke" in this verse translates paroxusmos, meaning, "excitement").

Our strength may become our weakness. A ball team may become so cheered that it lets its efforts slack. Team members become filled with pride and refuse to prepare for the contests. A church may, likewise, cheer itself into impotence.

Workshops, seminars, and lectureships are all good. They may move many to proclaim their faith as never before. However, if these great times are filled with little but "We are the greatest" speeches, they may do much harm. Some churches have come to enjoy a steady diet of cheering in the place of well-rounded gospel preaching. It is a short step from generating enthusiasm to inculcating conceit.

People need words of encouragement and blessing. As we await hearing our Lord say, "Well done, thou good and faithful servant" (Matt.25:21), it helps to know that people here are on our side. However, we do not

need to be filled with a spirit of pride. Solomon warned, "Pride goeth before destruction, and a haughty spirit before a fall" (Prov.16:18).

Anyone who raises a voice against zeal and enthusiasm may be summarily dismissed as an old grouch or a devil's disciple. He must just be jealous of another's good works. But, please, let us consider this timely warning!

Some people who attend a special event or hear a series of sermons of the "Sic 'em!" variety are dismayed. They find little there to help them in their daily struggles. Keeping your chin up, maintaining a stiff upper lip, and keeping on smiling (visualize all of this) may not be the answer for them.

We may think that we can measure a person's spirituality by the intensity and duration of his grin. After all, it is emphasized, God's people must be the happiest people. However, a smile may communicate all sorts of things; embarrassment, pain, or an attempt to deceive. Smile - if you can - but do not think that you must always be intensely happy. Complete Christians are sad at times. "Rejoice with them that do rejoice, and weep with them that weep" (Rom.12:15).

We need to be stirred to greater service. Words of encouragement are often what we need to help us hang-in-there when things are tough. But, we also need substance in our lessons. We do not need to be filled with pride.

# DEFENDER

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## The Warren-Matson Debate

Alan Adams

Pensacola, Florida

“...I **know** that my redeemer *liveth*...” This, at face value is a *simple assertive statement*. But, after examining the *evidence* and *facts* presented during the recent *Warren-Matson Debate on the Existence of God*, held in Tampa, Florida, September 11-14, a *rational, intelligent* individual will be compelled to accept Job’s statement of so long ago, as **truth**.

Disputants in the debate were: Atheist, Wallace I. Matson, Professor of Philosophy at the University of California at Berkley; and, Thomas B. Warren, faithful gospel preacher, and Professor of Philosophy of Religion and Apologetics at the Harding Graduate School of Religion in Memphis, Tennessee.

The propositions under discussion were: “I *know* that God (i.e., the God of the New Testament who is to punish some individuals eternally, in Hell) (1) does *not* exist (2) *does* exist.” Affirming Proposition #1 the first two evenings was Matson, with Warren denying. The order was then reversed with Proposition #2 during the final two evenings.

The debate on the part of Dr. Matson was full of *irony, self-contradiction, inconsistency, curiosity, some humor*, and then what one might expect when debating a Pentecostal preacher—a *testimonial*. Further, Matson scarcely ever adhered to formal debating procedure, therefore making it difficult to review the debate chronologically. Thus, the debate can best be reviewed by noting several “key” statements made by him during the course of the four evenings—

### I. “I might possibly be wrong, and if so my converts would be damned to hell.”

Highly strange, is it not, for an individual to sign a proposition thereby intending to prove that he *knows* that something is or is not the case, and then, in the very first words of the very first speech, he makes a statement to the effect that he might be *wrong*?!

It was further brought to light by brother Warren, that in a book authored by Matson, he (Matson) states that for all he knows “a good, infinite God *might exist*.”

Brother Warren expressed several times his amazement that a renowned philosopher and logician could make such diametrically contradictory statements. He further “pressed home” the point that Matson must either: 1. give up his proposition (which as was pointed out, he did in his first speech) and retain the agnostic position of his book; or, 2. discredit his book and retain an atheistic position. Matson would not accept either alternative, but maintained that in his book he was referring to the possibility of a “*good, infinite, God*” existing; whereas, in his proposition, he was denying that the God of the New Testament, who is to punish some individuals eternally in Hell, could exist. But, continue to note his inconsistency regarding the “God” of the proposition. In one place, as mentioned, he said, “I might possibly be wrong;” and, yet in another place he said, “I could not possibly be mistaken about It.” One was “hard pressed” at times to know exactly *what* Dr. Matson believed or did not believe.

After all of the “smoke cleared,” it became obvious that Matson was not *really* debating the *existence* of God, but was denying that an *infinite* and *good* God can punish anyone.

### II. “A modest assertion of my own infallibility.”

When confronted over and over again with the fact that he had continually contradicted himself, especially in regard to his statement in his book, Matson could only reply with the above statement.

How very convenient, yet very amateurish and unscholarly to “slough off” one’s inconsistencies and self-



contradictions by claiming “modesty.”

### III. “A good being who inflicts eternal torments is self-contradictory...these torments are pointless...I reject hell as being incredible and repulsive.”

In essence, Matson could not conceive in his own mind, that a *good* and *loving* God could at the same time be a *holy* and *just* God. Brother Warren questioned Matson as to whether or not it would be right for God to punish an individual for even one second. To this, Matson replied, “I don’t grant *any* amount of punishment is just.” Matson understood, that to admit that God *could* punish an individual for one second, would be to logically conclude that He could punish an individual infinitely or eternally. Yet, at the same time, he stated that it would be just and right for man to punish man. How inconsistent!

Brother Warren stressed: 1. rather than God’s *goodness* and *justice*, being in conflict; the contradiction would exist if God claimed to be *good* and worthy of worship, and yet allowed man to blaspheme and reject Him. Obviously, a being that would allow such, could, in no wise, be *good* nor *worthy* of worship and respect. 2. He further asked the question of Matson, “How could *you* decide what a good God *could* or *could not* do?” Paraphrasing the point, brother Warren dealt with the nature of sin and the fact that we only know what God has revealed to us; and that is, “...the ages (that which the sinner deserves) of sin’s death (spiritual death)...”

Note, that based upon evidence, one can 1. *know* that God exists, and, 2. that the Bible is His Word, 3. therefore, he is compelled: A. to understand that God, and God only, knows what the punishment for sin should be; and B. if he is to escape the destiny (which according to God’s revelation he *deserves* as a sinner), he *must* accept and obey the plan that a *loving* and *merciful*, yet, *holy* and *just* God has provided him.

At this point and throughout the debate, Brother Warren presented some tremendous biblical lessons on—

1. The Goodness and Severity of God (Rom. 1:22; Deu. 11:26-28; Mat. 7:13-14; 2 Pet. 3:8-10; 2 The. 1:7-8; etc.). He pointed out, that rather than merely *assert* or *claim* Matson would have to show *why* the goodness and severity of God are incompatible.

2. The Will of God. Here, brother Warren noted that God has—(1) An **intentional** will. It was/is the intentional will of God that man would never sin. Yet this will has been continues to be defeated. (2) A **circumstantial** will. It is God’s circumstantial will that **none** “should perish, but that **all** should come to repentance” (2 Pet. 3:8-9). But, here again, *this* will of God *can* also be *defeated* by man’s rejection of God’s plan to redeem and reconcile him. (3) An **ultimate** will. It is God’s ultimate will that the wicked shall “go away into everlasting punishment: but the righteous into life eternal” (Mat. 25:46). This will, in contradistinction to the other two, *cannot* and *will not* be defeated.

3. Why Does God Punish? Brother Warren noted reasons for God’s punishment of man—(1) **Deterrence** (to turn him away from sin—cf., Gen. 2:16-17; Heb. 3:12-13; 4:1). (2) **Reformation** (though men *fall* into sin, God still loves them and desires that they be reformed and ultimately saved; cf., Mat. 3:1-11; Rev. 2:1-7; 2:12-17; etc.). (3) **Retribution** (the most fundamental phase of punishment without which the other two would be meaningless and insignificant; that which man *deserves* if he rejects God’s plan for him; cf., Mat. 28:19-20; Mark 15:15-16; Luke 24:45-49; etc.).

In reply to one of Matson’s quibbles concerning “pointless suffering” in the world, brother Warren asked him if there existed *suffering which has point to it*. Matson’s reply was, “Yes.” This placed him in a very precarious situation, for in his book, he states that the *only* argument the atheist has against the existence of God, is that of evil (which he would describe as “pointless suffering”), in the world. Yet, he threw his argument away by honestly and truthfully answering that there is in the world suffering that has point to it, therefore purpose. As with the question of punishment. Dr. Matson simply wanted to use *his own* subjective feelings to determine for God and the world what is *just* and what is *not just*; what is *pointless*, and what *has point*. As brother Warren so aptly and descriptively described it, suffering exists in the world as a means or avenue of “soul making.” One has but to read the book of Job to understand the *point* of suffering in the world.

Regarding Dr. Matson’s statement that he rejects Hell as being incredible and repulsive; note again, that he gave no argument to sustain his assertion. He merely gave his own feelings. Further, to deny the reality of Hell because it is *repulsive* or *incredible* would be like trying to deny the reality of death on the same grounds.

