

Defender

"I am set for the defense of the gospel"

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April

July

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May

August

November

March

June

September

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DEFENDER

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

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A Look Inside Sodom

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The name of Sodom has become one of the most common proverbs of our world. When we would describe the worst kind of wickedness or when we think of Divine judgement, we use Sodom to illustrate it. Seemingly, most people are only aware of their sins of sexual immorality and perversion. However, a careful study, especially in the prophets, reveals a number of other sins that made Sodom the object of God's wrath. Acquaintance with these underlying problems puts Sodom and her sister cities in much clearer focus for modern-day Christians.

Sodom was located in the lush Jordan valley probably just above the northern end of the Dead Sea. The Plain of Jordan was well watered everywhere, before Jehovah destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egypt. (Gen. 13:10.) This fertile plain supported not only Sodom and Gomorrah but three other satellite cities, Admah, Zeboiim and Zoar. (Deut. 29:23.) These smaller cities fell into the same pattern of sin as their neighbors and were destroyed with them. (Jer. 49:18.)

In a stinging rebuke to a degenerate generation of Israelites, Ezekiel, the prophet, declared they were greater sinners than the men of Sodom. Then he relates the catalogue of Sodom's sins.

"Behold, this was the iniquity of thy sister Sodom: pride, fulness of bread, and prosperous ease was in her and in her daughters; neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: there-

fore, I took them away as I saw good." (Ezek. 16:49-50.)

Pride went before their fall. It has well been said that pride lies at the root of every sin man commits. Pride is one of the most respectable sins. It can be found in practically every situation of life. It often flourishes in congregations, pew and pulpit alike. Commonly, it is catered to and pampered. Yet to God it is an abomination. (Prov. 6:16-17, I John 2:15.)

Fulness of Bread and Prosperous Ease were in Sodom. A modern term for this situation is affluence. Few generations since Noah have known the meaning of these words as well as we of America today. Rather than being sin, this is the incubator of sin. It provides a perfect environment for sin to spawn and flourish in. The KJV renders the second phrase, "abundance of idleness." It is strange that God's blessing of a fruitful land was twisted to promote greed, pride, idleness and voluptuousness. No greater danger confronts our nation and the church today than fulness of bread and prosperous ease. Every civilization that survived long enough to reach this affluent state has fallen victim to its decaying influence. Persecution has never destroyed the church, but prosperity and ease have wrecked her time and again.

She did not strengthen the hand of the poor and needy. Selfishly indulging herself, Sodom neglected the poor. God did not overlook this heartless act. Despising self dis-

continued on page 3

The Church Bible School

Perhaps no passage in all the Bible more vividly expresses the absolute necessity of learning the will of God than Deuteronomy 6:6-8. The passage reads, *"And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes."* Men have been made into the image of Christ by their knowledge and obedience to the law of God while others have become two-fold sons of the devil by their ignorance and disobedience of it.

THE BIBLE SCHOOL

The church has realized the importance of Bible study and in a noble way has tried to encourage and assist the individual in learning the will of God. Thus practically every congregation in the brotherhood has special classes set aside for the teaching of the Bible in a class situation. Surely any Bible class is better than no class at all, unless the class teaches false doctrine or turns the student away from studying and accepting the Bible. But just because a congregation has a Bible class on Sunday morning, Wednesday evening and maybe some other time during the week does not mean that they are doing their best in conducting the Church Bible School.

Those who have specialized in Religious Education have written numerous books on how to improve the Bible school. This editorial is not attempting by any stretch of the imagination to solve all the problems encountered in organizing and conducting such a program. The comments made here are for the purpose of getting

the host of elders, preachers and members who read these pages to take a look at the Church Bible School where they are and see if improvements can't be made. It's high time leaders in the church become concerned about the Bible schools they conduct! It is not a game that people play. It is a means of teaching the most valuable possession (a soul) in the world the most valuable material (the Bible) in the world.

INVENTORY TEACHERS

There are elders who do the Bible schools a great injustice and damage by either allowing or begging any and everyone to teach in the Bible department. No one knows the times that children have been subjected to a teacher that had no business at all in the classroom simply because the overseers of the flock used no guide lines at all in "selecting" teachers. And talk about selecting! This writer has known of non-member, worship attenders and even Catholics who have taught Bible classes without anyone who knew of such becoming concerned! He has known of such taking place under an eldership without their knowledge! There are unfaithful members teaching Bible classes throughout this brotherhood every week simply because elders don't want to hurt someone's feelings by removing them or because they do not oversee the Bible school closely enough to know who is doing the teaching. Brethren, let's take inventory of who is teaching our classes. Let's use only the properly qualified even if it means a reduction in our teaching staff.

INVENTORY FACILITIES

Pity the child that has to come to a classroom that is poorly furnished because some men (elders or business meeting) decided to cut a few corners

DEFENDER

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and save a few dollars when they started to furnish the Bible classroom. This writer has seen classrooms, where the most important subject in the world was taught, that had only a green or black spot painted on the wall for a chalk board and donated chairs from some brethren's kitchens for desk, and lighting that was so poor that one would have been fortunate to have seen the teacher much less the lesson. Stretching the point you say? You should let him take you on a guided tour. He knows one classroom that is about 20 by 20 feet and today it has only one drop cord in the middle of the room with one 25 watt light bulb. When asked why they didn't use a larger wattage bulb an elder said, "We're trying to cut down on the light bill."

Some brethren's placement of values must border on the ridiculous in the mind of God. When they send their child to public school to learn reading, writing and arithmetic so that he can "make it" in this world, they expect the child to have the finest teacher, the finest facilities and an excellent curriculum. But when they send him to class to learn the Bible, that lamp unto his feet which will guide him from here to eternity, they come to the conclusion that just anyone who will take the class will be good enough as a teacher and that furnishings such as chalk boards, desk and proper lighting is of no importance. Granted, there are brethren who have the finest to be found anywhere in the Bible classroom. But what about those who don't? Not those who can't afford it---and I certainly wonder about that---but those who can afford proper facilities but choose to let the teacher and the student do the best they can with what little they have.

This writer has seen children try to get their lesson on their laps in a classroom and squint at the writing because the lighting was so poor, and he has felt pity for them. They are the victims of brethren who have never really evaluated the situation or if they have evaluated it they have demonstrated a lack of concern for that which is more precious than gold.

INVENTORY CURRICULUM

There are many Bible schools which have no more planning in the curriculum department than does a herd of stampeded cattle. Many times the "edu-

cational director" is some fellow whose only qualifications are a sharp pencil, a knowledge of filling out order blanks, a brotherhood catalog and some degree of dependability so that he can get the material to the teachers on time. Perhaps this is why some curriculums are so poorly planned and little Suzie studies King David for three years straight in her 4th, 5th and 6th grade Bible class. It would be interesting to know how many Bible schools need to be and could be improved by brethren sitting down and taking a careful inventory of the situation as it presently prevails.

A DARK PICTURE?

Perhaps you are thinking, "He surely does paint a dark picture. I don't think it is quite that bad." I would be the first to admit that it is not that bad everywhere. As a matter of fact it is not that bad in a great number of congregations. But it is that bad and worse in far too many congregations today. We need to pause and realize that we are doing one of the most important tasks in this world, therefore, it demands our best. A proper evaluation of the local Bible School Program with intentions of improving where needed could well be one of the greatest things congregations undertake in this new year of 1973. If the Bible school where you worship needs improving, do all you can to bring about that improvement. Only eternity will reveal the good that is done.

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A LOOK INSIDE SODOM cont' from page 1

cipline and catering to the fleshly appetites tends only to make them more insatiable. The poor have always been with us and always will, perhaps they are God's test of our character, Mark 14:7.

The people of Sodom were haughty. This is defined, "Disdainfully or contemptuously proud." It best describes the kind of action and conduct that grows out of a proud heart.

The abominations they committed are not specified by Ezekiel, but appearing in a catalogue such as this, it would likely refer to some special sin especially hateful or detestable or to idolatry. (see Is. 44:19 & 66:3). In view of the fact that no other verse mentions Sodom being guilty of idola-

try, and in the light of the repeated mention of their gross sexual aberrations, we would conclude that is what "abomination" here refers to. If the foregoing conclusion be correct, then it is a striking fact that another of Sodom's ills was the lack of religion, even of a pagan sort. Even the most corrupt form of worship usually has some restraining power on at least some social evils and sins. Sodom seemingly had no sign of restraint whatsoever.

Turning to Jeremiah 23:14, we discover yet three more sins of Sodom cited. Charging the false prophets of Jerusalem with having become like the men of Sodom, he gives three examples.

"In the prophets of Jerusalem also I have seen a horrible thing: they commit adultery, and walk in lies and they strengthen the hands of evil-doers, so that none doth return from his wickedness: they are all of them become unto me as Sodom..."

Before they degenerated to the vilest forms of perverse immorality, they had given themselves over to adultery. Those who set out on the paths of fleshly lust seldom stop until they have plunged to the depths of degradation. An old Arab proverb says, "Passion is a tyrant which slays those whom it governs." It is like fire, which once kindled can scarcely be quenched.

They walked in lies. Not an occasional lie in a moment of temptation, but a way of life, marked by lying.

They strengthened the hand of evil-doers so that none did turn from his wickedness. In God's sight, not only is the overt sinner guilty, but he who encourages his evil is held as an accessory to the fact. *"He that justifieth the wicked and he that condemneth the righteous, both of them alike are an abomination unto Jehovah."* (Prov. 17:15).

Isaiah cried out against the sinners of his day. *"The show of their countenance doth witness against them: and they declare their sin as Sodom, they hide it not."* (Isa. 3:9.) Sodom's citizens were brazen sinners. They had no shame. Their moral consciousness no longer felt pain when abominations were committed or when others

knew about it.

We could not close the record of her indictment without mentioning her awful sin of homosexuality. This is the import of the disgusting event in Genesis 19:4-5: *"The men of Sodom... both young and old, all the people from every quarter... called unto Lot, and said unto him, where are the men that came in to thee?... bring them out unto us, that we may know them."* As Jude states, they gave themselves over to fornication and went after "strange flesh." (vs. 7.)

Space does not allow the citing of present day parallels to those we have seen inside Sodom. Really it is not needed, since anyone with eyes to see and ears to hear can see the similarities on every hand. The daily newspaper, the evening T. V. news, plus numerous entertainment shows, the rash of X-rated movies, filthy books and magazines, ad infinitum ad nauseam.

The tragedy of this sordid community was that a handful of righteous people could have turned away the wrath of judgement from them. But ten righteous souls could not be found. (Gen. 18:32) So long as there is a righteous remnant in our land, the justice of God will spare it. Woe be unto a sinful land if He does not find "the ten righteous souls." We do not know what the minimum percentage of faithful people must be. This makes it all the more imperative that we be about our Father's business, seeking and saving that which is lost. We must not deceive ourselves, should our society fill the cup of iniquity, the land will vomit us out. (Lev. 18:24-25.)

Sodom is an example of the punishment of eternal fire which awaits the wicked. (Jude 7.) It points out the certain judgement awaiting the wicked, especially the immoral and perverted. God delivered righteous Lot from the destruction of that society. So God can and will deliver His faithful ones whose righteous souls are vexed in the midst of a wicked and corrupt generation. (II Peter 2:8-9.) Finally, the world must be made to realize that it will be more tolerable for the land of Sodom and Gomorrah in the day of judgement than for those who reject the blessed light of the gospel of Jesus and the moral standards He had declared. (Matt. 10:15.)

Business As Usual

RICHARD E. STEPHENS
Muncie, Indiana

"This business meeting of the church will now come to order. We must hurry along because we have several very important and pressing matters that face us today." Thus may be heard the opening remarks for thousands of business meetings throughout the brotherhood every month. With such an impressive opening remark it is too bad to see so many minutes AFTER the meeting that list the following "very important and impressive matters."

1) Classroom 22 needs painting. After 8 minutes of discussion on whether to paint, it was decided to paint this year and panel next year. After 11 minutes of discussion it was decided to paint the room green.

2) Because of the shade from the building it is impossible to get grass to grow on the east side of the building. It was suggested that it be paved from the road to the building in order to eliminate the problem. Others felt that a large flower bed would be better. Someone else suggested we contact the local golf course owner and see what kind of grass he uses. It was decided to wait until the next meeting before making a decision on this matter.

3) Neighborhood children are breaking out the windows on the back side of the educational wing. Who takes care of this? Who reports it to the police? Did they come out? Have they caught anyone? A committee has been appointed to investigate ways the window breaking can be stopped. At the next meeting a committee will be appointed to take care of the broken windows each time they need to be replaced.

As the saying goes, "On and on it goes and where it stops nobody knows." Two hours and ten minutes later with such items and the meeting concludes and 52 men of the congregation file from the room smiling. One may be heard to say, "Boy, we sure did get a lot accomplished today. These business meetings are great." Over 200 man hours have been invested in just this one meeting and it covered such things

as paint discussion, glass repair, flower pots, etc.

Jehovah said in an earlier time, "FOR LACK OF VISION MY PEOPLE PERISH."

"What! For lack of vision. What do you mean? We have great business meetings. They are very valuable and without them you can believe this congregation would be in real trouble."

At that moment in the church office the letter from another nation thousands of miles away remains unanswered.

Brethren:

"We need your help. We have a good sister believer in this city congregation who was converted from her native religion a year ago. She was excommunicated from her religious community because their belief was that she had polluted their religion by becoming a Christian. She was rejected by her husband too to live with him. She was expelled from her husband's house with her two little children who were under the ages of 9 and 11 yrs. The eldest one is boy and the youngest one is girl. Recently in the month of October she was admitted to the General Hospital with typhoid and suffered for one and one half months and she died in the same hospital in November, leaving her two children as orphans in the world. Now please watch these two children go on the streets, and they watch other children go with their parents hand in hand, and a sadness fills their hearts, and tears rolling through their little cheeks in a cold unfriendly world. Their life is like a broken branch that's flung by the wind in storm and rain. All that they have in the world, a small thatched mud hut for their shelter, clay pots left by their mother and a wooden box to keep their worn out clothes. I too wept with them when they cried loudly for their dear mother because I could not control or comfort them with my simple words. Will you help with their care?"

Seems something was overlooked in the business meeting!

ARE YOU SURE?

GEORGE E. DARLING, SR.
Pensacola, Florida

Recently we sang the song, "Where He Leads Me I Will Follow" just before the sermon and it really threw me for a loop. I went through the sermon that I had prepared, but throughout the entire time I was thinking: "DO WE REALLY MEAN IT?" I looked out into a sea of faces and could see many who would sing such a song or "Trying To Walk In The Steps Of My Saviour", etc. who, I am confident, (and may God forgive me if I misjudge) DO NOT mean it. Perhaps we have painted too rosy a picture of just what it means to be a Christian. Young man, before you make a decision to become a GOSPEL PREACHER you be sure that it is what you REALLY want to do.

Jesus said: "If any man would come after me, let him deny himself (AND THIS IS THE POINT WHERE SO MANY FALTER) and take up his cross and follow me." (Luke 9:23) If you are going to follow Jesus you will not be popular with the enemies of Christ. You will be called narrow! You will suffer. You will sweat as He sweat. You will cry and tears will flow even as He cried. You will be persecuted as your Lord was before you. You will have your heart broken and possibly your blood will be shed. Keep in mind that your Lord was treated shamefully. Why should you be treated better? You cannot be popular with the world and the worldly, and believe me, you are going to find many such people who claim to be "following Jesus". They will hate you. The denominations, Hell and the Devil will try to block every move that you make toward "Standing for the Right."

ALWAYS THERE IS THE ENEMY. Jesus didn't come into a world that loved Him. The Devil knew who He was and His purpose. When He was born, there was NO ROOM FOR HIM. That was not an accident. He was born an outcast, in a stable, typical of His whole life. Satan hated our High Priest and he hates every "Priest of God" (Christian) who tries to do God's word. If a few women had not cared for Jesus He would have gone hungry far more than He did. His only "estate" at the time of His death was a seamless garment that had been given to him by a friend. Jesus was poor, despised and rejected and was disowned by His own.

So don't be surprised if some who 'stand by you' turn on you like ungrateful animals.

ARE YOU SURE YOU WANT TO PREACH THE GOSPEL? Then keep in mind that for every preacher that can "Set A Fire" that there are hundreds of "Volunteer Fire Fighters" who will try to put it out! If you appeal to sinners both inside and outside the church to REPENT or be damned and disciplined, you will soon learn that the brethren have hired a lot of hirelings who will run to comfort these lost souls in their sinful condition and then turn on you for preaching repentance and obedience. They remind me of turkeys in a pen. If one turkey happens to get a spot of blood on his head the rest of them will pick him to death. God pity the preacher who will demand repentance and encourages the congregation to withdraw fellowship from the disorderly! When this gets around, (Don't worry, the Devil will advertise it well) these hireling cowards who call themselves preachers will jump right on him and peck until his voice and his influence is still-ed, or he is KILLED!

We hear a lot about KING JESUS, but you remember that the Jesus you choose to follow was crowned with thorns, not a jeweled, golden crown. He was the recipient of human SPIT on His face, not the costly perfumed creams and ointments of Kings. Our Saviour was robbed of His robe and hung naked. Pilate was richly robed in splendor. Jesus was scrubbed with vinegar and gall across His sacred lips in death, while even the poorest are treated with compassion as death approaches.

The world is not receptive to Christ nor His followers. Get your New Testament and read John 15:18ff. The unregenerated worldly person is just as mean today as he was when he crucified the Lord. The world hates PURE CHRISTIANITY, and GENUINE CHRISTIANS. This world will treat you, preachers and Christian brethren, just as they treated Christ and the early Christians if we follow His teaching. BE ASSURED OF THAT! GET READY FOR IT. YOU CANNOT AVOID IT and follow where He leads.

The line between the world and the

church is growing dimmer as the days go by. DO YOU WANT TO DOUBLE THE MEMBERSHIP WHERE YOU PREACH WITHIN A YEAR? Put on every kind of a show and entertainment program you can think up. Let the bars down, let the services become "testimonial meetings". Play with the unconverted membership; emphasize BAPTISM....but play down repentance. Be a popular civic club and lodge member. Never speak out against those "little sins" such as social drinking, lying, nudity, flirting elders and deacons, dancing, gambling, mixed bathing, adultery, unscriptural marriages, etc. etc. etc. This will get the job done. Then you can write your report to the "papers" and BRAGG about the G R E A T job you have done.

BUT.....if you dare to emphasize Christian living, holiness of flesh and spirit, church discipline, elders that REALLY oversee and watch for wolves: demand a "Thus Saith The Lord" and actually TAKE A STAND FOR THE TRUTH, without any compromise....your

name will be M U D. You will run off a lot of those hypocrites who sing, "Where He Leads Me I Will Follow" but do not mean it..(not all of them, some you CAN'T RUN OFF, regardless of how hard you try) and they will run off to one of the "sister congregations" who are so anxious to build the attendance and contribution that they are accepted with open arms, no questions asked. AND IT WILL ALL BE YOUR FAULT..all you did was preach the truth. Of course, these sensitive runaways will tell everyone that it was "THE WAY YOU PREACHED IT!" What a lie!

So you can see why I was "disturbed" over the song "Where He Leads Me I Will Follow." I guess I would really be disturbed if we were to sing, "All To Jesus I Surrender, All To Him I Freely Give" just before taking up the collection. I have some more thoughts I want to share with you in a future issue, along these same lines. THE DEVIL WILL NOT GIVE UP WITHOUT A FIGHT. . . .

Church of Christ

Savings and Loan

WILLIAM S. CLINE
Pensacola, Florida

Throughout his Christian life this writer has labored under the impression and firm conviction that the church of Christ was a body of saved individuals who sought to bring about the salvation of others through the preaching of the gospel of Jesus Christ. He has always, automatically concluded that the monies which were given to the church were for the express purpose of evangelization, edification and benevolence. At no time has he had even the slightest notion that the purpose of the church was to save money.

But actions speak louder than words, and by some brethren's actions one could easily conclude that their understanding of the work of the church can be summarized in dollars and cents. Seemingly many brethren are more concerned about how much money they have in the bank than any thing else in the world. Take for example

the eldership that bragged that they had over \$10,000.00 out on loan at 6% interest and concluded with the statement that they had never been that well off since the congregation began. Or, take the elders that carefully evaluated the past year's work by examining the dollars collected and dollars spent. Since they were well up in the asset column they concluded that the year had been a marvelous success. Or, take the eldership that commented they felt they were in a position to take it easy. When asked why they could now "take it easy" they said it was because they had more than \$30,000 laid away for a rainy day. Or, take the congregation that refused to begin any program of work or support. They reasoned that members may move, contributions may fall and they would be in a bind. They had over \$7,000 in the bank.

This article in no way is criticiz-

ing congregations which save money for a specific purpose. e.g. Building funds, mission funds, etc. However, there are congregations throughout this brotherhood that are hoarding large amounts of money in the Savings and Loan institutions because of a

lack of faith and a lack of proper understanding of what the work of the church really is. May the time soon come when the church, wherever it may be established, will get out of the savings and loan business and get in- to the business of saving souls!

* * * * *

What Makes An Eldership?

ERNEST S. UNDERWOOD
Maud, Texas

Many in the liberal camp today are aiming an attack upon God's ordained leadership, the eldership. The apparent reason is that if the eldership can be deposed, then the destructive heresy of these false teachers can be promoted without meeting any resistance.

In the October, 1970 issue of "Integrity", Dean A. Thoroman attempts to destroy the authority of the eldership in an article entitled, "Removing Unwanted Elders." It will be noticed that the word unwanted, instead of unscriptural, is used. All would agree that unscriptural elders should be removed. When a man fails to fulfill the qualifications or the functions of an elder he should be removed from the eldership. However, to remove an elder simply because he is "unwanted" should not be done unless the reason he is "unwanted" is a scriptural one.

Perhaps the reason Dean Thoroman wants an elder removed is because the elders may be feeding the flock the truth instead of the error that Thoroman expounds. In speaking of the elders duty to feed the flock he says, "When they feed, they need not stuff unwanted food down unwilling throats." (p. 66) Suppose this unwanted food is the gospel of our Lord? Are not the elders to feed the flock with truth? If there are those with "unwilling throats" in the flock they should either become willing or get out. This is not grounds for removing elders, this is grounds for withdrawing from members.

On the same page, 66, item 2, he states, "What authority do elders have over their flock which that flock does not willingly give them? None! There is no Biblically authorized hierarchy in the church." Here is an unfortunate play on the word hierarchy. Since

when does a scriptural eldership constitute a hierarchy? As to their Biblical appointment, Paul states, "Take heed unto yourselves and to all the flock, in the which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." (Acts 20:28 ASV) The reason the flock gives the eldership its support is because it desires to please God rather than man.

According to a statement by Thoroman in the September, 1970 issue of the aforementioned publication, one can know why he is not content with the Biblical view. He says on page 63, "I do not ever hope to again be 'in full fellowship with the Church of Christ.' I have severed all emotional ties that bound me to any organized religion, and intend to serve my Father and my brethren without fear or favor." From this statement it is quite apparent that Dean Thoroman has severed all ties with Biblical authority and by doing so becomes unworthy to be a teacher of other men.

Since the Bible authorizes an eldership, of what does this eldership consist? It consists, first of all, of men who meet God's qualifications as given in I Timothy 3:1-7 and Titus 1:7-9. It matters not how important a man may be on his job, in the community, or elsewhere; he may have even started the congregation; if he does not meet God's qualifications, he should not be appointed as an elder. Secondly, there must always be a plurality of these men. When the Bible speaks of men serving in the eldership it always speaks of a plurality. (Acts 20:28--bishops; Titus 1:5--elders; Acts 11:30--elders; Acts 14:23--elders; Acts 15:2--elders; Jas. 5:14--elders; Heb. 12:17--obey them, they watch, they...give, they may do.)

In his book, History Of The Chris-

tian Church, on pages 40 and 41, Williston Walker states concerning the organization of the early church, "At Philippi, Ephesus, and in the Teaching, the 'bishops' are spoken of in the plural. This is also true of Rome, and of Corinth when Clement of Rome wrote in 93-97." When men began to disregard this type of organization in favor of "one man rule" the papacy was formed. When men today continue to disregard this same organization they are no better than those who broke God's law in the second century.

In preparation for this article the writer questioned many elders and preachers--some well known, and some not so well known--concerning any extenuating circumstances which might alter God's requirements. These men were asked: (1) If only one man in a congregation qualifies, may he be appointed and serve until others may qualify? (2) If a congregation has only two elders and one of them resigns, does an eldership still exist in the one remaining elder? (3) If a congregation has only two elders and one of them dies, does that church still have an eldership? (4) If a "yes" answer is given to any of the above questions, how, or by what method are we able to know and teach that there are no extenuating circumstances concerning God's requirements of salvation and worship? With the excep-

tion of one, all agreed that as far as their Bible knowledge was concerned, there were no extenuating circumstances.

No one man has the ability to direct the Lord's church. Brother J. M. Powell makes a statement that is worthy of note in the November 2, 1972 issue of the Gospel Advocate. On page 697 he states, "It would also be wrong for an elder to run the church. I suspect that more often an elder 'runs the church' than does a preacher. Let us remember that 'no one man is good enough to run the church of the Lord'. (Underscore mine, ESU) That is why the Holy Spirit has directed that a plurality of men--good men, be selected to the eldership." Certainly, all with a knowledge of God's word will agree with this statement.

As a conclusion to this article, let it be stated that the eldership is vital to the work of the local church. Its responsibility is to feed, protect, have the oversight of, and administer discipline. Any attempt to disregard Biblical authority for this is indeed sinful and rebellious. On the other hand, this work is to be entrusted to a plurality of men in each local congregation. All attempts to set aside God's requirements, claiming extenuating circumstances, are as sinful as a Methodist Steward.

TRUTH for SALE

J. J. TURNER

White's Ferry Road School of Preaching

The Proverb writer said, "Buy the truth and sell it not..." (Proverbs 23:23). The writer is admonishing us to procure the truth at all cost, and after we have it, do not sell it at any price. Jesus said, "And ye shall know the truth, and the truth shall make you free" (John 8:32). In this verse, Jesus makes it clear that a man's freedom is dependent upon knowing the truth. How contrasting are these passages on the importance of truth to the attitudes held by many, even in the Lord's church, today toward truth. It is not to this drastic indictment, which is held by only a few among us, that we want to direct our remarks; but, to the many who are "selling" the truth.

Many today, especially preachers, are selling the truth because they won't stand for it. These men know most assuredly what the Bible teaches, but for some reason (maybe they fear the loss of their "job") they won't take a stand on any controversial issue. The common cry is, "It's not time yet!" Elders and many other Christians are selling out with this attitude. All across the brotherhood sin of every description is being permitted by those who know the truth. MUM, IS THE WORD!!!

Many today are also selling the truth because they will not put it into practice. James condemns this attitude. He said, "But be ye doers of

the word, and not hearers only, deceiving your own selves" (James 1:22). When we learn a truth from God's word, we must put it into practice.

There are others today who are selling the truth because they won't defend it. Jude said, "...I..exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3). What do you do when you hear error taught today? Do you stand up and defend the truth, or keep silent and form a

peaceful coalition with error? This is wrong! James said, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

The truth that frees cost Christ His life. Therefore, we must not sell it at any cost. May God help us to continue "buying" the truth with diligent study, and never relinquish a precious word of it; even if it costs us our "job": Yea, even our life!

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A Preacher Who Wouldn't Do

A church was in need of a preacher. One of the elders was interested in finding out just what kind of a preacher the church wanted. In order to do this he composed a letter as though it had been received from a preacher and read it to the committee selecting a new preacher.

"Gentlemen:

"Understanding that you need a preacher, I would like to apply for the position. I have many qualifications that I think you would appreciate. I have been blessed to preach with power and have some success as a writer. Some say that I am a good organizer. I have been a leader in most places I have gone.

"Some folks, however, have some things against me. I am over fifty years of age. I have never preached in one place for more than three years at a time. In some places I have left town after my work caused riots and disturbances. I have to admit that I have been in jail three or four times, but not because of any wrong-doing. My health is not too good, though I still

get a good deal done. I have had to work at my trade to help pay my way.

"The churches I have preached in have been small, though located in several large cities. I have not gotten along too well with the religious leaders in different towns where I have preached, and I am sure that they will not recommend me. In fact, some of them have threatened me, taken me to court, and even attacked me physically. I am not too good at keeping records. I have been known even to forget whom I have baptized. However, if you can use me, I shall do my best for you, even if I have to work to help with my support."

The elder read this letter to the committee, and asked if they were interested in the applicant. They replied that he would never do for their church. They were not interested in any unhealthy, trouble-making, contentions, ex-jailbird, and were insulted that his application had ever been presented! But one of them did ask the preacher's name, and the elder replied, "The Apostle Paul."—Author not known to us.

First Century Christian

SAD DAYS IN ISRAEL

Introduction:

1. Every nation has its days of glory and its days of sadness
 - a. The glory of Rome—then the coming of the barbarians
 - b. "The sun never sets on British soil"—now only "a tight little isle"
 - c. The USA has its glory—now come upon shameful and sad times
2. Israel of old was not unlike other nations in this regard
 - a. The glory days of David and Solomon
 - b. Days of sadness also marked Israel's history
 - 1) Death in the wilderness Numbers 14:29, 30; 21:4-9
 - 2) Shamed at Ai Joshua 7:1-5
 - 3) Rebellion and division of the kingdom 1 King 12
 - 4) Captivity, first of Israel and then Judah
3. Today spiritual Israel, the kingdom of God, may also come upon sad days

I. A SAD DAY WHEN GOSPEL PREACHERS WON'T PREACH AND DEFEND THE TRUTH

1. This is not a new problem for the church Gal. 1:6-9; 1 Cor. 1-4; 1 Tim. 1:19, 20
2. Jesus spoke of the hireling John 10:11-13
 - a. Some churches want to "hire"—and do
 - b. The hireling, in comfortable settings, does what he is hired to do 2 Tim. 4:3, 4
3. Jer. 6:14 "peace, peace" in a day of liberalism, Neo Pentecostalism, etc.
4. No hope for the church in these men— 2 Tim. 4:1, 2; Titus 2:15; 1 Cor. 9:16
5. Indeed sad when preachers do not preach to the needs of the people

II. A SAD DAY WHEN ELDERS WON'T STAND UP FOR THE TRUTH

1. God has given Elders a powerful and preeminent position in the kingdom
 - a. To oversee and feed the church of God Acts 20:28; 1 Peter 5:2
 - b. To support the weak Acts 20:35; James 5:14
 - c. To render an edict to the church according to truth Acts 15:1-6; 16:4
2. They are men highly honored of God
 - a. Their work is of divine authority Acts 20:28
 - b. John saw "four and twenty elders" (not preachers) around the throne Rev. 4:4
3. Elders are the first line of defence in the church
 - a. They, alone, could stop most of the trouble and factions in the church
 - b. They are to be able to stop the mouths of the gainsayers Titus 1:9-11
4. A sad day when elders won't or don't stand for the truth
 - a. Saints of God patiently and prayerfully look to them—in vain
 - b. Idleness, compromise and fearfulness are not characteristics of giants
5. Ezekiel 34:4-9

III. A SAD DAY WHEN THE CHURCH DOESN'T CARE IF PREACHERS OR ELDERS STAND FOR TRUTH

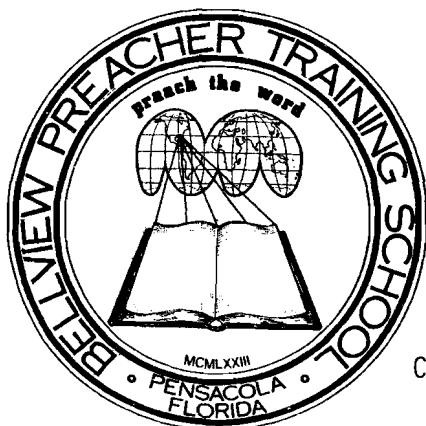
1. Some reasons why the church doesn't care
 - a. Rich and other world minded Rev. 3:14-18
 - b. Lack of love for the truth, the church or for Christ
 - c. Put the wisdom of man on par with the wisdom of God
2. Churches perish away because there is a lack of concern for the truth
 - a. The churches of Asia, Corinth, etc., all perished. Why?
 - b. Such churches are denied God's bountiful blessings
3. Divine warnings: Rev. 2:5, 16; 3:15, 16

IV. A SAD DAY AT THE JUDGMENT SEAT

1. For hireling and fearful preachers
2. For elders not faithful to their charges
3. For members of the church who didn't care enough to support truth
4. Acts 17:30, 31; 2 Corinthians 5:10, Matthew 7:21-23

CONCLUSION

1. Israel had her days of sadness and woe
2. We too have our days of sadness, but with grace Revelation 2:21
3. Every unfaithful and compromising act will be brought to the Judgment
4. Be thou faithful



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DEFENDER

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

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an open door to

PENTECOSTALISM

WILLIAM S. CLINE

Since the beginning of the Restoration Movement, the church has gone through periods of cleansing because there have been those within her ranks that have been determined to follow the ways of men rather than the way of God. If it wasn't the instrumental music or missionary society question, it was premillennialism, anti-ism, etc., and today it is liberalism in all of its many faces and fronts that threatens the purity of the church of our Lord.

