

Defender

"I am set for the defense of the gospel"

Volume I

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DEFENDER

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

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IN THESE DAYS OF LOVE EVERYBODY

By

George E. Darling, Sr.

The preacher who, in reality, when put to the test, believes nothing, unless it be "live and let live;" usually stands for nothing, or at least for less than he professes to believe. He looks for worldly friendships and makes a special appeal for those in the "money bracket;" seeks the easy way; sails with the wind, floats down stream; is a hail fellow well met; runs in the middle of the road; carries water on both shoulders; smiles a sickly smile and sweetly talks of peace even with the Devil; is blown about by every wind of doctrine; (especially if it looks as though it will be more popular and more money will come in from that source; forms an unholy alliance with the "would be scholars;" ceases to speak out on worldliness; becomes a denominational lover and steers clear of saying anything that might cause one of them to realize that they are lost; refuses to expose sectarianism's damnable false beliefs; invites the "faith only" heretics and "Jehovah's Witnesses" as well as the "Sweet Spirited" Campus Evangelism affiliates to occupy his pulpit; refuses to preach what God's word teaches on marriage, divorce and re-marriage; and smiles on the Devil's method of entertaining lost souls. That person cannot understand why a faithful gospel preacher stands out against such things nor can he understand why any preacher would separate himself from a preaching brother of long acquaintance, because of CONVICTION.

Conviction that is built on the word of God does not change in order to advance the man who stands behind what he believes. The losing of friendships, held dear through the years was the lot of Paul, and it will be the lot of every man who steadfastly refuses to "Let the bars down" and fellowship everybody and everything that claims to be "Sweet Spirited."

Let us remember in these days of LOVE EVERYBODY (even the Devil, if he smiles sweetly and publicized his humility) that God's word is still our standard; and if it means that we lose every friend we ever had on God's green earth for the sake of Christ and His church, then so be it.

Some people can be quite "chummy" with a preacher who is unfaithful to his marriage contract. One who is so nice he cannot live in the same house with his own wife of his youth is dealt with very tenderly. They can show mercy and hobnob with preachers who deny the simple and plain teaching of the New Testament. (Of course under their breath they do not agree with him, doctrinally, yet allow him to address the congregation week after week?????)

They can be merciful and friendly with the biggest compromisers that exist on the face of the earth and do it with impunity, even going so far as to place such on programs in prominent places, thus jeopardizing every soul that hears them. They can be kind and merciful with preachers who are as

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ELDERS CAN STOP THE SPREAD OF LIBERALISM

We firmly believe that the elders of the local congregation have the divine right and responsibility to determine what shall be taught and who should do the teaching. (Acts 20:28-31) Much of the trouble that we are presently experiencing could be avoided if elders of local congregations would be more careful of who does the teaching and preaching and what is taught. Preachers known for their liberal views should not be used in meetings, lectures, youth rallies or any other function that the church has. It is time that the elders take away their audiences. But not only do we need to take away audiences; It is high time we heed the command of John. By inspiration he wrote, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." (2 Jn. 9-11) Throughout the brotherhood it has been the common practice in many circles to use men for meetings, lectureships, youth meetings, etc., who are known to espouse liberal views. One day elderships will answer for their flagrant disobedience to John's injunction. There can be no right in fellowshiping false teachers.

The church needs elders who will stand up and be counted; elders that will stop the mouth of the gainsayer. Thus elders that are following New Testament doctrine will not only cut off the false teacher's audience and pay, they will mark him as such and will have no fellowship with him. In Romans 16:17 Paul said, "...mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." In Titus 3:10-11 he said, "A man that is a heretic (false teacher) after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." We have no choice in the matter! If we fellowship false teachers, we disobey God. When will elders be as concerned about obeying Romans 16:17 and Titus 3:10-11 as they are about obey-

ing Acts 2:38?

The elders that tolerate false teaching and corrupt practices share the guilt of the false teacher or the evildoer. (2 Jn. 11) I recently read of an eldership that would not fire their preacher, even though they knew him to be a rank liberal. Their excuse was, "If we let him go, we are afraid he will leave the church of Christ and go into some denomination." Their first responsibility, as we see it, was not to fire him, thus letting him go to some other congregation of the Lord's people to teach his false doctrine. This has been done too many times during recent years. The elders should first seek to convert him to the truth of the teachings of Christ. If that cannot be accomplished, then they have no alternative but to withdraw fellowship from him (thus firing him at that time) and mark him as a false teacher. If this act of New Testament discipline fails to bring him to repentance for the salvation of his soul then he may as well be in a denomination. Elders must obey New Testament teachings. And if following the will of Christ drives a man to a denomination, then to a denomination he must go. False teachers cannot be tolerated or harbored in the church of Jesus Christ! May God have mercy on such spineless elders!

Never has there been a time when those who have the oversight of the Lord's church should be more careful in what the church is being taught then and now. Elders should know every person that teaches both from the pulpit and in the classroom. They should be acquainted with every piece of literature that is being used. When some of our literature is copied from sources that do not believe in the inspired Word it is easy for error to creep in. It would be a giant step in the right direction if elders would refuse to buy any material from those who are printing false doctrine. When they learn that they cannot sell their material then they will stop printing it.

Among the qualifications of elders is the one that states, "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convict the gainsayers." (Titus 1:9)

Paul continued in verse eleven talking about these false teachers and the responsibility elders had to them by saying, "Whose mouths must be stopped...." Not only must elders know the word and be able to correct the false teacher, they first of all must be able to recognize error when it is taught. Just recently I heard of a preacher who taught from the pulpit the direct operation of the Holy Spirit separate and apart from the word. There were elders in that audience that did not even notice that error was being taught! If that is

the caliber of elders the Lord's church has today then may God help us! I am thankful for godly elders that know and love the truth. They are willing at any time and in any way to defend it. May their number increase and their faith and courage wax strong in these days of trial and turmoil.

Elders, the question as I see it resolves itself around this point. Shall the church continue to teach and practice a "thus saith the Lord," or shall we change our teaching and practice to suit the whims of contemporary man. You overseers hold the answer.

* * * * *

OFT OVERLOOKED QUALIFICATIONS OF ELDERS

by

Ernest Underwood

There are some twenty-four qualifications listed in the word of God that pertain to the eldership. If we are to accept the Bible as God's inspired word we must believe that any one of these qualifications is just as important and binding as the other. In the past much emphasis has been placed on the qualification of believing children. When men have come before the congregations as prospective elders brethren were careful to make sure that they had only one wife, (although in some areas this practice has been abandoned). It is well and good that these qualifications are so strictly adhered to, for to fail in these would mean appointment of unscriptural men, which is to fail God.

There are, however, some qualifications that usually receive much less emphasis when it comes to selecting men for the eldership. Let us take a close look at three of these.

"APT TO TEACH"

The phrase "apt to teach" in some circles simply means that an elder ought to be able to teach a class at the last minute when the regular teacher fails to show up. Perhaps this would be involved in "apt to teach," but it in no wise encompasses the entire meaning.

Paul says that one of the duties of an elder is to "feed the flock" (Acts 20:28). This feeding would most definitely require that an elder know the proper food with which to present to

the flock. It would involve being able to take a babe in Christ and properly nourish him with the word of God to bring him to full grown strength.

It is a sad commentary on the state of affairs in some congregations that there are many men who serve as elders that simply do not know the Book; and not knowing it, are unable to teach and edify the church. When there are men serving as elders who knowingly support false teachings, they need to step down so that they may be correctly taught. They have no Scriptural right to be in such a place of awesome responsibility.

"ABLE TO CONVICT THE GAINSAYER"

This qualification would certainly go hand in hand with "apt to teach." Elders must be able to put to flight any who would attempt to destroy the flock by their false teaching. They must not only be able, but they must be willing to muster the courage. They must be able to recognize error, a thing which many are seemingly unable to do, then they must withdraw all support from those who teach and practice it. This would include refusing to patronize certain publishing houses, cancelling meetings that have been scheduled with preachers that are found to be false, and it would include the firing of those who hold views that are out of harmony with the Bible. Rather than doing this, some

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worldly as the devil. They can be 'tolerate' with those who are rebellious, as factious as Hymenaeus and Alexander, deceitful as the Archangel of hell and as big a liar as Belial. These love everybody advocates who are so merciful with the deliberate and well known wrong doers are so quick to draw the trigger on any person, preacher, elder, deacon, teacher or whatever, who says, "No, I am going to take my stand on the Bible, taking its truth, refusing to become a partaker in their evil ways." There is no MERCY OR LOVE for that man. He is to be a cast out from that time on. He is accused of being evil spirited, narrow minded, egotistical, overbearing, unkind, hard to get along with, having a "fat lip" and a "quick pen", and anything else that will do him injury to the one with whom they speak.

Sin is referred to at least 689 times in the Bible, and the preacher who condemns sin in any sinner, is either going to cause that one to REPENT or REBEL! No true Christian expects to be shown love and mercy from the sinner who is caught in his sins, and rebels and determines to continue in them. According to the word of God, sinners go to hell because they will not repent of their sins, and that includes the lovely and lovable sins of the "heavy contributors" in the church who want to live as the devil but still want to shut the preacher's mouth on the subject of their sins.

* * *

...QUALIFICATIONS...cont' from page 3

elderships seem to be in league with the destroyer of the flock, encouraging him by their wholehearted support.

Many times these elders will support some work without proper investigation! They endorse works and teachings that are nothing short of heresy. A case in point is the so-called "campus ministry" of the University of Florida at Tallahassee. The work at this place is conducted by men who teach and practice, by their own admission, things for which they have no Scriptural authority. In the youth meetings sponsored by this "ministry" such men as Don Finto, Jim Bevis, and others are used. Some of these men have openly avowed holding positions that are out of harmony with God's will. In spite of this, there are elders who insist on supporting them regardless of their false teachings.

Such an elder is not fit to serve, as he in no way meets the qualification to "be able to convict the gainsayer."

"MUST HAVE A GOOD TESTIMONY
OF THEM THAT ARE WITHOUT"

This qualification does not mean that a man who serves as an elder will not have enemies. Any time anyone stands for things that are right he will have enemies whether he be an elder, a preacher, or a Bible Class teacher. It does not mean that he must be incapable of making a mistake in judgment. It does mean that one who is an elder must be morally pure, honest, completely upright in his dealings with his fellow man. No one should be able to bring the charge of willful and consistent sin against an elder, even one of his enemies.

How deplorable it is to see men that serve as elders who seemingly have no attack of conscience as they lie to further their cause--a thing that is being done; who use profane and gutter language--a thing that is being done; and who uphold, by their own practice, the drinking of alcoholic beverages. Any elder who conducts himself in such a way that an accusing finger can be rightfully pointed against him should resign from his office. If he refuses to do so he should be "de-elderred" and disciplined.

As is stated in the editorial section of this paper, sin of all forms will only be stopped when elders have the courage to put on the brakes. They can only do this by strict adherence to God's law in all things that are of a spiritual nature. May God give them this courage.

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DEFENDER

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

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March 24, 1972

THE SECOND COMING

By

Walter G. Bumgardner

CHRIST WILL COME AGAIN...In the Old Testament inspired writers emphasized the fact that Christ would come. In the first four books in the New Testament inspired writers related the story of Christ's life on the earth. In the remaining twenty-three books in the New Testament inspired writers emphasized the fact that Christ is coming "...the second time without sin unto salvation." (Heb. 9:28)

WHEN WILL CHRIST COME AGAIN?...This is a question which inspired writers have not answered. While inspired writers have indicated that Christ will come the second time (Heb. 9:28), that Christ will come in like manner as he went into heaven (Acts 1:11), that Christ will come in the clouds (I Thess. 4:17) at which time every eye shall see him (Rev. 1:7), and that Christ shall come with power and great glory (Matt. 24:30), they have not indicated when Christ will come again. On the contrary, they have made it decisively clear that man does not know and cannot know precisely when Christ will come again. Mark recorded the fact that Jesus taught, "*But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.*" (Mark 13:32)

WHEN CHRIST COMES AGAIN.....There will be, when Christ comes again, the resurrection of the righteous dead. (I Thess. 4:16) In I Thess. 4:13-17 the apostle Paul explains that the righteous living shall not precede the righteous dead (but instead shall proceed together with the righteous dead) to meet the Lord in the air. Simultaneous with the resurrection of the righteous dead will be the resurrec-

tion of the wicked dead. Jesus declared, "...the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28, 29) Concurrent with Christ's second coming will be the judgment. Paul explains that, "...when the Lord Jesus shall be revealed from heaven, (11 Thess. 1:7), he, in flaming fire, will take vengeance, "...on them that know not God, and obey not the gospel of our Lord Jesus Christ." [11 Thess. 1:8] Simultaneous with the condemning of the wicked will be the rewarding of the righteous. (Matt. 25:31-46) and Rev. 20:11-15) Further, in the day when "...the Lord will come as a thief in the night:...the earth also and the works that are therein shall be burned up." [11 Pet. 3:10]

THE END OF THE EARTH...In the above passage the apostle Peter predicted the complete destruction of the earth and the works that are therein. Some have the erroneous idea that the earth is to be renovated by fire (with this fire destroying the works that are therein) and thereby made to be a desirable place in which God's people will reside throughout eternity. The phrase, "*shall be burned up*", is the translation of one Greek verb. This verb is used but one time in this clause, and it has as its compound subject the earth and the works that are therein. Whatever happens to one part of the subject must happen to the other. Accordingly, if the earth is to be renovated only (and not de-

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by William S. Cline

FIRST PURE, THEN PEACEABLE

Purity of doctrine and practice on the part of the church is absolutely essential and must be sought after by every one who loves the Lord. We are charged to "*Contend earnestly for the faith once for all delivered to the saints.*" (Jude 3) A pure faith may be enjoined only by constant vigilance against every suggestion and semblance of error.

James wrote, "*But the wisdom that is from above is first pure, then peaceable....*" (James 3:17) To teach that this passage discusses the doctrine of the church is an incorrect exegesis. James' teaching here applies to the peace in the heart of the individual and was designed to emphasize that peace cannot reign until purity controls the heart.

However, the principle is an eternal one. Peace cannot exist in the church until purity has been obtained. It is the obligation of the church to first attain purity in doctrine and teaching. In the absence of such there can be no peace among brethren.

False teachers constitute a threat to the peace and security of the saints today just as they did nearly two thousand years ago, and they must be resisted and refuted. When Jude wrote his short epistle the welfare of those to whom he wrote was being threatened. Therefore, his purpose was to stir up his readers to resist immediately all false teachers. He sought to impel them to reject the teachers and to repudiate their teaching. They were to defend with all their might the faith which had been delivered to them. To have followed Jude's instruction would have no doubt caused a stir in the church. But to have failed to do so would have been in direct disobedience to God and would have allowed error to have had free course. Which would have been better---to disturb the "peace" of the church and obey God or to keep things "peaceful" and disobey God thus allowing the false teachers to spread their doctrine?

Which is better today? Is there any difference? Is it better to disturb the "peace" of the church, obey God and refute the false teacher and doctrine, or is it better to keep the "peace" and thereby disobey God and allow the false teacher and his doctrine to subvert the church?

We believe Christians have no choice in this matter. If we are to be New Testament Christians then we must obey the commands it contains. We are "sick and tired" of hearing brethren cry for peace at the expense of sound doctrine. Paul said, "*I am set for the defense of the gospel.*" (Phil. 1:16) Are we ready to defend the faith as he was? Paul also said we should, "*preach the word, be instant in season, out of season; reprove rebuke, exhort with all longsuffering and doctrine.*" For the time will come when they will not endure sound doctrine; but having itching ears, will heap to themselves teachers after their own lust; and will turn away their ears from the truth, and turn aside unto fables." (2 Tim. 4:2-4) If, at the expense of peace among one another, we fail to follow this divine command, then we have forfeited our right to be called New Testament Christians!

Division is evil. Jesus prayed for unity among Christians. (Jn. 17:20-21) Paul condemned the division at Corinth (1 Cor. 1:10) and commanded them to "*speak the same thing*" and "*be perfected together in the same mind and in the same judgement.*" But regardless of the evils of division the banner of truth must wave. And when brethren haul down the flag of truth and place in its stead the flag of peace, they are warming by the devil's fire.

Division is sad. It involves the loss of precious souls. But as sad and as evil as division is, I would rather stand with tears in my eyes and see the church divide than to see it go into apostasy. Doctrine is that important. Purity is that demanding.

PARDON ME, BUT I DON'T UNDERSTAND

by
Bill Heinselman

One of "our" preachers makes the statement that we should pray for the miracle working power of the Holy Spirit, and when we criticize those who call him to Florida to speak at their meetings, we are told that we misunderstood him...

One of the professors in one of "our" colleges tells his students that he does not "go along with everything the church of Christ teaches and that he thinks the "good people of all churches will be saved" and when we point this out to his superior, he laments that he was misunderstood...

Some young people came home from a "retreat" telling how the meetings there were much like "holiness" meetings with shouting, prayers for the Holy Spirit and much "testifying", and when the parents ask the leaders of the retreat about it the parents are told that their children just did not understand...

A minister lectures and leaves with at least two gospel preachers in his audience the idea that the speaker believed we should extend our fellowship to the "Christian Church", but

when asked about it we were assured that we misunderstood...

Young people go away to college and come home saying that the campus organization there, operated by brethren, leaves the impression that people today "get the Holy Ghost" and experience certain "spiritual gifts" and also that some in denominations can enjoy the same hope as we in the church of the Lord enjoy, but when these brethren are questioned they become angry and say that they are misunderstood...

Now all of these claim to be so well educated and intellectual, and even hint they know a great deal more than their detractors, yet they cannot speak so that children at camp, at retreat, on campus, or so that gospel preachers at a lecture can UNDERSTAND THEM!

May I kindly suggest that these intellectuals go back to school? May I suggest one such as FREED-HARDEMAN? Or, the preacher training school at Lakeland? I'll 'betcha' if they did, we could all UNDERSTAND them when they came out!

* * * * *

WHO IS LEADING WHOM?

by
Bill Heinselman

It takes a special kind of man to be a leader. This is no doubt why the Lord gave special qualifications for those who are to be the elders of the church. I Tim. 3 and Titus 1. These men who serve as elders of the church have the responsibility of leading us in the work of the Lord, and the responsibility of watching for our souls and protecting the "flock" from the wolves. Heb. 13:17 and Acts 20:28-31.

Although it is certainly true that the minister in a congregation will be a leader in some sense of the word, he certainly is NOT to be a leader in the same sense in which the elders are leaders - unless, of course, he has been appointed an elder, in which case he would be one of the number and would have no more authority than the other.

It causes one to wonder who is leading whom, though, when churches

change positions in accordance with the attitude of the minister who is working with them instead of according to the position of the elders who are to shepherd the flock. As an example of what I mean, in Ohio recently, three men whom I love as fellow ministers have departed from the faith and began teaching that the Lord came again in A.D. 70 and that we need not look for Him to come again. Well, one would think that the elders would have taken the matter in hand and either set them straight or dismiss them, one or the other. But, in fact, what happened was that ALL THREE of the groups of elders swallowed the new doctrine "hook, line and sinker"! Not one of the men lost their jobs over their false teaching! You draw your own conclusions as to who were the leaders in this case.

But the above example is not iso-
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POT SHOTS

by
George E. Darling, Sr.

COUNTERFEITERS IN THE CHURCH

Our government is on guard continually in an endeavor to protect itself and the American people from counterfeiters. They use every means known to science to catch every counterfeiter and to put him in prison. They make their designs so intricate that it is almost impossible to duplicate them, and they print the money on paper that is a secret formula to prevent anyone from "making money". Even with all this precaution, there are counterfeiters that are so good at their chosen profession of deceiving the government that they reap millions of dollars annually in our nation.

What would you think of a government agent who would deliberately work with a gang of counterfeiters, sharing in their profits, while he was being paid by the government to protect us? What would you think of Mr. J. Edgar Hoover if he called in a "specialist in counterfeiting" to teach his agents how to cheat the government while they drew a salary from the government to protect it?

THAT IS EXACTLY THE POSITION OF THE PREACHER AND ELDERS WHO MAKE UP THE PROGRAMS WHERE THEY INVITE MEN WHOM THEY KNOW ARE TEACHING A FALSE DOCTRINE...(whether they teach it from the pulpit, orally, or by their practice in life).

If it is right that our government seeks to find out the counterfeiters and prosecute them, it is just as right that elders and their "PROGRAM COMMITTEES" be careful what kind of men they put into the pulpits and on the programs to teach the unsuspecting public that comes to hear them speak and teach. Counterfeiters in money, only cause us to lose dollars. Counterfeiters in the SPIRITUAL REALM, DIVIDE THE LORD'S BODY, and cause men and women to lose their lives for Christ and their souls throughout eternity.

BRETHREN, THE WOODS ARE FULL OF RELIGIOUS COUNTERFEITERS IN THESE DAYS OF COMPROMISE, DAYS WHEN SOME ARE TRYING TO GIVE PEOPLE A PAINLESS RELIGION WITH NO CHARTER OR DISCIPLINE.

DIPLOMATS IN THE PULPIT--SINNERS IN THE PEWS.

"Our preacher is so diplomatic and

discreet!" -- well, well, ain't that sumptin! Some uninformed and misinformed church members think that being diplomatic and discreet is something new. But a long time ago a nation of people were demanding that variety of preaching from the prophets of God.

"Now go, write it before them on a table, and inscribe it in a book, that it may be for the time to come forever and ever. For it is a rebellious people, lying children, children that will not hear the law of Jehovah; that say to the seers, See not; and to the prophets, Prophecy not unto us the RIGHT things, speak unto us smooth things, prophecy deceits." (Isa. 30:8)

God answered them in these words:

"Because you despise this word, and trust in oppression and perverseness, and rely thereon; therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly in an instant."

That doesn't sound like "smooth things," does it?

These diplomatic preachers are the ones who can stand in the pulpit and preach (?) with the "beer guzzling tobacco worms" occupying the front row; the card sharks and "liquor license holders" in the second row; and the dancing, worldly minded strip-teasers and lodge members on the third row; and be just as silent on sin as the tomb. They will pronounce you a diplomat and will favor a high salary. If a man wants to be a diplomat in a church where a small faction of the wealthier members have decided to rebel against the eldership and the preacher, disrupt the whole church program and publicly humiliate the name of Christ and His church in the community, just look off into space and speak about something you think will "tickles their ears." If you are supporting some "WORTHY CAUSE" (?) such as "Campus Ministry", your diplomacy and discreetness will be liberal-

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"I FOUND JESUS AT - - - - -"

by

Ernest Underwood

The statement that I have used as a title for this article was made to a preaching friend of mine. If we should take the statement at face value, realizing that it came from a young teen-age lady, we would have cause for rejoicing in that we would draw the conclusion that this young lady had obeyed her Lord at --- ----- by being baptized for the remission of her sins. However, we sadly note that such is not the case. In actuality this young lady "found Jesus" at one of these hand holding, lights down low, chain prayer (both sexes participating in leading), sitting in a circle, "Holiness" type youth meetings. This young lady had been baptized over a year before she made this statement.

I suggest that she has been taught that there is a difference in obeying Christ and "finding Christ", even though the Bible makes no such distinction. We cringe in disbelief that such is being taught, even if by inference, by our brethren. Any congregation or Christian who even leaves such an impression on our young ought to closely examine their teachings and re-align them with the Bible.

The time is past that all who would serve God faithfully should be alarmed. Satan, through his ministers is luring the unsuspecting down the road to hell while all the time he is making them believe they are serving God. Satan does not come to us in red garments with horns and a three-pronged pitchfork. He comes in the form of a smile, a firm handshake, smooth talking and pious "youth leader", in many instances. Paul warned that the devil would work this way. *"For such men are false prophets, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers fashion themselves as ministers of righteousness; whose end shall be according to their works. [II Cor. 11:]*

13-15) When Jesus warned about "wolves in sheeps clothing", and John warned that *"many false prophets are gone out into the world"*; we have usually attributed these warnings to refer to the denominational preachers. However in the crises that is now in the Lord's church it is time that we realize they also have reference to those in the church who are false teachers. Many of these teachers and preachers are hiding behind the cloak of expediency.

Since when was it ever expedient to teach, practice, or support false teaching? Others are hiding behind the cloak of academic excellence. No! I am not anti-education, but I am against the thinking that we must rely on the PhD's to interpret the Bible for us. I do not believe that it takes a PhD or even an A.A. to understand Matt. 7:21, Heb. 5:8, 9, Acts 2:38, Acts 20:7, and a host of other Scriptures. I am happy that we have men in the brotherhood who have their degrees and know how to properly use them. However, I personally am sick of this academic egotism that is portrayed by some of our liberal brethren as they look down their spiritual noses at those of us who would contend for a "thus saith the Lord" in all things spiritual. It is this brand of teachers who are leading our young people to believe that they did not really "know Jesus" when they obeyed the gospel. May God deliver us from such. More importantly, may God grant us elders, preachers, teachers and other dedicated Christians who will be willing to go to battle against every form of false teaching or teacher. It is the responsibility of every child of God to rise in the defense of the gospel of Christ against all who would pervert it, even if it means that old friendships must be broken and those that we love marked as divisive. May we always be granted the love of the Cause and the courage for battle to fulfill these responsibilities.

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stroyed), one must conclude that the works that are therein would also be renovated only (and not destroyed). Conversely, if one acknowledges that the works that are therein will be destroyed by fire, he must acknowledge that the earth also will be destroyed by fire. Accordingly, "...what manner of persons ought ye to be in all holy conversation and godliness." (11 Pet. 3:11)

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WHO IS LEADING....cont' from page 3

lated. Sad to say it is all too often the rule rather than the exception! And, some ministers today who are supposed to be "youth leaders" are being led more and more by the young people whom they are supposed to be leading. Quote: Remember the word that I have said unto you, the servant is not greater than his lord.

* * * *

POTSHOTS - cont' from page 4

ly rewarded.

If you are preaching in a church whose baptized membership know far more about the dress of the entered apprentice candidate than they do about the qualification of elders; whose membership puts the lodge ahead of the church and the teachings of the lodge above their confession of faith in Jesus Christ as the Son of God; if you are really discreet, more than likely, the lodge members will get together (they stick tighter than fleas) and who knows, they might even recommend that you be considered for the Chaplain of their lodge. Then too, if you are diplomatic enough you will get along well with the dirty story telling, dancing, card playing and profane membership of that lodge who in turn will come in and run the church into the dirt while they pay you well to "ramrod the show".

When called to speak at a meeting of the local Ministerial Alliance, by being discreet and diplomatic you can be recognized as the "dynamic leading clergyman of your denomination"...(But brother, don't cut loose and tell the poor souls the truth, for if you do you will be evil spoken of - even called indiscreet).

If you are officiating at a lodge funeral where you know the Masons are going to tell the folk present that the dear departed brother has gone to

meet the "Supreme Architect of the Universe" (G.A.O.T.U.), while they promise him eternal life by the placing on the casket of acacia branches; be sure to be diplomatic and let the ignorant folk there believe that Masons and other lodge members are going to heaven ANOTHER WAY. If you are discreet and diplomatic you may form an alliance with the undertaker and in time you will have a sizeable income from diplomatically lying at lodge funerals...

It is the popular thing to be diplomatic and discreet. You can get along with your neighbors and with the enemies of God for awhile. But in Malachi 2:1-3 God's prophet speaks the truth--very undiplomatically:

"And now, O ye priests, this commandment is for you. (They had been quite diplomatic through the years.) If ye will not hear, and if ye will not lay it to heart, to give glory in my name, saith Jehovah of hosts, then will I send the curse upon you, and will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart. Behold I will rebuke your seed, and will spread dung on your faces, even the dung of your feasts; and ye shall be taken away with it."