### IV. “Even if there is a hell, I’m not afraid, because it won’t be me.”

This is what Matson termed the argument from “continuity.” That is, once an individual dies, “continuity” is

broken, and even if there is a God and He is able to resurrect the dead, Matson says, “It won’t be me.”

Brother Warren, in usual prepared fashion, destroyed this rather ridiculous argument, establishing by such passages as 2 Peter 1:13-14; James 2:26, that even though the continuity of the body may cease, that of the soul continues on. Further, he taught Dr. Matson a lesson on physiology, pointing out that the human anatomy completely changes after the first seven years, and then continually throughout one’s life; therefore, based on his (Matson’s) reasoning, he really was not Wallace I. Matson.

As with all of his arguments, Matson resorted to feelings and assertions by saying, “I *claim* that this consciousness (i.e., character, feelings, awareness, etc.) is not over and above the body, rather a functioning of it.” Obviously, *claims* prove or establish nothing.

#### V. “Nothing makes murder wrong, it just is...can’t you see!”

How is this for a man who was quoted by the press as saying Christians were the most *irrational* people he knew?!

This totally subjective, emotional, and irrational statement made by Dr. Matson, was a result of brother Warren’s question regarding Nazi Germany and the crimes they perpetrated against the Jews.

Matson was asked if Hitler and his regime were guilty of *objective moral wrong*, and to this he responded, “Yes.” But, later he said, “I believe in live and let live...that which is *right* or *wrong* is based upon if it *does* or *does not* interfere with *human potentiality*.”

Yet, brother Warren, with documented quotes, pointed out that the Nazis felt a *moral* obligation to try to exterminate the Jews. In Matson’s vernacular they were “doing their own thing” and were trying to enhance their own “human potentiality.”

The truth is, an atheist, such as Matson, cannot make the claim that even something as heinous and horrible as the murder of six million men, women, and children, is **wrong**. Furthermore, if one will consider the case of Nazi Germany in the light of atheism and evolution which go hand in hand, he will plainly see that what Hitler did was nothing more than a **human application** of Darwin’s theory of “Survival of the Fittest.”

In the course of this line of argumentation, brother Warren introduced what this writer considers to be the simplest, yet one of the most devastating blows to atheism—1. Atheism implies subjectivism. 2. But, subjectivism implies self-contradiction (obviously, anything that contradicts itself is false). 3. Therefore, **atheism is false**.

#### VI. “I’m not really trying to explain how that which was non-human evolved into that which is human, rather I’m trying to explain why Dr. Matson should have asked the question.”

This “brilliant” piece of reasoning came from Dr. Matson during the affirmative efforts of brother Warren during the last two evenings of the debate.

Briefly, let us not some of his (Warren’s) arguments sustaining his proposition—

1. Brother Warren besought Matson to explain **how** something non-human transformed or evolved into something human. First, Matson attempted to “get around” the Law of the Excluded Middle which he nor anyone else can do. Relative to this question, the Law simply would state that something is either *human* or *non-human* with **no** “middle ground.”

Brother Warren established that, even if he granted the atheist or evolutionist millions of years for their “so called” gradual change and transition; still, at some point in time that which was non-human changed within a “split-second” into something human. Regarding this point, brother Warren asked a very simple questions, **how?**

Realizing the force of the question, Matson did not attempt to answer **how**, rather, as the above quote indicates, he tried to point out that we shouldn’t really ask why; because after all, renowned scientists have told us that this is the way it happened. However, if one studies but little about atheism and evolution, he will find out quickly that the *evolutionary hypothesis* came about as a result of the philosophy of atheism which, based on their “so called” argument from evil suffering (which has already been shown to be false), says “there is no God.” Then, if there is in fact **no** God, a theory must be devised to account for our *origin* and *existence* here. This is what is called “circular reasoning”; i.e., **A** is obviously true because **B** is true; but **B** is obviously true because **A** is true.

Consider the *audacity* of one who claims to be a philosopher and a logician; one who claims to adhere to the principle of, “accept only the conclusion demanded by the evidence”; and yet, who makes such an irrational statement as, “You shouldn’t ask.”

2. Another affirmative argument briefly states was: (1) If there is even one characteristic, etc., of even one human that could have come into existence only by the creative power of God, then that one human proves the existence of God. (2) There *is* at least one characteristic... (3) Therefore, God exists.

The one characteristic, chosen by brother Warren to substantiate his case, was that of the human respiratory system.

In short, without the functioning of a very intricate and fully developed respiratory system, human life could not exist. If this unique system failed or ceased to function for 5-6 minutes, human life would cease. But, if evolution, which must account for everything on the basis of *gradual* transition over thousands or even millions of years, be true, human life *could not* and *would not* exist today. There is simply *no* room for gradual transition where the respiratory system is concerned; rather, it would have had to come into existence **instantaneously**, else, as stated, man would not exist today. This can *only* be accounted for by the creative power of God.

3. Finally, brother Warren's masterpiece—

- (1) C ⊙ E: Human life owes its origin either to *creation* or *evolution*; there are *no* other possibilities.
- (2) C ⊃ G: Creation implies God. This is obvious since there could be no creation without God.
- (3) E ⊃ (B ∨ T): Evolution implies that humans were either *born* of non-humans; or, non-humans *transformed* into humans.
- (4) ~ B: Humans are *obviously* not born of non-humans.
- (5) ~ T: Non-humans are obviously *not* transformed into humans; for, if this were true, *spontaneous generation* would have to take place. Yet, spontaneous generation is *known* to be false since the days of Louis Pasteur. Further, Matson, himself, admitted in his book that spontaneous generation *is* false, and that *all* living things *come from seed* (i.e., everything comes from its own kind). Note, that this is *exactly* what God said in Genesis 1.
- (6) (6) ~ B. ~ T: Restated in conjunction, humans are *not* born of non-humans, *non* are non-humans transformed into humans.
- (7) (7) ~ (B ∨ T): Restated according to Demorgan's Theorem.
- (8) ~ E: Based on #3 which says evolution implies birth of human from non-human or transformation of non-human into human, and based on #7 which factually concludes such *birth* or *transformation* to be false, one is forced to conclude that **evolution is false!**
- (9) C: By disjunction of #1 which says humans owe their origin to either *evolution* or *creation* and #8 which shows *evolution* to be false, one is forced to conclude that **creation is true!**
- (10) G: Based on #9, one is compelled to admit that *creation is true*, and since there can obviously be *no* creation without God, one is forced to conclude that **God is true!**

## VII. "I tried to succeed where Flew clearly failed."

This statement, in its context, was referring to his (Matson's) efforts to answer brother Warren's arguments concerning how humans came from non-humans. But, of course, the entire debate, could and would rest upon this question.

When this writer heard Matson make this statement, it caused him to reflect upon current situations within the Lord's church.

If memory serves adequately, when brother Warren debated Dr. Antony Flew, there were certain brethren, one in particular, who reviewed the debate and made statements to the effect that Flew had won *the debate*, I ask you, is it not strange that Flew's own brother in atheism could plainly recognize that Flew had **clearly failed**, and some brethren, who profess to be believers in God, could not. Obviously, such a review of the *Warren-Flew Debate*, must have stemmed from a serious lack of intelligence, a serious lack of **integrity**, or simply sinister and ungodly motives, or a combination of all three.

Further, considering the fact of Matson's admission that Flew had "clearly failed" and the fact that Matson *equally* as "clearly failed"; and the fact that brother Warren proved his proposition, this writer is highly puzzled and concerned as to *why* some prominent and well educated brethren insist that one cannot **know** that God exists, but must take the "leap of faith."

Without doubt, the *Warren-Matson Debate* was a tremendously, successful venture for the cause of Christ. The debate was well attended and even received considerable press coverage. Unquestionably, many lives, both present

and future, will be affected as a result of this endeavour.

Brother Warren, like a master chess player, had calculated every move his opponent would make, and therefore devastated the atheistic position. As did Flew, Matson came an atheist and went away at least an agnostic.

It should also be mentioned here that brother Warren, like the apostle Paul, was “not ashamed to preach the Gospel,” and this he did many times throughout the debate always demonstrating true Christian concern for the spiritual welfare of Matson and all people.

This debate also served to strengthen one’s faith *in* and stand *on* the **truth**. This writer made the observation that a denominational person, with his subjective feelings, and his “warped” concept of faith, sin, evil, foreknowledge, etc., could **not** effectively debate an atheist.

Very little was heard in the way of criticism of the debate. There were a few “here and there” who complained that the debate was a failure because Matson could offer so few and so poor arguments. Indeed, Matson had become so “flustered,” that during the two evenings, he offered **nothing** that even remotely resembled an argument and even in his last speech he gave nothing more than a “testimonial” covering his life from childhood to present. It was obviously clear that he was very “shaken.” But, the point complainers missed by a “country mile,” is that an individual who stands on a *false* position **cannot** make any sound arguments. Naturally, everyone should understand that the purpose of the debate in the first place was to show the world that atheists have **no** arguments. There were also a few “back seat drivers” and self-appointed debate experts in the crowd, who had a lot to say about how “things should have been done,” or “how they would have done it.” But, as with “back se drivers,” these individuals were in **no** position to make such observations, rather they should have spent less time “observing” and more time listening and learning.