We have those within the body of Christ who will fellowship anyone who has been baptized upon a condition of faith in God. We have those who deny the future coming of the Christ and others who claim that he speaks directly to them as God did to the patriarchs and prophets in the long ago. We have those within the body of Christ who claim to have the baptism of the Holy Spirit and being consistent with their heresy they claim to speak in tongues and perform other acts of the miraculous. What's even further disturbing is that in some places we continue to extend fellowship to these false brethren!

It would seem that all those who love the truth would be most careful that they never, in any way, conducted themselves in such a manner as would even cause question to the faith much less lead souls into error. There is a movement among us today, which if not held in proper perspective and in harmony with the teachings of Christ, will be nothing more than an open door to Pentecostalism.

KNOWN BY MANY NAMES

It doesn't seem to make much difference what it is called, it still turns out the same. Some of the names this new movement is going under are: Home Bible Study Groups, Fellowship Meetings, Group Therapy, Precious Encounter, Cell Meetings, Personal Confrontations, Non-bristling Experiences, Home Studies, Informal Sharing Sessions, Personal Encounters, Soul Talks, Sensitivity Meetings, ad infinitum, ad nauseam.

Meetings designated with these and other titles are being conducted each week in which only the finest interpretation can be placed upon them. Yet, it is a fact that meetings with such designations are being carried on throughout this brotherhood which are nothing more than Pentecostal testimonies. Brother Glenn L. Wallace recently stated that these meetings are engaged in in many places where the leadership is not aware of it. Sensitivity meetings and the like are being conducted with the strictest regulations that knowledge of their existence be kept away from "those who do not know how things really are."

CAUSE FOR CONCERN

At first glance everything seems to be good and wholesome. After all, what is wrong with Christians getting together for a period of fellowship? This writer would be the first to admit that there is a definite need for the proper kind of fellowship among

continued on page 3

PREACH THE WORD**AND****LET 'ER SPLIT**

If preaching the truth of God's word to a thing that calls itself a church will split it, then for the Lord's sake "Preach the Word" and let her split! The only thing that the pure word of God will drive out of a church is the Devil, and he has no business being in the Lord's church anyway.

I have never been in a church when it split. I have been in some that should have divided long ago. I have been closely associated with congregations that have split over the preaching of the truth. The Devil and his Co-horts were driven out, and the church has had one of the sweetest, most peaceful periods of work one can imagine. They have more than half of the membership present at mid-week services. Twice as many ladies now attend the Ladies Bible Class. The church is active in a training program for the young people. A preachers class numbers around 15 young men. The Sunday services have more members in attendance. The evening service has as many as the morning service (sometimes more) for the year around. Contributions are up - above what they were when the unruly ones left. In fact the SPLIT has helped the church that I have in mind to grow.

If preaching against worldliness will split the "church" (?) then turn loose the power of the word of God and Let'er Split. When you rid yourself of the boozers, the women chasers, the dancers and the gamblers, the rebellious, unruly and the belligerents, you will have done the church a favor. You can't build the "ship of Zion" out of rotten timber. It seems that some are trying to do this. They are taking into their fellowship anything and everything that claims to be a Chris-

tian. The cast-offs are welcomed. The Devil looks on with his smile of approval when he sees known adulterers accepted as members in good standing, or an admitted whore-monger and gambler waiting on the Lord's table. If a few denominationalists are accepted now and then, the old boy laughs with glee!! Brethren, we can't build much of a fortress out of rotten wood. Preach the word and clean house.

Everyone likes peace, but peace at the price of godliness and righteousness in the Lord's church is not peace, it is treason. The preacher who does not speak out against evil is a traitor, he is treacherous and he is a disgrace to his vocation. We must stop this denominational BACK SCRATCHING.

Let the preacher who evades the question of worldliness by saying, "Of course I am against it and the congregation knows that I do not approve of it, but if I say anything about it from the pulpit, it would SPLIT the church wide open," remember that Samuel rebuked Saul, Nathan rebuked David, Elijah rebuked King Ahab, John the Baptist rebuked Herod, Stephen rebuked the Jews and Paul rebuked Peter at Antioch. These men are honored NOW but it was a big decision for them to make when they made it. They did what was right and we honor them now. One of these days our great-grand children are going to be looking at our records. They will honor us or they will sneer at our cowardly name. Reproof has become a lost word in too many pulpits because the preacher fears the people more than he fears God. Preach the word, if it splits the church, thank God for the dead wood that has been removed. Let'er split!!!

the **DEFENDER**

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faithful brethren. There are too many who never associate with those "of like precious faith" except at the worship services, but there is more to many of these "secret" meetings than fellowship and an informal study of the Bible.

At a recently held workshop in which Personal Encounter meetings were discussed, encouraged, demonstrated and instruction given on how to begin them---even against opposition---the following things were discussed. (This writer, an associate editor of the Defender and an elder where I preach listened to the tapes).

1. Worship of the Lord's church as you and I know it was referred to as a "farce."

2. Worship was spoken of as "traditional meetings" where we have no room to share our joys and sorrows, and where we are not permitted to "confess our faults one to another."

3. New Testament worship which the church engages in regularly was spoken of as a "spectator sport." (The average member was said to feel those sentiments expressed in numbers 1, 2 and 3).

4. The speaker played upon the fact that some say the Lord's return is drawing near. He stated he could not argue with that. Upon that basis he made a plea for more and more meetings to share the fellowship which is so needed before the Lord's return.

5. The church was criticized for not seeking out one another's fellowship. The speaker said that he thought he knew the reason why. He said we have to have a scripture for everything and he had one. (Did I detect sarcasm?) With that he read I Cor. 5:9-11 and concluded that the church must be filled with fornicators and idolaters and it was for that reason we did not seek one another's fellowship.

6. The Sunday morning handshake was spoken of as being hypocritical.

7. Worsnip services as you and I know them were said to produce "open hostility." And the week-day night meetings were said to be "non-bristling experiences."

8. One individual in the meeting

said one of his big problems was that they would try to "share the Lord with someone in their meetings" and then that individual would come to "our assemblies" and say, "This is Christianity?!"

9. One asked what to do about a leadership that is suspicious of them trying to get small groups started. The answer given without any hesitation was, "Take the leadership away from them."

One does not need any help to see what this type of meeting is aimed at. By ridiculing the worship of the church these people seek to create an artificial need for the small group fellowships which meet on various nights of the week. They may as well criticize the precious son of God as to criticize the church---for they are one. It reeks with blasphemy for one to say that he loves Jesus and at the same time ridicule the church which is His body. Such self appointed critics are reminiscent of the Pharisees of whom Jesus said were vipers and hypocrites.

May it be understood that this writer is not against Christians getting together in small groups during the week for fellowship. But with every fiber in my being I am diabolically opposed to members of the church unjustly ridiculing the worship of the church for the purpose of setting up Sensitivity, Precious Encounter meetings. Therefore, I am calling upon elders, preachers and whoever you may be to seek out those that are speaking with forked tongues and teach them the way of the Lord more perfectly; and if this fails to mark them as the leaders of divisions and factions which they are so that their influence might be arrested before they lay waste to the church from within. It is nothing short of treason for these people to exist within the fellowship of faithful Christians and at the same time speak out such attacks against the church for which Jesus died.

PRECIOUS ENCOUNTER

Many of those who are "selling" the Sensitivity Meeting, Cell Meeting idea are using the material found under the title Precious Encounter which is being printed by some of our brethren. They pass out the leaflets advertising the Precious Encounter kit which sells for \$7.50 and includes tapes as well as the booklet by the same title. Glenn L. Wallace recently noted in a

lecture at Freed-Hardeman College that this book is almost an exact reprint of a Pentecostal book; furthermore, he stated that the book was being used in the Home Bible Study Groups in his area of California. Brethren, this book is not just being used in California! The book gives these instructions for beginning the group fellowship meetings.

1. Keep the groups small. Even if you have 50 or 100 attending be certain to divide them up into small groups.

2. It would be best if everyone was seated in a circle.

3. It would be much better if all were seated on the floor.

4. The atmosphere would be improved if the lights were dim.

5. It would be fine if some sister, well qualified, would begin the prayers and chain testimony to start the spiritual atmosphere of the meeting.

6. Always remember when questioned about the meetings to smile. Ignore any criticism because you are going to have a lot of it.

7. If the desired results are not obtained, touch hands with your neighbor, squeeze slightly, close your eyes, silently go to God in prayer and you will have a turn on.

Does that sound like something that our brethren would print, advertise, sell and use in home Bible studies? It is Pentecostal from start to finish; it is leading brethren away from the truth; and brethren are printing, selling and using it! In a recent conversation with a young person who has attended such meetings, all seven of these steps were verified as being a part of the meetings. It all fits together neatly--just like a puzzle.

May it be noted that there is something wrong with a person that cannot be spiritually satisfied by prayer, Bible study and other avenues of worship as is engaged in by faithful Christians. The very fact that these individuals seek something other than simple New Testament avenues of worship is admission that they are seriously deficient in the area of spirituality. One simply does not have to have a small group, seated on

the floor in a circle, holding hands with the lights dimmed to be spiritually uplifted. Such a person's spirituality usually lasts no longer than does the hand-holding, lights-down-low Sensitivity meeting. Elders need to take note when members take flight into fantasy, emotionalism, Pentecostal experiences and secret meetings.

RESTRUCTURE OF THE CHURCH

Surely Campus Evangelism has not been dead so long that we have already forgotten their crys to restructure the church. Brethren everywhere learned what they meant by restructure. Restructure in the vernacular of Campus Evangelism was to change the church to such an extent that if given free course they would have turned it into a denomination. We learned about their ideas of change and they were not for the better but for the worse. We read their articles on "The Risks of Church Renewal" and "A Taste of New Wine." We became alarmed when they referred to the church as "Pigeon-Hole Religion." At length we finally realized that the warnings which came from a host of brethren were not some spoutings from "witch-hunters" but rather grave words of concern from men who loved the truth and had fought the battles of denominationalism longer than most of these "church renewers" had been around. Brother Franklin Camp had stated that Campus Evangelism seminars were "...arranged and promoted by some young men that would not know the difference between the church of the Lord and a denomination if they met it at high noon in the middle of the road." Brethren, it was these men who were seeking the renewal of the church.

In an earlier issue of the Defender, May, 1970, this writer wrote concerning the death notice of Campus Evangelism:

"The statement affirms more than once that Campus Evangelism may be terminated but the ideas and ideals of the movement will not die. These statements cause one to wonder if they are planning on going under-ground to continue their movement of destruction...let us hope that we as children of God will keep our eyes open to movements such as this and that in the future apostasy will not progress to such a state before sound brethren call it to task."

My dear precious brethren, have we

so quickly and completely forgotten those lessons of three years ago? Are we now going to permit the same type of ideas, presented by the same type of young men to captivate the minds of another portion of those who are members of the Lord's body.

Many of the philosophies and tactics which were a part of Campus Evangelism are clearly seen in the movement to push sensitivity meetings. The words renewal and restructure of the church are becoming a constant part of their vocabulary! They conduct special classes on this theme and one can only wonder where they would lead the church if not met by spiritual opposition.

Where the church is wrong, because of the human element, then those wrongs need to be corrected. If there is any part of first century Christianity that has not been restored, then we need to plead for a return to that ancient way. The restoration is

as valid today as it was one and one-half centuries ago. The restructure and the renewal that we are seeing today is not going back to the old paths but instead is leading the church onward to apostasy, particularly toward the evils of Pentecostalism.

Any movement that has as a part of its basic tenants criticism of the restored New Testament church and an atmosphere of secrecy needs to be guarded by those in position of leadership. Elders, you have the right to know what is going on in the congregation which is under your oversight and you have the obligation to know what is going on. There are those who are openly advocating the removal of those in positions of leadership who do not approve of the movement to have a Precious Encounter. If elders do not take a firm stand on the word of God, and take that stand soon, then dark days are ahead and in the words of Guy N. Woods, "the future is bleak indeed."

Religion or Christianity

ERNEST S. UNDERWOOD
Maud, Texas

Recently, in the little magazine that comes with one of the Sunday morning papers in Texas, there was a question directed to Rod McKeun, singer and poet. The answer he gave to the question expresses the attitude of many in the religious world today, and it sounds much like many of the liberals in the church of the Lord.

The question was, "You sometimes refer to religion or God in your writings. Would you call yourself a religious man?" Mr. McKuen answered, "I am very much against organized religion. I don't like the bureaucracy and formality of the church, or the dogma. I think the world is in serious trouble unless we come up with some drastic new religions that apply to the modern world. On the other hand, you have to believe there is a God somewhere who regulates our lives, who sometimes lets us get into trouble and occasionally pulls us out." Let's now analyze his answer.

He states first of all that he is very much against organized religion. Certainly, he is not alone in his opposition. In an article that appeared in the March 25, 1969 issue of The

Pensacola Journal that was taken from the wires of the Associated Press, there was in bold type this heading, "COLLEGE STUDENTS 'DIG CHRIST, BUT NOT THE CHURCH', CRUSADER SAYS." The "Crusader" was a Campus Crusade for Christ man, Eddie Waxer. There are some of the so-called "Campus Ministries" that are supported by some of the churches of the Lord that are teaching this same doctrine. The now defunct Campus Evangelism was a good example. This group's publication, GO, stated in the January, 1970 issue that it was moving from, "contentment with traditional forms -- Preaching, Sunday School, Gospel Meetings" toward, "Use of new forms and scenes of witnessing - beach evangelism, coffee house, inner city," and from, "emphasis on the church" toward, "emphasis on Christ." Someone might ask, "Why bring up a position that was held by an organization that died?" The answer is simple. Another movement known as Campus Advance is teaching and supporting the same heresy as was Campus Evangelism, using the same speakers, teachers and methods. If one doubts the validity of this, let him investigate the Campus Advance program in the state of Florida.

When one is "very much against organized religion" and "hates church" he is in direct opposition to the church. (Col. 1:18) Under Him are bishops (elders) who serve as overseers of the flock, placed there by the direction of the Holy Spirit. (Acts 20:28) Under these elders serve the rest of the membership which includes the deacons, teachers, evangelists, and those with no designated special function. Paul shows in Romans, chapter 12, that God planned and commanded organization. Those who disdain organized religion ---- the church, are described in Judges 21:25 where it states that, *"....every man did that which was right in his own eyes."* It seems this is also the desire of some in the church, regardless of what God has said on the matter.

Mr. McKuen further states that he does not like the dogmas of the church. The word "dogma", according to Webster, means doctrine. It is no great wonder that Mr. McKuen and others of like attitude do not like the doctrine of the Bible. This doctrine calls for restraint, self-denial, submission of one's will and life to Christ, a thing that many apparently are not willing to do. Great numbers are willing to "submit" if they can do it on their own terms. This dislike for doctrine is no new thing. Paul states, *"For the time will come when they will not endure sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables."* (II Tim. 4:3-4) John states that if one does not abide in the doctrine that he does not have God. (See II John 9)

Mr. McKuen thinks that the world is in serious trouble if we do not come up with "some drastic new religions." It might be observed that this is one of the problems with the world today--too many "drastic" religions. The New Testament knows only one true religion -- Christianity. Man's greatest malady is sin. Unless there is a greater sickness than this, and there is not, then man already has the remedy for that and that is Christ's blood. The answer is not a drastic new religion!

It is very gratuitous of Mr. McKuen to admit that "there is a God somewhere." The question might be raised, "Of what use is a "God" to us if we regulate him instead of him regulating

us?" It seems quite apparent that Mr. McKuen, and others of like mind, have no intention of letting God regulate their lives with His dogmas and institution. This kind of religionist wants only the religion in which he has final and controlling authority. Therefore, they become gods unto themselves and deny the true God of heaven.

God, in his divine mercy and love, has provided a way for man to be saved. All the denominational doctrines, all the gimmicks, all the denials, all the "new religions," and all the attempted charges by the liberal element in the church will not alter that plan. If man is to be saved he must abide by the Book -- respecting God's authority, His dogmas, and His church. To do otherwise is to be lost.



HOW DO YOU DO IT?

TO THOSE WHO WANT TO KNOW

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- The Editors -

THE HOLY SPIRIT ON PENTECOST

Acts 2:4

Introduction:

1. Some claim that Holy Spirit baptism is essential to conversion
2. Some claim to have been baptized in the Holy Spirit many times
3. Others, claiming to be Christians, deny that they have ever been baptized in the Holy Spirit
4. Which claim is true. What may we learn of the Holy Spirit coming on Pentecost

I. THE COMING OF THE HOLY SPIRIT ON PENTECOST WAS THE FULFILLMENT OF PROPHECY

1. Joel—Joel 2:28
2. John the Baptizer—Matthew 3:11
3. Jesus—John 14:16; Luke 24:49; Acts 1:4, 5

II. ONLY THE APOSTLES RECEIVED THE BAPTISM OF THE HOLY SPIRIT ON PENTECOST

1. Argument from the rules of grammar—Acts 1:26-2:4
 - a. The pronouns “they” of verse 1 & 2 and “them” of verse 3 has as its antecedent identified in 1:26 as “apostles.”
 - b. Therefore, rules of grammar point only to apostles as the recipients
 - c. The “one hundred and twenty” is not the antecedent 1:15
2. Argument from the two groups mentioned in Acts 2, viz., the apostles and multitude
 - a. The multitude was not present when the Holy Spirit came—verse 6
 - b. Multitude from many nationalities, but speakers were all Galileans verse 7
 - c. Therefore, only the apostles received the Spirit and spoke with other tongues
3. Argument based on Peter’s defense of those charged as drunken—2:13, 14
 - a. Only those who were speaking in other tongues were charged with drunkenness
 - b. He only defended the apostles who were speaking in tongues
 - c. Therefore, only the apostles received the Holy Spirit

III. THE PURPOSE OF THE COMING OF THE HOLY SPIRIT ON PENTECOST

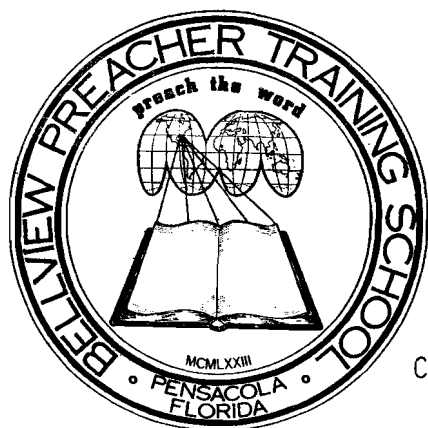
1. It had been promised to Apostles as their “comforter” in the place of Jesus
 - a. To abide in them and be in them—John 14:17
 - b. To teach them all things—John 14:26
 - c. To convict the world of sin, righteousness and judgment—John 16:8
 - d. To guide them into all truth—John 16:13
2. The Acts reveals that the Holy Spirit did all these things for the Apostles
3. The Holy Spirit did not come upon the Apostles for the following purposes
 - a. To make them clean—John 15:3
 - b. To sanctify them—John 17:17
 - c. To cause them to live perfect lives—Gal. 2:11-13; I Cor. 9:27

IV. WHAT A “PENTECOSTAL OUTPOURING” OF THE HOLY SPIRIT WOULD MEAN IF IT HAPPENED TODAY

1. Those who pray for such would be indeed surprised
2. The following things would happen
 - a. A sound of a mighty rushing wind—Acts 2:2
 - b. Tongues like as fire sitting upon each—Acts 2:3
 - c. Speaking in other languages as the Spirit gave them utterance—Acts 2:4, 6, 8, 11
 - d. Power to heal the sick and raise the dead—Acts 3:1-10; 9:36-43
 - e. Power to lay hands on others in order that they too may work miracles—Acts 8:14-20

CONCLUSION

1. One in error as to who received the Holy Spirit on Pentecost is apt to be in error on other matters concerning the gospel of Christ
2. The Holy Spirit had a part in the conversion of the Pentecostans it is true
 - a. He fell upon the Apostles who directed the multitude unto salvation by the word
 - b. He convicted them of sin, righteousness and judgment . . .
 - c. He operated on the sinner indirectly, i.e., through the Word of God
3. We should not be concerned greatly about the power of the Spirit but the power of our sins and how we may be freed from them by the power of His word.



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

Vol. 2, Number 3

March 31, 1973

The Inconsistencies Of SUBJECTIVISM

TOM L. BRIGHT
Fritch, Texas

There is in the religious world today a doctrine being advocated that has received the name "Subjectivism". Without going into a long and boring definition of this doctrine, we will just say briefly that Subjectivism teaches that the truth of any proposition is not determined by any absolute, clearly defined standard of judgment but by the feelings or temperament of the person that is doing the thinking. Akin to this is the doctrine of "Relativism" which teaches that the truth of any proposition depends upon how a person looks upon and reacts to the proposition. The surprising thing about the doctrine of Subjectivism and Relativism is that two people can look upon any given proposition and whatever they might decide about that proposition is considered as "truth", even though they might be diametrically opposed in their estimation of "truth".

Let us turn to the Bible and apply the doctrine of Subjectivism and Relativism to various inspired accounts and draw some conclusions that are demanded by this irresponsible doctrine.

In Gen. 6:14, God commanded Noah to "make thee an ark of gopher wood." There was no way that Noah could have misunderstood this plain and simple command. An ark was to be built, the material to be used was gopher wood and God presented to Noah the blueprint to be used. According to the doctrine that we have in mind, the reasoning of Noah would have been something like this, "God, I know that you told me to use gopher wood, but

since I have the right to interpret your commands according to the way that I look upon and react to them, I will use pine instead of gopher wood and I am still in obedience to your commands." Naturally the age-old question will arise, "What if Noah had used some type of wood other than gopher wood, would the ark have floated?" This is a spurious attempt to dodge the real issue. The real issue is this, what type of wood would Noah have had to use to fulfill God's command and did Noah have the right to assume that God did not mean what He said? I challenge the Subjectivist to answer truthfully this question.

In Num. 15:32-36, we read the account of a man that was put to death for gathering sticks on the Sabbath day. We know that this was a direct violation of the fourth commandment (Ex. 20:8), yet by applying the doctrine of Subjectivism, GOD COMMANDED AN INNOCENT MAN TO BE PUT TO DEATH!! God gave a direct command, yet according to Subjectivism, the truth of any proposition depends upon how one looks and reacts. This man could be justified with the reasoning that his reaction to the fourth commandment was that God really did not mean for the Israelites to keep the Sabbath holy and do no work thereon. If Subjectivism is correct, this man would be correct in his reasoning, thus an innocent man was put to death. Do you believe it? I deny it emphatically!! If Subjectivism be true, then the subjectivist must admit that he is worshipping a murderer. Will they do it? I daresay that they will not be-

continued on page 3

Potpourri

CORRECTION

Being the human beings that we are, we continually make mistakes in The Defender. Most of them are errors in typing which escape our most efficient secretary and staff of "nearly perfect" proof readers. When we print a copy that has less than a dozen errors in it we feel that we have finally reached the epitome of success.

Nevertheless, last month there were two that did not catch our "evil eye" until the press had accomplished its purpose. Being these two mistakes were better than average, it is felt that a correction needs to appear in this month's issue.

In the article entitled, "An Open Door To Pentecostalism," on page 3, column 2, paragraph 3, lines 4 through 9, the sentence read, "But with every fiber in my being I am diabolically opposed to members of the church unjustly ridiculing the worship of the church for the purpose of setting up Sensitivity, Precious Encounter meetings."

The word should not have been diabolically but instead, diametrically opposed would have been correct. Diabolical or diabolic means "Of pertaining to the Devil or devils. Devilish; demoniacal; fiendish." We, by no stretch of the imagination, intended to speak of ourselves as being of the devil.

In that same article, on page 5, column 1, paragraph 1, line 11 the sentence read, "...if not met by spiritual opposition." This word should have been scriptural and not spiritual. We know the difference between spiritual opposition and scriptural opposition. Thus it is that once again we have proven the old adage that, "Nobody's perfect."

RECOMMENDED READING

There are a great number of papers being printed in the brotherhood that

are well worth reading. It is believed by this writer that many of these papers should come into the Christian home and be READ by the members of that family. Without making any attempt to name all of these papers I am making mention of a few of them, hoping that many of you will want to subscribe to them.

An excellent paper out of Memphis, Tennessee, edited by Roy J. Hearn and J. Franklin Camp is First Century Christian. This paper is published monthly and in single subscriptions is \$3.00 per year. The address is: First Century Christian, P. O. Box 430, Haleyville, Alabama 35565. No stronger stand has been made in this brotherhood against liberalism than that made by Ira Y. Rice, Jr. in the paper, Contending for the Faith. This paper is also a monthly publication. The subscription is \$1.00 per year. Write, Contending for the Faith, P. O. Box 588, San Francisco, California 94101.

A publication from the west coast, which is scholarly written is the Christian Courier edited by the most able Wayne Jackson. This paper can be had free of charge by writing to The Christian Courier, 3906 East Main Street, Stockton, California 95205. An excellent paper out of Clinton, Miss. is The Bible Way, edited by Pervie Nichols. This paper's subscription is \$2.00 per year. The address is: P.O. Box 342, Clinton, Mississippi 39056.

There are many other papers we could mention but space will not allow. It is understood that everyone knows the value of the Gospel Advocate and the firm stand it has made down through the years. We encourage you to subscribe to it and to these other papers. Christian literature is some of the finest material that could ever be bought by the child of God who wants to further his knowledge in things that are of eternal value.

Every preacher should subscribe to BIBLICAL NOTES edited by Roy Deaver of continued on page 4

the

DEFENDER

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cause they cannot. Let us go further with this doctrine. If Subjectivism be true, then innocent blood was shed by the command of God. Yet Solomon wrote that *"there are six things which Jehovah hateth; yea, seven which are an abomination unto him:...and hands that SHED INNOCENT BLOOD."* (emp. mine) (Prov. 6:6-17) Did God hate the Israelites for fulfilling His command to put the man to death? Furthermore, God would not be innocent in this matter, because He commanded it! Did He hate Himself? Absurd? Behold, the inconsistencies of Subjectivism.

Paul wrote in I Tim. 1:3, *"As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine."* By applying the doctrine of Subjectivism, some questions cannot be answered about this passage. How would Timothy decide what is a "different doctrine"? How could Timothy "charge" some not to teach something different, when everyone must determine within himself what is the truth about any certain proposition and everyone is correct?

Again let us apply this theory. In 2 Tim. 4:1-4, Timothy is admonished to *"preach the word...for the time will come when they will not endure sound doctrine."* Just what was Timothy to preach to fulfill this command? What was Timothy to understand as "the word"? What Timothy might consider as "the word", another might look upon as counterfeit. Furthermore, exactly what did Paul mean by those who would not endure sound doctrine? Subjectivism MUST define this that Paul referred to as "sound doctrine". They cannot! What might be "sound doctrine" to one person might not necessarily be "sound doctrine" to another if their doctrine is correct. Paul states in verse 4 that some *"will turn away their ears from the truth, and shall be turned unto fables."* We call upon Subjectivism to answer these questions. What is "the truth" that some would turn from? When has one ceased to follow "sound doctrine"? Just how far away must one be before

this statement applies to him and what is to determine when he has reached that point? What are the "fables" and what was Timothy to use to determine when one has turned aside to these "fables"? If Subjectivism is correct, then Paul gave Timothy commands that he could not keep.

Not only this, but consider Titus trying to speak *"the things which become sound doctrine"* (Titus 2:1), or to *"avoid foolish questions, and genealogies, and contentions, and strivings about the law;"* (Titus 3:9), or in the next verse, trying to decide who is a "heretic". Just imagine Titus and Timothy trying to comply with Paul's commandments according to the doctrine of Subjectivism.

Subjectivism asks us to follow a line of reasoning that we would not even think of following in any other sphere of life, yea, the consequences would be disastrous. Consider officials giving one football team 6 points for a touchdown and another team 12 points for a touchdown; and the only explanation given is their right to interpret the rules of football as they desire.

Just suppose that your life depended upon the success of a very delicate brain surgery. Only Dr. Butcher has ever successfully performed this particular surgery, but has since died. Nevertheless, he has left written instructions giving the most minute details of this surgery. As you are being wheeled into surgery, you hear one of your doctors say, "I don't care what Dr. Butcher wrote, I have the right to interpret his instructions anyway that I choose and we are going to do this my way and change these particular points in the surgical procedure." Indeed, Subjectivism applied to physical life is very frightening, but many would have us to apply this doctrine to our spiritual life and to eternity. Behold, the inconsistencies of Subjectivism. It is a doctrine of the devil (I Tim. 4:1) and those that follow it are on the *"broad way...that leads to destruction"* (Matt. 7:13).

THINK!!!!



"The Bible Does Not Say That It Is A SIN!"

QUENTIN DUNN
Earth, Texas

Some brethren say that the Bible does not say that drinking wine, whiskey or beer is a sin. They also say that brethren opposing drinking alcoholic beverages are setting themselves up as judges. They say that it is alright to abstain from drinking, but that we should not bind this upon anyone else. In other words they put drinking in the realm of personal choice. They assure us that drinking excessively is no good, but that drinking in moderation is no sin, because the Bible does not say that it is a sin!

