

Defender

"I am set for the defense of the gospel"

Volume V

1976



January

April

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November

March

June

September

the DEFENDER

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

Vol. 5, Number 1

January, 1976

The "Geologic Timetable"

WAYNE JACKSON
Stockton, California

Evolutionists contend that the earth is approximately 4.5 to 5 billion years old. Throughout more than a billion years of earth history, they believe that life has gradually evolved from the simple to the increasingly complex. One of the standard ways of presenting this concept is by means of the so-called "geologic timetable." The geologic timetable is a common feature in most textbooks dealing with geology, biology, etc., and it proposes to show the alleged development of living organisms in an ascending order from the ancient past to the present. The truth of the matter is, this geologic timetable is nothing more than a graphic conglomeration of absurd assumptions that have been arbitrarily thrown together in an attempt to prove the unprovable hypothesis of evolution. The concept of the geologic timetable conflicts both with the Biblical record and the facts of science.

The Testimony of Scripture

According to the Book of Genesis, the earth and all its living inhabitants were created in six days. After giving Israel the command to observe the Sabbath day (an obviously literal day), Moses wrote: "*For in SIX DAYS (not several billion years) Jehovah made heaven and earth, the sea, and all that in them is...*" (Ex. 20:11) There is simply no reasonable way to view this passage other than as a historical affirmation of earth's creation (together with plants, animals, man, etc.) in the span of slightly less than one literal week.

Moreover, the Bible consistently represents the earth as having been created explicitly for man's dominion. (Gen. 1:26) Isaiah declares that Jehovah created the earth "*to be inhabited.*" (Isa. 45:18) How does this square with the notion that the earth was in existence 3 or 4 billion years before there was anything to inhabit it? What sort of intelligence would a builder exhibit who constructed a house many years prior to the time he planned for it to be lived in?

The Word of God clearly affirms that man intended to exercise dominion over all living creatures. (Gen. 1:26-28; Psalms 8:6-8) How could this be

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EDITORIAL. . . *Fellowship Restored*

In the May, 1975 issue of the DEFENDER we carried an article, STATEMENT OF RELATIONSHIP REGARDING THE BELLVIEW CHURCH OF CHRIST AND THE BRENTWOOD AND INNERARITY POINT CHURCHES OF CHRIST, in which it was stated that the Bellview church of Christ was no longer in fellowship with the Brentwood church of Christ and the Innerarity Point church of Christ.

We rejoice to announce that during the first week of January 1976 the difficulties between the Innerarity Point church of Christ and the Bellview church of Christ were settled and fellowship between these two congregations has been restored.

The Elders

BELLVIEW CHURCH OF CHRIST

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A D D E N D A

Brother Tuck Andrews, minister for the Westwood Lake congregation in Miami, Florida wrote on November 22, 1975, "...please note that the Central church in Miami has stopped the practice of women leading in prayer in the presence of men. This includes any activity of the church." We certainly rejoice regarding this matter in Miami. We have also read in several church bulletins that the Riverside church in Jacksonville, Florida has made the same announcement regarding women leading in prayer in the presence of men that the Central church made back in November.

It is a marvelous thing when brethren will rectify matters that are in error so that the church can labor together in unity. We shall look forward to and pray for others to follow the good example set by those who have taken the above actions.

WILLIAM S. CLINE, editor



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DEFENDER

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What The Church Ought To Do Or What Do We Need Most?

GEORGE E. DARLING, SR.
Clarksdale, Mississippi

Regardless of where you go you can always find someone who can tell you what the church needs to do. It is like preaching, anyone can tell you how you ought to preach. Oh, they have never preached, but they can tell you how it ought to be done.

It has been some time since I've had an article in the Defender. After a lot of thinking I am in a writing mood. Brethren what do we need most of all? No doubt what I shall have to say will sound "Nuts" to a lot of you, especially to you preachers that have gone "Numbers Crazy" in your struggle to increase the attendance in the worship services, the Bible School and the number of baptisms to report to the Gospel Advocate. After preaching in more than 20 states and talking with scores of preachers and elders I have reached the conclusion that what we need in the church is a lot of SUBTRACTIONS, a great Exodus, a landslide of withdrawals. I mean it! The church would be made to prosper.

Our congregations are crammed with those who have never been converted to Jesus Christ, and with those who, if they were once converted, have backslidden so far that only God could remember when they were right with Him. Congregations and preachers seem to delight in having the ungodly and disgruntled worldly church members seek them out and hide.

"I'm going to place my membership in Brother So-and-So's church. They are not as strict as you are," is a common statement in some of our larger cities today. "They never say anything about our parties, our card playing and gambling! You'll never hear Dr. So-

and-So condemn social drinking or dancing."

Little wonder that many of our church buildings (some of them costing hundreds of thousands of dollars) are dark except for two or three hours per week. We cut out meetings to the "week ends"...It is an unheard of EXTRAVAGANCE to even hint of the church having a full two weeks meeting. The elders would go into hysterics if such was suggested! We sit around for years and "wear out" preachers, but never "send out" preachers. (How many preachers have been trained in the congregation where you attend during the past 10 years?) There are twice as many who stay away on Sunday night as are present for the evening services. And Wednesday night service, if we have one, is a joke. Look at the attendance records!

Brethren, could it be that we have had TOO MANY ADDITIONS who have never been converted and who do not want to be converted?

In 1 Cor. 5:11 the apostle Paul speaks of certain sinners who should be "put away" or subtracted. He starts off with the fornicator. James by inspiration calls the friends of the world adulteresses, (James 4:4). Judging the average congregation in the light of James' statement, how many do you suppose would be "put away"? It might be well to remember just here that adultery is the ONLY grounds for divorce that the Lord will recognize. You have to look hard to find a congregation that does not have those on their "roll books" who are not hiding this sin and who will not hesitate to tell you that they intend to do nothing about it.

In the same passage (1 Cor. 5:11) Paul names the covetous man, whom he said in Col. 3:5 is an idolator, as one to be "*judged by those who are within*". Just look around - Jesus did when he sat down by the treasury - and you will see in the average congregation only 25% to 35% of the members carrying the financial load of the church. The other 65% to 75% are FREE-LOADERS. Remember, God calls them idolators. The church is cursed with them and every time another one of them is added of that same variety the church is worse off than when they came in. We need to subtract the covetous idolators, and gain some sense of respect from the world when they see that we practice what we preach!

Paul also talks about "revilers". These too, you will have no trouble finding in most congregations, especially when the church starts to clean house and the preacher

begins to expose their places of hiding and their sinfulness. Paul told the elders, through Titus, that it was their business to shut the mouths of the gainsayers. Have you ever heard of anyone being withdrawn from, disfellowshipped because of ungodly reviling? Yet, if you will study 1 Cor. 5 you will find it to be a scriptural procedure. We need some subtractions from the revilers rooting section.

Paul adds the drunkard and the extortioner to the list that are to be "*put away*". How the church would be blessed by the Lord if it should start "*putting away*" instead of looking for more of the same kind of additions to disgrace, clutter up, disgrace and smear the name of the Lord's church.

We need to ADD the CONVERTED and SUBTRACT the UNCONVERTED.

Preach the Word, brother!

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THE "GEOLOGIC TIMETABLE"

possible if numerous creatures had already become extinct before man appeared on the scene (as advocates of the geologic timetable assert)? One writer says: "If dinosaurs existed 200 million years before Adam and Eve it does not present any problem to a literal understanding of the Genesis account." However, a studious examination of the Genesis narrative thoroughly negates this view.

Extrabiblical Evidence

It should be initially emphasized that the geologic timetable is an artificial arrangement of certain rock strata (depending upon the type of fossils found therein) according to their supposed formation throughout earth's history. It may come as a shock to many students to learn that it nowhere exists in fact! Noted geologist Thomas Chamberlin acknowledged: "It should be understood that it is not possible to preceed directly downward through the whole succession of bedded rocks, but that the edges of the various beds may be found here and there where they have been brought to the surface by workings and tiltings, or exposed by the wearing away of the beds which once overlay them. The full series of strata is made out only by putting together this data gathered throughout all lands; and even when this is done, an absolutely complete series cannot yet be made out, or at least has not been." Evolutionist A. M. Winchester acknowledges that the gaps in the geologic record are significant: "The record is by no means complete - there are great gaps covering millions of years in which absolutely no records have been found. It is somewhat as if we are permitted to view isolated individual frames of a gigantic motion picture of the caravan of life through the ages." Yes, and sometimes these frames are completely out of sequence! In numerous instances stratum from a supposed-

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Replies

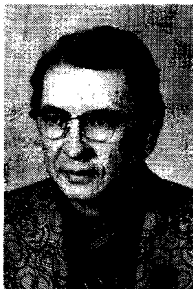
To Bible Questions

by Roy Deaver

Degrees Of Punishment And Reward

QUESTION: Do you believe that there will be degrees of punishment and degrees of reward in eternity?

First, let me emphasize that though this question is interesting, and is important, whether or not we know the answer to it will not materially affect our soul - salvation. This is the kind of matter that God Himself is going to take care of, regardless of whether or not we know the answer. I believe that answer to this question does relate to vital motivation, but one can go to heaven without ever knowing the answer to it.



But, if the Word of God gives us any light on this matter, we should be anxious to receive it.

In Mt. 12:41-45 the Lord said, "The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man cometh worse than the first. Even so shall it be also unto this evil generation."

In these verses the Lord stressed that the men of Nineveh and the Queen of the South would fare better in the day of judgment than would the generation to whom He was personally speaking.

The Lord stressed that He Himself was greater than Jonah and greater than Solomon. The men of Nineveh repented, and the Queen of the South came to hear. But, these to whom He was speaking would not repent, and were not anxious to hear.

The Lord thus emphasized:

1. The greater the opportunity the greater the obligation;
2. The greater the obligation refused or rejected the greater the punishment.

In Mt. 11:20-24 we have: "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

The Lord thus upbraided the cities "...wherein most of his mighty works were done, because

they repented not." He referred specifically to the cities of Chorazin and Bethsaida, and said: "For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you." He referred specifically to the city of Capernaum, and said: "...thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

Thus, the Lord clearly taught that the cities of Tyre and Sidon and Sodom would fare better in the judgment than would the cities of Chorazin, Bethsaida, and Capernaum.

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

In 2 Pet. 2:20,21 we have: "For if, after they have escaped the defilement of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them."

In the great parable of the talents (Mt. 25:14-30) we learn that the Lord expects us to perform according to our capacity, and that he will reward us (or grade us)

upon the basis of the relationship of our performance to our capacity. This fact would certainly indicate degrees of reward.

Then, in the parable of the pounds (Lk. 19:11-27) it is clearly stated that the man who gained the ten additional pounds was given "authority over ten cities," and the man who gained five pounds more was given authority over "five cities."

Mt. 20:1-16 records the parable of the "Laborers in the Vineyard." In the parable, the householder hired laborers early in the morning, about the third hour, about the sixth hour, the ninth hour, and about the eleventh hour. In the evening of the day, the lord of the vineyard instructed the steward to pay the laborers, "beginning from the last unto the first." Every man received the SAME THING--EACH RECEIVED A SHILLING. Those who were hired early murmured: "These last have spent but one hour, and thou hast made them equal to us, who have borne the burden of the day and the scorching heat."

Many have concluded from this parable that it teaches that therefore every person shall receive the same reward. And, in a definite sense this is true. Every man received a shilling. But, would every man have the very same attitude of appreciation with regard to his shilling?

The parable makes it clear that it is possible for a person to become a follower of the Christ even very late in life, and that such a person shall receive a "shilling." But, we believe that those persons who spent their entire lives in faithful, devoted, consecrated service--those persons who have borne the burden of the day and the scorching heat--will have a deeper appreciation for their reward. The difference will be--not in the actual reward-- BUT IN THE PERSONAL CAPACITY TO APPRECIATE IT. This same difference exists in the church today.

THE "GEOLOGIC TIMETABLE"

ly very ancient period is sitting smack dab on top of very young stratum - and that over vast miles of territory.

Finally, the multiple contradictions characteristic of this geologic fabrication would be amusing indeed if the system were not viewed so seriously by many sincere but credulous students. The geologic time scale is divided into five vast eras. They are: Archeozoic (ancient life); Proterozoic (earlier life); Paleozoic (old life); Mesozoic (middle life); Cenozoic (recent life). The following brief chart, in a very condensed way, shows these five ages, the time they are alleged to span, and a few examples (to illustrate our point) of things that purportedly evolved in these periods.

CENOZOIC	Present - 55 Million Years Ago	Man
MESOZOIC	55 Million - 190 Million	Dinosaurs
PALEOZOIC	190 Million - 550 Million	Coal, Trees, Trilobites
PROTEROZOIC &	550 Million - 2 Billion	Algae
ARCHEOZOIC		

Note please, that the claim is made that man evolved in the Cenozoic age (current estimates suggest 2 to 3 million years ago). If this is the case, how does one explain the following geological discrepancies?

1. Human footprints and dinosaur tracks have been discovered side by side in the same stratum - yet dinosaurs are supposed to have become extinct some 70 million years before man's appearance on earth!

2. Human footprints have been found in the so-called Paleozoic age - 250 million years prior to man's genesis!

3. According to evolutionists coal was formed during the Paleozoic age millions of years before the birth of man; however, near Glasgow, Scotland, under a mass of boulders, an iron instrument was discovered imbedded in a natural seam of coal seven feet under the surface.

4. Although trilobites (small marine animals with shells) are said to have perished some 600 million years before man evolved, human footprints and sandal prints have been found embedded together with trilobites in Utah.

5. Evolutionists assert that trees did not evolve until the Paleozoic period; yet, conifer spores are found in the ages preceding this era (reportedly multiplied millions of years before). Geologist Clifford Burdick emphasizes: "No self-respecting evolutionist will concede pine-trees in the Precambrian (i.e., below the Paleozoic period)."

6. Fossilized trees are found vertically penetrating several geological strata, indicating sudden burial before decay could set in rather than gradual deposition over millions of years. Dr. Russell Artist says: "At Essen, Germany, I came across such fossil tree trunks literally sticking up through several layers of sedimentary beds." He further states: "Though I was indoctrinated into all these data for the long-ages concept and was required to memorize the geologic timetable, I have quite reversed my stand on all these hypothetical matters and hold to a strick creation account, which assumes a world that is essentially young, measured in thousands of years, not millions or billions.

Let it be stressed again. The geologic timetable is based upon the unfounded and absurd assumptions of the theory of evolution. It was conceiv-

ed to buttress that view of origins as a substitute for the inspired Genesis record. Those who respect the plain language of Genesis will not endorse the geologic timetable.

Even evolutionist Immanuel Velikovsky has shown that if "great catastrophes occurred on the surface of the earth and in the depths of the seas, of more than local character," the time allotment involved in the geologic scale is without validity. And one need not agree with Velikovsky's interpretations of catastrophism, to know that divinely oriented catastrophes (e.g., the Flood) have occurred in historical times.

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1. For further discussion see: Henry Morris, Biblical Cosmology and Modern Science, Chapter 5.
 2. John Clayton, Does God Exist? Course (Teacher's Manuel).
 3. Quoted by Alfred Rehwinkel, The Flood, pp. 265,266.
 4. A. M. Winchester, Biology And Its Relation To Mankind, p. 849.
 5. See: John Whitcomb & Henry Morris, The Genesis Flood, pp. 180-200.
 6. Bible-Science Newsletter, July 15, 1970.
 7. Bible-Science Newsletter, August 9, 1969.
 8. Bible-Science Newsletter, April 15, 1968.
 9. Russell Artist, A Critical Look At Evolution (Robert Camp, ed.), pp. 147,149.
 10. Immanuel Velikovsky, Earth In Upheaval, pp. 209,210.
 11. See: Reader's Digest, December, 1975.

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

Vol. 5, Number 2

February, 1976

Matthew 24 and Luke 17

Some Questions For Brother Geiser

ROBERT R. TAYLOR, JR.
Ripley, Tennessee

In the October issue of THE DEFENDER brother Charles Geiser has raised a number of questions relative to Matthew 24 and Luke 17. If we understand correctly brother Geiser's position, he is arguing that the commonly made division at Matthew 24:34 will land one into serious difficulties with Luke 17. Without controversy the Lord is author of both messages. Both chapters are inspired by the same Spirit of Truth. The Lord did not contradict himself between Luke 17 and Matthew 24. Neither did the Holy Spirit inspire something that is contradictory in these two chapters. Quite obviously Luke 17 was given before Matthew 24 was delivered. The Lord's comments in Luke 17 were given before the final week. The Lord's discourse in Matthew 24 was given during the final week. This would have been the Tuesday before his death the following Friday. The Lord's comments in Luke 17 were given from the background of where the Pharisees demanded when the kingdom of God should come (Luke 17:20). Jesus answered with some needed counsel to the effect that the kingdom would not come with observation. It would not be a physical or tangible kingdom likened unto the temporal kingdoms

of men. It would be a kingdom from within. It would be a kingdom of the heart. However, the discourse of Matthew 24 came from the background of questions raised not by his enemies but by his disciples. The questions in Matthew 24 concerned definitely the destruction of Jerusalem and the second coming of the Lord. The introductory queries that prompted the sermon of Matthew 24 and Matthew 25 did not have the nature of the kingdom in mind. These questions concerned the temple's destruction and the second coming of the Lord.

QUERIES ABOUT LUKE 17

We have some questions for brother Geiser. If all of Luke 17 is fulfilled in A.D. 70 when Rome came against Jerusalem, then why in this small geographical province would it be NIGHT to the two men in bed, TWILIGHT (that is when they ground their grain) to the two women at the mill and DAYTIME to the two men in the field? Again, if all this is fulfilled in A.D. 70, what is the significance of the statement that one man in bed shall be taken and the other left? Taken where? Left where? What is the significance of the statement that one of

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TROUBLE

RAY HAWK
Pensacola, Florida

In Acts 15:24 Luke records, "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment."

The Greek word used by Luke is ταρσσω (tarasso) and means "to stir up, to agitate, as water in a pool; of the mind, to stir up, trouble, disturb with various emotions." Ethelbert W. Bullinger, A Critical Lexicon And Concordance To The English And Greek New Testament (London: Samuel Bagster And Sons Limited, 9th Ed., 1969), p.821.

The apostles and elders told the Gentile churches of Christ that some had gone out troubling with words. When we read Gal. 1:7 we find these Judaizing teachers had troubled the churches in Galatia by perverting the gospel of Christ.

From these passages we can see that the troublemakers in the church today are those who pervert the gospel and speak words that are not a "thus saith the Lord." Whatever judgment was passed upon troublemakers in the first century is the same judgment passed upon troublemakers in the church today. In Gal.5:10 and 12, Paul states, "He that troubleth you shall bear his judgment," and "I would they were even cut off which trouble you."

Acts 15:24 and Gal. 1:7 show

that false teachers can cause folks to be accursed, Gal.1:8,9. People are troubled with words. It is far better to trouble folks with the correct words than to upset them with "perverse things or words." In Rom. 16:17,18 Paul warns, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." In Acts 20:29 Paul warned, "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

In all these verses we can see that a person can be troubled, perverted, and lost due to heeding words that are false. On the other hand, truth can trouble an individual who is lost. In Acts 16:20,21 we read, "And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans."

It is far better to trouble or disturb people with the gospel than to trouble saints with false doctrine. In fact, the New Testament contrasts truth with error over and

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over again in its pages. Let us speak words that are sound, 2 Tim. 1:13. If we are sound in speech, Tit. 2:8, we will be sound in doctrine, Tit. 1:9; 2:1; 1 Tim. 1:10. If we are sound in doctrine, we will be sound in faith, Tit. 1:13; 2:2.

If we do not hold to wholesome words, 1 Tim. 6:3, we will find ourselves without the seed. Without the seed we are none of his, Luke 8:11,12; 1 John 3:9. We will be lost and those who hear us will be because we do not take heed to our-

selves nor the doctrine, 1 Tim. 4:16.

For this cause, every preacher who stands in a pulpit, needs to weigh every word he speaks. What is heard by the hearer will either save him or condemn him. If we preach error, we also condemn ourselves. Let us make sure that when we speak, our words do not trouble men because they are perverted words, but rather let us so speak that our words, from the New Testament, will stir men to obey the gospel!

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SOME QUESTIONS. . .

the women who ground will be taken and the other left? Taken where? What is the significance of the fact that one of the masculine toilers in the field will be taken and the other left? Taken where? Left where? The employment of the passive fits the second coming; it does not fit the events of A.D. 70. In the Roman seige those who left the doomed Jewish metropolis were to be anything but passive. They were active. They were to flee the city according to the counsel of Jesus in Matthew 24:16. Those who decided to stay in the doomed city made an active choice to stay. They were not LEFT there as though another had made the choice in their behalf. They were active in the decision policy they chose to pursue.

Quite obviously there is a definite similarity between the unconcerned attitudes of infidel Jews as Jerusalem's destruction drew near in A.D. 70 and the attitude of no concern which will characterize the infidels and disobedient when Jesus comes again. But the two events - the destruction of Jerusalem and the second coming of Christ - are not simultaneous as Max R. King has vainly envisioned in his egregious system of prophetic error, THE SPIRIT OF PROPEHCY.

QUERIES ABOUT MATTHEW 24

We gather that brother Geiser

thinks there should be no division made at Matthew 24:34. We could not disagree any more strongly!! Matthew 24:34 is the Continental Divide of this discourse. It is difficult to comprehend how a gospel preacher could miss this very obvious and clearly drawn line of sharp demarcation! If all the discourse were fulfilled in that generation, why did Jesus not place Matthew 24:34 at the concluding part of the discourse instead of where he did place it? Why put it at Matthew 24:34 if it really belonged at the end of Matthew 25:46? Had the Lord placed the words of Matthew 24:34 at the end of chapter 25 there would have been no other conclusion to draw but that all of Matthew 24 and Matthew 25 were to be fulfilled before that generation passed. But that is not where he placed Matthew 24:34. Does brother Geiser have an answer for this? If there is no divider at Matthew 24:34, then how could the disciples know with a definite decisiveness when the events prior to Matthew 24:34 would occur but relative to the events subsequent to Matthew 24:34 they could not know? Why were there clear signs depicting the destruction of Jerusalem up through Matthew 24:34 but there would be no signs of events described from Matthew 24:36 onward if there is no type of dividing marker at Matthew 24:34? These are questions for which Max R. King in THE SPIRIT OF PROPEHCY has no satisfactory answers for his egregious system of error.

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Second Annual Bible Lectureship
BELLVIEW PREACHER TRAINING SCHOOL
“BACK TO THE BIBLE”

Schedule of Events

Monday, May 10:

7:00 P.M.
 "BACK TO THE BIBLE".....George E. Darling, Sr.
 8:00 P.M.
 "THE BIBLE--GOD'S FINAL REVELATION TO MAN"
Hugh Fulford

Tuesday, May 11:

8:30 A.M.
 "THE SEVEN PARABLES OF MATTHEW 13"
Ira Y. Rice, Jr.
 9:30 A.M.
 "ABRAHAM".....Lynwood Bishop

LADIES CLASS
 "THE ESSENCE OF TIME".....Frankie Luper

10:30 A.M.
 "II PETER".....Winfred Clark

1:00 P.M.
 "BUILDING UP THE LOCAL CHURCH".....Tuck Andrews

LADIES CLASS
 "TEACHING IN THE MISSION FIELD".....Vada Rice

2:00 P.M.
 "MATTHEW 24".....Roy Deaver

3:00 P.M.
 OPEN FORUM.....Garland Elkins

7:00 P.M.
 "SENSATIONALISM".....Roger Jackson

8:00 P.M.
 "THE GOOD FIGHT OF FAITH".....Bill Coss

Wednesday, May 12:

8:30 A.M.
 "GOD HAS SPOKEN".....Archie Luper

9:30 A.M.
 "MOSES".....Lynwood Bishop

LADIES CLASS
 "THE ESSENCE OF TIME".....Frankie Luper

10:30 A.M.
 "II PETER".....Winfred Clark

1:00 P.M.
 "PAUL'S SERMON ON MAR'S HILL"
Ernest S. Underwood

LADIES CLASS
 "TRAINING TEACHERS".....Vada Rice

2:00 P.M.
 "MATTHEW 25".....Roy Deaver

3:00 P.M.
 OPEN FORUM.....Garland Elkins

7:00 P.M.
 "LIBERALISM".....William Wilder

8:00 P.M.
 "THE FREE MORAL AGENCY OF MAN"
Rex A. Turner, Sr.

