

Defender

"I am set for the defense of the gospel"

Volume XIV

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DEFENDER

"I AM SET FOR THE DEFENSE OF THE GOSPEL." Phil. 1:17

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HOW SHALL THEY HEAR

JIM B. HILL

The greatest problem facing the world today is an ignorance of God's word. In Hosea 4:6, we read "My people are destroyed for a lack of knowledge." The Lord's church needs ministers, evangelist, missionaries, and any and all Christians who are willing to sacrifice physical and worldly pleasures to promote the gospel of Jesus Christ (Matt. 16:24-26). The Lord goes on to say in Hosea 4:6, "...because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me." But now consider I Peter 2:9, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." As Christians we are to "show forth the praises" of Christ, but how is this to be done? "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. . ." This is the only way to give the world that without which they will be destroyed.

Is this not a simple, easily understood command? If so, then what does it take to get the Lord's people moving? Are not Christians supposed to be out saving lost souls from eternal death? What is the delay? Do we really believe that there are lost souls in the world? Do we recognize the urgency involved in trying to reach these souls? The church in Jerusalem had no such problem. They recognized the urgency and spread very rapidly into the uttermost parts of the world--and do you know why? It was

because the members of that church scattered. "Therefore they that were scattered abroad went every where preaching the word" (Acts 8:4). Do the members of the church today want to scatter? Are we not members of the same church as those in Jerusalem in the first century? If so, then why don't we scatter throughout the world and teach the gospel? Many of us really do not want to scatter, do we? If we did, we would! Some of us would rather concentrate ourselves in places as near as we can get to a large congregation or a Christian college and segregate ourselves from the rest of the world. Are we really practicing Christianity like the early church?

There is an urgency to spread the gospel today because the truth is being perverted by denominations all over the world. The Mormon church is growing. So are the Seventh Day Adventists, the Jehovah's Witnesses, and all of the Pentecostal groups. Why are they growing? Because they practice what they preach, they live their religion, and they fully believe that what they teach is the word of God. We have the truth, but they are growing. They're growing because they have many missionaries in the field. They're growing because they are not afraid to knock on doors and present their doctrine. They are growing because they make good use of the printed page and the other media. Consider the vast number of people being led astray by charlatans of television who offer salvation by faith only, physical healing for spiritual salvation, all fakery.

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HONESTLY FACING THE ISSUE

MAX R. MILLER

Behold, how good and how pleasant it is for brethren to dwell together in unity! Psalm 133:1

Modern religion, so called Christianity, is monstrosly complicated. Churchanity of today is a confused mass of creeds, dogmas, names, and tangled theology. Historically, it has been impossible to untangle the web of confusion.

Catholicism divided itself into the Eastern and the Western church in A.D. 1054. The Reformation period gave birth to hundreds of religious bodies (called churches) each with its own creed, dogma, and name to distinguish it from all others. The Ecumenical movement failed to unify the masses who believe in Jesus. Unity is not a part of the religion of today. From august councils down to informal powwows all have failed to produce unity among believers. Is unity impossible? Is there no way to achieve unity? Why is it that unity, in all its efforts, has failed? To answer these questions: Yes, unity is possible; there is a way to achieve unity; there are principle reasons why efforts have failed.

Our chief concern at this time is not the unification of all Protestant and Catholic bodies, but unity among those of the Restoration Movement! Barton Stone, the Campbells, Walter Scott and others earnestly contended for the faith and restored New Testament Christianity in the last century. Brethren dwelt together in peaceable unity and great victories for Christ were made. Then came division, a separation and two distinct religious bodies were recognized: The First Christian Church, and the church of Christ. The division exists until this day, and very likely shall continue.

At times, through the years, serious efforts have been made to unify the two groups. All have failed. Why the failure? Efforts for unity failed for lack of the proper attitude toward Biblical Authority. Mechanical

instruments of music were introduced into the worship of the New Testament church. There was no authority for the use of mechanical instrument of music in Christian worship. There is none now. The instrument, in particular, was the cause of division in the church, a division that has not healed in nearly a century of time.

The Joplin Summit Meeting (August 1984) allegedly was to restore unity between the two groups. Many things were discussed—but not the instrument, the cause of division. One spokesman ventured it was a matter of hermeneutics, or Biblical interpretation. And it is. There are procedures for correct Biblical interpretations, and there are false procedures. Proper interpretation of the New Testament allows for no mechanical instrument in Christian worship.

Grave problems may be solved only when they are faced with honesty and sincerity. The Christian Church wants (and will have) mechanical instruments of music in worship. We will not have them. Are those of this generation of Christian Church preachers willing to take ground contrary to their brethren of past generations? Is there the faint shadow of a hint the Christian Church is willing to abandon with repentance mechanical instruments? Shall we repeat Hardeman-Boswell type debates?—and for what purposes?

If we may presume to speak for the faithful: we will not be united with the Christian Church except it be on the bedrock of truth as it is in Jesus. There is no profit to be had in other confabs that steer around the first major roadblock to unity—mechanical instruments of music in worship. Are they ready to discuss that issue? Are they ready to concede the instrument? Discussion of other things should be deferred until we honestly and sincerely face—first things first.

DEFENDER

Max R. Miller, Editor

Winston Temple, Asst. Editor

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This is sad. But worse is those who teach these false doctrines are lost, as well as those who have been taught and have accepted their false doctrines. Before the truth can be taught to these people this false doctrine will have to be unraveled and dispensed with. For some it may be too late to unravel. These denominational television shows and denominational missionaries are teaching their false doctrines all over the world. Where is the Lord's church?

We do have missionaries in the field but not like the denominations do. Our missionaries have to literally beg for funds to go abroad and teach the gospel while some denominational groups have the funds and are seeking more missionaries. Why don't we have more? The answer to that is easy. Most of us want to be where we can go to church and sit and listen, enjoy the air conditioning and the soft seats, enjoy the fellowship with our wonderful brethren, live in our comfortable homes, enjoy our favorite television programs, and sing and pray and tell the Lord how much we love Him. John wrote in I John 3:17,18, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in Him? My little children, let us not love in word, neither in tongue; but in deed and in truth." And James wrote, "But be ye doers of the word, and not hearers only, deceiving your own selves (Jas. 1:22)." Are we indeed deceiving ourselves? It is not for the "next guy" to evangelize the world, it is up to **you!** Christ said, "Go ye," James said, "Be ye doers of the word," and the word is the gospel and the whole world needs it. It is our responsibility to evangelize the world.

It is so easy to make excuses. We say to ourselves that we cannot go into a mission field because we must stay at home and work our jobs that we may make a living to support our families and send our children to good schools. There are jobs available in the mission fields and there are some very fine schools as well. The Lord will not accept excuses. There are many reasons why some cannot go but there are no good excuses. And if one cannot go, he can always send, but still we make excuses for that. An excuse not to go or send someone to the mission field to reach the lost is simply a refusal

to fulfill the Great Commission and an admission that we are not willing to give our all to Christ and His church. Think on these things for a moment:

He who is the Bread of Life began
His ministry poor and hungry.
He who is the Fountain of Living
Water ended His ministry thirsty.
Christ hungered but fed many as God.
His life was weary yet He is our
Rest.
He prayed and He hears prayers.
He wept but He will dry our tears.
He was sold for thirty pieces of
silver but redeemed the world with
His blood.
He was the Lamb led to slaughter but
He is the Good Shepherd.
He died on the cruel cross that He
might destroy death.

We, as Christians, are to be like Christ. He gave His life for the souls of others. Are not we to be prepared to do the same? "Who-soever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34). "When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul" (Ezek. 3:18,19). Many die everyday not knowing the Lord.

The responsibility to evangelize the world belongs to the church. As a member of that church, the only real question is: Will I accept that responsibility? The answer lies within the attitude of the individual. Our attitude should be like that of Samuel. When God spoke to Samuel the response was "Speak Lord for thy servant heareth" (1 Sam. 4:3-10). His attitude was one of obedience. We should have that attitude.

God will not ask of us that which we cannot do. When faced with the task of "going," the Apostle Paul tells us the reactions of the early Christians. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (II Cor. 4:8,9).

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INTERVIEW WITH GRANVILLE BROWN

DENNIS J. GULLEDGE

There are many great men in our wonderful brotherhood who are little known. The names of some of our most stalwart soldiers of the cross hold none of the distinguishing marks to which the vast majority of brethren might attribute their idea of "greatness." These men are "little names," yet, they are carrying on the glorious work of preaching the gospel in such a way that widespread recognition will never be attributed to them. Their names will not appear at the heads of articles in some of our most prestigious brotherhood journals; nor will you recognize them as frequent speakers on some of our greatest lectureships. They are but a drop in what seems a mighty ocean, but their names are written in heaven's record and the Keeper of the books knows them for what they are.

Such a man is the subject of this article. His name is Granville Brown. He lives at 1811 Bradyville Pike, Murfreesboro, Tennessee.

This writer first became aware of brother Brown through brother Max R. Miller, who is currently preacher for the Bellview church of Christ, and director of the Bellview Preacher Training School in Pensacola, Florida. One day brother Miller and I were discussing our efforts to collect bound volumes of the **Gospel Advocate** for as far back as we could get them, and he mentioned brother Granville Brown as one who owned bound volumes of the **Gospel Advocate** back to 1916. Brother Miller urged that I become acquainted with brother Brown. I chose to follow that advice, and being a frequent visitor to the city of Murfreesboro, I often take time to visit him. In a recent visit with Granville Brown I took the opportunity to interview him relative to his preaching experience. Below is that interview and brother Brown's response.

DENNIS J. GULLEDGE: How long have you been preaching the gospel?

GRANVILLE BROWN: I can't remember when I didn't want to preach. To be able to stand up and preach the gospel was my one desire in early childhood days. One thing made me wonder if my desire would be fulfilled—I was handicapped by cerebral palsy. I did not stand on my feet until I was nine years old.

Several operations enabled me to walk with the aid of a walker or crutches. God has been good to me and has let me preach for thirty nine years.

DJG: Can you recall the circumstances of your first sermon?

GB: The third Sunday in August 1945, I preached my first sermon at one of the oldest rural churches in Rutherford County, Tennessee--Science Hill. My dear friend, and brother, George W. DeHoff, had moved to my home town, Murfreesboro, Tennessee, to preach for the East Main Street church, my home congregation. This is the oldest church of Christ in the city. Brother DeHoff conducted a six-day meeting, August 26-31, for the Science Hill church, and my brother, Paul Brown led singing. This meeting closed on Friday night. The members wanted a preacher for the following Sunday. Since I had attended every service of the meeting, I told brother DeHoff that I had always wanted to preach, but never had the opportunity, but that I would be glad to preach on Sunday morning if they would have me. Many of the members at Science Hill had known me from childhood, and they said they would be glad for me to preach. So, on Sunday morning, September 2, 1945 I preached my first sermon on the subject: "Abiding In The Doctrine Of Christ." My text was II John 8-11. I have been trying to get people to abide in the doctrine of Christ ever since.

DJG: How do you think the emphasis in preaching has changed since you began? Has the change been for the better or worse?

GB: There is not, in some meetings today, the emphasis on "First Principles" as much as there was when I was growing up. In those days we learned what it was all about. The older preachers knew the Bible, and to use a country expression: "They shelled down the corn." Today, however, many of our preachers know more about current events and politics than they know about God's word. There is not much preaching on the old themes. Here is an example: I have preached a series of lessons on, "The Holy Spirit—How He works In Conversion Of An Alien Sinner, And In The Life Of The Christian," and people have told

Interview (Continued from page 4)

me they never had heard a sermon on that subject before. Then, too, the world is in the church and preachers had better not preach against social drinking or dancing—

they might get fired. So, preaching is done in a general way, but nothing specific. We need to proclaim a distinctive message. These changes are **not** good. However, the church, both collectively and individually, is doing more benevolent work than ever before. **This is good.**

DJG: Can you name three preachers, of the past or present, who influenced you the most in your preaching?

GB: I have known so many good preachers it is hard to name just three that have influenced me in preaching. Brother C. M. Pullias preached at the East Main Street church in Murfreesboro, Tennessee when I was a child. I went with my parents to Sunday school and worship and I heard brother Pullias preach every Sunday. I loved him and I said I wanted to preach like him when I became a man. I remembered the main points in his sermons, and during the week I would "play church" and preach to my playmates when they came to visit me.

After my operations, as I said in answer to your first question, I was able to stand and walk with the aid of crutches. I asked brother Pullias if he thought I would ever be able to preach. He replied, "Son, you can do whatever you want to do, if you want to do it badly enough, provided it can be done at all." This statement has stuck with me all these years, and has given me encouragement each time I have gotten into the pulpit.

Brother J. Petty Ezell followed brother Pullias at the East Main church. He baptized me in 1932. I was 13 years old. Brother Hall L. Calhoun preached several years for the Central church in Nashville, Tennessee. He had a daily radio program. Each Friday evening he would answer Bible questions sent in by the listeners. I learned much from him. Foy E. Wallace, Jr. N. B. Hardeman, G. C. Brewer, H. Leo Boles, E. H. Ijams and Gus Nichols are some of the preachers of the past who have influenced me for good. My teachers at David Lipscomb College will be remembered. My brother, Paul Brown, has been a great help

to me in so many ways. Last, but not least, as I mentioned in answer to your second question, George W. DeHoff is the preacher who is to be credited with getting me started in preaching.

DJG: What special word of advice would you like to pass on to young preachers who may read this interview?

GB: Young men, if you want to preach, build a good library. Read all the sermons you can by the pioneer preachers, and subscribe to several good religious journals. Study at least five or six hours a day. Above all, know the Bible, memorize it and prepare your sermons well. Be considerate of your audience. Have sense enough to quit before the loss of interest. Let your study be just what it is—a **place to study**. Don't think you have to do all the visiting of the sick and shutins. Don't become so busy with extra activities that you have no time to study and prepare your lessons. Remember, the preacher's work is to "preach the word" (II Tim. 4:1-2). "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come give attendance to reading, to exhortation, to doctrine" (I Tim. 4:12-13). "Continue instant in prayer". (Rom. 12:12).

Hear (Continued from page 3)

We **can** all be ministers (servants) of God and we **can** all be evangelists if we know and spread the truth of the glorious gospel. We **are** responsible for evangelizing the world and saving lost souls.

What is the value of a soul? What would you give to see just one more person obey the gospel? What would it be worth to see one soul saved from the fiery depths of hell? Of course, no price would be too great if it were your own soul! But what about someone you don't know? What about some lost soul in a distant country? One thought is found throughout the Bible: God is no respecter of persons. The gospel must be preached throughout the world for the sake of the souls of others as well as our own. The responsibility belongs to us all.

If we do not take it to them, **How shall they hear?**

AN ERA OF GRACE WITHOUT LAW?

JOHN WEEKLEY

Law is as much a part of the person of God as goodness or eternity. For some to even hint that we are not under law is far from the truth. A study of law in the Scripture reveals that law is one of the very bases of redemption itself. Law means "controlling authority" or boundaries and restrictions with liberties. A misunderstanding of this subject has caused such terms as "legalism" to be born and wrecklessly used. Also, a false understanding of this Bible subject causes many to miss the teaching of the word on such subjects as grace.

The Bible begins with a code of established laws in the universe. In Genesis chapter one, we find stated many fixed natural laws and thousands inferred. Law is as much a part of the physical universe as providence is in maintaining it. The apparent problem with the subject of law is not with the Old Testament, but the New. There are many passages that demonstrate and teach that we are under law today. Such passages as Galatians 6:2, "... fulfill the law of Christ;" James 1:25, "... the perfect law of liberty;" Romans 7:22, "I delight in the law of God after the inward man" (the inward man would refer to New Testament age, John 4:24, II Cor. 4:16); Hebrews 8:10, "I will put my laws into their mind, and write them in their hearts . . .;" James 2:8, "... fulfill the royal law;" and I Corinthians 7:39, "the wife is bound by the law . . ."

To deny we are under law would be to put us in a sinless state. In Romans 4:15, Paul said, "... for where no law is, there is no transgression." The same thing is taught by the apostle John in I John 3:4, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." John infers the same thing that Paul stated, i.e. without law there can be no sin. No wonder I Corinthians 15:56 reads, "... and the strength of sin is the law." When we become law breakers, then Satan is our "adversary". This word used in I Peter 5:8 has in it the idea of one bringing a lawsuit against another. So, Satan accuses us before God when we break God's law.

An understanding of the good of law will help all to appreciate the fact that we are

under New Testament Law. Law is good! It is good because it controls. Think of all the chaos that would be in the world if it were not for law that keeps everything in its place. Without physical laws, the sun and moon would get their times to rule mixed up. Without physical law, the earth might clash with the sun. Without civil law, the criminal would actually take over the world, (Rom. 13:1-4). Law is good because it liberates. Paul said that the law of the Spirit of life in Christ had made him free from the law of sin and death (Rom. 8:2). Our civil laws also make us free. We have freedom of speech, freedom of press, and other freedoms. Good laws always liberate, not enslave.

Law is good because it guarantees. We have rights by the grace of God and law of Christ confirms those rights. We have the right to be heard (I Pet. 3:12). We have the right to call God our Father (Matt. 6:9). We are guaranteed that our godly lives will not be forgotten or overlooked by God (Heb. 6:10-12). Law not only established the authority of God and Christ, but also binds, defines, and regulates the love and mercy obtained from them. Among the Persians when a law was written, "it was written," i.e. it was to be honored. If we believe that men will honor their laws, certainly we believe that God will honor His.

Law is good because it saves (Rom. 1:16), and condemns and exposes evil (Rom. 7:7). Recently I saw a sign which read something like this "Sorry, filled to capacity. Fire laws limit our capacity." Those fire laws are for the purpose of saving lives. The function of Divine law is also to save (Heb. 4:12; James 1:21).

Grace and law are not at the opposite ends of the pole. Actually, they are as inseparable as Christ and the church, God and Christ, or the Old and New Testaments. As woman is a complement to man, so is law to grace or grace to law. Woman filled a vacuum that was characteristic of man's existence in the beginning, and so she does today. Grace and law together are strong, but apart are weak and make impossible the scheme for redeeming man. For grace emphasizes the divine

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THE MOODS OF JOHN 3:16

THOMAS W. FRANKLIN

John: 3:16 states, in part, that those believing in Christ "should not perish but have everlasting life." Barry's **Interlinear New Testament** translates the Greek here as "may not perish but may have life eternal." Both of these translations, as well as the original Greek text, reflect the use of the subjunctive mood. Thus, while the statements of fact in the first part of John 3:16, relative to God's love and sacrifice for mankind, is properly put in the indicative mood; the hoped for results of man's belief in Christ, in the latter part of the verse, could only be expressed by the subjunctive mood. This switch in moods was not accidental.

The subjunctive, per **Webster's collegiate Dictionary**, is "that mood of a verb representing the denoted action or state not as a fact but as contingent, possible, doubtful, desirable etc." The two quotations following indicate a similar use of the subjunctive mood in the Greek New Testament. "The subjunctive differs from the future indicative in stating what is thought likely to occur, not positively what will occur."¹ "The subjunctive is the mood of mild contingency; the mood of probability. While the indicative assumes reality, the subjunctive assumes unreality. It is the first step away from that which is actual in the direction of that which is only conceivable, and, therefore, properly leads the list of the potential moods."²

Thus John is not saying that those who believe in Christ absolutely will not perish and already possess eternal life; but rather that such believers should, by virtue of their faith, be equipped to avoid perdition and to attain to eternal life. This is in keeping with what John has already said in chapter 1 verse 12, that those who believe on His name are thereby given the "power to become the sons of God." "Power to become" is both future and contingent. It points to something that might be attained if necessary requirements are met. Hence believers are not, at the initial point of belief, saved as sons of God; but this belief enables them to become (future conditional) sons of God and to become such as may have (future condi-

tional) everlasting life.

It is only through faith that we have the power and incentive to complete our obedience unto Him who is "the author of eternal salvation unto all them that obey him" (Heb. 5:9). But this saving function of faith is a far cry from the doctrine of instant salvation by merely assenting to the fact that Jesus is the Christ the Son of God. Many Scriptures could be cited to prove this; but isn't it amazing to note how effectively the very language of John 3:16 and its use of the subjunctive mood refutes the twin false doctrines that a person, at the moment of belief in Christ, is saved both instantly and irrevocably?

¹A.T. Robertson, **A Grammar of the Greek New Testament in the Light of Historical Research** (Nashville: Broadman Press, 1934), p.925.

²H.E. Dana and Julius R. Mantey, **A Manual Grammar of the Greek New Testament** (New York: The Macmillan Company, 1957), p. 170.

* * * * *

Grace Without Law (Continued from page 6)

side and law the human part in salvation. If one removes grace, he has removed what God has done; and if one removes law he has removed what man is to do to make his calling and election sure.

We not only live in an era of grace but also an era of law. If demanding a "thus saith the Lord" and teaching commandments are to be obeyed is legalism, then Paul, the other apostles, and prophets as well were all legalists. The Psalmist's idea of God's law was delight (Psalm 1:1-2). The law of God is the law upon which all good laws rest and have their origin. His laws should be our meditation all the day (Psalm 119:97).

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DEFENDER

"I AM SET FOR THE DEFENSE OF THE GOSPEL"

Phil. 1:17

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WHY NOT STAND

William F. Irby, Jr.

Jeremiah 6:16 reads "Thus saith the Lord, 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. But they said, We will not walk therein." Faithful Christians have made much of the necessity of walking in the old paths; this is a good practice and must be continued. God's children must be faithful to Him by living the principles revealed in His Word. Christians are to "speak as the oracles of God" (I Pet. 4:11), "walk in the light" (I John 1:7) and do everything "in the name of the Lord" (Col. 3:17). This is, as in Jeremiah 6:16, finding the old paths and walk in them.

Many members of the church agree heartily in these things. The sad fact is, however, that there are many who do not walk in the old paths. As with the reply of the second part of Jeremiah 6:16, too many today say "We will not walk therein." Examples of this unfortunate trend are always present. Right now, Christian people hear that the use or non-use of mechanical musical instruments in worship is no longer a matter of faith but should be relegated to the area of opinion for the sake of "unity." According to John 4:24, Ephesians 5:19, Colossians 3:16 and the rest of the New Testament, it is still important (in a life or death, spiritually, sense) to worship God as He desires to be worshipped. To move away from this, to compromise it at all, is to depart from God's only right way and to say "we will not walk therein." This is but one example of the

problem under consideration. The fact is, however, that this situation is a symptom of a disease that can efficiently destroy the church. Compromise always changes those who respond to its seductive charms. Change in area not meant to be changed (i.e., revealed matters of faith and practice) is fatal.

The point of view expressed here is familiar to readers of *Defender*. To stand where God stands is and always will be the Christian's goal. In light of the trouble and disunity that is caused by compromise, why is digressive weakness such a painfully recurring problem? What possible good comes directly from walking the pathway of darkness and error? It seems good, therefore, to look for answers to the question "Why not stand?" (The question can also be asked in other ways: "Why does the church have continual challenges to its precious faith?" and "Why don't our people simply teach correctly, live faithfully, and love one another?") It seems clear that at least three reasons may be given: self, sensitivity to sin, and a faltering faith.

Self

People refuse to stand for the truth because of "self." Involved here is a loss of humility, and elevated self-estimation and a dethroning of Christ as Lord. Loss of humility follows when a Christian succumbs to the "pride of life" which "is not of the Father, but is of the world" (I John 2:16). When a Christian person begins to "think of

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LET THERE BE PEACE

Max R. Miller

Isaiah spoke of the time and the place the kingdom of Christ would have its origin. He, in the same prophecy, revealed the kingdom would be a kingdom of peace. "And they shall beat their swords into plowshares, and their spears into pruning hooks . . . neither shall they learn war anymore" (Isa. 2:1-4). The Messianic kingdom would be a kingdom of righteousness and "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isa. 32:17). To His disciples the Messiah would say, "Peace I leave with you, my peace giveth, give I unto you—these things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome" (John 14:27; 16:33). God's people are to "turn away from evil, and do good; let him seek peace, and pursue it" (I Pet. 4:11).

We know there is trouble and discord in the kingdoms of men. Such is the nature of such kingdoms. There too is discord, division, ill will, even hatred existing in the kingdom of peace. Such is an abomination to God! We would not be of those who cry "Peace, Peace when there is no peace; yet our voice would be heard among those who seek peace and pursue it.

We today have not the peace and unity proposed by Christ. Discord, distrust and disgust is evidenced in every quarter of the kingdom. The Joplin Summit, Crossroadsism, Antiism, version battles, liberalism, defenders of immorality, on and on, shatters the peace of Christ. Some would have it no other way! The blessing of the peacemaker is not their joy: "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9).

Many causes there are to disturb the peace and unity among brethren. Ambition of a worldly sort clashes with the peace of the kingdom. Brethren who want to be known, who demand a place of prominence, a reputation, usually gain their prestige by employing worldly measures. Their theme is not Christ and His Cross, but Self, Self, Self. There are others of a contentious spirit who can not tolerate peace and spiritual progress of the kingdom of Christ.

"Destruction and misery are in their ways: and the way of peace have they not known: There is no fear of God before their eyes" (Rom. 3:16-18). These are little men in a great kingdom. There were those of Jesus' generation who could not be pleased: "We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept" (Luke 7:31-35). Such are the contentious spirits of our day. Peace is often shattered for lack of Christ-like love among brethren. Suspicion and distrust robs love of its power. "If ye have bitterness envying and strife in your hearts, glory not . . ." (James 4:14). The true badge of Christian discipleship is "as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples" (John 13:34,35).

The morning prayer of every Christian should be: "Lord God of heaven, help me to be this day more and more in the image and likeness of Christ" (II Cor. 3:18). His pursuit of the day then would be to conform to that image in thought, in every act of life, in every word spoken (or not spoken. How often is peace shattered by an ugly or unkind word?).

Grave consequences are to be born of those who instigate or abet discord. They are an abomination to the God of heaven (Prov. 6:16-19). In the judgment of eternity they, too late, will realize the terribleness of their deeds as they go on into the soon consuming flames of hell. Their little victories, their day of clamor or fame, will bear testimony to their guilt and shame--forever.

Peace is a command. Let us obey. "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18). "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19). Those who seek not peace with find the gates of glory barred to them: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). Let us all heed apostolic advice: "Be perfect [mature], be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (II Cor. 13:11).

DEFENDER

Max R. Miller, Editor

Winston Temple, Asst. Editor

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CHRIST'S SECOND COMING A. D. 70

W. C. Temple

The statement which titles this article falls into a field of study which is labeled by theologians as **Eschatology**. Webster's New Collegiate Dictionary defines the word as follows:

... [GK *eschatos* last, farthest] 1: a branch of theology concerned with the final events in the history of the world or of mankind... specif: any of various Christian doctrines concerning the second coming of Christ, the resurrection of the dead, the Last Judgment, or the nature of human existence upon the completion of history.¹

The Liberal or Modernist view of Christ's second or final coming is that He is **not** coming because He has already come! One of the liberal number, Mr. William Newton Clark wrote:

No visible return of Christ to the earth is to be expected, but rather the long and steady advance of His spiritual kingdom.... If our Lord will but complete the spiritual coming that He has begun, there will be no need of a visible advent to make perfect His glory on earth.²

A few days ago, there was a paper which came across this writer's desk. This paper stated that Christ's second coming was in the year 70 A.D. The writer believes that Christ came through the agency of the Roman governor, Titus and the Roman army when he and his army came and destroyed the city of Jerusalem. This destruction, according to the writer of that paper, brought an end to the old Judaistic system and ushered in the new age, the gospel age, which is the new heavens and the new earth.

¹Henry Bosley Woolf, editor in chief, Webster's New Collegiate Dictionary, (Springfield: G. & C. Merriam Company, 1973), p. 390.

²Louis Berkhof, Systematic Theology, (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1982), p. 705.

It appears to the writer of this article that people of the above mentioned persuasion make a mistake in equating Christ's coming through the agency of another with Christ's final, visible, personal coming. Bible students are acquainted with the fact that God has down through the history of time used different agents at different times to execute physical judgments upon nations.

God used Assyria as His agent to punish Jerusalem for her sins (Isa. 10:5,10,11), and He also used Assyria to punish Egypt and Ethiopia (Isa. 20:3,4). He likewise used Babylon as His agent to punish Assyria (Jer. 50:18), and He used the Medes and Persians to punish Babylon (Jer. 51:8,11,20). In A.D. 70, Christ used the Roman army to bring complete destruction on the city of Jerusalem, thus making a final end to the old Judaistic system (Matt. 24:1-34, Luke 17:20-37; 21:1-32), but to equate Christ's coming through the agency of Titus and his army coming in destruction on the city of Jerusalem with Christ's final personal coming is a misunderstanding of the comings of the Lord which are recorded in the Scriptures. It appears that what they fail to see is when God used agents as instruments of judgment on nations, He was coming in judgment on these nations through His agents, but these comings in judgment on nations point to His final coming when all nations and individuals shall be gathered before the great white throne (Rev. 20:11-15 c. f. Matt. 25:31-46; II Cor. 5:10).

