

# Defender

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

*Vol. XL*

*2011*



January

April

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November

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# Defender

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Web Site: <http://www.bellviewcoc.com>

Email: [bellviewcoc@gmail.com](mailto:bellviewcoc@gmail.com)



## The Pseudo-Isidorian Decretals

*David B. Watson*

### The Past

Phillip Schaff, in his *History of the Christian Church* (IV:268) states the following:

In the middle of the ninth century, a mysterious book made its appearance, which gave legal expression to the popular opinion of the papacy, raised and strengthened its power more than any other agency, and forms to a large extent the basis of the canon law of the church of Rome.

He continued:

This is a collection of ecclesiastical laws under the false name of bishop Isidore of Seville (died 636), hence called the "Pseudo-Isidorian Decretals."

F. W. Mattox in his book *The Eternal Kingdom* states the following in the chapter on "Sources Of Support For The Papacy" under the heading of "Papal Support From False Documents" (182):

The desire to elevate the papacy above the emperor continued throughout the entire medieval period. In a contest such as took place between the pope and the Emperor, it is not surprising that evil forces would come to the front with skilled forgeries and shrewd manipulation of historical events in order to place the pope in supreme authority.

...Isidore died in 636 and left behind a great reputation for mental and moral accomplishments. His reputation was used as authority for forgery which favored the authority of the Roman bishop above that of the political rulers. The age was uncritical, and for a while the entire church was deceived. It seemed the church officials welcomed the deception, and the true nature of the false documents was concealed long enough to strengthen every branch of the ecclesiastical authority and to place the pope in a position of supreme authority.

These false documents are known as the Pseudo-Isidorian Decretals.

Schaff concludes:

Fictitious documents, canons, and decretals were nothing new; but the Pseudo-Isidorian collection is the most colossal and effective fraud known in the history of ecclesiastical literature.

He explains:

Pseudo-Isidore advocates the papal theocracy. The clergy is a divinely instituted, consecrated, and inviolable caste, mediating between God and the people, as in the Jewish dispensation. The priests are the... "spirituales," the laity the "carneles." He who sins against them sins against God. They are subject to no

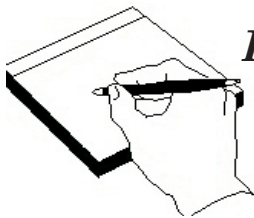
earthly tribunal, and responsible to God alone, who appointed them judges of men. The privileges of the priesthood culminate in the episcopal dignity, and the episcopal dignity culminates in the papacy. The cathedra Petri is the fountain of all power. Without the consent of the pope no bishop can be deposed, no council be convened. He is the ultimate umpire of all controversy, and from him there is no appeal. He is often called "episcopus universalis..."

The amazing thing is that this fraud was continued from the ninth until the seventeenth centuries. Schaff says: "The genuineness of Pseudo-Isidore was not doubted during the middle ages...but is now universally given up by Roman Catholic as well as Protestant historians."

Mattox says: "It is now completely discredited by scholars of the Roman church as well as all other students of church history. Although the document is entirely discredited, it exercised very great influence upon the development of the Roman papacy" (183-4). He further states:

The Pseudo-Isidorian Decretals were questioned as early as the fif-

*Continued on Page 4*



## Notes From The Editor

Michael  
Hatcher

Email address:  
mhatcher@gmail.com

### Abortion

The calm, peaceful lives of the 1950s gave way to the turbulence of the 1960s. During the 1960s there was an anti-establishment cry and push especially among the youth. (Remember their declaration that you cannot trust anyone over 30?) This anti-establishment cry was directed at the government and military. Young people who had generally been raised in relative luxury saw what they considered wrongs perpetuated by society so they began questioning "the establishment." This rebellious attitude spilled over into every aspect of life including the family and the home. One of the catch phrases of the time was "make love not war." Drug use was popular along with the promotion of peace and love to supposedly offset war and hatred. However, their *love* was nothing more than the satisfaction of lust. The anti-establishment movement left many things in its wake.

With the proliferation of sex (what they called free love) came the natural results of those unions—babies. However, these young people who were opposed to the home and family had no real use for children. Children would have cramped their lifestyle. Thus, abortion was the solution to the problem. The only real problem with this solution was that abortion was illegal at that time.

