

Defender

"I am set for the defense of the gospel"

Volume XI

1982



January

April

July

October

February

May

August

November

March

June

September



DEFENDER

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

VOLUME XI, NUMBER 1

JANUARY, 1982

"The Times Of The Prophet Jeremiah"

Winston C. Temple

(A manuscript prepared by Winston C. Temple for the Bellview Preacher Training School's Lectureship May 11-15, 1980.)

General Outline

- I. General Historical Background
- II. The Wicked Condition of the People
- III. The Persecutions of Jeremiah
- IV. The Endtime for Judah and Jeremiah

I. General Historical Background

It was the 13th year (627 B.C.) of the reign of Josiah, king of Judah that Jeremiah, the son of Hilkiyah, of the priests that were in Anathoth in the Land of Benjamin, began his prophetic ministry. The historical information for the Book of Jeremiah is recorded in 2 Kings chapters 22-25, 2 Chronicles chapters 34-36 and throughout the Book of Jeremiah especially chapter 52 which gives an account of the fall of Jerusalem.

The nation of Israel had gone into Assyrian captivity in the year 722 B.C. This was the sixth year of the reign of Hezekiah, king of Judah who reigned for 29 years. Hezekiah was the third of four great reformers in Judah; respectively, they were Asa, Jehoshaphat, Hezekiah and Josiah. Hezekiah reformed the temple services and restored pure worship (2 Chr. chs. 29-31). It was in the 14th year of Hezekiah's reign that the angel of the LORD miraculously destroyed Sennacherib's host before the gates of Jerusalem. Sennacherib himself was preserved to return to Nineveh only to die at the hands of his

I. Continued.

two sons, Adrammelech and Sharezer who then fled into Armenia (2 Kings 18:13; 19:35-39). Sennacherib died in 681 B.C. and was succeeded by his youngest son, Esarhaddon, who reigned from 681-669 B.C.

The most outstanding feature of Esarhaddon's reign was the Assyrian conquest of Egypt. This conquest reached its climax in 663, under Esarhaddon's son and successor Ashurbanipal (669 - 630 B.C.) when Thebes, the chief city of Upper Egypt, was sacked and destroyed by the Assyrians. The Nubian control of Egypt, which had lasted for half a century was thus brought to an end. The fall of Thebes is described by the Hebrew prophet Nahum, when he addresses the Assyrian capital Nineveh and predicts a similar fate for her (Nahum 3:8-10). The Assyrian conquest of Egypt, complete as it was for the time being, did not last long. Twelve years later, under Psamtek I, Egypt was able to assert Egyptian independence of Assyria and rule the country as the twenty-sixth Dynasty. Ashurbanipal was unable to prevent Psamtek from doing this because he was faced at the same time with revolts among his northern vassals and with a war against Elam on the east. The Assyrian empire was beginning to crumble. Nahum said: "And it shall come to pass that all they that look upon thee shall flee from thee and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?" (Nahum 3:7).

For the most part during this time, Judah was not bothered with onslaughts from either Assyria nor Egypt. The fifty-five year reign (697 B.C. - 642 B.C.) of the wicked king of Judah, Manasseh, set the stage for the Babylonian captivity of the kingdom of Judah. He restored the idolatry

(Continued on page 3)

EDITORIAL

EDITOR'S NOTE: Brother George Darling passed away March 27, 1980. Following is a reprint of an article he wrote for the DEFENDER which was published April 30, 1974.

Is It Nothing To You?

George E. Darling, Sr.

Lamentations is a short book of but five chapters. It contains many practical lessons that could well be studied by Christians today. It contains a series of dirges by Jeremiah bewailing the afflictions of Israel and portrays the sad condition of God's people.

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

The church of our Lord is today faced with some of the greatest problems it has faced in modern history. Preachers who are willing to contend for the faith and stand for the old paths are becoming more and more in the minority. The warnings are sounded out, only to fall upon ears that are "dull of hearing". The general attitude seems to be, "We just can't be bothered; the problems of God's people and the future of the Lord's church is of no importance to me." We cannot deny that worldliness has the strongest hold on Christians today than it has ever had. It is in control in the hearts of the majority. Things that were once frowned upon by society in general are now tolerated and condoned in many congregations. For instance, drinking was once confined to the "saloon crowd". Respectable people would not patronize them. A member of the church could not be found with liquor on his breath. Today things have changed; we have been brainwashed into accepting the drunkard as an alcoholic that is in need of our patience, sympathy and understanding. He is fellowshiped and used in the services of the Lord; called upon to lead in prayer and to wait upon the table. If the preacher dares to condemn drinking, he runs into the argument that the Bible doesn't condemn drinking, only drunkenness. It's alright to drink, just so long as you don't get drunk. My question is HOW DRUNK? Social drinks are served in the homes of professed Christians. I know of one preacher that was offered a drink; he refused and said, "No just give me a ginger ale and no one will know the difference." FOR SHAME! A preacher with no backbone...

but it was in the home of a deacon, and he didn't want to create a fuss.

There was a time when dancing was condemned from the pulpit in no uncertain terms. Not only the pulpits of the church, but from denominational pulpits as well. Many a member of a denomination was "turned out" of his church for dancing. Some of the strongest sermons I have ever heard against the evils of the dance were preached by a sectarian preacher. Today the preacher that has enough courage and conviction to condemn dancing is considered as a "cranky old nut" that is not in tune with the times. Fathers and mothers who were not allowed to dance when they were under their parents actually encourage their children to dance. Some might try to discourage it but the children want to do what "everyone else is doing" so Mom and Pop give in. They are afraid their children will "quit the church" if they are not allowed to do as they please. Public opinion does not make an immoral thing clean, nor a clean thing immoral. Dancing is condemned in the scriptures. It is just as wrong to dance today as it was when Mom and Pop were growing up. It still breeds lasciviousness. The Christian doesn't dance -- period. The dancing foot and the praying knee is not found on the same limb. I have NEVER known a strong Christian who danced or who allowed his children to dance. *IS IT NOTHING TO YOU?*

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

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

The past few years I have heard so much about "fads". When the women started wearing

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

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

"THE TIMES OF THE PROPHET JEREMIAH"

1. Continued.

that Hezekiah had destroyed (2 Kings 21:1-16; 2 Chr. 33:1-9), and even though he repented of his sins (2 Chron. 33:14), he could not undo the wrong that he had done. In 2 Kings 24:3-4, the record reads: "Surely at the commandment of the Lord came this upon Judah; to remove them out of his sight, for the sins of Manasseh, according to all that he did; and also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the Lord would not pardon." Jeremiah also made reference to this in chapter 15:4. Although Amon, Manasseh's son, reigned for only two years, he followed his father's wicked ways (2 Kings 21:20).

According to 2 Chron. 34:3-7, Amon's successor Josiah, came to the throne when

he was only eight years old. In the eighth year of his reign he began to seek after the God of David, his father. In the twelfth year of his reign he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images and the molten images. He broke down the altars of Baalim and the images, and made dust of them and strewed it upon the graves of them that had sacrificed unto them. He burned the bones of the priests upon their altars, and cleansed Judah and Jerusalem thus fulfilling the prophecy of 1 Kings 13:2. "And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD: Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee."

For just a moment let us notice his reform as follows:

1. He repaired the temple (2 Chron. 34: 8-13).
2. The Book of the Law of Moses was discovered.
3. After inquiring of the prophetess Huldah, as to the validity of the Law and its curses, Josiah enjoined its contents upon the people, and made a covenant sealing his intentions to walk in the ways of the Lord. The people were also required to live up to this covenant.
4. In the eighteenth year of his reign, the passover was kept (2 Chron. 35: 19).
5. He defiled the valley of Topeth where the worship of Molech prevailed (2 Kings 23:10). He enforced the true worship of Jehovah.

Josiah was a reformer of reformers, but his glorious and good reign came to an end in 609 B.C. when he tried to stop the advance of Necho, king of Egypt. He was slain at Megiddo and was carried to Jerusalem, and was buried in his own sepulcher.

As we recall, it was the thirteenth year of Josiah's reign that Jeremiah came to the prophetic office. His ministry continued for about fifty years through the remainder of Josiah's reign (627-610 B.C.) and through the succeeding reigns of Jehozhaz (3 months), Jehoiakim (11 years), Jehoiachin (3 months), and Zedekiah (11 years). He probably lived some five to ten years after the destruction of Jerusalem in 586 B.C.

Although the judgment of God on Judah was postponed for a while because of the tender heart and righteous life of king Josiah, Jeremiah could see that the reforms of the people were only outwardly, and not inwardly. He realized that the

1. Continued.

Lord had told him that his mission was to build and to plant as well as "...to root out, and to pull down and to destroy, and to throw down. . ." (ch. 1:10), but what bothered Jeremiah was that he knew that only a small remnant would repent and be planted and resurrected. He loved his people and didn't want them to be lost. He said: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (ch. 9:1).

After Jeremiah had been preaching for about 15 years, the Babylonians and the Medes, joined by the Scythians, broke the power of Assyria by taking its capital, Nineveh, in the year 612 B.C. As we have already mentioned, the good king, Josiah, was killed in 609 B.C.

In 605 B.C. Nebuchadnezzar, the son of Nabopolassar, defeated Pharaoh Necho at Carchemish on the Euphrates thus breaking the back of Egyptian power. Nebuchadnezzar, king of Babylon was the new ruling king of the world.

Jeremiah had already been warned about the contents of the boiling pot which would pour out from the north (ch. 1:13). It would be none other than the Babylonians. Without a doubt, he also knew that the condition of the hearts of the people was such as to warrant God's judgments upon them.

11. Permit us for a moment to consider the wicked condition of the people. In Jeremiah chapter 1:16, God levied three charges against them: (1) they had forsaken Him, (2) they had burned incense unto other gods, and (3) they had worshipped the works of their own hands.

In chapter 2:13 - God said through the prophet Jeremiah: "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." In the same chapter, verse 32, God raised a question and then answered it. "Can a maid forget her ornaments, or a bride her attire? Yet my people have forgotten me days without number."

He chided them for trying to make alliances with Egypt. "Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria" (2:36). This was fulfilled when Egypt ruled Judah from 609 B.C. until 605 B.C.

God urged Judah to repent and showed her that there was no excuse for her sins. "The Lord said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there played the

II. Continued.

harlot. And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it." "...Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion" (ch. 3:6,7,14).

In chapter five, Jeremiah further sets forth their sins. They were guilty of perverseness. Through the streets ran Jeremiah looking among both the poor and the great for a man who would execute judgment and who would seek the truth, but found none (ch. 5:1-6). They were not valiant for the truth upon the earth (ch. 9:3). Adultery was the norm of the day. "...every one neighed after his neighbor's wife" (ch. 5:8).

Spiritual and civil corruption prevailed among the leaders as well as the common people. "They are waxen fat, they shine: yea, they overpass the deeds of the wicked; they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge." "...The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so, and what will ye do in the end thereof?" (ch. 5:28,31).

Listen further, if you please! "For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed the hurt of the daughter of my people slightly, (superficially) saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein" (Jer. 6:13-16).

Preacher friend, how would you like to preach to a nation as corrupt as Judah? If you answer "I would not like such a mission," then this writer would reply, "Awake thou that sleepest, and arise from the dead!" Look around you! Is not America in the same plight as was Judah? Yet, worse still, is not the church of our Lord and Savior being ground to pieces in the same mill? The sins of Judah are magnified a hundredfold in this country and in the world. Judah of old had by the time of Jeremiah, become so wicked that God said to the prophet: "Therefore pray not thou for this people, neither lift up cry nor

II. Continued.

prayer for them, neither make intercession to me: for I will not hear thee" (ch. 7:16). Brethren, have we run out of time? Has God dropped on America the plumline? Is it too late to pray?

III. What happened to the great prophet Jeremiah as he walked in the midst of his dying nation? Jeremiah had a very trying life, more so than any of the prophets. His message was such as to provoke opposition from his nation, so drunk with sin. Kings, rulers, priests and politicians, as well as the false prophets vehemently opposed the policy Jeremiah recommended to the nation, and in order to silence him, they brought all manner of persecution against him. Jeremiah has recorded for us some of the trying experiences he endured, when he was ridiculed, ignored, beaten, misrepresented, starved, mocked, threatened and cursed by all classes of people, even by those whom he had considered his friends.

1. Read Jeremiah 11:18-23 and 12:6, and try to imagine how he must have felt when he discovered that his own neighbors and kinsfolk were plotting against his life.

2. Read 18:11-18, and see how the people would "smite him with the tongue" and ignore his words as he stood in the streets of Jerusalem and preached the word of God to them.

3. Read 26:1-15, and see how he was treated when he preached in the courts of the temple. The priests and false prophets joined with the people to arrest and threaten with death this faithful servant of God.

4. Read 32:1-3; 38:6-13,28, and see how he was imprisoned and subjected to hardship.

5. Often he became discouraged and was ready to give up the fight. In chapter 12:1,4 Jeremiah made a complaint before God. He said, "Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?" "...how long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein. . .?" In chapter 12:5, God answers Jeremiah's complaint. God said: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustest, they wearied thee, then how wilt thou do in the swelling of Jordan?" On another occasion when Pashur, the chief governor in the house of the LORD,

III. 5. Continued.

smote Jeremiah and put him in prison, Jeremiah cried out unto God: "O Lord, thou hast deceived me, and I was deceived; thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me. For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (20:1,2,7-9). In 20:12 his anguish intensifies. He wishes for God's vengeance to be poured out upon the wicked. His despair reaches its summit in 20:14-18 where he cursed the day wherein he was born. Jeremiah lived in such a turbulent time that God did not allow him to marry (16:1-4). The only companion that he had was his faithful scribe, Baruch, who remained close to Jeremiah throughout all the stormy years, and the two went into exile together.

IV. Jeremiah tried to warn both kings and people of the coming captivity. Many of these warnings came in the form of symbols which were actual experiences of the prophet himself. Please consider some of them.

1. The Linen Girdle (13:1-11) -- God showed Jeremiah under the figure of the linen girdle, how he had purchased Judah that they might cleave to Him and live for His praise and glory, as a beautiful girdle might bring forth praise for a person wearing it. But Judah's pride and self-will were so great that her people would have to be sent to Babylon and kept there until they could learn that they were in themselves like the girdle that was marred: good for nothing.
2. The Potter and the Clay (18:1-8) -- Here God taught the further truth that even though the nation was "marred" in the hands of the potter, yet He, the divine Potter, could still make it a glorious vessel fit for His use.
3. The Shattered Vessel (19:1-13) -- Irrevocable judgment was taught by the action of this symbol: "Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again" (v. 11). This did not contradict the promise of restoration of a remnant.
4. Celibacy of Jeremiah (16:1-9) -- By commanding Jeremiah not to marry and raise a family, God was showing something of the utter woes of the coming

IV. 4. Continued.

judgment, affecting not only the men and armies, but mothers and children as well.

Please note! All of the above symbols of warning transpired during the reign of Jehoiakim.

In 25:12, Jeremiah foretold of the seventy years captivity, but this did not appear to bother Jehoiakim. In fact, he showed his utter disdain for Jeremiah's words by cutting up his scroll and casting it into the fire (36:22,23).

In Zedekiah's reign, Jeremiah tried to warn him by both symbol and word of mouth. The lesson from the baskets of good and bad figs showed the captivity and the remnant that would return after the seventy years of captivity. In chapter 27:12, Jeremiah told Zedekiah to ". . . Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live." In chapter 37:1,2, we read: "And king Zedekiah, the son of Josiah, reigned instead of Coniah the son of Jehoiakim, whom Nebuchadnezzar king of Babylon made king in the land of Judah. But neither he, nor his servants, nor the people of the land did hearken unto the words of the Lord, which he spake by the prophet Jeremiah." As recorded in chapter 38, Zedekiah allowed the princes to cast Jeremiah into the dungeon where he sunk down in the mud and would have died had it not been for Ebedmelech, one of the king's eunuchs, who secured from the king permission to rescue Jeremiah.

In 605 B.C. after Jeremiah had been preaching for twenty-two years, the Chaldean army under Nebuchadnezzar swept down from the northeast and carried away to Babylon king Jehoiakim and other leaders of Judah, along with the costly vessels of the temple. Daniel, who was then only a youth, was among those taken (II Chron. 36:2-7; Jer. 45:1; Dan. 1:1-3). The people of Judah, proud and stubborn as ever, refused to be warned by this judgment, and in spite of Jeremiah's pleading, continued in their course of sin.

After eight years (597 B.C.), during the reign of Jehoiachin, Nebuchadnezzar again invaded Judah, this time carrying away thousands of the inhabitants as captives (Read II Kings 24:10-17, cf. Jer. 52:28-30). This second warning proved as ineffectual as the first, and about ten years later (586 B.C.), during the reign of Zedekiah, the same enemy came down for the final blow. With an immense army Nebuchadnezzar surrounded Jerusalem (to which city most of the Jews from the smaller towns had fled) and prepared for a prolonged siege. For eighteen months, the Jews withstood the siege and refused to

IV. Continued.

surrender. During this time, Jeremiah was constantly urging his people to surrender, declaring that there was no hope of victory, that God's set purpose was to punish them for their sins by captivity in Babylon. When the Jews were finally compelled to surrender, the king of Babylon burst into the city and did his worst. Not content with surrender, he went through the streets burning, murdering and torturing. He killed the king's sons, and put out the king's eyes (2 Chron. 36:17-21).

But amid all the tumult and roar of the falling walls and burning city, God remembered His servant Jeremiah. Not only was Jeremiah preserved from all harm, but the Chaldeans treated him with the utmost kindness as a reward for the policy of non-resistance which he had sponsored. They offered him the choice of either going to Babylon with his people or staying in his own land with the few poor Jews who were allowed to live there under the rule of a Chaldean governor. Jeremiah chose to remain in the land where God had placed His people (see Jer. 39:10-14; 40:2-6).

After the Chaldean armies had withdrawn, Jeremiah pleaded with the Jews who remained to turn from their sins to God, but they ignored his advice, murdered the Chaldean governor (Gedaliah) and then fled into Egypt against the counsel of Jeremiah who told them this was against God's will. Jeremiah was compelled to go with them, and in the last chapters of his book we read the messages that he spoke to them in Egypt (chaps. 40-45). To the very end of his long ministry this prophet of the "Bleeding heart and iron will" solemnly and bravely warned and pleaded with his beloved but erring people. Defiant and impertinent as ever, they ignored and insulted him.

Brethren, we present unto you the times of the prophet Jeremiah! What should we do? We should do as Jeremiah did. He stood as a defenced city, and an iron pillar and brazen walls against the whole land, against the kings of Judah, against the princes thereof, and against the people of the land (1:18).

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger" (Zeph. 2:3).

The Bible gives no details of Jeremiah's death. One tradition says that he was stoned to death in Egypt by the very Jews he tried so hard to save.

CONTRIBUTIONS

Glen Williams.....	\$ 5.00
Mrs. Yvita Jones.....	5.00
Wesley Starling.....	2.00
Norm McCulloch.....	10.00
Jerry Lindesmith.....	70.00
Barry T. Hatcher.....	10.00
Eugene Walp.....	20.00
Anonymous.....	10.00
W. H. Simpson.....	20.00
C. H. Stilwell.....	25.00
Quentin A. Dunn.....	10.00
J. Q. Edmonds.....	100.00
Ray Dodd.....	5.00
John M. Elliott.....	25.00
(Memory Bro. George Darling)	
Gerald Bailey.....	1.00
Bert Dillihay.....	30.00
John A. Carter.....	20.00
Robert R. Taylor, Jr.....	5.00
Warren Vaughn.....	10.00
Cerry Point Church of Christ...	10.00
John E. Collier.....	3.00
James H. Lowrey.....	10.00
Mrs. Bernice L. Wyman.....	5.00
Bill Coss.....	15.00

**EIGHTH ANNUAL LECTURESHIP
BELLVIEW PREACHER TRAINING SCHOOL**

May 9-11, 1982

"Set Ye Up A Standard In The Land"

Jer. 51:27

Sunday, May 9

- 9:00 A.M. "My People Are Destroyed For A Lack of Knowledge.....Jim Ward
9:30 A.M. "Study To Show Thyself Approved"
Ed Floyd
10:00 A.M. "God. . .Hath In These Last Days Spoken Unto Us By His Son...See That Ye Refuse Not Him That Has Spoken".....James King
6:00 P.M. "Will We Come No More Unto God?"
Roger Campbell
7:00 P.M. "Go Stand And Speak".....
*Tommy Alford

Monday, May 10

- 7:00 P.M. "Set Ye Up A Standard In The Land".....Buster Dobbs
8:00 P.M. "And Having Done All To Stand"..
W.N. (Bill) Jackson

Tuesday, May 11

- 8:00 A.M. Mechanical Instrumental Music...
Ken Burleson
9:00 A.M. As Hard As An Adamant Stone.....
Ernest Underwood
10:00 A.M. The Prophecy of Hosea..Jim Dobbs
11:00 A.M. The New Birth.....Robert Taylor
1:00 P.M. Restoring The Erring..Mac Deaver
2:00 P.M. "This Is The Love of God. . ."
W.N. (Bill) Jackson
7:00 P.M. "Be Thou An Ensample. . .".....
Jim Dobbs
8:00 P.M. If You Weary When Running With The Footmen, How Can You Run With The Horses?.....*Joe Ruiz

Wednesday, May 12

- 8:00 A.M. Are We Carrying The Right Banner?
Bill Coss
9:00 A.M. The Book of Ezra.....Ray Peters
10:00 A.M. The Prophecy of Hosea..Jim Dobbs
11:00 A.M. The Indwelling Spirit.....
Buster Dobbs
1:00 P.M. When Is An Example Binding?.....
Mac Deaver
2:00 P.M. The Church Is Precious In God's Eyes.....Andrew Connally
7:00 P.M. The System Of Salvation.....
James Boyd
8:00 P.M. "Who Did Hinder You That You Should Not Obey The Truth?".....
Charles Pledge

Thursday, May 13

- 8:00 A.M. Growing In Grace And Knowledge..
John Grubb
9:00 A.M. Living Soberly, Righteously And Godly.....Ben Vick
10:00 A.M. The Prophecy of Hosea..Jim Dobbs
11:00 A.M. "Confess Your Faults One To Another".....Robert Taylor
1:00 P.M. Is The Church Of Christ A Big Sick Denomination?....James Boyd
2:00 P.M. The Prophecy of Micah.....
Charles Pledge
7:00 P.M. Spiritual Gifts.....Buster Dobbs
8:00 P.M. There Is A Balm In Gilead.....
Andrew Connally

*Plans are being made to bring home brothers Alford and Ruiz from Taiwan for the week of the lectureship. Final arrangements have not been completed at this time.



DEFENDER

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

VOLUME XI, NUMBER 2

FEBRUARY, 1982

EDITOR'S NOTE: Brother George Darling passed away March 27, 1980. Following is a reprint of an article he wrote for the DEFENDER which was published July 31, 1973.

The Church Is Not In The Entertainment Business

George E. Darling, Sr.

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

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

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

The most dangerous thing the devil has ever done for the church is to implant the idea of entertaining the people. He knows that

people will be saved if the one object is to preach the Gospel of Christ, so he has suggested that the Gospel is not enough to draw young people to the church and keep them there. His doctrine is Christ, plus jokes, Christ, plus magic, Christ, plus entertainment, lest the young people be driven away by simple direct preaching. Thus he has sidetracked the church, making it part lyceum, part theater, part kitchen, part playroom, where the clapping of hands, rattle of plates and bursts of uproaring laughter and applause have replaced sobs and cries of "What must I do to be saved?"

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

(Continued on page 15)

EDITORIAL

"Who Hath Despised The Day Of Small Things?"

James Alan Adams

(EDITOR'S NOTE: Brother Alan Adams is one of Bellview Preacher Training School's graduates.)

Solomon, Israel's third king, was granted the honor of building "an house unto the name of Jehovah..." (1 Ki. 5:5). One has but to read 1 Kings 5-7 to picture the size and grandeur of this temple. Unfortunately, due to foolish policies on Solomon's part, coupled with the stupidity of his heir, Rehoboam, Israel was rent into two kingdoms — the Northern and Southern.

In time, Jehovah raised up the Assyrians to destroy the wicked Northern Kingdom and disperse the people abroad (722 B.C.). More than 100 years before the fact, Isaiah foretold the same plight befalling the Southern Kingdom — they would be conquered and taken captive by the "king of Babylon" (Isa. 39:7). Such came to pass, ultimately, in 586 B.C. when Nebuchadnezzar, the Babylonian monarch, razed Solomon's temple to the ground. Yet, the God of Hope had promised a seventy-year captivity, after which a remnant would be returned by Cyrus the Persian to restore and rebuild (Isa. 44:28).

Indeed, in 536 B.C., with the blessing and aid of Cyrus, Babylon's Persian conqueror; and under the political and religious leadership of Zerubbabel and Jeshua, about 50,000 Jews returned to Jerusalem to rebuild the temple (Ez. 1-2).

Quickly, the foundation was laid. But, because it was not to compare with the temple of Solomon, many of the "...ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice..." (Ez. 3:12). This discouraging fact, plus the thwarting efforts of their adversaries (cf. Ez. 4:5), brought the work to a halt (4:24) for several years. At this point, Jehovah raised up two prophets ("mouth-pieces") to "reprove, rebuke, and exhort." Then rose up Zerubbabel...and Jeshua...and began to build the house of God which is at Jerusalem" (Ez. 5:2); thus, "...the elders of the Jews builded and prospered, through the prophesying of Haggai...and Zechariah" (Ez. 5:14).

Zechariah's prophecy is chiefly composed of a series of visions of things both at hand and greater things to come in the distant reign of the Messiah. Primarily, the visions contained messages calculated to raise the spirits of the discouraged and heartless Jews, prompting them to return to the task at hand.

Haggai had said, "Who is left among you that saw this house in its former glory? Yet now be strong...for I am with you, saith Jehovah of hosts..." (Hag. 2:3-4). Lacking faith and vision, the Jews could hardly dream that "The latter glory of this house shall be greater than the former..." (Hag. 2:9). (This is likely because the second temple was personally inhabited by the Christ whose "glory" was "...glory as of the only begotten from the Father..." (Jn. 1:14; see Mt. 12:6).

Zechariah exhorted by saying that neither "might nor power" would avail, rather the "Spirit" of Jehovah (4:6). Moreover, Jehovah promised that this great "mountain" of discouragement and opposition would become "before Zerubbabel...a plain" (4:7). Zerubbabel's hands had laid the foundation and his hands would finish the work (4:9). Then, to show the utter folly of viewing divine matters from a human perspective, Jehovah said, "For who hath despised the day of small things?" (4:10).

God's people, today, need to "dust off" and give heed to this precious principle. Let it be stressed that this article is *not* designed to encourage lack of vision and desire to accomplish and achieve great things; rather, it is intended to help each of us to place things in perspective, to view "greatness" and "achievement" from God's point of view.

The Jews had faltered in the face of a frustrating task and seemingly insignificant effort. They became despondent because they evaluated God's work on the basis of human appearance (cf. 2 Cor. 5:7). They set far too high a price on their own efforts, as compared against their results.

Is not "spiritual Israel" (the church) guilty of the same thing today? God has assigned the task of "preaching" and "living" the Gospel. Yet, many in our ranks, like the "ancients" of Zerubbabel's time, look at it and "weep". It is almost as though some are saying, "We want a big temple just like Solomon's, and *just* preaching and Christian living are not going to get the job done!" Thus, many despise God's "small things." "Staffs" of promotional experts are enlisted, and simple "heralds" of the Word are rejected. "High pressure" sales-pitches and cultic tactics are used to intimidate. "Spiritual blessings and fruits" are *out* and appeals to the "flesh" are *in*, by way of church-financed recreation and entertainment. Human standards and quotas are devised to gauge spirituality. "Bigness" and "greatness" are the themes. Common superlatives and claims are: "Dynamic, electrifying...Greatest events since Pentecost; etc."

Because balance and perspective have gone "by the wayside," and the Gospel, as well as "discretion," has been "thrown to the wind;" let us consider the importance of the "small things" principle.

1. *Providence.* Jehovah used an obscure woman, a young, responsible Hebrew girl, a floating basket, and a baby's cry at just the right moment, to preserve and educate Israel's great leader, Moses. He can still use even the "least among" (Lk. 9:48) us to accomplish His will.

2. *The Christ.* From an humble beginning in a stable, as son in the family of a poor carpenter, as resident of a town from which nothing "good" was supposed to come; came the Saviour of the world! In a day when social, political, and educational connection is stressed, *even* in the church, will we ever learn that *true* exaltation is the result of "humility, self-abasement, and service" (Mt. 23:12; Jn. 13:12-17).

3. *The birth, nature, and growth of the kingdom.* Daniel said (Dan. 2:45) it would begin as "a stone," and would eventually smite and conquer nations. Jesus described its *propagation* in terms of "seed sowing" and its *beginning* and *growth* in terms of a "mustard seed" (Mt. 13).

True, because God had *prepared* and *brought together* "devout men from every nation under heaven" (Acts 2:5) on Pentecost in Jerusalem, conversions were rapid and numerous. And, given a similar situation today, the same things would likely occur. However, let us not forget the "Andrews and Philips" (Jno. 2:41,45); the "scattered" disciples who "went about preaching" (Acts 8:4); and the Priscillas and Aquilas" (Acts 18:26); etc. Perhaps if greater emphasis was given to the *nature* of God's kingdom, less would be heard about denominations "outstripping us."

4. *John the baptizer.* Without the aid of a "Singles Seminar," or the advantage of the "wholistic approach," John "prepared" the way for Christ (Mk. 1:2). Not a flexible, compromising "reed", nor a "sissy" in "soft raiment" (Mt. 11:7-8), he was just a "voice of one crying." Neither "style conscious" nor a "connoisseur of fine food," but a man with a message: "Repent ye for the kingdom of heaven is at hand" (Mt. 3:1-4).