When one considers that God not only came through agents in judgment on nations of the world, but He also judged and destroyed the world of Noah's day. He can see God through Christ makes His final coming in judgment an end of all things. The apostle Peter made this so very clear when he used the destruction of the old world as an example to point us to the final destruction of this earth and all that pertains to it (See II Peter chapter three). When one sees the comings of the Lord in judgment as they are recorded in the Scriptures, he can see that Christ's coming in judgment on the city of Jerusalem stands as an example and assurance that He will make his final coming. If this is not the case, why did He discuss both the destruction of Jerusalem and all it stood for

CHANGING OF THE GODS

Bill Dillon

There is no doubt that Holy Scripture teaches that "God Is" (Heb. 11:6). Neither does any element of doubt exist but that the Great "I Am" brooks no rivals (Exodus 20:3). In Isaiah's day repeated emphasis was given to the exclusive exaltation of the Lord God of Israel:

"... that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel" (Isa. 45:3).

"... from the rising of the sun, and from the west, there is none beside me. I am the Lord, and there is none else (Isa. 45:6).

"... I am the Lord; and there is none else" (Isa. 45:18).

"... there is no God else beside men; a just God and a Saviour, there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:21,22).

In addition, the Psalmist declared, "For this God is our God for ever and ever: he will be our guide even unto death" (Psalm 48:14).

Few things could strike us with such singular and penetrating force as the affirmation of the supremacy of God. God is not dead; rather, he inhabits eternity (Isa. 57:15). The only, true and living God is the great object of our worship and He, above all else, is to be desired. Tracing through the years of human endeavor, we discover that man has brought in competitors to vie with the Heavenly sovereign. Man's strivings have replaced the single truth with the plural falsehood. The true God said that worshippers of false deities would be "ashamed, and also confounded, all of them..." (Isa. 45:16). Despite such cautions to the contrary, man became a maker of idols.

In Exodus 32 the worship of God was exchanged for the worship of the golden calf. If imitation is the sincerest form of flattery, then the former taskmasters of Israel must have felt honored to know their former slaves had taken at least one pagan Egyptian god with them on their exodus. Israel came out of Egypt but Egypt never fully came out of Israel.

Years later, at the rending of the Kingdom (930 B.C.), Jereboam, appealed to tradition and reinstated calf worship with shrines set up in Dan and Bethel to keep his people from

journeying back to Jerusalem (I Kings 12:25-29).

In Elijah's day the winds of idolatry continued to howl as Baalism swept through the land (I Kings 18). Elijah's taunts and God's power made short work of the Baalites on Mt. Carmel as the notable "Battle of the Gods" resulted in glorious victory for the Almighty and His prophet.

Time and time again in ancient Israel and Judah people sought comfort in dumb idols and dung hill deities fashioned by their own hands. The prophets mocked their vanity:

What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols. Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it (Habakkuk 2:18-19).

While the ancients named and catalogued their pavilion of gods for easy identification, twentieth century man still struggles against the old paganism--but with a new twist. The gods have changed their names and appearances somewhat! Modern man's many obsessions reveal his idols. Political causes, dress and fashions, physical fitness, racial prejudice, electronic gadgets and doodads (please excuse the technical jargon), fame, sex, money, alcohol and such have all become "modern Baals." Man should learn to his eternal betterment that in the hour of his calamity and dismay, he will not be delivered by any politician, fashion maker, gymnastics expert, social crusader, electronic genius, movie star, sex symbol, millionaire or bartender! God is it; beside Him there is none else; there is no other. One writer asks, "What will happen when men with the gods they have made stand before the God who made men?"

Reader, don't be misled by the various musty specimens of neo-paganism prevalent today. Modern idols are no more than tattered rags and are not worthy of our confidence for spiritual deliverance.

Has paganism eclipsed the true God in your life? Have you changed gods? What is your most important concern? One thing is for certain--God is first or not at all!

SCOURGE OF AGNOSTICISM

Ernest S. Underwood

Webster defines an agnostic: [GK agnostos unknown, unknowable] 1. of or relating to the belief that the existence of any ultimate reality (as God) is inknown and prob. unknowable 2: Non-committal, undogmatic syn see atheist.

There are three views generally held by mankind relative to God. One says, "I know that God exists and can prove it." A second says, "I know that God does not exist and I can prove it." Brother Thomas Warren has successfully affirmed in public debates the first proposition. Those who opposed him in these debates attempted without any success whatsoever to affirm the second proposition. There is, however, a third position. Some say, "I really don't know whether God exist or not." All I **know** is that one cannot really know anything. Many in the Lord's church hold to this insidious and totally absurd position. They contend that we can only "know God by faith," and to them this faith to which they hold is a "leap in the dark" affair rather than faith produced by evidence which demands a firm conclusion.

One who holds to the "leap in the dark" type of faith would have to necessarily argue that he could not **know** whether a certain man had a mother or not. He would argue, "Since I have never seen, heard, touched, etc. your mother, I cannot **know** that you ever had a mother. I have faith that you did, but I cannot really **know** it. This, in spite of the ironclad evidence of that man's presence standing before him. He, in his agnosticism, would have to contend that he could only **know** it by faith, and not by the present evidence.

When one brings his agnosticism into the church he will be compelled to hold certain views. 1) If He will contend that one cannot **know** that God exists. 2) If he cannot **know** that God exists, he cannot **know** that Jesus is the Christ, the Son of God. 3) He cannot **Know** that the Bible is the infallible and inerrant word of God. 4) He cannot **know** that there is but one body, the church, and all of the saved are added to that body. 5) He cannot **know** that there is a heaven or hell.

When agnosticism is found in any member of the church it will be a source of trouble and division. It will cause one to argue in a Bible class that the teacher is being harsh, judgmental, and unloving simply because he contends that all of the saved are in the church. It will cause the agnostic member

of the church to feel as comfortable at the lakeside on Sunday morning as in the assembly of the saints. After all, how can one really **know** that forsaking the assembly is a sin? It will cause the agnostic member to feel just as much at home participating in the worship services and activities of some denominational body as he would in the church of the Lord. We have such agnostic members in the church of the Lord!

Agnosticism in the leadership of the church is most dangerous. It causes an agnostic elder to accuse the preacher of "tearing up the church" simply because he preached against open and dangerous error. It causes the agnostic elder to strongly oppose any negative preaching. After all, if one can't really have absolute knowledge about anything, how can he be absolutely sure that anything is really sin? Holding this view the agnostic will contend that one can't really **know** whether there is any law of Christ concerning church discipline, marriage, divorce, remarriage, salvation, and a host of other matters. Agnosticism will cause this same elder to oppose the securing of any preacher who contends that he can and does **know** some things.

The pity of the whole affair is that we have such agnosticism in the leadership of the Lord's church. There are elders, preachers, editors, and writers who are avowed agnostics. Without doubt, this has been the cause of the lack of growth, both numerical and spiritual, in some congregations. It has allowed, endorsed, and taught that certain sins which are so strongly condemned by the Scriptures are really permissible.

No church can rise higher than its leadership. When there is even one in the eldership who is an agnostic the church will not grow. The agnostic will "throw" his weight around demanding his way because he **knows** his way is right. When agnosticism is found in the church, whether it be in the eldership, the deaconry, the membership, the pulpit, the college classroom, or from some editor, it must be dealt with in a firm and unbending way. Those who refuse to reject their ungodly position of agnosticism must be likewise rejected by the congregation and by the brotherhood else the whole lump will be leavened with this ungodly position. It is high time that faithful brethren reject publically both the doctrine and all those who espouse it.

NONE OF SELF, ALL OF THEE

Fred House

In Luke eighteen Jesus taught a mighty lesson that must never be forgotten. When He spoke to the Pharisees He said they are they "which trusted in themselves that they were righteous, and despised others" (Luke 18:9). The Pharisees were a self-righteous people. The Savior denounced their sins and called them hypocrites. They were filled with pride and contempt for others. To trust in self is to rely upon one's own wisdom and strength and not upon the wisdom and righteousness of God. We are told in Proverbs 3:5 to "trust in the Lord with all thine heart; and lean not unto thine own understanding." Self trust leads to distrust in God, and there can be no greater sin. Solomn said, "He that trusteth in his own heart is a fool" (Prov. 28:26). Then we are warned in the New Testament to "take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. 3:12). "The fearful, and unbelieving . . . shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8). When shall we truly say, None of self and all of Thee?

When we pray is a time we say none of self and all of Thee. We must ever make sure that our prayers are not filled with self.

You will recall that the Pharisee stood and prayed thus with himself. His prayer was about himself and in self confidence and self exultation. He had no humility and acknowledged no dependence upon God. He may not have been an extortioner or an adulterer, but he was self-righteous, and a great sinner before God. May our life be as that of the Publican who manifested humility and reverence, and trusted in the mercy of God and not in his own righteousness.

When we worship God is another time we say none of self and all of Thee. Here was the problem with Cain of long ago. Although God had commanded what was to be done in worship, Cain refused to obey. His attitude and action was, all of self and none of Thee. Ananias and Sapphira is another example of self willed people, and the results are very sad. Still we see some doing the same thing today. God has commanded to sing praise to Him in worship, yet some go their own self willed way and use instrumental music with their singing; and like Cain, Ananias and Sapphira, the results will be very sad. May we sing with great joy the old song: Higher than the highest heavens, Deeper than the deepest sea, Lord, Thy love at last has conquered "none of self, and all of Thee."

Christ's Second Coming (Cont. from pg 11)

(the Judaistic system), and also His coming to judge all nations (Matt. 24:1-34 c. f. 25:31-46)?

Please consider the following passages:

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power (II Thess. 1:7-9).

Does this reading give one the idea that He

came in A.D. 70, and that this judgment was only on the Jews and the old Judaistic system? We think not! What we need to do is to obey the gospel and be ready to meet Him when He comes (I Thess. 4:13-18). This writer has no desire to be a part of this mundane sphere which will melt, burn, and be dissolved (II Peter 3:10-12). He is as the Philippian brethren were:

For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself (Phil. 3:20,21).

himself more highly than he ought to think" (Rom. 12:3), he is telling the Lord to abdicate the throne of his life. Such a person wishes to take control of his life and has grown tired of living the Christian life in subjection to God. Thus there is this dangerous pattern concerning "self" and the reasons men refuse to stand for God. The Christian, if he is to remain faithful, must ever keep the words of Paul in mind: "I am crucified with Christ: nevertheless I live; yet no I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). When "self" takes the place of Christ, spiritual failure is certain.

Sensitivity To Sin

Christians turn from life's proper pathway, refusing to stand for God's truth, because of sensitivity to sin. There is a sense in which it is good to be sensitive to sin. Children of God are to "Abhor that which is evil; cleave to that which is good" (Rom. 12:9). This, however, is not the kind of sensitivity to sin here under consideration. This type of sensitivity is operative when a Christian sees something being done he knows to be sinful, but because of personal, family or professional relations with the sinner, he refuses to admit the sinful nature of the action, deed or statement. For example, it is a significant challenge to stand for God's way concerning marriage, divorce and the home when problems in this area touch one's friends and family. But right is right even then and sin is still sin. Having friends outside the New Testament church who will not come into it is no reason to neglect the distinctive nature of the church, either in terms of admission

or worship. No one who seeks to stand for God can "wish away" the sinfulness of sin. Those who are outside the boundary of God's covenant with man will be better served by a loving, Biblical repudiation of sin than being told that, perhaps, their sins are not sins, afterall.

Lack of Faith

The third, and most devastating, reason people refuse to stand for God is a lack of faith. Faith comes from the Word (Rom. 10:17), so a lack of faith would generally indicate a deficient knowledge of the Word. Such is often the case, but not always. One can know very well the information in the Bible, but because of faulty or changing pre-suppositions and attitudes, experience a lack (even a loss) of faith. Christians, as the Psalmist, need hearts standing "in awe of thy Word" (Psalm 119:161). When respect for the power of God's Word lessens, faith lessens. The mature fruit of lessening faith is lost faith which precedes just barely the refusal to stand for God and His truth.

It should be noted that the answers to the question "Why not Stand?" given in this article overlap. The terms "self," "sin," and "lack of faith" can well be used to cover any or all of the categories here mentioned. But notice also that as given here they are progressive. When self gains life's throne the sinfulness of sin becomes a relative matter and, finally, faith is lost. Christian people can and do generally know what is right; the blessing of this knowledge comes when right is done (James 1:22). Therefore, let us keep self under control, flee sin, and be strong in faith. "Ask for the old paths, where is the good way, and walk therein."

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DEFENDER

"I AM SET FOR THE DEFENSE OF THE GOSPEL." Phil. 1:17

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THE BIBLE MEANING OF INSPIRATION

Bill Boyd

All scripture is given by inspiration of God" (II Tim. 3:16).

The Bible is God-inspired: that is why it is infallible and authoritative. Many do not accept the idea of an infallible authoritative Bible. They may say they believe the Bible is inspired, but they do not mean "inspired" the way the Bible means "inspired." Some say that they believe the Bible is inspired as is all great literature; inspired as was Chaucer, Shakespeare, or Tennyson. This concept of inspiration leaves God out and makes the Bible a purely human production. The Bible says, "All scripture is given by inspiration of God."

Some say that the Bible is inspired in that the writers were privileged with revelations of higher truths, and they incorporated these truths into their own writings. They believe that parts of the Bible originated with God and that parts of the Bible originated with man and the reader is to separate the human from the the divine. Thus, they don't believe that the Bible is the word of God; but that it merely contains the will of God. The Bible says, "All scripture is given by the inspiration of God."

Some say that the Bible is inspired only in thought; God gave the thought and man supplied the words. This view introduces the possibility of human error in that fallible man could have selected the wrong words for the right thought. When those of this con

cept attempt to provide us with a version in modern speech they feel no obligation to present what the writers have said, but only what they think the writers meant. This is the source of many problems in the New International Version of the Bible. This very policy is stated in the seventh paragraph of its Preface. "Therefore their first concern [the translators] has been the accuracy of the translation and its **fidelity to the thought** of the New Testament writers . . . They have striven for more than a word-for-word translation." When I read the Bible I do not want to read what denominational scholars think the writers meant, I want to know what the writers actually said. The Bible says, "All scripture is given by inspiration of God." The word scripture means writings, that which was written in the script. One cannot write thoughts; one can only write words. It was not an abstract thought that was given by Holy Spirit inspiration, it was the words that were given and that were written.

The word translated "given by inspiration of God" radically means "God breathed." It teaches the Bible proceeded from God just as surely as your breath proceeds from your body. All means every. Scripture means the **written word**. Therefore, when the Bible says, "All scripture is given by inspiration of God", it says, "Every written word proceeded from God." That is the Bible meaning of Inspiration.

HOTDOGS AND JELLYBEANS

Contrary to the old motto, "speaking where the Bible speaks, be silent where the Bible is silent, call Bible things by Bible names, do things in Bible ways," we have seen added to the role of preachers, or evangelist, titles of various ministries. We began with the Associate Minister, a term foreign to Scripture, a designation of human wisdom. The New Testament speaks of preachers as: a soldier, a fellowlaborer, a companion in labor, a minister. No New Testament evangelist was ever spoken of as Associate Minister. The Associate Minister often times is spoken of as the "Second preacher," inferring an inferior position. Some have elevated the "first preacher" to Pulpit Minister, a term designating his superior casting. Then there is the Minister of Human Services, Minister of Music, Minister of Visitation, Minister of Physical Involvement, Minister of Personal Evangelism, Minister of Busing, Minister of Education, Minister of this, and Minister of that! Apeing the denominations. As it is we have so many ministers--why not designate two other ministers: the Hotdog Minister and the Jellybean Minister.

Hotdogs

Certain ones, at times, may need special attention. The Grecian widows needed attention, and it was given by a select group (Acts 6:1-6). Our young people are special to us all. It is good, where the number justifies, to have some one (or more) to help them develop faith and spirituality. Bible classes and studies, memorization of Scripture, encouraging and developing young men to preach--all this is good for one to be engaged in as a teacher of young people. From church bulletins, brotherhood announcements, and other reports it seems the Youth Minister in most cases has become the Hotdog Minister. His bulletin reports usually began as: "Wow! Wasn't the devo great! The food was great too! Next devo at so-and-so's house with chili and hotdogs." Another commends the ski trip, or the beach party, the cook-out, the lock-in; spends a good bit of space bragging on parents for the use of their houses for

the party. Another announces a great spiritual event with volleyball, bowling, swimming, putt-putt, basketball, sack racing, or other contest, being the means (I suppose) to build up the young people in the most holy faith. All this is important you see--the church of tomorrow, after all, is to be built on a hotdog!

Surely none are opposed to young people and their games. Neither should criticism be directed toward those who help or provide wholesome entertainment. The ministry of Christ is no farce. Men who serve as entertainers and chaperons should be identified as such, not as preacher, ministers of the gospel of Christ, or as evangelist. It is not unusual in our confused society to find some who think they are one thing when, in reality, they are something else.

Jellybeans

Jellybeans are soft and sweet. Nearly everyone likes jellybeans. They come in many flavors; there is bound to be a taste to suit everyone. Some preachers are jellybeans. Love, love, love is their theme--a perverted love. True love of Christ is obedience (John 14:15,21,23). The jellybean preacher is so sweet and kind he has no word of reproof for false teachers, the immoral, the backslider. He is totally against criticism unless it is those who oppose his soft and squishy position. Jellybean preachers are all flavors in one: Bales Doctrine or Crossroadism if the occasion calls for it. Unity in diversity is his thing. There are two sides to every truth; he will preach it "round or flat." He speaks on lectureships with both sound preachers and ultra liberals, giving the impression to liberals that he too is liberal; at the same time to those who are sound in faith that he is true to the book. He would claim he was both, and at the same time. He will never, never, earnestly contend for the faith once and for all times delivered to the saints (Jude 3).

Paul said, "Watch ye, stand in the faith,"
cont. p. 19

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Max R. Miller, Editor

Winston Temple, Asst. Editor

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FAITH VERSES OPINION

W. Edwin Kearley

Often when a point of doctrine is discussed those who oppose react by saying, "That is just your opinion." It is evident many think faith can be based on opinions of men.

Bible faith is defined by the writer of Hebrews. "Now faith is the assurance of things hoped for, a conviction of things not seen" (Heb. 11:1). Assurance and conviction are based on evidence. Paul states the source of faith; "So faith cometh by hearing and hearing by the word of God" (Rom. 10:17). Therefore, matters of faith are established by commands, necessary inferences, and approved examples found in the Bible. All humanity is duty-bound to accept and act in keeping with matters of faith. The Bible is divinely inspired (II Tim. 3:16-17; II Pet. 1:21; Eph. 3:3-4; Gal. 1:11-12).

Opinion is defined as "belief stronger than impression, less strong than positive knowledge; a belief; view, judgement." "An opinion may be supported by inferential evidence, but inferential evidence, be it ever so seemingly strong, cannot be made a term of Christian communion. . . The principle is and must ever be that a matter which may be true, conversely, may not be true. An opinion cannot be allowed as a condition of fellowship and communion . . ." (**Fundamentals of The Faith**, Rex A Turner, Sr., pg. 65).

Let us contrast examples of faith with examples of opinion. These examples will help us to see the difference between faith and opinion. The great commission is a case where the difference can be seen between faith and opinion. The command "go ye into all the world, and preach the gospel" (Mark 16:15) concerns faith. The means of going and methods of preaching pertains to opinion. The obligation to "go preach the gospel" is adjoined by a direct command. The "how" has not been legislated by God.

The day of assembly to worship is a matter of faith. The first day of the week is the day to come together to worship (I Cor. 16:1-2; Acts 20:7; Heb. 10:25). The hour and place of worship have to do with opinion. The day of worship is imposed by the hour; and place is a matter of expediency.

Perfect accord on all points action are not called for or expected. The example is given in Romans 14 and I Corinthians 8 where Paul deals with Christian liberty. Eating meats sacrificed to idols created a problem. God had given no command about eating meat sacrificed to idols. The use of liberty in eating this meat sacrificed to idols were offending the consciences of some brethren. Paul taught: "Let not him that eateth set at naught him that eateth not and let not him that eateth not judge him that eateth" (Rom. 14:3). Paul's statement reveals the principle which governs all matters of opinion, expediency and Christian liberty. The apostle Paul stated, "All things are lawful: but not all things are expedient" (I Cor. 6:12; 10:23). Disagreement on matters of opinion, expediency and Christian liberty allowed. However, opinions must be harmonized by the group. Division over preachers at Corinth was condemned (I Cor. 1:10-12).

In a document written by Thomas Campbell and printed September 7, 1809 stated these principles in the following words:

"In essentials unity;
In non-essentials liberty;
In all things charity."

We must not bind that which is not bound nor loose that which is not loosed (Matt. 16:19; 18:18). Also, we must respect the silence of the Scripture (II John 9). Unity can and must be achieved.

HOTDOGS...

be a man, be strong" (I Cor. 16:13). He was not addressing hotdogs and jellybeans. He was writing to Christians who realized the seriousness of their charge. The soul's worth demands honesty and truthfulness in Christian service. Let us, especially parents, provide wholesome entertainment for young people. Do not confuse them so they cannot distinguish the holy from the profane. A devo is a worship service. The same rule apply to both (John 4:24). Jellybean preachers are not men of good character and integrity. Jesus called them hirelings (John 10:12,13). The children of Israel, in apostasy, spoke the language of Ashdod. Are we?

ELEVENTH ANNUAL

Bellview Preacher Training School lectureship

May 12-16, 1985

JESUS AND HIS TIMES

SUNDAY, MAY 12

9:00 A.M.	Is It Lawful To Do Good On The Sabbath	Luke 6:9	John Priola
10:00 A.M.	Thou Shalt Not Tempt The Lord Thy God	Luke 4:12	Bill Coss
7:00 P.M.	Christ Before Wicked Men	Luke 24:7	Eddie Smith
8:00 P.M.	Art Thou The Christ	Luke 7:19-23	Ernest Underwood

MONDAY, MAY 13

1:00 P.M.	This Cup Is The New Testament	Luke 22:21	L. E. Wishum
2:00 P.M.	Can The Blind Lead The Blind	Luke 6:39	Mitchell Temple
3:00 P.M.	Let Him Deny Himself And Follow Me	Luke 9:23	Garry Brantley
7:00 P.M.	Annunciation To Mary	Luke 2:26-28	Curtis Cates
8:00 P.M.	The Law And The Prophets Were Until John	Luke 16:16	Rex Turner, Sr.

TUESDAY, MAY 14

8:30 A.M.	Believe Only, And She shall Be Made Whole	Luke 8:50	Kenneth Cook
9:30 A.M.	Whereunto Then Shall I Liken The Men Of This Generation	Luke 7:31	Gerald Reynolds
10:30 A.M.	O Jerusalem O Jerusalem	Luke 13:34	Charles Tharp
1:00 P.M.	Why Call Ye Me Lord Lord	Luke 6:46	Jimmie C. Steele
2:00 P.M.	Simeon Glorifies The Christ	Luke 2:25-32	Grady Miller
3:00 P.M.	Jesus And False Teachers In Luke's Gospel		Jim Boyd
7:00 P.M.	Who Is Greatest In The Kingdom	Luke 9:46-48	John Mays
8:00 P.M.	With Power and Great Glory	Luke 21:27	Robert Taylor

WEDNESDAY, MAY 15

8:30 A.M.	This Day Is This Scripture Fulfilled	Luke 4:16-21	A. L. Parr
9:30 A.M.	I Am Come To Send Fire On The Earth	Luke 12:49	Charles Blair
10:30 A.M.	Judge Not And Ye Shall Not Be Judged	Luke 6:37	William S. Cline
1:00 P.M.	Woe Unto You Lawyers	Luke 11:52	Ken Burleson
2:00 P.M.	Sifted As Wheat	Luke 22:31-32	Fred House
3:00 P.M.	My Father's Business	Luke 2:49	Ira Y. Rice, Jr.
7:00 P.M.	Having Put His Hand To The Plough	Luke 9:62	Guy Hester
8:00 P.M.	The Baptism Of John: Was It From Heaven?	Luke 20:4	William Wardlaw

THURSDAY, MAY 16

8:30 A.M.	All These Things Must Be Fulfilled	Luke 24:44	Eddie James
9:30 A.M.	The Kingdom Of God Is Within You	Luke 17:20,21	Fred Stancliff
10:30 A.M.	He That Is Not Against Us Is With Us	Luke 9:50	Mac Deaver
1:00 P.M.	Let The Dead Bury The Dead	Luke 9:57-62	John Grubb
2:00 P.M.	Repentance And Remission Of Sins	Luke 24:47	Howard Swann
3:00 P.M.	O Ye Of Little Faith	Luke 12:29	Jim Faughn
7:00 P.M.	A House Divided Falleth	Luke 11:17	Gary Workman
8:00 P.M.	The Harvest is Great, Laborers Few	Luke 10:2	Roy Deaver



R. Deaver



Stancliff



Taylor



Boyd



House



Cline



Wishum



Underwood



Steele



Swann



Wardlaw



Coss



Cook



Cates



Faughn



James



Turner



Mays



Reynolds



Miller



Workman



Grubb



Blair



Hester



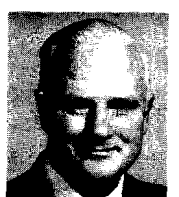
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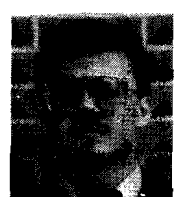
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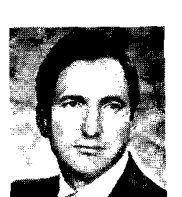
Priola



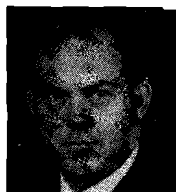
Rice



Temple



M. Deaver



Smith



Brantley



I R S

Bill Dillon

Ignorance, reason, and salvation are three related concepts well worth the investigation of modern minds. Ignorance is a great evil, reason is a great hope, and salvation is a great result.

Ignorance

Ignorance of God's word is as harmful to man as it is odious to God. Being an eclipse of knowledge, ignorance is likened to darkness in numerous Bible passages:

Isaiah 9:2 is a prophecy of "people that walked in darkness have seen a great light." This was fulfilled in Matthew 4 when Jesus preached the gospel of the kingdom in "the land of Zebulun and the land of Naphtali."

In Acts 26:18 Saul of Tarsus was told he would be sent to the Gentiles to shed the light of the gospel "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God."

Later, Paul the apostle admonished the Roman brethren to "cast off the works of darkness" (Rom. 13:12).

Likewise, Ephesians 5:11 commands those who know and believe the gospel to "have no fellowship with the unfruitful works of darkness, but rather reprove them."

Of all Old Testament times, it was the days of the Judges that stood closest to being a parallel to our own day. In the Dark Ages of the Judges "there was no king in Israel: every man did that which was right in his own eyes" (Judges 21:25). Today, there is no recognized single source of authority in religion and every man is a law unto himself, doing that which is right in his own eyes. However, that which is right in man's eyes is not necessarily right in God's eyes. Ignorance has caused the Bible to take a backseat to the whims, desires and personal tastes of would be worshippers.

Some identify a religious man by the term, "a man of the cloth," but wouldn't it be better to speak of him as "a man of the Book?" Can any people or nation remain in ignorance of divine truths and still expect

spiritual blessings to fall like a gentle rain? "Darkest Africa" was a phrase once coined to describe a far away continent but it is "Darkest America" that needs to be lamented for its lack of knowledge.

Reason

Man's ability to reason is man's hope. The darkness of ignorance can be banished like the morning dew before the hot sun, if man will "reason" (prove, decide) on God's terms of pardon (Isa. 1:18). It is not an emotional experience that scatters the dark but an acknowledgement of man's inability to save himself and his desire to know "the good way, and walk therein" (Jer. 10:23; 6:16). Man is challenged by God to produce any revelations like the Lord's (Isa. 41:21,22; 43:9). This challenge remains unmet.

Thus, in place of the void and emptiness of ignorance man must fill his heart with saving knowledge of heaven-originated truth, so that he is able to "give an answer to every man that asketh a reason of the hope that is in you with meekness and fear" (I Pet. 3:15).