In September 1969, Norma Mc-

Corvey found out she was pregnant with her third child. She was advised to say she was raped (even though she was not) so she could obtain an abortion (in Texas at the time abortion was allowed for rape). However, since there was no record of the rape, her attempt to obtain the abortion legally failed. She then attempted to obtain an illegal abortion, but the police had closed down the site. In 1970, two women lawyers filed suit for Norma McCorvey under the alias of Jane Roe in the U.S. District Court of Texas naming Dallas County District Attorney Henry Wade as defendant (that is where Roe v. Wade came from). The court ruled in the favor of Jane Roe and declined to grant an injunction against the laws barring abortion. The case was appealed to the Supreme Court which issued its ruling on January 22, 1973 with a 7-2 majority vote in favor of Roe (Norma McCorvey).

This decision by the Burger court opened the floodgates. Since that fateful decision almost 50 million abortions have taken place in the United States with about 1.2 million presently taking place each year (figures do vary as reporting is not exact). Abortion has become a contraceptive method by many as over 78% of abortions are by unmarried women.

Through the years we have witnessed a degrading of the respect for life. Evolution teaches us that man is simply an elevated animal. Supposedly this life is all there is and only what you can get out of this life is all you have to live for. With evolution, there is no difference in killing a fly or gnat and in killing a human being. However, evolution is not true. Instead God created man on the sixth day of the creation week.

God created man in His own image. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his *own* image,

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Michael Hatcher, Editor

in the image of God created he him; male and female created he them” (Gen. 1:26-27).

Those who argue for abortion claim that the *fetus* is nothing more than a mass of tissue that can be cut out at the mother’s discretion. If they are correct, then there is nothing wrong with abortion and we are wrong in our opposition to such. Of course those who say that it is nothing more than a mass of tissue will admit that at some point it becomes human. However, they are not at all agreed upon the time it becomes human. Many will talk about the time it become viable outside of the womb. In the discussion of viability, the 22<sup>nd</sup> week there is only a 14.8% chance of survival and almost one-half of those are brain damaged. The longer the baby is in the womb, the better chance of survival: 23<sup>rd</sup> week there is 25% chance, in week 24 it is 42% and 57% by week 25. By week 30 the newborn does not require a ventilator to breathe there is 90% chance of survival. Also by week 30 the risk of brain damage is reduced substantially. Many states have laws restricting post-viability abortions, but they have difficulty deciding if a *fetus* is viable or not and thus when it becomes human.

There are some who are so radical they believe a newborn should not be considered human. Some would say that after a couple of years (after it can be determined if everything is alright) the newborn should then

be declared a human. This gives the mother and/or doctor the right to terminate the newborn if they discover some problem.

The problems with viability questions are not only determining when a *fetus* becomes human, but the identity question itself. It is not reasonable to think that you have this blob of tissue one second but the next second it is a human being. The fact is that when two humans produce an offspring, that offspring is human—whether pre or post viability. This is true genetically and Biblically. From the moment of conception the further formation of the person is only a matter of time, growth, and maturation—a process that continues throughout life.

The Bible does not view the baby inside the womb any differently as the baby outside the womb. Consider the beloved physicians words concerning first the baby in Elisabeth’s womb. “And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost... For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy” (Luke 1:42, 44). Then when Luke talks about the baby Jesus, he writes, “And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger... And they came with haste, and found Mary, and Joseph, and the babe lying in a man-

ger” (2:12, 16).

God said He knew Jeremiah when he was being formed in the womb. God said to him, “Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations” (Jer. 1:5). The psalmist had it right when he wrote, “For thou hast possessed my reins: thou hast covered me in my mother’s womb. I will praise thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth right well. My substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all *my members* were written, *which* in continuance were fashioned, when *as yet there was* none of them” (Psa. 139:13-16).

Abortion is the murder of innocent life. God said, “These six *things* doth the LORD hate: yea, seven *are* an abomination unto him: A proud look, a lying tongue, and **hands that shed innocent blood**, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness *that* speaketh lies, and he that soweth discord among brethren” (Pro. 6:16-19). Let us do everything that is right to bring this holocaust to an end.

MH

## 36<sup>th</sup> Annual Bellview Lectureship

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*Continued from Page 1*

teenth century, but it was the seventeenth century reformed theologian Blondel that proved them to be false. After his evidence was presented, scholars of the Roman church acknowledged that they were false documents, but by this time they had accomplished their purpose. These false documents gave the papacy a strength that it would not otherwise have been able to achieve. After having gained the power which it did, the Catholic Church refused to surrender it even though the basis on which it was attained was proven to be false (185).