Every member of the Lord’s church should thank God that we have such men as Thomas B. Warren who has devoted so much of his life to deep and dedicated study, who loves God, the church, and the Faith enough to **stand** and **make his defense**.

The debate is being printed and this book will be a **must** for any Christian who wants to prepare himself/herself so as to prove to those round about us that “**there is a God if heaven.**”

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## Editorial

# A Matter of Authority

*George E. Darling, Sr.*

Fort Deposit, Alabama

Christianity is wholly and absolutely divine! It is truly “*The faith*” once and for all delivered unto the saints. It did not evolve out of the nature of mankind. It is delivered to us from the divine heart of God and is to be accepted by sinful, needful man. This naturally strips Christianity of every vestige of humanism—Pope, vicar, prelate councils, conferences and conventions, synods, superintendents, Bishops, Cardinals or whatever, as well as man-made creeds, human books of discipline, human officers, and innovations in worship. In short, it causes the true follower of Christ to look to the “Word of God” for His guidance and authority, instead of looking to some representative of his “denomination” to come from “headquarters” with the final word.

When men return to those things revealed in the Word of God there is unity. Every additional organization or order that man has brought into the midst of the followers of Christ has brought about confusion and division among brethren. The Word of God produces unity. No amount of endeavor can bring order out of denominational chaos, but a return to a “thus saith the Lord” can produce unity over night if men will adhere to it. God made the foundation upon which men should build and if they build upon it, denominationalism, even the “denominationalism” being promoted by some of my brethren(?) today can be destroyed. The restoration of the authority of Jesus Christ and the Apostles will destroy every sect, heal every division, and will open the doors for us to enter

the very heart of heathenism, because they will see that we are united on **Authority—Divine Authority!**

Of course, a return to New Testament Authority would play havoc with a lot of the sermons in the churches today. Sermons are being preached on every special “Day” in the year to the cost of peanuts in China. Too, it would put a stop to churches and preachers hobnobbing with every denominational body on the earth and endorsing the “Thanksgiving Square” in Dallas and promoting a similar “inter-faith project” for Nashville. (Brethren, I’m not nitpicking, I’m writing about New Testament authority.)

A return to Bible authority would do all but destroy many of the programs of so-called “Seminaries,” “Divinity Schools” and “Bible Colleges” over our land. In order to appeal to the field of education they have placed on the curricular all sorts of “ologies” from psychology to sociology in order to appeal to a Degree seeking “clergy.” What a barren looking thing would the curriculum be next year, if they returned to a “thus saith the Lord.” Suppose there could be a return to plain simple apostolic truth in all our schools over the land, and we could have these keen minds converted to Christ, seeking to learn the truth of the Bible and then go out and sacrificially spread that truth to a lost and dying world. It would not take long for Freud, Schleiernacher, Bauer and Strauss, et.al. to take a back seat and the cause of Christ to overcome its enemies.

A return to the New Testament authority would give Christians the armor which God provides. Let the wranglers in the field of Scholasticism argue over the authorship of the Pentateuch, etc., but let us proclaim Christ, His death, His burial and resurrection, that our hope is in Him and that in Him is life evermore. That is the keyword to Christianity. That is authoritative. That authority should flow from the pulpit and flow in the veins and arteries of every “*New Creature in Christ.*”

**Preach the Word, Brother!**

## Challenging Dangers Of Modern Versions, 16

*Robert R. Taylor, Jr.*

In this lengthy and continuing series of lessons dealing with modern versions and some of the dangers they pose to the people of God, we are devoting some two segments of consideration to the Misnamed Bible—Taylor’s perverted *The Living Bible Paraphrased*. Brevity demands that we only touch the hem of the garment of his multitude of outright biblical perversions.

### **Perversions of Basic Baptism Texts**

John 3:5 has never been a favorite passage with those who seek to remove water from Jehovah’s plan of redemption and their name is Legion Personified who do this to a truly remarkable passage of Sacred Scripture. Time and time again we have been told that water in John 3:5 does not mean water. Time and time again we have been told that if there is any water at all in John 3:5, that it does not and cannot refer to baptism. As per the theory they have it referring to the water that is connected with one’s physical birth from the mother’s womb. It is of interest to take note of how Mr. Taylor deals with this crucial passage. He renders it in the text, “Jesus replied, ‘What I am telling you so earnestly is this: Unless one is born of water and the Spirit, he cannot enter the Kingdom of God.’” But this does not tell the full story of how he perverts this precious passage of Sacred Scripture. In a fatal footnote, oh the grave and glaring damage that footnotes sometimes do to the Bible, he writes, “Or, ‘Physical birth is not enough. You must also be born spiritually...’” This alternate paraphrase interprets ‘born of water’ as meaning the normal process observed during every human birth. Some think this means water baptism.” Such an interpretation is grossly filled with error. It makes the Lord speak of two births—one a physical one at infancy and one a spiritual birth many years later after the age of responsibility or accountability is reached. But Jesus is speaking of just one birth. It consists of water and of the Spirit. Everyone who hears John 3:5 proclaimed has already gone through the physical birth process. That could be no part of the “unless” or “except” language employed by the Lord Jesus Christ! Without successful contradiction from any denominational source Jesus was speaking of water baptism in this crystal clear passage. Baptism in water is the only thing a person experiences in coming into the kingdom that possesses any connection at all with water. Thousands of times in religious debates gospel preachers have answered this flimsy dodge as made by those who sought to avoid the necessity of water in the new birth. Mr. Kenneth Taylor tampered with truth in the new birth before he finished his unfortunate work on John 3:5.

Note needs to be made of how he dealt with Romans 6:4 and 1 Peter 3:21. These are great expressions or statements dealing with the theme of Great Commission baptism. He renders the passage in Romans to read, “Your old sin-loving nature was buried with him baptism when he died, and when God the Father, with glorious power, brought him back to life again, you were given his wonderful new life to enjoy.” He has people Christians before their baptism. But in any reliable rendering of this crystal clear passage Paul has them entering Christ at the point of baptism and when they meet the blood which occurs in the act or ordinance of baptism. A person is not a Christian before he enters Christ; he is not a Christian before he contacts the blood of Christ. But he does not enter Christ or contact His efficacious blood until he is baptized. Mr. Taylor does not do one whit better when he comes to 1 Peter 3:21 as he has Peter to say, “(That, by the way, is what baptism pictures for us: In baptism we show that we have been saved from death doom by the resurrection of Christ; not because our bodies are washed clean by water, but because in being baptized we are turning to God and asking him to cleanse our hearts from sin.” How would you like the task of teaching the necessity of baptism for salvation if this were your only source of appealing or sustaining proof? You could not do it in a million years if you had that long in which to make the attempt!! It is significantly strange that his footnote on 1 Peter 3:21 actually contradicts what he placed in the text for his rendering of 1 Peter 3:21. The footnote says, “Or, ‘Baptism, which corresponds to this, now saves you through the Resurrection.’” In the text he has salvation prior to baptism; in the footnote he has salvation at the time of baptism. If he is right in the text, he is wrong in his footnote. If he is right in the footnote, then he is wrong in the text. He cannot be right without being wrong and wrong without being right and what a position for a so-called Bible maker to find himself in relative to just one passage!! Mr. Taylor perverts truth in both the text and footnotes also. He has this trouble throughout his pernicious product.

### **A Worship Text Badly Perverted**

Mr. Taylor carries his work of perversion from John 3 into John 4. In that deeply treasured and highly familiar passage on the vitals of Christian worship, John 4:23-24, Mr. Taylor perverts the passage to read, “For it’s not where we worship that counts, but how we worship—is our worship spiritual and real? Do we have the Holy Spirit’s help? For God is Spirit, and we must have his help to worship as we should. The Father wants this kind of worship.” The Greek text of this passage lies open before me as I write this. This is just not what the Lord said; it is not what John wrote that he said. For instance what happened to the Lord’s demand that worship be **in truth**? The Greek term for truth is twice found in the passage. Mr. Taylor translated or paraphrased it right **out** of the Bible in both verses!!

### **A Product of Vulgarity, Disrespect, and Irreverence**

A translation of the Bible should be characterized by three imperatives. (1) It should be accurate. (2) It should be clear. (3) It should be dignified. Taylor’s product js not achieve success in either realm. It surely does not as touching dignity. Taylor treats God’s Word as though he were translating or paraphrasing comic books. His language is frequently crude, sometimes vulgar and many times lacking in reverence and dignity. First Samuel 20:30, Saul’s statement to Jonathan, is so vulgar that I will not quote it in this article. The editor would have to delete it if I were to put it in. Please note the following that he does use and that we now quote, “The king of Israel retorted, ‘Don’t count your chickens before they hatch.’” (1 Kin. 20:11). In John 9:34 he has the rendering, “You illegitimate bastard, you!” they shouted, ‘Are you trying to teach us?’ And they cast him out.” In Acts 4:36 he injects the rendering, “For instance, there was Joseph (the one the apostles nick-named ‘Barny the Preacher’”! In case you do not detect the name of the one under consideration, it is the beautiful and noble Barnabas of exhortation, benevolent and zealous fame. Does the nickname of “Barny the Freacher” sound like biblical talk or scriptural language to you? It does not to me at all!! That is one of the many reasons why I am not about to recommend such perverted products as these for eternally bound men and women. In 2 Corinthians 8:11 Mr. Taylor has the rendering, “Having started the ball rolling so enthusiastically, you should carry this project through to completion just as gladly, giving whatever you can out of whatever you have. Let your enthusiastic idea at the start be equalled by your realistic action now.”