Salvation

Finally, salvation results as man submits himself to the righteousness of God (the way God has of making man righteous). The "unknown God" becomes known as the God who loves man and sent His son to die for man's redemption (I John 4:9). Man's faith, based on God's proven Word, enables him to turn from the sickness of sin (Acts 17:30,31); to openly acknowledge the deity and sonship of Christ (Acts 8:37), and to submit his body to be immersed in water for the remission of sins (Acts 2:38). This act of baptism typifies the death, burial and resurrection of Christ (Rom. 6:1-4). Man is thus freed from sin to live a new life of obedience until death.

Man will never be ready for the journey into the great unknown until the God who is unknown becomes known. Let men everywhere dispel the darkness of ignorance by reasoning upon and proving God's will and then be blessed with salvation in eternity.

RIDING THE FENCE ON CROSSROADS

Tuck Andrews

As I sit to write this article my heart is heavy because of the division in the churches of Christ in so many places, and especially in Florida.

For forty years I have preached the gospel in that state. We have faced the era of premillennialism, no Sunday school, no located preachers, anti-ism, divorce and remarriage. And now the "Crossroads Philosophy" has caused division and heartaches in the church and in some families. Unless we stand for the truth now, some of you will see apostasy in full bloom in your lifetime.

Elsie and I moved to Ocala in January 1978, and began worshipping at the Maricamp Road church. We continued there for almost two years. Brother Sam Hill was the minister. Brother Paul Spicer and brother Paul Crawford were the elders. Some of the finest Christians I have ever met worship with this congregation and I love and respect them.

I have been asked many times about the "Crossroads Philosophy," and if it existed at the Maricamp Road church in Ocala. I will not attempt to judge in this matter, but will set forth my experience there and you can decide for yourself.

Soon after we began worshipping there, brother Paul Spicer announced from the pulpit, the "Florida Evangelism Seminar," (a Crossroads sponsored program) and on one occasion offered to assist in transportation for some to go.

Soon after the above incident, brother Johnson, our youth minister, invited a young Crossroads oriented minister to assist in our youth rally. I spoke to him about this, and in the next bulletin he complimented the young man and said he would be glad to use him again. So far as I am aware the elders made no effort to correct brother Johnson in this matter.

I discussed the Crossroads influence in the congregation several times with the elders. Brother Paul Spicer asked me to go with him to the Crossroads church to discuss their position with brother Chuck Lucas and the elders. I accepted this invitation. Brother Sam Hill was present at this meeting. Brother Spicer told me he didn't like the way I questioned Chuck and the elders there.

Brother Spicer accepted an invitation by me to meet with the elders of the University Avenue church in Gainesville to listen to their views on the "Crossroads Philosophy." After the meeting had been scheduled, brother Spicer refused to go, (although he had talked to the Crossroad elders). I simply ask why?

On a Wednesday night I gave some literature to some of the members at Maricamp Road, informing them of the problems in Florida and elsewhere as a result of the "Crossroads Philosophy" influence. Both the elders, brother Paul Crawford and brother Spicer, asked me not to do it again. It seems to me that faithful elders would want the Christians informed about matters that have caused so much division in the church and even in some families.

Brother Paul Crawford and brother Sam Hill have both told me privately they are not for the "Crossroads Philosophy." However, it seems to me it would be good if they would make their stand publicly so all would know.

When I talked to brother Spicer about Crossroads, he answered by saying, "I don't want to be found fighting against God." Just what does he mean by this? You may ask him or decide for yourself.

Brother Bill Yasko (their minister) told my wife and me that he was neither "pro nor con" on this matter from the pulpit, but said, "if you ask me privately, I will say I am not Crossroads."

Brother Richard Rogers was conducting a gospel meeting for us and in one sermon he pointed to the baptismal pool and the Lord's table as evidence that we baptized people and partook of the Lord's supper. And then he referred to James 5:16 and asked what we were doing about that Scripture. Some of them believe this verse supports their prayer partner and "one on one" position. To my knowledge the elders made no effort to correct his position on this matter.

He also stated in one sermon that no law has anything to do with our salvation. Of course this would eliminate the law of Christ. The elders made no effort to correct that error, so far as I am aware.

The editor and co-editor of the **Gospel Advocate** wrote two brief articles in reference to the "Crossroads Philosophy." Brother Paul Spicer flew to Nashville to discuss this with them. He thought they should have talked with the elders and preacher at Crossroads before writing the articles. Of course, Matt. 18:15-17 refers to one individual sinning against another, and does not apply here.

Brother Spicer is on the Board of Directors of Freed Hardeman College, and the Christian Home and Bible School at Mount Dora, and the brotherhood has a right to know where he stands on important issues.

THE DEFENDER
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NINETEENTH ANNUAL LECTURESHIP

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*Acts 9, 12-28***



DEFENDER

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

Phil. 1:17

VOLUME XIV, NUMBER 4

APRIL, 1985

EMPHASIS IS IMPORTANT

John Weekley

Any faithful Christian is always interested in the trends or drift of the Lord's church (II John 4; Acts 14-15). It is by trends that we can know what is happening to the church at the present and predict possible or probable future conditions (Matt. 7:16). The present signs of the times, such as materialism, liberalism, modernism, and probable apostasy, are due to over emphasis being placed on some things over the past few years. Some examples are: over emphasis on workshops instead of gospel meetings, on activities instead of Bible knowledge, on busing children instead of trying to reach the parents, on modern translations instead of reliable ones, on young people instead of all people, on overbuilt buildings instead of reaching the lost, on positive preaching instead of balanced preaching, on social sciences instead of discipline through teaching, on tolerance instead of withdrawal of impenitent brethren, quantity instead of quality, and emphasis on the messenger instead of the message.

The Lord taught us to beware of putting our emphasis on the wrong things, (Luke 12:15). What we emphasize from the pulpit and lecture in the classroom will determine the way we think and act. Elders must be sure that their flocks are hearing and seeing the right things emphasized, not the wrong things (Acts 20:28-32).

We must return to believing and practicing that there is power in preaching (I Cor. 1:21; Rom. 1:16). Also, that there is power in living a Christian life (Matt. 5:13-16). It seems that so many churches are looking for strength in social realms instead of spiritual realms (Col. 3:1-2). We are too often concerned about getting the blood-mobile for the community than a sound, solid gospel meeting. Men are used in churches now that are known for their popularity instead of their soundness and knowledge.

We are losing our young people not because
Cont. p. 27

ELEVENTH ANNUAL LECTURESHIP

BELLVIEW PREACHER TRAINING SCHOOL

MAY 12-16, 1985

WHY NOT UNITY

Much is said of unity--and disunity. All believers in Christ know He wanted men to be of one mind, purpose, and mission in spiritual life (John 17:20-23). Disciples of Christ have shown little of the unity for which the Lord prayed. Divisions, factions, parties, creeds, have robbed believers in Christ of peace, love, and great triumphs of faith. Why not be one in Christ, speaking the same things, completely joined together in the same mind and in the same judgment (I Cor. 1:10)?

Authority

Lack of agreement as to what constitutes authority in religion is a cause of disunity. Catholics would cite only one source, themselves; Protestants stand upon their creeds; individuals hold to pet doctrines, subjective reasoning. Jesus claimed authority in Himself. All authority had been given Him (Matt. 28:18). All things done in word and deed has to be done by the authority of the Lord (Col. 3:17). Every conference, every "meeting of the minds," every council of men, all have totally ignored the authority of Christ as vested in the Holy Scriptures.

Today's religious world can not agree on what constitutes truth. Some deny truth is obtainable while others doubt man's ability to know truth if, by chance, it was known. Catholics claim the Bible is truth when properly interpreted by the Church. They also recognize the teachings of their Church Fathers on par with the word of God. These sources are often brought in conflict with each other. Tradition and Church doctrine take precedent over the authority of the Bible. Liberalism of Protestantism had bred generations of skeptics and unbelievers. Rank and file Protestant scholars, schoolmen, and clergymen deny the deity and Sonship of Jesus Christ. They "explain away" (or boldly deny) the miraculous works of God and His

people from the Genesis creation account, passage through the Red Sea, to the virgin birth, resurrection and glorious ascension of Jesus Christ. There can be no unity of faith and practice of the Christian religion until there is a willingness to accept only the word of God as authority.

Rewards And Prestige

The personal and financial interest in the large religious conglomerates is a barrier to religious unity. Those at the top have too much to lose in prestige and finances to give up their golden calves. Even the bell ringers at the Christmas kettles have earned their place and won't relinquish them.

There is an unwillingness to accept the simplicity of the organization of the New Testament church. Roles without titles, positions without commanding authority or prestige appeal not to those who tenaciously cling to their places in the conglomerates.

Clergymen

Too many clergymen are involved in religion. They are a serious roadblock to unity in truth and are the greatest problem. So many have "their church," receive their "love offerings" and love being "reverended" (Matt. 23:1-12). Too many would have to change their life styles, get honest, go to work, and humbly serve their God. They had rather defend themselves and their "pastorates" than defend and contend for the truth.

The philosophy of life today is in conflict with the philosophy of Christ. The Sermon on the Mount is never likely to be accepted by priest or parishioner, by clergyman or layman. Men straying from Christ's doctrine have adapted their religion to the changing times rather than change their lives and time to conform to the doctrine of Christ.

DEFENDER

Max R. Miller, Editor

Winston Temple, Asst. Editor

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Version Volume To Be Reprinted, Enlarged, And In A New Binding

Robert R. Taylor, Jr.

Challenging Dangers Of Modern Versions has enjoyed a good sale since it came out two or three years back. Thousands of copies have been sold. The publisher, Bellview Preacher Training School, and I are very grateful for this. I am accepting **no** royalties on **any** printing of this volume but allowing such to be used for the training of men to preach at the fine Bellview Preacher Training School. This already has amounted to several hundred dollars and could run into considerably higher amounts in the years ahead.

Brother Max Miller, Director of the School, recently informed me that we will soon need to reprint. He is seriously looking into the possibility of putting the new printing into a different type of binding than the spiral we had for the initial printing. The binding considered will be paper bound. Some clothbound copies at higher prices are already available and will continue to be. I value highly my cloth bound copy--a gift from brother Miller and the Preacher Training School. It is far more durable.

The new reprint will definitely be larger.

Emphasis from p. 25

we are neglecting them, but because we are neglecting the indifferent Moms and Dads. The local church has influence on the children that attend, but not near the influence that should be yielded from their parents (Prov. 22:6; Eph. 6:1-4). Many Christian parents get lazy or indifferent, and fail to bring up their children in the faith. Instead of dealing with that problem, we turn to their children and try to compensate. This is just not working! Until we get Mom and Dad out of their lukewarmness, we cannot successfully work with their children. Instead of beginning with the children we need to begin with the parents.

Almost every fundamental thing in life influences our individual lives (Rom. 14:7). It is not the moderation of most physical things that hurt us, but the over indulgence. The church was created by the same God who made the body, and thus the church needs balance in everything she does (I Cor. 14:40; II Cor. 8:14; II Tim. 4:2). But the foundation upon which the balances rest is soundness (Titus 1:9, 2:1). Soundness, or being spiritually healthy, means to remove the

There will be "A Review Of The New King James Bible" to compose Appendix Number Three. I have had countless requests for material on this new Bible. Appendix Number Four will be "The Lewis Taylor Exchange on Version Matters." Brother Jack P. Lewis of the Harding Graduate School of Religion in Memphis, Tennessee, has adamantly refused any and all permission toward my quoting in full three articles he has had in the Harding Graduate School Bulletin on Version Matters in recent months. I am honoring his wish not to be quoted. I will summarize what he says in my own words and then give my response. Legal counsel informs me this is a legally and ethically accepted approach to this situation. The manuscript for this Appendix has forty-three pages. I think every reader of **Defender** will want to read what brother Lewis did not want printed and did what he could to discourage its seeing the light of printed day.

The publisher and author think you will want the enlarged copy even if you have a copy of the initial printing. **Defender** will announce when it is ready for purchase.

wrong things and diet on the right things (I Pet. 2:1-2). However, there is no limit or restriction to an abundant measure of spiritual things (Gal. 5:22,23). Our inward man can never get too much gospel (II Cor. 4:16).

The best and only direction for the church to move in the present and future is toward spiritual goals (Matt. 6:19-20). This begins with sound knowledge, not just by the preacher and elders, but every member (Heb. 5:12-6:1). The word of God planted in the heart will produce everything that both the family and the church needs for success and happiness.

When we finally realize that the answers and solutions to all of the church's problems are in the Scripture, as we once did, then we will go forward (II Tim. 3:16,17). To sidestep the word or doctrine is no more a mistake than when men attempted to avoid Christ while He was here in the flesh (John 3:19). The answer to the world's problems then were found in Christ and His message. They are today found in His same message and spiritual body, His church (Col. 1:18, 13-14).

Brother Jack, A Good And Faithful Man, Needs Our Help Now

Robert R. Taylor, Jr.

A short time ago brother Jack Parham of Maury City, Tennessee, called me and discussed some deep health and financial problems he is currently experiencing. Up until the fall of 1984 he preached for a congregation not far from here. A mutual decision between him and the elders of that congregation had been made earlier in 1984 that he would seek out another place to preach. He began to make contacts but found that his serious health problems were almost immediate barriers of employment. He thought he had a new work lined up only to learn that this congregation had decided upon a younger man and where no health problems were involved. He has made many contacts about a place to preach but runs into basically the same roadblocks everywhere he goes, everywhere he turns. My heart really goes out to him. A reversal in the health of any of us could mean the same for us. He has been without a salary since October of 1984. These lines are written in mid-March of 1985. His phone conversation brought deep concern to my heart. He moved me to tears. I asked him to write me out some things and mail in a letter. I told him some things he might do in the meantime and that upon receipt of his letter I would compose an article and see if I could get it into some of our gospel publications. Hence, the purpose of this article in this publication and many thanks to the kind editor who graciously allows it to appear in this issue.

Brother Parham is a good man, faithful to the Lord, sound in the faith, meek, unassuming, and loves the Lord and His church with total being. He and his wife have two children—one college age and one still in high school. Hence, his family responsibilities are now among the most expensive of any he and his good wife have known and he is suddenly without any salary at all. His wife has had some serious health problems over the last few years—four surgeries since 1976 and with the most serious and expensive one early in 1984. She is doing better now and is teaching school but they are not able to meet their living expenses and meet payments on some rather large medical bills on her salary alone. Their medical bills for 1984 ran over \$30,000.00. Insurance covered a large per-

centage of that but they were out a considerable amount also.

Brother Parham has suffered from arthritis of the spine since teenage days. He is now 53 years old. All joints in his back and neck have fused. He suffers from frequent swelling of knees and ankles. He has had high blood pressure problems for about ten years. He has suffered some loss of vision temporarily with permanent damage to the muscles in one eye. His doctors, in recent hospitalizations, have diagnosed his health problems to be "ankylosing spondylitis, paroxysmal atrial tachycardia, diverticulitis, diabetes mellitus, vascular headaches, and pulmonary function problem." Some of these problems he is able to control with diet and medication.

He says their most pressing needs now are to pay off medical bills (\$7,500.00) and obtain permanent housing. Where they are now living is temporary. They are paying \$250.00 per month for rent with utilities running about \$150.00 per month.

One of his doctors has advised him to apply for Social Security Disability Benefits. This he has done but feels doubtful this will be approved. This decision is still pending. Even if approved, there will be a waiting period of six months before any benefits can be drawn. If drawn at all, these benefits will be only 25 per cent of what he made while doing local work.

He writes, "As for my future, it is about as uncertain as life itself. I am 53 years old and I am not ready to quit working unless circumstances force me to do. I have preached for more than 27 years and had hoped to be able to preach for several more years. I have checked into a number of possibilities and am hoping that I will be able to work out something that will be satisfactory."

A statement in his opening paragraph exhibits a remarkable and very humble attitude. He wrote, "The task of seeking financial assistance is one of the most difficult things I have ever done." I know Jack well and know this statement comes from

Cont. p. 31

ELEVENTH ANNUAL

Bellview Preacher Training School Lectureship

May 12-16, 1985

JESUS AND HIS TIMES

SUNDAY, MAY 12

9:00 A.M. Is It Lawful To Do Good On The Sabbath	Luke 6:9	John Priola
10:00 A.M. Thou Shalt Not Tempt The Lord Thy God	Luke 4:12	Bill Coss
7:00 P.M. Christ Before Wicked Men	Luke 24:7	Eddie Smith
8:00 P.M. Art Thou The Christ	Luke 7:19-23	Ernest Underwood

MONDAY, MAY 13

1:00 P.M. This Cup Is The New Testament	Luke 22:20	L. E. Wishum
2:00 P.M. Can The Blind Lead The Blind	Luke 6:39	Mitchell Temple
3:00 P.M. Let Him Deny Himself And Follow Me	Luke 9:23	Garry Brantley
7:00 P.M. Annunciation To Mary	Luke 2:26-28	Curtis Cates
8:00 P.M. The Law And The Prophets Were Until John	Luke 16:16	Rex Turner, Sr.

TUESDAY, MAY 14

8:30 A.M. Believe Only, And She shall Be Made Whole	Luke 8:50	Kenneth Cook
9:30 A.M. Whereunto Then Shall I Liken The Men Of This Generation	Luke 7:31	Gerald Reynolds
10:30 A.M. O Jerusalem O Jerusalem	Luke 13:34	Charles Tharp
1:00 P.M. Why Call Ye Me Lord Lord	Luke 6:46	Jimmie C. Steele
2:00 P.M. Simeon Glorifies The Christ	Luke 2:25-32	Grady Miller
3:00 P.M. Jesus And False Teachers In Luke's Gospel		Jim Boyd
7:00 P.M. Who Is Greatest In The Kingdom	Luke 9:46-48	John Mays
8:00 P.M. With Power and Great Glory	Luke 21:27	Robert Taylor

WEDNESDAY, MAY 15

8:30 A.M. This Day Is This Scripture Fulfilled	Luke 4:16-21	A. L. Parr
9:30 A.M. I Am Come To Send Fire On The Earth	Luke 12:49	Charles Blair
10:30 A.M. Judge Not And Ye Shall Not Be Judged	Luke 6:37	William S. Cline
1:00 P.M. Woe Unto You Lawyers	Luke 11:52	Ken Burleson
2:00 P.M. Sifted As Wheat	Luke 22:31-32	Fred House
3:00 P.M. My Father's Business	Luke 2:49	Ira Y. Rice, Jr.
7:00 P.M. Having Put His Hand To The Plough	Luke 9:62	Guy Hester
8:00 P.M. The Baptism Of John: Was It From Heaven?	Luke 20:4	William Wardlaw

THURSDAY, MAY 16

8:30 A.M. All These Things Must Be Fulfilled	Luke 24:44	Eddie James
9:30 A.M. The Kingdom Of God Is Within You	Luke 17:20,21	John Stacy
10:30 A.M. He That Is Not Against Us Is With Us	Luke 9:50	Mac Deaver
1:00 P.M. Let The Dead Bury The Dead	Luke 9:57-62	John Grubb
2:00 P.M. Repentance And Remission Of Sins	Luke 24:47	Howard Swann
3:00 P.M. O Ye Of Little Faith	Luke 12:29	Jim Faughn
7:00 P.M. A House Divided Falleth	Luke 11:17	Gary Workman
8:00 P.M. The Harvest is Great, Laborers Few	Luke 10:2	Roy Deaver

UNION BRINGS UNITY

Tom Snyder

Perhaps one of the earliest proposed unity meetings was in the days of Nehemiah. Sanballat and Tobiah had tried unsuccessfully to delay the building of the walls of Jerusalem. Then the walls were finished except for the gates. It is at this time Nehemiah was called to come meet with them in one of the cities on the plain of Ono. Whereas we can only surmise what they wanted to discuss, Nehemiah, knew the truth of the matter: "But they thought to do me mischief." He gave the wise and proper answer: "I cannot come down for I am doing a a great work" (Neh. 6).

We are hearing of many so-called unity meetings taking place: between denominations, between denominations and the Lord's church, and with apostate members. None is, or at least should be, opposed to unity. The Lord prayed for unity (John 17) and Paul expects it (Eph. 4:1-4). We all should be striving for it, but what kind of unity?

What needs to be understood is the difference between unity and union. Unity carries with it the idea of being "perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10): those who teach, believe, and practice the same thing. Union can be no more than a-joining. In II Corinthians 6:14, Paul writes: "Be ye not unequally yoked together with unbelievers. . . ." A yoke is an instrument that is used to join, to form a union between, two oxen. This yoke, however, caused unity as well as union for it forced them to be of the same mind and judgment.

The saddest and most alarming thing is that these unity meetings are producing this very thing--unity. At first it might be only a union, joined together in the name of unity. There might be an agreement to disagree. There might be preacher exchanges to teach each other how to grow. There may be unity dinners. Out of these unions grows unity.

In Genesis 6:1-2, the sons of God were joined to the daughters of men. The result of this union was unity, which is evident because all the earth was wicked before God--of the same mind and judgment.

"Solomon loved many strange women." According to I Kings 11:1-4 he was joined (united) with them in marriage. Again we see

evidence of unity, for "his wives turned away his heart." Verses 5-8 show the result of this unity—he built high places and sacrificed unto their gods. Union brings unity.

Another infamous union is that of Ahab, king of Israel, with Jezebel daughter of the king of the Zidonians, which were Baal worshippers. We see unity between these two for Ahab "reared up altars unto Baal." This unholy union also brought unity to Israel and Baal for they soon became worshippers of this false god. Union brings unity.

In this century we see more evidence of this kind of unity. As we examine the pentecostal movement we learn that this was one of their foremost goals was to cross denominational lines. In the book **Aspects of Pentecostal-Charismatic Origins**, one pentecostal historian shows that "the first beginnings of the classical pentecostalism were decidedly ecumenical."¹ To prove this fact he quotes another such historian:

At the beginning of the movement, at the turn of the century, many classical Pentecostals thought in ecumenical categories. The intention was not to form a new church but to be an interdenominational movement whose purposes were to bring unity and union to to Christians everywhere² (emphasis mine, TWS).

In the introduction to this book, the editor Vinson Synan, also pentecostal, gives the following definition of charismatic:

As it is now used, the word "charismatic" refers to those persons in the main-line denominations who have received the Baptism in the Holy Spirit and have chosen to stay within their own churches. . . .³

Two decades ago Oral Roberts shocked the
Cont. p. 31

¹**Aspects of Pentecostal-Charismatic Origins**, ed., Vinson Synan, (Plainfield, New Jersey: Logos International, 1975), p. 33.

²*Ibid.*, p. 34.

³*Ibid.*, p. 1.

Union from p. 30

world when he went over to the Methodist church and kept his pentecostal positions.⁴ The result of this thinking and eventual union was that this teaching engulfed the religious world. The Pentecostals could claim to be the fastest growing group in the United States.⁵

Union brings unity. When this doctrine was joined to the denominations we evidenced the unity. They became of the same mind and judgment, speaking the same thing and that in "unknown" tongues.

This movement left not the church untouched. In many places this movement was joined to the truth, the result being unity. Our brethren began to speak in tongues and claim other miracles. Had it not been for the noble efforts of faithful men standing for the pure truth, it may have completely engulfed the Lord's church.

The point to be made should be obvious: When we join ourselves to error and sin of any kind there is compromise. We might think we can remain pure, but the Bible and history alike bear out the fact that we become of the same mind and same judgment--in error. Compromise does not influence the evil for good, but the good to evil. When we unite ourselves to the Baptists in the name of unity the result is baptist doctrine doctrine being taught in the church. When we unite with the Methodist church we become of the same mind and judgment--teaching their doctrine. The same can be said of any false doctrine with which we may have unity.

Unity is important but the basis for unity is God's pure Word--not compromise. We will and must have unity with anyone so long as they have unity with God. Let us not strive for a union which will result in an unholy unity. Let us rather teach God's Word that we might have the unity God requires. Let us well consider the inspired words on unity:

Ephesians 5:11, "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

⁴Vinson Synan, **The Holiness-Pentecostal Movement in the United States**, (Grand Rapids: Wm. B. Eerdmans, 1971), p. 210.

⁵Ibid., p. 211.

II John 9, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

II Corinthians 6:14-17, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

Brother Jack Parham from p. 28
the depths of his heart.

Surely there are individuals and congregations that will be reached by this worthy plea for help who will want to aid brother Parham. His address is Jack Parham, P. O. Box 14, Maury City, Tennessee 38050 but he plans to move to Brownsville, Tennessee, in the near future. He lists three elders under whom he has worked who know him well. They are Lester Bates, P.O. Box 86, Maury City, Tennessee 38050, (901) 656-2450; Wayne Pruett, RFD, Leachville, Arkansas 72438, (501) 539-6763; and R. D. Jackson, Rt. Box 278, Marvell, Arkansas 72366, (501) 829-2757.

My Wife and I have sent a check. I hope many of you will do the same. He is eminently worthy of our help and of our help **Now!**

Elders of the Leachville, Arkansas, congregation have agreed to receive funds. Please send to this address and earmark it for the Jack Parham Fund.

Leachville church of Christ
% Joe Cashion, Treasurer
P. O. Box 32
Leachville, Arkansas 72438

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DEFENDER

"I AM SET FOR THE DEFENSE OF THE GOSPEL"

Phil. 1:17

VOLUME XIV, NUMBER 5

MAY, 1985

BIBLE FAITH

Garry K. Brantley

As Paul was in his first Roman imprisonment he wrote the book of Ephesians. He besought the church at Ephesus, (composed of Jew and Gentile) to "endeavor to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). In the same context he wrote, there is "one Lord, one faith one baptism . . ." (Eph. 4:5). Paul declares there is but one faith. Yet, as we observe the religious world, there is much division and variant teachings concerning the word of God. All of these various doctrines cannot be correct for Paul said there is "one faith." If we hold to a doctrine that is contrary to the word of God then we do not have the Biblical faith. Let us consider what we speak as Bible faith.

It is imperative we have faith for the Hebrew writer declares, "But without faith is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb. 11:6). The word faith is from the original *pistis* (noun) and *pisteuo* (verb) which means; conviction of the truth or anything, belief. Thus, referring again to Ephesians 4:5, there is only one faith or belief that is acceptable to God.

We ask, how do we obtain the faith spoken of in the Bible? There are those who hold to the Calvinistic view that man is born dead in trespasses and sins inherited from Adam. Thus, it is for God to quicken the heart of man, causing him to believe and be saved. Then there are others who hold to a slightly different view; the Holy Spirit first touches the heart, then the word is applied thus producing belief and salvation. However, this is contrary to the teaching of the word of God. Romans 1:16 declares that the "gospel is the power of God unto salvation unto everyone that believeth" Furthermore, Paul wrote, "So then faith cometh by hearing and hearing by the word of

God" (Rom. 10:17). The word of God is the objective standard for the proper faith. When we hear the gospel and believe its teachings we then have that faith which is essential and pleasing to God.

Without faith we cannot be saved for "by grace are we saved through faith" (Eph. 2:8). Here we must raise another question, what kind of faith saves? Is it by faith only? Many in the denominational world hold to the doctrine of salvation by faith only. Yet, the only passage of Scripture that speaks of "faith only" is found in James 2:24 which states; "Ye see then how that by works a man is justified, and **not by faith only.**" This is diametrically opposed to the idea of salvation by faith only. Bible faith is an obedient faith. Paul had received "grace and apostleship, for obedience to the faith among all nations . . ." (Rom. 1:5). The Hebrew writer gives Old Testament examples of those who had this obedient faith. Abel had an offering by faith; Noah had a **building** faith; Abraham had a **traveling** faith (Heb. 11:4,7,9). Bible faith obeys the will of God as did such men of Old Testament times.

Bible faith will lead one to repentance (Luke 13:3), to confess Jesus as the Christ (Matt. 10:32), to confess Jesus as the Son of God (Rom. 10:9,10), and to be buried in the watery grave of baptism in order to receive remission of sins (Mark 16:16, Acts 2:38), and to live a faithful Christian life (Rev. 2:10).

We turn our attention again to Paul's statement in Ephesians 4:5, "there is one faith." There is only one system of doctrine that is pleasing to God, and that is found in the word of God. We must not allow ourselves to base our soul's salvation merely on some subjective feeling. However, if we read, believe, and obey the word of God, we can know that we are saved.

A CRITICAL PROBLEM

"It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2). "... and how shall they hear without a preacher" (Rom. 10:14).

Preaching the gospel is essential to evangelizing the world (Mark 16:15,16). It was and still is God's plan and purpose that men go forth, into the highways and hedges, with the gospel of Christ and make it known to all by preaching. Men are to preach everywhere, to everybody, until the end of the ages (Matt. 28:19,20).