5. *The Apostles.* Even the audience on Pentecost "marvelled" at this band of unlearned "Galileans" (Acts 2:7). With "boldness," two of these supposedly "unlearned and ignorant men" held the doctors and lawyers of the Sanhedrin "spellbound." Why? "They marvelled; and took knowledge of them that they

(Continued on page 15)

Return To God's Plan Of Preaching

Winston C. Temple

EDITOR'S NOTE: The following outline was obtained by brother Winston C. Temple from Alabama Christian College Lectures several years ago.

INTRODUCTION:

1. To "return" to God's plan of preaching indicates two things:

- (1) Preaching is in God's plan.
- (2) We have departed from that plan.

2. Has preaching lost its power?

- (1) In many instances, it is evident! Look at the lack of success of many meetings in the past few years.
- (2) Two possible reasons:
 - A. Members don't get ready for a meeting.
 - B. A departure from God's plan of preaching.

I. BIBLE AUTHORITY FOR PREACHING.

1. Is the office of "The Evangelist" in God's plan? (Some contend that the office of evangelist went out of the church at the same time as the offices of apostles and prophets).

(1) The nature of the work assigned to the evangelist makes the office a perpetual one.

- A. Convert sinners.
- B. Feed the flock of God.
- C. Teach the uninformed.

(2) While time remains, these things will be necessary!

(3) Evangelists from the beginning received their commission from churches (1 Tim. 4:14).

(4) Paul told Timothy to choose certain faithful men and commit to them what Paul had committed to him (2 Tim. 2:2).

(5) So, with this authority, the office of the evangelist was to be permanent and is certainly still in God's plan.

Gospel preaching authorized by Christ (Gal. 1:11).

3. Gospel preaching authorized by the Holy Spirit (2 Pet. 1:21).

4. Peter, James and John told to hear Christ and then go preach Christ.

(1) Mount of transfiguration (Mt. 17:5).

(2) The great commission (Mt. 28:19-20).

5. An apostle charged an evangelist (preacher) to "Preach the Word" (2 Tim. 4:1-4).

6. Does God call preachers today?

1. 6. Continued.

(1) As surely as God has preachers, their work is done in response to His call.

(2) Rest assuredly that God has never called a preacher incapable of preaching. He who is either unwilling or unable to defend the Bible, should not be so presumptuous as to claim a call from the Father.

ILLUSTRATION: If such a one saw G. P. C. in the sky, it didn't mean Go Preach Christ, it might mean Go Plow Corn!

(3) Another thing: The preacher whom God calls will be careful to preach only what God commands.

A. Would a true God call a Gentile to affirm the Divinity of Christ and a Jew to deny it?

B. Would He call a Catholic to defend the papal system of Rome, and a Protestant to protest against it?

C. Would He call one Protestant to assure Christians that they can not fall from grace, and then call another one to warn them against it?

(4) Many false prophets have gone out into the world (1 Jn. 4:1).

(5) God does not call women to publicly preach (1 Cor. 14:34).

(6) But how does God call preachers today? (Heb. 1:1).

ILLUSTRATION: God once spoke through prophets, priests, kings — even donkeys, (to Baalam) but "God ain't donkey-talking now!"

(7) Christ calls you by the gospel (2 Thess. 2:14).

(8) Why do some think that all God's workers (teachers, elders, deacons, etc.) are called by the gospel, but preachers must be called by "hearing a voice", "having a dream", or "seeing a sign"—preachers miraculously called, while other servants aren't?

(9) If you are a Christian man, with a thorough knowledge of the truth and have the ability to proclaim it effectively, you need no other call! (1 Cor. 9:16).

II. WHAT IS THE PURPOSE OF BIBLE PREACHING?

1. Men are lost, because they have sinned (Rom. 3:23; 1 Jn. 1:10).

II. Continued.

2. Christ came to save the lost race (Jn. 3:16; Mt. 1:21).
3. The gospel (good news of Christ's sacrifice for us) is the saving power! (Rom. 1:16; 1 Cor. 15:1-4).
4. Men must hear that gospel! How? This is where gospel preaching comes in! (2 Cor. 4:7; 1 Cor. 1:21; Rom. 10:13-15; Mt. 28:19-20; Rom. 1:14-17).
5. A complete revelation of God's will is found in the gospel, and only the gospel can direct man to the saving of his soul.
 - (1) Paul speaks of saving others (1 Cor. 9:22; Rom. 11:14).
 - (2) Of course the apostle speaks of only being a messenger of the gospel — The gospel saves.
ILLUSTRATION: An outstanding preacher recently said, "I cannot think of a single person I have converted to Christ. His humility is admirable, but his statement is also true. . . The gospel converts."
 - (3) An evangelist, though vital, is the channel through which blessings flow.
6. When a preacher stands before dying, eternity bound men, he should feel the responsibilities that are his and the possibilities of the moment.
 - (1) Cause men to see Christ crucified--not cause them to see the preacher.
 - (2) Cause people to see what a wonderful savior Jesus is--not what an orator the preacher might be.
 - (3) How could anyone ever be so presumptuous as to stand before hungry men and women without giving them something that will satisfy that hunger?
 - A. Lectures about religion will not do!
 - B. Philosophical speculations will not!
 - C. Only the old time gospel will!
 - (4) So, let him preach it without compromise or apology and with a fervent love in his heart for lost souls of men. This is what we need for a complete "return to God's plan of preaching."

III. QUALIFICATIONS OF THE PREACHER.

1. A preacher should be a Christian in the fullest sense of the word.
 - (1) A gospel preacher has great influence.
 - (2) People have a perfect right to expect the preacher to practice what he preaches (1 Tim. 4:12).
2. A preacher must prepare to preach.
 - (1) Some have departed from God's plan of preaching due to ignorance (2 Tim. 2:15).

III. 2. Continued.

- (2) Prepare to "defend the faith" (Phil. 1:7; Jude 3).
ILLUSTRATION: A qualification of an elder is "apt to teach", but not anything!
- (3) Watch his life -- Watch his doctrine (1 Tim. 4:16).
3. A preacher must have a purpose for preaching (1 Cor. 2:2; 1 Cor. 9:16; 1 Cor. 9:22-23; Phil. 1:21). Is our purpose in preaching or in life as resolute as this?
4. He must have an indomitable faith.
 - (1) Listen to Paul's calm assurance in the face of great persecution and affliction (2 Cor. 4:8-9).
 - (2) While the storms raged at sea, and the ship was almost being torn apart, he calmly said. . . (Acts 27:25).
 - (3) An unshakeable faith (1 Tim. 1:12).
5. A preacher must have a sincere love for the lost (2 Cor. 12:15; Rom. 10:1).
 - (1) Paul was scarred from the crown of his head to the soles of his feet for the gospel's sake!
 - (2) Paul's love for his Jewish brethren could make him wish he were cut off from God, if thereby Israel might be saved (Rom. 9:3).
6. To qualify, a preacher must develop a proper attitude toward his work.
 - (1) Do your best regardless of the circumstances.
ILLUSTRATION: Paul planned to go into Bithynia, but the Lord said, "No". God sent him to Troas, then to Europe (Philippi). I believe that of all the congregations Paul established, his favorite one was Philippi.
 - (2) Do not be easily discouraged. If we preach, God will give the increase (Isa. 55:11).

IV. DANGEROUS TRENDS IN TODAY'S PREACHING.

1. A departure from "legalism".
 - (1) We are told by many that we are too concerned with the "letter" and not the "spirit" of the law.
 - (2) That is a reflection of denominationalism. For years they have said that it matters little what we preach (what the Bible says) but the emphasis should be on how (the spirit in which it is given) you preach.
 - (3) Even my own brethren, sometimes, urge me not to preach a "plan" of salvation or a "pattern" for the church.
 - (4) It is regrettable that we have this "de-emphasis" on Bible-centered preaching, for this is what has distinguished us from the denomi-

IV. 1. (4) Continued.

nations and brought us to where we are!

ILLUSTRATION: My finest compliment came from a man in Commerce, Texas. After one sermon he said, "That is not far from Jerusalem".

- (5) We need to be "spiritual". True! But we also need to be "True" and "Right" as we preach Christ.

- (6) Another danger arising, sometimes, is to lean over backwards in being "legal".

ILLUSTRATION: Group arguing whether "Church of Christ" should be put on the building or "The Church of Christ meets here". What do you put on your mail box, "John Jones" or "John Jones gets his mail here?"

2. Originality.

In their efforts to be "original" and not sound like Hardeman, Lipscomb, or Ben Franklin, they have left the Bible and their sermons sound more like a moral lecture than it does a gospel sermon.

3. Evading real issues.

- (1) Some preachers deal in vague generalities rather than in the definite need of personal applications.

- (2) Preachers lull people to sleep with soft texts and smooth words, rather than preaching the searching truths of the Scripture (Jn. 8:32).

- (3) We have departed from God's plan of preaching with a "social gospel", "intellectualism", "new ideas and new philosophies", and "modern approach to modern problems", rather than "walking in the old paths", and "observing ancient landmarks".

- (4) The devil constantly tempts preachers to by-pass unpleasant truths, and set forth a message that will receive a hearty "Amen" from all.

- (5) It is a temptation to consider salary, financial security, honor and prestige. But these tempting paths are not "the old paths" and do not lead to glory and honor.

4. There are so many dangerous trends, as:

- (1) Institutionalism
- (2) Worldliness
- (3) Modernism
- (4) Ecclesiastical regimentation
- (5) Breaking down of congregational independence
- (6) Anti-ism
- (7) Legalism
- (8) Preacheritis

V. WHAT IS THE REMEDY?

1. A return to plain, gospel preaching.

EXAMPLE: Paul to the Roman governor,

V. 1. Continued.

Felix (Acts chapter 24).

- (1) Felix had the external greatness of pomp, splendor, **royalty**, the crown, robe, sceptre, **authority**. He stood proudly, in arrogance and haughtiness.

- (2) On the other hand, **Paul**, though a prisoner at the bar, stood with a greatness that became all too apparent, even to the corrupt governor. His purity of heart, nobility of purpose, and great faith in God, set him apart from his accusers. He was working under a commission that extended greater authority than that of a king or governor; and his obedience to the Lord gave him right to an even greater crown, "The crown of life". His commission, Mk. 16:15-16.

2. So, he began his mission: He reasoned of:

- (1) Righteousness

- (2) Temperance

- (3) Judgment to come

3. To these people, his message was perfect, even though they did not obey. Paul had been true to the Lord in fearlessly proclaiming the gospel. He was unable to reach Felix because he was a man who was committed to spiritual suicide! He had cut off his only avenue of escape, and thereby had plunged a dagger into his own soul!

4. God will not suffer being snubbed and rejected without taking vengeance!

CONCLUSION:

1. God give us men who will preach fervently as did Paul, against every sin and iniquity, and show the terrible aftermath of sin! Let the smoldering fires of hell be recalled to the minds of all who so easily forget that God will not tolerate wickedness!

2. Yes, the object of preaching is to save souls! And, preacher, when you have lost sight of your goal, it is the misnomer of the year to call you a "gospel preacher".

3. So, preacher friends of mine, don't be a glorious failure:

A GLORIOUS FAILURE

*His sermon had the proper heads,
And glorious subdivisions fine;
His language was as delicate
And graceful as a vine.*

*It had the proper opening,
Twas polished as a whole:
It had but one supreme defect:
It failed to reach the soul!*

"WHO HATH DESPISED . . ."

had been with Jesus" (Acts 4:13). Likewise, we need to spend more time "with Jesus" and less time with our profitless contrivances.

6. *Gospel preaching.* A simple message, the power of God to save (Rom. 1:16)! Who would believe it? Rather than requiring some "great feat" like "ascending into heaven" or "descending into the abyss," Paul said, "The word is nigh thee, in thy mouth, and in thy heart; that is the word of faith, which we preach" (Rom. 10:6-8). Will we ever learn that the "foolishness and weakness" of God is far superior to any thing man can devise? (1 Cor. 1:20-24).

7. *Christian living.* We have no records to set or headlines to be made; rather, we are to be "lights" and "salt" turning souls to God by manifesting "good works" (Mt. 5:13-16).

Consider "Dorcas" (Acts 9:36-43). Not a "Women's Lecturer, or Counselor," but a "virtuous" woman "full of good works and almsdeeds which she did." In death, tears were shed for her by "widows" who had been comforted with "coats and garments which Dorcas made, while she was with them." Unfortunately, many today would "dub" Dorcas as being "non-threatening" and "lacking spirituality."

On "Judgment", the plea of "many mighty works" will not prevail (Mt. 7:21-23). Rather, greater emphasis will be placed upon our concern for the "hungry, thirsty, naked, and imprisoned" (particularly with reference to faithful disciples, JAA), (Mt. 25:34-41; see Gal. 6:10; Jas. 2:14-17). Common courtesy and compassion will go far in furthering the borders of the kingdom.

As stressed at the outset, we are not minimizing the importance of striving to do "great things" for the Lord, but we are stressing the necessity of defining such in terms of God's will. May we ever remember that "Jehovah seeth not as man seeth" (1 Sam. 16:7), and that His "thoughts" are not ours, nor our "ways" His (Is. 55:8). Brethren, let us beware lest we "despise the day of small things."

THE CHURCH IS NOT . . .

activities out of place today?

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

Contributions

Norm McCullough.....	\$ 30.00
W. S. Kitchen.....	5.00
Mrs. Geneive Brown.....	5.00
Mrs. David Bishop.....	100.00
Mrs. Quida Phillips.....	5.00
Rodney V. Rutherford.....	5.00
L. E. Walp.....	10.00
Jerry Lindesmith.....	35.00

BRETHREN, WE DEEPLY APPRECIATE EVERY SACRIFICIAL DOLLAR SENT TO SUPPORT THE DEFENDER. PAPER, POSTAGE AND PRINTING RUN NEARLY \$600.00 A MONTH.

**EIGHTH ANNUAL LECTURESHIP
BELLVIEW PREACHER TRAINING SCHOOL**

May 9-13, 1982

"Set Ye Up A Standard In The Land"

Jer. 51:27

Sunday, May 9

- 9:00 A.M. "My People Are Destroyed For A
Lack of Knowledge.....Jim Ward
9:30 A.M. "Study To Show Thyself Approved"
Ed Floyd
10:00 A.M. "God. . .Hath In These Last Days
Spoken Unto Us By His Son...See
That Ye Refuse Not Him That Has
Spoken".....James King
6:00 P.M. "Will We Come No More Unto God?"
Roger Campbell
7:00 P.M. "Go Stand And Speak".....
*Tommy Alford

Monday, May 10

- 7:00 P.M. "Set Ye Up A Standard In The
Land".....Buster Dobbs
8:00 P.M. "And Having Done All To Stand"..
W.N. (Bill) Jackson

Tuesday, May 11

- 8:00 A.M. Mechanical Instrumental Music...
Ken Burleson
9:00 A.M. As Hard As An Adamant Stone.....
Ernest Underwood
10:00 A.M. The Prophecy of Hosea..Jim Dobbs
11:00 A.M. The New Birth.....Robert Taylor
1:00 P.M. Restoring The Erring..Mac Deaver
2:00 P.M. "This Is The Love of God. . ."
W.N. (Bill) Jackson
7:00 P.M. "Be Thou An Ensample. . .".....
Jim Dobbs
8:00 P.M. If You Weary When Running With
The Footmen, How Can You Run
With The Horses?.....*Joe Ruiz

Wednesday, May 12

- 8:00 A.M. Are We Carrying The Right Banner?
Bill Coss
9:00 A.M. The Book of Ezra.....Ray Peters
10:00 A.M. The Prophecy of Hosea..Jim Dobbs
11:00 A.M. The Indwelling Spirit.....
Buster Dobbs
1:00 P.M. When Is An Example Binding?.....
Mac Deaver
2:00 P.M. The Church Is Precious In God's
Eyes.....Andrew Connally
7:00 P.M. The System Of Salvation.....
James Boyd
8:00 P.M. "Who Did Hinder You That You
Should Not Obey The Truth?".....
Charles Pledge

Thursday, May 13

- 8:00 A.M. Growing In Grace And Knowledge..
John Grubb
9:00 A.M. Living Soberly, Righteously And
Godly.....Ben Vick
10:00 A.M. The Prophecy of Hosea..Jim Dobbs
11:00 A.M. "Confess Your Faults One To
Another".....Robert Taylor
1:00 P.M. Is The Church Of Christ A Big
Sick Denomination?....James Boyd
2:00 P.M. The Prophecy of Micah.....
Charles Pledge
7:00 P.M. Spiritual Gifts.....Buster Dobbs
8:00 P.M. There Is A Balm In Gilead.....
Andrew Connally

*Plans are being made to bring home brothers Alford and Ruiz from Taiwan for the week of the lectureship. Final arrangements have not been completed at this time.



DEFENDER

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

VOLUME XI, NUMBER 3

MARCH, 1982

That The Brethren May Know

Pat McGee

The apostle Paul declared that he did not conduct his work and affairs in a corner, i.e., "*for this hath not been done in a corner*" (Acts 26:26). Truth and men of truth need never hide behind doors or dodges. Paul also said, "...*I am not ashamed*" (Rom. 1:16).

I have done some writing and speaking, crying out against certain brethren involved in the Highland church and/or the *Herald of Truth* and their compromise, false teaching and acts of, or tolerance toward worldliness. I do not intend to be silenced and nothing will dissuade me from this effort to stem the tide of digression and evil among us. I have lost former friends, been accused of being unfair, unloving, unkind and a lot of unthings. Why is it that brethren would rather think that the "warner" is radical and unbalanced rather than to take the time to find out the real facts of the situation. Some people cannot be warned, do not want to know and will not be upset by any unpleasant or disturbing truth no matter how clear the evidence.

Truth cannot be intimidated and those who defend it should not be. The gospel preacher is uninhibited, and unmoved in his work to extend and/or defend the truth of the gospel. Too many preachers use the speak-softly, step-carefully, tread-lightly, soft-pedal kind of approach to the ungodliness and worldliness among us. God forbid. Too many are putting their fingers to the wind before they speak out or take their stand. Paul wasn't interested in polls or popularity and Christ said "*Woe unto you when all men speak well of you*". When wicked ways and wicked men are lifted up, it is our business to cast them

down (11 Cor. 10:4-5). The preacher who has forgotten how to run, wrestle or fight, had better get back to the fundamentals of true spiritual training.

Let it be known to all brethren that *everything* that has been stated about the present condition and events at Highland, the *Herald of Truth* and with brother Lynn Anderson can be backed up with plain facts and overwhelming evidence. We have not written these things idly nor made the accusations *sans* proof. As brother E. R. Harper has said on numerous occasions, "I'll take my lie detector test and answer any questions you may ask." I publically plead with the parties involved (as I have for the last three years by personal letters to brethren Lynn Anderson and Art Haddox) to meet in fair and public discussion on these matters. I am not anti-*Herald of Truth*. I helped raise many dollars for them in years gone by and would like to do so again. Let these brethren name the place and make the arrangements and I will be there to openly discuss and offer the full proof of *everything* written and stated. Let brethren come and see for themselves. Is this not fair? Is this not the Christian thing to do? I think brethren need to know, don't you?

Yes, I have the taped cassettes of Highland's radio *Sonseeker* program using instrumental music. Brother E. R. Harper and Brother Stan Harvey here at Grape Street brought this to my attention over a year ago. I have listened to it for months. I have the signed declaration of men who are now elders at Grape Street stating that Art Haddox and the Highland elders defended the use of (Continued on page 19)

(USPS 935-520)

DEFENDER

EDITOR
WILLIAM S. CLINE

ASSISTANT EDITOR
WINSTON C. TEMPLE

ASSOCIATES

ERNEST S. UNDERWOOD
JOHN G. PRIOLA

Published Monthly
(except December)
by the

BELLVIEW CHURCH OF CHRIST

4850 Saufley Road
Pensacola, Florida 32506

Second Class Postage
PAID at
Pensacola, Florida 32506

SUBSCRIPTION FREE

All contributions used in
operational expenses

EDITORIAL

Bellview Preacher Training School Lectureship And School Update

Lectureship

We believe this lectureship with the theme "*Set Ye Up A Standard In The Land*" to be one of the most practical and necessary lectureships we have ever planned. Our number one concern is to encourage all men to be governed by God's divine word which is our only standard in spiritual matters. These are times in which rebellion is rampant against any kind of authority. In the world we see rebellion against governmental, parental, and Bible authority. In the church, it is sad, but true, that we often see the same things. Speeches for the 8th Annual Bellview Preacher Training School Lectureship have been chosen which we believe are at the heart of the matter. Speakers have been chosen for their unwaivering loyalty to and knowledge of God's word. Our conviction is that you need to be present for every lecture. We hope to see you May 9-13.

Missionaries From Taiwan

Perhaps you know by now the plans to bring brothers Tommy Alford and Joe Ruiz home from Taiwan for the lectureship. All loose ends have been tied together and the only thing lacking in the total plan is the travel fund for them. They have been in Taiwan for over 2½ years, and have recently completed their language studies and have moved to a city in East Central Taiwan to preach the gospel of Christ where it has never been preached before. Both of these young men are graduates of Bellview Preacher Training School. For the past two years we have, in an effort to encourage and strengthen Joe and Tommy, sent them the Bellview Preacher Training School Lectureship tapes. It was felt that after 2½ years of rigorous study in perhaps the hardest of all languages, that these brethren needed a break before beginning the difficult task of planting the cause of Christ in Central Taiwan. The time around the lectureship was chosen for obvious reasons. Brother Rice figures that round trip air fare from Taiwan to California, plus air and car fare in the U.S. will cost each man \$1,100.00. We need to immediately raise these funds. If you or the congregation where you worship can help, please do so now! Send your support to the Bellview church of Christ, earmarked for the Far East Work, i.e., travel fund for Taiwan Missionaries; and, be sure and be present to hear these men speak on Sunday and Tuesday evenings.

School Update

Since our last report on the school, things have

been looking up. We have been approved by the Florida Education Association to operate as a Ministerial School (this is necessary in order to get approval for V. A. benefits). Work is now underway to get V.A. approval and we hope to have such by September. We have also received inquiries and applications for admission from several men. I believe the number of such on my desk totals eight. This week-end one of our teachers and a deacon at Bellview will be going to Louisiana to talk to a prospective student. If things continue to go as they have these past few weeks, it looks like we will have a good fall term. Please continue to remember us in your prayers and work to help us find men who are willing to give their lives to preach the glorious gospel of Jesus Christ.

After our last report on our need for students, we received calls from some brethren concerned that the school might be closing after this year's term. Let me assure you that *nothing* could ever be farther from the truth!! We are training men to preach the gospel! The work of the church is to save souls -- you just don't stop doing that! We thank you for all that you have done and all that you will do. Perhaps it is not as easy as it once was to find men to train to preach, but together we will find them, be they many or few, and the preaching of the gospel of Christ will go on as it always has.

THAT BRETHREN MAY KNOW

instrumental music on *Herald of Truth* programs. Brother Harper told me about it three years ago!

You can listen for yourself as brother Lynn Anderson describes religion as a risk and God as a guess. I've got the tape. It's nothing but godless philosophy and false doctrine.

Write the Highland Church of Christ and ask for brother Anderson's sermon tapes on Galatians. You listen to them and decide for yourself.

Yes, and there are brethren, members at Highland, who are involved in the liquor business here in Abilene. Drive to Abilene and go out to Fairway Oaks and visit the bar-wine-cellar yourself. See it for yourself. Then maybe you'll believe.

And what of brother John T. Willis? He is an elder at Highland and a rank liberal. Obtain and read for yourself the *Christian Courier*, (Wayne Jackson Editor, 3906 East Main Street, Stockton, CA 95205) June, August, and Septem-

ber 1980 issues exposing his modernistic view toward the Old Testament text. Brother Jackson rightly asked this question in this above mentioned series, 'Why is it that some of our brethren continue to be charmed by the liberal views that even some of the modernists have forsaken?!!' I, too, ask, *Why?* John T. Willis is the author and editor of Volumes 1, 2 and 12 in the New Sweet commentary series. Obtain and read them for yourself and you will see that I have made none of these matters up. His books are full of the Neo-Orthodoxy, false philosophy of the liberal-truth-haters that I had to study for years in graduate school. I was sick of it then and I am sicker still, now that it is being brought in among us.

No, dear brethren and friends of mine. I am not about to stop. I think you need to know what is happening. You *must* know, if the church is going to be saved from further apostasy.

Church of Christ
N. 5th and Grape
Abilene, TX 79601

Contributions

*		*
*		*
*		*
*		*
*		*
*		*
*	Mrs. Gertrude W. Broy.....	\$10.00 *
*	Mr. & Mrs. Thomas Conway.....	10.00 *
*	(George Darling Memorial)	
*	Mrs. Helena Wilson.....	10.00 *
*	Michael D. Stone.....	10.00 *
*	Mrs. Geneva Rakes.....	10.00 *
*	Anonymous.....	10.00 *
*	Bill Winemiller.....	10.00 *
*	Herman Carter.....	25.00 *
*	Jerry Lindesmith.....	35.00 *
*	Eugene Walp.....	10.00 *
*		*

EDITOR'S NOTE: Brother George Darling passed away March 27, 1980. Following is a reprint of an article he wrote for the DEFENDER which was published July 31, 1973.

CONTROVERSY

George E. Darling, Sr.

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

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

JESUS WAS COMBATIVE

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

his, but the truth will triumph.

THE APOSTLES

The apostle who says, "I labored more abundantly than they all" was in constant controversy with all the theories subversive to the gospel, then in existence. And to this fact we refer for a solution of the question, "Why are we more indebted to Paul than to any other apostle for our knowledge of Christianity?" With Paul it mattered little whether reasoning of a "Judgment to come" until Felix trembled, or reproving the Athenian senators for their ignorance of the God that made them, or stilling the excited rabble at Jerusalem with a "wave of the hand" or exposing the evil designs of Judaizing teachers, or withstanding Peter to his face "because he was to be blamed." He was ever the willing advocate of that truth by which he had been made free -- a TRIUMPHANT CONTROVERSALIST. He shunned not to declare the whole counsel of God.

UNINSPIRED MEN

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

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

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

ALEXANDER CAMPBELL

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

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

LET THEM ALONE

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

ALL teach *some* gospel, but in addition they preach something else and it is this *something else* that the Christian objects to, and finds fault with.

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

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

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

I say again, if they will leave us alone we will leave them alone. I think we have a right to demand that they shall not assail the things we hold sacred or misquote our authors. For instance, we believe the Bible to be the inspired word of God, and should be so

regarded by all men. We regard ourselves as being assailed when our religious neighbors call it a "dead letter", "the mere word" and other slighting and opprobrious names. When it is rudely and violently dealt with, they ought not to wonder that we feel hurt.

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

MATTHEW 15:14

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

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

letting alone consists of neither doing or saying anything to atone for the offence which had been taken.

We can justly appreciate this case when we consider the saying of Jesus, at which the Pharisees had taken offence. It is this: "Ye hypocrites! Well did Isaiah prophesy of you, saying, This people draw near to me with their lips, but their heart is far from me. In vain do they worship me, teaching for doctrine the commandments of men." What kind of letting alone was this? Not the kind that is urged today. It is not what we understand by letting people alone is it? Very few false teachers want to be left alone this way. He was simply telling his disciples to let them alone when they were inclined to make some apology for what He had said that offended the Pharisees. The lesson then is this--that when men become offended at the truth, they should be left unmolested to all the enjoyment they can find in their ill-humor. Of course, this is only when the rebuke is just. You do not have to insult a man to teach him the truth. Jesus did not rebuke the Pharisees every time He saw them, nor did He always rebuke them as severely as on this occasion. Their false teaching He sometimes refuted by calmly exhibiting the truth, and sometimes, without an attempt at refutation, He denounced it in tones of thunder.

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

Why The Law Is Right

Charles Blair

The law is not right because of people. People are right because of law. The law is right because it came from God. There has never been a period of time when God did not provide law for man. From Adam and Eve on, man has been faced with the choice of either "doing" or "not doing" what God has commanded.

The difference between Cain and Abel existed in the area of faith. Abel made the right response. Many have, in our modern age, made the plea of "ignorance" as a means of salvation. Adam and Eve knew what God expected and God judged them accordingly. Could God condemn those who are ignorant of His law? In Acts 17:30, Paul, by inspiration, agrees that God will not excuse on the basis of
(Continued on next page)

Going Back To Jerusalem

WEDNESDAY, APRIL 7

MONDAY, APRIL 5

DAILY THEME: "DO WE HAVE A PROBLEM?"

TUESDAY, APRIL 6

DAILY THEME: "SOURCES OF PROBLEMS"

'ignorance'.

If no one in all of America had never been

THURSDAY, APRIL 8

DAILY THEME: "WHAT ARE THE SOLUTIONS?"