I think you will be interested in how these four passages read in a reliable Bible. Here they are in the KJV. “And the king of Israel answered and said, Tell *him*, Let not him that girdeth on *his harness* boast himself as he that putteth it off” (1 Kin. 20:11). John 9:34 states, “They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.” Acts 4:36 reads, “And Joses, who by the apostles was

surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus.” Second Corinthians 8:11 reads, “Now therefore perform the doing *of it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.” Surely each discerning reader can see at once the radical differences between Taylor’s product and how a reliable Bible rendered them.

### Conclusion

Relative to *The Living Bible Paraphrased* Mr. Billy Graham, who in 1973 bought over one million copies of it in just one year to use in his crusade work, says this book will give people **a new understanding** of the Bible. Graham, with his superficial knowledge of the Book, is wrong in this statement as he frequently is in so many of his answers to Bible related points. The internationally known preacher would have been eminently correct had he said, “It will give them a new **misunderstanding** of the Bible.” There is a difference, a very wide difference, in the two concepts.

The so-called *Living Bible Paraphrased* is doctrinally corrupt and filled with vulgarity. Those who sing its praises, like Billy Graham, do not know much about sound doctrine or else do not care and evidently do not care either that vulgarity is now a prominent part of many of the new Bibles.

## The Solid Stance of Spiritual Sword Lectureships

*Robert R. Taylor, Jr.*

In October of 1978, *The Spiritual Sword*, a quarterly publication of power, punch and practical profit, will enter its tenth year as a great literary tool of gospel evangelization. Concurrent with that will be the twin tool that has been added recently to this great work—the annual *Spiritual Sword* Lectureship. The dates for this year are October 22-26, a Sunday through Thursday night. The location is the spacious meetinghouse of the Getwell congregation at 1511 Getwell in Memphis, Tennessee. The 1976 lectureship discussed every book of the New Testament; the 1977 lectureship discussed every book of the Old Testament; the 1978 lectureship will discuss in definite detail, *God Demands Doctrinal Preaching*. Forty-three men will participate. Brother Warren speaks four times and thus there will be forty-six speeches. Five men will speak on Sunday. From Monday through Thursday there will be four morning speakers, four afternoon speakers and two speakers each evening. A new feature this year will be *The Spiritual Sword* Dinner at the Harding Academy Cafeteria on Tuesday at 5:00 p.m. with Ralph Henley as speaker. Weekday sessions begin at 9:00 a.m., 1:30 p.m. and 7:00 p.m. There will be a ninety-minute break for lunch and a dinner break of two and one-half hours. It will be a great week of singing, praying, preaching and Christian fellowship. The lectures are all that much more valuable because they are published in a cloth-bound book each year and made available for purchase the very week of the lectures. I regard the published volumes of the 1976 and 1977 lectures as among the most valuable books in my library. The lectures for this fall will be printed also.

Here are five solid reasons why I appreciate so much this great lectureship planned by brethren Thomas B. Warren and Garland El-kins and sponsored by the great Getwell congregation, one of the very finest in our entire brotherhood.

### Gospel—Not Gimmickry

The gospel—not gimmicks—will be its drawing power and its sustaining power. We do not expect to learn how to fry the best hamburgers in town or how to outdraw the denominations by offering chewing gum for kiddies, a ten-speed bike or helicopter rides for the older children or hidden money for eager searchers on Joy Buses. Hungering and thirsting after truth draws us to Getwell each third week in October. In Romans 1:16 Paul said the gospel—not gimmicks—constituted God’s power to save. One of the planned lectures this year will be entitled, “Preaching Not Gimmickry.” Message always dominates method at this great annual lectureship.

### Preaching—Not Promotionalism

We come to this lectureship to hear powerful preaching—not to be saturated with Fifth Avenue methodology of sensational promotionalism. Paul spoke eloquently in regard to preaching in 1 Corinthians 1. He declared how it pleased God by preaching—not sensational promotionalism—to save them who hear and heed. Prophets of the Old Testament and apostles of the New Testament were preachers—not sensational promoters. Not that first one, had he lived today, would be hired the Fifth Avenue experts on promotionalism. True promotion is done by real gospel preaching!

### **Objective Truth—Not Subjective Experiences**

*The Spiritual Sword* Lectures are set for the defense of objective truth—not for modern day witnessing that is filled with a deadly diet of subjective experiences that are not worth the time it requires to tell them and certainly not worth the time required to hear them. The PTL approach to religion is **not** *The Spiritual Sword* approach. Book, chapter and verse preaching—not “What the Lord has done for me”—will fill the speeches of this great lectureship. The day of the proof text is not archaic, outdated or outmoded in *The Spiritual Sword* magazine or in the late October lectures. The Bible and the Bible only is the holy hub of these great sermons and the tremendous truths they expound.

### **Sound Doctrine—Not Pious Platitudes**

Sound doctrine is wholesome teaching. Titus will sound the tone and establish the tenor for all scheduled speeches. Paul said, “But speak thou the things which become [befit—ASV] sound doctrine” (Tit. 2:1). Pious platitudes that tickle the ear and please compromising spirits are unwelcome at Getwell. Such is what too many brethren hear throughout the year from impotent pulpits. At Getwell this October sound doctrine will be couched in sound words and will be received with readiness by sound brethren who know and love truth. This is why Getwell beckons us with a sure and steadfast hand the latter part of each October.

### **The Cutting Edge—Not a Low Key, Inoffensive Lectureship**

The brilliant young Noel Merideth recently poke here in Ripley at an area-wide Preachers’ Get-Together. His assigned topic was “Effective Religious Journalism.” He paid special tribute to *The Spiritual Sword* magazine as being truly on the cutting edge. Some claim to be on the cutting edge who have not had a scrap or scrape with error for years! But this magazine is really and truly on that cutting edge. *The Spiritual Sword* Lectureship breathes the same sterling sentiment. This lectureship intends to wield the two-edged sword of God’s Word in favor of a total exposure of error and a full inculcation of truth. Brethren Warren and Elkins have no desire to present a low key, inoffensive lectureship where no specific sin is ever set forth plainly and positively. Low key and inoffensive describe too much of what our brethren do in lectures and so-called gospel meetings as it is. The Getwell elders and members share the Warren-Elkins sentiment about what constitutes a real cutting edge lectureship.

### **Conclusion**

For these five reasons I am honored to speak this year, and I have the past two years, at Getwell and hope to hear at least 90 per cent or more of my fellow speakers as they exalt, extol and excel in doctrinal preaching.

## **The Hawk-Sutton Debate**

*Ray Hawk*

Pensacola, Florida

On July 24-27, 1978 a debate between Carrol R. Sutton and this writer took place in the Hobart-Lake Station, Indiana area. The first two nights of the discussion were on the proposition, “The scriptures teach that the church may arrange, oversee and provide the needs for those who are its obligation in the field of benevolence, and this arrangement is not a benevolent organization (institution) such as Paragould Children’s Home, Shultz-Lewis Children’s Home, and Homes for the Aged.” Brother Sutton affirmed and I denied this proposition. On the last two nights I affirmed and brother Sutton denied “The scriptures teach that churches of Christ may contribute (transmit money) to orphan’s homes such as the Paragould Children’s Home, Shultz-Lewis Children’s Home, and Homes for the Aged.”

In *Truth Magazine*., September 14, 1978 issue, brother Dorris V. Rader reviewed the discussion. I wish to follow his review and reply to it.

I agree wholeheartedly with the following paragraph.

In my justment, the spirit which prevailed throughout the debate was above reproach. Brother Hiram Hutto served as Sutton’s moderator and Jim Bullington served as Hawk’s moderator. They had little to do as far as keeping order was concerned and all connected with the debate are to be commended. It was one of the best along that line I have attended.

This should be true of any debate, especially those which are conducted between brethren. There is no place for discourtesy on the part of either side.



Brother Sutton introduced as his main passage during his time to affirm 1 Timothy 5:16. I continually asked brother Sutton for other passages showing details for his “arrangement.” He would give none. The reason I asked for such was because I knew he would be asking me for details and Scriptures for each one on Wednesday and Thursday nights. I wanted to show the audience that if he would and could not give me details or scriptures for those details, he had no right to expect of me what he himself would not supply. True to form, he asked me for details when I was in the affirmative and he was somewhat disturbed when I gave him over and over again 1 Timothy 5:16 as a generic passage authorizing child care in orphan’s homes as our “how.”