Some deplore the sad state of this sinful world. Others bewail the fact the church is not growing, that many who have professed Christ are lost again to a sinful world. We hear talk of the youth of today being the church of tomorrow; then, in the next breath, speak of the tragic fate awaiting the church of tomorrow. Many analyze and expound the problems and failures of the church of today. But—in all this—something needs to be said isn't being said; something needs to be done isn't being done. A most vital work is lacking, a most vital theme is absent from our preaching and teaching.

Scriptures above stress the essentiality of preaching the gospel. "How shall they hear without a preacher? And how shall they preach except they be sent?" (Rom. 10:14,15). For every three pulpit in the land today—two are without a preacher. Why? The church has failed to produce preachers. Christian parents have failed; our sons are not encouraged to prepare themselves to preach, and then to preach. Parents direct their sons and daughters to worldly conquest and social pleasures rather than to the high calling of preaching and being a preacher family. Forty percent of the preachers coming into the pulpit today are from the church directed schools of preaching.

Seventy percent of the students in our church directed schools of preaching, such as Bellview Preacher Training School, are from denominational backgrounds. If it was not for conversions from denominationalism we would have a scarce few preachers going out from our schools to preach.

What can be done? Faithful Christian parents can direct the minds of their sons from their earliest days, to preaching the gospel. Prepare them for spiritual service. Teach them to sacrifice by the example of parental sacrifice. Encourage them to become a preacher of the gospel. Provide the means for their preparation.

The church, by-and-large, needs to face
(Continued on page 39)

A GREAT LECTURESHIP

The Eleventh Annual Bellview Preacher Training School Lectureship was a great success. For this we thank the God of heaven who makes all things possible. Thirty-three speakers from nine states and the Republic of China, Taiwan, brought inspiring messages from the Gospel of Luke. Each lesson was a textural assignment and was Scripturally and ably expounded. Large crowds attended the lectures and shared a rich fellowship in the preaching of the gospel. Visitors from far and near enjoyed the company of one another. Many good and complimentary remarks, letters, and calls, have been received in commending the lecture series. For these and all other blessings we are humbly grateful. Audio and video cassette are available for those who would like to see or hear the lectures by tape.

Mark now your calendar: Second Sunday in May, 1986, and plan to attend the Twelfth Annual Bellview Preacher Training School Lectureship.

DEFENDER

Max R. Miller, Editor

Winston Temple, Asst. Editor

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CHARACTER AND CLOTHING

Bill Coss

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array: But which becometh women professing godliness with good works. I Tim. 2:9,20.

The woman who shapes her life after this pattern may never be recognized with civic, social, and professional awards, but she shall be praised in greater ways and by those persons who count the most—her God, her husband, and her children. What constitutes true greatness in womanhood? It is not personality as the world sees it, nor social charm, beauty and the like. Women naturally endowed with these should thank God. All women should seek to be pretty, poised, and personable, only as they make use of these assets in serving God. Godliness however is what counts, and as these verses point out, the starting point of godliness is the fear of the Lord.

It has been said that clothing ought to be like the frame of a picture. When a picture is properly framed, attention is not called so much to the frame itself but to the picture. Both men and women ought to dress in a way that will not call excessive attention to the clothes but which will reflect good character, good judgment, and good taste, or, as Paul says: "But which becometh women professing godliness with good works." The Bible definitely teaches women ought to beautify themselves through proper grooming and clothing, and at the same time, they are taught by God not to make their outward appearance the foremost concern of each day. The greater emphasis ought to be on character and conduct (godliness) and not just clothing alone. It ought to be centered on ones character.

Can Character And Clothing Be Separated?

The Bible teaches that character and clothing are inseparable. Your clothes and outward appearance not only reflect your character but help determine that character. For an example we read in the Bible: "The garments of widowhood" (Gen. 38:19), also "the attire of an harlot" (Prov. 7:10). In other words, different kinds of women could be detected by the style clothing worn. Back to our text Paul was found addressing himself to men and talking about their need to pray with holy hands. The subject was holiness. Then he said, "in like manner," and started talking about the clothing and conduct of Christian women. The phrase "in like manner" refers to the idea of holiness found in verse eight. God demands

holiness in both men and women. Then in verse nine, the Bible states women are to adorn themselves with "shamefacedness and sobriety." Shamefacedness is akin to the quality of shyness, or modesty.

In the past there has been much emphasis placed on building good bodies and personalities, be outgoing, do your thing with ease. If it feels good do it regardless of the consequences. It is hard to find women who possess shamefacedness and sobriety.

This certain shyness and restraint is a quality of Christian character. Furthermore, it is a quality of true femininity. Peter referred to this quality as "a meek and quiet spirit which in the sight of God of great price" (I Pet. 3:4). Women who are truly feminine and godly possess this certain shyness and restraint and these qualities make them beautiful personalities in the truest sense.

Good Works

Women are to adorn themselves with good works. Paul says, "But which becometh women professing godliness with good works" (I Tim. 2:8-10). The women whom the Bible speaks of as great were not so designated because of outward appearance, but rather as the result of their good works. There was Dorcas who made clothes for the poor (Acts 9). Lydia, a woman of means was a worshipper of God (Acts 16). The virtuous women of Proverbs 31 had furnishings in her house and clothes in her wardrobe, but these things were secondary. She put her family's needs and the needs of the poor before her own. Listen to what God said about her. "Strength and honour are her clothing; and she shall rejoice in time to come." She was a moral manager as well as a material manager for her family. She was called virtuous, not because of her fine clothing, but because of her fine character. "Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands: and let her own works praise her in the gates" (Prov. 31).

Conclusion

The woman who shapes her life after the godly pattern may never be crowned with civic, social and professional awards, but she shall be praised in greater ways and by those persons who count the most, her God, her husband, and her children.

SEEMS SOMEBODY SHOULD SAY SOMETHING

Bill Graddy

Frustration appears to be the rule instead of the exception among even the elite of the church today. To whatever degree we lack courage and are losing heart (Gal. 6:9), preaching has always pleased God to the salvation of His creatures (I Cor. 1:21).

"Is there any word from the Lord?" (Jer. 37:17). Yes, "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good work" (II Tim. 3:16,17). How many of us, like Pilate, have washed our hands in the bowl of do nothing, write nothing, and preach nothing? (Matt. 27:24).

What is the word of the Lord? "When I say unto the wicked, Thou shalt surely die: and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 3:18-19). One deduction is, Christians must preach, print, and publish the gospel, warning the brethren of the "issues" of the day that will cause us to take our eyes off our goal--Heaven.

We, Christians, hopefully, know the difference between the school and the church, but when we use "Clower-eternal-optimism for Christian faith" we wonder! If Jerry Clower, a Baptist, can come to k"our" campuses and inspire parents to give more for educating our children, how long will it be until we ask him to help inspire us to increase our contribution at church? We use Dobson's films why not use Jerry in person? After all we have been bombarded with how influential "our" schools are and can be!

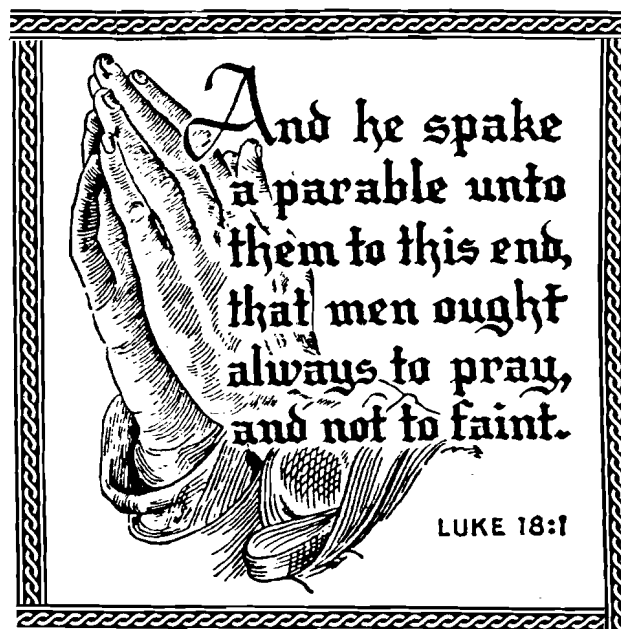
Don't we have any men among us who can take the Bible and inspire us to help support the education of our children? Must we go to "the plains of Ono?" (Neh. 6; Rom. 15:4).

Do we use Zig Ziglar, a Baptist, because God has spoken to him, as he so claims?

Although "our" schools are not of divine origin and we may choose to educate our children as we prefer, we do claim that the Scriptures are our guidelines to keep them "Christian" and will only use Christians as teachers. We devoutly proclaim that no non-Christian will ever teach in "our" schools, yet when it comes to raising money to support them and inspire parents who are Christian to pay for them, we use non-Christians. "O consistency thou art a jewel."

It was said of Mr. Clower, "Get him talking about God and His people and getting because you've given to Christian education, and the result is unbelievable." (The **Lipscomb News**, September, 1984.) Ten of "our" schools across the nation have used Mr. Clower twelve times for this endeavor, Mr. Ziglar is being used to inspire **Partners In Progress**, October 9, 1984, at the Camelot Hotel in Little Rock, Arkansas.

Is it true that so called "Christian" education has the best of both worlds, the secular and the spiritual?



DUTY, DRUDGERY, OR JOY?

Roy Bryant

Life makes many demands on us to go and to do. The first mile under the requirement of duty is no stranger to any of us. There are some things we have to do. There are other things we are made to do. But if we do no more than these things, we eventually become miserable victims of human slavery. Jesus tells us how we can escape such wretched bondage. It is not by stubborn resistance or defiant rebellion. It is rather by the simple process of doing more than is required or expected of us! Jesus said it like this: "Whosoever shall compel thee to go a mile, go with him twain." The string of the required mile with its attendant drudgery is relieved as we willingly go on to the second mile. Even the difficult tasks become a joy when we find the joy of willing service instead of required duty.

This idea has its appeal and meaning to

every area of life. It has the greatest meaning to the spirit and mind of the child of God. Too many resist the call of God, and some of us that supposedly have accepted His call regret it, because we are so prone to think of the Christian life as a matter of requirements and demands. From one aspect it can be so viewed. But a complete misreading of the entire idea is required for this view. For the disciplines of the Christian faith come from within. As Christians we don't give up some things and do other things because we are required, but because we desire to. This makes the difference--changes duty from drudgery to excelling, willing, self-giving.

If we are compelled from within by a heart of faith and love, because of the Savior our duties in every area of life will take on the dimension of joy.

Response From Readers

Would you please send us the **Defender**? A friend gave us one. I enjoyed very much keep up the good work.

Richard Harper

Please renew my subscription. I enjoy and appreciate the work of the **Defender**. I believe you to be on target with the truth.

Duke Gregory

I have received this paper for several years and would like to keep as complete a set as possible. Enclosed is a check for \$10.00 to help defray expenses. Thank you.

W. Terry Varner

On my trip back to Henderson, Tennessee, for the 40-year reunion of my graduating class, I

found there some copies of your **Defender**. I like it. I would like to receive it regularly. God bless you in your efforts for his church.

R. O. Casey

I have read your two publications, the **Beacon** and the **Defender**, and received much encouragement from them. I would like to be placed on your mailing address to receive further copies. Please accept my donation to help cut down on duplication costs. Thanks.

Rich Walker

We get the **Defender** and enjoy it very much. We were receiving two and wrote and asked if one could be sent to a friend, since we only needed one of them.

Lyle Rowell

DEBATE OF THE DECADE !!

"THE INDWELLING OF THE HOLY SPIRIT"

Proposition #1. The scriptures teach that the Holy Spirit, the Third person of the Godhead, does not actually, bodily, literally or in his own person, dwell in the individual Christian.

Affirmation Guy N. Woods
Denial Given O. Blakey

Proposition #2. The scriptures teach that the Holy Spirit, the Third Person of the Godhead, does actually, bodily, literally and in his own person, dwell in the individual Christian.

Affirmation Given O. Blakey
Denial Guy N. Woods

Guy N. Woods (church of Christ) will be debating Given O. Blakey (Christian Church) at the High School auditorium, 510 W. Main, Marlow, Oklahoma, June 14-15, 1985, 7:30 each evening.

For more information, contact the CHURCH OF CHRIST, P. O. BOX 322, Marlow, OK. 73055. Telephone: 658-3186.

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THEREFORE STAND

We are pleased to commend the works of brethren W. Terry Varner and Charles C. Pugh III, editor and associate editor respectively of the new religious journal, **Therefore Stand**. The new paper is a monthly publication. The first issue come from the press January 1985. **Therefore Stand** is a publication of the good church at Marietta, Ohio. Surely the paper is destined to do much good in the Ohio Valley, and in all other quaters it may be circulated. Subscription is only \$3.00 annually. Write for it: **Therefore Stand**, P. O. Box 104, Marietta, Ohio 45750-0104.

MY FRIENDS

John R. Gross

One of the best friends I have is my library. During the waking hours I spend more time with my books than I do with any one or any thing. It is only right that you become attached to those things you spend so much time and energy with. Before J. W. McGarvey left on his trip to visit the lands of the Bible he went into his library to say good-bye to his books. They were his friend, as they would be yours or mine. Think for a moment about their loyalty and what they will do.

My books can tell the truth or a lie. In fact they tell me what I want to know. If I am searching for the truth or if I seek to confirm my own prejudices, they are more than willing to comply.

My books provide me with fellowship that is not possible in the daily walk of life. I am intimate with the worlds greatest men and women, knowing their greatest victories and blushing from many of their failures. I learn from their examples and gain from their mistakes.

PROBLEM (Continued from page 34)

the truth: it has not been concerned with training men to preach. It is not unusual for a church of many years existence not to have sent out from its own ranks a single man to preach the gospel. They must quit turning a deaf ear to the plea for help from the few men who cry out for financial assistance for the period of training in one of the church's schools. The church must constantly have its Timothy class to start the young boys early in life to train for Christian service. Let the church quit being finicky with its preachers. Appreciate them more. Let them preach. Realize they too are but men. Support them well. Treat them as a brother. Disregard his age: too young, too old, or too something else. Don't saddle him with works that are not the work of an evangelist. Leave him alone and let him do his God assigned duties.

Preachers themselves need to become more concerned about the dearth of preachers. Let him at the least provide his own replacement when he someday lays aside his work. Every

My books are like a great lighthouse on the darkest night. One chapter, one page, one paragraph, one sentence, or one word from one of my books can give light to the darkest recess in human ignorance. My life is richer, fuller and pleasant because of insights they give. True, sometimes they can be stubborn in giving up this information, however the reward is worth the effort.

My books take me to places I may never be allowed to visit and show me things that I may never get to do. They make my life much more interesting beyond my wildest dreams.

My books are useless and worthless to someone who does not know them. To me they are worth more than any dollar amount that could be placed on them. I have learned long ago that you cannot buy friendship, and that a true friend is priceless. My friends can be yours to if you will take the time to get to know them.

preacher should have a number of his own Timothies and Tituses in the field preaching the gospel. Such should be considered a part of his duty as an evangelist. Let him teach and train another to preach (cf. II Tim. 2:2), or to support him while he trains in a preacher training school.

Then, preachers must quit quitting! How many preachers, fully engaged in preaching, have passed the half century mark in life? Not many. The same God who guided, protected, and provided for the younger preacher will continue His care and concern for him as he grows older. He should put his trust in God and live and preach in that trust. He is to remember there will be a day to account for the use of his talent in his Master's Service, even if he had only one talent (Matt. 25:14-30).

Let us search for men whose hearts are right, whose motives are pure, whose dedication is true--encourage and support them in preaching the gospel. It is already too late. Let us get on with it.

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DEFENDER

"I AM SET FOR THE DEFENSE OF THE GOSPEL" Phil 1:17

VOLUME XIV NUMBER 6

JUNE, 1985

LIBERTY AND FREEDOM FOREVER

Max R. Miller

We as American people and citizens of the United States indeed share in a great national heritage. We should realize this and cherish that which is ours. Heritage speaks of the past; of courageous men and women who heroically blazed the frontiers, sacrificed their lives in searching and seeking liberty for themselves and their posterity. Selfishness and greed were overruled by the strong will, the hope of building a nation of and for and by a free people.

Millions of oppressed souls have fled lands of tyrants, dictators, and kings to make a place in the land of the free and the home of the brave. Some came with greedy hands; most of them came seeking and finding personal, political, and religious freedom. They found more than they had dared to dream, a veritable utopian contrasted to the Old World from which they came.

Modern cynical scholars would rob our founding fathers of their glory and high aspirations of a free nation. We had come to have a great respect and appreciation for Washington, Jefferson, and even for fiery, zealous Thomas Payne. We knew these men believed in God and the basic principles of God that are set forth in Holy Writ. Some have known no more of their beliefs than that. Modernist now teach that those fathers of glory and freedom were actually unbelievers, even atheists. They teach, and successfully so to younger generations, that our government was not founded on faith in God, and its Constitution and laws were not

influenced by God's will. This is wrong. It is not true. A reading of the ancient Documents of Liberty, the Constitution, and likely the charter of every State and Commonwealth of the Union, expresses hope in the Almighty and begs for His benevolent Providence to guide the Ship of State aright. The **Mayflower Compact** begins: "In the name of God . . . by the Grace of God . . . having undertaken for the Glory of God, and Advancement of the Christian Faith . . . a voyage to plant the first colony in the northern parts of Virginia . . . in the Presence of God and one another, covenant and confine ourselves together in a civil body politic, forever better ordering and preservation, and furtherance of the ends aforesaid . . . for the general good of the Colony . . ." The **Declaration of Independence** honors the name of God in its first sentence. Its second sentence pays homage to God as man's creator and benefactor. The General Congress Assembled: "appealed to the Supreme Judge of the World for the rectitude of our intentions, do . . . Solemnly Publish and Declare that these United Colonies, are, and of Right ought to be, FREE AND INDEPENDENT STATES . . . And for the support of this Declaration, with firm Reliance on the Protection of divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred Honor." Fifty-Six God believing and God fearing colonists, without fear or shame before Great Britten and her tyrant king or of any man any where, boldly and with faith in God affixed their names. The sentiments of our Founding Fathers are expressed
(Continued on page 45)

A MIGHTY ARMY

Max R. Miller

Most of us are aware the church of our Lord is not making converts to Christ as it did a few short years ago. There is a great deal of activity in the church; many seminars, workshops, youth activities, singles sessions, and such. There are not a multitude of alien sinners being taught the gospel of Christ and rendering obedience thereto. We, having turned inwardly to ourselves, have ceased to be the vigorous, militant, evangelistic church we have been in times past; the kind of church God would have us be.

A militant spirit should pervade the church of Jesus Christ. The church, a mighty army, is to be engaged in a warfare; it is to fight, be combative, aggressive, active against its enemy. Every member of Christ's church is to march as a soldier of the cross holding aloft the blood-stained banner of their Savior. Paul exhorted his son Timothy to "endure hardship as a good soldier of Jesus Christ" (II Tim. 2:3). He, in an earlier letter, had encouraged him to "fight the good fight of faith, lay hold of eternal life" (I Tim. 6:12). There was a battle for Timothy to fight--and one for us to fight today. The church of our Lord is a mighty army set forth for two great contests: to defend the faith, and to convert the world from sin and Satan. It is a fight unto the end of time. Never will there be a truce, a furlough, or a reason for us to sheath the sword of the Spirit, our weapon with which we are to carry the battle to the world.

Our warfare is not against mankind. The Savior teaches us to love, to pity, to serve man--even to love those who are our enemies. Our warfare is against sin and Satan, the master of sin and the ruler of the world of darkness. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." As soldiers in our Lord's army we are to protect ourselves from the wiles of Satan by arming ourselves adequately

with truth, righteousness, preparation of the gospel, faith, and Salvation, and then to take up "the sword of the Spirit, which is the word of God" and do battle (Eph. 6:10-17).

Christians of the first century are an example and an encouragement to us today. Persecuted Christians scattered from Jerusalem went boldly into the face of the world declaring Christ to be King and Savior (Acts 8:1-4). Because of their fearless faith the kingdom of Christ spread as leaven "in three measures of meal, till the whole was leavened" (Matt. 13:33). As the apostles filled Jerusalem with the doctrine of Christ (Acts 5:28) they so filled cities and villages with saving truth as they marched across the world. The spirit of the militant army was recognized by its enemies in Thessalonica who said, "these that have turned the world upside down are come hither too" (Acts 17:6). That militant spirit embosomed in the disciple allowed not a momentary truce with the sinful world. It was to turn the world upside down, emptying the filth of sin and corruption. In its place it would give the peace of Jesus: "my peace I give unto you: not as the world giveth, give I unto you" (John 14:27).

The Great Commission is the marching order for a mighty army. "Go ye therefore and teach all nations, baptizing them--Go ye into all the world, and preach the gospel to every creature" (Matt. 28:19,20; Mark 16:15,16). The Great Commission allows not for status quo, all things are not to remain as they are, the world is to be converted. **The church of Jesus Christ is in the world to change the world, to bring the world to Christ.**

Let each soul be filled with the invigorating spirit of evangelism, a militant spirit that charges the strongholds of sin, to strike the enemy to the ground, and lift high the royal banner of Christ.

DEFENDER

Max R. Miller, Editor

Winston Temple, Asst. Editor

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"I SAT THERE AND CRIED"

Garland M. Robinson

This past week I had the opportunity and privilege of attending the Bellview Preacher Training School Lectureship held at the Bellview church of Christ in Pensacola, Florida. This year's theme was: "**Jesus And His Times.**" Thirty three sermons were delivered from the book of Luke.

It grieved my heart to hear of once faithful congregations now making the swing into denominationalism. Yet, many do not even realize a problem. I have learned of congregation after congregation in city after city that have strayed from the straight and narrow. All week I cried from within and without as tears came to my eyes. Why are many brethren no longer interested in the faith once delivered unto the saints (Jude 3)? Why is it so many are beginning to associate themselves with the denominations? Why have so many lost the distinctiveness of our plea? Why are so few interested in keeping the church pure? Why is it that some brethren just cannot be warned?

Brethren, have we finally resigned to become just another denomination? Many have! The church of our Lord never has been and never will be "sectarian." The church for which Jesus bled and died has nothing in common with the errors and commandments of men. It is the **bride** of Christ. It is the **body** that the Christ will save (Eph. 5:23). Good friend, if you are not a faithful member of the body of Christ, you will not be saved. All people are to believe in Jesus as the Son of God (John 8:244), repent of one's sins (Acts 2:38), confess that Jesus is the Son of God (Rom. 10:10), and be immersed into water for the forgiveness of sins (Mark 16:16).

My eyes watered to think of the departure of congregations of the church of Christ into denominationalism. Why have so many forgotten to ask for Bible **authority** for everything we do (Col. 3:17)? Why do some run head-long into error to be like the nations (denominations) around them. There is an ever growing laxity concerning the authority of the Scriptures. Many brethren no longer respect God's Word as they once did. They are no longer asking for a thus saith the Lord. Jesus still says "ye shall know the truth and the truth shall make you free" (John 8:32).

In many churches of Christ today, the simple teaching of the Bible has been forsaken and replaced with the doctrines of men. There are those who have perverted God's plan for women in church leadership. Some have divided their assemblies (youth worship, children's church, Bible Hour, etc.). Where is the authority for such? Some want to have unity and division at the same time (such is a contradiction of terms!). There are several proponents of this idea. This was quite apparent at Joplin, Missouri, when the so-called "summit" meeting was held between Christian Churches and some in the church of Christ (August, 1984) and then again at the Tulsa Restoration Forum last Spring. The Crossroads Philosophy, spear-headed by the Crossroads church in Gainesville, Florida, and the Boston, Mass., group is splitting congregations right and left. Building what is called "family-life centers" is growing in popularity throughout our brotherhood. Many have resorted to gadgets and gimmicks to build numbers. Why, brethren? Why? What ever happened to the message of the cross? The gospel is the power of God unto salvation (Rom. 1:16). God has made known **through the church** his manifold wisdom (Eph. 3:10), and not through anything else!

We must hold true to First Peter 2:17 which instructs us to "love the brotherhood." I sincerely love the brotherhood. That is why I sat and cried to learn of the path down which it is heading. Is there any hope to turn things around? Is there any hope that brethren will repent of their error and come back to simple New Testament Christianity? I certainly hope and pray there is. Right now, it looks dim because so many are set on waling the ways of error. But, according to our Lord Jesus, heaven and earth shall pass away but the word of God will not pass away (Matt. 24:35). And, speaking of the church, Jesus says, "the gates of hades shall not prevail against it" (Matt. 16:18). When division was finally recognized around the turn of the century over the instrument and the missionary society, the only thing faithful churches could do was to start over. Are we approaching the end? Are we going to start over? You just cannot warn some brethren! Some people will not listen.

(Continued on page 46)

WHY I WANT TO GO TO HEAVEN

Billy Bland

Every person that has lived upon the face of this earth has a soul that will exist eternally. When God created man He created him in His own image (Gen. 1:26-27). Therefore, man is far different from the rest of the creation in that he has a spirit that will survive the death of his body. James says that the body without the spirit is dead (Jas. 2:26). Yet one's soul continues to exist apart from his body. Solomon wrote; "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Ecc. 12:7). A very serious thought that each of us should contemplate is: Where will my soul be 100 years from now, 1,000 years from now, 10,000 years from now? Every soul shall exist eternally in one of two places: heaven, or hell (Matt. 25:46). We decide in this life where we will be in the next life. Our destiny is determined by the road which we are traveling (Matt. 7:13-14). The purpose of this article is to encourage us to so live that heaven will be the home of our soul. Excuse first person references, but perhaps this will make it more personal to each reader. I want to go to heaven; I speak for all others who too want to go to heaven.

Those In Heaven.

Think of the great people of the Bible that will be there. Abraham, a great man of God will be there (Heb. 11:10-16). One now can only read and study about this great man of faith but in heaven there will be a much closer fellowship to be enjoyed. Think of the prophets mentioned in the Bible as Moses, Elijah, Isaiah, Jeremiah, Ezekiel, and Amos. Think of the apostles, who suffered immensely for the cause of Christ (Acts 5:41, 12:4). All of the faithful throughout all the ages will be there. More importantly, however, think of the close fellowship one will enjoy with God the Father, Jesus Christ His Son, and with the Holy Spirit.

Contrariwise, in hell one will not enjoy the precious fellowship with such as mentioned above. In hell one's fellowship will be with the immoral and the defiled of all the ages. Read carefully I Corinthians 6:9-11, Galatians 5:19-21, Revelation 21:8 and see the ones whom will populate hell.

Land Of Paradise.

Revelation 21 and 22 picture heaven as a most beautiful place to behold. Not only is it a beautiful place, but it is a place with no more earthly woes. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). Here is a picture of a loving father who wipes away the tears of His precious child. Also pointed: there is no more death, sorrow, crying, or pain in this fair land. If we knew of such a place as this on earth, all would have the same zip-code! Yet, such a place can truly be ours in heaven--if we want it!

In hell, however, there will be great pain. Here disobedient souls will be tormented for ever and ever, and shall have no rest day or night (Rev. 14:11; II Thess. 1:7-9)..

God Wants We To Go To Heaven.

One should never think that God doesn't want him in heaven. He does! He has tremendously demonstrated this fact in that He created man in His own image (Gen. 1:26-27), gave His only Begotten Son (John 3:16); gave the Bible as our spiritual road map to heaven (II Tim. 3:16-17). One thing to remember, however, is God will not take us to heaven contrary to our will (II Pet. 3:9). Also, since sin cannot dwell with God, one must obtain forgiveness of sins through Jesus Christ (John 14:6).

I Want My Family There.

Perhaps some reader of these lines is not a member of the Lord's church, or for some reason has become an unfaithful child of God. Do you realize that you are teaching your loved ones by your example. No doubt you want your children and loved ones to go to heaven when they leave this life. What are we teaching our children now? Are we teaching them being a Christian is not really important? Are we teaching them that jobs and recreation come before the kingdom of God (Matt. 6:33)? Children deserve Christian

(Continued on page 46)

LIBERTY AND FREEDOM (Continued from page 41)
in our pledge to the flag. "I pledge allegiance to the flag of the United States of America and to the republic for which it stands, one nation, **under God**, indivisible, with liberty and justice for all." Those who have been influenced by modern propagandist to believe our founding fathers were unbelievers have been misled, consequently a multitude have been robbed of a rich national heritage.

It is not enough to look back to the founders of our nation; we must look to ourselves, our generation and the generations that may follow. Our nation, its people and those who represent the people of our Republic have departed from the divine principles for government. The problems of nations are myriad. Ours is no happy exception. We, the people today, have a work of reordering our nation and again establishing it on the principles of truth which will insure our generation and generations following of liberty and freedom forever.

