

# Defender

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

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# the DEFENDER

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

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## REASONS for DISCIPLINE

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Church discipline has long been a misunderstood and neglected practice in the Lord's church. Many churches have never studied the subject and some are so ignorant to the teaching of the New Testament to think that discipline is not to be practiced by the church today. It is this writer's conviction that in order for the church of Christ to be the New Testament church, it must practice the doctrine of the New Testament! How long will the church persist in disobedience to one of the plainest doctrines of the New Testament? This becomes a question of eternal magnitude; for no church can disobey Jehovah and remain in His favor!

Discipline is vital in the HOME for parents must train their children to obey proper authority. (Prov. 22:6) If children do not obey, it is God's plan that they be corrected. "The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame." (Prov. 29:15) If a child has not been trained to respect authority at home, he will not respect it elsewhere.

Discipline is vital in the SOCIETY of our community for the strong arm of the law is a most powerful restraint in favor of decency and order. "For he is a minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." (Rom. 13:4)

Discipline is vital in the Lord's CHURCH for there is a standard of behavior for all children of God (1 Tim. 3:15), and those who do not behave properly are to be externally corrected by: teaching, (Acts 18:26); warning, (1 Thess. 4:6); rebuking, (1 Tim. 5:20) and withdrawing fellowship, (2 Thess. 3:6)

This writer has worked with a congregation for nearly six years that follows the Lord's way in disciplining the disorderly. It is a blessing to work under elders who believe in following the word of God. Yet, he has heard many discussions with regard to discipline and whether it should be practiced or not. Brethren discuss this subject as if they have a choice! They may as well discuss "baptism for the remission of sins" and whether to practice such as to discuss whether they are going to practice discipline. Generally there were more "again" withdrawal than there were for it in the discussions which this writer listened to. There were those who were afraid others in the family might quit the church. Some feared that there were those in the church who were so "dead set" against withdrawal that they would quit in protest. Others were certain that attendance and contribution would go down and usually that was the argument that won, for many in the church feel the whole duty of the leadership is to count heads and dollars. But one argument that was always produced with much vigor was the one which brought up those who had been withdrawn from who never came back to the church. If nothing else put the lid on the subject this one

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## the CHURCH at the CROSSROADS

From the very beginning the church has faced opposition. Even on the day of her establishment there were mockers present in the crowd. Later, as the apostles carried out the commission given them by the Lord, they were beaten, imprisoned, put to death, and scattered abroad. Then came the violent persecution from Rome. When it seemed, through human reasoning, that she would be eradicated from the face of the earth by this fierce persecution, the Edict of Toleration



was signed. Yet, in all of these difficult times the church did not lose her identity.

Centuries later after papal Rome had reared her sinister head, the New Testament church was restored to her beauty and majesty. This was accomplished by men of courage and determination who were willing to lay both their life and reputation on the line. Great were the battles they fought, and yet they prevailed because their weapon was the "sword of the Spirit."

Then there arose the missionary society, instrumental music, one cup, anti-cooperation factions, et al. Each of these had its destructive element, and hindered the progress of the church.

All of these movements and factions, however, did not have the devastating effect on the Lord's church as the modern liberal movement. This insidious movement seeks to destroy the very foundation of faith. Contained in it are the subtle and vicious attacks on such doctrines as the virgin birth, the atoning blood, and the verbal inspiration of the Bible. One might argue that he does not deny these things, but if one claims he is saved by a "personal en-

counter" with Christ rather than through obedience to the gospel, he has denied the necessity of the blood. On the other hand, if one claims to receive the direct operation of the Holy Spirit, who "leads and guides", then the verbal inspiration of Scripture is denied because they, the Scriptures, do not teach such for man today.

God's plan for saving man is being derided and down-graded by the liberals. They would tell us that "it is love that unites us, not doctrine." These people would have us fellowship any and everybody regardless of their religious beliefs just so long as they had been "baptized for the remission of sins." We are also being told that the moral standard of the Bible is out-dated. In all of these things we are made aware of one fact -- the church is at the crossroads. Which direction will she take?

Past experience has shown that the church will take the direction that her earthly leadership takes. If she has spineless elders who refuse to stand firm in the old paths, and who refuse to practice discipline on unruly members, the church will take the road to digression. If, on the other hand, the leaders stand firm in the truth, not only will the church remain strong and firm in doctrine and practice, but at least two things will happen. One is that the true biblical doctrine will be handed to the next generation, thus causing the salvation of vast multitudes of souls, and the second is that God will be pleased. One need not think that God will be pleased if His will is not obeyed.

The direction of the church will be influenced by the preaching she receives. If preachers desire to have affinity with the denominations, prefer to preach a social gospel rather than that of Jerusalem, the church will digress and lose her identity.

the **DEFENDER**

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A third group which will exert tremendous influence on the church's future direction is the total membership. A membership who will not bring their lives into complete submission to the will of God, inclusive of doctrine and morals, will eventually damage the church. A membership who will not support the leadership when it calls for such submission will be the cause of digression.

Perhaps with every generation the church comes to the crossroads. It will take the direction its members have been taught. If elders, preachers, teachers, and other members have held to the precious truths of God's word then the church will be safe for yet another generation.

In commenting on this subject Edward J. Young states, "The Church is

indeed at the crossroads. Shall she listen to God or to man? Will she receive what the Spirit says concerning inspiration, or, turning her back upon Him, will she cleave unto man? This is the choice to be made. Sad is it, however, that many do not realize the necessity for making a choice. Having their vision obscured by the dense fog that modern theology is casting over the way, many do not realize that there is a crossroad. They are not aware that they must decide which road they will follow. Unless something is done, they will travel on, taking the wrong turning, until the road leads them at last into the valley of lost hope and eternal death." (Thy Word Is Truth, pg. 35)

The question of the church's direction may well be determined by the direction you take. Which will it be?

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## REASONS FOR DISCIPLINE. . . continued from page 1

*did!* The consensus was, "We withdraw to save the person but if it doesn't work why withdraw?" Thus withdrawal was not practiced and the persistent in sin were allowed to continue to enjoy the fellowship of the church. Brethren, God's way is right and it works! If the person withdrawn from does not repent it is not the fault of God's way!

It is felt that if brethren properly understood the reasons for discipline then discipline would be more prevalent among the church that is seeking to do Bible things in Bible ways and to be nothing more or less than the New Testament church.

## TO OBEY GOD

Should one live to be as old as Methuselah and as wise as Solomon he would never find a better reason for practicing discipline than "GOD SAID DO IT." In 2 Thess. 3:6 Paul wrote, "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." Romans 16:17 reads, "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." In 1 Cor. 5:11 Paul wrote, "I wrote unto you not to keep company, if any that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat." It becomes rather inconsistent for one to quote Acts 2:38 and demand upon the authority of that passage that one seeking remission of sins repent and be baptized and at the same time observe the "passover" when he comes to such passages as quoted above! Our inconsistency becomes appalling and a stumbling block to those we seek to teach and convince that "we go by the Bible--nothing more, nothing less." Brethren have turned their rebellious nose up at God's teaching on discipline but one day they will learn that God cannot be treated that way for He cannot be mocked. (Gal: 6:7) One would just as well stand before God in the judgment as one that had shook his fist in God's face and refused to be baptized as to stand before Him as one who had refused to obey His teaching about discipline.

## TO SAVE THE WORLD

The church has the responsibility to take the gospel to the world, but the

world is not going to listen if those who carry that message do not practice discipline among themselves. Never let us underestimate the power of our influence over the world. The world will not listen to a church that tolerates habitual sinners, who will not repent of their wrong deeds. Christians are the light of the world. The world is to see our good works and glorify God. (Matt. 5:14-16) Paul wrote, "Do all things without murmurings and questionings; that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world." (Phil. 2:14-15) He wrote to Titus that Christians were to properly conduct themselves so that "the word of God be not blasphemed" and "that he that is of the contrary part may be ashamed having no evil thing to say of us." (Titus 2:1-8) Peter plainly said, "Having your behavior seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation." (1 Peter 2:12) Brethren, it is high time for the church of Christ to conduct herself as the New Testament church! We need to let our light shine in this perverse world. It is understandable that the world says, "I can't hear what you say, for what you do sounds too loudly in my ears."

### TO KEEP THE CHURCH PURE

Sin is the worst disease that has ever blighted mankind. It is more contagious and deadly than any physical disease known to man. If a man gets typhoid fever, he is isolated. If a finger gets blood poison or gangrene that can not be controlled by our modern drugs, the doctor will remove the finger for the purpose of saving the life of the person. If a bushel of apples gets a rotten one in it, the rotten one will be removed because it will affect the entire bushel. And so it is with the church. After all the spiritual knowhow is applied to a diseased member of the body and it can be seen that this has been to no avail; the only thing that can be done is to remove it from the fellowship. Certainly it is better to sever one soul that is lost than to endanger the souls of others and the entire church. Paul said, "Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven..." (1 Cor. 5:6,7a) Sin attracts sin and the unrighteous are not satisfied until they have partners in their unrighteousness; therefore, it is imperative that we are careful not to let sin run "foot-loose" in the church of our Lord.

### TO DETER WRONG DOING

God has always used discipline (punishment) to deter wrong doing. Reflect for a moment on some of the Old Testament examples such as: the sin of Achan, (Joshua 7); Nadab and Abihu, (Lev. 10); the young prophet, (1 Kings 13); Uzzah, (2 Sam. 6); and a host of others. In order that they might learn to do right, God's face has always been set against those who did evil. In the Christian dispensation we see God's discipline and the end results as recorded in Acts 5. A husband and wife lied about their giving and God struck both of them dead. The closing comment in verse 11 reads, "And great fear came upon the whole church, and upon all that heard these things." In 1 Timothy 5:20 we read, "Them that sin reprove in the sight of all, that the rest also may be in fear." When a rational person sees one being punished for some wrong doing he will strive to not be guilty of that wrong. God knows this and uses punishment to deter wrong doing. Throughout the pages of Sacred History Romans 11:22 is demonstrated time and again. "Behold therefore the goodness and severity of God; on them that fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off." If the church would do things God's way and punish the sinner (withdrawal is called punishment, "Sufficient to such a one is this punishment which was inflicted by the many." 2 Cor. 2:6) there would be less sin in the church.

### TO SAVE THE SOUL OF THE SINNER

In speaking of the sinner in the Corinthian church who had his father's wife, Paul said, "...deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." The purpose of delivering him to Satan is to save his soul in the day of the Lord. When people learned who he really served (the devil and not the Lord) he would be ashamed and repent. Nothing will bring a person to his knees quicker than to cast

him out of the fellowship of the church and let the world know he is a hypocrite. If there is any good left in the man that can be touched, this should bring him back. However, if withdrawal is not fully effected and fellowship continues to be offered by some in the church, the proper results will not be realized. But when Christians will have nothing to do with the sinner and if he has any good left in him, it will cause him to be ashamed and repent. (2 Thess. 3:14)

## CONCLUSION

Thus, we can see that there are at least five reasons for practicing discipline. When the brother argues that the church should not withdraw because he knows of some who were disciplined and did not repent, he should be reminded that salvation of the sinner is only one of the many reasons for withdrawal. When discipline is practiced properly and the sinner does not repent, then the church has still done right!! and victory has been achieved in four out of five areas. Let's never be guilty of refusing to do what God has said because in the church there are some so faithless as to try to reason around the teachings of the Bible.

## FOOD FOR THOUGHT

In 1 Tim. 4:2 Paul speaks of those who have a conscience seared with a hot iron; In Eph. 4:17-19 he speaks of those who were past feeling; and in Hebrews 6:4-6 we read of the impossibility of restoring some. Could it be that the reason for some of the disciplined failing to be restored falls upon the ones who administered the discipline? Perhaps in many cases we are so slow in doing what God has said that the sinner becomes hardened. His conscience becomes seared, his emotions become past feeling and thus it is impossible to renew him to repentance.

Brethren, discipline is a serious matter! It is a doctrine of the New Testament, and if the church of Christ is going to be the true New Testament church, and if you and I are going to save our souls, we best practice what the New Testament teaches with regard to this matter of eternal importance. ~~XXXXXXXXXX~~

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NOTE: Preachers outline this article and preach it. It needs to be preached in every church in this Brotherhood.

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%% BOUND VOLUMES OF THE 1973 DEFENDER ARE NOW %%  
%% AVAILABLE IN LIMITED QUANTITY. LONG AFTER %%  
%% WE HAD RUN OUT OF THE 1972 BOUND VOLUME, %%  
%% WE CONTINUED TO RECEIVE REQUESTS WHICH WE %%  
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# The Lord Opened Lydia's Heart

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On page 10 in the Hardeman-Bogard Debate, Mr. Bogard stated: "The Lord opened Lydia's heart that she attended unto the things spoken by Paul. The things spoken by Paul did not open her heart, but her heart was opened so that she could attend to Paul's preaching."



On page 22, brother Hardeman replied: "The Lord opened her heart, but how?"

"God opened Lydia's heart so 'that she attended unto the things which were spoken of Paul' - the 'things' had already been spoken! Her heart was so opened by that teaching that she attended unto the things thus taught. Paul brought to bear on her heart the truths of the gospel. If the Holy Spirit had a part at all, it must have been either in connection with the preacher or the word which he preached. It was not directly and distinctly on the heart of Lydia, separate and apart from the "things which were spoken of Paul."

The phrase "...if the Holy Spirit had a part at all..." spoken by brother Hardeman, shines forth his deep knowledge of the Book. In Lydia's conversion, the Scripture does not mention the Holy Spirit. The record states: "...whose heart the Lord opened that she attended unto the things which were spoken of Paul." Now if the Spirit had anything to do with the conversion, He acted as He did in every recorded act of conversion, through the word. The Holy Spirit was to be a teacher (Jn. 14:26). His mission was to "...reprove the world of sin, and of righteousness, and of judgment." (Jn. 16:8). His words were life. (Jn. 6:63). The Holy Spirit had a part in giving the Scriptures to man. (Cf. Job 32:8 with 2 Tim. 3:16). The Holy Spirit empowered the apostles to testify and bear witness of the Christ. (Jn. 15:26,27; Acts 1:8).

The word or testimony was verified with signs, and wonders, divers miracles, and gifts of the Holy Spirit according to God's will. (Heb. 2:1-4).

One thing that can be established

as a fact, is that when the word of the Spirit was preached and it entered into honest, salvation seeking hearts, it produced the desired result. Obedience to that cutting convicting sword (Eph. 5:17) brought new life to that individual. (Heb. 4:12; 1 Cor. 4:15; James 1:18; 1 Pet. 1:22,23) Every act of conversion in the New Testament will attest to the above statements! The Holy Spirit never came upon a person to save that person directly, separate and apart from the word.

I have said all the above to establish the fact that this writer believes that the Holy Spirit operates through the word in conversion!! He does not want to be misunderstood in the following paragraphs.

The same argument presented by Mr. Ben Bogard years ago is, in principle, presently being presented by its advocates. They usually ask the question: "If her (Lydia's) heart was opened by the words spoken by Paul -- if that was the way God opened her heart - why is it said that her heart was opened to give heed to the things spoken, if she had already given enough heed to them for them to have opened her heart?" The advocates of the direct operation of the Holy Spirit theory go on to point out that the comma after the word "opened" in Acts 16:14 is not in the Greek; therefore, the purpose for the Lord opening Lydia's heart was to enable her to heed the things spoken by Paul. Further they state: "Only the Lord could do this!" They then quote Lk. 24:45 where the Christ opened the disciples understanding "...that they might understand the scriptures."

At this point the theory breaks down. They have left the Holy Spirit completely! Let us look at the theory through clear lenses. In both Scriptures cited, Acts 16:14 and Lk. 24:45, the Lord did the opening and not the Holy Spirit. The direct operation of the Spirit theorist jump to the unwarranted conclusion that the Spirit was the actor in the opening process, but the Bible states the contrary. It was "...the Lord..."

The Lord did a number of things in the establishing and perfecting of His church. He sent a bright light to Saul, an evangelist to the eunuch, a

vision to Cornelius, an earthquake to the jailer, and "opened" Lydia's heart, but there is no good reason that we should expect such things now. These divine interpositions were necessary credentials of the divinity of Jesus. (Jn. 20:30,31) They need not to be repeated because we have the record of them and when we read the record we can understand, and that without any further miracles or divine interposition. (Eph. 3:3,4)

If the Lord did open Lydia's heart separate and apart from the preached word, the Scriptures do not reveal it. How does the direct Spirit operation theorist know that the Lord opened her heart separate and apart from the word? Could the Lord have opened her heart through the word? First, the word was spoken, and then she heard. Did the speaking and the hearing have anything to do with the opening? According to the context and according to all the Scriptures that teach how one is to get faith, the answer to the

above question is, yes! (Cf. Rom. 10:13, 14, 17). In 1 Cor. 2:10,13, the apostle Paul stated that the Holy Spirit taught the apostles and they in turn spoke what the Spirit taught them. Does this sound like a direct operation of the Spirit or does the Spirit operate through a means, the word? In case at this point you are in doubt, the latter is correct!

Even if the Lord did open Lydia's heart by a means other than the word, He doesn't do it today. The days of miracles have ceased. (1 Cor. 13:8-10) We have the complete revelation of the Spirit written down on record. We can read and understand it. The word has been confirmed. (Mk. 16:20; Heb. 2:2-4) It is perfect. (James 1:25) It is the only faith. (Jude 3; Gal. 1:23) Why try to make God do over what He has already perfected? Why can we not just obey what He tells us to do? (Heb. 5:8,9) As long as man continues to make theories, articles like this will be necessary. ~~XXXXXXXXXX~~



## *the AGE of the EARTH*

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Since there were no human beings with God in the beginning to record a date for us, and seeing that God did not deem it necessary for Moses to set down a definite date on the pages of Holy Writ, then for man to do so now is highly speculative. No document containing the date of creation has been preserved for succeeding generations. For one to attempt such an undertaking as to date the age of the earth with today's methods and techniques would be sorely lacking in proof and unreliable.

Therefore, seeing that history is without an exact account, and the Bible does not reveal a fixed date as to the beginning, man has set about in various ways to determine for himself the age of the earth.

In the opinion of this student, it is not altogether sinful, neither is it unchristian for one to have thoughts and ideas as to the age of

the earth. The evil is a disregard for God and the Bible. Nevertheless, had God intended that we know the exact date He would have revealed it in His word, seeing He has given us all things that pertain to life and godliness (II Pet. 1:3).

It is interesting to examine by reading the various methods man has employed to determine the age of the earth. It will not be our purpose to present a scholarly analysis, but enough reference will be made that our effort will be, to some degree, complete.

The common error that most scholars make in establishing an age for the earth, is overlooking the affect of time, death, and decay. God is not affected by any of these things. Scientists are greatly influenced by the way a thing appears to be. He does so because he is oriented to time. This causes him to determine the age



of something by its appearance and not its true age. The fact that there is such a great difference between scientists on the age of the earth, is proof that such estimates are based on guessing and not on scientifically proven facts.

### I. The Salinity Test

Some estimate the earth as being fifty million years old because of the amount of salt found in the oceans. They claim it would take that long for this amount to be washed in from the land. This is purely conjecture. There is no evidence of a salt build up in the ocean. On the contrary, evidence would indicate that there is as much salt leaving the ocean by evaporation, crystallization, hurricanes, and storms as is being washed in by rivers and streams.

### II. Age Of The Expanding Universe

Bro. Otis Gatewood makes an interesting comment on the astronomers claim to the expansion of the earth. He says:

*Astronomers claim that the present rate of expansion of the universe would require 5,000,000,000 years to reach its present dimensions. But such estimates are based on assumption that the beginning point was zero. This cannot be proved. The universe could have begun with a great expansion as easily as at point zero.<sup>1</sup>*

### III. The Geologic Timetable

Another attempt to establish an age of the earth is the "geologic timetable". "This method of dating has divided time into five 'geologic ages'. This process, based on the philosophy of uniformitarianism, is just another sophisticated term for evolution. This view holds that the earth has developed and formed gradually and uniformly purely by 'natural' causes, and that nothing miraculous has occurred, and that nothing like a universal flood as described in Genesis has happened."<sup>2</sup> If one considered today's sedimentary processes, and the present rate of decay in a closed system, it would appear that the earth is billions of years old. But how can we be certain that present conditions have always existed?

Not much is said of the Archeozoic and Proterozoic ages, but the Paleozoic, Mesozoic, and Cenozoic ages are divided into twelve periods indicating that fossilized rocks can be classified in ascending order from one to twelve. Evolutionists say that at the bottom of this geologic column are rocks containing fossils of the lowest forms of life, and at the top, rocks with fossils of higher or more complex forms of life. They attempt to make two points here: (1) that life has evolved from the simple to the complex which has taken millions of years; and (2) fossilization has been a slow and gradual process taking millions of years. Neither can be proved! There is not a single example of either of these in the entire world.

As a matter of fact, rock has been found which has a human footprint on top of a trilobite. The trilobite is said to be one of the earliest animals (according to evolutionists) and is dated in the evolution column as being about 540 million years old. The evolutionist says man came on the scene about 1 million years ago.<sup>3</sup> Thus we have a discrepancy of over 500 million "evolutionary years" for the fossilized record is proof that one was contemporary with the other. Another find has shown the prints of man and dinosaur encased in the same rock.<sup>4</sup> Yet, according to the evolutionist dinosaurs lived 100 million "evolutionary years" because facts of the co-existing footprints of dinosaur and man show they co-existed. These finds were made by Wm. J. Meister at Kearn, Utah in 1968. It is interesting that the evolutionist fails to mention such finds as these when he writes boldly and factually of man being separated from the trilobite 540 million years and the dinosaur 100 million years.

### IV. The Radiocarbon Method

Radiocarbon is formed in the upper atmosphere by cosmic rays from outer space interacting with atoms of nitrogen. Chemists refer to this phenomena as producing Carbon 14 and it is identical to natural carbon or Carbon 12. This chemical associated with carbon dioxide enters into the normal life cycle of plants and animals. It is assumed that there is an equal balance of radiocarbon and natural carbon throughout the world.

In the normal process of living organisms, carbon is constantly being

taken in and given off, and so it is believed that there is an equal amount of Carbon 14 and Carbon 12 in each organism. At death, it ceases to take in any more radiocarbon and that which is present within the organism, decays at a known rate into normal carbon. Therefore, at some time after death, the ratio of radiocarbon to natural carbon can be measured and the time elapse after death can, to some degree, be determined by the rate of decay. This method has been used to date events, supposedly up to 50,000 years.

This method is not at all accurate because it is subject to several significant variations in rate. "For example, the origin of the radiocarbon to begin with depends on the influx of cosmic radiation in the upper atmosphere and the accessibility of nitrogen atoms with which to react."<sup>5</sup> For this method to operate with any degree of accuracy, conditions in the earth's atmosphere would have been always the same as now. According to recent evidence the earth's magnetic field has been radically changed in the past, causing a negative polarity which would have repelled and diverted much of the cosmic radiation. And even more importantly, it is highly possible that there was a greater amount of water vapor and carbon dioxide in the atmosphere in the past than now, and these elements combined would have formed a filtering system prohibiting much of the cosmic rays to form Carbon 14.

"This all means, of course, that the ratio of radiocarbon to normal carbon in the past was probably much less than at present."<sup>6</sup> Therefore, one can readily see that the radioactivity of an organism after death would disappear more rapidly than under the present equilibrium. By this method of measuring time it is apparent that the difference between the "true age" and the "radiocarbon age" would increase the further back in time the organism lived and died. Therefore, it would appear much older than it really is.

#### V. Ussher's Genealogical Dating

It is more reasonable to arrive at a closer date of creation by using this method than any that has thus far

been discussed.

Ussher dates the time of creation 4004 B.C. He does so by using Bible data alone, especially relying on the genealogies of Genesis chapters five and eleven. All things considered, he at least is correct in order of dimension.

As evidence that Ussher is nearer the truth on this matter, R. Dick Wilson makes this observation:

*In 184 cases where names of kings are transliterated into Hebrew, the task has been done accurately. This means that for 3900 years the names of these kings have been faithfully transmitted. There are about forty of these kings living from 2,000 B.C. to 400 B.C. Each appears in chronological order with reference to the kings of the same country and with respect to kings of other countries. No stronger evidence for the substantial accuracy of Old Testament records could possibly be imagined, than this collection of kings.<sup>7</sup>*

However, it must be said that different ancient versions do not always follow the same numbers in the genealogical list. Even the historical periods to which these genealogies are associated do not support an exact duration.

When one compares the genealogies of Luke chapter three with that of Matthew chapter one, it is easy to find there are gaps in the lineage and this may even be true with Genesis five and eleven. Grant that this is true, it could only account for a few hundred years and certainly not millions.

"The age of the earth is a profound secret hidden in the depth of eternal ages and known only to almighty God. The Bible does not give the date of creation nor does it suggest anything that will enable us to ascertain this date."<sup>8</sup> God was in creation, and if we are to know anything about it, then He must tell us, and He has told us in the Bible.

#### FOOTNOTES

1. Otis Gatewood, There Is A God In Heaven, (Abilene, Texas, Contact, Inc., 1970), p. 206

2. Basil Overton, Evolution or Creation?, (Nashville, Tennessee, Gospel Advocate Company, 1970), p. 28
3. Ibid., p. 214
4. Ibid., p. 215
5. Henry M. Morris, Evolution And The Modern Christian, (Grand Rapids. Michigan, Baker Book House, 1967), p. 50-51
6. Ibid., p. 51
7. Class Notes, Apologetics-Criticism Evidence, (Bellview Preacher Training School, 1973), Part II, p. 3
8. George W. Dehoff, Why We Believe The Bible, (Murfreesboro, Tennessee, Dehoff Publications, 1939), p. 27

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## *the DAYS of GENESIS ONE*

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The first chapter of Genesis declares that God in six days created "the heavens" and "the earth" and on the seventh day ended his work and rested. Genesis 2:1,2,4 says:

*Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended his work which he had made; and He rested on the seventh day from all his work he had made...These are the generations of the heavens and of the earth when they were created...*

The fact that God told the writer of Genesis to use "generation" in this statement is proof that the genealogical timetable of creation had been given. He also uses the word "when" they were created. Since "generation" and "when" are used, God wanted us to be conscious of "when", "how", and in "what order", and in "what period of time" creation transpired.

The word "thus" at the beginning of the statement: "*Thus the heavens and the earth were finished, and all the host of them,*" declares that "in the preceding manner," or as described in the preceding statements, "the heavens" and "the earth" and all the "host" of them were "finished". The divinely inspired record in the first chapter of Genesis tells us that in six days God "finished" creation of the entire universe.

### The Use of the Word "Day"

The word day is used in various

ways in the Bible. Note the following usages, II Peter 3:8; Acts 2:20,21; Gen. 2:4; 1:5-14. What do these contexts really say? Gen. 2:4 says "day" refers to the six day creation period. Gen. 1:5-14 refers to a twelve hour light part of a day, because it is so specifically stated. In Acts 2:20,21 it is also clear that "day" refers to the Christian dispensation. In II Peter 3:8, Peter was saying God cannot be limited by man's method of counting time, and that is all He said.

We can see we must use the word day in the context to find the meaning of it. We can thus look at the word "day" in Genesis 1 to find the meaning there.

1. Wherever the numerical adjective such as first, second, and third is used with yom, always reference is made to a twenty-four hour day. Since there is no exception to this, and it is consistently so used in the first chapter of Genesis, we must conclude that the first, second, third, etc., days of Genesis chapter 1, refers to twenty-four hour days.
2. On the third day God created vegetation (Gen. 1:11, 12). Diffuse light, such as was available during the first three days of creation, was sufficient during the creation of the plants on the third day for them to grow and produce fruit within that one day according to the command of God.

But concentrations of light were needed immediately to sustain them and assure their continued growth so immediately on the fourth day God made the sun, moon, and stars. If the days and nights following creation of the plants had been long periods of thousands of years or more, all vegetation would have frozen during the long night and scorched during the long day. Plants as well as animals, sleep at night; so as soon as they were created they needed the regular twelve hour light period for growing, energy and warmth; and the twelve hour night for cooling and rest.

3. In Ex. 20:8-11 God said: *"Remember the sabbath day to keep it holy. Six days shalt thou labor, and do thy work, but the seventh is the sabbath of the Lord thy God: in it thou shalt do no work for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day."* The six days that the Jews were told to work were solar days of twenty-four hour duration in each day. Moses said that God created the heaven and earth, the sea, and all that is in them, in the same period of time - in six solar days, each of twenty-four hour duration. This scripture therefore, declares as plainly as can be said that creation was completed from the first day to the sixth day and God "ended" His work on the seventh day and "rested".

#### How Long Were The First 3 Days?

Light and darkness were divided on the first day. A light and dark time composed the first day. Days did not begin when God made the sun, moon, and stars. Their function was to "rule" the light (day) and darkness (night) which were already functioning three days earlier. So from the context, the first three days were of the same length as all the days have been since the sun, moon, and stars were made.<sup>1</sup>

The reason why He took six days instead of only the twinkling of an eye to do this was in order for His work week of six days to serve as a pattern for man's work week of six days. This is made perfectly clear in Genesis 2:1-3 and Exodus 20:9-11.

That these days are solar days is evident not only from the parallel of the divine and human work-weeks but also from the fact that the term normally means solar days unless the context clearly indicates a parabolic sense. The Hebrew for day (yom) may occasionally be used to mean an indefinite time, but it never means a definite circumscribed time period (such as bounded by "evening" and "morning", or as implied by the first day, second day, etc.) unless that time period be an actual day. God, in fact, actually defined the word "day" the very first time it was used (Gen. 1:5) where it is said that *"God called the light day...and evening and the morning were the first day."*

The record does not tell us what the source of light may have been for the first three days. The fact of the earth's axial rotation is implied, however, by the successive periods of light and darkness, and by the statement that each "day" or period of light was terminated by an "evening" and a "morning". Whatever this initial light source may have been, on the fourth day the light was concentrated, as it were, in two great "light bearers", one to rule the day, and one to rule the night. It is plain throughout the entire record of creation that the term "day" is continually employed to mean the period of light in the diurnal rotation of the earth on its axis. Such a meaning as "age" or "geologic period" is utterly alien to the context.