8:00 A.M.	See That Ye Build According To The Pattern.....	Dean Crutchfield
9:00 A.M.	Elders That Elder.....	Charles Pledge
10:00 A.M.	Preachers Like Elijah And Micaiah	Clinton Elliott
1:30 P.M.	Righteous Living.....	Dean Crutchfield
2:30 P.M.	Our Ultimate Authority: Bibles, Not Perversions..	Ira Y. Rice, Jr.
7:00 P.M.	The Exalted Kingdom.....	Clinton Elliott
8:00 P.M.	The Foundation of God Standeth Sure.....	Charles Pledge

- 23 -

**EIGHTH ANNUAL LECTURESHIP
BELLVIEW PREACHER TRAINING SCHOOL**

May 9-13, 1982

"Set Ye Up A Standard In The Land"

Jer. 51:27

Sunday, May 9

- 9:00 A.M. "My People Are Destroyed For A
Lack of Knowledge.....Jim Ward
9:30 A.M. "Study To Show Thyself Approved"
Ed Floyd
10:00 A.M. "God. . .Hath In These Last Days
Spoken Unto Us By His Son...See
That Ye Refuse Not Him That Has
Spoken".....James King
6:00 P.M. "Will We Come No More Unto God?"
Roger Campbell
7:00 P.M. "Go Stand And Speak".....
Tommy Alford

Monday, May 10

- 7:00 P.M. "Set Ye Up A Standard In The
Land".....Buster Dobbs
8:00 P.M. "And Having Done All To Stand"..
W.N. (Bill) Jackson

Tuesday, May 11

- 8:00 A.M. Mechanical Instrumental Music...
Ken Burleson
9:00 A.M. As Hard As An Adamant Stone.....
Ernest Underwood
10:00 A.M. The Prophecy of Hosea..Jim Dobbs
11:00 A.M. The New Birth.....Robert Taylor
1:00 P.M. Restoring The Erring.....
Charles Blair
2:00 P.M. "This Is The Love of God. . ."..
W.N. (Bill) Jackson
7:00 P.M. "Be Thou An Ensample. . .".....
Jim Dobbs
8:00 P.M. If You Weary When Running With
The Footmen, How Can You Run
With The Horses?.....Joe Ruiz

Wednesday, May 12

- 8:00 A.M. Are We Carrying The Right Banner?
Bill Coss
9:00 A.M. The Book of Ezra.....Ray Peters
10:00 A.M. The Prophecy of Hosea..Jim Dobbs
11:00 A.M. The Indwelling Spirit.....
Buster Dobbs
1:00 P.M. When Is An Example Binding?.....
Gerald Reynolds
2:00 P.M. The Church Is Precious In God's
Eyes.....Andrew Connally
7:00 P.M. The System Of Salvation.....
James Boyd
8:00 P.M. "Who Did Hinder You That You
Should Not Obey The Truth?".....
Charles Pledge

Thursday, May 13

- 8:00 A.M. Growing In Grace And Knowledge..
John Grubb
9:00 A.M. Living Soberly, Righteously And
Godly.....Ben Vick
10:00 A.M. The Prophecy of Hosea..Jim Dobbs
11:00 A.M. "Confess Your Faults One To
Another".....Robert Taylor
1:00 P.M. Is The Church Of Christ A Big
Sick Denomination?.....James Boyd
2:00 P.M. The Prophecy of Micah.....
Charles Pledge
7:00 P.M. Spiritual Gifts.....Buster Dobbs
8:00 P.M. There Is A Balm In Gilead.....
Andrew Connally



DEFENDER

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

VOLUME XI, NUMBER 4

APRIL, 1982

OLDER PILOTS—AND PREACHERS

Ken Dye

"The children of this world are in their generation wiser than the children of light" (Luke 16:8).

It was not too long ago that I had one of the most enjoyable flights aboard a commercial airliner I have ever experienced. From take-off to landing, that large airliner was handled with the expertise of a true professional.

As we began to de-plane I neared the cockpit, and saw our professional for the first time.

He was an old pilot. The airlines recognize wisdom of using experienced and well-seasoned men. These "older" men have flown more miles, gone through more storms, ferried more people, and made more safe landings than the men two-thirds their age. They are respected, have prestige, and are retained as long as possible.

If the airlines operated as many of our congregations do, how would the scene appear? Regardless of the pilot's credentials and experience, if he were not between the ages of 33 and 45 he would just not be considered.

Also, if he were to be found in control at age 50 or 60, he would simply be relieved by some "younger" man.

It is a shame, but prior to our hiring

most men, churches check first their age. They would rather see how tall one is rather than how deep. Or listen to the sound of his voice rather than determine his relationship with the Father.

It is a shame that many a gray head has been passed up for the young and glamorous. In reality, the older preacher has traveled farther with the Lord, survived more storms, weathered more committee meetings, been shot at more times, been loved more, brought more folks to a safe landing in the kingdom than the younger brother just beginning.

His only crime is the years caught up with him.

In the words of Jesus, *"The children of this world are in their generation wiser than the children of light."* Seldom is this more clearly seen than in churches searching for ministers as compared to the business world's search for seasoned leadership.

The Lord took 80 years to get Moses ready for his final 40 years of work. And he did a fairly good job.

Not bad for an older man. Not bad at all.

(USPS 935-520)

DEFENDER

EDITOR

WILLIAM S. CLINE

ASSISTANT EDITOR
WINSTON C. TEMPLE

ASSOCIATES

ERNEST S. UNDERWOOD
JOHN G. PRIOLA

Published Monthly
(except December)
by the

BELLVIEW CHURCH OF CHRIST

4850 Saufley Road
Pensacola, Florida 32506

Second Class Postage

PAID at
Pensacola, Florida 32506

SUBSCRIPTION FREE

All contributions used in
operational expenses

Editorial

LECTURES

Indianapolis, Indiana Lectureship

We were most fortunate to attend and participate in the First Annual Indianapolis, Indiana Lectureship sponsored by the South Keystone church of Christ, located in Indianapolis, Indiana. Jimmy Thompson and Melvin Elliott are the faithful preachers at South Keystone and did an excellent job in arranging the lectures. Every speaker was of unquestioned soundness and every subject was pertinent and dealt thoroughly with the issues that are facing the church today. The line was drawn and no quarter was given on such subjects as evolution, the existence of God, marriage, divorce and remarriage, the eldership, the divided assembly, fellowshiping denominations, Crossroads philosophy, etc. Brethren, it is like a breath of fresh air to participate in a lectureship where the speakers, those in attendance, and those running the lectureship were not concerned with how to win friends and influence people (what others think about us), but rather, how to please God and what does God think of us. It was also refreshing to meet those of like precious faith from places such as West Virginia, Ohio, Michigan, Northern Indiana, Illinois, Missouri, Arkansas, Kentucky and Tennessee. There may have been other states represented that we are not personally aware of. Such attendance is a strong indication that there are faithful brethren who need and want to attend such lectureships, but cannot do so until the lectureships are held within reasonable distance to their homes. We encourage brethren to do as South Keystone did and take the lead in their area in publicly standing for the truth of the gospel as it is in Jesus Christ by way of a lectureship such as the one South Keystone just conducted.

Austin, Texas Lectures

One congregation who has taken the lead in Central Texas is the Southwest church of Christ where William (Bill) Jackson is the faithful gospel preacher. It was also our good fortune to participate in this lectureship. Again, the speakers were carefully chosen and the subjects reflected a deep concern for the cause of Christ as truth conflicts with error. Such subjects as evolution, the inspiration and authority of the Bible, modern translations, marriage, divorce and remarriage, problems relating to the home and the eldership, liberalism's threat to world evangelism, the problem of imputed righteousness, the limits of fellowship, the Crossroads philosophy, etc., were proclaimed from the Southwest pulpit in a forceful and a scriptural manner. Again, it was refreshing to note that all present and especially the Southwest eldership, strongly supported everything that was said and done. It takes a mighty strong eldership to plan and conduct such a lectureship. It is a fact that they received opposition from liberals in the area and in a day when many elderships are far more concerned with popularity than pleasing God, it takes a strong eldership to stand as the Southwest elders do. This was one of the best attended lectureships we have attended. There are a lot of people in Texas who are hungering and thirsting after sound doctrine. Perhaps nothing attests to the need of such

(Continued on bottom of next page)

PASSING BY TROAS

Gerald R. Reynolds

Often Matthew 18:20 is used to excuse one from attending the regular assemblies of the saints; so that two or three might engage in their own worship service. Hunters, fishermen, and vacationers are among those who use this passage to try and justify their not attending a congregation of the Lord's people while away from home. They without reservation state, "We had our own services, the Bible says where two or three are gathered together in my name, there am I in the midst of them. We did just that!" Most of the time they do not seek out an area where a faithful congregation meets before leaving home, but rely upon Matthew 18:20 to get them by. Trips are easier to plan when you don't have to seek out a faithful congregation to worship with.

While it is true that two or three can worship acceptably, is this a proper attitude? Also is this the proper use of Matthew 18:20? Please note the context. The scriptures have been dealing with the settling of personal differences, and the discipline which must be carried out if one would not hear the church (Matt. 18:15-17). I believe all can see from a comparison of Matt. 16:19 and Matt. 18:18 that Jesus was talking to the apostles about the power that they would receive from the Holy Spirit. Inspiration would produce unity in their binding and loosing, what Jesus had bond and loosed. Matthew 18:19 shows the unity that would be produced by the Father in heaven. The apostles were united in their teachings, and so can people of God be united today, if they will adhere to the Lord's word. Our following the Bible will produce unity among two, three, etc.

Perhaps attitude needs to be stressed along this line. People of God ought to long

to be with others having that "like precious faith", and ought to do all to seek a place where they can worship "in spirit and in truth".

Notice Acts 20:1-12. Paul's traveling companions moved on ahead and tarried at Troas to await Paul and Luke. We might ask, "Why go on to Troas? Was there not two or three of these companions who could have worshipped together?" Yes, but they looked forward to meeting with Paul, Luke and the brethren at Troas. Could not have Paul and Luke met together? Yes, but they, too, longed to meet with their traveling companions and the brethren at Troas. Paul and his companions waited in Troas so that they might come together to worship with the brethren upon the first day of the week.

Perhaps some have passed places like Troas, thinking it doesn't matter. After all, the Lord said, "Where two or three are gathered in my name, there am I in the midst of them." Is the Lord really in the midst when attitudes as these are set forth? Consider the local congregation if each family had this attitude. I believe Hebrews 10:22-31 would be applicable in both cases, whether away from home, or at home.

After spending some time in mission work, I know what it means to have brethren visit who love the truth — it is a welcome sight. It gives a small congregation a boost to know that they are not the only ones fighting the good fight of the faith. We had some faithful visitors, but I wonder how many passed us by, misapplying Matthew 18:20?

Have you passed by Troas?

** ** *

LECTURES

Lectureships more than the fact that some came from as far away as California to be in attendance. We commend the Southwest congregation in their First Annual Lectureship as we com-

mend South Keystone in the First Annual Indianapolis Lectures. Brethren, you did a marvelous job and a needful work. Don't grow weary in well doing — Preach The Word!!

START OVER OR CONTINUE

Bob Howton

Two friends, who had not seen each other for some time, met on a street corner one day. One of them asked the other if he was working, and he answered, "Yep!" "My job is just like milking a cow. You gotta' start over every morning at sunrise." Of course! Many things in life do require that we start over every morning; and while this might seem a bit tedious to some, there are many good honest people who'd be thrilled to death to have a job which would allow them to start over every morning.

This reminds me of some brethren I encounter in my attempts to encourage and strengthen the weak, the erring, and the unconcerned. Some of them would be quite content to be "real Christians" if only everything which happened yesterday was wiped off the slate each evening and they could start clean again in the morning. In a very restricted sense, that's just exactly what Christ's blood does CONTINUALLY for those who walk uprightly and discharge, to the best of their ability, their Christian duty. Christ's

blood cleanses them from all unrighteousness (sin) (1 John 1:7).

This does not give one a license to sin, however, seeing that we have no promise of tomorrow. That being the case then, it would behoove us to work the works of righteousness while it is yet day, for the night cometh when no man can work. Wouldn't it be terrible to stand before God in judgment with nothing in our hands but our soul? Are we willing to risk such and then have to say to God, "Here is that which is thine. I have kept it for you."

A more reasonable and sensible approach to the judgment would be to begin each new day with thanksgiving and gratitude of heart, knowing that this might be the last 24 hours for us. Then, rather than looking for a place to start over, we should with joy and thanksgiving CONTINUE a life of dedicated righteous living before God and our fellow-man.

HANG ON

Bob Howton

On a recent TV show, there was a couple in a rubber life-raft sort of thing; and they were attempting to ride the "white waters" of a well-known river. With life vests in place and everything tied down, they began the perilous journey. They had never been on that particular body of water before, so each twist and turn was a totally new experience for them. They had no knowledge of falls or jagged rocks which would pose a life-threatening danger. They'd just have to face them as they came to them. The last thing said before they entered the swift current was a loving instruction from the man to his wife as he warned her to "Hang on, darling, here we go." The water was cold and treacherous in some places and beautifully placid in others. Needless to say, there was much joy at the end of the journey. Loving friends met them and there was great happiness.

This reminds me of a Christian's so-

journing through life. Sometimes the road seems to stretch out beyond the horizon with little hope for a real resting place. Sometimes the trip is short and studded with old acquaintances who bring joyous memories to one's heart. Many times, there are heartaches enough for a lifetime in the span of one or two weeks.

I would guess that disobedient or unfaithful children would cause more heartache in a mother or father's life than any other single problem. At the same time, I would venture to say that a child could do nothing to bring more joy and happiness into their parents' lives than choosing Christian associates, frequenting decent places for recreation, and, above all else, keeping themselves pure in God's eyes. Sickness, wars, hard-times, and even death are but a few of the potholes in life's pathway; but righteousness is a true and trusted bridge over all of life's troubled waters. Hang on!

WHAT HAPPENED TO THE CHURCH

Matthew 16:18, 19

Max R. Miller

INTRODUCTION

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

I. THE CHURCH IN THE BIBLE

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

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

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

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

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

IV. CATHOLICISM WAS THE RESULT OF THE APOSTASY

1. The apostate church now a mixture of

IV. 1. Continued.

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

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

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

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

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

CONCLUSION

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

EDITOR'S NOTE: Brother George Darling passed away March 27, 1980. Following is a reprint of an article he wrote for the DEFENDER which was published September 30, 1973.

YOU HEAR STRANGE THINGS

George E. Darling, Sr.

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

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

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

Too, if a man steals another man, he commits sin, because the Bible forbids "man stealing". But if you *kidnap* someone, that is not wrong because the word *kidnap* is not in the Book; it is not a Bible word. Neither is *dice, roulette, bingo, poker, cocktail lounge, honky tonk, topless bars, strip tease, sadism, rape, arson, gambling or dope*. The Bible says "defraud not", but it nowhere mentions gambling! How ridiculous! And of course, if you want to kill or murder your fellow man that would be a sin, because the

Bible strictly forbids murder, but it nowhere mentions: *assassinate, abortion, infanticide, parricide, fratricide* nor *suicide*, so this is "license" enough to slaughter a multitude, including himself, and NO SIN COMMITTED! Why? Well, according to this argument(?) not one of those terms are "spelled out" in the Bible.

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

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

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

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

THAT'S ENOUGH!!

EIGHTH ANNUAL LECTURESHIP BELLVIEW PREACHER TRAINING SCHOOL

May 9-13, 1982

"Set Ye Up A Standard In The Land"

Jer. 51:27

Sunday, May 9

- 9:00 A.M. "My People Are Destroyed For A
Lack of Knowledge.....Jim Ward
- 9:30 A.M. "Study To Show Thyself Approved"
Ed Floyd
- 10:00 A.M. "God. . .Hath In These Last Days
Spoken Unto Us By His Son...See
That Ye Refuse Not Him That Has
Spoken".....James King
- 6:00 P.M. "Will We Come No More Unto God?"
Roger Campbell
- 7:00 P.M. "Go Stand And Speak".....
Tommy Alford

Monday, May 10

- 7:00 P.M. "Set Ye Up A Standard In The
Land".....Buster Dobbs
- 8:00 P.M. "And Having Done All To Stand"..
W.N. (Bill) Jackson

Tuesday, May 11

- 8:00 A.M. Mechanical Instrumental Music...
Ken Burleson
- 9:00 A.M. As Hard As An Adamant Stone.....
Ernest Underwood
- 10:00 A.M. The Prophecy of Hosea..Jim Dobbs
- 11:00 A.M. The New Birth.....Robert Taylor
- 1:00 P.M. Restoring The Erring.....
Charles Blair
- 2:00 P.M. "This Is The Love of God. . ."..
W.N. (Bill) Jackson
- 7:00 P.M. "Be Thou An Ensample. . .".....
Jim Dobbs
- 8:00 P.M. If You Weary When Running With
The Footmen, How Can You Run
With The Horses?.....Joe Ruiz

Wednesday, May 12

- 8:00 A.M. Are We Carrying The Right Banner?
Bill Coss
- 9:00 A.M. The Book of Ezra.....Ray Peters
- 10:00 A.M. The Prophecy of Hosea..Jim Dobbs
- 11:00 A.M. The Indwelling Spirit.....
Buster Dobbs
- 1:00 P.M. When Is An Example Binding?.....
Gerald Reynolds
- 2:00 P.M. The Church Is Precious In God's
Eyes.....Andrew Connally
- 7:00 P.M. The System Of Salvation.....
James Boyd
- 8:00 P.M. "Who Did Hinder You That You
Should Not Obey The Truth?".....
Charles Pledge

Thursday, May 13

- 8:00 A.M. Growing In Grace And Knowledge..
John Grubb
- 9:00 A.M. Living Soberly, Righteously And
Godly.....Ben Vick
- 10:00 A.M. The Prophecy of Hosea..Jim Dobbs
- 11:00 A.M. "Confess Your Faults One To
Another".....Robert Taylor
- 1:00 P.M. Is The Church Of Christ A Big
Sick Denomination?....James Boyd
- 2:00 P.M. The Prophecy of Micah.....
Charles Pledge
- 7:00 P.M. Spiritual Gifts.....Buster Dobbs
- 8:00 P.M. There Is A Balm In Gilead.....
Andrew Connally



DEFENDER

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

VOLUME XI, NUMBER 5

MAY, 1982

SAVE TO GIVE TO MORMON MISSIONARIES AT YOUR DOOR!

TO ALL MORMON MISSIONARIES:

We appreciate your interest in our souls and your "door-to-door" dedication. You come offering us the BOOK OF MORMON as a "new witness to Christ" and JOSEPH SMITH as a prophet of God. The Book of Mormon teaches in 1 Nephi 13:26-34 that our Bible is INCOMPLETE - missing "many plain and precious parts of the gospel" which are "kept back by the abominable church." You allege these parts of the gospel are restored in the Book of Mormon (1 Nephi 13:40-41) as translated by the prophet, Joseph Smith

Contrary to this, the Bible teaches that God, in "his divine power hath given us all things that pertain unto life and godliness" in "the faith which was once for all delivered unto the saints." (11 Peter 1:3; Jude 3.) Since Jude commands that we "earnestly contend for the faith" (Jude 3), we must ask you these questions concerning your book and prophet:

1. Since Joseph Smith in 1832 gave a prophecy in Doctrines & Covenants 84:2-5, 57:1-3; and 101:17, 20, 70-74 that the New Jerusalem and Temple would be built at Independence, Mo., "IN THIS GENERATION" -- was he not a false prophet? (See Deuteronomy 18:20-22.) Smith's prophecy was given in 1832. 149 YEARS HAVE PASSED — AND NO TEMPLE STANDS AT

INDEPENDENCE! WE NEED NO SUCH "PROPHET."

2. If, as you teach, the Apostle John and three Nephites never died, but remain alive somewhere on the earth today to "prophesy before nations, kindreds, tongues and people" (111 Nephi 28:7f; Doctrines & Covenants 7:3), where are they and why did the priesthood and the "everlasting gospel" need to be restored to Joseph Smith? By this your own Book of Mormon teaches THERE IS NO NEED FOR A "RESTORED GOSPEL."

3. Can you name any "plain and precious parts of the gospel" missing from Peter and Paul's sermons in our New Testament (Acts 2-5, 10, 13, 17, 22), preventing us from obeying that gospel and being saved today? If some "parts of the gospel" are missing where are they restored in the Book of Mormon? No part of the gospel is missing from our all-sufficient Bible (11 Timothy 3:15-17), nor is any restored in the Book of Mormon! **THUS WE DO NOT NEED THE BOOK OF MORMON.**

These questions and answers are offered "with meekness and fear" in obedience of the command: "...try the spirits, whether they are of God." (1 John 4:1.) We must reject Joseph Smith and the Book of Mormon as being not from heaven, but from men.

COURTESY OF THE CHURCH OF CHRIST

"The churches of Christ salute you." Romans 16:16

(USPS 935-520)

DEFENDER

EDITOR

WILLIAM S. CLINE

ASSISTANT EDITOR
WINSTON C. TEMPLE

ASSOCIATES

ERNEST S. UNDERWOOD
JOHN G. PRIOLA

Published Monthly
(except December)
by the

BELLVIEW CHURCH OF CHRIST

4850 Saufley Road
Pensacola, Florida 32506

Second Class Postage
PAID at
Pensacola, Florida 32506

SUBSCRIPTION FREE

All contributions used in
operational expenses

Editorial ATTEND THE CHURCH OF YOUR CHOICE?

Harold Bigham

Frequently, we hear radio and T.V. preachers encouraging people to attend the church of their choice. Denominational preachers often make the statement that "One church is as good as another." Certainly, as free moral agents, we have the right and freedom to affiliate ourselves with the religious organization of our choice. But, in order to be pleasing to God and to be acceptable to God when we worship, we must see what the Bible has to say on this matter. In the book of Ephesians, chapter 4, and verse 4, the Apostle Paul states, "There is one body..." This verse is so clear and understandable that no one should disagree with it! "THERE IS ONE BODY!" "THERE IS ONE CHURCH!" The question arises, what is the *one* body? What is the true church? Again, let's look at the Bible! Paul writes in Colossians 1:18, "and he (Christ) is the head of the body, the church..." Again, we read in Ephesians 1:22-23 that, "And he (GOD) put all things in subjection under his (Christ) feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all."

Friends, this is why the church must be named after Christ and not some man! IT IS CHRIST'S CHURCH! THE CHURCH OF CHRIST! Friends, the phrase "ATTEND THE CHURCH OF YOUR CHOICE" is a dangerous and damnable statement championed and cheered on by Satan! SATAN WANTS YOUR SOUL! WILL YOU LET HIM HAVE IT? Friends, I would rather be right religiously, in the right church, preaching the right gospel, than to be in the greatest denomination on earth, courting religious error, playing politics, promoting sensationalism, building a world reputation, and ending up on going to HELL! What about it? Are you a member of the true church? The one purchased by the blood of Christ? Are you just a "Christian" without some other name attached along side of it? Do you use only the Bible and not some manual or discipline? WHY QUESTION THE WORD OF GOD? Friend, respond now to the Lord's command to hear the gospel (Romans 10:17), to believe (Mark 16:16), to repent of your sins (Acts 2:38), to confess Jesus as Lord and Saviour (Romans 10:9,10), and then to be immersed in the watery grave of baptism (Romans 6:3-4; 1 Peter 3:21, Acts chapter 8). The Bible teaches you are added to the church (Acts 2:47). You have become a new creature (2 Corinthians 5:17). You are now a "Christian". Remain FAITHFUL UNTO DEATH (Rev. 2:10) and heaven will be your home eternal. Friend, only you can determine whether your eternity will be in HEAVEN or HELL!

WHAT SHALL IT BE?

(EDITOR'S NOTE: Brother Bigham will enter the Bellview Preacher Training School this fall.)

COME ON IN, THE WATER'S FINE

John M. Grubb

*"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"
(Romans 10:15).*

Has there ever been a time when the need for preachers of the gospel was greater than right now? Our present preacher shortage is undeniable. When we compare the number of men now preaching to the ever-increasing world population, we see the enormity of our task. Do we have an *impossible* task before us? Absolutely not! Paul wrote, *"I can do all things through Christ which strengtheneth me"* (Philippians 4:13).

The Local Evangelist

Someone has said, and rightly so, "When you get a good preacher, you had better keep him." A sound gospel preacher is becoming harder and harder to find.

In the minds of many members, preachers have a soft life. The concept is set forth that preachers are paid too much for too little work. You cannot pay a *good* preacher too much, and anything you pay a bad preacher is too much. Some think that the only reason men choose to preach is because they cannot do anything else. Believe it or not, this is the way it should be, but not in the way it is meant. I believe it was N.B. Hardeman who said, "If you can do anything else besides preaching, do it!" What he meant was, "If anything can keep you from preaching, then don't preach."

If preaching is such an easy life, with such outstanding pay, why is there such a critical shortage? We would exclaim to those who scoff, *come on in, the water's fine*. There is plenty of room for you.

The Foreign Evangelist

When we turn our thoughts to the foreign mission fields, the words of Jesus come to mind:

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

Not only does the foreign evangelist have to deal with all the problems and frustrations of the local evangelist, he has a multitude of additional problems. The constant concern about his support, the learning of a new language and culture, thousands of miles away from family and friends all add to the burden of the missionary. Then some brethren at home say, "Boy, it must be nice to go over to another country for a two year vacation." We once again answer, *come on in, the water's fine*. Go to Germany, England, Africa, India, Thailand, Hong Kong, Taiwan, Australia, or the Philippines for a couple of years. With only about 430 families in the field, we can certainly use you.

The Responsibility

Who has the responsibility to solve this critical preacher shortage in the world? Paul tells us that the church is *"the pillar and ground of the truth"* (1 Timothy 3:15). We need *elders* who have the faith and vision to encourage young men to prepare to preach and help them get that training. We need *men* who desire to enter the greatest field of labor in existence. We need *parents* who will rear their children with evangelism in mind. One of the causes of the shortage of preachers has been parents who have discouraged their sons from preparing to preach because they want them to be "successful". Do they want them to be successful like the rich man? (Luke 16:19-31; 12:15-21). There is no greater success than faithfully serving the Lord (11 Timothy 4:7,8).

There are four billion souls who need to hear the gospel. They are lost without it (11 Thessalonians 1:7-9).

"For whosoever shall call upon the name of the Lord shall be saved. . . How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? AND HOW SHALL THEY HEAR WITHOUT A PREACHER?" (Romans 10:13,14).

444 Karen Street
St. Charles, Missouri 63301

AMOS REPROVES ISRAEL

Roy J. Hearn

Amos was a humble, unassuming man. He made no pretensions to being teacher or prophet: "I was no prophet; neither was I a prophet's son" (Amos 7:14). He was a righteous, God-fearing man; studied God's will; loved truth; hated iniquity. Paul said: "Woe unto me, if I preach not the gospel." Amos felt the same: "The Lord hath spoken; who can but prophesy?" (Amos 3:8). He accepted Jehovah's commission to rebuke the sins of Israel and other idolatrous nations.

Jeroboam I sacrificed the true worship of Jehovah for political reasons. He feared the people would forsake him if they continued worshipping at Jerusalem; therefore, he placed a golden calf at Bethel, another at Dan, saying: "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt" (1 Kings 12:26-33). Corruption increased. No succeeding king of Israel made things any better. Jeroboam II, during whose reign Amos prophesied, was as bad as his predecessors. Amos was sent from Tekoa in Judah to cry against the sins of Israel, and turn them to God.

ISRAEL'S SINS

Israel's sins were many: "I know how manifold are thy transgressions, and how mighty your sins." Jehovah searches the heart; He can know our every thought (1 Samuel 16:7; Romans 8:27). We must needs be pure within (Matthew 5:8). Amos named some specific sins of Israel:

1. *They corrupted true worship; turned to idols (5:5).* At Bethel was a golden calf. Various idols were worshipped at Gilgal and Beersheba. Some passed by Jerusalem, the true place of worship and sacrifice, to Beersheba, long time rendezvous of idols. How often now do God's people pass up the worship of Jehovah and pass on to the temple of idols of worldly ambition and pleasure (James 4:4; 1 John 2:15-17).

2. *They hated those that reproved them (5:10).* They persecuted God's preachers and faithful people. Israel was wholly determined to do evil, and could not stand reproof. Amaziah, priest of Bethel, accused Amos of conspiring against the king and that the land was not able to bear his words (7:10). Amos was invited to leave the country, "Go back to Judah; prophecy no more at Bethel." Israel had not only grown so corrupt that they hated one who rebuked them, but were so full of

wickedness they abhorred a righteous man.

Micaiah always spoke the word of Jehovah instead of seeking to please the people. Ahab said: "But I hate him; for he doeth not prophecy good concerning me, but evil" (1 Kings 22:8). Micaiah couldn't do otherwise. Stephen was stoned to death because he condemned the wickedness of the Jews (Acts 7). Christ was hated for preaching against sin and error (John 8:30-44). Paul queried: "So then am I become your enemy, by telling you the truth?" (Galatians 4:16). Ahab asked Elijah: "Art thou he that troubleth Israel?" The demons said to Christ: "Let us alone."

Such attitudes are not too rare among church members today. Too many are frequenting the halls of Gilgal and Beersheba. Too often do they spue venom at godly preachers and elders who seek to turn them to righteousness. Too many preachers have suffered unjustly the ruination of their reputations by ungodly church members, who were determined to pursue evil, as Israel did. How often do denominationalists reject the saving gospel, telling us to keep it to ourselves: "Whoso loveth correction loveth knowledge; but he that hateth reproof is brutish" (Proverbs 12:1). "Reprove not a scoffer, lest he hate thee; reprove a wise man, and he will love thee" (Proverbs 9:8).

It seems the more sinful and wrong people are in religion the greater the hatred they have for those who question their conduct, faith and practice. As then, so now, "They abhor him that speaketh unrightly." What shall we do? God said to Ezekiel: "Son of man. . . hear the word at my mouth, and give them warning from me." Thus he must be freed from the blood of others. Paul would not give place to false brethren, "no, not for an hour" (Galatians 2:5). "Rebuke them sharply, that they may be sound in the faith" (Titus 1:13). "Preach the word..." (2 Timothy 4:1-4). Have courage as these faithful men of God. The church needs far more reproofing, sharply, and less of the type of so-called love that is lulling the church into perdition.

3. *Israel oppressed the poor; perverted justice (5:11-13).* Their judgments became bitter and nauseating before God. The poor were helpless. Only the rich, by bribery, could get a favorable decision. No matter how clear his case and his innocence, the poor was trampled upon; he had not wherewith to bribe the judge, and court decisions were for sale. Great burdens were placed upon the

poor; unjust amounts were exacted from them in rent and taxes. In this Israel violated the law forbidding bribes and injustice against the poor (Exodus 23:6-8; Deuteronomy 16:18-20).