Granting that the Bible does not say in exact words that drinking is a sin, the Bible does condemn drinking in principle. The example of drinking leads others in the wrong direction, especially if the one drinking is a preacher, elder or Bible class teacher. Many think that if these brethren drink that it is alright for them to drink. To teach drinking by example or words influences many to become drunkards because drinking leads to drunkenness. To advocate drinking and be against drunkenness is like trying to ride two horses in opposite directions!

Some preachers put drinking in the realm of opinion, they say that they neither encourage nor discourage it, because the Bible does not say that it is a sin. This attitude is somewhat common where drinking is socially accepted. Some preachers drink where it is socially accepted and if they are questioned they say that the Bible does not say that it is a sin. Some

of the most dangerous brethren are those who will not oppose a thing that is condemned in principle. All brethren who support preachers that do not take a stand against drinking are encouraging drinking!

Drinking is getting more common among brethren of all ages. Sometimes a brother gets drunk on Saturday night or some other time during the week and leads in prayer or waits on the table on Sunday. Some brethren drink at home and some get drunk in public.

It is not just the problem of drinking that is serious, many other sins are being justified because the Bible does not say in exact words that it is a sin. Some put using the mechanical instrument in the realm of opinion. As more brethren reason in this manner we need not be surprised if the mechanical instrument is voted into the worship. Some brethren justify dancing and being familiar with the opposite sex on the grounds that the Bible does not say that it is a sin. But these things lead to fornication, wife swapping, and men and women living together without being married. These sins are in the church more than some brethren realize!

It is high time for more preachers and elders to come out strongly against sins that are condemned in principle! As we teach and preach strongly against sins that are condemned in principle some brethren will not participate in them. As we warn against sin we will deliver some souls from death including our own.

POTPOURRI.....cont' from page 2

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BACK COPIES OF THE DEFENDER

Weekly we receive requests for back copies of The Defender. We appreciate the requests but we regret that we can not fill them, for all back copies were depleted several months ago. We do have a FEW bound volumes of the 1972 Defender and when they are gone there WILL NOT be any reprints of any of those issues. The bound volumes sell for \$1.00 each.

AN OPEN LETTER TO ELDERS

ROGER D. ROSSITER
Minerva, Ohio

Dear Elders,

First off, I do accept the scriptural teaching concerning the eldership. I believe the elders of every congregation must meet certain qualifications and responsibilities. Furthermore, these points are set forth in the Bible and every Bible respecting man who is or hopes to become an elder must meet them.

Every elder who is what he should be and accepts his duty is fully respected by me! I will hold them up as God's servants and leaders in the church! I will honor them and stand with them as much as it is possible. As the scriptures teach, I will love them for their work's sake. A man who puts his whole heart into the eldership and dedicates his life to care for the church, places himself permanently in the love of each member!

However, as a young preacher, I am quite concerned about the present standing of the eldership as a whole. It is not my intention to step out of line and appear to be judge and jury for the leaders in the church. Nevertheless, when things are not as they should be, someone needs to raise a voice; therefore, this is my voice of concern!

The church in many areas is in a sad state of affairs, because the leadership is not fulfilling its obligations! I have heard it said that, "The congregation cannot rise above its elders." As a whole, this is true, because the church will be hindered and eventually destroyed if its leaders will not lead it in the Old Paths of Righteousness. (Jeremiah 6:16) A few members might rise above the clamour, but the body, the congregation as a whole will fall apart, i.e. lose its candlestick. (Rev. 2:5)

Everywhere I hear cries of anguish because elders are doing ungodly things or letting sinful conditions exist in the congregation. Naturally, some cries are unfounded but many certainly have merit and must be heard!

You elders who get involved in worldly sins such as drinking, adultery and gambling ought to be ashamed,

and yes, you better repent. Should you make a public confession? Elders; you better make your confession of repentance as public as you made the sin! If you gambled openly before the community, then you must repent just as openly; if you swear in public, then repent in public!

You elders that have no conviction against sin and are afraid to cast out the ungodly sinners of the congregation, need to take Paul's advice to Titus in Titus 1:9. "*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.*" Take your stand boldly and courageously against iniquity and sin because if you don't you will be aiding and abetting it. Do you want to bid false teachers and evil-doers God's speed? It appears that many elders want to do just that, and are doing a pretty good job!

Is being an elder something to talk about? Is it merely a position you hold down for the honor that is in it? Is the work of the eldership important to you? We have many fine elders who are not just talking, however we have too many who are. If you are in this position, with no intention of working, then there is absolutely no honor for you; but rather, there is danger of you losing your soul. I Timothy 3:1 says, "*If a man desire the office of a bishop, he desireth a good work.*" I take Paul at his word, do you? Is it important, and if not, why did the apostle point it out?

As I read the charge Paul gave to the elders in I Timothy 3:1-7 and I Peter 5:1-4, I am deeply impressed with the grave responsibility placed upon the elders. In Acts 20:28 is the strongest exhortation a man could receive concerning the care and guidance of one's fellow Christians! Paul says, "*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.*" Notice the responsibility; that is, to watch one's self and the whole congregation. Further, he lets them know that their appointment is of the Holy Spirit through the Word of

God. To impress the soberness of the position, he points out that the church is God's and was redeemed by the greatest sacrifice of all -- Christ's blood! Elders, you have a grave responsibility and there is no cause for not meeting it!

I cannot but wonder about the future of the church if this condition is to continue! Before I started preaching, I used to look upon many of the elders and try to imagine what would happen if nothing was done. I am still pondering this in my mind. There are of course, many wonderful and godly elders for which I am thankful, but there are still many churches under the leadership of a very poor eldership. Too many elders are willing to sit back and let the church become corrupt. It is time for every man who is concerned to consider just what the future holds. Good, strong elders can do a great deal to put the brakes on the liberal elements in the church today, to help wayward Christians find the way home and help the church be the dynamic force it should be!

One thing more that concerns me is the elder - preacher working relation-

ship. I fear that we have fallen too much into the denominational concept of the church. By this I mean one man is hired by the congregation to act as minister, pastor, and nurse-maid! It is his job to teach the lost, bring back the wayward, care for the needy, visit the sick, keep the members happy and be involved in every event in the community! This practice is unscriptural; it has been in the denominations for years and is creeping into the church of Christ. It is true that one who has the knowledge and experience must use them for the glory of God, but it doesn't make this man the elder or bishop of the congregation. The elders and the preacher must work together with all the congregation. Each one of the acts above is the duty of each Christian and it is the place of the elders to see that they are carried out.

I will challenge any man who is not fulfilling his position in the kingdom of God. No man has the right to get into the eldership and misuse it to the destruction of the body of Christ, but it is the right of those who follow to want an eldership that is scriptural!

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Last month we ran a short article entitled, HOW DO YOU DO IT? In this article we told our readers that the ONLY WAY we are able to continue sending The Defender free of charge is by the contributions which come in from so many people that love the truth. By their liberal contributions approximately 4,000 copies were distributed in the month of March. Above are listed those who have supported The Defender in the last three months and we appreciate, more than you will ever know, the contributions we have received.

Thus far every bill has been paid and for that we are grateful. However, when the February issue had been distributed we did not have enough money left to buy stamps for the month of March. We have the paper at the cutters ready to be picked up. It will cost us over \$80.00. BRETHREN, IF THE PAPER GOES ON, WE MUST HAVE YOUR SUPPORT!

- The Editors -

WHAT HAPPENED TO THE CHURCH

Matthew 16:18, 19

Introduction:

1. The Bible reveals the Lord's church, its nature, mission and terms of membership
2. History records its establishment, a falling away, a reformation and restoration

I. THE CHURCH IN THE BIBLE

1. Fulfillment of prophecy Isa. 2:2, 3; 28:16; Zech. 1:16, Dan. 2:44; Mt. 16:18, 19
 - a. Not established in time of John the Baptist Mt. 3:1, 2; 11:11
 - b. Not established in Jesus' life time Mark 9:1; Acts 1:6
 - c. Luke 24:46-49; Acts 1:4-8; 2:1-4, 47
2. The church in action and service
 - a. Worship: Acts 2:42; Ephesians 5:19; Acts 6:1-3
 - b. Evangelism: Mark 16:15, 16; Acts 8:4; Col. 1:23
 - c. Great New Testament churches: Jerusalem, Antioch, Philippi, Rome, etc.

II. INSPIRED SPOKESMEN TOLD OF AN APOSTASY; A FALLING AWAY FROM THE NEW TESTAMENT IMAGE

1. Warnings Mt. 7:15; Acts 20:28-30; 2 Cor. 11:13-15; 1 Tim. 4:1, 2
2. Christ's return would be after the "falling away" 2 Thess. 2:3, 4
3. "The mystery of iniquity doth already work" 2 Thess. 2:7
 - a. Judaism Acts 15:1; Gal. 1:6-8
 - b. Gnosticism Col. 1:13, 14; 1 Jn. 1:7

III. THE APOSTASY GAINS MOMENTUM UNTIL THE FALLING AWAY IS COMPLETE

1. First major departure was in church government and organization
 - a. The New Testament church is to be autonomous Acts 20:28; 1 Pet. 5:2
 - b. By 125 AD distinction was made in elders and bishops
 - c. Metropolitan Bishops: Jerusalem, Alexandria, Antioch, Rome, Constantinople
 - d. Fight for supremacy between Rome and Constantinople divides 1054 AD
2. Corrupting influence of Constantine the Great, an alleged convert to Christianity
 - a. His Edit of Milan made Christianity the official religion of the Empire¹
 - b. He forced pagans into the church through persecution or bribes²
 - c. Called the first General Council at Nicaea, 324 AD, to define Christ's nature

IV. CATHOLICISM WAS THE RESULT OF THE APOSTASY

1. The apostate church now a mixture of Christianity, paganism and ignorance
2. Tradition of the Fathers influences the church rather than the Bible
3. The Bible was forbidden to the laity⁴
4. False doctrine: clergy, celibacy, holy days, indulgences, auricular confession, purgatory, clerical baptism, papal infallibility, etc.
5. Corrupt clergy: immorality in monastary & nunneries. Some popes athiest⁵
6. Inquisition a perversion of Mt. 5:29, 30 (Council of Toulouse, 1229 AD)
7. Truly, the Dark Ages, 500-1500 AD

V. EFFORTS TO REFORM THE CHURCH TO THE NEW TESTAMENT IMAGE

1. The Renaissance, an age of revival in learning, arts and culture
 - a. The Bible translated and printed in vulgar tongues
 - b. Learned people saw the church in the Bible was not the church they saw about them
2. Reformers; Wycliffe, Syndale, Luther, Zwingli, Calvin, Knox
3. Resulted in Protestant churches: Lutheran 1530, Presbyterian 1536, Church of England 1552, Baptist 1611, Methodist 1739, Episcopal 1789. . .
4. The Reformation Movement failed to restore the New Testament church

VI. THE NEW TESTAMENT CHURCH MADE POSSIBLE TODAY THROUGH THE PROCESS OF RESTORATION

1. The Parable of the Sower Luke 8:5-15
 - a. "The seed is the word of God."
 - b. Seed planted in honest hearts produce Christians whom God adds to His church
2. Early efforts to restore the New Testament church by sowing the seed
 - a. John Glass, Robert Sandeman, The Haldanes in 18th century Scotland
 - b. Jas. O'Kelley, Abner Jones, Elias Smith, B. W. Stone, the Campbells in USA
3. Walter Scott on the Western Reserve converts many and plants New Testament churches
4. Its present progress: In all the world 25,000 congregations, near 3,000,000 members

Conclusion

1. The church of the first century exists today
2. Through obedience to His gospel you may become a member of that church

¹Williston Walker, A History Of The Christian Church (New York: Chas. Scribner's Sons, 1958), p.101

²George P. Fisher, History Of The Christian Church (New York: Chas. Scribner's Sons, 1902), pp. 88, 89.

³Walker op. cit., pp. 108-110

⁴J. W. Shepherd, The Church, The Falling Away, And The Restoration (Nashville: Gospel Advocate Company., 1958), p. 75.

"We also forbid the laity to possess any of the books of the Old or New Testament, except, perhaps, the Psalter or Breviary for the Divine offices, or the Hours of the Blessed Virgin which some, out of devotion, wish to have; but having any of these books translated into the vulgar tongue, we strictly forbid." Council Of Toulouse, 1229 A.D.

⁵William Clark, Savanorala, His Life And Times (Chicago: A. C. McClurg & Co., 1900), p. 29.

'I Don't Know How'

RICHARD E. STEPHENS

Muncie, Indiana

"I don't know how to convert anyone." How often this statement becomes the excuse for Christians not engaging in any form of personal work. At first glance it seems like a logical explanation because it is surely true that many Christians have neither the experience or the training to do all of the job alone. However, does this keep the factory worker from going to work in the plant simply because he does not know how to be president of the company? Or does it keep the housewife from caring for her house because she doesn't understand how to manage a hotel? Does it keep the mother of one child from caring for her offspring because she doesn't understand how to superintend a children's home? To these questions one would answer "no". The employee can do his specific job well in the factory without ever knowing how to be the company president. A housewife cares for a house, not a hotel. The

mother can give an ample amount of love and attention to one child and never know all of the problems and responsibilities of managing a children's home. THE CHRISTIAN CAN DO HIS PART IN LEADING OTHERS TO CHRIST.

Paul said in I Cor. 3:5 that: "I have planted, Apollos watered; but God gave the increase." The wise Bible student understands that often in the conversion of others he only plays ONE part. He is not the entire cast. He may plant the seed. Others will build upon this beginning. The ultimate in the conversion of others rests with God. Sometimes the "would be" personal worker expects to do the entire job alone and when he realizes he cannot do it ALL, he does nothing at all. He would have done well to have done what he was capable of doing and then getting help to complete the accomplished conversions.

-8-

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

Vol. 2, Number 4

April 30, 1973

SET YOUR WOMEN FREE -- a review

RAY HAWK
Gadsden, Alabama

In the January, 1973 issue of INTEGRITY, brother Norman L. Parks of Murfreesboro, Tennessee wrote the lead article with the above title. Brother Parks believes, as do some others in the church, that our position on women is "legalistic, literalistic, and backwards." Although we agree with a number of things brother Parks stated in his article, we cannot agree with the main thrust of it.

SUBJECTION VS. SUPERIOR

Brother Parks seems to think that because we observe subjection, as taught in I Cor. 11:3; Eph. 5:22-24 and other such passages today, we are taking the position that man is superior to the woman. We have never taught such a position from these passages. Brother Parks states, "There is no place for pride, self-exaltation, or male dominance." (page 116). We agree with the first two statements concerning pride and self-exaltation. But, Gen. 3:16 shows that man is to "rule over" the wife or woman. Brother Parks tries to dismiss this passage by saying, "To Eve he said 'Your yearning shall be for your husband, yet he will lord it over you.' This change from equality to subordination was not a part of God's social order, and the Good News for women was that in Christ it was to end." (Pages 115, 116).

Subordination did not end. In fact Paul points this out in I Tim. 2:11-14. The expression "rule over" in Gen. 3:16 in the LXX is from the Greek word, *kupleua*). According to Arndt-Gingrich, p. 459, it means, "be lord or master, rule, lord it (over), con-

trol." I Cor. 14:34 refers back to this passage. The relationship of the husband to his wife has not changed, nor has God's instruction for women in the church.

Brother Parks seems to understand that God's instructions for women in the first century was not regulated by society, although they continued to observe social decorum. Perhaps he needs to recognize this in the twentieth century. A woman was considered a second-class citizen in the first century, but God did not look upon her as such. In some fields today a woman may excel the man in some jobs and be his superior, but in the church she is not. A woman may have a better job and make more money than her husband today. She might even be his supervisor. But in the home she is under his subjection. That same woman may have elders working under her, but in the church she is subject to their oversight or rule! In the church the man leads and the woman does not usurp authority. This is the ruling, not of Paul, but of the Holy Spirit!

Brother Parks needs to realize that all in the church are not the hand, nor the eye, I Cor. 12:13-27. He wants women to fill a place given to men. Because a man fills a work does not make him superior to woman, any more than a woman being the only sex that can have babies make man inferior because he cannot. INTEGRITY has tried to get women into the eldership almost from its beginning. Yet, the Holy Spirit says, "the husband of one wife," I Tim. 3:2.

continued on page 3

Shall We DIALOGUE?

It would seem that some of my brethren would re-write many of the scriptures. They would have us engage in more dialogue and have less preaching, fighting the fight of faith, and defending the truth.

In an article in the March-April issue of Action entitled, "Dialogue", brother Reuel Lemmons called on us to have more dialogue. He stated that he does not appreciate those of us who make "sarcastic references to the idea of dialogue." If brother Lemmons wants us to do more debating, then this writer heartily agrees. We should be ready, constantly to meet any denominationalist, unfaithful or digressive brother on the polemic platform in unswerving defense of the truth. However, if this writer is reading brother Lemmons correctly, and I believe I am, he would have us sitting in the so-called unity meetings to simply put our "two cents worth" in. In his article he said, "That's what this old world needs: more dialogue and less fighting." Let's apply some scriptures to this idea--substituting the word dialogue for the one the Holy Spirit used. "Dialogue the good dialogue of faith, lay hold on the life eternal.." (I Tim. 6:12) "Dialogue the word; be urgent in season, out of season; dialogue, dialogue, dialogue, with all longsuffering..." (II Tim. 4:2) "I am set for the dialogue of the gospel." (Phil. 1:16) Can one imagine our Lord going into the temple and saying to the money changers, "Let's dialogue?"

In the same paragraph brother Lemmons informed us that "Generally when two people sit down to talk calmly about it for awhile, they come to see things just about alike." Three

paragraphs later he told us that he denies that talking is compromise. He said, "Most critics assume that talking with anyone necessarily includes compromise. We deny it." We also deny it, however, judging from other of brother Lemmons' writings, his actions speak louder than words. According to one of his editorials he "dialogued" with Pat Boone. It is quite evident that they came "to see things just about alike" by the defense he made of Pat's actions. His editorial support of Campus Evangelism certainly implied compromise with the heresies taught by its advocates. To this writer's knowledge brother Lemmons has never retracted his support for these false teachers and their teachings. Yea, verily, "*by their fruits ye shall know them.*" This should tell any casual reader that the dialogue that "this old world needs" is not the same thing as the debates of past and present, which, brings up another point.

Brother Lemmons stated, "The Restoration Movement was born in dialogue. Its growth was largely attained by dialogue. Its future ability to expand and to attract favorable attention will depend not upon its isolationism but upon its willingness to meet all comers in whatever arena happens to be handy at any time of the day or night." Surely, brother Lemmons is not so naive as to compare the great religious debates and confrontations of the Restoration with the present day dialogue!

Brother Ben Franklin--not the California tongue-speaker, but the great preacher of the Restoration--did quite a bit of "dialoguing" in his day. One such "dialogue" was with a Baptist

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preacher by the name of T. J. Fisher. Mr. Fisher had made some serious charges against the Disciples and others, and brother Franklin challenged him. In his challenge brother Franklin said,

"I deny the charge, and you shall defend it, or show that you had no confidence in it when you made it. Will you defend your pompous charge, as it stands, in your own printed words, in the Recorder? This you shall now do, or show that you were not sincere when you made it."

You shall also defend your precise practice, in bringing sinners to the mourner's bench, or altar of prayer, as a part of the process of conversion, or show your conscientiousness that you can not do it. Come sir, no cringing here. --- I am after you as a Baptist. It is your practice as a Baptist that I challenge you to de-

SET OUR WOMEN FREE...cont' from page 1

Brother Parks hits upon the very passage he needs to read again to see what Paul was speaking of in Gal. 3: 28. That verse says, "In Christ... there is neither male nor female." 1 Pet. 3:7 shows that she is "equally and heir to the life of grace." Gal. 3:28 does not teach that a woman may be an evangelist. Nor does it teach she may be an elder, deacon, or teach in a capacity where she usurps authority.

Brother Parks seems to think that if we will allow women to lead, this will stop women from "running the church" from behind the scenes or from being "she-elders." If we disregard God's instructions and allow a "she-elder" to lead, she would still be a "she-elder." If we allow women to lead who are now "running the church" from behind the scenes, we would only have women "running the church" in front of the scene! This would not solve any problems, but only compound them.

Brother Parks seems to think that because Acts 15:4 speaks of the church, that this means women led in the discussions and debate. If brother Parks will reread this passage carefully, he will find men, not women, are mentioned as speaking.

PARKS' VIEW ON THE WRITINGS OF THE APOSTLE PAUL

It is interesting to see brother

defend."

Now, brother, that's dialogue, and not the "play footsie" type we hear of today. Our modern day advocates of dialogue such as Walter Burch, Carl Ketcherside, Dean Thoroman, and now, apparently, Reuel Lemmons need to go back and re-study Restoration history if they think that the dialogue of today compares to the debates of that period.

Isn't it about time that Christians stop all this nonsense of trying to gain favor with the world by dulling the edge of the "sword of the Spirit, and start standing again for the 'old paths'?" It is the gospel that saves, and all the fair and pretty speeches of the faint-hearted brethren will not change this fact. May we all muster the courage to proclaim this gospel and defend it regardless of the cost.

Parks' view of scripture in his article. He states on page 120, "Moreover, it is evident from the Corinthian letter that 'the Law' was, in part, the basis of Paul's thinking about a woman addressing an assembly and some of his personal feelings on the matter was rooted in his education in the strictest Judaism."

On the same page he says, "But to suggest that Paul was perhaps ambivalent in his attitude and that his various statements about women reflected a maturing process in the Christian faith raises the hackles of the super-orthodox. Actually it may draw us closer to Paul to recognize that he was living with his own deeply ingrained views of women, hammered home in the school of the strictest Pharisees, and at the same time his new Christian understandings."

It seems brother Parks has Paul giving us his "opinion" from his past experiences and training as a Pharisee instead of instruction from the Holy Spirit. Brother Parks states, "It is commonly accepted that Peter could learn, make error, and grow in Christian experiences." He concludes that Paul's teaching in this matter is only his early training showing up. We agree that Peter did not understand some of the very teachings the Holy Spirit gave him, but where did Peter write and command his hypocritical action of Gal. 2:11-14? Parks needs to find a passage showing Paul's statements are only his opinion or early training prejudicing his mind against

women. Isn't it strange that one time Parks argues that Paul wrote these passages out of prejudice and early training and another time he states he wrote them because of social decorum! Which is it? We believe it is neither.

OTHER ARGUMENTS FROM 1 COR. 14 AND 1 TIM. 2

On page 120, brother Norman L. Parks states, "Paul's instruction here, as elsewhere, was plainly intended to protect the church from the reputation of being a resort for loose women playing bold and leading roles among the congregated men." Further he states, "Women of that day were for the most part illiterate or unread. Normally the husband was in a better position knowledge-wise than the wife. To preserve decorum in the assembly, it was not inappropriate in a Gentile city for him to say that wives should ask their husbands at home rather than to project their ignorance into the free exchange of the assembly. For such a woman to assert a superior knowledge over that of a male member would violate propriety and open the church to charges of immorality by the pagans."

Brother Parks says it was a shame for a woman to speak because she was ignorant. That same charge was levelled against the apostles, Acts 4:13. He forgets that women were inspired, just as were the men, Acts 21:8, 9. Yet, although inspired women could pray and prophesy, 1 Cor. 11:5, they were forbidden to do so in the assembly, 1 Cor. 14:34, 35. Parks understands this on page 120 when he said, "From a practical point of view, teaching in the public assembly is different today from what it was in the early church, where it was derived from power from 'on high.'" Paul's instruction in 1 Cor. 11 and 14 was intended to protect the church from the reputation of being a resort for loose women when it came to the veil. However, a woman could pray and prophesy with a veil on. She was not considered "playing bold and leading roles among the congregated men." The woman could pray and prophesy, but certainly not in a way, manner, nor place in which brother Parks wants women praying and preaching today! He understands that the church in the

first century "met around a table, not before a pulpit" (page 122), but in these assemblies they still heard inspired men and not women. The women could speak, but not in the place or manner brother Parks wants them to speak.

WOMEN SERVANTS - DIAKONON

Our brother feels a woman cannot be a *diakonon* without leading. Yet, any woman who "washes communion cups, cooks church dinners, staples church bulletins," visits and takes food to the sick, mails out cards, welcomes the newcomers, registers visitors to the services, teaches class, submits to her husband, loves and rears her children, and a number of other things the Bible authorizes is being a servant of God. Shame on brother Norman L. Parks! Our brother is so bent on leaving the God ordained teaching on the role of women that he cannot see all of the wonderful things God wants women to do. If any psychological damage has been caused among the women of God, it is due to men like brother Parks and others leading them astray with such teaching as his.

CONTRADICTIONS BETWEEN NORMAN L. PARKS AND HOY LEDBETTER IN INTEGRITY

On page 116 brother Parks says, "In the synagogue she (the woman) sat behind a concealing lattice work and had no part in the service. She was forbidden to learn the law and no rabbi would condescend to instruct her. She could not teach even the youngest children in the rabbinical school." Brother Ledbetter, in his article, "The Prophetess," says on page 126, "CONSTRUCTIVE SPEECH WAS PERMITTED IN THE SYNAGOGUES - THE WOMEN WERE ALLOWED TO ASK QUESTIONS SEEKING INFORMATION." (All emphasis mine, RH). Now, which one of these men shall we believe? They are so confused on this subject that they even contradict one another as well as the Bible. Ledbetter also quotes "an authority" in which Parks' contention that Paul wrote 1 Cor. 14:34, 35 and 1 Tim. 2:11, 12 from prejudice is denied!

As one follows these articles found in INTEGRITY he cannot help but shake his head and look to heaven and ask, "How long, O Lord, how long?"



THE DRAWING POWER IN RELIGION

J. J. TURNER
West Monroe, Louisiana

Advertisement is a multi-million dollar business. The success of advertisement depends upon drawing power. Many hours, weeks, and even years go into developing an appeal to draw consumers to a product. Someone has said, "You can sell anything if you make it attractive enough." Thus everything from soup to soap, beer to aspirin is advertised with the goal of drawing people to them.

Religions, down through the years, have also concerned themselves with drawing power. The Judaizers drew followers by coupling the Law of Moses with Christ. Gnostics drew followers by permitting lust and salvation. Constantine drew people to the baptismal waters by offering gifts. Charles Taze Russell, founder of Jehovah's Witnesses, drew followers with his doctrines of no hell, no Trinity, no resurrection and judgment. Mary Baker Eddy, founder of Christian Science, drew people by convincing them that pain and sin were not real; satan, death and hell were only states of the mortal mind. Joseph Smith, founder of Mormonism, drew people by convincing them that he was a prophet with a revelation from God. Herbert W. Armstrong, Radio Church of God, draws people with a false hope of a thousand years reign on earth, etc.

Today, everything under the sun is being tried in an effort to draw people into churches. Among denominationalists, the gamut runs from jazz masses to rock plays. They have tried everything from sports to bingo. They have tried the social gospel and the picket line; do-nothing to emotionalism. Yet their number continued to dwindle year after year. True, many are drawn for a little while, but they do not stay long. Why? Obviously something is wrong with the drawing power.

Among churches of Christ, sad to say, we have tried our hand at using nominal drawing powers. Some have thought that a well educated preacher would draw people. Others have cried, "If we only had a new church building, we could get people to come." We have had all these things for years, and the masses still pass by on the other

side. What is wrong? Again it is the drawing power!

As far as Christianity is concerned, Jesus Christ is the sufficient drawing power. Jesus said, *"And I, if I be lifted up, shall draw all men unto me"* (Jno. 12:32). Initially, the Master meant His being lifted up on a cross would be powerful enough to draw men unto Him (Jno. 12:33). From the day of Pentecost onward, we see the drawing power of Christ demonstrated in the book of Acts. What do you suppose would have happened if Peter had addressed the Jews with an invitation to come later on that night and listen to him preach and then remain for a fellowship or game afterwards? I don't believe 3,000 would have returned, much less obey the gospel. Peter challenged them right on the spot, face to face, by lifting Christ up as their only hope (Acts 2:21-47).

There are several ways we must lift Christ up as our drawing power today. First, He must be lifted up as the content of faithful gospel preaching, because the Good News unto salvation is about Him (Mark 16:15; Romans 1:16; 1 Corinthians 15:1-4). Second, He must be lifted up as the Christ who demands self-denial of every follower (Matt. 16:24). We dare not require less than the Master does! Third, Jesus must be lifted up as the lover of all men (Jno. 3:16; Rev. 1:5), not just a privileged few. Fourth, He must be lifted up as the Christ who demands obedience (Jno. 14:15, Heb. 5:8,9). Fifth, He must be lifted up as the Christ who promises suffering (Matt. 5:12,13; Philippians 3:10). No where does Jesus promise a "bed of roses" for His followers. Sixth, He must be lifted up as the helping Christ (Matt. 11:28-32; 28:18-20). He hasn't left us alone to sink or swim!

If we are going to draw people to Christ and His church, we must place HIM first in our lives and teaching. Nothing must serve as a substitution for drawing people unto Him. All other "powers" cannot get the job done. Our desire and practice should ever be to lift the Blessed Savior up. HE IS SUFFICIENT!

"Seed and Weeds of HOLY-ROLLERISM"

RAY PETERS

Memphis, Tennessee

This writer was reared in the midst of Pentecostalism and grew to know first hand the "seeds and weeds" of its teaching. A principle that needs to be reemphasized is that when the proper "spiritual seed" is sown, the word of God (Lk. 8:11; Gal. 6:7), it will bring forth pure New Testament Christianity and conversely, if "improper" seed, that is tares or seeds of weeds of if you please, false doctrine is sown, it will bring forth impure religion. Also, if after planting the pure seed, we allow "weeds" or tares to be planted we will no longer have pure First Century Christianity. These are simple yet vital points that need to be considered in light of our times. Those that would be meticulous and very careful in keeping "weeds" out of their yard at home cannot see that this needs to be done in the spiritual realm. One only needs to observe some attitudes and happenings in the church to see that seeds of Pentecostalism and Neo-Pentecostalism are sprouting forth and have sprouted forth. Unless the weeds and seeds are removed the church will suffer great loss.

As one may recognize weeds in a lawn of pure grass and the seeds that perpetuate it, the same is true with seeds and weeds of Pentecostalism:

ERRORS IN CONNECTION WITH THE HOLY SPIRIT

The basic error and tenet of Pentecostalism and Neo-Pentecostalism is based upon their erroneous conception of Holy Spirit Baptism and the indwelling of the Holy Spirit "separate and apart" from the Word of God. These ugly weeds of error have cropped their heads up in the church of our Lord. When brethren take the position that the spirit dwells in the Christian "separate and apart" from the Word of God they are playing right into the hands of Satan and cultivating the soil for Neo-Pentecostalism. One needs to realize that error doesn't "bloom-forth" over night and that the apostasy didn't happen in the first century without first cultivating the soil and planting and watering the "weeds of error"; and that is just what one does when he claims that one receives the

Holy Spirit BUT not in the miraculous; what is that but a half step toward Holy-Rollerism? One must eventually accept the consequences of such a position and that is that they can do all that the apostles did and perform miracles.