Schaff concludes:

Pseudo-Isidorus was no doubt a sincere believer in the hierarchical system; nevertheless his collection is to a large extent a conscious high church fraud, and must as such be traced to the father of lies. It belongs to the Satanic element in the history of the Christian hierarchy, which has as little escaped temptation and contamination as the Jewish hierarchy.

### **The Points**

Please note the following points from the past history above. First, evil forces came to the front with skilled forgeries and shrewd manipulation of historical events. Second, the age was uncritical and for a while the entire church was deceived. Third, church officials welcomed the deception. Fourth, the true nature of the false documents was concealed long enough for them to accomplish their purpose. Fifth, evidence was finally presented that proved them to be false. Sixth, that which was gained by these false documents refused to be surrendered even though the basis upon which such was attained was proven to be false.

### **The Present**

In 2005 two documents were presented to the brotherhood of the churches of Christ. One was a document entitled "Statement of Support." It stated: "We, the undersigned, wish to announce that we have complete confidence that Apologetics Press is on a firm footing that will insure its continued work of excellence. We commend AP to the brotherhood and recommend that it continue to be the recipient of financial and moral support." Affixed were the names of sixty (60) brethren. Second was a statement by Dave Miller entitled "For Honorable Brethren Who Sincerely Want To Know."

### **The Parallels**

First, at a time when numerous brethren were pointing out that Dave Miller had taught and practiced the unauthorized elder reevaluation/reaffirmation procedure and that he had advocated an erroneous position regarding marriage, divorce, and remarriage, evil forces came to the front with these documents. These two documents were not forgeries but they skillfully gave to Apologetics Press and its new director, Dave Miller, a strength (a position of prestige, power, and pre-eminence) it and he would not otherwise have been able to achieve. The apostle John wrote: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (2 John 9-11). Dave Miller had

transgressed and was not abiding in the doctrine of Christ. Dave Miller thus, had not God. Yet, these documents commended him and recommended that he be received and that brethren bid him God speed. These documents caused brethren who did so to become partakers of Dave Miller's evil deeds.

Second, during the "Dark Ages" people were uncritical because they could not read or write and even if they could they did not have access to the Bible. But our age is critical. People today can read and write. People today have ready access to the Bible. Why then will they allow themselves to be deceived by lies and frauds? Jesus answered: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Mat. 13:15).

Third, those considered as church leaders by some today welcomed the deception. Notice the sixty names of brethren affixed to the "Statement of Support" that was sent out to the brotherhood. It seems that the "hierarchy" of the church of Christ has escaped temptation and contamination as little as the Jewish hierarchy.

Fourth, the true nature of these documents was concealed long enough for them to accomplish their purpose. For example, Dave Miller's statement was and continues to be claimed by some to be a statement of repentance. Yet, it contains no statement of repentance (Luke 17:3-4). Neither does it contain a confession of sins (1 John 1:9). Neither does it contain a request for forgiveness (Acts 8:22). It

seems our brethren have forgotten the requirements of God's second law of pardon for erring brethren.

Fifth, evidence was presented by brother Dub McClish exposing the fraud that Dave Miller's statement was a statement of repentance in the October 2005 issue of the *Defender*. This same material is also available on a CD concerning Dave Miller's errors widely distributed without cost to honorable brethren who sincerely want to know the facts.

Sixth, that which was gained by these false documents refused to be surrendered even though the basis upon which such was attained was proven to be false. Concerning the shrewd manipulation of historical

events call to remembrance the lie that was told by B. J. Clarke that no one had objected to Dave Miller's errors until many years after they occurred and then did so for reasons less than honorable. Three other men who appeared with B. J. at the time he told this lie refused to correct it even though all three of them (Curtis Cates, Garland Elkins, and Robert Taylor) themselves had opposed Dave Miller's errors almost immediately after they occurred.

### The Problem

The amazing thing is that this fraud has continued for years now. We paraphrase Schaff when we say that these documents constitute

a high church fraud and must as such be traced to the father of lies. They belong to the Satanic element in the history of the church and are one of the most colossal and effective frauds known in our recent history. May God help brethren to "believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1) and to "prove all things; hold fast that which is good" (1 The. 5:21).