There are serious difficulties in the so-called "day-age" theory. Most serious is the fact that identification of the geological ages with the days of creation necessarily requires that disorder, decay, suffering and death must have existed in the world long before Adam's sin and God's curse on the earth. This, in effect, makes God the author of confusion and calls evil "good" and is of course, explicitly contradicted by scripture. Gen. 1:31; 3:17; Rom. 5:12; 8:20-22; 1 Cor. 15:21.

This same difficulty exists with the so-called "gap theory", which would place the five billion year history of the geological ages (with all their evidences of struggle and suffering and death, and with the evolutionary progress supposedly resulting from these processes) in an imagined interval between the first two verses of Genesis. On the basis of the Standard system of geological ages, man

himself appears in the last one or two million years of the record, so that the gap theory entails the very serious theological problem of "pre-Adamite" men, with numerous appearances of culture and even religion, but evidently with no knowledge of the gospel plan of salvation. The Bible, of course, not only is completely silent with respect to any such pre-Adamite men, but explicitly emphasizes that Adam was the first man. (1 Cor. 15:45)

The objection, of course, has been raised that the universe looks as though it must have taken far longer than six days to produce. It should be remembered, however, that this appearance of great age is based on the assumption that the world must have been brought into its present form by present processes. And this assumption is refuted both by scripture and the two laws of thermodynamics.<sup>2</sup>

The hypothesis of seven successive and indefinite periods draws serious complications that are as follows: 1. There seems to be no valid reason for using the word day, as it occurs in the first chapter of Genesis in a figurative sense comparing Exodus 20: 9-11. 2. This hypothesis does not harmonize well with the fact that no rain had fallen on the earth before the third day. (Gen. 2:5) 3. It does not account for the appearance of animals even as low down as the silurian formation. This, according to Hugh Miller, was the product of the second

day. But according to Moses, no animals were created before the fifth day. 4. The number of these geological formations is not well defined. Some of the ablest geologists make as many as ten or twelve formations.<sup>3</sup>

After all this proof that the six days of creation were twenty-four days, some one may ask, "Is it necessary for the Christian to believe that each of the creation days was of twenty-four hour duration? What difference does it make whether they were twenty-four hours or thousands or millions of years?

The difference it makes is whether or not we believe the Bible to be true and whether or not God said what He wanted and intended to say. If God in the very first chapter of Genesis did not mean what He said, how can we have faith in the remainder of the Bible?<sup>4</sup>

Most people do not realize that the word of God is inerrant, and only our attitude toward it changes. We want to accept what it says when it does not contradict what "intelligent" man has to say about it. But when man educates himself he always makes the mistake of raising himself above the wisdom of God and His word. God said it was six twenty-four days, if He said it was accomplished in an instant of time, I would accept that, would you?

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# the DEFENDER

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

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## Church Discipline

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In the January issue of the Defender under the title "REASONS FOR DISCIPLINE," we emphasized: "church discipline has long been a misunderstood and neglected practice in the Lord's church." If a congregation is going to be a New Testament congregation, it must exercise discipline on all who persist in walking in disharmony with the marching orders of King Immanuel. In that treatise we noted that discipline should be practiced; (1) to obey God; (2) to save the world; (3) to keep the church pure; (4) to deter wrong doing; and (5) to save the soul of the sinner. In a continuing interest for understanding of New Testament truths with regard to discipline, we here address ourselves to questions such as: (1) What action should congregations take toward one who has been disciplined by a sister congregation?; (2) Is discipline limited only to those within the local congregation?; and (3) Is discipline limited only to the individual?

### DISCIPLINE AS RESPECTS SISTER CONGREGATIONS

It is with divine precedence that congregations discipline those who refuse to walk according to the teachings of the New Testament. 2 Thess. 3:6 reads, "Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly, and not after the traditions which they received of us." It is by authority of the Christ that persistent sinners be treated as a "Gentile and publican" (Mt. 18:17). When a brother fails to conduct his life in accordance with New Testament teaching, Christians are to "...note that man, that ye have no company with him..." (2 Thess. 3:14). Christians are to "have no company with" an erring brother (1 Cor. 5:9). They are not to "receive" him nor are they to "give greeting" to him (2 Jn. 10). A disciplined brother is marked and is to be turned away from (Rom. 16:17), and having been thus marked he is to be refused or avoided (Titus 3:10).

The above scriptures plainly and powerfully teach that when a congregation of God's people disciplines one who is disorderly, all Christians are under obligation to honor that discipline. No Christian or congregation of Christians can extend fellowship to one who has been disciplined and still be pleasing to the Father who is in heaven. The church of Christ is made up of many congregations, each of which is made up of many members. When one of those congregations disciplines one of its members, it is necessary and right that the entire body of Christ honor that discipline.

In commenting on this subject, Alexander Campbell wrote:

# Take Your Stand, Brethren!

One of the most profitable studies one can make is of some of the leading characters of the Old Testament. A diligent and careful study of the



times and conditions under which these great servants of God lived gives one a wonderful insight into the conditions that Israel was confronted with in her fidelity and in her departure from God. Christians should be more familiar with those times and characters.

It is not uncommon to find church members who are better acquainted with the Rock and Roll Bands, the Television and Hollywood stars than they are with Bible characters. In the homes of many church members you will find the wall plastered with pictures of movie stars, and perhaps a scrap book packed with their exploits. With our young people aping these characters they study and idolize, what can we expect? We have within the church today a spirit of worldliness that is destined to consume us unless we *"cry aloud, spare not (and) lift up (our) voice, like a trumpet, and shew (the) people their transgressions and sins"* Isa. 51:8.

Isaiah began his work at a time when the people of God were *"filled with the customs of the east (and) their land full of idols."* Isaiah dedicated his life to God and to the word of warning Judah against the wicked course it was following, being influenced by other nations. He was forever in conflict with the tendencies of the time. His work and his life serves as a marvelous example for gospel preachers of our day to follow

in these times when so many are showing signs of softness. Isaiah was a lover of peace, but he realized that peace could only be found and established by a war of destruction of all that was contrary to God's plans and purposes. He found that it was impossible for him to preach the truth as God commanded him to do and *"let other people alone."* Strange indeed, the number who attempt such today.

Every effectual, faithful servant of God sent to make known the way of the Lord, delivered a destructive as well as a constructive message. All evil, together with every indication to its favor, every attempt or even a tendency to fellowship error was uncompromisingly and witheringly condemned. There was no doubt left in the minds of those who heard them preach as to the meaning of their message; it did not mean one thing to the speaker and something else to the listener. It was plain, pointed and piercing. Isaiah pronounced a woe upon all who called *"evil good and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter."* (Isa. 5:20) This is the stand that needs to be taken by elders, preachers and by editors of religious publications today. Such a stand will do more to remedy the conditions which are today being *"tactfully approached, circumspectly viewed and diplomatically eschewed"* than any that is known. God's way will work!

No period in the history of Judah was more critical than that in which Isaiah prophesied. The factions within finally brought its downfall and sent its people into Babylonian captivity. The people refused to *"hear the law of Jehovah"* and said; *"Prophecy unto us the right things, speak unto us the smooth things."* (Isa. 30:10-11) Doesn't this sound familiar?

the **DEFENDER**

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Such a condition exists in the Lord's church today. We cannot correct this problem by giving to the people what they want. A preacher, if he is worth his salt to the cause of Christ, is not concerned with what the people want. He is concerned with what they need. With unfaltering courage he will preach the "whole council of God", "in season and out of season", in the face of all opposition, and in the words of another faithful preacher he will say without fear, "Thus saith Jehovah, Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls" (Jer. 6:16). Sad, but true, like the people to whom this was spoken, many will say, "We will not walk therein."

May God help us in these trying times and give us men of uncompromising courage, untiring zeal and unrelenting fidelity who will "cry aloud, spare not" and "lift up their voices like a trumpet, and decalre unto" the people "their transgressions." Shame on the preacher who craves the "fleshpots of Egypt" in preference to the manna of God's eternal truth.

We need elders who are willing to take a stand for the truth and let the church know, in language that can be understood, where they stand. If the elders would do so, the church would not be faced with the problem of "Charismatic" teachers in the classrooms, and preachers in the pulpits advocating women leading public prayers, etc.; etc.--The devil himself could hold membership in some congregations today without any fear of being rebuked by the elders, much less being withdrawn from. If elders would "Cry aloud" and let it be known that the congregation they oversee will not tolerate those who advocate open fellowship; those who are living in adultery; homosexuality; the use of instrumental music in worship; immodest dress; dancing or even those who are indifferent to the Lord's cause, we would see a new day dawn in our generation.

The elders of the Vultee church in Nashville, Tennessee recently placed an insert in their bulletin in which they informed the members of that congregation of their stand against the above mentioned things, plus many more. In the last paragraph they say: "Since we are to avoid and not keep company with those who teach contrary to the doctrine found in the Bible [Rom. 16:17; II Thess. 3:6, 14-15; II John 10], it is our responsibility to teach and set the example concerning what the Lord's will says. When your elders know of any such error in this congregation, we will, in love, teach, admonish, exhort, and pray with the person involved. If such an effort is not successful, we must withdraw fellowship after we feel that everything possible has been done to bring repentance [Titus 3:10-11]."

"Amen Brethren, I admire your stand - STICK TO IT! If you have those who are not willing to adhere to your admonitions - let them "go to Belmont."



#### CHURCH DISCIPLINE...continued from p.1

"In order to the purity of the Christian profession and the harmony of churches, when a member is excluded from one church by a solemn vote of the brethren, no other church can consistently receive him, while living under censure. He can only be restored on repentance by and with the consent of the congregation that excluded him; for should a sister church receive an excluded member, it would, in fact, be assuming an authority over other churches, and reversing the decision of the church that excluded him, and that, too, on exparte testimony. It would also be offering a gross indignity to the excluding church, which she could not brook, but by the sacrifice of her own reputation for good sense and good manners."

Campbell went on to say that he felt it wise counsel to not allow a brother from another congregation to participate in any of the leadership of the worship unless he was known to be of sound Christian character.

In spite of the plainness of the scriptures on this point, there are those



who believe that individuals or congregations have the right to sit in judgment with regard to a sister congregation's discipline. It is a fact that the New Testament nowhere authorizes a "supreme court" or "tribunal" to sit in judgment upon such matters. I Cor. 6:5 provides for an arbitrator to settle matters between brethren, but this is a far cry from a group of brethren sitting in judgment over the matters of another congregation. With regard to such matters Alexander Campbell wrote:

"I cannot give my voice in favor of appeals to any tribunal, but to the congregation of which the offended is a member; neither to a council of churches specially called, nor to an association. The old book, written by the Apostles, has compelled me to hold this dogma fast. And I can, I know, show that it is superior to every other course. I will grant, however, that this plan will not suit a denomination or a sect; but it will suit the kingdom over which Immanuel reigns."<sup>2</sup>

This writer, along with his associate, Winston Temple, has participated in such a meeting with respect to a sister congregation's withdrawal from an erring brother. Such actions were in conflict with scripture and we shall never participate in such again. There is one sound, safe pattern to follow and that is to respect and uphold the discipline administered by a faithful, sister congregation until such is corrected by the offending party and the congregation which administered the discipline!

#### DISCIPLINE AS RESPECTS THE LOCAL CONGREGATION

There is misunderstanding with regard to the limitations of discipline. Some hold to the belief that a congregation is limited to disciplining or withdrawing only from a brother who is a member of the local congregation. We have heard it said that a congregation could not withdraw from a brother who had already moved his membership. Such doctrine causes members to continually move from one congregation to another to avoid discipline. Just here it would be good to again quote from brother Campbell, not as an authority but as an esteemed commentator. He wrote:

"...that a majority of the disputes in religion have originated from not defining the terms or using the same words as representatives of different ideas."<sup>3</sup>

Thus it would be in order that various terms and words be noted which are used to describe discipline.

1. "Punishment" (discipline) 2 Cor. 2:6. A public reproof is a terror to evil-doers, and a praise to them that do well. This is why God's people are commanded to discipline or punish the persistent in sin.

2. "Withdraw yourselves" 2 Thess. 3:6. When a child of God ceases to walk as Christ has directed, he is no longer to enjoy the fellowship of Christians. By withdrawal of such fellowship he is shown that his actions are not approved of by those who seek to follow the Lord.

3. "Have no company with" 1 Cor. 5:9. This is expressive of the idea of "withdraw yourselves" in that the offender is not to be in communion with faithful children of God.

4. "Refuse" (avoid) Titus 3:10. Again we have the teaching that God's people are not to keep company (1 Cor. 5:13; 2 Thess. 3:14) with the sinner in the church.

5. "Mark" Rom. 16:17. Here Christians are enjoined to mark the false teacher and to be careful to "turn away from" him.

6. "Receive not...give no greeting" 2 Jn. 10. John states in language too simple to misunderstand that anyone who does not abide in the doctrine of Christ is to be marked to the extent that he not be received when he seeks fellowship,

and that this marking is to be to such an extent that no greeting or words of well wishing be extended to such a brother.

There are other words and phrases to which we could refer but these should be sufficient. We must be careful to not base a doctrine which is false upon the wrong usage of words or the usage of words to the exclusion of others which are plainly used in the New Testament. It is true that in a sense a congregation cannot "withdraw fellowship" from a brother unless he is first of all in that congregation's fellowship, however, a congregation can refuse to extend fellowship to a brother who is in error and it matters not how one looks at it -- refusal to extend fellowship is just as much New Testament church discipline as is withdrawal of fellowship. It is high time brethren stop making laws to suit their own whims and desires. R.C.H. Lenski has written:

"The preacher is not to utter his own eloquent wisdom but is to confine himself to the foolishness and the skandalon of the gospel.....Preaching, in the Biblical sense, is merely to announce clearly and distinctly, exactly what God orders us to announce in his word. We dare not change by alteration, by omission, or by addition."<sup>4</sup>

When a brother emphasizes "Put away...from among yourselves" (1 Cor. 5:13), and thereby deducts that a congregation can only discipline, refuse, avoid, receive not, give no greeting, or mark one within its immediate oversight, that brother's deductions are not within the Biblical doctrine of the New Testament. A Christian or a congregation can mark anyone of whom there is knowledge that that brother is disorderly, and having thus marked him, fellowship can be "withdrawn" in that no fellowship will be extended to that false brother or to any others who side with him and thereby become partakers of his evil deeds (2 Jn. 10). Have not all faithful brethren "marked" Pat Boone, Ben Franklin and others who have gone out from us and are heretics of the first order? At the congregation where this writer preaches, Pat Boone is marked as a false teacher. He has never been a member of this congregation, but he was a member of the church of Christ of which this congregation is a part, and should he come here to worship he would be treated and admonished as a disciplined brother just as surely as if this congregation had been the one that administered the discipline. And if he had not been disciplined by a congregation in California, it would not bear upon the case, for he is still a false teacher and no faithful congregation will fellowship him.

In 1839 Alexander Campbell used the pages of the Millennial Harbinger to mark a false teacher. That man was not a member of the congregation where Campbell worshipped, but he was a heretic and needed to be recognized. By divine authority found in Romans 16:17 Campbell wrote:

"All the whitewashers in Ohio can never give to the hero of that tale a fair reputation now. Unhappy man! He is a disgrace to the Christian profession. For particulars inquire of....."<sup>5</sup>

(Campbell here gave the name and address to where brethren could write).

Earlier in the article he had said:

"...he left his own county and the brethren to whom he formerly ministered, with a bankrupt reputation for moral character.....if he has any recommendations with him of good standing, he obtained them in a dishonorable way."<sup>6</sup>

We need to learn that a false brother can not hide behind the cloak of congregational limitation with regard to discipline. Under such false teaching a brother could run from congregation to congregation as soon as he was learned to be a heretic and could never be marked. The application of the doctrine shows it to be foreign to Bible teaching and as ridiculous as any ever propounded by the Prince of this world.

## DISCIPLINE AS RESPECTS THE INDIVIDUAL

There are those who hold to the false belief that discipline is limited to the individual and that it is unscriptural for one congregation to mark or refuse to fellowship another congregation. This argument is so insidious that it hardly seems worthy of mention, for to mention it seems to give it more credence that it deserves. If an individual can be marked or withdrawn from, then a congregation which is nothing more than a collection (congregation) of individuals can be marked or withdrawn from.<sup>7</sup> In Revelation 3:16 Jesus withdrew his fellowship from the church at Laodicea. Are we to understand that all other congregations in the world at that time had to fellowship a congregation which was not worthy of the fellowship of Christ?

The church of Christ has always practiced congregational disfellowship! When the Missionary Society was added and the instrument of music was brought in, faithful congregations everywhere marked the congregations that added such and refused to fellowship them. To this day the church of our Lord does not extend fellowship to the Christian church, the Disciples of Christ and others who departed from the faith. Are we going to allow false teachers to now tell us that we were and are wrong in refusing to fellowship those false congregations? In the fifties the anti-cooperation movement reared its ugly head in the brotherhood. Brethren went off after that false doctrine and faithful brethren everywhere marked them and refused to fellowship them. We are ready for brethren to try to show us the error of that action. When a congregation disfellowships a brother or another congregation this in no way violates New Testament teaching with regard to congregational autonomy. For the withdrawal of fellowship is not an act of legislation over the individual or the congregation, but is instead an exercising of its own independent power with regard to its members and their refusal to fellowship said individual or congregation. Any congregation that goes into error, whatever error it may be, can and should be marked and refused fellowship by faithful congregations that love the Lord and want to do what is right. When the body of Christ is harmed, either through life or doctrine, by one, ten or a million, then that person or persons (this may well be congregations) must be marked as one that would do damage to the church that Jesus died for. (Rom. 16:17; 1 Cor. 5:6; Titus 3:10; 2 Jn. 10) In 2 Jn. 9-11 we read, "Whosoever goeth onward and abideth not in the teaching of Christ hath not God; he that abideth in the teaching, the same hath both the Father and the Son. If anyone 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 of his evil works." Congregations and/or individuals who fellowship congregations and/or individuals who are in error stand condemned by the word of God.

## CONCLUSION

Brethren, if a congregation is to be a church of the New Testament, it must practice New Testament discipline. Congregations must respect the discipline administered by sister congregations. To fail to do so is not within the area of sound doctrine. Congregations can mark and refuse to fellowship those who are not in their local oversight and congregations can and should mark and refuse to fellowship other congregations who are in error. May the time come when brethren everywhere strive with all their ability to uphold the sacred principles of the Christ who shed his precious blood to purchase the church.

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# the Life and Work of JOHN the BAPTIST

## PART I

WINSTON C. TEMPLE  
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In Isaiah 40:3, one comes upon a prophetic scene of a voice crying in the wilderness: "...prepare the way of the Lord, make straight in the desert a highway for our God." The personal identity of the voice is presently hidden by the necessity and splendor of its message.



About 700 years later, John the Baptist said: "...I am the voice..." (John 1:23).

Who was this John? Some said that he was Elijah, others, that he was a prophet like one of the prophets of old. (Mark 6:15). The apostle John (1:19-21) records the incident of the priests and Levites from Jerusalem questioning this man, who was the voice of one crying in the wilderness, "Who art thou?" He replied that he was not the Christ, not Elijah, nor was he that prophet. After the transfiguration scene in Matthew chapter 17, Jesus explained to those disciples that John the Baptist was the one that had come as Elijah. Although John was not Elijah in person; he came in the spirit and power of Elijah (c.f. Mal. 4:6; Luke 1:17).

Now this John the Baptist was born of priestly descent. His high moral parentage was certainly indicative of the necessary spiritual values that were to characterize this man as "great." For instance, his father, Zacharias, was a priest of the course of Abijah and his wife was of the daughters of Aaron. It is one thing for a priest to marry a priest's daughter, but far more is contemplated when both of John's parents are found to be descendents of the high priest, Aaron (Lk. 1:5). As John the Baptist was the forerunner of the Messianic High Priest, it was fitting that he should have been a descendent of the high priest's office.

Not only was his parents of high priestly stock, but they were cords of

moral spiritual fiber woven together in the finest kind of texture. It is said of them that "...they were both righteous before God, walking in all of the commandments and ordinances of the Lord blameless" (Lk. 1:6). In regard to the secular world, Zacharias and Elizabeth lived in an affluent society under the tyrannical reign of the insane Herod the Great. Looking at the religious aspect, Zacharias was a shining diamond in the rockpile of Jewish traditions and corruptions of God's law. How note worthy the praise, "...they were both righteous before God."

If one will keep in mind that behind the narrative of the story of John the Baptist, is the Supreme will; it will not be difficult to see why the angel, Gabriel, appeared to Zacharias announcing the birth of a son into his family. Did not the same messenger also appear to the virgin Mary, the mother of Jesus? Both births were miracles. In regard to John, he like Isaac, was born of parents too old to bear children. On the other hand, Jesus was born of the virgin Mary without the agency of a man.

John was born about six months before the birth of Jesus. (See Luke's account). The angelic prophecy gives us a summary of the Baptist's early life. "Many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb" (Lk. 1:14-16). Also from Lk. 1:80, we learn that "...the child grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel."

Unlike Jesus, John's city place of birth is not named. All we know is that it was a city among the hills of Judea (Lk. 1:1). In the statement regarding the unnamed city among the hills of Judah, we have another hint as to the humble and reserved parentage of John. Their home was not located in either of the great priest-centres - the Ophel-quarter in Jerusalem nor in Jericho. Being filled with the Holy Spirit from birth plus his

being of godly parents and coupled with the environment of the desert, John was prepared both spiritually and physically for his mission. He, like Elijah, was self-denying, courageous and faithful to God. Prince Immanuel himself, said of John: "What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I

send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he (Matt. 11:7-11).

WRITER'S NOTE. If God wills, next month's article will continue the theme that titles this article. If the reader desires to read more, don't drop your subscription.

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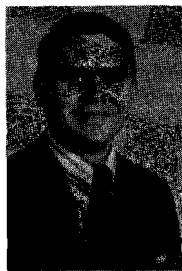
Vol. 3, Number 3

March, 1974

## the Life and Work of JOHN the BAPTIST

PART II

WINSTON C. TEMPLE  
Pensacola, Florida



In Matthew 11:7-11, Jesus eulogized John the Baptist in the presence of John's disciples; lest they should go away with an unjust depreciation of John. In order to describe the man, Jesus used the following terms: "...A reed shaken in the wind," "...they that wear soft clothing are in king's palaces....," and "...what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet..." of a surety, John was not a "reed" preacher, one "...tossed to and fro, and carried about with every wind of doctrine..." (Eph. 4:14). He passed his own death sentence when he proclaimed to the adulterous Herod, "...It is not lawful for thee to have thy brother's wife..." (Mt. 6:18). In the Lord's church, today, we need more "Johns" and less "reeds." John's true self-denying life was a stern rebuke to those found in king's courts; likewise, it is a stern rebuke to those preachers of this present age, who proclaim social morality from their ivory pulpits. Let the woe of Amos prevail! (Amos 6:4) John was not just an announcer of the coming Messiah; not just a forthteller of future events, but he was a vital link in the chain of events. He prepared the way of the Christ; thus, he was "...more than a prophet..."

In order to understand the work of John the Baptist, one must understand his mission. First of all, that mission can be defined in the following verses: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by (for) the remission of their sins." Lk. 1:76,77. (Underlining is the writers) To clearly define his mission, let us reiterate the main points: to go before the Lord, to prepare his ways and to give knowledge of salvation unto the people for the remission of their sins. Notice the following points carefully:

1. He was called by God to do this special work, and this work was to "...make ready a people prepared for the Lord..." Jn. 1:6; Mk. 1:2; Lk. 1:17.
2. The kingdom or church (Matt. 16:18,19) existed in a preparatory state before it was established on Pentecost. Matt. 11:12; 12:28; 23:13; Lk. 11:52; 16:16; 17:20.
3. John was to prepare the material (people) out of which the Lord's church was to be built. Matt. 3:3; Lk. 1:17,76,77.
4. John's mission was primarily to the Jews, but it was also for those who ac-

continued on page 24

WILLIAM S. CLINE  
Pensacola, Florida

# "A CERTAIN ELEMENT"

Gospel preachers are no different from anyone else. They have to "Fight the good fight of faith" so they can



"Lay hold on eternal life." Constantly they have to "take heed" to themselves and their "doctrine" for in so doing they save themselves and those that hear them. Constantly there are those things that would try the preacher and seek to allure him into sin and/or away from his mission of preaching

the gospel of Christ.

In pointing out the anxieties that he had as a preacher of the word, Paul enumerated many of the things that had befallen him in the ministry. In summation he said, "Beside those things that are without, that which cometh upon me daily, the care of all the churches." (2 Cor. 11:28). Besides those things, Paul had a thorn in the flesh to buffet him and to keep him humble, and though he besought the Lord three times concerning that thorn he could not have it removed. He suffered to preach the gospel.

We briefly mention these things to point out that a gospel preacher does not always have things as easy as some would like to think that he has. In addition to matters such as this, there are other things of a different nature that make the life of a gospel preacher unbearable as far as some men's stamina is concerned. There have always been brethren who did not really love the truth and when it was preached hard times were sure to come. Today is no different from past gener-

ations unless it is that today we have more who are less interested in the pure, pointed, powerful word of God. Possibly in every congregation there are a few who do not want the whole counsel of God preached, and they are not so timid as to not let their whims be made known. Thus when a preacher of the gospel speaks out against some of the damnable sins in the individual, the congregation, or the brotherhood, these "tickle my ears, preach unto me smooth things" brethren begin to grumble, mumble, gripe and complain. They huddle on the parking lot or church yard like a football team receiving instructions from a quarterback and talk about the preacher, his preaching and how they can get rid of him. Thus they become the devil-like murmurers that have always been around to cast the fiery darts of gossip, ridicule, rail, derision, and animosity at the preacher who is doing right in the sight of God. (See Luke 15:1-2)

Usually it does not take long for this disgruntled bunch to gain enough influence and courage to bring their gripes before the eldership, generally in some underhanded way, and either the elders or the preacher is put on the spot. Since many elders do not want to be caught in the middle of such an occasion, they find it "expedient" to release the preacher and go about their task of finding a new preacher so the pack can have fresh meat to chew on.

Within the last few days this writer has discussed this problem with some who have had first hand experience in such matters. One gospel preacher, for a large congregation, was called in by the elders and complimented for his preaching and his firm convictions. However, he was told that in spite of his good qualities he needed to look for a new place to go this summer because there was A CERTAIN ELEMENT THERE THAT HE DID NOT

the **DEFENDER**

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## APPEAL TO!!!

It is not enough to take heed to self and doctrine! It is not enough to preach the word in season and out of season! It is not enough to give one's self wholly to the ministry! One also has to be careful to seek out THAT CERTAIN ELEMENT in every congregation and be SURE THAT HE APPEALS TO THEM for if he doesn't it's "pack your bags and move on." THIS HAS TO BE THE ABSOLUTE END! No wonder gospel preachers are quitting and going into selling insurance, hot dogs, cars, candy or what-have-you. Over ten years ago a well-known gospel preacher told this writer that he was sick and tired of the welfare of his family depending upon the whims of a few of the brethren. Perhaps most of us can sympathize with him. May God forbid that a preacher's acceptability in the pulpit depend upon his ability to satisfy some brethren's whims or to appeal to a "certain element" that has no more conviction and stability of faith than a cork tossed to and fro on the storm tossed sea.

It has long been observed that some elders are far more concerned about the dollar in the collection plate and the number in attendance than they are the spiritual welfare of the congregations over which they serve. If you want to get the elders upset just get into the collection plate or the attendance roster and you can really do a first-class job of upsetting. It doesn't take a Solomon to observe this for we have some cranks in the church who have a mouth about six times the size of their brain that have been in the "preacher running off" business for years. They have learned to hold out the dollar, threaten to leave and complain about the preaching and the moving van automatically comes rolling into the preacher's driveway. Numerous works have been hurt, thousands of preachers have been moved and many a devil has been encouraged by a gospel preacher's inability to APPEAL TO A CERTAIN ELEMENT.

It is interesting to notice how these "certain elements" acquire such influence as to upset whole elderships, entire congregations and keep scores of preachers on the move. Just notice the next time this happens in your area. One or more of the following attributes will be present. (1) The "certain element" is financially influential. As a general rule, elders and congregations do not become upset

with what the poor think. They are not important when it comes to running the show. But let the affluent begin to complain and all attention is focused upon their gripes. (2) The "certain element" has a loud voice. There will be at least one spokesman that "whines" continually. He will be the official "poll taker" monitoring the chronic complainers and will constantly inform the elders of the "many" who are "deeply concerned." Pious language and anxious concern become the thing of the day and this element will air their complaints to anyone they can get to listen. (3) If the "certain element" has neither money nor mouth they have relatives. Some congregations have situations where a large percentage of members are relatives. If this "relative clan" becomes the "certain element" neither the preacher nor the elders have a chance. Blood is thicker than water and it is also stronger than what is right and truth in religion. The three attributes listed above may not be the only three where we find the "certain element" seated but we would venture to say that most of them are lodged there.

There are a lot of people who have made a worshipping society out of the church of our Lord. They want things to suit them and they are not concerned about conducting themselves to please the Lord! Right and wrong, truth and error is of no major concern to them, but happiness, enjoyment, self satisfaction, and ease of conscience are. They seek to shape and mold the church with all of its components to fit their fancy. When a preacher comes along that doesn't fit their mold, knows no favorites, and preaches the word, wavering neither to the left nor the right, he becomes the object of the ramification project and if they can have their way he is moved on. The preacher of the truth is considered the "trouble maker" and the general consensus in this sin-sick brotherhood has been -- "move the preacher and solve all our problems." May God grant us preachers, elders and members who will not give in to the loud mouth, spineless, Biblically languid and unconcerned "certain element"!!! The only thing that will save our souls, the church and this nation is, "*Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine.*" We need men who are not only willing to STAND for the truth; We need men who are willing to DIE for it. ◆



cepted the purpose of God. Lk. 7:28,29.

5. It was not part of the law of Moses. Jn. 1:17.

(1) It was preparatory for the Christ and His kingdom. Zech. 6:12,13; Mal. 3:13.

(2) It was to cause those that would of the lost sheep of Israel to repent and be baptized; then, they would be part of the prepared group that would enter the kingdom when it came on Pentecost. "Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." Acts 1:22.