EMOTIONALISM

As a result of their misunderstanding and misuse of the teachings in regard to the Holy Spirit they give great emphasis to emotionalism. Emotions are not wrong but when they are not guided by biblical truth then it is emotionalism. Holy-Rollerism is characterized by very little Bible knowledge but great emotions and zeal. What has led to the popularity of this movement among some of us? As a whole, brethren are void of Bible truth (Hosea 4:6) and a search for something new makes the conditions right for the "weeds" of Neo-Pentecostalism.

FELLOWSHIP

Another position they take is that the only grounds for fellowship is that of salvation. Now by this they mean if one has received Holy Spirit Baptism which they equate with "having Jesus or getting to know Jesus." (Does that phrase sound familiar?) There are those in the church (?) who contend they didn't "know" Jesus until they received the spirit and that until then their life was dull and dry. The Ketcherside-Garrett movement is taking primarily the same position, except they state that one must be "Baptized" (whether they put great emphasis "for the remission" of sins is questionable). They state that the "Gospel" makes the difference, when one obeys it, between the world and the church, but after that "Doctrine" is to the church and in that connection there is to be love, freedom and toleration. So, if one wants to use the "instrument" in worship that is all right because that comes under doctrine. Can we not see again the influence of Holy-Rollerism and its teaching?

Brethren, this writer came out of "weeds of error" and determined not to
continued on page 8

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."—Acts 2:38

ACTS 2:38

The word "eis" in this passage, translated "for" in the English text, has been the object of much disagreement among students of the Bible. Some believe the word "for"(eis) means "because of," while others insist that it means "in order to." Below is submitted the best scholarship on the translation of "eis" and its accompanying phrase:

MEANING OF "EIS" IN ACTS 2: 38

<i>Translation</i>	<i>Name</i>	<i>Denomination</i>	<i>Work</i>
"for the putting away"	Abbot	Church of England	"Commentary on Acts"
"for, to or toward"	Alexander	Presbyterian	"Commentary on Acts"
"unto, for, in order to"	Axtell	Baptist	"Shepherd's Handbook"
"for, unto"	Benson	Methodist	"Commentary on Bible"
"for, unto"	Bickersteth	Church of England	"Commentary on Acts"
"end toward which"	Butcher	Presbyterian	"Shepherd's Handbook"
"in reference to"	Adam Clarke	Methodist	"Commentary on Bible"
"unto, to"	Dill	Baptist	"Shepherd's Handbook"
"is always prospective"	Ditzler	Methodist	"Wilkes-Ditzler Debate"
"aim, purpose"	Godet	Presbyterian	"Shepherd's Handbook"
"purpose"	Goodwin	Congregationalist	"Shepherd's Handbook"
"in order to"	Harkness	Baptist	"Shepherd's Handbook"
"the object to be obtained"	Harnion	Methodist	"Shepherd's Handbook"
"unto, in order to receive"	Harper	Baptist	"Shepherd's Handbook"
"unto"	Hovey	Baptist	"Commentary on John"
"unto, to this end"	Jacobus	Presbyterian	"Commentary on Acts"
"denotes object"	Meyer	Lutheran	"Commentary on Acts"
"with a view to"	McLintock	Methodist	McLintock & Strong Encyclopedia
"unto"	Rice		"Commentary on Acts"
"might receive"	Schaff	Presbyterian	"Shepherd's Handbook"
"in order to"	Strong	Methodist	"Shepherd's Handbook"
"unto, to the end"	Summers	Methodist	"Commentary on Acts"
"into, to, toward"	Thayer	Congregationalist	Greek-English Lexicon
"in order to"	Willmarth	Baptist	Baptist Quarterly, 1878

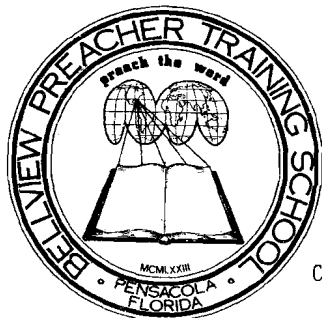
These are among the finest Bible scholars, qualified to render the proper translation. They all agree on the meaning of "for" (eis) as it is used in this passage. It is a fact that false teachers will use every trick imaginable to try to propagate their heresy, but there never has been, nor will there ever be, a false doctrine that can stand the test of true scholarship. God's word is truth and when its searchlight is placed upon the doctrines of men, they show forth to be soul-damning heresies that they are.

Why do we insist that people be baptized? We do so for the same reason that Peter gave in the long ago -- "FOR THE REMISSION OF SINS."

SEED AND WEEDS..cont' from page 6

let those who love error carry many in the church down that road of destruction. Unless the "sword of the Spirit," the Word of God is used to cut-out these weeds of Holy-Rollerism

many souls will be lost. "Let us" not expouse any teaching or hold any position on any Bible truth that will lead to Neo-Pentecostalism but rather expouse error and "contend earnestly for THE faith."



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DEFENDER

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

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May 31, 1973

Can We KNOW That God Exists?

ROY DEEVER
Fort Worth, Texas

It is not unusual at all in our day to hear someone say, "Yes, but we cannot know that God exists. There is no way to prove that God exists. We are compelled to accept the idea of the existence of God by faith."

In response to special invitation I had taken the men of BROWN TRAIL PREACHER TRAINING SCHOOL to Abilene Christian College for the "Preachers' Workshop." One of the "buzz sessions" was on "Christian Apologetics." Of the twenty-five men present in that session twenty-two of them were students at Brown Trail. I had the opportunity of making a few remarks about the meaning and nature of faith, the meaning and nature of knowledge, and the importance of being able to prove that God is, and that the Bible is the word of God. A member of the ACC faculty responded by saying, "There is no way we can prove the existence of God."

Then again, just this past year, I went with our students to the workshop. The first lecture of the program dealt with the problem of knowledge and its relationship to the existence of God. The speaker---a highly educated, highly trained, exceptionally capable man---emphasized over and over that there is no way to be sure; there is no way to KNOW; there is no way to PROVE the existence of God. He made brief reference to the various arguments frequently used in efforts to prove the existence of God, but he stressed that these arguments were not adequate. He repeatedly declared that "These arguments take you down to this point...but from

there on you have to proceed on the basis of faith." He said that this is the case because "There is no way to really know."

Immediately following this presentation there was a question session. I raised my hand, was recognized, and spoke as follows: "I would like to ask the speaker one question: Are you sure about that?" He recognized immediately the force of the question, stepped slowly to the microphone, and said: "No." This admission of course, destroyed his entire speech. But, his answer was really the only one he could give. If he had said "Yes," he would thereby have admitted that there is some process by which one can arrive at certainly with regard to at least some points. And, if he could follow that process and arrive at certainty with regard to that point, it just might be possible that I could follow that process and arrive at certainty with regard to other points.

Too, it should be pointed out that the brother who made the speech was misusing the word "faith." That is, he was not using the word "faith" in harmony with the New Testament usage of the word "faith." When this brother said, "These arguments take you down to this point...but from there on you have to proceed on the basis of faith" he was stressing the idea that evidence will take one just so far, and from there on he must proceed upon the basis of accepting something with regard to which there is no evidence. And, to use the word "faith" in the

continued on page 3

by George E. Darling, Sr.
Alexandria, Louisiana

WHY CAN'T WE.....have more elders?

Here and there, scattered across the brotherhood today you will find a few elders that are scripturally qualified according to the Bible and functioning accordingly, but for the most part the opposite is true.

Many preachers have given up in their determination to see this particular item restored to true Apostolic practice. Some say it is impossible to find men who are willing, able and qualified. Instead of demanding that elders meet all of the qualifications laid down in the New Testament, they have decided to use "the best men available" regardless of the qualifications given. Some insist that a man does not have to be married and have children, but IF he is married and IF he has children, then he should be scripturally married and that the children be faithful and obedient.

There are many honest and reasonable reasons as to why we do not have more scripturally qualified elders. There has been a generation of preaching just passed that has preached very little Bible and that has allowed just about anything to go on in the name of New Testament Christianity. This hits me and it has been a hard conclusion to accept, but it is true.

How many times we have heard, "You preach like the old preachers used to preach"... "That's the kind of preaching we used to hear when we were children--- It's been a long time since we have heard preaching like that -- it reminds us of the good old days and Brother _____." These statements are not from one little country church somewhere back in the woods. They are heard time after time when a preacher stays with the Book. They definitely indicate that some preachers have not preached the Word of God.

Along with a lot of this "horseplay preaching," almost everything has crept into the practice of the church. Under such preaching, interest has died. Therefore many congregations have no distinctive message of New Testament Christianity. This is why we have had our Pat Boones and Carl Ketchersides, et al, who advocate going in with the denominations in all kinds of "Union Services," we call them Seminars, and if a preacher comes to town and begins to preach that the church is NOT a denomination, he immediately encounters difficulty and opposition within the congregation and finds that he is standing alone, without the backing of the "elders."

Teaching and preaching about marriage in the Lord was overlooked. Teaching from the Bible - (not Popence or Dr. Spock) - about the home, with the husband's place of being head of the house and with the children and wife being in subjection was not mentioned from the pulpits. Teaching about the sinfulness of divorce and the sinfulness of unscriptural remarriage was not taught. The qualifications of elders were not taught, nor required. The work that the Bible sets forth for elders to do was not carried out and about the only thing required of an elder was that he be a good mixer and offer thanks at the Lord's table now and then.

Today, many men, who could be elders as far as their own spirituality, ability and indoctrination is concerned, cannot qualify because they married out of Christ. Some cannot qualify because they have allowed their wives to dominate them for so long that they can't be the head of their own house. Many cannot be elders because their children have not followed them in the faith. Many cannot be el-

Continued on page 5

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CAN WE KNOW.....continued from page 1

sense of proceeding where there is no evidence is to use the word out of harmony with and contrary to the Bible usage of this word.

Others also are guilty of misusing the word "faith." One brother, in insisting that we cannot know but that we can establish strong probability, declares that the man of faith behaves "as if" he knew. We would be inclined to ask the question: if the man of faith acts as if he knows, when in reality he knows that he does not know, why is not the man of faith a hypocrite? Further, why is not the man of faith an agnostic? The following quotations are from men whom I love and respect--men of marvelous educational background, men who love the Lord and His word, men who are personal friends of this writer. I am listing here their statements--not to embarrass them, but to try to drive home the point that many are using the word "faith" in a sense out of harmony with the Scriptures. Note carefully: "As indicated earlier, there is not enough evidence anywhere to absolutely prove God, but there is adequate evidence to justify the assumption or the faith that God exists." "This choice or commitment is into the realm of the subjective, to be sure, since it transcends the objective and what can be clearly proved, and thus it is a 'leap of faith.'" "Hence, it is more reasonable to take the short leap of faith required in Christian belief than it is to take the long leap of faith that is required in atheism. Absolute, dogmatic, unequivocal, complete evidence is often not possible, but a strong presumption is demonstrable." "The evolutionist has a faith and I have a faith. I happen to believe that my faith is the more reasonable faith."

What is the meaning of "faith" in the Bible? How is this word used? Does "faith" (in the Bible sense) mean strong probability? Is it identical with assumption? Does it exist only in the absence of evidence? "By faith Abel offered unto God a more excellent sacrifice than Cain,..." (Heb. 11:4). "By faith Noah...prepared an ark to the saving of his house;..." (Heb. 11:7). "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance;..." (Heb. 11:8). What does "by faith" mean in these statements? Were Abel, Noah, and Abraham guessing? Were

they responding upon some basis of assumption? strong probability? acting where there was no evidence? The Bible declares: "So then faith cometh by hearing, and hearing by the word of God," (Rom. 10:17). Therefore, Biblical faith inherently involves: (1) the fact of the existence of God; (2) the fact of the existence of man; (3) the revealing ability of God to man; (4) the response-ability of man; (5) the testimony of God to man; (6) man's proper response to that testimony. Faith--in the Bible sense--means taking God at His word. It means doing just what God said do, just because God said do it. There is no Biblical faith where there is no testimony of God.

Faith does not mean absence of evidence. In fact, Biblically approved faith requires evidence. Where there is no evidence there can be no faith. God expects us to be concerned about evidence. The very existence of the Bible presupposes the need for evidence. John said, "...but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have life in his name" (John 20:31). We are not inclined in the least to criticize the attitude of Thomas. Rather, we have great respect and admiration for his attitude. His attitude was: "Without evidence I will not believe. Give me the evidence, and I will believe." The Lord gave him the evidence. When Thomas saw the evidence, he declared: "My Lord and my God."

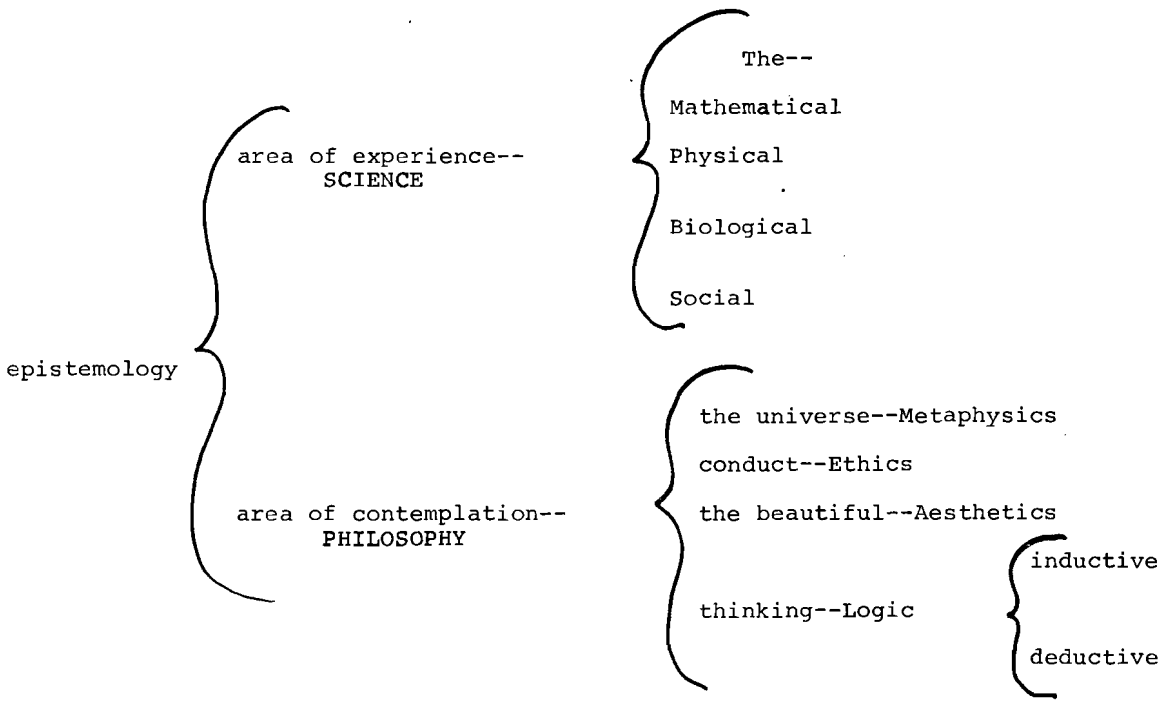
Faith does not in all cases mean the absence of literal sight. Sometimes faith is clearly contrasted with sight (as in 2 Cor. 5:7), but there can be faith where there is sight. The Lord said to Thomas: "Because thou hast seen me, thou has believed." Many more of the Samaritans believed on the Lord because of His word (Jno. 4:41). The fact of their seeing Him did not preclude their believing on Him. There can be faith where there is no sight. The Lord said to Thomas: "...blessed are they that have not seen, and yet have believed."

Neither does faith mean the absence of knowledge. It should be shouted from the housetops that Biblically approved faith does not rule out knowing. Paul said, "Being therefore always of good courage, and knowing that whilst we are at home in the body we are absent from the Lord... (2 Cor. 5:6). How did Paul know? "For we walk

by faith, not by sight," (2 Cor. 5:7). Here is knowledge which is the product of faith. Many of Samaria who believed on the Lord said to the woman: "Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world" (Jno. 4:42). These said, "We believe" and "We know." Faith does not preclude knowledge, and knowledge does not preclude faith. Peter said to the Lord, "And we have believed and know that thou art the Holy One of God" (Jno. 6:69) Paul said, "... for I know him whom I have believed,..." (2 Tim. 1:12).

Can we know that God exists? The basic question underlying this question is: Can we know anything at all? For, if it is possible to know anything, then it is possible to know that God exists. Can one know anything? Is a normal human being capable of really knowing anything? To answer this question we must come to a knowledge of what "knowing" means. (Interesting sidelight: Is it possible for one to come to a knowledge of what knowing is? Would it be possible for one to know that it is impossible for one to know?)

The answer to this question (Can we know anything?) involves the whole field of study called epistemology. Epistemology is that field of study which deals with the origin, nature, methods, and limits of knowledge. The human being, in two basic ways, comes to have knowledge. We come to know (learn) by experience, and we come to know (learn) by contemplation. Knowledge which comes by means of actual experience is placed under the heading of SCIENCE. Knowledge which comes by means of contemplation is placed under the heading of PHILOSOPHY. The knowledge which comes by experience may be: mathematical, physical, biological, or social. If the contemplation is about the universe, it comes within the realm of metaphysics. If the contemplation is about conduct, it comes within the realm of ethics. If the contemplation is about the beautiful, it comes within the realm of aesthetics. If the contemplation is about correct reasoning (the principles of valid reasoning), it comes within the realm of logic. This reasoning involves two kinds: inductive and deductive. The following diagram may be helpful.



The Empirical philosophers insist that the only real knowledge is that which comes by means of the physical senses. The Existential philosophers insist that there is no way that one can really know anything. We are insisting at this point that though it is certainly true that there is knowledge which comes by means of the physical senses, it is also true that there is knowledge which comes by means of contemplation. We are insisting that it is possible for one to know and to know that he knows by working (in thought) according to the demands of the principles of correct reasoning.

It is generally recognized that 7 times 7 gives 49. The "49" represents a conclusion arrived at by contemplation. But it is possible for us to know (and to know that we know) that 7 X 7 gives 49. Likewise, if one places a dime in an envelope, and then places the envelope in a trunk--we can know where the dime is. We can know that the dime is in the trunk. And, this knowledge we have by contemplation, rather than by sense preception. If it is the case that all men are mortal beings, and if it is the case that Socrates was a man, then we know that it is the case that Socrates was a mortal being. I recently said to my students: "If it is the case that the accute accent can stand on either of the last three syllables of a Greek word, and if it is the case that the circumflex accent can stand only on either of the last two syllables of a Greek word, and if it is the case that the grave accent can stand only on the last syllable of a Greek word--then it is the case that if the third (the antepenult) syllable of a Greek word is accented that accent will have to be the accute. And, you can know this, and you can know that you know it."

The "law of rationality" holds that "We ought to justify our conclusions by adequate evidence." Adequate evi-

dence absolutely demands certain conclusions. We are not talking about assumptions. We are not talking about guesses, or speculations. We are speaking of that conclusion which is absolutely demanded by the evidence at hand. And that conclusion which is demanded by the evidence is a matter of knowledge. It is "knowledge" just as much as is the case with regard to sense preceptions. It is this kind of knowledge in particular that we have in mind when we emphasize that we can KNOW that God exists. It is this kind of knowledge which is compelled by consideration of the facts: there can be no effect without an adequate cause; there can be no law without a lawgiver; there can be no picture without a painter, no poem without a poet, no design without a designer, no thought without a thinker, no engineering without an engineer, no chemistry without a chemist, and no mathematics without a mathematician.

It is not the purpose of this article to discuss in detail how we can know that God exists, but rather to declare emphatically that it is a fact that we can know that God exists.

Perhaps it should be pointed out that so far as concerns those who love, believe, and respect the Bible there should be no problem on this point. For, the Bible frequently and emphatically declares that we CAN and that we MUST know God. The Lord said, "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ" (Jno. 17:3). John said, "I have written unto you, little children, because ye know the Father. I have written unto you, fathers, because ye know him who is from the beginning" (1 Jno. 2:13, 14). In fact, in the book of First John the writer uses the word "know" (in some form) twenty-four times. Those who insist that we cannot "know" would do well to study carefully John's writings.

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WHY CAN'T WE.....continued from page 2

ders because they have living WIVES. Some do not qualify because they are too "set" in their ways to make adjustments necessary to being good teachers. Some because they lack the firmness needed to take a stand for the truth at all costs. And not to be overlooked is the fact that under a

generation of such molly coddling preaching, one of the greatest barriers to a functioning eldership has arisen - that of a "pastor system" with the preacher calling all the shots and a congregation that refuses to recognize the authority of elders.

I am encouraged. In the past few years there have been enough people

wake up to what is taking place that there seems to be a swing - back to the old paths. At least some preachers are beginning to preach the old old paths. I pray this will continue until the end of time. Under such preaching, the gospel will have its course and many will again take a firm stand for the truth and within a sur-

prisingly few years we will have many-yes many - good - qualified elders. Actually doing the work that God ordained for them to do. If there can be a revival of preachers and preaching and there has been and is now being-- then there can be a revival of elders too. Preach it brother!

ABORTION

QUENTIN DUNN
Earth, Texas

The Supreme Court has ruled that a woman and her physician may decide upon an abortion within the first three months of pregnancy. It has ruled that the state may regulate abortion the second three months in ways that are reasonable with maternity. In approximately the last three months the state may regulate or forbid abortion to preserve the expectant mother's life or health.

The effects of this ruling will be far reaching. Many will have abortions to limit population, many will have abortions because it is not convenient to have another child and abortions will be had for reasons too numerous to mention. This is a concern of the church because some in the church commit every sin that is committed by people in the world.

Many say that a fetus is not a person; that a birth has to occur before there is a person. There are many examples in the Bible of a person's name being known before their birth but we will mention only two.

Before Mary and Joseph came together, she was found with child of the Holy Ghost. Joseph thought that she was guilty of adultery, but not being willing to make her a public example, he was minded to put her away privily. If Joseph and Mary had been like many today they would have decided that an abortion would be an easy way out of a humiliating situation. Let us see what sins they would have committed in having an abortion.

The angel of the Lord appeared unto him in a dream, saying, "*Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus for he shall save his people from their sins.*" (Matthew 1:20,21) In having an abortion they would have destroyed the works of the Holy Ghost because Jesus was conceived of the Holy Ghost. They

would have destroyed the saviour, the most important person in the world. They would have destroyed all the benefits of the prophecies concerning Jesus. Jesus was known by God as a person in the beginning. He was known as a person to Mary when the angel talked with her. (Luke 1:30,31) Jesus was known as a person to Joseph when the angel talked with him. It is absurd to say that one is not a person until he is born.

The birth of John the Baptist was foretold, his name was made known to Zacharias before his conception. He was to be filled with the Holy Ghost from his mother's womb. Zacharias did not believe that his wife Elizabeth would bear him a son because they were both old. *But after those days Elizabeth conceived, and hid herself five months, saying, "Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men."* (Luke 1:24,25) If Zacharias and Elizabeth had been like many today they would have said that they were too old to rear a child and would have had an abortion.

Think of the sins that they would have committed in having an abortion. John the Baptist was to be great in the sight of the Lord. His work was to be done in the Spirit and power of Elijah. He was to turn people from their sins and to make ready a people prepared for the Lord. They would have destroyed the great works that God was to perform in the life of John the Baptist.

The application to present day situations is too plain to be misunderstood. Life begins at conception and one becomes a person then. One begotten out of wedlock or in wedlock has the right to be born, to hear the gospel and be saved by it. No one has the right to interfere with God's purposes by destroying a person before they are born.

MAN, IN THE IMAGE OF GOD

Genesis 1:26, 27

Introduction:

1. The exaltation of man—in the image and likeness of God
2. Man in the image God, his departure from and return to this image is the story of the Bible

I. "LET US MAKE MAN"

1. Man was created different from all others in creason
2. God's delights were in the sons of men Prov. 8:31
3. Man: flesh and spirit, allied with heaven and earth
4. Consultation of Trinity in this great creation Ps. 8:4-9; Gen. 1:31
5. Man was to be devoted and dedicated to his Creator Eccl. 12:13

II. "IN OUR IMAGE, AFTER OUR LIKENESS"—WHAT WAS THIS IMAGE AND LIKENESS?

1. Genesis 1, 2 presents a vague portrait of man
 - a. Surely—eternal, powerful, wise, in perfect bliss and happiness
 - b. But, God is a spirit—we have not fully known or seen such an image!
2. God accommodates man and gives him a clear picture in Jesus Christ
 - a. Hebrews 1:3; Colossians 1:15
 - b. In Christ all the beauty and holiness; purity and character of deity
3. As Christ was—so, also the first man Eccl. 7:29

III. SADLY, THE IMAGE OF MAN IN THE LIKENESS OF GOD IS MARRED

1. Sin and Satan the great defiler of man Gen. 3
 - a. Eve tempted by man's greatest enemy
 - b. Adam chooses sinful company of the defiled above the company of God Gen. 3:6, 17
2. Image marked by death Rom. 6:23; Gen. 2:17
 - a. Separation from God Gen. 3:22-24
 - b. Man is now subject to eternal ruin; separated from tree of life Gen. 3:22
 - c. Separated from physical life also Romans 5:12
3. We now partake of the image of our physical father Adam Gen. 5:3; 1 John 3:4
 - a. No longer is man in the image and likeness he once was
 - b. His experience of life is one of pain, tears, sorrows and death Job 14:1, 2

IV. PROMISE AND HOPE THAT THE MARRED IMAGE MAY BE RESTORED IS OFFERED

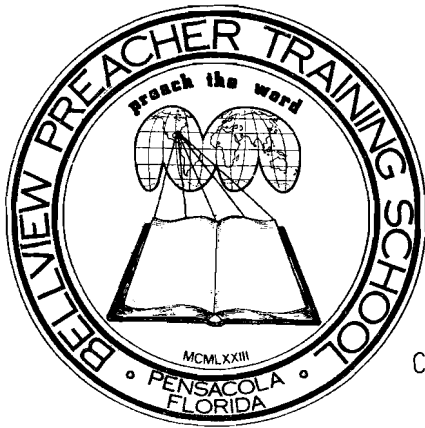
1. The Proteuangelium Genesis 3:15
 - a. A vague prophecy of the Messiah, the Master of Satan
 - b. Not so vague but that the Patriarchs lived by faith in this promise
 - c. From this promise women desired to mother a son Cf. Gen. 4:1
 - d. The devil had reason to fear the birth of every son that came into the world
2. This hope strengthens in God's promise to Abraham Gen. 12:1-3; 22:18; Gal. 3:16
3. Jacob's promise to Judah: "unto him shall the . . . people be" Gen. 49:10 Cf. Micah 5:2
4. Isaiah, the Messianic Prophet, speaks clearly of his coming and future glory
 - a. A sign from God will be given 7:14
 - b. His glory and rule 9:6
 - c. He will bear the burden of man's sins 53:4-6
5. Wonderful, Counsellor, Prince of Peace, Immanuel, Savior comes to mankind
 - a. Matthew 1:21, 23
 - b. John 1:29
 - c. Hebrews 2:14b, 15; 2 Tim. 1:10; 1 John 3:8

V. MAN IS RESTORED TO HIS FORMER IMAGE THROUGH THE PROCESS OF REGENERATION

1. Spoken of as the NEW BIRTH or new creation John 3:3, 5; Titus 3:5; Rom. 6:3-11; 2 Cor. 5:17; Gal. 6:15
2. The image defiled in Adam is now restored in Christ Rom. 5:15-21; 1 Cor. 15:21, 22
3. In the image of deity Rom. 8:29, 30; 2 Cor. 3:18

CONCLUSION

1. Thanks be unto God for His wonderful love John 3:16; Rom. 5:8
2. Thanks be unto Christ for His salvation Rom. 5:6; 8:1
3. Thankful for His word of salvation Rom. 1:16; 2 Thess. 1:7-9
4. Those who are partakers of his promises do so through obedience to his gospel and as a consequence of their obedience they partake of the divine nature 2 Peter 1:4



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

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Traits of a Liberal

LARRY CHOUINARD
Stockton, California

As the flood-waters of liberal theology rage through the church, the chasm widens between those "earnestly contending for the faith," and those, "who concerning the truth have erred." One with the slightest insight into brotherhood conditions is aware of the polarization that is slowly overwhelming the church. As was forcefully set forth by Glen Wallace, we face a definite "Conspiracy to Divide Us." The tenets of liberalism have crept into many an unsuspecting church only to leave it wounded and bleeding. Paul's admonition to, "*mark them that are causing the divisions and occasions of stumbling contrary to the doctrine which ye learned: and turn away from them,*" Rom. 16:17 is as perennial as the day he penned it. Shall we sit passively by while Satan's forces carry the church through the "muck and slime" of sectarianism, theistic evolution and secular thinking? Any truth-loving child of God must respond in the negative. However, if we are to heed the Apostle's counsel and successfully "*mark them that are causing the divisions,*" it is essential that we develop Christians who can discern the "spirit of truth and the spirit of error." Many members of the church would not recognize liberal theology if it "slapped them in the face at high noon." It is most lamentable that the distinctive features which are generally shared by all liberals are not discerned until long after the damage has been done. In this article we shall examine some of the identifying peculiarities that characterize liberal theologians.

biguously is one of liberalism's foremost talents. One would think with increased learning and education, the liberal could speak with unmistakable clarity upon any issue. But in reality the so-called intellectuals are the ones that are having trouble being understood. Brethren with at least average intelligence may uniformly understand them to say one thing, but when called into question they "spin their wheels" in an effort to explain precisely what they mean. When the dust clears brethren are no more enlightened upon the issue than had they asked Balaam's ass. Such vagueness was not the style of the Apostle Paul, as a close analysis of 2 Cor. 1:13 and Eph. 3:4, reveals. If the church is to succeed in an age of uncertainty, its message must be clearly set forth in well defined terms. Christianity must be presented in vivid antithesis to Neo-Pentecostalism, sectarianism and all the other isms that march under the orders of Satan. Would that more could express the convictions of N. B. Hardeman when he said, "*I could write my position concerning any Biblical issue on a postcard and still have enough room left to ask about the family.*"

Another classic trait of liberalism is the refusal to preach the "whole counsel of God." Vital themes such as "The Essentiality of Baptism," "Identity of the Church," "Instrumental Music," and a host of others are filed away as non-relevant and repulsive to the modern listener. Liberals seem to function upon the premise that modern ears are too sensitive for the

The wonderful knack to speak am-

continued on page 3

by GEORGE E. DARLING, SR.
Alexandria, Louisiana

ANXIETY for the CHURCH

In Paul's catalogue of experiences which had troubled him, including all the physical persecutions he had suffered, he named the anxiety which was in his heart for the churches and his brethren. (2 Cor. 11:28)

Those who wound or hurt the church, also wound the body of Jesus Christ, as did the soldiers who put him to death. The man of the world who hurls a charge at the church will surely be dealt with by the Lord in his own good way and time. Let him not think that he can insult the children in God's family and get away with it without answering to the Father. The church has Jesus Christ as its head. If the church is a group of narrow-minded bigots, then Christ is a narrow-minded bigot for he is its mind.