### Works Cited

- Mattox, F. W. *The Eternal Kingdom*. Delight, AR: Gospel Light, 1961.  
Schaff, Philip. *History of the Christian Church: Volume IV*. Grand Rapids, MI: Wm. B. Eerdmans, reprint 1987.  
2490 Larkspur Ave; Middleburg, FL 32068

## THE ENCAMPMENT PULPIT OR PERHAPS THE POLISHED FAMILY: JANUS AT THE GATES

*Johnny Oxendine*

In Roman mythology, Janus is the god of the gates, doors, beginnings, and endings. The most familiar thing about this figure to most people would be the use of his name for the first month of the year. He was represented as having two faces or heads (looking in opposite directions) and symbolizing both future and past. I came to think of this figure after seeing promotions for two different lecture series taking place this past summer.

There are ways in which these two programs are strikingly similar. Both groups are comprised of members of the church of Christ. Both groups bring speakers in from different parts of the country. Both provide classes for men and women. Both are in beautiful settings. You could probably find a number of

other similarities, but we will move on.

There are also some distinct differences. They are in two very different parts of the country (Tennessee & California). They are quite likely to have quite different weather (warmer in Tennessee than South Lake Tahoe). They are probably reaching somewhat different audiences. It is because of the last point that I was not entirely surprised, but again confused as to what message is being conveyed when two different platforms could utilize the talents of the same speakers. (Janus is looking/pointing in two different directions).

The Tahoe Family Encampment has always been a host to very liberal elements in the brotherhood, especially men teaching at or associated with the Sunset International

Bible Institute. Some of the speakers are from congregations that are partnered with Sunset in various missionary projects. Truitt Adair and Tex Williams are favorites, and they both have a relationship with Sunset that is well known.

Polishing The Pulpit had been known as a conservative program since 1995, quite different from the Tahoe extravaganza. It is overseen by the Jacksonville church of Christ in Jacksonville, Alabama (the publishers of *House To House/Heart To Heart*), and is closely connected to brethren who are in fellowship with the Memphis School of Preaching, Apologetics Press, GBN, and so forth. They often feature Alan Highers, Tom Holland, B. J. Clarke, and other speakers who publish in the

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# 2011 Spring Church of Christ CFTF Lectures

## “Profiles In Apostasy #2”

February 27 - March 2, 2011

Elders: Kenneth Cohn, Buddy Roth, and Jack Stephens

David P. Brown, Director

### Sunday, February 27

9:30 AM	<i>The Holy Spirit Makes No Earthly Sense</i> by Terry Rush	David P. Brown
10:30 AM	<i>Theology Simplified</i> by Lonzo Pribble	Lester Kamp
	Noon Meal Provided by the Spring Congregation	
2:00 PM	<i>The Battle Over Hermeneutics in the Stone-Campbell Movement</i> by Michael W. Casey	Terry Hightower
3:00 PM	<i>Seeing the Unseen</i> by Joe Beam	John West

### Monday, February 28

9:00 AM	<i>A Gathered People</i> by Hicks, Melton, and Valentine	Skip Francis
10:00 AM	<i>The N.T. Church Is Foreign to the Church Described in A Gathered People</i> by Hicks, et al.	Gene Hill
10:00 AM	Selected Chapters from <i>Trusting Women</i> by Billie Silvey #1 (Ladies Only)	Linda Pogue
11:00 AM	<i>A Church That Flies</i> by Tim Woodroof	Bruce Stulting
	Lunch Break	
1:30 PM	<i>The Forgotten Treasure</i> by Gary D. Collier	Brad Green
2:30 PM	<i>The Church In Transition</i> by James S. Woodroof, 1991	Roelf Ruffner
3:30 PM	Open Forum	
	Dinner Break	
6:30 PM	CONGREGATIONAL SINGING	
7:00 PM	<i>The Power Within</i> by Jesse E. Fonville	Danny Douglas

### Tuesday, March 1

9:00 AM	<i>The Cultural Church</i> by F. LaGard Smith	Don Tarbet
10:00 AM	<i>Renewal For Missions</i> by Helsabeck, Jr. (Christian Church), Holloway, and Foster	Johnny Oxendine
10:00 AM	Selected Chapters from <i>Trusting Women</i> by Billie Silvey #2 (Ladies Only)	Linda Pogue
11:00 AM	<i>The Second Incarnation</i> by Rubel Shelley and Randall J. Harris	Michael Hatcher
	Lunch Break	
1:30 PM	<i>One Church</i> edited by Carson, Foster, and Holloway	Paul Vaughn
2:30 PM	<i>Is Christ Divided?</i> by Monroe Hawley	Wayne Blake
3:30 PM	Open Forum	
	Dinner Break	
6:30 PM	CONGREGATIONAL SINGING	
7:00 PM	<i>The Holy Spirit: Center of Controversy—Basis of Unity</i> by Mac Deaver	Daniel Denham