How was the work to be accomplished? It was to be done through bearing witness (preaching and life example) to the light (Christ) "...that all men (Jew and Gentile) through him might believe..." Jn. 1:7, 8. c. f. Lk. 7:29,30. (Parenthesis are the writers). He was to "...turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Lk. 1:17. The meaning of the above passage is that John would use the wisdom (sensibleness) of the just (righteous) to turn the unrighteous to the righteous. Indeed, it is sensible to be righteous! John's message was one of belief (Jn. 1:7,8). The believers were to look forward and believe on the coming Christ. (Matt. 3:11; Acts 13:25; 19:4). Christ was the object of their faith just as He is our faith. He preached unto the people:

1. The Christ, Acts 19:4; Jn. 1:7,33.

2. The coming kingdom or church, Matt. 3:1-2.

3. The knowledge of salvation, Lk. 1:17; Matt. 3:2; Acts 13:24-26.

4. The necessity of true repentance, Matt. 3:8.

5. The remission of sins, Lk. 3:3.

6. The downfall of Judaism, Matt. 3:10.

Jesus and His disciples preached essentially the same message as John with the exception that Christ's baptism superceeded John's baptism. Matt. 10:1-10; Lk. 10:1-10. Compare the following words of the Christ:

1. "...Repent: for the kingdom of heaven is at hand." (Matt. 4:17).

"...Upon this rock I will build my church..." "And I will give unto thee the keys of the kingdom of heaven..." (Matt. 16:18,19).

2. "Repent ye, and believe the gospel." (Mk. 1:15).

3. "I tell you, nay: but except ye repent, ye shall all likewise perish." (Lk. 13:3).

4. "And that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem. (Lk. 24:47; Mk. 16:16).

5. "...Daughters of Jerusalem weep not for me, but weep for yourselves, and for your children." (Lk. 23:28). (Downfall of Jerusalem).

In order to fully understand the baptism of the "Baptist", one must understand in what sense, if any, did the kingdom or church exist before the Pentecost of Acts 2. It could not have existed as an organic structure before Pentecost of Acts 2 because:

1. It would have been headless.. Eph. 1:22,23.

(1) John the Baptist lost his head. Mk. 6:27,28.

2. It would have been spiritless. Jn. 14:26; Acts 1:8.
3. It would have been powerless. Mk. 9:1; Acts 1:8.
4. It would have been bloodless - no saving efficacy. Acts 20:28; Heb. 9:27; Eph. 1:7; Col. 1:14.
5. It would have been without a saving law. Rom. 8:2; James 1:27; Heb. 10:1-4.
6. It could not have been given before Pentecost because Jesus was the giver and He didn't receive it until He ascended back to the Father. Lk. 22:29; Dan. 7:13,14. c.f. Acts 1:9-11.
7. It would have been a kingdom without a king. Dan. 7:13,14; Rev. 1:5.

Someone at this point will certainly want to ask: "Didn't John build the church?" NO! He just gathered and prepared the material for its composition on Pentecost.

One thing that members of the church need to learn is that the kingdom of God is within them. Lk. 17:20,21. Or in other words, the church is made up of people that have obeyed the gospel and the Lord has added them to the church. Acts chapter 2. Since John's work was to prepare the material (people) out of which the church would be composed, and the people are the church (Rom. 12:20), who make up the spiritual body of Christ (Col. 1:18), why can we not see that the church or the kingdom existed only in the preparatory state before Pentecost? We can see that it existed in a preparatory state by the following scriptures:

"Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." If you say, "Well, John was not in the kingdom because the kingdom had not come at that time," you had better read the next two verses! "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For the prophets and the law prophesied until John." Brethren, it is high time someone gave the correct interpretation of these passages. Do these verses mean that John was not in the kingdom or church in any sense at all? If you say, "yes," then you are wrong. He was in the kingdom only in the sense that he was part of the prepared material, that would go into the organic and spiritual organization to be set up on Pentecost! The reason that John was not as great as the least in the kingdom was because he was only part of the preparatory material and not in the full organizational structure with all its attended spiritual blessings. Eph. 1:3. John never did actually realize all the spiritual blessings in the kingdom because he died prior to its composition.

If the above explanation is not true, then, why is it not true? John preached the same message as Jesus (Matt. 4:17; Matt. 3:1,2). He entered upon the same preparatory work as Jesus and the other disciples. Matt. 10:1-10; Lk. 1:17. Please remember that the message of repentance was the preparatory work!!!

What does the scriptures mean in Lk. 16:16 when they state: "The law and the prophets were until John: since that time the kingdom of God is preached and every man presseth into it."? It simply means that the law and the prophets were starting to be fulfilled in the preparatory gospel and would ultimately be fulfilled in the gospel according to the fact on the day of Pentecost in Acts chapter 2. What is the central theme of the gospel? Is it not the Christ, the promised seed? Gal. 3:16. How do we know that the gospel existed only in preparation before Acts 2? Because it could not have existed in fact! Christ had not died; had not been buried and certainly could not have risen from the grave. Dear friends, these are the facts of the gospel. (1 Cor. 15:1-4. c.f. with Peter's sermon on Pentecost).

Another passage that needs to be explained at this point is Lk. 11:52. "Woe unto you lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." In what sense were some of Jesus' day entering into the kingdom? c.f. Matt. 23:13. Only in the preparatory sense because that was the only type of existence common to the

kingdom at that time. Lk. 1:17,76,77. How did the lawyers take away the key of knowledge and thus hindered or forbade those that were trying to enter in?

The key that unlocks the Old Testament is the knowledge of the Messiah. Gal. 4:4; Mk. 1:15. The lawyers (teachers of the law) hid the key from the people by their false teaching and rejection of the Messiah. "He came unto his own and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Jn. 1:11,12; 5:40,43.

Now, the foundation has been laid for the discussion of John's baptism.

John's baptism was administered by John and the disciples of Christ. Matt. 3:6,7,13; Jn. 3:22; 4:1,2. John's baptism was "for" the remission of sins. Mk. 1:4; Lk. 3:3. The apostles were included in John's baptism. Matt. 3:5-6; Jn. 1:35-40; Acts 1:21,22. Everyone that rejected John's baptism rejected the council of God. Lk. 7:29,30. John did not make disciples without baptizing them, and if they were baptized they were saved. If not, why not? The scripture plainly states in Lk. 3:3: "And he came unto all the country about Jordan, preaching the baptism of repentance for the remission of sins." Someone will surely say: "Yes, but it was only a baptism of repentance." This is correct; it was a baptism of repentance for the remission of sins! This writer wishes that all who reads Lk. 3:3, please read all of the verse!

In what sense were they saved? In what sense did they have remission of sins? They had remission of sins in view of the blood to be shed on the cross. Heb. 9:15; Acts 19:4,5. They had remission of sins in the fact that they had done all that they were told to do. They acted in faith waiting until the blood could be shed by the Savior. Acts 19:4,5; Jn. 3:36; Heb. 5:8,9; Heb. 9:22; Rom. 3:24. Let us draw some conclusions.

1. John was to go before the Lord to prepare His ways. To give knowledge of salvation unto His people for the remission of their sins.
2. This knowledge was:
  - (1) Belief or faith in the Christ. Jn. 1:7.
  - (2) Repentance. Matt. 3:1-3.
  - (3) Baptism of repentance for the remission of sins.
  - (4) They that accepted were saved. Mk. 1:4; Lk. 3:3.
  - (5) They that rejected were lost. Lk. 7:28,29.
3. Before Pentecost, the church existed only in preparation. Lk. 1:17.
4. The gospel was only in preparation. Mk. 1:15. Could not have been in fact!
5. The church material (the disciples of John and those of Christ) was the prepared material. Lk. 17:20,21; Jn. 1:35; Acts 1:15.
6. They were prepared as much as they could be without the shed blood. Jn. 15:3.
7. They had pardon "on credit" and "Jesus paid it all." Lk. 5:20; Rom. 5:8; Col. 1:14; Rev. 1:5.
8. They obeyed in faith looking forward to the cross. Rom. 3:24; Acts 19:4,5.
9. They were saved. Their names written in heaven. Lk. 10:20. What more could they have done?

The next question that must be raised is: Did those people that were baptized under John's baptism have to be re-baptized after Christ's baptism came into effect on Pentecost of Acts 2? The answer is no! They had already been baptized for the remission of sins. Lk. 3:3; Mk. 1:4. What about those of Acts chapter



## "BIG SICK DENOMINATION" - ? -

RON WILSON

South Hill, Virginia

Sometime ago, a brother in Christ (and preacher) made the statement that, "*the church of Christ is a big sick denomination.*" This situation worsens when it is understood that this same brother has made other alarming assertions. Those who would defend him insist that, he is being "*Taken out of context.*" It is possible (though doubtful) that some of his other remarks have been quoted out of context. But in what conceivable context could a brother, and moreover, a professed preacher of the gospel, possibly make such an abominable allegation?

Only two circumstances could possibly allow such a declaration: (1) In reference to what someone else has said, or (2) Perhaps in reference to what one has believed in times past.

Our Lord's body is not a denomination in any sense of the word and neither can it ever be! It is possible that a member of the church might apostatize and join a denomination; but, this does not make the church a denomination! Christ promised to build His church (Mt. 16:18) - not a multitude of disputing denominations! If some maintain that the Lord's universal body is composed of many denominations, it is strange indeed that, the Bible not only does not warrant such statements but flatly contradicts and condemns them! (cf. Jn. 17:21; Acts 2:44-46; Rom. 16:17;

1 Cor. 1:10; Eph. 2:16; 4:4; 2 Thess. 3:6)

Not only is our Lord's body not a denomination, it is not sick! Just because there have been (and are) apostates and "yellow-bellies" in the church, no one is justified in referring to this precious body as "sick." It must be agreed that, we do have some "sick" brethren (including those who make such afore-mentioned statements). But just because a man has a diseased limb, a doctor does not condemn the entire body. The proper thing to do is remove the contaminated limb (Rom. 16:17; 2 Thess. 3:6,14).

It is a horrifying experience for one to break the chains of denominationalism, through the power of God's Word, and then receive news of brethren in Christ trying to, once again, shackle us to this child of Satan. My friends and brethren, this poor unworthy pleads with all of you to go to our brethren who make such statements and endeavor to restore them; and in case of failure, please have the courage to remove them from our midst in order that God, the world and the church, might know we cannot, and do not, condone such fiendish behaviour. To allow some to attempt to turn us into a denomination is just as bad as allowing some to attempt to turn us into atheists; the end result is the same. ♦

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

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## "OUR OWN DOCTRINE"

WILLIAM S. CLINE  
Pensacola, Florida

A member of the church recently visited the services of a religious group that claimed to be the church of Christ. The sign out front read, "Church of Christ" and the preacher has preached for churches of Christ; but there were some things that did not ring true. For example, during the worship hour the prayer was led by a woman and not a man as the scriptures direct. When the preacher was questioned after the service as to the kind of church this was, he affirmed that it was a church of Christ. When asked what kind of doctrine they taught there he replied, "We have our own doctrine!"

Since when did any man or group of men (and women too for that matter) have the authority to change the word of God and create their own doctrine? Jesus has all authority (Mt. 28:18). That being true, we have no authority and it behooves us to have a "thus saith the Lord" for everything we do in religion. Men in the denominational world have long been in the position of legislating for God. They made no excuses for "blue penciling" and "ghost writing" in the word of God. But when a former gospel preacher goes awhoring after false doctrine and stands with brazen countenance and says, "We have our own doctrine," it is enough to make one gnaw on a file and flee to the wilderness.

Yet, when you stop to think about it this is exactly what many in the church have done. They have estab-

lished their own doctrine, and try to cover up by twisting the scriptures to fit their own preconceived ideas. The congregation that allows young people to have devotionals with all the hand holding, girls participating in chain prayers, testimonials, etc., must have its own doctrine for the New Testament does not sanction such carryings on. The church that does not practice New Testament discipline and reasons that it causes too many problems has to re-write portions of the Bible and come up with its own doctrine for the New Testament is as plain on discipline as it is on baptism for the remission of sins.

There are two extreme groups in the church. One will seek to bind where the scriptures have loosed. We refer to them as "anti." Others seek to loose where the scriptures bind. We refer to them as "liberal." A group of church members that teach we cannot eat food on property owned by the church is "anti." They are seeking to bind upon men that which the scriptures do not. They are just like the preacher mentioned above--they have their own doctrine. Another group of church members will fellowship any and everyone that comes along, even those that have been withdrawn from by other congregations. They are loosing where the scriptures bind and they are "liberal." They are just like the preacher mentioned above--they have their own doctrine.

It is sad, discouraging and most of  
continued on page 31

## IS IT NOTHING TO YOU?

Lamentations is a short book of but five chapters. It contains many practical lessons that could well be studied by Christians today. It contains a series of



dirges by Jeremiah bemoaning the afflictions of Israel and portrays the sad condition of God's people.

In verse twelve of the first chapter is a question asked from a heart that overflowed with pain because the sins of the people had placed them into the hands of their enemy and the last remnant was about to be carried away into exile. Jeremiah was grieved to see flagrant disinterest of his people and asked them, "IS IT NOTHING TO YOU?" A city once strong and prosperous, now desolate and unpopulated, those whom God once favored and gave them victory over the Canaanites, now a victim of the heathens...IS IT NOTHING TO YOU? Can it be that you just don't care? My beloved brethren, have we reached a point that we just don't care?

The church of our Lord is today faced with some of the greatest problems it has faced in modern history. Preachers who are willing to contend for the faith and stand for the old paths are becoming more and more in the minority. The warnings are sounded out, only to fall upon ears that are 'dull of hearing'. The general attitude seems to be, "We just can't be bothered, the problems of God's people and the future of the Lord's church is of no importance to me." We cannot deny that worldliness has the strongest hold on Christians today that it has ever had. It is in control in the hearts of the majority.

Things that were once frowned upon by society in general are now tolerated and condoned in many congregations. For instance, drinking was once confined to the 'saloon crowd'. Respectable people would not patronize them. A member of the church could not be found with liquor on his breath. Today things have changed; we have been brainwashed into accepting the drunkard as an alcoholic that is in need of our patience, sympathy and understanding. He is fellowshiped and used in the services of the Lord; called upon to lead in prayer and to wait upon the table. If the preacher dares to condemn drinking, he runs into the argument that the Bible doesn't condemn drinking, only drunkenness. It's all right to drink, just so long as you don't get drunk. My question is HOW DRUNK? Social drinks are served in the homes of professed Christians. I know of one preacher that was offered a drink; he refused and said, "No just give me a ginger ale and no one will know the difference." FOR SHAME! A preacher with no backbone...but it was in the home of a deacon, and he didn't want to create a fuss.

There was a time when dancing was condemned from the pulpit in no uncertain terms. Not only the pulpits of the church, but from denominational pulpits as well. Many a member of a denomination was "turned out" of his church for dancing. Some of the strongest sermons I have ever heard against the evils of the dance were preached by a sectarian preacher. Today the preacher that has enough courage and conviction to condemn dancing is considered as a "cranky old nut" that is not in tune with the times. Fathers and mothers who were not allowed to dance when they were under their parents actually encourage their children to dance. Some might try to discourage it but the children want to do what 'everyone else is doing' so

the **DEFENDER**

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Mom and Pop give in. They are afraid their children will "quit the church" if they are not allowed to do as they please. Public opinion does not make an immoral thing clean, not a clean thing immoral. Dancing is condemned in the scriptures. It is just as wrong to dance today as it was when Mom and Pop were growing up. It still breeds lasciviousness. The Christian doesn't dance...period. The dancing foot and the praying knee is not found on the same limb. I have NEVER known a strong Christian who danced or who allowed his children to dance. IS IT NOTHING TO YOU?

The introduction of mechanical instruments of music into the worship of the church brought about division. For years its use has been severely condemned, and rightly so. Not only were thousands of souls lost because of this innovation, we also lost many buildings. Our ranks were greatly reduced but the Lord was with us. He saw us through and we made a tremendous comeback. Today we are faced with the same problem. Though the instrument has not been brought into the majority of the congregations, we do have those who are powerful advocates of our fellowshiping those who use the instrument. If a poll were taken in the average congregation of the Lord's church today we would find a staggering number of members who would not oppose the instrument in our worship. Must we be brought into the bondage of the heathens again? IS IT NOTHING TO YOU?

There was a time when divorce was rare, even among those of the world. A person could not be found in the church with two living companions with a fine toothed comb. Today it is hard to find a congregation that is not plagued with such people. The preacher who cries out against this sin and dares to preach the truth on the subject is in for a 'skinning'. Sometimes by an elder who has a son or daughter in this predicament, or maybe even the elder himself.

The past few years I have heard so much about "fads". When the women started wearing their dresses above the knee, I was told, "It's just a fad, it will pass away. It won't do any good to preach against it. It will run its course, etc., etc..." Well, it has run its course alright! Today you can hardly tell the difference between the dress of many church members and the costume of a burlesque stripper or a June Taylor dancer. Then comes the "fad" of the hippies with their long hair. "Don't preach against it, it's only a fad and will pass away," I was told. The "fad" caught on! Today you can't tell the difference between the men and women if you sit on the back pew in church, that is, until they stand up and even then you are in doubt. First it was condemned and then it was condoned. Well, brethren, we have a new fad sweeping the country today--it is called STREAKING--(you know, where they run around stark naked). Again I am told, "It is only a fad, like swallowing gold fish, panty raids or stuffing Volkswagons. It won't do any good to preach against it." Will we wait until a "Streaker - streaks" down the aisle during the Lord's Supper? It didn't take us too long to accept the mini and the long hair fads. I can hear some saying, "Why preacher, the Bible condemns nakedness" - I know it does and I also know it condemns immodest dress and that it is a shame for a man to have long hair...we accept two out of three. IS IT NOTHING TO YOU?

Well, what can we do about it? We can teach our children. We can teach our neighbor's children. We can preach and teach the truth from the pulpit and in the classroom. It might cause us to have "fire in our bones" like Jeremiah, (Lam. 1:13) and we might get fired, period. We may "call on our lovers only to be deceived and find elders who have given up the ghost in the city," (Lam. 1:19) but God will see us through. IS IT NOTHING TO YOU?



"OUR OWN DOCTRINE"...cont.from page 29

all eternally damning that a person or a group of people would be of such an

attitude and action as to disregard the pointed, powerful and eternally abiding word of God to follow to hell their own doctrine. ♦



## GOSPEL PREACHERS AND "EAR SCRATCHERS"

GLYNN V. PURDY  
McAllen, Texas

### PAUL'S WARNING

The apostle Paul warned that the time would come when men would "not endure sound doctrine, but after their own lust shall heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned to fables," 2 Tim. 4:3-4. But Timothy was to "preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine," 2 Tim. 4:2. Men would have "itching ears" and seek preachers to "scratch" them, but Timothy received a charge from God to take no heed from such, but preach the Gospel, thus reproving and rebuking such at all cost. Timothy was to give heed to the doctrine of God, in so doing he would save himself and those who heard him, 1 Tim. 4:16. This is the only kind of preacher that God recognizes today and the only kind that is worth anything to his hearers.

### FULFILLED BEFORE OUR VERY EYES

This warning, or prophecy, from Paul, has been fulfilled and we see it on every hand in the religious world today. Most churches have a creed book, written by uninspired men, which gives a name to their church, tells how to organize it, how it is supported and how to "join it". If a man wants to preach for them, he is sent to one of "their schools" and learns what they will listen to from the pulpit! He can not study the Bible and preach it, if so every denomination on earth would dry up and die! No sir, their ears are "itching" for certain words of man's wisdom, and they will "hear" nothing else! If any one doubts this, just let a denominational preacher "try the Bible" on his audience and see how long he lasts!

### AMONG US

Until a few years ago we were "free" from this prophecy and warning. If a man said he was a Gospel preacher, he could safely be invited and "turn the pulpit over to him", without reservations or doubt! I am sorry, and ashamed, to admit that this is no longer true "among us"! Some of "our" preachers tell us if you preach like the Gospel preachers did in the past, "you can't find a place to preach." First, this is not true! Second, if it were, we should leave the church buildings and "take to the streets." God said that all have sinned and need a Saviour. He said the Gospel was God's power to save and to get it to the sinner that he might obey it and be saved! This is the job of the Gospel preacher! Not to find a job, but "preach the Gospel." When we stop looking for employment and begin to preach the Gospel, we have God as our employer and the whole world as our workshop!

### WILL MEN LISTEN TO THE GOSPEL OF CHRIST IN ITS FULLNESS?

Yes indeed, they will do it gladly! Not all, but most people will, if given the opportunity! I try real hard to preach the whole counsel of God, and according to some weak members of the church, I am being successful. Yet I have never made the first contact to any church for which I have labored; as I have been invited by the congregation to consider the work. I have never sought a Gospel meeting, yet I have preached from Florida to Nevada. In most places I have been invited back again and again, and even have standing invitations to come whenever I can. I have never been an "ear scratcher" and never will and can produce hundreds of people who will confirm the statement. Brethren, God has no demand for "ear scratchers", but a great need for Gospel preachers. May the first breed die out and the other increase! Let's do the Lord's will! ♦

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## IS HE A GOOD MIXER?

QUENTIN DUNN

*Earth, Texas*

This question is frequently asked when brethren are considering a preacher. Sometimes they are more interested in this than in his soundness and dedication. When brethren are more interested in a preacher being a good mixer than his being scripturally sound and being a genuine Christian they are inviting trouble.

We know a preacher that pooled goods with the denominations of the town to help the needy. He worked with the Salvation Army and various community projects. He spent much time in group meetings with Catholics, Protestants and brethren. He claimed to be enlarging the fellowship of the believers! He now calls everyone his brethren who believe in God! All of this was done in the name of being a good mixer!

It might be said that this is an extreme case, but the fact is a good many influential brethren endorse these practices and share these sentiments! This should be expected when brethren place more stress on a preacher being a good mixer than upon his being scripturally sound and a dedicated Christian.

The Bible plainly teaches that a gospel preacher is to be an example of the believers. (1 Tim. 4:12) He is to teach, preach, reprove, rebuke and ex-

hort. (2 Tim. 4:1-4) He is to give his attention to reading and studying the Bible. (1 Tim. 4:13; 2 Tim. 2:15) When he applies the Bible to his life he will have strong convictions and will not be led into error as the so-called good mixer frequently is! He will have the courage to expose those who mix so well that they mislead others.

I do not mean to leave the impression that a preacher should not be friendly. He should and will be when he is an example in love. (1 Tim. 4:12) He will visit the sick, distressed, delinquents, prospective Christians and as many people as he can. He will do these things because he is a Christian rather than because he is a preacher.

Brethren should be interested in a preacher's ability. Some preachers are effective in a city, others are more effective in a rural community and some preachers can do more work than others. But the strength to withstand temptations, courage to preach the truth, fight false teaching and mark those who cause division are important qualities no matter where a preacher works. May God grant us the wisdom to place more emphasis on important matters and not over emphasize a preacher being a good mixer. He who mixes well is sometimes easily mixed!



## I DON'T GET ANYTHING OUT OF WORSHIP

QUENTIN DUNN

*Earth, Texas*

The preaching is dull and doesn't deal with my personal needs. I am envious and the preacher preaches on baptism. Another says I am an alcoholic and the brethren are not con-

cerned with my problem. Another says the song service is boring and I don't get an uplifted feeling. Since I don't get anything out of worship I seldom attend.

that a preacher can't deal with everyone's personal needs in every sermon. If a brother knows that he is envious he should study about love and learn that love does not envy. Brethren should be concerned about the spiritual welfare of a brother that is an alcoholic. However, the church is not a hospital for the sick as some would have us believe. A song leader should do his best to encourage brethren to sin praises to God.

These suggestions will help make our worship Christ centered and take our minds away from our own personal interests. When we sing in Spirit and in truth we will be uplifted with joy. When we reverence God and His word we will rejoice when it is preached. The feelings of joy will be a by product of worshipping God in Spirit and in truth. Genuine joy will never come as a result of self seeking or wanting to be turned on emotionally. One's life will always be empty who seeks emotionalism in worship. May God grant unto us wisdom to worship according to His will and abundantly bless us as we do this.

A preacher should put his best efforts into preparing sermons. He should deliver them fervently and convincingly. He should be concerned with the needs of those in the audience, however brethren should realize

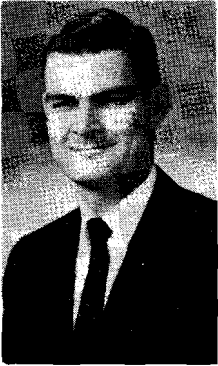


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# And Such Were Some Of You, I Cor. 6:11

RAY HAWK  
Gadsden, Alabama

In the August, 1973 issue of INTEGRITY, a sister Penny Holden had a short article on "God's Stand On Homosexuality."



The article was a masterpiece in setting forth the Biblical stand on this subject. Sister Holden stated:

"The first mention of homosexuality in the Bible is in Genesis 19, with the two men of Sodom who tried to seduce the two male angels of the Lord who were visiting Lot. The next main mention is in the Law of Moses, which was

given Moses by God. Leviticus 18:22 states, 'You shall not lie with a man as with a woman; it is an abomination.' And even more specifically, in Leviticus 20:13..."

"In the New Testament, Paul mentions homosexuality in 1 Corinthians 6:9-10. . . Here homosexuality is listed along with other sins. It is not classified as a 'sickness.' If all of these sins are sickness, then surely mental illness would have been listed among them. The fact that mental illness and homosexuality are not classified together, but instead that homosexuality is listed in with wrongdoings, unlawful and sinful acts, shows that God does not consider it a sickness. God is indeed a just God. 'Is it possible that an enemy of right should govern? And will you condemn Him who is just and mighty?' (Job 34:17). God would not condemn homosexuality if it was, or is, a sickness, for he does not condemn the mentally retarded, who have no choice. Homosexuality can be controlled, but somewhere along the line the homosexual has chosen his road - just as murderers decide to murder, liars decide to lie, and robbers choose to steal."

In response to sister Holden's article, brother Craig M. Watts wrote "A Second Look At Homosexuality." See INTEGRITY, October, 1973, pages 75,76. In his third paragraph he begins with, "First, let us approach this from a Biblical point of view. To claim that the scriptures condemn homosexuality

is a superficial and ambiguous statement." Brother Watts' article would be humorous if it were not on such a serious subject. He states he will approach the subject from a Biblical point of view, but he never gets around to doing so. Not once does he give book, chapter or verse. The only allusion to scripture is when he states, "Remember, it was the misfits and rejects that flocked to Jesus two thousand years ago." Brother Watts intertwines himself in such contradictions as the following, "Secondly, though homosexual activity is sinful and a plain transgression of God's design, the homosexual condition is a sickness. And like any other sickness, though it is not a sin it is in no way good." Notice, he says, (1) It is superficial and ambiguous to say scripture condemns homosexuality. (2) He says homosexual activity is a sin. (3) He says homosexual condition is a sickness. (4) He states homosexual condition is not a sin.

In the January, 1974 issue of the same magazine, brethren Lowell M. Head and Roy F. Osborne give their responses. Brother Head adequately and scripturally refutes brother Watts' theory on homosexual condition being a sickness while homosexual activity is a sin. He says, "Thus man's heart must be in the proper condition (emphasis mine, RH) before he can be pleasing either to God or Satan. Man has been asked to offer his body a living sacrifice by not being conformed to this world but by being transformed through the renewing of his mind (Rom. 12:1-2)." Jesus commend the thought (condition) which produced the act, Matt. 5:27,28.

In the same issue, pages 109, 110, brother Osborne takes a slap at sister Holden's article with the following comment, "His (Watts') reaction to the harsh and uncompromising stand taken by Penny Holden is well taken." Brother Osborne agrees with Watts on his condition/activity theory. Yet, surprisingly enough, neither one gave any scripture to substantiate their teaching! Holden and Head gave a "thus saith the Lord" rather than theories.

Isn't it strange that when one gives book, chapter and verse, showing

In the January, 1974 issue of INTEGRITY was another article by an anonymous brother titled, "A Homosexual's Viewpoint." Why brother Ledbetter will allow such articles to appear in his paper is beyond me. This anonymous brother is like so many folks in that

It seems to me that brethren are so eager to relate to the world, that we forget that we must relate to God, James 4:4. The church is not in the business of accepting the homosexual or any other sinner on his terms, in his sin, but rather our mission is to save people from their sins by preaching God's terms! Mark 16:15,16. I can relate to a former drug addict, drunk, liar, reviler, or homosexual, but I will continue to be harsh and uncompromising to sin!

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# the DEFENDER

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

Vol. 3, Number 5

May, 1974

## THE LEGALIST

ALFRED REEVES, ELDER

*Lansing, Michigan*

It has always been my belief that an educated man will not attempt to dogmatically define a relative term unless he has a point to prove or something to gain by it. Like the term "conservative" and "liberal" the term "legalist" is a very elusive term; it is difficult to pin down. Who is a "legalist," and what is "legalism" is the question of the day. The answer seems to depend on what part of the road you're on, which way you're facing, and whether or not you're moving in either direction. Some preachers, teachers, and elders have been dubbed "legalists" because they dared to proclaim the whole counsel of God and refused to accept denominational theories as doctrine. Others have been called "legalists" because they insist on the Lord's standard of conduct for Christians.

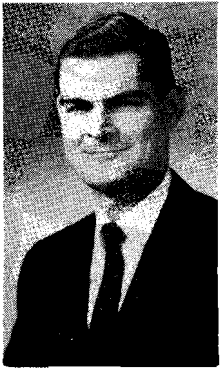
All serious students of God's word know that the law of Moses was a legal system. Outward conformity to the law was the utmost concern. The Jews emphasized keeping the letter of the law, but cared little about inward motivation. In contrast, the law of Christ is a system of faith, mercy and grace. Whereas the law of Moses said, "Thou shalt not commit adultery," the law of Christ goes to the seat of the emotion and says, "Thou shalt not lust." Thus the Lord's law emphasizes inward motivation. The Gospel involves the spirit of the law, but not to the complete exclusion of the letter of the law. "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:45) It would be useless

to contend for conversion to a legal system, or conversion by a legal system today, without proper motivation from within. All will agree the Gospel is not merely a legal system as was the law of Moses. However, if the preaching of both positive and negative sermons constitute legalism, then the Lord's law is a legal system.