Thursday, May 13:

8:30 A.M.
 "PRAYER".....Franklin Camp

9:30 A.M.
 "PAUL".....Ray Peters

LADIES CLASS
 "THE ESSENCE OF TIME".....Frankie Luper

10:30 A.M.
 "II PETER".....Winfred Clark

1:00 P.M.
 "PAUL'S CHARGE TO TIMOTHY".....William Yuhas

LADIES CLASS
 "TRAINING TEACHERS".....Vada Rice

2:00 P.M.
 "REVELATION 20".....Roy Deaver

3:00 P.M.
 OPEN FORUM.....Garland Elkins

7:00 P.M.
 "FELLOWSHIP".....Franklin Camp

8:00 P.M.
 "ESTABLISHING BIBLE AUTHORITY".....Roy Deaver



Replies

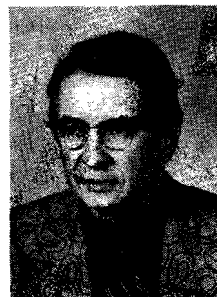
To Bible Questions

by Roy Deaver

PLEASE EXPLAIN "BAPTISM FOR THE DEAD" IN I CORINTHIANS 15:29

I. 1 Cor. 15 is the Great Resurrection Chapter. Paul had Emphasized --

1. The FACT of the resurrection, 1-11;
2. The significance of DENIAL of the resurrection, 12-19;
3. The PLACE of the resurrection in the Scheme of Redemption, 20-28;
4. The resurrection in the LIVES of Christians, 29-34;
5. The resurrected BODY, 35-49;
6. The RESULT of the resurrection, 50-58.



NOTE: The question with which we are dealing is involved in point number 4 -- the resurrection in the LIVES of Christians.

II. In Verses 29-32 Paul Asks a Series of Questions. These Questions are Asked in View of the Denial of the Resurrection. These Questions are: If There is no Resurrection of the Dead--

1. What shall the ones who are being baptized (pres. pass. subs. pt.) in behalf of the dead do? If the dead are not raised at all, why then are they being baptized in behalf of the dead?
2. Why do we stand in jeopardy every hour?
3. Why undergo the constant--day by day--persecution? What is the point? or value?

III. This is the Context in Which Paul Makes Reference to Being "baptized for the dead."

1. If there is no resurrection, what shall the ones do who are being baptized in behalf of the dead? Why are they baptized in behalf of the dead?
2. It is clear that Paul discusses certain ones who were being baptized in behalf of the dead.
3. It is clear also that Paul teaches that there would be no sense in one's being baptized in behalf of the dead if there is no resurrection.

IV. QUESTION: What is the meaning of this difficult passage?

1. Let me suggest to you first of all what this passage does not mean.
(1) It does not mean that those being baptized were being baptized in behalf of the dead Christ. Some hold that the word "dead" in 29a refers to the Christ, and that those being baptized were

IV. 1. (1) Continued.

being baptized "for"--in behalf of--the dead Christ. However, it is not possible for this view to be correct, since the word for "dead" is in the plural. If reference was to Christ the word would have to be in the singular.

- (2) It does not mean that some persons were being baptized in behalf of other people. There is no conclusive evidence that there was any practice of proxy baptism before the third century, and even then the evidence is that it grew out of a misunderstanding of this passage. Further, if that had been the practice in Corinth Paul would have dealt with the matter sharply and distinctly. He wrote the Corinthian brethren to deal with their problems. He would not have passed over such an erroneous practice without severe rebuke.
2. Next, I would like to set forth some views which have been suggested.
- (1) The idea that some were being baptized "over" the graves of Christians who had died. This view grows out of the fact that a basis notion in $\upsilon\acute{\nu}\epsilon\pi$ may be "over";
 - (2) The idea that some were being baptized with a view to taking the place of Christians who had died--especially as a consequence of persecution;
 - (3) The view that many were being baptized looking back to the teaching, the hopes, the prayers of loved ones who had died;
 - (4) The view that the word "baptized" as used here is figurative, and that Paul is simply asking, if there is no resurrection, why would Christians undergo suffering and persecution? (This view has at least two points in its favor: it is true that the word "baptism" may refer to suffering, as in Mk. 10:38,39, and this view does fit in with the context.)
3. Now, let us see if we can arrive at something a bit more definite.
- (1) One definite pertinent fact is that becoming a Christian is strictly a personal, private, individual matter. A person must be taught, must be brought to believe, to repent, to confess his faith in Christ, and must be baptized. No one can do these things--any or all--for someone else. The word of God respects the privacy, the responsibility, the accountability, the free moral agency of every person.
 - (2) In view of the very nature of Christianity it is obvious that no one can be baptized "for" or "in behalf of" somebody else. A person, in becoming a Christian, is baptized in his own behalf. Certainly, others will rejoice, but scriptural baptism brings God's blessings to the one who is baptized. Every person who is baptized is baptized in his own behalf!
 - (3) The people in Corinth, who were being baptized, were being baptized in their own behalf. But, they were being baptized in behalf of "the dead." "The dead" therefore were the persons who were being baptized. In what sense, then, were they "the dead"? Answer: these people were being baptized that they might be saved. They knew that in time they themselves would

IV. 3. (3) Continued.

die. They knew that the gospel of Christ gave assurance that the dead would be raised. In view of the resurrection of the dead, and in recognition of the fact that in time they would die, and in order to give themselves assurance of being resurrected "unto life"--they were being baptized in their own behalf.

- (4) This same basic point should be in the mind of every person who is baptized. In baptism one becomes united with the Lord in His death, burial, and resurrection. Because of His resurrection, there will be a resurrection of all the dead. All who have been baptized, and who have lived according to the demands of that baptism, will be resurrected "unto life." One is baptized in his own behalf--looking forward to the general resurrection.

SOME QUESTIONS. . .

Does brother Geiser have answers for these queries? The events of Matthew 24 up through verse 34 do not fit the second coming; the events from Matthew 24:36 to the end of the discourse do not fit the events of A.D. 70. There is no way to understand this chapter if one attempts to fit all its fifty-one verses into the destruction of Jerusalem in A.D. 70. Does brother Geiser think the cutting asunder, the consignment with hypocrites and the weeping and gnashing of teeth belong to the events of A.D. 70? If so, on what grounds?

WHAT ABOUT MATTHEW 25?

Evidently brother Geiser has forgotten Matthew 25. The discourse of our blessed Lord on the Mount of Olives did not end with Matthew 24:51. Uninspired man, not the inspired Matthew, made the division marker between Matthew 24:51 and Matthew 25:1. In his fine Commentary on Matthew the scholarly H. Leo Boles says on pages 476-477 as his beginning comments on Matthew 25, "Jesus is still on the Mount of Olives on the way to Bethany; this is a continuation of the discourse to his disciples recorded in chapter twenty-four; we are still in the last week of his earthly ministry." Brother Boles was just as right as he could be in this observation. Be

it recalled furthermore that the disciples asked about the destruction of the temple AND of the Lord's second coming. Jesus answered about Jerusalem's destruction up to Matthew 24:34. From Matthew 24:36 onward he answered about the second coming and the end of the world (not the end of the Jewish Age as per the highly imaginary theory of Max R. King) from Matthew 24:36 to the end of Matthew 25. Matthew 24:36-51 are second coming verses - not destruction of Jerusalem verses. All of Matthew 25 is a second coming chapter. None of Matthew 25 was fulfilled in A.D. 70.

Now if brother Geiser denies a dividing marker in this discourse on the Mount of Olives at Matthew 24:34, then to be consistent he has to deny any kind of dividing marker anywhere in either Matthew 24 or Matthew 25. If not, why not? If he says, the dividing marker is between Matthew 24:51 and Matthew 25:1 we deny it and demand his proof. In no sense of the term is the chapter divider at that point a divider in the discourse given that Tuesday on the Mount of Olives. The discourse of Matthew 24 and Matthew 25 is one yet it covers two major points. Those major points are: (1) the destruction of Jerusalem in the first part of the discourse - Matthew 24:4-34 and (2) the second coming of our Lord - Matthew 24:36-25:46.

Does brother Geiser believe all of Matthew 25 has been fulfilled already, that it has been past history since A.D. 70? If so, the second coming has already occurred. It is no longer a future reality. The resurrection is past. There is no resurrection in the future. The final judgment of all humanity has occurred already. There is no final judgment out there in the future. According to that type of logic none of us will ever be judged. We were not here in A. D. 70 to be judged then. If all of Matthew 25 is fulfilled, then there will be no judgment out there in the future for any of us. And brother Geiser thinks he has found a problem with Luke 17 and Matthew 24! If Matthew 25 is past history, then the pronouncements of all rewards and all punishments have already taken place. Furthermore, all the wicked have been in eternal Gehenna for more than 1,900 years. All the righteous have been in heaven for in excess of 1,900 years. In view of this why do we have in excess of four billions of the living who, right NOW, are neither in eternal Gehenna nor in the eternal home of the soul. This is a point where the system of Max R. King takes one of its many disastrous dips. There is no room for an additional two thousand years of time on earth when all the events of Matthew 25 are fulfilled. That is quite obvious for Matthew 25 is a second coming chapter, it is an end of the world chapter. It is a chapter of FUTURE HAPPENINGS and not PAST REALITIES.

If brother Geiser places the divider at the end of Matthew 24 and before the opening of Matthew 25, then he has the 2,000 year gap at least, which in his article, he

denies is possible at the point of Matthew 24:34. Again we ask by what sort of logical Scriptural system of exegesis does he place the dividing gap between Matthew 24:51 and Matthew 25:1? And if brother Geiser does not place a divider somewhere in this discourse, he is in real trouble with every verse of Matthew 25. That adds up to forty-six verses of real trouble for his position.

Brother Geiser is concerned with Luke 17 and Matthew 24. In our judgment his greater difficulty lies with Matthew 24 and Matthew 25. We would be pleased to see something from his pen in THE DEFENDER about Matthew 25.

We plead with all our brethren not to allow a study of Luke 17 and Matthew 24 to lead them in the direction of Max R. King who thinks all of Luke 17, all of Matthew 24 and all of Matthew 25 have been fulfilled more than nineteen centuries ago. That which Jesus spoke about the destruction of Jerusalem IS PAST HISTORY. That which is spoken about the second coming IS YET A FUTURE REALITY. A.D. 70 and the Lord's second coming MUST be kept distinct. Max R. King utterly failed to do this in THE SPIRIT OF PROPHECY. We are strongly desirous that neither brother Charles Geiser nor any other brother fall into the treacherous trap of THE SPIRIT OF PROPHECY.

It is this writer's hope that this article will help brother Geiser or any other who shares his view to see that he needs to apply quickly the brakes in his views of Matthew 24 as a chapter unbroken by no divider and one that was totally fulfilled nineteen centuries ago. NOT ALL of Matthew 24 is past history.

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4850 Saufley Road
Pensacola, Fla. 32506

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

Vol. 5, Number 3

March, 1976

THE SPIRIT OF ROMANS 14

JACKIE M. STEARSMAN
Clearwater, Florida

INTRODUCTION

The student of the Bible must not read more into a passage than what God intended; neither should he refuse to abide by all that has been authorized or implied by a given passage. It is the case that men will misuse a passage to justify a false position, and we must be willing to prove all things and hold fast that which is good (1 Thess. 5:21). In this article I want to consider our freedom in Christ as considered by Paul in Romans 14 and then show some misapplications of the passage. I want to assume that the reader of this article will carefully study Romans 14 on his own, in order that I might use the space in this article to call attention to truths that are implicit in it.

THE FREEDOM OF ROMANS 14

The freedom under consideration in Romans 14 is over matters of scruples--matters in themselves indifferent. Two examples are cited by Paul; 1) refraining from meats (14:2), and 2) observing certain days which had not been bound by the Lord (Rom. 14:5-6). Such acts were neither right nor wrong; they were matters of scruples, or indifference (Rom. 14:14). Such items could become wrong to the individual who would be weak enough to violate his conscience. We must carefully consider the following:

1. *We are not free where Christ has bound us, for we are still under law to Christ (1 Cor. 9:21). We are not free to add a regular meal to the Lord's Supper (1 Cor. 11:20-22, 34). We are not free to live immoral lives (1 Cor. 5--6; Gal. 19-25).*
2. *We are not free to teach that refraining from meats, and observing of days, which God has not regulated, are laws of Christ which are binding upon others (Rom. 14:2-3). Such private convictions may be held but cannot be bound upon others (Rom. 14:22).*
3. *We are not free to create a sect over our own private opinions. By implication Paul condemns the creating of a "meat-eating" sect or a "day-keeping" sect. We are to receive one another, giving liberty to the private opinions of one another.*

(Continued on page 20)

ABORTION IS MURDER

EDWARD NASSAR
Gulf Shores, Alabama

It is truly hoped that what is presented in this article will disturb so badly that you will do whatever you can to bring about an end to the MASS MURDER that has been legalized in this country in recent years. Of course, I am referring to ABORTION and ABORTION IS MURDER!!

As of January 22, 1973 our own Supreme Court, the highest court in the land, ruled that the killing of an unborn baby is an act protected by the constitution of the United States. It was probably the most sweeping and sensational decision of the Nixon Court. It abolished the criminal abortion laws of almost every state, ruling that the decision regarding abortion, prior to the last ten weeks of pregnancy, must be made solely by the woman and her doctor.

In this landmark decision the court decided that the unborn child is not a "person" in any "meaningful" or "whole" sense, and therefore is not protected by the 14th amendment.

This is absolutely incredible to say the least. For we can't help but wonder how long it will be before the AGED, the TERMINALLY ILL, those AFFLICTED WITH HEREDITARY DISEASES, the MENTALLY RETARDED, the SEVERELY HANDICAPPED, and the INSANE are classified as NOT being a person in any "MEANINGFUL" or "WHOLE" sense, therefore TERMINATED also. Yes, the Supreme Court could possibly have opened the door to "WHOLESALE MURDER."

Since this decision there has been reported cases of experimentation on aborted babies that have been absolutely ghastly, for instance --

1. Dr. R. Goodlin at Stanford University, California, did experiments including "slicing open the rib cage of a still-living human fetus (unborn baby) in order to observe the heart action...some as old as 24 weeks were used. (Sworn testimony to Mary Swedsen, June 1, 1972).
2. One woman anesthetist at Magee-Woman's Hospital in Pittsburgh testified, "It was repulsive to watch life fetuses (premature infants) being packed in ice while still moving and trying to breathe, then being rushed to a laboratory." (Testimony of Mrs. W. Pick, anesthetist; Pennsylvania Abortion Commission, the Pittsburgh Catholic, March 17, 1972).
3. One of the worst experiments was done by Dr. Peter Adam of Western Reserve University of Cleveland, Ohio. In this experiment, babies 12-20 weeks of age were delivered alive and normal by hysterotomy. Their heads

the **DEFENDER**

PENSACOLA, FLORIDA 32506

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were then cut off and attached to a machine which pumped various chemicals through the brain circulation of their severed heads. (Medical World News, June 8, 1973, p. 21).

4. Upon performing an abortion one doctor who was badly disturbed by the baby's attempts to cry simply dropped the after-birth on the child's face and smothered it to death.

But the big question, among many, is, "IS ABORTION MURDER?" The Supreme Court carefully avoided answering the question of when a human life begins. It said, "We need not resolve the difficult question of when an unborn child actually becomes a human person, with a legal right to live."

This is indeed the reason why so many seem to have accepted abortion today. Many don't think of an unborn baby as being human. To many it is no more than a hunk of meat to be discarded at will. Well, is the unborn child human? does human life only begin at birth? or is the unborn fetus really just a hunk of meat? To answer these questions is to answer the question, "Is Abortion Murder?"

There is plenty of evidence to indicate that the unborn babe is indeed human and alive. We can prove it both scientifically and scripturally. Scientifically, human life is a continuum from conception until death --

1. At conception life begins.
2. 18-25 days old -- Heart begins to beat.
3. 6 weeks -- Brain waves are already present.
4. 7 weeks -- If baby's lip is tickled, he will pull away.
5. 8-10 weeks -- He has developed fingerprints, he is startled at sudden noise. He will "purposefully" seek to avoid the sustained pressure of a microphone. He will react violently to needle puncture and other similar disturbances and yet, absurdly, we are not supposed to conclude that it feels pain.
6. 12 weeks -- Breathes, sucks thumb, swallows, tastes, cries, sleeps and wakes. All organ systems function including mental.
7. Birth -- Exits the womb, breathes air, takes his food by mouth.
8. 1 year -- Walks
9. 2 years -- Talks
10. 7 years -- Reads and writes.
11. 9-15 years -- Develops sexually.
12. 18 years -- Physical adulthood.
13. 70 plus years -- Old age.

AT WHAT AGE WOULD YOU DARE DRAW THE LINE AND SAY THAT A PERSON WAS NOT HUMAN?

Secondly, and most importantly, the Holy Scriptures make it clear that the unborn child is indeed human, for instance --

1. Jer. 1:4-5, "Before I formed thee, in the belly I knew thee; and before

thou comest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Did God sanctify just a hunk of meat? Not hardly!

2. Luke 1:15, "He (John) shall be filled with the Holy Spirit, even from his mother's womb." Was it just a hunk of meat that was filled with the Holy Spirit? ABSURD!!
3. Concerning Jesus Christ, it is said in Matt. 1:18-25, "When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit." Again, we ask, "Was this child of the Holy Spirit conceived in Mary's womb merely 'fetal tissue' or 'a blob of protoplasm' or 'a hunk of meat'?" What if Mary had decided to get an abortion?
4. Read Psa. 139:13-16.

Yes, human life begins at conception, therefore, abortion is murder and the God of heaven commands, "Thou shalt not murder."

But isn't it amazing that the very ones in this country who protested the bombing of Viet Nam, the ones who speak out against harming the environment, who speak loudly against the mistreatment of animals, who shout for women's rights, are the very ones who WON'T lift a little finger against the slaughter, torture and wholesale murder of little babies who can't even protect themselves.

But, brethren, we must do something. For abortion just like racism is more than a social problem, it is a sin problem. You may ask, "What can I do?" Well, several things. We, as gospel preachers especially, should preach against this terrible sin and stand against it. Those that can, could write articles against abortion, placing them in local newspapers. You can write your Congressman and Representatives about adding a constitutional amendment to halt this kind of murder. We could also help support by our time, money and talent those legitimate anti-abortion advocates and organizations. Let us do all we can to stop abortion for ABORTION IS MURDER.

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THE SPIRIT OF ROMANS 14

4. We are not free to disregard our conscience. All things are clean but that which is clean (lawful) may become evil if we act so as to violate our conscience (Rom. 14:14,20).
5. We are not free from the absence of concern. The strong must understand and take into consideration the weak. The weak must understand and take into consideration the strong (Rom. 14:3-12).
6. We are not free from the law of love (Rom. 14:13-23). We must not disregard the impact of our actions upon others. We do not live to ourselves nor die to ourselves, but each stands accountable before God, and God says to give due love and consideration to the other person. It becomes a sin to put a stumblingblock or occasion to violate the conscience before others.¹ We are to follow that which makes for peace (Rom. 14:13-23).

MISAPPLICATIONS OF ROMANS 14

Abuse of Expediency

There are some brethren who read this passage and come to the term "offend" and feel that if anyone has any objection to that which is being done, then in the spirit of Romans 14 the practice must be discontinued lest we "offend" the "weak brother". By "offend a weak brother" Paul had reference to more than displeasing his feelings. He was concerned with causing the brother to sin by violating his conscience. Paul speaks of meat sacrificed to idols, of causing the weak brother to perish (1 Cor. 8:9, 11, 13). We must not lead him to do that which he believes to be wrong (Rom. 14:15, 20, 21-23).

Paul also shows that the brother who may not understand the eating of meat or the keeping of a day must not make his convictions mandatory upon others. We cannot force him to go against his convictions; neither can he ask us to forego our convictions in that which is good and right.

Brother Bales makes the following observations which I believe express the truth of the matter: "As long, . . . as an individual does not bind me, as long as he is not constantly bringing reproach on the cause of Christ, and as long as he is not repudiating what the Lord has taught, as long as he is not building a faction, we need to bear with one another."

ABUSE OF DOCTRINE

It is the case that some have taught error in a doctrinal nature and have appealed to this passage for justification. For example, the commentary written by J. W. McGarvey and Philip Y. Pendleton, Thessalonians, Corinthians, Galatians, and Romans, Standard Publishing Foundation, pp. 525-526, uses Romans 14 to justify instruments of music in worship, and missionary societies. Such is a perversion of the passage. God has bound upon us the kind of music (vocal), thus specifying this item, and to place this in the realm of scruples is to do away with positive law from Him on this or any other subject. He has also designated the institution to spread the gospel and that is the church, and any society set above it, regulating and delegating authority to the local congregations, is in violation of the scriptures. Others have sought to make the role of women in worship a matter of scruples. Such is to deny the total teaching of the Bible regarding the role of women. God has decreed from creation that woman is to maintain a submissive role (1 Tim. 2:8-15), and to teach otherwise is to violate the clear and positive teaching of the Scriptures. One could just as forcefully and scripturally teach that the man is to be in submission to the woman, with her doing the teaching and praying, as he can that she is not to be submissive. The principle of interpretation that can take matters of doctrine and make them matters of scruples is a principle that is destined not to be bound by the authority of Scriptures. Proof of such is the Christian Churches and the Disciples of Christ denominations.

CONCLUSION

The spirit of Romans 14 can apply only to those matters which are indifferent within themselves. In matters where God has bound (2 Jno. 9-11; Matt. 16:19) we must remain bound. By a study of Romans 14 we are made aware of the fact that we have more freedom than some would allow and that we are not to use our freedom to bind upon others our own scruples. Let it not be forgotten that any matter being discussed under the regulations of Romans 14 must first be shown to be a matter of indifference. Such cannot be the case for the acts of worship nor the ones designated to lead in worship as it is not a matter of indifference for this God has clearly specified.

¹I am indebted to brother James Bales, Romans: The Living Way Series, for much of the above.

BELLVIEW PREACHER TRAINING SCHOOL

Schedule of Events

LADIES CLASS
"THE ESSENCE OF TIME".....Frankie Luper

8:00 P.M.
"ESTABLISHING BIBLE AUTHORITY".....Roy Deaver

LECTURESHIP ANNOUNCED

by

THOMAS F. EAVES

"SET FOR THE DEFENSE OF THE GOSPEL" (Philippians 1:16) will be the theme of the annual lectureship at the EAST TENNESSEE SCHOOL OF PREACHING AND MISSIONS in Knoxville, Tennessee. The lectureship, to be conducted in the meetinghouse of the Karns church of Christ, will begin at 7:00 p. m. APRIL 15th and conclude at noon APRIL 17th.

The lectureship will be of great benefit to Christians desiring to defend the Gospel of Jesus against religious error. Qualified speakers will discuss areas of conflict between God's word and religious error, suggesting practical methods for defending the gospel in face of error.

Speakers and some of the topics they will discuss are as follows:

"THE BIBLE IS GOD'S WORD, THE CHRISTIAN'S STANDARD"
Glen McDaniel, Jonesboro, Arkansas

"THE FALLACIES OF ARMSTRONGISM"
Jim Davis, Hinton, West Virginia

"THE GOSPEL AND MORALITY"
James W. Watkins, Jr., Chattanooga, Tennessee

"NECESSITY OF DEFENDING THE GOSPEL"
Ron Edlin, Oak Ridge, Tennessee

"IN DEFENSE OF THE ONE CHURCH"
William Whitaker, Laurel, Mississippi

"CREATION OR EVOLUTION?"
Basil Overton, Florence, Alabama

"MEETING DENOMINATIONAL ERROR CONCERNING BAPTISM"
Glenn Ramsey, Carthage, Tennessee

"PRESUMPTIONS OR PENTECOSTALISM"
Max Miller, Woodbury, Tennessee

"INSTRUMENTAL MUSIC"
James W. Kennedy, Greenville, South Carolina

"PREMILLENNIALISM, RESURRECTION OF AN ANCIENT EVIL"
Don Hinds, San Francisco, California

"MODERN TRANSLATIONS - THE GOSPEL OR ANOTHER GOSPEL?"
Charles Huff, Tazewell, Virginia

"PERSONAL EVANGELISM"
Jerry Dyer, East Tennessee School of Preaching and Missions, Knoxville, Tennessee

"CHRISTIAN WOMAN'S ROLE IN DEFENSE OF THE GOSPEL" (*Ladies' Class*)
Mrs. Wilma Folwell, Nashville, Tennessee

(Continued)

For further information or a complete lectureship schedule, write:

EAST TENNESSEE SCHOOL OF PREACHING AND MISSIONS
Route 22, Beaver Ridge Road
Knoxville, Tennessee 37921

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NOTICE: The elders of the Lemay church of Christ have asked that we run the following:

FELLOWSHIP RESTORED

The elders of McKnight Road church of Christ and the elders of Lemay church of Christ in St. Louis met January 26, 1976. The differences between the two congregations were resolved, and we are now in full fellowship again. The Lemay elders have rescinded their withdrawal of fellowship from the elders of McKnight Road church. A statement to that effect was signed by the elders of both congregations.

From the elders of Lemay church



Cecil F. Low
For the elders

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

Vol. 5, Number 4

April, 1976

Some Tenets Of Liberalism

TOM L. BRIGHT

Lake Charles, Louisiana

There lies within the reach of us the Book of all books, the Bible. This Book is the most profound piece of literature that any man has ever read, and well it ought to be, it is inspired of the great I AM. "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" (2 Tim. 16-17).