### Wednesday, March 2

9:00 AM	<i>Together Again</i> by Rick Atchley and Bob Russell (Christian Church)	John Rose
10:00 AM	<i>Navigating the Winds of Change</i> by Lynn Anderson	Jimmie Gribble
11:00 AM	<i>The Churches of Christ</i> by Richard T. Hughes	Charles Pogue
	Lunch Break	
1:30 PM	<i>American Origins of Churches of Christ</i> by Richard T. Hughes	Ken Chumbley
2:30 PM	<i>Discovering Our Roots</i> by C. Leonard Allen and Richard T. Hughes	Jess Whitlock
3:30 PM	Open Forum	
	Dinner Break	
6:30 PM	CONGREGATIONAL SINGING	
7:00 PM	<i>Illusions of Innocence</i> by C. Leonard Allen and Richard T. Hughes	Dub McClish

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*Spiritual Sword.*

That these two programs would have **the same speakers** is quite honestly unimaginable. Tahoe clearly falls heavily to the left doctrinally, and to have brethren who are supposedly more *conservative* going to Tahoe to fellowship with little concern for that association then turning around and heading off to Tennessee is what brought the image of Janus to mind.

You cannot say that Glenn Colley or Brad Harrub are hypocrites (Mat. 23), rather I believe they are a whole new order in the church—and it is amazing that *conservative* brethren do not view this as problematic. No doubt the brethren in Tahoe are glad to have another “bunch” of *conservatives* to legitimize their encampment. Colley and Harrub are multiyear attendees in Tahoe, and have been joined in recent years by Phil Sanders and Joe

Wells.

Looking in the other direction (entirely) are the brethren in Tennessee, who apparently are **not concerned** with brethren speaking there (Tahoe) any more than the Memphis School of Preaching is concerned about speakers coming on to their program after having participated in the Sunset Workshops. Janus? Disambiguation would be nice.

*PO Box 5026; San Mateo, CA 94402*

## Selective Blindness

*Paul Vaughn*

One of the most difficult handicaps for anyone to overcome is blindness. I do not mean physical blindness, though that is heart-breaking, but spiritual blindness. Spiritual blindness comes from a hard and callous heart that will not acknowledge the simple truth in God's Word. Spiritual blindness will keep one from the truth that is right before their eyes. Spiritual blindness allows that which is not acceptable to God. Jesus had to deal with those who were spiritually blind in His life. He said, “Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand”

(Mat. 13:13). The ambassadors of self-inflicted spiritual blindness had eyes that could see and ears that could hear, but they refused to open their mind to see the truth of Jesus' teaching that was evidenced in their presence.

This attitude of spiritual blindness is present in many today. They do not see the truth because they refuse to look. Some have their eyes blinded because of “hero worship.” Their favorite teacher or preacher has gone astray, but they refuse to see his error. Their loyalty belongs to men and not the Lord. They prefer walking with their hero than God. They value more highly the fellowship of man than fellow-

ship with the Lord. One cannot walk with God without seeing and obeying his truth. Amos said, “Can two walk together, unless they are agreed?” (Amos 3:3). Walking with God requires the acknowledgment of evil, even in the ones we love and respect.

Sadly, it is often the case that if a friend sins, we accept it. However, if someone who we do not respect or like does wrong, then all the force of our might is leveled against him. Spiritual blindness puts one into the dangerous waters of hypocrisy. Jesus condemned it in the lives of the Jewish leaders and He will condemn it in our lives.

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# Defender

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## Mac Deaver and the Doctrine of Present-Day Holy Spirit Baptism

*Daniel Denham*

### Many Problems for Mac's Error

Among some of the many problems attending Mac's errors on Spirit baptism, especially in view of the "scrub board theology" it entails, is his butchery of Acts 2, 8, 10, and 19 (*The Holy Spirit: Center of Controversy – Basis of Unity* 305-317). In every case where the idea of receiving the Spirit or the Spirit being poured out upon certain men is mentioned, he asserts that Spirit baptism is directly involved.