Certainly then, we should attempt to motivate people through positive principles. Most will agree that we have built too many iron retaining walls around the outside through too much negative teaching. We have been too concerned with mere fence building. Pigs do not need a fence around them if they have sufficient reason to stay within a given area. While not attempting to compare Christians with pigs, we should not need a fence around the outside if one is genuinely converted to Christ. But the fact that the New Testament is full of negative teaching is proof positive that the fence is needed with some people or else the church will continue to be ridiculed, brought into reproach, or taken completely into left field. There is a genuine danger of placing our brethren in a "spiritual straight jacket" through negative teaching but, I have never heard any preacher or teacher attempt to explain why such large portions of the Lord's and the apostles' teachings are negative in nature. From cover to cover, the New Testament is filled with "Thou shalt not's." Eight of the original Ten Commandments are negative. I verily  
*continued on page 41*

## CONTEND EARNESTLY FOR THE FAITH - BROTHER

RAY HAWK  
Gadsden, Alabama



On May 9, 1957 brother Harvey Pearson baptized me into Christ. I had been a ministerial student in the Methodist Church. I admire brother Pearson and other men of the gospel because they were and are willing to contend for the faith, if necessary, even in public debate. As I began to grow in the faith, names such as N. B. Hardeman, Guy N. Woods, Gus Nichols, Alan E. Highers, W. L. Totty and others became household names to me due to these men's ability to debate the cause of Christ and win. As I went through PREACHERS OF TODAY, Volumes II and III, it gave me pride to read of this or that preacher debating some sectarian preacher. In the late 50s it was not unpopular to be a debater.

In the middle 60s a different attitude seemed to sweep through the churches of Christ. It was no longer popular to enter into public discussions. We were trying to influence people and win friends rather than stand with the truth. In our radio and TV programs we stopped preaching the fundamentals of the gospel and started making "shows." If a preacher was challenged to a debate by a sectarian preacher, he usually found more opposition from his elders and the members of the church, than he did from the man who challenged him!

In 1966, the churches of Christ saw liberalism rear its ugly head among us. Not only did we find open liberalism among us, but also Neo-Pentecostalism. Things began happening in the church that a decade ago we would not have thought possible. The warnings of brethren in the 40s and 50s began

coming true. It does take only one generation to go into apostasy!

The Neo-Pentecostal movement, more than anything else, caused challenges to come pouring in. The Pentecostal sects became bold in their false claims when such men as Ben Franklin, Pat Boone, Dean Dennis and others went into their ranks. They began to challenge us for debates, thinking we were ready to fall apart and that they would be able to stop in and sweep up the pieces.

In October, 1972, the Full Gospel Business Men's Fellowship invited Ben Franklin to come to Gadsden. When we found he was coming, we put a large ad in the local paper on, "The Truth On Holy Ghost Baptism." Franklin came and was challenged to a public debate. He at first refused due to a heavy schedule and lack of funds to return to Gadsden.

Although Franklin refused to debate, the newspaper ad set the Church of God on fire. With much boldness, their superintendent attacked us over the radio and issued a challenge, by radio and then by telephone. Later, a debate was worked out for October of this year. However, before this debate came about, the United Pentecostal Church also challenged us and brother Henry McCaghren, evangelist with the Sansom Avenue church, met them in public debate in March, 1973.

In October of this year, I met Mr. E.J. (Gene) Reynolds in public debate. It was Mr. Reynolds' third debate and my first attempt. Naturally, I was somewhat apprehensive about debating Mr. Reynolds. Brother Hardeman's advice to aspiring young debaters was to have your first debate back in the sticks where no one knew you! I signed propositions with Mr. Reynolds in November, 1972. I had 10 1/2 months

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to study. I felt I needed it for I did not want the truth to suffer in my hands.

With the help of godly men such as Franklin Camp, William Woodson, Henry McCaghren, Fred House, Jimmy Vest, Joe Brown and Sorrell Wesson, Jr., I was prepared when I met Mr. Reynolds.

I approached the subject of Holy Ghost baptism at a different angle than most brethren have. Instead of showing how Holy Ghost baptism was limited to the apostles and household of Cornelius, I moved out from the premise that men today do not have it or miracles. I introduced charts and arguments to show that my opponent did not have what first century men had. It had a telling effect on him. Since he could launch out in but one way, I was prepared when he tried to use certain passages and arguments to show why he did not have to perform miracles or signs. He was so unprepared to meet me on these grounds that he finally reverted to preaching and making claims. When he did, he played into my hands. My first chart showed that those who had Holy Ghost baptism in the 1st century came not in word only, but in POWER, I Thess. 1:5. I showed from the chart that one does not have Holy Ghost baptism because he claims it, speaks loud, gets excited, or because others believe he has it. Mr. Reynolds agreed with the chart! I then showed the number of times he CLAIMED Holy Ghost baptism in his speeches but asked the audience how many times they had seen Mr. Reynolds confirm his claims with power. Over and over I emphasized that my opponent came in word only, but in no power, whereas, real Holy Ghost baptized men and spiritually gifted men came not in word only, but in power, I Thess. 1:5; I Cor. 4:20.

Mr. Reynolds believed Acts 2:38, "The gift of the Holy Ghost" meant Holy Ghost baptism. I had a chart prepared in which I showed that Mk. 16:17-20; John 7:37-39 and Acts 2:38, 39 were parallel according to my opponent. Since this was so, according to him, then all three passages spoke of Holy Ghost baptism. I then showed that if my opponent has Holy Ghost baptism, he could practice what believers of Mk. 16:17,18 could practice. I offered him some poison but

he refused to take it. I asked him if he was a believer per Mk. 16:17,18. He refused to reply. I then showed that since he said Mk. 16:17,18 was parallel with Acts 2:38, 39 and both were Holy Ghost baptism, then either he practice snake handling and drinking poison or his inactivity proved beyond a shadow of a doubt that Holy Ghost baptism could not be received today.

I believe this will be the last debate the Church of God will have in Gadsden for a long time. Mr. Reynolds acknowledged to another preacher that he did not want to debate anymore in Gadsden very soon. The United Pentecostal Church had enough from Henry McCaghren and will not be challenging the church for more debates on Holy Ghost baptism and miracles anytime soon.

On May 20-23, 1974 brother Guy N. Woods and Ben Franklin will meet for a public debate on Holy Ghost baptism. Ben Franklin will be supported by the Full Gospel Business Men's Fellowship. I believe, after this debate is over, the FGBMF will not be too eager to support anyone in another debate in Gadsden on this subject.

Brethren, we must take a stand for the truth. Error can be defeated. Truth will stand. Anyone with speaking ability can study and prepare himself to meet error. If a man can stand the pressures of debating, knows the truth and is well prepared, he should not hesitate to meet the challenges of the Pentecostals in his community. The only way we are going to win against error is to stand and contend earnestly for the faith.

If you are challenged by the United Pentecostals or Church of God in your area and you do not feel you want to meet them yourselves, you may contact brethren Gus Nichols, Guy N. Woods, Alan E. Highers or Henry McCaghren and I am sure one of these men can help you.

Brother McCaghren has tapes available of his debate with the United Pentecostal preacher, Tom Sharp, on Holy Ghost baptism and miracles. I have tapes available of my debate with Mr. Reynolds on Holy Ghost baptism and water baptism. Write to me for price lists. Ray Hawk, 801 Litchfield Ave., Gadsden, Alabama 35903



# THE WORK OF ELDERS

WINSTON C. TEMPLE  
Pensacola, Florida

For many members today in the local church, it is a mystery as to what is the work of elders. Many preachers just can not seem to unravel such a



deep and dark revelation concerning the duties of elders, and no wonder, for a large majority of preachers do not even understand what they are supposed to do. We have several "Little Lord Baltimores" in church today masquerading as preachers of God's Word. They give their attendance

not to reading, to exhortation nor to doctrine, but instead, they give their attendance to running around from one member's house to another playing the role of one-man Pastor. We read in Eph. 4:11 of pastors (plural) not pastor (singular)! The pastors in this verse were the elders of the local congregation and not the preacher. Of course, if a preacher met the qualifications of an elder's office, then, certainly he could serve as an elder.

One thing for a truth, a preacher (evangelist) that has not attained the scriptural qualifications of the eldership should not be usurping the God ordained authority of that high and holy office! When elders allow the local preacher to play the role described in this article, then those elders are not doing the work of elders. Elders, what does the Bible mean when it states in Acts 20:28, "...take heed unto yourselves and to the flock..."? Is the local preacher part of the flock? If yes, doesn't he bear watching? Does he tell you (elders) what to do or are you telling him? You cannot pay one man enough to do all your overseeing for you! It is sinful for preachers to assume the role of one-man elder, and likewise, it is sinful for elders to sit back

and allow this monster to reign in the church!

There are two main reasons why this situation exists in many congregations of the Lord's church:

- [1] *There are too many self-glory seekers (Diotrephes, 3 Jn. 9) and not enough Christ-glory seekers (2 Pet. 3:18).*
- [2] *In many cases both the elders and the preacher are ignorant of God's word!*

Elders are to oversee, take heed to themselves and to the flock to feed the church of God. (Acts 20:28; 1 Pet. 5:1-4). Everyone who has read the scriptures knows exactly what the work of elders is. Well, why say that ignorance is one of the reasons for the "pastor" (singular) position in many congregations? Brother! the ignorance that prevails in many preachers and elders is not accidental; it is self-inflicted. They know better, but will not do any better!

How long will we have to wait before the Lord's church as a whole returns to the New Testament pattern in this regard? Brethren! when are elders going to start teaching, warning, exhorting, watching, supporting, restoring, and disciplining those who refuse to repent? (Acts 20:28; James 5:13-16; 1 Pet. 5:1-4; Heb. 13:17). When are preachers going to stop trying to elder and thus commit themselves wholly unto the ministry of the Word? (1 Tim. 4:12-16).

It is not a matter of what to do, but it is one of when are we going to do what God has commanded?

*"...for, See, saith he, that thou make all things according to the pattern..." Heb. 8:5.* ♦



believe in emphasizing positive principles, but not to the complete neglect of the negative teachings of the Bible.

There are many theological straws in the wind of late which disturb me. I am far more concerned about the "liberal" left of today than I was about the "conservative" right of yesterday. Some time ago I read a statement that said law has nothing to do with New Testament salvation. I emphatically deny the allegation and I will take issue with any preacher or teacher who makes the statement. I have never met anyone who would deny that we are saved by grace. The Bible plainly teaches such. To argue the point is wasted effort. But, I will challenge anyone to answer this question and apply the answer to his or her teaching:

Will the grace of God cover a sin that a person will not turn from? To ask the question should be sufficient. If the preacher names the sin the individual should turn from he's preaching negatively and is a "legalist"; he is "grinding an axe" and some of our brethren will shake the party lash over him demanding that he either "shape up or ship out." If he doesn't name the sin the individual should turn from and preaches man's modern day concept of "love" only, he will answer to God on judgment day. So, it seems to me, that the preacher has been caught "between a rock and a hard place."

I have heard public statements from the pulpit that left some with the idea that obedience was unnecessary, that the grace of God would suffice. Any effort that emphasizes grace, "love" and fellowship to the complete neglect of obedience is digression. Certainly all will agree that we should not be converted to a dogma, tradition, man, doctrine, part, or even to the plan of salvation. We should not be converted to anything or anybody but Christ. The plan of salvation and the positive and negative principles of the Bible are a means to an end, not the end in itself. Outward conformity to baptism is useless un-

less one is converted to Christ. However, conversion to Christ cannot be accomplished separate and apart from the terms or conditions upon which pardon is based. Conversion to Christ involves obedience to all of his and the apostles' teachings, both positive and negative. The ultimate goal of heaven cannot be reached separate and apart from obedience. The grace of God covers only those who will meet the conditions upon which pardon is based and this involves the law of the Lord from start to finish. *"The grace of God that bringeth salvation hath appeared unto all men"* but that does not mean that all men will appropriate the blessing offered. The grace of God is available to all men but all men will not avail themselves of the opportunity, through obedience, to live eternally.

The groundwork was long ago laid whereby men would be able to set aside the law of the Lord in areas where they cannot meet the issue so as to be able to embrace all manner of worldliness, modernism, denominational fellowship, instruments of music, error within the Lord's church itself, and a number of other departures that will take us further and further into left field. The excesses of the Holy Spirit issue and the widespread acceptance of the Fuqua position on marriage and divorce should serve as additional warning. Many congregations flatly refuse to practice any semblance of church discipline and will promptly discharge any preacher who takes a firm stand for the truth. Some "Christians" do not intend to live as the Bible directs and instead of bringing man's conduct up to the Lord's standard, some preachers are lowering the standard to accomodate man's conduct in both the moral and doctrinal realm. Responses and numerical increases at any cost seems to be the order of the day.

If insisting on doing what the Lord said to do to become a Christian and live a Christian life is legalism, then I am guilty of legalism. If insisting through preaching or refraining from the things the Lord's will says to refrain from makes me a legalist, then brother, I AM A LEGALIST!◆



# PAUL'S PREACHING

LARRY CHOUINARD  
Carbon Hill, Alabama

From his conversion in Damascus to his imprisonment in Rome, Paul fought the unscrupulous tactics of "false brethren." This dangerous and defiant minority group denounced the apostle with fraudulent charges and innuendoes. These charges were so bold in character and gross in nature that Paul often felt compelled to vindicate his ministry with a powerful defense. Upon many occasions the apostles would contrast the nature of his ministry with that of the false teachers. As the great evangelist would defend his apostolic authority against the insidious attacks of the false teachers he reveals his heart and soul and his purpose in his preaching. Preachers would do well to take a lesson from the apostle in developing the right attitude toward the proclaiming of the gospel. Let's notice some of the qualities of Paul's preaching.



1. "We faint not." (II Cor. 4:1) After exalting his ministry over the Judaizers in II Corinthians chapter three, the fourth chapter opens with Paul's determination to persevere in the ministry. The term translated "faint" comes from the Greek word meaning, "to be utterly spiritless, exhausted." (Thayer) We need preachers who will persevere in the ministry. Often times the slightest opposition will cause a preacher to leave the pulpit and take up selling insurance or vacuum cleaners. The same apostle said, "preach the word; be urgent in season, out of season." (II Tim. 4:2). The preacher must be ready to preach when the time is favorable or when circumstances seem unfavorable. A survey of the life of Paul presents a marvelous example of perseverance. (II Cor. 11).

2. Paul said he did not handle "the word of God deceitfully." (II Cor. 4:2). The term translated "deceitfully" means to "corrupt divine truth by mingling it with wrong notions."

(Thayer). "The word originally carried with it the idea of snaring with bait." (Liddel-Scott). The purity of Paul's preaching is contrasted with the tactics of the false teachers. A mingling of the truth with error is more dangerous than a whole lie. The effect of "deceitful" preaching is flavored with enough truth to make it easy to swallow. That's why the teaching of Billy Graham and Garner Ted Armstrong sounds enticing. They have enough of the truth to delight the taste but "at the last it biteth like a serpent, and stingeth like an adder." To adulterate the truth with error, and the philosophies of men dilutes the gospel of its saving power. (Rom. 1:16.)

3. "For neither at any time were we found using words of flattery." I Thess. 2:5. Flattery "carries with it the idea of tortuous methods by which one seeks to gain influence over another." (Moulton and Milligan). Paul did not employ any means to gain influence over one. The truth was the power used by the apostle to win the souls of men. On the other hand, the false teachers would use any means to gain a following. Subversive tactics were used to spread their destructive doctrines. The apostle spoke the truth plainly and honestly, allowing it to work on the heart of man. How many preachers have watered-down the truth in an effort to keep one's popularity? In a similar thought the apostle affirmed that his preaching was not according to "persuasive words of wisdom." I Cor. 2:4. Certainly the apostle wants to be "persuasive," but not according to worldly wisdom. The emphasis is upon the means used to be persuasive. Long, drawn-out emotional appeals during the invitation may be nothing more than employing the "persuasive wisdom" that Paul is talking about. No wonder we have a lot of responses, but very little conversions. God's revelation first appeals to the mind of man and the mind governs the emotions. Give the pews a chance to get their mind in gear and we won't have shallow responses, but true Biblical conversions.

4. Paul did not hide behind a "cloak of covetousness" in his preach-

ing. The apostle never misused his apostolic office in order to disguise or to hide avaricious desires. A preacher must constantly examine his motives for preaching. Preaching and teaching God's word ought to be an uncontrollable obsession. Ulterior motives for preaching such as greed, fame, or the praise of the brotherhood fall far short as proper motives for proclaiming God's word. Nothing less than a realization of the tragic nature of sin and a love for souls will form acceptable motives for proclaiming the Good News of Redemption.

5. "For I determined to know nothing among you, save Jesus Christ, and him crucified." I Cor. 2:2. It is my conviction that the apostle has reference to the content of his message. To

the apostle, Jesus Christ served as the reference point of all divine truth. Apostolic preaching centered in Jesus Christ. Preachers need to get back to strong content in their preaching. Often times our sermons are nothing more than "pep talks" totally unrelated to the saving message. We need to return to a strong textual emphasis in our preaching. Much of the ignorance that characterizes those in the pews can be traced to the pulpit. Let's put some content in our preaching.

Paul is the model preacher. His desire in the ministry ought to be the desire of every gospel preacher today. May we develop ourselves liken unto the greatest preacher of all time. ♦



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** TWO MONTHS AGO WE RAN A NOTICE REGARDING PREACHERS LOOKING FOR CONGREGA- **
** TIONS WHO ARE INTERESTED IN SECURING THE SERVICES OF FAITHFUL GOSPEL **
** PREACHERS. THREE MEN AND THREE CONGREGATIONS HAVE GOTTEN TOGETHER **
** THROUGH THAT SHORT ADVERTISEMENT. WE STILL HAVE KNOWLEDGE OF SOME MEN, **
** SOUND IN THE FAITH, WHO WOULD LIKE TO MOVE IN THE NEXT FEW WEEKS. IF **
** YOU WOULD CALL OR WRITE US WE WILL BE HAPPY TO PUT YOU IN CONTACT WITH **
** THEM. **
**
** --THE EDITOR **
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## A FAMINE NOT OF BREAD, BUT OF THE WORD OF GOD!

QUENTIN DUNN  
Earth, Texas

"Behold, the days come, saith the Lord God, that I will send forth a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." (Amos 8:11). Israel's sin was in departing from God. The people had long been in idolatry. They had trampled under foot the word of God until God would no longer send prophets to speak the truth to them. The famine of the word of God would be far worse than a famine of bread because they would be without divine direction. They would faint without the word of God. They would sink even deeper into idolatry and all manner of evil. They could not rise again without the word of God.

Today, there are more Bibles than ever before, but there is a famine of the word of God. There is a famine in the world and in the church. I am very concerned about how this has come about. I am also concerned about overcoming this famine.

For a long time brethren have insisted that the sermons be shortened. They have insisted upon less scripture being quoted and more story telling. As preachers yield to these desires less Bible is preached. Preaching less Bible leads to a famine of the word of God!

Many preachers are getting their higher education at Sectarian Seminar-

ies. Some of them come out with many liberal or modern ideas. Some of them minimize the importance of the church, belief in the resurrection and inerrancy of the scriptures. Some of them say that there is a Matthew Jesus, a Mark Jesus, a Luke Jesus and a John Jesus. In other words, they say that the gospels contradict each other. All these theories minimize the importance of the word of God and leads to a famine of the word of God.

Uninformed brethren use these preachers in local work, meetings and lectures. Some Christian Colleges use liberal and modern preachers in lectures and work shops. Some repeatedly use known false teachers. They do this in spite of warnings of concerned brethren! Using these false teachers leads to a famine of the word of God!

Some preachers preach the truth, but they deal in generalities. They avoid subjects that offend. Some sermons preached could be preached in denominational pulpits. This kind of preaching does not build strong faith. It does not nourish souls well. It leads to a famine of the word of God.

Some literature that brethren publish is used by brethren and the denominations. Pentecostalism and denominationalism is cleverly taught by this literature. As brethren accept pentecostalism and denominationalism

their souls starve. This happens because of a famine of the word of God.

There are still preachers and elders that are loyal to God's word. They can do much to overcome the famine of the word of God. Preachers should preach strong thus saith the Lord sermons. They should preach on first principles, Christian living and be balanced in their preaching. They should declare the whole counsel of God. They should fight every false way. They should warn brethren of dangers, fight false teaching and sin of every kind. Elders should select scriptural material for Bible classes. They should select sound, dedicated Bible class teachers. Elders and preachers should challenge brethren to study the Bible. When preachers, elders and Bible class teachers are loyal to the word of God, they do much to overcome the famine of the word of God.

We have a responsibility to save the souls of false teachers among us. We must show love and use every scriptural means to correct them. When these means fail we must withdraw from them. We must not allow them to continually sow discord among us! To allow this is to cause a famine of the word of God! May God give us the wisdom to overcome the famine of the word of God among us. ♦

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

Vol. 3, Number 6

June, 1974

## A REVIEW OF THE WOODS—FRANKLIN DEBATE

ROBERT R. TAYLOR, JR.  
Ripley, Mississippi



A deeply significant debate in behalf of truth was conducted in Gadsden, Alabama, on May 20-23, 1974 with Guy N. Woods of Memphis, Tennessee, and Ben Franklin of San Diego, California, as disputants. Henry McCraghren of Gadsden moderated for Brother Woods. Jack Hill of Abilene, Texas, served as moderator for Franklin. The debate was conducted in the highly comfortable and totally adequate auspices of Convention Hall in Gadsden. Several hundred attended each session of this polemic discussion. Preachers were in attendance from throughout the general area. Some came from such distances as California, Michigan and Florida. A number of Schools of Preaching came bringing both faculty and student body. These carried on classes during the afternoon so as not to interfere with their regularly prescribed course of daily events.

Each session began at 7:00 and lasted for about two and one half hours. Each speaker had one thirty minute speech and two twenty minute speeches per night. Good order and excellent decorum characterized the entire discussion. It was this reviewer's privilege to attend all four sessions.

### THE PROPOSITIONS

Brother Woods was in the affirmative and Franklin in the negative on Monday and Wednesday nights. The propositions for these two nights respectively were: "The Scriptures teach that Holy Ghost Baptism has ceased and is no longer in the church today." "The Scriptures teach that miracles, signs and wonders, as recorded in the New Testament are no longer in the church today." Franklin was in the affirmative and Woods in the negative on Tuesday and Thursday nights. The propositions for these two nights respectively were: "The Scriptures teach that believers can receive Holy Ghost Baptism today." "The Scriptures teach that miracles, signs and wonders, as recorded in the New Testament are still in the church today."

### FRANKLIN'S BACKGROUND

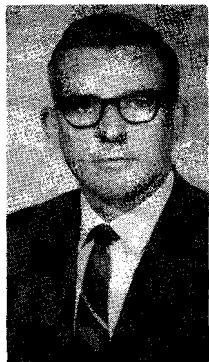
Ben Franklin was born at Gallatin, Tennessee, in 1916. He obeyed the gospel in 1928. He began to preach in 1938. He attended David Lipscomb and George Pepperdine. During the early 1960's he made the decision to make a thorough study of the Holy Spirit. It is inconceivable to this writer to understand a gospel preacher who preaches for a quarter of a century before making a thorough and challenging study of the third member of the Godhead. Gospel preachers should cut their teeth in saturating themselves with the truth relative to the Spirit's work within the realm of redemption. This study was intermixed with

continued on page 47

# EDITORIAL . . . WHY PREACHERS MOVE

ERNEST S. UNDERWOOD  
Pineville, Louisiana

The word of God gives the record of many "moving" preachers. Amos was a moving preacher. He was such a moving preacher that it was said of his



preaching that "the land is not able to bear all his words." (Amos 7:10) So moving, in fact, was his preaching that he was told to "prophesy not again anymore at Bethel; for it is the king's sanctuary, and it is a royal house." (Amos 9:13) John the Baptist was a moving preacher. His message so moved the people that "there went out

unto him all the country of Judaea and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins." (Mark 1:5) Herodias was moved by his preaching to the point that she used her influence to have him beheaded. Then there was Stephen. His preaching moved his audience to stop their ears, gnash on him with their teeth, and finally stone him to death. Our Lord was a moving preacher. Read his discourse as recorded in chapter twenty-three of Matthew and notice how moving it is. It, and other of his sermons were so moving that the Jews could no longer stand them; so they crucified him. Someone has truly said that Jesus was not crucified for saying, "Consider the lilies of the field, how they grow." Rather, he was crucified for such sayings as, "Ye have made my Father's house a den of thieves."

On and on we could go with such examples of powerful preachers who were able to move their audience. However, this type of moving preacher is not the kind that is the subject of this article. The type we have in mind is that preacher who frequently moves from place to place. Since so much of

this goes on, we raise the question, "Why?" In order to answer this question it might be well to notice why some preachers don't move.

There are some preachers who stay at one place for years and do an effective work. They are able to do this because the people want sound, doctrinal preaching. This type of church would not tolerate smooth and deceitful preaching as is desired by so many in the church today. They realize that God's plan is the only way a man can be saved, and they desire to have that plan preached. On the other hand, there are preachers who stay because they are ear-tickling preachers, and that's the kind the congregation wants. The congregation pays a handsome salary to get the kind of preaching that has no point to it. It is a lulling, non-condemning, love everybody, even the devil or his works, type of preaching. Such could be preached in the largest Methodist Church and receive a chorus of "Amens". These preachers know on which side their bread is buttered and make sure their talks are slanted to the whims of their eager audience. Such is a disgrace to God.

Now, we come to the question that was asked to begin with. Why do preachers move?

Some move simply because they are too lazy to study and prepare fresh material. Therefore, when they run the course of their stale sermons and outlines they move on. Certainly this type is in the minority.

This writer believes one of the major causes of preachers moving is the lack of spiritual support of the congregation, especially the leadership. How many times have preachers moved to a congregation after being told by the eldership that they will "stand behind the preaching of the

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Franklin debate now it is difficult to believe he ever had an understanding of the gospel system. Perhaps he never did understand the gospel as sufficiently as he should have.

## DEBATE INSIGHTS AND POINTS OF INTEREST

Brother Woods was thoroughly prepared for this debate. He was the master of the occasion from the first word of the discussion to its final Amen. His arguments were crystal clear, lucidly delivered and logically leveled at his opponent's positions. His charts were easy to follow, dealt magnificently with the basic issues at hand and with formidable force were pressed home time and time again within the discussion. In contrast Franklin was totally unable to sustain a single argument so vital for his sagging cause. His charts were filled with scriptures but contained points that were not even germane to the issue at hand. Much of his chart material simply presented evidence that Holy Spirit baptism did occur in New Testament times and that miraculous manifestations were in abundant evidence back there. But these were not the points at issue. Nobody denied their presence back there. The issue did not deal with what WAS but what IS available for people today. Neither in his chart material nor his oral arguments could Franklin sustain his case for Holy Spirit baptism and the miraculous for people today. But the most damaging circumstance to his whole cause was in his utter failure to demonstrate or exhibit his power. Franklin, like they ALL do, only TALKED. The apostles DEMONSTRATED what they had with POWER. Franklin could only TALK. Brother Woods constantly challenged him to make believers of us all by smiting someone with blindness as Paul did the false teacher Elymas in Acts 13, with instant death as the hypocritical Ananias and Sapphira reaped from the Spirit through Peter in Acts 5, raise the dead as Peter did Dorcas in Acts 9 or perform some other mighty miracle as did the apostles throughout the book of Acts. But no miracle was forthcoming from one Ben Franklin of San Diego. Franklin claimed such but could not perform such.

Brother Woods showed conclusively that Holy Spirit baptism came only at Pentecost in Acts 2, to the household of Cornelius in Acts 10 and by implication to Paul. The last mentioned case of Holy Spirit baptism was in A.D. 41 at the household of Cornelius. Writing to the Ephesians in the early years of the sixties, perhaps around 62 A.D., Paul affirmed the abiding presence of only ONE baptism. Franklin, as do all other Neo-Pentecostals known to this writer, contends for both water and Spirit baptism. That is ONE too many. Brother Woods showed from Mark 16:17-18 that various signs would follow believers. Franklin was pressed to show a sign. He showed none though he had four nights in which to perform with power that which he claims to possess. Totally unlike the Holy Spirit baptized apostles of the New Testament era Franklin's word was utterly unaccompanied with power and the Holy Spirit. Paul wrote, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake." (1 Thess. 1:5) Franklin came IN WORD ONLY. He was NEVER able to get around this deep difference between his TALKED ABOUT powers and the REAL ACTING powers they had in confirming the preached word with miraculous signs following. (Mark 16:20.)

Brother Woods showed that Micah predicted that the miraculous period of the New Testament age would be of a similar duration to the forty years Israel wandered within the wilderness. (Micah 7:15.) He showed conclusively from Ephesians 4:7-14 and 1 Corinthians 13:8-13 (parallel passages) the purpose, duration and termination of the miraculous. Franklin took a view on Ephesians 4 that would have injected false doctrines into heaven. Can you imagine a real Holy Spirit baptized preacher doing this? Brother Woods showed conclusively from the verbs of 1 Corinthians 13 that the miraculous was designed to be temporary, to be in force only until the full revelation of truth came and then would cease. With pungent power he proved that faith, hope and love abide in the period when the miraculous is not available. But that could not be the heavenly estate for faith will then be lost in sight and hope will be dissolved in fruition. Franklin was totally unable to touch top, side or bottom of Wood's unanswerable arguments based on Ephesians 4 and 1 Corinthians 13. These were tremendously telling points in Brother Woods' able arsenal of defense.

During the first night Franklin sang us a little song. He did the same the

second night. After the second song Brother Woods told him in all good humor that he (Franklin) was a better singer than he was a debater! That ended the song sessions from Franklin for the remnant of the debate.