One could not know one single thing concerning God, Christ, the Holy Spirit, heaven, hell, eternity or anything that pertains to the spiritual world if it were not for God's revelation to man, that which we call the Bible. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God...Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God" (1 Cor. 2:9-12). Dearly beloved, everything that we can possibly know about things spiritual and eternal in nature, God had to reveal them to us!

Moses sets forth a principle that bears out this proposition. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deut. 29:29). Where is the emphasis? On the revealed things! The apostle Peter further confirms this in 2 Peter 1:3, "According as divine power 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." The inspired Scriptures are all-sufficient! We need nothing more, nor can we subsist on anything less. A conforming of our lives to those things taught as binding in the New Testament will lead us to an eternal home with Him who loved us and gave His only begotten Son "that he might deliver us from this present evil world" (Gal. 1:4).

Hosea writes in Hosea 8:12, "I have written to him the great things of my law, but they were counted as a strange thing." This principle is just

(Continued on page 27)

"WHY GO TO CHURCH?"

WINSTON C. TEMPLE
Pensacola, Florida

In other words: Why should I assemble with the saints? The question that titles this article is posed by many unbelieving and worldly-minded people. The purpose for rewording the question is due to the fact that the question is not only posed by the world but also by some of the members of the Lord's church. The worldly-minded person asks: Why go to church? The hypocritical church member asks: Why should I assemble with the saints?

The following reasons given as to why one should attend the Lord's church will answer either in whole or in part the question of both the alien sinner and the indifferent church member:

(1) The Lord Requires It. It is a definite command. Heb. 10:25 - - "Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." Notice the words assembling and ye. One understands that he can not possibly attend all assemblies of all the congregations everywhere, but one can understand that God commanded saints to assemble for every assembling of their local congregation. The word ye means for all of that congregation to attend all the assemblies of that congregation. If not, why not? When Paul told the Ephesians to sing in chapter 5:19, did he mean just a

few or did he mean all of them? Since it is a definite command and if one breaks the commands of God willfully he will be lost (Heb. 10:26-27), then does it not follow that all Christians should assemble every time the local congregation in their community meets, and if a person is not a Christian does it not seem reasonable that he should become one and assemble with the saints; that is, if he desires to enter heaven?

Brethren, we need to get out of the willful sinning business. Jesus Christ did not die for the purpose of allowing us by our continual practice of sin to trample under foot his precious blood!

(2) The Lord's Presence Is There. In Hab. 2:20 we read: "But the LORD is in his holy temple: let all the earth keep silence before him." In Eph. 2:20-22 we read: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone: In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." In the Habakkuk reference, the prophet spoke of God's presence in Solomon's Temple but in Ephesians, Paul spoke of God's presence in the Christians who made up the local church at Ephesus. At this point one will ask how is His presence there? God,

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Christ and the Holy Spirit dwell in a Christian's heart by faith, Jn.14:23; Rom.8:9-10; Eph.3:17. If the Lord's presence is in the local assembly of the saints, then does it not follow that those who are not Christians should become such and thus enjoy the privilege of God's presence? If a person is a member of a local congregation then does it not move him to assemble with those who have kindred spirits? O'vain men, what joys we deprive ourselves of.

(3) The Lord Has Prepared Spiritual Food For His Children. He has provided teaching (Jn.6:35; Acts 13:1; Acts 2:42; singing as a part of teaching, Col.3:16; prayer, Acts 2:42; 1 Tim.2:8 as a means of consolation and communion with the heavenly Father. The purpose of this spiritual food is that his children can grow into a full-grown spiritual person, fit for the heavenly home, 1 Pet.3:18; 1 Pet.2:2; Heb.5:12-14). This earthly existence is just a dressing room which gives us a period in order that we may adorn our souls with the character of the Christ (2 Cor.3:18).

(4) The Lord Has Placed His Supper There. (Lk.22:29-30) He placed it in the church as a reminder to us of His love for us. He died for us while we were yet sinners (Rom.5:8). It is a memorial supper in honor of Prince Immanuel, the Savior of the world. Consider the thought, sinner friend, brother and sister in Christ. The Lord of glory has in-

vited you to supper each Lord's Day (Acts 20:7). Will you reject His invitation?

(5) Salvation Is In The Church. Just as all outside the ark were lost (Gen.7:22) all outside the church of Christ are lost (Eph.5:23; 2 Tim.2:10). Christ is the church (Eph.1:22,23). He is the Savior of the church (Eph.5:23); then, doesn't it bother you if you are not a member? And if you are a member and realize that the above statements are true, then shouldn't you fully understand the necessity of assembling with the local congregation in your community which makes up the spiritual body of Christ? (Col.1:23; Eph.4:11-16).

(6) Man Must Face God In Judgment. Last, but certainly not least, mankind must die and face the Judge of all things (2 Cor.5:10). When you come before Him who sits on the Great White Throne (Rev.20:11-15), how will you answer Him in regard to the matters discussed in this article? We must all give an account of our deeds in this life. Sinner friend, you need to heed the following: hear the gospel (Rom.10:13,14), believe in God, the Father and Christ the Son (Heb.11:6; Jn.3:16,17), repent of your sins (Lk.13:3; Acts 17:30), confess that Jesus Christ is the Son of God (Acts 8:37) and be baptized into Christ (Gal.3:26,27) and be not like the hypocritical, indifferent church member who forsakes the assembling of the saints.

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SOME TENETS OF LIBERALISM

as true and applicable today as when it was first written. God, through inspired men, had WRITTEN the great things of His law to Israel, but they had counted these great things as a strange thing. How had they done this? By rejecting the teaching thereof; by refusing to heed the things therein. This is nothing new. From the beginning of time man has rejected the word of God because it would bind where one does not want to be bound or because it would disallow that which one wanted to allow. We can rest assured that Satan has not ceased in his efforts to persuade men to continue to reject God's word, nor will he do so as long as this world stands.

It seems preposterous to us that Jehudi had the audacity, the insolence

to take his penknife and having cut the roll, to cast it into the fire (Jer. 36:23). This is tragic, so very tragic; yet verse 24 is a grossly more sad commentary on their attitude than verse 23. Notice, "Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words." Does this not bring tears of grief to one's eye when we realize that there were those who had such a total disregard for the things of God?

Yet today, on every hand in our society, we see such flagrant disregard for God's law. Murder, rape, trial marriages, divorce for every cause, legalized murder (abortion), the avalanche of the increase in crime, the ever increasing acceptability of homosexuality and lesbianism, not to mention pornography and its effect upon our society.

Look at the multitude of the so-called new "versions" of the Bible. Today, when one says, "The Bible teaches this or that", one of the first questions that is asked is "Which Bible?" If this travesty and prostitution of the word of God is left unimpeded, the only thing that future generations can possibly think about the Bible is that it is just another book among many good books and it will be treated accordingly.

Denominationalism is another outstanding example of Hosea's outcry. There are more than three hundred religious organizations with each teaching a different doctrine than the others. The amazing thing about this is that they all claim to be followers of the same Book! No wonder our world is full of doubters, skeptics, agnostics and atheists. What else would you expect with all of the inconsistency exemplified in the religious world?

Even though these denominational doctrines have been met and resoundingly defeated on the platform of polemics by those soldiers of the cross who KNEW, BELIEVED AND LOVED THE TRUTH, we now have so-called members of the Lord's church espousing the very same theology!

Today, liberals in the church of our Lord are taking the penknife of Jehudi and slashing, mutilating and destroying the truth as it is revealed to us by inspired men. Literally a penknife? Literally throwing it into the fire? No, but the results are just as disastrous and damning to one's soul as if this dreadful thing were actually done. With their additions, subtractions and semi-inspired interpretations that rest upon the brink of absurdity and irresponsibility, they are leading precious souls away from the truth and unto errors that leads to eternal torment. Such is "another gospel" (Gal. 1:6), and "another gospel" is not "the gospel of Christ" (Gal. 1:7). Therefore, it cannot be true; it cannot be the power of God unto salvation and will not lead one to eternal life. Needless to say, it is nothing short of the "doctrines and commandments of men" (Matt. 15:9) and offers nothing more than a remorseful eternity.

Dearly beloved, one needs not read very far in the writings of the various liberals before they see the rank rejection of almost every principle of interpretation (Hermeneutics). With an air of intellectual pride and superiority that is unsurpassed and unsurpassable; with an attitude of scorn and intolerance for those who would disagree with their liberalistic philosophy; with an unswerving animosity for everything they consider as "traditional" or "legalistic" and with a disposition of "almost-inspiration", they claim illumination in such a way so as to lead the church out of a despotism it has been laboring under for many years. They are the twentieth century saviors of the church!

When one questions their teaching or opposes their diatribes, they

(Continued on page 30)

Second Annual Bible Lectureship
BELLVIEW PREACHER TRAINING SCHOOL
"BACK TO THE BIBLE"

Schedule of Events

Monday, May 10:

7:00 P.M.
 "BACK TO THE BIBLE".....George E. Darling, Sr.
 8:00 P.M.
 "THE BIBLE--GOD'S FINAL REVELATION TO MAN"
Hugh Fulford

Tuesday, May 11:

8:30 A.M.
 "THE SEVEN PARABLES OF MATTHEW 13"
Ira Y. Rice, Jr.

9:30 A.M.
 "ABRAHAM".....Lynwood Bishop

LADIES CLASS
 "THE ESSENCE OF TIME".....Frankie Luper

10:30 A.M.
 "II PETER".....Winfred Clark

1:00 P.M.
 "BUILDING UP THE LOCAL CHURCH".....Tuck Andrews

LADIES CLASS
 "TEACHING IN THE MISSION FIELD".....Vada Rice

2:00 P.M.
 "MATTHEW 24".....Roy Deaver

3:00 P.M.
 OPEN FORUM.....Garland Elkins

7:00 P.M.
 "SENSATIONALISM".....Roger Jackson

8:00 P.M.
 "THE GOOD FIGHT OF FAITH".....Bill Coss

Wednesday, May 12:

8:30 A.M.
 "GOD HAS SPOKEN".....Archie Luper

9:30 A.M.
 "MOSES".....Lynwood Bishop

LADIES CLASS
 "THE ESSENCE OF TIME".....Frankie Luper

10:30 A.M.
 "II PETER".....Winfred Clark

1:00 P.M.
 "PAUL'S SERMON ON MAR'S HILL"
Ernest S. Underwood

LADIES CLASS
 "TRAINING TEACHERS".....Vada Rice

2:00 P.M.
 "MATTHEW 25".....Roy Deaver

3:00 P.M.
 OPEN FORUM.....Garland Elkins

7:00 P.M.
 "LIBERALISM".....William Wilder

8:00 P.M.
 "THE FREE MORAL AGENCY OF MAN"
Rex A. Turner, Sr.

Thursday, May 13:

8:30 A.M.
 "PRAYER".....Franklin Camp

9:30 A.M.
 "PAUL".....Ray Peters

LADIES CLASS
 "THE ESSENCE OF TIME".....Frankie Luper

10:30 A.M.
 "II PETER".....Winfred Clark

1:00 P.M.
 "PAUL'S CHARGE TO TIMOTHY".....William Yuhas

LADIES CLASS
 "TRAINING TEACHERS".....Vada Rice

2:00 P.M.
 "REVELATION 20".....Roy Deaver

3:00 P.M.
 OPEN FORUM.....Garland Elkins

7:00 P.M.
 "FELLOWSHIP".....Franklin Camp

8:00 P.M.
 "ESTABLISHING BIBLE AUTHORITY".....Roy Deaver



SOME TENETS OF LIBERALISM

Immediately run behind the cover of that is merely your interpretation or "I love you too much to disagree with you." It is always interesting to note that these people wouldn't know a basic principle of Hermeneutics if it slapped them in the face or the Biblical principle of love (agape) if it jumped on their back!

If the Lord so wills, and the editor of this fine paper be so gracious, it is my intention to present a series of articles that will deal with specific tenets of the liberalistic philosophy. I would like to examine such things as the supposed distinction between "gospel" and "doctrine", the design of baptism (should people be accepted as brothers in Christ upon their denomination baptism?), the subject of fellowship, unity in diversity and the subject of matters of opinion and matters of faith.

Often I have sat in my office, meditating upon the tremendous import of the great commission given by our Lord. It is imperative that the church be impressed with the proposition that if the gospel is to be taken into a lost and dying world, faithful Christians will have to do it! As I think of this tremendous responsibility, I shudder! But as it was in the days of the infant church so it is today. Satan will use every conceivable thing to cause the church to falter in its God given task to carry the life saving gospel to a sin sick world.

A very pressing issue that we must face today is liberalism. This enemy of the truth lies in the bed of skepticism, agnosticism and atheism. If this death dealing monster is left unchecked and is allowed to fulfill its intended purpose, the issue that the following generations will have to face is the RESTORATION OF NEW TESTAMENT CHRISTIANITY AS IT IS REVEALED IN THE SCRIPTURES!

(MORE TO FOLLOW)

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THE BIBLE AND FLYING SAUCERS

WAYNE JACKSON
Stockton, California

In recent times a few radical sensationalists have contended that centuries ago earth was visited by space beings from distant planets. It is alleged that evidence for such a notion is not only to be found in the archaeological records and monuments of antiquity, but that the Bible also contains allusions to such. For instance, in his best-selling book, Chariots of the Gods? (and the subsequent movie of the same title), Swiss author Erich von Daniken contends that Ezekiel, chapter one, is a biblical description of flying saucers visiting

earth from outer space. However, careful study of Ezekiel 1 not only thoroughly refutes von Daniken's absurd theory, it also reveals how little regard he has for Jehovah and His Word.

EZEKIEL'S VISION

The prophet Ezekiel was one of the captives of the Babylonian conquest in 606 B.C. As the book opens, it is the thirtieth year (probably the thirtieth year of his own life) and he is in Babylon by the river Chebar when the "heavens

were opened" and, the prophet declares, "I saw visions of God." As the dramatic visions began to unfold, Ezekiel saw the likeness of four living creatures. They were similar in appearance to men except they had four faces: one like a man, one like a lion, one like an ox, and one like an eagle (10). They had hands like men but feet as calves (7,8), and each creature had four wings, two of which covered the body (11), and two of which stretched upward supporting "the likeness of a firmament" (22,23). Their appearance also was like burning coals of fire and their movements appeared as flashes of lightening (13,14). Beneath these four living creatures were four wheels. Each wheel was fashioned as "a wheel within a wheel" and it could move in four directions without turning. Moreover, the rims of the wheels were "full of eyes" (15-18). Above all of this was a throne upon which sat one who had the "appearance of a man" and who was surrounded by a fiery and glorious brightness (26-28). Overpowered by the spectacle, Ezekiel fell upon his face.

THE MEANING OF THE VISION

Before discussing the actual elements of these scenes, several preliminary observations are in order. (a) Rather than relating to mysterious outer space UFO's, these visions were breath-taking glimpses of the glory of Almighty God. Indeed, verses 1 and 28 stand like guardian sentinels at the beginning and end of the chapter to prevent fanatical speculation as to the meaning of the narrative. In the first verse the prophet says: "I saw visions of God," and in the final verse he concludes: "This was the appearance of the likeness of the glory of Jehovah." (b) These scenes are identified as "visions". This biblical term may refer occasionally to purely oral revelations (Hab.2:2,3), or to the written record of a divine revelation (Nah.1:1), or, as in this instance, to a miraculous audio-visual phenomenon through which divine truth is communicated. (Compare the account of the Trans-

figuration in Matthew 17:1-9). Visions were frequently connected with the revelation of God in olden times. "Hear now my words: if there be a prophet among you, I Jehovah will make myself known unto him in a vision..." (Num.12:6); Cf. Heb.1:1). (c) The narrative is highly symbolic as evidenced by the repeated use of "appearance" (14 times) and "likeness" (10 times) (d) Finally, it should be noted that this vision of Deity - similar to Isaiah's (6:1-8), and also to the apostle John's (Rev.1:9-20), was doubtless to prepare the prophet for the great truths about to be revealed to him (Cf. 2:2ff.).

The Four Living Creatures - The four living creatures are not "space people" from some remote planet; rather, they are plainly identified as heavenly cherubim! Note Ezekiel's own explanation: "And the cherubim mounted up: this is the living creature that I saw by the river Chebar" (10:15,20). Cherubim were an order of angelic beings in Jehovah's service. For example, they were used by the Lord to guard the entrance to Eden after Adam and Eve's transgression (Gen.3:24). Cherubim figures were mounted on opposite ends of the mercy seat atop the Ark of the Covenant within the most holy place of the Tabernacle (Ex. 25:22). In Ezekiel's vision, each cherub had four faces: man, lion, ox, and eagle. Jewish tradition interpreted this as follows: "Man is exalted among creatures; the eagle is exalted among birds; the ox is exalted among domestic animals; the lion is exalted among the wild beasts; and all of them have received dominion, and greatness has been given them, yet they are stationed below the chariot of the Holy One" (Midrash Rabbah Shemoth, 23, on Ex.15:1). This is doubtless a symbolic representation of Jehovah's supremacy and sovereignty over the entire creation! There is not the remotest connection with space-men!

The Wheels - The appearance of wheels, each characterized as a "wheel within a wheel", have been absurdly identified as flying sau-

The Throne - Above the cherubim,

CONCLUSION

[illegible]

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

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Some Tenets of Liberalism

GOSPEL VS. DOCTRINE

TOM L. BRIGHT

Lake Charles, Louisiana

Within the ranks of the Lord's church, there are those who advocate that there is a definite distinction that is to be made between "gospel" and "doctrine". It is contended that one preaches "gospel" to the unsaved and teaches "doctrine" to the saved and that this is irreversible, that is, you cannot preach the "gospel" to the saved, nor can one teach "doctrine" to the unsaved.

My reason for deep concern over this false teaching is readily seen as we search further into this theory and note the ultimate consequences of it. Let us note that according to this teaching, it is the "gospel" that enrolls one (calls him to become a Christian), and the "doctrine" teaches one after he becomes a Christian. Since Paul expressed deep concern in Gal. 1:6-9 about those who would preach another "gospel", and not "doctrine", then those with whom we fellowship are to be determined by whether one is properly enrolled (by the gospel) or not. If he has been properly called by the "gospel", he is to be accepted with the open arms of fellowship whatever he might teach as "doctrine". In other words, irregardless of what one believes and teaches about the use of instrumental music in our worship to God, about premillennialism, tongue-speaking and other teaching that should be considered as doctrinal in nature and not as a matter of opinion, they are to be accepted with the open arms of fellowship. According to this teaching under consideration, that which determines one's faithfulness to the Lord is not "doctrine", but "gospel"! Thus our concern over this make-believe doctrine is well founded and it is an issue to which we must turn our attention. If their premise is correct, then their conclusion must also be correct. But on the other hand, if their premise is incorrect, their conclusion must of necessity be false.

Truly, if one is a faithful Christian, he is to be accepted in full fellowship, even though I might differ with him on various matters of opinion. But I strongly affirm that premillennialism, instrumental music, tongue-speaking, etc., ARE NOT matters of opinion. It has never nor shall it ever

(Continued on page 35)

Preaching the Gospel

WILLIAM S. CLINE

Men may speak of "the new day", the "changing times", and "the enlightened age"; but the world has not outgrown the need for simple gospel preaching! It is evident that Jesus and the apostles considered the gospel to be "the power of God unto salvation" to every generation (Rom. 1:16). It is still "God's good pleasure through the foolishness of preaching to save them that believe" (1 Cor. 1:21). It is not the mere act of preaching that saves. If this were true, it would not matter so much what one preached. But this is not true, it is the thing preached that saves. Unless the gospel is preached, faithfully, the preaching will not save. It may entertain, it may tickle the ears, but it will not save!

There is no acceptable substitute for plain gospel preaching. It is still the solemn duty of all who stand in the pulpit as servants of the Lord to "preach the word" (2 Tim. 4:2). Paul, the greatest preacher since Christ, said, "For I determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 2:2). He preached, "Christ crucified, unto the Jews a stumblingblock, and unto the Gentiles foolishness" (1 Cor. 1:23). Christ commissioned his disciples to preach the gospel to every creature, in all the world (Mk. 16:15-16). The command to "preach the gospel" is as plain as

God's command to Noah to build an ark out of gopher wood. When God said "gopher wood" (Gen. 6:14) He only authorized gopher wood, and any other wood would have been wrong because there was no divine authority to use such. When Nadab and Abihu substituted "strange fire" in their service to God they were destroyed (Lev. 10). The reason for their punishment was because they went beyond that which God had authorized. David's "new cart" of 2 Sam. 6:1-11 was wrong for the same reason. He used that which God had not authorized! Thus when preachers substitute something in their preaching for the gospel of the Christ their preaching is no more acceptable to God than Nadab's and Abihu's "strange fire" or David's "new cart". When mere propaganda is substituted for gospel preaching and excitement is made to take the place of genuine conviction, it is no wonder that the "oxen stumble" and the cause of Zion suffers.

New Testament evangelism and not modern denominationalism furnishes us the true pattern for modern preaching. Our preaching cannot pillow its head on the lap of sectarianism without being shorn of its power. It is high time that our preachers go to Jesus, Peter, Paul, James and Jude to learn how to preach. Far too many (as if ONE is not too many) have wandered in the camp of the sectarians and

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mounted our pulpits spouting the "language of Ashdod."

We often hear preachers applaud large numbers, and we would be the first to rejoice over every conversion to the Lord. But we need to learn that there is a vast difference between impressive numbers and genuine conversions. "The law of the Lord is perfect, converting the soul" (Psalm 19:7). If men are not converted by the word of God, their so-called conversion is a farce. And it is a fact that there are many who are counted as members of the church who have never been converted to Christ. We have those, both in the pulpit and the pew, who will openly admit that they believe the church to be a denomination--one that just happens to be one of the best denominations around. God forbid! One faithful, gospel preacher, having completed a sermon on "Conversion" was told by an elder that he would catch more flies with honey than with vinegar. (He considered scripture quoting, proof

text, one must do this, one must be a member of the Lord's church, etc., as "vinegar preaching"). Brethren, since when did the church get into the "fly catching" business? We are persuaded that the Lord's church is in the "Soul Saving" business; and if souls are going to be saved, the gospel is going to have to be preached in its simplicity, its power, and its completeness. Knowing the fear of the Lord, it is proper to persuade men. Knowing how to properly apply "honey" in order to "catch flies" doesn't qualify anyone to stand in the pulpit anywhere at anytime! Souls, not feelings and impressive numbers are at stake! We must always seek to move men by gospel preaching rather than by smooth words, fair speech and crass sensationalism. The tactics and the message of many of our preachers have no place in the pulpit. There is, there can be, no acceptable substitute for faithful gospel preaching. The whole gospel must be preached. Preachers, preach the word!!

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GOSPEL vs. DOCTRINE

be my intention to take issue with a person over matters of opinion, but I will oppose such heresies as the above mentioned. Now let us assign ourselves to the task of showing that the Bible does not make a distinction between "gospel" and "doctrine". Since the purveyors of this unscriptural contention have "dabbled" in the original language in which the New Testament was first written, it will be necessary to use the same Greek words to show that their position is absurd.

It is contended that the preaching of the "gospel" kērugma calls one to Christ; but after one has been called, he is then taught "doctrine" didache. Furthermore, it has been advocated that the scriptures are rigidly consistent in making this distinction. Let us see if this be true.

In Romans 16:25 Paul penned these words, "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began." Let us ask some questions. Who was to be established? The Roman Christians. By what were they to be established? According to the gospel and the preaching of Jesus Christ. Look at the word "preaching". It is translated from kērugma, the same word that is supposedly preached only to the unsaved, those out of Christ! But an inspired apostle used the word kērugma and said that Christians, those who were saved, were to be established by it. So now we have this theory standing opposed to an inspired apostle! Is it possible that the Holy Spirit did not know of this distinction?

If one is to contend that the word "gospel" is used in this verse, it only adds insult to injury to this coterie of false teachers, because "gos-

pel" is translated from euangelion and not kērugma. Furthermore, the word "stablish" means "to strengthen, make firm;...to render constant, confirm, one's mind" (Thayer, p. 588). Could this be said about those who were not Christians? Besides, Paul addressed this letter "To all that be in Rome, beloved of God, called to be saints:" (Rom. 1:7). Truly, is the Bible rigidly consistent in making this distinction?

In the Greek language, kērusso is a verb and is the root word behind kērugma, which is a noun. Let us notice some of the instances in which this verb is used in the New Testament.

"And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more" (Acts 20:25). From verses 17 and 18, it is quite evident that Paul's statements were directed to the elders of the church in Ephesus, those who were Christians, those who already had been called by the "gospel". To this group, Paul stated that he had among them "gone preaching the kingdom of God..." There can be no question as to the "who" Paul referred to, but we must ascertain exactly what the "preaching the kingdom of God" referred to. The word "preaching" is from kerusso. Paul went among them preaching, but (supposedly) an apostle never preaches to a church. Notice the conclusion that we must reach. Paul went among them preaching, but you cannot preach to a church; but he preached to the Ephesian elders, so the Ephesian elders were not in the church!