To analyze the problems of economics, national and international defense and the social world about us, would be a voluminous mountain of governmental studies and reports. In our fashion of doing things eternity would not be long enough to study them all. This may cord the sound of dark pessimism, of fatalism. But, no, not so! There is a need to first recognize the one grave problem that poses the greatest threat to our nation and our future. **Our greatest national problem is a moral problem.** The greatest problem of politics and government is a moral problem. The crises of home and society are faced hourly because of moral failure. To state it another way; our greatest national problem, one that is sure to doom and destroy the greatest nation on the earth, is **immorality.**

The conception of a nation of people whose expectation was one of "life, liberty and pursuit of happiness" was surely one of great moral ambition. The birth of our nation was the blessings of a Providential God for a people of holy, righteous, and moral worth. The continuing success of our nation was because it adheared to God's moral standards and judgments. Our crisis today is because we have so far departed from His standard of righteousness and morality.

God is the hope and happiness of our nation. "Yea, happy is that people, whose God is the Lord" (Psa. 144:15). "Blessed is the nation whose God is the Lord" (Psa. 33:12). The God of a happy and blessed nation leads that people to stand upon the divine principles of honesty, industry, thrift, morality, and obedience to both the laws of the land and the commands of God. Micah, a prophet of old, spoke of the direction God would have a people go: "He hath showed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8). The nation that is exalted is a righteous nation: that which is a reproach is one which glories in immorality. "Righteous exalteth a nation: but sin is a reproach to any people" (Prov. 14:34).

Each citizen contributes to the well-being of his own nation by living a life of holiness in truth. Each citizen must again recognize our only hope for survival, for the continuance of freedom and liberty forever, is in the Almighty God and according to His will. Each must possess unwavering faith that God will bless and providentially guide those who love His precepts and obey His commandments. He will guide them as a nation to an era of glory, peace, and freedom such as the world has seen only in this great nation, the United States of America. But for this blessing and guidance, there must be lifted higher than Old Glory herself, the Ensign of God and His Standard of righteousness and morality. We must fix our eyes on that standard, the holiness of God as revealed in His Sacred book the Bible, for the preservation of our nation.

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*	CONTRIBUTIONS	*
*		*
*		*
*	William Mielke	5.00 *
*	Lester Walp	10.00 *
*	Lois C. Johnson	5.00 *
*	Alfred L. Burden, Jr.	10.00 *
*	Jerry Lindesmith	35.00 *
*		*

I wish those who claim to be preaching New Testament Christianity would get their hat on straight and preach the **"whole counsel of God"** (Acts 20:27). Bible preaching is proclaiming **everything** the **Word** says. Many want to call that "negative." They ought to understand the man of God must uphold what our Lord commands. The first definition Webster gives of "negative" is: **"marked by denial, prohibition, or refusal."** Let those who spue forth their venom, branding those "negative" who are men of the Word, use this term correctly. One is not negative when he proclaims everything God commands, whether it be exhorting to good works or condemning sin in the lives of people. Those who refuse to preach it like it is are the ones who are negative! Those who refuse to cry aloud, spare not, and lift up their voice to show people the error of their way are the ones who are negative (Isa. 58:1). Those who proclaim peace, peace, when there is no peace, are the Devil's advocates of negativism (Jer. 6:14). In an effort to cover up their ungodly behavior, the grope frantically preaching everything but the Word. When God tells us to reprove, rebuke and exhort (II Tim. 4:2) and we do that, it is not negative, it is positive. We are positively doing that which He commanded. On the other hand, if I refuse to do that which he has commanded, then I am negative. Let those who are using this word "negative" to apply to brave men who proclaim the whole truth, cease their practice and start applying it where it belongs, to themselves. Do not let anyone call "negative" that which the Lord has commanded to be done. They are negative because they refuse to obey God.

Good people and beloved friends in Christ, "take heed what ye hear" (Mark 4:24), and "take heed how ye hear" (Luke 8:18).

HEAVEN (Continued from page 44)

parents who will teach them the ways of God. God required parents in the Old Testament era to do so (Deut. 6:6-7). He likewise commands fathers to do the same in the Christian age (Eph. 6:4). How sad it will be that precious children will grow up and be lost because the very ones that should have loved them the most, neglected their responsibilities to teach (by word and example) them the word of God!

Response From Readers

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Mrs. N. C.

In January 1984, you sent a notice to everyone who was receiving the **Defender** in order to up-date your mailing list. I failed to return that notice at that time, however, I would like to begin receiving the **Defender** again. Could you please place my name on your mailing list again?

Danny E. Rogers

I am enclosing a check, I would like to be on your mailing list. Keep up the good work.

Virgil Gretsinger

I recently saw a copy of **Defender**. It appears to be a publication that would do me a lot of good. Please send me these magazines. God bless you for your efforts.

Howard Gibbs
Chaplain of Squadron 6
Texas A & M University

Do you not desire to go to heaven? You can know that you are saved. Paul wrote "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1). Do you have this assurance? If not, why not believe in Christ (John 8:24), repent of your sins (Luke 13:3), confess your faith in Jesus Christ as the Son of God (Acts 8:37), and then be baptized for the remission of your sins (Acts 2:38). Upon doing so, the Lord will add you to His church (Acts 2:47). If you are an erring child of God, why not come back to God today by repentance and confession of your sins (I John 1:8-10). Will heaven be the home of your soul? Jesus said: "For what is a man profited, if he shall gain the whole world, and lose his won soul? or what shall a man give in exchange for his soul" (Matt. 16:26)?

FAITH COMES BY HEARING

Terry Joe Kee

Any knowledge we have on any subject has come to us through our ten senses. Man has five physical senses: feeling, smelling, tasting, seeing and hearing. Man also has five internal senses: perception, reflection, memory, reason and judgment. Most of us are well aware of our physical senses, but perhaps not as well acquainted with our internal senses. These internal senses are defined as:

Preception: A direct acquaintance with anything through the five physical senses.

Reflection: The mental consideration of these things.

Memory: The power to comprehend and decide something.

Judgment: The power to pass a formal decision based on the above.

It is impossible for us to pass judgment on anything about which we have not reasoned. We cannot reason on those things we do not have in our memories and we cannot have anything in our memories upon which we have not reflected. Finally, we cannot reflect on a thing we have not perceived and perception only comes to us by use of our five physical senses. Therefore, we cannot know anything which we have not become acquainted with through one or more of our five physical senses.

Now, how do we know there is a God? We cannot feel Him, smell Him or taste Him. To know God we must have seen Him or heard Him. God is spirit, no man has ever seen God (John 1:18). Therefore, the only way for us to know God is to hear Him. Without inspiration and revelation we could not know God. God reveals himself to us through His Word.

TO WHO THEN WILL YE LIKEN GOD?

Roderick L. Ross

To whom then will ye liken God? or what likeness will ye compare unto him? Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me (Isaiah 40:18; 46:9).

Mankind throughout the ages has attempted to make God into various images which suit man. Gold, silver, stone, wood and about every other material has been used to manufacture images of the Supreme Being. To this practice, the apostle Paul said: "Forasmuch as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device" (Acts 17:29). The elements of this world are not the composition of our God.

In the beginning, God made man. "And God said, Let us make man in our image, after our likeness ... So God created man in his own image, in the image of God created he him; male and female created he them? (Gen. 1:26,27). God created man in his own image, not man creating God in his own image.

But what does it mean that man is created in the image of God? Inasmuch as we are the offspring of God, he is the Father of us all. The Hebrew writer under inspiration of God says God is "the Father of spirits" (Heb. 12:9). Moses speaks of God as "the God of the spirits of all flesh" (Num. 16:22). Jesus said, "God is a spirit" (John 4:24). Therefore, we are in the image of God because of the spirit that resides within us.

A spiritual being is not bounded by the limitation of natural law as is the physical. God, as a spirit, can be omnipresent, omnipotent and omniscient without the slightest difficulty of reasoning. However, if God were bound by a physical body there would be difficulty. God is a spirit; and Jesus said, "a spirit hath not flesh and bones" (Luke 24:39). God has not a physical body but a spiritual; it is not flesh and blood, or flesh and bones, but that which is not within our physical world and its concepts.

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DEFENDER

"I AM SET FOR THE DEFENSE OF THE GOSPEL"

PHIL 1:17

VOLUME XIV, NUMBER 7

JULY, 1985

MALIBU UNITY FORUM

Max R. Miller

Pepperdine University at Malibu, California hosted the continuing meetings of men from the Independent Christian Church and men from the church of Christ on July 7-9, 1985. The purpose of the meeting was to reconcile religious differences between the two groups and to effect a Scriptural fellowship.

The efforts and successes of the movement to restore New Testament Christianity have been glorious and exciting. From the early years of the nineteenth century until after the Civil War, its victories brought glory to Christ and His kingdom and won lost souls to salvation. After the war years there arose discord and factions within the Lord's church, so great were those factions that division and separation became a tragic reality. With the development of the American Christian Missionary Society and the introduction of mechanical instruments of music in Christian worship, the brotherhood of Christ ceased being a kingdom of peace and love and became encampments of warring parties. The official U. S. census of 1906 listed these divisional bodies for the first time as the Christian Church and the church of Christ. All efforts to set aside their differences had failed; they now were no longer one people with one accord. The precious prayer of Jesus, for them, was a prayer of despair (John 17:20-23). Where there had been unity in the one body, there was now disunity with each of the divisions going their own separate way.

Efforts Toward Unity

Time saw feeble efforts to unify the fractured body, but to no avail. However, after some years a serious effort was made, hoping to again bring the divided parts together again. Claude Witty of the church of Christ and James D. Murch of the Christian Church in 1937 launched an effort for unity. National gatherings of men from both groups were an annual affair for several years afterward. A paper, **Christian Unity Quarterly**, was edited jointly by Murch and Witty as an instrument for free discussion and promotion of unity. However, these efforts to reconcile the two groups failed. The lack of Biblical authority for mechanical instruments of music in worship made them unacceptable to the church of Christ and the unwillingness of the Christian Church to give up that which they allowed only as an expedient necessarily demanded failure for the Witty-Murch enterprise and called for continuing separation of the two groups. By the nineteen forties efforts to unify the fractured elements of the Restoration Movements had died the death.

The next considerable effort to achieve unity between the church of Christ and the Independent Christian Church was August 7, 8, 1984 at Joplin, Missouri. The Joplin Summit Meeting (so-called) hosted by Ozark Bible College at Joplin called together about fifty men from each of the two groups. The meeting was a disaster. A furor was set off among
(Continued on page 52)

A SAD DAY IN ISREAL

Sorrows, sadness, heartache and tears are a part of life, even the Christian life. Our Lord wept. He groaned in His spirit: "My soul is exceeding sorrowful unto death." The joys and happiness of salvation, "the peace of God, which passeth all understanding," overcomes the burdens of grief and sorrow, nevertheless, heartache and sorrow are our lot also. No greater sorrow may afflict those who "sigh and that cry" in Israel than the hurts and harms, the mutilations and scars that are imposed on the precious body of Christ, His holy church. The faithful grieve over strife and disunity, brother set against brother, swelling liberalism, partyism, and teachers and preachers who love not the truth as it is in Jesus. Sad and heavy are the hearts of many who grieve in Zion.

Tolbert Fanning's noble purpose to discuss conflicting views of religious issues aroused him to begin the publication of the **Gospel Advocate** in 1855; Fanning as editor, William Lipscomb, associate editor. David Lipscomb followed as editor and through the sacrificing work of this humble man the cause of Christ in the South and Southwest was spared the apostasy of the last quarter of the nineteenth century. The church of Christ in the South and Southwest became strong and numerous largely through the influence and teaching of Lipscomb and the **Advocate**. E. G. Sewell, J. C. McQuiddy, A. B. Lipscomb, H. Leo Boles, James A. Allen, Foy E. Wallace, Jr., John T. Hinds, B. C. Goodpasture, J. Roy Vaughn, Ira North, and Guy N. Woods followed in order as editors of the paper that had stood for the truth for more than a century and a quarter and had become known as the Old Reliable. Faithful to the truth it stood, challenging false doctrine and false teachers; confidently it stood against all foes of truth. Thousands of the children of God looked to it as a medium of teaching. They had explicit confidence in its editors and staff writers. Through the times it has been honored with the respect and well wishes

of a grateful brotherhood.

A new history is to be written for the **Advocate** in coming days and years. Things, it is feared, will not be the same as in former times. The Old Reliable likely will not be the reliable medium for dispersing truth and contending for the faith once and for all delivered. A new era is ushered in by calling forth a new editor who has expressed a new philosophy for the **Advocate**. This era, we fear, will see the fullness of another apostasy, one in which the **Advocate** will not resist as in former times, but one which it will encourage by its new editor and staff forthcoming. Furman Kearley, late of the liberal scenes of Abilene Christian University, has been named its editor and has published his first edition July 18, 1985. Strange, unbelievable, was the naming of brother Kearley as editor of the **Gospel Advocate**. His appointment has brought resentment, hostile resentment from many of the friends of the **Advocate**, yea, some sense a betrayal.

Brother Guy N. Woods has been and continues to be a stalwart defender of the faith on all fronts. His position and expressions as editor of the **Advocate** have cut across the grain of a compromising brotherhood. His unbending loyalty to the cause of Christ and His kingdom is known by both friend and foe of truth. It is apparent his continuing stand is contrary to the posture of those who own and control the paper. This is evidenced by the unseating of brother Woods as editor and the placement of brother Kearley in the editor's chair. They do not speak alike, naturally their courses as editors will not parallel. This evidence comes from two sources: 1) An editorial in **Gospel Advocate**, October 4, 1984 by brother Woods, and 2) A dialogue between brethren Kearley and Wayne Kilpatrick at the Joplin Summit Meeting, August 7-9, 1984. Quotes these sources will evidence the conflict and opposite posture of the former editor and the present editor

DEFENDER

Max R. Miller, Editor

Winston Temple, Asst. Editor

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of the **Advocate**. This also evidences a change in the direction of the journal.

Regarding the compromising spirit exemplified by some of our brethren with men of the Independent Christian Church last August at Joplin, brother Woods wrote:

The way to unity is simple: They give up the instrument and return to the way of worship originally characterizing us all; or, we drop our opposition to it. Which side will yield? The great and good men of an earlier day--the Campbells, Barton W. Stone, Moses E. Lard, J. W. McGarvey, John T. Johnson, John Smith, Robert Milligan, Jacob Creath, Benjamin Franklin, L. B. Wilkes, F. G. Allen, W. H. Hopson, I. B. Grubbs, Tolbert Fanning, David Lipscomb and a host of others, uniformly opposed instrumental music in worship, and the grounds of opposition which prompted these giants of the faith to oppose it are fully as valid today. Reasons why the Christian Churches should return to the way of worship originally characteristic of us have not influenced its leaders during the hundred years intervening. Is it realistic to suppose that they are now ready to reverse a course they have so long followed? The truth is, their journals have run more articles attempting to justify instrumental music in worship in recent months than in the 25 years preceding!

The introduction of mechanical instruments of music brought division to the body of Christ; that division was brought by the forebears of the Independent Christian Church. They today yet contend for the use of such instruments--their men yet defend their use in worship. There are those among us, brother Kearley included, who advocate receiving those men into fellowship and using them in the classroom and pulpit of the church of Christ. Brother Kearley's dialogue with brother Wayne Kilpatrick at Joplin evidences his position.

Kearley: This is an aspect of the isolation, is, a lack of knowledge of our histories. If we could start in our congregations, doing some more study of the Restoration history outside of our own branch and looking at the distinctions between the conservative, instrumental and the Christian Church.

Kilpatrick: I wonder too, if bringing

Christian Church preachers into our class like this might not be a good thing. Let them come in and tell their history in a class situation.

Kearley: Yes, that's right.

Kilpatrick: I think you can ease from the class to the pulpit.

Kearley: Right, and you can get by with...

Kilpatrick: ...the class...

Kearley: ...telling history...

Kilpatrick: Yeah.

Kearley: ...whereas if they're telling doctrine...(chuckle)

Kilpatrick: And while they're telling history let them tell about doctrine...

Kearley: Yeah.

Kilpatrick: ... to make us know that, "Hey, we believe alike on so much of this." So that may be a beginning point--through the classroom.

Brother Kearley soon saw he was "caught." He began to squirm out of his predicament. In January 1985 a packet of some twenty-eight pages went forth "explaining" his concession to use Christian Church men in the church of Christ. Several preachers and editors, some who had said or written nothing, received the packet. The packet contained an article in defense of a cappella music appeared in some journals; a statement to "whom it may concern" regarding "Explanations and corrections concerning false charges related to the Joplin Unity Meeting," a letter to brother Alan Cloyd reproving his manner of conducting the Joplin Meeting, all this and more was the packet of "explanation." It would have been so much better, and likely more acceptable to his brethren, to simply have said, "I'm sorry. I was wrong." His first issue as editor of the **Gospel Advocate** necessarily carried his "explanation." No doubt--it will satisfy some--but for others there must be a reasonable explanation as to why brother Woods was removed as editor, and an explanation how two who are not of the same mind and judgment on these matters can "trot in double harness" as co-laborers with the **Advocate**. Will the Old Reliable be reliable? Trends of the times say, "No!"

MALIBU (Continued from page 49)

many in the church of Christ. The discord was not due to a lack of desire for unity, neither was there objection to discussing issues of differences with the Christian Church. The manner of organization and conducting the meeting created hostile reactions. The men chosen from the church of Christ, for the greater part, were of a liberal spirit and did not represent the position of the Lord's people. Those of the "militant right" (a term used by those who decry name-calling) were not invited to the "Summit," in fact, they were spoken of as "knuckleheads." Flippant, sarcastic, and "cute" language endangered a most serious venture and offended many. Joplin was an exclusive meeting intended only for those of "an irenic spirit." All others were excluded. Restriction and censorship marred the meeting. It was agreed the major bone of contention, the instrument in worship, would not be discussed. Literature that could have been of value to the meeting was censored, and thrown away. The Joplin meeting greatly endangered whatever good that possibly could have come from such an effort. As a consequence, many in the church of Christ were willing to let die such Joplin type meetings of reconciliation, and rightly so.

The Joplin "Summit" was followed by a similar meeting at Garnet Road church of Christ at Tulsa, Oklahoma on March 18-20, 1985. It was almost a secret meeting, not generally know far in advance, again a select number of men from each group. Some few sound men of the church of Christ spoke, but Marvin Phillips, Rubel Shelly, Ruel Lemmons and Richard Rogers also spoke. Many of the participants from the church of Christ voiced "almost" approval of the instrument, thought there would be little opposition to it by rank-and-file members, and recommended exchange of pulpits and speakers from opposite "fellowship" to be used on lectureships and workshops and the exchange of articles in one another's journals. The Tulsa meeting granted little encouragement to unity. The dominant voice of those who are no longer considered sound in the faith created a resistance to effort of unity. Until a number of men who have the confidence of the church are invited to speak in such meetings there is little room for expectation of success.

Malibu Meeting

The Malibu meeting was the exact opposite in many ways from the Joplin and Tulsa meetings. Malibu was an open meeting. Those attending were encouraged to invite others to the meeting. Some men had brought their wives; women were present in the lectures but not in the discussion groups. Two tables for literature were available and amply supplied. Brother Keith Whitney of the Pepperdine faculty graciously and wisely directed the program without offense. He was to be commended for his tactfulness and courtesy. A spirit of friendly congeniality pervaded the meetings. Gentlemanly conduct characterized the meeting throughout. Everyone had an opportunity to speak. Discussion groups met to speak their thoughts, to inquire, to disagree. On Monday evening each had an opportunity to respond to the lectures that had been given and make comments as they wished. This meeting continued late into the night.

Major Issue

The major problem, the use of mechanical instruments of music in Christian worship, was discussed. Marshall Leggett, President of Milligan College at Johnson City, Tennessee, spoke on the Restoration Movement, first giving emphasis on its beginning and progress until the eve of its division. He then made a defense for the instrument, alleging **psalms** allowed the use of the instrument. The Christian Church has never been able to successfully defend this teaching in any of the many debates that have ensued.

Everett Furguson of Abilene Christian University afterward spoke to the point: mechanical instruments in Christian worship do not edify and have no place in worship. Although these men brought major speeches on this subject to the assembly, there seemed to be a reluctance in most of the discussion groups to further pursue the theme. When insistence to discuss the major issue was voiced the response was, "let us get to know one another better, let us build friendship and respect for one another. There is time enough to get to the core of the matter later on." Some seemed to have faith in the idea, "Don't talk about it and it will go away."

It has been between us for over a century and hasn't gone away--and won't--until the issue is faced and properly discussed. Truth has nothing to fear but concealment. Love for the truth overcomes fear for "there is no fear in love; but perfect love casteth out fear" (I John 4:18).

Our Men

From the church of Christ came some of a rather liberal bent. Some seemed to be of a compromising spirit, others seemed reluctant to get to the continuing old problem that divided the church, some others were ready to meet the issue and, as best possible, resolve the problem.

A number of our brethren displayed an apologetic spirit. They were critical of themselves, "us" and the church of Christ. One of our brethren who was to speak on what he considered the strength and weaknesses of the Independent Christian Church took advantage of his opportunity to speak on the weaknesses, wrongs, perversions and sins of the church of Christ. He never addressed his assigned topic. In discussions a number of our brethren apologized again and again for our being what we are--but never identified what we are that is so wrong. The theme of some was to apologize for our wrong doing which have contributed to the division--but never identified what we had done, (or are now doing) which caused division. Many others among us are singing the same tune: deploring the failures of the church and those in the church who call for Biblical truth and a Scriptural platform for all matters of faith and practice, but never say what those faults and failures are!

A geographical area (Southern states and Texas) that includes seventy-five percent of the total membership of the church of Christ had only ten men represented in the meeting. Cooperation and mutual agreement among members of the church of Christ can never be attained unless voices from this large segment of the church are heard. Unless there is a stronger representation from this area future forums will contribute little or nothing to unity.

Christian Church Men

An essential to unity is that men get to

know one another. Isolation tends to crystallize where association builds friendship and breaks down barriers. A pleasant relationship with men of the Independent Christian Church developed. Through that acquaintance certain observances were to be made.

Apparently some of the Christian Church men had never seriously considered the use of mechanical instruments of music in worship. This is understandable. Those who came out from the denominational churches had accepted them as a part of the whole. There was no controversy in the Christian Church about the instrument. It was a thing accepted without question. It is unlikely that many of them could present a case either for or against their use based either on logic or Scripture.

The word **hermeneutics** was frequently heard. The term **hermeneutical principle** has been a popular expression in recent discussions. It was apparent a number of the men had not studied hermeneutics. After a discussion in which the term was used several times one finally asked, "What is hermeneutics?" Others in the group also wished for clarification on the subject. In discussing the respect one should have for the silence of the Scriptures, some said they had never heard of such an idea as "silence of the Scriptures." This is not to imply all the men were untaught in hermeneutics. Several of their best scholars were represented in the gathering. Those who did indicate a lack of knowledge in the area of Biblical interpretation (Hermeneutics) seemed to be open to a study of that vital subject. When they have made the study they likely will see there is no authority for the instrument.

Results

Perhaps none could say what are the results of the Malibu Meeting. It was a pleasant affair. Friendship was cultivated. Surely some good will be forthcoming. Proof was evident that men of different Biblical views can come together and in sane and sensible ways discuss those differences.

It is reasonable to suppose, and expect, some men of the Christian Church will study the instrument issue closely, realize there is no divine authority for it, and abandon it. Some were beginning to see it was a matter of choice: Had they rather have the

(Continued on page 54)

TO KNOW OR NOT TO KNOW

Max R. Miller

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. Deuteronomy 29:29

God's covenant that He made with Israel in the land of Moab bespeaks of both His blessings and cursings which would befall Israel (Deut. 29:30). The context of these chapters reveals God would bring destruction upon disobedient Israel as He had wrought havoc and destruction on idolatrous nations that had been in Israel's path as they marched toward the promised land. That God

would rain destruction on apostate Israel is clearly revealed. How that destruction would come was not revealed. It was a secret known only to the Almighty.

Man has always been concerned about the revelation of God's mind to man. It is his nature, too, to seek out the secrets of God.
(Continued on page 55)

MALIBU (Continued from page 53)

instrument which admittedly is only an expedient, or had they rather have fellowship with those who will not tolerate the instrument in worship? If they are "hungry for fellowship," as was often expressed, are they hungry enough to surrender the instrument?

The meeting will not result in the Christian Church's wholesale surrender of the instrument. Whatever the issue there are always some who will not for any reason change their position. If meetings of the Malibu type continue, with the issue squarely and honestly faced, then many of the Independent congregations may give up the instrument. To whatever degree that may be is yet far in the future.

More pronounced results of the Malibu meeting may be seen in later meetings. Malibu was not destructive to unity as was Joplin. Hope for the future success should grow from the Malibu meeting. President Leggett has extended an invitation for the next meeting to be at Milligan College, Johnson City, Tennessee. A little progress here, a little there may bring surprising and welcome results at a later date.

Essentials For Unity

An evil spirit must be overcome if unity is to be achieved. Mutual trust in another's personal integrity must be manifested. Slurring, sarcastic, flippant, cute responses and comments have no place in discussing so Christ.

An attitude of "which side is right--we can't give into them" displays a sectarian spirit. Men who love the truth and will follow where truth leads them are too big to consider "whose side." As Barton Stone declared, "Let truth be our polar star." Let us all have the desire to be on the side of Truth, and on the Lord's side.

A willingness to "hear a man out," to study and study again the Holy Scriptures, a willingness to search the Scriptures and obey them, to lay aside completely those concepts which one finds to be divisive and unscriptural--all these are essential to unity in the one body. Truth must be the basis of unity. Is that truth attainable? Jesus said it was (John 8:32; 17:17; 1 Thess. 5:21).

Conclusion

In the early years of the Restoration Movement the church was one unified glorious body. Mechanical instruments of music were first introduced into the worship in 1849. They came to dominate the worship and by the end of the nineteenth century had divided the one body. That which has been among us for well over a century is not expected, as the Arab, to gently fold its tent and quietly steal away. Three elements are essential to unity: time, patience, and truth. May all who love truth seek the peace and unity for which the Lord Jesus Christ prayed.



TO KNOW (Continued from page 54)

His curiosity drives him to explore and seek knowledge that has not been revealed.

Revealed Things

"Those things which are revealed are for us and to our children." The commands, promises, curses, blessings, and all consequent duty with all necessary truth, are perfectly clear. We may rest well with the assurance God "hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (II Pet. 1:3). What God has thought proper to reveal to man, He has so revealed. He has made known to man: Himself, His will for man's submission to divine authority, the consequences of life, heaven and hell. That revelation is for us and the generations following.

Secret Things

"The secret things belong unto the Lord our God." God has not spoken of certain things. Some things are beyond the grasp of finite minds. Paul saw things in glory "and heard unspeakable words, which it is not lawful for a man to utter" (II Cor. 12:4). Man is to respect the silence of God (Deut. 4:2; 12:32). Man may speak where the Scriptures speak, he must be silent where the Scriptures are silent. He must be content with the revelation of God and content with God's providential working out of His plans and purposes in man. It is beyond man to know the unrevealed. His mind is contrary to the mind of God (Isa. 55:8,9). Paul reprovingly asks of man, "For who hath known the mind of the Lord, that he may instruct him?" (I Cor. 2:16). Job, centuries earlier, had asked, "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" (Job 11:7). It is wise to be content with revelation and leave the secret things to God.

Speculative Curiosity

It is natural for man to want to know that which is revealed, and even that which is secret. God through the prophets promised an eternal kingdom, a Messiah and salvation. "Of which salvation the prophets have

inquired and searched diligently . . . Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand . . ." (I Pet. 1:9-12).

Man is entitled to his search for the unknown. He is not entitled to "reveal" answers to secret things, thus "to think above that which is written" (I Cor. 4:6). Many religious teachings today are no more than fruit of speculative curiosity. Be on guard against them.

Christ's second coming and the judgment belong to the secret things of God. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36). Disregard God's "knoweth no man" men have determined the time of Christ's second coming. That men have set the date of His return, time proving them to be without knowledge, many continue to proclaim the Lord's soon coming.