### DAMAGING CONCESSIONS

Franklin frequently hurt his own cause with his hesitation to answer logically derived questions that naturally grew out of the issues at hand and his oft revealed inconsistencies. At the very beginning of his first speech Franklin had trouble pronouncing the name of Brother Henry McCaghren, the moderator for Brother Woods. Does any reader recall a real Holy Spirit baptized preacher in New Testament times experiencing difficulty with a person's name? If so, where is the example? Franklin seldom quoted any of his scripture but read most of them. Sometimes he had trouble finding what he wanted to read. At one point he intended to cite Acts 19 and called it Ephesians 19. He read from the New American Standard Version. We wondered all the way through the debate why he did not produce his own translation as he went along since it would surely be superior and more accurate than one produced by a group of men, not one of which possessed Holy Spirit baptism. In fact we wonder why men such as Ben Franklin, Pat Boone, Dean Dennis and others of their claimed caliber do not get together and give us an inspired translation of the scriptures in English. They could do the dictating; their wives could do the typing. That way both the dictation and typed product would be done by Holy Spirit baptized individuals. Together they could correct any typesetting errors and the finished product would be an inspired translation with absolutely no mistakes in it!!

At one point in the debate Franklin left the impression that Jesus performed no miracles at Nazareth due to their unbelief. Brother Woods reminded him that Mark 6:3 says he did heal a few sick cases in his home city and that we only want ONE performed here in Gadsden this week. But we did not get that one performed! Can you imagine a real Holy Spirit baptized preacher forgetting to mention all that a significant verse like Mark 6:3 teaches? Franklin conceded in the debate that Woods was his superior in debating skill and experience. But if Franklin has Holy Spirit baptism, all the debating prowess of the highly talented Woods would have been utterly worthless before such a tremendously wielded power. What a damaging concession he made at this point. Seemingly the Holy Spirit forsook him in this debate. Brother Franklin Camp wrote this reviewer before the debate that Franklin would come up on the short end of this debate with Brother Woods. This was putting the matter mildly. Franklin said he (Franklin) despised debating yet the Spirit had sent him to Gadsden to engage in this debate. Brother Woods with promptness and power showed this meant he (Franklin) despised the very thing the Spirit sent him to do in Gadsden. Seemingly the Spirit had chosen an unwilling instrument for the task of meeting Guy N. Woods in this debate!!

It took Franklin four nights of quibbling around to deal with the question of what the element for baptism is in 1 Corinthians 12:13. He denied it was water. He denied it was Spirit. Finally he said it was the body. Imagine being baptized in the element of the body or the church in order to get into the church. He did not want to deal with the passage in 1 Corinthians 12:13 because it denies salvation to those who have not been scripturally baptized and he thinks Holy Spirit baptism is sweeping across all denominational lines. Brother Woods presented documented proof that one denominational preacher claimed Holy Spirit baptism and yet denied the virgin birth of Jesus Christ. Such is what Franklin and his group are contending for as current recipients of Holy Spirit baptism. First Corinthians 12:13 proved to be one of the decisive verses of the entire debate.

Franklin took the utterly preposterous position that water baptism is for the outer man and Spirit baptism is for the inner man. Yet the former is the very thing Peter thoroughly refutes in 1 Peter 3:21. Brother Woods showed the folly of this. Franklin was baptized in water in 1928. He was baptized in the Holy Spirit in 1965. Woods asked what would have happened had he died between 1928 and 1965. Franklin's outer man could not have gone to hell because it was saved. His inner man could not have gone to heaven because it was unsaved. Brother Woods said possibly this is what purgatory is for!!

Franklin claims to be able to speak with tongues. Yet he confessed in the debate that when he went to Mexico to preach that he had to depend upon an interpreter because he did not understand the Spanish language. Imagine a Holy Spirit baptized preacher who has to depend on an interpreter void of Holy Spirit baptism to make communication with the audience possible. Again it seems the Spirit has allowed him to come up on the short end of the matter.

During the debate Brother Woods pressed him for names of people who had been raised from the dead. Franklin gave one person in California but knew not his address. The Spirit again forsook him at this point of needed knowledge. The other person had been raised all right but had died again in the mean time. Woods showed it would be rather difficult to contact either of these men since the one's location was unknown and the other was now dead!! Franklin avowed the presence of a man in Gadsden who had been raised from the dead but he was never presented as living proof of Franklin's position. The miracles were always other places-not in Convention Hall in Gadsden, Alabama, during the week of May 20-23. During the last night Brother Woods challenged Franklin to perform a miracle on Flavil Nichols who attended the debate on crutches due to a recent leg injury some days before. However, Flavil went home that last night still on his crutches!! L.E. Wright was present for the debate. Brother Woods challenged Franklin to give Brother Wright a new arm. Brother Wright has been minus one arm most of his life. Brother Wright returned to his home near Moulton, Alabama, after the debate ended with just one arm. What a golden opportunity Franklin had to make believers of us all. Yet he avoided this challenge completely. We knew he would. So did nearly all his audience.

Franklin is the weakest man we have ever observed in a debate. He sought to sustain a position that cannot be sustained. It is highly doubtful any of his friends in the Full Gospel Business Men's Fellowship International, a Neo-Pentecostal organization, could have done one bit better. If any could have, he should have been in Franklin's place. If any thinks he can, let him step forward and meet men of truth such as Guy N. Woods, Alan Highers, Henry McCaghren, Ray Hawk or a number of others who are capable men of debating ability.

The Gadsden debate will be published according to an announcement made during the debate. Hopefully it will be out late this summer. It will sell at cost.

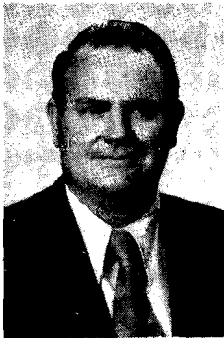
Guy N. Woods is a tremendous defender of the faith. The truth is safe in his highly capable hands. We thank God for him.



# REASON

CLIFFORD DIXON  
Jay, Florida

A reaction to the rationalism of the 19th Century has been to throw all reason away and to depend entirely upon feelings. Truth to many is whatever the individual wants to be truth. To such there is no rhyme or reason in anything. While a man should not violate his conscience, neither should he sear it over with false notions (1 Tim. 4:1-3). A man can feel that something is right when it is wrong. Jacob and Paul are examples of this.



(Gen. 37:35; Acts 26:9,10).

Christianity, as revealed in the Bible, does appeal to the reason of man. As God told Israel, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:18). Coming to Christ is a matter of response to hearing and learning of him. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father cometh unto me."

(John 6:44,45).

The apostles of Christ taught people the message of Christ and when people heard, believed, and obeyed that message they were Christians. In Acts 17:2 Paul "reasoned with them out of the scriptures" in the Synagogue at Thessalonica and verse 4 reveals, "some of them believed and consorted with Paul and Silas." In Corinth Paul, "reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks." (Acts 18:4). Acts 18:8 reveals, "And Crispus the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized." Before Felix, Paul reasoned of righteousness, temperance, and judgment to come, causing Felix to tremble (Acts 24:25). Hearing and believing are prerequisites to calling on the name of the Lord to be saved (Rom. 10:13-17).

When people say that one must listen to his feelings instead of the Scriptures they are casting aside the only means of being sure we are right with God. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him." (1 John 2:3,4).

Jesus said, "Ye shall know the truth and the truth shall make you free," and then identified God's word as the truth (John 8:32; 17:17). According to Peter, "this is the word which by the gospel is preached unto you" (1 Pet. 1:24,25).

With open hearts we should approach the Scriptures to learn of Christ and what Christ wants us to do. We will find that his life proves him to be the Son of God (John 20:30,31). After his resurrection, he gave the great commission in which every creature is to hear the gospel, believe, repent and be baptized to be saved (Mt. 28:19,20; Mk. 16:15,16; Luke 24:46,47).

Being saved is not a matter of "ghosties and ghoules nor long-legged beasties nor things that go bump in the night, but by words spoken in the first century and written today - are we instructed, led and guided." (Buster Dobbs, Anchor, Summer, 1972, p. 27). Let us ever abide in the commandments of Christ as found in the perfect law of liberty (James 1:25), that law of the spirit of life that makes men free from the law of sin and death. (Rom. 8:1).

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

## The Sounding of the TRUMPET

WILLIAM S. CLINE  
Pensacola, Florida

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

always been to set the trumpet to the mouth and preach the word in season and out of season--when they like it and when they don't.

Hosea was to warn the nation of imminent judgment, which he did in one short sentence--"He shall come as an eagle against the house of the Lord.. ." It is the next word in Hosea 8:1



which states the reason for the rebuke and warning. They were to be warned, "BECAUSE" --

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

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

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

4. They had demonstrated a lack of faith and trust in God by seeking forbidden alliances with other nations. (Hosea 8:8-9) One of the messages of several prophets was that of warning against the evil alliances with other

nations. But the Jews would not listen. When a power round about them became strong they sought comfort, protection and security by seeking alliances with other nations. They would not obey the instructions of God as given to them by his preachers.

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

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

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

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# the DEFENDER

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

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## Editorial

# ON PREACHING

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Pensacola, Florida



A casual reading through the Bible will convince one that God has always placed an emphasis on the need and the value of preaching. When He wanted to call His people out of sin, He called for His preachers to "set the trumpet" to their mouths, and with power they declared unto the people the word of God. In the New Testament John was sent as a herald to announce the coming kingdom in preparation for the redemptive work of the Christ. This bold forerunner of the Messiah preached fearlessly, blazing the trails over which the Son of God was soon to travel. Likewise, Jesus sent his preachers into all the world to "preach the gospel" to every creature. It was this preaching which brought men to salvation, for these men preached the word with fervor and distinctiveness.

We can only wonder what state the religious world would be in today had it not been for the effective preaching of such men as Luther, Zwingli, Calvin and a host of others. We are fully aware of the error of these men, but we feel necessity to mention the fact of the influence their preaching had on

the entire world.

Less than 200 years ago men such as O'Kelley, Smith, the Campbells, Stone, Scott and a host of others began to see the error of the religion they were connected with and started out of denominationalism. Their distinctive preaching had a lasting effect on this country which is still felt today. But theirs was a special kind of preaching, a kind which we are thinking may be sadly lacking today in the church of our Lord. A brief study into the preaching of the restoration period, particularly the preaching and the preaching philosophy of Campbell is interesting and revealing. It is with concern for the preaching we are presently doing that the following material is presented.

### CAMPBELL'S CRITICISMS

Campbell was outspokenly critical of any preaching which he felt did not measure up to proper standards. Contending that the gospel was addressed to the mind and not the emotion, he never approved of emotional preaching. Concerning the denominational preaching of the 1820's, he wrote:

"I have seen other preachers who can strike fire no other way than by the friction of their hands, and an occasional clap, resembling a peal of distant thunder. In this holy paroxysm of clapping, rubbing, sneezing, and roaring, the mind is fairly on

the way, and the tongue in full gallup, which like a race horse, runs the swifter, the less weight it carries."(1)

On another occasion Campbell described the preaching of a leading denominational preacher in these words:

"...impassioned in his oratory, illogical in much of his reasoning, and extremely hazardous in his quotations and applications of scripture--vehement, boisterous, and declamatory, he compels his audience to be prayed for, and will have them on the penitential benches whether they need it or not. Like a tornado in passing through the country, he upturns everything that can be moved."(2)

Experience should teach us that preaching of this type produces more "convulsions" than conversions. The church has had her share of emotionally oriented preachers who have "scared" people into "obeying the gospel." Within a short period of time many of these "converts" have been lost to the church. God has given the facts of the gospel. He requires that men examine those facts and finding them to be truth, to obey. Thus in appealing to the intellect of man, man is converted to God's way not emotionally stirred to follow someone or some plan. In such preaching as Campbell spoke of above, the "conversion" usually lasted no longer than the emotion; thus, the constant demand to keep people stirred up to keep them "faithful."

Campbell strongly disapproved of preachers choosing a "text" for a "motto" and then proceeding to preach the opinions or the subjective experiences of one's own life. He charged that this was to cause the faith of the congregation to rest in the wisdom of men and not in the wisdom of God.(3) He described such preaching in the following manner:

"The people were bewildered rather than enlightened by the modern moral philosophers and Christian Doctors who were little more than retailers of scraps. Instead of discussing a subject in the light of the Bible, they took a text--often a verse or a portion of a verse---sometimes but three words. On such limited base the preaching of two or three hours followed with no reference to the context or to the Biblical author's purpose."(4)

But there were others who held to the same philosophy of preaching which Campbell held to. Earl West wrote:

"As these early preachers went out, they relied solely upon their Bibles. Most of them knew little about philosophy, although there were exceptions to this rule. Their preaching was almost entirely expository and any other kind was tabooed....In their presentation of the gospel, their phraseology was charged with scripture quotations or references. Oratory was the order of the day, and sermons less than an hour long were never heard of---most of them running two and a half hours."(5)

We wonder how many congregations in the brotherhood today would stand for that length sermon? By and large we have been conditioned to the 30 minute sermon and consider anything any longer to be out of place. Perhaps we are more interested in being entertained than in learning the word of God. But notice that Campbell denounced the preaching of the day, calling the preachers "retailers of scraps." He had a keen insight into the need of the time. The Bible

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needed to be systematically taught. Indeed their problem--the lack of Biblical, expository preaching is a problem with the church today.

### NEED FOR PROPER PREACHING

Campbell often directed his attention to the fact that ignorance of the Bible stemmed from the type of preaching that was being done by many in that period of time. In 1824, he wrote:

"But you who occupy the pulpit, are the very persons who are to blame for the incapacity. This useless and senseless way of talking which you call preaching, into which the old pagans led you, is the very way to make the people ignorant, to confound, perplex and stupefy them. This everlasting sermonizing, what good is it? It resembles nothing that is rational in all the compass of thought. A B professes to teach arithmetic; he gets a class of forty boys from 12 to 15 years old, we shall say. He tells them to meet once-a-week and he will give them a lecture or a sermon on some important point in this useful science. The first day he lectures on the cube root for an hour. They sit bookless and thoughtless, heedless, and, perhaps often drowsy, while he harangues them. He blesses them and sends them home, to return a week hence. They meet. His text is arithmetical progression. He preaches an hour; dismisses as usual. The third day of meeting up comes vulgar fractions; the fourth, rule of three; the fifth, addition; the sixth, notation; the seventh, cube root again, etc. Now in this way, I hesitate not to say he might proceed seven years and not finish one accountant. Whoever thought that a science or an art could be taught this way! And yet this is the only way, I may say, universally adopted of teaching the Christian religion. And so it is that many men have sat under the sound gospel (as they call it) for forty years that cannot expound one chapter in the whole New Testament. And yet these same Christians would think it just to prosecute by civil law that teacher who would keep their sons four or five years at English grammar or arithmetic, who receive their money, and yet not one of their sons be able to expound one rule of syntax or arithmetic." (6)

In 1853 he was still pressing the same point and following the same illustration.

"Not one Rabbi in one thousand, either intends or expects his church ever to graduate in Christian learning, or in the knowledge of the Christian Scriptures. Ever learning, but never able to arrive at the knowledge of the Christian text-book, seems to be the doom and destiny of every community that lives and dies under the textuary theologues of the 19th century. The five points, or the thirty-nine articles, may be taught and learned in Sunday schools or churches; but what church in any community understands Paul to the Romans, or Paul to the Hebrews?--! If Methuselah were to live again his nine hundred, sixty and nine years, and to spend them all in one community, under the textuary system of the best protestant secretary amongst us, listening to him as our auditors do in Protestant Churches, could he say, "I understand the volume?" (7)

Brethren, Alexander Campbell perfectly described the shortcomings of our preaching system today. Should one sit under the average preaching of our day for forty years he most likely could not expound one book of the Bible, and should one live as long as Methuselah, he, under our system of preaching could not truthfully say, "I understand the volume." Our people come to the worship bookless, paper and pencil-less, "thoughtless, heedless, and, perhaps often drowsy," half-heartedly listening to a sermon which they want to be short, sweet and emotionally uplifting, and if the sermon doesn't leave them exalted they feel as though the preacher didn't properly do his job! People need to attend services prepared to study the Bible, expecting to learn God's word, not looking to be entertained. A knowledge of God's word and thus the salvation of souls is



the purpose of preaching.

## PREACHING REQUIRES STUDY AND WORK

Alexander Campbell was a serious man. He believed a preacher in the pulpit should reflect the responsibility that was his as an expounder of the scriptures. He wrote:

"To write or speak a sermon, is an art which requires much study, a general education, or else an extraordinary genius and much reading."(8)

In Campbell's philosophy, preaching was to be a well organized system of arguments founded upon the word of God and directed to "the understanding and not the passions" of man. To declare testimony and to adduce the evidences which support it, to perceive that testimony and to feel its force required a well qualified proclaimer of the gospel -- not someone who had a thought or an experience and called himself a preacher. Thus he wrote to young preachers in 1830:

"Men may talk, declaim, or exhort in public, without much art, or logic, or learning; but to make a good sermon on religion or politics, on physics or metaphysics, requires much learning and many years training. The course of education is too limited and the term of attendance on schools and colleges is too short, especially in these United States, to make good sermonizers. Men of extraordinary genius in some six or seven years, may make a neat, logical, chaste, and classical oration. But in general, and for ordinary minds, it requires ten of the best years of a man's life.....a sermon-maker, without education, and without much training, is, to persons of discernment, one of the most disgusting performers, and one of the most useless speakers we can imagine."(9)

Thus we can easily see the importance Campbell placed on proper exposition of the scriptures. He contended that the proper type of preaching would be expository on some subject or passage to the extent that the student (audience) would properly understand the material with such clearness that they could expound it after having heard it preached on. He felt that church members should know what was to be preached at the worship, and knowing this, to be properly prepared to engage in beneficial study with the preacher when he stood up to teach. We can see how beneficial this type of preaching would be to the church today. If brethren properly understood the importance of preaching, they would "study" and "learn" what God's word is instead of "going to church" to "hear" a sermon. In the long ago God's people were destroyed for a lack of knowledge. We are not so naive as to think the same will not be true of His people today.

## CAMPBELL'S SUCCESS AS A PREACHER

Campbell had a brilliant mind and began at an early age to use it in study of scripture. At an early age, "He vowed to be one of the best scholars in the kingdom."(10) In the years to come he was to realize this desire. Robert Richardson wrote concerning him in the 1820's:

"His extensive knowledge of the Scriptures and his clear views of the gospel and its institutions, enabled him to resolve many difficulties presented by the preachers. He led them to perceive that by abandoning and fragmentary and textuary plan of consult-int and expounding Scripture, and by taking it in its proper connection, it became its own interpreter and revealed all its truth to the honest heart."(11)

Richardson further wrote concerning Campbell's attitude toward the preaching that was being done in his time:

"Mr. Campbell believed that the so-called "clergy" had taken away the key of knowledge from the people, and kept them in ignorance by assuming to be the only authorized expounders of the

will of God. He found them, therefore, directly in the way of the accomplishment of his great purpose, which was to convince the people that they could understand the Scriptures for themselves."(12)

Notice that Campbell saw the clergy, their attitudes toward the scriptures and their methods of preaching, as that which kept the masses ignorant of the will of God.

Campbell was powerful in his method of expository preaching and so were others who used the same basic style. When the Baptist wrote the history of their church in Kentucky, they wrote:

"Mr. Campbell, like an eagle in a storm, only rose the higher, and soared the more grandly because of the furious winds shrieking about him....They were devastating the (Baptist) churches in this region of the state (Kentucky) as a tornado sweeps away the forest in its path....In Kentucky men like 'Raccoon' John Smith, P. S. Fall, John T. Johnson, the Creath's, Vardeman, Morton, etc., were his magnetic leaders. Vardeman baptized 550 people in six months; Smith baptized 339 in six weeks; John Secrest baptized 222 in one hundred days; and others did as well."(13)

Later when brethren became discouraged with the lack of missionary work being done and argued in favor of a society to evangelize, Ben Franklin struck at the heart of the matter when he wrote:

"If the cause is languishing, it is so because the preachers are not as fervent as they once were...Preaching is what is needed, fervent, soul-stirring preaching, exhortations, entreaties, and impressive persuasions with the people to turn to God and be saved."(14)

Has this not always been the case? When God's people have not been doing as they should, there has always been a need for the right kind of preaching.

Campbell was an impressive speaker. In 1823, after the McCalla debate, Dr. Theodore S. Bell, at that time a youth, heard Campbell speak near Lexington, Kentucky, on the first Chapter of Hebrews. Years later Dr. Bell wrote:

"I never had heard anything that approached the power of that discourse, nor have I ever heard it equaled since. Under the training of my mother, one of the most thorough scholars in the Bible that I ever knew, and of Dr. Fishback, although I then made no pretensions to Christianity, I was almost as familiar with the Bible as with my alphabet. But that speech on Hebrews lifted me into a world of thought of which I have previously known nothing. It has been forty-five years since I heard that pulpit discourse, but it is as vivid in my memory, I think, as when I first heard it."(15)

Brethren, the very fiber and welfare of the church, cries for that kind of preaching today! We need to be expounding God's word from the pulpits, not sermonizing, and calling people back to the "Old Paths", pleading that they walk therein. Walter Scott said of Campbell:

"I never listened to any man who could hold the attention of an audience longer and better than Alexander Campbell, and send away his hearers so delighted and instructed."(16)

Could it be that Campbell had this effect on his hearers because he knew the word and preached the word? Men, concerned about their souls, have always shown greater interest in the able preaching of the word of God than in speeches of philosophy and theory. In 1833 a Baptist wrote Campbell saying:

"The New Testament is seldom read, except on Sundays; and a few verses only are explained in the course of a year. Our preacher preaches miraculous conversions, and quotes Young and Milton

twice for one Paul or Peter. He is very fond of harmonious sentences, and is smitten with the love of poetry."(17)

### CAMPBELL'S INFLUENCE

*Contrary to many ideas with regard to sermon making, Campbell taught the preacher students at Bethany College to preach the scriptures. The College began graduating students in 1843:*

"Soon a steady stream of well-equipped ministers of the gospel were flowing out to give leadership to the churches from coast to coast. These men reflected a methodology in preaching that was peculiar to Bethany. They carried their Bibles with them and their great familiarity with the passages pertaining to salvation and the pattern of the New Testament church amazed their listeners. The gospel which they preached was characterized by simplicity. All abstruse and metaphysical theology was put aside, and "Christ and him crucified" was exalted in every sermon....Every statement made was bolstered by passages of Scripture. If a "thus saith the Lord" could not be produced for the preacher's teaching, it was forthwith rejected by the elders and the people who came to the services with their Bible and "thumbed and referenced" to "see if these things were so." People from the community marveled, and said, "We never heard so much Scripture in sermons anywhere."(18)

### OUR NEED TODAY

*There is no greater need today in the church of Christ than a renaissance of Biblical preaching! Paul told Timothy, "Give heed to reading, to exhortation, to teaching...Preach the Word." There was a day when we were known as Bible reading, Bible loving and Bible living people. The preaching of our preachers endured because it was close to the word. Preachers studied the word. They meditated on it day and night. They were always prepared to preach or defend the Bible. We are told of a gospel preacher in Texas who was such a man. When challenged one day by a denominational preacher to a debate, and when asked when he wanted to hold the debate he answered, "Just as soon as I gargle and spit." Over one-half century ago brother Jesse P. Sewell told the preacher students at Abilene Christian College:*

"While you are young and able to memorize and can spend hours in this library in research, there is one important thing to do---study. When you are older and churches are making great demands of you and your time, there is still just one important thing to do---study. But, when you are older and others are being put on the shelf, you will be honoured and used in the Kingdom if you will just do one more thing---study."(19)

*We wholly concur with H. H. Farmer who wrote:*

"Only Biblical preaching based on the continuous study of the Bible with all the help that modern scholarship can give, is the least likely to be, not a trickle of water over desert stones, quickly dried up, but a broad, enduring river which reflects heaven and fertilizes the fields."(20)

*Yet many churches do not realize the importance of preacher study, consequently they make such demands of him that he hardly has time to "warm over" someone else's outline, much less spend hours--even days studying and preparing one discourse. The preacher of the New Testament order is to give himself wholly "to reading, to exhortation, to teaching" (1 Tim. 4:13-15). But preachers have unscripturally given in to the whims and desires of ignorant, lazy brethren and to the glory of hell have become everything from janitor to transportation committee. The church would not be experiencing the liberal problems of the day if our preachers were better prepared in the word and consequently had the members of the church rooted and grounded in the "faith which was once delivered unto the saints."*

*In writing about preaching, R. C. Foster said:*

"Whenever the church has faithfully obeyed the final command, 'Go preach the gospel,' Christianity has prevailed. Whenever the church has gone to sleep and failed to raise its voice, or become fearful and talked in whispers, or Judas-like, has betrayed its message, the light has been dimmed and the world slipped into the valley of shadows. Has the pulpit lost its power today? Not when Christian martyrs, instead of craven cowards or selfish worldlings stand in the pulpit. Whenever the gospel is proclaimed, victory is nigh. When the churches substitute theatrical performances, pie suppers, and pool-tables for the preaching of the gospel, then downfall is inevitable. When the husk of philosophical and scientific speculation, modernism, and infidelity are substituted for the gospel, God's people are starved and the kingdom suffers defeat."

*Preachers need to stand tall in the pulpits across the land and with power and certainty proclaim the unsearchable riches of the ancient gospel of Christ. There has not been a time since the restoration movement began in which this was more sorely needed! We often say that the church is never more than one generation from apostasy, conversely, we believe apostasy doesn't loom that far into the future. If this generation does not stand four-square for the gospel, this generation will reap the fruits of apostasy, yea, even as it is already doing! Alexander Campbell's words to young preachers written one hundred and forty-four years ago seem as fresh as tomorrow's newspaper. He said:*

"Preachers have become as necessary as prophets were in the worst times of the Jewish history. In prosperous times they needed no prophets. Had not Baal had them in hundreds, there would have been no need for Elijah and Obadiah, and other kindred spirits....Were Paul on earth now, he would proclaim reformation. He would from the acknowledgments, and from the behavior of our contemporaries denounce the judgments of God upon them if they reformed not. He would show them that sects, opinions, speculations, and doctrines, were not the religion of Jesus Christ; and if they reformed not, into the kingdom of glory they could not enter.

He would also denounce the unrighteous works of Christians--their pride, and covetousness. He would find occasion to take the advice he gave to Timothy, to reprove and rebuke with all authority. He would show us that the denunciations of Jesus, in some of the seven letters to the Asiatic churches, were applicable to us.

I hesitate not to say, that there is an alarming ignorance of the scripture, even amongst the most enlightened teachers of Christianity so called. I seldom read a passage in a newspaper in which I do not see two perversions for one right application of the scriptures. It is an awful time of darkness among the popular teachers of religion....everything depends upon your accurate knowledge of the scriptures of the Old and New Testament."

*Preachers need to study the Bible. They need to spend much more time in a concentrated effort of study than they have been doing. They need to preach the Bible, and encourage people to bring their Bibles, pencils and paper and study with them. We need to get away from this "going to church" philosophy to be entertained by a pretty, thirty minute speech! Preachers need to do a lot of expository preaching. We must teach the people what is in the Bible. We must educate them so that they can properly understand and teach others. We may denounce the clergy system but we have one! We have the preachers who are supposed to do all the teaching--according to the brethren. One remarked recently, concerning a congregation whose attendance was off - - "They need to move someone in there (meaning a preacher) who can beat the bushes and get people to attending." We thought that was the responsibility of Christians. And while it was in New Testament times it is considered the job of the preacher (clergy) today. When we can properly educate the church in the Christian system to the point that each member of the kingdom fulfills his responsibility, we will have*

gone a long way toward Jerusalem in restoring the ancient order of things.

We need preaching that will give the people what they need, not what they want! For more than a decade we have heard, "Today's preaching is not answering people's questions." We dare to suggest that perhaps people have not been asking the right questions. When God's word is preached, when we preach through the Bible as Campbell exhorted men to do, we will answer all questions that are worth asking, and as a result of that kind of preaching God will be glorified. Martin Luther said:

"Where the battle rages, there the loyalty of the soldier is proved, and to be steady on all the battlefield besides, is mere flight and disgrace if he flinches at that point."

May God give us preachers that never flinch at the point of need. Men who are willing to spend and be spent for the greatest cause in all the world--the cause of Jesus Christ.

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# the DEFENDER

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

Vol. 3, Number 8

August, 1974

## I STAND AMAZED

TOM L. BRIGHT  
Fritch, Texas

It would be virtually impossible for one to enumerate in this short article all of the technological advancements that man has made in the last seventy-five years. I have often wondered what a person that has been dead for seventy-five years would think of today's world, if he could come back today and see all the things in existence that would have been a mere figment of the wildest imagination in his day and time. I doubt that "amazement" or "astonishment" would even begin to describe how that person would feel. Probably "utter disbelief" would more nearly present his thoughts.



Just as these people of old would stand in utter amazement at what they would see, I too, stand amazed at the things that I see and hear in the religious world today. Things that would have been unthinkable fifteen years ago, are openly advocated by those that claim to be members of that blood-bought institution, the Church for which Jesus died. This softness, this "no definite stand" attitude that surrounds these false teachers amazes me. This spirit of compromise, this "anything goes" philosophy, this idea of preaching "peace, peace; where there is no peace" (Jere. 8:11) astounds me!

Please understand, I am not surprised that men have arisen "speaking perverse things, to draw disciples after them" (Acts 20:30). This is really nothing new. The apostles warned of this (1 Tim. 4:1-3; 2 Thess. 2:1-12; 2 Tim. 4:1-4; Acts 20:28-32, etc.). Furthermore, Paul wrote in 1 Cor. 11:19, "For there must be also heresies among you, that they which are approved may be made manifest among you." So, false teachers are nothing to be surprised about. My amazement, my astonishment, my dismay is at the gullibility of those untold thousands that are being led down a one-way street to eternal destruction simply because they are following the "doctrines and commandments of men" (Mark 7:7), that insidious monster that we call Liberalism. I stand amazed at the acceptance by many people of that incongruent, that totally illogical, irresponsible and unreasonable heresy that is advocated by many that claim to be members of the Lord's Church; those that "went out from us, but they were not of us" (1 Jn. 2:19).

Let it be understood that I have no personal animosity towards any of the above mentioned group, but let me be very candid, I ABHOR THAT WHICH THEY ADVOCATE! I have no "axe to grind." I have no hatred for any person. But the truth as revealed in the inspired Scriptures is being trampled under the feet of those that are "ever learning, and never able to come to the knowledge of the truth" (2 Tim. 3:7). This I will strenuously oppose.

continued on page 64

# "JUST A LITTLE MORE TIME"

WINSTON C. TEMPLE  
Pensacola, Florida

The above words are the title of a song that was so aptly sung under the covering of a small tent just outside the city of Evergreen, Alabama.