To avoid this conclusion, they will have to contend that Paul's "preaching the kingdom of God" among them (v. 25) refers only to his preaching the "gospel" to these men, BEFORE they were converted, and was not applicable to them AFTER they became Christians.

Let us look to verses 26 and 27. "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." The context and the connection of these two verses with verse 25 will not allow the thinking that verse 25 refers to the time before their conversion and the subsequent two verses applying to the time after their conversion. Furthermore, verse 31 tells of the period of time that Paul had warned them night and day with tears. Does this period of three years exclude his preaching to them the "gospel" and include only the period of time that he taught them "doctrine"? Does Paul's reference in Acts 29:25 of having gone among the Ephesians preaching the kingdom of God refer only to his preaching the "gospel", that which enrolled them as a Christian, and not to teaching them "doctrine"? If this three year period of time was used only for the preaching of the "gospel", that which enrolls, then why did Paul warn these unbelievers of the grievous wolves that would enter in among them and not spare the flock? It seems altogether illogical that Paul would warn the unbelievers of grievous wolves that would disturb them. But it does seem altogether proper to think of Paul as warning New Testament Christians of a future time in which grievous wolves would enter in among them, not sparing the flock, which is the church for which Jesus died. And this is the case exactly!

Another instance of the use of this word is in 1 Cor. 9:27. "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." It is evident from the preceding verses that Paul has reference to living a life devoted to God and the incorruptible crown that is reserved for those who are faithful. The time period under consideration is after one becomes a Christian. Now Paul's buffeting his body and bringing it into subjection was for a purpose. What was that purpose? "Lest that by any means, when I have preached to others, I myself should be a castaway." The word translated "preached" is kerusso. Now if the supposed distinction between "gospel" and "doctrine" actually exists, then we have Paul saying that his concern of being cast

away was predicated upon his preaching the "gospel", that which enrolls, and not "doctrine". According to this theory, Paul buffeted his body and brought it into subjection so that he might preach the "gospel" of Christ and not another "gospel". But the buffeting of his body and bringing it into subjection with reference to "doctrine" was of no concern to Paul; the only way for him to be a castaway was to preach another "gospel". Evidently, Paul saw no reason for buffeting with reference to "doctrine" because one could not be lost by preaching another "doctrine", only by preaching another "gospel". Can you believe it?

Now friends, whether these liberals want to accept this conclusion or not, if their supposed distinction actually exists, the conclusion is valid; it is unanswerable. If the scriptures are rigidly consistent in making this distinction, viz., that only "gospel" is preached to the unsaved and that only "doctrine" can be taught to the church, then Paul's concern of being a castaway was predicated upon his preaching the "gospel", but he had no concern with reference to "doctrine".

Now if Paul's concern of being a castaway was based only upon his preaching "gospel" and not "doctrine", then we have Paul being highly inconsistent with himself in his directions to the evangelist Timothy in 1 Tim. 4: 16. Hear him, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." If this supposed distinction be taught in the scriptures, then we have Paul expressing concern over "gospel" in the Corinthian passage and telling Timothy that "doctrine" will save. But in the Corinthian passage, Paul expresses no concern over "doctrine" and does not mention "gospel" in the Timothy passage, yet salvation is under consideration in both passages. Yet it is contended that the Bible is rigidly consistent in making this distinction!

It is flatly stated that nowhere does an apostle ever "preach" to a church. Now if this be true, it is somewhat strange to me that we find an inspired apostle telling an evangelist to do something that he, an apostle, never did. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2). The word "preach" is from kērusso, which is the word that is supposedly used only when the gospel is preached to the unsaved. Paul uses it here with reference to Christians and Christians are the saved, the church! The contention is that an apostle never preached to a church, but we have an apostle telling an evangelist to "preach" to a church!

Now if this theoretical distinction be made by the Holy Spirit as is advocated by some, let us look at an unlikely, yea more than that, an illogical and unreasonable command that Paul gives to Timothy in 2 Tim. 4:1-4. Let us remember, that the word translated "preach" in verse 2 is presumed to be the word that designates the preaching of the gospel to the UNSAVED. Thus we have Timothy being commanded to "be instant in season, out of season; reprove, rebuke, exhort" the unsaved and it was to be done "with all longsuffering and doctrine." Look closely at the word "doctrine". It is translated from didachē, the very word that is supposed to refer to the "doctrine" that is taught to the church, those who have been saved!! It is affirmed that you cannot kērusso the saved, neither can you didache the unsaved, but there we have Timothy commanded to kērusso the unsaved and it was to be done with all longsuffering and didachē!!! Would you believe it? I certainly would like to see Timothy fulfill this command according to this false doctrine as it is taught by some!

Continuing in this passage, we find Paul telling Timothy that the "time will come when they will not endure sound doctrine..." (verse 3). WHO will not endure sound doctrine? According to the proposition under consideration, Timothy was commanded to preach to the UNSAVED! Thus, it is the UN-

SAVED WHO WOULD NOT ENDURE SOUND DOCTRINE!!! Not only that, but after heaping to themselves teachers having itching ears, the UNSAVED would be turned FROM THE TRUTH!! To be turned from the truth necessitates one having been in the truth, so if the unsaved would be turned from the truth, they necessarily had to be in the truth!! O consistency, thou art a jewel!

Further inadequacies of this false contention is seen in Paul's command to Timothy in 2 Tim. 2:2. "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." Let us now ask some questions and draw some conclusions that are necessary if this teaching under consideration be correct. What was Timothy to commit to these faithful men? The things that he had heard of Paul among many witnesses. What were these faithful men to do with those things that Timothy committed to them? They were to teach others. The word "teach" is translated from didachē, that which supposedly applies only to the ones already saved, the church. Thus comprehended in this command was only instruction to the church and if these faithful men were to "preach" the gospel, that which calls one to Christ, that which is applicable only to the unsaved, then these men would have to get their authority from someone else other than the apostle Paul! Timothy was commanded to commit to these faithful men ONLY THOSE THINGS THAT HE HAD HEARD OF PAUL AMONG MANY WITNESSES and these same things these faithful men were to didachē, that which is presumed to apply only to the church! So if they wanted to "preach" to the unsaved, their authority had to come from other than Paul.

Not only that, but as Timothy was to commit to faithful men only those things that he had heard of Paul among many witnesses and these things were didachē, then we can assume that Timothy never heard Paul "preach" the gospel among many witnesses!! He had only heard Paul teach the church. To show a further inconsistency of this teaching and to show that it is false and palpably so, I ask you to begin reading in Acts 16:1 and read the rest of the book of Acts and note the close association that Timothy had with the apostle Paul on his various tours to spread the gospel of Jesus Christ. I further urge you to note that Timothy's name is used in Paul's salutation in his second epistle to the Corinthians, in both epistles to the Thessalonians, in his epistles to the Philippians, the Colossians and to Philemon. With this close association, can we even begin to fathom the thought that Timothy NEVER heard Paul preach the gospel among many witnesses? Yet if this theory were true and by looking to Paul's statement in 2 Tim.2:2 and showing the implications, then we can only say that Timothy never heard Paul preach the gospel among many witnesses. Can you accept it?

In the third chapter of Acts, the pen of inspiration records for us the healing of a man who had been lame from his mother's womb (Acts 3:2), and at that time was above forty years of age (Acts 4:22). This event caused such a stir among the people in Jerusalem that "all the people ran together unto them in the porch that is called Solomon's greatly wondering" (Acts 3:11). Peter used the opportunity to preach Jesus unto them as the Son of God. In Acts 4:1-2, we read of the priests, the captain of the temple and the Sadducees coming upon them, "being grieved that they taught the people, and preached through Jesus the resurrection from the dead" (verse 2). Look at the word "taught". It is translated from the word didaskō, which is a verb form of the noun didachē. This is the same word that is presumed taught only to the church. In Acts 4:2, Luke wrote that they "taught" and preached ("preached" is not translated from kērugma) through Jesus the resurrection from the dead. What did they do? They taught. Whom did they teach? The unbelieving Jews in Jerusalem. But according to the theory under consideration, you cannot didachē the unbeliever, but this is exactly what Luke says Peter and John did! But some claim that the scriptures are rigidly consistent in making this distinction. Isn't it strange that the Holy Spirit, as He inspired Luke, did not know that He, Himself was rigidly

consistent in making this distinction and that it would take a group of 20th century intellectuals to straighten Him out on this matter? What thinkest thou?

In the same chapter, in verse 18, the council commands Peter and John "not to speak at all nor teach in the name of Jesus." The word "teach" is a translation of didachē. If this supposed distinction actually existed, then Peter and John were commanded not to teach the church; but could evidently preach the "gospel" to the unsaved all that they wanted to. Yet this was the very thing for which they were arrested! They were arrested for preaching the gospel to the unsaved and upon their release they were commanded not to teach the church, the saved. Thus, they could continue doing the very thing for which they had been arrested, but could not do that for which they HAD NOT been arrested!

Let us notice something else. The apostles were told not to teach didaskō the unbelievers. But if this speculation under consideration be correct, you cannot didaskō the unbeliever anyway; thus Peter and John were commanded not to do something that they couldn't do in the first place!!!! Is this not somewhat strange?

In Acts 5:18, we notice another instance in which the apostles were arrested and placed in prison. That night, the angel of the Lord opened the prison doors and told them, "Go, stand and speak in the temple to the people all the words of this life" (verse 20). In verse 21, we read that "they entered into the temple early in the morning, and taught." The word "taught" is from didaskō, that which, it is conjectured, refers only to the church. Thus, the apostles were standing in the temple and teaching those who were Christians! That they were not teaching the church is evident from verse 28 when the High Priest told them "ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." What did he mean that they intended to bring this man's (Jesus) blood upon them? He had specific reference to the apostles' message of a crucified and resurrected Savior. Therefore, the only conclusion that we can logically reach is that the apostles, after having been freed from the prison by the angel of the Lord, stood and "taught" didaskō the unbelievers, which, it is supposed, you cannot do! Isn't it a shame that the apostles didn't know that they were doing something that an apostle never did? Were the apostles guilty of a flagrant violation of God's will or did God overlook this sin since they were just unlearned and ignorant fishermen, who never had the opportunity to live in the 20th century and sit at the feet of the many great?? intellectual?? consistent?? liberals among us??

Let us look more closely at Acts 5:28. "Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine and intend to bring this man's blood upon us." Notice please the words "teach" and "doctrine". Respectively, these words are translations of didaskō (verb) and didachē (noun), that which presumably can only be done to the saved, the church. To whom had the apostles been preaching? To the unbelieving Jews. How do we know? Because they were accused of bringing "this man's blood upon us." To what did this refer? To the preaching of a crucified Jesus. Now since they "taught" the unbelieving Jews and filled the city with their "doctrine," that which can only be done to the church, then we conclude that the unbelieving Jews were in the church!

Again, it is claimed that you can only didachē the saved, the church. The apostles were accused of doing this very thing. Yet it is evident that the apostles were preaching to Jews who did not believe in Christ as the Son of God. Conclusion? The unbelieving Jews were the saved!

In Acts 13:7-13, the pen of inspiration records the trip of Paul and

Barnabas to the island of Cyprus. Upon their arrival in Paphos, a certain sorcerer, a false prophet who was a Jew, withstood the preaching of these two men. Paul, being filled with the Holy Spirit, called down upon this false prophet a state of blindness, insomuch that "...he went about seeking some to lead him by the hand" (verse 11). Now look closely at verse 12. "Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord." This man, Sergius Paulus, was astonished at the doctrine of the Lord. What did Paul and Barnabas preach to this man? Doctrine didachē, that which is supposedly taught only to the saved. If this contention be true and this man was taught "doctrine", then we can only conclude that he was already saved, thus in the church. Being in the church, he was qualified to receive didachē. But verse 12 tells us that he believed. What did he believe? If this theory under consideration be true, he was already a believer, so what did he believe? Thus, we have a believer who was an unbeliever, because the Bible says that he BECAME a believer! But if he was a believer, how could he be an unbeliever? But he had to be an unbeliever to become a believer, but he was already a believer, thus qualified to receive teaching or didachē. What should we call Sergius Paulus, a believing unbeliever or an unbelieving believer? I would like to know!

Dearly beloved, when any man or woman advocates a particular teaching, they should be willing to follow their teaching to its logical conclusion or to admit that they were wrong in what they advocated. In this article, we have shown that if this presumed distinction between "gospel" and "doctrine" actually exists, the logical conclusions that must be reached are nothing short of total and complete absurdity. If this doctrine and its consequences were not so serious, it would be downright funny. But there is nothing funny about it; its consequences are too drastic.

Why would anyone want to believe something that is so ridiculous that it borders upon absurdity? Why are those who teach this heresy so strong in their advocacy? Why will they not accept the truth as it is revealed in the scriptures and put aside their false theories. Why will they not stand upon a "thus saith the Lord" in everything that they teach? It is because they have no respect for the "faith which was once delivered unto the saints" (Jude 3), and "being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:3). Why indeed! They have never been converted to the truth and have no desire to be so; their only ambition is to restructure the church for which Christ so willingly gave His precious blood to purchase; their only desire is to have a following, and if they must break down the God ordained boundaries of Christian fellowship to have this following, they are not hesitant in so doing. In fact, they gleefully approach the matter with a denominational air of superiority and intellectualism, caring little for the right ways of the Lord and begin their march under the banner of "Unity in Diversity," "Restructureism" and "Reorganization." Doing thus, they begin their advocacy of such false teaching that we have considered in this article and become the epitome of asinity; that which, in a sense, is to be highly pitied. Yet, because they are contending for that which is not in accord with the scriptures and because it is so dangerous, we must take the "sword of the Spirit" and show that their doctrine is false. We must continue to do this until it is quite evident that there is no vestige of logic, reason or sensibility in their argument; all the while praying that they will see the error of their false doctrine, repent of it and be saved eternally.

Let us be about our Father's business.

THE DEFENDER
4850 Saufley Road
Pensacola, Fla. 32506

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the DEFENDER

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

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A Message To Elders, Preachers, And Concerned Christians

Bill Cline

Those who are informed in the church of our Lord are fully aware of the liberal trends which have marred and divided both our nation and the church.

We, who are dedicated to the truth, recognize that some definite steps need to be taken toward combating the evil forces which, if possible, would destroy every existing congregation of the church of Christ.

May we suggest the following as the only possible cure for the dread disease which has sapped the life out of many congregations. Jesus stated in Luke 11:52a -- "*Woe unto you, lawyers for ye have taken away the key of knowledge...*" The liberals of this day have taken away the key of knowledge from God's people.

The thing that we must do is to restore Biblical faith to the church. In order to do this, there must be a restoration of Bible preaching, teaching and living. Those who are the shepherds of God's flock are required to feed the sheep with spiritual food. Brethren! You can not give that which you do not possess. If we are going to stop this wave of destruction, every elder, preacher, teacher and Christian must be filled with a proper knowledge of the Holy Writ! What a meager handful do we have compared to the enemy who is legion. We are in a definite need of a trained army and every faithful Christian needs to rise and meet the call. In order to accept the challenge before us, we must arm and skill ourselves in wielding the sword of the Spirit. Bellview Preacher Training School, under the oversight of its God-fearing elders, has the proper facilities and faculty for such training as is necessary to equip one to meet this call.

There are usually a few proven men in every congregation who have leadership abilities and who desire to be better soldiers of the cross. Elders, to these men, you should offer your encouragement and your support. Congregations should recognize the fact that the better trained leadership makes a better trained church. Perhaps there is one or more men in your congregation that would be interested in attending the Bellview Preacher Training School. Upon the proper investigation and approval of the school by the eldership where you attend, perhaps your congregation could support

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Incentive Programs

RAY HAWK
Pensacola, Florida

In the October 1975 issue of the *Baptist Program* (Southern Baptist Convention) is an article by Thomas E. Adams entitled, "We Quit Our Bus Ministry." It seems the Baptist Church Mr. Adams worked with quit their bus ministry because the competition got out of hand. He states,

"...some of these 'competing' churches use what we considered unethical and unscriptural gimmicks to get their rider. I hasten to add that we aren't against any legitimate promotion or outreach method. Our church had provided breakfast, refreshments, toys, special parties, incentive prizes, and the like. But we drew the line on such things as gold-fish swallowing if a certain number were reached. Or such sadistic capers as pie throwing at church leaders. Or such gambling tactics as having a 'mystery seat' with a hidden five dollar bill which the 'lucky' rider got. Maybe churches who practice such measures can give scriptural rationalization - we couldn't. We don't believe the end always justifies the means."

Here is a Baptist Church and pastor that got out of the bus program. Why? Because of the "unscriptural" methods of getting children to ride! I wonder where

the scripture(s) is found which says the church may provide breakfast, refreshments, toys, special parties, incentive prizes, and the like as incentives to get children to ride the buses, but gold-fish swallowing and pie throwing is unscriptural? It would seem that the latter two are just as scriptural as the former! Actually, the Baptists chickens are coming home to roost! I wonder how long it will be before some of our brethren, who are usually mimicking our religious friends, will come to the same conclusion?

If we wanted to do so, we could fill our building every Sunday morning and evening *without the expense of buses!* All we would have to do is out-give, out-entertain, and out-gimmick all the other churches in Pensacola. If gimmicks which are "unethical" can be used to pull in children, why not use the same to bring in the adults? Advertise that a "lucky seat or pew" in the church building will contain a \$100 bill. The lucky person who occupies that position will receive that bill! We could hire a magician to perform his latest tricks and work in a sermon. A \$250 wristwatch could be given away to the one who invited and brought the most and \$1 bills could be given to every visiting child who attended. Due to inflation, perhaps the new \$2 bills would be better!

If we really wanted to fill our

the **DEFENDER**

PENSACOLA, FLORIDA 32506

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building every Sunday morning, I suppose we could offer through a large ad in the local paper, \$5 a head for any person who would use his car and round up people and bring them to services. We could offer \$2 a head to each of these people to come. After all, doesn't the end justify the means? Aren't we trying to get them in to hear the gospel?

Someone might ask, "Where are we going to get that kind of money to pay for all these incentive programs?" Simple!! Use the money that you will save by not buying buses! A good bus cost \$4,000 to

\$8,000. That's secondhand. If you buy two buses for an average of \$5,000 each, that's \$10,000 you can use for these incentive programs! If you were going to buy 4 buses, that would be \$20,000. Why, within a few weeks you should be able to triple your attendance. Maybe more than that!

Seriously brethren, where will it all stop? We start with bubble gum and end up with gold-fish and pie throwing or worse. Isn't it strange that the Lord used the cross to attract people? We need the preaching of the cross to attract people, not gimmicks!

####

A MESSAGE. . . .

one or even several good men while they attend school. Those in every congregation who understand this message knows the validity of its content.

We invite all elderships and concerned brethren to visit and investigate our facilities and faculty. We stand ready to assist in any manner that we possibly can.

If you personally are interested, or if you know of someone who is interested, please fill out the following form and return it to the school as soon as possible. Remember that the new school term begins September 6, 1976.

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Director, BELLVIEW PREACHER TRAINING SCHOOL

FROM ONE EXTREME TO ANOTHER

LEON COLE
Florence, Alabama

When this writer was a student at Freed-Hardeman College in the late fifties and early sixties the controversy raging over congregational cooperation and church support of orphans homes was at its peak. I recall hearing the late Olan Hicks predict that this difficulty would next lead to a confrontation with liberalism in the church. He warned, "Boys one extreme always leads to another." As the years have passed we have seen the prediction of brother Hicks come to pass. There are now some indications, at least in some areas, that from the extremes of liberalism there is again a resurgence of antism. It is the purpose of this article to briefly look at the two extremes and to again point out that the safe position is the often maligned "middle of the road".

What began as a legitimate protest to including the colleges in the budgets of the churches, questionable projects promoted by a traveling elder or preacher who often would benefit financially if it were adopted, and an effort to make the church a glorified welfare agency or to "glamorize the church" by watering down the gospel, degenerated into the formation of a sect.

This sect was led by some preachers who sought to have the preeminence and it was not long till a creed was formulated. The basic tenets were: One church may not help another in a cooperative work under any circumstances; Galatians 6:10 and James 1:27 are limited to the individuals and benevolence by the church is to saints only; church property is sacramental and eating on the premises is forbidden, some even declare weddings and funerals should be excluded from the church

building.

Very little space needs to be given in refuting these inconsistent and erroneous contentions. According to the teachings of this sect, if a family where the parents are members of the church are destitute the church could not contribute from its treasury to that family if there were children too young to be members unless the parents would refuse to let the children eat. Galatians 6:10 does apply to the church for at verse 11 it is said, "Ye see how large a letter I have written unto you with mine own hand". Then in Galatians 1:1-2 Paul wrote to the "churches of Galatia" therefore Paul told the churches of Galatia to do good unto all men. If we cannot eat on church premises neither could food be eliminated on church premises. As brother Foy Wallace says, "According to this notion rural churches must return to the old fashioned 'out-houses' and urban churches have a problem to solve!"

However, our point is one extreme leads to another. From the extreme of antism developed an attitude not to be against anything. An undue amount of emphasis was placed on the number of degrees a man had rather than whether he presented a "thus saith the Lord". A warped idea of love was cultivated and it was suggested if a rebuke was administered this was "unloving". There came a disregard for fundamentals and "first principles". It was claimed that "every one knew these things and we needed to make our preaching relevant".

Generally, most professing Christians prefer their own way to the Lord's and these liberal preachers were eager to oblige. These "corn-

fed" hirelings began dispensing a custom made religion. They went through a burlesque playing in pantomime with the "faith once delivered". They mocked faithful saints of God by ridiculing the "proof text" and with their actions became a stench to Heaven. Strangely enough, these by-products of Hell in many cases come from some of the most celebrated schools of higher learning. The souls of many young men have been slain and buried in some graduate school.

The lack of faith in liberal camps has sent many to groping for something else and so an insidious movement of over emotionalism bordering on old time Holy Rollerism, and in some cases, that very thing has come into the church.

It appears that the thinking of many is that the gospel is no longer "the power of God unto salvation". High pressure evangelism, with all sorts of sensational invitations are the order of the day and "backsliders" are repeatedly "reclaimed" with each new "revival".

All kinds of carnal rewards are offered to get folks to church. Jesus did not use tactics like these to attract people. He came "not with form nor comeliness or beauty that we should desire Him". Paul said, "My preaching was not with enticing words of man's wisdom that your faith should stand in the wisdom of men". He knew that if the cross would not win people nothing else was to be used.

It is appalling to see what is being advocated by some in order to increase the number in worship. One

author has well suggested, "If numbers is all we want, why not string up a tightrope from the steeple of the church to the road and have the preacher walk the tightrope while he is preaching. We could advertise it good and no doubt the attendance would grow from week to week. Before you know it, somebody would rent a coliseum for an area wide tightrope gospel meeting."

We have heard the argument, "God's interested in numbers. He even named a book of the Bible that." Yes, and God condemned David for numbering the people. An emphasis on numbers above everything else with little or no regard for how we get them is wrong.

But these extremes seem to be leading back again to a resurgence of antism at least in some areas. Perhaps in our opposition to the unbelief of liberalism we are forgetting to oppose the radicalism of antism. It is our purpose to remind of the fact that the truth lies between extremes. On one side there are the "hair splitters", "camel swallows" and "gnat strainers". On the other, there are those "ever learning and never coming to a knowledge of the truth." They are dedicated to following their senses and seem to be continually "running to and fro seeking the word of the Lord" but as the prophet said, "They shall not find it."

Let us continue to recognize that truth is always between extremes. Let us not forget that extremism is bad regardless of which extreme it is. Let us remember the admonition of Joshua to Israel and "Turn not to the right hand or to the left."



Modesty Is The Best Policy

GARY W. SUMMERS
Coraopolis, Pennsylvania

Departures from the faith occur very gradually. Most people just accept the current trend, whatever it might be. Thus 1,000 years after Christ returned to heaven, Christianity possessed only a few similarities with the Christian system that Jesus had established. By 1,500 A.D. the differences were gradual.

Gradual changes in morality have occurred in the United States. Com-

lust-laden people we have become.

Christians are to be different. "But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, be ye holy; for I am holy" (1 Peter 1:15-16).

To be holy is to be set apart from sin for God's use. Christians are called upon to be holy in speech and in dress.

NOTICE! PREACHERS AVAILABLE

THE BELLVIEW PREACHER TRAINING SCHOOL IS GRADUATING WELL-TRAINED GOSPEL PREACHERS WHO WILL BE AVAILABLE IN AUGUST FOR EMPLOYMENT. SOME OF THESE MEN ARE MARRIED AND SOME ARE SINGLE. THESE MEN ARE DEDICATED TO THE PROCLAMATION OF THE GOSPEL OF THE CHRIST. IF CONGREGATIONS NEED SOUND MEN TO WORK FULL-TIME, PLEASE CONTACT BROTHER WILLIAM S. CLINE, DIRECTOR OF THE BELLVIEW PREACHER TRAINING SCHOOL. REMEMBER, TIME IS FAST RUNNING OUT: THEREFORE, IF YOU NEED THE SERVICES OF THIS CALIBER OF MEN, PLEASE CONTACT HIM AS SOON AS POSSIBLE.