He claims that the apostles received the second half of the one baptism when they were baptized in the Spirit on Pentecost (Acts 2:1-4). He knows that they had already been baptized either under John's baptism (as in the case of Andrew, who had been a disciple of John the Baptist) or Jesus' baptism, as per John 4:2. However, their baptism was not complete, according to Mac's teaching, until Acts 2:1-4. The problem is that Jesus taught that His disciples were already clean "through the word which" He had "spoken to" them (John 15:3), while Mac implies they really were not cleansed until the day of Pentecost when they received Spirit baptism. He also affirms that in Acts 2:38, Peter

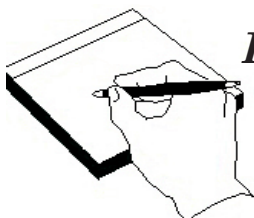
promised that when one is baptized in water he also receives Spirit baptism that he may receive "the gift of the Holy Spirit."

But in Acts 8 the Samaritans, he claims, received Spirit baptism sometime **after** their water baptism **through** the imposition of the hands of Peter and John. He also teaches that the household of Cornelius received Spirit baptism **before** water baptism, and the men of Ephesus in Acts 19 received it **through** the laying of Paul's hands **after** their water baptism. Yet he also avers that John 3:5 teaches that water baptism and Spirit baptism **are simultaneous to some extent and equally essential** to enter into the Kingdom. In fact, he teaches, by some tortured and convoluted thinking, that these two baptisms actually are the one baptism of Ephesians 4:5. So  $1 + 1 = 1$ , according to Mac. He even admits that his position entails "two immersions (one in water and one in Spirit)" (304). He speaks of "the birth of water and the birth of Spirit," and says these "would always occur at approximately the same moment" (317). So, he affirms by implication two New Births! But

they are both the one baptism. He declares, "sinners become Christians today by being baptized in both elements" (297).

That Deaver does not seem to see a myriad of striking self-contradictions in his teaching in all of this is simply astonishing. **If** John 3:5 teaches, as Mac claims, that both water and Spirit baptism are involved in one's entering the kingdom, and if the action of both baptisms are simultaneous in large measure, as he also claims, and as the text would demand if such were what was truly contemplated by it, **then** any action or situation involving a time separation that makes them completely distinct from one another in that regard does not fit that model. **But** Jesus taught that "except" one is "born of water and the Spirit, he cannot enter into the kingdom of God." *Except* means "if, and only if." The exception thus **precludes** any other way of entrance into the kingdom of God (or the church). This would necessarily include the time of the action. If John 3:5 implies a close degree of simultaneity, as Mac teaches, then the exception precludes any vari-

*Continued on Page 4*



## Notes From The Editor

**Michael  
Hatcher**

Email address:  
mhatcher@gmail.com

## Accusations

Webster's dictionary defines *accusation* as: "1: the act of accusing; the state or fact of being accused 2: a charge of wrongdoing" while the *New Oxford American Dictionary* gives the definition: "a charge or claim that someone has done something illegal or wrong."

There is nothing wrong with making accusations. Is there any Old Testament prophet that did not make accusations against the king, the priest, the people, and/or others? Jesus certainly made accusations against the Jews of His day. A casual reading of Matthew 23 sees Jesus making numerous accusations against the scribes and Pharisees. In the preceding chapter, Jesus accuses the Herodians of being hypocrites and tempting Him, then accused the Sadducees of erring and not knowing the Scriptures nor the power of God. In Matthew 15, He accused the Pharisees of being blind leaders of the blind. The entire epistle of Jude is filled with accusations and is parallel with 2 Peter 2.

Paul certainly made several accusations throughout his writings. He even went so far as to call the Judaizing teachers dogs (Phi. 3:2) and said they should mutilate themselves (Gal. 5:12). He accused Hymenaeus and Alexander of blaspheming (1 Tim. 1:19-20) and Hymenaeus and Philetus of overthrowing the faith of some by teaching the false doctrine that the resurrection is already past (2 Tim.

2:17-18)—the same as those following Max King's doctrine today.

Generally speaking, brethren are not concerned with such accusations even though we know some would oppose any accusations of anybody about anything. However, we know that these accusations are true and also accusations made by Deity. We also know that some take the untenable position that while the Bible will identify false teachers (make accusations against doctrines and the individuals who teach them), they would oppose anyone doing so today—we do not have the right to take the Bible as our example today.