God loves the poor. He blesses those who help the poor (Proverbs 28:27; Matthew 19:21). Christ teaches to work to that end (Acts 20:35). Early Christians were very liberal toward needy brethren (Acts 4:34,35). One will not go to heaven merely because he is poor; he must be righteous. The poor have made some rich.

In face of the injustice of Israel, Amos said: "Therefore he that is prudent shall keep silent in such a time." Some of our courts are now no better than Israel's. Then, if poor, he would not receive justice, regardless of his innocence, greater burdens would be placed upon him. Under such conditions the poor would be better off to keep his mouth shut, being helpless.

Sometimes prudence may be promoted by selfishness. Some keep silent to their own profit, though others are being defrauded, and their souls destroyed by false teachers. One should be prudent, but not exercise it to his own profit to the hurt of the Cause of Christ. Even in the face of persecution and loss of property, or life, the servant of God must stand immovable for right. Jonah could not escape his duty; neither can we.

EXHORTATION

Israel's temples of idolatry faced ruin, and Israel was threatened with extinction (Amos 5:5,6). God is a righteous judge: He is a consuming fire; turn to Him (Isaiah 55:

6,7). Israel refused the overtures of the prophet. Some few were perhaps saved by the preaching of Amos, but the nation was carried into Assyrian captivity about 721 B.C., never to return.

"Seek good, and not evil." Israel was exhorted to be honest and just, to "hate evil, and love the good." "Love is of God; hate is of the devil," but not always. If men love evil and hate good, both are of the devil. If they love good and hate evil, both are of God. If one loves good he will hate evil; if he hates evil he will love good. If one does not love what is good, he does not hate evil; if he does not love the truth he does not hate error (Psalm 97:10; Proverbs 13:5; Romans 12:9). Whoever loves God supremely, strives diligently to do His will

Amos was the best friend Israel had; he warned them of God's wrath, and sought to turn them from sin unto salvation. The best friend one has now is he who tells him the truth unto salvation (John 8:32). It is strange that intelligent persons will cling to evil and error they know will send them to perdition, and at the same time hate him who seeks to save them. "Turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?"

My fellow-preacher, elder, deacon, where do you stand? Are you an Amos or an Ahab? Are you a Paul or a Pilate? In these days threatening the church of our Lord do you stand upon the Rock? or are you keeping silent?

*Memphis School of Preaching
4400 Knight Arnold Road
Memphis, Tennessee 38818*

SHOULD WE PLEASE GOD OR MEN?

John M. Grubb

"For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ" (Galatians 1:10).

Should we please God or men? That question has been asked and answered by many in the history of man. Joshua asked in the long ago, "Choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell: but as for me and my house, we will serve the Lord" (Joshua 24:15). Peter and John asked of the Jewish council, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (Acts 4:19). The Bible is full of passages that reflect this teaching (Acts 5:29; 1 Thessalonians 2:4, 15, 16; 2 Timothy 4:2-4; 2:4; Ezekiel 2:6-8; 3:4-11, 17-21).

How do these passages apply in the lives of elders, preachers, deacons, and members?

"Elders"

The work of an elder is a difficult job. It is a job filled with responsibility (Hebrews 13:17; Acts 20:28-32; 1 Peter 5:1-3; 2 Thessalonians 3:6-15; 1 Timothy 5:17-20). There are times in the work of an elder that decisions must be made that will please God, but displease some members. Even though it is difficult sometimes, the elders have no choice but to do that which pleases God. Some circumstances where decisions of this nature would occur are in the areas of church discipline, hiring and firing preachers, spending the Lord's money, dealing with false teaching, etc. When an elder pleases God, he will please the spiritual members in the congregation (1 Thessalonians 5:12, 13).

"Deacons"

The deacon's job is also filled with responsibility. He is to be a "proven" man, faithful in all things (1 Timothy 3:10, 11). A deacon who is more interested in pleasing men than God, will not fulfill the work he has to do.

"Preachers"

A preacher who is more interested in pleasing men rather than God, will do irreparable harm to the cause of Christ. The Bible is full of passages that instruct the preacher of God to please *Him* and not men. One of the

main problems in the Lord's church today is the "ear scratching" being done by "supposed" gospel preachers. Some brethren complain when their toes are stepped on. If a gospel preacher steps on your toes he has missed the mark, because he was aiming for your heart. "A preacher works for Christ, not the congregation; he preaches to not for brethren. He works for God with brethren. . . He 'scratches where brethren don't itch'. 1 Corinthians 4:2 is comforting — preachers are not asked to be successful -- only faithful" (*Your Preacher*, pp. 27, 28).

"Members"

All Christians must decide to please God or men in every area of the Christian life (Matthew 6:24). As Christians grow they will find the strength to make the right choice (1 Peter 2:2, Philippians 1:9). We realize Christians who choose to please men have been around since the first century (1 Corinthians 3:1-3; Hebrews 5:12-14).

Should we please God or men? Let each of us answer with Joshua, "...but as for me and my house, we will serve the Lord" (Joshua 24:14, 15).

444 Karen Street

St. Charles, Missouri 63301

* * * * *

Contributions

* * * * *

Jerry Lindesmith.....	\$35.00	*
Keith Dixon.....	2.00	*
David Landrum.....	5.00	*
Lawrence J. Bise.....	10.00	*
Rick Capps.....	10.00	*
Mary McClung.....	10.00	*
C. V. Jordan.....	20.00	*
S. R. Jordan.....	8.00	*
Doyle Chandler.....	8.00	*
Harold Thomas.....	1.00	*
Derrell Patterson.....	10.00	*
Anonymous.....	1.00	*
William W. Noblin.....	8.00	*
Eugene Walp.....	10.00	*
Richard F. Jeffreys.....	10.00	*
Alice Bethel.....	5.00	*

EDITOR'S NOTE: Brother George Darling passed away March 27, 1980. Following is a reprint of an article he wrote for the DEFENDER which was published October 31, 1973.

FOR CHRIST--AGAINST SIN

George E. Darling, Sr.

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

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

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

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

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

In 2 Corinthians 10:4-6 Christians are

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

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

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

To me it is downright SILLY for any man who claims to be a preacher, elder, deacon, Bible class teacher or one who loves the Lord and His cause to take such an anemic position in trying to be for the Lord without at the same time being AGAINST anything and everything that is contrary to His will. Certainly we should uphold nothing but Jesus Christ. We should defend to our death those principles and the church for which He gave His life. We ought to be ready to be AGAINST all things that hinder the salvation of the souls of men and the glorification of God.

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

WAS JESUS MARRIED TO MARY MAGDALENE?

Quentin Dunn

It has been said that Jesus observed the Jewish custom of being married and being the father of many children. They also say that he was married to Mary Magdalene and that he was not crucified.

Those making these arguments say that an unmarried Jew was not allowed to teach. They say that Mary Magdalene traveled with Jesus to prove that they were married. They also say that if she was married to one of the disciples that her special relationship with Jesus would have made them both subject to suspicion, if not charges of adultery.

Some researchers say that Jesus could possibly have been married to Mary of Bethany. They say that Mary Magdalene was rich and so was Mary of Bethany. They make other comparisons to prove that they were the same person. Let us consider what the Bible says about them.

Mary of Bethany was the sister of Martha and Lazarus. See John 11:1-5.

Mary Magdalene was a resident of Madala. Jesus cast seven devils out of her and she became a devoted follower of Jesus (Mark 16:9). She also reported His resurrection to the disciples (John 20:18). Nothing in the Bible indicates that Mary Magdalene was Mary of Bethany. They were not the same person.

Jesus talking with Mary of Bethany and Mary Magdalene does not prove that he was married

to either of them. It was not the custom of a Jewish Rabbi to talk with a woman in public. They did not consider it proper. Jesus valued the souls of women the same as he did the souls of men. Therefore, He did not observe the custom of the Jewish Rabbis' of not talking with women in public.

To say that Jesus did not die on the cross is to deny much of the Old Testament and much of the New Testament. There are many prophecies of the crucifixion of Jesus in Isaiah and Psalms. The fulfillment of these prophecies can be found in Matthew, Mark, Luke and John. This subject can be pursued much further. The point is that anyone saying that Jesus did not die on the cross disbelieves much of the Bible. The same is true of those who say that Jesus was married and was the father of children. Nothing in the Bible remotely suggests that Jesus had a wife and children!

Brethren, there is a tremendous problem of unbelief today! Let us boldly preach the Bible! Let us boldly teach the Bible! Study the Bible diligently and do all within our power to convince others to believe the Bible. Put our confidence in God and His word! The word of God is more valuable than gold and silver! May God grant us the courage to fight every false way!

1106 A Street
Floresville, Texas 78114



DEFENDER

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

VOLUME XI, NUMBER 6

JUNE, 1982

The John Grubb Family To Taiwan

JOHN M. GRUBB

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Romans 10:13-15).

On May 9, 1982, my wife and I decided we would, with the help of God, go to the island of Taiwan to preach the gospel. This decision was not a rash one. I have been preaching



full-time for almost ten years. I am 29 years old. My wife, Jacqui, and my three sons: Andrew (8), Daniel (5), and Samuel (20 months), are ready to go to Taiwan. We have been talking seriously about this move for the past year. It seemed everywhere we went and everything we saw read, "Made in Taiwan." During the Bellview Lectureship,

Ira Rice, Tommy Alford, Joe Ruiz, Bill Cline, and others encouraged us and persuaded us to make the final decision to go. If it is the Lord's will, we will leave for Taiwan by the first of the year.

The world population is approximately 4.5 billion people. About 165,000 people die

every day (without Christ). 343,000 are born every day. Therefore, there is an increase of 178,000 people every day. By the year 2000, the population will be 6.2 billion people.

At the beginning of 1982, 58% of the world's population is in Asia. This includes: mainland China (993 million), India (695 million), Indonesia (152 million), Japan (118 million), Bangladesh (94 million), Pakistan (90 million), Viet Nam (55 million), and Thailand (49 million).

WORLD NEED

The world's need for the gospel is greater than ever. The number of Christians is approximately the same today as in 1830, though the population has more than tripled. Buddhism and Islam are rapidly growing in Asia and Africa. There are fewer and fewer gospel preachers in the foreign fields every year. 94% of all gospel preachers in the world preach to the 9% whose mother tongue is English. 6% preach to the other 91% of the world. To illustrate this fact: "What if you came over a hill, and you saw two bodies of

(Continued on page 46)

(USPS 935-520)

DEFENDER

EDITOR

WILLIAM S. CLINE

ASSISTANT EDITOR

WINSTON C. TEMPLE

ASSOCIATES

ERNEST S. UNDERWOOD

JOHN G. PRIOLA

Published Monthly
(except December)
by the

BELLVIEW CHURCH OF CHRIST

4850 Saufley Road
Pensacola, Florida 32506

Second Class Postage

PAID at
Pensacola, Florida 32506

SUBSCRIPTION FREE

All contributions used in
operational expenses

GUEST EDITORIAL

If I Had Written....

TOM L. BRIGHT

Let us suppose that I had just written a book and that you held a copy in your hand. Let us further suppose that on page 19, you would read where I had written, relative to Christ's reign, that He will share that reign with the faithful, that this reign will be over the nations and "will follow his return to earth," you would think I was a premillennialist. But, of course, I did not write such.

If in this book, I had stated that it was clear from the Scriptures "that Jesus is not yet occupying his own throne," but was only at the present time sharing "the Father's throne while he awaits the time when he will occupy his own throne" (p. 22), you would probably say that I had premillennial leanings. But, of course, I did not write such.

Furthermore, if I had written that Jesus "has not yet assumed David's throne" (p. 34), but would do so when He "returns to earth to take his rightful place on the throne of David in Jerusalem" (p. 30), you would certainly believe I was a premillennialist. But, of course, I did not write such.

Suppose that on page 115 of this *fantasy* I had written that "The kingdom which is the subject of the Messianic prophecies was not established during Christ's First Advent or at Pentecost", surely you would suspect that, at least, I had definite premillennial views. But, of course, I did not write such.

Suppose I had added on page 116 that "The kingdom in view in the prophecies of Daniel" and other prophetic Scriptures "is not the Church," but that it (the kingdom of Daniel's prophecy) was rather the Messianic kingdom in which Jesus "will reign on the throne of David in Jerusalem over Israel, first among the nations, and over all the nations of earth," you would surely suspicion a premillennial slant in my interpretation of the Bible. But, of course, I did not write such.

If I had written (p. 208) concerning the prophecies of the supposed battle of Armageddon that they "portray a specific eschatological event to occur at the end of the age at the advent of Messiah in righteous judgement, coming to earth for the deliverance of Israel and all the people of God and for the inauguration of the Messianic kingdom, you might think that I was definitely premillennial in my thinking. But, of course, I did not write such.

If, in this supposed book, I had mentioned that the coronation of the King will take place on earth "when

Jesus assumes the throne of David at Jerusalem and receives the royal crown last worn by the faithless Zedekiah" (p. 256), you would surely understand that I rejected the idea that Jesus was now reigning as King over His kingdom. Especially would you feel this way if, in the very next paragraph, relative to Christ sitting upon His glorious throne, I had written, "Then shall be fulfilled the promise declared to Mary by the angel Gabriel, 'the Lord God will give to him the throne of his father David' (Lk. 1:32)." But, of course, I did not write such.

If, in my supposed book, I had written on page 356, "But the Church is not the promised Messianic kingdom. . ." and had added in the subsequent paragraph, "The faithful of the Church are now in the kingdom of Christ (the Church) and at the same time anticipate the coming of the kingdom of Christ (the Messianic kingdom)," you might possibly wonder where I have received my information. You might even suspect I had taken leave of my senses. But, of course, I did not write such.

If, in my book (p. 324), I had undertaken to show that those who felt that Mt. 24:3-31 was fulfilled at the destruction of Jerusalem in A.D. 70 were mistaken, saying that they had "produced some of the most fanciful and ludicrous conjectures and interpretations ever offered as serious 'exposition,' you might look upon the Jerusalem fulfillment of Mt. 24 as dubious, at best.

But should you then remember that I had written on page 294 that one of the most exciting truths revealed in the Bible was that "God will come to earth to make his home among men! He will bring heaven with him when he comes. . ." And should I add that "earth has been the habitat of man, but God wants to live here too," and further affirm that "God will never be satisfied until he comes to earth to live among men." Indeed, God coming to "earth — not in its present state nor in its millennial condition, but in its new and eternal perfection following the purifying conflagration of 2 Peter 3:7; 10-13" (p. 288), you might begin to wonder about my comment of the "most fanciful and ludicrous conjectures and interpretations ever offered as serious 'exposition.'" In fact, you would probably say that my comments were kind of like the pot calling the kettle black. But, of course, I did not write such.

No, this writer did not write such as the previous quotations, but Robert Shank did in his book, "Until The Coming of Messiah and His Kingdom."

Robert Shank was a denominational preacher who was converted several years ago by a

gospel preacher. And it is my understanding that he has been instrumental in converting other denominational preachers. However, I dare say that any preacher Shank came in contact with who held premillennial views certainly did not change these views through the efforts of Shank.

It is my conviction that Shank was premillennial before he was converted and that he never changed. It is beyond my comprehension how a man could have been premillennial, became amillennial and then change back to the premillennial view in such a short time. If it should be shown that I am incorrect in this assessment, my apologies will come forthwith.

However, my main concern is how such rank premillennialism could be virtually unknown to this great brotherhood for such a length of time. The influence that this man has in our brotherhood is widespread. He has authored several books and has appeared on many lectureships, workshops, etc.

Therefore, with no animosity whatsoever toward Shank, I affirm that he should be marked as a false teacher. The blasphemous doctrine of premillennialism has been publicly espoused by one claiming to be (as far as I know) a member of the Lord's church. The marking should be as public as the espousal.

Will this be that which will give prominence to premillennialism in the church of our Lord once again? I hope not.

With no quarter given, faithful Christians must take up the sword of the Spirit and meet, not the personality, but the doctrine. May we have courage to do so.

EDITOR'S NOTE: Under date of April 25, 1982 we received a letter from the elders of the Tusculum church in Nashville, Tennessee who oversee the Restoration Leadership Ministry stating:

"We have received a letter from brother Robert Shank dated March 24, 1982 containing information which will be of concern to all brethren.

1. A soon to be released book with which the Tusculum elders and the brotherhood in general could not endorse.
2. His resignation from the Restoration Leadership Ministry."

We are pleased to be able to pass this information on to our readers as they have requested, and commend them for their stand for that which is right in Christ Jesus.

THE INSTRUMENTAL MUSIC CONTROVERSY

DABNEY PHILLIPS

In the early days of the Restoration effort, instrumental music was seldom discussed and certainly not used. The question was first raised by a reader of the *Ecclesiastical Reformer* in 1851. It was answered by J.B. Henshall, the associate editor of the paper, who wrote in opposition to its use. Opposition also came from the blunt pen of Alexander Campbell when he wrote the following comment in the October 1851 issue of the *Millennial Harbinger*: "So to those who have no real devotion or spirituality in them, and whose animal nature flags under the oppression of church service, I think. . .that instrumental music would not only be a desideratum, but an essential prerequisite to fire up their souls to even animal devotion. But, I presume, to all spiritually minded Christians such aids would be as a cow bell in a concert." Years later, David Lipscomb cited an occasion when Campbell was offered a Presbyterian house in New Orleans in which to preach and successfully requested the organ not to be used. Also, Lipscomb stated he was present when Campbell preached in the McKendress Methodist building in Nashville, Tennessee. The organ was not used.

While preaching at Millersburg, Kentucky in 1851, Aylette Raines noted in his diary that "Brother Saunders wishes to introduce the melodeon in the church." Then, for almost ten years the brotherhood dropped the subject. In the January 1860 issue of the *American Christian Review*, Ben Franklin ironically denounced the instrument when he wrote that it would be all right for a congregation to have one if it had lost the spirit of Christ and if that congregation desired to be a fashionable society.

Dr. L. L. Pinkerton of Midway, Kentucky is the first person known to have successfully inserted it into public worship about 1859 or 1860. Pinkerton wrote: "So far as known to me, or, I presume, to you, I am the only preacher in Kentucky of our brotherhood who has publicly advocated the propriety of employing instrumental music in some churches, and that the church of God in Midway is the only church that has yet made a decided effort to introduce it." The instrument was justified at Midway on the grounds that the

singing would scare even the rats from worship. At first, the church met on Saturday nights to practice singing. Shortly afterwards, someone brought in a melodeon to help get the pitch. A sister began to accompany the singing on the melodeon, and the group next decided to use it on Sunday. The instrument produced friction. One of the elders, Adam Hibler, had one of his slaves, Reuben, take it out one evening. But in a brief time another instrument was brought in for worship. This melodeon is presently in the Christian Junior College at Midway, Kentucky.

Those who favored the instrument argued that it was an expedient, a simple aid to the singing which violated no specific command. It was argued that when not forbidden by the New Testament, they were free to adopt their program to changing needs. The opposition to the organ did not argue that there must be explicit authority for every accessory of worship such as pulpits, pews, meeting houses, hymn books, but only that every element of worship must be scripturally authorized. There is precedent for sermon, song, prayer, Lord's supper, and contribution, but none for instrumental music. Opponents of the instrument asked three basic questions on the issue: Did Jesus Christ ever appoint it? Did the apostles ever sanction it? Did the primitive church use it? These brethren felt it was an innovation, without express command or approved example. The use or non-use was symptomatic of an attitude toward the Scriptures.

An extended discussion of the music issue developed in the years 1864-1868. W. K. Pendleton, twice the son-in-law of Alexander Campbell, believed the instrument was a mere expedient. Isaac Errett, editor of the *Christian Standard*, alleged that the instrument was an unnecessary expedient, but he failed to oppose it on a scriptural basis. Brother J. W. McGarvey disagreed with Pendleton and Errett when he stated, "In the earlier years of the present Reformation, there was entire unanimity in the rejection of instrumental music from the public worship. It was declared unscriptural, inharmonious with the Christian institution, and a source of corruption." The scholarly J. W. McGarvey never

changed his position on the music issue. Moses Lard, in his *Quarterly* of March 1864, wrote defiantly against its use. He insisted that the instrument was an "impious innovation on the simplicity and purity of the ancient worship." Lard felt that a preacher should not enter one of the instrumental churches and that no Christian should ever unite with one.

In 1868, Ben Franklin estimated that about fifty congregations had begun to use the organ. Over the years, the feeling grew that the instrumental churches could not be fellowshiped. This issue, along with the matter of open membership, a missionary society, and liberalism in general, brought about a permanent division recognized by the U.S. census in 1906.

The history of New Testament worship clearly shows that only a *cappella* music (as is done in the church) was used. (See Acts 16:25; Rom. 15:9; 1 Cor. 14-15; Heb. 2:12; Jas. 5:13.) A careful study of Ephesians 5:19 and Colossians 3:16 reveals that the heart is the instrument to be used in singing praises to God. Secular historians such as Thomas Aquinas, Joseph Bingham and Edwin Dickinson verify singing as the music of the early church. With rare exceptions, there is no mention of instrumental music in Christian worship until after the middle ages. The "Church Fathers" were so opposed to instruments that they would allow it in no form. There are numerous quotations against it from Protestant leaders such as John Calvin. The well-known Charles Spurgeon refused to use the instrument in his ten - thousand - seat tabernacle in London.

Some have inferred from the use of instrumental music in the Jewish temple that it is authorized in the church, but the entire ritual of the Old Testament has been abolished, and no part of it can rightly be perpetuated except that which is newly authorized under the new covenant (Heb. 7:12). Others have drawn an inference in favor of the instrument from the fact that in the visions of Revelation, John saw the redeemed harping upon harps. This conclusion is false on two counts. First, John's visions were symbols, not realities. Second, some things may be proper in heaven that would not be allowed on earth. Obviously, heaven and earth are two different places. Jesus underscored this truth in his discussion with the Sadducees in Matthew 22:24-32.

of God. The Lord continues to frown upon those who sow discord among brethren (Prov. 6:16). A statement from Jacob Creath, Jr., an opponent of the missionary society and instrumental music, written in 1867 when he was an old man, is to the point: "The tendency of all such things. . . is to promote two parties among us and then ultimately to throw the blame of the split upon those who have strictly adhered to our Rule." We must continue to teach and to indoctrinate our people on this most fundamental question. If a new generation arises in the church which has little convictions on the subject, the elders, deacons, preachers, and college professors will be largely to blame and will have the blood of a digressing church on their hands. The scriptural position has been vindicated numerous times in sermons and debates. The arguments advanced against the use of instrumental music in worship are scriptural and sound and will continue to stand the test of time and controversy.

4030 Camellia Drive
Montgomery, Alabama 36109

NOTICE

The DEFENDER is sent each month (except December) to Bellview members, congregations and individuals who have requested it, or to congregations and individuals who others have requested that it be sent to; therefore, if you receive the DEFENDER without personally requesting it, it is because others have requested it for you. If for some reason you do not wish to receive the DEFENDER, please notify us and we will delete your name. We continue to appreciate the comments you make regarding this publication. Furthermore, we are grateful for those who financially contribute to help us in the rising expenses (mostly postage) of such a publication.

It is a serious matter to divide the people

THE JOHN GRUBB FAMILY TO TAIWAN

water. In one body of water you see 9 people drowning. In the other body of water 91 people are drowning. In the body of water with 9 drowning people, there are 94 people trying to save them. In the body of water with 91 drowning people, there are only 6 people trying to save them." This is the condition of world evangelism. We have 90% of our members in six southern states. If we had as many preachers in the United States per capita as we do outside the country, we would have only *eight* preachers in the United States! It is our purpose to accept the charge of our Lord to "go into all the world and preach the gospel to every creature" (Mark 16:15; Matthew 28:19). With Isaiah we say, "Here am I, send me" (Isaiah 6:8).

WHY TAIWAN?

Not because of its population. There are only about 17½ million people on the island. But still, that is more than the combined populations of Alabama, Arkansas, Kentucky, Mississippi, and Georgia!

Not because of its size. It is only about 250 miles long and about 90 miles wide. It is only 13,892 square miles. This is about the same size as the states of Maryland and Delaware combined. The combined population of those two states is about one-fourth the population of Taiwan: 4.8 million people.

The main reason! The island is only about 100 miles from mainland China, where approximately *one billion* people reside. This is approximately 25% of the *world* population. The people on the island of Taiwan speak primarily Mandarin Chinese. This is also true of the mainland.

THE PLAN

To be one of twelve families to go to Taiwan and teach the people the gospel of Christ and train them to do the same (11 Timothy 2:2). It is our purpose to go to the city of Taichung to begin this work. For the first two years, we will be attending language school so that we can effectively communicate in the language of the people. We will then use our new language to preach the gospel to the Chinese people. It is our purpose to do any thing we can to help in the establishment of a school to train Chinese people to take the gospel to their people. It is our purpose to cooperate in the "Bibles for China" program and use the Bible Correspondence Courses written by brother Rice.

Hopefully, the Roger Campbell family will be able to go with us at the same time we leave for Taiwan.

My family and I have committed ourselves to a *minimum* of ten years working with the Chinese people. We plan to stay the first tour forty-two months (3½ years). We are now making plans to sell most of everything we have and set up housekeeping in the city of Taichung by the first of the year.

WHAT CAN YOU DO TO HELP?

First, you can pray for us and encourage us. We are going to need your prayers to our God to meet the goals we have set. One of Satan's greatest tools is discouragement. Your encouragement will help us overcome this temptation (James 4:7).

Second, you can support us financially. We need your *monthly* support. We need one-time contributions to meet our travel needs and set-up needs in Taiwan. As of this writing, we still need a sponsoring congregation to oversee this work. If you are interested in discussing this challenge, please contact us. Until we do find a sponsoring congregation, the church of Christ-Waynedale has agreed to receive all funds for this work. If you want to commit yourself on a monthly basis, or want to help on a one-time basis, send your checks to: church of Christ-Waynedale, 3421 Thurber Avenue, Fort Wayne, Indiana 46809. Please mark the checks: Grubb/Taiwan Fund. You can contact me at 332 Karen Street, St. Charles, Missouri 63301. Or, you can call me at: (314) 723-1614.

In 1934, there were twelve missionaries in mainland China. There were eight congregations. 30 Chinese preachers, about 600 attending worship, and two Christian publications. All of this was lost to Communism. Let's pray and work so that we can reach them again.

We are committed to go! We are asking you to help us reach that goal. Won't you take advantage of this opportunity to reach lost souls for Christ? We pray you will. We are bound for Taiwan, Republic of China!

332 Karen Street
St. Charles, Missouri 63301

EDITOR'S NOTE: Brother George Darling passed away March 27, 1980. Following is a reprint of an article he wrote for the DEFENDER which was published in February, 1974.

Take Your Stand, Brethren!

GEORGE E. DARLING, Sr.

One of the most profitable studies one can make is of some of the leading characters of the Old Testament. A diligent and careful study of the times and conditions under which these great servants of God lived gives one a wonderful insight into the conditions that Israel was confronted with in her fidelity and in her departure from God. Christians should be more familiar with those times and characters.

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

Isaiah began his work at a time when the people of God were "filled with the customs of the east (and) their land full of idols." Isaiah dedicated his life to God and to the word of warning Judah against the wicked course it was following, being influenced by other nations. He was forever in conflict with the tendencies of the time. His work and his life serves as a marvelous example for gospel preachers of our day to follow in these times when so many are showing signs of softness. Isaiah was a lover of peace, but he realized that peace could only be found and established by a war of destruction of all that was contrary to God's plans and purposes. He found that it was impossible for him to preach the truth as God commanded him to do and "let other people alone." Strange indeed, the number who attempt such today.

Every effectual, faithful servant of God sent to make known the way of the Lord, delivered a destructive, as well as, a con-

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

No period in the history of Judah was more critical than that in which Isaiah prophesied. The factions within finally brought its downfall and sent its people into Babylonian captivity. The people refused to "hear the law of Jehovah" and said: "Prophecy unto us the right things, speak unto us the smooth things" (Isa. 30:10-11). Doesn't this sound familiar? Such a condition exists in the Lord's church today. We cannot correct this problem by giving to the people what they want. A preacher, if he is worth his salt to the cause of Christ, is not concerned with what the people want. He is concerned with what they need. With unfaltering courage he will preach the "whole council of God", "in season and out of season", in the face of all opposition, and in the words of another faithful preacher he will say without fear, "Thus saith Jehovah, Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls" (Jer. 6:16). Sad, but true, like the people to whom this was spoken, many will say, "We will not walk therein."

May God help us in these trying times and give us men of uncompromising courage, untiring zeal and unrelenting fidelity who will "cry aloud, spare not" and "lift up their

-48-



DEFENDER

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

VOLUME XI, NUMBER 7

July, 1982

Ten Tons Of Garbage

Foy L. Smith

A recent story carried by newspapers and television stations in Los Angeles told of an elderly woman whose body was found in her house under five tons of debris of just about every kind. The authorities said that possibly another five tons were in the house and were discussing the necessary funds for the removal of the rest. They were also speculating that she possibly had died a natural death, only they were faced with the question of how she managed to crawl up under all that stuff and die? That question would naturally have to be resolved.

I need not linger longer on this sad story for this is about all that I learned from reading the account and hearing it on the news. To me, however, it becomes a graphic picture of what is happening in many great cities in our nation today. I shall use Los Angeles as a prime example. In many ways the entire region is dying under a mountain of garbage and sinful debris. The modern Hollywood casts a woeful shadow over the entire valley, and also over the entire world. How well I remember what people used to think of the old Hollywood, but it was Sunday School "stuff" compared to today's Hollywood. Maybe old Hollywood wasn't so bad after all. Someone said that the only pictures fit to see today are the ones that were not fit to see thirty years ago. And in most places they come on after midnight which eliminates the very ones who need to see them — at least see them in contrast with the junk that America is being fed today during all the prime time hours.