A fallacy of man is to answer questions that God Himself has not answered. Some would extend the Law of the Gentile, the Patriarchal Law, unto the time of Cornelius; others would extend Moses' Law, the Law of the Jews, unto the destruction of Jerusalem, A.D. 70. What was the condition of Jews in Jericho, Antioch, Alexandria when the gospel of salvation was preached on Pentecost (Acts 2)? Who is authorized to speak, and by what authority would they say they were saved without the gospel? Were Jews or Gentiles not under the law of the gospel simply because they had not heard it preached? Does the same hold true today? If not, why not? All previous law died with Christ on Calvary's Cross (Col. 2:14). From Pentecost until the end of time the gospel is to be preached and obeyed in order to be saved (Matt. 28:19,20; Rom. 1:16,17). There has been but one plan of salvation since that time--the gospel according to Christ (Gal. 1:8,9; II Thess. 2:14).

Let all be content with the things divinely revealed; be content too with God's working out His providential purposes. The secret things belong unto God.

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Challenging Dangers of Modern Versions

Robert R. Taylor, Jr.

Challenging Dangers Of Modern Versions has enjoyed a good sale since it came out two or three years back. Into the thousands of copies have been sold. The publisher, Bellview Preacher Training School, and I are very grateful for this. I am accepting **no** royalties on any printing of this volume but allowing such to be used for the training of men to preach at the fine Bellview Preacher Training School. This already has amounted to several hundred dollars and could run into considerably higher amounts in the years ahead.

Brother Max Miller, Director of the School, recently informed me the book was being reprinted. He is putting the new printing into a different type of binding than the spiral we had for the initial printing. The binding considered will be paper bound. Some clothbound copies at higher prices are already available and will continue to be. I value highly my cloth bound copy--a gift from brother Miller and the Preacher Training School. It is far more durable.

The new reprint will definitely be larger. There will be "A Review Of The New King James Bible" to compose Appendix Number Three. I have had countless requests for material on this new Bible. Appendix Number Four will be

"The Lewis-Taylor Exchange On Version Matters." Brother Jack P. Lewis of the Harding Graduate School of Religion in Memphis, Tennessee, has adamantly refused any and all permission toward my quoting in full three articles he has had in the **Harding Graduate School Bulletin** on Version Matters. I am honoring his wish not to be quoted. I summarize what he says in my own words and then give my response. Legal counsel informs me this is a legally and ethically accepted approach to this situation. The manuscript for this Appendix has fifty-four pages. I think every reader of **Defender** will want to read what brother Lewis did not want printed and did what he could to discourage its seeing the light of printed day.

The publisher and author think you will want the enlarged copy even if you have a copy of the initial printing. **Defender** will announce when it is ready for purchase.

P. O. Box 464
Ripley, Tennessee 38063

Orders are being accepted for the new and enlarged edition of brother Taylor's book, **Challenging Dangers of Modern Versions**. The book is expected from the press in a few days. Cost of the new edition \$9.95. M.R.M.



DEFENDER

"I AM SET FOR THE DEFENSE OF THE GOSPEL"

Phil. 1:17

VOLUME XIV, NUMBER 8

AUGUST, 1985

IF WORKS ARE NOT IMPORTANT

Victor M. Eskew

There is a statement which is acclaimed by many which says that works are not important in the salvation of the souls of men. If applied to the works under the law of Moses, this statement would be true. "Therefore by the deeds of the law shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Rom. 3:20). If applied to works of righteousness which individuals do, thinking that performing these works God owes them heaven, again the above statement would be correct. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8,9). Again, speaking of righteousness, Paul wrote:

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life (Titus 3:5-7).

But, if the above statement concerning works not being important to man's salvation is made in order to attempt to show that baptism or any other work required by God in His truth is non-essential to salvation, then the teaching becomes false doctrine.

Why Are Works Commanded

To such individuals who hold to the above doctrine we ask: "If works are not important,

why have we been commanded to walk in good works?" Paul demanded this in Ephesians 2:10: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." As the Christian treads life's pathway, he should pave the way with good works. His life is to be wrapped up in good works, making use of each opportunity to perform them. If works are not important, surely God would not have commanded "that we should walk in them."

Again, if works such as are required by God are not essential to salvation, why did God give us the Scriptures which will furnish us completely to this end? In II Timothy 3:16,17 we read:

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

God spent about 1,500 years in giving the complete revelation to mankind. That revelation is known today as the Holy Bible. One of its main purposes was to furnish or equip the man of God completely unto every good work. But according to some, God wasted His precious time in revealing this book for this purpose because works are not important in the salvation of the soul. Such unbelief, however, is manmade and is not found in the

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CONTINUING DANGERS OF MODERN VERSIONS

Max R. Miller

The evolution of apostasy is coming into its majority. No longer is liberalism or modernism in an infant or adolescent age. It has come full grown. It is a formidable enemy to truth that yet must be brought under the power of the sword of the Spirit, which is the word of God. Oh how we long for unity, love, and brotherhood as we have known it in our times. Our daily prayer is that unity may again be ours; that truth's banner will wave over the house of God forever.

There are many who are at ease in Zion. Where are the happy gladiators of yesteryear? Their ranks are worn thin, their armour battered. So many who once fought the good fight of faith are now numbered with the turncoats of digression. Forces of arrogancy, contempt for "the old paths," and worldliness continue to assault noble kingdom walls. The fight goes on. Ultimately, sooner or later, Truth shall have her victory, but, for now, the battle rages.

Of many evil forces besetting the kingdom perhaps none have brought confusion and disarray in the ranks of God's army as has modern versions of the Bible. To speak of dangers and harms of modern mistranslations is not to take "King James only" position; it is not to deny every passage translated since 1611. To decry modern versions is not to deny some worthy qualities of translations of recent works. It is to speak of Scripture perversion and consequent false teachings by those who use and advance their usage.

What do the Scriptures teach? That depends on the translation! Modern translations cause confusion. People, by their own admission, get "mixed up" because of conflicting teaching of modern version. Bible classes often are disrupted by discussions of what "my Bible says" and

"what your Bible says." Rather than leaving the study refreshed by truth one goes forth confused, doubting, perplexed. They begin to wonder, as did Pontus Pilate, "what is truth?" Is truth attainable? Not if one's dependency is on modern translations of the Bible.

Robert R. Taylor, Jr. has made a valuable contribution in the area of modern translations. I know of no other man that has toiled and labored as he has in the studious manner that is his in the study of modern translations of the Bible. He, because he loves truth and souls of men, has pointed out passages that are rendered so as to pose a danger to the souls of man. He has thoroughly examined the Revised Standard Version of the Bible, the New International Version, the New American Standard Version, the New King James Version, also in depth studies of such critical passages as Isaiah 7:14 and Mark 16:9-20. His book, **Challenging Dangers Of Modern Versions** first came from the press in 1980. It was soon exhausted and there was a call for a second printing. Brother Taylor has added a great deal of new information to the second printing. "The Lewis-Taylor Exchange on Version Matters" is a welcome addition of fifty-four pages and it alone is worth the price of the book.

It is the pleasure of the Bellview Preacher Training School, publishers of the book, to send forth its second printing to those who wish to know of the dangers of modern versions. We appreciate brother Taylor's work and his contribution of the book and its proceeds to Students Fund which enable men to train for the gospel ministry.

(See page 64 for brother Taylor's comment on this great book.)

DEFENDER

Max R. Miller, Editor

Winston Temple, Asst. Editor

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WORKS (Continued from page 57)

Bible. Works are important and the Bible was given for the purpose of outfitting the Christian to this end.

Why Be Zealous Of Works

Another question to be asked those who feel that works are not important in Christianity is: "If works are non-essential, why did Christ die to purify unto himself a people, zealous of good works?" In Titus 2:13,14, Paul wrote to Timothy:

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Was the death of Christ in vain? Did Christ die to purify a people who did not have to be zealous of good works? According to some, this must be their stand. They must read the verse in the following manner: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, who need not do any works whatsoever." Such a doctrine violates the plain teaching of the Scriptures. Those individuals purified by the death of Christ must be zealous of good works. The word "zealous" not only does away with no works, but also with the thinking that just a few works will get them by.

In Titus 3:8 we read: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." This passage of Scripture causes us to ask those who do not believe any works are essential the following question: "Why are we authorized to be careful to maintain good works, if they are not necessary?" We must ever be thoughtful to maintain good works. It is easy to become slack in performing good works. We must ever seek the attitude of Dorcas. "Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did," (Acts 9:36).

Why Provoke Good Works

The command of Paul to the Hebrews was: "And let us consider one another to provoke unto love and to good works" (Heb. 10:24). Again we ask, if works are not important why are we to provoke one another to such? Rather than inciting individuals to good works many are doing just the opposite through this doctrine which says works are not important to salvation. This teaching is in direct contradiction to the words of the writer of Hebrews. It is impossible to call one to do good works and then tell him that he really does not need to do them and expect one to eagerly labor in the vineyard. Such labor which is to no avail is empty and vain. Paul, however, wrote to the church at Corinth: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58). The Corinthians were urged to overflow in the work of the Lord. But instead of being told that their work was useless for God would save them without their works, Paul told them that this labor was not empty, vain, and useless. Again we see that works are necessary.

Faith Without Works

If works are not important, why is faith without works dead?

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead being alone (Jas. 2:14-17).

Those people who advocate works are non-essential are also advocating a dead faith. Martin Luther, who advocated faith with no works, saw his dilemma when he came to the book of James. He saw that either he could give up his fallacious doctrine or he could reject the teaching of the inspired James. He rejected the book of James calling it a

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WORKS (Continued from page 59)

"right strawy epistle." Such dishonesty has led to the downfall of many in the religious world today who have accepted his teaching hook, line, and sinker.

Justified Without Works

If works are not important, why are they necessary in order to be justified? "Ye see then how that by works a man is justified, and not by faith only" (James 2:24). At first glance this passage seems to be in contradiction with Romans 3:28 which reads: "Therefore we conclude that a man is justified by faith without the deeds of the law." Both, when understood properly, are in harmony one with another. Man is justified by faith without the deeds of the law of Moses. But faith must be an active faith, one which works and expresses itself in obedience to the law of Christ according to James. This has been the case throughout all ages. Abraham is the supreme example.

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God (Jas. 2:21-23).

Faith was combined with works when Abraham obeyed God. Only then was he righteous in God's sight. Only when our faith is combined with works will we stand justified in God's sight; thus, showing the necessity of works.

Christ Concerned About Works

If works are not necessary, why did Christ concern Himself with the work of the seven churches of Asia? Seven times the phrase "I know thy works" is used in chapters two and three of Revelation. If there was no need for such works, why did Christ remind the churches that He was watching their works? This point about works is driven home by Christ when He spoke to the church at Ephesus:

Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence

thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:4,5).

The message could be no plainer. Either the church at Ephesus was to repent and do the works it should or else they would perish. Jesus concerned Himself with the works of the church showing the necessity of works.

Judged By Works

Finally, if works are not important, why is it that men will be judged by their works?

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works (Rev. 20:12,13).

Those individuals who say works are not necessary for salvation paint a cruel picture of God from these two verses. They would have us believe God does not in this life require works of us in order to be saved, but when we get before God in the judgment we will be judged according to our works. How could God do such a thing? The fact of the matter is: God is not cruel but has told us that we must maintain good works in this life. Having commanded us to do this, He will not be cruel by judging us by these works.

We have attempted to emphasize that works are necessary in the plan of God. These works are not the works required under the law of Moses, nor are they works which men perform and then think that God owes them heaven. These works are works which God requires of His people to test their faithfulness and by which they will be judged. The performance of these works does not mean that we have eliminated the grace of God. "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke 17:10).

(Continued on page 63)

A TEAR ON THE CHEEK OF GOD

Doug English

There was a tear on the cheek of God. A new day had begun, the rising of the sun had announced its birth. It was Sunday, a day of worship for all who loved the Lord. Each follower of Christ could join with others of like precious faith and praise the living God. Should not God be rejoicing?

Still, there was a tear on the cheek of God. Men knew of the love that God had for them in allowing His only begotten son to die on the cross. They knew of the love of Jesus in that He came and died freely. They knew His life was one of service and self sacrifice. They knew of the agony of the cross. They knew that the blood of Christ was shed for them while they were yet sinners. They knew of God's will and His plans for them. Should not God be rejoicing?

Yet, the tear remained on the cheek of God. For when the appointed time arrived for worship, they all began to make excuse. Is not this the hunting season, pray have me excused, I have not the time for worship. I must work in my garden, pray have me excused, I have not the time for worship. I feel a change in the weather, pray have me excused, I don't want to take any chances of getting out and getting sick. I have company coming and need to stay home to fix the meal, pray have me excused, I must take care of the needs of others before the Lord.

Yes, there is a tear on the cheek of God, and now I know why. Do you? (Read: Matthew 6:24-34; 10:37-38; 16:24, Luke 10:38-42; John 14:15; Heb. 10:23-29.)

ARE YOU OF THE APPROVED?

Ivie Powell

If the apostle Paul were to visit in your city which church would he worship with? No doubt there are many listed in the yellow pages of the telephone directory. Of that number which would he approve as followers of the New Testament pattern?

If left to human judgment, all would be approved. However, Paul's approval or disapproval would not be according to man's judgment. Rather, it would be by that which is to judge man—the word of God (John 12:48; Rom. 2:16).

As one studies the sacred volume he learns:

1. That the church was founded on Christ, and Him only as its foundation (I Cor. 3:11).
2. That the New Testament church is not a denomination (Matt. 16:18).
3. That Christ is the only head of the church (Col. 1:18).
4. That people became members by believing Jesus is the only begotten Son of God, confessing their faith in Christ, repenting of their sins, and being baptized for the remission of their sins (John 8:24; Luke 13:3; Acts 2:38).

5. That members of the church are to

"...speak as the oracles of God" (I Pet. 4:11).

6. That the church is to wear a divine name (Rom. 16:16; I Cor. 1:2).
7. That the church is to be organized according to the New Testament pattern (Phil. 1:1; Acts 14:23).
8. That the only rule of faith and practice for the church is the New Testament (II Tim. 3:16-17; II John 9-10).
9. That the only drawing power or agent of salvation is the gospel of Christ (Rom. 1:16-17; I Cor. 1:21; 2:1-4).
10. That the church is to be supported by the freewill contributions of its members (I Cor. 16:1-2; II Cor. 9:7). No begging, rummage sales, pie suppers, or amateur programs, are means of support of the New Testament church.
11. That the worship is to be that which is authorized by the New Testament, neither adding to nor subtracting from (John 4:23,24; Acts 20:7; Col. 3:17; Eph. 5:19; Rev. 22:18-19).

Are you of the approved?

TEACHING WITH THE BIBLE ALONE

Robert Curry

The congregation with which I labor receives a newsletter from Children's Homes Inc., a work associated with the church of Christ in Paragould, Arkansas. In this newsletter was an advertisement of an event that took place on the campus of the children's home entitled "Gymnastics to the Glory of God." I then remembered having read of this event having occurred a few years ago in Paducah, Kentucky. I recall having been disturbed with the event then, and, seeing that it has survived to this day, it makes me even more distressed. This program is presented by Ben Zickefoose of Abilene Christian University and is intended to present "Bible lessons illustrated with gymnastics." My friends, what has happened to preaching and teaching from God's word? Has evangelism been abandoned? Do we have to entice our young people and adults into listening to the truth being taught or is the Bible powerful enough, in and of itself, to establish lessons in living for and serving a risen Savior? This writer is one who believes without doubt that the Bible is quite capable of standing on its own. From my vantage point this type of thing represents a hard slap in the face of sound gospel preaching and teaching, as well as Biblical authority.

Paul alludes to the athletic events of his time to the church in Corinth. He writes: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible" (I Cor. 9:24-25). Corinth was the site of one of the great athletic contests of the time; known as the Isthmian games, it was similar to the events held at Olympia, combining sporting events popular at that time. What better setting for Paul to illustrate "Bible lessons with gymnastics?" Yet Paul explained that he had come "not with enticing words of man's wisdom, but in demonstration of the Spirit and power: That your faith should not stand in the wisdom of man, but in the power of God" (I Cor. 2:4-5). What a shame that we, today, cannot preach and teach the gospel of Christ "in demonstration of the Spirit and power." Instead, we must use various gimmicks, enticing those hungry for the truth with

the bait of the secular world.

Common sense would tell one that if someone is encouraged to become a part of any organization or institution the method used must continue or interest will soon dissolve. If a marriage is based upon sexual lust or earthly wealth, what will become of that marriage if the physical enticement fades or the money is spent? If we lure children to Bible study with candy, money or some other item, what will they do when the supply is exhausted? Likewise, if someone is encouraged to accept Christ in baptism or a Christian is taught to live closer to Christ through some secular entertainment, which this gymnastics program is, then that entertainment must continue or the base upon which the new-found zeal was built will crumble.

Have we come to the point in our thinking that we believe the Bible is no longer powerful enough to teach and persuade for itself? Evidently Paul did not feel this way for he told Timothy that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17). Does this sound as if Paul felt the truth should be taught with gymnastics, magic, prizes or whatever someone would deem necessary? The Hebrew writer tells us that the Bible is "quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is the discerner of the thoughts and intents of the heart" (Heb. 4:12). Do you suppose the Hebrew writer felt that which is able to discern the thoughts and intents of the heart would need a gimmick for people to accept it? The idea is absurd! Therefore, if the idea of gimmick-religion would be absurd to Paul or the author of Hebrews, then why is it not absurd today?

I urge us all to abandon the secular, entertainment-based form of teaching that seems to have become so popular in our modern times. The Bible alone is quite capable of teaching and establishing truth without the aids of any man-made accompaniment.

SHINING AS LIGHTS IN THE WORLD

W. Edwin Kearley

Paul wrote, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain" (Phil. 2:12-16).

The world needs a role model. Humanism is using the screen to portray the role models which they would like for the young and others to imitate. They are having abundant success in television productions such as "Three's Company," and such like. These shows portray live-in couples. Such features intended to gradually do away with opposition to a man and woman living together without the benefit of marriage.

But our society needs **Christian role models**. Christians must not murmur and dispute. God has always condemned murmuring. When in the wilderness "The Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died" because they had murmured against God (Num. 21:4-6). Our text says, "Do all things without murmuring and disputing." The opposite of murmuring and disputing is contentment. Paul said, "... Godliness with contentment is great gain" (I Tim. 6:6). The writer to the Hebrews wrote, "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:5-6). Christians in this role will influence others in the world to be content.

The Christian must live the role that is "blameless and harmless." They were to do this in the first century "in the midst of a crooked and perverse nation." Today, we live in the midst of a perverse nation. We have no more excuse to sin than those of the first

century. We can resist the temptation and overcome (I Cor. 10:13). Today, we must flee from idolatry. Idolatry is anything we allow to take the place of God. Lust is often the idol of man. James informs us, "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death" (James 1:14-15).

To be "blameless and harmless" we must get our direction right. Paul said, "Set your affections on things above, not on things on the earth" (Col. 3:2). Our self-centeredness and ego must die and Christ must become "our life" (Col. 2:4).

In the perverse world, Christians must "shine as lights." Jesus said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). In this role, we must "hold forth the word of life." The world is passing into eternal death. As Christians, we have the message which gives eternal life. We must hold forth the gospel which is the power of God to save those that believe (Rom. 1:16). It is the gospel which reveals the righteousness of God (Rom. 1:17).

May we be genuine lights in the world and lead our fellowman to the light of the truth.

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WORKS (Continued from page 60)

Regardless of how many works one may perform in his life time, the blessing of eternal life will still be a gift. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

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Challenging Dangers of Modern Versions

Robert R. Taylor, Jr.

Challenging Dangers Of Modern Versions has enjoyed a good sale since it came out two or three years back. Into the thousands of copies have been sold. The publisher, Bellview Preacher Training School, and I are very grateful for this. I am accepting no royalties on any printing of this volume but allowing such to be used for the training of men to preach at the fine Bellview Preacher Training School. This already has amounted to several hundred dollars and could run into considerably higher amounts in the years ahead.

Brother Max Miller, Director of the School, recently informed me the book was being reprinted. He is putting the new printing into a different type of binding than the spiral we had for the initial printing. The binding considered will be paper bound. Some clothbound copies at higher prices are already available and will continue to be. I value highly my cloth bound copy--a gift from brother Miller and the Preacher Training School. It is far more durable.

The new reprint will definitely be larger. There will be "A Review Of The New King James Bible" to compose Appendix Number Three. I have had countless requests for material on this new Bible. Appendix Number Four will be

"The Lewis-Taylor Exchange On Version Matters." Brother Jack P. Lewis of the Harding Graduate School of Religion in Memphis, Tennessee, has adamantly refused any and all permission toward my quoting in full three articles he has had in the **Harding Graduate School Bulletin** on Version Matters. I am honoring his wish not to be quoted. I summarize what he says in my own words and then give my response. Legal counsel informs me this is a legally and ethically accepted approach to this situation. The manuscript for this Appendix has fifty-four pages. I think every reader of **Defender** will want to read what brother Lewis did not want printed and did what he could to discourage its seeing the light of printed day.

The publisher and author think you will want the enlarged copy even if you have a copy of the initial printing. **Defender** will announce when it is ready for purchase.

P. O. Box 464
Ripley, Tennessee 38063

Orders are being accepted for the new and enlarged edition of brother Taylor's book, **Challenging Dangers of Modern Versions**. The book is expected from the press in a few days. Cost of the new edition \$9.95. M.R.M.



DEFENDER

"I AM SET FOR THE DEFENSE OF THE GOSPEL" Phil 1:17

VOLUME XIV, NUMBER 9

SEPTEMBER, 1985

Questions And Answers On The Withdrawing Of Fellowship

Grady Miller

The subject of church discipline is a deep and complex study. To many it is a troublesome issue. Certainly, we are all very much aware of the fact that the practice of church discipline can stir considerable controversy. It is our intent to examine certain aspects of this matter in this article and one following. We hope that our study can be kept on a simple and easily understood level by following a question and answer format. Ten questions will be considered.

Question I: What does it mean to "withdraw fellowship?"

"Fellowship" is one of the richest and most satisfying words to be found in Scripture. Literally defined as a "joint participation" or "sharing." The word is used to describe both the tie that binds us to Deity (I John 1:3) and to our brother in Christ (I John 1:7). It denotes an intimate relationship filled with love, mutual concern, and support for one another.

While the exact and precise term ("withdraw fellowship") does not occur in the New Testament, the doctrine is certainly taught. The apostle Paul declared in II Thessalonians 3:6, "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 he received of us." False brethren are to be marked and avoided (Rom. 16:17). Immoral brethren are to be refused our association and company (I Cor. 5:9-11). The brother who goes beyond and will not abide in the doctrine of Christ is not to be helped or encouraged in any way (II John 9-11).

To withdraw fellowship, then, is an action taken by the church in response to "sin in the camp." An erring brother is to be rebuked, pleaded with, and urged to repent (Gal. 6:1; Jas. 5:19-20). When he refuses, the faithful have no choice but to sever their warm and encouraging bond with him until he will repent.

The withdrawing of fellowship is not excommunication; let us leave Roman Catholic dogma and practice to the Roman Catholics. It is neither a show of spite nor a booting out of the church. It is not a practice to promote with a blind and uncaring zeal, nor a command of God we may ignore with impunity. It is a sobering, demanding, regrettable responsibility the church must sometimes exercise.

Question II: Since the practice of withdrawing fellowship is considered by some to be unimportant, or needless, or offensive, and since it almost always kindles controversy, why should we want to consider it?

Because we want to do right before God and to our fallen brothers and sisters in Christ. Church discipline is right and profitable for

(Continued on page 67)

PEOPLE CENTERED OR CHRIST CENTERED

Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that day his very thoughts perish.

Psalm 146:3,4

The weaknesses and fallibility of man is exposed by ever inspired writers of the Bible. The history of the world, from Adam, is the story of man's follies, faults, and failures. Over and over it is demonstrated "there is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). Man's eyes are to turn away from earthly princes and be focused above, "looking unto Jesus the author and finisher of our faith" (Heb. 12:2). As we set our affections on things above, not on things on the earth, looking to God for guidance and strength in our earthly experiences, we will not be follows of men or bow down in reverence to them, allowing them to direct our lives and, consequently, our eternal destiny.

Christianity is centered in Christ. God is salvation. Throughout the great apostasy man's attention had been drawn away from the Christ and centered in popes, cardinals, monks, religious rituals and superstitions. The Protestant Reformation at first sought to focus on Christ and His eternal verities. Soon, however, they were looking to their creeds and confessions; they looked to their great leaders: Luther, Calvin, Knox, Wesley and such. Protestantism become a people centered religion. It followed after the doctrines of men—only to fail in its noble effort of reformation.

The restoration of New Testament Christianity was successfully executed because, once again, men looked to God and the truth of His revelation. Christ was exalted, His kingdom glorified and His salvation magnified. Faithful men preached, "no creed but Christ, no book but the Bible." His cause flourished; man's heart swelled with love and gratitude, rejoicing in the God of his salvation.

Sad indeed it was to see such a glorious movement come under the influence of men. Alexander Campbell, a great contributor to that majestic cause, became one who shrewdly persuaded others to introduce the Missionary Society. Later some clamored for the organ. Lines were drawn. The cause was greatly affected by men who put themselves in place of authority and influence. Others began to look to them, their papers, schools, and

parties. Results were calamitous: discord, division, despair. The glory of the Lord departed from His tabernacle among men.

Today we see the same dangers that have confronted God's people in earlier times. Once again, we have or are becoming a people centered church looking to men for doctrines, looking to men for guidance in our spiritual pilgrimage? Do not many "choose a side," rejecting all and nearly everything that is on the "other side?" Do we not see among us a fear of commending someone or something that is done on the "other side." In controversy of the Holy Spirit, whose position do you take? Marriage and divorce, whose side! So the question regarding almost every doctrine. Must we stand with the most popular crowd, or will we stand with Christ and His truth regardless of groups and factions. Who has the courage to stand alone if he must? Who will stand with the independence of truth?

A people-person-party centered church does not serve the purpose of God; does not glorify the Christ. What is not to the glory of God is not to our strength or salvation. The favor of all men is worthless when God does not favor. May true Christians rely on the faithfulness of God who abides by His promises and gives deliverance from the failures of man. The vanity of vanity is to be a follower of man. "It is better to trust in the Lord than to put confidences in man . . . than to put confidences in princes" (Psa. 118:8,9). Jeremiah said, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited" (Jer. 17:5,6). The essence of his warning is: Men followers are cursed with damnation; they are doomed to barrenness and exile. So also is the church that allows itself to become a people centered institution. Jeremiah follows his warning with a beautiful beatitude: "Blessed is the man that trusteth in the Lord, and whose hope is the Lord."

Whose side?" Let it be the Lord's.

DEFENDER

Max R. Miller, Editor

Winston Temple, Asst. Editor

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FELLOWSHIP (Continued from page 65)

the body of Christ when it is properly and consistently practiced at the right times and for the right reasons.

In short, when necessary we must withdraw our fellowship from those who depart from the ways of truth and righteousness because such is taught in Scripture; because it is demanded of God; because we recognize the folly of obeying only those commands we like while ignoring those commands we dislike.

Question III: What Is The Basis Of Fellowship Between Brethren?

Since "fellowship" means a "joint participation" or "sharing" it should be obvious that fellowship between brethren in Christ depends upon a common bond or a "like precious faith" in Christ. Upon obedience to the gospel one is added to the church of Christ--the family of God (Acts 2:47). He now has brothers and sisters, all united in a common love, faith, family, work and destiny.

Two brothers in the Lord, then, enjoy fellowship one with another while they enjoy fellowship with God and Christ. The basis of their fellowship is their union with Jesus and their shared standing as members of His one body. But now, what if one of them severs his tie to Jesus? Can he continue to enjoy a bond with his brother? No, because that "joint participation" and "sharing" is no longer true.

John writes in I John 1:7 "But if we walk in the light, as he is in the light, we have fellowship one with another." If one ceases to walk in the light he abandons fellowship with Christ and His church.

Question IV: From Whom Should We Withdraw Our Fellowship?

The Scriptures are clear concerning those we are to refuse our company, support, encouragement and fellowship. We may classify such ones in these general categories.

1. One who sins against a brother, refuses to make things right with him, persists in following a selfish and wicked course, refuses to hear the church **and will not repent** is to be looked upon as a "heathen man and a publican" (Matt. 18:15-17).

2. One who teaches and promotes that which is contrary to sound doctrine **and will not repent** is to be denied our fellowship. Every teacher and preacher ought to be tried and tested to see whether or not he is of God (I John 4:1); no teacher or preacher is above investigation and inquiry. False brethren who create division and cause offenses "contrary to the doctrine" (Rom. 16:17-18), are factious and quarrelsome (Titus 3:10; "heretic" in the KJV), and will not abide in the doctrine of Christ (II John 9), are to be marked, avoided, and opposed. Faithful brethren will neither give them a platform nor provide them an audience. False teachers, such as Hymenaeus and Alexander, are to be "delivered unto Satan, that they may learn not to blaspheme" (I Tim. 1:20).