As far as this writer knew, this Sunday of July 21, 1974, was to be the same as any other in the life of a gospel preacher. The only exception was the places where he was to do the preaching. At the morning service, he spoke at his home congregation, knowing that at 6:00 p.m., he was to be speaking at the church of Christ in Evergreen, Alabama.

Accompanied by brother Emery Hardin, one of the students in Bellview's Preacher Training School, Brad Temple (age 13) and Mitchell Temple (age 11), the two sons of this writer, we started on our trip to Evergreen. Little did we know the joy that was to be ours on that evening. The sermon was much the same as this speaker has delivered at other congregations. In the closing part of the services, announcements were made concerning a tent-meeting in the black section of town. Upon learning that the speaker would be none other than the John Henry Clay of Pasadena, California, immediately we agreed that we surely could not pass by the opportunity of hearing him speak.

When this writer was a young boy, about the same age as his youngest son, Mitchell, he remembers having gone to such an endeavor. The tent was pitched in the black section of the little town of Bagdad, Florida, about 25 miles east of Pensacola, Florida. After the singing of several songs, a large black man dressed in a dark suit, approached the pulpit. The preacher was brother Richard Taylor from Tennessee, one of the students trained by brother Marshall Keeble. His preaching was indicative of the "Keeble style." Every point was march-

ing aglow with the lights of everyday illustrations, as it were a mighty army to the battlefield. The name, John Henry Clay, brought to this writer's memory the unforgettable impression made on him as a young lad who many years ago had heard brother Taylor so forcefully and sincerely proclaim the unsearchable riches of Christ. As this memory flashed across the mind of this writer, he immediately thought how wonderful it would be for his sons to experience in similitude the same type of tent-meeting that he had experienced twenty-five years ago.

The tent-meeting at Evergreen was to begin at 8:00 p.m. that Sunday. Our services at the white congregation was over at 7:00 p.m. We knew that in order not to miss any part of the service, we must hurry. Having not eaten since noon of that day, we determined to grab a sandwich at one of the hamburger places, but thanks be to brother and sister Luther Mixon, we ate fried chicken with all the trimmings. Have you ever seen anyone who could produce a complete dinner in fifteen or twenty minutes? Sister Mixon could and did! What a wonderful expression of hospitality exemplified by this worthy family.

Directing us to the meeting was brother Mixon. Upon arrival, brother Emery Hardin said, "Let us sit on the front row; we don't want to miss anything." The meeting was almost like the one pictured in this writer's mind. Dressed in a light colored suit and ready to make announcements, stood a rather small man (compared to the former brother Taylor) who introduced himself as John Henry Clay. After announcements, brother Judson Boyd, evangelist for the black congregation in Andalusia, Alabama led the first song. Another brother (who's name this writer can not remember) led the second song; then, brother Clay introduced a certain brother Stripling who was the evangelist for the black congregation in Greenville, Alabama.

the **DEFENDER**

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Brother Clay said, "Brother Stripling is not only a good evangelist, but he is a famous song director who is known throughout all of South Alabama." As brother Stripling rose from his seat, the question was asked the black brother sitting next to the writer: "Where are the songbooks?" He replied: "You don't need one; just follow him." The song who's title heads this article rang out through the hills in a style peculiar to the black people. Only they could have sung it with such feeling and conviction. The first verse went something like this: O' Lord give me just a little more time, friends of mine are lost in sin, just give me a little more time.

After prayer and the singing of a number of other selections, brother Clay very quickly moved to the pulpit and introduced his sermon. In large letters (about 18 inches high), he very rapidly wrote on the blackboard the word, LOVE. Without hesitation, he defined every word in John 3:16! How wonderful it would be if all the liberals in the church could have heard that definition of love. He discussed the many different kinds and degrees of love. Every scripture quoted, every illustration used, pointed to the ultimate conclusion that in order to know and love God one must keep His commandments. (1 Jn. 2:3; 1 Jn. 5:3). When the invitation song was sung, one erring brother responded and confessed his wrongs before the congregation. Brother Clay made mention of the fact that prior to this meeting he had conducted some twelve years ago, a meeting in Evergreen, Alabama and as a result of that prior meeting a small congregation had been established. A man, who brother Clay thought would be a well established man in the faith, was left to preach for the small congregation, but unfortunately, he went back into the world. Even though the small congregation does not have a place in which to worship, brother Clay, supported by the white congregation in Evergreen, is endeavoring to re-establish the church in that area. The one restored brother is a start. May others be converted and added.

The services on that evening of July 21, 1974, concluded with exhortations, encouragements and admonitions for the spiritual welfare of all Christians. This closing was typical of such a man of great faith as is brother Clay -- John Henry Clay, the Marshall Keeble of 1974.

After having attended the meeting on Sunday, the following Saturday found this writer, accompanied by

brother J. B. Whiting, in Andalusia, Alabama. There we met with brothers Clay and Boyd. The purpose of the meeting was to obtain proper information for this article and to talk about evangelization of the black race.

Brother Clay was born June 24, 1920 in Lafayette, Louisiana. His religious background was Catholic. He told of his conversion in the following manner:

"I was always going around from church to church in search of girlfriends. I would stand outside and listen to brother Keeble preach. After three or four sermons, I was converted." When asked, when did he start preaching?, he replied that he started preaching the same year he was converted - 1937. He began his training by traveling with the late Luke Miller. He would lead songs and brother Miller would do the preaching; although, he did attend Nashville Christian Institute, he attributed most of his training to brother Miller's tutoring. He also told of how some of the teachers from David Lipscomb College would come over to the Institute and teach classes for the black students. He was highly complimentary of the white brethren. Without their support, he stated that he could not have been able to reach the accomplishments thus far. In his 37 years of preaching the gospel, he has baptized over 5,000 people and established at least 20 new congregations. In 1947 at Enterprise, Alabama, he baptized 145 persons into Christ. A year later, 1948, at Hamilton Crossroads, Alabama, 150 people were immersed for the remission of their sins. His largest number of converts at any one given time was 200. This took place in Clanton, Alabama in 1951.

During the year of 1949, he conducted a tent-meeting at Andalusia, Alabama. In this meeting Mr. Judson Boyd obeyed the gospel and became a Christian. Brother Boyd went to Nashville Christian Institute for a period of six months, but stated that he received most of his Bible knowledge from two sisters in the community - a sister Arnold and a sister Curts. During 1951, he moved to Panama City and established a congregation there. In 1967, he moved back to Andalusia where he is currently involved with the work there. Under his leadership, the congregation has just recently renovated the building.

Possibly, if it had not been for the work of brother Clay, brother Boyd and others like him would not have ever been in the church; much less, accomplish the things exemplified in



## I STAND AMAZED, continued from front page

In my reading the writings of these Liberals, I have noticed that there are certain basic, fundamental premises to which they all adhere. In this article, I would like to point out some of these basic premises, and in so doing, we will come to a better understanding of the deceptive and subversive nature of Liberalism.

In chapter two of the book The Kingdom of the Cults by Walter R. Martin, M.A., the author presents the idea that to effectively combat the teaching of the various cultic religions, one must first of all understand their vocabulary. The Cultist uses the same words and phrases that you and I would use, but in so doing, they have an entirely different meaning than you and I have. In other words, the Cultist has taken the words and phrases of the Bible with which we are familiar and completely redefined them, thus giving them an entirely different meaning. Even though the Cultist will tell you that "I believe exactly like you do", and he seems to do so, you will notice an evident breakdown in communication, as though you were not talking the same language. The truth of the matter is, indeed, you are NOT talking the same language! The vocabulary of the Cultist is entirely different from your vocabulary.

The Liberals have done exactly the same thing. They have taken many words and phrases from the Bible, those that are very familiar to us, and redefined them. What does the Liberal mean when he speaks of "the Church"? What does the Liberal mean when he refers to the "inspired" word of God, "tradition" or "matters of opinion" or even to "fellowship"? To whom does the Liberal refer when he speaks of his "brothers and sisters" in Christ?

When I speak of "the Church", I have specific reference to that institution that was established on the first Pentecost following the resurrection and ascension of Jesus, as recorded in Acts 2. When I speak of "the Church", I have reference to that which was purchased by the precious blood of Christ (Acts 20:28); that to which all saved people are added (Acts 2:47); that which is promulgated and propagated by the inspired word of God (1 Cor. 4:15; James 1:18; 1 Peter 1:22-25); that over which Christ is head (Eph. 1:22-23; Col. 1:18); to that group that proclaims the "one faith" (Eph. 4:5). Not so with the Liberal! When he speaks of "the Church", he really means that he has in mind that narrow-minded, bigoted, sectarian, straitened, exclusive minded, tradition-bound church of Christ that has left the mainstream of religious thought in the United States, that has left the restoration principles of 100-150 years ago. He refers to that group of "church of Christ's" that MIGHT BE some distant (twelfth cousin) relative of that which men as Alexander Campbell, B. W. Stone, Walter Scott and many others fought to restore in that great Restoration movement! This, my friends, is what the Liberal means when he refers to "the Church."

When I refer to "matters of opinion", I refer to that area of expediency in fulfilling the commands of God; that area in which there are many ways in fulfilling a commandment, but one is to be chosen. In this area, elders of each local congregation are the final authority (Liberals detest the idea of anyone having ANY AUTHORITY over another person). Another area of "matters of opinion" can be seen in John 3:1-2. We KNOW that he came by night. But, when the question is asked "WHY did Nicodemus come to Jesus by night?", we get into an area of "opinion." Your "opinion" as to WHY he came at night is as good as my "opinion" as to WHY. But the Liberal has taken the term "matters of opinion", has completely redefined it and to them it now means that instrumental music in the worship to God, premillennialism, speaking with tongues, the baptism of the Holy Spirit for people today, the availability of spiritual gifts (1 Cor. 12) today, etc., are all "matters of opinion" to them. Thus, these things being "matters of opinion", we are to accept as faithful Christians all that might hold to any or all of these things; these issues are not to determine those whom we fellowship!

Let us notice something else that is in the same line of thought. When the Liberal uses the term "traditional church of Christ", he refers to anyone that would stand up and speak out against the aforementioned things that the Liberal considers "matters of opinion." In other words, it is "traditional" for "church of Christ's" to preach against the use of instrumental music in worship, to cry

out against the teaching of premillennialism, to teach against one's ability to speak in "unknown" tongues today, to disbelieve anyone who claims to have received Holy Spirit baptism. In other words, there is a set pattern of doctrine and worship to which our "forefathers" in the church of Christ have assigned us and any adherence to that "pattern" results in the "traditional church of Christ"!

Please do not understand me as saying that everything the Liberal lists as "matters of opinion" and "traditional" is not just that. Wherein they SIN is taking "matters of opinion" and "matters of faith" and equating them. In reality, everything comes out as "matters of opinion" or "traditional."

As one reads the Liberal writings and it begins to dawn on him what they are really saying, he soon comes to understand what my ancestors meant when they said that the white man "speaks with forked tongue." Simply stated, it boils down to deceptive, diabolical, damnable theological double-talk, pure and simple!!

Another area of deep concern is that of distinguishing between what God CAN DO, and what God WILL DO. In reading these Liberal writing, I have been impressed (to be understood in a bad sense) with their attempt to abrogate the PLAN OF SALVATION (Liberals hate this term also). In their pell-mell rush and push to fellowship every avowed believer in Christ and to preach "peace, peace, where there is no peace" (Jere. 8:11), their hue and cry has been, "God can save a person without baptism if He wants to." Why my liberal friend, I believe that God CAN do anything that my weak, fallible, finite mind could conceive, except lie (Titus 1:2). God COULD save a person without him ever repenting; God COULD save those of Islamism, Hinduism, Buddhism, Shintoism or Confucianism without their having to obey the gospel, if He so chose! God CAN DO ANYTHING THE HUMAN MIND MIGHT THINK OF!! (Note the above exception) The issue, my liberal friend, is NOT what God CAN DO, but WHAT God WILL DO! I am deeply concerned, not with what God CAN (ability and power) do, but with WHAT GOD HAS REVEALED HE WILL DO! "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deut. 29:29). This principle is as true today as it was when written. Those things that are revealed are the important things. Is God dependable? Are we to take Him at His word as given in the Bible? If God revealed to us that salvation is dependent upon certain conditions, are we to believe that these conditions are to be met, or are we to understand that they need not be met? The issue is not, has God "attempting to set us free, became entangled?" The real issue is, has God revealed unto us the way to salvation, and are we to abide by that revealed way, meeting all of the conditions to enjoy all of the promised blessings? Jeremiah cried in the long ago, "O Lord, I know that the way of man is not in himself, it is not in man that walketh to direct his steps" (Jere. 10:23). Is this statement true? If it is, then who is to direct man's steps? How are we to know which way to go? If you answer, "God is the only One able to direct us" then I must ask "How?" In what way has God given us direction to that which is right? If man is incapable of finding his way and God is the One to direct us, and has given us the directions, must we, OF NECESSITY, follow those directions? So we see my friends, the issue is NOT what God can do, but what God WILL do; what He has revealed He will do. The real issue is, Is God to be believed?

I believe in the Plenary Verbal Inspiration of the Scriptures. I believe that EVERY WORD written by the writers of the Bible were placed on the original manuscripts because the Holy Spirit chose the EXACT words that were used. The Bible, FOR ITSELF, claims VERBAL INSPIRATION, cf. 2 Sam. 23:2; Matt. 1:22-23; Mark 13:11; Acts 1:16; 2 Tim. 3:16-17; 2 Pet. 1:20-21; Heb. 3:7-8 with Psalms 95:8. Now here is my point, since the Bible claims Verbal Inspiration for itself, if it is not exactly that (Verbally Inspired), then it has to be the BIGGEST HOAX that has ever been palmed off on man. If not, why not?

The Bible, being Verbally Inspired, reveals to us that we can know and understand the Truth (John 8:32; Eph. 1:18 and many others we could mention). But the Liberal teaches that we are to study the Bible and God will, by the Holy Spirit (evidently by some direct manner), reveal to us the meaning. But the funny thing is, that the Holy Spirit will not reveal to every person the same

# IMPRESSIONS

CLIFFORD DIXON

Jay, Florida

Having held several gospel meetings this summer I have found much unrest and upheaval in many congregations of the church in several states. I want to share some of these things with the readers of the Defender and offer some possible solutions to the problems.



In some places there is much discussion over discipline but very little being done about it.

In one congregation a lady had been living in open adultery with a man of the community for over two years. While I Corinthians 5 had been discussed freely, no discipline had been administered. It seems that the brethren thought the church would be harmed more by withdrawal of fellowship than it was enduring the shame and reproach this unfaithful member was bringing upon the church.

In other places I was briefed before beginning the meeting that I must not call denominations by name in exposing their error. I was informed that the people of the community just would not attend the services if I called denominational names. Older gospel preachers were referred to as being "too hard", even though they had established the same churches and had baptized most of their critics. It seemed contradictory to me that the gospel preached plainly worked on converting the very people who were criticizing such preaching. I wondered how well received Christ would be received in these churches since he condemned the Scribes and Pharisees and even told them they were going to hell (Matthew 23).

A young preacher had just been fired in one place I preached because he had preached that women were not to be the song leaders, leaders of public prayers and preachers on the basis of the prohibitions of I Cor. 14:34,35 and I Tim. 2:11,12. When I preached these same things on the basis of the same scriptures one brother argued with me that I Cor. 14:34,35 was

speaking of regulation of use of spiritual gifts and that when the miraculous gifts ceased, then the prohibitions placed on women also ceased. I pointed out that I Tim. 2:11,12 had no reference to spiritual gifts but that the same prohibitions upon women were given as in I Cor. 14:34,35.

In another place about half of the members of the church had quit because the preacher had told them they should attend every assembly of the church. They did not believe that Matthew 6:33 or Acts 2:42 applied to them when the hay needed hauling in. Further examination showed weakness upon discipline among them. When a woman could have babies out of wedlock and not be rebuked nor see any need of repentance, I knew that this congregation was all too friendly with the worldly philosophy that if a person did not think a thing was wrong it didn't make any difference anyway. James says that friendship with the world is enmity with God (James 4:4).

Still another gospel preacher was fired because he "preached too much on giving." He had instituted a study of Wednesday evenings in a popular study book on giving and the brethren could not take it. Reports were out that one member had thrown the book at him and walked out stating that he would not be back to services.

In still another place a faithful preacher had been fired for preaching on worldliness. He had mentioned the women's short dresses and cigarette smoking's adverse effects upon the body. They thought that worldliness should be preached on as long as the preacher didn't mention shorts, bikinis, and mini skirts, and be sure not to mention tobacco.

In most places I have been, little or no personal work is being done. The brethren are discouraged and are just not enthusiastic about soul winning. It is generally felt that they had hired the preacher to do the personal work during the gospel meeting. Personal application of the great commission among the rank and file members of the church is rare.

Brethren need a general awakening

to the fact that people are lost in sin and that the only way any will be saved is that they be taught and obey the truth (John 6:44,45; Rom. 10:13-17; Heb. 5:8,9). Too many brethren want to compromise with denominationalism and think that if a person is religious he is all right regardless of what he believes. If this had been the case then every sermon recorded in the book of Acts would have been in vain. They were already religious people. We need to realize the people religiously wrong are not all right. They need teaching and converting to the truth (John 8:32).

In too many places brethren are under huge building debts and the elders are afraid to say anything about the worldliness they know is being practiced for fear that the contributions will go down and they will lose their buildings. We are indeed in troubled times and if Christians do not stand for the truth we are in for a falling away from the faith. Too many sound gospel preachers are being replaced with hirelings who are more interested in their public images than in the truth.

What can we do about such matters in such times as these? Here are a few suggestions:

1. Brethren can stand for the truth, demanding that it be preached from the pulpit and taught in the classes (Eph. 6:10-18; Jude 3).

2. Preachers can continue to preach the truth, not giving in to the pressures of the world (2 Tim. 4:2,3).

3. Brethren can disassociate themselves with worldly practices realizing that friendship with the world is enmity with God (Jas. 4:4).

4. All can realize that the real purpose of the church is to be the pillar and ground of the truth, not a glorified social club (1 Tim. 3:15).

5. Let us realize that people are lost in sin and that every day millions die without hope. It is urgent to reach the masses TODAY. Tomorrow will be too late. People do not need to be "impressed" they need to obey the gospel because they are lost. We do not need to be worried about their "hangups" but about their lost souls. They need to be taught the gospel, the power of God to salvation (Rom. 1:16).

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#### I STAND AMAZED, continued from page 65

thought about the same thing! In reality, this is the doctrine of Subjectivity, that truth is not absolute, but depends upon how the person looks upon a particular proposition and whatever he decides about that proposition, is the truth. We should always be aware of the fact, that when a Liberal refers to the inspiration of the Scriptures, he means it in the light of Subjectivity, not Objectivity.

Liberals spend far more time quoting from those gaints of the "Restoration Movement" than from the Bible. No man has more respect for what such men as Alexander Campbell, Barton W. Stone, Walter Scott and many others have done to restore New Testament Christianity than this writer, but I oppose setting these men forth as the final authority. I am certain that all of these men would whole-heartedly join with the apostle Paul in saying, "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1). Any man's teaching must be accepted only as long as it agrees with the New Testament; likewise, it must be rejected when it conflicts with the teaching of the New Testament. It makes no difference who that man might be!

As one reads the earlier writings of these "Restorationists" and compares them with their later writings, he will note their gradual enlightenment through years of deep study and meditation on various Biblical themes. These men were influenced by denominational backgrounds and educations, steeped in centuries of traditionalism and man-made creeds. They began to search for the Truth and only after many years of study did they arrive at the plateau of knowledge with which they ceased their walk upon this earth. Would it be ethical for me to take something Alexander Campbell wrote on baptism or fellowship when he first began to come out of the maze of denominational teaching and present it as being what he always believed on those subjects? Of course not! Would Carl Ketcherside want me to go back to the things he taught 30-40 years ago on fellowship and baptism and say that this is what he believes in 1974? You know the answer to that as well as I do.

In closing let us be mindful of two main thoughts. The Liberal has a vocabulary all his own. Even though he uses words and terms with which we are familiar, they do not have the same meaning that we would attribute to them. Secondly, the leaders of the great Restoration Movement are generally referred to as the final authority. They should be accepted as their thoughts agree with the teaching of the New Testament and rejected when not in accord.

Truly, I stand amazed!!

brother Boyd.

In our immediate area of Pensacola, we have another example of such men as brother Clay. Brother J. B. Whiting was born November 21, 1915 in Pensacola, Florida. He was baptized by brother A. S. Johnson in 1933. He attended Nashville Christian Institute, but attributes most of his training to the white brethren in his home town. During his 31 years of preaching, he has baptized several hundred people into Christ. He has preached for congregations in Selma, Alabama, Georgia and in many places in Florida. One local work at the Susan Street congregation in Milton, Florida owes much of its growth to the efforts of brother and sister Whiting. Sister Bessie Whiting, the devoted and dedicated wife of brother Whiting, was also converted by brother Johnson.

There is not any way of determining how many lives have been touched; nor, the overall good accomplished by such men as Keeble, Miller, Clay, Taylor, Whiting, Boyd, Johnson and a host of others.

As this writer interviewed brothers Clay, Boyd and Whiting, he was glad to learn that down through the years the white brethren had assisted (financially and otherwise) the black preachers in carrying the gospel to their race. In Keeble's time the story was much the same. In the book, "Roll Jordan Roll," by J. F. Choate, page 59, paragraph two, we read: "Keeble baptized fifty-eight in that meeting and the white people provided a nice meeting place for the new disciples to worship. In September Keeble was in Sheffield, Alabama, for a meeting. N. B. Hardeman and B. C. Goodpasture made it a point to come by for a visit with him. Keeble enjoyed those visits. They were his 'advisers' and helped Keeble through many a problem." It was not just brother Keeble that was supported by the white brethren for in the same above mentioned book on page 76, brother Keeble, in a report to the Gospel Advocate, 1937 wrote: "...Next we visited the church at Gainesville, Florida. John Vaughner established this church while the white brethren supported him. We were then in a three week's meeting in Pensacola, Florida, which resulted in

sixteen baptisms and seven restorations. Junius Knight preaches there. The white brethren have stood by the work."

A few years prior to 1937, brother J. B. Whiting was converted in a tent-meeting in Pensacola. He is currently worshipping at the "A" Street church of Christ in Pensacola. There, brother Abbott S. Johnson is the capable minister of the congregation. Brother Whiting preaches anywhere that he has an opportunity, but is limited as to the amount of evangelistic work he can do. The reason for the limitation being not due to health nor disabilities on his part, but it is due to the fact that he must secularly support his wife and himself. A few years ago, sister Whiting fell and broke her legs. The medical doctors said that she would never walk anymore, but thanks be to God she is able, with the assistance of a cane, to walk again.

Brother Whiting is to the best of this writer's knowledge and to all others who really know him, one of the most capable preachers among the black people.

In the ten years that this writer has known him, I have my first time to find him wanting in regard to Bible knowledge and in Christian living. His knowledge of how to work with success among the black and white alike proves him as an evangelist.

Brethren! it is a crying shame that a man of this ability is not supported full-time in the work of our Lord. In "Roll Jordan Roll," p. 46, brother Keeble "...reminded the white Christians when he wrote to the Gospel Advocate that when they were planning mission work abroad not to forget the Negro at their door."

Maybe we white brethren need to sing that song: "O' Lord give me just a little more time!"

For additional information in regard to brother Whiting's plans for evangelizing of his race, please write or call him at the following address and number:

Mr. J. B. Whiting  
1101 West Lloyd  
Pensacola, Florida 32501  
Phone no. (area code 904)  
438-8441

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## "PHYSICIANS OF NO VALUE"

RAY PETERS

Dalton, Georgia



In Job 13:4, Job made a statement in response to the harangue of Zophar, by saying, "But ye are forgers of lies, ye are all PHYSICIANS OF NO VALUE." Job's three supposedly friends came to visit Job in his time of affliction and instead of being friends they turned out to be just the opposite and tore into Job and started maligning him that he was wrong. When Job would reply in his defense, and in essence saying, "I am not suffering because of sin I have committed, and you are wrong in accusing me." Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite, came in the pretense of being friendly and wanting to help, but as it turned out they were, PHYSICIANS OF NO VALUE.

This writer, in reading this passage, could not help but be struck with the similarity of Job's plight with these three men and the situation that exists in the church with liberalism and false teachers. False teachers, especially those of the liberal persuasion, come as friends of the truth, the church as a whole, and to the members, but when they have gained a foothold in a congregation they ridicule the church of our Lord and malign it for being dogmatic, legalistic, narrow minded, etc., and are really PHYSICIANS OF NO VALUE. Men of Leroy Garrett and W. Carl Ketcherside

persuasion parade up and down the brotherhood as physicians of the truth, that is, they think they are going to cure the ills that exist in the church, but they are PHYSICIANS OF NO VALUE because they have left the right prescription book, God's Word, and have made the wrong diagnosis. That is the main reason that false teachers are physicians of no value.

Another reason that false teachers, whether liberals or antis, are PHYSICIANS OF NO VALUE is because they aren't really physicians. Webster defines a physician as, "A person skilled in the physic or the art of healing; a doctor of medicine; a healer or RESTORER." (Emphasis mine). The liberals and false teachers could care less about the Restoration Movement, in fact, that is one of the main points of attack. They ridicule men of the past such as: "Raccoon" John Smith, T. B. Larimore, J. W. McGarvey, and other great men of the Restoration Movement. They, the false teachers, travel in the disguise as a healer of truth, but they are destroyers instead of healers! These men are real articulate, as were Eliphaz, Bildad, and Zophar, and they will preach some truth; so what, a quack doctor may have some good medical practices, but he is just that, a quack, or false doctor!

These PHYSICIANS OF NO VALUE prescribe a false prescription for the cure of all the ailments in the church and that prescription is LOVE, SWEET LOVE. While it is admitted by all

continued on page 76

## OLD COPY

GEORGE E. DARLING, SR.  
Clarksdale, Mississippi

In the November 24, 1932 issue of the GOSPEL ADVOCATE there appeared an editorial by Foy E. Wallace, Jr. that I think is worthy of reprinting for the readers of the DEFENDER, in that I believe it well states the policy of this paper. May God help us when we get to a point that all of our religious papers will no longer be organs to promote truth and expose error both in and out of the church. (G. E. Darling, Sr.)



"The church of the New Testament grew when opponents of the truth be-headed its exponents. The church of the past century grew when our own pioneers waged relentless war on error in denominations, when the doors of public buildings were closed against them, when persecution was bitter, and when courage was an essential quality in the man who would preach the gospel. Imagine the preachers and editors that have graced the pulpit and page in the past generation steering clear of disputed issues! Where would the church be today? The church of this generation will become languid in compromise, if not entirely lose its identity among the humanisms of the day, if the noncombative policy some brethren urge should be adopted.

Those brethren who think the policy of exposing error in or out of the church too drastic and who believe a course of less resistance and severity should be pursued would do well to look up some old files of the papers and see how the men whose memories are cherished and whose praises are yet sung wrote and preached a generation ago. We often hear it said: 'We need a Lipscomb, a Sewell, a Benjamin

Franklin, at the helm today.' True, indeed; and if they were here to do the steering, certain forms of error gaining currency in our own ranks could not get a start.

And some good but misinformed brethren would have us keep the GOSPEL ADVOCATE free of all disputed issues. That is too much like trying to preach Christ and say nothing about baptism. The Bible itself is full of disputed issues. Jesus disputed with every class of errorists of His day. Paul was both an offensive and defensive fighter. His words to that perverter of the Way, named 'Elymas,' who sought to turn Sergius Paulus, the proconsul, from the faith, represent a veritable verbal volcanic eruption: 'O full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?' Too harsh, too harsh, Paul; you ought to preach in love! If gospel preachers today should preach like Christ and the apostles preached, it would give some of the brethren creeping paralysis.

It will not bid a fair future for the church of Christ when brethren in large numbers come to maintain an apologetic attitude toward the truth, or oppose exposition of error, or object to the discussion of disputed issues."

Keep in mind, brethren, the above was written in 1932. It was needed then, and oh, how it is needed today. Too many of our editors are applying the 'soft touch.' Their papers could do worlds of good for the cause of Christ if they would wield their pens against the liberalism that is engulfing the church. How confusing it must be for some who accidentally get their hands on "Contending for the Faith;" "First Century Christian;" "The Defender;" "Words of Life;" "The Bible Way" and ONLY

THE DEFENDER

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A FEW MORE of our papers that have the courage to expose and combat the forces of evil in and out of the church, to then read the BIG papers (thousands of subscribers) and see articles by the promulgators of heresies. Is this endorsement by association? It is amazing, to say the

least, to look back 30-35 years and note the difference in the "leading journals" of our brotherhood. We believed in "disputing" then. Today we are trying to play both ends and the middle. Is this what is meant by the "middle of the road?"

## BEWARE OF IMITATING BIG CONGREGATIONS TOO MUCH!

QUENTIN DUNN  
Sabinal, Texas

Much is being said in bulletins and brotherhood publications about big congregations and the characteristics that make them grow. Churches like 6th & Izzard in Little Rock, Arkansas, Broadway in Lubbock, Central in Amarillo, Texas and many other big congregations are used as examples of splendid progress.

It is said that they have a great leadership. It is said that the elders love the Lord and His church. It is also said that they constantly challenge the church to greater accomplishments.

It is highly commendable for elders to love the Lord and challenge the brethren to greater accomplishments. But do the elders at 6th & Izzard in Little Rock, Arkansas, Broadway in Lubbock and Central in Amarillo, Texas always challenge the brethren to cooperate in Scriptural works?

It is my understanding that these three congregations support Herald of Truth. Many errors have been taught on Herald of Truth but I will specifically mention only two.