But the man of the world with all his slur, will not hurt the church so much as the unconcerned, lukewarm and indifferent members of the church. False teachers of the world can never lead away as many as can the false teachers within the church.

A wolf, clothed as a sheep, can slip into the flock and destroy the entire fold. And he will begin his destruction among the lambs. God warns of this and has ordained that elders are to guard against such. However, in many places, the elders seem to be incapable of distinguishing between wolves and sheep.

This is why the members of the church should be concerned, anxious and jealous about the church and its welfare. This is why every man and woman in it should be measured, not by their place in the world, not by their formal education or by how much wealth they possess, but by their love and faithfulness to truth and righteousness. Teachers need to be exhorted to *"speak things which become sound doctrine."* (Titus 2:1)

Any member of the church should be so anxious to preserve the welfare of the Lord's church, that he would diligently study God's word to see that all that is taught and practiced in the congregation where he holds membership is in complete harmony with the truth of the scriptures. If it is not, he should either cause an uproar or move his membership, not before he has done all within his power to correct the error, but after having done all he can do to correct it.

He does not care for the church who shuts his ears to the warnings that come to the church about sin, error and false teaching and unscriptural practices in the lives of its members. He does not love the church, who will not confess his sins and repent of his actions that have injured God's family. The preacher who is called in to conduct the "Big Day" programs for a congregation that is known to uphold false doctrine, ungodly elders, adulterous deacons and preachers, on the pretense that he is only interested in raising money for a "just cause" does not care for the church. He is too "yellow-bellied" to point out the sins and wrong doings. No sir, that preacher does not love the church and is too ignorant to see that they have called him only as a matter of endorsement.

"Brother 'So and So' was our speaker for our "Big Day" program, and no one could doubt his firm stand for the faith, why he is known throughout our brotherhood. No one can call us in question since he appeared on our program. If Bro. So and So endorses us, and he does, or else he would have had no part with us, how can anyone fail to do so?"

Brethren, let us anxiously strive to keep the church clean, both from within and without; for ourselves and for others who will follow after us.

the **DEFENDER**

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truth. The authoritative message of first century preaching was fine for that particular, unenlightened, unscientific culture. Today, however, such preaching ranks as arrogant, self-opinionated, bigotry. In an effort to appear scholarly, liberals take precaution so as not to appear dogmatic. (Except when their remarks are directed against the out-dated, narrow-minded, legalist.) To accomplish the feat, surgery is performed on the scriptures to eliminate all that may be offensive or critical of opposing views. The result is a mixture of infidelity, sectarianism and a pinch of gospel to sweeten the taste and make it easier to swallow. It is this writer's conviction that Barth, Tillich and Bultmann make a poor substitute for a "thus saith the Lord." In an age of relativity the truth must be communicated both aggressively and with love. Liberalism offers the world a watered-down gospel void of saving power. If twentieth century man is to be convicted in his sins the sword of the Spirit must not be dulled with the dogma of liberalism.

Liberals see themselves as broad-minded, jolly-good fellows, with a marvelous degree of spirituality. Under the pretence of tolerance every error and known heretic may be warmly embraced. As a matter of fact, the only time the liberal demonstrates a lack of tolerance is when faithful brethren plead with him to return to the scriptures. Biblical love has been stretched so far out of proportion that one wonders if "*resisting the devil*" is the unloving thing to do. Paul recognized that love may contain an element of rebuke. Note as Paul reveals his purpose for writing his first epistle to the Corinthians. "*For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry but that ye might know the love which I have more abundantly unto you.*" 2 Cor. 2:4. Though with strong language Paul rebuked the Corinthian church, he nevertheless did so because

he loved them. Refusing to expose error and mark sin not only is in violation of scripture, but also reveals a gross ignorance of the nature of Biblical love.

Liberalism reflects the spirit of the times. It is fashionable today to engage in criticism of established churches, hence the liberal gets on the band-wagon by chiding the church of the Lord. Persistent cries that the church is out-dated, unspiritual and hypocritical creates an artificial need for restructure. However, liberalism would re-create the church in the image of sectarianism and secular thinking. May it be understood this writer is not against restoring first century zeal and compassion for lost souls, but not at the expense of destroying the distinctive nature of the church. We certainly need more spiritually minded members, but not to the exclusion of being scriptural. Our worship must be kept free of hypocrisy and formalism, but in so doing let us avoid the extreme of Pentecostalism. The liberal attempt to restructure the church is nothing more than an attempt to create another denomination. Instead of parroting liberal theologians and denominational jargon, it is this writer's firm conviction that every honest question must be met with a scriptural response. An adequate scriptural basis must undergird any "reconstructing" that is to take place. Any unbiased investigation will reveal very definite internal problems facing the church. However, in answering these problems let's avoid the extreme of liberalism by staying within New Testament authority.

The massive assault of liberalism can be traced to a rejection of Biblical authority. This insidious movement if ignored or compromised with will destroy the church for which Jesus died. Christians are earnestly exhorted to be watchful because liberals appear as "*wolves in sheeps clothing.*" It is hoped these few remarks aid us in our fight against the forces of darkness.

%%%%%%%%%%
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WHAT IS THE REAL TRAGEDY?

ROY DEAVER
Fort Worth, Texas

I was in a gospel meeting. On Tuesday morning, immediately preceding the morning service, one of the elders made an announcement that copies of brother Ira Rice's paper--CONTENDING FOR THE FAITH--were available in the vestibule of the building, and encouraged all present to get a copy and to study it carefully. On the previous night I had made reference to the fact that there were some among us who seemed determined to try to destroy the church.

There were two young people present who immediately got copies of the paper, read it, and asked to talk with the local preacher. The preacher talked with them at length and asked me to plan to talk with them the next day. The preacher and I met with them in the preacher's office, and talked with them for two hours.

These young people were definitely and vehemently opposed to the expose of two persons highly esteemed by young people in the church. It was evident that their feelings for the two men discussed were very deep. They repeatedly stressed that brother Rice had no right to print such material, and that all such was contrary to the spirit of Christianity. They insisted that Christian "love" would preclude the printing of such material. They even sought to explain the motives of brother Rice in printing this material.

I proceeded to point out that in making their attack upon brother Rice, that they were doing the same thing as that for which they were condemning him.

I sought also to emphasize that brother Rice did not write on the "spur of the moment," but that these things had been going on for years--that brother Rice had been concerned about these matters for many years, had dealt with these brethren directly, and knew whereof he spake. I stressed to these young people that they did not have the background information and did not know of all that has taken place over a period of many years.

I carefully and purposely turned

the conversation to some other (but related) matters. We talked about Christian "love." They thought of love as being some sort of a cover-all blanket which causes the Christian to accept (this is their word) anything and everything, to overlook faults and imperfections ("nobody is perfect"), and to refrain from pointing out errors in others. They insisted that--because of love--the Lord "accepted" the adulterous woman.

I tried to help them understand Biblical love, and the fact that it was because of love (for the two men under consideration, and especially, for the church) that brother Rice had written in the first place.

They had some questions about inspiration. I had preached on inspiration the night before, and had stressed that the original words were words selected by the Holy Spirit. The young man didn't seem to be willing to accept this. He stated that he did not agree with what I had said, but that he didn't mean that he "disagreed." He was very vague, and seemed to lean to the "thought" idea of inspiration.

We talked about the church. Several statements led me to conclude that they were using the word "church" in a sense foreign to the Bible. He was critical of our talking about the "Church of Christ." I asked him: "Is this (the local congregation) a church of Christ?" He was real indefinite and evasive for a time, but finally admitted that "it might be." I asked him about the Baptist church down the road: "Is it a church of Christ?" He allowed that it might be. It developed that he was thinking of the "Church of Christ" as consisting of all the saved in all the denominations and religions of the world.

We talked about salvation. We discussed what God required of one in order for that one to be saved. On this point they were equally uncertain and indefinite.

When these involved themselves in difficulties and contradictions, and when these were pointed out, the repeated cry was: "We're just not communicating."

Near the close of the first session with these young people, the young man referred to the "tragedy" of a publication like **CONTENDING FOR THE FAITH**, and "tragedy" of criticizing the men discussed in the paper. Whereupon I emphasized to them: "The real tragedy is that you have been in a Christian College for three years and haven't learned the meaning of love, the church, inspiration, or salvation."

The Inconsistencies Of SUBJECTIVISM

TOM L. BRIGHT
Fritch, Texas

position. To this we proceed.

Let us review very briefly the meaning of Subjectivism. Basically, this doctrine teaches that the truth of any proposition is not determined by any absolute, clearly defined standard of judgment, but by the feelings or temperament of the person that is doing the thinking. Akin to this is Relativism, which advocates that the truth of any proposition depends upon how a person looks upon and reacts to said proposition. By using these theories, any two people can look upon any proposition and whatever they might decide about the proposition is considered as being the "truth" even though they might be diametrically opposed in their evaluation of what the "truth" is.

The antonym of Subjectivism is Objectivism. According to Webster's definition, we find that Objectivism is: "of or having to do with a known or preceived object as distinguished from something existing only in the mind of the subject, or person thinking...being, or regarded as being, independent of the mind; real; actual."

As we think of the distinction between these two philosophies (used here as "a study of the processes governing thought and conduct"), we find the Subjectivist in an irreconcilable position. He says (objectively) that there is no absolute standard by which we can judge. He claims that it is real, actual and factual that every person determines within himself the truth concerning a certain proposition; that the truth of a matter is not determined by anything that is real, actual or factual! Thus, to prove its basic premise, Subjectivity uses objectivity. O consistency, thou art a jewel.

By pursuing this false doctrine to its ultimate conclusion, we will see that it makes the Bible contradictory, even pitting an inspired writer against himself, often-times in the same book.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) How the Subjectivist loves to preach and write about God's love to man. This writer is indeed thrilled

when he reads of God's love for, and manifested to, man. I sincerely believe that the practice of the true concept of Biblical love would solve all problems, but Subjectivism would have us to overlook all DOCTRINAL DIFFERENCES in the name of "love." The Subjectivist who preaches loud and long of the love that is mentioned in John 3:16, either ignorantly or intentionally ignores a statement by the same writer on the same subject in I John 5:3, *"For this is the love of God, that we keep his commandments."* By refusing to teach I John 5:3 along with John 3:16, they fail to emphasize that our love to God is exemplified by our KEEPING THE COMMANDMENTS OF GOD! *"If ye love me, ye will keep my commandments."* (John 14:15 ASV) *"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."* (I John 2:4) *"...If a man love me, he will keep my words... He that loveth me not keepeth not my sayings..."* (John 14:23-24) Why do they pick one passage of scripture out of the Bible, mutilate it by making it teach what they want it to teach, but fail to bring in the other passages that pertain to the same subject? The Bible teaching concerning love has been twisted and perverted to accept every wind of doctrine and refuse none. I challenge any man to find one command, example or inference in the Bible that would teach us to overlook false teaching under the guise of love. It cannot be done!

"...for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12) All will readily admit the principle taught in this passage, that salvation is in and through Christ. But while accepting this statement, the Subjectivist will reject another statement made by the same man, recorded by the same writer in the same book of the Bible! *"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."* (Acts 2:38) Here Peter gives the terms of admission into the Church, that blood-bought institution, to which every saved person is added by the Lord. (Acts 2:47) The terms are plain, simple and understandable, yet Subjectivity will accept and look upon any person as a Christian that professes to be such, regardless of whether they have been immersed for the remission of their sins or not. Thus, they accept Acts 4:12 and reject

Acts 2:38; what Peter said in one place is acceptable, but what he said in another is not! Behold, the inconsistencies of Subjectivism.

This false doctrine makes the Great Commission given by our Lord in Mark 16:15-16 utter nonsense. In this passage, the command is to preach the gospel to every creature. But Subjectivity does not define what one must preach to "preach the gospel." Remember, according to this philosophy, the truth of any proposition depends upon the one thinking and how he looks upon any proposition. Just what must one preach to fulfill this command? What one might (subjectively) look upon as the gospel, another might (subjectively) consider as not being the gospel. But according to their doctrine, it really makes no difference what one might preach as being the "gospel," because BOTH ARE RIGHT ANYWAY, even though their "gospel" might be diametrically opposed to the other! I am sure that this makes no more sense to you than it does to me, but this is the ultimate conclusion one must face when advocating Subjectivism.

In Acts 19:9, 23, 24:14, Christianity is spoken of as *"that way"* or *"the way."* This is the DISTINCTIVENESS that characterized New Testament Christianity as described in the New Testament. There was something that was so outstanding, so distinctive, so peculiar to it, that it was merely spoken of as *"the way."* Subjectivity DESTROYS THIS DISTINCTIVENESS. This false theory fails to outline and define anything that could be distinctively referred to as *"the way."* Its basic philosophy is incompatible and in opposition to the distinctiveness of New Testament Christianity as revealed in the Bible. Just as the make, model, serial number and color of a car are distinctive marks of that one, certain car, so it is with *"the way."* The Bible gives certain, distinctive marks of *"the way."* If *"a way"* does not have the distinctive marks of *"the way,"* it is a false religion. Subjectivity offers nothing that could be distinctively referred to as *"the way."*

"Wherefore seeing we also are compassed with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Heb. 12:1) Let us pay particular

WHAT DOES THE BIBLE TEACH ABOUT THE HOLY SPIRIT

Introduction

1. The term Holy Spirit and Holy Ghost refer to one and the same person.
2. The Bible teaches that the Holy Spirit is a person and possesses divine attributes ascribable only to a personality.

I. The Bible Teaches that the Holy Spirit is a Rational, Personal Being

1. He posses a **mind** Romans 8:27
2. Possesses **knowledge** 1 Cor. 2:10, 11
3. Has capacity for **love** Romans 15:30
4. Exercises his **will** 1 Cor. 12:11
5. He **speaks** Hebrews 3:7; 1 Tim. 4:1; 1 Cor. 2:13
6. He makes **intercession** for the saints of God Rom. 8:26, 27

II. The Bible Teaches that the Holy Spirit is a part of the Eternal God Head

1. In essence—God
2. The word God in Genesis 1:1 is a plural word in original Hebrew
 - a. The term **God** embraces the persons of the Godhead—the Father, the Word and the Holy Spirit
 - b. There are three distinct persons represented as God, yet in nature **one and divine**, one in purpose and aim, one in all the works of God.
3. God speaks as “us” thus showing the co-eternal nature and work of the Holy Spirit
 - a. Genesis 1:26 “let **us** make man in **our** image, after **our** likeness”
 - b. Genesis 3:22 “And the Lord God said, Behold, the man is become **as one of us**”
 - c. Genesis 11:7 “. . . let **us** go down, and there confound their language”

III. The Bible teaches that the Scriptures are given by inspiration of the Holy Spirit

1. The Holy Spirit searched the mind of God. The Spirit revealed this mind to man. The Spirit conveyed the mind of God to man through the medium of words 1 Cor. 2:9-16
2. 1 Peter 1:12 “them that have preached the gospel into you with the Holy Ghost sent down from heaven”
3. “. . . holy men of God “spake” as they were moved by the Holy Ghost.” 2 Peter 1:21

IV. The Bible Teaches that Christ promised that he would send the Holy Spirit unto the Apostles

1. John 14:16, 17 “I will pray the Father, and he shall give you another Comforter . . . the Spirit of truth”
2. Luke 24:49; Acts 1:8 “the Holy Ghost is come upon you”
3. Purpose of the Holy Ghost coming to the Apostles was:
 - a. To bring to their remembrance that the Lord had taught them John 14:26
 - b. To guide them into **all** truth John 16:13
 - c. To shew them things to come John 16:13
4. Through the Apostles he would convict the world of sin, righteousness and judgment John 16:8

CONCLUSION

The Holy Spirit searched the mind of Diety concerning the salvation of man's soul. He then communicated that, knowledge by words unto Holy Spirit inspired men. Inspired men (not men of natural endowments) communicate this Divine Scheme to uninspired (natural) men that they may know what the will of God for man is concerning the saving of his soul (2 Cor. 2:9-16)

The work of the Holy Spirit in salvation is illustrated several times in the book of Acts.

1. Acts—Holy Spirit enables men to speak V. 4. Peter, by the Spirit, reveals how man may be saved V. 38, 40, 41.
2. All other cases of conversion in the book of Acts find men speaking the Spirits inspired word; the hearers believing and obeying that message to the saving of their souls.

RESPONSE TO BOUND VOLUMES PHENOMINAL!

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attention to "the race that is set before us." Even though the Greek word for "race" signifies the contest rather than the course itself, all will agree that to have a "race" there must be the prescribed course to run. Who or what determines what the course is that we are to run? "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." (2 Tim. 2:5) How can we determine whether one strives lawfully or not, unless we have a code to conduct? We cannot! Thus, according to this false doctrine, the Hebrew writer admonished us to do something that no one can really define and outline for us. We call upon Subjectivism to tell us exactly what this race is that we are to run and how we might run it lawfully. They will not, because they cannot!

The Subjectivist cannot consistently refute Atheism, Agnosticism, Hinduism, Buddhism, Shintoism, Confusianism or any of the other "isms" in the world unless he will contend that Christians ONLY have the right to think subjectively. If he feels that this privilege is for Christians ONLY, he finds himself in the predicament of switching from Subjectivism to Objectivism to prove his contention. Now we have pushed him to the point that the "isms" of the world can be saved without THE BLOOD OF CHRIST, or he must reject his Subjective position altogether (after all, these people are honest in their belief also). I daresay that he will do neither, but tenaciously hold to his subversive doctrine. He teaches that Christ is the Savior of the world and the only avenue to God is through Christ. Yet, how can a Subjectivist be so objective in his teaching? We find him using that which he denies to prove that which he wished to affirm.

Pursuing this doctrine to its

logical conclusion, one can take any simple command of the Bible and turn it into "nothingness." According to this doctrine nothing can really be classed as being wrong. If there is no wrong, there is no sin; if there is no sin, there is no sinner; if there is no sinner, we have God in the irrevocable position that He made a mistake. God has a place prepared for all sinners, yet there will be no sinners to punish. This smacks of blasphemy!

If this doctrine be true, "we are of all men most miserable" (I Cor. 15:19) "...having no hope, and without God in the world." (Eph. 2:12) The Subjectivist will try to deny the conclusions reached in this article, but will do so unsuccessfully. We have taken his basic philosophy and pursued it to its logical conclusion. It has nothing to offer, no "anchor of the soul, both sure and stedfast." (Heb. 6:19)

Man will one day awaken to the utter inconsistencies of this damnable heresy, yet, in the meantime untold thousands will be ushered into eternity, UNPREPARED, because they accepted this falsehood.

Those that love the cause of the Lord Jesus Christ must get their heads out of the sand and "earnestly contend for the faith which was once delivered unto the saints" (Jude 3), and speak out boldly against this insidious monster that has reared its ugly head in the Church for which Jesus died. I stand ready, either publicly or privately, to defend the position that I have advocated in this article.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and HAVING DONE ALL, TO STAND." (Eph. 6:13)

-8-

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DEFENDER

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

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CONTROVERSY

GEORGE E. DARLING, SR.
Alexandria, Louisiana

No man has ever accomplished anything of importance in shaping the destiny of the world unless he exhibited a great deal of combativeness. The truth of this proposition will not be questioned, we presume, by any well informed person. Yet the popular idea is that combativeness is no longer a virtue in the pulpit. Some actually prefer a preacher who studiously avoids controversy, believing that the interests of the church are best served by such a course.

In this we should let Christ and the apostles, with the reformers of every age, be our example, rather than those "qualified, called and sent" whose mission seems to be the popularizing of sectarianism by floating with the current of worldly opinion and catering to the fashionable follies and perverted tastes of a fickle, covetous generation, forever whining and whimpering about the sinfulness of controversy while availing themselves of every opportunity to slander their neighbors, and peddle their garbage and stale nonsense against those they do not understand, and whose arguments they have never heard nor read. Until people shall conclude to "walk by the same rule, to mind the same things" there will, and there OUGHT TO BE conflict -- a comparison of views and positions. That rule ought to be the Bible.

JESUS WAS COMBATIVE

Jesus began his controversial career with the doctors of the law when he was but twelve years of age. In

prosecuting the work his father had given him to do, the foundations of time-honored superstitions were torn up; false doctrines pierced with the arrows of truth; hypocrites exposed, and vain Rabbis and self-confident lawyers and doctors were silenced and put to shame in the presence of astonished multitudes. No man approached him for discussion and went away empty. He proved to be more than a conqueror of the learning, philosophy and theology of his age, until his fame as a disputant became such that "No man dared to ask him a question." You may say, "Yes, but we can't hope to succeed because He did." Well, that depends on circumstances. If we preach what He taught and nothing else, we can succeed in spite of all opposition. We may lose our lives, as he lost his, but the truth will triumph.

THE APOSTLES

The apostle who says, "I labored more abundantly than they all" was in constant controversy with all the theories, subversive to the gospel, then in existence. And to this fact we refer for a solution of the question, "Why are we more indebted to Paul than to any other apostle for our knowledge of Christianity?" With Paul it mattered little whether reasoning of a "Judgement to come" until Felix trembled, or reproving the Athenian senators for their ignorance of the God that made them, or stilling the excited rabble at Jerusalem with a "wave of the hand" or exposing the evil designs of Judaizing teachers; or

continued on page 3

by GEORGE E. DARLING, SR.
Alexandria, Louisiana

THE CHURCH IS NOT IN THE ENTERTAINMENT BUSINESS

Entertainment is not any part of the church's program. The church was never meant to entertain men. In the first place, entertainment is a thankless and difficult task. The theaters, concert halls and the entertainment enterprises of the world, employing the services of actors, lecturers, clowns and comics, are engaged in a business in which they find it to be hard work to keep people from hissing instead of laughing.

For the Lord's church, entertainment is an undignified, unprofitable, and impossible undertaking. There is not the slightest authority or command for it in all the scriptures. It cannot be found in Paul's tearful and solemn commands to Timothy. It cannot be found in our Lord's command to Peter about feeding His sheep and the lambs. Not one word about amusing or entertaining them. Sheep and lambs do not need to be amused, and shepherds do not waste their time trying to do so. Not one command that says "Go ye and entertain men." The command is to preach the Gospel, not entertain and amuse.

It seems that many congregations have gone insane on the subject of entertainment. Preachers are sought after who can "entertain the young folks." Every kind of meeting is devised to keep the congregation happy during the week and on Sunday the preacher wanted is one who can use his sparkling wit, and broad jest to amuse the young people. No matter what else happens the people must be entertained, for fear that if they are not entertained they will drift away and be lost.

The most dangerous thing the devil has ever done for the church is to implant the idea of entertaining the people. He knows that people will be saved if the one object is to preach the Gospel of Christ, so he has suggested that the Gospel is not enough to draw young people to the church and keep them there. His doctrine is Christ, plus jokes, Christ, plus

magic, Christ, plus entertainment, lest the young people be driven away by simple direct preaching. Thus he has sidetracked the church, making it part lyceum, part theater, part kitchen, part playroom, where the clapping of hands, rattle of plates and bursts of uproarious laughter and applause have replaced sobs and cries of "What must I do to be saved?"

In the sight of God a sidetracked church is a pitiable spectacle, turned from soul saving to amusement! Preachers, posing as popular entertainers, taking more pride in their ability to entertain than to preach the Gospel! Going about using the church buildings as a stage and church members as a theatrical cast, putting both the church and its members on the level of an amusement hall. Lecturing on every subject but Christ. A preacher should be too busy, should have BETTER work to do, should seek to hold up an undivided Christ to a lost and dying world. Can you picture John, Peter, James, or Paul on a lecture tour? Or Timothy away from Ephesus on an entertainment engagement in Troas? Herod would have been delighted had John the Baptist turned from preaching Christ to some popular subject of the day. He might have written a testimonial letter of John's learning, outstanding wit and fine points. He might have predicted for John a greater future in the entertainment field. Brethren, if such activities would have been out of place for Peter, John, Apollos, Paul or any other early day preacher, then why is not such activities out of place today?

Our young people are not suffering from too little, but too much entertainment. They are suffering from a lack of the consciousness of Christ and New Testament Christianity in practice. They do not need recreation and entertainment from the church. They need salvation. They do not need hamburgers and cokes, they need the Living Bread and the Water of Life!

the **DEFENDER**

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withstanding Peter to his face "because he was to be blamed," he was ever the willing advocate of that truth by which he had been made free -- a TRIUMPHANT CONTROVERSIALIST. He shunned not to declare the whole counsel of God.

UNINSPIRED MEN

Martin Luther was perhaps the most combative man who has lived since the apostle Paul; hence he became the prince of the reformers. By controversy he roused Catholicism from her lethargy - shook the minds of thousands of slaves, and left the imprint of his character on half the world.

What would some of our modern preachers, who are afraid of "hurting someone's feelings" if they exposed the errors of their neighbors religion in PLAIN language, do, if they were placed where Luther was. I'll tell you -- NOTHING! Why did Philip Melancthon, the urban, eloquent and learned compeer of Luther fail to lead the people as Luther led them, when he became his successor? He was afraid of "hurting somebody's feelings." These are representative men, they stand at the head of two classes. Melancthon proved himself incompetent to wield the sword of Luther. Why? He was the equal, some might say superior, to Luther in every trait save one -- COMBATIVENESS. A good man without combativeness is like a dog without teeth, or a fighting bull without horns -- disposed to compromise.

"I like that word compromise, it sounds charitable" says a group of my brethren who have the back bone of a jelly fish. But not so fast gentlemen! Compromise is alright when you argue with your wives, but in religion Jesus speaks, we obey. The truth knows no compromise with error.

ALEXANDER CAMPBELL

How did Alexander Campbell accomplish his grand work? By "letting other peoples doctrines alone?" Don't you believe it. "Oh, we can't all be Campbell's you say. That's true, but we can all "fight on the same line." And we must do it or fail in our grand design of restoring New Testament Christianity.

Opposed to controversy, are you? We

are indebted to it more than any other moving cause, for our civil and religious liberties. Protestantism was the child of controversy; and Protestantism gave birth to American freedom. Not only this but we are indebted to the controversial teachings and writings of Campbell, Stone, Scott and many others for our present position in light and knowledge. We do not depend on "the natural increase of baptized children" or any other human invention, but upon the word of God that is "sharper than a two edge sword." No man can faithfully proclaim that word without bringing it "as a fire and a hammer that breaketh the rock to pieces," to bear on the corrupters which rear their ugly heads, professing to be followers of Christ. Jesus foresaw it and said, "I came not to bring peace on earth, but a sword." The man who seeks peace with the advocates of error, by concession of the truth, is not a friend of Christ. He who expects to gain anything by debate does not hesitate to engage in it, while he who fears the light of the truth shrinks from it like a cockroach does to a spotlight.

LET THEM ALONE

Our sectarian neighbor inquires, "Why don't you just preach the gospel and let others alone?" Well, the fact is we cannot do this. Can the sectarian preacher do it? No, and he doesn't do it--Watch this--Is Presbyterianism the gospel? If it is the Baptist preacher doesn't preach it. -- Can a Lutheran preach his doctrine and let the Methodist -- Episcopalian -- et. al. alone? -- Why certainly not. If Lutheranism is the gospel then all preachers are bound to preach what is called Lutheranism. But do all preachers preach it? If each particular sect were to preach the gospel and nothing but the gospel, there would be no cause for contention. They may ALL teach some gospel, but in addition they preach something else and it is this something else that the Christian objects to, and finds fault with.

If it is possible for a man to preach the gospel and let others alone, how will he go about doing it? What kind of a gospel will he preach? Certainly not the gospel of Christ for that was not designed to leave any responsible creature alone. It is essentially aggressive. It knows no compromise. It recognizes no flag of truce. It demands an unconditional

continued on page 7

RELEVANT PREACHING

William S. Cline

INTRODUCTION

1. Is the average preaching you hear relevant?
2. Is a scripture-quoting, sin-condemning preacher out of touch with the real issues of the day?
3. Have things in our society progressed so far and so rapidly that plain gospel preaching is no longer relevant?
4. This is exactly what some are saying. They are saying:
 - (1) Preaching is no longer relevant;
 - (2) Bible quoting is not relevant;
 - (3) Sin-condemning is not relevant;
 - (4) Old fashion gospel preaching is too old fashion and is no longer relevant.
5. For several years the cancerous winds of change have been blowing across the brotherhood.
 - (1) First we ignored it;
 - (2) Then we hoped it would go away.
 - (3) Today we are finding that it did not go away but that it took root and has spread like wild-fire.
6. We continually hear and read --
 - (1) "You are out of touch with this generation."
 - (2) "You are not answering the questions that people are asking."
 - (3) "Such old-fashion preaching is no longer relevant."
7. Why such accusations?
 - (1) Is it because we do not mount the pulpit to settle all the political, social and educational issues of the day? (Social gospel)
 - (2) Is it because we fail to eulogize fallen leaders, join marches, or enter protest movements?
8. This leads us to a most interesting question -- "What is relevant preaching?"
 - (1) Relevant -- "Bearing upon, or applying to, the case at hand; pertinent." (Webster)
 - (2) Therefore, we understand that relevant preaching is preaching that bears upon or applies to the case at hand.

DISCUSSION: In this study let us ask --

I. IS SIN RELEVANT?

1. In Isaiah 59:1 and 2 the prophet wrote --
2. Paul said sin was the cause of all death. (Rom. 5:12)
3. Rom. 3:23; 6:23.
4. Heb. 2:14-18 explains that the reason Jesus had to come to the earth was to suffer and die and to deliver man from sin.
5. 1 Cor. 15:55-58 -- We can have victory over sin, only in Christ.
6. Sin is discussed in the first opening of the Bible and on the last page of the Bible God tells us of the punishment of sinners and the blessings of those who overcome sin.
7. This is only the beginning of the Bible message about sin. Now the question again -- IS SIN RELEVANT? Does sin have anything to do with the case at hand?

II. IS THE SAVIOUR RELEVANT?

1. Jesus is presented in the Bible as God's greatest gift -- the

II. 1. continued

- demonstration of divine love. (Jn. 3:16; Rom. 5:8)
2. It took Jesus, the Son of God, to deliver man from sin. (Rev. 1:5)
 3. He is the advocate between man and God. (1 Jn. 2:1-2; 1 Tim. 2:5)
 4. Lk. 19:10; 1 Cor. 2:2 -- came to seek and save the lost.
 5. In view of these brief thoughts one is again caused to ask, "IS OUR SAVIOUR RELEVANT? Is it pertinent to preach Him?"

III. IS THE GOSPEL RELEVANT?

1. The gospel is God's power to save. (Rom. 1:16; Mk. 16:15-16)
2. It was that which Paul preached. (1 Cor. 15:1-4)
3. Peter said Christians were purified by obeying it. (1 Pet. 1:22-25)
4. Jesus said that it was the seed of the kingdom. (Lk. 8:11)
5. It is the sword of the Holy Spirit. (Eph. 6:17)
6. Man will be eternally lost if he does not obey it. (Rom. 10:16; 2 Thess. 1:7-9)
7. Again we ask, IS THE GOSPEL RELEVANT? Will it apply to the case at hand?