HOLLYWOOD and VINE. What a thrill it used to be to stand on this famous corner. But no more. All that one will see now is just the sign marking the crossing of two streets and thousands of people who have no idea how

famous it was in days gone by. SUNSET BOULEVARD. Everyone who came to this area in years now gone had to see this famous boulevard. The recently deceased William Holden starred in a great movie by this name. Yes, a great movie — a masterpiece and award winner in many categories. Now that was in the "good old days." Be very careful how you drive down SUNSET BOULEVARD today! One doesn't dare get out and walk up and down it without plenty of protection. Like HOLLYWOOD BOULEVARD it is a market place for pimps, drug peddlers and addicts, and "ladies of the evening" by the hundreds. Though I think the word "ladies" is a misnomer!

Prostitutes openly flaunt the law and advertise themselves, and by their own admission many make as much as eight hundred to a thousand dollars per day. Murders on these streets occur almost by the hour. The glamour of a Hollywood of saner days is gone. The old studios are gone. Many of the old stars of yesteryear who are still living have as little to do as they can with today's film industry. They won't even appear as guest stars on TV because of the gutter language and nudity now so prevalent on every screen. They resent the exploitation of sex and when they are occasionally interviewed speak out openly against it. Hoorah for them!

So friend, don't come out west expecting to see the thrills and glamour of the old days. It isn't here anymore. It is gone forever. Supermarkets now stand on the lots where the old studios and sound stages once stood. To see a block of New York City now you have to go to New York City. We used to see it in fake fronts on a lot behind a high wall. If motion pictures ever had great days those were the great days. Those were days of make believe. In those days people could

(Continued on page 54)

(USPS 935-520)

DEFENDER

EDITOR

WILLIAM S. CLINE

EDITOR

ASSISTANT EDITOR

WINSTON C. TEMPLE

ASSOCIATES

ERNEST S. UNDERWOOD

JOHN G. PRIOLA

Published Monthly
(except December)
by the

BELLVIEW CHURCH OF CHRIST

4600 Bayley Road
Pensacola, Florida 32506

Second Class Postage

PAID at

Pensacola, Florida 32506

SUBSCRIPTION FREE

All contributions used in
operational expenses

GUEST EDITORIAL

Present Day Pharisees

Steve Gunter

In our time those who preach peace and love often are the first to attach labels to the militant men of faith who oppose the current modernistic trends among some in the church. Those who sound out the theme of love turn so spitefully when confronted in their error.

If a man seeks a "Thus saith the Lord", he is labelled a "Pharisee". Should it happen that a member question the cultish Crossroads movement he is forever dismissed as a "negative factor" and one to avoid and work around. Soon the faithful servants are isolated and the church falls away, a victim of pathetic indifference.

Well did the Apostle Paul say, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears" (II Timothy 4:3). The grand old apostle admonished the church to remain alert to factions seeking to destroy the doctrine of the church. It is in fact the duty of elderships today to awaken to the tide of error inundating the faithful churches which remain.

The times loom dark indeed when defenders of the faith are labelled, "Pharisee". The church is filling with men who seek to restore that old liberal vision of a social gospel. The social gospel movement erupted on the American religious scene in the last quarter of the Nineteenth Century. It failed miserably and never took serious hold in the churches of Christ. Its present revival and appearance among us ought to cause concern and action.

Beware brethren when the minister preaches on "human needs" and means to shackle the church with a collectivist socialist program which will translate his vision into reality. Be alert brethren when such men inform you that they reject labels for this is a sure sign of liberalism. Take heed when such men proclaim the need for "social justice" from the pulpit for this is mere humanism and political dreaming when men need most to hear of Jesus and him crucified.

Finally I have the feeling that our Lord would praise our present day "Pharisees" and that ought to cause us to ponder the direction of the church. The church needs prayer more now than at any time in this century.

1202 Royal Drive
Bentonville, Arkansas 72712

"THE CHILDREN'S CHURCH PRACTICE AND A FAULTY BASIS FOR THE ESTABLISHMENT OF IT'S AUTHORITY"

H. Daniel Denham

This writer has become increasingly concerned over the direction which many well-learned and capable brethren have chosen in recent times as pertains to the grounds for the establishment of Bible authority for the children's church practice. This direction constitutes an appeal to *supposed* parallels practiced by others in the general fellowship of the churches. The argument made is that because one practices and/or fellowships those who practice unscriptural practices (and such are they because of their parallel to the children's church practice we are told), then it is impossible for one to denounce or withdraw oneself from the children's church practice and practitioners. Thus, we are exhorted for the sake of unity to cease denunciation of the children's church innovation and maintain fellowship with those who practice it as such is the *consistent* thing to do — so they aver! Under the guise of a call for consistency, we are told by others to accept the children's church practice and thus *consistently* maintain unity.

The fallacies of this reasoning are self-evident when reflected upon. *First*, those who argue thusly have yet to prove the parallels of which they speak. Some have paralleled the nursery, Bible classes, two separate and autonomous congregations meeting in the same building, a man going to the Restroom during services, absentism, a woman taking her child outside during services for disciplinary action, and so on, to the children's church practice which has no authority and thus violates such passages as Heb. 10:25 and 1 Cor. 11:20 by the dividing of an autonomous congregation (or assembly) into two or more parts for the conducting of worship services. Like the anti-orphan home brethren who assert that the orphan home is parallel to the missionary society without proving the parallel, these brethren make accusations without proof. (1 Thess. 5:21). *Second*, even if the premise of parallels be proved, this would not demand the conclusion asserted by these brethren, e.g. that children's church must be accepted. Because one is a liar, this does not establish the propriety of stealing. Because open liars may be in the fellowship of

a congregation, this does not mean that the sin of fornication (as well as lying) should not be denounced and its adherents punished. The logical consequent of this premise is that since all men sin (Rom. 3:23), then sin must not be denounced and its adherents disciplined or punished. For the arguer to be *consistent* he must contend for this proposition. *Third*, this contention is founded upon the erroneous concept that consistency is truth. The proper position of consistency is as a fruit or consequent of truth and not as truth's antecedent or identity. To be consistent is not necessarily to be truthful: as the world is filled with many consistent liars. *Fourth*, as a postulate to the second, one unscriptural practice *never* makes another unscriptural practice scriptural and thus establishes its propriety for use or fellowship. *Fifth*, when a practice is unscriptural, having no authority for its existence and indulgence, then one has no scriptural option to partake of it, nor even to fellowship those who do (2 John 9-11). There is *no* freedom or liberty of practice or fellowship when the law of God has been violated and its authority circumvented by unwarranted and un-sanctioned practices such as "children's church," "training for youth worship," "children's Bible hour," or whatever other name that brand of stinkweed may be called.

Brethren, let us not lay aside God's rule by the acceptance of such shoddy and faulty reasoning as presented in this appeal to stupidity postulated by brethren who are willing to compromise the word of God on the grounds of unity, or *more properly* union. If the reasoning of these brethren be followed, then there will be *no* basis upon which we can *consistently* not practice or not fellowship those who do practice the use of the mechanical instruments and missionary societies.

May God help us to see that that day may never dawn when we will again accept such in the blessed Body of our Lord.

503 East Main Street
DeFuniak Springs, Florida 32433

A Brief Review Of The New King James Bible (No.1)

Robert R. Taylor, Jr.

Since the New King James Bible (in reality the New Testament only since the Old Testament portion is not included) came out in 1979 I have received numerous requests to write something relative to it. I plan to do that in some seven or eight articles for the DEFENDER. I purchased a copy awhile back and have spent several hours in a close perusal of it and especially in some of the areas where many of the new Bibles have missed the mark of Scriptural accuracy and Biblical reliability.

SOME INTRODUCTORY MATTERS

It came out just before the decade of the 70's ended. Thomas Nelson, Inc. of Nashville, Tennessee is its publisher. No one may accuse it of lacking color since it bears a bright orange color for its paperback cover. In the Introduction, the publishers point out some of the reasons why they have undertaken this work of updating the KJV and recognize the supreme place it has long enjoyed among English readers of the Bible. Early in the Introduction they announce it to be their avowed intent to "to produce a revised English King James Version of the Holy Scriptures." They recognize that with the passing of more than three and one half centuries since the initial debut of the KJV that certain words and expressions have changed meanings. This new work had as its intent to give an update to such words and expressions. Not only have they changed a number of words that no longer mean what they did in 1611 but they have changed verbs that ended in *eth* and *est*. They point out in the Introduction; "For example, should we use *love*, *loveth*, or *lovest*? *do*, *doeth*, *doest*, or *dost*? *have*, *hath*, or *hast*? Because of such problems, contemporary English usage has been substituted for the previous word endings." On the surface, this may please a number of modern English readers. Yet there may well be a point of Biblical accuracy aim and intent here that is mighty easy to overlook. Numerous verb endings with the *eth* in both the KJV of 1611 and the ASV of 1901 actually set forth *continuous* action in the Greek tense. A few examples will illustrate. The *committeth* of Matthew 19:9 in both the KJV and the ASV of 1901 becomes *commits* in the New King James Bible. Yet the word there demands continuous action. The couple in this position keeps on committing adultery as long as they remain in the adul-

terous union. Yet *commits* may refer to a one time violation when the marriage is first entered. The *cleanseth* of 1 John 1:7 in the KJV and the ASV of 1901 becomes *cleanses* in the New King James Bible. Yet the action there is continuous. John is saying that if we keep on walking in the light as he is in the light, the blood of Christ keeps on cleansing us from our sins. The *believeth* of John 3:16 in the KJV and in the ASV of 1901 becomes *believes* in the New King James Bible. Yet the verb in that beautiful context means vastly more than the formation of a one time belief on the Lord. It means a continuing, obedient response if we are to avoid perishing and ultimately attain to the everlasting life of the precious passage. The older translations came just as close to rendering these as continuous action as do the modern verb forms. Sufficient Greek helps are so easily available in reliable commentaries that no serious student of the Bible has to be in the dark about whether point action or continuous action is meant by verb forms. I fail therefore to find why such verb endings should bother modern day English students who are really serious in learning truth and why such changes are so highly hailed as great improvements.

The New King James Bible has injected a new format into its work. It consists of the following: (1) "Paragraph headings assist the reader to identify subject matter and logical transitions." Sometimes they do aid; at other times they signally distract. (2) "Oblique typeface in the text indicates an Old Testament quotation." (3) "Footnotes identify Old Testament quotation sources." Most students will find Numbers two and three to be of aid. (4) "Poetry" is structured as contemporary verse to indicate the original poetic form of the passage, and for beauty." I do not fault the work in this endeavor. (5) "The covenant name of God was usually translated from the Hebrew as 'Lord' in the King James Old Testament, using capital letters. Therefore, wherever this name is now quoted in the New Testament, the name is likewise capitalized." In every way at our command Deity should be exalted and extolled. This is precisely why some of us still use the solemn forms of "thee," "thou," "thy," and "thine" in our prayer language rather than the more common forms of "you" and "your." Some fault us for doing this orally and yet

they will follow a similar policy in literary endeavors! (6) "The 1611 edition italicized words to make English meaning for that time clearer than permitted by a literal translation of the Greek. Many of these additions are now unnecessary and have been omitted." This was a positive plus for the KJV of 1611 and the ASV of 1901 because readers could tell when the word or words had been added by

translators. In their omission, this becomes a definite minus in most, if not all, the modern Bibles, the New King James Bible included.

(TO BE CONTINUED)

P.O. Box 464

Ripley, Tennessee 38063

"Preaching Truth And Being Lost"

Garland M. Robinson

Is it possible to preach the truth all of one's life and still lose your soul eternally in hell? Yes, it is possible! But doesn't that sound strange? Why is this true? Because some men refuse to deal with problems because they fear losing numbers and popularity. Anytime a preacher will not preach to the needs of the people, there is something definitely wrong. No, it's not the easiest course to pursue. Nor is it the course whereby you are always liked by all the people. But there is one thing that is certain, you will always be pleasing to God and in His favor. One of the first lessons learned in preparing one's self to preach the gospel is to preach to the "needs" of the people. All too often many preachers present fine little sermonettes, teach good things about Christian living, and never, no never, rebuke or reprove the devilish doctrines of men (even if they are members of the church).

Paul never shunned to call names and rebuke those that sinned in teaching error. Hymenaeus and Alexander are two good examples (1 Tim. 1:20). These brethren were delivered unto Satan, that they may "learn not to blaspheme." These men were not denominational teachers, they were members of the Lord's church who "...having put away, concerning faith have made shipwreck" (1 Tim. 1:19). Yes, Paul could have ignored these men, preached truth and been lost, because he deliberately failed to "mark them" and point out their error (Rom. 16:17-18).

There is an ever increasing number of members of the church today like those of Isaiah 30:10, who were saying, "...Prophesy not unto us right things, speak unto us smooth things, prophesy deceits." Today we hear, "Don't be negative." "Don't present our dirty laundry before the world" (meaning to expose error

and problems within the church). "We have enough problems without you stirring up more by telling us of brotherhood problems." "That's way down there and does not affect us here," etc., etc. A preacher can preach the truth all his days and be lost because he did not preach "the whole counsel of God" (Acts 20:27).

1 Kings 18:17-18 tells us of such an accusation brought against Elijah. When Ahab saw Elijah he said, "Art thou he that troubleth Israel?" When Elijah pointed out sin and proclaimed the message of God which went against Ahab and the people, he was accused of being a trouble-maker. Why did Elijah preach in such fashion? It certainly did not please the majority. It surely did not make him the most popular fellow in Israel. Why did he preach such things that troubled all Israel? Simply because he was a true and faithful prophet of God. Notice his answer. "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

Just because Ahab called Elijah a trouble-maker did not make it so. The truth was, Ahab and his cohorts troubled Israel by changing the law of the Lord. They had forsaken a "thus saith the Lord." Elijah was simply preaching the old time message from the word of God and when it contradicted the lives of the people, then there was trouble. But caused it? Elijah by preaching the truth to the people by not obeying the commandments of God? The answer is obvious. Ahab and his people.

What if Elijah just kept on preaching truth and ignored the sins of the people? What if he preached love, fellowship, en-

couragement and forgiveness and failed to preach to all their needs? He certainly would not have been in favor with God.

The WORD says, "For there must be also heresies (factions, ASV) among you, that they which are approved may be made manifest among you" (1 Cor. 11:19). The first century church was not without its problems, but those who were faithful and contenders for the faith were made stronger by fighting error and division. Cannot we, too, be made stronger when we fight down error and compromise within the brotherhood?

Oh, how every faithful servant of Christ wishes that he could spend *all* his energies in presenting to the world the unsearchable riches of Christ, but Satan will just not let it be so easy. I would love to see every elder, preacher, teacher and member incorporate *all* their efforts into teaching the lost, but again, Satan and some brethren just will not have it so. No New Testament evangelist ever spent all his available time teaching the lost; there was always false teaching of the brethren with which to contend. See for example: 1 Cor. 1:10-17, division and party names; Gal. 1:11-24, defense of his apostleship; Gal. 2:11; 3:29, the judiazing teachers; 1 Thess. 4, those who taught against the resurrection; 1 Tim. 1:19-20, Hymenaeus and Alexander; 2 Tim. 2:17, Philetus; there are so many examples they just cannot all be mentioned. As a matter of fact, every epistle in the New Testament deals with some false teaching, error, or problems with the exception of Philipians. Why then do some wonder why we cannot preach the truth to the lost and ignore problems in the brotherhood? The answer is, we cannot and be faithful to God. Paul nor any other apostle preached only on saving lost souls, but much of their attention was to errors and problems within the church.

Yes, one can preach truth all his life and still be lost if he fails to point out error and rebuke and reprove the devilish doctrines of men whether in the church or out of the church. Such men that fail to preach all the truth regardless of whom it may be or whom it may concern are cowards. The basis of fellowship is not found merely in baptism and the Lord's Supper. Paul disfellowshipped some men in the New Testament church, and "turned them over to Satan," because they taught the resurrection is past already.

False doctrine will eat away at the church as gangrene, and as gangrene, ought to be cut out. Yes, one can preach truth and still be lost.

3421 Thurber Avenue
Fort Wayne, Indiana 46809

TEN TONS OF GARBAGE

spend twenty-five or fifty cents, go inside a theatre and escape from reality for a couple of hours. Today people see blood and guts on the streets and then pay four or five bucks to go inside and see more blood and guts on the silver screen. The old Hollywood is gone and I'm not shedding any tears over it, but at its worst it was good compared to the gigantic heap of garbage and trash that millions are being buried under today by this modern so-called glamour world!

Is Los Angeles and adjacent areas the only spot in America that is being buried under all this filth and corruption? Not on your life. All America has fallen victim to this kind of rubbish and trash. The murder capital of America is constantly being jostled back and forth between Los Angeles, Dallas, Houston, New York City, Memphis and a few other cities. What about television? Millions are addicted to the afternoon soaps, which are immorality and degradation to the nth degree. The TV "big-wigs" are now saying there will in all probability be frontal nudity on TV in the afternoon soaps within ten years and maybe in two years! It, TV, invention of the ages, without a doubt is one of the great corrupters of this generation.

Surely the old woman of our story did not crawl up under five tons of junk and die. But that's exactly what this land is doing. Crawling up under a world of trash and iniquity and dying — and that by choice. Only this is suicide—self-destruction as a nation in every definition of the term. Los Angeles, Dallas, Houston, New York City, YOUR TOWN U.S. — AWAKE before it is too late! "Awake to righteousness. . ." (1 Cor. 15:34).

P.O. Box 2351
Riverside, California 92516

Contributions

Malcolm Kniffen.....	\$ 1.00
Bruce Harris.....	1.00
Foy L. Smith.....	10.00
Jerry Lindesmith.....	35.00
John E. Mancill.....	10.00

EDITOR'S NOTE: Brother George Darling passed away March 27, 1980. Following is a reprint of an article he wrote for the DEFENDER which was published in September, 1974.

Old Copy

George E. Darling, Sr.

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

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

"Those brethren who think the policy of exposing error in or out of the church too drastic and who believe a course of less resistance and severity should be pursued would do well to look up some old files of the papers and see how the men whose memories are cherished and whose praises are yet sung wrote and preached a generation ago. We often hear it said: 'We need a Lipscomb, a Sewell, a Benjamin Franklin, at the helm today.' True, indeed; and if they were here to do the steering, certain forms of error gaining currency in our own ranks could not get a start.

"And some good but misinformed brethren would have us keep the GOSPEL ADVOCATE free of all disputed issues. That is too much

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

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

Keep in mind, brethren, the above was written in 1932. It was needed then, and oh, how it is needed today. Too many of our editors are applying the 'soft touch.' Their papers could do worlds of good for the cause of Christ if they would wield their pens against the liberalism that is engulfing the church. How confusing it must be for some who accidentally get their hands on "Contending for the Faith;" First Century Christian; The Defender; Words of Life; The Bible Way and ONLY A FEW MORE of our papers that have the courage to expose and combat the forces of evil in and out of the church, to then read the BIG papers (thousands of subscribers) and see articles by the promulgators of heresies. Is this endorsement by association? It is amazing, to say the least, to look back 30-35 years and note the difference in the "leading journals" of our brotherhood. We believed in "disputing" then. Today we are trying to play both ends and the middle. Is this what is meant by the "middle of the road?"

** **

HALITOSIS

Bob Howton

During the last 10 to 15 years of her employment with the local V.A. Hospital, my wife served as a Certified Dental Assistant, working with the Chief of Dental Services. As one might suspect, she often came home with some hilarious accounts of what took place on a given day. She told of one poor fellow who "ranched" out his mouth with Evening in Paris "Cologne" so he wouldn't have "Halley-Tossis" when he sat for treatment.

One thing mamma (my wife) always told me and the kids was that mouthwash could hide bad breath for a little while, but sooner or later, it'd surface again and generally with more "punch". The thing to do, she said, is to remove the cause and you won't have to worry with the effect. I'm sure all of us have "sampled" a few bad breaths in our time, but probably none equal to the fellow who said he wife's breath was so bad her lips rolled up like window shades, trying to get away from her mouth.

As ridiculous as this may have seemed up to this point, let me hasten to make my analogy before some well-intentioned brother gets offended. I was reared in a denominational home (a strict one), and many of the

unscriptural things that only the denominations would allow in that day, I'm beginning to see and hear in the Lord's Body today. The lame brain excuses so offered in defense of such things is very much like the mouthwash mentioned above. They don't remove the problem and only offer temporary relief from the foul results which always follow. Please consider this small sampling.

(1) CHURCH OF CHRIST — INSTRUMENTALISTS: This is not merely a slight deviation from the truth which would only require repentance for using instruments before being in full fellowship with Christ's Body. It's denominationalism, which is wrong. (2) FAMILY LIFE CENTERS: Why don't they just admit that they're recreational facilities with no possible scriptural reason for existing. (3) FELLOWSHIPING THOSE FROM WHOM THE CHURCH HAS WITHDRAWN: Why not just admit that the Bible is old fashioned and out of touch with the reality of modern times? Truly, brethren, it seems that man has imposed more than "bad breath" upon the Lord's Body. Somebody has lifted the lid off the cesspool and it wasn't God.

4330 Brenda Drive
Tuscaloosa, Alabama 35401



DEFENDER

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

VOLUME XI, NUMBER 8

AUGUST, 1982

The Fields Of Taiwan Are White Unto Harvest

Roger D. Campbell



Students of God's word are well acquainted with our Lord's statement regarding the "fields" being "white already unto harvest" (Jn. 4:35), as well as His truthful saying, "The harvest truly is plenteous, but the labourers are few" (Matt. 9:37). Though farming is a worthy occupation which has involved a great percentage of mankind through the years, in these passages Christ surely referred not to the physical ingathering of agricultural harvests. Rather, His remarks indicate that there is a world full of precious souls who could be won unto Him if only there would be labourers to seek such a result (harvesting souls unto the King of kings). Every region of this planet can be described as a part of "the world," so we need to take God's *only* power of salvation, the gospel (Rom. 1:16), into every region in order to obey our Lord's commission to go "into all the world and preach the gospel to every creature" (Mk. 16:15).

Truly the nation of Taiwan, with its unharvested fields, is one region which presents

a tremendous opportunity, as well as a formidable challenge, to the church of our Lord to bring her precious souls to the Savior of all societies. Regular readers of the *Defender* are well aware of the efforts that have already begun to teach the unsearchable riches of Christ to this nation of nearly 18 million people. Recently brother John M. Grubb wrote in these very pages regarding his (and his family's) intention to go and teach these people who know not Jesus. This current article is not an attempt to correct or change those things stated by brother Grubb. Rather, it is simply set forth to notify all concerned Christians that my family and I have also determined to be a part of the Taiwan evangelistic team. My wife, Donna, and I are both twenty-six years of age, and we have two sons, Caleb (age 3), and Jacob (6 months). If the Lord wills, we will depart from this nation to commence our labors in Taiwan by December first of this year, and we intend to work on this island for a minimum of 10 years. But, we need the help of our brothers and sisters in Christ in order to do so.

We are proud to tell our friends and brethren everywhere that we will conduct our labors in Taiwan under the oversight of the elders of the Shelbyville Road church of Christ in Indianapolis, Indiana. This congregation of God's children has long been known for its love and defense of the truth. Yet the brethren there cannot provide us with the entire amount of support which we need in Taiwan, so we need individuals and congregations who will help send us. How shall the Campbells teach Christ to the Taiwanese people "except they be sent" (Rom. 10:15)?

Many times brethren give reasons for not
(Continued on page 60)

GUEST EDITORIAL

Enemies Of The Cross

Jim E. Waldron

Gospel mission efforts are being undermined by false teachers. Ninety-three percent of the world's 4.5 billion people live outside the United States, yet 95 percent of our evangelists are concentrating on the seven percent. Very few elderships have the courage or will to sponsor an overseas work. Fifty-eight percent of the world's population, 2.6 billion people, live in Asia alone. But there are fewer than 40 American evangelists in the entire continent.

Satan surely rejoices to know that he has so hindered the spread of the New Testament church. There are God-fearing elders and preachers who are seeking lost souls far and near. Yet while Satan and his agents spread atheistic communism to America's door in Nicaragua, Cuba and El Salvador, many church leaders could care less about spreading the borders of Jesus' kingdom to other nations. Well did the Holy Spirit say of such, *"woe to them that are at ease in Zion."*

Yet, it is not just through apathy, lethargy and a lackadaisical attitude in church leaders that hinders foreign mission work, but plain old fashioned false doctrine. In particular I have in mind the current false theories being taught on marriage, divorce and remarriage.

For example in the last three months in one Asian country, which has a population of 50 million (unbelievers) and is not too far from where we live in Hong Kong, the American work force and the church has been split by the bringing of the doctrine: *"God's law of marriage doesn't apply to unbelievers."* Current versions of this ungodly heresy cropped up in the U.S. a few years ago among the churches of Christ and now it is undermining the work on the field. As Paul said of some, those who teach such are *"enemies of the cross of Christ."*

There are at least six, maybe more, false theories currently being propagated to undermine the plain, powerful law of Jesus in Matthew 19:3-9. All have been dreamed up to get around the Biblical truth on marriage, divorce and remarriage. In particular carnal minded men despise Matthew 19:9, which says, *"And I say unto you, whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery."* Note these false theories conjured up to make void this plain statement of Jesus:

1. *The divorced fornicator is also free to remarry.* This doctrine claims to be true because it is said

(USPS 935-520)

DEFENDER

EDITOR

WILLIAM S. CLINE

ASSISTANT EDITOR

WINSTON C. TEMPLE

ASSOCIATES

ERNEST S. UNDERWOOD

JOHN O. PRIOLA

Published Monthly
except December
by 4c

BELLVIEW CHURCH OF CHRIST

4850 Sautley Road
Pensacola, Florida 32505

Second Class Postage

P.A.D.#
Pensacola, Florida 32505

SUBSCRIPTION FREE

All contributions used in
operational expenses

the divorced fornicator is no longer bound to his mate. True, but a divorced fornicator is by definition a "put away person," and Jesus said, *"he that marrieth one that is put away from a husband committeth adultery"* (Luke 16:18).

2. Christ's law doesn't even apply to non-Christians. This concept is absurd in the face of Jesus' time statement *"from the beginning it hath not been so."* He didn't say from Pentecost it won't be so. Also he specifically spoke Matthew 19:9 to the Pharisees who were not his disciples and certainly not members of the church. If Christ's law of marriage does not apply to unbelievers then their polygamy and concubinage are not sin, for it is God's law applied by Jesus (Matthew 19:3-9) which condemns these as sin. Where is the lover of truth that can believe such foolishness: God's law of marriage applies only to members of the church of Christ married to members of the church of Christ?

3. A believer deserted by an unbeliever is free to marry another. This theory is false because 1 Corinthians 7:15 does not say the believer is free to be divorced and remarried. It says he or she has not been made a slave (*Gr. Dedoulotai*) to his or her mate. The Christian doesn't have to lick the boots of the unbeliever for the sake of keeping him or her peacefully in the house. It is a lie to say this scripture gives the right of remarriage for desertion, and all liars shall have their part in the lake of fire (Revelation 21:8).

4. Baptism sanctifies an adulterous marriage. If one says hocus pocus over lead it won't change into gold, and baptizing an impenitent sinner won't bring remission of sins. He will go down a dry sinner and come up a wet one. The scriptures teach men *"to repent, turn to God doing works worthy of repentance"* (Acts 26:20). A sinner who steals a million dollars and still has that money in his power at the time of conversion cannot keep it. The adulterer who has married and has another man's wife in his power at the time of conversion cannot keep the woman. God requires *"as a man hath, not as he hath not"* (1 Corinthians 8:12). *"Let each man abide in that calling wherein he was called"* applies to such things as uncircumcision (1 Corinthians 7:18-20), not to adultery or any other sin.

5. Adultery is a one-time act in the "consummation" of an adulterous marriage, and succeeding similar acts are sanctified because of the new "marriage." God says, *"if, while*

the husband liveth, she be joined to another man, she shall be called an adulteress" (Romans 7:3). But false teachers say if she is joined to another man she is a pretty young divorcee. God says she is an adulteress and he is an adulterer (Mark 10:11-12). Their bed of marriage is adultery, the first and each succeeding time they come to it.

6. The legal acts of divorce and remarriage equal adultery, and are one-time actions, thus the resulting marriage itself is not sinful. This theory also holds the absurd view that adultery in Matthew 19:9 has nothing to do with immoral sexual behavior. Adultery in Matthew 19:9 means sexual immorality and the legal acts of divorce and remarriage are not adultery but cause one to commit adultery in the new marriage. It is living in adultery, as God speaks of those who live in fornication: *"Fornication. . . wherein ye also once walked, when ye lived in those things"* (Colossians 3:5-7).

It would be wonderful to always write with joy of the progress of the kingdom on this frontier of the continent where 2 thousand 600 million know not the Lord, but the danger of these false theories to world evangelism among those who do not know God compels me to speak. Well did the Holy Spirit say *"there arose false prophets among the people, as among you also there shall be false teachers..."* (1 Peter 2:1).

Some might ask, "Why doesn't God just strike a false teacher dead when he rises up in the household of God?" Yet, God's word gives answer, *"for there must be also factions (heresies) among you, that they that are approved may be made manifest among you"* (1 Corinthians 11:19). God tolerates the rise of factions among His people to see who will stand on the Lord's side.

This decade is not to be a time (if any ever was) for sunshine soldiers and summertime patriots in the kingdom of Jesus. The preachers, writers and professors who have espoused these heresies on adulterous marriages would fill the church with fornicators. They are like Jezebel of Revelation 2:20 who seduced men to think they could be God's servants and commit fornication. Such will destroy the church of Christ in this generation and obliterate our world-wide evangelistic effort. May God give us elders and preachers who will stand by the doctrine of the old rugged cross and, if necessary, die there.