In TV sermon 953 entitled "*The Best of Everything*" it is stated, "The faith that saves is a gift of God." What scripture says this? None! The scriptures are given by inspiration of God and one must believe them to be

saved. The Bible teaches that "*He (God) is a rewarder of them that diligently seek Him*" (Heb. 11:6) The Bible nowhere says that faith is a gift of God! [Brethren, this doctrine, "*faith is a gift of God*" is Calvinism. Editor]

In TV sermon 986 entitled "*The Search for Truth*" it was stated -- "We are assuming that it (the Bible) is the inspired word of God." Brethren, how about that? We don't have to assume that the Bible is the inspired word of God. We know it is the inspired word of God! (2 Tim. 3:16).

We are not surprised that there were other errors in this sermon. When one doubts the inspiration of the Bible other errors are naturally taught. We are not surprised that TV sermon 986 has been taken out of circulation!

I am sure many brethren support Herald of Truth because many big congregations support it. The fact is liberalism is firmly planted in many big congregations! This is obvious to serious minded brethren! Not everything done by big congregations is wrong. It is commendable to imitate them in generosity and scriptural works. But let us beware of imitating big congregations too much! A work is not scriptural simply because it is planned or supported by big congregations!





# THE BAPTISM OF JESUS

STEVE WILLIAMS  
Memphis, Tennessee

When Jesus came to be baptized by John, "*John would have prevented him*" if he had been able (Mt. 3:14). This reluctance of John has been expressed by many who wonder about the baptism of Jesus. The problem is that John's baptism was "*a baptism of repentance for the forgiveness of sins*" (Mk. 1:4). Jesus had no sin to repent from, and he needed forgiveness for no sins, since he was sinless. Then the question is, "Why was Jesus baptized?"

Jesus replied to John's objections by saying, "*Let it be so now, for thus it is fitting for us to fulfill all righteousness*" (Mt. 3:15). When Jesus said this, John consented to baptize him. Thus, Jesus' baptism was a part of the ministry he must perform while on earth. If we examine his mission, we can see why he was baptized.

First, Jesus was baptized as a self-identification with sinners. He was truly the "*Son of man.*" This identification process began when "*the Word became flesh and dwelt among us*" (Jn. 1:14). It continued throughout his life, so that he might be a sympathetic high priest (Heb. 4:15).

Secondly, Jesus was baptized because of his substitutionary sin-bearing role. He was not baptized for his own sins, since he had none. He was not baptized to directly cleanse the sins of others. However, his baptism was just one part of his role on earth as a substitute for our sins. As Beasley-Murray said, "*The view is becoming dominant that in His baptism He took the first step in bearing the sins of the world*" (Baptism in the New Testament, p. 49). This is very logical for when Jesus approached John, John proclaimed, "*Behold, the lamb of God, who takes away the sin of the world*" (Jn. 1:29).

Thirdly, Jesus was baptized because he was obedient in all things. John was a prophet of God, and his message had the stamp of heaven as approval. Therefore, Jesus obeyed John's message.

Fourthly, Jesus may have been baptized with the idea that it was a part of his preparation for being

anointed as Messiah. The heavenly voice said, "*This is my beloved Son, with whom I am well pleased*" (Mt. 3:17). This may partially be an illusion to Ps. 2:7 which refers to the Messiah (Acts 13:33; Heb. 1:5; 5:5; 2 Pet. 1:17). Thus, he may have submitted to baptism to receive the anointing of the Holy Spirit as the Messiah. Lewis Johnson has well stated that, "It is sometimes claimed that Jesus had revealed to Him at the baptism His Messiahship. This is an intolerable view of the event, because if this were so it would imply that He went to baptism just as any other Israelite, to confess His sins and give evidence of repentance" (Bibliotheca Sacra, CXXXIII, p. 226). Jesus had some sense of his mission before he was baptized.

Fifthly, Jesus was baptized as a part of his mission as the suffering-servant. The heavenly voice is partially an allusion to Isa. 42:1 which is a reference to this.

Often today you might hear someone say that we should be baptized to follow the example of Jesus. This proposition is subject to debate, however. The baptism of Jesus is unique in many ways. No New Testament writer makes an analogy between His baptism and Christian baptism. However, there are some comparisons which might be made. Jesus was acknowledged as a Son at baptism and so are we. The Spirit descended upon Jesus after his baptism, and we receive "*the gift of the Holy Spirit*" after baptism (Acts 2:38). Jesus was baptized in submission and obedience to God's will, and we should be also. One contrast can be made in that Jesus identified himself with mankind when he was baptized, while we identify ourselves with Christ and the church when we are baptized. The contrast is striking. "He stooped to become one with penitent sinners; we rise to join the saints--through union with Him" (Beasley-Murray, Baptism in the New Testament, p. 65).

In conclusion, the baptism of Jesus is unique, because He was unique. Therefore, analogies between His baptism, John's baptism and Christian baptism should not be pressed too far.

The reason Jesus was baptized was to "fulfill all righteousness." In His ministry of serving mankind, the baptism was an important act for at least five reasons (listed above.) Basically

and more simply, Jesus was not baptized for himself, but he was baptized for the sake of his mission and ministry for mankind.

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## YOU ONLY GO AROUND ONCE

DON CAMPBELL

*Dongola, Illinois*

By government order cigarette commercials have been banned from television only to be replaced by beer commercials. This we call progress! One of these commercials not only peddles beer, but a whole philosophy of life: "You only go around once in life, so grab for all the gusto you can." There are two fundamental errors in this philosophy. First, there is the error of secularism, a philosophy compacted into this brief description by the late James A. Pike, champion of situation ethics: "Secularism means 'this ageism,' means 'this-is-all-there-is-ism';--it means 'there-ain't-any-more-ism.'" That's it: you've had it" (Creeds in Collision, R. Benjamin Garrison, Abingdon Press, New York, New York, 1967, p. 24). The second error is that "grabbing for all the gusto you can" means giving free rein to every lust of the flesh--drinking all the alcohol you can, committing all the fornication you can, and in short, denying yourself nothing that brings a moment of pleasure or escape from the realities of life. Millions of people, including some in the church, live by this philosophy! As a result they are wandering aimlessly through life seeking fulfillment or escape through wealth, drugs, alcohol, and sexual promiscuity. They seek but never find. The reason is basic. Lustful passions are like pigs. The more you feed a pig the bigger he gets, and the bigger he gets the more he eats.

Christ accepted the proposition that we only go around once in life, but his reaction was not secularism

nor hedonism. (Do your own thing, editor). Instead of trying to stuff all the sin he could into one life time, Jesus filled his life with service. His purpose transcended the flesh. Thus, his purpose, as well as his happiness, could not be frustrated by personal discomfort, persecution, or even death. The secular life may be "a thrill a minute" while the ride lasts, but what happens to all the thrills when the ride is over? The story is told of two young boys who went to the county fair. After having spent the day -- and their money -- at the fair, they were preparing to leave when the older boy discovered that he had just enough money to ride the merry-go-round one more time. The younger boy who was tired and broke objected strongly, but in spite of his protest he had to stand and watch his older brother take one last ride. His turn came, however, when his brother got off and was greeted with this bit of youthful wisdom: "Now look what you've done! You spent all you had! You got off where you got on, and you didn't go nowhere!" That is the story of the secular life. When one's philosophy is "there-ain't-any-more-ism" there can be nothing left at the end of the ride, for if he is right in his philosophy, THAT'S ALL: HE'S HAD IT! If he is wrong in his philosophy, THAT'S NOT ALL: HE'S GOING TO GET IT!

You only go around once in life. Don't spend all you have, get off where you got on, and go nowhere! It takes conviction and determination to let the world go by.



# THE KIND OF PREACHING NEEDED TODAY

RAY PETERS  
Dalton, Georgia

If it were not such a serious matter, the discussions about the kind of preacher or preaching that certain members of the church like, would be real amusing. It is amazing that so many people know so little about the task of a preacher or the kind of preaching that he is to do. Only positive preaching is wanted by many, but this shows a lack of understanding of what the Bible teaches. Many, if not all, of our problems in the church can be traced directly or indirectly back to the pulpit. The lack of straight Bible preaching from the pulpit has left the gate open for much digression. Those that holler for more positive preaching fail to realize that two-thirds of the Bible commands are negative. God to Jeremiah said, "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." (Jer. 1:10). It is interesting to note that of these six things that God tells the prophet Jeremiah, that four are negative. This figures out to sixty-six and two-thirds percent negative. Someone may argue, "But that is in the Old Testament!", further showing that their criteria used in determining what a preacher ought to preach and how he ought to preach is not based on God's word, but rather upon his own subjective feelings. Listen to the apostle Paul, as he instructs the young preacher Timothy in what his task is as a Gospel preacher and the kind of preaching he is suppose to do. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." (2 Tim. 4:2). Paul told this preacher to reprove: "To convict, lay bare, expose, refute, chastise"; to rebuke: "To reprimand, admonish strongly, enjoin strictly"; to exhort: "To call for." As with Jeremiah, these commands that Paul gave, by inspiration, to Timothy, and to preachers today, two-thirds of these are negative. And friends, that is in the New Testament!

The things that are expected of preachers today is unbelievable. Too many members get the idea that a preacher is to be a "good mixer." While it is admitted that a preacher is to be friendly and get along with

people, so is every Christian, but to say this is a requirement for a preacher is wrong. The idea that he is to be a socialite and be a member of the Lions Club and the Civitans, etc., seems to be prominent. While there is nothing wrong with these respective clubs, to expect the preacher to do this is far fetched. Some exclaim, "We need a man that will get along with the denominations in town!" That shows how far we have drifted and is sad. The tactic that individuals want the preacher to use is to slip up on the blind side of people, make Christians unawares -- don't preach it so he will realize he is lost. Many want psychology substituted for the power of the Gospel. It is sad but true that too many preachers have succumbed to these pressures and have ceased to "Tell it like it is" in order to keep a job, or many have left preaching because they are tired of the pressure exerted upon them if they do preach the whole truth. Yet, people wonder why there is a shortage of preachers! There seems to be the desire to be like the nations around about us, as the Israelites did in regarding the decision in having a king, (1 Samuel 8:6,7,20). Why is preaching not as effective now as it once was? Well, preachers have ruined churches by not preaching the whole truth and taking a firm stand against sin; and congregations have ruined preachers by not demanding that the preacher preach and not "pastor". Preachers spend too much of their time being an "errand boy" instead of studying as he should.

In trying to determine the kind of preacher and preaching that pleases God, let us notice some of the men and methods approved of God. For sure, God's ways are not our ways (Isa. 55:8,9), and to lose sight of this fact will lead one into false conclusions about what pleases Him. There are methods that God has employed that you and I would not have used. God's judgment on the Egyptians and the death of the first-born seems quite cruel and drastic, yet the God of love did use such a method to free His people. The great preacher Elijah was a man that preached against the wickedness of his day and for this he was not popular with king Ahab. He was even accused by Ahab of "troubling

Israel," that is, of being a trouble-maker (1 Kings 18:17). His tactics were pleasing to God because he was translated (2 Kings 2:11). Preachers or prophets, didn't get along with king Ahab; that is those that preached the truth and opposed him and did not tell him the things he wanted to hear. The same is true today. If a preacher stands for that which is right and against that which is evil, there are those that will hate him and his efforts. Yet, we must be a Micaiah, and speak forth the words of the Lord whether man likes it or not. Let us look a little closer at Jeremiah and his message. Jeremiah cried out against the wickedness of his day and he was reproached for doing so. *"For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach to me, and a derision, daily."* (Jeremiah 20: 8). He wasn't a popular preacher (no one is if he preaches the whole counsel) (Acts 20:27), yet this didn't deter him from his task. Jeremiah had one of three choices. (1) Compromise: He could soft-pedal his message, use smoother words, don't say much about sin, repentance, and judgment. (2) Continue: Continue to preach all of God's message and receive the harassment and ridicule of the sinners. (3) Quit: Quit teaching and preaching God's Word. Jeremiah tried to quit. One can understand Jeremiah's plight. He had prophesied that Judah would be led away captive for their sins. (Jer. 18:15-17; 19:8,9; 20:4-6), and the people's attitude was, *"Let us not give heed to any of his words"* (Jer. 18:18). He was put in jail, whipped, and derided by the people. By this time he was heart broken and disgusted and ready to throw up his hands and quit, but he said, *"But his word was in mine heart as burning fire shut up in my bones, and I was weary with forebearing, and I could not stay."* (Jer. 20:9). Therein lies the answer in having men who have the Word of God as a burning fire in their hearts; who are not afraid to preach the whole Gospel without fear or favor to any man. Jeremiah is the converse to the idea of a preacher that is well-liked by everybody and he preached God's message. One might as well face it, if one stands for the truth, he is not going to be well-liked by everybody. We need more Jeremiah's that will not compromise nor quit, but rather continue to preach in face of adversity.

As we turn our attention to the New Testament, a very rustic, crude, down

to earth, individual appears. His name, John the Baptist. His message, repentance. His work; tore down; built (Luke 3:4-5). He was straight-forward in his message, because he wasn't tainted with the Dale Carnegie, "Win friends and influence people" philosophy, but rather was inspired of God to preach against sin and its evils. John was beheaded for telling Herod, *"It is not lawful for thee to have her."* (Matthew 14:4) Today's preacher critics would say, "Now, John, you are a fine preacher and you preach the truth, but you need to be tactful." John told it like it was and called a spade, a spade. Remember, though he may not come up to our expectations of what a preacher ought to be, God chose him and his message.

The example of Jesus, the Master preacher, is to be followed in everything (1 Peter 2:21). His message and tactics are noteworthy: Root up false religion (Matt. 15:13), chastised the Jews (John 8:40-44), rebuked the leading denominations of his day (Matt. 23:3), called them hypocrites 7 times, blind guides 2 times, fools and blind 2 times, serpents 1 time, and generation of vipers. Did this mean that Jesus didn't love them? Of course not. In Matt. 23:37 Jesus said, *"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"* Though the message seemed hard it was a message of love. Those who like the Gospel watered down will always run over to Paul's statement in Ephesians 4:15 where he said, *"Speaking the truth in love."* Just because a sermon is preached forcefully and powerfully and straight-forward does not mean that there isn't love, but on the contrary, because of the love of the souls of each individual and the hate of sin and its consequences, one will preach that way.

One needs to give great consideration to God's preachers and their methods before saying, "My kind of preacher or preaching is thus and so." God help preachers and members of the Lord's church to try and please the Father in heaven and not man. As Paul stated, *"But as we were allowed of God to be put in trust with the gospel, even so we speak; NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS."* (1 Thess. 2:4).

PHYSICIANS OF NO VALUE cont' from p.69

that we must love, the liberals use or rather misuse, the word love. Their idea of love is to overlook differences of doctrine and their theme is, "It is not doctrine that will unite us, but love, sweet love." True Bible love doesn't allow overlooking sin or false teaching, but to the contrary. If we love God we keep His commandments, John 14:15; I John 5:3, and if we love the truth, Psa. 119:97, then we will contend for it, Jude 3. Just because one stands for the truth firmly and unrelentingly, does not mean one does not have love, but to the contrary.

These fake healers of truth are forever trying false drugs or false truth to get people hooked on their false prescriptions. One displayed just recently by Ketcherside and Garrett is that there is a difference between doctrine and gospel. But as one goes to the real prescription guide, they are once again shown to

be, PHYSICIANS OF NO VALUE, because the Bible doesn't make such a distinction. Paul said that one is saved by the gospel, 1 Cor. 15:1-4, and writing to the Romans he stated that they were saved by obeying that form of DOCTRINE; THEREFORE, things equal to the same thing (salvation), are equal to one another. This was but a false tablet for brethren to swallow so that they could open up their real bottle of false medicine and that is that the instrument of music is a matter of doctrine and in matters of doctrine there is freedom and we should fellowship those that use it.

These PHYSICIANS OF NO VALUE could be summed up in this way: The liberals prescribe too much, that is they go beyond the prescription book, God's Word, II John 9; whereas the anti falls short of God's Word and binds only a certain way to do a thing. Either way, they are false healers of truth. Both are wrong, but as has been well said, "Antism divided us, but liberalism will destroy us."

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# THE DEFENDER

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ADDRESS CORRECTION REQUESTED

# the DEFENDER

"I AM SET FOR THE DEFENSE OF THE GOSPEL."

Phil. 1:16

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October, 1974

## THE HOLY SPIRIT

GEORGE E. DARLING, SR.  
*Clarksdale, Mississippi*

There is today a great divergence of opinion among men with reference to the Holy Spirit, concerning what He is and what He does and man's relationship to Him.

There need not be this confusion if each person would but take the Word of God and study it diligently and learn what God has said about the matter.

The Godhead is composed of three persons; God as the Father, Christ the Savior and the Holy Spirit the Comforter.

There are three that bear record in the heaven and like-wise three that bear record on earth, and these three agree in one (1 Jno. 5:6-8). Men should notice the matter of agreement. When there is no agreement among men, then God is not glorified, and they are not following the God of heaven or the Holy Spirit, but they are after the devil.

The Holy Spirit is a person; an intelligent, speaking personality. He was sent to guide the apostles into the way of all truth, and did thus guide them (Jno. 14:16,17; 16:7,13-15). He was to bring to the remembrance of the apostles all things which Jesus had said to them. The Holy Spirit could not thus speak directly to us, since Jesus did not tell us anything in person, directly.

The Holy Spirit speaks to us today through the Word of God--the Bible. He speaks so as to be very clearly under-

stood by all who will lend a n attentive ear. Men to be benefited by what is taught by the Holy Spirit must hear, believe and o b e y. Through the Bible he tells men exactly what is wrong with them and shows what they ought to do a-about it (Jno. 16:8-11).



It is claimed by many men that the Holy Spirit speaks directly to them and tells them what to do and what to say. Other men, who differ in belief and practice, claim the same direction. Thus we see two or three, or many men, a l l teaching different things, and all claiming to have received their "message" from the Holy Spirit. What a spectacle! Could you picture the Holy Spirit, (who is in perfect agreement with the Son and the Father), telling one man to do one thing and another man to do exactly the opposite! That is exactly what some men teach by their words and actions.

It should be quite obvious to every thinking person that God has nothing to do with such confusion. The Holy Spirit would not tell one man to go "join" one church and another man to "join" some other organization.

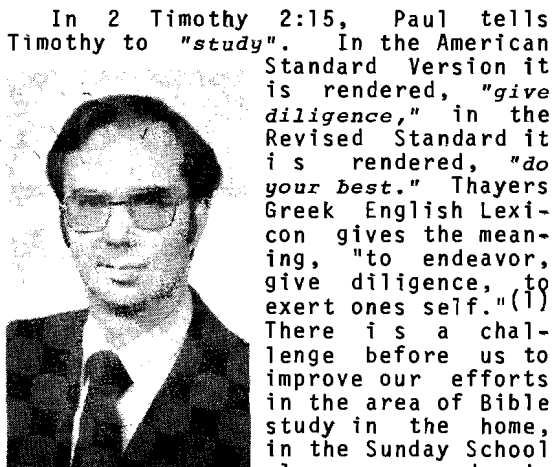
God has always spoken plainly, and used such language as man can under-

*Continued on page 80*

## WHAT DOES IT MEAN?

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In 2 Timothy 2:15, Paul tells Timothy to "study". In the American Standard Version it is rendered, "give diligence," in the Revised Standard it is rendered, "do your best." Thayers Greek English Lexicon gives the meaning, "to endeavor, give diligence, to exert ones self."<sup>(1)</sup> There is a challenge before us to improve our efforts in the area of Bible study in the home, in the Sunday School classroom and in the preparation of sermon delivery. It has often been said, "We are no longer a Bible studying people in the church." The evidence of this in the congregation of the Lord's people is over-whelming. This writer constantly hears of congregations that no longer worship on Wednesday evening, or even Sunday evening; of preachers being fired for properly interpreting passages that condemn open rebellion, drinking, premillennialism, adultery and so on. Brethren, this is evidence of a deficiency in Bible study. The challenge should be met by everyone to improve their Bible knowledge. The elders should be discussing this problem and working on solutions. Members should re-evaluate their time and efforts being spent on Bible study. Preachers and teachers should be concentrating on proper hermeneutics, and exegesis so as to teach what the writer (original) intended. It is appalling at the small number of people who, when they have an opportunity to attend workshops, or classrooms to improve Bible knowledge, will not find the time to do so. Paul told Timothy to study for three reasons. (1) To

show himself approved unto God;  
(2) That he need not be ashamed;  
(3) That he would be able to rightly divide the word of God. If we are not willing to "give diligence" to exert ones self in this area then we can expect to stand unapproved in God's sight; we can expect to be ashamed when it comes to answering questions about God's word, and we can expect to "...wrest the scriptures to our own destruction..." (2 Pet. 3:16). The following are some helps that will certainly improve our Bible study.

### 1. Use Common Sense.

- (1) The root idea in common sense is the ability to discover harmony and the reverse is to see opposites.
- (2) A man void of common sense would see no difference between Mohammadism and Catholicism.

### 2. Have Faith in the Verbal Inspiration of the Scriptures.

- (1) Infidels have some ability to understand the claims of inspiration or they would not have any arguments against it.
- (2) This ability to investigate proves their responsibility to God (and ours as believers also).
- (3) The unbeliever reads the Bible out of curiosity, or to find some error in it, but he is not interested in a THOROUGH investigation.

### 3. A Desire to Know the Truth is Necessary!

(Continued)

the **DEFENDER**

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### 3. Continued.

- (1) A person who has set his own standards will not be looking for truth, for truth will contradict his standards.
- (2) A person who is looking for truth will be as the good ground in Lk. 8:15. The seed will find a place to grow in a willing heart.

### 4. Spiritual Purity is a Factor.

- (1) To the evil mind all things become evil. Nothing is pure to the eye of lust.
- (2) "Blessed are the pure in heart for they shall see God" (Matt. 5:8). The impure cannot raise their thoughts high enough to see God.
- (3) James 1:21, "Put away all filthiness." Literally clean the dirty wax out of your ear before approaching God's word.

### THE FOLLOWING ARE SOME THINGS THAT WILL HINDER BIBLE STUDY!

#### 1. Do Not Use The Bible To Prove Doctrines.

- (1) Almost anything can be proven to the man who wants to find the proof. Instead of searching the scriptures for what they contain, many assume the doctrine first, then try to make the Bible teach it.
- (2) The Bible contains the doctrine, not the creed book.

#### 2. Do Not Spiritualize the Word.

- (1) Many regard the Bible as a riddle, too difficult to understand.
- (2) Consequently the idea is adopted that the word needs illuminating by the Spirit in order for clear understanding.
- (3) The problem is not with the word, but with the lazy individual who will not exert himself enough to find out what the word teaches.

### 3. Do Not Make the Bible a Book of Wonders.

- (1) To some it is like a museum, --a box of curiosities.
- (2) Such questions are asked as, what man had 12 toes, or how many times the word girl is used in the Bible.

### 4. Do Not Read it NOT Expecting nor Intending to Find Anything.

- (1) Reading from a sense of duty or simply to say you read it through will produce little knowledge. No other book would be handled this way if you were intending to gain full knowledge!
- (2) Reading the Bible irregularly and without any system fails to teach. The only thing that sticks is whatever haphazardly remains in the mind.
- (3) Reading only favorite passages is a good way to stay in the dark. The hobbyist has favorite chapters and verses which are worn out from use, while other sections are like new.

Finally, apply these helps when approaching a study, and when studying.

1. Approach your study with respect (reverence) for God's word.
2. Study as though you do not know all there is to know.
3. Approach your study fully intending to apply some newly found truth into your life.
4. Apply the proper principles of hermeneutics.
  - (1) Remember there is only one interpretation with many applications.
  - (2) Set the passage in its context. There are books, chapters, paragraphs, sentences and then words. Try to receive the thought of the author.
  - (3) Do not strain for an interpretation, the Bible is

*Continued on page 81*



stand. All of the mystery in understanding, is on man's side, and his mis-use of the Word of God. The devil desires that men should differ and be confused. He uses many lying wonders to deceive men and thus to send them to an eternal punishment (2 Thess. 2: 9-12).

Just suppose that the Holy Spirit could speak to men today and tell them what to do to be saved--what would He say? He would say the same thing to all; and require all men to do the same things in religious matters.

He would say the same thing that he said when he came and directed the apostles, in telling men what they must do in order to be saved. He has already spoken and told men what to do, and he still speaks through the Bible.

"Well," says one, "what of the great numbers who pray for a 'Pentecostal revival'? Are they all wrong?" Not wrong in what they want, but wrong in what they call it. All that those people desire, is to be filled with a genuine revival of religious enthusiasm. Their mistake is in calling it a 'Pentecostal shower'. A Pentecostal shower would lead every preacher under its influence to say, with the apostle Peter, to inquiring sinners: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." This is what they are careful not to say. It is a clear evidence that the Spirit which guided Peter is not guiding them. I assert it to be a fact that everything that is claimed to be effected by a personal indwelling of the Spirit is as clearly accomplished by the Spirit acting through the Word of God.

I do not wish to rest content with asserting that statement, but I wish to prove it. What are the things that might be accomplished by a direct personal indwelling of the Spirit in us?

1. He might give us faith. But through the Word he does that. "So belief cometh of hearing, and hearing by the Word of Christ" Rom. 10:17.

2. He might enable us to enjoy a new birth. But through the Word he does that. "Having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth" 1 Pet. 1:23.

3. He might give us light. But through the Word he does that. "The entrance of thy word giveth light" Ps. 119:130.

4. He might give us wisdom. But through the Word he does that. "But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus" 2 Tim. 3:14,15. "The testimony of Jehovah is sure, making wise the simple" Ps. 19:7.

5. He might convert us. But he does that through the Word. "The law of Jehovah is perfect, converting the soul" Ps. 19:7.

6. He might open our eyes. But he does that through the Word. "The precepts of Jehovah are right, rejoicing the heart; the commandment of Jehovah is pure, enlightening the eyes" Ps. 19:8.

7. He might give us understanding. But he does that through the Word. "Through thy precepts I get understanding; Therefore I hate every false way" Ps. 119:104.

8. He might quicken us. But he does that through the Word. "This is my comfort in my affliction; for thy word hath quickened me" Ps. 119:50.

9. He might save us. But he does that through the Word. "Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word which is able to save your souls" Jas. 1:21.

10. He might sanctify us. But he does this through the Word. "Sanctify them in the truth: thy word is truth" Jno. 17:17.

11. He might purify us. But he does that through the Word. "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently" 1 Pet. 1:22.

12. He might cleanse us. But he does that through the Word. "Already ye are clean because of the word which I have spoken unto you" Jno. 15:3.

13. He might make us free from sin. But he does that through the Word. "But thanks be to God, that whereas ye

were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness" Rom. 6:17,18.

14. He might impart a divine nature. But he does that through the Word. "Whereby he hath granted unto us his precious and exceeding great promises, that through those ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust" 2 Pet. 1:4.

15. He might fit us for glory. But he does that through the Word. "And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified" Acts 20:32.

16. He might strengthen us. But he does that by His Word. "Strengthen me according to thy word" Ps. 119:28.

Some would desire the Holy Spirit to dwell in them. But God, Christ, and the Holy Spirit all dwell in Christians. 2 Cor. 6:16; Eph. 3:17-19; Gal. 3:2



#### "BIBLE STUDY" continued

##### 4. (3) Continued.

written for the common man.

- (4) Do not set one passage against another. Remember all truth is consistent with itself.
- (5) Study parallel passages, and follow the development of thought.
- (6) Study words and historical backgrounds, culture, customs, etc., to give a clearer picture.
- (7) Observe the tenses; past, present, future, etc.

Read your Bible . . .

OFTEN, Ps. 1:2  
SLOWLY, Prov. 21:5  
REGULARLY, Deut. 6:6-7  
EARNESTLY, Heb. 2:1  
PRAYERFULLY, Isa. 66:2

Until we get serious about Bible study problems will continue to plague the church at an ever increasing rate. Can we and will we meet the challenge?

It is said the future of a nation lies in its youth. So it is with the Lord's church; its future will never be blotted out, but the circumstances which the church will find itself in will be determined by the foundation we are now laying for the future. Study that you, brother and sister in Christ, may find your way to heaven, and stay in that path. 1 Peter 2:1,2, "So put away all malice and all guile and insincerity and envy and all slander" (2) Like new born babes, long for the pure spiritual milk, that by it you may grow up to salvation." Do you believe Peter knew what he was talking about when through inspiration he penned these words? Do you believe we have some who have never grown up simply because they don't crack their Bible from one week to the next? We have many who are too willing to follow what brother so and so said rather than study the issue for themselves. Brethren, what are we waiting for? What will it take to wake us up, the second appearance of Christ? It will be everlastingly too late then! This writer is beseeching everyone to reconsider the time they spend on Bible study and arise to the occasion that truth may be carried as a banner once again among the Lord's people. Let us once again be known as a "Bible Studying People!"



## THEY CAN TURN YOU OFF WITH A FLIP OF THE DIAL!

QUENTIN DUNN  
*Sabinal, Texas*

Much is being said against strong preaching on the radio and television. It is claimed that this kind of preaching alienates people. They favor a different approach to an audience that can turn you off with a flip of the dial.

Herald of Truth programs have been very general and watered down for the past five years. Much on TV has been about loneliness, social problems and things that do not pertain to salvation. On the radio programs there have been many quotations from uninspired men and men that do not believe in God. Many of the TV and radio programs are so general that they could be on denominational programs. Some brethren try to justify all this by saying, "They can turn you off with a flip of the dial!"

Paul reasoned with the Pagans and Jews in the market place. (Acts 17:17) Many were willing to hear him, but after hearing him some mocked. (Acts 17:32). In our language we could say

they turned him off!

Paul went other places and preached the gospel. He was more interested in preaching the gospel than in having a big audience. "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." (1 Cor. 1:23,24). Preaching anywhere should be distinct enough to be understood. Some will believe it and some will reject it. We should not be too concerned about being turned off!

The elders of the Highland church in Abilene have announced that Batsell Baxter will soon begin filming a new series of 13 television programs under title of "No Other Foundation." This is a scriptural theme. Will it be presented distinctly? Will it be watered down? Will their big concern be, they can turn you off with a flip of the dial?"