That was not diplomatic, but God has seen fit to record Malachi's sermon, while the diplomatic priesthood has not one sermon of theirs recorded. Misdeeds that they had perpetrated were exposed but their slipshod infidelity is buried with their shame.

Oh, God help us to rid ourselves of these "DISCREET DIPLOMATS" and to realize that we are servants of God, sworn, charged and commissioned to serve Him, FIRST, LAST AND ALWAYS.....

* * * *

The church had never such influence over the world as in those days when she had nothing to do with the world.

The way to preserve the peace of the church is to preserve the purity of it.

Many are in that uncertain state of health that makes them too frail to go to church on Sunday morning but just well enough to go for a joy ride Sunday afternoon.

We shall have all eternity to celebrate the victories, but we have only a few hours before the sunset to win them.

THE MEANING OF LIBERALISM

by

ROY DEAYER

"Liberalism" is a term which is being heard and seen with increasing frequency. It is important that we clearly understand the sense in which the word is being used.

The tremendously wonderful Freed-Hardeman Lectureship of two years ago dealt entirely with the problem of liberalism: THE CHURCH FACES LIBERALISM. It was the privilege of this writer to speak each day on that lectureship. In the early portion of my work I made a special effort to try to explain the meaning of the word "liberalism"--at least as was being used in the lessons which I was presenting. Following is some of the material which was presented at that time.

1. What is the meaning of "liberalism"? How is the term being used in the present study?

2. The term is variously used, and a brief definition is difficult to come by.

3. Some writers on the subject use "Modernism" as the general term, with "liberalism" as a sub-division under "Modernism". Others use "liberalism" as the general, with "Modernism" as a sub-division. And, regardless of which term we regard as being the larger one, we must recognize that there are numerous sub-divisions.

4. A fairly general concept is to use "Liberalism" as the general term, recognizing that it consists of two basic branches:

(1) "Moderate" liberalism--which is called "Modernism," and

(2) "Radical" liberalism---which is called "Humanism."

NOTE: Though there are many points of difference, there is basic agreement.

5. Liberalism, in this sense--

(1) Denies the miraculous, word by word, inspiration of the Scriptures;

(2) Denies that the Bible is infallible and authoritative;

(3) Holding to the Graf-Welhausen Hypothesis and the Documentary Theory,

it regards the Bible as being a human product;

(4) Tends to deify Science and human reason; to deify man and humanize God;

(5) Denies the miracles of the Bible;

(6) Vehemently rejects the records of the creation of man and of the universe;

(7) Ridicules and rejects the Bible record of the virgin birth of Christ;

(8) Subscribes to the doctrine of organic evolution;

(9) Seeks a "natural" explanation for all things which the Bible presents as being miraculous;

(10) Is adept in using ordinary terms in very extraordinary ways--as,

A. Liberalism believes in God, but not in the God of the Bible;

B. Liberalism believes in Christ, but not in the Christ of the Bible;

C. Liberalism believes in inspiration, but not in the inspiration the Bible talks about;

D. Liberalism believes in salvation, but not in the salvation of the Bible.

(11) Denies the resurrection of Jesus, and rejects the idea that there will be a general resurrection of all the dead;

(12) Denies there is a judgment to come;

(13) Denies the existence of heaven and of hell.

6. But, what about liberalism in the church? What is meant when this term is used?

(1) Sometimes it means exactly that which we have already discussed. For many years the church of our Lord has been plagued with "liberals" of that variety.

(2) However, the word frequently is used to refer to brethren who--

A. Reject miraculous, word-by-word inspiration of the Bible;

B. Deny and/or disregard the distinctiveness and exclusiveness of New

Testament Christianity;

C. Insist that not all things are black or white--that some things are mushy gray; that truth is relative;

D. Think of the New Testament Church as being just another denomination among denominations;

E. Are vehement in defense of "drinking socially";

F. Insist that we have no specific instruction as to when to observe the Lord's Supper, and that--therefore--it may be observed on Thursday night;

G. Hold that it makes no difference as to whether or not one believes the Bible record of the virgin birth of Christ;

H. Are tolerant toward those who hold to the doctrine of "theistic evolution";

I. Think and teach that we cannot disfellowship----but that we must fellowship--the people of the "Christian Church";

J. Are concerned about "Christian Unity" but without proper regard for Bible teaching on the subject of unity;

K. Are inclined to minimize matters of doctrine ("It's the spirit that counts");

L. Insist that there is no such thing as an "act" of worship, but that worship is entirely a matter of "attitude", the "condition of heart";

M. Ridicule the time-honored practice of giving "book, chapter, and verse" for what is being preached;

N. Minimize the works and influence of the great gospel preachers of a former day;

O. Weave everything into their sermons excepting the word of God;

P. Want to fellowship everybody excepting those who don't want to fellowship everybody; tolerate everything and everybody excepting those who won't tolerate that kind of toleration; include everything excepting those who don't want to include everything!

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* GOSPEL MEETINGS IN PENSACOLA *
* *
* BELLVIEW--March 26-29 *
* G. K. WALLACE *
* *
* CENTRAL--March 26-April 2 *
* B. C. GOODPASTURE *
* *
* * * * *

THE PENTECOSTAL MOVEMENT AMONG OUR

YOUTH

(Editor's Note: The following was taken from an article by Glenn L. Wallace entitled "A Peephole Religion" which appeared in FIRST CENTURY CHRISTIAN.)

The highly explosive and emotional religious experience that has characterized most Pentecostal cults has now seemingly become the "in" thing. It is called for on college campuses and retreats for young people. At these spiritual love ins, the atmosphere is charged with excitement and the youth are led to give their personal testimony and tell of the moving of God in their lives. They are urged to let go and permit God to take full control of the bodies - even their voices. They are led to believe that God speaks through them.

Such meetings follow a blue-print laid down by the international Protestant Crusade for Christ on the Campus, with headquarters at a mountain retreat in Southern California. Many of our youth leaders have received their inspiration from the outline of activity of these modern campus leaders. At the high mountain atmosphere, people say they are "turned on" and out of it comes an explosive and emotional experience that is foreign to New Testament worship. These youth return to us and then find some willing eldership to endorse them and away they go with their hypnotic trance and Holy-Roller meetings.

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THE DEFENDER

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the

DEFENDER

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

Vol. 2, Number 3

April 21, 1972

MODERN SPEECH TRANSLATIONS

by

William S. Cline

For years it has been the task of the denominationalist to write his creeds. To make the creeds acceptable to the people, he included parts of the Bible. Such is illustrated in the creed that teaches "salvation by faith only" which is a man-made doctrine. However, to make the doctrine acceptable, portions of scripture were used by giving them only partial explanation or a wrested explanation. Thus the creed seemed to be God ordained. Therefore, John 3:16 and other like passages were placed in the creed and the doctrine of "faith only" became a Bible Creed!

Today we are seeing a new twist to the old denominational game of changing God's word. Men are now re-writing the Bible and inserting their creed into God's word. In years gone by the Bible student could discern between the man-made creeds and the teachings of Christ. But today with creeds being inserted into the Bible the deception is more difficult to detect.

THE TEV

In 1966 the American Bible Society brought out GOOD NEWS FOR MODERN MAN or THE NEW TESTAMENT IN TODAY'S ENGLISH VERSION. This version is without a doubt one of the most glaring perversions that has ever been produced. Hundreds of thousands of copies of this version have been printed and

distributed. Even my brethren have been naive enough to give them away to unsuspecting men and women, boys and girls! I would just as soon give a person a Baptist Manual or a Methodist Discipline as to give them the TEV. At least they could recognize the manual or discipline for what it was, but without warning they would think the TEV to be a modern speech translation. Let me demonstrate how the TEV, translated by Dr. Robert G. Bratcher, a Baptist, contains false doctrine. Some of the error is Baptist doctrine as one might expect. Other error falls under such headings as premillennial, holiness and current liberalism. It is without doubt the most glaring example of Bible perversion on the market today.

THE BLOOD OF CHRIST

Perhaps one of the most glaring errors of the TEV is the substitution of the word "death" for the word "blood" thus seeking to play down the blood of Christ. There can be no other reason for such a translation since "blood" is not a difficult word and surely everyone knows what "blood" is. In the following passages the word "blood" is removed and in its place is the word "death": Acts 20:28; Romans 3:25; 5:9; Ephesians 1:7; 2:13; Colossians 1:20; Hebrews 13:20; 1 Peter 1:19; Revelation 1:5; 5:9. Read

continued on page 3

STATEMENT OF POLICY

To avoid as much misunderstanding as possible, let us say a word about our motives in plainly discussing controversial subjects and pointing out error in the Defender. We have no malice or ill will toward ANYONE. We have no envy, bitterness or hatred that moves us to publish this paper or deal with any particular matter. We do not have a contentious spirit, a belligerent attitude or a quarrelsome disposition. We have no "chip on the shoulder" and we are not simply looking for a wrangle, fuss or argument.

But realizing that only the truth (John 8:32; 17:17) can make one free and keep one free from sin, while error condemns (2 Thess. 2:10-12), and prompted by a love, interest and concern for all men everywhere, especially for our brethren, we strive to point out error and present the truth. "Knowing the terror of the Lord, we persuade men" with "great plainness of speech". (2 Cor. 5:11; 3:12) We try to be fair, kind and Christlike in contending "earnestly for the faith once for all delivered unto the saints." (Jude 3)

Sometimes we become someone's enemy because we tell them the truth (Gal.

4:16) but it is not our desire or purpose to offend. We regret that it ever becomes necessary to identify individuals who mislead people (1 Tim. 1:19-20; 2 Tim. 2:17-18). However, our love for the lost and for brethren who may "err from the truth" (James 5:19) will not allow us to sit idly by while false teachers lead them astray (Matt. 15:14) and apostasy besets the church.

Hence, we shall continue to fight the good fight of faith (1 Tim. 6:12) by disrobing the wolves of their sheep's clothing; exposing Satan's ministers who make a pretense of being God's ministers (2 Cor. 11:13-15); pointing out what we believe to be a departure from the "old paths" and the "ancient order of things" as set forth in the New Testament; trying to keep the church pure and undefiled by doctrines and inventions of men; and by calling upon all Christians to "Abide in the doctrine of Christ" in their work and worship in the Lord's church.

If any man judges our motives contrary to that which is stated herein after reading it, we shall consider it to be a deliberate misrepresentation.

William S. Cline

George E. Darling

Ernest S. Underwood

FINANCIAL REPORT FOR THE DEFENDER

February-March-April

Contributions:

Anonymous	\$ 5.00
Mrs. C. L. Childs	10.00
Darlene Howland	1.00
Anonymous	6.00
Eugene Walp	10.00
TOTAL	\$32.00

Expenditures:

Metal plates for Masthead	\$ 9.00
Paper for preparing copy	7.80
February issue (metal plates and paper)	18.60
Paper	84.48
March Issue	18.00
April Issue	18.00
Postage (Feb., Mar., April)	35.28
TOTAL	\$191.16
Less contributions	32.00
	159.16
Cline, Darling, Underwood	159.16
BALANCE	00.00

these passages first in the TEV and then in a translation that follows the original text such as the American Standard and compare. Liberalism would do away with the atoning blood of the Christ and the translations of the TEV would do the same.

THE DOCTRINE OF FAITH ONLY

In Romans 1:17 the TEV would teach that salvation is by "faith only" as contrasted to obedience to the gospel of Christ. (Heb. 5:8-9) It reads, "...it is through faith alone, from beginning to end." This is nowhere taught in the accurate translations which we have today.

THE LORD'S SUPPER

The TEV would have us to believe that the Lord's Supper was nothing more than a "fellowship meal". Perhaps this is why some of my brethren are starting to have the Lord's Supper on Thursday night instead of the first day of the week. Perhaps this is why some would make a smorgasbord out of the Lord's Supper and have it prepared in the vestibule of the building 24 hours a day, 7 days a week. The TEV "translates" Acts 20:7 like this, "On Saturday evening we gathered together for the fellowship meal." Luke said it was the "first day of the week."

THE BIRTH OF CHRIST

The TEV would have Jesus born of a girl instead of the virgin Mary. Luke 1:27 reads, "To a virgin betrothed to a man whose name was Joseph..." (ASV) The TEV reads, "He had a message for a girl promised in marriage to a man named Joseph." Some may not care whether it was a girl or a virgin that received the message, but God cared, the holy Spirit cared and Luke wrote "virgin" not "girl". There has never been a dispute about the meaning of the Greek word for "virgin" (*parthenos*). All Greek lexicons agree that it should be translated "virgin". The TEV is grammatically and doctrinally wrong in its translation. If Luke had wanted to say "girl", there was a Greek word he could have easily used.

MANY MORE ERRORS

There are many more errors in the TEV but space will not allow a discussion of them such as we have given above. However, I would like to list some for your further study and investigation.

1. Matt. 5:17-18 in the TEV has Jesus saying He has not come to do away with the Law but that it is to last until the end of all things.

2. Matt. 6:1 in the TEV would abolish all public worship as it teaches, "Be careful to not perform your religious duties in public...."

3. Acts 2:1-4 in the TEV has all the believers, not just the apostles, receiving the Holy Spirit and speaking in tongues (languages).

4. Acts 8:20 uses the language of the street when it reads, "...May you and your money go to hell..." The word for hell is not in the Greek text.

5. Acts 2:38. The Greek word for God (*theos*) is not in the text. This is one example of the many additions found in the TEV which are not noted as such.

6. Matt. 16:18 in the TEV follows the old doctrine of Catholicism and makes Peter the rock on which the church is built.

7. John 1:14, 18; 3:16, 18; 1 Jn. 5:1 in the TEV translate the phrase "only begotten" with the word "only". This destroys the virgin birth and the divinity of Christ. God has many sons (Rom. 8:14-17) but He has only one begotten son. The Greek word is *gennaō* which means "I beget" or "to have a child."

8. Rom. 6:17 is completely destroyed by translating the verb in the present tense "...but now you obey with all your heart..." instead of "...having obeyed from the heart that form of doctrine...." The passage accurately teaches that obeying the gospel (form: death, burial, resurrection. 1 Cor. 15:3-4; Rom. 6:2-4) makes one free from sin. However, the TEV completely obscures that teaching and makes the passage apply to day to day living.

9. 2 Peter 1:20 follows the doctrine of Catholicism and denominationism as it teaches that "...no one can explain by himself a prophecy in the scriptures." In other words we need either an "enlightened" guide or a direct operation of the Holy Spirit.

There are other errors both doctrinal and technical. In doctrine there are problems with Reconciliation, Redemption, Propitiation, Repentance, Miracles, the word "God" and others. Technically, there are problems with using inferior text, twisting the text, omissions from the text and additions to the text. In short, a discussion of the faults of the TEV becomes a small book within itself.

Some brethren use this perversion in their classes and give it to new converts! How ridiculous can anyone be? Others have given it away by the thousands to young people with a note attached which admitted that it had some "shortcomings". Since when did error become shortcomings?

Others, in defense of the TEV, have been quick to point out the error in the King James translation in Acts 12:4 which translates "Passover" "Easter". No one defends that error. However, it is not wrong in later translations such as the American Standard. But be it understood that the King James does not contain doctrinal errors such as salvation by faith only, the direct operation of the Holy Spirit and a host of others.

THE LIVING NEW TESTAMENT

Other modern speech translations such as THE LIVING NEW TESTAMENT or better known as REACH OUT are being printed. At least on the title page this is called a paraphrase and not a translation. Note a few of the errors of this work:

1. 2 Timothy 4:1 reads "...who (Jesus) will some day judge the living and the dead when He appears to set up His kingdom." This is premillennial doctrine to a "T". Christ's kingdom, the church, was set up or established in Acts 2 and is in existence today.

2. Hebrews 2:4 reads "...by giving certain special abilities from the Holy Spirit to those who believe; yes, God has assigned such gifts to each of us." Here is the doctrine of gifts of the Spirit to believers today, which is nothing but holiness doctrine.

3. 1 Cor. 2:14 reads "But the man who isn't a Christian can't understand and can't accept these thoughts from God, which the Holy Spirit teaches us. They sound foolish to him, because only those who have the Holy Spirit within them can understand what the Holy Spirit means. Others just can't take it in." This is pure holiness doctrine from the word "go". In this passage REACH OUT teaches that one cannot understand the truth until the Holy Spirit moves upon the word and the individual to bring about understanding and acceptance.

OTHER MATERIAL

There are other versions that I would like to give attention to but space will not permit at this time. Perhaps at another time I can discuss

the COTTON PATCH VERSION, PHILLIPS TRANSLATION and others. It is hoped that the reader will read the passages cited and compare them with a good translation that is true to the Greek text such as the AMERICAN STANDARD VERSION or the KING JAMES VERSION. One has only to be a reader of the word to see the glaring errors the above mentioned modern speech perversions contain.

* * * * *

THE NEW VOCABULARY

by

JOHNNY RAMSEY

When it all started no one seems to be able to say. But back when brethren really tried to follow the New Testament -- back before the frills of public relations men and back before image seekers foamed at the mouth -- one could find just elders, deacons and preachers, with all the saints (Philippians 1:1; II Timothy 4:25). Now it is different! From "the Minister" we now have assistants, associates, educational and youth directors, ministers of music and departmental supervisors. How can I Peter 4:11 be applied honestly?

"If any man speak let him speak as the oracles of God."

We even read of the Faith Corps and officers of the young people's association and "Teens Hooked on Christ" and there is even "A House of the Carpenter" -- in fact, almost everything except local congregations (Acts 14:23) in every city (Titus 1:5) overseen by their own elders (I Peter 5:2).

A very noticeable corollary of these new terms (unknown to Scripture has been a brand new vocabulary with brand new ideas. For example, nowadays it is impolite to be exacting with God's word on any subject. "Everything is relative" is the cry of the new breed. To folk so oriented nothing is as distasteful as plain, straightforward Bible preaching. "That's old-fashioned" they complain when book, chapter and verse quoting comes from the pulpit. Or these young liberals (and there are a few older ones also, such as Paul Easley of the Christian Chronicle) will squeal: "That's not relevant" when a gospel

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THE UNSEEMLY ATTITUDE OF RABID PREACHERS

by

George E. Darling, Sr.

The acceptable purpose behind all gospel preaching is the conversion of the soul; but conversion implies not only a change to righteousness, but also a change from sin. Conviction of sin is absolutely necessary in bringing about genuine repentance, and the idea that men can be convicted of sin by teachers who remain silent about sin is contrary to all reasonable thinking. Too often such senseless thinking is due to the desire to justify the doctrinal laxity of many preachers and pseudo-Bible scholars among us today. Is there any wonder that we have so many who have been baptized, but not converted? Such statements as: "The truth never antagonizes people, only the unseemly attitudes and mannerisms of rabid preachers!" Or, "People are never offended when they are under the influence of my preaching", should and will never be heard from the lips of any preacher who dares to preach against sin.

The practice of sectarianism is sin, just as much so as any other sin that is denounced in the Word of God. Sectarianism must be condemned as soundly as any other form of unrighteousness. Men must be converted to New Testament Christianity and from sectarianism and silence, because we are afraid of offending or hurting someone's feelings, only makes for more sin. Such statements as "What would people think should they come to our services and hear the preacher calling names and condemning his brethren?", shows how little thought we give to the importance of truth. Why are we not concerned over whether or not these same people will hear the truth of God's word instead of sectarian error and plain old fashioned "holyyrollerism"?

How presumptuous can we be? Do these preachers, elders, et.al., think that they can improve on the "unseemly mannerisms" of Jesus? Was Jesus discourteous when He taught the truth? The answer is obvious, but let me ask then, WHY WAS HE HATED SO BITTERLY? He was insulted, maligned and terribly mistreated. I believe that it was because His condemnation of sin and exaltation of righteousness conflicted with the beliefs and trends of the religious people who wanted to hold to their own emotional experiences and

traditions.

Was Paul "beaten with many stripes", cast into prison, stoned and reviled on every hand because he was such a mean, hard-hearted, caustic and disrespectful witch hunting fanatic? Certainly not! Then why, with all the Bible examples of resentment expressed by people toward the truth, do some still want to place blame upon a man with courage to preach without fear or favor? Pharoah hated Moses. Elijah emphatically condemned the sins of degenerate Israel, and as a result was hated by Ahab, who called him a "trouble maker". John the Baptist condemned Herod for his adultery with his brother's wife. His adulterous wife became so angry that she schemed to have the head of the preacher. (This type of woman still acts the same way when her sins are exposed.) Too bad we did not have a few of our preachers of today there to advise John to "just let things alone and give them time to work everything out", and that by being patient and kind toward them, even though they were living in adultery, he might win them! Yes sir, if John had just tried a little harder to communicate he might have been able to marry the dancing daughter and gain a part in the YELLOW GARTER REVIEW. Poor old John the Baptist, he just lived 2,000 years too soon. This is that rabid, uncouth, uneducated rabble rouser of whom Jesus said that none were greater.

If secular history can be accepted as authentic, all of the apostles with the exception of one, died unnatural deaths as a result of HOSTILITY and ANIMOSITY toward them by a world that hated the truth. I would like for some of these liberal minded, love everybody, mealy mouthed preachers to explain Paul's statement in Gal. 4:16: "So then am I become your enemy, by telling you the truth?" Does not necessary inference derived from this passage forcibly teach that men do resent the proclaimer of the truth because of their hatred for the truth? If not, exactly what thought does the passage suggest?

BROTHER PREACHER, IF YOU ARE HAVING NO OPPOSITION; IF NOTHING THAT YOU SAY OFFENDS ANYONE; THEN YOU NEED TO CHECK UP, SOMETHING IS HAYWIRE. ARE YOU SURE THAT YOU ARE SERVING THE LORD?

continued on page 8

DID YOU STEAL MY CHICKENS

by

Ernest S. Underwood

If you were a chicken thief and you stole my chickens last night, and if I asked you if you had stolen them, would you admit it? Chances are, you would deny any guilt and then get offended at me for asking. If, in the meantime, I had followed a trail of feathers from my house to yours and saw some of my chickens in your pen, what would you think if I just took your word when the evidence was so plain that your guilt could not be denied? The obvious answer to all of this is that I would be foolish indeed to accept your word without further investigation. I dare say that most of us would agree with this conclusion concerning our chickens.

Now let's talk about false teachers and the souls of men, especially our young people.

We have in the Lord's church today those who are in places of leadership who would be so careful concerning chickens but are so careless when it comes to souls. When it comes time to choose some work to support they will just ask one who is suspected of being a false teacher if he is false, and when he denies it, they readily accept his word. They will support such a person on the mere assumption that he has told them the truth about being "sound" when all the evidence points to his guilt. Not only will these brethren allow this false teacher to practice his deceptive and devilish work, but they get their "feathers" up when someone points out the fact that their man is a false teacher. A man can believe and teach that it is alright for a woman to lead in prayer over the man, can recommend the TEV perversion as being a reliable translation; can invite men to speak who are known brotherhood wide to be false teachers, and still some of the leaders are so gullible as to continue to shovel money into this type of work. They apparently do this for one of two reasons; (1) They did not properly investigate the work and are therefore ignorant of false teaching being done. (2) They do investigate it but because of pride or other reasons they prefer to go ahead and support false doctrine rather than "be told" that they should not.

There is abundant evidence that many who are being used in the Campus Advance work are false teachers. They ridicule the church for which Jesus died, and some openly fellowship denominational religions. Yet with this knowledge readily available, many will deliberately or innocently support such people.

Is it not the God-given responsibility of elders to thoroughly investigate such men before supporting them, or supporting others who use these false teachers in their programs? If the overseers of the flock allow the wolves to be free to destroy, where lies the blame. Jesus said, "Therefore by their fruits ye shall know them." (Matt. 7:20) Is it not implied in this statement that we have the obligation to inspect a man's work or fruit to see if it is the fruit of truth or of evil? Prior to this statement Jesus has just warned about false prophets who are "wolves in sheep's clothing." When John commanded that we are not to give greeting to those who "goeth onward and abideth not in the doctrine," was he not placing upon us the responsibility to not only know the doctrine, but to be able to know if a teacher were teaching that doctrine?

Far too many leaders in the church have a nonchalant attitude about the truth and about those who teach. Can any serve as leaders with such a careless attitude? We must realize that we are not playing children's games, but are engaged in a life and death struggle with Satan for the souls of men. Every conceivable caution must be exercised or souls will be misguided and ultimately lost.

The time is upon those who would be faithful to the Cause to draw the lines of fellowship with all false teachers. We must try them and if they be found wanting we must mark them.

If your chickens were stolen you would want the thief arrested. If souls are lost because some false teacher is allowed to spread his venom will not the Lord require that of those who are responsible?

May we have more love for the souls of men than we have for chickens.

preacher dissects sectarian error.

Where such men hold sway there often will be no Sunday evening services and certainly no gospel meetings. In fact there is no evangelistic spirit at all because everyone is in love with the ecumenical atmosphere. Such congregations had rather invite "a Presbyterian layman to discuss the Fire Department's role in the community" than to have a Bible preaching brother to expound the Scriptures. Such shallow emphasis is often resultant in mission depots and soup lines instead of soul-saving sermons.

Oh yes, these highly educated (in the ways of secularism and rationalism and existentialism) boys have "A dynamic thrust in urban renewal, race relations and community pulse" but they usually cannot, do not and will not preach enough Bible to save a gnat!

Frankly, the wonder-boys of this advance guard of liberals have far more in common with Methodists and Episcopalians than with members of the Lord's Church. And, like the premillennial brethren of 25 years ago

they are more in fellowship with other social gospel movements than with those who stand for the pure, inspired, confirmed and final Word of God.

The cause of Christ will be far better off when they take their new vocabulary and new titles and new message and join their comrades in the mainstream of liberal theology. It ought to be fun watching them try to restructure a system where everything is already relative! Or would that be relevant? Perhaps the only one who can answer that would be the assistant director of the youth chorus who serves under the minister of youth who is in charge of the kitchen corps. But, be sure to check with the departmental supervisor in charge of that wing of the mission complex. His office is next door to the Co-Ordinator of Middle-Age Single Girls who work in Suburbia near Cosmopons.

Poor old Paul and Silas. They could only preach the gospel and save souls.

-- First Century Christian --

* * * * *

DENOMINATIONAL BAPTISM

BY

MAX R. MILLER

Denominational churches have a loose and varied interpretation of baptism. They generally acknowledge that baptism is a Bible subject and that those who profess to be followers of Christ should be baptized. They do not generally agree as to the purpose of baptism, how the act is to be administered or who may be a proper subject of baptism. All denominational churches administer baptism to their communicants in some form or fashion; for some reason or the other. Quakers are the only exception to this practice.

Frequently, people in the denominational churches begin to investigate the truth of God and become aware of the fact that they are not living in accord with that revealed truth. They now realize they are members of a man made, man orientated church and largely guided by man made creeds and dis-

ciplines. They learn of the one church the one faith, and then come to face the truth of the one baptism (Ephesians 4:4-6). They soon reject their former baptism, or that which they understood to be baptism, and are immersed into Christ for the remission of sins.

The denominational concept of baptism is wrong.

Some of the reasons they reject denominational baptism are discussed as follows:

1. None hold that baptism is absolutely essential to salvation. Some go as far as to say that baptism is a command, but a command one doesn't have to obey. In answer to this we must agree that baptism is a command (Matt. 28:19; Acts 10:48) and for one to be saved he must render obedience to divine commands. Jesus is Savior

only to those who obey him (Hebrews 5:9).

2. Baptism follows salvation. Many have made the statement "I believe that God, for Christ's sake, has pardoned my sins." If the statement is true then baptism couldn't be for the remission of sins, would not wash away sins, as God, for Christ's sake, had already saved one from his past sins. However, the Scriptures teach baptism is for the remission of sins (Acts 2:38), it washes away sins (Acts 22:16) and baptism saves (I Peter 3:21). Something is wrong either with the confession or the Bible!