IV. IS OBEDIENCE RELEVANT?

1. Heb. 5:8-9
2. Matt. 7:21
3. 1 Pet. 1:22
4. 1 Sam. 15:22
5. Salvation is by grace through faith (Eph. 2:8). But the grace of God has never been extended to the disobedient.

V. IS THE CHURCH RELEVANT?

1. False and/or misled brethren continually say, "You can preach Jesus but leave the church out of it."
2. Philip could not leave the church out of it. (Acts 8:12)
3. The church is the Lord's body. (Eph. 1:22,23)
4. The church is the bride of Christ. (Eph. 5:22,23; Rev. 21:2)
5. Jesus gave himself for the church. (Acts 20:28; Eph. 5:25)
6. One day the church will be presented to Jesus, cleansed, sanctified. (Eph. 5:25-27)
7. One must be saved to go to heaven and the saved are added to the church. (Acts 2:47)
8. IS THE CHURCH RELEVANT? Does it bear upon the case at hand?

VI. WHY DO MULTITUDES NOT AGREE WITH WHAT HAS BEEN SAID?

1. In spite of the known seriousness of the issues before us, our sins, the saviour, the gospel, obedience, and His church, we are still told that preaching these things will not answer the questions and problems of people of our day and should not be preached for they are not relevant.
2. What could be more applicable to the real problems of the day?
 - (1) Name a problem more pressing than sin.
 - (2) What remedy is more needed than the saviour?
 - (3) What can better cure the world's ills than the gospel?
 - (4) What is more needed than obedience to the gospel of Christ?
 - (5) To what group may I give my energy, time and talents which will do more good for the world than the Lord's church, not to mention the good it will do for eternity.

VI, continued

3. Such soft silly sayings about relevant preaching are heresy. If one derides gospel preaching he should be marked. (Rom. 16:17)
 - (1) When Jesus is preached there will be improvement in society.
 - (2) Understand -- there is a difference in preaching to cure societies ills and preaching to cure the worse of all ills -- SIN.
 - (3) The church's mission is not to settle social injustice, labor malpractices, political curruptions, starvation and welfare situations.
 - (4) The church's mission is the most pressing of all problems, the salvation of lost men's souls. The fields are white unto harvest and the night is coming when no man can work.
4. Here is the way some brethren would have the Bible read:
 - (1) "For the son of man came to feed and clothe those in need" (Lk. 19:10).
 - (2) "Seeing he ever liveth to rescue from the ghetto" (Heb. 7:25).
 - (3) "Christ Jesus came into the world to releive the poor and oppressed." (1 Tim. 1:15)
 - (4) "Therefore I endure all things for the elect's sake that they may obtain the equality of the races." (2 Tim. 2:10)
 - (5) "For I am not ashamed of the gospel, for it is the power of God unto changing undemocratic governmental systems." (Rom. 1:16)
5. It hurts to read such perversions of the Bible, yet this must be what some of my brethren feel the Bible says for this is exactly what they practice. -- Else, why do they deride plain Bible preaching? Why do they spend their time working on social ills? Why do they become involved in social crusades?
6. Perhaps the reason why many brethren do not agree with what has been said with regard to relevant preaching is because they are more social oriented than gospel oriented. There are too many filling the pulpits across this land who are seeking to turn the church into nothing more than a denominational, social club.
7. Jesus could have erased all sickness, inequities and injustices while on this earth, but ~~He~~ did not. Evidently He did not choose to. He could have. He had the power!

CONCLUSION:

1. Anyone who fails to warn men of their wickedness will answer for their blood. (Ezek. 33:7,8)
2. Nothing is more urgently needed today than --
 - (1) Conviction of sin in our hearts;
 - (2) A Saviour to wash these sins away;
 - (3) A gospel which will show the way;
 - (4) Obedience which puts us into Christ;
 - (5) A church that will continue the savior's work in His absence.
3. If anything is more relevant than these, let it be shown by God's word.
4. The time has arrived for preachers to preach the word. (2 Tim. 4:1-4)

surrender.

Was it a rosy, milk and honey gospel that the apostles preached? Did the gospel in their hands please sectarians and infidels? What about the mobs, the murders, the exiles and confiscations that marked the apostolic era? What was said of Paul and Silas in Thessalonica? "These that have turned the world upside down are come hither also." They openly attacked the Pharisees and the Sadducees, the idolaters and the heretical church members. The consequence was that Christians were soon distinguished as "the sect that is everywhere spoken against." Why was it that the Romans who were troublesome to no nation on account of their religion, and who allowed the Jews to live under their own laws and follow their own method of worship, treated the Christians alone with such severity? Simply because Christians denounced the state religion of Imperial Rome.

We do not delight in controversy merely for the sake of controversy. In fact, we are anxious that it cease. We have gained ground in our struggles, yet we desire to make a Proposition for Peace. Here is our proposition: If they will leave our affairs alone, we will leave them alone. They say that we are always fighting them - we never preach a sermon without abusing them and that our publications are filled with articles assailing them. Perhaps they fail to understand our intentions. We have no right to assail them or to interfere with their affairs as long as we are left at peace to perform our own work - which is to preach the gospel of Christ and if we have any controversy with them, it must be because they interfere in SOME WAY with our work.

I say again, if they will leave us alone we will leave them alone. I think we have a right to demand that they shall not assail the things we hold sacred or misquote our authors. For instance, we believe the Bible to be the inspired word of God, and should be so regarded by all men. We regard ourselves as being assailed when our religious neighbors call it a "dead letter," "the mere word" and other slighting and opprobrious names. When it is rudely and violently dealt with, they ought not to wonder that we feel hurt.

And they misquote our authors. We hold the apostle Paul in high esteem and we have often been grieved to hear him misquoted and misrepresented--as in Romans 1:16 - "I am not ashamed of RELIGION," or 5:1 - "Therefore being justified by faith ONLY -- or Mark 16:16 - "He that believeth shall be saved." We consider this as an offensive stab at us, since it attacks the constitution of the Lord's church, and misrepresents one of its fundamental laws.

MATTHEW 15:14

The Savior himself says, "Let them alone;" and he says it in reference to the Pharisees. If we should leave the sectarians and false teachers (liberals, etc.) alone we would conclude that better people than the Pharisees should, by all means be left alone. If we can determine in which we should leave them alone, we will understand our whole duty in the premises. The Lord's own example should serve us well. Jesus was teaching that we should "let alone" those who are determined and persistent in following error and in his own words, "If the blind lead the blind, they shall both fall into the ditch." In other words, leave them to the fate that awaits them. Being religious teachers whose teaching was not authorized by the Word of God their influence was destined to utter destruction. Being blind leaders, both they and those they were leading would be destroyed. Thus we can see the error of those who conclude that if a man is a blind leader or a blind follower of a blind leader, that his blindness will save him from the ditch.

The Pharisees were to be left to their fate; but whether the meaning is that they were not to be annoyed by telling them of their sins and their coming destruction, or that no further effort was to be made to save them from it, or whether they were to be let alone in some other way, we cannot scripturally say unless we look further into the context. The statement of Jesus was spoken in response to the remark: "Knowest not that the Pharisees were offended after they heard this saying?" Instead of being permitted to appease the wrath of the Pharisees the disciples are told to let them alone; and another statement is made, which, if it comes to the ears of the Pharisees will but make them more angry. The letting alone

consists of neither doing nor saying anything to atone for the offence which had been taken.

We can justly appreciate this case when we consider the saying of Jesus, at which the Pharisees had taken offence. It is this, "Ye hypocrites! Well did Isaiah prophecy of you, saying, This people draw near to me with their mouth and honor me with their lips, but their heart is far from me. In vain do they worship me, teaching for doctrine the commandments of men." What kind of letting alone was this? Not the kind that is urged today. It is not what we understand by letting people alone is it? Very few false teachers want to be left alone this way. He was simply telling his disciples to let them alone when they were inclined to make some apology for what He had said that offended the Pharisees. The lesson then is this--

that when men become offended at the truth, they should be left unmolested to all the enjoyment they can find in their ill-humor. Of course, this is only when the rebuke is just. You do not have to insult a man to teach him the truth. Jesus did not rebuke the Pharisees every time He saw them, nor did He always rebuke them as severely as on this occasion. Their false teaching he sometimes refuted by calmly exhibiting the truth, and sometimes, without an attempt at refutation, he denounced it in tones of thunder.

When the good of the people, the defense of the truth, the exposure of false teaching, can be best accomplished with all fearlessness, and if men become offended let them alone. The same sword is still on its mission. PREACH the Word, brother.....!

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IN APPRECIATION

A great many Christians throughout this brotherhood continue to support The Defender and for this we are deeply appreciative. We have been in publication one and one-half years and to date not one bill has had to wait much less go unpaid. In addition several pieces of equipment have been purchased. With your continued support, words of encouragement and most of all your prayers, we KNOW that The Defender will continue to enjoy an expanding circulation in a brotherhood that needs every voice it can arouse to stand firm for THE FAITH and stand against error.

--Editor

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the DEFENDER

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

Vol. 2, Number 8

August 31, 1973

PAST, PRESENT AND FUTURE CONCERNING HIGHLAND OF ABILENE AND HERALD OF TRUTH

by

W.F. CAWYER, FORMER HIGHLAND ELDER

as appeared in THE CHRISTIAN JOURNAL, August, 1973, page 4

As I sit here in my study tonight, thinking, planning and praying, and thanking God for the experiences of life, some have been good and some not so good. I just want to pay homage to those great and godly men at whose feet I once sat and learned the great truths as taught in our Bibles.

I well remember those trying times and hardships through which so many of us have passed, and I must say victoriously, thank God. We built an image for the church only a part of which remains until this day.

My heart bleeds when I think about a once strong church, which enjoyed the complete confidence of a proud brotherhood, that today is floundering on the brink of Pentecostalism, the rankest of which you ever heard. I fought hard for the truth against Calvinism as it slowly but surely crept into the Highland church in Abilene, Texas. There was a time, looking back to the yesterdays, when Highland was a united church, perfectly joined together in doctrine and in practice. But today it, the Highland church, which sponsors the Herald of Truth is no longer worthy of the fellowship and confidence the brethren have had in her. It is about to split right down the middle over the direct operation of the Holy Spirit. More than four years ago I protested against the teaching being done regarding the operation of the Holy Spirit. A cer-

tain teacher who taught it then, still does, only it has become progressively worse. A special meeting was called and this one teacher was given one hour and fifteen minutes to further her teaching and when I got up to refute it I was told by an elder, "Bro. Cawyer, she does not believe what you say she does and you are out of order. Please sit down." Not one elder opened his mouth against that false teaching and as mentioned it has become progressively worse, even to the defending of speaking in "Tongues," secret meetings with lights turned low, etc. It could not be stopped and that is one of the reasons for my resigning the eldership at Highland. My resignation was written and handed to the eldership, which was never read to the congregation, not even till this day.

Another instance: Bro. Earl Milan wanted to teach some classes on the work of the Holy Spirit, and in our elder meetings, I objected until we could know just what he was going to teach. Bro. E.R. Harper and I had worked out six questions to ask and when I read off the first question, he said, "I can't answer that 'yes' or 'no'," and I knew then where he stood. We read off the other five and to all of them he gave the same answer, "I can't answer that 'yes' or 'no'." He was asked to leave the room and we elders discussed it. I was more against it than at the beginning, but

continued on page 3

by ERNEST S. UNDERWOOD
Maud, Texas

ABILENE CHRISTIAN COLLEGE WORKSHOP THE LORD'S OR THE DEVIL'S?

I have just turned off my tape recorder after listening to what I consider to be an array of vulgarity, blasphemy, false doctrine, and sacrilege. If these tapes to which I listened had been of some avowed atheist, God-hating, idol worshiping, savage tribe in South America or Africa, then at least the behavior of the performers would have been somewhat understandable. However, the performers were not members of some savage tribe, at least as we generally picture it in our imagination, they were some of the speakers and actors of the Abilene Christian College Workshop of October, 1972.

I listened as a group known as "His Players" ridiculed things sacred and holy. The church, prayer, obedience, unity, and even Christ himself were not left unscathed by their vicious attack.

This group is the same one that appeared at the Nashville Evangelism Seminar -- November 23-26, 1972. It should not go unnoticed that this seminar was sponsored by the apostate Belmont church in Nashville. Question: Why does A.C.C. use the same group at its workshop that a known apostate church uses? Could it be that the leadership of both are in accord with the sentiments expressed?

Next, I listened as Jim Reynolds mis-applied passage after passage in an effort to prove the direct operation of the Holy Spirit in the lives of men today. In speaking of the baptism of the Holy Spirit recorded in Acts 2 he says, "That there is no way in which we can say that the Holy Spirit was limited to the first century." He explains Peter's interpretation of Joel's prophecy of the pouring out of Holy Spirit in this fashion. "What he was saying, you know,

is that new life is here in the world now. That's what Christianity is all about....It's new life in you." He further contends that it is possible for man today to receive the same things that the apostles did.

Reynolds next tries his hand at the subject of unity. After stating that there is diversity in the body of Christ, he instructs us that even in all the diversity that "we are all brothers here. If we've been born again, we're brothers....Let me tell you, this generation can, can learn what it is to find unity when we learn to celebrate diversity." Thus he rants on. He tells us that we should "quit worrying about conformity and let the Spirit of God create diversity." How different is his position to that of the apostle Paul. Paul says, "Giving diligence to keep the unity of the Spirit in the bond of peace. (Eph. 4:3) Reynolds further states that we need those who differ. He says, "The sickest churches of all are those who look just alike. They all look like they all jumped out of the same Christmas box. All of 'em." All of this in spite of the fact that Paul said, "that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." (1 Cor. 1:10). Paul says, "no divisions" but Reynolds says, "We need diversity. Thank God for diversity!"

Continuing this line of thought Reynolds says concerning fellowshiping those in diversity, "I had rather go to hell for fellowshiping too many than too few." As if God had not given any rule about fellowship. Question: Why did the leadership of A.C.C. not stop such teaching? Could it be that they agree with it?

continued on page 3

the **DEFENDER**

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Next, Reynolds comes to tongue speaking. One comment worthy of note is, "It's a childish gift, it's not to be deplored, it's not to be run down, it's not to be withdrawn from. If it happens, God happens, it happens..... If you have never had that experience you're not a second-class citizen." Oral Roberts has never contended for tongue speaking any more forcefully.

One other subject that Reynolds seems to think that he is an authority is sex. This writer would never have "known" that the sex act in marriage was really the Holy Spirit working except this "authority" had informed him. Hear him, "Let me say that if you are really working and giving your life to Jesus Christ this week, you don't separate spirituality from sexuality. God made you male and God made you female and when you love physically and sexually God breathes through that." The remainder of the statement, in the opinion of this writer, borders on vulgarity and will not be printed here. Brethren, mothers and fathers, this is the man that many of you are allowing to influence your teen-agers as they go to these seminars. Is this what you thought they were learning? Does A.C.C. condone such teaching? If not, has it repudiated this speech?

Included in the tapes is a speech by one Dan Harrell. In addition to stating that in one day God provided \$50,000 for a farm he among other things informs us that, "David Wilker-

son has been ministering his way for the Lord for a long time." One could hardly listen to this speaker and not be impressed with the fact that he believes in and is teaching the direct operation of the Holy Spirit in one's life today. One is also impressed with the fact that the audience approves of such teaching as is shown by its applause when such teaching is set forth.

This writer has also listened to tapes of meetings of the Full Businessmen's Fellowship International, and if those tapes were played along side the tapes of the A.C.C. Workshop, October, 1972, one would be hard pressed to know which was which if no identification were given. It would surely seem that a workshop has taken place. However, we are made to wonder, by the things that took place, how it could be classified as anything other than the Devil's Workshop.

How long will sensible brethren continue to try to excuse such speakers, and such places who use these speakers? How long will other brethren hide in their shells of fear; fear of being labeled as a "witch hunter, keeper of orthodoxy," etc., and stand up for Christ and his church? How long will it be before elderships across the land have the courage to withdraw from those under their oversight who espouse such positions? For the sake of the souls of the generations to follow, MAY THE TIME NOT BE LONG!

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PAST, PRESENT, FUTURE..cont' from p. 1

the eldership took a vote and the vote was to let him teach. One elder came to me and asked me if I would go into his class and report to them what he was teaching. He said, "You can detect error where we cannot," but I refused because I knew what he was going to teach. This is another reason why I resigned as an elder of the Highland church.

On another occasion a deacon came before the elders and argued that there were Christians in all denominations. Bro. Art Haddox was chairman and he went around the table asking if an elder had anything to say. Not one elder objected to his line of thought. Bro. Haddox then asked me and I said, "I certainly object to such teaching

and want to ask some questions to this deacon." My first question was, "Does God have any children outside of his family? He had to answer, "no." I then asked him, "How do we become a child of God?" He answered correctly and I then said, "Let us put one more verse of scripture with that--Acts 2: 47--"God adds the saved to the church," and that closed the argument. But brethren I stood alone again. Not one elder stood with me. All of the Highland elders do not believe that false stuff, but they do not have the courage to stand against that kind of error.

As most of you who read this report will know, I worked for thirteen years nation-wide, that is forty-five states, to build confidence and goodwill for the Highland church. I do

not take the credit for that accomplishment. Brethren E.R. Harper, James Willeford, the late J. M. Patterson, John Reese, and many others did yeoman service to bring about an international program that has done so much good, but today the present Highland is not the same Highland and they do not stand for the truth of the Gospel in respect to the above and other matters.

I'm inserting a copy of the written resignation I gave them.

"Dear Brethren, due to lack of unity in teaching, policies, plans and procedures, please accept my resignation."

The vast majority of the Highland members do not know until this very hour why I resigned.

A sermon was delivered in the Highland pulpit to which I seriously objected and I took it to the elders and they, the elders, said the sermon was O.K. that it was I who was out of step. A committee was appointed consisting of Bro. Art Haddox and Bro. Lewis Smith. They met with the preacher and reported again that the sermon was O.K. I then said to the eldership, *"If that sermon is O.K. then let us publish it and give the brotherhood the benefit of it."* At that point I was told by an elder, *"If you publish that sermon we will withdraw fellowship from you."* I did not publish the sermon.

The error that was in the sermon was this: He had made the statement that there was not a verse of scripture telling people how to become a member of the church. Second, that the church was not a blood bought institution, and thirdly, the idea of people being added to the church was absurd. Now this particular preacher went to Bro. E. R. Harper and said to him, *"I do not object to what Frank did, I do object to the way he did it."* But he further added that if that sermon was published, it would ruin him as a gospel preacher. All I did, brethren, was to take it to the elders, and the elders said it was a sound sermon. But, the man who delivered it said it would ruin him if published. This can be verified by writing to Bro. James Williford whose address is 525 E. N. 20th, Abilene, Texas; and Bro. E. R. Harper whose address is 2143 South 5th, Abilene, Texas.

In fairness to all, we think you should know this. Bro. A. L. Haddox, an elder of the Highland church of Christ, Abilene, Texas, travels widely for the Herald of Truth. He was attending a workshop in Weatherford, Oklahoma and the question came up as to why I had resigned as an elder of the Highland church. Although he had my written resignation, he got up and said that I resigned because I married too soon after my wife died. Bro. W. R. Craig, who preaches for the church in Elk City, Oklahoma, and others whose name I have forgotten heard this statement by Bro. Haddox. What subterfuge! I have been reluctant to tell the facts in this case. Many brethren have insisted that I should, but as I told my good brother, Alvis Vandergriff, an elder of the University church of Christ in Austin, Texas, I do not want to hurt the church. He also knows more about this whole case in Highland than I have told in this report.

When elders are so spineless as to permit without censure a young hippy in the pulpit at Highland who starts a prayer, *"Hi, Dad,"* it is a lot later than some people think.

When hippies can go into the Highland pulpit, dirty and filthy and talk about the dirty sins of our day, and one even confess publicly that his greatest sin is *"masturbation,"* and that before a Sunday audience, again we say, it is much later than you think. The individual that related this incident stated: *"I'll never go back to Highland."* Many have left, and now a large part of the audience is from Abilene Christian College.

You who are a true Christian would not accept TRIUNE baptism, yet the elders of the Highland church accepted a man and his wife on their Triune baptism. Again write Bro. E.R. Harper for conformation. A Bible teacher in an adult class held up his Bible and said, *"You must have something more than this. This is not sufficient,"* referring to the Bible. Again, ask Bro. Harper. This is just a few weeks ago.

Before I resigned as an elder of the Highland church, we were told that the staff would be making more decisions and the elders less. This statement was made by Bro. Clois Fowler, who has since that time been given practically sole control of the radio program. Or, as he said, *"I tell the*

elders what I want them to know and I withhold from them that which I think they should not know."

Salaries have been raised to an absurd amount. Men who barely made a living before, now draw nearly and perhaps more than \$20,000.00 per year. Men have placed wives on the payroll and at one time not only a wife, but a daughter. Your money has been spent as freely as water, but you did not know it. Brethren, it's time that some good practical business judgment be manifested as well as doctrinal soundness.

You, as supporters of the Herald of Truth program, need to know the facts regarding its operation.

Your money is being spent by staff members going all over the nation defending the irregularities of the program, instead of preaching the gospel, the purpose for which you send your money.

It is with deep regret that conditions are such that the truth must be told. More facts will be available

as the weeks and months go by.

What we warned the elders of and predicted five years ago would happen, has happened. Now they have publicly admitted that they are in serious trouble at Highland over the false teaching I opposed and tried hard to correct.

This could go on and on, but this is enough for this time.

Yours for truth and honesty,

W. F. Cawyer
Box 685
Santa Anna, Texas 76878

EDITOR'S NOTE: The reader would do well to secure a copy of Ira Y. Rice, Jr.'s CONTENDING FOR THE FAITH, July issue in which the above situation is discussed and a lengthy statement is included by bro. E. R. Harper. Write Ira Y. Rice, Jr., P. O. Box 588, San Francisco, Calif. 94101 and ask for the July issue, 1973, Vol. 4, No. 5.



"BACKBONE OF THE CHURCH"

RAY PETERS
Chattanooga, Tennessee

The apostle Paul in his first epistle to the Corinthians used the analogy between the physical body and the church, (cf 1 Cor. 12). He illustrated that each member has his responsibility and important work no matter what it is and for the church to be strong each must do his work. In 1 Cor. 15:58 Paul makes an indirect reference to the backbone of the church, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; for as much as ye know that your labor in the Lord is not in vain" because backbone is defined as, "The spine, firmness, moral courage." Paul was writing the congregation there telling them to have the "backbone" to stand for the truth and stand against error. This message needs to be echoed loud and clear today, and a very pointed question directed to the members of the church everywhere, "Are we going to take the backbone out of the church?" When we allow some things to go unnoticed and unchallenged that are

striking at the very spine of New Testament Christianity and the removal of some things that characterized the Restoration Movement, we need to be alarmed.

There are some present trends flooding the brotherhood today that are to say the least perplexing. The present practice of winking at sin instead of very militantly standing against it and those that persist in the sinning: "Discipline" is just about a lost word in some of the brethren's vocabulary and if it is mentioned one doesn't have the "love" that he ought to have. Since this is the attitude of so many in many congregations "spineless" preachers have yielded to it to keep their jobs and don't call sin sin but they deal with perfumed platitudes never dealing with "sin in the camp": "Do they preach the truth?" Oh, yes, "Are they sound(?)?" Yes, if by this is meant does he have any leanings to the left or to the right. The problem with

congregation and preacher in some instances is that they are so concerned with being popular and well-liked instead of truth-error, right-wrong concept. With this attitude prevalent things began to snowball: "Worldliness is not rebuked, (1 John 2:15 -17);

Lukewarmness is the accepted thing, (Rev. 3:15-16); Sunday morning Christians have become the fad of the day, (Heb. 10:25); Gospel meetings have become weak gestures; There is a lot of activity but little spirituality, members too busy to save souls.

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TEN REASONS WHY ISRAEL FELL

SUBJECT: Apostacy

TITLE: Ten Reasons Why Israel Fell

PROPOSITION: To show the things that caused Israel to fall away from God and to point out the same can be the destruction of the church today.

OBJECTIVE: To warn the hearer against practicing these things to the end that he repents of them and/or flees from them.

INTRODUCTION:

1. Often we hear reference made with regard to the fall of Israel. Questions are raised as to, "How could" or "Why did Israel do such a thing?"
2. We are not left in darkness for Hosea, by the inspiration of the Lord, gave us 10 reasons as to why Israel fell.
3. We need to take these lessons to heart for they could well cause us as individuals and the church as a whole to apostatize.
4. Romans 15:4
5. Reference, Subject, Title, Proposition and Objective.

DISCUSSION: With regard to this matter, Hosea pointed out that Israel fell because--

I. LACK OF KNOWLEDGE, Hosea 4:6

1. Isa. 5:13
2. 2 Tim. 2:15
3. 1 Peter 3:15
1. Heb. 5:12
5. 2 Tim. 2:24

II. SPIRITUAL ADULTERY, Hosea 4:12

1. Ref. The times Israel worshipped the idolatrous gods of the heathens.
2. 2 Cor. 6:14-17

III. PRIDE, Hosea 5:5

1. Prov. 16:18
2. Jas. 4:10 (How many kept from obedience because of pride?)

IV. INSTABILITY OF CHARACTER, Hosea 6:4

1. Jas. 1:8; 4:8
2. 1 Cor. 15:58

V. DID NOT OBEY GOD, Hosea 6:6

1. 1 Sam. 15:22-23
2. Matt. 7:21ff

VI. AFFINITY WITH THE WORLD, Hosea 7:8

1. Matt. 6:24, 33
2. 1 Jn. 2:15

continued on page 8

TEN REASONS WHY ISRAEL FELL . . continued

VII, DISHONEST--LIED AGAINST GOD, Hosea 7:13

1. Prov. 6:16-18
2. A quick count reveals that God condemns the liar 198 times in the Bible.
3. Jn. 8:44
4. Rev. 21:8

VIII, CORRUPTED MORALS, Hosea 9:9

1. 1 Cor. 10:8, 12
2. Sex has become the commercial appeal of the day.
3. On every hand morals are declining--pre-martial sex, drugs, etc.
4. Jas. 1:27

IX, COUNTED GOD'S LAW AS A STRANGE THING, Hosea 8:12

1. Jn. 6:60
2. 2 Tim. 4:1-4

X, BENT ON BACKSLIDING, Hosea 11:7

1. Lk. 9:62
2. 2 Peter 2:20-22

CONCLUSION:

1. In this lesson we have emphasized that Israel fell because--
2. May we learn from those things that have happened before.

-8-

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

Vol. 2, Number 9

September 30, 1973

A REPORT ON THE HERALD OF TRUTH MEETING

ALAN E. HIGHERS
Memphis, Tennessee

On September 10 and 11 a number of preachers and elders met in Memphis to discuss questions relating to the Herald of Truth and the Highland church of Christ in Abilene, Texas, which sponsors the program. There were two elders present from the Highland church, brethren Haddox and Norman, along with Batsell Baxter, Harold Hazelip, and Landon Saunders, speakers on the program, and Lynn Anderson, minister for the Highland church. It should be noted that brother Norman took no public part and made no statements of any kind and that not all of these brethren were present for every session.

Also present were E. R. Harper, W. F. Cawyer, James Willeford, Ira Y. Rice, Jr., Archie Luper, and others who have been concerned about the direction of the Herald of Truth and the Highland church for the past several years. The meeting lasted approximately ten hours on Monday and then another two hours or so on Tuesday evening. Garland Elkins presided over the meeting on Monday in a fair, gentlemanly, and truly superb manner.

During the meeting on Monday it developed that brethren were primarily interested in the following ten issues or questions:

1. The firing of E. R. Harper. After twenty-eight years of service to the Highland church, brother Harper was terminated on March 26, 1973 by letter from the Herald of Truth Radio and Television Committee. The letter

was not signed by any elder nor was it read or reviewed by any elder before it was sent. It is felt by many brethren that brother Harper was fired for opposing false teaching within the Highland church. The following statements were made by one lady to her class: "I do not believe the Bible condemns speaking in tongues. . . I can find no scripture in the Bible that says speaking in tongues has been done away." At the close of her lesson she was commended by one of the elders who stated that he considered "this the most wonderful class we have in the entire Highland congregation. . ." Brother Harper steadfastly resisted such teaching.

2. The firing of Lynn Anderson. Brother Anderson is the preacher at Highland and he was also terminated, but he was re-hired within a few days after he was fired. It has never been made clear why he was fired, then almost immediately re-hired. If he was teaching false doctrine (and he was), why was he re-hired without making correction? Why are the Highland elders continuing to endorse brother Anderson? What were the conditions on which he agreed to return? It appears that the elders re-hired brother Anderson due to pressure from the deacons and others and not because he had corrected his teaching.

3. The statements of Lynn Anderson. Brother Anderson has made a number of public statements which are both erroneous and indefensible; yet,
continued on page 3

GEORGE M. PROSSER

MARCH 18, 1901 - SEPTEMBER 17, 1973

The week has been a perfect one. There has been hardly a cloud in the sky, and summer has struggled by in its preparation for the coming fall. On Monday afternoon the pull of the Powers from celestial realms were exceedingly strong, and brother George Prosser cut the last feeble moorings that held him here and went home.



Like autumn fruit he mellowed till the day he fell. His balanced soul was neither dulled by the toils of life nor violent from its passions. He so unselfishly poured himself into the lives of others that possibly he

was never met by a man who was not better from it. That's the reason grown men wept when the news spread that he was gone.

On numerous occasions I had opportunity to get an intimate glimpse of the bigness that was in him. On personal matters his heart was big and mellow; and where there was truth involved there was iron in his soul. He loved the truth and literally gave his life to its defense and proclamation.

He gave thirty-five years of his life to the preaching of the word. Most of those years were spent in middle and east Tennessee. He quit secular work and moved to the mission field in east Tennessee at a fourth of the salary he had been making. He knew what sacrifice and hard work meant for they were his constant companions in those years. His personality was such

that he could preach the truth to those who strongly disagreed with him and make them like it. In secular life he was a most successful salesman and as a gospel preacher that ability to sell was one of his outstanding characteristics. He helped establish seven congregations, baptized nearly a thousand adults out of denominationalism and encouraged a great number of men to preach the gospel. Truly a "prince and a great man" has fallen in Israel. He shall be sorely missed because the seat he occupied will be empty. It is no rare thing to die. But when a rare man dies it leaves a feeling of loneliness and emptiness in the world.

In some ways it seems like a tragedy that those possessed of all the virtues that make men great cannot live forever. But there is a majesty and an eloquence in the death of such a man that nothing can match. A heart that throbbed for many years grew tired at last and ceased to beat, like the engine deep inside a mighty liner stills when, after a long and tempestuous voyage, it drops anchor in the home port. All of us must walk the valley of death. Brother Prosser was just a little further up the line than those of us who remain. He seemed to be wound up like a clock for three-score and twelve years, and when the wheels were finally worn out from eating time they at last stood still.