SPEECH

pare customs and styles of today with those of 200 years ago, and the differences can easily be seen.

"But," someone objects, "that was long ago when people had such rigid rules. We live in an age of enlightenment. We don't need all of those moral restraints. We are free."

No. We are slaves! Americans have become enslaved to their lusts. We have developed such a system of slavery in the "land of the free" that it will take more than an Abraham Lincoln to free us. Indeed, only Jesus Christ can free us. He is our only hope. He alone can free us from the self-indulgent,

"Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear" (Eph. 4:29, ASV).

This scripture alone eliminates several words from the vocabulary of the Christian. Certainly no vulgar expression commonly used by those of the world should be uttered by the lips of God's holy ones. Neither should the words "damn" and "hell" be used apart from their religious significance.

Another error Christians should guard against is the casual usage

of God's name. In Matthew 6:9, as Jesus began His prayer, He said, "Hallowed be thy name." God's name is holy; it is to be revered and respected. Therefore we should not be guilty of using such casual expressions as "thank God", "my God", "honest to God", etc. If God's name is to be hallowed, it must not be used in such a common fashion.

DRESS

Although men can wear clothing in such a way as to arouse lust in women, generally speaking women are the ones guilty of immodest dress. One almost cringes at the approach of summer, knowing that on the streets and in the shopping centers, women will be parading around in various stages of undress.

Even Christian women and younger girls have not followed Paul's instructions as well as they might. "I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world; but be ye transformed by the renewing of your mind..." (Rom. 12:1-2a, ASV).

Some Christian women and girls have fashioned themselves by the world's standards to the extent of causing embarrassment in the assembly. In more congregations than one, Christian men have complained how difficult it is to serve the Lord's supper because of the way that some women are either improperly dressed or sitting.

Jesus condemns the one who lusts (Matt. 5:27b). But He also censures the one who provokes the offense. "It is impossible but that offences will come; but woe unto him, through whom they come!" (Luke 17:1).

Certainly modesty is the best policy (1 Tim. 2:9-10). Christian

women ought not to wear mini-skirts, halters, hot pants, short shorts, swim suits, etc. These were designed to glorify the flesh and not God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

MIXED SWIMMING

Many brethren feel that mixed swimming is acceptable. Swimming apparel has changed a great deal over what it used to be. At one time, the body was covered, but through the years beach attire has dwindled to practically nothing. In France last summer, many beaches were being invaded by people entirely nude. Are decency and shame become extinct? The world glorifies the flesh. Christians must not participate or condone in any way this age-old idol.

Whether we admit it or not, a great deal of lust is spawned at public beaches and swimming pools. Peter wrote, "Dearly beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts, which war against the soul" (1 Peter 2:11). Therefore, Christians ought to avoid those places which are sure to cause a conflict between the soul and the flesh.

Christians who are determined to head for the beaches this summer need to ask, "Does Jesus approve of my undress? Does my Lord approve of the place I will be? Can I participate in mixed swimming without experiencing any shame? Am I 'glorifying' God in my body?" (1 Cor. 6:20). "For God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4:7).

Whether we discuss speech or dress, without a doubt modesty is the best policy. (Please consider also: Matt. 5:8; 1 Cor. 15:33; 2 Cor. 7:1; Col. 3:17; Titus 2:11-12; 1 Jn. 3:1-3).

Which: Doctrine Or Opinion?

MICHAEL D. STONE
Culpepper, Virginia

In the June 1, 1976 issue of the Firm Foundation, Jim Reynolds writes an article entitled, "A Plea For Sound Doctrine". Contained within that article is the following statement: "There isn't one among us who can unfailingly draw a line between doctrine and opinion." My purpose in this writing is to challenge that statement.

I personally know of many informed Christians who can unfailingly draw the line between doctrine and opinion. For many years, men like Guy N. Woods, B.C Goodpasture, Thomas Warren, William Woodson, the late Gus Nichols and a host of others have been drawing the line between doctrine and opinion. This writer does not have a Ph.D., how-

ever, I can unfailingly draw a line between doctrine and opinion.

We are to abide in the doctrine of Christ (2 John 9). If we cannot be sure of the line between doctrine and opinion, how can we be sure we're abiding in the doctrine? The fact of the matter is, we can be sure. How can we make our calling and election sure if we cannot unfailingly draw the line between doctrine and opinion? (2 Peter 1: 10). Doctrine is the basis of fellowship, not opinion. Because brother Reynolds may have trouble distinguishing between the two, he needs to be careful lest he fellowship opinion. Or would it make any difference to him?

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

Vol. 5, Number 7

July, 1976

An Urgent Plea For Help

On June 19 I had a lengthy telephone conversation with brother Philip E. Strattis, faithful gospel preacher of Pearisburg, Va. That conversation centered on the recent problems which have confronted the faithful brethren in Pearisburg, and the desperate financial needs which they presently have.

I asked that brother Strattis write a letter explaining the present situation and needs of the church in Pearisburg, in order that the Defender might carry such in making an appeal to the brotherhood for assistance. Following is that letter:

202 Buchanan Street
Pearisburg, Va. 24134

June 20, 1976

Mr. William S. Cline, Minister
Bellview church of Christ
4850 Sauflley Road
Pensacola, Florida 32506

Dear brother Cline:

I am writing this letter relative to our telephone conversation on 6-19-76 regarding the many difficulties and oppositions of brethren confronting us in this area and requesting financial help to support our fight for the preservation of New Testament Christianity.

The Elders in McKenzie, Tennessee have been supporting me for the past five years, but have now terminated their support because of their expansion program and the hiring of an associate minister.

We are in great need for funds to help pay legal fees for attorney, court recorder, and commissioner which will be required to regain the property and funds which were illegally taken from the church here by a liberal group, many of whom were not members of this congregation. This was done by a conspiracy which resulted in a majority vote of men, women, and children.

(Continued on page 54)

REFLECTIONS

WILLIAM S. CLINE
Pensacola, Florida

One of my responsibilities, due to my association with the Bellview Preacher Training School, is teaching a course in Church History. Among the many works which we use is the two-volume set SEARCH FOR THE ANCIENT ORDER by Earl West. It is most interesting to notice that many of the problems we are having in the church today are by no means new, but rather are the same old problems which the church faced a century ago. It would be a tedious task to analyze each of the problems faced in the 1800's and then make application to today, however, it is thought that some random "reflections" from Restoration History might be enlightening and interesting. Some of the students in the school have remarked more than once that all one would have to do would be to change some names and places and he would have a most accurate account of some of the problems we are facing today.

THE LACK OF PROGRESS IN 1846

The 1840's were trying times for the church. For certain the church was growing but it was also bending with the winds of change. In 1846, while Benjamin Franklin was still the young editor of The Reformer he bemoaned the fact that the restoration was lacking in the progress that it had once enjoyed. He gave five reasons for this: "(1) Great political excitement. (2) Second advent excitement. (3) Lack of faith

among disciples. (4) Many good preachers had left the field. (5) Preaching lacked zeal, scriptural argument, as in the former years." (Vol. I, pp. 130-131). Would it take a Solomon to see these same problems in the 1970's? We are well convinced that we have not overstated the case when we argue that each of these elements are forcefully present today. We hear and we read of the fact that we are not growing as we did twenty years ago. The restoration plea is made fun of by some brethren and others could care less. And do we wonder why? Perhaps we could answer some questions by "reflecting" on what brother Franklin said 130 years ago.

PERSONALITIES AND FALSE DOCTRINE

With the re-birth of the Gospel Advocate after the Civil War, there came a strong voice for the truth and against the innovations of the day -- especially the Missionary Society. We find the following notation particularly interesting. "While asking for full discussions of all issues, Lipscomb made no effort to steer away from personalities realizing the futility of such an attempt. (Now please notice this. W.S.C.) Some years later, when F. D. Srygley was criticized for inserting personalities into his articles, he tersely replied that whenever he saw a good-sized chunk of error lying around separate and apart from personality, he would

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PENSACOLA, FLORIDA 32506

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attack the error and let the personality alone." (VOL. II, pp. 16-17).

Scores are the editors and writers who have been charged with attacking personalities when they have written against the innovations of today. When the false doctrines of Don Finto, Roy Osborne, Pat Boone, Gary Freeman, Jim Reynolds, et.al. have been noted, others in their camp have charged that the authors of such articles were attacking personalities. False teachers are no different today than they were one hundred years ago. We are totally in agreement with the late brother Srygley--when we see false doctrine lying around separate and apart from a personality we will be happy to attack the false doctrine and leave all personalities alone. But the truth of the matter is that there will be no false doctrine without the personality. The Bible is truth -- it contains no error! In order for error to be taught a personality must be involved, and it is an impossibility to stand for the truth and against the error without noting the personality involved in propagating the error.

LARD'S ANSWER TO ERRETT'S SYNOPSIS

Late in 1863 Isaac Errett moved to Detroit, Michigan to work with the church there. He was one of the leaders of the liberal trends of the day. For some time prior to 1863 he had been laying the ground work for a one-man pastor system in the Millennial Harbinger. In Detroit his ideas were more forcefully advocated. While working there he was brave enough to have a name plate engraved for his office door with the words, "Rev. I. Errett." Soon after moving to Detroit he published what he called "A Synopsis of The Faith and Practice of The Church of Christ." It consisted of ten articles setting forth the faith and practice of the church, in addition to a series of by-laws, emphasizing the regulations of the order and business of the church. Most brethren felt that the "Synopsis" amounted to a creed. Errett must have judged that such

would be forthcoming for he was careful to point out in the "Synopsis" that such was not a creed. Ben Franklin voiced his opposition to this "creed" in the American Christian Review, but the classic and detailed answer was to come from the pen of Moses Lard in Lard's Quarterly in the September 1863 issue. It is not possible at this time to print his answer, however, his introductory paragraph is classical and contains a most powerful lesson for us today.

After printing Errett's Synopsis in full, brother Lard wrote:

"There is not a sound man in our ranks who has seen the preceding "Synopsis" that has not felt scandalized by it. I wish we possessed even one decent apology for its appearance. It is a deep offense tossed into the teeth of a people, who for forty years, have been working against the divisive and evil tendency of creeds. That it was meant as an offense by the brethren who have issued it, I cannot think. Still their work has a merit which no lack of bad intention on their part can affect. Our brethren will accept this "Synopsis" for what it is, not for what it may possibly not have been designed to be. We are told that this "declaration" is not to be taken as a creed. But will this caveat prevent it being so taken? Never. When Aaron's calf came out had he called it a bird, still all Israel seeing it stand on four legs, with horns and parted hoofs, would have shouted a calf, a calf, a calf." (LARD'S QUARTERLY, Vol. I, p. 100).

And so it is today. Brethren are seeking to bring error into the church by camouflaging it with "innocent" words. One case in point concerns the woman's place in the church. With regard to prayer we are convinced that the scriptures forbid a woman leading (praying audibly) in any place in the presence of a man -- husband and wife considerations included. I have long ago learned that these pushers of innovations literally hate the words "lead prayer." They know

that such strikes a chord with most brethren that would defeat their purpose, therefore, they talk about "women praying." They are severely critical of those "watchdogs of the faith" who "forbid women to pray." They sound like Errett and his "Synopsis". Since when did faithful brethren "forbid women to pray." I would assume that every woman prayed in the worship assembly which I was in this very day. Granted, no woman led the prayers--men did that, but the ladies prayed. They may use the camouflage language all they want to but when a woman participates in a chain prayer in a home, in a class, in a counseling session, at a devotional, etc., she is LEADING that portion of the prayer and regardless of what some call it there are still some observant enough to shout, "a calf, a calf, a calf."

F. G. ALLEN
AND WORDS HARD TO BE UNDERSTOOD

Many of us have been amused at the inability of some to properly explain themselves. We have heard everything from the church being a "big sick denomination" to "baptism being a miracle" and have been told each time that we simply didn't understand, or that it was a poor choice of words, or that what they really meant was such and such, etc. This is not new. In February, 1879 in the Old Paths Guide F.G. Allen replied to such ambiguity with the following:

"Somehow in the last few years, a number of our preachers in Missouri and some other states, have fallen into the habit of delivering addresses at these "Preachers Meetings" and conventions that require a great deal of explanation. Sometimes they are months trying to get the people to understand what they meant and what they didn't mean. There is no necessity of this. What the Bible clearly teaches on any subject may be so presented that the people will understand it--cannot help but understand it. We are constitutionally shy of a speech that requires so much explanation." (VOL. II, pp. 272,273). And so it

is, that today we have seen many make speeches and write articles which have taken months and months to explain -- and some have never been explained.

PROGRESSIVE BRETHREN IN THE 1870'S

The class of men who preached the "Old Paths" in the 1870's were called "legalist" and they were constantly criticized. In 1871 David Lipscomb wrote, "We have been pained for some time to see reproach cast upon those who insist upon faithful obedience to the law of God, as the condition of his blessing, a legalist, and the principle that required the submission as legalism. . . Some of our progressive brethren have even gone so far as to deny there is any law in the New Testament as there was in the Old." (Ibid., p. 144). Brethren, you had better re-read that statement for it is going to be one of our biggest problems in the coming years. We already have those who are openly stating that Christians are not under any kind of law. Lipscomb went on to say that such gave, "...people license to follow some impulse, passion or prejudice which they may conceive to be the suggestion of faith within, that becomes law to itself." (Ibid.)

This type of philosophy leads to a superior air with those who follow it. About 4 years ago one of my former college professors talked with me about this very problem. He said, "They look down their spiritual noses at me." In other words he was so old-fashion and stunted spiritually that he was not on their spiritual level. Now notice what Moses E. Lard wrote in 1869:

"They are partial to the "pious" in other sects; yet they pounce unmercifully upon the faults of their own brethren. They appear doubtful that their brethren are right in anything. They claim to have made greater progress in spirituality; in the inner life, and in the secret walks with God." (Ibid.)

Isn't it interesting that one hundred years ago as today, there

were brethren that were so kind and loving toward those in denominations and at the same time so unkind and unloving toward their own brethren. We began to hear about "Christians" in denominations back in the 60's. Today we are hearing it more and more along with the problem that brother Lipscomb wrote about--namely that Christians are not under law. We are hearing and reading a lot about "gospel and doctrine" and "law and grace" today, but it is not anything new. If you don't agree, read on.

Daniel Sommer noticed that there were two classes of disciples in the church. "One class believed that the Bible was a revelation to the sinner. The rule with the latter class was that God gave a revelation to tell the sinner how to become a Christian, but beyond that, the rule was 'love God and do as you please.' There were no laws governing the church, and in the final analysis, sincerity alone was sufficient. President W. K. Pendleton (president of Bethany College) was a champion of this point of view." (Ibid., pp. 296-297). Brethren, we had better wake up, put on the whole armor of God and sound the battle cry. If we don't there are dark days ahead.

THE CHURCH AND DENOMINATIONALISM

We have heard of and read of those who think of the church as a denomination. Lately I have had some pointed conversations with brethren who strongly object to preaching which upholds only one church. They do not like denominationalism being preached against. I know of one eldership that doesn't even want their preacher to use the word "denomination" from the pulpit. I have had brethren tell me that the only difference they could see was that it just happened to be the best denomination around! If you think this type of thinking is new you are mistaken. If you think that only recently the church has had problems with those who would seek to turn her into a denomination you need to notice the problems the church faced after the Civil War.

"After the Civil War, a trend set in among many brethren to reduce the church to the status of another denomination. Some openly defended using the word denomination with reference to the churches of Christ. That there were Christians in all denominations now began to be openly advocated. (We saw this openly advocated back in the 60's. W.S.C.) The term, Disciples of Christ was not elevated to the dignity of a denominational appellation, and the Disciples of Christ denomination, with its "reverends" and "pastors", a royal sect among sects, was now a reality. Some openly declared that a return to the New Testament church was not desirable if it were practical, as did W. T. Moore, when he spoke before an Indiana Convention in Rushville. W. B. F. Treat openly laid the charge at the door of Isaac Errett of having as his supreme desire the making of the churches of Christ another denomination among denominations." (Ibid., p. 240).

Such times as those above are upon us. If there was ever a need for men of conviction and courage it is now. God's people need to stand four-square for the truth and against the error. If they don't "spiritual Israel" is in for some troubled times.

CONCLUSION

We have in no way exhausted the material regarding problems the church faced a century ago. As a matter of fact books, not short editorials, could be written on the subject. Brother J. D. Tant used to close his articles by saying, "Brethren, we're drifting," and he was right. We drifted, but we came back. And, if we drift away from the truth again, we can come back, but wouldn't it be much better if we never drifted away from it in the first place? Regarding matters of eternal importance, brother Foy E. Wallace, Jr. often says, "Let the pen drop from my right hand, my tongue cleave to the roof of my mouth, and the earth receive my

mortal frame, rather than relent in one instance or retreat by one step. . ." May that be our determination to stand for the truth and

against the innovations that are taking us away from New Testament Christianity.



AN URGENT PLEA FOR HELP

We are now meeting in my home and have seven (7) members. Three men and four women. We are embroiled in a Chancery trial which began on March 12, 1976. The expenses involved are insurmountable for only seven Christians, two of the men are retired and two of the women do not have employment.

We have an excellent lawyer and are very optimistic as to the outcome. We have already spent in the neighborhood of \$2,000.00 and our funds are practically exhausted. Bro. Cline, we cannot quit in our fight against this liberal element at this time. We do not know the exact amount which will be needed, but have learned that a court recorder gets upwards to \$400.00 per session, and our lawyer charges \$250.00 for each 8 hour session. Thus far, we have had four sessions. There is the possibility that we will have four more sessions of testimony from the respondents. We do not know how much all this will cost but we need a definite commitment from our faithful brethren that they are willing to help us in the defense of truth if we are to carry it to the finish.

We had our two expert witnesses at the first session on March 12th, 1976 to testify as to what New Testament Christianity really is. They were brother Roy Deaver, 7440 Bogart Street, Fort Worth, Texas 76618, and brother Rex Turner, c/o Alabama Christian School of Religion, Montgomery, Alabama. We believe our two witnesses, both of whom have high educational attainments and both are elders, preachers, educators, and debaters, were among the best men in our brotherhood. The trial is being conducted at the Giles County Courthouse in Pearisburg, Va. However, it is not open to the public. Each expert witness did a superlative job in presenting and defending the truth. I do wish you could have heard all of these hearings thus far, especially the first, and heard these knowledgeable and courageous men as they exposed error that prevails in this general area and throughout our brotherhood. We have much opposition from men who are advocating and tolerating things unbelievable. I have the transcripts of the first two trials and am awaiting the last two, which brings out the liberalistic view by the opposition.

I have been preaching for twenty-two years but I am not as well as I used to be, after having suffered a severe heart attack on March 19, 1975 and having undergone an operation the 19th day of February of this year. This was performed as the result of an automobile accident on August 14th, 1975. My wife was driving at the time as the doctor's had not yet given me permission to drive after the heart attack. However, it is my firm conviction

that I must stay here and fight for truth. Brother Deaver, brother Turner, our Attorney, and I are of the opinion that unless this battle is fought and defeated soundly here in Pearisburg it will set a disastrous precedent for churches of Christ nationwide, and in view of this, it is further lamentable that local churches and preachers are involved in liberalism and are in bitter opposition to our exposing these practices. (Underlining mine. W.S.C.)

Even though my personal support has been terminated our greatest need at this time is funds for legal fees and court costs. However, we plan to stay here in this mission field and would like consideration of some personal support after this trial is over so that we can rebuild the church in this area. (Underlining mine. W.S.C.) We live in a three county area with a population of approximately 85,000 people and the only church that stands for New Testament principles is the one temporarily meeting in my home consisting of seven members who have stood faithful against this liberal element after their take-over.

If you wish, you may call brother Billy Vawter (Home phone 901-352-2249, Office 901-352-7727) or brother Leon Chapman (Phone 901-352-3270) two of the elders at McKenzie, Tennessee for references and more information relative to this situation. Also, brother Turner and brother Deaver can give you their observation and evaluation of their visit when they came as our expert witnesses.

Brother Cline, I am grateful for your consideration of our appeal and may God continue to bless you as you so faithfully serve Him in defending the truth. Please remember us in your prayers and let us hear from you as soon as you possibly can. My home phone is 703-921-3061 and would you please send all correspondence to church of Christ, c/o Philip E. Strattis, 202 Buchanan Street, Pearisburg, Virginia 24134.

Your Brother In Christ,

s/Philip E. Strattis

Brethren, please notice that the church in Pearisburg is in desperate need of support to carry on the trial in an attempt to thwart the take-over tactics of those who have forsaken the "old paths." Perhaps \$2,000.00 will meet the future expenses of the trial. Where are the faithful brethren who will give liberally to this great need? The Defender goes to individuals who love the truth. Brethren, here is a battle line that must be drawn and you can help by sending support to the church at Pearisburg.

Not only is there a need for the expenses of the trial. There is also the need for support of a faithful gospel preacher whose sup-

port was terminated over 5 weeks ago. He is not as well as he once was; he has a son in Freed-Hardeman College, and he cannot continue without support, yet he is willing to spend and be spent for the cause of Christ. He wants to stay in that area and rebuild the church. Surely there is a congregation that would investigate these matters and take up this good work in the mission field of Southwest Virginia.

Brother Strattis has given names and phone numbers where references can be secured. We strongly urge that you contact the brethren he suggested and above all, call bro. Roy Deaver, 817-281-3385 (home) or 817-282-6526 (office) or bro. Rex

A. Turner, Sr. 205-272-6829. Both of these men have been to Pearisburg. They can properly evaluate the situation and make recommendations. There are no finer men in the entire brotherhood. You can be assured that their evaluation is above question. I have talked with both of them and they have urged that everything be done that can be done to help the church in Pearisburg.

All correspondence should be directed to brother Philip E. Strattis, 202 Buchanan Street, Pearisburg, Virginia 24134

I plan to visit with the brethren in Pearisburg in August and should have more to report in that month's issue of the Defender.

WILLIAM S. CLINE, Editor

 *
 * FELLOWSHIP RESTORED BETWEEN BELLVIEW AND *
 *
 * BRENTWOOD CHURCHES OF CHRIST! *
 *
 * We are happy to report that fellowship has been restored between *
 * the two congregations here in Pensacola. Our thanks to the elders *
 * of the Bellview church and the brethren at Brentwood who worked *
 * toward this reconciliation. *
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Vol. 5, Number 8

August, 1976

The Pernicious Problem Of Premillennialism

ROBERT R. TAYLOR, JR.

Ripley, Tennessee

That premillennialism is both pernicious and a problem will be successfully denied by none acquainted with its deadly and destructive dogmas. It is neither new nor is it novel. It is a deadly serious system of theological teaching. It is intent in conquering the religious world. It has been around a long time and is still rearing its ugly head within the realm of religion. It is not peculiar to any one religious segment of our time but freely crosses all lines and welcomes any who will embrace its materialistic concepts and attempts to build again abolished Judaism. It can be beaten down by the faithful and courageous warriors of Calvary in one generation only to bounce back with increased vigor for the next generation to face and with which to do battle. Great and godly men such as brethren Foy E. Wallace, Jr., and E. R. Harper have rendered the whole system some deadly blows but its monstrous message just keeps rising to disrupt and destroy other highly unsuspecting souls. I am deeply appreciative for brother Cline's willingness that this information be made available upon the pages of the courageous paper, THE DEFENDER. Several facets of the premillennial heresy

will be noted in our lengthy study. We will pursue the method of asking questions about premillennialism and giving answers that are undergirded with truth and underscored with the accurate use of logic.

WHAT DOES THE TERM MEAN?

The prefix "pre" means "before." The term "millennial" refers to what its proponents envision as a literal thousand year reign of Christ on this earth and in the period when Jesus will vacate the Palace of the Universe and come to earth to rule and reign for this period of one thousand years. This reign will be literally on David's throne and situated in the literal city of Jerusalem. It will be a materialistic reign upon a physical throne. It does not seemingly bother the premillennial advocates that the term "millennium" does not occur within God's Book. We know what John wrote into the inspired record of Revelation 20, but by no stretch of the imagination does this passage support the premillennial theories that run rampantly through the land. The "ism" part of the word really means that the whole system is false to the very core. The Bible does not undergird

(Continued on page 59)

DEBATES

*"He who will not reason is a bigot;
He who cannot is a fool,
And he who dare not is a slave."*

--Sir William Drummond

GEORGE E. DARLING, SR.
Clarksdale, Mississippi

For years gospel preachers have debated doctrinal issues with sectarian preachers. From the early days of the work of Alexander Campbell in this country our brethren have met and effectively exposed denominational error. As a result many congregations became tremendous influences in their communities. The fact that denominational preachers are reluctant to cross swords with us proves the good of debates. The power of our conformity to the New Testament authority is recognized and feared. It is true that there have been a few debates that were not conducted in the best interest of the truth, but only a few.