3. Baptism is the act by which an already saved person then joins the church. Donominationalists declare the church to be a non-essential entity as far as salvation is concerned. Hence, baptism is a non-essential act to get into a non-essential organization. The New Testament does not record one single instance of anyone joining the church.

4. Sprinkling or pouring are not in the Scriptural sense baptism. The best English dictionaries define baptism: to dip or immerse in water or to pour or sprinkle water upon as a religious rite. And so the word is used in modern-day English. However, the word baptism has no such connotation in the original Greek of the New Testament. The Greek word *baptizo* is anglicized *baptize*. The word *baptize* is a verb, thus showing action; the action being immersion, a dipping, or an overwhelming. Peter identifies the object of the verb baptism as water. The verb supplies the action of baptism; the object of the verb supplies the element in which one is baptized. "Can any man forbid water, that these should not be baptized" (Acts 10:47). "...eight souls were saved by water. The like figure where unto even baptism doth also now save us..." (I Peter 3:20, 21). The like figure is baptism in water.

Furthermore, the Bible presents baptism as a burial. "Buried with him in baptism" (Colossians 2:12). Therefore we are buried with him by baptism into death" (Romans 6:4).

Some ask the question, "Should I be baptized again?" One can be baptized only once in the Scriptural sense. One may be immersed again and again. If one has repented of sins and holding Christ as the object of faith is baptized, i.e., immersed in water, buried with Christ, for the remission of sins he has been baptized with the one baptism. This is pleasing to God.

Denominational baptism stands for disorder and confusion, nothing more.

The New Testament shows the real spiritual significance of baptism.

1. It remits sins. Acts 2:38
2. It puts one into Christ. Romans 6:3
3. It is symbolic of our death to sin, burial with Christ, raised to walk a new life. Romans 6:4, 5; John 3:1-7
4. It saves the believing, penitent sinner. I Peter 3:21
5. It is the answer of a good conscience toward God. I Peter 3:21
6. It puts one into the body, the church. I Cor. 12:13; Eph. 1:22, 23

* * * * *

...ATTITUDE OF...cont' from page 5

THE DEVIL WILL SEE TO IT THAT YOU HAVE OPPOSITION---IF YOU OPPOSE HIM, THAT IS. NO MATTER WHETHER YOU ARE YOUNG OR OLD, WHETHER YOU PREACH IN "POSSUM GRAPE" OR "PODUNK HOLLER" OR IF YOU ARE A PROFESSOR IN SOME NATIONALLY KNOWN COLLEGE...BE TRUE TO THE BOOK AND TO THE LORD. DO YOUR BEST TO GET PEOPLE TO TURN FROM SIN. KEEP YOURSELF AWAY FROM ANYTHING THAT WOULD ENSNARE YOU INTO A POSITION OF COMPROMISE. NAME SIN AND THE SINNER, SO NO ONE WILL BE FOOLED. SOME WILL HATE YOU AND WILL NOT FOLLOW BUT GOD WILL PRAISE YOU AND CROWN YOU. IT WILL BE WORTH IT.

AND YOU CAN QUOTE ME ON THAT.

* * * * *

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DEFENDER

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

Vol. 2, Number 4

May 29, 1972

FELLOWSHIP

Ernest S. Underwood

One of the grandest statements of Jesus was his promise to give to those who would forsake all and follow him the hundred-fold blessing. Mark records, "Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mk. 10:29, 30) Thus our Lord promises us fellowship with others of like mind, even if for his sake we have had to give up physical ties here on earth. What a glorious thought to know that we have the love and fellowship of many peoples of many lands through the word of God, however, we sadly note that the word fellowship is being mis-used and mis-applied by many in the church today. These brethren would have us fellowship anyone who claims to be religious.

According to Funk and Wagnalls Standard Encyclopedic Dictionary, fellowship means: "(1) Companionship; association. (2) The condition or fact of having common interest, ideals, experiences, etc. (3) A body of individuals joined together through similar interest, belief, etc; brotherhood." Generally speaking, the Scriptures agree with this definition, however, the Scriptures do set forth the doctrine which constitutes the common belief, they set forth the regulations

and terms of entrance into this body that is joined together. Therefore, it becomes a matter of absurdity to argue for the fellowshipping of those to whom the Scriptures deny fellowship. For instance, the Scriptures deny fellowship to those who, "goeth onward and abideth not in the teaching of Christ." To these the faithful are commanded to "receive him not into your house, and give him no greeting." (11 John 9,10) Does this not refer to those who teach differently from what Christ, the apostles, and other inspired writers taught? It becomes the responsibility of all who would follow the Master to confine their fellowship to those to whom the Bible extends fellowship, however, there are those in the brotherhood who are not desirous of drawing these lines of fellowship, but would contend for open fellowship with any and all who are religious.

In the Special Studies section of a commentary by Clinton R. Gill entitled Hereby We Know, Carl Ketcherside goes to great pains to try to prove that walking in the light does not mean that we all walk by the same rule. After having assured us that he denies "that the light in this instance is a written code" and asserting that "eternal life is not having a copy of the Bible, but having the Son of God," he then tells us that such issues as missionary societies, instrumental music, cups, orphans homes, and pre-millennialism are nothing more than a continued on page 7

by William S. Cline

"A SAD DAY"

Israel was the chosen nation. They had the special watch-care of the God of heaven. Yet ingratitude seemed to characterize their relationship to Jehovah. As one reads the story of the nation of Israel he is caused to wonder how anyone could have departed from God so many times. Even when they had been delivered from Egyptian bondage they murmured against their deliverer in the very sight of the Red Sea. The period of Judges saw no improvement. When the kingdom divided so did their allegiance, and Israel went awhoring after other gods. Isaiah 9:16 reads, "For the leaders of this people cause them to err; and they that are led of them are destroyed." It is a sad day when leaders lead their people into apostasy but such was the case in Israel. They forgot their God and their salvation. They became a rebellious people bowing down to gods that had been made with human hands.

The prophet Hosea penned the words of God when he wrote, "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee...." (Hosea 4:6) God later said through that prophet, "My people are bent to backsliding from me...." (Hosea 11:7) What sadder day ever dawned in Israel of old than that day when God had rejected them because of a lack of knowledge?

SPIRITUAL ISRAEL

Just as the nation of Israel went away from God in the long ago, Spiritual Israel, the church, can depart from God today. The Israelites were destroyed because of a "lack of knowledge." And one untaught generation is all that is needed today for the church to be destroyed for the same reason. Christians are charged to study the word. (2 Tim. 2:15) Elders are enjoined to feed the flock. (Acts 20:28) And preachers are commanded to preach the word. (2 Tim. 4:2) When Christians, elders and preachers fail to fulfill their God-given responsi-

bilities then a sad day for Spiritual Israel is on the horizon. God's people will apostatize because of a lack of knowledge.

PREACHERS

Paul told Timothy, "I charge thee in the sight of God and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom; preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine but having itching ears, will heap to themselves teachers after their own lust; and will turn away their ears from the truth, and turn aside unto fables." (2 Tim. 4:1-4) In the next sentence Paul said, "Do the work of an evangelist, fulfil thy ministry." Earlier he had written, "Till I come, give heed to reading, to exhortation, to teaching. . . Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all." (1 Tim. 4:13, 15)

The day that preachers cease to do the will of God and begin to please the members and "pastor" the congregation, is the day the church will cease being as strong as it could be, and it will be a sad day in Israel. Heaven knows we have enough of this among us today! We have preachers that are more concerned with the image they present than the word they preach. We have preachers that know more about politics, social injustices, and the book of etiquette than they know about the Word of God. Pulpits are filled with "How to win friends and influence people" and stories from the leading magazines of the day while people are starving to death, spiritually, for the preaching of the Bible.

Congregations are generally no stronger than their pulpits. Note the congregation that is staying within

the "old paths" and then note the kind of preaching they hear. You will find that the preacher they have is a student of the word. You can listen to him preach or read what he writes and tell where he stands. There is no ambiguity in what he teaches. He stands solidly on God's word. He is a student of the Book and seeks to fulfill his God given responsibility to preach the word.

We are concerned that too many pulpits (one would be too many for that matter) are not being filled with the kind of preaching that God wants. We firmly believe that churches are being led into apostasy by men who are supposed to be preachers of the Bible.

ELDERS

Elders are supposed to "feed the flock." (Acts 20:28) Among the responsibilities that are enjoined in that statement would be to see that the pulpit and the classroom have the right kind of teaching. Its sad indeed when preachers rebel against the command to preach the word, however, it is sadder yet when elders refuse to demand that the Bible be taught by the preacher and classroom teacher. Elders need to tell the preacher that the Bible is going to be taught from the pulpit under their oversight or they are going to know the reason why. They then need to carry out their word. An eldership recently remarked that they were not hearing any Bible preaching from their pulpit at all. They had talked it over with the preacher but it had done no good. And, they hated to replace him because he was so well liked in the congregation. How ridiculous can one eldership be? Any preacher that refuses to preach the Bible does not need to be replaced, he needs to be removed! (2 Thess. 3:6)

This writer recently saw a list of responsibilities that an eldership was using in the securing of the services of a preacher. That list demanded of him that he be the perfect "denominational pastor," however, not a one of the more than a dozen requirements even hinted at his responsibility to study and preach the word. Several gospel preachers who have seen the list, some are known brotherhood wide, remarked in unison that the list was ridiculous. Brethren, do all elderships want the Bible in its entirety, taught in the pulpit?

If the church had preachers that

would preach the word and elders that would demand that the word be taught, wide spread apostasy would cease to be a problem. There is nothing that will cure going away from God like a well taught, rooted and grounded in the truth, brotherhood. Elders are going to lose their souls because they failed to feed the flock that was given under their oversight.

CHRISTIANS

Even if preachers failed to preach God's word and elders failed to demand that the word be taught, all would not be lost if Christians would fulfill their responsibility. They should see to it that the church is fed the word of God. When a congregation becomes satisfied with the social gospel that never reproves or rebukes it becomes a sad day indeed. What more could you expect than full scale apostasy? Nothing but destruction could come if preachers did not preach the Bible, elders did not feed the flock and members no longer cared for the teaching of God's word.

AN ADMONITION

We see the church in many areas of the brotherhood drifting away from the ancient land-marks. New sounds and uncertain sounds are coming from their ranks. At the tap-root of this digression is the failure----either intentional or unintentional----to teach the word of God in its purity, simplicity and entirety. The Bible needs to be preached and its message must be proclaimed without fear or favor. It comes to an attitude which many hold toward the Bible. It is sad but true----some no longer have respect for its teachings. May we awaken before it becomes too late! Preachers, preach the word. Be a student of the Bible. Spend your time doing what God has commanded you to do! Elders, demand that the word be taught. See to it that the flock over which you are overseers are fed. And when the word is taught, stand behind it with all of your support. Christians, see to it that your preacher and elders know that you want, appreciate and stand behind the preaching of God's word. And if you are in a congregation where the Bible is not taught, let your disapproval be noted. The day the church fails to preach the word is the day the church will begin its journey away from God. Remember Hosea quoted God as saying, "My people are destroyed for the lack of knowledge."

WOMAN'S WORK AND PLACE IN THE CHURCH

MAX R. MILLER

Generally extreme views are held in regard to the woman's work in the church. One extreme would place no restrictions on the woman or her work and the other extreme limits and penalizes the devout woman in that it denies her a work to do.

Women definitely have a work to do. It is just as essential for the woman (and the church) that she do her work as it is for the man to do his work. Both works are commanded of God. Woman is to perform the work of a servant of the church (Romans 16:1,2), to labor in the gospel (Philippians 4:2,3), to be a follower of every good work (I Timothy 5:9,10), train young women (Titus 2:3,4), teach (Titus 2:3), to learn (I Timothy 2:10), to pray (I Corinthians 11:5), and to prophesy (Joel 2:28; Acts 21:9).

It would seem that the woman's work is as varied and unbounded as is the man's, however, this is not true. The Scripture places a limitation on the woman's work in that she is forbidden to teach (I Timothy 2:12), or to speak (I Corinthians 14:34), she is to keep silence (I Corinthians 14:34) and she is not to learn (I Corinthians 14:35). Seeing that the woman is told not to do the things that she is commanded to do, we naturally inquire of the restrictions that are placed upon the woman. This restriction infers a limitation of her service either as to (1) the place of her work, or to (2) the people with whom her work would involve her, or because of (3) the nature of the woman herself. We will find from a Scriptural study that all three of the reasons here mentioned determine the conditions under which the woman is to render her work in the church.

The nature and role of woman is one of subordination (Genesis 1:27, 28; 2:18). God made man lord of earth and then made woman to be man's helpmeet. Man was not made for the woman but woman was made for the man (I Corinthians 11:8, 9). Woman is an auxiliary. Paul emphasized the order of man and woman when he states, "*the head of the woman is the man*" (I Corinthians 11:3). This order is not limited simply to the marriage relationship of husband and wife as Ephesians 5:22-25, or to the church

either, but is all inclusive in every interaction of the sexes. It is the world-order for man and woman. Genesis 3:16 reveals the divine wisdom and justice which dictates this subordinate position of woman, "*...thy desire shall be to thy husband, and he shall rule over thee.*" This desire (or yearning) is deepseated in woman and is not merely sexual desire, but a part of woman which cannot be rooted from her system. Woman played the leading role in the fall of man in Eden (Genesis 3). She forsook the guidance and influence of the man and fell prey to the Devil. Paul alludes to this terrible fact in I Timothy 2:13, 14 and so binds "silence" and "subjection" upon the woman.

The New Testament reveals the subordinate role of the woman in the church. She is to keep silence "*in the churches: for it is not permitted for them to speak; but to be under obedience, as also saith the law*" (I Corinthians 14:34). In Adam's day it was unseemly and improper for the woman to put herself forward thus causing shame and confusion to come to the race of man. In Moses' day woman was to occupy a subordinate position to man. The Holy Spirit seeks to preserve the church from such confusion and disorder and so binds a limitation in the sphere of woman's work in the church. The New Testament sets forth no qualifications for women elders, women deacons or women evangelists. I Timothy 2:12 and I Corinthians 14:34 are harmonious passages teaching the same thing, viz., the subordination of the woman in the church. Neither passage prohibits the woman from teaching. Woman can teach and have Scriptural approval of her work (Acts 21:9; 18:25,26; Titus 2:3, 4). Woman can teach other women and children and in careful situations where there is no usurpation of authority over the man, she may also teach a man. (Acts 18:26)

In summary, woman is to do all those works previously mentioned, but she should never assert herself by forwardness in the presence of men by unseemly and improper action whereby she would exercise such authority over the man, thus "usurping" or snatching authority from the man and so becoming a lawless character.

A HIDING PLACE

GEORGE E. DARLING, SR.

Isaiah prophesied of a time when "A king shall reign in righteousness, and princes shall rule in justice, and a MAN shall be as a hiding place from the wind, and a covert from tempest, as streams of water in a dry place, as the shade of a GREAT ROCK in a weary land." (Isaiah 32:2) Many sermons have been preached on this "Man" who was to become our hiding place from the wrath of God. We know the MAN and the ROCK refer to Jesus. (Romans 8:1) It is wonderful to know that we can have forgiveness and find IN CHRIST a hiding place of security. It is the most wonderful thing on earth to be able to tell others, who are lost and undone, of this place of safety.

So many times the preacher loses sight of the QUALITY of the folk to whom protection is promised. The HIDING PLACE is promised only to those who have REPENTED of their sins; to those who have died to sin and who live no longer therein; to those who have put to death the deeds of the flesh and to those who are led by the spirit. Jesus demanded that before any man could be saved he must obey Him, and this includes REPENTANCE. A change of mind that brings about a change of conduct. If there is not a change of conduct, there has been no repentance. Jesus did not send his disciples out to make a big show of numbers before the world. He sent them out to call men and women unto Him in genuine repentance. There is no HIDING in Jesus without REPENTANCE.

Because men have been tempted by "NUMBERS" and a "STRONG CHURCH" numerically, which usually pays a "fat salary" too, giving the preacher a "big name" in the brotherhood, and prestige, the emphasis upon repentance, which was COMMANDED BY JESUS IN LUKE 24:47, has been almost entirely deleted from sermons in the "large" pulpits. They have surrounded themselves with unsaved people who think, because they have been baptized (ceremonially ducked) that they are HIDING IN CHRIST, when in reality they are simply hiding in a great multitude of sinful people just like themselves, AND GOD SEES THEM JUST AS CLEARLY AS

HE WOULD IF THEY WERE STANDING ON THE TIP OF WASHINGTON'S MONUMENT IN WASHINGTON, D.C. They are hiding in an ecclesiastical organization that says to the preacher, "See not; and to the prophets, Prophecy not unto us RIGHT THINGS, SPEAK UNTO US SMOOTH THINGS, PROPHECY DECIETS," and they do this because they are still a rebellious people, lying children, children that will not hear the law of Jehovah." Isaiah 30:8-10...Thank God, Isaiah did not stop there. READ ON! "Wherefore thus saith the Lord, (the Holy One of Israel) Because ye despise this word, and trust in oppression and perverseness, and rely thereon; therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly in an instant." We often quote that the man who has been repeatedly warned shall be cut off and that without a chance to fix things up, but we forget that the same thing is prophesied of folk who will not repent and who persist to do perverse things, (this would include everything from lodge membership, social drinking, gambling, adultery, flirting with other men's wives, homosexuality, etc.; etc.), while they HIDE in the LARGE CONGREGATION. When the break in the wall comes SUDDENLY these people will be found exposed instead of hidden as they supposed.

If a preacher is true to God's word, he will emphasize REPENTANCE. He will not busy himself by being on constant watch for the well-to-do and the respectable sinner that will add prestige to his membership. He will busy himself by trying to improve the quality of the Saints that the world is looking to for example.

BY GOD'S GRACE, let us remember that if we have built on falsehood and deception that God has said, "I will make justice the line, and righteousness the plummet; and hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be annulled, and your agreement with Sheol shall not stand; when the overflowing scourge shall pass through,

then ye shall be trodden down by it." Isaiah 28:17-18. IN CHRIST THERE IS SAFETY, BUT NO MAN CAN GET INTO CHRIST WITHOUT REPENTANCE. This doctrine cuts down the SHOWY NUMBERS. Those who are SAFELY HIDDEN IN CHRIST, will be the only ones who will stand justified in His sight forever.

Let us point men to the ONLY hiding place and be sure we instruct them how to get in and HIDE before the fires of hell sweep away their false hiding places in large unconverted memberships of worldly show and formalism.

What is the church supposed to be? Is it a private battleground for disgruntled and rebellious members who seek to oust a preacher who dares to tell them that God demands that they live according to "THE OLD PATHS?" Is the church to be a "Red Light Dis-

trict" where a bunch of "adulterers and adulteresses" assemble from time to time to show off their religion? (James 4:4) Is the church to be some kind of haven on earth where the ungodly can run and hide from the law? Is the church to be a "Bachelor's Quarters" for a group of UNPROFITABLE SERVANTS?

Look closely at the congregation where you attend, see if the elders are men who have their eyes open to what is going on in the local church and in the brotherhood. Look over the membership and see if you find godly people who LOVE THE LORD. (They won't have to tell you, you can tell by their actions). I know you will not find perfection, you should not expect to, but before God, you should be able to find those who are trying their best to follow the teachings of the BIBLE.

TESTIFYING & WITNESSING

by

Tom Franklin

In recent years many of our young boys and girls have been led to "testify" or "witness" for Christ. Although these words are perfectly good biblical terms when properly applied they are being distorted in current day usage to describe statements and activities which are encouraging erroneous doctrine or are the fruits of it. The Greek word "martus" and derivatives of it translated "witness, testify, bear witness," etc. in the New Testament meant, (according to two lexicons in my possession) "a witness to a circumstance, one who testifies from what he has seen or experienced." Thus we can see that the term is much the same as used in legal terminology today.

In the courts of our land a person will not be admitted as a "witness" to something he has merely heard or read about. If such a person tries to testify he is immediately challenged by an attorney for one of the parties on the basis that his is not legitimate testimony but only "hearsay."

Thus Jesus told his apostles that "ye are witnesses of these things" and "ye shall be my witnesses." The

eleven were careful to select a replacement for Judas from among those "which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us." The account further states that he must be one "ordained to be a witness with us of his resurrection." Notice how carefully they selected someone who could truly qualify as a witness! Acts 1:21-22.

I was present once with a group of young people when a minister called upon them to "testify." One young lady, a recent convert, I understand, arose and stated that she use to be afraid to get up and talk, but not anymore because now she knew that it is just God "speaking through me." Can't we see from this the almost inseparable error that such misapplied terms and questionable practices nurture? The age-old heresy of direct continuing revelation from God to man put forth by Montanus (2nd Cent.) is linked hand in hand with the basic ideas of witnessing and testifying. If this young lady wants God to speak through her she'll have to do it by

studying His word and teaching proper audiences. She would learn among other things not to get up and preach to an adult male group. 2 Tim. 2:15; I Cor. 14:34, 35; I Tim. 2:12. One might say, "Well, I can testify about my experiences or my feelings." Maybe so; but who is going to be saved by your feelings? Why preach ourselves? Why not preach the gospel of Christ? It is the power of God unto salvation. Rom. 1:16

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. . . FELLOWSHIP . . cont' from page 1

"motley list by partisan voices raised to a high pitch in clamor for debate." After showing complete disregard for biblical truth on these matters he states his position on fellowship. He says,

"I propose to regard all of God's children as my brothers. I intend to treat them as brothers. I have resolved to make nothing a test of fellowship which God has not made a condition of salvation. I shall accuse no one of being an antichrist who is built upon the one foundation simply because he differs with me in understanding of such things as cups, classes, colleges, the millennium, or instrumental music. I shall not allow our divergent views upon these things to keep me from associating with any of my brothers, or helping all of them."

This position would require that we fellowship anyone who teaches baptism for the remission of sins, regardless of whatever error they may espouse in the rest of their doctrine. Such a position is not only ridiculous, it is unscriptural. God has constantly warned his people not to have fellowship with the wicked and unrighteous. Since one who fails to conform his life and doctrine to that of Jesus Christ is considered by the Lord to be in this condition it behooves us to withhold our fellowship from such people. Paul commands, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11)

Brother Jimmie Lovell seems to have difficulty in ascertaining who is and who is not in the hands of the "master robber." In his book, Voices of Action, on page 106 he states,

"Surely there must be a good Samaritan somewhere in the world who cares for these poor souls who have fallen into the hands of the master robber. Is there a remote possibility that it could be those who call themselves Catholic, Adventist, Jehovah's Witnesses, Pentecostals, Mormons, or some other name whom others of us feel are without hope?"

It has always been the understanding of this poor laboring soul that the above named groups were themselves in the clutches of the master robber. Evidently this is not brother Lovell's continued on page 8

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MAY, 1972

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BALANCE	\$ 78.16

position as evidenced by the statement, "whom others of us feel are without hope." (Underscore mine, ESU) If, as brother Lovell infers, they are lost but are faithful Christians acting as the good Samaritan and leading others out of sin, then should we not fellowship them? But if we do this we must surely censure many of the great restorations leaders of the past and present for having ever questioned these doctrines and for having challenged their champions to debate. Again, absurdity!

The question now arises, since we cannot fellowship the denominations, and we can't, (there is one body, Eph. 4:4, and the denominations are no part of that one body), then must we also withdraw our fellowship from the unfaithful in the body? Inspired writers very clearly state that such must be done. Paul said, *Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us.*" (11 Thess. 3:6) In Romans 16:17 he further stated, "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them." Is not the theistic evolutionist included in this? Does he not teach contrary to the doctrine and cause his students to stumble? Yet there are those who are not willing to withhold fellowship from such a one. In his book, I Believe Because, brother Battell Barrett Baxter states on page 165,

"From the foregoing pages, it ought to be clear to anyone that I am not an evolutionist, theistic or otherwise. I have not yet seen sufficient evidence to lead me to believe in the evolutionary theory. At the same time, I am not ready to exclude from fellowship sincere Christian brethren who mistakenly (as I believe) think that evolution was God's method. To allow this particular issue to divide the Lord's church would be most unfortunate indeed!"

Although this writer greatly admires

brother Baxter, he believes that this position is erroneous. For instance, if this position be embraced then it can also be applied to any sincere person who has been baptized but does not believe that baptism is essential for salvation. Can we have fellowship with one who holds this false view? Again, one might sincerely believe the adoptionist view of the deity of Christ. He might not believe that Jesus was born of a virgin but rather received his divinity at some point in his life such as at his baptism, the transfiguration, his death, or his resurrection. Can such be fellowshiped? Can all who are honestly or sincerely mistaken on matters of vital doctrine be included in the fellowship? The logical end of such arguments is a disastrous position. These things are matters of doctrine. For one to deny the essentiality of baptism for salvation, the virgin birth, or the Genesis account of the creation, whether or not sincerity is involved, is to deny the word of God. We cannot have fellowship with this person. If so, then sincerity becomes the criterion for fellowship instead of God's word.

We must, at the risk of being called various names, limit our fellowship to those who are willing to forsake all the creeds and opinions of men and stand firmly on a "thus saith the Lord."

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THE DEFENDER
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DEFENDER

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

Vol. 2 Number 5

June 30, 1972

EMOTIONALISM

JAMES D. BALES

I have received a question concerning clapping of hands in devotional services, dim lighted devotionals and soul talks, (whatever that may mean). On the clapping of hands I would say that it is no more spiritual when they do it in a devotional than it is when they do it in a ballgame. Now beloved, I believe that Christianity does enrich but it controls the emotional life, for the emotions are the most easily stimulated and most unpredictable aspects of our lives. I wish I had time to preach a whole sermon on that.

In my book on THE CHRISTIAN AND THE HOLY SPIRIT, I drew material from a diary kept by a Quaker. She dealt with this business of emotionalism. For example, the moment she would learn a new truth she would have chills run all over her and that was the witness of the Holy Spirit she thought, and she wasn't a very emotional person. I have had chills run up and down by spine when I sing the songs of Zion. If that is an emotional reaction it is not within itself worship because I can worship God even when I don't feel well. Emotions are very contagious. She told of one case where one woman was testifying and said she was moved to kiss her dressmaker. Whatever it was that moved her, moved the rest of the women to go see that dressmaker, and they were moved to kiss him also.

I find that people stress the emotions. Emotional life must be enrich-

ed but it must be kept under the control of the mind and the word of God. I have found that many people confuse emotionalism with spirituality. If they haven't had some emotional experience they feel they haven't worshipped.

The present day emotionalism which we are finding in the church is just like old fashioned Pentecostalism. Bro. Keeble use to say, "Well, God just makes us living stones or lively as the Old Testament says. You may jump up and down, but what we have is so weighty that it holds people in their seats." I certainly think that is the best. But I have found that people who stress the emotions are those who begin to confuse the emotions with spirituality. When they do not feel like doing something then they do not think they are called on to do it. We should do our duty whether we feel like it or not! I might feel like knocking your block off but the thing I ought to do is say the kindly word or maybe a word of rebuke. I have found some of these people that stretch the emotions think that's spirituality, but when you cross them they can be cruel and unkind to you. Why? Because they are guided by their impulses so much that they can't tell the difference between the teaching of the Holy Spirit and an inner impulse!

I got three letters, for example--- very severe and down right mean I continued on page 4

by William S. Cline

Guilt By Association

Is there such a thing as guilt by association? When brethren, especially preachers, continually seek the services and fellowship of those who are known false teachers, is there any justification in questioning their doctrinal soundness? Brethren, if the New Testament is going to be our only rule of faith and practice, then lines are going to have to be drawn and their boundaries adhered to!

The New Testament teaches that the false teacher is to be marked. (Rom. 16:17) If any man does not obey the teachings of the Christ, we are not to have any company with him. (2 Thess. 3:14) We do not need to wait until judgement to find out who the false teacher is so that we can mark him. We have the responsibility to make that decision here and now!