## "PERSONAL INVOLVEMENT"

CHARLES L. SATTENFIELD  
*Winston-Salem, North Carolina*

One of the greatest needs in the Lord's church today is for "Personal Involvement". We, too many times, are like the so-called religious "priest" and "Levite" in the parable of "The Good Samaritan" (Luke 10:30-37), who, when they saw someone in need, "passed by on the other side." The narrow road in which we are called to walk is full of "detours" for many of us. It is easy for us to bend our knees and pray about a loved one who is lost in sin; but, do we take him the words of life that can save him? We can sing the song "I want to be a Worker for the Lord" on our lips, but unless it is on our hearts we will never be one. Many of us complain about the growth of the Lord's church, but when we are asked to help, we find a dozen reasons for not doing so.

Recently, I read an article in the newspaper about an 84 year old woman from Tucson, Arizona, who died from exposure after being trapped in a waist deep mudhole, while residents of a nearby apartment complex ignored her cries for help. This lady, Nellie E. Brown, died simply because people did not want to get involved. Could it be that we too, ignore the cries of those around us who are waist-deep in sin and are looking for a hand to rescue them to safety?

Are we playing the game of religion like the "priest" and the "Levite", who simply claimed to be religious when in fact, they were hypocrites? Yes, brethren, are we personally involved????

# Visiting Among Free Churches Of Christ

TOM L. BRIGHT  
Fritch, Texas

The above was the title of an article from the pen of Leroy Garrett. In this article, he was discussing his visits among what he termed as "free Churches of Christ". It is interesting, as one reads this article, to understand exactly what he means by "free Churches of Christ".



He refers to one "free" congregation in Abilene and an ACC professor who made the appointment for him and his host; who, with Garrett's apparent disapproval, had since been dismissed by the college administration. After all, the only thing the professor had done was to "become charismatic, albeit a quiet and unassuming one", and even had the gall to "dare to do things like address the Full Gospel Men's Fellowship." Surely, this will give those not familiar with the Leroy Garrett "sect" an idea of what he teaches.

In this same article, he mentions other congregations of "free Churches of Christ" that he visited. There is one in particular that I would like to look at more closely, since this congregation is within 75 miles of my home. This is the one which meets in Mobeetie, Texas with Lester Hathaway as the preacher. In order that we may glean further insight into this idea of "free Churches of Christ", let us look at an article that appeared in the Wheeler, Texas newspaper, written by Lester Hathaway.

## CRUSADE REPORT

"The all Peoples' Crusade for Christ was a great success. There were great crowds every night but Sunday night ended the meeting with a full house. Although the evangelist was taken ill, the pastors from the local churches stepped in with a different one preaching each night.

"People came from towns as far away as Amarillo. The Methodist church of Mobeetie, the Assembly of God church of Canadian dismissed their services Sunday night to join the Crusade, with Canadian bringing their church bus

over.

"The Christian church at Wheeler dismissed their night services for the week to attend the services and ran their bus every night to the Crusade. Fern Young was the principal pianist and did an excellent job.

"People, as a whole, are no longer interested in each other's denominational traditions but they are hungering for Jesus Christ and what he has to offer.

"We thank all the churches of the area that helped make this all Peoples' Crusade a success and we are looking forward to the great Unity meeting in Wheeler in July."

This, then, is what Garrett means by "free Churches of Christ". A rejection of all that the Bible teaches concerning that which was purchased with the precious blood of Christ (1 Pet. 1:19). This is the doctrine of Subjectivity and the fruits thereof. When a man refuses to accept an objective standard and begins to look at his own thoughts as the final and absolute standard, he assumes the position of trying to please God by "the doctrines and commandments of men" (Matt. 15:9), and falls under the selfsame verse, "But in vain they do worship me..."

Hathaway, as well as Garrett (and don't forget Ketcherside) are all out of the same mold, which in turn points out the fallacy of Extremism. These were "Antis" of all "Antis". As with Extremists, when a change is made, they are apt to swing as far to the left as they were to the right or vice versa. They rejected the authority of God in their untenable "right-wing" stand and now that they have gone to the "left-wing", they still deny the authority of Christ. They have enjoyed both sides of Extremism, OPPOSING everything and now ACCEPTING everything!! Truly, they have 'been around.'

But on the other hand, shouldn't we Captain a ship that will stay afloat? They seem to think so! And truly, the ship of the Libertine doctrine will stay afloat in today's world. People do not want the gospel of Christ, they want their ears tickled (2 Tim. 4:3). They don't want the life-giving Truth,

they want a watered-down gospel that CANNOT SAVE, because it IS NOT the life-saving gospel of Jesus Christ.

A message, with additions or subtractions, is no longer the original message. God said, "thou shalt surely die" (Gen. 2:18). The Tempter said, "Ye shall not surely die" (Gen. 3:4). Thus, the original command was perverted and obedience to that perversion brought death.

Paul's statement in Gal. 1:6ff, is significant here. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another (Vine: "expresses a qualitative difference and denotes another of a different sort") gospel: Which is not another" (Vine: "expresses a numerical difference and denotes another of the same sort"). Here Paul teaches the Galatians that they had turned from God to a gospel of a different sort (quality), which was not of the same sort (numerical), which was not like the one from which they had turned.

The principle expressed in Deut. 4: 2 is relevant today as it was when uttered. "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Notice, they were commanded not to add to nor take

from God's commandments. But look at the reason specified in this verse, "...that ye may keep the commandments of the Lord your God which I command you." In order to keep the commands of God, they were not to add to nor subtract from His word. Why? By adding to or taking from the commands of God, it is impossible to comply with the will of God. When one obeys that which is a result of adding to or taking from the word of God, he obeys not the commands of God, but the commands of man. Simply stated, when one adds to or diminishes from a command of God, it ceases to be a command of God. When one obeys such, he is following man, not God.

Into this Assemblage we must place Garrett, Ketcherside and that coterie of Libertines who parrot their false doctrines. Such cannot preach and teach the gospel, because:

(1) they do not know what the Truth is, or

(2) they do know the Truth, but refuse to teach it because of various selfish reasons. Whatever the reason these men may have for teaching false doctrine, we issue this challenge to all that would remain faithful to the "old paths", "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13), "...earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

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# the DEFENDER

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

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## THE RELIGIOUS FANATIC

KENNETH L. FURLONG

*Student, Bellview Preacher Training School  
Pensacola, Florida*

During the past few months since I have made the decision to become a gospel preacher, I have on numerous occasions been referred to as a "religious fanatic." One individual stated that they could see becoming a Christian, but not to the point where it dominated every aspect of one's life. It's a dismal situation when members of the church are so narrow-minded or blind as to believe that when one carries one's Christian duty beyond the steps of the building, he becomes a "fanatic" and of an entirely different breed than they.



Webster defines "fanatic" as "a person whose extreme zeal, piety, etc., goes beyond what is reasonable." As far as Christianity is concerned, I believe that this stage is impossible to reach; one can never become too zealous for the cause of Christ. There are, however, various methods of demonstrating one's zeal. I am certainly not suggesting that one should verbally preach twenty-four hours a day, nor should he quote book, chapter, and verse for every statement he

makes about the weather. One who does this is not a "religious fanatic," but a "self fanatic." He is boasting of his own knowledge of the Bible, glorifying himself rather than God.

The Christian is called to a life of service to Jesus Christ (II Cor. 4: 5); he is to seek first the kingdom of God (Matt. 6:25ff); he is to study to show himself approved unto God (II Tim. 2:15); he is to be a constant example and constant reflection of godliness (I Tim. 4:7-8).

Perhaps those who condemn the "fanatic" do so because they suffer guilt from the knowledge that they themselves should be doing that which they are condemning; perhaps they seek to maintain their social position in the world; perhaps they are in direct opposition to the cause of Christ and are "Christians" only for the sake of convenience; perhaps they do so through ignorance.

I am not concerned about accomplishing too much or living too good a life. I have no fear of becoming overly zealous, overly dedicated, or overly knowledgeable of God's word. All of these are impossibilities. I can only strive to do all that I can the best that I can, always knowing there's more to be done. If that qualifies me as a "religious fanatic," I hope I'm a good one.

EDITORIAL ADDENDA -- NOVEMBER 13, 1974 . . .

Urgent requests have been made that the following editorial be reprinted because of the timelessness of its message. Thus we are honored by the request and carry it in this month's Defender anxious for the good it can do throughout the brotherhood.

## Guilt By Association

WILLIAM S. CLINE  
Pensacola, Florida



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 judgment 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!

### BY SILENCE

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.

### BY CONTRIBUTION

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

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share his guilt. The only salvation for any who have so sinned is repentance, confession and prayer.

#### BY DEFENSE

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.

#### BY APPROVAL

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. (Just this past week [Nov. 9, 1974] we listened to a preacher praise lessons delivered at a campus seminar which contained error--he called them "great messages." Tho he taught no error in his sermon he gave his approval to false doctrine and consequently became as wrong as those who had preached the error. A full coverage of that seminar at Gainesville, Florida in August of this year, including the false doctrine taught and the speakers will be carried in the next issue of the Defender. We regret that the article was not finished so that it could be carried in this issue. WSC)

#### AND MORE

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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## "MEN WHO UNDERSTOOD THE TIMES AND KNOW WHAT SHOULD BE DONE IN ISRAEL"

GARY W. SUMMERS  
Coraopolis, Pennsylvania

I Chronicles 12 gives a list of some of the mighty men that helped David as well as the number of supporters from each tribe. The sons of Issachar are particularly interesting. In verse 32 they are described as "*men who understood the times, with knowledge of what Israel should do.*" (N.A.S.B.)

Today in "spiritual" Israel we need men like those of Issachar--men who understand the times and know what the church should do.

### THE TIMES

These are times when men are not prone to use logic. Many tend to "feel" what is right and wrong rather than to think and evaluate, using God's word as a standard of judgment.

Many of these believe that their heart (feelings) will not betray them. But God said through Solomon, "*He that trusteth in his own heart is a fool.*" (Prov. 28:26). Jeremiah wrote, "*The heart is deceitful above all things, and desperately wicked; who can know it?*" (Jer. 17:9).

Some believe logic and reason should be left out of religion. But God created man with a mind to think and to reason with. He communicates His thoughts to us through words. In fact, faith comes through hearing the word of God (Rom. 10:17). God expects us to hear, understand, and obey. But many place their feelings above what the Bible teaches.

These are times in which false teachings abound. Unfortunately the typical false teacher claims to follow Jesus. Most Christians would not even listen to someone who denied Christ; so the men who promote false teachings acknowledge Him. In the past few years false teachers have been unusually successful. Perhaps their arguments

are more appealing, or could it be that Christians just do not know the scriptures as they once did? In either case, the times are such that false teachings are Legion.

Many would not object to the use of instrumental music despite the fact that no authorization for its use in worship can be found in the New Testament.

Some express, without being opposed, the attitude that the church is a denomination. Yet the New Testament presents Jesus as the owner (Acts 20:28), builder (Matt. 16:18), head (Eph. 1:22-23), and Savior of the church, which is His body (Eph. 1:22-23; 5:23).

There are also among us those who have been swept up in Neo-Pentecostalism. The only defense against this "ism" or any other is to know both the scriptures and the times.

We need to be aware that there are those among us who are working subtly to have false teachings like those already mentioned introduced and accepted by brethren. We do not refer to those seeking the truth who may be persuaded out and away from error.

We speak of those who have their minds made up and who try to influence others. Such are frequently not thought to be dangerous, but simply misguided. If the wolf came without his disguise, we could easily recognize him. That is why he appears as a sheep.

Sometimes false brethren appear sincere, loving, kind, and very spiritual, but inwardly they are set to destroy the church.

The church needs men who understand the times.

continued .....

## WHAT SHOULD BE DONE IN ISRAEL?

Having understood the times, there must be those who act upon such information. There must be men with integrity in spiritual Israel.

Literal Israel often fought battles against their enemies. The church has enemies which must be dealt with. The battle is still Jehovah's, but men who understand the times will be His instruments.

The church today needs preachers that will take heed unto the doctrine, (I Tim. 4:16), preach the word, (II Tim. 4:1-4), and continue in the things that they have learned and been assured of, (II Tim. 3:14-17). This must be done in spiritual Israel.

The church needs elders, faithful men of God, that will lead congregations in following the New Testament teachings concerning the withdrawing of fellowship from those who abide not in the doctrine of Christ (II John 9-11).

Two very important reasons exist for withdrawing fellowship. (1) To

persuade the rebellious person to repent that his soul may be saved, (I Cor. 5:5), and (2) To keep the church pure by removing the evil influence, (I Cor. 5:6-7). These things must be done in spiritual Israel.

The church needs God-fearing members that know their Bibles and have the courage to stand for the truths of the New Testament. Men of conviction are needed rather than fence-straddlers.

Members of the Lord's church must be able to stand firm against the foe. We must be mature and well established in the faith, *"that we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."* (Eph. 4:14).

Let all members work together with elders and preachers so that we may stand before the enemy and win back those we have lost. Let our prayer and petition to God be that we have many like those of Issachar--men who understand the times and know what should be done in the church.

## THE PREACHER'S SALARY

BOBBY DUNCAN

Adamsville, Alabama

The subject of this article is one about which little is preached or written. One who preaches on the subject leaves himself open to the accusation that he is preaching for money. But in failing to teach on the subject we have done an injustice to the brotherhood. The church cannot survive without preaching. Yet many capable men are leaving full time preaching to earn their livings in secular work. This adds to the acuteness of the preacher shortage. Others are working under financial burdens that hinder their effectiveness. And there is a constant shift of preachers from one congregation to another. Doubtless this situation exists for a number of reasons, but it is certain that our failure to teach our brethren regarding the preacher's salary has made its contribution.

The brethren at Adamsville where this writer preaches have been far more generous in this respect than the writer deserves, and those who know the circumstances understand that it is not to these that the things said in this article are directed. But it is the conviction of this writer that brethren generally need teaching in regard to this matter, and that most of our brethren will do better when they are taught better.

It is taken for granted that those who read this article are already in agreement with the idea that it is scriptural for preachers to be supported from the treasury of the church (I Cor. 9:4-14; II Cor. 11:8; Gal. 6:6; etc.). Consequently this article does not deal with the scripturalness of the matter, but with certain mat-

ters of judgment involved in the application of Bible teaching. We would emphasize the fact, however, that even under the law of Moses God demanded that just wages be paid to strangers and brethren alike (Deut. 24:14; 25:4; Jer. 22:13). And in the New Testament strong language is used in rebuking those who refused to pay their laborers (Jas. 5:4). Of how great a sin, then, is one guilty who would hinder the payment of just and reasonable wages to one who preaches the glorious gospel of Christ?

### COMPARING SALARIES

There is certainly nothing wrong with comparing the salary of the preacher to that of other members of the congregation. In doing so it is important that his salary be compared to those with approximately the same amount of education, experience, natural ability, drive, and who work about the same number of hours, and have about the same amount of job-connected expense that the preacher has.

Also there are several things which must not be overlooked in making such comparisons. It should be remembered that retirement plans, and group life and health insurance, paid in part or in whole by employers generally, are not usually a part of the church's arrangement with the preacher. While these items often constitute a major part of a contract between management and labor, they are seldom given any consideration in hiring a preacher or setting his salary.

It should be remembered that the preacher is required to use his automobile in connection with his work. And with the price of gasoline what it is today, this is a major expense.

While the preacher's income is not diminished by such things as weather conditions, strikes, lay-offs, supply and demand, etc., neither is it increased by overtime, production, time and a half for holidays, etc. If he is fortunate enough to preach in a few meetings he receives a little extra income, provided the meeting does not cost him more than he is paid for his services.

Besides wanting to set the proper example in the matter of liberality, most preachers have strong convictions about the matter of giving. And while many members of the church contribute from three to five per cent of their

incomes, most preachers contribute at least fifteen per cent. In addition to this, when there is made a special appeal for some good work, the preacher is usually among the first to respond.

It is usually preferred, of course, that the preacher's wife not be employed outside the home. Yet she can usually be depended upon to buy a gift for every new bride and every new baby in the congregation.

### HOUSING

The fact that churches sometimes own a house for the preacher has caused some to set the preacher's salary too low. Naturally if a congregation owns the preacher's house it does not expect to pay him as much as if he furnished his own house. But the difference should not really be very much. Take for example a congregation which owns its own house, and which considers housing to amount to about \$3,000 per year. If a preacher's tenure with that congregation were five years he would have received \$15,000 worth of housing. Quite a sum! But when he moves to the next place he takes not one penny of it with him.

But suppose instead of furnishing a house they had simply paid him a full salary, and he had used the extra \$3,000 per year to invest in a house of his own. At the end of his five year tenure he would own quite an equity, which he could sell and be several thousand dollars richer. This would be the result of having been paid in money rather than housing. Churches which choose to own the preacher's house should take care not to penalize the preacher and his family, salary wise.

### INFLATION

Some preachers are underpaid merely because brethren have been negligent in adjusting their salaries to keep step with inflation. For example, if a congregation hired its preacher for a reasonable salary three years ago, and are not paying him substantially more now than when they hired him, he is underpaid. And in addition to these "cost of living" raises, a preacher should be deserving of some consideration for additional years of experience and service, as characterizes employees of most organizations.

the preacher preaches is not very important either.

Perhaps there are some preachers who are "preaching for money." Most of the preachers we know, however, could be making more money if they were otherwise employed and without half the headache. But they are preaching because they want to preach. And in most cases they will continue to preach, even if it becomes necessary to "make tents" to support themselves and their families. They believe in the importance of their work, and they are concerned about a lost world. But their determination to preach the gospel regardless of cost furnishes no legitimate excuse for brethren to support them in a poor fashion. Our gratitude for their determination should prompt us to see that they are supported adequately.

By their failure to see that the preacher receives a respectable wage brethren are advertising the fact that they either do not consider the work of preaching to be very important, or that they do not consider their particular preacher a very valuable man. While we abhor the idea that preachers are anything more than human, or that they must receive special treatment, we also abhor the disposition of some to demean the work of preaching. Preachers are ordinary people, but their work is extraordinary--the most important in the world. If elders want to show how important they think the work of preaching is, and how highly they esteem the man they have hired to do this great work, they should begin by seeing that he is adequately paid. Otherwise they should not be too surprised to find that in the minds of some the work of preaching is barely respectable, and what

In many congregations there are those who seem to think it is their special assignment to be doubly sure that the preacher is not overpaid. After all, the money belongs to the Lord, and it would be a sin to waste it. While we are sure that no worthy preacher wants to be overpaid, we can think of worse crimes than overpaying a man who spends his life in preaching the glorious gospel of the Son of God. One that comes to mind at present is underpaying him.

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

## ATTITUDE TOWARD FALSE TEACHERS

WILLIAM S. CLINE  
Pensacola, Florida

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

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

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

While the Christian is to manifest love and understanding, he is also to manifest diligence, vigilance, and militance against the false teachers

and their doctrines. Did not Paul tell Titus that the mouths of the false teachers MUST be stopped?

God hates the false teacher and every false way. "*The foolish shall not stand in thy sight: thou hatest all workers of iniquity.*" (Psa. 5:5) If the child of God is to be like God in his attitude toward false doctrine then he must hate that doctrine. "*Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.*" (Psa. 119:128) The great apostle Paul, the one who manifested such love, concern and compassion toward all men, especially his own brethren, denounced the Judaizing teachers in Galatia with his arresting statement, "*I wish those who unsettle you would mutilate themselves!*" (Gal. 5:12, R.S.V.) Thus we can see why Paul said that anyone who taught false doctrine was to be accursed (Gal. 1:6-9). Men of God were never slow to denounce error and neither should we. It is a mark of ungodliness to allow error to have free course. J. Sidlow Baxter, a denominational Bible scholar, writes, "*When easy-going kindness lounges in the place of righteous indignation, and allows Christ-dishonouring false doctrine to play havoc inside the Church, kindness has ceased to be Christian, it has become disguised disloyalty, camouflaged cowardice, and a moral wasting disease.*"

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

# MISSION MAGAZINE 1974

PAT MCGEE  
Singapore, 11.

In January of this year Mission magazine announced its "second coming". Many of us would have wished it had announced its last coming! Ever since its first publication in July of 1967 it has been the cutting edge of liberalism in the church of Christ. I suppose that was its first coming and now we are treated to a second coming. If anyone doubted that the second coming was as bad as the first coming this misunderstanding was quickly cleared up in the first six months of 1974. If anything it is worse.

As elucidation of this fact this article will discuss an article in the June issue entitled, "Restoration Theology." Written by Lanny Hunter (from whose pen fell that liberal literary fantasy, "The Three Hundred and One Cubit Ark," Mission, Dec. 1971) and I suppose in the spirit of Martin Luther, Hunter purports to nail six theses to the door of the restoration principle. The very imagery of such speech already suggests the lofty and exaggerated estimation with which the writer views himself. And clearly he attempts a barrage of broadsides at the old ship of faith. But we shall see that not a dent was made and not a nail was fastened. Hunter sent forth his bombastous blasts and swung mightily his hammer and all to no avail. He laments that attempts such as his to evaluate the restoration principle are met wither with scorn or open hostility while at the same time his paper is alive with both scorn and hostility. He is correct in one measure and that is that his effort shall be met forthrightly with scorn and hostility.

Webster tells us that scorn is to "disdain, to engage in an emotion involving both anger and disgust". Hostility means "to be unfriendly toward, inimical, having or showing ill will". Such is a concise statement of this writer's attitude toward this kind of religious pornography and thus the use of the words scorn and hostility. If such is considered unchristian or unloving by some timid soul than I feel sorry for his ignorance of what the proper Christ-like attitude ought to be toward this kind of thing. I shall not allow his scriptural illiteracy to hinder my scriptural reproof. We must "*speak the truth in love.*" Eph. 4:15.

I have long been convinced that tons of error can be answered with ounces of truth! It is not necessary to enter into a word by word, sentence by sentence review of the above mentioned article in order to fairly treat it and absolutely refute it. Brevity is always best. The simplicity of truth in contrast with the complexity of error should ever be the Christian's rock and defense. It shall be the purpose of this article to demonstrate the absolute and complete failure of Hunter to establish his theses: i.e. the restoration principle is defective and divisive.

The major defects in restoration theology as Hunter views it are summed up in his six theses as listed in the article. They are as follows:

- 1) Restoration Theology regards the church as given by God in the New Testament, rather than given by God in history.
- 2) The spirit of Restoration Theology is in irreconcilable conflict with the spirit of unity.
- 3) Restoration Theology makes the authority of Christ subordinate to the authority of the Bible.
- 4) Restoration Theology assumes that a standardized and jealously guarded body of belief will keep the church from drifting into apostasy.
- 5) It is impossible to restore the first century church.
- 6) Restoration Theology produces a repository of pride at the depth of the collective spiritual life of the church.

The remainder of the article by Hunter is a discussion and continuum of these above propositions. The exposure and overthrow of these six theses which form the heart of Hunter's case will now be set forth in simple brief fashion.

### SIX THESES NAILED TO HUNTER'S THEOLOGICAL DOOR

In the following is offered six counter-theses, any one of which being true would automatically negate Hunter's proposed propositions. It is my contention that everyone of them are true. Together they form a crushing blow against Hunter's case and reveal its total ineptness.

First, no valid arguments were presented and no adequate evidence offered in support of any of the six theses. Since proof for the non-inspired results form valid arguments and true premisses and in as much as Hunter offered neither of these the only conclusion left is that Hunter's six theses proved nothing. His article is replete with assertions and partisan opinions and the end result is absolutely nil. If you take the whole of his article, strip it bare of the empty assertions and unsubstantiated allegations, the residue is a cold barren void. And like it or not, that is exactly what Hunter is left with.

Second, absolutely no Scripture is quoted or used to substantiate any of the six theses. You may count it for yourself. In the multiplicity of verbiage and the literally thousands of words not one time is there a simple word from the Bible. Not a time! Five passages are "referred to" in the footnotes. The first four are glaring misuses and the latter shows a failure to understand even the "a b c's" of Biblical Hermeneutics. It is a sad situation when anyone purports to deal with a religious issue and then doesn't even quote from God's religious standard--the Bible. All that this can mean is that Hunter has failed to prove any of his six points.

Third, conversely, whenever "proof" is sought in Hunter's article it always comes from the quotations of men or his own personal philosophical thought. Both are to be categorically rejected and both are totally inadequate to the establishment of his case. The apostle's warning in Col. 2:8 is certainly to the point in reference to Hunter's six theses for they are nothing but human philosophy and vain deceit. By way of example, where is Hunter's proof for his assertions such as those found on page 8: "...unity is one of the givens of Christianity." "Anyone who has been confronted by Christ in the pages of the New Testament cannot possibly imagine that he who swept all traditional ritual and ecclesiastical legalism as a means of getting right with God into the religious trash heap, thereafter invested a book with the authority to set them up again!" God's answer to the human condition is not an idea, a plan, a system, or a book--it is a person." Now where is the proof for all this foolish rhetoric? I guess we are to think that since Hunter said it that's enough. We are to just accept his word as something divine? I for one don't! I would like to see Hunter get on the polemic platform to defend any one of these above assertions. Where is his authority for any of these statements? His lack of authority and a "thus saith the Lord" demonstrates his abortive attempt to prove any one of his six theses.

Fourth, the underlying presuppositions and assumptions of the article and its theses are unsupported, illogical and worst of all, unbiblical. I learned a long time ago that if you grant a person his basic assumptions then any possible conclusion could be formulated. Every false teaching or conclusion is based upon a false premise and every true statement arises out of equally true premises. Since Hunter's premises are not true then his conclusions are inherently false. What are these assumptions and presuppositions? (1) That no one before Hunter and his kind came along ever "critically evaluated restoration theology." "The restoration principle as a theological method has only recently begun to be critically evaluated..." (2) That the restoration ideal (not theology only) is non-biblical. (3) That the restoration of the New Testament church in form and doctrine has been the "single conceptual common denominator" of Protestant churches and that the fact regarding our historical situation makes us represent a "separate and distinct denomination in the religious world." (4) That "the Christian church" (Hunter's words-PM) is not apostate and does not need restoration to receive God's approval. It should be noticed that the import of Hunter's words here cover all of what men call Christendom! (5) The Bible is not a

pattern or blueprint on which restoration can be made. (6) That the church is given by God in history after the completion of the New Testament. Here are at least six false assumptions to go along with his six false theses!

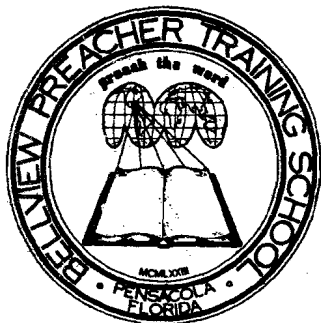
Fifth, the article is shot through with false impressions, misapplication of Scripture and the worst sort of modernistic theology and philosophy. In my mind this forms the most damning criticism to be leveled against the article and render justifiable the labeling of it as religious liberalism. Misuse of the Bible is rampant, modernism oozes from every page and straw men walk openly through the verbiage. And this is not mere poetic rhetoric! The ensuing material will more than sustain this judgment. "False and evil impressions" because of Hunter's allegation that we have "perpetrated an unspeakable indignity upon the Bible" and engaged in a "gross misuse" of it. "Straw men" because Hunter thinks we place our trust in a "what" rather than a "whom". "Misuse of Scripture" because Hunter states "God's answer to the human condition is not an idea, a plan, a system, or a book--it is a person." What Hunter fails to see is that God's idea, plan, system and person (Christ) is made known through a Book--the Bible. This is a true wresting of Scripture and that to his own shame (II Pet. 3:16). "Modernism" because Hunter pits grace against law, Christ against the Bible, and freedom against authority. In fact, Hunter is sipping from the streams of Neo-Orthodoxy (and this may be too mild a description of it) by suggesting that the Bible is not the true focus of the Christian's loyalty but rather the Christ which confronts us through its pages. Anyone who has any familiarity at all with Barth, Bultmann, Brunner and the host of Neo-Liberals who follow along under their shadows will not have any difficulty in seeing the similarity of language. "It is the personal Christ who has authority and not a cold, lifeless, impersonal 'dead-letter'--the Bible." This is the dogma of Neo-Orthodoxy and its noxious odors are emanating from the pages of a magazine called Mission. Thus the label liberalism.

Sixth, the article maintains that religious unity with regard to the organization, form, worship, and doctrine of the church is positively impossible. Hunter writes, "It has often been said that if men are honest, and willing to let the Bible speak for itself, they will be able to reach generally the same conclusions with regard to the text of the Bible--that is to say with regard to the organization, form, liturgy, and doctrine of the church. Though this conviction is held in all sincerity, it is sheer illusion and an insult to Christian intelligence." (Emphasis mine-PM). Hunter goes on to pontificate, "...uniform attitudes and convictions about the Bible (or any other subject) are impossible." "Sooner or later we must confront the fact (isn't it amazing that we cannot have uniform attitudes and convictions about the Bible but Hunter thinks we can and should have such about his theorizing!-PM) that it is a practical impossibility for men to understand the Bible alike in the precise detail necessary to develop the uniformity required for unity in a pattern church." We cannot have unity upon the facts of the Bible but upon the facts of Hunter we are all expected to get in goose step! This is not just foolishness, brethren, it is sheer infidelity. And what does Hunter do to sustain his "facts"? Does he quote from the Word of God? No, for God doesn't seem to have anything to say that interests Hunter. Not one time does he give the reader book, chapter, and verse and put it out there so we can see it. NOT ONCE. And it doesn't seem to affect him that Paul wrote by the Holy Spirit, "*Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment.*" 1 Cor. 1:10. And if he knows the verse I am sure he can explain it away by showing us that Paul doesn't really mean what he seems to be saying. Well brethren he means it, our brother Hunter notwithstanding, and that simply means that Hunter must decrease but Paul must increase! Hunter has proven nothing.

The above have been six theses given in response to Hunter's six. Methinks mine will stick. It has been shown that the article in Mission magazine June 1974 entitled, "Restoration Theology: A School Master" and written by Lanny Hunter has really proven nothing. Meaning of course that it has proven nothing in reference to authenticating or demonstrating his six theses. The article does prove at least one thing--Mission magazine is still the cutting edge of liberalism in the church of Christ today. I pray every day for its "last coming"!



## FROM THE DIRECTOR OF THE BELLVIEW PREACHER TRAINING SCHOOL



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

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

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

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

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

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

WILLIAM S. CLINE

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