Debates among brethren have not been uncommon. For years we debated such issues as the "One Cup", "Anti Sunday School", "No Women Teachers", "Anti Christian College", "No Located Preacher", "Pre-Millennialism", "Anti Orphan Homes", "Church Cooperations", "Long Hair" and "Hats". Currently we (of all things) are debating "The Operation of the Holy Spirit", "Miracles", "Speaking In Tongues", etc., etc. Such debates are to be feared in one respect, for they show that we are divided in our thinking and this brings division in our ranks.

The denominational world laughs at our division. However, truth can prevail in a debate just as it did in Jerusalem (Acts 15) and great good can be accomplished. I am confident that far more good has been done, than harm, in the discussion of these issues. You hear so little about most of them today. The groups represented by the above issues have been reduced in influence and number. Brethren, the truth will continue to prevail.

Some of my brethren are so opposed to debating that they almost turn green when the word is used. They fail to realize that the preaching of the gospel and the opposing of error calls for some form of debate. Those who rebel at any suggestion of disagreement and controversy are lacking in proper disposition of leadership and should never aspire to leadership. I do not mean that such people are worthless. It is just not his "thing" to be situated where a battle must be waged. If he is not inclined to engage in the battle, he can surely hold up the hands of the warriors.

Everyone in the Lord's church should be open to reason. When one refuses to reason he shows an ugly

the **DEFENDER**

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a weakling. Furthermore, I doubt that "The spirit of Romans 14" will serve as a "cover up".

Our brotherhood is concerned over major problems today and congregations are of necessity involved. We need to be well informed, well equipped and above all receptive to investigation.

"PREACH THE WORD, BROTHER."

[illegible]

PREMILLENNIALISM

such a system. It is the clever concoction of fertile minds of imagination at work. Those who have manufactured its message and declared its dogmas have done so while sailing the seas of prophetic speculation. When the system in its fullness has been set forth it lacks truth to undergird it, reason to support it and sanity to receive it.

IS PREMILLENNIALISM BIBLICAL?

Even without a complete concordance for reference to the question the average Bible student should possess strong suspicions that the term is not of Biblical derivation. The word has sixteen letters and that is a mighty big word for a Book that majors in the strict employment of simple terms with one, two and three syllables. Except for names of persons and places most of the Bible is written in one and two syllables. About 95 to 98 per cent of all recorded words of the Christ fall into the one and two syllable categories of words. The Bible majors in simple speech terms, not in terms of six syllables such as this one contains. Consulting either Young's or Strong's Concordances will reveal no such word as premillennialism or millennium. Not only is premillennialism absent from Biblical mention but the entire system it encloses is significantly omitted from the pages of Sacred Scripture. Pernicious premillennialism is anti-

Biblical and anti-Christian. It is absolutely opposed to the gospel and completely contradictory to Christianity. In one of his great sermons on this pernicious problem the scholarly Foy E. Wallace, Jr., states in conclusion, "Premillennialism is an anti-climax. Premillennialism is materialism. It is a flare-back to the beggarly elements. There is nothing in it conducive to spirituality. It is contrary to the character of Christianity and contradictory to the gospel of Christ.

"No man can believe premillennialism and believe the gospel." (GOD'S PROPHEMIC WORD, pp. 317-318). Brother Wallace is without peer either in or out of the Lord's church in his tremendous ability to meet and defeat this egregious error. No one understands it better than does he. No one is more opposed to it than is he. No one in our time has met the system either with a pen in hand or upon the polemic platform with the totally devastating effect as he has and still can. His book, GOD'S PROPHEMIC WORD, has been a painful thorn in the side of premillennialism for many years. We fully concur with the erudite Wallace in his accurate appraisal of the entire system of error.

WHY STUDY THIS SUBJECT?

Every child of God must love truth and hate error. The ancient

Psalmist of Israel wrote, "O how love I thy law! it is my meditation all the day...Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." (Psalm 119:97, 128). This subject needs to be studied in order that we might be properly fortified against it. It needs to be studied in order that we may successfully confront it at every given opportunity. It needs to be studied in order that we may better appreciate the pristine principles of New Testament truth which it assails. One of the great admirers of brother Gus Nichols once stated that this former walking Bible among us had made it a point to prepare himself to meet every error that confronted the people of his immediate area. We might add that the Sage of Jasper, Alabama, not only did this for his geographical area but for the entire brotherhood. He was a staunch "defender of the faith" for many years. He was very much on the very FRONT ROW of the firing line for Jesus Christ till he died in 1975. It should be the aim of every Christian to be able to wield the mighty sword of God's Word in such able fashion that no error, be it major or minor, can stand before us. Millions have fallen victim for the sly and shrewd system projected by the premillennialists of our day. We must teach them what is wrong with their system of error and encourage their total acceptance of truth.

IS IT NOT A DEAD ISSUE?

Some think we should leave this subject alone because it is a dead issue. The person who thinks premillennialism is a dead issue is DEAD wrong. He has not been doing much reading or listening to what certain major religious leaders are writing and speaking. The person who thinks it is a dead issue might not recognize when he really hears premillennialism. He might not recognize premillennialism if he met it coming down the middle of the road facing him! He may be totally unaware of just how widespread this movement really is.

Premillennialism is a live issue. It is definitely not dead!

IS IT NOT A HARMLESS DOCTRINE?

This writer has been unequivocally opposed to premillennialism for as long as he has been preaching and this is more than a quarter of a century. Both orally and by written means we have stated our strong opposition to the whole nefarious system. Some feel we have been too hard on the subject and upon those who have been favorably impressed with it. One lady once told us that she considered the doctrine quite harmless! Strange as it may seem the congregation of which she was a part had suffered extensive damage by a premillennialist who formerly lived in that area. Premillennialism does not meet the demands for a harmless doctrine. We have our doubts that any religious error is absolutely harmless. Some are capable of doing far greater damage than are other errors but any error can do some damage.

Some decades back there were timid souls who refused to take a strong stand against this infamous error. They even persecuted brethren who did take strong stands, wrote against it, lectured against it and debated its avid advocates. Some said, "If this brother desires to hold certain speculations regarding millennial theories as private opinions, we have no right to raise a protest against this brother." Toward this spineless position we have some questions: (1) If the matter were strictly a privately held opinion, how came it to be known by others? When something is publicly disclosed it ceases to be a privately held opinion. (2) What other system of error (and that is precisely what premillennialism is—a whole system of falsehood) can brethren hold privately that it is all right as long as it is not publicly disclosed? (3) Is error of such a nature that it does not harm except when divulged? (4) Does not the retention of any and all error do damage to its possessor? (5) If a person privately holds to the totally materialistic concepts of

premillennialism, can he really be in position to have adequate understanding of the spiritual nature of Christianity? The writer answers in the negative. It is totally impossible to be true and loyal to New Testament Christianity and yet hold the theories that go under the general guise of premillennialism. And we might add that loyalty to Christ beings with one's thinking! Those who think premillennialism is a harmless dogma know but little about this egregious error and even less about the gospel truths it ardently assails, opposes at every opportunity and determines to destroy. We can think of many adjectives that properly belong in front of the word premillennialism but harmless is NOT one of them.

HOW CAN PREMILLENNIALISM BE IDENTIFIED?

When religious leaders take positions that logically demand the failure of Old Testament prophecies in regard to Christ's mission on earth the first time to establish the Messianic kingdom, one can place the premillennial mark upon such teachers and their blasphemous messages. When they make a clear distinction between the kingdom the prophets saw and the church that Christ established on Pentecost in Acts 2 one can place the mark of premillennialism upon such teachers and their teaching. When men talk about the church age to be followed by a millennial reign of Christ on this mundane sphere there is no doubt left of their premillennial bearings. When men separate the resurrection of the just and the resurrection of the wicked by an interval of 1,000 years these men may be accurately marked as premillennialists. That is precisely what they are!

When modern crusaders with international fame and world-wide acclaim talk glibly of a golden Utopia upon this earth when wars will vanish, sin will cease, vice will vacate earthly premises, violence will disappear from human hearts and human actions, and there will be no additional need for any type

of police force throughout the world, one can know that such men are proponents of premillennialism. Such teaching cannot help but reflect their true premillennial colors! When men who occupy high stations of prestige in current religious affiliations talk about their being present for Christ's coronation as King of kings and Lord of lords at the beginning of his earthly reign, one can know that premillennial persuasions prompt such reckless pronouncements. Some of them have already decided what political positions, such as majors of metropolitan areas, presidents of provinces and governors of geographical regions, they expect to reap in the millennial kingdom. It surely will be something if their Millennial Messiah fails to honor all their preconceived plans!! Have these preachers never read what Jesus taught Salome, James and John about positions of pre-eminence in his kingdom? (Matt. 20:20-28; Mark 10:35-45). Salome and her two sons had a serious misunderstanding relative to the nature of the heavenly kingdom and the service its citizens should render therein. But it was no greater than that currently adopted by premillennial proponents and with far less justification now than in Christ's personal ministry. Salome and her status seeking sons did not have access to all the truth about the spiritual nature of the Lord's kingdom that is easily available to all today. Preachers advocating premillennialism today would do well to go back and do some serious studying of Matthew 20 and Mark 10. Such a study might prompt some of them to re-examine their plans for positions of power, prestige and pre-eminence in what they imagine will be a Millennial Utopia. Even if such a system as they vainly envision were to transpire, some of these planners for pre-eminence might find themselves sweeping floors, if there is dust or dirt in Utopia, rather than swaying a political scepter from an august throne in an earthly kingdom. If Acts 2:36 were not so very close to Acts 2:38, a passage with which some of these fellows have no scriptural

fellowship at all, they might see that Peter taught on that memorable Pentecost that the Christ was already coronated as King of kings and Lord of lords. These modern preachers are looking the wrong direction for such a coronation. It has already occurred!! They are nearly 2,000 years late for the coronation! Such a massive miscalculation of mathematical time as this is totally inexcusable for preachers! People who cannot count better than that and do not know the difference between the future and the past would not make rulers of reliability or experts of efficiency even if given positions of power in some visionary Utopia.

When men deny that Christ is now on David's throne but will one day occupy it in literal Jerusalem they can be accurately appraised as premillennialists. When men talk about deity's postponing plans for the establishment of the Messianic kingdom and, as an after thought and a matter of extreme urgency, quickly devised the church age as an emergency substitute or an interim filler until the Jews overcome their obstinate and rebellious ways, one can immediately discern their being premillennialists to the very core. When they make clear distinctions between the church of Christ and the kingdom of God by saying the former is now here but the latter is yet future they can be truthfully marked as premillennialists.

When they take highly figurative language such as found in Isaiah 11 and suggest that the earth will one day see a period in which the vicious habits of ravenous beasts will be changed one may know he is listening to or reading from premillennialists. Animal husbandry is

not a part of God's scheme of redemption! Humans, not animals, are the rich recipients of its divine proceedings. New Testament Christianity has been designed to change the "jungle" that is in men and not the wild and ferocious animals that populate the jungle!

When they speak of the land promise which was given to Abraham, then to Isaac and then to Jacob and say its fulfillment is yet future they are premillennial and show what little regard they have for such a clear passage as Joshua 21:43-45. The same is true with passages in the Hebrew prophets relative to the restoration of Jews to their homeland. Premillennialists are looking to the future for their fulfillment. In reality they were fulfilled when Jehovah brought them back from the Captivity period over five centuries before the birth of the Christ child. Premillennialists are fond of talking about what God has in store for the land lying at the eastern end of the Mediterranean Sea and the Jews' destiny therein. We deny emphatically that Jehovah God has any such plans as they vainly envision for the future. Premillennialists do not know the difference between the past and the future. What is past they anticipate as future. What is abolished in Judaism they would build again in their ardent aspirations for premillennialism.

Basically these are the identifying marks of premillennialism. Keep them firmly fixed in mind and one can detect with considerable ease any proponent of pernicious premillennialism.

(To be concluded)

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A Study Of 1 Timothy 2:8

CHARLES L. SATTENFIELD
Winston-Salem, North Carolina

In recent months we have witnessed a great deal of confusion concerning whether or not women can LEAD prayer in private devotionals. Much of this confusion stems from a misunderstanding of the context in 1 Timothy 2:8. In this article, I shall discuss two major misunderstandings that are commonly made from this verse.

The Meaning Of Aner

First of all, many misunderstand the usage of the Greek word "aner" in 1 Timothy. Some of our brethren contend that in this context it refers to "both sexes", and not just to the "male". Those advocating this position usually appeal to such passages as James 1:8, 12; Romans 4:8, and 1 Cor. 13:11 as proof. However, these passages shed little light on how the word is used in the context of 1 Timothy. We can never isolate a word from its original context and reach a proper conclusion. A word may mean something in one context and have a different connotation in another. To remove a word from its original context is to open the flood gates to countless false interpretations. This, I am afraid, is what many of us are guilty of doing in 1 Timothy. We must allow the context of 1 Timothy to decide what the Greek word "aner" means. If we do this, we will see that it refers only to the "male sex". Here are my reasons for citing such a position.

First, if Paul wanted to mean that the male and female could pray "in every place", he could have used the word "anthropos" (meaning mankind in general, both male and female) instead of "aner". The apostle had already earlier used "anthropos" in 1 Tim. 2:1,4. In these two verses it is obvious that Paul means both sexes. A casual reading of them will indicate such. Yet, why does Paul change words when he gets down to verse 8? The only

suitable answer is that Paul wanted to make a distinction between "mankind in general" (anthropos) and the "male sex" (aner).

Second, the word "aner" in nearly all of its usages refers to the "male sex" as opposed to the "female". Here are just a few examples (Matt. 14:21; 15:38; Luke 1:34; Acts 8:3; 12; 17:12 and 1 Cor. 11:3,7). These passages make a clear distinction between the "male" and the "female". However, this argument does not prove that "aner" is used this way in 1 Timothy.

Third, whenever the word "aner" (man) is used with a form of the Greek word "guno" (female) it always has reference to the "male sex". There are many passages that will beyond any reasonable doubt, bear this out. (Acts 5:14; 8:3, 12; 9:2; 22:4; Rom. 7:2; 1 Cor. 7:1-3; 13; 11:3-15; Eph. 5:28). Since Paul used "aner" with "guno" in 1 Timothy (see 2:8-14; 5:9) it obviously must refer to the "male sex".

Fourth, Paul used a form of the word "aner" in chapter 3 to refer to the "husband" (1 Tim. 3:2,12). The word "aner" in this chapter cannot refer to the "female sex", nor can it apply to "both sexes".

Fifth, the context of chapter 2 will show us that "aner" applies only to the "male sex". In verse 8, the context is referring to the "male". This can be recognized by the comparison Paul makes in verse 9. Paul is contrasting the "male" and the "female". The "male" in verse 8 has certain obligations to fulfill. The "female" in verse 9 (in like manner) has obligations. The "male" must pray "in every place" and the "female" must dress in "modest apparel", etc.

Sixth, the final and most convincing proof is seen in verse 12. This, without question, reveals

that Paul used the word "aner" to refer to the "male sex" as opposed to the "female". Paul states, "But I permit not a woman (guno) to teach, nor to have dominion over a man (aner), but to be in quietness" (A.S.V.). To assert that "aner" refers to "both sexes" in this passage is totally absurd. Paul was not saying that "I permit not a woman (female) to teach, nor to have dominion over a man (male or female), but to be in quietness." Such an application is to disregard all rules of Biblical interpretation.

Therefore, we must conclude that Paul in 1 Timothy 2:8 is saying that the "male sex", opposed to the "female" must pray "in every place."

The Place Of This Restriction

In the second place, a lot of our brethren in trying to justify allowing girls to LEAD prayer in private devotionals or in a chain prayer insist that 1 Timothy 2:8 refers only to the "assembly". This, too, is stretching the context to fit one's own pre-conceived notion. It is very clear that the context of 1 Timothy is not speaking just about the assembly. Here are my reasons for stating such a conclusion.

First, there is nothing in the context that states Paul is referring only to the assembly. If so, where is the passage?

Second, the reason why Paul wrote the epistle was to instruct Christians how they should behave in the "house of God, which is the church of the living God" (1 Tim. 3: 14-15). Paul was not writing those things to direct us how we should

behave in the "assembly" or the "church building"; even though that is certainly included. He was writing to show us how we should live in all aspects of life.

Third, the context of chapter 2 will not allow such an interpretation. In verses 1 and 2 are we to pray for kings and all that are in a high place only in the assembly? Could we not pray for them in the privacy of our own homes? or in a private devotional? In verse 9 are women only to dress in modest apparel inside the assembly? Is it alright for them to dress as they wish, outside the assembly? In verses 11 and 12 are women not to have dominion over the man only in the assembly? Is it permissible for them to usurp man's authority in private devotionals? Certainly, we see that these restrictions apply to all walks of life and not only to the assembly. To state otherwise is to miss the context.

Fourth, Paul expressly states that men are to pray "in every place" (verse 8). How can this apply only to the assembly? This restriction refers to all places, under all circumstances! Women cannot lead prayer in private devotionals or in the assembly.

In conclusion, we have established two important truths from 1 Tim. 2:8. (1) The Greek word "aner" refers to the "male sex", in opposition to the "female". (2) This divine restriction applies to private devotionals as well as a mixed assembly. Therefore, we cannot justify the unscriptural practice of women leading prayer in private devotionals from 1 Timothy 2:8.

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

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Consequences

OF PERNICIOUS PREMILLENNIALISM.

ROBERT R. TAYLOR, JR.
Ripley, Tennessee

Several major consequences of the premillennial persuasion will be given in this concluding segment of our study on premillennialism. Lack of space makes necessary our being very brief in this two-part study. What we list should be of sufficient weight to exhibit fully how deadly and dangerous this theory really is. It never has been the innocent and harmless dogma that some of our brethren have imagined it to be. Premillennialism is deadly serious in its teachings. We are deadly serious in our total opposition to the entire system of error known as premillennialism.

WHAT PREMILLENNIALISM DOES TO NEW TESTAMENT PREACHERS

Premillennialism makes 89 New Testament witnesses into false preachers and teachers of outright error. Premillennialism says the kingdom predicted by such Hebrew prophets as Isaiah and Daniel in the second chapters of their prophetic books respectively (Isaiah 2:1-3; Daniel 2:44) has not yet been established. But what say New Testament preachers of truth? Literally SCORES of them taught the nearness of established reality of the kingdom. John the Baptist said

"the kingdom of heaven is at hand." (Matt. 3:2.) Jesus sent the twelve on the Limited Commission and commanded them to "preach, saying, The kingdom of heaven is at hand." (Matt. 10:7.) In Luke 10:9 Jesus sent the seventy disciples out saying, "The kingdom of God is come nigh unto you." In John, Jesus, the twelve apostles and the seventy disciples we have a grand total of 84 preachers. Did they lie when they said the heavenly kingdom or the kingdom of God was "at hand" or "nigh?" If premillennialism is true, all 84 of them lied. If these 84 told the truth, premillennialism is found false in one of its major claims. Since the beloved physician wrote Luke 10:9 he also should be listed. He makes number 85. Mark wrote the verse where Jesus affirmed the kingdom's coming with power would be in the lifetime of some alive in the first century. (Mark 9:1.) Mark makes number 86 in this growing list of impressive witnesses. Paul later affirmed that the Colossians had been translated into the kingdom of God's dear Son. (Col. 1:13.) They could not have been translated into a non-entity. How did they get into something that, according to premillennialism, has never come into existence? Paul

(Continued on page 67)

DOES BAPTISM CLEANSE AN ADULTEROUS MARRIAGE?

QUENTIN DUNN

Sabinal, Texas

Some brethren teach that an alien sinner can marry and divorce several times, then be baptized with the assurance that God will forgive all of his sins. They say that baptism cleanses an adulterous marriage. With the increase of divorce it is convenient to believe this. But does the Bible teach this?

Suppose an alien sinner steals a car? Afterward he hears the gospel and decides to obey its commandments. Can he keep the car and still repent of his sins, confess his faith in Christ and be baptized for the remission of his sins? This would be mockery! He cannot repent as long as he keeps the car. Repentance must be complete and it must precede baptism. The application is too plain to be misunderstood. When an alien sinner repents he quits sinning and makes restitution when possible.

If a man has killed someone he cannot restore life. Saul of Tarsus killed before he became a Christian, but he did not continue to kill after he became a Christian.

Baptism cleansed him of all his past sins because he repented. After he was baptized he devoted his life to preaching the gospel.

Many brethren can understand what is involved in repenting of killing and stealing. Why don't the same principles apply to repenting of an adulterous marriage? Jesus said to the woman taken in adultery, go and sin no more. He did not say continue to commit adultery. Those who continue an adulterous marriage continue to commit adultery or continue to live in adultery. Those repenting of an adulterous marriage sever it. They will quit the adulterous marriage. Baptism will then cleanse them of their sins! But as long as they continue their adulterous marriage they are in sin. Baptism does not cleanse an adulterous marriage.

I realize that what I have written on this subject is not popular, but I believe it is right. We need to preach and teach the truth on this matter. This is especially the responsibility of preachers and elders.



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is number 87 in this impressive List of New Testament witnesses. What all these 87 said relative to the kingdom came from the infinite mind of Jehovah God. He is the PRIMARY teacher from whom all these received their testimony relative to the kingdom of heaven. Therefore the Father numbers 88. The Holy Spirit inspired all these statements as they were recorded into the Sacred Scriptures. He makes number 89. Did the Godhead, John the Baptist, the twelve, the seventy, Paul, Luke and Mark all peddle poisonous propaganda relative to the WHEN of the kingdom's arrival in perfected reality. They did if premillennialism be so. If they told the truth, premillennialism is false! Any system that would resort toward making these New Testament witnesses into false teachers must be one of the most diabolical theories ever concocted. Does some reader still say this is harmless? Do we still hear anyone's whispering that this doctrine is all right as long as PRIVATELY HELD?

PREMILLENNIALISM IS AN IMPEACHMENT OF GOD'S WISDOM

It would be difficult indeed to conceive of any error alive today that casts as much relection upon Jehovah's infinite wisdom as does this system of sin. This system says the Godhead intended to establish the Messianic kingdom when Christ came the first time. That was the design of his coming. But obstinate Israel had other plans in mind. Jealous Jews would have neither the Messiah nor the kingdom he planned to establish. Deity thus became impotent in the hostile face of stubborn Judaism. Original plans had to be revamped. Hasty decisions were immediately demanded. Postponement became an essential to the perplexed persons who constituted the Godhead. An emergency substitute was quickly sought. An interim filler became imperative. It became necessary for Jesus to change the tenor of his teaching in the very midst of his personal ministry. Thus the kingdom's coming was indefinitely postponed and

a new facet was quickly contrived. The church age was the quickly contrived answer with the millennial kingdom's coming postponed indefinitely. All of this is part and parcel of premillennialism. It cannot be successfully denied by any person who is the least bit familiar with the intricate workings of this theory. He who can ascribe such foolish manipulations as the foregoing to God's infinite display of perfected wisdom serves a God different from that august, holy and all wise being perfectly portrayed within Holy Writ.

Paul wrote the Ephesians, "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord." (Eph. 3:10-11.) In a very real sense Ephesians is Paul's great church epistle. Every major facet of the church is set forth in this splendid epistle. In the two verses of Ephesians 3:10-11 Paul sets forth two major characteristics of Christ's church. They are: (1) The church is a marvelous manifestation, a divine demonstration and an eloquent exhibition of God's wisdom. The church is on spiritual display. Heavenly beings and men on earth can witness no greater display of God's wisdom than within the church. The church in all its fervent facets marvelously manifests God's perfected purdence. The church has existed in purpose, promise, prophecy, preparation and perfection. These phases exhibit God's wisdom. The new birth, the worship, the organization, the mission, the New Testament designations for God's people individually and collectively, the beauty of Christian living and the exhilarating joy of fine, fervent fellowship all exhibit God's wisdom. (2) The church was in the eternal planning and purposing of God Almighty. Before Adam and Eve vacated Eden just after they had terribly transgressed Jehovah's will the Almighty had in mind the church. The great Bible scholar and able preacher, Brother Franklin Camp, has often suggested that when

man sinned in Eden God headed for Pentecost. We fully concur with Brother Camp in this sage observation. Before any patriarch marched under Jehovah's banner; before any Old Testament priest officiated at the Levitical altar; before any king swayed the scepter over ancient Israel or any Hebrew seer arose to speak his inspired message, God had blueprints already in mind for the church of Christ, the kingdom of his dear Son. But if premillennialism be true, the church is NOT a manifestation of God's wisdom. The church is NOT an exhibition of his prudent planning. The church is NOT a demonstration of his infinite knowledge. Instead the church descends into an after thought, a hasty rearrangement, an emergency substitute, an interim filler. When premillennialism concludes with the church it reflects deity's folly, not the wisdom of the Sacred Three. It reflects deity's lack of foresight, not the Godhead's infinite ability to know perfectly the future. If premillennialism be true, the church was not in God's eternal plans and purposes. Anything as hastily conceived as was the church age could not be characterized by eternal planning and everlasting purposing. Ephesians 3:10-11 is a bulwark against premillennialism. If that passage rests upon truth, premillennialism rests upon falsehood. It is Paul versus premillennialism. Without any fears of successful contradiction from any source we affirm that truth lies with Paul and not premillennialism. Anyone who would hedge at this point is already in spiritual trouble.