In 2 John 10-11 John wrote, "If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." (ASV) May we all understand that to give countenance and sanction to a false teacher is to share his guilt. How judicious and cautious the Christian must be! In this passage God forbids us to do anything that would in any way encourage or support the false teacher and his doctrine! There is such a thing as guilt by association and the doctrine of Christ plainly teaches it.

Someone may counter, "Jesus associated with sinners." (Lk. 15) Yes, he did, but his association with them was in no way an encouragement, an endorsement, or a support of them in their sin!

We may share the false teachers guilt by SILENCE. Not long ago I heard a preacher tell a story about Jesus talking to a young man and telling him to shave off his beard! Before the service was over the man was forced to make correction of the false doctrine. To have remained silent

would have been wrong for every supporter of the truth in the audience.

We may share the false teachers guilt by private or church CONTRIBUTION. How many brethren privately supported the false teachers in Campus Evangelism? Have they repented and asked for God's forgiveness? How many churches supported the false teachers in Campus Evangelism? Have they publicly acknowledged their sin in supporting that work? Have they repented and asked for God's forgiveness? To contribute to the false teacher is to share his guilt. The only salvation for any who have so sinned is repentance, confession and prayer.

We may share the false teachers guilt by DEFENSE. I have sat in meetings where men defended some of the known liberals in the brotherhood. Their very defense of them was to mark themselves. I have heard elders, deacons and preachers defend the TEV perversion of the Bible to the point that they simply became ridiculous. The false translations (a discussion of the TEV was carried in the April issue of the DEFENDER) were defended in writing as being nothing but shortcomings! When we defend the false doctrine and/or the false teacher we share the guilt.

We may share the false teachers guilt by APPROVAL. We have heard people praise false teachers. We have heard sermons which contained false doctrine referred to as great preaching. We need to learn that approval or endorsement aligns us with the error.

There are other ways we may share the false teachers guilt. We may share such guilt by INDOLENCE, UNCONCERN, PUBLIC COUNTENANCE, INWARD APPROBATION, OPEN APOLOGY and ASSISTANCE. We must be careful of our soul's welfare in its association with the false teacher.

Perhaps one of the most common ways

brethren align themselves with the false teacher is in their obvious disobedience to John's command to "receive him not into your house, neither bid him God speed." (2 Jn. 10b KJV) As we have already noticed this forbids the Christian from doing anything that would encourage or support the false teacher. This was one thing that brought about the death of Campus Evangelism. Their insistence in placing men on their staff and using men in their seminars who were liberal in their teachings brought about an awakening throughout the brotherhood. The money was cut off and Campus Evangelism died.

Today we see the Campus Ministries following the same course of action. They are using the same men that Campus Evangelism used who are still teaching the same doctrines. When brethren point out their fault in doing this they cry the wail of persecution and say they are being accused of guilt by association. May it be understood here and now that any campus ministry, any congregation of the Lord's church, any retreat, any Bible camp, any college lectureship and any other group in the church who uses men who are false teachers are guilty by association and are partakers of their evil deeds. (2 Jn. 9-11)

Churches need to examine the man they secure for gospel meetings. If they have already scheduled men who

have now turned out to be liberals, they need to write them and tell them their services will no longer be needed and tell them why they aren't needed. And gospel preachers, check on the places you go. Some of the liberal churches are using sound gospel preachers in their meetings. The same can be said for many of the seminars. They sprinkle the staff of lecturers with a few sound speakers. Brethren, have you ever considered your association with such? Have you considered that your name and soundness are possibly being used? Have you considered the fact that your appearance on such seminars or in such meetings may be causing brethren to question your soundness?

We appeal for all who are concerned about the truth to carefully examine their association with others and be certain that they neither encourage nor support the false teacher. Some may say, "Wouldn't you go preach in a Methodist church?" Yes, I would, but my sermon would demonstrate beyond question that I neither supported nor endorsed them in their denominational error. And it is very doubtful that I would ever be asked to speak for them a second time.

In matters of opinion let us cultivate the widest liberality; in matters of doctrine let us cultivate uncompromising firmness.

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FINANCIAL REPORT FOR THE DEFENDER

JUNE, 1972

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...Emotionalism...cont' from page 1

thought (it didn't bother me) about my book on Pat Boone, and all three of them said they had never read it. They were just angry with me and they thought they were doing right. I asked them, "Did the Holy Spirit move you?" I asked all of them to write back and answer me. They all calmed down and apologized.

We have to be guided by the word of God in our duty and our love which is in itself an emotion. You can't command an emotion and say, "Now you have a close warm feeling toward bro. X" because emotions don't come like that. But you can command Christian love which has the positive aspect to live according to the Golden Rule. You can do that no matter how you feel. And you can refrain from doing evil too. Love worketh no ill.

On the hand clapping I think it is noise distracting. I think it confuses emotions with spirituality and doesn't edify. Some of you couldn't tell just what they were singing and thus it couldn't edify. Certainly it isn't found in the New Testament church as a part of private or personal or public worship. Why not try jumping up and down. I know that sometimes there are people who pat their foot when they sing. I don't have any objection to that. Foot patting generally doesn't disturb other people and it should not disturb the worship. If you want to silently clap your hands, I have no objection to that. This turning the lights down low and so forth, is all the building of a mood that passes when that passes, and then you are back where you were. What we need is a steadfast day-by-day growth in Christian character. If you want the dim lights and all of that sort of thing the Catholic church already has that! So I think it confuses emotionalism with spirituality. It produces a certain mood that I have had in a pagan temple and confuses that with worshipping God. So I feel that though there are people who have gone to the extremes of ex-

pressing no emotions and no warm hand clasp and no expression of appreciation and so forth, yet I think that going down this path of dim lights and the holding of hands, well it has, as far as I am concerned, no more spirituality than "Ring Around The Roses." It makes people feel close to one another sometimes and breaks down barriers in some cases but you have to be awfully careful with emotions brethren.

I remember a preacher saying one time there was a fine Christian woman, a very beautiful woman, who in tears told him of how her husband was unfaithful to her. This preacher said, "I wanted to put my arms around her and comfort her, but I didn't do it." Now if he had been an old man it might have been different but this was a young person, and because emotions can quickly change he refrained from doing so. The physical contact can lead to the stimulation of other emotions and one writer pointed out that some of these people that depend on the emotions and say, "Now Lord guide me" and then look for an inward impulse; some of them ended up committing adultery and said, "Why when we are in our most sacred frame of mind, surely the Lord wouldn't let the Devil deceive us."

What I have said may not agree with some of you but any rate you think it over and check it for reason, for understanding of man's emotional nature, and the Scripture.

EDITOR'S NOTE! It was my privilege to be in Miami, Florida a few weeks ago and hear bro. Bales speak in a lectureship on LIBERALISM FACING THE CHURCH TODAY. The foregoing question and answer was a portion of the Thursday evening speech on Pentecostalism in the church. The speech was transcribed and this portion is being reprinted here with bro. Bales' unreserved permission.

* NOTICE: To date we have not been able to get a mailing permit for the *
* DEFENDER, and until such time as we can get an addressing machine we *
* will not get the permit. Hand addressing nearly 3000 papers would be *
* quiet a task. Therefore, we will continue to mail in bundles for a *
* few months. Subscription is free, but if you can send us some stamps *
* or a dollar or two to help defray the cost of postage it would greatly *
* be appreciated. Editor *

WHY

George E. Darling, Sr.

Maybe, it's because I'm a little older, or maybe it's because I appeal to the younger preachers as a sounding board. Many times I have preachers come to me bemoaning the fact that they are mistrusted. These men are sad because the brethren seem to have so little confidence in them. They condemn the elders and others for being skeptical of them and their actions.

There is a remedy for just such situations. It can be remedied once and for all by this method. (The same remedy will work for the congregation that is wondering "WHY" they do not have the fellowship and cooperation of sister congregations) When someone doubts your orthodoxy just come out into the open, hiding nothing and make a clear statement of just where you stand. If one makes a clear statement of his position then both the Christian and the modernist and liberals know where he stands. There will be no doubt anymore, but as long as a man persists in playing in both camps, and carrying water on both shoulders, riding two horses at once and doing the "Split" he can expect to be treated with "Care."

The reason why men are mistrusted is almost invariably because they refuse to take a definite stand. One day they are TOTALLY CONVINCED that participation in certain questionable projects are "WRONG", and they are going to openly oppose and cut off all support to such. The next day they are AGAIN unholding this very thing that was wrong the day before. They had rather be mistrusted than they had to take a definite stand one way or the other. It takes courage to meet the enmity of people, but as sure as one comes out in the open and aligns himself with the cause of TRUTH he is going to meet opposition.

An honest man doesn't mind being investigated but a crook always hollers. An honest man does not mind telling inquirers just where he has been, where he has worked or where he has slept, but a crook always resents investigation. A true and faithful

gospel preacher does not mind being investigated, and a CROOK ought to be investigated whether he likes it or not!

It is better to come clean, to be safe than sorry, to be definitely on one side than to try to play both sides and have everybody liking you. The world hated Christ because He testified that its works were evil. John 7:7. BROTHER, TAKE A STAND ON THE LORD'S SIDE, and be definite!

A man is known by what he promotes, condones and opposes! More commonly you hear this expressed, "A man is known by both his friends and his enemies." If a man, (please keep in mind that the same rule applies to a congregation or an eldership), upholds unscriptural works or heretical teachers, whether this be in the form of a denominational ministerial association or a project concocted by our brethren designed to draw away disciples from the OLD PATHS, taking his place among them, recognizing them as his brethren in Christ, you can know that that brother does not promote New Testament Christianity! If he merely condones this mongrel association and says nothing for or against you can know that his convictions do not run deep enough to cause him to cry out with a voice like a trumpet against the sin and division caused by these rebellious leaders(?) and that he is refusing to abide by the divine revelation of God.

On the other hand if a man openly opposes the ring leaders of digression, refuses to attend their hodgepodge assemblies, obeys the Lord's injunction to MARK them that are causing division and occasions of stumbling, contrary to the doctrine which was learned, and TURNS away from them... and preaches with all his might that there is BUT ONE CHURCH and not 300 plus, people know where this man stands.

The world is watching to see what you promote, condone and oppose. They watch the man who opposes the bringing into the church an organization that

proposes to be Christian, while teaching doctrines that are designed to eat the very vitals of the Lord's body. The devil is as subtle today as he was in the Garden of Eden. The world is watching to see if you have the same spirit that Jesus had when He said, "I testify that the world's works are evil." (John 7:7) Preachers who have taken their stand to denounce the world and its evil doings are watching other preachers to see if they are promoting, condoning or opposing those things which they KNOW to be of the devil. It is a smart thing to take time out and before God, examine your program of life and see into what waters you have drifted. Do you promote, condone and support the efforts put forth by the unconverted in your congregation to get members into the church through an appeal to their fleshly desires? Are you converting them to a program that appeals only to their emotions? Don't think that you can sit back and scratch your head in deep meditation, while trying to excuse yourself for not being the CHRIST MAN. YOU ARE KNOWN, PREACHER FRIEND, BY WHAT YOU PROMOTE, CONDONE AND OPPOSE.

From what we have said, you can surely see what a DANGEROUS thing it is to take chances with the Devil and play around with the enemies of Christ. When you do, you are going to lose the respect of the godly and the fellowship of those who are desirous of following the "Old Paths." You may make your overtures of reconciliation, you may write letters and send out invitations, but you need to read Nehemiah 4 through 6. Sanballat, with others sent to Nehemiah saying, "Come, let us meet together in one of the villages in the plain of Ono." (Neh. 6:2) Nehemiah realized it was

a scheme to do him and God's work harm and his answer was, "Oh, No!"--- I'm too busy to come down to you... Nehemiah knew what a lot of preachers and churches have never learned, and this is you just do not DARE PLAY AROUND WITH THE DEVIL AND THE ENEMIES OF THE LORD'S WORK. IF YOU DO YOU WILL LOSE YOUR HEAD.

I know that this article will fall into the hands of some Christians who want to do God's will, but who have been confused, or kept in the dark as to what has been condoned, unheld, supported and promoted by the preacher and the leaders of their congregations. I pray that you will heed warning and stay at a safe distance from those who would pervert the gospel and finally destroy the church for which Christ died.

Ministers of the Gospel have a tremendous responsibility in this present hour. They are working under the Great Commission given by the Lord Jesus Christ and cannot compromise with the desires or the demands of men.

The good minister of Christ Jesus is---

An ambassador, not a diplomat.
 An evangelist, not an entertainer.
 A minister, not a dictator.
 HE MUST PREACH---
 The divine Word, not human wisdom.
 Christ, not culture.
 Conversion, not civilization.
 Regeneration, not reformation.
 Christians in action, not smug satisfaction.

* * * * *

MISAPPLIED SCRIPTURE ---- MATTHEW 18:15

Ernest S. Underwood

It is not an original thing with any today to misapply passages of Scripture. The father of lies and deception, Satan, has practiced the art from the dawn of man's creation. It has been one of his favorite tools used in causing man to lose his soul. Today he still deals in this treachery

through religious men who pose as men of God, but who are in reality Satan's own servants. (See II Cor. 11:14-15) It only takes a casual study of the dogmas and doctrines of men to be made aware of Scripture misapplication. Many champions of the faith, both of

continued on page 8

MODERNISM AND THE INSPIRATION OF THE BIBLE

2 Timothy 3:14-17

Max R. Miller

Introduction:

1. Modernism is another term for infidelity and heresy. Many different shades of Modernism
2. One must have a proper consideration of the Bible in order to be saved.
3. The Modernist doesn't have the proper view toward the Bible.
 - a. They believe there are errors and contradiction in the Bible.
 - b. They do not believe that the Bible is infallable and inspired.
4. We must understand that the Bible is the inspired word of God and infallable.

I. THE MODERNIST'S CONCEPTS OF BIBLICAL INSPIRATION IS FALSE

1. Mechanical diction
 - a. Writers were passive instruments, amanuenses of the Holy Spirit
 - b. How then explain the diversity of style of Moses, Job, Peter, Paul, et al
2. Natural inspiration
 - a. The inspired David or Isaiah is little different than inspired Poe or Bunyon
 - b. Then explain the revelation of God, His promises, Scheme of salvation . . .
3. Concept (thought) inspiration
 - a. Holy Spirit reveals the thought or concepts to man. They record own words
 - b. Such theory destroys the foundation of Christianity. Each man a doctrine!
4. There are other sources of revelation other than the Bible (history, tradition. . .)

II. THERE ARE TWO DISTINCT ELEMENTS BROUGHT INTO FORCE IN THE PRODUCTION OF THE BIBLE

1. A divine element
 - a. The Bible came from God Hebrews 1:1 Jeremiah 1:9
 - b. A divine element reveals the mind of God 1 Cor. 2:9-13; Heb. 3:7; 1 Pet. 1:11f
 - c. This divine word cannot be broken Matthew 5:18, 19; 24:35
2. A human element 2 Corinthians 4:7; eg Exodus 4:12, 15
 - a. Human language used Ephesians 3:1-12; Acts 2:40; 11:14; Revelation 1:3
 - b. Man chosen to record it Revelation 14:13; 1:11; Luke 24:44; 2 John 12

III. INSPIRATION DEFINED, SOURCE AND NATURE

1. Inspiration defined
 - a. From two Latin words "in" and "spire" which means to blow or breathe into
 - b. The inbreathing of God into men qualified them to receive and communicate truth.
 - c. Job 32:8; 2 Timothy 3:16; cf John 6:63; Hebrews 4:12
2. Source: The Holy Spirit exercises an influence on the writer, his word and thoughts
 - a. John 16:13; 14:26; Acts 4:4; 19:6
 - b. Holy Spirit put the word of God on the tongue of man 2 Samuel 23:2; 2 Pet. 1:21
3. The Bible is the plenary verbally inspired book 2 Timothy 3:16 "all Scripture"
 - a. The words were not of man's choosing Matt. 10:19, 20; 1 Cor. 2:13; 2 Cor. 2:4, 5
 - b. Verbal inspiration allowed men to speak of things they didn't understand
 - 1) Scientific knowledge which was beyond Job's age Job 42:3
 - 2) Peter spoke of Gentiles but didn't know he was to go to them Acts 2:39; 10
 - 3) Prophets of Old Testament didn't know fully 1 Peter 1:9-12
 - c. Verbal inspiration allowed men to speak in languages they didn't know Acts 2:4-11
 - d. Truth often depended on one word or even one letter of the word
 - 1) Matthew 22:32 "I am" argues that Abraham and others were still living.
 - 2) Galatians 3:16 "seed" not many seed or seeds
 - e. The word alone conveys meaning. Change the word and the meaning is changed

CONCLUSION

1. The Bible is the word of God, the pure word of God, the pure and inspired word of God.
2. We do not have the original Apostolic autographs, yet we have the original Scriptures.
3. We may be assured the Bible we have is the word of God, therefore we should learn it, Obey it, Live it, Die in it, Be judged by it.

yesteryear and present day have met and exposed the deceptive use of God's word.

We sadly note that within our own great brotherhood we are not exempt from such things. There are those who, in order to propagate their false ideas and teaching are practicing the devil's system of misapplying Scripture.

One such passage is Matthew 18:15 where Jesus states, "*And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother.*" (ASV) Many in the church today are using this passage in an attempt to keep individuals from opposing their false teachings and practices. These brethren openly and brazenly teach and support false doctrine, yet when their false doctrine is denounced and they are marked as false teachers their immediate cry is, "You didn't do the brotherly thing. You should have come to me with it, and if you had the right kind of spirit and love you would have done so." They then quote Matt. 18:15 as a proof text of their statement. When this is done, the passage has been misapplied. Let us now look at the passage in question to see what it teaches.

Jesus had just warned his disciples that they should not give occasion of stumbling. He taught the necessity of plucking out the eye or cutting off the limb that causes the offence. He then gave directions for behavior when an offence has been committed. The instructions are, "*If thy brother sin against thee go, show him his fault between thee and him alone...*" Here we find a personal grievance between two parties. The offence has been against the individual, not against the church. A companion passage is found in Matt. 5:23, 24. In neither of these passages is the offence a matter of one teaching an offensive doctrine, but the offence is one that has done immediate personal harm to the individual. This harm could be against the body or against the reputation of the individual. In either case, the offence is personal.

When offence has been committed, the offended brother is to go to the offender and try to be reconciled. If reconciliation is made, a brother has been won. If the offender refuses to listen, if he has an indignant attitude, then witnesses are to be carried in a second attempt of reconciliation. If after this the offender still will not hear, the church is to be told. The church mentioned here would be the

local church to which the two brothers belonged. This again shows the personal nature of the offence.

To take Matthew 18:15 and try to make it teach that a person who teaches against false doctrine must first go personally to the false teacher would violate numerous other passages and would restrict anyone from condemning, by God's word, any false doctrine. Therefore, such an application would be false doctrine itself. For instance, if we were to follow this line of teaching and misapplication of Scripture, a gospel preacher would not be allowed to preach against any sin until he had personally contacted all who were guilty of that particular sin. This would be a ridiculous impossibility. When the apostle Paul commanded, "*Preach the word; be urgent in season, out of season; reprove, rebuke, exhort with all longsuffering and teaching,*" there is not the slightest indication that he expected the preachers to have dealt personally with every sin or sinner.

When a false teacher spreads his venomous doctrine upon the unsuspecting, this is not a personal sin against a particular brother. It is a sin against the TRUTH, the FAITH, and all that is counted holy. Therefore, when one who loves the truth exposes this false teaching, Matthew 18:15 is not applicatory.

It is the responsibility of every concerned Christian to put error to flight. We must not let the false teacher deter our purposes by a dishonest application of any passage of Scripture. Only by "contending earnestly for the faith" by "putting on the whole armor of God" will we be able to defeat the forces of evil and let the truth shine as a light in a dark place. May we all muster such courage and determination.

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

Vol. 1, Number 1

July 21, 1972

"INTEGRITY"

WAYNE JACKSON

Slightly more than two years ago, a small journal under the dubious title, INTEGRITY, began to be published in the Flint, Michigan area. After two years of publication, it is not overly harsh to suggest that a more fitting appellation would be, "Apostasy." The editorial staff consists of Hoy Ledbetter, Editor-in-Chief, along with Frank Rester and Dean A. Thoroman. These are accompanied, for the most part, by a conglomeration of disgruntled critics of the church of Christ. The paper is published "subscription free" though readers' contributions are solicited. As the Editor-in-Chief put it, "If the Spirit moves you to send something, please do not quench the Spirit!" (4/71, p. 162)

Like a wolf in lamb's garb, INTEGRITY claims to seek "to encourage all believers in Christ to strive to be one, to be pure, and to be honest and sincere in word and deed, among themselves and toward all men." In a more candid movement, however, it is admitted that "INTEGRITY was initiated partly because of a belief in the fundamental right to hold and to express ideas different from those held by the power structure in the Church of Christ." (2/71, p. 130) Contrary to its expressed intention of promoting unity within the body of Christ, this periodical seems passionately out to further fragment the church of God. Its staff claims there are countless brethren who, though presently silent, are sick of the "legalism" and "ortho-

doxy" characteristic of "Church-of-Christism." This silent multitude is afraid to speak out lest they be "put out of the synagogue," thus INTEGRITY admonishes that "This guilty silence is one of the most dreadful sins of our time." (5/70, p. 195) They would thus have them "speak out" and create havoc among the churches.

From the tone of the writing of the editorial staff, it appears highly probable that the instigators of this paper have had, at certain times, serious conflicts with various elderships. The disdain for the eldership is frequently observed in such statements as: "a totally human and often abysmally ignorant group of uninspired men, commonly referred to as 'the eldership of the local congregation'." (9/70, p. 54) Or, "Since one of the bulwarks of Church-of-Christism is ELDER POWER, no one should be surprised that any criticism thereof would bring out all the big guns in a massive counteroffensive." (8/70, p. 38) It thus appears that such men have gone "out from us" (I Jn. 2:19); in fact Thoroman declares: "I do not ever hope to again be 'in full fellowship with the true Church of Christ.' I have severed all the emotional ties that bound me to any organized religion..." (9/70, p. 63)

Under the guise of sophisticated journalism ("We do not agree with everything we print, although we do
continued on page 6

by William S. Cline

"Mark 'em Off"

Nearly 30 years ago there was a book making the rounds entitled, JOSHUA BEENE AND GOD. It was about a fictitious character, Joshua Ebenezer Beene who was the "head elder" and preacher for the church of Christ in a small farming community. Joshua Beene ran things. He was Justice of the Peace, President of the School Board and self proclaimed prophet in addition to his positions as "head elder" and preacher.

Anytime a church member did something that did not meet the approval of Joshua Beene, Joshua simply marked him off the church books. Ben Ulmer, the church secretary, kept the records straight for "Uncle Josh." Joshua Beene, his black book of records and "mark 'em off Ben" Ulmer were feared by the church goers.

Finally Joshua Beene made a decision that upset the congregation more than usual. So he decided to settle the problem at the Sunday morning service. The matter was placed before the congregation for a vote. It took courage but finally more than half the congregation stood against him, including his faithful secretary, Ben Ulmer. But this presented no problem to Joshua Beene. He simply announced that he was going "to do a little cullin'" and with that he marked off over half the congregation!

We can't help but wonder if the spirit of Joshua Ebenezer Beene isn't with us in the church today. It seems that throughout the brotherhood there are those with the "mark 'em off spirit." Church discipline has almost become a thing of the past! When members become unfaithful and persist in

sin, brethren simply "mark 'em off" the "church rolls." Look at the church directories which you get from year to year. Note the names that were there last year that are not there now. After you have found out which ones moved away and the ones that have passed away, try to learn what happened to the others. Were they the subjects of church discipline? Chances are they were not withdrawn from at all, but rather they were simply left out of the new directory because they stopped attending or persisted in some other form of sin. Brethren, where is our New Testament Christianity?

Inspiration charges us to withdraw from every brother that walks disorderly (2 Thess. 3:6); We are not to eat with a brother that persist in sin (1 Cor. 5:11); We are to mark the false teacher (Rom. 16:17-18); And we are to reject the factious man (Titus 3:10-11). There is no doctrine more plainly taught in all the New Testament than the doctrine of discipline! We stand amazed in the realization that multitudes of brethren seemingly refuse to obey the teaching of the New Testament concerning withdrawing of fellowship.

Should a congregation of the Lord's church cease eating the Lord's Supper on the first day of the week and begin eating that memorial on a week day, on a monthly basis or any way for that matter, other than the first day of the week, then that congregation would cease to be a New Testament church. Faithful congregations would refuse to fellowship them, because New Testament doctrine concerning the Lord's Supper is a test of fellowship whether some

the



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want to admit it or not!

When a congregation of the Lord's church refuses to obey the Christ with reference to church discipline, that congregation forfeits its right to New Testament Christianity just as certain as it would forfeit its right to New Testament Christianity if it threw the Lord's Supper out the door---which by the way is exactly where some have thrown church discipline!!

Are our pulpits filled with preachers who refuse to preach the truth on the subject? Is the church being led by elders who do not have the courage to see that all of the New Testament is followed by those under their oversight? Where will the blame be placed? When God calls us to judgement, someone is going to answer for the way we have mocked His word. God's word is right and all who disobey that word will suffer punishment.

When one falls into sin we are to try to restore him. (Gal. 6:1-2; Jas. 5:19-20) Souls are at stake - ours and those who have gone astray. If we cannot succeed in bringing the sinner to repentance, we are to withdraw fellowship from him. This is the final act of discipline, designed by Almighty God to bring the sinner home. After withdrawal has taken place we are to continue to admonish him as a brother. (2 Thess. 3:14-15) This is God's way. No one is kicking anyone out of anywhere. All is done in love with the utmost concern for the sinner's soul. And must we remind you that when we do things God's way---we are right and cannot be wrong!

We are not suggesting that the church has totally disobeyed the Lord's teaching concerning church discipline. Certainly there are many congregations that hold to the "old paths" with reference to this doctrine. May their number increase!

Neither are we suggesting that brethren practice church discipline the way it has been practiced in many areas of the brotherhood. Great numbers of congregations have practiced discipline to some extent, but many times it has not been done properly. For example: Some brother may have

gone so far into sin that the devil himself would hardly fellowship him, and at this point the congregation decides to withdraw fellowship. Cases in point would be the town drunk, the brother sent to prison, the preacher who was morally corrupted, the member arrested and convicted for peddling dope, etc. Or someone may have upset the leadership to such an extent that the decision to discipline came with hardly a moments hesitation. And many times the decision came out of anger and revenge rather than out of love for the sinner's soul. We have seen this type of discipline. And while those withdrawn from usually did need to be disciplined there were great numbers of members in apostasy, just as lost, and brethren have allowed them to wander in unfaithfulness without so much as an admonition or rebuke, much less a withdrawal.

We need to adhere to the New Testament doctrine of discipline without discrimination. Any and all who persist in sin should be disciplined. The welfare of the church is at stake. A little leaven does leaven the whole lump. Those who are not Christians can see the sin that remains in our fellowship and blaspheme the precious church of Christ. Brethren's souls are at stake. They need to be marked so that they can come to a realization that they are living in such a manner that they do not even have a right to the fellowship of fellow Christians.

In spite of the seriousness of the matter and the plainness of the New Testament, churches continue to leave the unfaithful's names off the rolls or they add their names to a "stopped attending" file. One would think Paul said, "Place in the stopped attending file every brother that walketh disorderly." (2 Thess. 3:6) Or, "If any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard or an extortioner, take his name out of the church directory." (1 Cor. 5: 11)

May every Christian take courage and determine to follow the Master's teachings in every point of doctrine. We have had enough of the "mark 'em off Ben" attitude and practices.