At one point of the debate I mentioned a *ten-year-old orphan boy* who is a Christian and asked Sutton a number of questions about the arrangement he would have for providing for him. In the course of my illustration, I asked brother Sutton who would *diaper* the boy. This was amusing to Sutton and he continually made a joke of diapering a 10-year-old boy. I explained in my next speech that I had a 15-year-old nephew who was at that time in a coma. He had to be diapered. If he was the charge of the church, who would diaper him? The elders? Brother Sutton completely ignored my reply on this and my question and continued to make a joke about a 10-year-old being diapered. Brother Rader also forgot my reply when he reviewed the debate. I wonder why?

During the debate I asked brother Sutton, who makes the covering of 1 Corinthians 11:2-16 a matter of faith, how he could have fellowship with the Hobart church when they made it a matter of opinion and refuse fellowship to me on this question? He replied on Wednesday night with a chart showing differences between me and others on the home being divine or human. The thing brother Sutton failed to see is that I do not make the matter of the home being divine a matter of fellowship. Therefore, I can differ with my brethren on matters of opinion! Why do these brethren fellowship some when they disagree on matters of faith but will not fellowship others? Why split the church on this issue but not over the hat question? These brethren are inconsistent. Perhaps that is the reason they have their Edward Fudges, Arnold Hardin, and others.

Brother Rader referred to a question brother Sutton gave me on Monday night, “Do you believe the following proposition: ‘The scriptures teach the church may arrange, oversee and provide for the preaching of the gospel and this arrangement is not an evangelistic organization (institution) such as the United Christian Missionary Society?’” On Monday I replied, “No,” and on Wednesday “Yes.” Brother Sutton naturally called my attention to this contradiction as I would expect him to do. The way the negative was arranged in the question it confused me and I answered it wrong on Monday. In explaining Wednesday night, I said, “I don’t believe the church can utilize it [the United Christian Missionary Society—RH]; don’t believe it has any place in preaching the gospel; and so that is the way I would answer that. So, I answered it wrong in one or the other, I’ll not take time to see whether I mis-answered it Monday night or tonight, but which ever one was correct, that’s the way I believe it. Anyway, I’ve explained what I believe on it.” Brother Rader had me saying, “I don’t know why I answered both ways. *I don’t have to explain*. Which ever one is correct if what I meant.” Brother Rader misrepresented me, put words in my mouth, and has me saying something I never stated.

Brother Rader stated that I confused the “who” and the “how.” No, I clearly pointed out, from my charts as well as brother Sutton’s, that the same “who” he had relieving; I had. The same “how” he had; I had. Brother Sutton apparently felt the force of my charts on Wednesday and Thursday nights because he waited until his last speech on both nights to reply to either series that I presented. In fact, it took him five speeches to finally reply to a series of charts I introduced in my second affirmative speech on Wednesday evening. We each had three speeches each night!

We plan to print the debate. The honest reader may then compare the arguments and see the truth presented in the discussion.

## Lording it over the Church

*William S. Cline*

Pensacola, Florida

Among the many passages in the New Testament which discuss elders and their work are two around which much discussion has been centered. Hebrews 13:7 reads, “Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.” Verse 17a of the

same chapter says, "Obey them that have the rule over you, and submit yourselves." In 1 Peter 5:3 we find Peter addressing himself to elders as he says, "Neither as being lords over *God's* heritage, but being ensamples to the flock." The ASV reads, "neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock."

Is there cause for a charge of conflict in these verses? Does one passage teach that elders are to *rule* over the church and the other forbid such ruling? It is this writer's conviction that *harmony, not conflict*, exists between the Scriptures quoted above.

Regarding Hebrews 13:7, 17 and 1 Peter 5:3 some observations should be made.

1. It is generally agreed that Hebrews 13:7 does not specifically concern elders but instead *leaders* such as apostles and preachers of the gospel who had formally preached the Word of Christ to the Hebrews.

The ASV properly renders the verb in the past tense. It reads, "Remember them that had the rule over you." Stephen, James, and others had worked among these people. At the writing of Hebrews they had been martyred for the cause of Christ. Their life as a Christian was worthy of admiration and imitation.

2. Verse 17 contains two charges: (a) Members are to *obey* the elders who have the *rule* over them. (b) Elders are to *watch* in behalf of the members' souls for they shall give an account of their oversight. There can be no doubt that elders are to have the rule over the church. To Timothy, Paul wrote, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" (1 Tim. 5:17). Members are to *submit* to the elders so far as they teach and rule according to the *oracles of God*. This passage charges elders to rule and members to submit. In the former verse the writer exhorts the Hebrew Christians to remember those who had been their leaders and to imitate their faith: in verse 17 he exhorts them to obey the leaders they now have and to submit to their authority.

3. In 1 Peter 5:3 the apostle forbids elders from lording it over "those under their oversight." In verse 2 Peter forbade the elders to exercise their functions from base and sordid motives. In verse 3 he warns them against the unseemly ambition and power of the same work.

The words "lording it over" are from the Greek word *katakurieuo*. This word is rendered "exercise dominion over" (Mat. 20:25), "exercise lordship over" (Mark 10:42), and "leaped on" (Acts 19:6). It does not elsewhere occur in the New Testament. The *kata* in the verb *katakurieuo* is not only *intensive*, it implies something of *scorn* and *tyranny* or even of *hostility* as in James 2:6. Here the *kata* in the verb *kataduvasteuo* definitely carries the idea of hostile actions. The translation reads, "...Do not the rich oppress you and themselves drag you before the judgment seats?"

The Greek verb, *katakurieuo* (lording it over) means to "rule over others highhandedly and autocratically." It suggests an *arrogant, domineering* spirit and is *forbidden*. Such a spirit is seen in 3 John 9 where we read "but Diotrephes, who loveth to have the preeminence among them." The dominion of the eldership is not to be such as pertains to temporal lordship. Elders are to oversee, feed, guide and rule the flock. They are not to fleece and waste it.

Far from manifesting a spirit of arrogance and autocracy, elders are to serve as "ensamples" to the flock.

In the above passages (1 Peter 4:3) Peter forbids the *abuse* of authority and not its proper *use*. I see no reason to even infer a conflict between the command for members to *obey* the elders and elders to not *lord* it over the flock. To cite this passage as proof that the elders are vested with no authority in directing the affairs of the congregation is utterly to falsify the apostle's teaching. It is not the exercise of spiritual authority as such that is here condemned; it is its excesses and abuses which Peter forbids.

It must not be forgotten that to deny the elders proper exercise of authority in the oversight of the church is as much a perversion of New Testament teaching as it is for the elders to abuse their rights and privileges through improper seizure of authority.

Some would have the elders as "official money counters," "business meeting directors" and "door-greeters." To assume any authority for any thing else would be to them "lording it over" the church. This passage does not forbid elders from leading in church discipline, making all decisions in harmony with New Testament doctrine, which

pertain to the good and welfare of the congregation over which they serve, rebuking and correcting the disorderly, feeding the flock, watching for the souls of members, and a host of other duties and responsibilities which God has given. Anyone who would teach otherwise is a false teacher and has marked himself as such! (Tit. 3:10-11).

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# DEFENDER

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## Armageddon

Ray Hawk

*(This writer does not believe he has the last word on the book of Revelation. This article is based upon my studies of this subject from that great book. It is my effort to identify Armageddon.)*

### Introduction

“And he gathered them together into a place called in the Hebrew tongue Armageddon” (Rev. 16:16).

There has been much speculation as to what and where is Armageddon. Most premillennialists believe it is the last, final battle which occurs just before Christ sets up His kingdom on earth for a thousand years. Other premillennialists place it at the end of that one thousand-year reign. Most say the battle will take place in and around the city of Jerusalem.

Wherever Armageddon is, Revelation 16:16 states that a battle will take place there and it is called “that great day of God Almighty.” John places the event in the time of the sixth vial and before the seventh is poured out.

It is this writer’s conviction that Revelation 16 is parallel to chapters 6:12-17, 9:13-10:7, 19:19-20:9. In all citations, it describes the battle between good and evil with wicked being defeated.

Some scholars say Armageddon means Mount Magedon and may be Megiddo or Jerusalem.<sup>1</sup> If the expression means Mt. Megiddo we have an illustration of conflict. The Valley of Jezreel and the Plain of Esdraelon at the foot of Mt. Megiddo were the scene of many decisive battles in the history of Israel: the victory sung by Deborah and Barak (Jud. 5:19-20), Gideon’s defeat of Midian (Jud. 6:33), Saul’s death at the hands of the Philistines (1 Sam. 31), and Ahaziah fled and was killed there (2 Kin. 9:27).<sup>2</sup> John could have been using this illustration to show a conflict was to take place in which the devil would be defeated.

The word “Armageddon” is used only one time in the entire Bible. To understand what it is and when and where it was to happen, one must study the book in which it is found.

### The Time Is at Hand!

The book of Revelation begins and ends with the above statement (Rev. 1:3; 22:10). John also stated, “to shew unto his servants things which must **shortly** come to pass,” and “to shew unto his servants the things which must **shortly** be done” (Rev. 1:1; 22:6—emphasis mine—RH). Since Revelation 16:16, containing the word “Armageddon,” is located between these statements in Revelation 1:1, 3 and 22:6, 10, it must have been an event which took place in the first century. If not, we are left to wonder what the expression meant!