PREMILLENNIALISM AND THE LAND PROMISE

Premillennialism rejects the fulfillment of the land promise. This system of error says the land promise given to Abraham (Genesis 12:1-3), to Isaac (Genesis 26:2-5) and to Jacob (Genesis 28:13-15) has not been fulfilled but remains to be fulfilled at some future date when all the Jews are gathered back to that land located at the eastern extremity of the Mediterranean Sea.

Such is nothing but an outright repudiation of Joshua 21:43-45. The passage states clearly and decisively, "And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass." Did Jehovah tell the truth in this passage? If he did, premillennialism is wrong in its contention that God still has a land promise for Israel that awaits fulfillment out there in the future. Spiritual Israel, the church of Christ, is God's people now, not physical Israel. (Rom. 2:25-30; Gal. 6:16.) The Almighty has no more particular plans for the modern land of Israel than he does for Lauderdale County, Tennessee, the place where the writer lives and is writing this article. God Almighty is deeply interested in the souls that inhabit both regions but not in the hills and valleys of either section above any other land area of our mundane sphere.

PREMILLENNIALISM AND DAVID'S THRONE

Premillennialism is a rejection of Christ's being on David's throne. According to this system the Christ is not now occupying David's throne but will sit upon it during his millennial reign. Peter's memorable sermon on Pentecost in Acts 2 says, "Therefore being a prophet (speaking of David), and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." (Acts 2:30.) Did Jesus do what God raised him up to do, that is, occupy David's throne? Indeed he did! Forty-eight years ago the princely N. B. Hardeman held his third historic tabernacle meeting in Nashville, Tennessee. Brother Hardeman preached a sermon during this series entitled, "Christ on David's

Throne." In it he declared, "I know the Bible says that Christ was declared to be the Son of God, by the resurrection from the dead, etc., but the one specific purpose, the leading thought, the paramount idea, as expressed by the great apostle, was that God raised Christ from the dead to sit on David's throne. May I say to you, that, grammatically, 'to sit' is an infinitive with the construction of an adverb, carrying the idea of purpose equivalent to the following expanded form, viz.: He raised up Christ that He should sit, that He might sit, for the purpose of sitting upon David's throne. If Christ is not on David's throne, the resurrection might have been deferred until this good hour, or for ages yet to come. If so it be that Christ is not now on David's throne, the Gentiles are yet without God and without hope. In the great council at Jerusalem, James said, 'Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets: as it is written, after this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called.' The word 'tabernacle' means here lineage, descendants, family. David's family had ceased to occupy the throne since the days of Zedekiah, and David's throne literally had remained in ruins from the days of the captivity. From David's family or lineage not one had swayed the scepter of authority, but when Christ comes, as understood by Peter, as announced and declared by James, and in perfect accord with the prophetic declaration of the generations gone by, Christ was raised up of the family, tabernacle, lineage, descent of David to sit upon his throne.

"Now for the words of Amos there are evidences and witnesses abundant. On that same occasion Peter said, 'Men and brethren, you know how that a good while ago God made

choice among us that the Gentiles by my mouth should hear the word of the gospel and believe.' The audience kept their silence and Paul and Barnabas, fresh from their missionary journey, made known to that multitude what God had wrought by their hands among the Gentile world.

"James bears witness to the same thing, and hence the tabernacle or lineage of David has been restored. Now I want you to watch the purpose of it all, viz., 'that the residue of men might seek after the Lord and all the Gentiles.' That the Gentiles as well as the rest of men might seek after the Lord and all the Gentiles.' That the Gentiles as well as the rest of men might seek after the Lord.

"It follows, then, my friends and brethren, that if the lineage of David has not been restored upon his throne, the Gentiles are not privileged to seek after the Lord. Until Christ dies, comes forth triumphant from the dead and makes his glorious ascent to the throne of God, where he is crowned King of Kings and Lord of Lords, the middle wall of partition still stands, and the Gentiles are not privileged to seek after the Lord." (HARDEMAN'S TABERNACLE SERMONS, Vol. III, pp. 37-39.) Brother Hardeman has made the matter clear. If Christ is not now on David's throne, no salvation is available to any of us. Is anyone still ready to defend the innocency of the system?

Christ, according to Zechariah 6:13, was to be both king and priest on his throne. If he is not now on his or David's throne (and in the Old Testament David's throne, Solomon's throne and God's throne were one and the same (I Chron. 29:23), then he is not now priest. If he is not now priest, there has been no offering made for our sins. He could not be priest on earth according to Hebrews 8:4. According to pre-millennial logic there is neither salvation now nor in the millennial reign either. If he is not now on David's throne, he is not priest. Without his being priest there could be no sacrifice available for

our sins and hence no salvation. But he cannot be priest on earth when they say he will occupy his throne. Without his being priest there can be no salvation. Even if he were to reign on earth for the millennium he would be totally unable to extend salvation to any person under his sway. Is the doctrine still harmless?

Even if Christ were to have a millennial reign on earth, he would sway a profitless scepter. Jeremiah 22:30 says that no descendant of Coniah would ever prosper "sitting upon the throne of David, and ruling any more in Judah." The genealogies of Matthew 1 and Luke 3 trace Jesus' lineage back through the seed line of this Coniah or Jeconias. If Christ ever reigns in literal Jerusalem on David's literal throne, it will be a thousand year rule without profit and one void of salvation. How anyone can be attracted to this untenable error is more than we can fathom.

PREMILLENNIALISM AND THE KINGDOM

Premillennialism is a rejection of New Testament teaching relative to the kingdom. The system makes a distinction between the kingdom and the church and yet Jesus in Matthew 16:18-19 used the terms interchangeably and synonymously. Jesus placed the Lord's Supper in the kingdom (Luke 22:30) but the church at Corinth observed it. (1 Cor. 11:20-34.) Jesus said some alive in Mark 9:1 would live to see the kingdom come with power. Premillennialism declares that the kingdom is not yet here. Did Jesus lie? Are these people still alive? If they are, they make Methuselah's demise at 969 quite a youthful death! Paul said the Colossians were translated into the kingdom. (Col. 1:13.) Were they translated into a non-entity? The writer of Hebrews said they had received a kingdom. (Heb. 12:28.) Had they received an institution in the first century that premillennialism says is yet future? John said he was in

the kingdom. (Rev. 1:9.) Was he mistaken? He was if premillennialism be true. If premillennialism be true, John the apostle really did not know what he wrote.

CONCLUSION

Premillennialism has a thousand year interval between the two resurrections. Jesus placed them in the same hour. (John 5:28-29.) Premillennialism relies upon a passage for its strongest support (Rev. 20:1-6) that does not mention the second coming of Christ, the throne of David, the city of Jerusalem, the establishment of the kingdom, Christ's literal presence on earth, a bodily resurrection or us. Yet all these are imperatively crucial to the whole theory.

Premillennialism is materialistic to the very core. It is anti-Biblical, anti-Christian and anti-spiritual. It is absolutely opposed to the gospel of Christ and totally contradictory to the whole genius of Christianity. It makes deity subservient to Jewish obstinacy. What evidence does the premillennialist have that Jewish rebellion will not thwart the Lord's plan to set up the kingdom the next time he returns to do this? Premillennialism is a clever concoction to rear again the head of materialistic Judaism. A person cannot be a Christian and a premillennialist at the same time. As in Joshua's day a choice looms and has to be made. (Josh. 24:15.) The writer's sincere intention is to remain firmly fixed and soundly situated with the spiritual gospel, with Biblical Christianity. The kingdom is here. Christ is now on David's throne. Salvation is ours now. Christianity, not a land promise east of the Mediterranean Sea, is Israel's and the world's hope now; our only hope.

Let us be content with Christianity. Let us reject totally and unequivocally the doctrine of premillennialism.

THE FIRST ANNUAL "SPIRITUAL SWORD LECTURESHIP"

ONE OF THE GREAT EVENTS OF 1976

GARLAND ELKINS
Memphis, Tennessee

Some time ago the elders of the Getwell Church of Christ announced that the first annual "Spiritual Sword Lectureship" would be conducted, the Lord willing, October 24-28.

During the lectureship the basic message of every book of the New Testament will be discussed in the light of the general theme of the entire Bible and in view of the crucial situation, involving a number of specific problems, which the Lord's church presently faces. There will also be five special lectures.

The message of Christ for Christians and all others is revealed in twenty-seven books of the New Testament. Each of these books makes a unique contribution to the whole. Each Christian (and all others) needs to understand each individual book and how it fits into the whole of the New Testament. Though there are needs for lectureships which deal with methods, there is far more urgency for those that are devoted to content. The first annual "Spiritual Sword Lectureship" will concern itself with the proclamation of the doctrine of Christ, and to the opposition of all false doctrines (Rom. 6:17,18; II Tim. 1:13; I Tim. 4:16; Rom. 16:17,18; II Jno. 9-11).

The speakers will come from across America. Brother B. C. Goodpasture, distinguished Editor of the Gospel Advocate, will speak during the Sunday morning worship hour on the subject of "Soldiers of Christ Arise." The inimitable G. K. Wallace will conclude the series on Thursday morning. Brother Wallace will be speaking on the subject of "What Shall We Conclude?"

Those desiring further information should write to Thomas B. Warren or Garland Elkins, lectureship directors, and enclose a self-addressed and stamped envelope for a free brochure. All lectures will be presented in the meetinghouse of the Getwell Church of Christ, 1511 Getwell Road, Memphis, Tennessee 38111.

SCHEDULE OF EVENTS

SUNDAY, OCTOBER 24

9:30 A.M.

"THE LIVING MESSAGE OF LUKE"

.....Hugo McCord

10:20 A.M.

"SOLDIERS OF CHRIST ARISE"

.....B. C. Goodpasture

7:30 P.M.

"THE MESSAGES OF THE BOOKS OF THE
NEW TESTAMENT LIVE TODAY"

.....Thomas B. Warren

MONDAY, OCTOBER 25

8:00 A.M.

"THE LIVING MESSAGE OF MATTHEW"

.....Wayne Jackson

9:00 A.M.

"THE LIVING MESSAGE OF MARK"

.....William Woodson

10:00 A.M.

"THE LIVING MESSAGE OF JOHN"

.....Dan Billingsley

11:00 A.M.

"THE LIVING MESSAGE OF SECOND

CORINTHIANS".....Rex Turner

1:00 P.M.

"THE LIVING MESSAGE OF GALATIANS"

.....Jim Boyd

2:00 P.M.

"THE LIVING MESSAGE OF PHILIPPIANS"

.....Garland Elkins

3:00 P.M.

"THE LIVING MESSAGE OF COLOSSIANS"

.....Pat McGee

7:00 P.M.
 "THE LIVING MESSAGE OF ROMANS"
 J. D. Bales
 8:00 P.M.
 "THE LIVING MESSAGE OF ACTS"
 Andrew Connally

TUESDAY, OCTOBER 26

8:00 A.M.
 "THE LIVING MESSAGE OF FIRST
 THESSALONIANS".....Robert Taylor
 9:00 A.M.
 "THE LIVING MESSAGE OF SECOND
 THESSALONIANS"....William S. Cline
 10:00 A.M.
 "THE LIVING MESSAGE OF I TIMOTHY"
 Malcolm Hill
 11:00 A.M.
 "THE LIVING MESSAGE OF II TIMOTHY"
 Roy Lanier
 1:00 P.M.
 "THE LIVING MESSAGE OF TITUS"
 William Wilder
 2:00 P.M.
 "THE LIVING MESSAGE OF PHILEMON"
 Tom Holland
 3:00 P.M.
 "THE LIVING MESSAGE OF HEBREWS"
 Tom Holland
 7:00 P.M.
 "THE LIVING MESSAGE OF FIRST
 CORINTHIANS".....Roy Deaver
 8:00 P.M.
 "THE LIVING MESSAGE OF EPHESIANS"
 Wendell Winkler

WEDNESDAY, OCTOBER 27

8:00 A.M.
 "THE LIVING MESSAGE OF JAMES"
 Rubel Shelly
 9:00 A.M.
 "THE LIVING MESSAGE OF I PETER"
 Franklin Camp
 10:00 A.M.
 "THE LIVING MESSAGE OF II PETER"
 V. E. Howard
 11:00 A.M.
 "THE LIVING MESSAGE OF I JOHN"
 Noel Merideth
 1:00 P.M.
 "THE LIVING MESSAGE OF III JOHN"
 John Parker
 2:00 P.M.
 "THE LIVING MESSAGE OF JUDE"
 Kenneth Jones
 3:00 P.M.
 "THE NEW TESTAMENT AND CONTROVERSY"
 Lindsey Warren
 7:00 P.M.
 "THE LIVING MESSAGE OF II JOHN"
 Alan Highers
 8:00 P.M.
 "THE LIVING MESSAGE OF REVELATION"
 W. B. West, Jr.

THURSDAY, OCTOBER 28

8:00 A.M.
 "TEACHING SURVEY OF THE NEW
 TESTAMENT".....Warder Novak
 9:00 A.M.
 "NEW TESTAMENT BOOKS DISPROVE PRE-
 MILLENNIALISM".....Johnny Ramsey
 10:00 A.M.
 "WHAT SHALL WE CONCLUDE?"
 G. K. Wallace

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

Vol. 5, Number 10

October, 1976

Warren-Flew Debate

on the

Existence Of God

WINSTON C. TEMPLE
Pensacola, Florida

The discussion between Dr. Thomas B. Warren, professor of Christian Evidences at Harding Graduate School in Memphis, Tennessee and Dr. Antony G. N. Flew, professor of philosophy at the University of Reading in Reading, England has, and rightfully so, been called the debate of the century.

In this writer's opinion, there has not in recent years arisen from among the ranks of our Lord's army a soldier more gallant in battle nor more crushing in defeat of the enemy than our beloved brother and defender of the Truth, Thomas Warren. From the very start to the consumation of the battle brother Warren wrought devastating defeat to the doctrine of Atheism; all the while giving the glory to the infinite God who once again showed His existence through the crown of His creation.

The first two nights Dr. Flew was supposed to affirm the proposition: "I know that God does not exist," but all that he did was make assertions and statements of negativism without proof, casting his philosophical dust into the air. He

did not make the first affirmative argument during the first two nights.

Dear reader do not think for a moment that Dr. Flew did not know the difference between an affirmative and a negative speech in debate, for he is one of the most learned men in his field in the world. He may in his first speech, been operating under the idea that he would philosophically throw out some of his jargon and more or less feel out his opponent. If this be the case after brother Warren's first negative, Dr. Flew did not any longer have to concern himself with such trite matters. He was then faced with the problem of what he was going to say next! In the first few minutes of brother Warren's first negative, he answered Flew's negative assertions which amounted to nothing more than his opinion that God did not exist. Brother Warren then proceeded to raise his objections to Flew's failures to: (1) offer an affirmative speech (2) offer an argument of any kind and (3) answer most of the questions that had been given him (Flew) prior to the first speech.

(Continued on page 76)

EDITORIAL . . . *Clarifying The Issue*

On Abuses Of Bussing

RAY HAWK

Pensacola, Florida

In July, I submitted an article to several brotherhood publications on the subject of "Incentive Programs." This article has been reprinted by the antis and used by them to advocate all bussing is sinful. That was not the purpose of the article! Anti brethren have a history of misrepresenting things anyway. I was surprised when three brethren misread the article and then replied to it and two other articles in THE WORLD EVANGELIST. One writer accuses me of being a "critic of bus evangelism" although he did not mention me by name. Another resented "the whole tone of the article." A third thought I should quit reading Baptist publications and read reliable brotherhood publications. Apparently my brethren don't like articles on abuses, for that is what it was all about!

BUSSING IS NOT SINFUL

I have written two articles on ABUSES of bussing. I have never written an article against bussing. If brethren are going to engage in abuses, they need to repent and quit practicing such. I have spoken out against gimmicks and prizes used by Baptists and imitated by some brethren with bus programs. For my efforts, I have received a scathing criticism in four articles in the pages of THE WORLD EVANGELIST. I hope brethren will realize

that I am not against bus programs which are scriptural. To accuse me of being a "critic of bus evangelism" is a fabricated lie and he who falsely accuses me should repent and ask my forgiveness.

Whether a child or adult is brought to the building in a bus or a car is scriptural. If not, then we cannot bring anyone to our building with any mode of transportation.

Whether a child is taught on a bus or in a car as he is being brought to the building is scriptural. If not, then we may not teach anyone if we are enroute to the building.

I am not against an individual inviting a Bible class, adults, or children to his home for refreshments or entertainment. Certainly it would not be wrong to invite children who rode in a car or bus to one's home and give them refreshments or play games.

What I have spoken out against have been abuses. It surprises me that brethren get so upset when you write against ABUSES! If the abuses are not being practiced by the brethren in question, why the articles?

ABUSES IN BUSSING

A congregation in Madison, Ten-

the **DEFENDER**

PENSACOLA, FLORIDA 32506

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nessee as recent as September 1, 1976 sent out a letter to several businesses begging for funds to finance their bus ministry! Is this right? Will the brethren who criticized me and the two other brethren who spoke out against abuses condone such action upon the part of this congregation in Tennessee? Another church in the Detroit, Michigan area produced a goldfish swallowing preacher who performed because bus captains brought in X number of riders on a given Sunday. This kind of thing is what I spoke of in my article.

It seems that brethren will do anything to get people into their buildings to hear the gospel. As the Baptist preacher said, some have the idea that the end justifies the means. One church in Tennessee used Kitty Wells and her band to get 7,084 in Bible classes. Why not? They used these brethren's "reward motivation" argument and carried it to its logical conclusion. That is what I was speaking out against in my article.

One of the writers for THE WORLD EVANGELIST believes "reward motivation" may be used MORE than what he was willing to tell in the pages of that paper!

I wrote an article for our bulletin in July, 1976. The GETWELL REMINDER reprinted it. Brother Milton Chaney replied to it. The article in THE WORLD EVANGELIST is a duplicate of his reply to me with one small but SIGNIFICANT difference! On point number eleven, brother Chaney stated, in THE WORLD EVANGELIST, "11. Is there any difference, except in degree, between 'stars,' book markers, cookies, kool-aid, suckers, bubble gum, hamburgers, BOOKS, BIBLES, etc.?" However, in his ORIGINAL ARTICLE he stated, "11. Is there any difference, except in degree, between 'stars,' book markers, cookies, kool-aid, suckers, bubble gum, hamburgers, TRANSISTOR RADIOS, or BICYCLES? (Emphasis mine, RH). Why did brother Chaney change the last part of this statement? Brother Chaney thinks "reward motivation"

includes transistor radios, bicycles, and etc.! When I look again at my article "Incentive Programs" I am more determined in my fight against abuses in bussing! If brother Chaney can argue for radios and bicycles, why can't another church use money, vacations, Kitty Wells, and Ad infinitum?

I would like to know if the editor of THE WORLD EVANGELIST and the other writers who spoke out against my article will agree with brother Chaney's original thought on point number eleven? Whether brother Chaney practices now what he argues for makes no difference. What a man argues for, he will soon put into practice.

I not only find abuses in bussing, but abuses in the argumentation of those who practice those abuses! I grant that hundreds, even thousands of churches may be using busses scripturally, and to those I bid Godspeed. However, I find that some think that unless a church is engaged in a bus program they are going to hell. When you speak out against abuses in bussing, brethren will align you with a lie. One article is titled, "Bussing - Look At The Arguments Against It!" Yet, as far as I could see, the articles this brother wrote against were all AGAINST ABUSES, not BUSSING! There is a difference! Yet, my good brother, in his zeal, tries to make it appear that I am against bussing. That is a lie! The brother then goes on to make it appear that another writer is against NUMBERS! How misleading can one be? The writer is not against numbers but against ABUSES used in getting those numbers! When brethren bring in hundreds through the use of ABUSES, they not only put their souls in jeopardy, but the souls of those they bring in!

This same brother accuses us of crying, "Preach the word brethren - but get those kids out of here!" His argumentation is nothing but crying for sympathy by using prejudicial statements. We are not against bringing children in with buses, but against using abuses to
(Continued on page 80)

Next, brother Warren raised the argument of objective value and objective law by presenting the case of the Nazis' torture and execution of six million Jews, both children and adults, during World War II. Dr. Flew's position was that the crimes committed were morally wrong but was soon to discover that the concept of objective value would not permit him to draw such a conclusion. He believes that moral values are set by individuals, societies and/or nations only according to their own whims and fancies of their own minds; or in other words, man's activities and morals are wholly based on subjectivism. Brother Warren was quick to show that if Flew's concept was true, then the Nazis were not wrong in torturing and killing the Jews because moral value is simply just a product of the human mind and is not subject to any law higher than that which man could produce. Brother Warren proceeded to show that in the Nuremberg trials such was not the case. He quoted the prosecuting attorney, Mr. Robertson, who said that the crimes judged as morally wrong were governed by a law which was higher than the provincial and the transcendent. Brother Warren went on to say that the attorney meant that there was a law higher than the law of Germany and the law of England and even higher than international law; it was the law of God. (Previously Dr. Flew had, in answering the question regarding /a higher law, admitted that there was a law even higher than international law. Dr. Warren pressed very hard on this admission throughout the debate.) Brother Warren pointed out to Flew his contradiction between his concept of moral value and his conclusion that the Nazis committed moral wrong. He stated that there was something in Flew that would not permit him to say that the Nazis were not wrong; that thing was conscience. The question then was what was the source of his conscience? It had to come from a source higher than man's subjectivism.

As has previously been stated, Dr. Flew did not offer any logical

affirmative argument during the first two nights in which he was in the affirmative. He talked mainly of contradictions, and inconsistencies. Brother Warren raised a question which caused Dr. Flew no little trouble. He asked, "Who came first, the woman or the baby?" Dr. Flew had already admitted that no living thing had ever been born of any non-living thing nor had any living thing transformed from a non-living thing. Flew did not answer the woman - baby question, for the simple reason that he could not. Creation is the only answer to the question and since Flew had given up the theory of evolution; then the only other explanation was creation and if creation, then God exists! Dr. Flew tried to respond to the question by saying that everything is not easily discernible or in other words he could not tell exactly when the last non-human thing stopped existing and the first human began. Brother Warren responded by stating that either something is human or non-human, either it is living or dead (non-living). You can tell the difference between rocks and humans.

Due to the fact that Flew had admitted that no living thing ever came from any non-living thing, he gave up the theory of evolution and was plagued with the woman - baby question throughout the debate. Also his giving up of the theory of evolution left him with creation as the only other alternative.

In the last two nights of brother Warren's speeches in which he was affirming the proposition: "I know that God exists," he continued to press the arguments and questions that he had already presented. Not only did he press them but he pointed out the fact that Flew in his prior debate with an agnostic child-ed him to take a stand, but in this present discussion in which Flew had signed the proposition, "I know that God does not exist," he was not sure as to his position. (Underlining mine. W.C.T.) Not only was he not sure but he had not offered any logical proof of the proposition which he had signed.

In brother Warren's affirmative speeches, he offered the argument of design. He used the anatomy of the human body to prove that an intelligent being created it and that the functional processes of the human body were such as could not afford time for the theory of evolution. For example, the oxygen-carbon dioxide cycles in the human blood must be continuous and you can not have one without the other. In fact, if this process stops for more than five minutes, the person dies. Dear reader, judge for yourself! Do you see time for such an intricate and complex process to have evolved over millions of years? If yes, which came first -- the carbon dioxide cycle or the oxygen cycle? How would you explain it in evolutionary theory especially the case being that one cycle must operate conjunctively with the other. Guess what? You can't explain it by evolution and neither could Flew!

Brother Warren went further with the argument on design by showing a chart on which were two skeletons which both looked just alike with the exception that one was a natural human skeleton and the other was artificial. Brother Warren pointed out to the audience that Dr. Flew could see that the artificial skeleton had a maker or builder but that he could not see that the human skeleton had a maker or builder. Flew had previously said that he could look at a building and see that it has a builder, when he looked at a human eye all that he could see was that it just grew. Strange reasoning from one of the greatest philosophers of the world, is it not? He could see that a building had a builder but he could not see that the builder had a builder.

Brother Warren continued to press the argument on design until Flew responded by saying even if Dr. Warren did prove a god by design he would be like the title of the book "Your God Is Too Small." Brother Warren responded by saying, "Thank you, Dr. Flew, for admitting there is a God!"