THE DEFENDER is looking for an addressing machine and a folding machine that will handle 9-1/2 x 14 paper. We would appreciate hearing from you as to the availability of such equipment. The price must be right because our funds are limited.

Is He Neutral?

GEORGE E. DARLING, SR.

It seems that I am always "harping" about preachers. One would think that I had a personal dislike for them, but don't you believe it! Some of the greatest men that I know and have known are GOSPEL PREACHERS. I admire a man that has devoted his life to the preaching of the precious gospel of Jesus Christ to a lost and dying world...BUT I DO ACTUALLY BELIEVE THAT WE HAVE MANY PREACHERS WHO ARE NOT WORTHY OF MY CONFIDENCE AND LOVE.

I see preachers who say "I won't take sides, I'm on the fence in this issue." This is especially so in matters that concern their standing in "The Brotherhood" or which might effect their "Bread and Butter". Then too, remember the "pussy footing preacher" must keep in mind his popular standing in the community. He sets his sails to catch the popular wind and his 'theology' becomes as flexible as a rubber band.

On Sunday morning sinners sit in the pews before him. It makes no difference to him if one is a liquor dealer, another a high toned libertine, a mid-night reveller, a strip-tease dancer, a dishonest lawyer, a practicing abortionist, a gambler and what have you. Does the preacher care, not one bit, the MAGNIFICENT SINNERS HAVE THE DOUGH and they wield a great influence in the city. If faithful and honest members should question any practice, they are laughed off and quietly subdued by being told that "There is a difference of opinion in the brotherhood on such matters today." While the pussyfooting preacher speaks sweetly on charity and love, dealing so gently with sin, the spiritual hosts of wickedness in high places moves in and stops the thunderbolt that God would have him fire. He sits there straddling the fence while the church is polluted and dies. Finally the Devil comes in, and the church "BLOWS UP" and God's people get their eyes open enough to revolutionize, re-organize and re-establish it.

This is the picture of the POPULAR preacher, preaching to the POPULAR church, in the POPULAR pulpit. The Devil laughs on one side of the fence as he steals God's sheep and the Angel of God is shrieking on the other side saying, "CRY ALOUD AND SPARE NOT"..The sweet spirited preacher looks to his "bread and butter" and his "community popularity" and sits on the fence. The "popular press" lauds him as "A DYNAMIC YOUNG MAN WITH BROAD VIEWS, THAT IS FREE FROM BIGOTRY, etc." (The unsuspecting public does not know that the preacher himself submitted the copy to the press) He speaks learnedly on the aesthetics of Christianity, dabbles and babbles in the ethical field and occasionally (when there are no dissenters present who do not like hearing anything about the "Old Paths") he will touch ever so lightly on some gospel subject that is non-controversial(?) Of course he refrains from preaching about hell. That "Hell fire and Damnation" preaching that was done by Jesus Christ is outmoded and too old fashioned and "square". He robs God of His wrath and justice while he speaks loud and long about God's mercy and love. Sinners profess Christ, but fail to repent. Their baptism becomes mockery, and quiet naturally they are "BORN DEAD" so far as Christianity is concerned. Oh, they are quiet alive when it comes to raising the Devil in the church.

The eldership is in general agreement, and give their wholehearted support and endorsement to the pussyfooting and just as long as the church flourishes in GRAND STYLE, their "herd boy Pastor" lives on good terms and all is well. The preacher must remain astraddle the fence on every issue in which there would be any dispute, or controversy with any mortal being, while he lies awake at night trying to figure out some way he can make all differences between right and wrong to be labeled as non-essential distinctions, and of no vital importance any-
continued on page 7

LOVE

ERNEST S. UNDERWOOD

As one meditates on the word of God he is impressed with the great love that God has showered upon mankind. This great theme reaches its zenith of expression in two passages of Scripture. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3:16 ASV) and "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13 ASV) As brilliant as man is, he is unable to fathom the love of God. It wasn't because man was so righteous that the Father was constrained to love him. The apostle Paul says that, "...God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8) Without God's love it would be impossible for any to be saved.

What does God require of man since He has given him so much love? Jesus answers, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength...thou shalt love thy neighbor as thyself. There is none other commandment greater than these." (Mk. 12:30,31) This love will cause us to render obedience to our Lord.

There are those today, who in order to conceal their own sins or the sins of others, are using the word love in a completely different sense than used by the Master. It seems that when an individual or a congregation is rebuked for deliberate and willful sin the cry is that the one who rebukes does not express love. How ridiculous can one claim to reason? This is equal to the modern philosophy of child rearing which tells us to never rebuke or punish a child. Surely we are aware that the parents who practice such philosophy expresses little or no love for that child. By the same token, when an individual or a congregation egregiously violates the word of God and the "silent lover"

stands without so much as opening his mouth, that person expresses no love whatsoever for the sinner. He may applaud himself for his great show of love when in reality no love has been expressed.

When the Lord spoke the passages quoted above, he used the word agapao - unrestrained love. This kind of love does not seek its own interest. It causes one to seek the best interest of others even when this requires a severe rebuke. However, many today are either so naive as to think that no one sins anymore, or they are so rebellious toward God as to completely ignore such commands as are found in II Tim. 4:2 where the apostle Paul commands, "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching." Would any dare accuse Paul of lacking love? Yet when dedicated Christians carry out this command today the side-liner offers his "no love" criticism. This is apparently done to gain favor with the sinner and lull him into a false sense of security.

This tactic is not a new one by the enemies of the truth. The Lord's body has been plagued with the "uninvolved" for many years. During the pre-millennial fight of several years back, there were those who cried that "we should forbear one another in love." In his book, Gospel For Today, brother Foy E. Wallace, Jr. gave some pertinent answers to this cry which could certainly apply to our present day situation. He says, "Does forbearing one another in love demand that we forbear heresy?" (Page 413) Concerning such brethren he states, "Among us there are some apologists for these brethren who avow that they 'do not believe the Boll theory', but who will not help us in the fight. They merely stand by, look on, and criticize.... others think they are neutral, but in reality are not, for they are on the wrong side already; but altogether they are enemies, whether consciously

or unconsciously, of the New Testament church. Faithful gospel preachers all over the land who love the defense of the truth should 'rise up and dis-countenance' this new movement...The neutrals are responsible for the present situation. (Underscoring mine, ESU) They have cried for tolerance, and too much tolerance was allowed." (Pages 420, 421, 445, 446) These statements seem almost prophetic of some brethren today and their attitude

toward the liberals. By his unloving attitude this type of person would allow the sinner to be lost before he would warn him!

When we have the love for our fellowman that the Bible speaks of we will warn him of his danger, the fence-rider notwithstanding. Isn't it about time that we stop condoning sin and start expressing true love for the one in sin?

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INTEGRITY...continued from page 1

not usually comment on items with which we are in disagreement." -4/71, p. 162), INTEGRITY is a sounding-board for anti-biblical ramblings. In one issue one of the editorial writers suggested that our past method of Bible interpretation has been conducive to division. He ridicules the distinction between generic and specific commands. We are chastened for teaching that certain "examples" are binding while others are not, and the "necessary inference" is relegated to the realm of the mythical. The author regrets ever having taught such "garbage" and concludes that nothing ought to be made a matter of fellowship which must be established through the mind's reasoning processes. (3/70, p. 151) (In giving the Bible and its requirements, did not God intend for us to use our minds?)

Some of INTEGRITY'S writers have little, if any, concept of what the New Testament church actually is. Amos Ponder ponders whether it's even necessary to associate oneself with the proper organization, with the group with the Biblical name, with the people who worship the 'right' way." He concludes that there is "no organization or group of people" that is "identified as the proper one" in the NT. (11/70, p. 87) And Carl Ketcherside doesn't even know the difference between the gospel and Baptist doctrine, for he wrote that Adoniram Judson, a Baptist preacher, was the first American missionary to carry the "glad tidings" to Burma. (8/70, p. 37)

In September, 1970, Editor Ledbetter joined the "Women's Lib" movement with an attempt to liberate Christian women from the restrictions of the Word of God. He asserts that

the Bible gives women much more prominence than "we" have allowed them; he then proceeds to use every "Pentecostal" argument for women preachers that we have ever heard. He contends that Paul's restriction upon first-century women was solely a matter of "custom" and hence not applicable today. Says he, "It is my belief that the Christian woman today may become as prominent in the church as the standards of the community will allow, and the community in which most of us live does not appear to be very restrictive." (9/70, p. 52) When interrogated as to how far he would take this concept, he replied: "Your question as to whether a woman could be an elder is quiet provocative. It raises another question in my mind: If Deborah could be a judge as well as a prophetess in a period in which women were clearly subordinate to men, was there any real reason why Priscilla could not have been an elder in the New Testament period?" (Letter, 11/16/70) Well, one reason just might be that she could not be the "husband of one wife!"

In an article designed to correct the "legalistic" attitude supposedly characteristic of the church of Christ, Ledbetter urges the brotherhood toward "Antinomianism." He flatly affirms that "we are not under law," and "regulations are suitable for those in the world, but they are not for saints," and again, "Although the believer is free from law, it still applies to the unbeliever." (9/70, p. 55, 56) Is it possible that our brother has never read Heb. 8:10, where the entire new covenant is represented as Jehovah's "laws" which are put into our minds?

INTEGRITY is highly sympathetic toward the "Pentecostal" apostasy. In

January, 1971, the Editor - in-Chief stated that "the case against having tongues today is not easily established." When considering the frequently used I Cor. 13, he says that "The perfect" in that chapter can only be applied to the completed Bible by exegetical hocus-pocus. If anything, the chapter supports, rather than opposes, the modern charismatic movement. Also the idea that gifts of the spirit can only be conferred by the apostles stands on an extremely unstable foundation." (p. 114) In view of this, it is not at all surprising to find, on the very next page, an article entitled "Spirit and Intellect," by Pat Boone, wherein Pat again attempts to justify his departure from the faith. In the following issue, Ledbetter once again addresses himself to I Cor. 13, concluding that "If anything, the chapter argues the availability of spiritual gifts today, rather than the converse." (2/71, p. 134) If our brother does not actually believe in "gift-possession," he is not far from it. He marvels at "what God has done for the Boone family," noting "That something wonderful has happened to the Boones cannot be doubted." Apparently our Editor friend is unaware of the fact that a lie, when believed, will produce the same effect as the truth.

In this issue for June-July, 1971, Allen Holden, Jr. treats the reader to a favorable and even laudatory review of the blasphemous rock opera, JESUS CHRIST SUPERSTAR. Holden claims that "Superstar's greatest success is in successfully translating the message of the 'Gospels' into the language of today's youth, and in expressing this message in their medium of communication, rock." He further suggests that "One can compare Superstar to a 'paraphrase' translation of the Bible, which attempts to translate 'not word by word, but rather, thought by thought.'" (p. 6) That this rock opera might be justifiably compared to some of the modern day mutilations of the Bible, we do not deny, but to compare such with God's Holy Word reveals either a stupidity or a wickedness beyond description.

INTEGRITY is but one of the several Judas-papers now making the rounds of the brotherhood. Such endeavors need to be "marked" (Rom. 16:17) before further damage is done to the cause of Christ.

CHRISTIAN COURIER
Wayne Jackson,
Editor

* * * * *

IS HE NEUTRAL?..cont' from page 7

way. He spends his time on the golf course, or at the local YMCA and leaves word with the secretary that he will be available for counselling by appointment only. He is great for sending out his announcements, but it is always "too far" or he is "too busy" to attend the affairs of sister congregations, and refuses to hear those who have NEVER been questioned for their soundness in the faith.

Preachers of this 'stripe' (A yel-

low streak down their back) have made this an age of "on the fence ecclesiasticism"; "On the fence religion"; "On the fence Morality"; and on the fence in everything. ON THE FENCE means "Neither hot nor cold" which Jesus said He would "spew out of His mouth" and it does not matter to God that these sinners thought that they were RICH and in need of nothing. God said they were ragged, sick, miserable and wretchedly deluded. FENCE STRADDLING IS THE OLD LAODICEAN SIN AND IT MAKES JESUS SICK AT HIS STOMACH.

* * * * *

Dale Carnegie Or Apostle Paul?

DAVID SAIN

We are living in a time when many brethren have confused Dale Carnegieism with Christianity. The result is that if one today will dare stand in opposition to some brother who lives or teaches falsely, he is branded as

"unloving" and "not having the spirit of Christ." The cry is heard, "he's judging brethren falsely." (The thought never seems to occur to those doing the crying that they are guilty in such crying of that which they

charge of the supposedly "unloving" accuser.)

Do not mistake me. I am not anti-Carnegie. He wrote and advocated many good things. Let me quote from a Dale Carnegie instructor (with whom I have close association, and whom I consider a valiant and faithful soldier of the cross)... "Much of what Dale Carnegie wrote I can, as a Christian, approve. I say this, having taken the Dale Carnegie course (in Singapore), in 1957, and having become a qualified Instructor in it, since 1959. Yet, as I pointed out to those who trained me in it, at that time, Carnegie taught at least one thing which all New Testament Christians must reject. It was his (not Paul's, not Jesus' but Carnegie's) view that we ought never to 'condemn, criticize, or complain'. Those who take his course have this drilled into their thinking - over and over again! From the Bible standpoint, this is simply not so - ! As for its general intent, even yet, I consider the Dale Carnegie instruction simply wonderful. Nevertheless, at this one point, as a Bible believing Christian, I simply have to demur. I do not believe that it is possible to follow Carnegie in this one thing and still follow either Paul or Christ!" (Ira Rice, in "Contending for the Faith", August 1970, Page 3)

Paul, the Apostle, commanded in Romans 16:17, "Now I beseech you brethren mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Note the word, "mark". It means to call attention to.

John wrote, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is a partaker of his evil deed" II John 10-11).

Again, Paul urged Titus, "A man that is an heretic after the first and second admonition, reject" (Titus 3:

10). And speaking of "false brethren", Paul said he "gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you" (Gal. 2:5). Paul told Titus, Elders must be able to convict and stop mouths of subverters (Titus 1:9-11).

In I Timothy 1, Paul did not leave us in the dark as to examples of those who were in error. He named them - "of whom is Hymeneus and Alexander..."

We are in the midst of a strong movement today (brotherhood-wide as well as on a local level) which advocates "changes", "nothing old--everything new". Brethren are being told there is no such thing as absolute truth and we should not polarize ourselves, but be tolerant toward all people of all faiths. Basic Bible truths about music, baptism, Holy Spirit, Lord's Supper, scripture inspiration, etc., are being ridiculed and compromised. Many brethren live daily in open sin and rebellion to God.

The church has practically forgotten congregational discipline of members, failing or refusing to "mark" the Hymeneuses and Alexanders. As a result, false teachers are having a field day among us. And more important, children of God are rushing headlong into apostasy and eventually into hell to die forever!

It is my conviction that the time has come when Christian leaders must forget this foolishness about never criticizing, condemning or marking and start naming and withdrawing from heretical false teachers and willful sinners. The purity, strength and influence of the church hangs in the balance.

Such action may stir the waters of peace for a while, but in the long run, salvation and a "well-done" from the Lord will be ours.

FIRST CENTURY CHRISTIAN

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

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THE GUILTY PARTY HAS NO SCRIPTURAL RIGHT TO REMARRY

ROY DEAVER

In Matthew 5:31, 32, according to the American Standard reading, the Lord said: "It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery."

In Matthew 19:9 we have: "And I say unto you, whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery."

Questions are constantly raised with regard to the exact significance of the "guilty party." Does the party guilty of fornication, having been put away by the innocent party, have a scriptural right to form another marriage union?

Some General Notes

1. *lego de humin*---but I say to you. "de" is generally translated "but," as in the parallel passage, Mt. 5:32. Here we have contrast. The Lord's teaching is here set forth in contrast to the Mosaic toleration.

2. *hoti hos an*---"hoti" introduces a clause. "hos" is a relative pronoun which, when used with "an" or "ean" and the subjunction mood, means "whoever" or "whosoever."

3. *apolusa*---Aorist Active Subjunctive, third person singular of "apoluo." "Apoluo" means to release, to divorce, to liberate.

4. *Tan gunaika autou*---literally, the wife of him; hence, "his wife."

5. *ei ma epi porneia*---except upon (or for) fornication.

6. *kai gamasa allan*---and shall marry another. "Gamasa" must be considered with "Apolusa." They go together and whosoever shall put away... and shall marry another. The "ei ma" phrase---"except for fornication"---relates identically to "apolusa" and "gamasa." "Whosoever, except for fornication, shall put away his wife and shall marry another..."

7. *Moichatai*---This verb is in the present tense, the force of which is continuous action. It means: "keeps on committing adultery."

8. *kai ho apolelumenan gamasas moichatai*. "Apoelumean" is a perfect passive substantive participle, the force of which is: the-having-been-put-away one. "gamasas" is an aorist active substantive participle, the force of which is: the-having-married-the...one. These two substantive participles give us: The having married the having been put away one.

9. *moichatai*---the same word as used previously; in the present tense;

by William S. Cline

From Our Readers

We appreciate the way The Defender is being received. The paper now goes into 26 states and 3 foreign countries. We are daily receiving request from individuals and congregations throughout the country, and as the circulation increases it is our prayer that good, and only good, will come as a result of our efforts.

The design of this paper is to exalt New Testament Christianity. To do so we must oppose false doctrine and false teachers. We have no desire to be "nasty" nor "coarse". We therefore request that when you send us names to be added to the mailing list that you do so with proper discretion.

Some have done exactly what we asked them not to do---they have sent us obsolete church directories to be used in our mailing list. Each time we send out a paper and it returns to us because of incorrect address, it cost us 10¢. It has become necessary that we delete each name from the mailing list that returns to us because of non-delivery. If your address is going to change, please notify us in advance. If you wish to receive The Defender then surely you can take the initiative to notify us of a change in address.

Most gratifying has been the goodly number of letters we have received encouraging us in this work. We thought that you would like to see what some of these men have said in support of The Defender. Not all of them are preachers; many of them we have never met.

"We appreciate so much receiving The Defender. When school begins we are anxious for our students at the Florida School of Preaching to receive

each copy. In our opinion you are dealing with topics very relevant today. We appreciate your courage in speaking boldly upon each subject. This is not a popular thing, however, I know that you speak out of love for the truth and for the souls of men. Keep up the good work. May God richly bless you and may the circulation of The Defender increase."

B. C. Carr, Director
Florida School of Preaching
Lakeland, Florida

"I receive several religious periodicals regularly. Some are responsive to real needs--some are not. Yours comes in the former category. I like the soundness in faith which seems to be characteristic of you and your contributors. You have the ability to go right to the point as touching the problems the church faces. I believe The Defender will do good."

John W. Jarrett
Nashville, Tennessee

"First, let me say that I appreciate and enjoy reading The Defender. We need more papers, as well as more preachers, etc., who have some convictions and are willing to speak out on them....We greatly appreciate the straight-forward and firm stand you brethren are taking for the truth of God's word against all error and every form of compromise. I most certainly agree with what you are trying to do and I heartily commend your courage and zeal. We are in a death struggle with what I believe is the most subtle Satanic conspiracy which has been launched against the truth and the church since the beginning of Catholicism, which resulted in the great apostasy and the "Dark Ages." We are

the

DEFENDER

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involved in all out war with a subtle and deadly enemy who would destroy the truth and the church if possible. The situation demands our very best efforts, so keep on keeping on."

Linwood E. Bishop
Hollister, California

"Please accept my commendation for the fine quality of your new publication, The Defender. The need for a firm stand "for the defense of the gospel" could not be more evident than it is today. Your efforts to defend the truth against the encroachments of liberalism are especially commendable. May the Lord bless you with wisdom and courage to continue the "good fight of the faith" which you have undertaken.

"Enclosed are the names and addresses of our elders and deacons. Please send The Defender to them."

Malcolm Lammons
Jacksonville, Florida

"Please add the following names to your "DEFENDER" list....I enjoy reading the articles you publish in The Defender very much. I feel that the names listed above will appreciate getting it also."

Bruce Pate
Sardis, Mississippi

"Just a letter of thanks for the bundles of The Defender you have sent for a number of months. We are distributing them to our elders, deacons, and others so as to keep them informed of brotherhood trends which continue to threaten the Lord's church. I must say you and the other writers are doing an excellent job in this field. Keep up the good work!"

Stanley D. Crews
Norfolk, Virginia

"May I commend the work you are doing as Editor of The Defender. I am grateful for your courage and the good strong stand that you are taking against liberalism of our day. We need all the voices possible to stand against the encroachments of this danger facing the church. May the Lord bless you in your efforts in building up the cause of Christ in this way."

In an earlier letter brother Gard-

ner wrote:

"Truly I am grateful for your efforts in defense of the gospel of Christ. May the Lord truly bless you in your efforts. We are thankful for the stand that you are taking for the truth in this day and time when so many are lax in their teaching and practice."

E. Claude Gardner, President
Freed-Hardeman College
Henderson, Tennessee

We received a four page letter from one brother commending The Defender in which he summed up his comments by saying:

"The Defender is appreciated and enjoyed."

George Creel
Meridian, Mississippi

"I firmly believe that the church of our Lord Jesus Christ faces one of the gravest threats to its existence that it has ever been confronted with since the beginning of the Restoration Movement. Forces from without and more recently from within the church itself are at work to render impotent the identity of the Lord's church and to bring into question and doubt the "faith once delivered unto the saints." This threat, as you well know, is liberalism in all its various degrees. I have heard it stated by knowledgeable brethren that if the present trend continues unabated, the New Testament church will be unidentifiable within ten years. May God help us!"

"It is only through you, your periodical The Defender, and other brethren who are courageous enough to stand up for Bible truth through their publications, that this "disease" of liberalism that is rapidly infecting the church, can be exposed and overcome."

"In my view one of the main task is to wake up those that are "Asleep in Zion." I believe that your fine paper is helping to do just that. May God bless and encourage and strengthen you in this effort."

Jack E. Wallace
Mogadore, Ohio

"The Defender and papers like it are filling a great need in the brotherhood and that is to turn the tide of

liberalism that is flooding the church today. The articles that appear in The Defender are Scriptural and deal vitaly with the issues confronting us today."

Ray Peters
Bastrop, Louisiana

"I consider The Defender as published by W. S. Cline, Pensacola, Fla. to be a very fine religious magazine and worthy of the confidence of true Christians everywhere."

Gus Nichols, editor
Words of Truth
Jasper, Alabama

"In view of the fact that theological liberalism is rampant in the church today, I deem it necessary and expedient for publications such as The Defender to exist. I wish only the best for the continued success of The Defender."

Michael D. Stone
Trenton, Tennessee

"It is wonderful to know we still have so many good and faithful brethren. The church has some real battles ahead. I trust that The Defender will get into the hands of many honest people that may be misled by false teachers, and those who would compromise the truth."

Guss Eoff
Tulsa, Oklahoma

"I have been very pleased with The Defender. I appreciate its Scriptural soundness and Biblical balance. In a day when the church and Christians are faced on one side by a landslide of liberalism and on the other side by a tidal wave of reactionary reasoning, such is a breath of fresh air. It is my own personal conviction that the brotherhood as a whole would be well served if more churches undertook such efforts in their area."

"Keep up the good work. Preach the word."

Dwayne Hollis
Odessa, Texas

"Your fine paper, The Defender, has recently been brought to my attention. I want to commend you brethren for this timely work."

Arlin Chapman
Sarasota, Florida

"Enclosed find \$2.00 to aid in your good work. We need your paper in every Christian home in the nation. Please send any back issues--I could use them."

James W. Lee
Flint, Michigan

"I am much impressed with the content of The Defender. I wish you success in this publication."

Rex A. Turner, President
Alabama Christian College
Montgomery, Alabama

"Last Sunday, someone put several copies of The Defender in our tract rack. This was my first knowledge of such a publication. I read each article with interest and say "Amen!" to all of them. I really would like to receive this publication on a regular basis."

"May God bless you richly in your defense of the Gospel."

Hal Smith
New Orleans, Louisiana

"Skip Andrews of Lisbon, Ohio introduced me to your paper recently. I have Vol. 2, No. 2,3,4,5. I very sincerely and genuinely appreciate The Defender! Its quality of production and its soundness of content makes it most attractive! May the Lord bless its message and your labour behind it!!"

"Please include me on your mailing list. And if you have extra back issues on hand, I'd most sincerely appreciate them."

"The brotherhood will profit and the cause of the Lord Jesus will be greatly edified by The Defender! May God grant an open door!"

Michael Hall
Jeffersonville, Indiana

"I appreciate The Defender. I would like to see you continue the work of the paper. The paper has a nice appearance and is always Biblically sound."

Max Miller
Murfreesboro, Tennessee

"I appreciate The Defender. It deals with the problems presently afflicting the church. I believe there
continued on page 8

Guilty Party...continued from page 1

hence, keeps on committing adultery.

Thus, the Lord said (in Matthew 19:9): "But I say to you, that whosoever shall put away his wife, except for fornication, and shall marry another, keeps on committing adultery. And the one who has married the one who has been put away keeps on committing adultery."

Some Observations

1. The passage says that a certain "whosoever" commits adultery. What "whosoever" commits adultery? The "whosoever" which--excepting for the cause of fornication upon the part of his wife--puts away his wife and marries another woman.

2. All persons who--except for the cause of fornication--who shall put away their wives and shall marry another are persons who commit adultery.

3. All persons who--except for the cause of fornication--put away their companions and form another union are persons who commit adultery. The principle is the same with regard to whoever does the putting away, whether the husband or the wife.

4. All persons who---because of fornication upon the part of their companions--put away their companions and form another marriage are persons who do not commit adultery (or, are not persons who commit adultery).

The Right of the Innocent Party

It is the studied conviction of this writer that the Lord gave the innocent party--if there be an innocent party--the right of remarriage. Based upon counselling experience spanning more than thirty years I would emphasize that almost never is there an innocent party. And, very often the party who would regard himself or herself as being the innocent party has been the greatest contributing factor to the unfaithfulness upon the part of the other. But, the Lord--in Mt. 5:32 and in 19:9---certainly contemplated the possibility of there being the innocent party. We should be just as strong in upholding the right of the innocent party as we are in condemning the sin of the guilty party.

Can the Guilty Party Remarry?

It should be observed that accord-

ing to Matthew 5:32 and 19:9 the innocent party unjustly put away is not allowed to remarry. We are not discussing the "innocent party" who did the putting away--who put away the companion guilty of fornication. Rather, reference is to the innocent person put away by her companion, and without cause. Even this innocent person put away without cause is not given the right of remarriage. "...and the one who has married the one who has been put away keeps on committing adultery." If Joe married Jane, and if Joe later divorces Jane--but not upon the grounds of adultery upon the part of Jane--then Jane has no scriptural right of remarriage, and the man who marries Jane "keeps on committing adultery."

In this connection, we need to consider punishment in relationship to sin. In Mt. 12:41-45 the Lord said, "The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold a greater than Jonah is here. The Queen of the South shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man cometh worse than the first. Even so shall it be also unto this evil generation." In these verses the Lord stressed that the men of Nineveh and the Queen of the South would fare better in the day of judgment than would the generation to whom He was personally speaking. The Lord stressed that He Himself was greater than Jonah and greater than Solomon. The men of Nineveh repented, and the Queen of the South came to hear. The Lord thus emphasized: (1) The greater the opportunity the greater the obligation; (2) The greater the obligation refused or rejected the greater the punishment.

In Mt. 11:20-24 we have: "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Beth-

saida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee." The Lord thus upbraided the cities "...wherein most of his mighty works were done, because they repented not." He referred specifically to the cities of Chorazin and Bethsaida, and said: "for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you." He referred specifically to the city of Capernaum, and said: "...thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." Thus, the Lord clearly taught that the cities of Tyre and Sidon would fare better in the judgment than would the cities of Chorazin, Bethsaida, and Capernaum.