Beginning several years ago, we began making public accusations against Dave Miller as being a false teacher. In a public way, this began as early as 1997 when I asked Dub McClish to review elder reevaluation/reaffirmation (show the error of it) for the lectureship book that year. Brother McClish reviewed the sermon Dave Miller preached for the Brown Trail congregation and their implementation of this error in 1990. When Brown Trail practiced this error again in 2002, brother McClish was editor of *The Gospel Journal* and ran an article by Marvin Weir exposing this error. The theme of that issue was "The Change Agent Movement" and that issue was widely praised by faithful brethren. Brother Miller was still at Brown Trail when it was practiced in 2002 (he and Maxie Boren defended it to Dub Mowery), but was moving to Apologetics Press (hereafter AP). During these times, no one seemed to be bothered by the accusations against Dave Miller as being a false teacher because of this error. If they were bothered by the accusations, they certainly kept their displeasure to themselves.

However, things changed! In

2005 the sins of the director of AP (where Dave Miller had been working) caught up with him. Brother Thompson had to resign from AP. Many brethren went into a mode of protecting and *saving* AP as some type of work that must survive no matter what. Sixty men agreed to allow their names to be used in a "Statement of Support" for AP. AP named the same false teacher Dave Miller to be the executive director. With these events, brethren who had no problem with the accusations against Dave Miller were now forced to defend him.

Some have made accusations against those of us who have exposed Dave Miller. However, simply because someone makes accusations against someone does not make the accusations true! While we have provided ample evidence of the false teachings of Dave Miller, we have also called upon those who have made accusations against us to provide the evidence proving their accusations. For example when Keith Mosher in answer to a question regarding the accusations made against Dave Miller and if MSOP supported him, Mosher said:

I teach logic, and this is the kind of question that says, "Have you stopped beating your wife?" It doesn't matter what we say; somebody's going to write about us. I've been preaching for 42 years, brethren, and I stand right where I stood 42 years ago. And my friends will believe that, and my enemies won't, but these people are as vile a group, and I do mean vile as I have

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**Michael Hatcher, Editor**

ever read after in my life. I have never seen the kind of attitude they have.

He also stated, "If you're going to believe some of these publications you're going to have a problem because those brethren are lying to you." These statements were made in the West Kentucky Lectureship in 2006. In the August 2007 issue of *Defender*, we asked brother Mosher:

It is very easy to get up in a friendly environment and make accusations against someone. It is another matter to prove the accusations. I am presenting a challenge to brother Mosher to document and prove any lies *Defender* has printed about Dave Miller!

To this date brother Mosher has not even made an attempt to prove the accusations he made against those of us who have proven the accusations we have made against Dave Miller. (Brother Mosher, the challenge is still open for you to prove the accusations you made! I do not expect him to attempt to prove them because he cannot prove them.)

Now we have another brother who is making accusations against us. Brother Wayne Jackson wrote to brother Doug Post and said:

I know Dave Miller very well and I believe he has been misrepresented quite maliciously. I am convinced that he holds no position on the eldership, or on the marriage "intent" matter, that is contrary to the Scriptures, nor to that which our brethren have entertained for many years. There is a small clique who have a personal grudge against Dave, and they have a mediocre group of disciples who mindlessly walk in lock-step with them. Dave has not "repented" of anything in connection with the false accusations made against him to my knowledge.

Brother Jackson makes several accusations, yet offers no proof. He claims that Dave Miller "has been misrepresented." If he has been misrepresented, then certainly that

misrepresentation is wrong and sinful. Misrepresentation is also sinful, and needs to be corrected. The context of his statement is regarding Miller's position on the eldership and marriage "intent." Just as we have challenged brother Mosher to prove the lies he claims, we call upon brother Jackson to **prove** brother Miller has been misrepresented regarding these matters.

Then he says we have done this "quite maliciously." *Malicious* is defined as "characterized by malice; intending or intended to do harm." *Malice* is defined as "the intention or desire to do evil; ill will." Will brother Jackson **prove** that those who have exposed Miller's false teachings have done so with malice? If I know my heart, there is no malice intended, but a desire to stand for Truth and the Lord's church and stand against any error that stains the beautiful bride of Christ. Maybe brother Jackson thinks he is omniscient, knowing the hearts of others. Apparently he must consider himself such because he also says we "have a personal grudge against Dave." Again, brother Jackson, can you **prove** (not just make accusations) that I, or anyone else who has exposed brother Miller has "a personal grudge against Dave"? You must know my heart better than I do, because (if I know my heart) I have no personal grudge against him. This is a matter of truth as opposed to error.

He derogatorily refers to all those who oppose Miller as being mindless. Is it not possible that someone can look at **evidence** and come to the conclusion that Dave Miller is a false teacher? Please **do not** simply accept what we say about Dave Miller! We do not desire anyone to simply follow in that manner. Instead, look at the **evidence**. Then follow what the evidence proves. That is right and cannot be wrong, even though in doing so; some

will falsely accuse you of walking mindlessly in lock-step with others.