3. One who lives an immoral and wicked life **and will not repent** is excluded from the kingdom of God (I Cor. 6:9-10; Gal. 5:19-21). He shall suffer eternal torment in that lake of fire and brimstone (Rev. 21:8). Fornicators, idolaters, adulterers, homosexuals, thieves drunkards, covetous, revilers, extortioners, and "such like" cannot enjoy the blessings and support of the Lord or His church. The church of God in Corinth (I Cor. 5) was commanded to "put away" a fornicator (v. 13) that was enjoying their fellowship and apparent approval; he--and all others guilty of wickedness and immorality--was to be "taken away" from among the saints (v. 2).

4. One who sins and walks "disorderly" (from the Greek *atakos*, with a literal meaning of out of rank, out of step, out of one's place, insubordinate, undisciplined) **and will not repent** is to be withdrawn from (II Thess. 3:6). The full context of Paul's comments will show that the apostle was concerned with those in Thessalonica who would not work and became a burden on the church (vs. 6-15). However, any who will not abide by the apostolic teachings and tradition has departed from the truth and is out of his place. Therefore, one who practices, say, foul and profane habitual forsaking of the assembly (Heb. 10:25) and other transgressions is subject to church discipline.

Question V: Who Is To Do The Withdrawing of Fellowship?

Every faithful child of God and member of the body of Christ will fulfill the divine

commandment to "withdraw yourselves from every brother that walketh disorderly" (II Thess. 3:6). The church of God in Corinth was instructed to "put away from among yourselves that wicked person" (I Cor. 5:13); they were to take this action in their assembly (v. 4) and "many" were to inflict the punishment (II Cor. 2:6).

Let us emphasize, therefore, the full obedience of the entire family of God to each and every command of Scripture. Every single Christian is to be involved in the grand work of encouraging and exhorting his brother and sister day by day (Heb. 3:12,13; 10:24,25). Every Christian should sense deeply and personally the duty of restoring his wandering brother and sister to the fold (Gal. 6:1; Jas. 5:19,20). And, every Christian is to discharge his responsibility in the discipline of the unfaithful.

In no way does the "withdrawing" (actually, "forsaking" would be a much better word) of one from work and worship excuse the church from doing her duty. Some members of the church often wonder about the necessity, even the possibility, of withdrawing from one who has already "withdrawn" from the church, of disfellowshipping one we share no real fellowship with. While such cases are unfortunate, and are almost always the result of indecisive policy, foot-dragging leadership, and lamentable indifference on the part of God's family, the church must still determine to obey God and refuse fellowship with those who walk disorderly. The neglect of the past oftentimes cannot be fully and immediately corrected; one cannot go back to yesterday and do what should have been done then. The church can begin--now to faithfully and consistently follow the teachings of God's word. This will include the command to practice church discipline. The failure to obey God's law in the past does not mean one is exempt from obeying it today or tomorrow.

Question VI: So, This Is Not An Action To Be Taken Only By The Elders and Preacher?

To be sure, the elders among us will take the lead and set the example we are to follow. They stand accountable before God as they shepherd the flock and watch for our souls (Acts 20:28; Heb. 13:17). For this cause they have sought to plead with all our erring brothers and sisters and urge them to turn back to the Lord. For this cause they

stand ready to lead the family of God in the withdrawing from those who refuse to repent.

Nevertheless, elders are not the only Christians who have a duty to rescue the perishing. We, too, have an obligation to go to our brother overtaken in a fault and seek to restore him (Gal. 6:1). We, too, are to work as hard as we can and pray as hard as we can for the strength and vigor of the body of Christ; this will include visiting our fallen brethren, speaking frankly to them about their single greatest need, and pleading with them to repent and come back home. And we, too, must follow the lead of our elders as they determine to follow the word of God and obey the command to withdraw fellowship from the unfaithful.

It may very well be that in a given congregation there will be some who will not agree with the program of church discipline and will refuse to cooperate in this soul-saving and church-saving effort. Let us be united and one in our stand for truth.

Question VII: What Good Will It Do? What Is The Purpose Of Withdrawing Fellowship?

We must be persuaded that, since the withdrawing of fellowship from the disorderly is of divine authority, it will be for the good and health of the body. The commands of God are neither grievous nor arbitrary. There is good to be gained by doing what God says in the way He says to do it!

1. The immediate object of withdrawing fellowship is to bring the erring brother to a full realization of the seriousness of his sin and transgression and spur him to repentance and restoration. A disobedient brother is to be refused our company so that he may be ashamed (I Thess. 3:14). The withdrawing of fellowship, then, may be viewed as a final attempt on the part of the faithful to reach the heart of the transgressor. Surely, if there remains within him any sense of duty and responsibility such an action ought to fill him with godly sorrow and lead him to confession and repentance.

The fornicator of I Corinthians 5 was to be delivered "unto Satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus" (v. 5). And, it brought about this desired end. We learn from II Corinthians 2 that this brother was

A CLOSE LOOK AT MARRIAGE AND DIVORCE

Roger Jackson

When the Pharisees asked Jesus if it was lawful for a man to put away his wife for every cause they were asking Him for His explanation of the controversial subject of Deuteronomy 24:1-4. At the time Moses wrote the passage the Israelites were already divorcing their wives and Moses permitted it in the sense that he did not stop it. However, he stopped the practice of divorce without a legal document and the subsequent return of the divorced and remarried woman to her former husband after a second divorce. A great controversy ensued regarding the meaning of the word "uncleanness" for which a divorce could Scripturally be obtained. The liberal school of thought taught that it meant "for every cause" while the conservative school taught that it meant only for marital infidelity. To give the correct view Jesus went back to the beginning of marriage as is recorded in Genesis 2. In

doing so he implied that the legislation He was about to give, and which constitutes Matthew 19:4-9, is parallel in application to that of Genesis 2. Since there were no Christians when Genesis 2 was given its application was not limited to them, and since Matthew 19:4-9 is parallel in scope it follows that its mandate applies to more than Christians.

If it is the case that God approves of divorce and remarriage for every cause, then Jesus should have stopped at verse four and given a simple affirmative to answer their question about every cause. The fact that he did not is evidence that he is answering with an unequivocal "No!" This is not the answer taught by many today either implicitly or explicitly. No one would deliberately negate what Jesus has said, but the implications of
(Continued on page 70)

FELLOWSHIP Continued from page 68)

moved by the action of the church and sought the restoring of fellowship. Paul then urged the congregation to receive him back into their midst and comfort him in love (v. 6-8). Here is an inspired record of church discipline that worked!

What if our actions do not result in this happy end? Quite often too long a time passes by after a brother departs from the walk of truth and before the church puts forth a concentrated effort to restore him; the passing of time and the defiling power of sin causes his heart to grow cold and callous. In such cases every appeal of the church may fall upon deaf ears. What then? We still must obey God and discharge our responsibility to His divine command!

2. Fellowship is to be withdrawn from the disorderly and unfaithful in order to safeguard the purity of the church and save the souls of the members of the body. Paul asked the Corinthians, "Know ye not that a little leaven leaveneth the whole lump?" (I Cor. 5:6). Jesus rebuked the church at Pergamos because they tolerated false doctrine and false deeds within their midst (Rev. 2:14-16); Thyatira was censured because she suffered "that woman Jezebel" (v. 20-23).

midst we show our approval and endorsement. For example, when children of God habitually forsake the assembly and nothing is said to them, what else can this be but tacit acknowledgement that such behavior is permissible and acceptable? The poisonous leaven of sin must be purged lest it spoil and contaminate the whole body (I Cor. 5:6).

3. The withdrawing of fellowship from the disorderly will declare our obedience to the commands of God before the eyes of the world. By this we demonstrate our refusal to practice only a part of the Book. Here is the proof that we practice what we preach. Can we restore the New Testament church while leaving off New Testament church discipline?

4. The withdrawing of fellowship will prompt every member of the body to examine and inspect his own life. The apostle Paul told Timothy, "Them that sin rebuke before all, that others also may fear" (I Tim. 5:20). Disfellowshipping the fallen and departed brother is not only an attempt to regain his soul; it will lead to more consecrated lives and a closer standing with the Saviour on the part of the faithful Christian as well. Practiced properly, withdrawing of fellowship serves as a strong deterrent to sin. It keeps the church strong and pure!

(To be continued in the October **Defender**)

By failing to speak out against sin in our

MARRIAGE (Continued from page 69)

some theories do just that. Jesus went on to answer the question of divorce for every cause in the negative and then to give the correct view. Therefore, any doctrine that teaches either explicitly or implicitly that one may divorce and remarry for every cause with God's approval is a false doctrine.

In proving such a proposition, I am setting forth the following valid argument which has true premises:

1. If God does not approve of divorce and remarriage for every cause, then it is the case that every doctrine which teaches either explicitly or implicitly that God does approve of a divorce for every cause is a false doctrine.
2. God does not approve of divorce and remarriage for every cause because the legislation in Matthew 19:4-9 constitutes a "No" answer to the question involving the Scriptural nature of divorce for every cause.
3. Therefore, every doctrine which teaches either explicitly or implicitly that God approves of a divorce for every cause is a false doctrine.

The proposition could also be proved upon the basis of the reasoning that any doctrine that implies a false doctrine is also a false doctrine. Since Matthew 19:4-9 teaches that a Scriptural divorce cannot be obtained for every cause, any doctrine that teaches explicitly or implicitly that it can be obtained for every cause is a false doctrine.

Based upon the foregoing argumentation whose premises are true, form is valid and conclusion demanded, we move to demonstrate the error of two widely held false doctrines:

False Doctrine Number One. The handcuff illustration. We should note two particulars as preliminary to the answer: (1) It is an illustration, and illustrations do not prove, they illustrate that which has already been proven. Therefore, it assumes the thing to be proven. (2) It has been answered many times in ways different from what we are now using.

The theory teaches that the guilty party, having been put away for adultery or fornication, may, with God's approval, remarry, because the loosing of her husband also loosed her. One cannot loose one person from a handcuff bond without loosing the other. If it can be shown that such a

proposition, if true, implies that one may divorce and remarry with God's approval, for every cause, then we have established that the proposition (if it can be called such) implies a false doctrine, and violates the premises proven to be true already.

If it is true that the guilty party may, with God's approval, remarry then it is true that a couple could agree among themselves for one mate to commit marital infidelity, divorce for that cause, and both remarry with God's approval. Moreover, they could do so any number of times and for every cause.

False Doctrine Number Two. This is the most recent effort to prove that those who are living in adultery prior to their being baptized, may be baptized and remain in that relationship with God's approval. Its premise is that the term "adultery" is to be understood as the act of divorcing and remarrying. Therefore, all those who find themselves in adulterous relationships prior to baptism have to do in order for that relationship to be made right in the sight of God is to repent of having divorced and remarried, and promise to stop divorcing and remarrying in the future.

It is significant that there is not a single lexicon in the world, whose contents are considered to be reliable, that will allow such an understanding of the Greek word *moichatai* from which we get "committeth adultery" in Matthew 19:9. As used here it is a present tense verb indicating continuous action. The man who puts away his wife without the Scriptural cause causes her to keep on committing adultery when she remarries, and the man who marries a having-been-put-away-woman also keeps on committing adultery.

However, suppose this is not the case. If *moichatai* means the act of divorcing and remarrying would it follow that a divorce could be obtained for every cause and be made right in God's sight by merely saying "I'm sorry I did it and I promise I won't do it again." If so a couple could divorce for any cause they pleased, be baptized and promise not to do it again and keep the new mate subsequently married. All Christians would have to do is divorce, remarry, repent and pray (Acts 8:22; Jas. 5:16), and this could be repeated as often as they wished. Thus, the premise permits divorce and remarriage for every cause, and as such, is false.

These are just a couple of different ways to prove these doctrines false to be added to the cloud of witness already against such false doctrine.

Challenging Dangers Now Available

The second edition of Robert R. Taylor's **Challenging Dangers of Modern Versions** is now off the press. Everyone who realizes the threats of textual perversions as exemplified in so many of the modern versions should have a copy of Taylor's book. The second edition contains new material; examination of the New King Version and "The Taylor-Lewis Exchange On Version Matters." The latter is an exchange of Robert Taylor and Jack P. Lewis of Harding Graduate School. Lewis defends modern versions, Taylor refuting the "scholarship" of such.

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Appreciation Dinner For Guy N. Woods Garland Elkins

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In an effort to show at least token appreciation for brother Woods, during the Tenth Annual **Spiritual Sword** Lectureship the elders, Thomas B. Warren, Garland Elkins, and the membership of the Getwell church of Christ (along with numerous other brethren) propose to honor brother Woods for his great contributions to the cause of the Lord. The Bible teaches us to "render to all their dues . . . honor to whom honor" (Rom. 13:7). On October 23, 1985, at 5:00 P. M. there will be an Appreciation Dinner for brother Woods. The dinner will be catered, and tickets may be obtained by writing to the Getwell church of Christ, 1511 Getwell Road, Memphis, Tennessee 38111.

We hope that great numbers of brethren from across the nation will be present to honor brother Woods. We are inviting brethren everywhere to write letters to us with appropriate tributes to him. We plan to bind those letters and present them to brother Woods during the program on October 23, 1985.

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"I AM SET FOR THE DEFENSE OF THE GOSPEL." Phil 1:17

VOLUME XIV, NUMBER 10

OCTOBER, 1985

STILL LIVING UNDER THE OLD LAW

Victor M. Eskew

The title of this article is not intended to teach that men and women today are amenable to the law of Moses. The Bible teaches in numerous passages that the Mosaic covenant was done away at the death of Christ. The New Testament is very clear about this: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. 2:14). Today a new law is in effect, the law of Christ (Rom. 8:2; Gal. 6:2; James 1:25).

What then are we striving to point out with our title? Maybe we could help by rewording it, "Still Living As Though Under The Old Law." Within the body of Christ we often find brethren who possess attitudes and seek to carry out actions authorized by the Mosaic law. These same attitudes and actions are now condemned by the law of Christ. Let us illustrate.

In Exodus 21:24,25 we read: "Eye for eye, tooth for tooth, hand for hand, burning for burning, wound for wound, stripe for stripe." And in Leviticus 24:19,20 it is written: "And if a man cause a blemish in his neighbor, as he hath done, so shall it be done to him; breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again." And again, in Deuteronomy 19:21 it is stated: "And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." In these passages, the law authorized vengeance in certain circumstances. The Master Teacher, however, replaced this law with His own in the Sermon on the Mount. "Ye have heard that

it hath been said, An eye for an eye, and tooth for a tooth: but I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also" (Matt. 5:38,39).

Although the Son of God condemned the attitude and actions of revenge and replaced it with the suffering of wrong, many members of the church still hold to the lines, "an eye for an eye and a tooth for a tooth." If they are treated in a misappropriate way by their brother, they do not rest easily until they have in some way avenged the wrong. If their brother was to them unfairly treated, they seek to avenge the deed by turning the tables on those who hurt their brother. They plan, scheme, contrive, they devise until an eye has been received for an eye, wound for wound, hurt feelings for hurt feelings, and position for position. Wickedness and hatred fill their hearts, and they are not soothed until their enemy has felt the same pain they have felt. They live as if under the law of Moses. Their attitudes and actions, if not changed, will condemn them to a devil's hell.

With these thoughts before us, one might question: "Do you mean that I have no recourse through which to right the wrong?" Yes, we ourselves are not at liberty to be vengeful, but we should not lose hope. For if wrong has truly been committed against us, the Lord will repay. "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19).

THE FALLING OF ROTTEN FRUIT

The natural progression of sin is total apostasy. James delineates that progression by saying: "Every man is tempted when he is drawn away of his own lust, and enticed. Thus when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (Jas. 1:14,15). Tempted, enticed, conception, death. Paul relates: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (II Tim. 3:13). The nature of sin is for it to become worse and worse. Its path is always downward and away from all righteousness. The path of sin is the road to apostasy that leads through the gates of hell.

The Bible traces out the courses of men and women who began to walk in sin; it reveals their final end as condemnation and destruction. Cain, Jezebel, Judas, poor Demas, are but a few who learned of the progressive tragedy of sin. Simply stated, "the way of the transgressors is hard--the wages of sin is death" (Prov. 13:15; Rom. 6:23).

Whereas the history of restoring New Testament Christianity is glorious, bringing salvation to multitudes, there also is its sad chapter, a chapter of Apostasy. With its on going glory and success there arose those who had a different view of Holy Scripture. They gloried in the wisdom of man more so than in the wisdom of God. They became wise "above that which is written." Through worldly wisdom mechanical instruments of music were introduced into Christian worship. Later, the Missionary Society, the Pastor System, titles of aggrandizement, open membership, disbelief in the inspiration and authority of the Bible, and more; all this, the rotten fruits of apostasy.

The Restoration Movement is not all history, the story of past events. As the movement to restore New Testament Christianity to the world is a present day

mission, so also is the story of apostasy. What has happened in the past may reoccur in the present. Now is the time to turn back from the road to apostasy for all those who are traveling that direction. May we learn from those who have gone into apostasy.

A lesson may be learned from a typical congregation of the apostate church, the Westwood Christian Church of Pensacola. A brochure was received advertising the dedication of Westwood Park, "a park for the children and their families of this community." On dedication day "A meal will be provided and there will be clowns, a magician and lots of fun for the children in the new park." The Lollipop Dragon and his friends are building the park. Those of the Christian Church are not alone in "entertain them into the church." Some among us seem to rely more on the entertainment factors than they do on the power of the gospel to convert souls to Christ.

However, it is not our purpose to discuss the entertainment of young people. The apostasy of the Christian Church is a consequence of abandoning fundamental Biblical teaching. While it is claimed the "Westwood Christian Church, as a Christian Church (Disciples of Christ) congregation, is founded on the bedrock of Scriptural faith," it is far from the bedrock of faith, the word of God (Rom. 10:17).

Membership in the New Testament church was through one's faith in Christ, one's repentance of sins, one's confession that Jesus the Christ is the Son of God, then one was to be baptized for remission of sins (Acts 2:38), baptized into Christ (Rom. 6:3), and God added that one to His church (Acts 2:47). Membership at Westwood is obtained otherwise: "You may join the fellowship of Westwood Christian Church by simply confessing your belief in Jesus Christ as Lord and Savior." Their Covenant seeks "unity by welcoming all believers in Christ

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DEFENDER

Max R. Miller, Editor

Winston Temple, Asst. Editor

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Questions And Answers On The Withdrawing Of Fellowship—(Continued From September)

Grady Miller

Question VIII: When Is The Church To Withdraw Fellowship From Those Who Have Fallen And Departed From The Way Of Truth?

When is the church to declare that all efforts to reclaim an erring soul have borne no fruit, every tender appeal has fallen upon deaf ears, and that a brother or sister is to be refused the fellowship of God's spiritual family? Is the withdrawing of fellowship an immediate action to be taken by the church in short order, or does it require a period of time passing by before the church marks the transgressor and "puts away" (I Cor. 5:13) the offender?

That a certain amount of time is involved in the practice of church discipline can be seen by noticing these points.

1. The certainty of guilt on the part of the brother walking disorderly must be established beyond any question of doubt. Oftentimes disobedience to God's law is open, public and flagrant, but at other times sin is of a private and hidden nature. The church has no authority and should have no desire to peek and pry into homes and families in an attempt to uncover wrong doing. For this cause, it may take some time before certain continued transgressions come out into the open.

If and when the report of sin becomes known to members of the Lord's body the church has an obligation to investigate and inquire into the matter. Questions are to be asked and reliable testimony sought. God's law is that "in the mouth of two or three witnesses shall every word be established" (I Cor. 13:1; Matt. 18:16; cf. Deut. 17:6,19:15). Hearsay evidence or unsubstantiated suspicion is not just cause to accuse a brother or seek to discipline him.

An illustration from the Old Testament law of Moses should help us see the wisdom and justice of this provision. Those who engaged in idol worship were to be put to death (Deut. 13:12-18). Before Israel punished and destroyed the wicked, however, they were to "inquire, and make search, and ask diligently" (v. 14); they were to proceed only "if it be the truth, and the thing certain, that such abomination is wrought." Why?

Because things are not always what they appear to be. Because innocent people are sometimes accused of sin and wickedness. Because lying witnesses will perjure themselves and swear to a falsehood. Because we must be sure!

In short, it must be established that a brother has indeed departed from the straight and narrow way. Furthermore, there must be evidence that he will not repent of his sin and return to the Saviour's side. How can we determine that one will not repent? Such an attitude will become evident when the entire family of God pleads and counsels with him.

2. There must be a diligent, concentrated and exhaustive effort by the faithful to restore the erring brother to safety (Gal. 6:1; Jas. 5:19,20; Matt. 18:15-17). A token visit and a week or two of waiting and watching before announcing a withdrawing of fellowship hardly qualifies as a tender and loving attempt to save the soul of the wandering brother. Instead, he is to be prayed for by each member of the body; he is to be visited by each member of the body able and willing to do so—not just the elders and the preacher; he is to be encouraged to do right and given time to do right.

3. Those who walk disorderly must be warned in no uncertain terms of the destruction they are courting. This is not to be confused with heavy-handed threatenings that browbeat the erring brother back into line. It is a frank and candid warning that the church is set on obeying and abiding by the new Testament pattern—including church discipline.

In some cases the church is justified in following a slow and cautious program of discipline. We are to "warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men" (I Thess. 5:14). It is the hallmark of proper and wise judgment when a distinction is made between those who are rebellious and contentious and others who need correction because of weakness and ignorance.

On occasion one will stray from the walk of truth because he is a newborn babe in
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FELLOWSHIP (Continued from page 75)

Christ and not fully rooted and grounded in the faith. Is he to be treated the same as a mature and seasoned member of the body? Do we punish a small child as quickly and as sternly as we might a teenager? Some are trapped by sin because of weakness; they fall prey to the alluring attractions posed by the world. How, and for how long, are we to give "support" and exercise patience? Others may come under the spell of a false teacher and, wooed by winning ways and fair speech, confuse truth with error. Might not these be carefully nurtured and strengthened in the faith? God's word does allow for a distinction to be made in such cases: "And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh" (Jude 23,24).

Again, how long will it take to observe these steps? One writer has declared that a visit to an erring brother, verification of his sin, pleas to repent and either forgiveness or disfellowship can be "done in a matter of a few minutes." Pity the poor apostle Paul. He wrote one letter to Thessalonica urging the church to warn the unruly (ataktous, a noun designating those "out of line"). Then, in his second letter, he commanded the church to withdraw from the disorderly (ataktos, an adverb describing a walk or life "out of line"). How much time passed between the writing of I Thessalonians 5:14 and II Thessalonians 3:6? More than a "few minutes!"

Question IX: Is There A Plan Or Procedure To Follow In The Withdrawing Of Fellowship?

The Scriptures do not spell out or specify an exact procedure to follow in the practice of church discipline. There is no inspired timetable given to guide the church as she seeks to restore the fallen and correct those who depart from the way of truth. This is not to say, however, that the church has no guideline or model to follow.

We have above stressed certain steps that must be followed **before** God's people mark the transgressor and withdraw spiritual fellowship and support from him. The certainty of guilt on the part of the brother walking disorderly must be established beyond any question or doubt. The faithful must make a diligent, concentrated and exhaustive effort

to restore the erring brother to safety. And, those who walk disorderly must be warned in no uncertain terms of the destruction they are courting. A hasty and prompt withdrawing of fellowship that does not allow for these measures is to be avoided.

Any number of plans and methods of church discipline have been suggested that incorporate these important principles. The men who have the oversight of the Lord's church must prayerfully consider the most expeditious course of leading the church in the practice of church discipline. They must pursue a course of action that is right in the sight of God and best suited to the situation.

One method of procedure that is both logical and Scriptural is:

1. The shepherds of the flock are to meet frequently to discuss and consider the status as it was of each member. It is recognized that each is unique and special; we each have our own peculiar talents and abilities, and we each have our own problems. An attempt must be made to know and understand each member, to consider special needs and attention, and to determine where--and why--one might need encouragement and/or correction. This is, of course, to be a continuing effort.

2. Those of the number who are weak and in need of nourishment are to be approached and offered comfort. Those brethren who are often discouraged should be exhorted to "lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed" (Heb. 12:12,13). And, those who have forsaken and cast off all duty and responsibility are to be visited, pleaded with, and warned of their danger. Every effort is to be made to touch the heart and prod the conscience of departed brethren: letters, telephone calls, and personal visits. These efforts are to continue.

3. The church is to be made aware of her obligation to obey the command to "withdraw. . . from every brother that walketh disorderly" (II Thess. 3:6). Every faithful member is to be urged to help in the work of restoring the fallen.

This procedure is sound and scriptural.

FELLOWSHIP (Continued from page 76)

It is to be seen through to its conclusion. The Lord's church cannot wink at habitual sin and spiritual infidelity.

Question X: How Will The Withdrawing Of Fellowship Effect Our Relationship With And Conduct Toward Our Erring Brother? How Are We To Treat The Disfellowshipped Brother?

It should follow as a matter of course that there will be a change in relationship with and behavior toward those who have been disfellowshipped. It is nonsensical to suppose that all will continue after the withdrawing of fellowship as it did before. The Scriptures specify the nature of this change.

Simply put, there is a severing of the tie that binds Christians together in the family of God. The bond of fellowship is destroyed by the stubborn refusal of the disorderly to repent of sin and seek forgiveness. In such cases the faithful have no choice but to withdraw their support and spiritual fellowship from the transgressor. This withdrawing is to be made known unto all; it is not a covert and secret act but an open and declared deed.

The disorderly are to be "withdrawn" from (II Thess. 3:6). Literally signifying "to place one's self away from" (*stallestnai humas apo*), this "withdrawing" is without question the best description of the final phase of church discipline. The body of Christ can no longer consider the wayward member as a faithful brother for he has quit the walk of truth; his life no longer reflects the purity of the gospel of Christ (Phil. 1:27). The withdrawing of fellowship is not accomplished by a mere announcement by the elders or from the pulpit. It takes place when every faithful child of God "holds aloof, avoids, abstains from familiar company" with the disorderly.

The extreme nature of this withdrawing can be seen in the way the New Testament describes disfellowshipping. Faithful members of the body are plainly commanded to: 1. Consider one who will not respond to the pleas of the church a "heathen man and a publican" (Matt. 18:17). Such brethren prove by their calloused and stubborn attitude they share little sympathy and no standing with the saints of God. 2. Mark and avoid the false teacher (Rom. 16:17). These are to be

refused all opportunity to promote divisive and destructive error. 3. "Have no company" with brethren who will not repent of their sin (II Thess. 3:14; I Cor. 5:11). The faithful are to "withdraw;" the unfaithful are to be "put away." 4. Refuse to eat and thereby show acceptance and fellowship with the disorderly (I Cor. 5:11). A warm and tender bond between brethren is broken by spiritual infidelity.

One writer has declared that a disfellowshipped brother is "most assuredly not my friend, and most assuredly is my enemy. If he is God's bastard son, then he is my bastard brother! He is illegitimate and I don't claim him. I won't call him my brother (though he is in a strictly legal sense which means nothing!). I won't let him into my house. . . . In fact, I will barely look upon his face!" This is not, of course, how faithful saints are to behave. Withdrawing from a brother is not tantamount to forgetting him and neglecting further attempts to restore him to the fold. Neither does it justify a spiteful and ugly spirit on the part of the faithful. The words of Paul are to be observed: "Yet count him not as an enemy, but admonish him as a brother" (II Thess. 3:15).

Withdrawing of fellowship is not excommunication or expulsion from the family of God; only the Father has that prerogative. Disfellowshipping is not to be compared to the Amish or Mennonite practice of "shunning." There is no need to leave a restaurant if a disciplined brother enters or cross over to the other side of the street to avoid seeing him. Moreover, obedience to the command to "withdraw yourselves" will not negate the responsibilities and duties we may have as parents, children, spouses or neighbors, although it will certainly cause heartache and conflict.

It is to be hoped that the church's dramatic change of attitude and posture will cause the disorderly to feel shame (II Thess. 3:14) and prompt him to seek forgiveness. Faithful Christians will no longer share pleasant and brotherly visits with him. They will take advantage of every opportunity to admonish him and plead for his return to duty.

GOSPEL MEETING



Pat McGee of Mansfield, Texas will be with the Bellview church of Christ at Pensacola in a gospel meeting November 17-22, 1985.