In Lk. 12:47, 48 the Record says: "And that servant, who knew his Lord's will and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required; and to whom they commit much, of him will they ask the more."

In 2 Pet. 2:20 we have: "For if, after they have escaped the defilement of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them."

These verses clearly teach that

there will be degrees of punishment. Punishment will be justly related to the sins of the punished. These facts force the conclusion that sins do differ in magnitude before God. Sin is sin, but one sin may be more far-reaching in its consequences than another sin. I would have no difficulty in understanding that murder is a greater sin than lying--especially if I were the victim being contemplated! I had rather someone would tell a lie about me than to murder me.

We argue that in God's providence punishment is and will be properly and justly related to the sin committed. At no time would God mete out lesser punishment for the greater sin. At no time would God mete out greater punishment for lesser sin, or for no sin.

It would be difficult to imagine a sin more terrible and more tragic than the sin of fornication, which leads to (or can lead to) the dissolution of the marriage bond. The fornicator sins against God, against his own body (I Cor. 6:18), against his wife, against his children (if he has any), against the church (if he is a member of the church), and against society in general. Think seriously about this fornicator---lustful, inconsiderate, careless, and hell-bound--in contrast to the innocent victim in a marriage situation, unjustly "put away" (divorced) by Joe. The Lord's teaching is that Jane has no scriptural grounds for forming another marriage.

If it is the case that there are degrees of punishment, and if penalties from the Lord are properly and justly related to the sin committed--then certainly and obviously God would not (and did not) place upon Jane--guilty of no marriage-destroying sin--a greater burden and penalty than He did upon a fornicator, justly put away. I cannot possibly conceive that God's law makes it impossible for Jane to remarry, but allows for a fornicator (justly put away) to remarry. And, God's law definitely states that Jane, cruelly and unjustly put away, cannot (with God's favor) form another marriage.

Our argument then, precisely stated, is:

MAJOR PREMISE: If it is the case that our Lord--in Mt. 5:32 and 19:9--does not allow the remarriage of the innocent party unjustly put away, then it is the case that our Lord does not allow the remarriage of the guilty party justly put a-

way.

MINOR PREMISE: It is the case that our Lord (in Mt. 5:32 and 19:9) does not allow the remarriage of the innocent party unjustly put away.

CONCLUSION: It is the case that our Lord (in Mt. 5:32 and 19:9) does not allow the remarriage of the guilty party justly put away.

Concluding Remarks

1. It must be granted that the "except for fornication" phrase has some significance. Among other things, it obviously was intended to stress and to protect the rights of the innocent party--the person sinned against by a fornicating companion. Now, if the innocent party is given the right of remarriage, and if the fornicator is given the right of remarriage, why did the Lord discuss the matter at all? The view that the guilty party can also remarry completely destroys the significance of the "except" phrase.

2. If the "guilty party" has the right of remarriage, what's to keep the person who wants to put away his (or her) companion from committing adultery, knowing that this act would give the innocent party the right to remarry, and that subsequently (and consequently) the person guilty of remarriage. Is it impossible for there to be forgiveness of deliberate, pre-meditated sin?

3. In a letter dated August 5,

* * * * *

FINANCIAL REPORT FOR THE DEFENDER--JULY, AUGUST, 1972

Contributions:

George Creel	\$30.00
Mr. & Mrs. Eugene Walp	10.00
Mrs. Suzanne Musler	1.00
James W. Lee	2.56
Martha Wilcoxson	10.00
Darlene Howland	5.00
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Thomas L. Prewitt	2.00
Dexter Beavers	5.00
Philip Woodbridge	5.00
Ted Cline	3.00
Wallace Maxwell	5.00

continued

1931, written by brother R.C. White, and addressed to brother G.C. Brewer, brother White asked: "Do you mean to say that there is no pardon for the guilty soul in a divorce?...of course, I know no remarriage can be thought of." Brother Brewer replied: "...the sin of breaking the marriage vow may be forgiven if it is repented of and if the guilty person sins 'no more.' If the man repents, his innocent companion should forgive him, and in that case no divorce would occur. But we spoke of a case where the divorce has occurred. Where that takes place and the innocent party has married another, there is no chance for the guilty party unless he repents of his sins and turns to God in the gospel way and then lives in absolute celibacy the rest of his days." G.C. Brewer, *CONTENDING FOR THE FAITH* (Gospel Advocate Company, Nashville, Tennessee) pages 61, 62.

4. In the October 1971 issue of *THE SPIRITUAL SWORD* brother Andrew Connally stresses: "The guilty forfeit their right to marriage. Since this is true we should be so thankful for scriptural marriages. We should jealously guard our marriages and deal unmercifully with those who would tamper with their sacredness. We must faithfully teach all God's statutes and qualifications and prayerfully warn those living in adultery. We must demand that our young people be taught God's truth and help them see the importance of a scriptural relationship. We must admonish elderships who have forgotten God's law and faithfully administer church discipline to those guilty of such sins."

Thomas Franklin	\$ 4.00
Raymond Harden	40.00
Cline, Darling, Underwood	23.00
	<u>\$206.56</u>

Expenditures:

Postage	1.76
Stamps	47.92
Envelopes	2.00
Column Book (Bookkeeping)	2.85
Addressing Labels	5.70
Office Supplies	1.98
Paper	140.81
July Issue (metal plate)	18.00
August Issue (metal plate)	27.00
	<u>\$248.02</u>

Balance Brought Forward	\$ 40.36
Contributions	206.56
	<u>\$246.92</u>
Expenditures	248.02
Balance	<u>\$ -1.10</u>

From Our Readers-continued from page 4

is a need for such a paper and would encourage wider circulation. Error has a way of slowly but surely infecting the body of Christ."

Dabney Phillips
Alabama Christian College
Montgomery, Alabama

"We need all the avenues available to point out the dangers we face today. It is my judgement that the present threat of liberalism is the greatest problem that the Restoration has faced since the introduction of the Missionary Society and instrumental music."

"I find that the indifference of brethren in general is the biggest problem. It seems that a great number just do not care to see what is going on. Extremes beget extremes and some of the bitterness of the past has caused some to run to the other extreme of substituting sentimentalism for love. With them love cannot oppose anything except to oppose those of us who are fighting this liberal movement."

"The time is far later than many think. Unless we can arouse brethren to this danger we are far from seeing the final results. Best wishes for the paper...."

Franklin Camp, editor
Word of Life
Birmingham, Alabama

"The Defender is true to its name--defending the truth against error. I have found that in each issue the truth is declared boldly and error is exposed in no uncertain way. I appreciate that kind of preaching. May God bless The Defender that it may circulate throughout the brotherhood."

Gilbert Kretzer
Butler, Alabama

"The Defender is edited by men who are set for the defense of the Gospel." These men, like Paul, use 'great plainness of speech' in opposing error. They are doing what all of us should be doing, that is exposing the liberal denominational combine which seeks to destroy the church. My prayers will be with you in your continued stand for the truth."

Garland Elkins
Newport News, Virginia

"One of the neatest journals to cross my desk in recent weeks is your paper, The Defender. Its contents reveal that it lives up to its name and worthy ideal."

"In a day when an increasing number of 'uncertain sounds' are coming from various quarters, it is heartening to see another publication which addresses itself in a forthright and responsible manner to issues that currently threaten the doctrinal purity of the Lord's church. Error does not just go away or die of itself. It must be identified, exposed and held up in contrast with the truth of God's word....Once this has been done, those who love the truth and desire to maintain it at all cost will have the knowledge necessary to remain faithful to the Lord."

"The Defender promises to be an effective instrument in the constant battle of faithful brethren to preserve the purity of the faith against the subtle assaults of human intellectualism and worldly influences. We can hope that it will continue true to this noble purpose and that its influence for good will be widely felt."

Ted Cline
Phoenix, Arizona

"....May God bless you as you continue to use the printed page to defend truth and glorify the Father."

Bud Price
Opa Locka, Florida

"I am very impressed with The Defender, both in appearance and content. The articles are well written, but most of all, they appeal to the Scriptures for their authority. May God grant you and the paper long life and great influence for good....I do so appreciate your strong stand for Biblical doctrine. May God bless you and yours always."

Bobby Key, editor
Four-State Gospel News
Miami, Oklahoma

"We moved to Bermuda the first of June and are working with the church here. I received your letter relative to your sending out The Defender by second class mail. If you would, send me a dozen copies. I will distribute them among homes in the congregation. I have been receiving it and think that it is filling a much needed

continued on page 10

It Couldn't Happen To Us!

John Waddy

We of the church of Christ have long prided ourselves on our "back to the Bible" platform. We have gloried in our strong, plain Bible preaching. false teachers, especially the liberal modernists found things so uncomfortable for themselves that they quickly left us for denominational fields.

When the current "tongue speaking fad" broke out in the refined Protestant groups, everyone said, "It can't happen to us." When unbelieving liberalism devastated the Methodists, Episcopalians and Presbyterians, we shrugged our shoulders and said, "It won't happen to us." When the Christian Churches went from a conservative-Restoration approach to Christianity to a full scale denominational posture in one hundred years, we thought, "It will never happen to us."

I never dreamed a leader in the church would publicly condone "social drinking". Nor did I think I would hear one of our preachers take the stand that we should fellowship the users of instrumental music in worship.

FACE THE FACTS BRETHREN! It has happened to us. But how did it happen? My analysis is:

1. A generation of Christians listened to preaching that was generally "soft". By that I mean the difference between the church of Christ and the denominations was played down. Basic doctrines of the faith were neglected in teaching.

2. Personal study of the Bible and personal involvement in the work was neglected. Membership in the church for many was hardly more than a social outlet and spectator type of entertainment. This soon became a cold and lifeless brand of religion.

3. Leaders desiring to build reputations of large congregations and great success in adding large numbers to the church left the moral responsi-

bility of the Christian life far in the background. Before long so much of the world was in the church that leaders found it dangerous to job security to speak out against these things. (Tobacco, dancing, mixed bathing, immodest ladies clothing, membership in secret lodges, social drinking, gambling, divorce and remarriage, and many other things.) The result was and is a situation where most every congregation has to some degree an element of these sins in some of their members. Often these very people have risen to places of leadership.

4. A generation of young men desiring to preach, grew up in the aforementioned congregational environment. Their education in some of our Christian colleges was geared primarily to the arts and sciences with Bible running a poor second in emphasis, even for preachers. Many of these men seeking higher education then went to denominational seminaries. There, highly skilled modernists planted the insidious seeds of doubt. A pseudo-intellectual sophistication was implanted in minds not well rooted and grounded in the faith. This created an attitude that rejected the accepted standards of the past and made for constant search for the new and unusual in faith and practice. A desire to be socially acceptable in such a denominational environment encouraged a generous appraisal of the sects in the young minds. Constant feeding of the mind with books, magazines and sermons of denominational error was another factor.

The results: Two teachers recently were forced to leave one of our schools for having fallen into the tongue speaking labyrinth. A teacher was forced to leave another school for publicly expressing that he saw no wrong in using instruments in worship. Several other preachers have been heard to make the same statement. This, of course, is also seen in the interest among some of our people in

the Ketcherside movement to unify the churches of Christ and Christian churches through compromise.

The list of preachers and members among us who have left the faith is growing all along.

A gospel journal recently carried two articles reviewing a letter by an elder, who sought to justify "social drinking".

Many preachers will perform marriages for divorced people in full knowledge of the unlawfulness of the case. Most congregations have their share of unlawful unions.

Some "intellectuals" are pronouncing that we have nothing distinctive about our "Restoration plea". They subtly point out, we have a long way to go to be the New Testament Church while the denominations have a lot of truth, especially a sweet disposition. The conscious or unconscious conclusion is that we are about as right as they are wrong, so there isn't enough difference to be concerned about.

Conclusion: Brethren, the watchmen have been asleep on the Walls of Zion. We need to awake to the dangers upon us. Of course, these elements are yet small. But a little leaven leavens

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From Our Readers-cont' from page 8

cause. I was in Des Moines, Iowa, before coming to Bermuda. I am enclosing my personal check for \$5.00 to help pay the expenses in distributing the paper. This matter of liberalism is world-wide and not just in the U.S. With communication as it is today, it only takes a short time for error in one part of the globe to reach the rest of it."

Philip S. Woodbridge
Devonshire, Bermuda

"I enjoy getting The Defender and also send a little contribution. Please add the name of Thomas Prewitt to your mailing list. His address is shown on his check. This paper is certainly filled with much needed teachings for the church today."

Paul Logan
Clarksdale, Mississippi

"I just wanted to send you a note

the whole lump, I Cor. 5:6. We need to take a strong hard look at the sermons we preach and make them plain, pointed, and above all, Biblical. We must preach the word, the whole counsel of God, whether the brethren like it or not!! II Tim. 4:2; Acts 20:27.

Elders must awake to keep an eye on the trends and teaching taking place in their flock. Provide the flock with good, sound reading materials, books by faithful Christians on the faith, Christian magazines and papers that will fill their minds with TRUTH. (Not denominational approaches to it.)

Encourage and bring about daily personal Scripture reading. Let our colleges know we want the major emphasis on Bible for our youngsters.

Let us all encourage our preachers to preach the lessons that are needed, the whole counsel. Express your appreciation when he does. Stand by him when the worldly ones complain.

Brethren, it can happen to us, it already has started! May God help us awake from our lethargic sleep of self-satisfaction. Let us with His help seek out the old paths and stand therein.

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to tell you how much I appreciate The Defender. I may not always agree with your opinions, but I do appreciate the conservative view of the paper, and your constant referral to the Scriptures as authority. This is seldom done today and the church has suffered for it. May you continue to combat liberalism, and God bless you in this work."

Ken Wilson
Sacramento, California

"Thank you for The Defender. We need sound, level-headed brethren to expose the new pentecostalism that has raised its head among us and to set forth clearly, scriptural lessons that present the truth on these and other timely subjects. I wish you and the other brethren well in your endeavor and pray God's blessings on your good work. I am enclosing a mailing list of our families for the paper. I shall be sending an occasional article to you for publication."

John Waddey, Director
East Tennessee School of Preaching
Knoxville, Tennessee

"The Defender is a paper I heartily recommend. In a time of liberal trends within our own brotherhood, it is encouraging to see a paper that so urgently contends for the faith once delivered. The sane and sound approach that brother William S. Cline and his associates take regarding the problems within the church today is sorely needed. I would like to personally suggest that brethren recommend The Defender and support its wide circulation. It will doubtless accomplish untold good for the cause of pure, New Testament Christianity. I sincerely wish for you the best. God bless the great work you are doing."

Brother Jackson has already commended The Defender in his monthly paper the CHRISTIAN COURIER. Because of his support The Defender is enjoying a wide circulation on the West Coast. (ed. WSC)

Wayne Jackson, editor
Christian Courier
Stockton, California

"I have been reading with interest the fine articles in The Defender. I appreciate the courage, the time and effort you are taking in making this paper possible. Keep up the good work. You have my prayers and support in upholding the truth and defending the gospel. I am enclosing a contribution to help in the expenses of putting out The Defender. I am also enclosing a list of names and addresses that I feel would appreciate receiving The Defender."

Dexter Beavers
Lake City, Florida

"The Defender, edited by W.S. Cline and published by the Bellview church of Christ in Pensacola, Florida, is indeed an excellent publication. The material contained therein is worthy of being read by everyone in the brotherhood. It is an excellent work in defense and exposition of the truth."

Roy J. Hearn, Director
Memphis School of Preaching
Editor, First Century Christian
Memphis, Tennessee

"I appreciate so very much The Defender being sent to me each month. It

is encouraging to know that there are other preachers who feel the same way I do concerning the problems and problem-makers which confront the church today. It is refreshing to read articles where the writer is willing to take a stand for truth even though it may not be the popular stand of the present trend among many in the church. I only wish that The Defender could have a wider circulation among the brotherhood. I believe the firm stand on the timely issues will help to stop liberal trends wherever The Defender is read. My prayer is that it will continue to follow the same pattern as it is now, and that it will have the opportunity and means needed to grow."

Earl Arnold
Daytona Beach, Florida

"I appreciate receiving The Defender. Your timely articles that deal with the problems that the church is facing today should be read by the people in Florida and the nation. Keep up the good work! I am enclosing a \$5.00 check to cover postage."

Wallace Maxwell
Jacksonville, Florida

"Please add me to The Defender mailing list." (A check for \$40.00 is enclosed!)

Raymond Harden
San Manuel, Arizona

"When I first began publication of Contending for the Faith, in January, 1970, I had been publishing warning to the brotherhood for more than four years, under the heading of Axe on the Root. Although it was plain for anyone to see that the brotherhood of Christ was being led down the primrose path into apostasy, the voices being raised in defense of the gospel---then---were few and far between."

"One of the early voices to join with me in this general alert was the Gospel Defender, then published by Barry Anderson of the Annapolis Avenue congregation, in Sheffield, Alabama. Later on, Roy Hearn and Franklin Camp began publishing The First Century Christian, out of Memphis, Tennessee. Then came H.A. [Buster] Dobbs' Anchor, from Houston, Texas; followed by Thomas B. Warren's Spiritual Sword, also out of Memphis."

there is a general need for large numbers of publications, such as The Defender, that will pin-point the specific departures among us and persist to chop away with precision at the root of the tree."

"It is clear to me that these brethren know who the enemy is, what the issues are and how to defend the gospel of our Lord. I just pray that their lives of usefulness may be long and that The Defender may prosper in that whereunto it hath been sent. God bless each one having a part in this noble undertaking."

Ira Y. Rice, Jr.
Author, Educator, Missionary
Director, School of Evangelism
San Francisco, California

Brethren, this is not nearly all the mail that we have received; however, this should serve to show you what others are saying about this new publication which is being published by the Bellview church of Christ. We deeply appreciate the eldership of the Bellview church for their determined stand for the truth and willingness to preach the gospel through the printed page. It pleases us to no end to know that The Defender is being so well received, not only in the local area, but throughout the brotherhood. We are looking forward to even greater distribution of the paper as it becomes better known in the circle of faithful, consecrated, Christians. We pray that The Defender shall continue to serve a need in the brotherhood.

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DEFENDER

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

Vol. 1, Number 3

September 29, 1972

Protecting Our Young People

ROY J. HEARN

For several years the appeal has been made that the church ought to do more for the young people. Therefore many projects have been launched in various ways and places: camps, retreats, cell meetings, and what-have-you. This writer is just as much interested in helping our young people as anyone else, provided such help is of the right kind and in the right direction. His interest in the young people is due to a great interest in the future of the church of the Lord. If the present young people are led astray by false teachings surely in the future the church will again apostatize. It is imperative, therefore, that serious consideration be given to what is now being done TO our young people, especially by some who claim they are trying to do something FOR them. But, first, consider

PARENTAL RESPONSIBILITY

Regrettably, it seems there is not as much knowledge of the Bible on the part of parents as in days past. Too many are turning over their young people to various organizations and movements supposedly connected with the church, with little or no investigation as to the policies, aims and purposes of such movements, or who may be directing them. God has never placed the primary responsibility of development of the children upon the church, but has always made this a parental responsibility (Deuteronomy 6:5-12; Eph. 6:4). Many of the meetings held for young people around the country would bear a great deal of investigating, as shall be revealed later in this article.

RESPONSIBILITY OF ELDERSHIPS

In Acts 20:17-32 the apostle Paul could foresee the approaching apostasy of the church, hence, gave grave warning to elders then. They were told to *take heed, first, to themselves, second, to the flock.* It is the responsibility of good elders to guard against every sinister move that is designed to lead our young people away from the truth and into religious error. For several years this writer has observed with deep concern and regret that some elders have given their approval to nearly every meeting movement that concerned especially the young people of the church. Some of these are men this writer loves and respects highly. They are honest, but they have failed the young people in that they have not made proper investigation before sending their own children across country, even into foreign lands, as well as approving the going of others of their respective congregations. Brethren, it pays to investigate. It is your duty to do so. Had parents and elders made proper investigation they would not have sent their children to that which we come now to investigate, namely:

YOUTH OUTREACH FOUNDATION, INCORPORATED

On November 27 and 28, under auspices of Youth Outreach Foundation, an International Youth Retreat was held at the city auditorium in Memphis, Tennessee. This meeting was highly advertised. It was expected that some 5,000 visitors from all over the country would participate. Not so
continued on page 7

Spontaneous Services

WALLACE MAXWELL

Due to the number of spontaneous services being conducted among members of the churches of Christ, the subject is timely and important. Some church members seem to think that spontaneous services are more meaningful than the order of services that we have used for years. A spontaneous service is a service that proceeds without any set arrangement or order. Spontaneous is defined by Webster to mean "proceeding from natural feeling, temperament, or disposition, or from a native internal proneness, readiness, tendency, without compulsion or restraint. Syn.-willing, voluntary-What is voluntary is result from an act of choice; it, therefore, implies some degree of consideration, and may be the result of mere reason without exciting feelings. What is spontaneous springs wholly from feelings by a kind of outburst of the mind which admits of no reflection." (Webster's Twentieth-Century Dictionary, p. 1642)

In his efforts to correct the disorderly services of the Corinthian church, Paul said, "*Let all things be done unto edifying.*" (I Cor. 14:26) The apostle follows this injunction by giving an arrangement for the Corinthians to follow in their services. (I Cor. 14:27-39). He concludes by saying, "*Let all things be done decently and in order*" (v. 40). Paul's instructions to the Corinthians should enable us to understand that a service that is "edifying" is a service conducted "decently and in order." The word "order" is translated from the Greek word "*taxis*," which is defined as: "1. an arranging, arrangement. 2. Order, i.e. a fixed succession observing also fixed time: Luke 1:8. 3. due or right order: *kata taxis*, in order, I Cor. 14:40; . . ." In light of these definitions, can a service be both "spontaneous" and in "order" at the same time? Impossible! A service

cannot be both arranged and unarranged.

Spontaneous services have been popular for many years among denominations that believe in the direct operation of the Holy Spirit. They believe that the Holy Spirit is directly leading them and guiding them by their feelings in the spontaneous services. The reason for having a spontaneous service is to allow the Holy Spirit to lead and direct them without being hindered by any plan or arrangement on their part.

Our brethren have borrowed the idea of "spontaneous services" from the denominations. It is just another step in trying to make the church of Christ conform to the denominations around us. If our brethren who conduct spontaneous services do not believe in the direct operation of the Holy Spirit as the denominational people do, then they ought to tell us how they expect to receive that "feeling" which brings about "a kind of outburst of the mind which admits of no reflection?" I understand that some of the so called spontaneous services conducted by some congregations are no more than "voluntary" services, where members volunteer to lead a song, pray, or read a Scripture. However, this is not a spontaneous service and should not be so called.

Spontaneous services are objectionable because: 1. They spring solely from the feelings. 2. They cannot edify the hearers. 3. They are uncontrollable. There is no way that an eldership can have oversight of the speakers, or what is spoken in a spontaneous service. Spontaneous services are denominational in origin and have no place in the services of the Lord's church.

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the

DEFENDER

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Editorial

Did We Take A Leap In The Dark?

Little did we realize when we received The Defender last February that it would receive such a tremendous reception throughout the entire brotherhood! Who would have ever dreamed that within a few months our subscription list would have ever grown to what it is at the present time? And the thing that makes us want to shout with joy is that each mail delivery brings in additional requests from those we do not know personally. We are more determined than ever before to make The Defender the kind of paper that will be gladly received by those who love the truth.

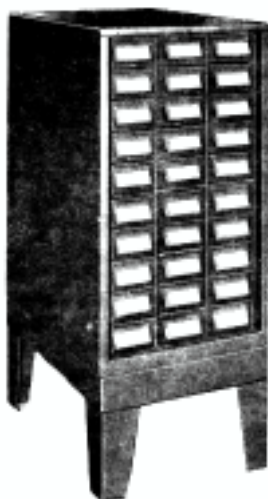
As you know we started with one small off-set machine, very little experience, a lot of encouragement, a great number of volunteer workers and not enough money to buy the paper for the first issue. One could hardly imagine the number of hours that were spent in folding, addressing by hand and licking the stamps and address labels. The Defender now goes into more than 40 states and 7 foreign countries.

This past month we took a step of faith and purchased the following equipment: A heavy duty folding machine, a model 1900 addressograph with all the extras including automatic vacuum feed and automatic selection addressing; an addressograph grapho-

EQUIPMENT PURCHASED

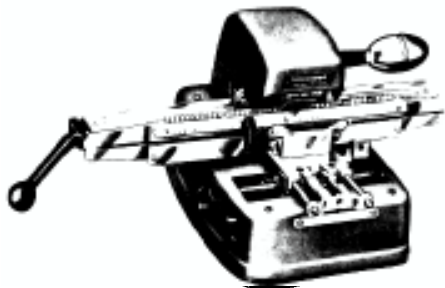


type machine; and a 133 drawer addressograph auxiliary cabinet.



OUR
CABINET
IS
133 DRAWERS
INSTEAD
OF
30 DRAWERS
AS
ILLUSTRATED

BRETHREN, THIS EQUIPMENT PURCHASED NEW WOULD HAVE COST US OVER \$10,000!!! THIS EQUIPMENT PURCHASED USED ON THE USED EQUIPMENT MARKET WOULD HAVE COST



OVER \$4,300!--we know--we checked! But, we purchased all of this for the ridiculously low sum of \$875.00 plus expenses to Abilene, Texas to pick most of it up.

Brethren, you have been generous with your contributions. In fact, some of this equipment (the folding machine) was purchased with a contribution from two generous brethren in Mississippi. We still owe \$650.00. DID WE MAKE A LEAP IN THE DARK?? OR--
WILL YOU SEE US THROUGH THE CRISIS??

Sorry, we have no picture of our folding machine.

Insurance Risk

GEORGE E. DARLING, SR.

In these latter days, since preachers have become one of the best "Risks" known to the insurance companies, there is a sin that is almost unpardonable among preachers, and that is preaching in such a manner as to cause conviction deep enough to cause the convicted one to organize his ungodly vanguard and set out to cause the preacher as much trouble as possible. I've often wondered what kind of an insurance risk Paul would have been. Would they have lowered their rates to take him in, or would they have insured him at all? Nowadays if a preacher preaches in such a way as to arouse the "Devils" in a town to become angry because he had courage to preach the truth and expose sin, they will start a program designed to turn the entire "Brotherhood" against him. He will be marked as one with a "Spirit that is not kind and gentle" or as one "You just can't afford to call for a meeting" because he might stir up the old dead bones.

The preacher who brings sinners under conviction today, is usually cursed from north to south and east to west. Preachers and elders (in many places) do not want any conviction in their congregations. For their meetings they want a man who GETS RESULTS, one that rubs all the folks who are on the LODGE road to heaven the right way. One that can get all the leading citizens to come out and be entertained during his meeting and then gets them to be "initiated through baptism" into the church. They want the man who leaves a sweet spirit in the community, no convictions concerning anything. Friend, if you will read the life of the Apostle Paul you will find that in some instances he was run out of town and the UNCONVERTED but CONVICTED banded themselves together and tried to kill him. If any preacher would make that kind of a scene today he would be "BLACK BALLED" from all the Bible College Lectureships in the country, with the exception of _____ and maybe one other. He would be slandered as a "trouble maker". He would be slandered worse than two preachers with whom I am well acquainted. We admire the great Apos-

tle, and so many pretend to be trying to preach like him, but just the minute the preacher begins to stir up and expose the DEVILS in a congregation, the cry of "Bad Spirited" goes up and goes out to all the "Sweet Spirited" preachers who want PEACE AT ANY PRICE."