Brother Prosser came to Bellview as an associate preacher in July of 1972. In October of that year he was appointed as an elder of that congregation. I knew him intimately, I knew him as a fellow gospel preacher and co-laborer in the kingdom. He was with me in some difficult times and I shall always remember his counsel and his words of encouragement. When times seemed to be at their hardest he would come by daily to check on me and to assist me -- he was that way. Many is the time he would say:

the
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"Why do you worry, won't you tell me please?

The world has never promised you a flower bed of ease.

Press onward and upward for higher things in view,

Do unto others as you would have them do unto you."

I knew him as an elder and one that I worked under. He knew and understood the gospel preacher and he knew and understood the eldership for he had been in both positions. His insight and experience made him a valuable addition. He worked unceasingly as an elder. He added a flavor that every eldership needs. I knew him as a close personal friend. The hours that we spent together visiting, talking about the Bible and the work of the church and in casual conversation are going to leave an empty spot in my life.

Children are going to miss brother Prosser. He loved children and they loved and respected him in return. My children thought there was no one like him. There was always something special about his coming to visit in our home. I'm thankful for the influence he had over each of

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HERALD OF TRUTH...cont. from page 1

in the Memphis meeting, he refused to correct or retract them. On November 12, 1972, he stated at Highland that he did not feel that tongue-speakers "ought to be banned from the church or kicked out or considered a third-rate Christian or something." In his sermon on July 22, 1973, he referred to the church of Christ as "a big sick denomination." He further added: "And I meant exactly every one of those three words. Big and Sick and Denomination." If the Highland elders tolerate such teaching in the pulpit and classroom at Highland, how can we have confidence in what they will permit on the Herald of Truth?

4. Who is running the Herald of Truth? Is it the elders or is it the committee? Did Clois Fowler, a deacon and member of the committee, speak the truth when he stated, "My word is as good as the word of the elders. I let them see what I think they should see, and I do not let them see what I feel they do not need to see. I am over this program."

them. They will be better for having loved and respected a man such as brother Prosser.

It is strange what a different world this is with him gone. I leaned so heavily upon him, it will be hard to walk without him. When I stood in the pulpit there always was that smile of agreement, that nod of the head, and the hearty "Amen" when some particular point had been made to his liking and approval. He believed a man should preach the truth without fear or favor. He knew no wavering when it came to standing for the right. In my world there is an awfully empty place against my sky.

His life's sun has set, but there comes back from that set of sun the rays of a noble life to enrich the world we live in. I am thankful that through the providence of God I will be able through memory to call him back at will when I need his counsel. All he ever meant to me he still does; only his fleshly presence has departed.

WILLIAM S. CLINE
PENSACOLA, FLORIDA

5. The non-distinctive nature of the Herald of Truth and Heartbeat. Many brethren have been concerned that the Herald of Truth does not have the same emphasis it once did. Now we understand that Heartbeat, the new five-minute program, does not mention Jesus or the church and seldom refers to the Bible.

6. The attitude at Highland concerning the work of the Holy Spirit. False teaching on this subject at Highland has already been documented. What is more disturbing is that classes at the home of the same teacher are still being announced in the Highland bulletin. False teachers are still being commended.

7. A divided eldership. The elders at Highland are apparently divided over many matters, including the firing of E. R. Harper, the firing of Lynn Anderson, and the future course of the Herald of Truth. It appears that certain deacons and others have more command over the program than the elders.

continued....

8. Future of the Herald of Truth. Brethren who have been supporting and defending this program for more than twenty years have a right to know: Whither goest thou? If the program is going to be under the control and influence of liberalism, it is better for it to die. The situation at Highland must be made right--without question--or the Herald of Truth is lost unless moved to the oversight of a sound congregation.

9. Quality of leadership at Highland. Most realize this problem is not new. Highland has been moving in the wrong direction, and has been under criticism by faithful brethren, for several years, yet the difficulties worsen. It is time to ask: What kind of leadership can be expected from the Highland church?

10. What will be done? Defenders of the program plead, "Give us time." But we ask, time to do what? Brother Anderson has already said that he will not resign; and brother Haddox has stated that brother Anderson will remain the preacher at Highland. Further, it would not solve the problem simply for brother Anderson to resign, for the problem existed at Highland before him and it would still exist if he left. The problem is in the leadership which has accepted and tolerated the situation which is now upon us.

Far more is at stake than the judgmental decisions of a local church. This is a life or death struggle for the truth against liberalism, false doctrine, and Neo-Pentecostalism. We must not fail to contend earnestly for the faith once for all delivered unto the saints.

YOU HEAR STRANGE THINGS

GEORGE E. DARLING
Alexandria, Louisiana

After more than thirty years of preaching one would think that he had heard everything that brethren could come up with to try to justify their sins. I recently heard an altogether "new approach," at least it was new to me. This brother had attended a service and heard me preach. As usual I "touched on" several of our 'popular sins'. I was told that unless a thing is specifically mentioned in the Bible that it cannot be condemned! At first I thought this man was trying to be facetious, but learned that he was dead serious in his contention.

If such be so, there is NO sin in the catalog that one cannot commit at will, and that without offence, simply because there is not a sin but what is known by more than one name. If a person wishes to commit certain sins, all he needs to do is to make sure he doesn't commit them in one of the names found in the Bible, and thus he would be free from all guilt: because the thing he did is not found in the Bible, therefore, he committed no transgression. Brethren, if that kind of reasoning is not stupidity and treason against all that is high and Holy, then the "Christian" (?) "Scientists" (?) are right, there "ain't no such thing as sin."

For instance: not one time do we find the following in the Bible; consequently no sin can be charged against a man drinking whiskey, beer, gin, vodka, or "moonshine." Of course he would sin if he got drunk on "wine" because wine is named, but none of these other beverages would be counted as sin! If he gets "high" or "tight" on whiskey, beer or gin that would be O.K., because it is not mentioned by name in the Bible. In fact intoxication is not mentioned by name. Remember this was his point. To "speak where the Bible speaks," it would have to be spelled out by name.

Too, if a man steals another man, he commits sin, because the Bible forbids "man stealing." But if you kidnap someone, that is not wrong because the word kidnap is not in the Book, it is not a Bible word. Neither is dice, roulette, bingo, poker, cocktail lounge, honky tonk, topless bars, strip tease, sadism, rape, arson, gambling or dope. The Bible says "Defraud not" but it no where mentions gambling! How ridiculous! And of course, if you want to kill or murder your fellow man that would be a sin, because the Bible strictly forbids murder, but it nowhere mentions: assassinate, abortion, infanticide, par-

ricide, fratricide nor suicide, so this is "license" enough to slaughter a multitude, including himself, and NO SIN COMMITTED! Why? Well, according to this argument(?) not one of those terms are "spelled out" in the Bible.

As you read this I can hear you shouting "only a fool would reason like that." Remember this is not my reasoning, it is the reasoning of a whole school of preachers that is being turned loose on an unsuspecting brotherhood--Preachers who DECLINE to condemn sin, if it is not named in the Bible by name.

Along with the above we are asked to consider and accept "TRIUNE BAPTISM" because it is not mentioned. So goes the argument, "If a thing is not mentioned in the Bible, by name, it isn't wrong, that's why I say nothing about dancing, mixed bathing, immodest dress or instrumental music in the worship. They are matters of opinion." This is what you can expect from POSITIVE PREACHERS. Matters of opinion? Not where morals are involved or where mutiny is impelled against God's word, they are not matters of opinion.

If Jesus meant what He said about faith, and baptism, He most certainly meant what He said about repentance and holy living. If He meant what He said about righteousness then He meant what He said about carnality.

If the POSITIVE teaching of the Bible means what it says then why does not the NEGATIVE mean what it says? "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 John 2:15-16) ... "Know ye not that the friendship of the world is enmity with God?" (James 4:4). Read James 1:27. Is the first part true? Then why not the last part?

Again: "And have no fellowship with the unfruitful workers of darkness, but rather reprove them." (Eph. 5:11) "Abstain from all appearance of evil." (1 Thess. 5:22)

THAT'S ENOUGH!

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HE COULDN'T THINK OF EVEN ONE PERSON WHO HE THOUGHT SHOULD GO TO HELL!

QUENTIN DUNN
Earth, Texas

In the September issue of Mission page 28, is this concluding paragraph: "It's been a long time since I quit believing in hell. One reason I quit believing in hell was that I couldn't for the life of me think of even one person who I thought should go there."

The Bible says much about hell and who is going there. "The wicked shall be turned into hell." (Psa. 9:17) Does this Mission writer think that no wicked person should be turned into hell? If he thinks this he does not believe Psalm 9:17. "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8) Does he think that no fearful or unbelieving person should go to hell? Does he think that no murderer or whoremonger should go to hell? Does he think that no idolater or liar should go to hell? If he thinks that none of these people should go to hell he does not believe

Revelation 21:8.

The disobedient will burn. "And you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. 1:7-9) Does this Mission writer think that no disobedient person should burn in hell? If he thinks this he does not believe 2 Thessalonians 1:7-9.

The fact that a man cannot think of one person who he thinks should go to hell does not prove that there is no hell. The justice of God demands that the wicked be punished. Hell is for this purpose. The wicked deserve to go to hell.

Someone might wonder who has stated in writing that he has quit believing in hell. I am not eager to call names! His initials are Gary Freeman! Beware of his teachings!

"I DON'T GET ANYTHING OUT OF WORSHIP SERVICES."

WINSTON C. TEMPLE
Pensacola, Florida

The above statement expresses the feelings of many members of the church today. They feel that the worship services are out-moded, out-dated, and antiquated.

The writer would like to give a few reasons why he thinks some members embrace such an attitude:

1. The average memberships of the average modern-day congregations are unprepared! This unpreparedness starts with the elders and permeates the whole congregation. Elders are appointed to office that are not qualified. Preachers grace the pulpits with their dignified manners and their secular degrees. They have been programmed by the world, the elders and the members to be sure and not offend anyone with their speech. *"let it be seasoned with sugar,"* the redundant sentence rings in the ears of the young preachers. They are warned that if they do not walk the sugar road, they will be dismissed. Love, love, love! is the talk of the day. Jesus said, *"If ye love me, keep my commandments."* (John 14:15) Do you, the reader, believe that worship on the Lord's Day is a command? See Hebrews 10:25,26. O! I almost forgot the deacons; bless their hearts. They can't lead in prayer; nor can they be disciplined if caught drinking in a bar. After all, they are only deacons. One brother told the writer that they had a deacon that stayed in the basement while worship services were in progress. Why? No one knows except the deacon and God Almighty. The writer personally asked a visiting deacon to dismiss with prayer one Sunday morning, and he replied, "I can't do that; I am only a deacon." The truth of the matter is that in many congregations the whole assembly is ignorant of the Bible. Their materialistic viewpoint of life has caused them to be fat, sassy and lazy. You can take a goat and white-wash him; but he is still a goat. On one occasion, the writer asked the elders of a particular congregation that he was working with to study with him one night each week. The reason being that both parties might learn and edify one

another. Two of the elders replied, "We don't have the time; and besides, we are doing all we can." The above statement might have been understandable had it been true. Brethren, a congregation is sick, sin-sick, when its elders and members have the above views toward the Lord's worship.

2. The second thing that I would like to notice is that most members are only spectators in the worship. In many congregations nothing comes from the pulpits and nothing comes from the hearers. Nothing from nothing leaves nothing! Many members come to the assembly just to see and hear the preacher perform. The preachers just talk and talk and say more and more about less and less; until, everyone knows everything about nothing. Preachers! Do you ever read 2 Timothy 4:1-4? Members! Do you ever read 1 Peter 3:15? Why, some of the members do not even have the faintest idea about what is the meaning of the verse in Peter's first letter. They could not even begin to think that it is a sin not to be ready to answer a person's questions in regard to salvation.

The sermons on Sunday are not to impress; but to convert! Not to sooth our consciences; but to convict them! Not to pass over sin and error; but to condemn them. The sermons on Sunday should be to convert, edify and train the congregation, but in many cases the preachers will not preach and the members will not hear.

3. The third and final reason for such statements as the one that titles this article is hypocrisy! In reality, this is what we have been writing about all the time. Many members are like the Scribes and Pharisees of Jesus' day. *"Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."*



THE CONVERSION OF THE JAILOR

Acts 16:9-12, 19-34

Introduction:

1. Circumstances and situation of the Macedonian call Acts 16:8-12
2. Occasion for imprisonment Acts 16:13-24
 - a. Paul and Silas worship with the women at the river and made converts
 - b. Cast a demon from a girl whereby her masters accuses Paul
 - c. Paul and Silas "thrust . . . into the inner prison"
3. While in prison a series of amazing events occurred. Ten facts to be pointed out

I. THE PHILIPPIAN JAILOR DIDN'T KNOW HE WAS LOST

1. Jailor: proud, uniformed, privileged, pagan Gentile, did not know Christ
2. Millions today like him; unaware of the gospel message of Christ

II. "SUDDENLY THERE WAS A GREAT EARTHQUAKE" 26

1. Foundation of prison shaken! Did it destroy the prison house?
2. The important thing—it shook the jailor, it waked him
3. Some need an earthquake; aren't interested in the gospel Eph. 4:14
4. Our "earthquake may come as: illness, death of loved one, loss of possessions, etc.

III. THE JAILOR WAS SHAKEN; "HE SPRANG IN TREMBLING . . ." 29

1. Fear evident—he fell down before Paul and Silas
2. Earlier he had gone to bed satisfied; at midnight all was changed
3. It is good for us to be afraid rather than over confident Heb. 10:31; 12:29

IV. HUMILITY NOW MARKED THE PROUD PAGAN 29b--

1. A Roman bowing down to two Jewish preachers! Absurd
2. Before we can be Christians we must bow in humility before Christ

V. HE ASKED THE MOST IMPORTANT QUESTION EVER, "What Must I Do?" 30

1. Of thousands of questions asked in his lifetime—this the most important one
2. Question indicates that man must do something in order to be saved
3. The greater part of salvation is Gods, but there is a part for man

VI. THEY ANSWERED HIS QUESTION 31

1. "Believe . . . thou shalt be saved"
2. There is no other place to begin Heb. 11:6; John 8:24

VII. "THEY SPAKE THE WORD OF THE LORD UNTO HIM . . ." 32

1. Several hours of study and discussion is indicated
 - a. Prophecies of his coming, birth, ministry, death, resurrection, etc.
 - b. Cf. Acts 2:22-36; 10:34-43
2. Remember, this man was a Pagan; had to be taught what he was to believe

VIII. HE WAS BAPTIZED 33

1. An amazing thing "he and all his immediately"
2. What so often happens: "I'll think it over. Talk with wife about it, etc"
3. He may have lost his position as a result of being baptized
 - a. Paul in jail for being a Christian. Would they tolerate a Christian jailkeeper
 - b. Romans crucified the jailor's Savior as an insurrectionist
 - c. He was a man of great character
4. We need more people today like him—impressed with the gospel.

IX. HE IMMEDIATELY BEGAN TO DO CHRISTIAN SERVICE 33-34

1. Changed from a persecutor of man to a benefactor
 - a. He washed the dried blood from the backs of Paul and Silas
 - b. Extended to them the hospitality of his home
 - c. He set food before them
2. Teaching and baptism means little without Christian service

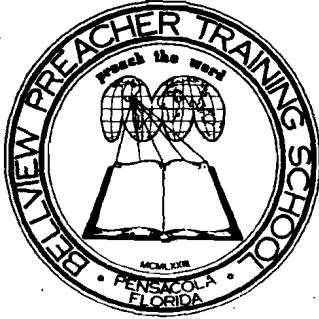
X. HE REJOICED 34

1. A man lost—now, six hours later, saved. A new life before him
2. Rejoiced
 - a. Christianity, new birth an emotional thing Acts 8:39
 - b. Rejoiced **greatly** (ASV) . . . with all his house (family)
 - c. He and his reaching to a new height and destiny

CONCLUSION:

1. Do you not need to do what this man did?
2. If you are old enough to sin, believe in Christ—you are old enough to be saved.

FROM THE DIRECTOR OF THE BELLVIEW PREACHER TRAINING SCHOOL



Those who stand for the truth, wavering neither to the right nor the left, are often spoken of as being a most unloving people. There are many who want everything to be peace and joy and love. To them it is one big pie in the sky--good God, good Devil, good heaven and good hell. Obviously these detractors have never learned that God tells us in his word that the Christian life is a battle -- a constant warfare against the world, the flesh and the Devil.

Bellview Preacher Training School is conservative in its stand. We want

no part in the liberal hayride toward hell. We believe (know) the Bible to be the verbally inspired word of God. The curricular of the Bellview Preacher Training School is centered on knowing that word, proclaiming that word and defending that word.

For more than a century the religious world has been in the throes of liberalism and for at least a decade the Lord's church has been afflicted with this dreaded, spiritual disease. We need more men like Amos of old with the courage to mount the pulpit and preach the whole counsel of God without fear or favor.

Bellview Preacher Training School is dedicated to training men in the Bible to preach it and defend it regardless of the cost.

WILLIAM S. CLINE

FACULTY

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Vol. 2, Number 10

October 31, 1973

"SET OUR WOMEN FREE"

GUS NICHOLS
Jasper, Alabama

Norman L. Parks, of Murfreesboro, Tenn., wrote in the January issue of the modernistic paper called "INTEGRITY" on the subject of "SET OUR WOMEN FREE". Surely he did not mean that we should set them "free" from sin, for the men are not free from sin any more than the women. Then what did he mean? Obviously, he thinks they are slaves to the men, and from his article he thinks this because they are not permitted to be elders, preachers and leaders in the "Churches of Christ".

Furthermore, he seems to hold the idea that "OUR WOMEN" should be free from all Bible restrictions and restraints in their work in the church. But this is the unbelievers' method of dealing with the scriptures. The liberalists reject what they don't like about the Bible and substitute their own ideas for what God plainly says in his word.

Radicals and "law makers" want the liberty to also change the Bible by adding to its restraints and limitations their own "man-made laws" to further restrain us human beings. Both these extremes are sinful and wrong. While the liberalists trifle with SPECIFIC AND DIVINE LAW, the radicals trifle with GENERIC DIVINE LAW. Men among us, like Parks, want the women to be set free from divine restraint against their getting into the pulpit and preaching to mixed audiences, at the same time others go to the other extreme and would forbid their answering a question in a private Bible

class, or **engaging** in the singing in the church assembly, or confessing Christ before the church.

On page 114 Parks argues for women being equal to men in conducting "the business of the church". He calls the church assembly among us "A MEN'S CLUB AFFAIR" (p. 115). But let us see what women can do in our church assemblies in the Lord's day worship.

1. They can sing in our worship, just as all the rest of the church members should, and at the same time, *A WOMAN DOES NOT HAVE TO LEAD THE SINGING* in order to sing, and obey the command for all alike to do so (Col. 3:16; Eph. 5:19; Heb. 2:12). Song leaders are used in our worship services under generic authority which "specifies" singing, but is generic in that it says nothing about the song leader, leaving that as a matter of expediency, and human judgment. The use of a song book is also a matter of expediency authorized by generic law which says for us to engage in "singing", and without telling us where to obtain the songs, whether from a book or from memory. We are to do what is expedient (I Cor. 6:12; 10:23). This is true in the realm of generic authority. So, *A WOMAN DOES NOT HAVE TO LEAD THE SINGING IN ORDER TO SING*, and thus engage wholeheartedly in this item of Christian worship.

2. The women of the church can likewise pray in our worship services *WITHOUT LEADING THE PRAYERS*. Surely
continued on page 3

by **GEORGE E. DARLING, SR.**
Alexandria, Louisiana

FOR CHRIST-AGAINST SIN

It goes without a question that one of the greatest needs that we have in the church of our Lord today is more preachers who are not ashamed of the gospel. We need preachers who are willing, ready and able to go out into the world and meet the enemies of the truth in public debate. Oh, I know debating is "out" so far as most brethren are concerned. This is why we have men in some pulpits who teach false doctrine, who will not take a stand for the truth and declare that "the church is just another denomination" without fear of being called to task.

Brethren, we need preachers who Know The Book! I had rather see men go out into the world to preach without money and without education, if they will contend for the faith, than to see them go with all the degrees that schools can give, if such weakens their faith and conviction. We have some preachers today with a college education and honors and degrees that go along with it that do not know what to do with them. They need to learn to forget them when they get into the pulpit!

It was my lot to listen to a young man recently, a college graduate with "several hours towards his masters". He made it very clear that he intended to "preach for Jesus" and that he did not intend to preach "against anything"! Needless to say, this sounded good to his listeners. He was only going "to preach for Christ and righteousness." I could almost feel the smile on the faces of the brethren in the audience. Many people are anxious to hear such preaching without giving such thoughts any serious consideration.

Any man who thinks seriously must realize how impossible it is for one to be for righteousness and not, at the same time be AGAINST unrighteousness.

In Ephesians 6:13 Christians are instructed to put on the whole armor of God---Why?---What is an armor for? Who wears armor? A SOLDIER. Does a soldier fight for his country and not fight AGAINST someone or something? It is ridiculous to say that a Christian is to preach (fight) for Christ and righteousness and not fight against anything.

In 2 Corinthians 10:4-6 Christians are told to PULL DOWN and CAST OUT certain things. Surely that entails fighting against. Paul said "*I think to be bold AGAINST some, which think of us as if we walked according to the flesh.*" (2 Cor. 10:12) Paul was against something. You and I, brother, must be also if we hope to please God.

Some of my brethren say, "I don't like that preacher because he is a fighter." God doesn't like any other kind. Paul wrote to the young preacher, Timothy, "*Fight the good fight of faith.*" (1 Tim. 6:12) "*No man that WARRETH entangleth himself with the affairs of this life...*" (2 Tim. 2:3) At the end of his life, the grand old soldier of the Lord could say, "*I have FOUGHT a good FIGHT.*" (2 Tim. 2:4)

Before we be led astray with "softism" we need to read of our Lord's condemnation of the hypocritical Scribes and Pharisees. (Luke 11 and Matthew 23) We need to read also of Paul's severe condemnation of Hymenaeus and Philetus (2 Tim. 2:17); of Peter's piercing statement to the Jews who crucified Jesus Christ (Acts 2); of John's condemnation of Diotrephes (3 Jno. 9); of James' condemnation of worldliness (James 4:4) and Paul's condemnation of false teachers (Rom. 16:17). The Bible gives many more examples of men of God who preached AGAINST unrighteousness and sin, even to the calling of names, which many deplore today.

To me it is downright SILLY for any

the **DEFENDER**

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man who claims to be a preacher, elder, deacon, Bible class teacher or one who loves the Lord and His cause to take such an anemic position in trying to be for the Lord without at the same time being *AGAINST* anything and everything that is contrary to His will. Certainly we should uphold nothing but Jesus Christ. We should defend to our death those principles and the church for which He gave His

life. We ought to be ready to be *AGAINST* all things that hinder the salvation of the souls of men and the glorification of God.

When we fight the devil, let's not do it by throwing cream puffs at twenty paces. Use the *SWORD* of the *SPIRIT* and wield it with all your might---*FIGHT SIN* and *PREACH THE WORD*, *BROTHER*.

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"SET OUR WOMEN FREE" cont' from page 1

we all know better than to contend that only those who lead prayers are at that time praying in the church worship. It would be a sin for a lady member of the church to refuse to sing and pray just because she has not been taught of God in the New Testament *TO LEAD* in these services. "The church" is to pray in church worship, but, of course, all are not to lead the prayers (Acts 12:5; I Thess. 5:17-18; Acts 2:42). But someone may reply that Paul mentions women as praying in church services (I Cor. 11:13). But this says nothing of *WOMEN LEADING* in the public prayers of the church.

3. Parks says, "Denied the role of Mary, it would seem that these daughters of Martha would at least be permitted to wait at the Lord's table and witness in their sensitivity to his death and resurrection" (p. 115). Yes, he says women "should at least be permitted to wait at the Lord's table," etc. He wants the reader to think he said they are to wait "ON" the Lord's table, but he said, "wait at the Lord's table." All faithful members of the church, both women and men are urged to "wait at the Lord's table", that is, wait there to be served by those "waiting ON the table". The prejudice of a writer is very obvious who tries to make it appear that our congregations don't let the women, along with all others, "wait at the Lord's table" to be served the supper. A woman does not have to wait "ON" the Lord's table and take the lead in the worship in order to engage in the proper observance of the "Lord's Supper" (I Cor. 11:23-24). The supper is for all the "disciples". But the leadership of the Lord's church is not for all who are disciples (I Tim. 3:1-13; Heb. 13:7, 17; I Tim. 5:17; I Thess. 5:12-13; Acts 20:28-32; I Pet. 5:1-4).

4. Furthermore, a woman can give,

or contribute of her means, or money, to the furtherance of the great Cause of Christ and work of the church, without having to take the lead and take up the collection (I Cor. 16:1-4; II Cor. 9:7; Phil. 4:14-18). Such money is in charge of the "elders" of the church (Acts 11:29-30). And God has chosen men to serve tables, and these were appointed by the apostles (Acts 6:1-8). Parks wants "Deaconesses" to do such work. However, the Bible says that "deacons" have wives (I Tim. 3:1-13), just as do the elders. Parks says, "The fact remains, however, that in the case of almost all women the 'business' of the church is conducted as if they did not exist" (p. 114). He forgets that Timothy was the great man he was for the reason that he had a great mother and grandmother (II Tim. 1:5; 3:15).

5. Women, as Christians, do not have to *PREACH THE GOSPEL* in order to partake of the gospel and all its blessings. The fact that Christ was not himself a woman is no reflection on our dear sisters in the church (Isa. 9:6-7; Matt. 1:18-25). The fact that He has all power and authority in heaven and earth over all of us, and is "THE MAN Christ Jesus", is no reflection upon women or men. Whatever mistreatment has ever been heaped upon women, as such, has been left behind by those who most strictly follow Jesus. We wonder if Parks and those like him are not mad and envious against Jesus because he was not a woman! One does not have to get into the pulpit and preach in order to fully and completely worship God in the church assembly for that purpose. God's public teachers and preachers in church assemblies have always been men, not women. But this in no way is a reflection upon the woman, any more than the fact that God has always chosen that all people, both men and women must be mothered by women. Does

continued on page 5

"PLAY ON, MISS BERTHA"

ROY DEEVER
Fort Worth, Texas

These words are sad words--some of the saddest ever uttered in all Restoration history. The dictionary says that "sad" means "...to be associated with sorrow." Some words are sad because of their inherent connotations. Some words are sad because of the circumstances out of which they came. Some words are sad because of the consequences which they bring. These words are sad (1) because of the circumstances out of which they came, and (2) because of the consequences which they brought.

On Monday, September 1, 1873, in the pioneer village of Thorp Spring, in Texas, Thorp Spring College came into being. This year--1973--is the centennial year. In celebration, the ex-students of Thorp Spring Christian College held a reunion "on campus" July 21 and 22. At the time, I was in a gospel meeting at nearby Morgan Mill, and was privileged to attend the Reunion. Brother Don Morris spoke on Saturday afternoon, and brother Foy E. Wallace, Jr. was the speaker on Saturday night. Because of my own preaching engagement, I did not get to hear brother Wallace, but I did get to hear brother Morris. Brother Morris spoke on "Add-Ran and Its Heirs." His lecture was tremendous. It will become an exceedingly valuable document in Restoration literature.

Brother Morris spoke at length about unscriptural organizations in Texas, and the consequent divisions among brethren. He spoke of the steps which led to the formation of the "Texas Christian Missionary Society" in Austin, Texas, 1886.

Brother Morris then discussed the introduction of mechanical instruments into Christian worship. He mentioned that the instrument was introduced "...first in congregations in Dallas, San Marcos, Waco, and Palestine." He continued as follows: "But the place at which the introduction of the organ received most attention was, without doubt, Thorp Spring, in Add-Ran College. The occasion was a gospel meeting in February, 1894. The speaker was B. B. Sanders, and the song director, E. M. Douthitt. These two often worked as a team and were known to use the instrument in worship. Before the meeting began, there was much discussion--on and off the campus of Add-Ran--about whether the organ would

be used. As the meeting began, a crisis at Add-Ran was developing. It proved to affect the church throughout the state."

"On February 20, 1894, the climax was reached. Before the service began, Joseph Addison Clark--the father and pioneer--and his wife took seats at the front of the auditorium. Their son, Addison Clark, the president, arose to begin the service. Joseph Addison arose, walked toward the pulpit, took a paper from his pocket, and presented it to his son. It was a petition. The petition was signed by the elder Clark and more than a hundred others, who asked that the organ not be used, on the ground that it was not authorized in the New Testament. Addison read the petition, conferred briefly with his brother Randolph, and then announced that he had promised the students that the organ could be used in the meeting and that he could not go back on his word. He turned to the organist and said, "Play on, Miss Bertha."

At this point, brother Don Morris was not able to continue for several moments. He wept audibly, and most of the audience wept with him. Brother Morris continued: "As the organ and singing started, Joseph Addison arose with his wife and led the opposition out of the auditorium. He was a gray-bearded man, seventy-eight years old, with a cane. About 140 people, according to Randolph's son, Joseph Lynn, followed the elderly Clark out of the building. Many in the remaining congregation wept. My father, who was a student that year, was present, and he told me many times about Uncle Joe Clark--how he appealed to the audience not to use the organ and how he led the group out of the auditorium."

Brother Morris closed his great speech as follows: "...we of churches of Christ today are the real heirs of the first years of Add-Ran and of the gospel taught in the first Texas churches. This is true because today we continue in the slogan first used by Texas pioneers and the Campbells before them: 'We speak where the Bible speaks and are silent where the Bible is silent.' This principle has been followed by the Thorp Spring Church from the beginning of 1873 until now. And we believe that this

continued on page 6

"SET OUR WOMEN FREE" cont' from page 3

this make all of us men nobody in God's sight?

But Parks wants women to preach the gospel. Referring to a woman in whose house the church met, Parks says, "How valuable this woman gospel preacher was to the cause is pictured by Paul in the words that all the churches among the pagans owe this couple a debt of gratitude" (p. 117). Yes, he says, "this woman gospel preacher" was (according to Parks) authority for going into the pulpit and preaching now, just because she let the church meet in her house - that was, according to Parks, proof that a woman can now be a preacher to the assembled church. Surely no one will envy a man of such poor reasoning and false logic.

He argues that since there is only "ONE LORD" who is the Christ, he wants you to jump to the conclusion that, therefore, if a man preaches from the pulpit he is lording it over the women. Well, turn it around the other way. If a woman preach from the pulpit she is lording it over the man, according to Parks' logic.(?)

Next he seems to argue that no one may be a leader in the church, or in any way conduct a service, for no one is to "lord it over" others and, therefore, there could be no leaders or overseers of the church (Mk. 10:42-43). Jesus was not here condemning the leadership of the church, but those who wanted to "LORD" it over others. Paul calls the "elders", at Ephesus, "overseers" and says the Holy Spirit made them "overseers", or "bishops" (Acts 20:17,28). The Greek means that it was their duty to see that things done by others were done rightly (Thayer). Peter also told the elders to, "Feed the flock of God which is among you, taking the oversight thereof" (I Pet. 5:2). If elders had been given no authority to guide and oversee the church, God would not have been just in holding them accountable for any failure to properly rule in the church (Heb. 13:7,17; I Tim. 5:17).