33 Seymour Rd. 7/F
Hong Kong

THE FIELDS OF TAIWAN . . .

doing foreign mission work, but surely we need to consider instead why brethren *ought* to be involved in *helping send* labourers to foreign mission fields. The following facts need to be considered:

- 1) The souls of *all* men are equally precious and important in the sight of God, and though Americans are important, the value of their soul should *not* cause us to withhold our efforts in foreign souls (cf. Matt. 16:26).
- 2) All men everywhere, including those in foreign fields, are without God and without hope if they are not true disciples of Jesus Christ (Eph. 2:12).
- 3) Heathenistic societies which practice idolatry, etc., shall *not* be excused on the grounds of ignorance (Acts 17:30). They *will* perish without repentance (Luke 13:3).
- 4) Jesus said that He is the way, the truth, and the life, and no one can come to God except by Him. Thus, Jesus is the *ONLY* way to God in heaven, and all other ways (Hinduism, Buddhism, etc.) are false ways that lead to destruction (Jn. 14:6; Matt. 7:13-14).
- 5) It is *the mission of the church* to save the lost by preaching the gospel unto them (Mk. 16:15; 1 Tim. 3:15). We cannot expect the governments or educational systems, nor denominations which proclaim perverted "gospels," to carry out such a task: brethren, God gave the obligation of preaching the gospel to the church of Christ!

What is the conclusion of the whole matter? Men are lost without the gospel, and God expects US to take it to them. In order to do this, some must carry it personally, and some must *send* it.

The people of Taiwan are entrangled by idolatry and ancestor worship. Daily they die separated from God by their sins. Shall we who teach the truth that makes men free, not take to these who are under bondage to sin? We are searching for individuals and congregations who have the opportunity (and we give them that), the ability, and the desire, to help the cause of Christ in Taiwan. Some have the desire to help, but realistically are not able: yet others have the ability, but lack the desire. If you or anyone you know would be interested in helping us in this great work, please let the brethren at the Shelbyville Road congregation know. Those who are interested in helping us on a monthly

basis or who can sacrifice and make a one-time contribution, may do so by sending a check or money order made payable to the Campbell Taiwan Fund, c/o Shelbyville Road church of Christ, 4915 Shelbyville Road, Indianapolis, Indiana 46227; or, checks may be made out to the Shelbyville Road Church of Christ and marked Campbell Taiwan Fund. God bless you for helping.

Is the work in Taiwan really that special? It is special simply because there are nearly 18 million people there who live and die without knowledge of the Christ. But beyond that, it is only 100 miles from mainland China and the 1 *billion* souls that are there! We hope to reach mainland China with the gospel through the Taiwanese men that we convert and train to preach the gospel. Don't you now see with us that the "fields of Taiwan are white unto harvest"? Don't you now see the great *need* and *urgency* of this work? There is indeed a great work to be done on Taiwan. We intend, the Lord willing, to be a part of it, and it is our hope that our brethren will support such an effort by their prayers and sacrificial giving.

EDITOR'S NOTE: Last month we carried an article regarding the John Grubb Family going to Taiwan. Since that article was printed the Garfield Heights church of Christ in Indianapolis, Indiana has assumed the oversight of brother Grubb.

CONTRIBUTIONS

Jeff Wealand.....	\$10.00
David P. Montague.....	10.00
Virginia M. Shockley.....	10.00
Robert C. Powell.....	5.00
Tommy Ware.....	5.00
Wilbur R. Girod.....	20.00
Jerry Lindesmith.....	35.00
Eugene Walp.....	20.00
Hairston Brantley.....	43.00

EDITOR'S NOTE: Brother George Darling passed away March 27, 1980. Following is a reprint of an article he wrote for the DEFENDER which was published in October, 1974.

THE HOLY SPIRIT

George E. Darling, Sr.

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

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

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

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

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

The Holy Spirit speaks to us today through the Word of God — the Bible. He speaks so as to be very clearly understood by all who will lend an attentive ear. Men to be benefited by what is taught by the Holy Spirit must hear, believe and obey. Through the Bible He tells men exactly what is wrong with them and shows what they ought to do about it (Jno. 16:8-11).

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

ing one man to do one thing and another man to do exactly the opposite! That is exactly what some men teach by their words and actions.

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

God has always spoken plainly, and used such language as man can understand. All of the mystery in understanding, is on man's side, and his misuse of the Word of God. The devil desires that men should differ and be confused. He uses many lying wonders to deceive men and thus to send them to an eternal punishment (2 Thess. 2:9-12).

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

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

I do not wish to rest content with assert-

ing that statement, but I wish to prove it. What are the things that might be accomplished by a direct personal indwelling of the Spirit for us?

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

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

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

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

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

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

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

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

9. He might save us. But He does that

through the Word. "Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word which is able to save your souls" (Jas. 1:21).

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

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

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

13. He might make us free from sin. But He does that through the Word. "But thanks be to God, that whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness" (Rom. 6:17, 18).

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

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

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

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

A Brief Review Of The New King James Bible (No.2)

Robert R. Taylor, Jr.

Quite deliberately, I am beginning the review of this new Bible by noting some sentiments expressed in its Introduction. Across the years in abstracting the new versions as they have appeared on the reading horizons I have learned that important insights are couched in these opening observations.

I appreciate the high regard of the KJV of 1611 expressed in many of the introductory statements. A quote is given from Alexander Geddes who, in 1786, said of the KJV, "If accuracy and strictest attention to the letter of the text be supposed to constitute an excellent version, this is of versions the most excellent." They also state, "Throughout their investigations, the publishers have observed that the real character of the Authorized Version does not reside in its archaic pronouns or verbs or other grammatical forms of the seventeenth century, but rather in the care taken by its scholars to impart the letter and spirit of the original text in a stately and reverent cadence." Would God some of my own brethren had this insight into the KJV of 1611 instead of always harping on archaic words and obsolete language which will NEVER be a real obstacle to a person who has enough interest in what he is studying to look up an occasional word that has changed meanings. The context will frequently help make the matter clear even if one does not have a good dictionary at his side.

I also appreciate the fact that in the Introduction the publishers make mention of the fact that among a growing number of Bible scholars the Westcott-Hart Greek text, basis for nearly all the modern versions, has a definite weakness in its deletion of a number of words, phrases and verses found in the KJV. The publishers recognize that there is a growing awareness among reputable Bible scholars that the old traditional Greek text which served as the base of the KJV is much more reliable than some have been willing to admit. Some of us have not doubted any of the time that we had a very, very reliable Bible in the KJV of 1611. From Carolina to California and from the Great Lakes to the Gulf Coast, I have gone to preach and lecture against Dangers of Modern Versions. In speeches as well as in voluminous writings on this theme, I have challenged anyone to point out a single truth essential to my becoming a Christian, remaining a Christian and going home to heaven that I cannot find in my beloved KJV, the one I have studied from childhood and the one I

have preached from now for a third of a century. To date none has been forthcoming. I wonder why if the KJV is as inferior as some of my brethren vainly try to make it out to be. I never have believed that the religious world was minus saving truth before Westcott and Hart gave the religious world their Greek text in the latter part of the nineteenth century. I do not believe that the religious world was minus the truth that saves before modern versions made their literary debut into a century that has become unundates or flooded with different Bibles.

Yet there is a statement made in the Introduction that bothers me no end. I alluded to it in the initial article but left it without appropriate comment. I give the full paragraph but want to note especially the final sentence,

After nearly four hundred years, the King James is still deeply revered among English-speaking peoples throughout the world. This is in part due to the majesty of the form of the work, but also because it has been the mainspring of the religion, language and legal foundations of our civilization. For these reasons the publishers have felt obligated to follow the method of the original translators--to produce a revised English edition which will unlock the spiritual treasures found uniquely in the King James Version of the Holy Scriptures.

I was unaware that the KJV was a "locked" volume and needed a key from a new Bible to open up its spiritual treasures. I have read carefully *every* word of this New King James Bible. I do not recall a single spiritual treasure that it opened up to me that I had not observed in the hundreds and hundreds of times I have read through the New Testament of the KJV of 1611. It seems to me that the publishers were a bit arrogant in saying their new product serves as a key to open up what formerly had been locked up in the KJV of 1611. I believe I can take my KJV of 1611 and unlock any and all the spiritual treasures that the publishers can find in their New King James Bible. Too many of the new Bibles come out with just such arrogant appeals as this and I learned a long time ago to hold such evaluations as suspect with promptness.

In the third of these series I wish to

Sweep It Under The Rug

Bob Howton

We recently went through the ordeal of upgrading the computers where I am employed. In moving the old equipment out of the way, we uncovered lots of things. As you might suspect, there was plenty of cobwebs, lint, dust, and bits of debris which had accumulated over the past six years. Almost every piece of equipment which was moved revealed things of this nature. A computer environment should ideally be almost hygienically clean. If you could have seen what was in, under, around and on top of our equipment, you'd really wonder how it ever worked. Sure! It was wiped off regularly, the floors were vacuumed and cleaned routinely, and even the air conditioning filters were changed more regularly than if in a normal building.

Did it work? Yes, it worked wonders part of the time, and nicely most of the time. But after a period of time, the things mentioned above and other factors brought on with regular usage kept the system down or in trouble a great deal of the time. There is a good spiritual application here.

A Christian would function more perfectly if he were always in a Christian atmosphere, with Christian surroundings and Christian companions. This is not possible, however, for most of us. That means we'll have to gear ourselves up to live in a hostile atmosphere, with ungodly surroundings and generally working and being in company with people who are not Christians.

One who wishes to do right and plans their life accordingly, will surely find much opposition, but always a way to do the right thing. One who lies, cheats, keeps ill companions, or refuses to take a strong stand for God will be just like the dirt and unwanted lint in the Computer Room. Every way they turn, they will be faced with the hurtful fruits of their poor decisions and improper concern for what is right. They may sweep it under the rug now, but what happens when the rug is jerked from under them?

4330 Brenda Drive
Tuscaloosa, Alabama 35401

. . . NEW KING JAMES BIBLE . . .

take note of their use of quotation marks, a practice that is becoming quite popular in the issuance of new Bibles. I also plan to say some things about their total removal of all of thee, thy, thou and thine pronouns and the uniform use of you and your in language addressed to Deity which always makes my critics really happy with me. Space permitting

I will call attention to some of the common mistakes of modern versions which do not characterize this New Bible which is a point of fairness to it.

P.O. Box 464
Ripley, Tennessee 38063



DEFENDER

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

VOLUME XI. NUMBER 9

SEPTEMBER, 1982

Can We Trust The Bible?

Charles A. Pledge

Is the Bible really God's word? Is it truthful in every part? Can we believe every word of it? Can we trust our souls to the demands of it? Did God really empower the apostles to hear and faithfully speak His will for our age? Are the very words of the Bible inspired? What is inspiration? Is the Bible an infallible, inerrant, and completely trustworthy book? Does the message of the Bible change from generation to generation?

If there is no book in which we can trust for divine guidance, then God has left us all alone on this earth with nothing but human intelligence to support and direct us; with no word about heaven or hell; no facts to believe; no commands to follow; no promises to inherit. In short, if the Bible is not the very word of the Living God, men have been duped by a fraud which has raised our hopes with no ability to fulfill them.

These and many more like them, are questions asked in every generation; and they deserve to be answered. And these questions can be answered! If the Bible is God's word, it can be trusted. If the Bible is not God's word it should be exposed as an imposter; a pretender. If the Bible is God's word, it has nothing to fear from a critical, minute examination. If the Bible is not the word of God it should be examined and then renounced by all.

Obviously, this writer and his brethren who support him in his efforts, believe the Bible to be the very word of the Living God: infallible, inerrant, absolute, and forever true in each part. We hold that conclusion, not as the result of blind, prejudiced bigotry, but as a result of study and examination—and we urge you to do the same that you may also (if not already) hold strong convictions concerning the trustworthiness of the Bible.

The very nature of the Bible is such that logic demands acceptance of its claims. And it claims to be the very word of God; truth for each generation.

Several generations ago Mr. Charles Wesley posed the logical alternative which is as follows:

"The Bible must be the invention either of good men or angels, bad men or devils, or of God.

1. "It could not be the invention of good men or angels; for they neither would or could make a book and tell lies all the time they were writing it, saying, 'Thus saith the Lord,' when it was their own invention.
2. "It could not be the invention of bad men or devils; for they would not make a book which commands all duty, forbids all sin, and condemns their souls to hell to all eternity.
3. "Therefore, I draw this conclusion, that the Bible must be given by divine inspiration."

Mr. Wesley understood that the Bible is an "either, or" type of book: that is, it is either right or it is wrong. It is a book that cannot be partly right and partly wrong. Furthermore, it is impossible for anything—Bible or other—to be both right and wrong at the same time. A thing can be only true or only false; it cannot be both true and false.

We believe Mr. Wesley explored the only alternatives to the case and we believe his

If the Bible is a fraud, we are left with no divine communication; no direction save the vain imaginations of men who would make themselves gods. That, my friends, is the only alternative to the trustworthiness of the Bible. Are you ready to accept that?

conclusion is correct. We hope, dear reader, (Continued on page 72)

(USPS 935-520)

DEFENDER

EDITOR
WILLIAM S. CLINE

ASSISTANT EDITOR
WINSTON C. TEMPLE

ASSOCIATES

ERNEST S. UNDERWOOD
JOHN G. PRIOLA

Published Monthly
(except December)
by the

BELLVIEW CHURCH OF CHRIST

4850 Saufley Road
Pensacola, Florida 32506

Second Class Postage
PAID at
Pensacola, Florida 32506

SUBSCRIPTION FREE

All contributions used in
operational expenses

EDITORIAL

"We Are Not Ignorant Of His Devices" 2 Cor. 2:11

John G. Priola

Paul, in writing to the church at Corinth, beseeched them to confirm their love toward the fornicating brother of 1 Cor. 5, by forgiving him and comforting him, *"lest perhaps such a one should be swallowed up with overmuch sorrow,"* (2 Cor. 2:7-8). Paul didn't want the church to comfort this brother in his sin. In 1 Cor. 5, he had instructed them *"to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."* In other words, if this brother did not repent, they were to withdraw from him. In the words of Paul they were not to keep company nor eat with such a one as the fornicator. The church at Corinth carried out these divine instructions. As a result, the brother who was guilty of fornication repented, and Paul in 2 Cor. 2 says that sufficient punishment has been inflicted and that the church now needs to forgive this brother and comfort him. Paul says that if the church fails to do such, the brother who had repented of his fornication possibly would be swallowed up with overmuch sorrow. So Paul said forgive him *"lest Satan should get an advantage of us: for we are not ignorant of his devices,"* (2 Cor. 2:11). Paul warned that Satan could get an advantage of the Christian and that the Christian needed to be aware of the devices that Satan used. Satan is not interested in doing right; he is opposed to anything that is right, good and holy. And so Paul says if the church didn't forgive this penitent brother, then Satan would *"get an advantage of us,"* literally, that we may not be defrauded by Satan. In other words if the church didn't forgive and comfort this brother, then Satan would use that to his advantage and make gain from it. Brethren, we need not be ignorant of the devices of Satan and allow him to make gain.

Satan desires more than anything else to keep people from doing what is right. He is the Christian's adversary, 1 Pet. 5:8. He will do all he can to get us to do wrong. He will transform himself into an angel of light to make his "devices" look appealing and charming. The devil is shrewd and deceptive. Paul feared that the Corinthians' minds would be corrupted through the devil's subtlety. Instead of Satan coming out and saying "Follow me and go to hell", he uses subtle and shrewd methods to achieve such. This is what Paul had reference to in Eph. 6:10,11 when he said, *"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."* The "wiles of the devil" are the methods that the devil uses to deceive us and drag us down. Many are the schemes by which Satan tries to destroy us and the work of the church. Thus, we must not be ignorant of his devices, lest he use them to his advantage and make gain of us. What are some of Satan's "devices"?

One "device" of Satan is that he does all that he possibly can to keep sinful individuals in the church. He will do everything possible to get the church to overlook and ignore moral and doctrinal departures among the members. In reference to the brother guilty of fornication (1 Cor. 5), Satan desired

(Continued on page 71)

Can We Trust The Appearance Of The Bible

Charles A. Pledge

There are three basic reasons why we believe the Bible to be God's word:

1. It appears to be God's word.
2. It claims to be God's word.
3. It proves to be God's word.

Can we trust the appearance of the Bible to be the word of God? Some object to allowing the Bible to testify on its own behalf but this is a freedom allowed in every democracy to those who would be vindicated of any charge. Since the Bible is on trial in every generation, it is only fair to allow it to speak on its behalf.

The Bible appears to be the word of God because it has every appearance of originating with a supreme, infallible person we call Jehovah.

The unity of the word is one of the appearances that suggests it is from God. The Bible consists of 66 books written by about 40 men over a period of some 1,600 years, or about 55 generations. Some of the books were written by fishermen, others by kings, farmers, soldiers and tentmakers. The culture of these men had a vast spread, therefore, the human thoughts and ambitions were in many respects far apart. The Bible begins with the five books written by Moses in the lonely desert of Arabia and finishes with a grand crescendo of hope by John who was exiled on the isle of Patmos. The books were written in different countries and under different circumstances. In spite of all these things, the Bible is a blend of one great whole. No wonder it is called the miracle of the ages!

The Bible presents such an organic unity that one cannot believe the Old Testament without also believing the New Testament. The prophets cannot be heard without accepting the law. Christ cannot be obeyed without the teaching of the apostles being followed.

Beside all these things, there is seen unfolding through the ages God's plan for the redemption of man. This development process involved more than 4,000 years and myriads of battles against the forces of evil that would prevent the fulfillment of it. Some who were instrumental in the plan were unconscious of it, yet judging from the harmonious meshing of the plan revealed in the Bible, one would think that each had rehearsed their part beautifully.

The Bible appears to be from God because of the great heights of purity and usefulness to which it lifts the soul that will submit to its precepts. One may read beautiful and uplifting works of men for profit and appreciation but when placed alongside the Bible

No other book has faced such seeming insurmountable obstacles to its existence as has the Bible. When human powers and human intelligence was ready to declare its death, it merely circulated even more than before. Truly, the only answer is God! God is the divine author and preserver of this book we call the Bible.

their beauty and worth fade into comparative insignificance. Truly in this respect the Bible is the Book of books.

The Bible appears to be the word of God because of the preservation and circulation it has enjoyed. No other book in all history has been hated with such force and loved with such loyalty. Its enemies have burned it, cut it up, sealed it up, and slain those who would adhere to it, yet no other book in all the history of the world has remotely approached the volume of its circulation. Surely this speaks something to the unbiased person.

Other books are for special times or separate races; this book has been dear in every age to men of all races and in all circumstances. Other books are for the poor or for the rich; this book regards the rich and poor alike, not under the petty difference of wealth or rank but both heirs of the common lot of life and death, of redemption and immortality. Other books are for the old or young; this book regards not age save for the sake of respect. It neither tires the aged nor repels the young. Some books are written for the learned or for the simple; this book in the simplest elements of its revelation, is as dear to the heart of the learned philosopher as to the unschooled youth. In it mind speaks to mind and heart to heart. There is a great gulf fixed between this book and all other writings so that none can approach it. And this gulf is nowhere seen to be so great as in the products resulting from submission to its precepts as compared with that produced by other writings.

Suppose a person handed you an object and told you it was pure gold. How would you react in trying to determine whether it was actually gold or not? Would you not first look at it? Appearance means something and although appearances may sometimes be deceiving, if something claims to be gold and looks like glass you would be compelled to declare that the object wasn't gold. But if the metal has a "golden look" you would then be willing to put it to still other tests to

(Continued on page 72)

Can We Trust The Claims Of The Bible?

Charles A. Pledge

The Bible is on trial! Unbelievers constantly scoff at the Bible and at those who believe it. If we are going to give the Bible a fair trial, we must allow it to speak for itself. It is the right of every defendant, tried in any democracy, to make claims on his own behalf. True, he must prove his claims, but he has the right to make favorable claims on his own behalf.

The words one speaks reveal much about that person. The inflections may tell what region of what country one is a native of. Words reveal much of the cultural and educational background of the person using them. In short, the words are themselves a strong indicator of our nature and person. So it is with the words of the Bible; they tell us a great deal about the origin of the Bible.

The Bible abounds in claims—both indirect and direct—to be from God. We need to hear those claims in order to be able to judge the truthfulness of them. Let us first hear the indirect claims: words that are used.

"Prophet". The writers of the New Testament sometime divide the Old Testament into the law and the prophets (Romans 3:21.) A prophet is, literally, a spokesman; a mouth-piece; one who speaks for another. Thus, the one who sent the prophet was responsible for his words. "In this manner God said to Moses concerning Aaron, and thou shalt speak unto him, and put words into his mouth: and I will be with thy mouth, and with his mouth and shall teach ye what ye shall do. And he shall be thy spokesman unto the people: and he shall be unto thee instead of a mouth, and thou shalt be to him instead of God" (Exodus 4:14-16.) Later God said to Moses: "...See, I have made thee a God unto Pharaoh: and Aaron thy brother shall be thy prophet." (Exodus 7:1.) Aaron was to be the mouth, or spokesman, for Moses and later it is said he was the prophet of Moses. Apply this meaning to all the writers of the Old Testament who claimed to be prophets of God and it is easy to see how they were simply spokesmen for God. Peter said, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (II Peter 1:21.)

Another word bearing indirect claim to origin with God is "oracle". This word came from Greek and Roman antiquity and meant the medium through which God revealed knowledge or made known divine purpose. The Holy Spirit used the word to mean those words which are from God. Therefore, Moses received the

"living oracles..." (Acts 7:38), or the living words from God. Paul applied this word to the whole Old Testament in Romans 3:2. In Hebrews 5:12 the writer applies this word to all the Old Testament. Peter (I Peter 4:11) declared: "If any man speak, let him speak as the oracles of God" meaning that what is spoken should be in full harmony with that taught in all the word of God—both Old and New Testament. Hence, we must conclude that the Bible is God's oracle—God's revelation.

Second, there are direct claims by the Bible that it is the word of God. Because of the large number of times this claim is made, we cannot possibly observe all of them. More than 2,000 times the prophets and writers of the Old Testament claimed that their words being spoken and written were from God. The Hebrews, when being specific, referred to the Old Testament as: the law, the prophets, and the Psalms. Every division has within it claims to be from God. The whole tenor of the Old Testament is that it is from God. Jesus, in one New Testament passage, gave blanket approval to the entire Old Testament by declaring that "the scripture cannot be broken." (John 10:35.)

The claims of the Bible to be from God are overwhelming. The little book of Haggai, for example, makes this claim in more than half the verses of the book. Can we ignore the claims the Bible makes on its behalf?

The New Testament is equally filled with claims to have originated with God. Jesus came to earth claiming to be the Son of God. As such, he was equal with God and could rightly claim that what he said was from God. Therefore, he was not presumptuous when he promised the apostles that he would send the Holy Spirit to them that they might have heaven's guidance into all truth (John 16:13.)

It was under such guidance that the apostles could well say, "Which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth..." (I Corinthians 2:13.) Paul said that he and the other apostles spoke words which were taught them by the Spirit of God.

Peter declared Paul's writings to be Scripture (II Peter 3:15-16), and that Paul spoke according to the wisdom given him. Paul said he spoke according to the Spirit's direction. Therefore, Peter meant the divine wisdom of God through God's Spirit.

Paul declared all Scripture to be given by the inspiration of God (II Timothy 3:16,17.) The whole Bible from the first book—Genesis—

(Continued on page 72)

The Bible Proves We Can Trust It!

Charles A. Pledge

The Bible has thus far appeared to be the word of God. It has claimed to be from God and now it is ready to prove that it has come from God; that it is truly the word of the Living God. The Bible proves itself in many ways but perhaps the most conclusive of all ways is the divine foreknowledge demonstrated throughout the whole Bible.

First, not one statement of the Bible has ever been proved to be false. The historical statements, in every instance where checked, have been verified as true. The geographical statements have all proved to be exactly as stated. This fact, in and of itself, does not prove the Bible to be inspired but it does prove it to be accurate. A thing may be accurate without being inspired but a book can never be called inspired if it is inaccurate. We have then, an accurate book in every historical and geographical instance.

But the conclusive proof that the Bible is from God is the fact of divine foreknowledge. Men may be able to guess something future, but only God can foretell something to come with absolute authority. Men, by shrewd and intelligent conclusions, may predict with a fair degree of accuracy some things to come. But only God can foretell with exact accuracy and in explicit detail something yet future. Thus, we look to those things called "prophecy" to determine if there is divine foreknowledge in the Bible.

When Isaiah prophesied that Babylon would be utterly destroyed and reduced to a heap where the birds and beasts would live and that people who came by would not pitch their tents in her anymore, he had no earthly ability to foreknow. But Isaiah attributed that foreknowledge to God (Isaiah 13:17-22), and when it came to pass several generations afterward just as the prophet had said, who could doubt that Isaiah was telling the truth about the whole matter?

It is reputed that Napoleon asked one of his advisors, a Jew, for one word which would prove the Bible to be true. The man, after a moment replied, Jews. Read Deuteronomy chapters 28 and 29 where God promised to bless the Jews if they would obey Him and being upon them sorrows and sufferings if they disobeyed Him. Then read the rest of the Old

Testament and observe the fulfillment of that fact.

In the Old Testament several hundred years before the events, prophets prophesied (attributing their words to God) concerning the Messiah: 1. Of whom he would be born—a virgin (Isaiah 7:14; Matthew 1:18-23); 2. Where he would be born—Bethlehem (Micah 5:1-2); 3. The kind of life he would live—how early he would eat the food of a hurried traveler (Isaiah 7:15-16; Matt. 2:13-15); his righteousness (Isaiah 53); 4. His suffering and death (Psalm 22—even to words spoken on the cross and a description of those events surrounding the cross); 5. His burial (Isaiah 53); 6. His resurrection (Psalm 16); and 7. His ascension and subsequent reign over his kingdom in glory (Psalm 2, and Psalm 110.) These are but a few of the things among the multitude described in the Old Testament. Actions and words are foretold—something only God could do. Who then can deny that God was truly moving the prophets by the Holy Spirit (1 Peter 1:21)?

The New Testament is equally as accurate and revealing in the divine foreknowledge of God. Matthew 24:1-32 contains the words of Jesus foretelling of the destruction of Jerusalem: a fact fulfilled in A.D. 70. Paul foretells the papal system arising (1 Thessalonians 2:1-3.) A number of other things could be observed but space forbids.

The Bible has arrayed within itself so many, many things which, when closely examined and placed alongside all the other evidences to the divinity of the Bible, fairly shouts that this book is from God. It cannot be from any other source. God, by the power of the Holy Spirit, enabled men to receive the divine revelation and guided them in communicating and recording that revelation which we call the Bible.

Because the Bible is divine revelation, all men ought to believe the facts contained in it; obey its precepts and thus become recipients of the divine promises offered. Are you submissive to its contents? If not, why not consider your ways and subject your will and your live to Him who gave us this Book of books?

A Brief Review Of The New King James Bible (No. 3)

Robert R. Taylor, Jr.

There are no quotation marks in the KJV of 1611. There are no quotation marks in the ASV of 1901. There are no quotation marks in the Greek Text. Yet the New King James Bible has quotation marks. So do a number of other modern versions such as the New American Standard, The Living Bible Paraphrased, Phillips Translation, The New English Bible, The New World Translation, The New International Version, etc. The use of quotation marks is, on occasion, an arbitrary matter. Sometimes a New Testament writer will allude to an Old Testament reference and yet not quote it verbatim but give his own inspired rendering. We cannot always be sure just where quotation marks should begin and end. It has long been a matter of controversy just where the Lord's conversation with Nicodemus ended in John 3 and where John began to present his own inspired statements. Yet the New King James Bible quite arbitrarily injects quotations down to the end of verse 21. Quite often there will be a quotation inside a quotation. This makes it a bit awkward for a person, in a literary work, to quote the quote inside of a quote. It can be done by the process of indentation and a different type used but still is awkward if one wishes to quote just a very few words which happen to be a quote inside a quote. The New King James Bible would not be a practical Bible for me to use in all my writing at all. I find the use of quotation marks to be a minus, not a plus, in a Bible. It but means that translators are acting as interpreters and not as translators and we have far, far, FAR too much of that as it is in the new Bibles of our day.

Relative to their removal of all the solemn pronouns such as thee, thou, thy and thine and the uniform use of the common pronouns they say, "Readers of the Authorized Version (the KJV of 1611-RRT) will immediately be struck by the absence of several pronouns: thee, thou, and ye are replaced by the simple you, while you and yours are substituted for thy, and thine as applicable. Thee, thou, thy and thine were once forms of address to express a special relationship to human as well as divine persons. These pronouns are no longer part of our language. However, reverence for God in the present work is preserved by capitalizing all pronouns including You, Your and Yours, which refer to Him." It is nothing short of a dogmatic declaration to say these solemn pronouns are no longer a part of our language. Whose language? They

are not archaic or obsolete in our songs of praise such as "How Great Thou Art," "My Faith Looks Up To Thee," or "Have Thine Own Way, Lord." Two of these three songs bear copyright dates of 1958 and 1935. "O Mighty God" is only sixteen years old (1966) and it contains such pronouns. These stately words are still a prominent part of thousands of public prayers prayed every Lord's Day. Not all of us have succumbed to the use of the common pronouns by any means. The use of you does not tell the reader whether one person is contemplated or more than one. Employment of these to refer to one and ye to refer to a plural is, in reality, a more precise usage of a fine grammatical point. The New King James Bible has discarded the use of thee, thou, thy and thine in language addressed to Deity. Yet they tell us that they have capitalized You, Your and Yours when Deity is spoken of. They have even capitalized such pronouns as He, His, Me and Him when Deity is contemplated!! They capitalized nouns that refer to Deity such as Son, Man, Teacher, etc. On a number of occasions they will capitalize these terms in reference to Jesus even though the people they are quoting denied that he was anything but a mere man. They have showed us in a literary product how special honor can be given to Deity in writing. The reader is made aware of such. But how is this special honor to be set forth in speaking? How is the *hearer* to know that these words are capitalized and thus given a special honor not afforded the use of such words when mere men are portrayed? It is the height of inconsistency to object strenuously toward retaining the older, solemn pronouns in language addressed to God and turn right around and capitalize the common pronouns when they are used to refer to Deity. Consistency is a diadem in this case.