Isn’t it strange that God would promise a message to seven churches in Asia in the first century, pronounce a blessing upon those who **hear** and **keep** the things written therein, in deliver a message which is beyond their mental grasp because it is talking about events to transpire nearly 2,000 years later? This is the idea embraced by premillennialists and some brethren.

### The Sun, Moon, and Stars

Since Revelation 16:16 is parallel, in this writer’s views, with Revelation 6:12-17 and 9:13-10:7, if we can ascertain what the parallel passages speak of, we may narrow down the meaning of Armageddon and understand it.

Revelation 6:12-17 is the first set of visions John sees concerning the time “at hand” spoken of in 1:1, 3; 22:6, 10. The vision indicates a great conflict with armies being involved. We have five seals being opened revealing four horses and their riders and then the martyrs “slain for the word of God” (6:9-11). The martyrs are mentioned several

times in the Apocalypse (cf., 7:13-14; 14:13; 17:6; 18:24; 20:4).

The sixth seal reveals “a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places” (Rev. 6:12-14).

Hal Lindsey sees atomic warfare and global holocaust, but such was never John’s nor the Spirit’s intentions.<sup>3</sup> The language used by John is better interpreted by Isaiah than it is by Mr. Lindsey!

And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment (Isa. 34:4-5).

Revelation 6:12-17 is parallel to language used in the Old Testament to indicate the fall and judgment of a nation by Jehovah (cf., Isa. 13:1, 10, 13; 41:15-16; Hos. 10:8). John’s language is also parallel to Jesus’ in Matthew 24:29, Mark 13:24-25, and Luke 21:25-26 concerning the destruction and judgment of Jerusalem. When one parallels this with Hebrews 12:26-29 and Peter’s sermon on Pentecost, he can see that Revelation 6:12-17 refers to the destruction of Jerusalem!

### **The Army at the Euphrates River**

The events described in Revelation 6:12-14 are changed in 9:13-14. Yet, we must keep in mind that both events describe the sixth seal or angel sounding. Both speak of war and an army. In Isaiah 34:4-5 and 13:1, 10, 13 we saw God’s judgment upon several nations by using other nations to carry out that judgment. In Revelation 6:12-14 the phraseology used refers to the same event as described in 9:13-14. In this second vision of the apostle we see “two hundred thousand thousand” horsemen at the Euphrates River loosed to cross that ancient Northern frontier of Israel (cf., Gen. 15:18; Num. 34:2-9; Deu. 11:24; Jos. 1:4; 2 Sam. 8:3). The vision in 16:12 has the same prophetic picture.

This army at the Euphrates enters the land at the sixth angel sounding or the sixth vial being poured out. The land being entered is Palestine. Premillennialists believe the last, final battle will take place in Palestine at Jerusalem. The battle under consideration does come to pass in that very place, but not in the time described by the premillennialists.

### **That Great Day of God Almighty**

Revelation 16:14 calls this battle “the battle of that great day of God Almighty.” This type of language is well known in the Old Testament to refer to God’s judgment day upon some nation. In Isaiah 13:6 we read, “Howl ye; for **the day of the LORD** is at hand; it shall come as a destruction from the Almighty” (cf., Isa. 2:11-12; 10:3; Jer. 46:10; Eze. 7:9-10; 30:3). This type of judgment was brought about by God through the use of a foreign nation. Yet, although a nation does the punishing, God is said to bring the judgment! In Isaiah 19:1, God is said to ride into Egypt upon a swift cloud to judge that nation. Yet, Isaiah 19:23 makes it abundantly clear that God used Assyria to punish that nation.

If one notices the wording of Isaiah 13:6 he will see that the prophet warned Babylon that her judgment was “at hand.” The I.S.B.E. states that chapter 13 was probably written by Isaiah around 732-722.<sup>4</sup> Babylon fell in 539 B.C. The expression “at hand” meant 183-193 years. When John wrote Revelation, he not only said the time is **at hand**, but qualified it with “must **shortly** come to pass”! We may see that John’s use of these terms meant less than 193 years when we compare the expression as used by Jesus in Mark 1:15. The kingdom was to come in the lifetime of those Jesus spoke to (Mark 9:1; Mat. 16:28; Luke 9:27). The expression “at hand” refers to a time period of just a few years.

The “battle of that great day of God Almighty” is part of faithful and true sayings “which must shortly be done” (Rev. 22:6). It is this writer’s opinion that the “great day of God Almighty” in Revelation 16:14 is parallel to “the day” mentioned in Hebrews 10:25, Romans 13:11-12, and the expression “the Lord is at hand” in Philippians 4:5 (cf., 1 Pet. 4:7; Jam. 5:7-8; Mat. 10:22-23; 26:64; Heb. 10:37).

This battle would come in that same time period in which Jesus would come to judge Jerusalem. The “battle of that great day of God Almighty” can be no other battle than the one mentioned by Jesus in Matthew 24:15, 29!

## The Great Whore

What is seen in Revelation 16 is given in more detail in chapters 17-19. The great whore or city is to be defeated (19:2). She shall be burned (17:16). The one who fights against her is Christ (19:10-16). It is interesting that premillennialists believe Christ will defeat Satan and his forces while riding on a literal horse!<sup>5</sup> The book of Revelation is written by a Jew, using the same terminology the Spirit used when He inspired Isaiah, Ezekiel, Daniel, and other prophets concerning God's "great day" of judgment. Premillennialists say this gathering to battle will take place in "our" future! If the battle of Armageddon is to take place in our future, John was using the expression **shortly** and **at hand** in an awkward way.

The passage no more means Christ will literally ride on a white horse than it means Jehovah literally came into Egypt on a swift cloud. The message of Revelation is to first century saints showing that their fight with the great city was about over for Christ was soon to destroy it. This battle would take place at Armageddon or Jerusalem.

When we look at Matthew 24:28-35, we see the parallels needed to explain where Armageddon is. Jesus is speaking of the destruction of Jerusalem. Verse 28 refers to the Roman army gathering to battle against Jerusalem, as prophesied in Revelation 9:14-15 and 16:12, 14. Verse 29 is an exact parallel to Revelation 6:12-14. Verse 30 is the victory of Jesus in this event (19:11-16). These circumstances took place in Jerusalem at the destruction of that city. Revelation 16:16 uses the expression "Armageddon" to refer to Jerusalem.

## Gog and Magog

In Revelation 20:8 John shows that Gog and Magog are gathered to fight against the saints and the beloved city. These two are found in Ezekiel 38 and 39. Some scholars say Ezekiel refers to Antiochus IV Epiphanes and his efforts in 167-164 B.C. to annihilate the Jews and their religion. During that time he took Jerusalem and offered sacrifices to idols in the temple. The people fled from Jerusalem.

John uses the expression Gog and Magog to show New Testament saints that just as the Syrians tried to wipe out God's children under the Old Testament, so Jerusalem is trying to do the same in their day. At first Jerusalem (the Jews) had the favor of Rome (17:3), but when the Jews rebelled against Rome, God used the Romans to destroy Jerusalem as Jesus prophesied in Matthew 24 (cf., Rev. 17:16).

## The Beloved City

Most premillennialists believe "the beloved city" is Jerusalem. This cannot be so. In Revelation 11:8 we are informed that "the great city" is **where our Lord was crucified**. John's use and identity of **the great city** here will also identify it in 17:5, 18. Jerusalem is not God's beloved city for Jerusalem is described as a harlot or whore (19:2)! The Old Testament prophets spoke of Israel as a whore when she committed spiritual fornication by turning to idolatry (cf., Eze. 16:1, 28). John refers to Jews as the "synagogue of Satan" (2:9; 3:9). The true Jew is the Christian (Rom. 2:28-29). He has been circumcised by Jehovah (Col. 2:11-12). He is in the "Jerusalem which is above" (Gal. 4:26). This Jerusalem is the "Israel of God" (Gal. 6:16). The "beloved city" of Revelation 20:9 can have no other application than to the church (cf., Heb. 12:22)!

## The Binding of Satan

Revelation 20:1-3 speaks of Satan being bound for one thousand years. Premillennialists have speculated that the devil will be bound during Christ's one thousand year reign **upon earth**. Nothing is said in the passage about Christ reigning in physical Jerusalem on earth for a literal thousand years. The thousand years is more literal than is the bottomless pit or the great chain.

When was Satan bound? When Jesus was in His earthly ministry, He knew Satan would have to be bound (Mat. 12:29). When he sent out His disciples, He gave them power over demons. Jesus said, "I beheld Satan as lightning fall from heaven" (Luke 10:18). Near the end of His ministry on earth Christ stated, "**Now** is the judgment of this world: **now** shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all *men* unto me" (John 12:31-32). As we read the first few chapters of Acts we see the church growing rapidly. The gospel spread throughout the first century world so that Paul was able to say in A.D. 64, "the gospel, which ye have heard, *and* which was preached to every creature which is under heaven" (Col. 1:23). Jesus said this would take place before the destruction of Jerusalem (Mat. 24:14). Satan was bound and the gospel was preached to every creature under heaven.

Revelation 20 says Satan would be loosed for a little season. We may see that loosing in Matthew 24:15-27. In his efforts to destroy the church, Satan ended up losing when Jerusalem was destroyed by pagan Rome. The great

city (harlot) was destroyed and the beloved city (the church) was victorious!