After being pressed so much with the anatomy of the human body in regard to design, Dr. Flew stated that he was a philosopher and not a biologist. Brother Warren continued by explaining that Flew was begging the question and that he (Flew) knew full well that it was the work of the scientist or biologist to produce the facts and that it was the work of the philosopher to synthesize those facts. He went on to say that what Flew needed to do was to get on with his work and stop excusing himself from the task. It is amazing how these atheists cry when the sword of truth so capably thrusts death blows to their false doctrine. It is evident to everyone who has studied the existence of God that the argument based on the effect proving the cause can be seen by everything in existence. One can not have an effect without a cause. Which is more logical to believe that our cause for human existence is dead, non-living matter such as rocks and dirt, (Flew's god) or to believe that we are the products of an intelligent, living, omnipotent Being who created us?

According to Dr. Flew's own admissions in regard to how the human race came about, he stated that he had no explanation. Philosophy had nothing to offer for the origin of man, nor for his destiny. In his mind he starts with the fact of the universe just happening and then tries to relate everything else to it. The universe did not just happen anymore than the human eye just grew. God created mankind fully developed and mature with the reproductive mechanism within. A baby does not make itself anymore than the first humans did not make themselves.

Dr. Flew tried to make the argument on evil which is in reality the only one that the atheists have. If God is all good then why does He allow evil? If God is all good why will He punish His creation in hell? It is one thing to allow something (evil) to exist and another thing to be charged with its creation. Evil in the world does not take away from the good-

ness of God, for He sent His only begotten Son into the world to die for man while he was yet in his sins (Rom.5:8). If evil were not present, man would lose his free moral agency. Also God has punished the angel creation who fell by transgression (Jude 6; 2 Peter 2:4). God has ever used one evil nation to punish another. In the book of Habakkuk chapter 1:2-4, the prophet was questioning God as to why He allowed the wicked to go unpunished and why wouldn't God hear his (Habakkuk's) cry unto Him for deliverance. God replied in verses 5-10 that He would raise up the Chaldeans against the wicked of Habakkuk's nation and that the Chaldeans would destroy the wicked. Habakkuk was then concerned with the fact as to why God would use a nation more wicked than his as an instrument of destruction on his nation. God replied by showing him that He also had punishment planned for the Chaldeans. Habakkuk then saw that his questions were foolish. He then showed his faith by the following words: "Although the fig tree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation." (3:17,18). God had prior to Habakkuk's statement of faith shown to him that he need not worry about the wicked for they surely would be punished, but that Habakkuk must "...wait for it." (2:3). Not only has God punished the wicked or the evil ones, but He will punish all the wicked ultimately and finally in hell (Rev.20:10).

This brings us to our discussion of a good God punishing His creation in an eternal hell. Even though God is good; He is also infinitely just. If one such as Dr. Flew could see that the Nazis were morally wrong in murdering the Jews and that such moral wrongs deserved punishment, why could he not see that an infinite, just God would have the sovereign right to punish those who made their lives a practice of moral wrong? Dr. Warren asked Dr. Flew

that if there was an infinite, just God would He be just in punishing one convicted of moral wrong for at least one minute in hell? Flew answered yes! If therefore He would be just in punishing for one minute, then how about two, three or eternity? Incidentally, Flew's answer of "yes" to the question of one-minute punishment was self-admission on his part that there is a God.

In summary let us observe some things:

1. Brother Warren proved that there is a Law higher than man. Flew admitted the same.
2. Brother Warren disproved evolution by proving creation. Flew rejected evolution by his own admission but would not accept creation.
3. Brother Warren proved by design that every cause has an effect and every effect must have a cause. Dr. Flew accepted the concept only as long as it did not transcend the universe and what he personally could see.
4. Brother Warren answered the argument on evil and then preached Flew a sermon on hell.
5. Brother Warren proved his statements with logical arguments and evidences. Flew did not offer any logical arguments.

Thank God for His wonderful providence in allowing this writer to personally attend this great debate. More than likely a better report will be forthcoming from those who are more acquainted with debating and who are more observant. It is in humbleness and thanksgiving that this one is now presented to you. May you in some small way by its statements be stimulated to the extent that you will purchase one of the books or obtain a set of the tapes on the debate which will be forthcoming in a few weeks. If, after reading the book, and/or listening to the tapes, your conclusion is that you owe your origin to rocks, dirt, gases and water, then all can be said is that you have no hope!

Properly Focusing The Issue

LEON COLE
Florence, Alabama

In recent days a volley has been fired at those in the brotherhood who have opposed excesses and abuses of bussing. One such article was titled, "Bussing -- Look At The Arguments Against It". The very title of the article is misleading. I do not know nor have I ever heard of anybody in the church who was against bussing. If there is such a "critter" I hope someone will inform me of it. There is a great deal of difference in being opposed to an abuse of something and being opposed to the thing itself. We need to focus our attention on what the issue is.

The charge is made in this article that brethren are in search of a "new issue". The cry of liberalism has constantly been "witch hunting", "pseudo issues", etc. It is not a matter of searching for issues, the question is, what is the authority from the scriptures for a given practice? What does the Bible say?

Next the recipients of the authors' wrath are charged with misrepresentation and exaggeration. The evidence for this charge is not given.

The author of the article under review next takes issue with brother Ray Hawk who wrote an article on "Incentive Programs". He has a great deal to say about how everything the denominations practice is not unscriptural such as owning church buildings, conducting Bible classes, etc. In the process he misses the point of brother Hawk's article. Brother Hawk was emphasizing that a Baptist church gave up practices connected with bussing because they were unscriptural, yet there are churches of Christ doing the same thing. The question still

remains where is the scriptural authority for pie throwing at church leaders because a goal is achieved or money given to the one who is in the "lucky" seat to get people to church?

After four paragraphs at last we are treated to "Biblical scholarship" in an effort to justify the giving of material prizes to motivate church attendance. Some of the passages cited are: Luke 6:22-23; John 14:1-3; Revelation 2:10. We are told that "mansions, crowns, and white robes" are all terms used by God to reach us through reward motivation. It is rather dangerous to presume that man can do what he finds God doing. By such reasoning we could change the worship (as God did) or change His laws (since He did). It is ridiculous to think an action of God gives man authority to do the same thing. Every scripture cited by our brother are promises of spiritual rewards not of a physical gift, they also appeal to an action of God not the church.

Our brother also denies that the practice of "Junior Church" is going on. If this is true then why take up space dealing with the matter? Then of all things he says, "To have a junior church there would have to be junior elders and deacons". A good part of my preaching has been to churches that did not have elders and deacons but they were still churches. His statement is nonsensical.

The last article our brother takes to task is "Joy Donkeys And Chariots" by brother James Pilgrim. In his response he defends those brethren who report increasing numbers in their respective congregation. I did not know they needed a defense. I have never heard any-

thing but rejoicing about congregations that have grown or children that were brought to church in a legitimate way. He says the fact that some condemn churches for not having busses is missing the point. It is much to the point. Who knows more about what means is best for a given congregation to use in reaching the lost than its elders. Irresponsible charges like these are uncalled for to say the least.

Near the close of the article, at last our brother says something with which we can agree. He says, "The issue is not bubble gum, candy or buses". Indeed this is correct.

The issue is Biblical authority for such wild abuses as the giving away of bicycles, radios, free vacations, etc., to get people to church. Indeed as our brother says, "It is a sin to go beyond that which is written." Further we agree, "that the justice of God is not served by a few men who wish to have all others govern themselves by the opinions of those few men." I would to God that some who are in sympathy with this brother's view would remember that when they denounce congregations that are not bussing and declare they are going to Hell if they don't. The legs of the lame are not equal.

##

CLARIFYING THE ISSUE . . .

bring them in! If my brother cannot see the difference, then perhaps we shouldn't be so concerned over his article anyway. The brother also assumes that we offer padded pews and air-conditioning as rewards to attend services. In fact, one brother states, "If you had to park on a dirt lot and walk through dust or mud to get to the meeting house, would you attend every service? If you had to sit on a nail keg in your auditorium with no air conditioner or public address system how long would you remain faithful?" From their argumentation, you would think that Christianity is based upon creature comfort! My faithfulness is not based upon air-con-

ditioning nor a paved parking lot. If these brethren's faith is based upon such, so be it, but mine isn't. If these brethren would carry their logic a little further, they will end up doing what I condemned in my article "Incentive Programs".

CONCLUSION

This writer is not, has never been, nor will ever be against bussing. However, I am against goldfish swallowing, pie throwing, money giving, radio and bicycle rewarding type of abuses that some are now using to attract people to ride buses to services. What about you?

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

Vol. 5, Number 11

November, 1976

THE CONVERSION OF SAUL

WILLIAM S. CLINE
Pensacola, Florida

B.S. Dean has written, "The conversion of Saul was the most vital event in the history of Christianity after Pentecost." Benjamin Franklin said, "...in the highest sense, Paul was the most distinguished man that was ever in the church of Christ. No man, at this day, can tell the difference there would have been in this world if Paul had not lived in it." Three times the story of Paul's conversion is told: by Luke (Acts 9); by Paul to the Jewish mob (Acts 22); and by Paul again before Agrippa (Acts 26).

SAUL'S JOURNEY TO DAMASCUS

Saul, or Paul as he was later known, regarded Jesus as a pitiable impostor who had merited death because of his impersonation of the Messiah. No doubt he believed that the body of Jesus was mouldering away in some unknown tomb to which he had been secretly carried by his friends. About the only thing Saul had in common with the Christians was a strong faith in God and the Old Testament Scriptures. He was a "Hebrew of Hebrews," of the sect of the Pharisees with the finest education that could be obtained. He was as zealous for what he

believed to be the cause of God as any person living, thus in Acts 9 we see him, with letters from the Sanhedrin, bound for Damascus to seek and persecute those that called themselves followers of Christ.

Acts 9:3-6 reads, "And as he journeyed, it came to pass that he drew nigh unto Damascus; and suddenly there shone round about him a light out of heaven; and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said Who art thou, Lord? And he said I am Jesus whom thou persecutest; but rise, and enter into the city and it shall be told thee what thou must do." Just how near Damascus the party was, we do not know. Perhaps they were already within sight of the groves of Damascus, the beautiful city which has been called "The Pearl of the Orient." Saul's reply to the challenge of the heavenly messenger was, "Who art thou, Lord?" The word Lord, in Greek "kurios", means "having power, authority, Lord, master, sir." Saul realized that this was a heavenly messenger, but the use of the word "Lord" did not indicate that he knew it was Jesus of Nazareth. His amazement

(Continued on page 84)

A Statement Of Clarification

RAY HAWK

Pensacola, Florida

In the January, 1975 issue of THE DEFENDER, brother Ernest Underwood of Gainesville, Florida, classified brother Alonzo Welch of Jackson, Mississippi as one who either endorsed or taught false doctrine. Several outstanding Mississippi preachers came to brother Welch's defense and said they did not believe he was a false teacher, although they did say that they did not agree with him on some of his positions. Neither brother Underwood, this writer, nor THE DEFENDER want to accuse any individual of believing or practicing something that he is not guilty of. Was brother Underwood right in his statement, or does he and THE DEFENDER owe brother Welch an apology? What are the positions held by brother Welch that caused brother Underwood to say that he taught or endorsed false doctrine?

Early in 1975 brother Welch delivered a paper at the White's Ferry Road School on women audibly praying in the presence of men. One Mississippi preacher in a letter to me on September 18, 1975 said of that paper,

"It is interesting to observe that he (Welch) seems to have made some drastic changes after having made his 'tentative position' known at White's Ferry. He received some sharp criticism there

and, since, has not been willing to make the paper available to those of us who have asked for a copy."

Soon after brother Welch appeared on the White's Ferry Road program, he was invited by Northeastern Mississippi preachers and elders to a meeting they set up at Amory, Mississippi on March 11, 1975. They wanted to question him concerning several positions and actions on his part. After that meeting, according to one of those Mississippi preachers, several congregations dropped their support of his work in Jackson. I might add, in fairness to brother Welch, that later, through visits and different contacts, some of those congregations reinstated his work in their budget. If anyone desires a copy of the tapes made at that meeting, you may contact brother Fred House, P.O. Box 575, Jasper, Tennessee 37347. The cost will be around \$6.00 for two cassette tapes.

At that meeting, brother Welch stated that he had never knowingly endorsed any false teacher. When brethren questioned his position on women praying audibly in the presence of men, he said,

"I have made an exploratory study of it with a tentative statement on it. The question as to what a woman may do in

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the presence of men in informal groups is open for study and discussion because of the difficulty of the Biblical instruction on this point and because of the diversity of customs in this area among brethren. I have assumed a tentative position for the purpose of further study, have refused to practice it except in family devotionals until I reach a firmer conviction, and have agreed with brother Bales that it should not be used as a test of fellowship."

When brother Welch mentioned brother James D. Bales, he was talking about fellowship not being withdrawn from those who practiced women leading prayers in family devotionals. Brother Welch further stated,

"Before I'm going to withdraw from somebody, that allows a woman to say a sentence prayer or to engage in a chain prayer situation; before I'll withdraw from somebody for that (to be consistent in my own mind), I would have to go back and say that we've got to reform all our procedure in our Bible schools and mixed classes; women take their turn making comments and reading scriptures - how do we justify? I have found. . . who say that we ought to withdraw from the people that let a woman pray in the presence of the man. They call it leading in prayer, but we're hung up on that word 'lead', as I show in my paper, and it's not always representative on what really goes on, no more leading than a woman making a comment in a class."

I have recently printed a book answering some of the very arguments brother Welch used to justify his position. The "paper" he mentioned above is the very one he will not make available! Later in the discussion, he was asked, "Do you say that women can word prayer

. . . lead prayers in the presence of men in private devotionals or in CLASS ROOMS?" (Emphasis mine, RH). His reply was, "I do not see any distinction between the two exercises according to the scriptures."

In a letter, dated November 10, 1975, brother Welch made the following comment on this subject.

"I do not believe that a woman uttering a sentence prayer in the presence of a man in a small informal group outside the public assembly is inherently sinful. Inasmuch as some brethren are offended by this practice, I consistently refrain EXCEPT IN FAMILY DEVOTIONALS." (Emphasis mine, RH).

Let it clearly be understood that brother Welch does not believe in nor practice women praying in the public assembly in an audible fashion. He stands against that practice! However, although he does not see anything wrong with women offering sentence or chain prayers in a Bible class or other private situations, he does not practice it because "some brethren are offended by this practice"! Where does brother Welch say he practices his belief? "I consistently refrain EXCEPT IN FAMILY DEVOTIONALS." What is his family? Sunnybrook Children's Home! Does brother Welch practice his belief at the home? Recently, in a church in Memphis, he said he would sell Sunnybrook to the Adventists before he would stop the practice at Sunnybrook.

This writer, brother Ernest Underwood, nor THE DEFENDER cannot agree with brother Welch's position. In fact, I would not want my sons going to Sunnybrook if something happened to my wife and me. As far as brother Welch's position, we consider it a false one. This is not to say that brother Welch is wrong on all other positions. He isn't. I am sure that if he were wrong in other areas, the Mississippi brethren would have opposed him

strongly long ago.

Since THE DEFENDER cannot agree with brother Welch on his position on women praying audibly in Bible

classes or in private devotions, we feel he occupied a false position in January, 1975 when that issue declared him to either endorse false teachers or false doctrine.

** ** * * * *
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THE CONVERSION OF SAUL

at the reply can be imagined, "I am Jesus whom thou persecutest." One moment before he had not the slightest doubt that Jesus was dead and his body hidden somewhere. Now he had not the slightest doubt that Jesus was alive and speaking to him. The shock of these words of Jesus must have been greater to Saul's religion than was the light to his eyes. Saul would later write by inspiration that "Faith comes by hearing..." Romans 10:17. How true he knew these words to be. Moments before he had been an unbeliever, but now after hearing the evidence, he was a believer -- his faith was the result of hearing!

Saul's next question, "What wilt thou have me to do, Lord?" revealed his absolute sincerity and boldness. Now a believer in the Christ, Saul could see the error of the way he had been pursuing. He was a sinner and in need of forgiveness. He was ready to do what had to be done to be in a right relationship with God. But Jesus only answered his question indirectly. He told Saul *why* He had appeared to him (see Acts 26:16-18), then He commanded him to go immediately into Damascus, where it should be told him *what* he *must* do. Jesus did not appear to Saul to convert him. If he did neither He nor Saul knew anything about it. Saul was not saved on the road to Damascus when Jesus appeared to him. If he was, he didn't know it for he wanted to know what to do. If he was, Jesus didn't know it for He said he would be told *what* to do in Damascus. If he was, it was while his sins still remained for they were not washed away until he was baptized (Acts 22:16).

SAUL IN DAMASCUS

What an entry his must have been into the city where he was going to search out Christians to be persecuted. Instead of such an entry, he went without the ability to see, having to be led by the hand. The evidence of Acts 9:11 suggests that he stayed in the home of one that was a Christian, and there he was praying and fasting until the preacher came to tell him *what* he *must* do to be saved.

When Jesus informed Ananias of his task he was quick to make excuses -- he was afraid of Saul. He seemed to think the Lord had made a mistake. He was not the last preacher of that sort. Some today appear to think the Lord made a mistake in certain of His commandments or else that he is indifferent about obedience to them. They are willing to state their own opinions as to what the Lord will or will not do in certain instances where His will has not been fully obeyed. They have no hesitancy in offering substitutes for simple commands of Christ, assuring their hearers that the Lord will accept any honest service or form of obedience of worship. It is surprising to see how easily they persuade themselves that they have priestly power or authority, and that the Lord will act as they suggest rather than disappoint their deluded followers. Like Ananias, they proceed to give the Lord instruction. How ridiculous such pretentious men must appear to Christ. It is highly important that we understand that when Jesus commands it is ours to obey!

Ananias soon corrected himself "and went to Saul at the home of

7:00 P.M. EACH EVENING

THE DISPUTANTS ARE MR. RAYMOND G. BISHOP WHO REPRESENTS THE CHURCH OF THE LORD JESUS CHRIST (PENTECOSTAL) AND BROTHER ALAN G. HIGHERS WHO IS A MEMBER OF THE GETWELL CHURCH OF CHRIST IN MEMPHIS, TENNESSEE. THE ISSUES ARE: (1) THE GODHEAD (2) HOLY SPIRIT BAPTISM (3) MIRACLES, and (4) TONGUES.

Brother Guy Hester, minister of the Lord's church in Ripley, Mississippi was preaching a series of radio sermons on the God-head. A Mr. Pipkin of the Pentecostal group from Blue Mountain called and issued a challenge for debate to brother Hester. Brother Hester and Mr. Pipkin agreed for a discussion but later Mr. Pipkin said he was going to get someone else to do the debating for him; therefore, brother Hester replied that he would get someone else to do the debating for him. Brother Hester chose brother Alan Highers to meet Mr. Bishop.

For additional information please contact brother Guy Hester, 1300
Hall Drive, Ripley, MS 38663

Pensacola, Florida

About two years ago I was in a city in Tennessee and visited with a congregation on Wednesday evening. At the end of the services, the song leader directed us in "My God And I." The audience, composed of mostly college students sang and hummed the song. The arrangement was indeed beautiful, but was it authorized?

For years we have argued that two kinds of music existed, but God has authorized only one. That is true, but I am afraid we have not been as exact as God is! We were exact enough to show that mechanical instruments of music were not authorized, but by not being exact enough, we have allowed many brethren to

develop the theory that *all* vocal music is authorized in worship. Due to this, some congregations are humming and singing.

In Eph. 5:19 and Col. 3:16 we notice two activities authorized by Jehovah as worship to Him. God specified what *kind* of instrument we are to "make melody" on. It is not mechanical but spiritual! It is *the heart*. To use a mechanical instrument is to act without authority. To act without authority is to go beyond that which is written and to be guilty of practicing another gospel, Gal.1:6-9; 2 John 9.

Eph.5:19 and Col.3:16 also in-
(Continued on page 88)

Second Annual Lectureship

FLORIDA SCHOOL OF PREACHING
1807 South Florida Avenue
LAKELAND, FLORIDA 33803

JANUARY 24 - 27, 1977

THEME - "ONWARD CHRISTIAN SOLDIERS"

MONDAY, JANUARY 24

- 8:30 "Onward Gospel Preachers"
Paul D. Murphy
- 10:00 "Soldiers Of Christ Arise"
Frank H. Pierce
- Ladies "Can Babies Be Taught?"
Sandy Hightower
- 10:45 "Enduring Hardness"
Malcolm Lammons
- 1:30 "Avoiding Entanglements"
Ernest Underwood
- 2:30 "Onward In Evangelizing Florida"
Johnny R. Mackey
- 3:30 Open Forum
B.C. Carr, Chairman
- 7:30 "The Militant Nature Of The Church"
Andrew Connally

TUESDAY, JANUARY 25

- 8:30 "Onward Gospel Preachers"
Paul D. Murphy
- 10:00 "The Marching Orders Of The Church"
Charles Pledge
- Ladies "The Essence Of Time"
Frankie Luper
- 10:45 "In The Strength Of His Might"
Andrew Connally
- 1:30 "Onward In Visitation"
Malcolm Hill
- 2:30 "Our Battle Against Immorality"
Essau Coney
- 3:30 Open Forum
B.C. Carr, Chairman
- 7:30 "Battles We Have Fought"
F.L. Thompson

WEDNESDAY, JANUARY 26

- 8:30 "Onward Gospel Preachers"
Paul D. Murphy

- 10:00 "Onward Into All The World"
Archie Luper
- Ladies "The Essence Of Time"
Frankie Luper
- 10:45 "Shall We Fiddle Or Fight?"
Charles Pledge
- 1:30 "The Battle Against Divorce"
Paul Hunton
- 2:30 "The Battle Against Indifference"
J.T. Marlin
- 3:30 Open Forum
B.C. Carr, Chairman
- 7:00 "Onward In Days Of Our Youth"
Archie Luper, Jr.
- 7:45 "When We Lay Our Armor By"
George W. DeHoff

THURSDAY, JANUARY 27

- 8:30 "Onward Gospel Preachers"
Paul D. Murphy
- 10:00 "Onward In Church Development"
Winfred Clark
- Ladies "The Essence Of Time"
Frankie Luper
- 10:45 "Back To The Bible"
George W. DeHoff
- 1:30 "Our Need For Courage"
J.T. Marlin
- 2:30 "Backgrounds Of Division"
William Woodson
- 3:30 Open Forum
B.C. Carr, Chairman
- 7:00 Chorus - Christian Home and
Bible School, Mt. Dora, Fl.
Vernon Means, Director

- 7:45 "What Of Those Who Do Not
Follow Truth?"
William Woodson

volves a second activity. The second activity under Divine consideration is *singing*. To hum is one action, to sing another. God authorized singing. If a person may hum in worship to God, he could just as easily whistle!

If it would be scriptural to hum or whistle with singing, it would be just as scriptural to add the mechanical instrument too! When one introduces humming or whistling to singing, he does the same as the Christian Church did when it added

mechanical instruments to making melody.

CONCLUSION

The New Testament authorizes the Christian to use the spiritual instrument called the heart when he makes melody, Eph.5:19. The New Testament authorizes the Christian to *sing* psalms and hymns and spiritual songs when he worships God, Eph.5:19; Col.3:16. To do otherwise is to *act without authority*.

##

LECTURESHIP THEME ANNOUNCED

Living soberly, righteously and godly - Titus 2:12, (The Gospel Confronts Modern Moral Issues) will be the theme of the Third Annual Lecture-ship of the East Tennessee School of Preaching and Missions, Knoxville, Tennessee. The Lectureship will be conducted April 7th, 8th, and 9th, 1977.

The elders of the Karns Church of Christ, who oversee the East Tennessee School of Preaching and Missions have decided to print the lectures. The decision to print the lectures was made after it was observed that there is a great need for materials which set forth Bible answers to the moral problems of the 20th Century. The book will be sewed paperback of approximately 300 pages and will sell for \$4.00 per copy. Pre-publication price will be \$3.00. Orders for pre-publication copies are now being accepted. (Money must accompany pre-publication orders.) The lectures will cover many problem areas: abortion, alcohol, pure speech, bribery, dancing, tobacco, drugs, gambling, movies, adultery, marijuana, the home, lodges, marriage, divorce, and remarriage, carnal warfare, modest apparel, televisions, and the new morality. Some of the speakers who will appear are: John Cupp, Jerry Dyer, Jimmy Eaton, Thomas Eaves, Garland Elkins, Ben Glatt, Hugh Fulford, Neil Gallagher, Fred House, Wayne Jackson, Billy Nicks, Clifford Reel, Rubel Shelly, J.J. Turner, Robert Taylor, John Waddey, Jim Waldron, and James Watkins.

For further information write:

Thomas F. Eaves
East Tennessee School of Preaching and Missions
Route 22, Beaver Ridge Road
Knoxville, Tennessee 37921

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