The New International Version took a similar view. Yet in the very paragraph in which they were explaining why they were discarding the solemn pronouns they capitalized Scripture, Scriptures, Deity and Incarnate Word. It was not grammatically essential that all of these be capitalized. I lodge no objection toward their capitalization of such; I frequently do so in my writing in usage of such terms and have done so even in this article. But I find it inconsistent, highly inconsistent to do this and yet object to the retention of thee, thou, thy and thine. The solemn pronouns are *not* archaic in our songs of praises; they are not archaic in prayers

(Continued on page 72)

"WE ARE NOT IGNORANT OF HIS DEVICES"

that the church overlook this man's sin and continue to regard him as a faithful member of the congregation. He was successful in this regard for awhile. In 1 Cor. 5:1-2, Paul wrote, *"It is reported commonly that there is fornication among you and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you."* Satan had deceived the church at Corinth into overlooking this matter. Here was a man who was walking after the flesh, who was doing the works of the flesh, and was thus not able to inherit the kingdom of God (Gal. 5:19-21), and the Corinthians were ignoring his action. Paul said that this brother was guilty of fornication *"and such fornication as it not so much as named among the Gentiles"*. In other words, even the heathen world would not accept and tolerate what this brother had done but the church (whose members are suppose to be the salt of the earth and the light of the world) would! Brethren, it is a sad day when those in the world have higher principles than those in the church. Paul said *"ye are puffed up and have not rather mourned, that he that hath done this deed might be taken away from among you."* Instead of marking and avoiding such an individual, they were tolerating him. They had lost their sense of shame and were not mourning over such a condition.

The congregation at Corinth had become like the nation of Judah was in the Old Testament. Isaiah said in regards to Judah, *"The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves"* (Emphasis mine, JGP). Is that not the situation that prevailed at Corinth? They had a fornicator in their midst and were not concerned about it. Lack of concern and discipline encourage open sin, thus, *"they hide it not"*. Is the situation any different in the twentieth century? Can we say that Satan no longer deceives congregations into overlooking the moral or doctrinal shortcomings in some of the members?

How many are willing to overlook the fornicators, adulterers, liars, revilers, and known false teachers that are in their midst? How many are willing to *invite* these individuals into their midst? How many are not only willing to tolerate such, but even willing to defend the individuals who are exposed? Adulterous marriages are sanctioned; social drinking (whatever that is) brethren are tolerated; known liars (even among preachers and elders) are accepted; and known false teachers are widely applauded, used, and de-

fended. This "device" of Satan still remains today. What should we do about it? We should do exactly what Paul commanded; *"deliver such an one unto Satan for the destruction of the flesh."* We should exercise whatever discipline is necessary *"that the spirit may be saved in the day of the Lord Jesus."* Discipline, properly administered, is a soul saving effort. It is not retaliatory but redemptive. Paul further instructed, *"Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened."* Discipline is also an effort to keep the church pure and clean. The church pure is powerful, (Acts 5:1-14). Discipline is an effort to keep her such and a means to prevent sin from spreading its influence. Paul said *"Know ye not that a little leaven leaveneth the whole lump?"* Some may have argued that this one case would not hurt the church, that surely "it would run its course and pass over", but Paul did not agree with such reasoning. In matters moral and doctrinal, Paul instructed not to tolerate even "a little" bit, but rather don't company nor eat with them.

When sin is overlooked and tolerated, it is our admission that we are not genuinely concerned about the honor of Christ, the welfare of the offender, or the spiritual welfare of the church. Some brethren and congregations think so little of discipline and eventual withdrawal of fellowship that they would go so far as to say that it can't be done. Many are the "reasons" given for such thinking. It might be anything from "no one is perfect," "who are we to judge," "he has already withdrawn from us," to "one congregation cannot withdraw from another congregation." IN FACT THE ELDERS OF ONE AREA CONGREGATION (WARRINGTON) HAVE TOLD THE BELLVIEW ELDERS THAT IF THE BELLVIEW ELDERS INTRODCED VOODOOISM INTO WORSHIP SERVICES AT BELLVIEW, THEY (THE WARRINGTON CONGREGATION) WOULD STILL BE IN FELLOWSHIP WITH THE BELLVIEW CONGREGATION. If you can fellowship members who engage in voodooism in worship, I wonder who you could not fellowship? Satan has always done his best to keep sinful individuals in the church.

Another "device" of Satan is that he tries to keep penitent brethren *out of the church*. The fornicating brother has now repented and Satan attempts to keep the church at Corinth from receiving him back. If he can keep the church from forgiving him, then this brother will possibly *"be swallowed up with overmuch sorrow"* and give up. When we refuse to forgive when there is a need for forgiveness, Satan has gained an advantage of us. How many brethren find it difficult to forgive

when a brother or sister repents? Brethren, we need to go back and study the model prayer of Matthew six and see what our Lord said about forgiveness. When a brother or sister repents, God blots that sin out and pardons the individual. As far as God is concerned the sin is remitted and remembered no more. Why should it be any different with us? It shouldn't. In Col. 3:13, Paul said, "*Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.*" Our forgiveness to others is to be like Christ forgave us. We all make mistakes. Some mistakes, in our eyes, are bigger than others. But any mistake when repented of, as far as God is concerned, is forgiven. In Matthew 18:23-35, Jesus teaches what true forgiveness is. It is forgiveness from the heart, not burying the hatchet with the handle up. When our brethren repent, joy should fill our hearts and gratitude should fill our souls. Anything less is allowing Satan to get an advantage of us.

CAN WE TRUST THE BIBLE?

that you will read on and find in this issue other reasons why we believe we can really trust the Bible in every matter covered in the contents of it. Obviously, in so brief a space, we cannot exhaust all reasons for accepting the inspiration of the Bible but we hope to state a sufficient number of reasons so as to enable all to see that our convictions do have a reasonable basis and to strengthen the belief of all who hold to the inspiration of the Bible.

Route 5 Box 304
McMinnville, Tennessee 37110

CAN WE TRUST THE APPEARANCE OF THE BIBLE?

determine exactly what it was. And so with the Bible. It appears to be the word of God, therefore, we must put it to yet other tests.

Surely all will be constrained, as they consider these things, to exclaim: "The Bible certainly appears to be the word of the Living

God!" And with this, we earnestly plead for you to concur. But this is only the first of three basic reasons why we believe the Bible to be from God. There are two even greater and more compelling reasons to believe. We hope you will consider them with us in the next two articles.

CAN WE TRUST THE CLAIMS OF THE BIBLE?

through the last book of the Bible—Revelation—claims to be from God.

The Bible first appears to be the word of God. It now claims to be the word of God. These are two good reasons, when added to the third, for believing that the Bible is God's word. We hope you will agree with us and will study the third reason for accepting the Bible as the word of the Living God.

A BRIEF REVIEW OF THE NEW KING JAMES BIBLE

of praise and petitions; they are not archaic either in our reliable Bibles like the KJV of 1611 and the ASV of 1901. This change is not a plus for the New King James Bible; it is a definite minus.

P.O. Box 464
Ripley, Tennessee 38063

*	CONTRIBUTIONS	*
*		*
*	Roanoke church of Christ.....	\$25.00
*	Gerald Miles.....	20.00
*	Mr. & Mrs. Albert Bullard.....	10.00
*	Jerry Lindesmith.....	35.00
*	Mrs. Henry L. Yarbrough.....	25.00
*	Thurman E. Self.....	10.00
*	Eugene Walp.....	10.00
*	Mrs. Virginia M. Shockley.....	5.00
*	Gary T. Winnett.....	2.00
*	Genelle Woodard.....	5.00
*	Ernest Underwood.....	15.00
*	Tommy Ware.....	5.00
*	Juanita McDaniel.....	80.00
*	Orvin W. Conner.....	2.00
*	Willard M. Cox.....	5.00
*		*



DEFENDER

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

VOLUME XI, NUMBER 10

OCTOBER, 1982

Tabernacle Vs. Millennialism

Don Preston

The world is being inundated today by a veritable deluge of millennialism. The popular and powerful crusade preachers constantly hail the coming of the utopia as being eminent. One of the outstanding aspects of this doctrine is the emphasis on the reconstruction of Solomon's physical temple and reestablishment of the Old Testament system of worship. This theory has many people excited and wrongly so. It should be understood that the very prophecies used by millennialists to prove this "future" event, Amos 9:11 in particular, have already been fulfilled, both physically (at return from captivity, cf. Ezra and Nehemiah), and spiritually (cf. Amos 9:11ff; Acts 15:15ff) in the establishment of the church.

It will be the purpose of this article to examine the implications of the millennial concept of a reconstructed temple and worship. This is a tremendously important study as will be shown in an examination of the implications. While many implications could be drawn from the entire New Testament, we will confine our study primarily to the book of Hebrews since it deals with our subject in detail. It should be noted that if there was ever a book of the Bible that would teach a future reestablishment of the temple, this (Hebrews) should be the book. But this book contains NOT ONE SHRED of evidence for such a doctrine. Instead, the book of Hebrews teaches that if the Old Testament Temple and its worship is reestablished:

1. Jesus will be dethroned. Hebrews 1:8-9 shows Jesus as King. In verse 3, he is at God's right hand. He was coronated in Acts 2 as a result of His resurrection. To return to Judaism is to revert to the system which rejected Jesus. Millennialism would take Jesus from his throne to Heaven to earth, his footstool (Acts 7:49; Hebrews 8:1).

2. It will mean Satan will be loosed. Jesus came to destroy Satan's power and bind him (Heb. 2:14-15; Luke 11:20-22). Jesus accomplished this (Col. 2:14-15; 11 Tim. 1:9-10) and Satan is kept bound by the gospel. But if the everlasting covenant is nullified and the Old Testament is reinstated, then Satan's power is renewed. If not, why not? Satan ruled because of sin under the Old Testament, therefore, to return to that system would be a rejection of Christ's rule (#1) and a loosening of Satan.

3. It will mean turning from the true worship of God who is not now worshipped in buildings made with hands (Acts 17:24-25; John 4:20-24) to an obsolete worship in an imperfect tabernacle, one pitched by man, (Heb. 8:2).

4. It will mean the reestablishment of a priesthood that did not and could not bring perfection (Heb. 7:11), that has been superseded by Christ's (Heb. 7), of a priesthood with continuous ineffective physical sacrifices vs. Christ's one time spiritual, efficacious sacrifice.

5. It will mean the end of Christ's priesthood and mediatorship. Jesus cannot be a priest on earth (Heb. 8:4). If Jesus comes to earth, therefore, either (1) he won't be a priest or (2) the Old Testament system won't be reestablished. Jesus is a priest *forever* (Ps. 110:4; Heb. 7:15-17). This precludes any reestablishment of the Old Testament system.

6. It means the abolishment of one (1) permanent High Priest to many temporary priests (Heb. 7:23-25). Jesus can never die. Why would God set at naught the priest system Jesus came to establish? No reason can be given and He won't!

7. This would mean transferring that which is intransferable (Heb. 7:24). Jesus' priesthood is unchangeable (KJV). The Greek word

(Continued on page 75)

(USPS 935-520)

DEFENDER

EDITOR
WILLIAM S. CLINE

ASSISTANT EDITOR
WINSTON C. TEMPLE

ASSOCIATES
ERNEST S. UNDERWOOD
JOHN G. PRIOLA

Published Monthly
(except December)
by the

*BELLVIEW CHURCH OF CHRIST
4850 Saufley Road
Pensacola, Florida 32506

Second Class Postage
PAID at
Pensacola, Florida 32506

SUBSCRIPTION FREE
All contributions used in
operational expenses

EDITORIAL

Growing A Powerful Church

Grady M. Miller

Of late there has been a considerable amount of attention directed to the general subject of church growth. A spate of incisive and informative articles have appeared in "our" papers, exploring the extent of the church's growth and lamenting a decline in conversions. Numerous workshops and lectureships have featured this topic, with "experts" explaining what will or will not work, and why. It is safe to say that the area of church growth is one of the most discussed subjects of the past few years.

Since our Lord's last instructions while on this earth to His disciples included the commands to "go" and "teach" and make disciples (Matt. 28:18-20), it is good that the subject of church growth is receiving so much attention. After all, we *are* interested in growing a powerful church; we *do* want the Lord's church to be strong in truth, influence, and numbers. We have, therefore read and listened with great interest to this recent discussion.

Much of this attention has centered upon the key to church growth. What will make the church grow? While we would not presume to have in hand the grasp of statistics, strategy, trends and other data we have seen reported, it does seem obvious that church growth is predicated upon several essentials. If these essentials are present, the organization, programs and strategy followed by the local congregation becomes secondary; on the other hand, if these essentials are missing, there is no magic formula that can substitute for them.

CONCERN

For the church to grow there must first of all be *concern* or desire on the part of the membership for growth. All too often, the lack of genuine concern explains our failures: the student in school, blessed with a fine mind, does not make the grade because he would just as soon score a C as an A; the ballplayer, gifted with a fine body, stamina, and coordination, does not excel because he is not willing to train and discipline himself. We fall at times because we just don't give a care!

So it is with the church of God. Too often, elders are not truly concerned with preaching to, visiting with and reaching out to others; while they would be delighted if the church somehow experienced a spurt of growth, they make no plans for it and thereby fail in their leadership. Preachers too, however surprising it may be, sometimes do not covet growth and increase; other things are of more import—study, free time, job security, etc. Then too, the members of the church are often not planning for and working towards church growth for the simple reason that it is not their great desire; while it could not be said that they want the church not to grow, no one could accuse them of wanting it to grow either.

How different was the spirit of the first Christians! After the Lord ascended into the heavens, the apostles did not return home to pick up the threads of their life but waited in Jerusalem to receive the power Jesus promised them (Acts 1:4; 2:1), and then *"with great power gave witness of the resurrection of the Lord Jesus"* (Acts 4:33). When scattered abroad from that city due to persecution, those early saints *"went everywhere preaching the word"* (Acts 8:4). Within the passing of a single generation the gospel was taken into the whole world (Colossians 1:5,6). Why? Because the first century Christians *cared*—for the lost, for the fulfilling of their mission, for growth!

Show us a church that truly cares—for those dying outside of the Saviour, the welfare of our children, our standing in the sight of the Lord—and we will show you a church that is growing.

WORK

There is just no substitute for work. To use again the illustration of the student, a gifted mind cannot compensate for a reluctance to study; unless the seat of the pants is put in the seat of the chair, the student will not master the work. It's that simple—and that demanding.

The church will not grow unless all concerned are willing to work. The most popular preacher in the brotherhood, the most organized and well-planned program, the most imaginative and innovative strategy cannot substitute for old fashioned work.

This accounts for the phenomenal spread and growth of the primitive church. Like the Jews of old who rebuilt the walls of Jerusalem, the early Christians *"had a mind to work"* (cf. Nehemiah 4:6). It is seen in their taking the gospel from house to house in the city of Jerusalem (Acts 5:42), and Luke's emphasis on their *daily* activity (Acts 2:46; 5:42; 6:1). This was in accord with Jesus' exhortation to those who would be His disciples to take up the cross daily and follow Him (Luke 9:23).

There are several indications that lead us to believe that many within the church have not made a whole-hearted commitment to the work. Too often, we see only a few trying to do a work that calls for many hands. Too often, there is a Sunday morning membership, Sunday night membership, Wednesday evening membership, and members who work during the entire week—with each successive group diminishing in numbers and influence. Too often, we find the attitude of *"what do I have to do?"* rather than *"what can I do?"* Too

often, the absence of a *"work ethic"* or mentality is our greatest handicap in growing a powerful church.

CONCLUSION

Perhaps there is no easy, pat solution that accounts for our absence of growth that the early church enjoyed. Nevertheless, these are two keys—concern and work—that must be present in the local congregation if we are to be successful.

** ** ** ** ** ** **

TABERNACLE vs. MILLENNIALISM

is *aparabatos* and literally means intransferable. Thayers (p. 54) says it means "not liable to pass to a successor". But, if the Old Testament system is reestablished, Jesus *must* relinquish his position and transfer it to a lesser being. Such are the implications of millennialism!

8. It would mean we would be taken from a High Priest who can *save* (Heb. 7:25) and deliver us to those priests who cannot save (Heb. 7:19)!

9. It would mean losing a Perfect High Priest and being subjected to imperfect priests, (Heb. 7:26-28). Chapter 5 points out the human frailty of the priests of Judaism yet Jesus is without fault (4:15). Why would God take away a merciful, faithful, perfect High Priest and replace him with weak, sinful men? Such is illogical and anti-Biblical!

10. It would replace the greater Melchisedec Priesthood (7:4-17) with the lesser Aaronic Priesthood (7:20-21). Jesus' Priesthood is sworn to with God's oath as being *everlasting* (Ps. 110:4; Heb. 7:17). The Aaronic possessed no such oath. The implications of Millennialism make God a liar!

11. If the Judaistic system is reestablished with God's favor, it means the priesthood of believers is destroyed. We (Christians) are a kingdom of priests (Rev. 1:6), a royal priesthood (1 Pet. 2:9), we offer sacrifices (1 Peter 2:5; Heb. 13:15-16). But under Judaism only Levites could be priests (Heb. 7:14 - 8:4). But what Jew today knows his lineage? None! When Jerusalem was destroyed, A.D. 70, all genealogical records were destroyed. This means that during the Millennial during which the Old Testament system is reestablished (1) Jesus can't be a high priest on earth (Heb. 8:4), (2) a Jew can't because he doesn't know his genealogy, (3) Christians can't because generally speaking, they are Gentiles and besides, their priesthood has been destroyed. This means there will be NO priesthood at all. We will really be in trouble in that situation!

12. Reestablishment of the temple service implies going from a perfect law to a law with fault (Heb. 8:7), back to weakness and

uselessness (7:18).

13. It would mean leaving a law that can MAKE perfect and returning to a law which can't (Heb. 7:19).

14. Leaving a more excellent ministry of a better covenant and better promises and returning to physical hopes and no remission of sins (Heb. 8:6). The old law did not offer remission of sins (10:1-4), only Christ does that (Eph. 1:7). This theory makes Christ's sacrifice a farce!

15. It would mean ending an everlasting covenant (Heb. 13:20) (can this be done!?). The word everlasting in reference to the new law has no time qualifications as the Old Testament did, throughout your generations, etc.

16. It would mean returning to and reviving an obsolete law (Heb. 8:13). God had a purpose in abrogating that old law, i.e., imperfection. We would ask for just one Biblical example of God replacing something good with something less desirable.

17. It would nullify a confirmed covenant which thing cannot be done (Heb. 9:16-17; Gal. 3:15).

18. It would return to a system where the High Priest could approach God ONCE a year (Heb. 9:6-7) on the behalf of the people and leave behind the system in which Christ is *always* in the presence of God for his people (Heb. 9:24; 9:11-12). Such a theory that would anxiously look forward to such a tragic occurrence! That is almost spiritual masochism!

19. This theory by its implications teaches that access to heaven will once again be closed. While the Old Testament tabernacle was in service, access to God was closed to the world (Heb. 9:8). It took Christ's coming and work (established by the New Law) to make heaven accessible to man. But to rebuild that old service is to rebuild that barrier. What scripture says that access to heaven will remain open if the Temple and its service is reestablished? There is none. Therefore, we conclude that if the temple service once prevented access to God, its reestablishment would mean the same thing. If not, why not?

20. This theory would necessitate the abrogation of the "time of reformation". The temple and its service was to last *until* the time of reformation (Heb. 9:7-10), at which time something better would take its place. That has happened. But to return to that system is to reject that which the system itself pointed toward!

21. To return to Judaism is to approach God by the blood of bulls and goats for fleshly sanctification (Heb. 9:13), and setting aside Jesus' sacrifice which purifies the conscience (Heb. 9:14), and offers remission of sins, vs. 15. Compare Heb. 10:1-4 with 10:10-12. In other words, this is a rejection of the perfect sacrifice and return to the imperfect

ones.

22. This would signify the rejection of Christ's blood (Heb. 9:25-26). For God to once again accept Judaism and its sacrifices would be to reject Jesus' sacrifice. Those fleshly sacrifices looked forward to Christ according to God's plan (Heb. 10:1-2). Would He then reject his own plan, His own Son's blood to return to the blood of bulls and goats? Absurd!

23. It would forsake what God did desire and return to those sacrifices which He desired not (Heb. 10:5-6,8).

24. It would in effect say we have not obtained remission of sins (Heb. 10:16-18). To forsake the blood of Jesus which does give remission (10:10-12) and return to a system which could not give remission is to in effect say we never possessed remission or at least to despise it.

25. To return to Judaism is to return to the old letter of death and forsake the new and living way with a living word (Heb. 10:20 cf. 11 Cor. 3:6-9; Heb. 4:12; John 6:63, etc.)

26. Christ's is a law of mercy (Eph. 2:4). To forsake this is to return to a law which showed no mercy to the offender (Heb. 10:28).

27. It would also mean being enyoked with a law not of liberty. Jesus' is a law of liberty (Gal. 5:1-5) in comparison to the Old Testament. The book of Hebrews fairly exudes with this fact. Acts 15:10 points out the characteristic of the Old Testament. To return therefore is to return to captivity.

28. This theory implicates that Jesus' death which was God's will was only temporary (Heb. 10:9; cf. 13:20). This is an incredibly cruel implication! Why would God send Jesus to die, to establish the new, to replace the old if He were going to after all, return to the old? Such cruelty is not a characteristic of our God!

29. The hope of salvation for Gentiles (US!) would be abolished (Eph. 2). It took Jesus to bring hope to the Gentiles by taking away that old system. To return to that system is to return to no hope.

30. It would mean going from the reality back to the shadow (Heb. 10:1). That old system pointed forward to the new. It was meant to be temporary. This doctrine wants to dwell in shadows!

An objection considered: Some would take issue with these implications by saying we would not lose Christ's benefits because they are eternal and are to continue during the reestablishment of the old system. But notice (1) that's exactly the point! The benefits of Christ are the release from that old system! Jesus took that system out of the way and that is permanent! (2) We cannot be under two laws at the same time! Either we serve Judaism and reject Christ and fall, (Gal. 5:1ff), or we accept Christ and reject as binding that Old Testament system.

WHY REESTABLISH THE TABERNACLE AND ITS WORSHIP?

1. The priesthood was: (1) physical, (2) inferior, (3) temporary, (4) constantly transferring.
2. The sacrifices were (1) physical, (2) imperfect, ineffective, inferior, (3) shadow, (4) often.
3. The tabernacle was: (1) a shadow, (2) signified heaven was closed, (3) physical, (4) limited in appeal, Jews only.

WHY GO FROM:

1. A perfect one-time sacrifice?
2. A perfect single eternal compassionate priesthood?
3. Perfect spiritual to a physical tabernacle?

What purpose will/would the physical tabernacle, priesthood, sacrifices serve? Would the sacrifices be pleasing to God as opposed to Jesus' blood? If not, why offer

them? As a sign of coming things? They have already done that and the reality has arrived. To signify God's blessing of the Jews? He has already blessed them (a) by committing to them His oracles (Rom. 3:1-2), (b) by blessing the world with the Messiah through their nation (Rom. 1:3; Matthew 1), (c) by preaching the gospel to them first. God has spoken. The way for the Jews to be blessed today is only in Christ! (Romans 11:25-27). For them to return to or continue in physical sacrifices is to re-iterate their rejection of Jesus. Fulfill prophecy? It has already been fulfilled at the return from Babylonian captivity and reestablished *then* of the temple and its sacrifices! Jer. 30:18; cf. Ezra 6:13-18 (physically). Spiritually it was fulfilled in the establishment of the church (the temple of God, 1 Cor. 3:16) and offering of spiritual sacrifices (1 Pet. 2:5) by the kingdom of priests (1 Pet. 2:9; Rev. 1:5). To teach the millennial doctrine is to dethrone Christ and reject His entire work. This, we cannot do!

A Brief Review Of The New King James Bible (No. 4)

Robert R. Taylor, Jr.

The New King James Bible avoids many perilous pitfalls into which most of the new Bibles fall. The New King James Bible does not have a flat contradiction between Matthew 5:17 and Ephesians 2:15 as the RSV, the NASV, the TEV, the NEB, the NIV and a host of others do. The NKJB does not leave out Mark 16:9-20 as the RSV initially did in 1946. It places no question mark over this inestimable passage as do many of the modern versions. The NKJB does not change Mary from a virgin to a girl in Luke 1:27 as Bratcher did in his second edition of TODAY'S ENGLISH VERSION, sometimes called GOOD NEWS FOR MODERN MAN, and as Dodd and his committee did in the NEW ENGLISH BIBLE of 1961. The NKJB does not tamper with monogenes (only begotten) in John 1:14,18; 3:16,18 and in John 4:9 as the REVISED STANDARD VERSION, TODAY'S ENGLISH VERSION, NEW ENGLISH BIBLE, the NEW INTERNATIONAL VERSION and so many of the modern versions do. John 4:24 in the NKJB is not tampered with as Kenneth Taylor does in his paraphrased product—THE LIVING BIBLE PARAPHRASED. In the NKJB the birth of water (an obvious allusion to Great Commission baptism) is not tampered with either in the text or by a footnote as Taylor does in the LBP. In the NKJB repentance and baptism are not removed from Acts 2:38 as Clarence Jordan removed

both stipulations in his COTTON PATCH VERSION. The eunuch's confession is not omitted in Acts 8:37 in the NKJB as is true in most of the modern versions. Here is an instance where I must part company with the usually reliable ASV of 1901. The NKJB uniformly retained the rendering of Pentecost in Acts 2:1; 20:16 and First Corinthians 16:8. It did not do as the NEB did in the Corinthian passage, i.e., change Pentecost to "Whitsuntide". "Faith only" is not injected into the NKJB in Romans 1:17; 3:28 and Galatians 2:16 as is true in TEV. "Faith alone" is not injected into Romans 11:20 in the NKJB as this unbiblical doctrine was injected into the RSV in 1946 and has been there ever since. In the NKJB Acts 20:7 still retains the first day of the week meeting and breaking of bread. The NEB and TEV both changed the passage to read "Saturday night" (NEB) and "Saturday evening" (TEV). TEV changed the Lord's Supper into a fellowship meal. In the NKJB John 5:28,29 still retains the *hour*. It is not changed to a *time* as the NIV does and seemingly to accommodate certain premillennial slants.

The NKJB does not make a little god out of Jesus as the NEW WORLD TRANSLATION (the Jehovah's Witness Bible) does in John 1:1. The Jehovah's Witnesses deny our Lord's Deity

Eternal Security

Fred Davis

Mankind is very interested in security. Webster defines security as: the state or feeling of being free from fear, care, danger, etc.; safety or a sense of safety. Freedom from doubt; certainty. Job security is one of the major questions that we might ask when we are thinking about a new job. What type of security can they or will they offer? Will I be able to work for this company or firm for 25 to 30 years and then be able to be secure in my older days?

Every household in America has some type of insurance. Fire insurance, automobile insurance, life insurance are just a few types that we invest our money in. Why do we spend so much money on insurance? The answer is very simple. We want our material investments to be secure. But how much thought or concern is given to our eternal security? We are in possession of something that is more valuable than all the world. That is our soul!!! *"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"* (Matt. 16:26, KJV). Jesus said in Matt. 10:28, *"And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell."* Is not our Saviour teaching that our emphasis should be on eternal security instead of something that is temporal and fades away?

As parents, are we more interested in temporal security or eternal security for our children? How much emphasis is put on temporal things and how much emphasis is put on eternal things? We are very concerned when our children miss a day of school. In fact, I have heard of parents bragging about their children never missing a day of school, but aren't very concerned about them missing any service of church that they choose. Just where does that place our interests? I believe that we can see where that places our interests!!! We have been placed with a great responsibility of training our children, but some parents take this very lightly. *"Train up a child in the way he should go. And even when he is old he will not depart from it"* (Proverbs 22:6). *"And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord"* (Eph. 6:4).

As Christians let us consider Luke 13:22-24, *"And he went on his way through cities*

and villages, teaching and journeying on unto Jerusalem. And one said unto him, Lord, are they few that are saved? And he said unto them, Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able." Just how much striving have we done? Do we place more emphasis on the temporal or the eternal? Webster defines the word strive -- 1. to make great efforts; try very hard: as, they strove to win. 2. to be in conflict; struggle; contend; fight: as strive against oppression. Do we give up the battle when the least bit of oppression comes our way, or are we willing to strive to enter?

In studying the New Testament, we are perplexed by two great ideas. On the one hand, it is absolutely easy to go to heaven because of the goodness and the grace of God which endures forever. *"For God so loved the world, that he gave his only begotten Son that whosoever believeth on him should not perish, but have eternal life"* (John 3:16).

We are aware of that passage and many others that speak of the grace of God. Then on the other hand, we are made to be aware that heaven is very difficult. First, because of the strictness of Divine Law and secondly, because of the weakness of human flesh. If it were not for the strictness of Divine Law, every man in the world would be saved. But the very fact is that God has made it difficult because you and I are of the flesh.