### Conclusion

It is this writer's conviction that Armageddon is the place in and around Jerusalem. The battle of that great day of God Almighty was fought in A.D. 70 as God's judgment upon Jerusalem (Mat. 24:2). Just as Satan was defeated there, so shall he always be defeated by God. Just as the church was victorious through Jesus there, so shall the church always be victorious.

During that great tribulation period (Mat. 24:21; Rev. 7:14), the Spirit said, "be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). We have that same message today. As they were victorious, so shall we be **if** we remain faithful. The church is the door to heaven (John 14:6; Eph. 1:22-23). In the church we have all spiritual blessings (Eph. 1:3; 2:6). In heaven we will enjoy these blessings to a greater degree. Let us continue to win souls to Christ that we may all march steadfastly toward heaven to wear the victor's crown with all saints who have overcome (Rev. 6:11; 12:11; 7:13-14).

### Footnotes

1. Arndt, William F. and Wilbur F. Gingrich. *A Greek-English Lexicon of the New Testament*. (Chicago, IL: The University of Chicago Press, 5<sup>th</sup> Edition, 1960), p. 107.
2. "Armageddon." *Pictorial Bible Dictionary*. Ed. Merrill C. Tenney. (Nashville, TN: The Southwestern Company, 1972), p. 71.
3. Lindsey, Hal. *There's A New World Coming*. (New York, NY: Bantam Books, Inc., 1975), pp. 93-96.
4. Robinson, George L. "Isaiah." *The International Standard Bible Encyclopaedia*. Ed. James Orr. (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1939), Vol. III, p. 1503.
5. Most premillennialists literalize the book of Revelation. There are some who do not.
6. *Matthew Henry's Commentary on the Whole Bible*. (Old Tappan, NJ: Fleming H. Revell Co., revised), Vol. IV, pp. 971-980.

## Editorial

# David's Restoration

*William S. Cline*

The first Psalm's theme is, "Blessed is the man who has not sinned." The thirty-second Psalm says, "Blessed is the man, though he has sinned, he has been forgiven." The fifty-first Psalm is concerned with "Removal of sin by pardon which is so difficult that only God can do it."

The fifty-first Psalm is one of the great biblical passages on confession and cleansing from the defilement of sin. The first 14 verses of this Psalm of David reads:

Have mercy upon me, O God, according to thy lovingkindness: According to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, And cleanse me from my sin. For I know my transgressions; And my sin is ever before me. Against thee, thee only, have I sinned, And done that which is evil in thy sight; That thou mayest be justified when thou speakest, And be clear when thou judgest. Behold, I was brought forth in iniquity; And in sin did my mother conceive me. Behold, thou desirest truth in the inward parts; And in the hidden part thou wilt make me to know wisdom. Purify me with hyssop, and I shall be clean: Wash me, and I shall be whiter than snow. Make me to hear joy and gladness, That the bones which thou hast broken may rejoice. Hide thy face from my sins, And blot out all mine iniquities. Create in me a clean heart, O God; And renew a right spirit within me. Cast me not away from thy presence; And take not thy holy Spirit from me. Restore unto me the joy of thy salvation; And uphold me with a willing spirit. Then will I teach transgressors thy ways; And sinners shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation; And my tongue shall sing aloud of thy righteousness.

David's repentance included:

(1) *A godly sorrow for his sin.* Man will never repent or turn away from sin until he sees that sin as disgustingly as God sees it. Sin in the church or the individual is enough to make the Christ sick to His stomach so as to vomit. *God abhors sin.* Before there can be true repentance and consequently true restoration, the sinner must see that sin the same light that God sees it. Too often it is the nature of man to be sorry for sin and at the same time not be guided by a godly sorrow which works repentance.

(2) *Confession of that sin.* John wrote by inspiration of the Holy Spirit, “If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness” (1 John 1:9). We are of the disposition of David and John—sin must be confessed if sin is to be forgiven. It is within the doctrine of the New Testament teach that no sin can be forgiven without confession. All sin is against God and must be confessed to Him. When one sins against another, he must confess to that one and ask for forgiveness. When one’s sin is public, public confession must be made.

(3) *A turning from sin.* A godly sorrow for sin is naturally followed by a turning from sin. This is as natural as night following day or the rainbow following the rain. One will not persist in that which he views to be as disgusting as God views sin.

(4) *Forgiveness of that sin.* When David had godly sorrow toward his sin, confessed that sin and turned away from it, God forgave him. One of the blessed assurances that the Christian has is to *know* that when he confesses his sin, repents of his sin, and prays to God for forgiveness that his sin is forgiven. See Acts 8:22, James 5:16-20; 1 John 1:7-2:2.

(5) *Restoration.* Sin separates man from God (Isa. 59:1-2). Reconciliation for the alien sinner is in the body through the blood of Christ (Eph. 2:16). Restoration for the child of God is through obedience to God’s law of pardon for the child. The prodigal must return home and when he does restoration is effected.

(6) *Rejoicing.* When the nobleman of Acts 8 obeyed the gospel there was rejoicing on his part for he was then in a blessed relationship with God. When the widow found the lost coin; when the shepherd found the lost sheep; and when the lost boy came home there was rejoicing and merrymaking. Jesus said angels in heaven rejoice when that which is lost is regained. Truly there is no joy any more precious than the joy experienced when sin has been forgiven and restoration has taken place.

(7) *A readiness to tell others about the grace of God.* David said, “*Then* will I teach transgressors thy ways; and sinners shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness” (Psa. 51:13-16). One can only wonder if this is not one of the reasons why so many in the church do so little for the cause of Christ. The one who is knowingly living in sin will not be anxious to serve the Lord, but the one who has sinned and has been forgiven will serve the King with enthusiasm and zeal.

All of us sin. Perhaps most of us sin more than we are willing to admit. We need the humility of spirit and the conviction of character to admit our sins and seek the forgiveness of them according to the teachings of the New Testament. David’s restoration should serve as an encouragement and a guide for us as we continually miss the mark which the Christ has set before us.

## Challenging Dangers of Modern Versions, 17

*Robert R. Taylor, Jr.*

This is a continuation of our rather lengthy study of some of the challenging dangers that we face from the mounting multiplication, the persistent proliferation of the versions. To date we have written in regard to the RSV, the NEB, the TEV, Phillips’ translation, the Amplified Bible and the Living Bible Paraphrased which was discussed in the previous two articles. These are just a relatively few among the many for according to the American Bible Society we now have 340 English translations, either in part or the whole, of the Scriptures. Sometime back I addressed a letter to the American Bible Society in New York City inquiring as to the exact number of English versions currently available. A letter dated April 12, 1977, came from the Reference Librarian, Virginia Carew. She listed the total at 340. She broke this number down into these categories: 47 complete Bibles, 10 complete Old Testaments, 85 complete New Testaments, and 198 portions which means not the full testament but only a portion of it. Quite obviously we can only touch a few of the more prominent ones in this study. In this and a subsequent article I desire to turn our attention to a fairly new Bible. In reality I should suggest New Testament because the entire Bible is not yet out. I speak of the **New International Version**. From henceforth I shall refer to it as NIV.

### **The NIV: a Brief Background**

To date the New Testament is the only complete portion of the NIV. The Old Testament is being worked on now and will be available sometime in the near future perhaps by or before 1980. It bears a copyright date of 1973 which



makes it one of the newer versions now on the Bible market. Unlike some of the ones we have examined in this series to date this is not a one man translation but has been done by a number of Bible scholars. Its roots go back into the 1950s though it was not until the late 1960s that the serious work of the actual translation really got underway. Scholars from five different countries have produced it and they come from some ten or more religious groups. Its producers claim this gives their product an international flavor and hence its accepted appellation—the **New International Version** or known by many simply as the NIV. By employing scholars from a number of different religious groups they claim their product is safeguarded from sectarian bias. It is doubtful if most denominational scholars would know sectarian bias if they met it coming down a broad highway in the middle of a clear, sunny day. In this effort to avoid sectarian bias they have not met success at all. To a great extent the problem with the RSV is modernism; the problem with the NIV is not so much modernism as it is denominationalism.

Our study of it will of necessity be brief. We shall only devote two relatively short articles to its defects. In this current study we shall note some of the remarks made in the Preface; in the next segment we shall take note of some of its more glaring mistakes in the actual text. I readily grant that it is not as bad as some of the ones we now have available but it is still a far cry from being a safe and reliable Bible. In my judgment it surely does not belong in a class with the KJV and the ASV of 1901.

### Perversions in the Preface

I deeply deplore the idea that the Lord's church, who had one representative working in this group, is spoken of in the Preface as one of the denominations. The other groups readily concede that they are denominations and I do not debate that matter with them for they know what they are and so do I. I am not the least bit timid or ashamed to write that I am a member of the church of Christ. My brethren and I deny that we are denominational in attitude or action, in language or in life, in motive or in mission. A person not only can be but he must be everything the Lord desires him to be religiously without being denominational in any sense of the term. This is the first accusation I make against the NIV. Speaking of the member of the church who served on that Committee I make this observation. When the groundwork began to be laid during the 1930s for the translational work of the RSV brother H. Leo Boles was invited to have a hand in an advisory capacity. When the brilliant Boles saw the direction the RSV men would be traveling he refused to have anything more to do with that translation. The brother from the church should have pursued this same pathway when he saw the direction the NIV was going to take. Is the NIV superior to the RSV that brother Boles decided against having anything to do with it? In my judgment it is not. It is shot through and through with denominational error injected into the very text of the Bible itself.