If any preacher dares to preach so that the ungodly sinners, both in the church and out, are "OFFENDED" in him...that is the almost unpardonable sin...he is straight-way cursed by the "clergy" and the "dynamic" lovers who grace the local pulpits. He will be called unkind names and shunned as though he had leprosy. His name will be "cast out from among them." Preachers have learned so much about Big Business and Big Building; Big Schools (that ride the fence on every controversy--"don't want to get 'the school' involved"); Big Budgets and Big Names that they no longer are willing to face the issues and suffer for the Lord. They have been so firmly indoctrinated in the "psychological approach" to the "Philosophy of Repentance" that they can preach a life time and never stir the people who are lost. John the Baptist got results, but the clamor that was raised would have disbarred him from more than half of the congregations today. If he came to Pensacola, Florida (or the town where you live) he would have to pitch a tent and get his own audiences. Who would want a man that would come in and start preaching about adultery, etc.?

Jesus got into a fuss with the religious leaders by telling them that they had to be born again even though they were religious! He stirred up their devilish spirit when He said they were of their father the devil. He accused them of being hypocrites, and even went so far as to say that they would go to hell unless they believed and were baptized! Yes he did...Nobody would want a preacher like that today. Just think what that would do for "the loved ones who died out of Christ". That would be unkind and "Bad Spirited".

continued on page 6

I PROTEST

JOHN WADDEY

The message, manner and methods of some of our "highly educated" brethren who are proposing to remake the church of Christ and the doctrine long proclaimed by it has brought them heavy criticism.

Naturally those under attack are crying about the treatment they are receiving. To their complaints about criticism, I offer these thoughts:

We do not object to their having degrees for their education. We do protest their flaunting the degree and expecting special attention because of it. We protest their casting epithets of disgust on those not so well educated. We protest one setting his educated think-sos above what the Bible says.

We do not object to one reading the journals and books of modern denominational theologians. We do protest quoting them in preference to passages of Scripture. We do object to the using of their thoughts and ideas to make doctrinal changes in our faith and practice. We do object when one is deceived into following them in their error.

We can't prohibit a man from believing, even teaching error, but we do protest his doing it while claiming to be a gospel preacher of the Lord's church. We protest his leading astray innocent brethren who are not aware of his loss of faith. We protest his being used by churches, schools and papers.

We cannot stop an educator from accepting the modern liberal theories of religion. We do protest his being allowed to teach this faith destroying doctrines to our children in colleges paid for by conservative minded brethren. The Methodists may let T. J. Altizer do so, but we will not sit idly by and hold our peace.

We do not mind dialog as long as error is answered with truth. We do protest allowing error to be presented without proper exposure by truth. Dialog is a sweet sounding sophisticated word used by some brethren to

mean compromise with denominational error. They would keep quiet while the false teacher presents his case. Cowardice might also describe the underlying motive for this cry for dialog.

We do not mind a man going to a secular or sectarian school for his degree if he will leave the error there when he returns to preach in our congregations or teach in our schools.

We do not object to new ideas and methods concerning doing the Lord's work. We do protest the man or group that insists his is the only way; that immediately calls on the brotherhood to reject tried and proven methods and ideas of the past. We protest the virulent and uncomplimentary labeling of those who do not accept their new approaches.

We do not mind one criticizing our brotherhood, if he has a genuine criticism; if his criticism is constructive, if he is willing to accept criticism. I protest a man sitting in his ivory towers and heaping abuse and criticism and then crying "abuse" when the guns of criticism are leveled on him.

I do not mind if a preacher considers himself a sectarian and his congregation a denomination. I do protest his labeling me a sectarian and the Lord's church a sect. He may well be, but I am not. If he is a sectarian, if his group is a denomination, then he and they should go out of business. They have no right to exist under the name Christian if they are a sect.

I cannot stop a person or group from seeking a supernatural experience with the Holy Spirit in tongue speaking and illumination. But, I protest their bringing these misconceptions and false emotional experiences into the Lord's church. Let them go to the Full Gospel church, they will welcome them whether it is of God or not!

We cannot stop a man from following the modernistic trends of the day. We can and will protest his seeking to

beguile the innocent brethren and lead congregations into the same labyrinth of error. We will mark them, Rom. 16:

17-18, and warn against them at every chance, for they are enemies of the cross of Christ. Phil. 3:17



Insurance Risk...continued from page 4

Peter caused quite a stink in Jerusalem when he called his audience murderers. He would never be asked to speak at the Big Lectureships.

If Stephen came to town, (mine or yours) he would have a hard time getting a job with a record like his. Things did not run "smoothe" under his leadership.

THE ALMOST UNPARDONABLE SIN AMONG PREACHERS, ELDERS, BIBLE SCHOOL TEACHERS, DEACONS AND CHURCH MEMBERS TODAY IS PREACHING AND TEACHING IN SUCH A WAY THAT SINNERS COME TO BELIEVE THAT

THEY ARE SINNERS! But let me warn you--don't do it if you want to get along with the "BIGS" we have mentioned and all the other organizations that want the church to run SMOOTHLY.

* * * * *

A NOTE TO THOSE WHO READ THIS PAPER

We now have our mailing permit--or will have soon--and we want you to send us a list of names, as many as you want. BUT PLEASE SELECT THE NAMES CAREFULLY..this paper is not for the unconverted and weak members. THIS PAPER IS FOR MATURED CHRISTIANS ONLY.
George E. Darling

& & & & & & & & &
& & & & & & & & &

Keep those names rolling in! We are set up now to handle another 2,000 readers. We will be glad to send THE DEFENDER to ANYONE-ANYWHERE that would like to receive it, there is no cost involved. All we ask is your good-will and your prayers.

FINANCIAL REPORT FOR THE DEFENDER--SEPTEMBER, 1972

Contributions:

Clayton Tuggle	\$ 2.00
Hoyt V. Bray	5.00
Michael Hall	5.00
Martha & Johnnie McGuire	15.00
Annoymous	10.00
Michael J. Mitchell	3.00
George Creel	35.00
J. D. Eubanks	200.00
Jerry Lindesmith	10.00
Darlene Howland	20.00
Mrs. C. L. Childs	4.00
Raymond Hardin	10.00
Randall Johnson	20.00
Jacqueline Ziegler	25.00
Mr. & Mrs. Harold Osborne	5.00
Archie Caudill	10.00
	<u>\$379.00</u>

Expenditures:

Postage	\$ 18.58
Folding Machine	225.00
Office Supplies	1.76
Plates and Frames	30.00
September Issue (Metal Plates)	20.00
	<u>\$295.34</u>
Balance Brought Forward	\$ -1.10
Contributions-September	379.00
	<u>\$377.90</u>
Expenses-September	295.34
Balance	<u>\$ 82.56</u>

Brethren, this is far short of what we owe for the equipment.

Protecting Our Young...cont' from p. 1

many did attend (only 1,500, we hear), but they came from many states, as indicated by license plates on cars in parking lots. Some came in cars, others in church buses, indicating church participation. When the first ads appeared this writer began to try to get information as to who was behind it and what its motives were.

In order to learn first hand some things it was decided to attend a part of it. From observation on the writer's part and information received from others the affair turned out to be what previous information, though limited, indicated: An effort to captivate the minds of our young people and lead them into sectarian error. In a copy of a fairly new, so-called version, "The Living New Testament, Paraphrased," published by Tynedale House Foundation, Wheaton, Illinois, there was written in longhand on the fly leaf, "If it is not big enough for a miracle, it is not big enough." Inside this copy, found by the writer on a table in the hallway, was also an announcement of the services of the local Assembly of God Church, and the same statement in handwriting on the card. It was discovered that this copy of "The Living New Testament" belonged to one associated with Youth Outreach Foundation. This particular "version" is filled with erroneous Baptist doctrine, and much of it is not even a paraphrase, but complete substitution and often perversion.

In one of the classes, it was told, the young people were encouraged to attend services of sectarian churches, particularly Pentecostals. That the validity of this statement is not to be questioned is proved by the photograph of the brochure on pages four and five of this issue.

In a Saturday session, which seemed to be typical of other meetings, efforts were made to get the crowd unduly disturbed emotionally. There was considerable "hullabaloo." The young people were led off into a chant. They were reminded of "commitments" made the night before, and other such "commitments" were sought. A leader called for the youth to stand. When seated they were immediately called upon to stand again and sing "Stand Up, Stand Up for Jesus." They were seated again, and at once, in the not too brightly lighted auditorium, one

of those in charge (Bob Miller, I believe) said, "You won't sit down long," and then began another song with the suggestion to "stand" for Jesus, and upon their feet they went again. Soon a prayer was led by Maurice Hall, which seemed much more slanted to the young people than to the Lord, at least it so seemed to this writer.

The young people were called upon to commit themselves to go to France next summer and pass out tracts. In view of the fact that the Youth Outreach Foundation claims its support comes from selling tours, one is made to wonder if they were really interested in mission work, or in a commercial venture. The reader will observe on the following pages that the brochure says they will lead 5,000 persons on tours this year. You figure it at prices from \$500.00 to \$800.00 per head and see what this amounts to. Of course, all this does not go to the Foundation, but a commission, which is likely liberal.

But even if there were no commission in this, consider the vast amount of money spent on "wild goose chases" insofar as the Lord's work is concerned. At an average of \$600.00 per person this would reach three million dollars, and to what end is this money being spent? See the brochure pictured on pages four and five. Also, you parents whose children went on tours last summer, have you investigated and found out some of the conditions that characterized these tours? Do you really think they did a great amount of "mission" work? You had better investigate!

SOME POINTS TO CONSIDER ABOUT YOUTH OUTREACH

The following photograph of their brochure tells the tale. Youth Outreach Foundation, which had its beginning in Ft. Wayne, Indiana, is now headquartered in Memphis. The men who head this program obviously attend some church of Christ in Memphis, unless they are now to be found at an Assembly of God church. It will be interesting to see what action said church takes since this movement has now been made public through their own efforts. As a matter of fact, it will be interesting to see what position all the churches take, and the reaction of churches in general, not only in Memphis, but all over the land. Bob Miller and Wayne Baker are main-

welfare of our young people being sucked in by these various glamorous schemes, meetings, retreats, and such like. In the future, will the parents be more concerned about their children who are pressured into making "commitments" for such unscriptural undertakings? What about you elders, shepherds of the flock of God? Are you still going to condone, uphold morally and financially such movements designed to corrupt and destroy the visible body of Christ? Paul warned the elders at Ephesus night and day with tears. That warning still obtains. Why don't men called elders heed this admonition and exhortation from the wolves to creep in and destroy the flock, why should we not oppose such? How do elders stand in the Lord's sight when they give their approval to such affairs as Youth Outreach Foundation? Perhaps more will be said in future issues.

In view of the fact that the brochure tells the story adequately, further comments are hardly necessary for those who are observant and who are really concerned about the future of the Lord's church and the present

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ADDRESS CORRECTION REQUESTED

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DEFENDER

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

VOL. 1, Number 4

October 20, 1972

SPECIFICATIONS FOR A PREACHER

WILLIAM S. CLINE

It is a wonderful thing for young men to make the decision to be a preacher of the gospel of Christ. There is sacrifice and dedication involved in becoming a well trained preacher but regardless of the price paid it is truly worth it all. Nothing is quite so wonderful as carrying the good news of salvation to men who are lost.

Brethren seemingly still have a few things to learn about those who have dedicated their lives to preaching. For one thing they need to learn that preachers are both young and old as well as middle-aged. Many have felt the exasperation of being a "young preacher" and not wanted because they were considered too young, and preachers past 50 are not wanted by many because they are considered too old. It would seem that brethren want a man as their preacher when he is between 35 and 45. If he happens to be younger or older than that, it is just too bad. It is not uncommon for congregations to want a man as young looking, as energetic and as mentally alert as a 21-year-old but at the same time they want him to have the seasoning and experience of a man 70 years of age.

I notice ads in brotherhood papers seeking preachers. Just recently one wanted a man between 35 and 45 years of age, a good pulpit man, a good personal worker and children that were teen-agers (They did not specify how many children he must have nor whether they should be boys or girls or if both what the ratio should be.) The ad brought to mind a paper I have had in my files for nearly 12 years. It

took a little searching but I finally found it. It was written by a denominational preacher so please understand that as you read it. With the exception of a word or two the ad could well represent many that elders put in papers seeking a preacher. The paper is being re-printed here for what value it may have. Credit cannot be given because no notation was made over a decade ago when I got it.

"One of our friends has a wide acquaintance among the ministers of his church. Some years ago he received a letter from the chairman of the pulpit committee of a big city church. The letter said: 'Our pulpit is vacant and we need a good man. Salary no object.

'He must be between 35 and 45 years of age, an outstanding pulpit orator; a kind, tactful, sympathetic pastor; a go-getter for new members; know how to raise money; understand modern religious education so as to solve the young peoples' problems; can get along well with the choir; and have a wife who is an outstanding leader.'

"After some days our friend wrote this reply: 'Although I do have a rather large acquaintance in our own denomination, I am distressed to tell you I do not know anyone who can quite fit your specifications. I took the liberty of writing the presidents of several of our leading seminaries, thinking they might be of help, but none could suggest such a man.'

continued on page 3

Roy Osborne, Jonah and God

Jehovah, God of heaven, is omniscient! God knows all and makes no mistakes! This is a basic premise which this writer has held ever since he began preaching the Bible. If God is not omniscient, if He does make mistakes then we are in one BIG mess! How are we to know that anything He has said or done is right? How can we know what He requires of us? How can we be sure of heaven or hell? How can we even know we have a soul? On the other hand, if God be true then all doctrines of men are false. If God be perfect, then He makes no mistakes. If He makes no mistakes, then His word is accurate, without spot and blemish. This writer believes God to be true, and His word to be verbally inspired. Thus, he believes we can speak with certainty when we speak from its pages.

Yet as simple as these points seem to be there are those that evidently question the wisdom and accuracy of the God of heaven. Several months ago it came to light that one certain preacher had questioned the preaching of Jonah when he went to the great city of Nineveh. The information came from reliable sources but to this date had not found its way into print.

FALSE DOCTRINE

Then additional information came to hand. There came a book of sermons which, "...must be published for the good of the cause and for the benefit of getting clearer truth out to the brotherhood." Men of "outstanding ability" had been asked to "submit sermons for this volume." The book of sermons supposedly contains material which "...is a great contribution to Restoration literature..." It is said to "...represent the great ideas of great preachers who make clearer for us an understanding of the power of God in human lives." (Great Spiritual

Power, Biblical Research Press, J. D. Thomas, editor, p. iii)

This book of sermons contained the material delivered in a sermon at a lectureship in Gainesville, Florida which was held in conjunction with the campus ministry there. The speaker was Roy F. Osborne and in his speech he questioned the wisdom of God relative to the preaching of Jonah. He was criticizing 'hard preaching' when he said:

"In the story of Jonah we have a good example of 'hell fire and damnation preaching.'...." "I can imagine that the sermon he preached was probably one of the most hair-raising 'hell fire and damnation' sermons you ever heard." (He should know...he wasn't there to hear it!!!) "The sermon was effective...TEMPORARILY....(Emphasis Roy Osborne's not mine. WSC) The repentance of Nineveh was TEMPORARY. Eventually God had to utterly destroy them..."

"One might wonder if the story would have been different if Jonah had taken to them a tearful plea based upon the love of God, instead of a bitter denunciation based upon the wrath of God." (IBID. p. 74-75)

Dear reader, read that last paragraph again! Notice that brother Osborne has taken it upon himself to question the wisdom of God. He so much as says that Jonah made a mess of his preaching in Nineveh for if he would have preached love instead of "hell fire and damnation" then the results would have been permanent and not temporary. NOW THAT IS QUITE AN ASSUMPTION FOR ANYONE SHORT OF DIETY TO MAKE! It is known that Jonah called upon them to repent, and if they did not repent they would be overthrown. But could this not have been

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DEFENDER

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done in love?

CONCERN

THE BIBLE

This one thing we can know and know without doubt--Jonah preached what God wanted him to preach and therefore it had to be right!! Jonah, chapter 3, verses 1 and 2 read, "And the word of the Lord came unto Jonah the second time saying, 'Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.'" May it be understood without any question what-so-ever--JONAH'S SERMON WAS RIGHT--IT WAS WHAT GOD TOLD HIM TO PREACH!! Anyone who would question his preaching is demonstrating an attitude toward the scriptures that leads to destruction.

AN ATTITUDE

In 2 Tim. 4:1ff Paul warned of apostasy--he said it would begin with an attitude. "For the time will come when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (vs. 3-4)

Our generation is seeing a number of "middle-age" men who have a "way with young people" take up the philosophy of the apostasy mentioned by Paul. Leave off the plan of salvation (which some of them do) and their sermons could be preached with tremendous acceptance in practically every denomination in the country. "Leave off everything controversial," they say. So preach on they do--following after the devil and as they go they lead our young people with them.

It should cause concern throughout the brotherhood that we have young people who highly respect and are being taught and led by those who would have such an attitude toward the scriptures as has been noted above. These are the young preachers that are preaching sermonettes rather than sermons. They use practically no scripture in their preaching, and after all why should they??? They rely more on the modern theologians (?) and liberal ideas of apostate brethren than they rely on the Bible. They are destroying churches and the faith of saints instead of building up the kingdom in the "faith once delivered."

Not only do we see it in the young preachers. We see it in the boys and girls that go away to "our schools" or become involved in some of the campus works. They come home speaking the language of Ashdod with an air of spiritual enlightenment that has been characteristic of the Holiness heretofore. They have "soul talks" instead of Bible studies, claim to get high on Jesus, and sing songs that are as unscriptural as the first sermon preached by the devil in the garden in the long ago.

Brethren, these are the leaders of the church tomorrow. They will be the preachers throughout the land!! They will be the elders, the deacons, the Bible class teachers. If this attitude toward the scriptures gets planted in the hearts and minds of our young people, and that is exactly what is happening, then we had better get ready for the biggest apostasy the church has seen since the beginning of the restoration movement!

Specifications...cont' from page 1

"Disturbed lest this poverty of candidates might be a reflection on our denomination, I put the problem up to some of my Methodist, Baptist, Episcopal and Congregational brethren, but they too, had no suggestions."

"I even asked a Roman Catholic friend of mine, Father Delahanty, thinking maybe he might be able at least to offer some advice, but he had none. He said there was a slight possibility a man named

Augustine might have filled the bill fairly well, but he has been dead a long, long time, and so has a man by the name of Francis who was his only other candidate.'

'This was of course quite discouraging. It occurred to me that if I reviewed the lives of a number of great preachers of the past, I might find a clue that would lead me to the right man of today. I therefore began to read the lives of such men as Dwight L. Moody, Theodore Parker, Charles Spurgeon, Phillips Brooks, and

Henry Ward Beecher. Then I included such contemporaries as Harry Emerson Fosdick, George Buttrick, Bishop Sheen and Norman Vincent Peale. All of them were or are, outstanding pulpit orators, but I regret to say, they fell short in one or more of the other requirements.'

'The search now became a challenge to me, and I went further back. I looked up men like Jonathan Edwards and George Whitefield and John Wesley. Stumped again. They just plain didn't have it, neither did the pioneers of my own denomination, John Calvin and John Knox. Martin Luther was just as far off as the rest.'

'The nearest I was able to come to your blueprint was a man who must have had considerable oratorical ability, for he often held great crowds spellbound even through the supper hour. He was kind and sympathetic to the greatest degree I have been able to find in all of the men studied, and he certainly loved and was loved by children, though he had none of his own as he was not married.'

'Unfortunately, he had no money sense whatever. It didn't mean a thing to him. He even told his parishioners it was silly to worry about tomorrow and lay up a bank account. Thieves might only steal it anyway. You can't build new church houses on that kind of economics!

'He did say, though, that the working man ought to be well paid for what he did. While he was a friend of a rich man or two, he was mighty hard on the capitalist as a group. Said they had about as much chance of getting into heaven as a camel going through the eye of a needle. A lot of your members might not like that. And he spent a lot of his

time with the kind of folks who lived across the tracks. I'm not a bit sure they would feel at home in your church, or mine either, if he brought folks like them into it on Sunday.'

'As far tact, he seems to have been sadly lacking. He was always getting into disputes with the highly educated folks in whatever community he found himself, and while he was always able to refute their arguments, he made many powerful enemies by doing so. So many and so powerful, in fact, that his fellow preachers and church leaders finally ganged up on him and actually persuaded the ruler of their country, a fellow named Pilate, to execute him. Some of his closest friends deserted him then when he needed them the most. There were a couple of common thieves on the liquidation list the same morning.

'So I guess he wouldn't have done, either. Mighty sorry, but if the right man does occur to me, I'll let you know.'

That letter, written by some denominational preacher, shouts at us today in the Lord's church. We want such perfection and difficult specifications for our preacher that even Jesus himself could not qualify to fill our pulpit.

Young preachers as well as older preachers who preach the word need to be accepted or rejected on their ability to preach the word and their knowledge and allegiance to it. I have in my files a list of requirements for any prospective preacher at a near-by congregation. There are over a dozen requirements but not one even hints at the preacher's knowledge of and ability to teach the word of God. May this brotherhood see the day when all preachers are hired on their ability to handle the word of God and not on their age, the number of children they have, their Dale Carnegie-ism or the kind of car they drive.

"You Can't Preach It That Way Here."

GEORGE E. DARLING, SR.

A preacher friend of mine was told that he should tone down his sermons on drinking. He was working in one of the nation's leading brewery districts. When he told the elders that

he had firm convictions about beer drinking, he was told, "You can't preach it that way here, we have many members that are employed by the

continued on page 7

What Should A Preacher Preach?

ERNEST S. UNDERWOOD

God told Isaiah in the long ago to write a description of the Israelites, God's chosen nation. Isaiah describes them in the following manner; *"That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits; Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us."* (Isa. 30:9-11)

This attitude is as old as humanity itself. From the very dawn of man's existence he has desired to hear the thing that pleased his ear rather than what was truth. Eve portrayed this attitude toward God's law when she spurned it in favor of the devil's lie. Zedekiah, the king, had such a dislike of the truth that he had Jeremiah, the preacher of truth, cast into prison. King Ahab, when encouraged by Jehoshaphat to seek Micaiah's advice, showed his hatred for truth as he answered, *"But I hate him; for he doth not prophesy good concerning me, but evil."* (I Kings 22:8) When Micaiah was finally summoned he was instructed to *"speak that which is good."* Micaiah's answer should be a source of encouragement to the many today who desire truth over popularity. He said, *"As the Lord liveth, what the Lord saith unto me, that will I speak."* (I Kings 22:14)

When John the Immerser came preaching he was not popular with the tax collectors, the soldiers, the Pharisees, or Herod. In fact, his zeal for truth cost him his life.

Space does not permit giving detailed accounts of Stephen, Peter, John, Paul, or the early Christians who died proclaiming by their words and lives without compromise the wonderful message of the gospel. How much we owe to them, and to all the faithful down through the ages even to the present time! Without their courage and conviction we today might neither have the truth nor the courage to proclaim it. In like manner, if we fail to faithfully proclaim the truth, our posterity will not know the true church.

Today we are seeing a new breed of preacher. He seems more interested in "prophesying smooth things" than he is in defending the truths found in God's

word. He is more of an ecologist than he is a soul saver. He talks more about racial issues than he does about the human race being lost in sin! In short, he serves his father, the devil, and would lead all men to be as he is.

"But," someone asks, "Aren't we living in the time when these matters are before us, and shouldn't we preach on such subjects?" Let us let the aged apostle Paul answer. He charged Timothy, *"Preach the word; be instant in season, and out of season; reprove, rebuke, exhort with all longsuffering and doctrine."* (2 Tim. 4:2) This means that under any given situation, in any age, the preacher is to confine himself to the preaching of the **W O R D**. When there is sin in the church or in the lives of some of her members, the preacher must preach the word. He will and must rebuke the sinner. He will confront the sinner with the word of God and exhort him to repent. Paul charged Titus to *"rebuke with all authority."* (Tit. 2:15) The apostle did this very thing when Peter was found acting in a manner which he should not. Paul said, *"I withstood him to the face, because he was to be blamed."* (Gal. 2:11)

Why preach the word? Why is the proclamation of the word so important? First of all, it is by the reception of and obedience to the word that man is saved. (James 1:21; Rom. 1:16) No one can be saved by the smooth and fair speeches of men. If he is saved, it will be by his obedience to the gospel. Secondly, Paul gives as a reason to preach the word that, *"the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth and shall be turned unto fables."* (2 Tim. 2:3-4) That this statement is true can be seen by many human organizations of religion today. It can be equally seen in the church by noticing the emotional actions of some of her members, the change in attitude toward the written word, and the use of the modern hippie language and actions; i.e. "soul talks," "do your own thing," "get high on Jesus," "Jesus was a soul man," etc.

Preachers need not think that the preaching of the truth will always be continued on page 7

HARD PREACHING

J. J. TURNER

There are some brethren who, upon hearing certain preachers preach, constantly cry about how hard these preachers preach. Some are even moving from congregation to congregation in order to avoid what they call hard preaching. These same brethren, usually, spend their idle time in informing others about these hard preachers. This attitude, which is causing problems in the Lord's church, raises several questions: First, what is hard preaching? Second, is hard preaching wrong? Third, why would a Christian be so opposed to hard preaching? And fourth, what causes a preacher to preach hard? In the following I will briefly answer these questions.

WHAT IS HARD PREACHING? I am sure that everyone has an answer for this question. The answers will vary from person to person, and will be influenced by the sermon content, as well as the hearer's attitude toward the preacher. Webster defines hard as: "Opposed to soft; carried on energetically or persistently; earnest; displaying severity", etc. Preaching is commonly defined as, "A sermon; the delivery in public of a religious message." Therefore, as far as I am able to conclude, hard preaching is basically a message from the Bible that is presented energetically, persistently in words that may be considered harsh or severe by the hearer.

IS HARD PREACHING WRONG? Is it wrong to preach the word energetically and persistently? NO! The area of disagreement seems to center around the words used by the preacher in his preaching. Is there a place for severe words in preaching? Jesus thought there was. He said, "Ye serpents, ye offspring of vipers, how shall ye escape the judgement of hell" (Matt. 23:33). Read Matthew 23 and notice how many times Jesus used the word hypocrite. On another occasion Christ said, "...full well ye reject the commandment of God, that ye may keep your tradition" (Mk. 7:9). How severe was the Master when he said, "...no one cometh unto the Father, but by me" (Jno. 6:60,61). Others were offended: "Then came the disciples, and said unto him, Knowest thou that the

Pharisees were offended, when they heard this saying" (Matt. 15:12). The Master certainly used severe words.

Stephen evidently believed in severe words too. He said, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do you" (Acts 7:51). This hard sermon cost Stephen his life!

John, the apostle of love, used severity of words when he said, "He that saith, I know him, and keepeth not his commandment, is a liar, and the truth is not in him" (1 Jno. 2:4). Language could not be clearer.

Therefore, from the example of Jesus, Stephen, and the apostle John, hard preaching is not wrong. The key to hard preaching is speaking the truth in love (Eph. 4:15).

WHY WOULD A CHRISTIAN BE OPPOSED TO HARD PREACHING? There may be several reasons: First, he may not understand that it must be done. Second, he may be soft and passive in every area of his life. He will not take a stand on anything, or tell anybody that they are wrong in anything. He doesn't want to offend. Third, he may be living in sin and doesn't want it called to his attention. "Our attitudes will determine our destiny." Fourth, he may be looking for an excuse to leave the church, or cause trouble among God's people. Fifth, he may be trying to get rid of the preacher. I am sure that there may be other reasons why a Christian is opposed to hard preaching. But, these serve to prove the point that there are many wrong reasons behind such an attitude.

WHAT CAUSES THE PREACHER TO PREACH HARD? I believe, unless I talk personally with the preacher and, therefore, have cause to believe otherwise that most gospel preachers preach hard because it is God's will for them to do so from time to time. The preacher's commission is, "preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long suffering" (1 Tim. 4:5). Therefore, in order to be pleasing unto God and

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"YOU CAN'T PREACH..cont' from page 4

brewery". The preacher "moved on". Now suppose that the elders had been brewers? Would we be judging them if we spoke out against their means of livelihood?