We know that mankind wants to be eternally secure. But the great question should be, is the desire great enough to do the necessary amount of striving to be able to lay hold of eternal security?

As parents, why not become more interested in our children missing Bible study or worship service than missing a day of school? As Christians, why not become more interested in our spiritual welfare than our temporal welfare? If heaven is worth anything, it is worth everything. Why not be willing to strive to enter into eternal security? *"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven"* (Matt. 7:21).

2842 Shelby Street
Indianapolis, Indiana 46203

EDITOR'S NOTE: Brother George Darling passed away March 27, 1980. Following is a reprint of an article he wrote for the DEFENDER which was published in July, 1975.

"Uster Be's"

George E. Darling, Sr.

"I used to be a member of the church, but so and so happened and I quit." I'm sure that most who read this have heard that statement at some time or other.

When I hear it, I am reminded of the Lord's question when He asked the disciples, *"Will ye also go away?"* And Peter answered, *"Lord to whom shall we go? Thou hast the words of eternal life"* (John 6:44ff).

Today we see so many who are turning their backs on the church. "Oh, we believe in Jesus alright, but we reject the church." Seemingly they do not understand that to reject the church is to reject Christ. The church is His body (Col. 1:18-24). Christ is the head of the church (Eph. 1:22-23) and it is impossible to turn against the body and not the head. All this talk about the restructuring of the church is pure nonsense.

Another thing that needs to be impressed is, that one cannot accept the Lord and reject His word and His Law. The words spoken by the Lord, they are spirit and they are life. There is no hope of eternal life if one refuses to accept the words of the Lord. They make us free (John 8:32); they save (1 Pet. 1:18-25); and they sanctify (John 17:17). When we reject His word we reject Him. Peter said, *"Thou hast the words of eternal life."*

When church members become entangled with the things of the world, and neglect to study the Bible, and refuse to do their duty to God they should be reminded of the question: *"To whom shall we go?"* They cannot find salvation out in the world. Salvation is found only in Christ (Rom. 8:1,2; 2 Cor. 5:17).

Their friends might help them in times of need and they might go to them for comfort and advice, but to whom can they go for salvation? The only answer is to the Lord. Too many fail to appreciate Jesus when everything is going well -- in times of good health and prosperity. But let hard times come, a few days of hardship, and they find that their friends forsake them, they go down into a

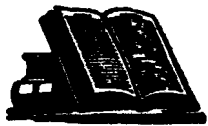
depression of despair and begin to cry out, "Why did God let this happen to us?" Some will make the decision to return to the Lord, but why did they fail to realize before they left Him that He alone has the words of eternal life.

I hope that some who read this will give some consideration of their souls. If you are among the "uster be's", or if you are growing careless of your duty and are thinking about leaving the church, if anything stands between you and the Lord -- will you ask yourself this question, *"To whom shall I go?"* Remember if you leave Him you leave every hope of salvation.

Many are dissatisfied with the church and are seeking the "more popular". Especially is this true with many of our younger people of high school and college age. They go away to school and are enticed by the cohorts of Satan to join in the practice of things that are foreign to the teaching of God's word. Our young ladies are taught to pray in public. Our young men are taught to speak in tongues, and to work miracles. Both are being taught that God's plan of church government is obsolete.

The church is a complete institution. We dare not organize any other to do its work. Those who do these things have departed from the Lord and need to consider the question, *"To whom shall we go?"* Yes, my friends, you may live and die outside the church if that is your desire, but remember well that you will spend an eternity away from the Lord.

The man who leaves the Lord doctrinally (so many are doing so today) or morally can come back and correct his mistakes. He has promised to forgive. But He has not promised to forgive until the guilty one does his part. So, to you "uster be's", your only hope is to humble yourselves and confess your sins, and return to the church. Ponder carefully Paul's statement, *"The wages of sin is death"* and Peter's statement: *"Lord to whom shall we go? Thou hast the words of eternal life."*



DEFENDER

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

VOLUME XI, NUMBER 11

NOVEMBER, 1982

QUINCHING THE QUIBBLES

ROGER JACKSON

People have a tendency to use all sorts of illustrations and similes to prove false doctrine. It must be remembered that illustrations cannot be used properly to teach, but to clarify that which has already been established to be true.

Here is an illustration I heard a man use to prove that God approves of every denomination in the world. He said that Christianity is like a big river and all the churches like little tributaries contributing to that great stream. I guess I muddled the river for him when I asked what would happen if one of the tributaries did not believe that Jesus is the Son of God. He said God would allow it to run into the ground and dry up. Now, that got him into even more trouble because he believed in the doctrine, if you please, once a "stream" always a "stream." Nothing in the Bible even remotely resembles such an illustration.

I asked my friend if he would endorse a preacher who preached a given doctrine six different ways. He assured me he would not. However, I pointed out to him that he would endorse it if six different men preached the same six conflicting doctrines on the one subject. Now what is the difference? He could only say he would have to think about that.

CANNOT OR WILL NOT?

There is a vast difference between the sectarian doctrine of once-saved-always saved and the application made by its advocates. They tell us that a child of God "cannot" so sin as to finally be lost, and yet, when they

are questioned regarding the particulars their circular reasoning (?) betrays a lack of understanding on their part of their own doctrine. Do they believe a Christian "cannot" so sin as to finally be lost, or that a Christian "will not" so sin as to finally be lost? We will see.

Were we to ask a Calvinist if a Christian can commit murder he would likely reply that if one is a "true Christian" he "will not" commit murder. We would be further informed that if he did commit murder it would be sufficient evidence that he was not a Christian to begin with. But this is not what he believes. He has not affirmed that a Christian "will not" commit murder, but that he "cannot."

The only way a person can consistently argue the "cannot" side is to argue that God is a respecter of persons. This violates Acts 10:34. If the doctrine is correct, and it most certainly isn't, then one of two things must be true: (1) God intervenes in the life of a true Christian so that He literally stays the hand of that Christian prone to murder and physically prevents the act, or (2) the Christian might go ahead and commit murder but God does not lay it to his charge. The first makes God a respecter of persons because he stays the hand of the Christian but does not stay the hand of the alien. The second makes God a respecter of persons because He does lay the sin to the charge of aliens (1 Cor. 6:9-11). If the doctrine were clay it would be too sorry to make brick.

(Continued on page 83)

(USPS 935-520)

DEFENDER

EDITOR

WILLIAM S. CLINE

ASSISTANT EDITOR
WINSTON C. TEMPLE

ASSOCIATES

ERNEST S. UNDERWOOD

JOHN G. PRIOLA

Published Monthly
(except December)
by the

BELLVIEW CHURCH OF CHRIST

4650 Saundley Road
Pensacola, Florida 32506

Second Class Postage

PAID at
Pensacola, Florida 32506

SUBSCRIPTION FREE

All contributions used in
operational expenses

EDITORIAL

FAMILY OF JOHN HENRY CLAY INVOLVED

IN TWO AUTOMOBILE ACCIDENTS



JOHN HENRY CLAY

On July 9, 1982 the wife of brother Clay was hit by an automobile as she was crossing the street. Several bones, including her left shoulder, were broken. By this writing she is home but still has a long period of convalescing to go through. Due to the accident, brother Clay's children and grandchildren were in California for several weeks. On their return to the northeast, his son, two grandchildren and a nephew were involved in an accident which included three tractor-trailer trucks and the Clay automobile. His ten-year old grandson was killed. The nine-year old was so seriously injured that he is presently paralyzed from the waist down and is still in a rehabilitation hospital. His son and the six-year old nephew were hurt but have been released from the hospital and are doing well.

Naturally there have been tremendous expenses incurred. Insurance has paid about half and litigation may recover more at a later time, but brother Clay is presently in need of financial help. All of his life he has supported himself to preach the gospel with a hamburger stand. He by no means has the financial resources needed to meet the present circumstances. Since July his wife, who ran the hamburger stand, has been incapacitated, thus his only means of support has been greatly hindered.

We are taking this means to let brother Clay's friends know of his recent tragedy and to appeal for help. If any brethren or congregations can help brother Clay in any way, they may contact him at 364 Stanton Street, Pasadena, California 91103. Or, any assistance could be sent to the Bellview church and the elders at Bellview will forward it to brother Clay.

Brother Clay writes:

Please ask all to continue to pray in behalf of my family and myself, but especially for my grandson, John Henry Clay III, that God will enable him to walk again.

Let's remember this man and his family in our prayers and let's help him during this tremendous financial burden.

THE PICK AND CHOOSE METHOD

Among all the many methods people use to arrive at truth on any given Bible topic is the "pick and choose" method. In this procedure the inquirer does not search for the truth, he thinks he already knows it before he ever opens the Bible. All he needs to do is find a few proof texts to confirm it. After he has found what he wants he closes his Bible and other evidence is inadmissible. After all, all the facts would only confuse him.

A good illustration of the afore mentioned method is the sectarian answer to the question, "What must I do to be saved?" With little variation the answer is faith in God, a recognition of Jesus as the one way, admission of our own inability to save ourselves and trusting in Jesus as our personal Saviour (also called accepting Christ). While gospel preachers are called "five steppers" blind prejudice cannot see that such advocates are

"four steppers." Some times you even have a card to sign stating you have accepted Jesus as your personal Saviour, as if the Bible said, "He that believeth and signs a card shall be saved." Nothing remotely resembling this is found in the Bible, but few people ever take that into consideration.

Favorite choices for the proof of such an answer to the question are John 3:16, Acts 16:31, Romans 3:28, Romans 10:13 and Ephesians 2:8. Neither one nor all eliminate Acts 2:38, Acts 22:16, Matthew 28:18,19 or 1 Peter 3:21, to name only a few passages which also treat of the subject of salvation. To accept them along with the latter list is to do no damage to any of them. To accept either list or any single passage exclusively is to obligate one to explain why one counts and the others are to be ignored? Such a person has set himself up as a judge of God's word as to which part is to be believed and which is not. For shame!

940 Old Wood Road
Oxford, Alabama 36203

OVERCOMING DISCOURAGEMENT

JOHN M. GRUBB

One of the most effective tools of the devil is discouragement. Discouragement causes us to give up. It makes us want to quit. We realize that Christians can never quit if we hope to be in heaven for eternity (1 Cor. 15:58).

One of my favorite movies was made in 1947 starring Jimmy Stewart and Donna Reed. The movie is entitled, "It's A Wonderful Life." The movie is about George Bailey (Jimmy Stewart), a man who wants to be a world traveler, but is always kept in his home town because of arising circumstances. During his life he did many things to help other people. He saved his brother's life; he saved the druggist he worked for from giving poison in a prescription; he helped people overcome the oppression of a ruthless businessman.

One Christmas eve, George Bailey becomes discouraged because of a mistake his uncle made in the family business. A deposit of \$8,000 was lost on the day of an audit. George couldn't borrow the money from the bank because the ruthless businessman was the president of the bank. George considered

committing suicide because he had a \$15,000 insurance policy that would cover the loss. At this point, an angel is sent to help George overcome his discouragement. George expresses the wish that he had never been born. The wish is honored. He is then led back through town and shown the effects of his wish. His brother had won the Congressional Medal of Honor in the Second World War, but because George had never been born, he visits his brother's grave. The druggist he saved was a bum having spent twenty years in prison for murder. The people he helped were non-existent. He had accomplished much good. He decided he wanted to live. The movie ends with all his friends coming to his aid to cover the monetary loss.

Have you ever been so discouraged that you thought it would have been better to have never been born? Do you think the world would be a better place without you? Think back on your life. You have influenced people for good that you do not know about. Remember this the next time you feel discouraged. You are important. Live your life for the Lord.
(Copied — SPIRIT OF TRUTH)

"Ye Are The Salt Of The Earth"

Ernest S. Underwood

In chapters five through seven of the book of Matthew we have recorded what is commonly called the Sermon On The Mount. Though this was by no means the only sermon delivered by the Lord, it is one of the most familiar. In reality, this sermon is the seed-bed of the "at hand" kingdom. In this discourse are to be found many principles which will rule and guide the lives of its citizens. One of those governing principles serves as the title of this article — "Ye are the salt of the earth" (Matt. 5:13).

Salt has many qualities. From times of old it has been a precious commodity. It was to be used in the meat sacrifices which were offered under the Old Covenant (Cf. Lev. 2:13). According to Ezekiel the prophet of God, newborn babies were washed and rubbed with salt (Ezek. 16:4). The Apostle Paul symbolically spoke of salt in discussing the speech of a Christian: "Let your speech be always with grace, seasoned with salt. . ." (Col. 4:6).

But, Jesus said, "Ye are the salt of the earth." What did He mean? What qualities are found in salt which must also be found in the true disciple of the Lord? Let us notice at least three of these qualities.

First of all, salt has the quality for seasoning. A saltless diet is referred to as a "bland" diet — a diet which is tasteless. The Christian life is not to be one of drudgery, pessimism, or hopelessness. The life of the true Christian is one of joy, optimism, and unfaltering faith. It is to present to the lost world a picture of joy, liveliness, graciousness, peace, and kindness (Cf. Gal. 5:22). Isn't it interesting that Jesus made this statement immediately after giving what we call the Beatitudes. Let us all live lives after the manner of the seasoning quality of salt.

Secondly, salt had the characteristic of preservation. In the days before modern refrigeration the farmer would slaughter his hogs and pack the meat in salt. Why? Simply to keep it from spoiling. Within the salt was a quality which when packed around the fresh meat, cured the meat rather than allowing it to rot. With this thought in mind, did Jesus intend that His disciples have preserving power in their words and deeds? Surely He did! It is the disciple's duty to preserve the purity of morals, purity of worship, purity of doctrine, and purity of the

word of God. This charge is not given to the world. How can a world which is given over to immorality maintain moral purity? How can a religious world which is given over to division and false doctrine preserve purity of doctrine? The answers to these questions are obvious. It is the saints' duty to preserve before the world these precious commodities. Yet, how often do we see children of God practicing immorality. They go to dances, they gamble, they drink, they use impure speech, they clad themselves in immodest apparel. On the doctrinal side they fellowship false teachers, they compromise sacred truth, and they ridicule and oppress those who are "set for the defense of the gospel" (Phil. 1:17). If your life was the only source of knowledge your neighbor had of morals and doctrine, would you have so lived that he might know their purity?

The third quality of salt which we shall discuss is this: Salt makes one thirsty. How well do we remember "dinner time" on the farm. We would come in from the fields at noon to a meal of salted fat-back, potatoes, and bread. It would not be long upon returning to the field until the salt would make its presence known. Oh, how thirsty we would be. Sometimes we were given a sharp parental reprimand because we were spending more time under the shade at the water-jug than in the field doing the work which we came to do. The salt made us thirsty, and we needed water to slake that thirst.

The upright life of a faithful Christian can, and will, cause the sincere and honest seeker of truth to be thirsty for the righteous life. Numerous are the examples where the life of a godly wife has led the husband to obedience to the gospel. The righteous lives of parents will instill in the heart of the pliable child the desire to imitate. The neighbor sees our daily example and can be either made thirsty or repulsed. Does your life make those who observe it thirsty? Do they want that kind of life because it is pure and holy? Peter said, "But as he which hath called you is holy, so be ye holy in all manner of conversation" (1 Pet. 1:15).

Jesus said, "Ye are the salt of the earth." Not, "should be" or "ought to be," but "ARE." Are we? (Copied — SPIRIT OF TRUTH)

807 Mockingbird Lane
Okmulgee, Oklahoma 74447

A Brief Review Of The New King James Bible (No. 5)

Robert R. Taylor, Jr.

One of the purposes of bringing out the NKJB was to update some of the words found in the King James Version or the Authorized Version of 1611. This article and another one to follow will call attention to some of these word changes, some of which are good and some of which present a weaker rendering. In this comparative study, I shall use the KJV to refer to the version of 1611 and NKJB to designate the new Bible under current review. This will conserve valuable space.

The *begat* found so frequently in Matthew 1 of the KJV becomes *begot* in the NKJB. *Generation* in Matthew 1:1 of the KJV becomes *genealogy* in the NKJB. *Privily* in the KJV of Matthew 1:19 becomes *secretly* in the NKJB. *Wroth* in the KJV of Matthew 2:16 becomes *angry* in the NKJB. *Garner* in the KJV of Matthew 3:12 becomes *barn* in the NKJB. *Thoroughly* in the KJV of 2 Timothy 3:17 becomes *thoroughly* in the NKJB. *Candle* in the KJV of Matthew 5:15 becomes *lamp* in the NKJB. *Bushel* in the KJV of Matthew 5:15 becomes *basket* in the NKJB. *Divers* in the KJV of Matthew 4:24 becomes *various* in the NKJB. *An hungred* in the KJV of Matthew 25:37 becomes *hungry* in the NKJB. The *verily* of Mark 9:1 in the KJV becomes *assuredly* in the NKJB. The *Verily*, *verily* that occurs twenty-five times in John's gospel record in such places as John 3:3,5 becomes *Most assuredly* in the NKJB. Though the Greek term means of a certainty, surely, most assuredly or so be it, many of us hate to see this expressive term eliminated. How many have really had any trouble understanding the single *verily* or John's double *verily*, *verily* across the years?

The *was wont* of Matthew 27:15 in the KJV becomes *accustomed* in the NKJB. The *ought* of Mark 8:23 in the KJV becomes *anything* in the NKJB. The *twain* of Matthew 19:5 becomes *two* in the NKJB. The *mote* of Matthew 7:3 in the KJV becomes *speck* in the NKJB. In the same passage the *beam* of the KJV becomes *plank* in the NKJB. *Script* in Matthew 10:10 in the KJV becomes *bag* in the NKJB. *Without* in Matthew 12:46 in the KJV becomes *outside* in the NKJB. *Charger* in Matthew 14:11 of the KJV becomes *platter* in the NKJB. *Besought* in Mark 5:23 of the KJV becomes *begged* in the NKJB. *Halt* in Matthew 18:8 in the KJV becomes *lame* in the NKJB. *Platter* in Matthew 23:25 of the KJV becomes *dish* in the NKJB. *Betrayeth* in Matthew 26:73 of the KJV becomes *betrays* in the NKJB. *Noised* in Mark 2:1 of the KJV becomes *heard* in the NKJB. *Straitly* in Mark 5:43 in the KJV becomes *strictly* in the NKJB.

Wot in Acts 3:17 of the KJV becomes *know* in the NKJB. *Husbandmen* of Matthew 21:34 of the KJV becomes *vinedressers* of the NKJB. *Af-frighted* in Luke 24:37 in the KJV becomes *frightened* in the NKJB. Some of these are helpful and yet with many of them a diligent student has never had that much trouble.

Some words used in the KJV have changed meanings since 1611. A few of these are now presented. *Mocked* of Matthew 2:16 in the KJV becomes *deceived* in the NKJB. *In the room of* in Matthew 2:22 in the KJV becomes *instead of* in the NKJB. *Generation* in Matthew 3:7 of the KJV becomes *brood* in the NKJB. *Prevent* in 1 Thessalonians 4:15 in the KJV becomes *precede* in the NKJB. *Coasts* in Matthew 16:13 in the KJV becomes *region* in the NKJB. *Pub-lican* in Luke 18:10 in the KJV becomes *tax collector* in the NKJB.

Long time critics of the KJV should be happy that the *Easter* rendering in Acts 12:4 of the KJV has given way to the *Passover* in the NKJB. The critics never did have the strong case they imagined on this verse since the context reveals that whatever season was being observed, it was one that Herod and the unbelieving Jews respected — not one kept and observed by the battered Christians there in Jerusalem. Those of us who have pointed out fatal error after fatal error in the modern speech versions usually have had the *Easter* rendering of Acts 12:4 thrown in our face promptly. Somehow the KJV's *Easter* rendering was supposed to be as fatal in error as *young woman* is in the RSV of Isaiah 7:14, as the omission of Mark 16:9-20 in the initial RSV of 1946, the *faith only* of the TEV or the Calvinism that leaps out from so many passages in the NIV. In fact we have some brethren who are not bothered at all by these fatal errors and will recommend the very Bibles in which they are found and yet will castigate the KJV almost unmercifully due to the *Easter* rendering. I find this to be amazingly amazing.

The NKJB seeks to make proper distinction between *hell* and *Hades*. *Hell* is eternal Gehenna such as we have in Matthew 10:28 and *Hades* is the intermediate state such as we have in Luke 16:23 and in Acts 2:27,31. However, Tartarus is rendered as *hell* in 2 Peter 2:4 of the NKJB as it is in the KJV. *Hell*, in 1611, referred to the unseen or a place covered. *Hellers* back then covered roofs; people "helled" their potatoes or covered them for the safe keeping of them or to keep

(Continued on page 87)

EDITOR'S NOTE: Brother George Darling passed away March 28, 1980. Following is a reprint of an article he wrote for the DEFENDER which was published June, 1977.

THE NEW vs THE OLD

GEORGE E. DARLING, Sr.

MODERN CONGREGATION OF THE 20TH CENTURY

1. Ignorant of the Word of God.
2. Divided.
3. Prayerless.
4. Unqualified and ungodly elders.
5. Spiritually dead.
6. Haters of each other.
7. Undisciplined.
8. Unrebuked.
9. Unprofitable servants.
10. Emphasis on baptism.
11. Selfish.
12. Inhospitable.
13. Singing that is dead.
14. No love for lost souls.
15. Unconverted.

THE NEW TESTAMENT CHURCH OF THE FIRST CENTURY

1. Taught in the Scriptures.
2. United.
3. Prayed without ceasing.
4. Scripturally qualified elders.
5. Spiritually alive.
6. Lovers of each other.
7. Disciplined.
8. Rebuked sharply.
9. Profitable servants.
10. Emphasis on baptism.
11. Unselfish.
12. Houses open to others.
13. Singing from the heart.
14. Love for lost souls.
15. Converted.

You can go on from here. There are many more comparisons that can be made. This is just a small list of things the average preacher must face in the average congregation of the church today. Look over the congregation where you attend services and see how many you can find that are deeply SPIRITUAL. How many are really interested in a good old down to earth and up to heaven prayer meeting when compared with those who are interested in a "chili bean feed" with some brilliant after dinner speaker to entertain them. Note how many are late to the services they attend. How many attend only the Sunday morning services; how many do a naked nothing in the way of trying to win souls to the Lord; how many of them who will not stand for sound doctrine to be preached and will fight the preacher who tries to get them to walk closer to God and love Him more. Note also the ones who actually love sin, serve sin and put themselves out more for sin than they will for the Lord. Just try it and see if I have exaggerated and have not drawn a correct picture of the AVERAGE congregation. I hope your congregation is ABOVE THE AVERAGE — if it is let me know when you need a new preacher.

When a young preacher completes his preparation to "enter the ministry" it usually comes as a great shock to him when he undertakes his first "PASTORATE". The hardest task any man can undertake is to try to lead a large group of ungodly and unconverted church members into the deep things of God. An appeal to them to "spiritual things" is as useless as preaching to a grave yard, because they are spiritually dead. The difference being that the physical dead will do you no harm, but the spiritual dead will do everything that is humanly possible to halt any spiritual progress you try to make. I feel sorry for the young and inexperienced preacher who is filled with the love of God and enthusiasm, but does not realize what he is getting into when he "HIRES OUT" to the average congregation today.

Now don't say I'm an old "fuddy duddy" for I'm not. I'm just being practical. I do not believe that we are ever going to lead our people into the deeper things of the spiritual life until we face up to the real issue and that is when we have cleaned out the unregenerated sinners who have gotten into high places of leadership and until they can be either converted or disfellowshipped, the work of New Testament Christianity is going to be stymied and delayed.

Brethren, it is high time we begin to make some kind of effort to convert

UNSCRIPTURAL LANGUAGE

LARRY SHEEHY

There are many ways by which error can come into the church. One is a lack of knowledge of the scriptures. Such lack of knowledge, and the attendant error, is often betrayed by unscriptural terminology. This is common among denominational groups, and increasingly evident among members of the Lord's church. Probably every gospel preacher has been introduced as the local "pastor" (he may be one, but not because he is a preacher) or "Reverend. . ." Some still speak of the "Church of Christ preacher," or "Church of Christ's." Such language is totally without Biblical support.

One such example came recently in a church bulletin from a Texas church, wherein was placed this notice: "We invite you to be with us on the occasion of a celebration of a miracle. . .love, when we, (names), join together in marriage. . ." Many miracles are noted in Scripture. I believe in the miracles of the Bible. But "love" is not a miracle. It is many wonderful things (1 Cor. 13), but it is not a miracle. In fact, Paul placed it in contrast with miracles as "a more excellent way" (1 Cor. 12:31). Miracles will pass away (13:8-10), but love, along with faith and hope, is among those things which abide (13:13).

Much of the error concerning miraculous gifts is due to the lack of knowledge concerning what constitutes a miracle. Peter gives an inspired summary of the nature and purpose of miracles in the life of Jesus in Acts 2:22, where he calls them "mighty works and wonders and signs" (ASV).¹ These, he says, were done by God through Jesus, showing their divine origin. Not all love is of divine origins or divine approval.

In the June 26, 1973 issue of *Firm Foundation*, J.O. Baird correctly says that a miracle "has no acceptable natural explanation." Many things about love are difficult to explain, but there is a natural explanation for this emotion. Even the love of God isn't miraculous, because it is in keeping with his nature. Miracles, to my knowledge, are never spoken of in the Bible as emotions. They often brought about emotional responses, but they were not inherently emotional.

Just the other day I sat in a neighbor's house and heard him describe the work of one of his relatives as miraculous. But such wasn't the case. She has to travel long distances and work long hours to accomplish what she does. There is nothing supernatural about it.

Let us be extremely careful as to the language we use. Let us study God's word, so that we may "handle it aright" (2 Tim. 2:15), speaking as the oracles of God in all matters. Let's not encourage others to think erroneously simply because it may prove embarrassing to point out their lack of understanding. It shouldn't, if we do it in a kind and loving way. Only by so doing can we continually walk in the way the Lord has shown.

¹See J. D. Bales' marvelously clear exposition of this passage in *The Hub Of The Bible*, 89-107.

A BRIEF REVIEW OF THE NEW KING JAMES BIBLE

them from spoiling. Hence, the KJV translators did not make the mistake that some modern critics attribute to them in this regard.

(To be continued)

P.O. Box 464

Ripley, Tennessee 38063

THE NEW vs THE OLD

the membership. They have been ducked in water but that is all that has ever happened. The average membership in the average church needs to be CONVERTED. There is more to restoring the church for which Jesus died than just getting people to believe in baptism and keeping a "FORM" of Christ's memorial on the first day of the week. There are far too many members who are REGULARLY eating and drinking damnation to themselves, not discerning the body. I am not minimizing baptism nor the Lord's Supper, but a mere dipping in the name of the Father, Son and Holy Spirit is not all there is to baptism. Christians are to DIE TO SIN and SIN IS TO HAVE NO MORE DOMINION OVER THEM. The Lord's Supper is MORE than just sitting down and partaking of the bread and the cup. Those who go through the form on Sunday morning, and then do not love the Lord and His body enough to attend on Sunday night and all other services possible, in my way of thinking might just as well stay home on Sunday morning. We do not serve just from the sense of DUTY — our service must be motivated by our love. Too many of us are trying to do just enough to keep our names on the church rolls and are not the least concerned with the second mile service for our Lord and Master.

We need to go deeper into our study of the church that Jesus purchased with his blood.

PREACH THE WORD, BROTHER!

THE CHURCH AND SOCIAL ACTION

BILL GRADDY

The church is the heaven born, blood bought body of Christ. (Matt. 16:13-20; Acts 20:28.) It is original. It is a spiritual entity with no rival. It shall stand forever. (Dan. 2:44.) The church is truth and men may pervert it, but we cannot change its glorious power and destiny. (Prov. 21:30; 11 Cor. 13:8; John 10:35; 11 Tim. 3:15.) Salvation is in the body of Christ because Jesus is the head and Savior of His Body. (Acts 2:47; Eph. 1:21-23; 5:23; Col. 1:13,14.)

The only divine institution wherein is salvation, it has a different and distinct role. The function of the church is to preach the gospel, to worship God, and to do benevolent work. In this unique role it is not to serve as a substitute or as an adaptive agent for the state, school, and home. The comparative activities or similar duties will be on an individual basis not as a church sponsored edit. Thus, the church is peerless with the eternal salvation of men as her supreme object.

All authority and power is of God. (Rom. 13:1.) Therefore, all institutions are permitted to exist. However, only in the church did God place salvation! (Eph. 1:3; 3:10,11, 21.) This excludes the home, state, and school from this exalted position. The church cannot serve as a home and spank children, neither can it provide recreation and secular education for its members. It is tragic that some congregations are usurping the authority of the Scriptures by relieving the parents of their responsibilities in the realm of recreation. (Eph. 6:4.) To use these activities to

promote the cause of Christ is to "sap" the gospel and to rob the home of its God given functions. Jesus is the drawing power! (John 12:32.) When we use material things such as family life centers to build the house of God, we are erecting a sandy foundation that will prostitute the power of God as in John 6:26. (Matt. 7:24-29.) The New Testament does not authorize the church to provide recreation for the members any more than it does to use instrumental music in worship. The members of the church can aid the state by being good citizens. (Rom. 13:1-7.) The church can aid the home in helping to perfect spiritual qualities, but the physical capacities are the responsibilities of the parents. (Eph. 6:4.) We must keep the church separated from the world and institutions which would intrude and interfere with her divine action. (Eph. 5:11.) As God ordained that these institutions exist so He decreed that they be separate. To mix and mingle these is to commit spiritual adultery.

The adage, "All work and no play makes Jack a dull boy" is good advice, but, let us remember, it is the home's duty to provide the social aspects and the role of the church to mature the spiritual qualities of men.

How many congregations are in the embryonic stage of being a full fledged denomination relative to unscriptural motivational and recreational enticements?

22 Sugar Creek
North Little Rock, AR 72116