In the Preface they make the broad claim that this "is a completely new translation made by many scholars working directly from the Greek." Hence this is not a revision of any of the older versions. In fact it is not like the old reliable versions that have brought the church and its scheme of human redemption to us. Our age is not satisfied with the old gospel; they want a new one. Our age is not satisfied with an old reliable Bible; they want a completely new one. The NIV proposes to be one of the new ones.

Unlike the stately and accurate American Standard and the King James Versions the NIV does not use italics for the words they have supplied or added. They do say that "brackets are occasionally used to indicate words or phrases supplied for clarification." But it needs to be kept in mind that they have not been consistent even in this. Even they confess they have done it occasionally. When one reads the American Standard Version of 1901 or the King James Version of 1611 he knows when the translators have added a word or phrase to smooth out the thought in transferring it from either the Greek or the Hebrew into the English. They tell him what they are doing by placing the word or the phrase in italics. An example of this found both in the KJV and the ASV in Ecclesiastes 12:13 is, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man." The emphasized word of *duty* in both versions has been placed in italics. This is not done to give it emphasis, a device well known to every literary scribe of any experience; it simply means it is a supplied word; that there is no corresponding word for it in the original Hebrew. Solomon is really saying that the fearing of God and the keeping of His commandments constitute the **whole** of man. From these stately and reliable versions we can know when a word has been supplied. But from the new ones we cannot. This is true with the RSV, the NEB, the TEV, the NIV and all other modern speech versions known to me and I have spent many years in abstracting them.

In the Preface they suggest that they have striven for more than a "word-for-word translation." This led to

“frequent modifications in sentence structure and constant regard for the contextual meanings of words.” The modern speech versions of the Bible have never been content with the goal to present a word-for-word translation. In fact more than thirty years ago the initial Preface to the RSV of 1946 said, “And we cannot be content with the Versions of 1881 and 1901 for two main reasons. One is that these are mechanically exact, literal, word-for-word translations, which follow the order of the Greek words, so far as this is possible, rather than the order which is natural to English:...” By the way I that statement no longer appears in the Prefaces they put out but that does not mean they have changed. Orlinsky, one of the RSV translators, of 1952, when the entire Bible came out, currently says he is still against the word-for-word approach. I have him on tape to that very effect! Hence for three decades and more the modern speech versions have been trying to get away from a word-for-word, mechanically exact and literal translational process. In my judgment the NIV has detriment of their finished product!!

In next to the last paragraph of their Preface they suggest to the reader of their product why they have omitted any of the solemn pronouns such as “thou,” “thee,” “thy,” and “thine” from their prayer vocabulary. They believe these to be archaisms. Yet, our songs still retain them and they are not archaic or outdated in hymns of praise. I know of no effort to change “How Great THOU Art” to “How Great YOU are.” I know of no effort to change “My Faith Looks Up To THEE” to “My Faith Looks Up To YOU.” I have read of no concerted effort to change “Have THINE Own Way Lord” to “Have YOUR Own Way Lord.” It seems exceedingly strange to see people object to the use of these solemn pronouns in the Bibles they read or the prayers to which they listen and yet offer no objections to the presence of the same in songs such as the ones mentioned in the previous statement. Why object to the one and retain the other without so much as a single objection? They say in the Preface, “The Greek text uses no special pronouns to express reverence for God and Christ. Scripture is not enhanced by keeping, as a special mode of addressing Deity, forms that in the days of the King James Bible were simply the regular pronouns and verbs used in everyday speech, whether referring to God or to man.” I am well aware of what they say in regard to the Greek but I remind each reader that we do not pray in Greek; we pray in English! And in our current English we still have the solemn and regular forms of pronouns to be used. I also call attention to the fact that the use of these solemn pronouns are much older than the King James and have been retained by many of the translations down to more recent times. Even the RSV and the NEB retained the use of the solemn pronouns in prayer language. It strikes me as significant indeed that in the two closing paragraphs of their Preface they capitalize the word Deity and they capitalize the expression incarnate Word which has reference to the second person of the Godhead. Evidently this is done to emphasize the Godhead. This is how they did it in written language. How would one go about setting apart Deity or the Godhead in oral forms such as our spoken prayers? It is inconsistent to object to “thee,” “thou,” “thy,” and “thine” and then capitalize Deity which is not necessary at all according to the demands of grammar. This is somewhat like **The Amplified Bible** which refused to use the solemn forms in prayer language and yet capitalize You and Your in prayer language to God. Verily, the legs of the lame are not equal.

## Contributions

|                  |         |                  |      |
|------------------|---------|------------------|------|
| Jerry Lindesmith | \$25.00 | Chris E. Steele  | 5.00 |
| J. H. Mullins    | 25.00   | William B. Young | 5.00 |
| Howard Johnson   | 10.00   |                  |      |

## Financial Statement 1978

Each month this year we have listed the contributions that have been sent to the *Defender*. This being the final issue of 1978, we are here listing the total contributions and the total expenditures in order that you might know how much we need and appreciate your help!

|                     |              |
|---------------------|--------------|
| Total Expenditures  |              |
| Paper, printing     | - \$2,267.86 |
| Postage             | - 921.00     |
|                     | <hr/>        |
|                     | \$3,188.86   |
| Total Contributions | 767.95       |
| Total Deficit       | \$2,420.91   |

Brethren, you can see that we show a deficit of \$2,420.91. Remember us in your contributions for 1979, and better yet, send us a tax deductible contribution while there is still time to take it off on your 1978 taxes. **We need your help!**

# Fourth Annual Lectureship Florida School of Preaching

1807 South Florida Avenue

Lakeland, Florida 33803

## Theme: *That They Might Be Saved*

January 22-25, 1979

### Monday, January 22

|          |                                                |                    |
|----------|------------------------------------------------|--------------------|
| 9:00 AM  | Preaching to Preachers                         | John Waddey        |
| 10:00 AM | The Great Sin of This Century                  | Maury Deaton       |
| 10:45 AM | Compel Them to Come In                         | Charles Richardson |
| 1:30 PM  | Improving Spiritual Appetites                  | John Hosch         |
| 2:30 PM  | Will All Religious People Be Saved?            | Clarence Lavender  |
| 3:30 PM  | Things That Threaten the Welfare of the Church | Franklin Camp      |
| 7:00 PM  | Congregational Singing                         |                    |
| 7:30 PM  | Concern for Souls                              | Ralph T. Henley    |

### Tuesday, January 23

|          |                                                |                   |
|----------|------------------------------------------------|-------------------|
| 9:00 AM  | Preaching to Preachers                         | John Waddey       |
| 10:00 AM | Fruit Basket or Pruning Hook?                  | Dale Flowers      |
| 10:45 AM | Keeping Our Hearts Right                       | Charles Boddy     |
| 1:30 PM  | Baptizing Them                                 | Charles McClendon |
| 2:30 PM  | Knowing We Are Saved                           | Sam Hill          |
| 3:30 PM  | Things That Threaten the Welfare of the Church | Franklin Camp     |
| 7:00 PM  | Congregation Singing                           |                   |
| 7:30 PM  | The Gospel—God's Power To Save                 |                   |

### Wednesday, January 24

|          |                                                |                  |
|----------|------------------------------------------------|------------------|
| 9:00 AM  | Preaching to Preachers                         | John Waddey      |
| 10:00 AM | Islam—An Expose                                | Jack Evans       |
| 10:45 AM | The Emerging Church of Christ Denomination!    | Ralph T. Henley  |
| 1:30 PM  | My People Perish for Lack of Knowledge         | J. Noel Meredith |
| 2:30 PM  | Exercising Mercy and Longsuffering             | Bert Brown       |
| 3:30 PM  | Things That Threaten the Welfare of the Church | Franklin Camp    |
| 7:00 PM  | Congregational Singing                         |                  |
| 7:30 PM  | The Home as God Would Have It                  | Andrew Connally  |

### Thursday, January 25

|          |                                                             |                  |
|----------|-------------------------------------------------------------|------------------|
| 9:00 AM  | Pro Life Issues                                             | John Waddey      |
| 10:00 AM | Evils of Divorce                                            | Andrew Connally  |
| 10:45 AM | Are We Playing Church?                                      | Gentry Stults    |
| 1:30 PM  | Remembering Our Mission                                     | Lynn Cook        |
| 2:30 PM  | Can Church Discipline Be Exercised On Congregational Level? | Terry Hightower  |
| 3:30 PM  | Things That Threaten the Welfare of the Church              | Franklin Camp    |
| 7:00 PM  | Chorus—Christian Home and Bible School—Mt. Dora, Florida    |                  |
| 7:30 PM  | Saving Our Youth                                            | J. Noel Meredith |