Pat McGee is a graduate of Freed-Hardeman College, Harding College (B.A.), Harding Graduate School (M.A.; M.Th), and has studied at the University of Hawaii. He has preached in over thirty countries and in many states in the Union. He evangelized in Asia for more than ten years. He currently is with the church in Mansfield, Texas. He is the author of a number of books and tracts. He has contributed articles for the **Firm Foundation**, the **Gospel Advocate**, the **Spiritual Sword**, the **Twentieth Century Christian**, **Power For Today**, the **First Century Christian**, **Contending for the Faith**, **The Defender**, as well as other publications.

Sunday morning services will be at nine and ten; evening services at 7:30. Plan now to come and be with us in this great spiritual feast. You may expect a warm and friendly welcome. The same invitation

offered by our Lord is offered by His church (Matt. 11:28-30).

You will hear book, chapter and verse preaching from the Bible. We speak in harmony with God's word (I Pet. 4:11).

There will be congregational singing (Eph. 5:19; Col. 3:16). The instrument used by each person will be his heart. In our worship services we have no spectators but Jehovah God (John 4:24).

Our services are simple and plain as directed by the New Testament (I Cor. 14:40). We will sing (Eph. 5:19), pray (I Thess. 5:17), and study God's word by preaching the gospel (II Tim. 4:2-4).

The Lord's supper, or communion, will be offered on Sunday (Acts 20:7; I Cor. 11:20-34), also the collection (I Cor. 16:2). However, we do not ask or expect our visitors to contribute unless they desire to do so. No other collections will be taken. Our guests are not to finance our work.

We hope you will come and be with us. We believe you will enjoy the services and leave with a better feeling for God's word than you had when you came. Please come and be our honored guests.

PLAYING CHURCH

Dan Huddleston

Christ compared the generation of the first century to "children sitting in the marketplace" (Matt. 11:16,17). Not only does Jesus infer that the Jewish people were childish by their rejection of John the baptizer; but he also implies that they were only playing in their worship of God.

Their children would imitate them in the games that they played much like our children do today. "We have piped unto you, and ye have not danced," refers to the children's imitating the Jewish wedding processions. We have mourned unto you, and ye have not lamented" refers to the children's imitating the Jewish funeral processions (Matt. 11:17). Jesus shows us that these people were like dissatisfied children. Wherever there is a large crowd of children playing, there are always a few that are dissatisfied with the game that is being played or with how it is being played. There are always some that are never satisfied. There are always some that want everything done their way or else they will not play the game. If they cannot have their way, they will become angry with the other children. They will show their anger either by puffing up and pouting or by

shouting and trying to cause a disturbance in the playing of the other children. Thus we see that Christ accused the Jews of being as children because they only played in their attempt to worship God, and because they were dissatisfied with God's will. The Jews showed their dissatisfaction with God's will by substituting their own preconceived ideas.

How about us today? Do we act like the children? Are we just playing church instead of worshipping God in spirit and in truth? Christ told us that "the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (John 4:23). Are we as the children who have to have everything done their own way? Diotrephes, "who loveth to have the pre-eminence," was also like these children (III John 9-11). He wanted everything in the church to be done his way. Let us not be guilty of wanting everything done our own way, "but seek ye first the kingdom of God, and his righteousness..." (Matt. 6:33). Only God's way is the right way. We must agree with the Psalmist, "As for God, his way is perfect..." (Psa. 18:30).

ROTTEN FRUIT (Continued from page 74)

into our midst without regard to race, or creed, or denominational affiliation." Westwood's "bedrock of Scriptural faith" is a sharp contrast to the teaching of Holy Scripture. To say a thing is not necessarily the doing of the thing.

Christ set His communion table in His kingdom; those who eat the Supper of the Lord are those, and those only, who are in His kingdom (Luke 22:16). Westwood opens the Supper to those who are excluded by Christ: "Westwood Christian Church is the church where communion is a celebration of Christian community and all Christians, whether members or not, are invited to join us around the Lord's Table each Sunday." This statement affirms their teaching of Christians in the world and in denominational churches. In their statement "We Believe" it is affirmed: "that we are not the only Christians in the world, but we seek to be Christians only!" Thus, a proposition that opens the gate of fellowship to all pretenders of Christianity. Where we, members of the Lord's Church, have never excluded any from the Supper, we have never invited the unimmersed aliens of the world to eat the Supper. Such would be a deceptive and sinful act.

Westwood declares not the whole counsel of God on the subject of baptism. "Although we baptize by immersion, other forms of baptism are accepted upon confession of faith." Sprinkling or pouring water on the subject is acceptable to Westwood Christian Church. It is not acceptable to Christ. The word **baptism** literally means: burial, immersion. It cannot be pour, or sprinkle. Nevertheless, their "We Believe" states "the Bible is our guide and the authority of our faith!"

The Jews "minds were blinded" so that they could not see the new covenant of Christ. Likewise Westwood's mind is blinded and cannot see the truth that is in Jesus. Sin blinds one to truth. There were those of Paul's day who "received not the love of the truth" (II Thess. 2:9-12). There are those of our day who have the same affliction of blindness.

Our greatest concern is not with Westwood Christian Church. Decades past the Christian Church chose their path of apostasy and has

diligently pursued it. Our concern is with our own selves. Today's hoopla for entertainment, the cry for "nickels, numbers and noise," recognition of supposedly Christians in denominations which is an invitation to "open membership," little regard for Bible authority, all this and more—is nothing other than to walk in the same steps of apostasy which have been trod by the Christian Church—and to arrive at the same destiny. Let us apply Ezekiel's words to Israel to our selves, "For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye" (Ezek. 18:32).

FOURTH ANNUAL DENTON

LECTURES PLANNED

The Pearl Street Church of Christ in Denton, Texas will host its fourth major annual lectureship November 10-14, 1985. The lectures will be devoted to a study of the book of Acts. Thirty four speakers from all parts of the nation will deliver thirty eight lectures. A book of approximately 500 pages of these lectures will be published. It will also be available on both audio and video cassette tapes as are the three previous Denton lectures.

Inquires may be addressed to: Dub McClish, 312 Pearl Street, Denton, Texas 76201; 817/387-3531, 837-1492.

BIBLICAL NOTES

Biblical Notes, edited by Roy Deaver for many years, are no longer being published.

CONTRIBUTIONS

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*			*
*			*
*			*
*			*
*			*
*	Robin Meeks	50.00	*
*	Richard T. Walker	5.00	*
*	Sylvia Harmon	6.00	*
*	Eugene Walp	10.00	*
*	Jerry Lindesmith	35.00	*
*	R. H. McDaniel	100.00	*
*	Evelyn R. Bingham	5.00	*
*	W. H. Bragg	20.00	*
*	Wayne Lifsey	10.00	*
*	Oleta Fesler	10.00	*
*	Bennie Thornton	10.00	*
*	Eula Dasher	12.00	*
* * * * *			*

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DEFENDER

"I AM SET FOR THE DEFENSE OF THE GOSPEL"

Phil. 1:17

VOLUME XIV, NUMBER 11

NOVEMBER, 1985

BEDROCK OF RESTORATION

MAX R. MILLER

The Restoration Movement is a period of history which has been neglected in our times. It is a historical period that needs to be identified for today's church and its current generations. It is not our particular purpose to speak of the Restoration Movement which began in Europe, Scandinavia, the British Isles, and spread to the Eastern seaboard of the United States in the eighteenth and nineteenth century. It is our purpose to speak of one facet of the Movement: the principles which guided the Movement in the restoration of New Testament Christianity. During and preceding this period of history the world was wrapped in a religion of mysticism, creedism, superstition, and ignorance. These enemies of righteousness were overcome by the fervor of a great evangelistic crusade that was to once again enthrone truth and reestablish the glorious cause of Christ and His church to the world. The gospel light was to dispel the darkness of the Ages; this was the fruitage of the Restoration Movement.

Significant Periods of Church History

One may properly speak of the pre-history of the Lord's church; of those things "which have been kept secret from the foundation of the world" but when time was ripe would be revealed (Matt. 13:35; 25:34). "In the dispensation of the fullness of times he might gather together in one all things in Christ [in His body, His church]--according as he hath chosen us in him before the foundation of the world" (Eph. 1:10,4). Such was God's purpose and plan from eternity.

Prophets of old spoke of "the mountain of the Lord's house, the house of God" coming in the last day. Into this exalted institution would flow all nations; Jews and Gentiles being reconciled in this one body by the cross of Jesus (Isa. 2:2-3). This mountain, God's house, is identified as "the house of God, which is the church of the living God" (I Tim. 3:15).

John the baptizer came preaching, preparing people for the coming kingdom which was at hand (Matt. 3:1,2). Then Jesus, having been introduced to Israel as the Messiah, the Lamb of God who was to take away the sin of the world (Matt. 3:13-17; John 1:29) "began to preach, and say, Repent for the kingdom of God is at hand" (Matt. 4:17). This preparatory stage of history was the fulfillment of prophecy (Isa. 28:16; Zech. 1:16; Dan. 2:44,45). Apostles standing with Jesus would live to see "the kingdom of God come with power" (Mark 9:1). The reality of the kingdom, the kingdom in fact, came when these apostles were empowered by the Holy Spirit as promised and began to speak of "the wonderful works of God" (Acts 1:8; 2:1-13). It was then, the first Pentecost after Christ's resurrection from the dead, that Peter, chosen by Christ to do so, exercised "the keys of the kingdom," making known to mankind the terms of their entrance into the church purchased by the blood of the Lamb from the foundation of the world (Acts 2:22-40; I Pet. 1:18-20).

The church established was indeed glorious and victorious. Its history yet thrills the
(Continued on page 82)

TEMPLE RESIGNS

MAX R. MILLER

On October 20, 1985 brother Winston Temple submitted his resignation as a teacher and the Administrator in Bellview Preacher Training School.

Brother Temple had been a part of the Bellview Preacher Training School from its beginning and was in his thirteenth year of service. In those many years he faithfully performed his duty as a teacher, setting high standards in the classroom and in personal conduct and example. His work has influenced his students and has had an effect for good in their lives and their gospel ministry. His counsel was often sought by his students. When they graduated from the school and went on to preach the gospel near and far, they kept touch with Temple. He continued to be their friend and counselor as they carried on their work in the Lord.

To me Winston Temple was as Aaron and Hur

RESTORATION (Continued from page 80)

soul of those who read its sacred pages. It was a church sound in faith, great in evangelistic works, a church which showed works, a church which showered compassion on the poor and sick, one that experienced a warm fellowship among its numbers, a church of powerful influence fulfilling its divine missions and in so doing preached the saving gospel to every creature which was under heaven (Col. 1:23). It was a glorious church which was able to overcome errors and heresies that arose in quarters of the land. Judaizers were overcome (Acts 15); materialism and hypocrisy were suppressed (Acts 5:1-11); the heresies at Colosse were beat into the ground. This glory and soundness of the body was possible because the church rigidly adhered to an effective application of divine principles of truth. They spoke boldly the word of truth, they with earnestness contended for the faith which had been once and for all delivered to them; they purged the body of unrepentant sinners, they compromised no principle of truth, they lived for Jesus.

were to Moses. He was one who would hold up one's hands. He was always a willing servant and a faithful friend, an excellent co-worker in the school. His contribution to us all are countless.

Brother Temple is now fully engaged as an evangelist of the nearby Ensley church of Christ where he had been serving on a part time basis. His labors there has blessed the Ensley church and, we believe, will continue to do so. We wish him and the Ensley church every good things in their efforts to serve the risen Christ at that place.

Winston's many friends at Bellview, and those friends scattered to the far corners of the world wish for him a long and fruitful life in God's service. May God's blessings abide with him.

Such would not always be the glory of church. There was to be a dark page written into its history: the great apostasy, a falling away from the divine pattern. This was possible only if the church neglected the divine principle of truth and righteousness. Its moving from those principles of truth was its moving from the bedrock foundation on which it was built (I Cor. 3:11).

There had been ample warnings of an impending apostasy. Christ, in His early ministry, warned of "false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15). Paul warned the Ephesian elders that grievous wolves would enter in among them, not sparing the flock (Acts 20:28-31). To the Thessalonians he prophesied of the great falling away, in fact the leaven of apostasy was already at work (II Thes. 2:1-7). He further said: "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils . . ." (I Tim. 4:1-3). The apostasy, when full blown,

DEFENDER

Max R. Miller, Editor
Winston Temple, Assistant Editor

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was to destroy the New Testament image of the church: in name, in doctrine, in mission, and glory. Its fruits was that of Catholicism, the apostate church, and Protestantism, the result of zeal without knowledge, a futile effort to reform the apostate church.

From the time of the apostasy, which was to hold sway in the so called Christian world for hundreds of years, there was a need for the restoration of the New Testament church and Christian worship. The calendars of time were to see the works of great men of faith who sought not to reform an apostate body of religion, but their aim and purpose was to do the work of restoring the original church. This they did as they were guided by divine principles of truth and righteousness. It is for us today to stand upon those simple truths and effectively continue and maintain the restoration of New Testament Christianity and to carry it to the four corners of the earth.

The Principles Of The Movement

Some may compile a lengthy list of guiding principles of the Restoration Movement. However, there are a few major principles which will be rather comprehensive and are noted here:

1. **The Bible, the word of God, is to be accepted as the only standard of authority in all matters of faith and practices of the Christian life.** This is the principle that determines all others. This principle was expressed by mottoes: "No book but the Bible; no creed but the Christ." "Speak where the Bible speaks: silence where the Bible is silent." This sentiment was expressed by Thomas Campbell in his **Declaration And Address** in these words:

That in order to do this [entertain no schisms, to walk by the same rule, to mind and speak the same thing, (Item two)], nothing ought to be inculcated upon Christians as articles of faith: nor required of them as terms of communion, but what is expressly taught and enjoined upon them in the word of God. Nor ought anything to be admitted, as of Divine obligation, in their Church [sic] constitution and managements, but what is expressly enjoined by the authority of our Lord Jesus Christ and his apostles upon

the New Testament Church [sic]; either in express terms or by approved precedent (Item 3).

The Restorationist's plea for unity of believers was a plea based on the Biblical principle that the faith once delivered was all sufficient in "all things that pertain unto life and godliness" (II Pet. 1:3; Jude 3; II Tim. 3:16,17). The word of God furnishes us all with the Divine **plea, prayer, plan and pattern** for the restoration and preservation of the New Testament church and Christian worship. The Biblical **plea for unity** is expressed in I Corinthians 1:9-10: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by 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 perfectly joined together in the same mind and in the same judgment." The Biblical **prayer for unity** is given in the words of God's only begotten Son, "Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:20,21). God's **plan for unity** is revealed in Holy Scripture: ". . . endeavoring to keep the unity of the Spirit in the bond of peace. There is one Spirit, even as ye are called in one hope of your calling: One Lord, one faith, one baptism, one God and Father of all . . ." (Eph. 4:1-5). Peter reveals the **pattern for Christian fellowship and worship** in the Pentecost sermon: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

2. The restoration of the ordinances of Christ to their rightful place.

a. Baptism memorializes the death, burial and resurrection of the Lord Jesus Christ (Rom. 6:1-4). Christians are to be molded into that form of doctrine. By their baptism they conform to His death, burial and resurrection (Rom. 6:16-18).

b. The Lord's Supper memorializes His death. "For as often as ye eat this bread, and drink this cup, ye do

shew the Lord's death till he come" (I Cor. 11:26). New Testament Christians commemorated His death by partaking of that supper each first day of the week: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them . . ." (Acts. 20:7). In this memorial feast they had communion with the redeeming blood of Christ and the sacrifice of His body at Calvary (I Cor. 10:16).

c. The Lord's Day memorializes His resurrection. David, of Messianic type, spoke of the Christian dispensation and the new day of homage: "This is the day which the Lord hath made; we will rejoice and be glad in it" (Psa. 118:24). On the first day of the week, Sunday, the church assembled for homage and true worship of Jesus Christ (Acts 20:7; I Cor. 16:1,2). John speaks of that day as "The Lord's Day" a day that expressly belonged to Jesus Christ, a day dedicated in worship to Him (Rev. 1:10).

These ordinances are the faith and the heart of the gospel delivered to the saints; ". . .the gospel which I preached unto you, which also you have received, and wherein ye stand: By which ye are saved . . .how that Christ died for our sins according to the Scriptures: And that he was buried, and that he rose again the third day according to the Scriptures" (I Cor. 15:1-4).

3. Exaltation of the Christ as the creed and foundation of the church and the supreme authority in religion. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:10-12). He is the ground of the Christian's hope, the base upon which he is to build his life. He is the bedrock foundation of the church, the eternal kingdom, "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). God has "raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion . . . And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the

fullness of him that filleth all in all" (Eph. 1:18-23). ". . .God also hath highly exalted him, and given him a name which is above every name;" all creatures in heaven and earth are to "confess that Jesus is Lord, to the glory of God the Father" (Phil. 2:6-11). New Testament evangelists went and preached not creeds and philosophy, they preached Christ; they preached Jesus; they preached "the kingdom of God, and the name of Jesus Christ" (Acts 8:5,35;12).

4. Restore Apostolic worship; to worship after the New Testament pattern, in spirit and in truth (John 4:23,24), whereas worship had been according to the whims and creeds of men determination was made to worship according to God's will. The communion of worship consisted of only five elements:

a. Only vocal singing in worship (Eph. 5:18,19; Col. 3:16).

b. Praying (Acts 2:42; cf. Acts 4:23-31).

c. Giving of one's means the first day of the week according to one's prosperity and good will (I Cor. 16:1,2; II Cor. 9:7).

d. Lord's Supper in commemoration of His death; this on the first day of the week, the Lord's Day (I Cor. 11:26; Acts 20:7).

e. Preaching the word. The early church continued steadfast in the apostles' doctrine (Acts 2:42). The Christians came together on the first day of the week "and Paul preached unto them" (Acts 20:7).

5. Restore the New Testament church of the first century.

There was no wish to form another religious sect or party. Denominationalism was not the work of the Restorationists. The New Testament church would be restored by reproduction of the seed of the kingdom. Seed, kind begets like kind. "The seed is the word of God" (Luke 8:11). This gave allowance for no creed but Christ, no book but the Bible, no way but His way.

6. Restore the zeal of New Testament evangelism. The apostles and prophets of the

early church in a few short years preached the gospel to every creature under heaven (Col. 1:23). They were zealous to do God's work as was God's Son (John 2:17; 4:34; 9:4). Paul expressed their sentiments by saying ". . .for necessity is laid upon me: yea, woe is unto me, if I preach not the gospel! . . .I am made all things to all men, that I might by all means save some" (I Col. 9:16,22). They were obedient to the marching orders of their King, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

These principles of divine truth were effective in the establishment of the Lord's church in the first century and were primarily responsible for its great success in carrying out its mission and purpose on earth and in heaven. The Restorationists built again the tumbled walls of Jerusalem by zealously preaching the gospel, planting deeply the cause of Christ. Violation of these principles are to rend them ineffective, introduces apostasy, and brings ruin to the kingdom of Christ.

Tragedy Of Neglecting Divine Principles: Seeds Of Apostasy

We have seen in our times a neglect of these restoration principles. Little by little they have been neglected, abused, and in some instances denied, to an extent that the church of our Lord is, once again, to experience a great apostasy. False teachers and damnable doctrines are always about. Through the twentieth century, there were many: one cuppers, no classes or literature, premillennialism, the war question, and such. Fires of false teaching raged for awhile, but truth stood firm, refuted error, and the ship of Zion remained on her course toward the heavenly city of eternity. Then, about mid century there began to be a significant change. Error began to have its day. Truth, in too many cases, was neglected or abandoned. The decades of the fifties, sixties, and seventies were to see the church fragmented into factions and parties of heresy.

The church slipped her mooring and began to drift. We would begin observing those years by first giving attention to one significant incident. In the early fifties Warren Howard published a pamphlet entitled **Heresy Of Legalism**. His accusations hardly overturned the brotherhood, but it did make an

impression on many. His philosophy is yet mouthed by many. **Heresy Of Legalism** accused those of the Lord's church of a legalistic religion rather than a spiritual service unto God. It claimed the Bible was the object of worship; not the Christ. "Tying the hands of God with a book, a code book." "It is the spirit rather than the letter of the law!" It was an early advocate of grace versus law; all grace and spirituality, no law of obedience. It was a moving away from a "thus saith the word of the Lord." It was a moving from the sure foundation, a step away from the authority of the word of God.

The decade of the sixties brought forth the book, **Voices of Concern**. Actually it was the voices of apostates, Robert Meyers, Editor. The younger Logan Fox, Norman Parks, Pat Hardeman, Carl Etter, Roy Key, Charles Warren, Robert Meyers, et al contributed essays for publication. They, in that book, denied every fundamental principle of truth regarding the church of Christ. They struck at its oneness, its organization, its worship, even denying it had reached denominational state, it was yet in the sect stage. Where are those authors today? In apostasy! Where would the church be today if they had exercised the complete influence they desired? In apostasy. Although they did not carry the church into apostasy they did make a contribution toward digression.

The decade of the seventies was marked by Stanley Paregien's publication, **Thoughts On Unity**. This was an open proposal for unity in diversity, a theme that was to gain momentum in the seventies and to find strong advocates in Ketcherside, Shelly and others in the current decade. It reeked of an ecumenical spirit of "let us all join hands together on the basis of some few doctrines of truth and disregard one another's false doctrines." Paregien quotes and advocates the proposal of one Robert W. Shaw, a minister of the apostate First Christian Church and also of the Board of the World Convention of Churches of Christ (Disciples of Christ);

The World Convention of Churches of Christ could be enlisted as the the sponsor for communications to and between all peoples (Campbellian and otherwise) who view the New Testament as definitive for the faith and life of the church (p. 267,277).

We could encourage "intercommunion" among our memberships by encouraging some of our better and more genuinely brotherly members that when they move to a new area they should take membership with a congregation of another segment of our movement (p. 278).

Thus, Paregien's **Thoughts On Unity** was an advocate of breaking down all barriers that stand between the First Christian Church (ultra liberal Disciples of Christ), the conservative Independent Christian Church (pastor system, mechanical instrumental music), and the church of Christ.

These occurrences are somewhat typical of a brewing spirit that began to saturate the Lord's church. In those past times they seemed to have little force in effect of an apostasy. However, the current conditions in the church prove them to have had more influence than many would like to grant. Men today boldly and openly advocate those heresies: yea, even some who at first opposed the seeds of apostasy sown by false advocates of truth.

Fruits of Neglected Principles

With such influences and advocates of apostasy in the brotherhood of Christ it is little wonder there developed a changed attitude toward the Holy Scriptures. Denials of plenary inspiration of the Bible; rejection of the tried and true King James and American Standard versions of the Bible; a turning away from "book, chapter, and verse" preaching; preaching of medieval and modern philosophy; jingles, jangles, and quibbles marr the sacred pulpits of the Lord's church. Modern and heretical versions of the Bible have become a battleground. Sound and sacred hermeneutics have given way to "crazy hermeneutics" such as A.D. Seventy heresies and Kingism. Do the principles of sound hermeneutical interpretation of the Bible change every ten years or so? Seemingly, yes!

The blossoms of Phariseeism brought fourth the fruits of self-righteousness. "Pious brethren of benign spirits" stood aloof on their self-righteousness, too holy to give an answer for the reason of the hope of their false doctrines. The truly righteous defenders and contenders of the faith were accused of harsh judgment and unchristian conduct in challenging them to defend their

error. Not a few of them were "blackballed" by colleges, congregations, and con men at large. Phariseeism is a form of hypocrisy, deceiving many brethren and leading them into error. Another form of phariseeism brought forth new law makers, binding where Scripture had not bound, in the form of anti-ism, a source of division and confusion that has divided the church and impeded its progress.

Another fruit of neglected principles was manifested in a lack of balance and common sense in evangelism. Projects and gimmicks became the rage of the ages. Men began to loose confidence in the saving power of the gospel and turned to sensationalism. Emotional and subjective religion called for "Holy Spirit leadings" (charismatics) often expressed by the old Calvinist expression, "I feel, therefore I believe."

Professionalism in the pulpit was sure to come. Evidently there has always been some hirelings in the service of God (John 10:12-13). "Jellybean" preachers will go or stay where the money is rather than where the Lord leads. Professional positions are filled more by one's academic qualifications rather than by one's knowledge of the Book of God and his ability to preach it. The professional preacher stands at his defiled desk with wet finger testing the winds of doctrines--to determine the way he will go. It is amazing and tragic that so many men who know the truth, who have for years preached the truth, "have not the guts" to take a stand with Jesus and His apostles for the sacred cause. What shall a man give in exchange for his soul? A large house, handsome salary with an excellent package deal of bonuses, social security, car allowance, insurance, favor of men—that is the answer from the professionals who defile the pulpits of God's church today.

A denominational spirit permeates a great segment of the Lord's church. Sound gospel preachers are fired for merely mentioning the denominational parties. Denominational bodies can call themselves by their own chosen name, but it is an abhorrence for some of us to mention their name in many churches today. The silly motto, "We are Christians only, but not the only Christians" is popular with the multitudes who rush head long toward a denominational church and complete apostasy.

The ultimate fruit is open division, a schism in the body. Much as an ice floe in the Arctic, spring comes, the ice begins to break up and float away. But first there is the hairline fissure, then the open crack with both pieces floating alongside. At this point one could cross over from one floe to the other. But time and drifting currents soon separate them and the division is so great there is no longer the crossing from one to another. Today we may be in the fissure stage, or perhaps we have already divided. We are still in the crossing over stage, none the less. Some lectureships feature sound preachers and false teachers. This will in time cease to be. On one hand will be the seven thousand who have not bowed the knee to Baal; on the other hand will be those who want a new Bible, a restructured church, a church whose teachings are more harmonious with the thinking and desires of our modern age. Truth on one hand; error on the other: the true and sound church on the one side; an apostate church on the other.

The Ongoing Movement: A Prognosis

What does the future hold? What will be the condition of the Lord's church by the end of this century? Let us not be pessimist. Old Zion shall continue; victories of the kingdom will be claimed by faithful soldiers of the cross of Christ. However, we must be realistic; we must face the crisis of our day that we may gain victories of tomorrow. There are two possible courses for tomorrow's church. No doubt, a considerable intermingling of the two courses will be evident for awhile.

We look for, and should expect on one hand, a large segment of the church to drift, to drift away from divine standards, to abandon more and more the plea and principles of the Restoration Movement. Current divisions must be healed almost immediately if such a tragedy is to be avoided. The clamor for universal membership of all who claim to be Christians will adulterate the body. Some current false teaching concerning marriage, divorce, and remarriage will (and now is) sully the purity of the church, filling it with unrepentant fornicators. Toleration of liberalistic teachings will nullify sound doctrine. Subjective religion opens the way for pragmatism and the uncertainty of emotionalism.

This direction leads to an ultimate rejection of the Restoration Principles and an abandonment of the faith and loss of identity as the Lord's church. As Israel and Judah, Aholah and Aholibah, sisters of adultery (Ezek. 23), abandoned a faithful God and went astray, a like figure is seen in a modern figure. First Christian Church (Israel) fell into apostasy and have long since denied the validity of the Principles. And now Judah (the church of Christ of today and tomorrow) is following in the same steps of "her sister," walking in the steps of apostasy. God forbid!

The optimism of faith, the zeal for the cause among "the seven thousand," confidence in God's encouragements and rewards compel us to believe the ship of Zion will continue on course, sailing the raging and boisterous seas to bring the victories of faith and salvation to tomorrow's generations. There always has been a remnant--somewhere. The faithful shall stand on divine principles "for God is able to make him stand" (Rom. 14:4).

Faithful dedication to the sacred principles of the Restoration Movement will bring unity of faith, as Jesus prayed that it would be. A warm and loving fellowship of believers will be one of the joyous and great blessings of that faith and unity. Strength and power of the mighty body of Christ "fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:16). The effectiveness of the principles assures the security of obedient faith. God blesses those who walk with Him today even as He blessed Enoch in the long ago (Gen. 5:24; Heb. 11:5). Therefore, let us have faith in God, faith in ourselves, faith in the future: "Watch ye, stand fast in the faith, quit ye like men, be strong" (I Cor. 16:13).

Conclusions

The principles of the Restoration Movement are sound, Scriptural, and valid. Let us take a firmer stand on these truths. Worldly fame, glory and praise of men, the vanity and glitter of a perishing world all are an empty and insufficient reward for life's vaporous existence. Let us fight the good fight of

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RESTORATION (Continued from page 87)

faith and ultimately lay hold of the crown of life (I Tim. 6:12). At the end of our time let us all be able to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteous-

ness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing" (II Tim. 4:7,8).

Amen. So let it be dear Lord.

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