The same situation comes up in the wine districts of our nation. If a preacher has a fine set of wealthy, wine grape growers on his "board" or winery owners as elders, or just plain wino's as deacons, he should not say anything about it because it is against public sentiment and it would stir up the religious quietude of the community. Not to mention the fact that it might cut his salary a bit too. Then too, someone would more than likely say, "You are judging". So for peace, money and reputation among the local citizens and the "brotherhood" and Unity [?] the Loyal [?] preacher just keeps his mouth shut!!! And then the same situation develops in the distilling part of our nation too. The preacher has as elder (elected by the congregation!) that owns a distillery that hires many distillery workers who are members of the church. Should the preacher not say anything that peace might abound and for the sake of unity among God's people? Would this be judging these people?

It he moved to Reno should he just keep quite about the sin of divorce and remarriage. And in a wide open town should he refrain from saying anything about whores, because that would be judging the poor girl? If a man is 'elected' to the eldership that is a ring leader in the gambling business or one who loses his shirt ever so often at the gambling tables, if he is popular around town, should the preacher demand repentance, or would this be a "silly thing" for him to do?

THAT IS THE KIND OF TRIPE THAT IS GOING ON IN THE BROTHERHOOD TODAY. IF ANYONE DARES TO SPEAK OUT AGAINST SUCH THINGS HE IS BRANDED AS A "HOBBY RIDER" BECAUSE OF HIS LOYALTY TO GOD AND HIS WORD.

Sin is still sin and must be repented of or the sinner will be lost forever regardless of what the Big name, Big salary, not to mention a Big head, pussyfooting preacher has to say about it. Elders are to be men above reproach and when they are scripturally qualified to be elders they are to be heeded when they speak. These qualifications are God-given and the work they are to do is just as God-given as the qualifications.

LET US AS MINISTERS OF THE LORD SEEK TO CLEAN UP THE CHURCH. OPPOSIT-

TION WILL COME FROM FRIEND AND FOE. DO NOT SWERVE ASIDE BUT PREACH AND APPLY REPENTANCE NEVER MINDING WHAT OTHER PREACHERS HAVE TO SAY ABOUT YOU JUDGING PEOPLE.

When the Scriptures demand repentance and clean moral living, and we refuse to preach it, are we loyal to Christ? It is easy to allow evil friends, especially friends who support us in special works to go unexposed and unrebuked. It is easy to say "I never condemn a man to hell just because he drinks a little now and then" and the inference is that anyone who does so is judging. The truth of the matter is, the drinking sinner will go to hell just the same as the lying sinner, or the fornicating sinner, or the stealing sinner, if the doesn't REPENT of his sins. Let's quit talking about our loyalty to Christ as long as we keep showing by our refusal to preach the "whole counsel of God" that we are 'policy' men seeking to please the ungodly sinners just because they pour money into our treasuries. Preaching to please the ungodly sinners who make up the "BOARD" because it might make "no little stir", is not loyalty to Christ in any since of the word.

The preacher who does not preach repentance, apply repentance, and press it home is not loyal to Christ. I don't care how lovable and kindly appearing he may be. John the Baptist was loyal to his commission when he told the offsprings of vipers that if they did not repent, they would feed the fires of hell. SIN IS SIN and it must be repented of. IT MUST NOT BE CONDONED NEITHER IN OUR FRIENDS NOR IN OUR ENEMIES NOR IN OURSELVES!

"THE HONEST SINNER WANTS HIS SINS EXPOSED---THE DISHONEST SINNER; NO ONE CAN HELP, ANYWAY!"

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WHAT SHOULD A PREACHER PREACH?

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popular. It never has been popular with the devil and his ministers. The modernist and the liberal today may be popular but it is not because their teaching is true, but rather because it scratches ears that itch. However, preachers of truth can take courage in the assurance that preaching the truth will always be pleasing to God--and it will always be right. May both old and young preacher alike set his heart to be obedient to the God given charge, "PREACH THE WORD."

I F Y O U W A N T preaching and teaching that is true to the word of God and contrary to much of the soft soap that you hear from the pussyfooting preachers in our country;

I F Y O U W A N T to know what is going on among the people who call themselves Christians in America and abroad;

I F Y O U W A N T straight Bible teaching that touches both POSITIVE and NEGATIVE;

I F Y O U W A N T to see sin pointed out as sin, with no compromise for anyone, including the Bible Colleges, the elders, the preachers and the "Lay-men"[];

I F Y O U W A N T to really know the disgusting, devilish, rotten set up of some of our liberal "Boss or Bust" organizations and their "streamroller" tactics on the small "insignificant" congregations;

I F Y O U W A N T DEEP, SPIRITUAL AND SCRIPTURAL SERMONS;

I F Y O U W A N T to be a better defender of the faith, by being loaded with scriptural material that will meet the issues;

THEN YOU OUGHT TO BE LOOKING FOR "THE DEFENDER" IN YOUR MAIL EACH MONTH. IT HAS NO SUBSCRIPTION LIST TO KEEP IT COMING TO YOU.

DO YOU LIKE IT?---Then say so, in a way that we can use in paying the expenses.

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HARD PREACHING....cont' from page 6

preach the "whole counsel of God" (Acts 20:27).

save his own soul, the preacher must preach hard (I Tim. 4:16). A casual reading of the New Testament epistles, which were written to Christians, will reveal many hard things that the preacher must use as content for his preaching. In doing so, he will

Today, perhaps as never before, there is a need for hard preaching, and the support of hard preaching by God's people. Let us beware of a constant dose of "smooth things" (Isa. 30:10).

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

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Christianity vs Masonry

J. J. TURNER

While we concern ourselves, and rightly so, with combating liberalism, modernism and other isms, we dare not neglect to contend for the faith against other false doctrines and practices within the church (Jude 3; I Pet. 3:15). In recent years I have noticed an indifferent attitude, by some, toward the practice of Masonry by members of the church. Many members of the church, including some preachers, do not know why Masonry is incompatible with New Testament Christianity. A man cannot be a member of two religions and be well pleasing unto God. In the following article I will discuss some reasons why Christianity, as taught in the New Testament, is not compatible with Masonry. (My quotes on Masonry will be from MORALS AND DOGMA OF THE ANCIENT AND ACCEPTED SCOTTISH RITE OF FREEMASONRY, For The Southern Jurisdiction.)

First, Masonry is a religion. Note: "Every Masonic Lodge is a temple of religion; and its teachings are instruction in religion" (Morals and Dogma, p. 213). "...Prayer is an essential part of our ceremonies" (Morals and Dogma, p. 6). The Bible is used in this religion: "The Holy Bible, Square, and Compass, are not only styled the Great Lights in Masonry, but they are also technically called the Furniture of the Lodge; and, as you have seen, it is held that there is no Lodge without them" (Morals and Dogma, p. 11). Masonry, as a religion, requires belief in a supreme being: "...Masonry wisely requires no more than a belief in One Great All-Powerful Deity, the Father and Preserver of the Universe" (Morals and Dogma, p. 166). Masonry is an ecumen-

ical religion, which permits all members of different religions to worship God as they see fit: "Masonry, around whose altars the Christian, the Hebrew, the Moslem, the Brahmin, the followers of Confucius and Zoroaster, can assemble as brethren and unite in prayer to the God who is above all the Baalim, must needs leave it to each of its Initiates to look for the foundation of his faith and hope to the written scriptures of his own religion" (Morals and Dogma, p. 226). How can a Christian, who is to preach the gospel to every creature, and be the light of the world, be a member of a religion which permits all of the above?

Second, Masonry teaches we cannot know the truth: "We know not what is the truth" (Morals and Dogma, p. 166). This contradicts Jesus, He said, "And ye shall know the truth, and the truth shall make you free" (Jno. 8:32).

Third, Masonry considers non-members as being in darkness: "The condition of blindness, destitution, misery, and bondage, from which to save the world the Redeemer came, is symbolized by the condition of the candidate, when he is brought up for the first time to the door of the Lodge" (Morals and Dogma, p. 639). How can a Christian, who has been called out of darkness into the glorious light by obedience to the gospel (2 Thess. 2:14; Rom. 1:16; Col. 1:11-13), stand outside the Lodge door and state that he is in darkness? Such a confession is contrary to Christianity.

Fourth, Masonry practices baptism
continued on page 3

by William S. Cline

Repeating the Past

In recounting the history of man's relationship with God, apostasy becomes a prevalent term used to show how man has continually gone away from the Pure and the True. The first going away from God was in Genesis 3 when Adam and Eve decided to follow the devil's advice and eat the forbidden fruit. Even the innocent have suffered for that sin and multitudes have followed their example to disregard the word of the Lord.

Apostasy became so wide-spread that in Genesis 6 God decided to destroy man whose thoughts were "...evil continually." Only eight righteous souls had not gone astray in that day of wholesale digression.

And what better word describes Israel during the period of Judges? Time and again they went away from God. God would punish them. They would cry for a deliverer and Jehovah would raise up a Judge to deliver them from oppression.

In the days of Israel after the 120 years of service under Saul, David and Solomon there again came an apostasy. First the northern kingdom (Israel) went away into Assyrian captivity because of their insistence on idolatrous worship. Then Judah fell to Babylon and again one could say that the entire nation of Israel had apostatized.

The church of Christ was not to be immuned to apostasy either. In the first century, even under the direction of the apostles and other men who had gifts of the Spirit, the church suffered from the fruits of apostasy. Apostasy was foretold by Jesus, Paul and others. The "Spirit of lawlessness" was at work and already the "faith once delivered" was under attack. Some were going on but not in the doctrine of Christ and many false teachers were working enthusiastically and openly in the church. Thus apostasy was destined to come.

By 606 A. D. the Roman Catholic church was in full bloom and the dark

ages of spiritual starvation were at hand. The Reformation paved the way for the Restoration which was successful in bringing men back to the Bible for their rule of faith and practice in religion. In 1850 the Lord's church was recognized as fourth largest in the nation. But the devil never rests long. By the 1870's the brotherhood was again in the throes of apostasy with the instrumental music and Missionary Society questions. That did not purge itself until the 1900's and the faithful brethren were far in the minority when the dust had finally settled.

Yet, not everything was peaceful. There was the continuing battle with the Christian church, the Boll theory of premillennialism and others, but the church continued, in spite of these, to make progress because she stood firm in the Old Paths. The church became one of the fastest growing religious organizations in America--we even got into the top ten! But apostasy once again was destined to take her toll. The anti-corporation brethren mounted the pulpit with their doctrine and before it was over approximately 10% of the church had gone the way of anti-ism.

Today we are in the midst of what could well be the greatest apostasy the church has seen since the days of the Restoration. Liberalism appeals to people. It appeals to their emotions. It appeals to their intellect in that it says to them, "You are more in the know than the middle-of-the-stream church member." If brethren throughout this brotherhood do not arise and make a firm stand against this movement we are in for one apostasy that may well make those of the past century look insignificant indeed. I'm reminded of a statement I heard a news analyst make the other day. What he said so well fits brethren every where. "THOSE WHO DO NOT REMEMBER THE PAST ARE DESTINED TO REPEAT IT."

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Christianity vs Masonry cont' from p,1

for purification: "Qu: What are the symbols of the purification necessary to make us perfect Masons? Ans: Lavation with pure water, or baptism; because to cleanse the body is emblematical of purifying the soul..." (Morals and Dogma. p. 538). According to Eph. 4:5; Acts 2:38; Mk. 16:16; I Pet. 3:21, there is just ONE baptism that saves. Which one is it? The one done in the name of Christ (Acts 22:16).

Fifth, Masonry teaches that hell will cease: "It is the fine dream of the greatest of the Poets, that Hell, become useless, is to be closed at length, by the aggrandizement of heaven; that the problem of Evil is to receive its final solution, and Good alone, necessary and triumphant, is to reign in Eternity" (Morals and Dogma, p. 847). The Bible makes it clear that hell will exist eternally (Matt. 25:30,46; Rev. 21:8).

Sixth, a Mason must be faithful to Masonry: "Be faithful to Masonry, which is to be faithful to the best interests of mankind. Labor, by precept and example, to elevate the standard of Masonic character, to enlarge its sphere of influence, to popularize its teachings, and to make all men know it for the Great Apostle of Peace, Harmony, and Good-will on earth among men; of Liberty, Equality, and Fraternity" (Morals and Dogma, pp.112, 113). How can a Christian be faithful unto death in living and teaching Christianity, and at the same time be faithful in living and teaching Masonry as the hope of the world? Obviously he cannot (Rev. 2:10; Mk. 16:15, 16), because Christ is the Prince of Peace (Isa. 9:6; Lk. 2:11-14).

Seventh, Masonry teaches that Satan is not a person: "The true name of Satan, the Kabalists say, is that of Yahveh reversed; for Satan is not a black god, but the negation of God. The Devil is the personification of Atheism or Idolatry. For the Initiates, this is not a Person, but a FORCE, created for good, but which may serve for evil" (Morals and Dogma, p. 102). The Satan we see tempting Christ certainly seems like a real personal being (Matt. 4:1-6); and Peter made it clear that Satan wants to destroy every person (I Pet. 5:8).

Eighth, Masons address some of their fellow Masons as "Worshipful Master," "Most Worshipful Master," and

"Right Worshipful Master." How can a Christian do this in light of Christ's following statement: *"And call no man your father on the earth: for one is your Father, even He who is in heaven. Neither, be ye called masters: for one is your master, even the Christ"* (Matt. 23:9, 10). He also said, *"No man can serve two masters..."* (Matt. 6:24).

Ninth, on one occasion at a Masonic funeral I heard these words: "Because you have been faithful in the Lodge below, may you be received into that Eternal Lodge in Heaven." This statement evidently meant that one has hope of going to heaven if he is a faithful Lodge member. The Bible teaches that one must be faithful IN Christ (Jno. 8:24; Gal. 3:27; Rev. 2:10; I Pet. 1:9).

Tenth, the ritual and doctrines of Masonry have been drawn from human philosophies, ancient mystery religions, paganism, metaphysics, astrology, the Holy Bible, etc. How can a Christian be guided by such a conglomerate of religious teachings, all contradicting the truths of New Testament Christianity, and expect to be well pleasing unto God? Paul said, *"Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ"* (Col. 2:8). *"Unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever"* (Eph. 3:31).

Most would agree that a person could not be an active member of the Baptist or Methodist church, etc, and at the same time be considered a member of the Lord's church in faithful standing. If he cannot be a member of these religious groups, how can he be a member of the Masonry religion and be pleasing unto God? I am persuaded that many Christians in Masonry are ignorant of its teachings. This is no excuse, however, for them remaining in it after they have been taught. As preachers and teachers of the truth, it is our responsibility to teach the truth in love about Masonry. There must not be any fellowship with the unfruitful works of darkness (2 Cor. 6:14-17; Eph. 5:11). If you would like to study Masonry in light of God's word, just go to the Public Library and check out a copy of *Morals and Dogma* and read it for yourself; you will see that the above hasn't even touched the hem of the garment in presenting areas where Masonry and Christianity are in contradiction.

WITCHCRAFT and ASTROLOGY

ROY DEEVER, LL.D., PH.D., TH.D.

**Director of Browntrail Preacher Training School, gospel preacher, lecturer, debator, author, and an elder of the Browntrail church in Fort Worth, Texas.*

QUESTION: "Galatians 5:19 includes witchcraft as 'works of the flesh.' Is following astrology witchcraft?"

ANSWER: In Galatians 5:20 Paul lists "Witchcraft" as being a "work of the flesh." He makes it plain that those who engage in "works of the flesh" shall not inherit the kingdom of God. "Witchcraft" is the King James reading; the American Standard Version has "sorcery." "Sorcery" is the more nearly accurate reading.

The question before us is: "Is following astrology witchcraft" as the word "witchcraft" is used in Gal. 5:20?

In order to answer this question we must determine three things: (1) What is "witchcraft"--or sorcery--as used in Gal. 5:20? (2) What is "astrology"? (3) Is there a common factor (or are there common factors) condemned by the Gal. 5:20 reference?

What is "witchcraft" or "sorcery"? This word is the translation of the Greek *φάρμακεία*, which is actually the source of background of our English word "pharmacy." It refers basically to the use of drugs, recognizing that there is a legitimate use of drugs, and that there is an illegitimate use of drugs. The word sometimes means "poison." The illegitimate use of drugs came to be associated with pagan religions, the superstitious, the occult. In Gal. 5:20 it occurs in a context wherein Paul was discussing sinful practices associated with sinful religions.

Thus, *φάρμακεία* (sorcery) includes:

1. The use of drugs;
2. The illegitimate use of drugs;
3. The use of drugs in connection with pagan religions and ceremonies of superstition;
4. Becoming associated with sinful religions and sinful religious practices;
5. Becoming associated with superstition;
6. Seeking after unusual knowledge and influences from extra-terrestrial sources.

Thus, witchcraft is basically an effort upon the part of a human being to seek to obtain, from extra-terrestrial sources, knowledge relating to mundane affairs.

A "sorcerer" is one who practices "sorcery." His power is allegedly gained from the aid or control of evil spirits, particularly for the purposes of gaining hidden knowledge. All such is clearly condemned in such passages as: Ex. 7:11; Rev. 21:8; Rev. 22:15.

Sorcerers were common in Egypt, Assyria, and Babylon (Is. 49:9,12; Dan. 2:2), but were banned in Israel, Deut. 18:10-12. In Old Testament times "sorcerers" were called "witches" and were punishable by death, Ex. 22:18.

What is "astrology"? The word "astrology" means---etymologically---study of the stars. Astrology is a pseudo-science which is based upon the assumption that the heavenly bodies control the affairs of men, and that their movements and positions can be used to predict the future. Astrology assumes that human destinies are all determined by the behavior of the masses of matter millions of miles away. Originally, there were two basic divisions of astrology: the natural astrology, which studied the nature and behavior of the heavenly bodies in order to make calendars, and to predict movements of sun, moon, and planets. This branch of astrology developed into astronomy. The other branch of astrology is the judicial (or mundane) branch. It is judicial astrology which claims to be able to predict earthquakes, plagues, wars, as well as the characters and fates of individuals.

It should be remembered that astrology predicted that the earth would be destroyed by a flood in the year 1524.

Now, since we know what "witchcraft" (or sorcery) is, and since we know what "astrology" is, and since we know that God, in Gal. 5:20, specifically condemns "witchcraft"--we are in position to determine whether or not Gal. 5:20 shows God's condemnation up-

on "astrology" and those who "follow" it.

Both "witchcraft" and "astrology" relate to the deep human realization of need for guidance from without. Human beings, generally, recognize their weaknesses and limitations, and realize their need for guidance. Though "witchcraft" and "astrology" differ in several respects, they are alike in several respects. They both relate to the basic human need for guidance from without. They both promise to the seeker that guidance may be found. They both relate to the mysterious and to the superstitious. They both have a religious tinge.

When an individual, in seeking to fill a basic human need, turns to witchcraft or to astrology--

1. He violates the sacred principle

* * * * *

THE Masquerade Ball

GEORGE E. DARLING, SR.

Some of our Bible "Seminars--Conferences and Workshops" are nothing more than masquerades. Especially does this apply where every variety of "Professionals" are present. I received a bulletin recently in which one of the elders of the congregation highly praises a "Bible Conference at one of our State Colleges. The discussion periods would follow three one-hour lectures and would last until mid-night. (they started at 9:00 a.m.) The elder was impressed. He described his experience as "extremely exhilarating and encouraging." The lecturers were: Roy Osborne, Wesley Reagan, Andrew Hairston, Bill Love, Bob Hendren and others.

Brethren, at such "Conferences" many unsuspecting children of God are being led astray. When one comes to a Bible Conference on some particular theme that is based upon the Word of God, he usually thinks that he is secure from harm. How easy it is for those who plan the programs to put in just enough POISON in the good food served, to send the majority home with a bad case of food poisoning. In some cases they are poisoned for life. Unless immediate action is taken and proper serum...(sound Bible teaching)

of Deut. 29:39--the fact that the secret things belong to God;

2. He is seeking to obtain spiritual information from sources other than God and the Bible;
3. He thus attempts to guide his life by some means other than the Word of God;
4. He thus involves himself in the realm of the superstitious;
5. He thus gives credence to the idea that the Word of God is not a sufficient guide;
6. He thus becomes an idolater. He involves himself in a false religion.

It must be clear, therefore, that Paul's emphatic condemnation of "witchcraft" applies with equal force to "astrology" and to those who follow it.

administered, this type of poison will prove to be contagious.

Many times those "Sweet Spirited" brethren(?), who deny the inspiration of the scriptures; who take prominent parts in supporting any and all organizations and doctrines that will divide the body of Christ, yet they do it so "gently and so sweetly" that old brother "Friend Hunter" is taken in, ARE THE VERY ONES THAT ARE USED FOR THE "PRINCIPLE SPEAKERS AND DISCUSSION LEADERS". The ones who place them on the agenda are in turn given a place on their programs and on and on they go, program after program, with their "sweet spirited, soft spoken, ever loving approach" leading souls astray. (Romans 16:18) How can one of our Christian colleges discourage their teachers and students from attending services where Don Finto preaches to the extent some teachers were fired and another of our schools allow (they deny that they sponsored) a workshop that uses him, plus others who are known enemies of the truth? How can an editor write a SOLID editorial on "Holding the Line" and then give a double page spread endorsing such teachers? "Consistency, oh, consistency!"

After the Masquerade Ball is over and these "Devil Called" preachers and untaught church members have become so enamored with the "Lovely Sweet Spirited Personalities" they become easy prey and are lovingly entwined in the false teaching of the smoothies and they go off to follow the "Queen of the Ball" to their own destruction.

Joshua's injunction is most pertinent, *"But they shall be a snare unto you and a scourge in your sides, and thorns in your eyes, until ye perish from off this good land which Jehovah your God hath given you."* (Josh. 23: 13) Another scripture that is appropriate here is Jer. 5:26-27 *"For among my people are found wicked men: they watch, as fowlers lie in wait; they set a trap, they catch men! As a cage is full of birds, so are their houses full of deceit: therefore they are become great and have waxed rich."* When one goes out to snare birds he doesn't stay out in the open. Sly and crafty and scheming preachers-and elders-are always very "sweet spirited" while they mislead the unsuspecting.

Brethren, let us use more wisdom and choose more carefully those who are to address our large assemblies lest some should be caused to go astray by their "Sweet talk and loving

deception". Don't try to excuse yourselves by saying: "Just because we have them speak on our programs does not mean that we endorse their error." That is a MIGHTY POOR EXCUSE and you will surely be made to know just how poor. I pity the church leader or the Bible School President who allow men to come in and speak on a lectureship and cause some one to stumble. Never mind who "suggested" that the great personality be invited. If you are an elder, or if you are a College President, you are the one in authority. TAKE A STAND FOR THE TRUTH. The very idea of throwing open the doors to false teachers! Just about any kind of an "ISM" can get into the church in many places today, simply because some jelly-fished-backboned preacher or church member heard the "Sweet Spirited Man" as he spoke in some other place. If a gospel preacher happens along and says, "I'm a Gospel Preacher and I believe that the Gospel is the power of God unto salvation" see how quickly he is shut out and the doors locked. What a shame that men claiming to be elders and preachers in the Lord's church will fellowship with anything that claims to be "religious" or for "the betterment of the community", but will have nothing to do with the man who dares to "speak where the Bible speaks"!



LIBERALISM

and two basic philosophies

ROY DEAVER

Basically, the problem of liberalism is a philosophical one. Philosophy relates to basic attitudes, positions, thoughts, and principles out of which come actions, conduct, and related thinking. My actions in the political realm will be the product of my basic political philosophy. My conduct with regard to the Bible teaching will be the product of my attitude toward the Bible. If I regard it as being a miraculous product from God to man, then my conduct will be of a certain kind. If I regard it as being a purely human product, then my conduct will be of an entirely different kind. In 2 Pet. 3, verse 3, Peter referred to the "mockers" who would

come with mockery, walking in their own lusts, and saying "Where is the promise of his coming?" Denying the Lord's final coming, these mockers walked in lusts. In verse 11 Peter refers to the conduct of those who know that the Lord will come: *"Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness,..."* One's basic attitude--basic philosophy of life--will govern all his thinking and will be reflected in conduct. Liberalism is the product of many antecedent philosophies, but is also itself a philosophy.

As we think about liberalism, and

how it is affecting the church of our Lord, it would be well for us to glance at two popular philosophies which have had and which continue to have great influence in the world, and especially in America. We have in mind the philosophies of "Existentialism" and "Pragmatism."

Existentialism--This philosophy has been extremely popular in France and Germany, and in the English-speaking world, since World War II. The basic questions with which this philosophy attempts to deal are: What is the point of man's life? What sense can be made out of human existence? What is the purpose of human events? The existentialist's view is one of pessimism. He says: "We are trapped in existence, living in a completely meaningless world. But, we cannot escape having to deal with existence." He talks about "dreadful freedom" and "Nausea." Out of this morbid background comes the existentialist's humanism. He searches for ways of dealing with human experiences. He devotes his time and talents to the everyday problems which confront mankind. He becomes an activist in human affairs. He talks about "aliveness" and "action" and "dynamism." This, to the existentialist, is all that matters. The philosophy texts point out that existentialism has deeply influenced contemporary intellectual life in Western Europe, and in England and America.

I am not saying that everyone who subscribes to the philosophy of existentialism knows what it is. I am saying that it has tremendously influenced our world, through the educational system.

Pragmatism--This philosophy likewise relates to action, to practicality, to problem solving. Pragmatism is "a method for solving or evaluating intellectual problems..." Pragmatism holds that "our intellectual activity, our philosophizing, has as its purpose the attempt to resolve difficulties that arise in the course of our attempts to deal with experience." Pragmatism judges a theory on the basis of whether or not it serves as a successful way of dealing with the problem at hand. The pragmatist holds that the theory is true if it works--it has been found to deal successfully with experience. "The pragmatists contend...that the only reason people have for calling one view true, and another false, is in relation to how

the view works in human experience, never in relation to some absolute standards independent of all human experience." Williams James maintained: "The only reason we have for asserting that anything is true is whether it works." Pragmatism holds that before one discovers whether an idea or theory works it is neither true nor false. For example: prior to the discovery of America the idea that "There is a large land mass located between Europe and Asia" was neither true nor false. With the work of Columbus, the theory became true. According to pragmatism, therefore, an idea might work for a while, and thus be true. Later, it might cease to work and would thus become false. "Truth, then, is not something static and unchangeable; instead it grows and develops with time. At various times in human history, certain theories and ideas may be satisfactory for the problems then current. However, with further experience and difficulties, that which is true expands and grows to meet newer conditions. Presumably, at no time will we ever reach a completion or culmination of this process."

What about pragmatism and moral conduct? The same basic concept would apply. That which works, that which satisfies, that which succeeds---is true. That which does not work, which does not satisfy, which does not succeed--is false. What is true today might be false tomorrow. If the problem is one of meeting certain financial obligations, the pragmatist would ask: what would be the right way to solve this problem? By "right" he would mean: what way will work? The pragmatist would decide that under the present circumstances (and culture) robbing a bank would be "wrong." It would be "wrong"--not because of some outside, absolute moral standard, but because the evidence is that this method will not work!

"Truth" in pragmatism is that which happens to satisfy you, to meet your personal needs. If you happen to believe that the moon is made of green cheese--if this meets your personal needs--then it is true that the moon is made of green cheese. If, later, you learn that the moon is made of blue cheese, then the green cheese view is no longer true.

Brethren, it doesn't take a genius to see that the doctrines of "relativism," "subjectivism," "the new moral-

ity," "situation ethics," etc. are the natural products of the basic philos-

ophies of existentialism and pragmatism.

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