But Parks says, "There is no place for...male dominance." What he means is that there is no place for having

men as elders who are "the husband of one wife" (I Tim. 3:1-3). He further means that no man could scripturally be one that "RULETH his own house well" (I Tim. 3:4-5). "Having his CHILDREN IN SUBJECTION with all gravity", says Paul (I Tim. 3:4-5). Don't be surprised if Parks next argues that parents cannot scripturally control their children, for no one is to "LORD IT OVER" anyone else (Mk. 10:42-43). The Bible says the husband is "the head of the wife" and the wife is to "obey the husband" (Eph. 5:23; Titus 2:5). But quoting the Bible to a liberalist is like pouring water on a duck's back in an effort to wet his body. He will gainsay it some way, even if he has to use a home-made translation to do it, like Parks.

Parks says, "Elders are not authorities". He means no one in the church has any authority, elders, preachers, or anyone else. Yet Paul said to Timothy, "These things speak, and exhort, and rebuke WITH ALL AUTHORITY. Let no man despise thee" (Tit. 2:15). Because a preacher or any teacher is commanded to do his work "with all authority" lacks much of proving there is no authority in the church of our Lord.

But Parks argues that elders rule only "by example rather than by command" (I Pet. 5:2-3). If they are to be nothing but an "example" they could be that without being APPOINTED AS ELDERS in the first place (Acts 14:23; Titus 1:5-8). All Christians are to be examples (I Tim. 4:12; I Pet. 2:21).

Parks also argues that since Christians are to serve one another, therefore, women can go into the pulpit and preach the gospel, and have as much place in the leadership of the church as men (I Pet. 5:5). But v. 2 says elders were "overseers". Again: "Submit yourselves one to another in the fear of God" (Eph. 5:21). He offers this as proof that all members have the same authority in the church as the elders. Men and women have different places to fill in life, and to ignore this is to be a modernist and a liberalist and unworthy of the fellowship of true Christians.



"PLAY ON...continued from page 4

is the true pattern for church organization, for purity in worship, and for all things religious. To use this pattern is more important than excelling in numbers or affluence. We look to the New Testament as the guide in restoring the Lord's church, and we

"LESSONS FROM THE DECLINE OF ISRAEL"

LARRY CHOUINARD

The courageous Hosea described the degenerate state of God's people as likened unto a "mother who played the harlot." Hos. 2:5. She had forgotten the covenant that bound her to Jehovah and made her unique among the nations. "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I also will forget thy children." Hos. 4:6. Though Jehovah wrote, "For him the ten thousand things of my law, they are counted as a strange thing." Hos. 8:12.

It is ironic that the very thing that once made Israel great became her downfall. Moses exhorted Israel, "And what great nation is there that hath statutes and ordinances so righteous as all this law, which I set before you this day." Deut. 4:8. Israel was great because she had a marvelous law. This was the grounds of her uniqueness among the nations. But this greatness was conditional. "Now therefore if ye will obey my voice indeed and keep my covenant, then ye shall be mine own possession from among all peoples, for all the earth is mine." Exo. 19:5. By the day of Hosea, Israel had drifted from the law to the point where she did not even recognize it when it was preached. Hence, Jehovah had no alternative but to destroy Israel as he did the wicked nations around her.

There are many powerful lessons to be drawn from the decline of Israel. The apostle Paul alluded to the church as being the spiritual "Israel of God." Gal. 6:16. Like Israel of old our right to exist as God's people rests upon our keeping the covenant of God. John 8:31; Acts 2:41; Gal. 1:8-9; Eph. 4:14; 1 Tim. 1:3. Should we ignore this promise, what shall be our basis for determining the children of God? Many assume a vague, subjective, mystical experience to be the criteria for determining truth. If that be our standard then the doors are open to all who claim an experience. (Buddhists, Mormons and Hindus all claim some sort of a religious experience.) God's word must be our final absolute authority in religion, otherwise we

pray that He may bless us as we attempt to follow it."

And RIGHT NOW, more so than ever before in my lifetime--there are IN THE CHURCH those who are saying: "MISS BERTHA, PLAY ON!" May God help us to have the faith, the conviction, the courage of Joseph Addison Clark. ~

have no basis to pronounce any system as being false.

Furthermore, ignorance of God's law caused physical Israel to reap destruction. Spiritual Zion should learn a lesson from history. Though Paul exhorted Timothy "to study to show thyself approved unto God" II Tim. 2:15; many have concluded this verse actually means, "attend the church services and let the preacher do your studying, to show thyself approved unto God." In our modern age personal Bible study is a forgotten responsibility. As a result the ignorance that prevails in the Lord's church is atrocious. When the faithful preaching of the word falls on some ears it is "counted as a strange thing."

Many are unfamiliar with the Biblical teaching on immodesty, smoking, social drinking or mixed swimming. Hence, when these vices are mentioned they are treated as a "new thing." And preachers who denounce such sins are accused of just "spouting off" or "riding his hobby." But if they would study the Book, that has been teaching the same thing for two-thousand years, they would realize such teaching is not new.

Jeremiah reported that the false prophets of his day "watered down" the truth to cater to the ear of the people. Jer. 5:30-31. And any preacher, elder, or teacher who refuses to teach the truth for fear of criticism from the pew, casts his lot with the false prophets of Jeremiah's day. Certainly we are to preach the truth in love. Eph. 4:15. But when "love" becomes a disguise for tolerating error then one does not have Biblical love. Any preacher who preaches on love of God and yet refuses to rebuke the sins of man simply does not understand God's love. Paul shunned not to declare the whole council of God. Acts 20:27. For God to own us as his own possession, our basis must be the "whole gospel." To shun any portion of it is to display a denominational attitude and thus forfeit our uniqueness. Should this happen think not that we will escape the destruction which shall smite sectarianism.

WHY NOT BE BAPTIZED?

Acts 10:47

Introduction

1. Since baptism is controversial, I encourage you to closely note Acts 17:11
2. Some questions about baptism: Does the Bible mention it, define it, give examples of it, say what it is for and when one should be baptized?
3. Answering above questions will determine if baptism is essential

I. THE BIBLE ANSWERS ALL OF THESE QUESTIONS

1. It is mentioned in the Bible. Over 100 references in the New Testament
2. Defined as a burial, an immersion Rom. 6:3, 4; Col. 2:12
3. Examples: Acts 2:36-41; 8:12, 13; 8:26-29; 9:18; 10:46-48; 16:14, 15; 16:30-34; 18:8; 19:1-5
4. For "remission of sins" Acts 2:38
 - a. Not because sins already remitted cf. Matthew 26:28
 - b. Also tells us what baptism will do
 - 1) Galatians 3:27—In baptism one puts on Christ
 - 2) Romans 6:3—It brings us into Christ
 - 3) I Cor. 12:13—It brings us into Christ's body
 - 4) Romans 6:4—It enables us to walk in newness of life
 - 5) I Peter 3:21—It saves us cf. Acts 2:47
 - 6) I Peter 3:21—It gives us a good conscience
 - 7) Matthew 3:13-17—To fulfill all righteousness cf. Acts 22:16; Rom. 1:17
5. Administered in the authority of the Godhead Matt. 28:19
6. Only one, Eph. 4:4 (although other baptisms are mentioned in New Testament)
 - a. Paul said "one" after John was beheaded
 - b. Not Holy Ghost or fire Matt. 3:11, Only Jesus could do this baptism cf. Mt. 28:19
 - c. The one baptism, Jhn. 3:3, 5; Acts 8:36; Acts 10:47; I Peter 3:20, 21
7. Who?
 - a. The taught, the believer Mark 16:16; Matt. 28:19; Heb. 11:6
 - b. The repentant Acts 2:38
 - c. Confessor of faith in Christ as the Son of God Acts 8:37, 38
8. When? Immediately when one understands Acts 22:16; 8:12

II. IS BAPTISM, THEREFORE, ESSENTIAL TO SALVATION?

1. If one is saved without baptism one can be saved
 - a. Out of Christ, for one is baptized into Christ Rom. 6:3
 - b. Without putting on Christ Gal. 3:27
 - c. Without being buried with Christ Rom. 6:4
 - d. Without being raised with Christ Rom. 6:4
 - e. Out of the body I Cor. 12:13
 - f. Out of the Kingdom John 3:5
 - g. Without obeying Christ Acts 10:47, 48; cf. Heb. 5:9
 - h. Without walking in the newness of life Romans 6:4; cf. John 3:3
 - i. How can "baptism doth also now save us" be explained I Peter 3:21
 - j. Why was Paul told, "Arise and be baptized. . ." Acts 22:16
2. Baptism is essential

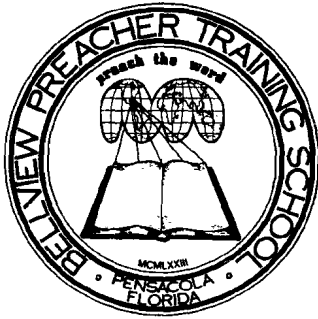
III. HOW WILL YOU REACT TO THE LORD'S TEACHING ON BAPTISM?

1. How some have reacted. You will react in one way or the other
 - a. Acts 2:41
 - b. Luke 7:30
2. No doubt at all—The New Birth involves baptism
 - a. Through baptism one is enabled to walk in newness of life Rom. 6:4
 - b. In Christ, a man is a new creature II Cor. 5:17
 - c. It is baptism that brings a man into Christ, hence a man cannot be a new creature until he is baptized into Christ.

CONCLUSION:

1. May the Lord help you to examine these Scriptures that you may become a new creature
2. It is better never to have been born at all than never to have been born anew

FROM THE DIRECTOR OF THE BELLVIEW PREACHER TRAINING SCHOOL



Those who stand for the truth, wavering neither to the right nor to the left, are often spoken of as being a most unloving people. There are many who want every-

thing to be peace and joy and love. To them it is one big pie in the sky--good God, good Devil, good heaven and good hell. Obviously these detractors have never learned that God tells us in his word that the Christian life is a battle -- a constant warfare against the world, the flesh and the Devil.

Bellview Preacher Training School is conservative in its stand. We want

no part in the liberal hayride toward hell. We believe (know) the Bible to be the verbally inspired word of God. The curricular of the Bellview Preacher Training School is centered on knowing that word, proclaiming that word and defending that word.

For more than a century the religious world has been in the throes of liberalism and for at least a decade the Lord's church has been afflicted with this dreaded, spiritual disease. We need more men like Amos of old with the courage to mount the pulpit and preach the whole counsel of God without fear or favor.

Bellview Preacher Training School is dedicated to training men in the Bible to preach it and defend it regardless of the cost.

WILLIAM S. CLINE

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

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MODERNISM AND THE AUTHORITY OF THE BIBLE

LARRY CHOUINARD

Stockton, California

The massive assault of liberalism can be traced to a rejection of Biblical authority. When the liberal spins loose from the norms of scripture he is free to wander in the wastelands of subjectivity, interpreting the Bible according to his fancies. Doctrinal truth and historical content are either ignored or destroyed beyond recognition. Modernism results in a selective, mystical interpretation of scripture. The scriptures are filed into two categories: useful and non-useful. If a scripture conforms to the spirit of the times it is considered truthful, if not, it is discarded as non-essential. Needless to say, Jesus nor the Apostles accepted a dualism in scripture between the false and the true. Jn. 10:35; II Tim. 3:16-17; Matt. 5:17-18. The totality of scripture was respected as God-breathed and hence authoritative. Either the Bible is authoritative in all it teaches or it cannot be trusted in anything. The Bible is an organism inspired in all its parts, thus making the whole given by inspiration of God.

Liberalism attacks the authority of the Bible at the most crucial points. Assuming naturalistic philosophies liberalism accepts four unwarranted assumptions which serve as their guide lines for interpreting scripture:

1. Liberalism maintains our relationship with God rests on a personal "experience." According to the liberal a "mystical personal encounter with God" transcends any objective standard. Modernism replaces objective revelation for a flimsy subjective religious experience. Obviously there can be no objective norm to distin-

guish one religious experience from another. It follows that any experience from an L.S.D. "trip" to a "calling in the cotton field" may be claimed as an encounter with God.

The Bible recognizes a balance between subjectivity and objective factors. "If Christ be not raised, (historical objective reality), then our faith is vain." (Not valid) I Cor. 15:14. Notice that valid faith (subjectivity) rests on a valid objective basis for that faith. The wiseman warned against putting our trust solely in subjective factors. "He that trusteth in his own heart (subjective) is a fool." Prov. 28:26. Liberalism reverses the divine pattern and makes a "better felt than told" experience authoritative over scripture. Basing our relationship to God on so flimsy a base opens the doors to any and all who claim an "encounter with God." We have no objective pattern or standard to determine if a religious experience originates with God or Satan. Paul informed the Roman Christians that they could know they were justified because they had "obeyed that form of teaching where unto ye were delivered." Rom. 6:17. The opposite of Paul's argument is that if they had not obeyed that "form of teaching" they were not justified. Hence the only criterion for determining our justification is the absolute authority of scripture.

2. Next, the liberal interprets the acts of God recorded in the Bible as normal historical occurrences. The exodus, for example, is not so much objective evidence for God working in

continued on page 3

by WILLIAM S. CLINE
Pensacola, Florida

A TIME TO BUILD TENTS

We are neither a prophet nor the son of a prophet, therefore we do not consider ourselves a voice crying in the wilderness. Yet one needs nothing more than to casually observe the situation to deduce that the church of our Lord is heading toward a testing, the likes of which she has not seen since the Restoration movement of one hundred-fifty years ago.

We are concerned that the liberal philosophies of the educational, political, social and denominational worlds are becoming the governing undercurrent in the kingdom. Preachers who contend earnestly for the "Old Paths" wavering neither to the right nor the left are not nearly so popular as they once were among a people that claims to "Speak where the Bible speaks." Scripture quoting, sin condemning preachers are fastly becoming out of step and out of style in a church that wants to "win friends and influence people" so long as we do not upset them. Feelings and friendship instead of doctrine and fellowship have become the enigma of the day and politician, love everybody, condemn nothing, joke telling, good God, good Devil, good heaven, good hell, entertaining preachers have become the desired order of things on the parts of many. Where in the name of heaven are we headed?

Almost unnoticed among some brethren is the fact that a great number of sound gospel preachers are quitting the pulpit to go into some type of secular work. For certain some have quit because preaching was harder than they supposed. Others surely have quit because they found out they simply were not cut out for preaching. While others may have been so poorly supported or cared for they had to go into some other type of work to adequately support their families. But there are large numbers of preachers who have quit because brethren would

not stand for sound, doctrinal preaching and having been associated with one or more such congregations they became discouraged and went into secular work.

Brethren can be mean when they want to. Just now preachers who exposed the sins of members in their respective congregations comes to mind. They are no longer preaching. One preached against adultery. One in the congregation set out to "get him." His reputation was severely damaged by the gossips and he quit preaching. The gossip, the unkind remarks to wives and children, the mockery, the refusal to participate in programs of work, the cutting off of the dollar in the contribution, the constant wrangle in classes, etc. are some of the things that are putting preachers into secular work. One able preacher of the gospel who quit preaching told this writer that he was sick and tired of his family's welfare depending upon the whims of the brethren. Only the Lord himself knows how many others have harbored the same feelings.

Statistics which have come to us indicate that we have approximately 800 fewer preachers today than we had 5 years ago! Perhaps each of us can name several preachers we have known over the years that have quit preaching and taking note of those that have quit recently one can only become concerned because of the present situation. We know of one city that has at least 19 men in it that were faithful gospel preachers, yet today they are not preaching. There are more than two congregations for every preacher, yet our number of preachers is decreasing. Where are we headed?

As liberalism continues to infiltrate the congregations of the church of our Lord, more and more faithful preachers are going to become tired of

continued on page 4

the **DEFENDER**

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MODERNISM....continued from page 1

time and space, but is just a record of what some ecstatic Israelites thought he did. According to liberalism the inspired writers merely interpreted natural occurrences as miraculous events. It follows that either the holy penmen willfully deceived their readers or they were actually deceived into thinking these natural occurrences were miraculous. Whatever horn of the dilemma liberalism grasps they deny inspiration and insult the integrity of the writers.

Driven by anti-supernaturalistic theories the liberal glories in how much of the Bible he can exploit as myth. But why should the miracles of the Bible be denied? If we may speak of God, we may speak of a miracle. It is odd that those who, because of naturalistic bias, deny the miraculous and continue to believe in God, who is the largest supernatural entity in the Biblical record. If God exists, miracles are not a problem. The errors of modernism are essentially the same in every age. Our Lord put the ax to the root of modernism while in controversy with the liberals of his day, "Ye do err, not knowing the scriptures nor the power of God." Matt. 22:29. Jesus understood the fundamental errors of modernism to be an improper attitude toward the scriptures and the power of God. To deny the possibility of the miraculous, insults the omnipotence of God.

Liberalism wants to use "God-words" but destroy the content of those words. But a non-acting God is no God at all. It is sad that theologians have allowed the unscientific hypothesis of mechanical evolution to influence their thinking.

3. According to the liberal the scriptures can be accepted only when they harmonize with the Spirit of the times. It was alright to believe in miracles two-thousand years ago, but in our "enlightened scientific" age we must reject such as an impossibility. Such a statement is itself unscientific and unverifiable. Whether a miracle happened is a question of history, not philosophy. No one can dogmatically say "Miracles do not occur;" for how could he know, except by revelation. Interpreting the Bible through modern day philosophies always results in serious consequences.

The sophistry of the liberal is that while he charges the Bible with myths, errors, and fallacies he piously commends the scriptures which teach

ethical principles. The prejudice of liberalism not only blinds the eyes to truth, but keeps one from seeing his own inconsistency. But this pragmatic view (if it works keep it) is one of the predominant features of liberalism. The ultimate authority of religious truth is shifted from the Bible to within ourselves and the culture of any given age becomes the test of orthodoxy. Rather than man being subject to the Bible, liberalism once again reverses the divine pattern to accommodate his Satanic theories.

4. To water-down the authority of the Bible the liberal scoffs at an inerrant, infallible Bible. Of course, Biblical authority can make no sense if the text be riddled with errors. If there be mistakes in the Bible, there may well be a thousand. Charge the Biblical writers with an error in one particular we will have no assurance they did not error in many more. We do not deny there are difficult passages in the Bible, but to charge the inspired record with errors and contradictions is tantamount to a denial of inspiration. With the aid of textual criticism archeology, and a sound hermeneutics many difficulties have been resolved. Let us not be guilty of leaping to conclusions far ahead of the evidence, by charging the Biblical account with errors. Satan has always tried to cast doubt on the integrity of God's word. Modernism is the instrument of Satan designed to that end. Furthermore, liberals manifest a gross ignorance of the scriptures by ignoring the unity of the Bible. (See Matt. 22:29) Because God is the principal author of scripture, it follows that the meaning of the parts agrees with the meaning of the whole, so that one passage sheds light upon another. The only infallible interpreter of scripture is scripture. Instead of leveling scripture against scripture allow the Bible to speak for itself, and many so-called errors will vanish. To call into question any part of inspiration is to call into question the whole.

Liberalism hides its true character behind many pious disguises. It's time we expose them for what they are - Satanic, anti-Biblical heresies. Modernism denies the absolute authority of the Bible in order to free themselves from the controlling influence of scripture so as to be able to exalt their own anti-Biblical philosophies. It is time we meet these destructive heresies and call men back to the simple truth that is in Christ.

beating their heads against the brick wall of this old philosophy which has gotten such a strong hold on the minds of modern man and they are going to leave preaching to engage in some other form of work. Perhaps the time is fastly coming when a preacher who intends to "Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgression, and the house of Jacob their sins" is going to have to "build tents" if he is to be supported in his preaching the whole counsel of God.

When Paul went to Corinth to preach he supported himself by building tents. (Acts 18:3) There is a certain independence that comes with tent building. A preacher that is self-supported will not feel the need to keep one eye on the contribution and attendance while he preaches the gospel. Many do this very thing because they know when the contribution and attendance drops they are in trouble. Since brethren use these as gauges, the preacher is tempted to preach that which will keep those two thermometers high and rising. On the other hand, the self-supported preacher can keep both eyes on the Bible and preach the whole counsel without fear of being cut off. There is certainly nothing wrong with preachers being supported and supported well by congrega-

tions as long as they do not allow that support to hinder their work as an evangelist.

There are congregations which use the salary to buy the kind of preaching they want and some preachers are more concerned about their salary than they are their soul. If the time comes when preachers have to build tents in order to preach the word of God as revealed in His verbally inspired book then may God be our stay and our strength to do what we have to do to preach the unsearchable riches of the Christ. God forbid that we ever let the whims and the philosophies of what may well be the out-spoken minority keep us from preaching the word without fear or favor.

Preachers, "Preach the word. Be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine" and if and when that time comes for you, for the sake of Christ, the kingdom and all that is pure and holy begin building your tents. It looks like that time is coming, but when you start building tents don't stop preaching the word. That is what the devil wants and God forbid that we ever conduct our lives in such a way as to give victory to the Prince of Hell.

JESUS CHRIST IS THE AUTHOR OF THE GOSPEL

WINSTON C. TEMPLE
Pensacola, Florida

The other day a young man came into this writer's office and presented the following question: "Who coined the five steps of the gospel?" Evidently, someone trying to destroy his faith had asked him the same question. This is one of the many questions that the denominational world has been asking the Lord's people for many years, but judging from past experience and the manner in which the question was presented, the present writer got the impression that a so-called member of the Lord's church was the originator of the question.

In answer to such a question one must first of all believe in the verbally inspired Word of God. In 2 Timothy 3:16, the apostle Paul taught that all scripture is the product of

the Divine breath of God, and that the scriptures are able to thoroughly and completely furnish man with doctrine. The gospel preached by Paul was not after man. Man did not give it to him; neither did man teach it to him. It was given by the revelation of Jesus Christ. (Gal. 1:11,12) The apostle Paul was not ashamed of the gospel of Christ. (Rom. 1:16) How many today in the Lord's church share the same conviction?

Many in the Lord's kingdom are trying to slip their denominational friends into the fellowship of the church without them complying with the terms of the gospel. The gospel contains facts, commands and promises. The facts are the death, the burial, and the resurrection of Christ.

understand that the formula, H_2SO_4 , for sulfuric acid consists of two elements, hydrogen and sulfur, and the summation of these two elements in the right proportions yields sulfuric acid. As a result of study and respect for the laws of chemistry, the chemist knows that in order to obtain the desired result and to fully satisfy the law of chemistry, he must include in his mixture all elements called for in the law.

Space in this article will not permit us to examine all the acts of conversion recorded in the New Testament, but if such an examination was made, one would see that the formula for salvation would be **Faith + Obedience yields salvation.**

Jesus is the author o f eternal salvation to those that obey him, Heb. 5:8,9. This writer would like to suggest to the doubtful reader that he or she take time to place all the steps of every conversion recorded in the book of Acts on a piece of paper. Add them and you will see that in order to become a Christian, one must hear, believe, repent, confess and be baptized.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. 2:1. "For I have not shunned to declare unto you all the counsel of God." Acts 20:27.

May God give us more preachers that
will stand and declare the whole
counsel of God.

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QUENTIN DUNN
Earth, Texas

did. Let us consider the feeding of the five thousand.

There was a lad which had five barley loaves and two small fish. The men sat down, in number about five thousand. (John 6:9,10) And Jesus took the loaves: and when He had given thanks, he distributed to the disciples, and the disciples to them that sat down, and likewise of the fishes as much as they would and when they were filled, He said unto His disciples, *"Gather up the fragments that remain, that nothing be lost."* There they gathered them together, and filled twelve baskets with the frag-

ments of the five barley loaves, which remained over and above unto them that had eaten. (John 6:11-13.) Now watch it! Then those men, when they had seen the miracle that Jesus did, said, "This is of a truth that prophet that should come into the world." (John 6:14.) Jesus did a miracle, nothing is said about him frying fish! To say that he conducted a fish fry is to minimize the miraculous power of Jesus! Saying that Jesus conducted a fish fry when He fed the five thousand is dangerous modern day language!

The account of Jesus feeding four thousand men is in Matthew 15:34-38. "And He took the seven loaves and the fishes, and gave thanks, and brake them, and gave to His disciples, and the disciples to the multitudes and

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they did all eat, and were filled: And they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men besides women and children." (Matthew 15:36-38.) Jesus showed His miraculous power in feeding the four thousand as surely as He did in feeding the five thousand. Nothing is said about Him baking bread. Calling Jesus a baker is dangerous modern day language!

These miracles should teach us that Jesus is the bread of life. It is just as important that we believe that Jesus performed miracles while He was on earth as it is for us to know that we can't perform miracles today. These miracles do not teach that Jesus was a cook!

WHERE ARE YOU?

RAY WK
 Gadsden Alabama

"I do not believe Jesus was the only Son of God, but that he was a son of God as all people are the sons of God. I believe Jesus was a prophet as Mohammed was a prophet. I believe all good, religious people are right." So stated a young Catholic student from the Dominican Republic.

Jesus always started with people where they were. I saw right away that it would do little good to start talking with this young man about the one church when he did not believe in the one faith or the one Lord. Although he claimed to be Christian, he had no idea what Christianity was.

If Jesus is a prophet, as the young man stated, he would be a true prophet or a false prophet. If he was a true prophet, his statements must be true. We find the statements of Jesus in the New Testament. Jesus said he was the way, the truth, and the life, John 14:

6. He said he would send the Holy Spirit upon the apostles, John 14:26; 16:13. The apostles and prophets called Jesus the only begotten Son of God, John 3:16, etc. Jesus said all truth would be delivered to the apostles by the Holy Spirit, John 16:13. If they received all truth, no new revelation would come several hundred years later through Mohammed! If Mohammed posed as a prophet of God, but spoke things contrary to Jesus the Son of God, it proves Mohammed was a false prophet!

Since Jesus is the only hope of salvation for the world, 2 Tim. 2:10; John 14:6, it follows that no other faith can save us! There is but one faith, Eph. 4:5. We either accept and obey what is found in this system of faith, or we lose our souls, John 3:36; Heb. 5:9. Narrow? Yes, but the narrow way is large enough to contain every soul who will obey the Lord, Rev. 22:17.

***** * NOTICE TO ALL READERS! *

* With this issue we end the 1973 volume of the Defender. There will be no *
 * December issue--so do not write us and tell us you did not receive your *
 * December issue. Last year we received a sack of mail informing us that *
 * our readers did not receive the December issue. Since there was and is no *
 * December issue this is understandable. The information regarding printing *
 * on page 2 tells you that the Defender is printed monthly except December. *
 * We need the break. Continue to pray for our labors. We will see you again *
 * through these pages in January. *

....Editor

MODERN VIEWS OF THE BIBLE

1 Timothy 6:20, 21

Max R. Miller

Introduction

1. There have been different views of the Bible held at different times.
2. Our study is the views now held by those who are recognized as Modernist.

I. MODERNISM, WHAT IS IT ALL ABOUT?

1. Scheiermscher, "the father of modern theology" (1768-1834)
 - a. A theology hostile to the supernatural revelation of Christianity
 - b. Religion is not a body of doctrine or system of conduct but man's experience
 - c. Feeling and "the Christian conscience" obviates the authority of God's word
2. Modernism is an ancient heresy with new and modern trimmings
 - a. It harbors many heretical teachings condemned by the early church (Arianism, Dynamic Monarshianism, Socinianism, and others)
 - b. Modernism, as a method of discovering truth, is relative new to today's church
3. Modernism—
 - a. Is not "modern things" in the church, viz., kitchens, located preachers, etc.
 - b. Is also known as Liberalism, Neo-orthodoxy

II. MODERNISM, AS IT VIEWS THE ORIGIN OF THE BIBLE

1. The Bible did not come from God
 - a. It is not a supernatural revelation from a higher creature to a lower one
 - b. It does not contain absolute and unalterable truth
 - c. A product of evolution. Man grew into a religion then fabricates a Bible
2. The Bible originated in primitive and childlike ideas and concepts
3. It is no wonder that Modernism is totally different from Christianity.
 - a. The foundation of Christianity is the Bible
 - b. The foundation of Modernism is the shifting emotions of sinful men

III. MODERNIST REGARD FOR THE BIBLE

1. The Old Testament
 - a. A record of human experience written by ordinary men (JEPD, R)
 - b. A patchwork of imagination and superstitions
 - 1) Compare Gilgamesh epic with Genesis 6-8
 - 2) Compare Babylonian Creation Myth with Genesis 1-3
 - 3) Must distinguish between the true and false, Myth and reality
 - c. The idea of God
 - 1) Cruel and blood thirsty Gen. 6:5-7; Lev. 10:1-3; No. 16
 - 2) His morals are crude and vulgar
 - 3) He is not a God to be desired
2. The New Testament
 - a. The Gospels are pure fiction
 - b. The records of the New Testament cannot be proved
 - c. Christ, the main character, is an ethical Christ, not a saving Messiah
 - 1) He is the supreme revelation of God whose ethical teachings are marvelous
 - 2) His teachings establish a community where men serve one another out of love
 - 3) Redemptive power is in his life rather than in His atoning death
 - d. Miracles are all myths; or can be naturally explained
 - e. Second coming of Christ conjured by emotionally intoxicated disciples and false

CONCLUSION

1. All false doctrines seek to get men away from the Bible
2. Modernism is a dangerous philosophy in the social, economic and religious field.
3. 2 Timothy 3:16, 17

What is your commitment to the Lord's work?

WHAT DOES THE BIBLE TEACH ABOUT THE IMPORTANCE OF HEARING THE WORD OF GOD?

- I. The Bible teaches us that we need to take heed who we hear.
 1. God has spoken to us through his Son. Heb. 1:1-3; Heb. 2:3
 2. We must hear Christ. Matt. 17:5; Acts 3:22
 - II. The Bible teaches us of taking heed as how we hear. Luke 8:18
 1. 2 Thessalonians 2:11, 12
 2. Four kinds of hearers are set forth in the parable of the sower. Luke 8:11-15
 - III. The Bible teaches us that there are several kinds of hearers.
 1. Those who do not understand. Matt. 13:19. Verse 15 gives the reason why they do not understand.
 2. Those hearers who are forgetful. James 1:22-25
 3. Those in who faith is produced. Rom. 10:17; Acts 18:8
 4. Those hearers who have itching ears. II Tim. 4:3, 4
 5. Those hearers who stop their ears. Acts 7:57
 - IV. The Bible teaches that hearing is a necessity to being saved. Rom. 10:13-17
One must be taught to come to God. John 6:44f. Note: In each case of conversion in the book of Acts, there was first, the teaching, the sinner heard the word of God and obeyed before it says they were saved from their sins.
 - V. The Bible teaches that hearing must be combined with doing or our obedience to the word. James 1:20, 21; Matt. 7:24-27
Hearing and knowing and doing not is sin. James 4:17
 - VI. Let us note the results in our hearing and doing that which the Bible binds us to do.
 1. We will be wise builders. Matt. 7:24-27
 2. Bring forth fruit. Luke 8:15
 3. We will be blessed. James 1:25
 4. We will be saved. Rom. 10:13-17; 1 Tim. 4:16
 5. Association with Christ. Rev. 3:20
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