Brother Jackson said we have made "false accusations." Brother Jackson, have you looked at the **evidence**? Have you examined the review of Miller's sermon and Brown Trail's actions that Dub McClish wrote that first appeared in the 1997 Bellview Lectureship book *Leadership*? (The material in that chapter was also delivered at the Florida School of Preaching Lectureship in 2001.) Has he examined the material I presented in the Spring/Contending For The Faith Lectureship in 2010? Brother Jackson, have you listened to the recording of Dave Miller's sermon? Have you examined the four forms that were handed out to the Brown Trail members regarding their elder reevaluation/reaffirmation? We certainly welcome brethren to examine the **evidence**! Do **not** take our word for it. Brother Jackson: we have **not** made "false accusations" against brother Dave Miller. Have we made accusations against brother Miller? Absolutely! However, the accusations we have made against him are true.

Brother Jackson says, "I am convinced that he holds no position on the eldership, or on the marriage 'intent' matter, that is contrary to the Scriptures, nor to that which our brethren have entertained for many years." Either brother Jackson has not considered the available evidence or he is in agreement with the false positions of Dave Miller. Since you are convinced of these matters, are you willing to sign a proposition regarding them to defend them in public debate? Others have lost any backbone when challenged to defend what Dave Miller preached and what Brown Trail practiced resulting from his sermon. Dave Miller himself will not defend it in an honest, open, public debate; will



you be willing to, brother Jackson? We stand ready and willing to oppose the practice in a 4-night public debate (I know you have publicly debated others regarding what they believe so why not sign a proposition regarding this subject). If you are not willing to engage in a public 4-night debate on this matter (you defending what Dave

Miller preached and Brown Trail practiced), then we are also ready to engage you in a written debate on the subject. Either way brother Jackson, will you have enough courage to defend these practices or do you expect brethren to simply be a “group of disciples who mindlessly walk in lock-step with” you?

It is interesting to note, since we are so often told that brother Miller has repented, that brother Jackson says he has not repented. I do wish brethren would make up their mind: has he repented or not? You brethren really need to get your act together on this.

MH

*Continued from Page 1*

ance. If this action is simultaneous in large measure, then **it cannot be** the case that those in Acts 8, 10, and 19 received Spirit baptism at times clearly distinct from what is here bound by the Lord in John 3:5—otherwise *except* does not really mean *except*. So, Mac must ultimately forfeit these as examples of Spirit baptism or he must forfeit his teaching on John 3:5. The fact is he is wrong on all accounts.

Furthermore, in affirming what he does concerning Acts 8, 10, and 19, he is teaching that these people were for some period of time half-way born again. Mac’s doctrine implies, for example, the silly conclusion that when the Samaritans were baptized in water they had only half of the baptism of Ephesians 4:5. The same would also have to be true of the men of Ephesus in Acts 19 after they had been baptized in water. The Samaritans would even have gone around for some time in that condition, as it would have taken at least a couple of days before Peter and John arrived to lay hands upon them. The apostles had to receive word from Samaria (Acts 8:14), then Peter and John would have had to travel down from Jerusalem to Samaria—a distance of some 38 to 40 miles (8:15). Even Cornelius and his household would have only received half of the baptism of Ephesians 4:5, as per Mac’s theory, when the Spirit fell upon them in Acts

10:45, because they had not yet been baptized in water (10:48). They were thus not members of the church for they had not yet been regenerated and/or cleansed, even though they had half of the one baptism they needed. Were they just *half* born again?

But if Spirit baptism is what provided the cleansing and regenerating element of the Spirit in direct contact with their human spirits, then why did Cornelius and his household even need water baptism? They were already cleansed of sin and regenerated by that direct contact with the Spirit, according to Mac’s doctrine. Eventually, Mac will reject the necessity of water baptism for the remission of sins if he follows out his present line of thought. That Todd is willing to fellowship Al Maxey and John Mark Hicks who fellowship those who already reject that doctrine is a good indication of where this will ultimately lead all of Mac’s followers if they try to be consistent.

Another problem with this wacky view of Mac’s is that it implies that Acts 8, 10, and 19 are not examples of the New Birth that accord with present-day experience and to which we may appeal to demonstrate what that Birth entailed. None of the examples of conversion, according to Mac’s teaching, in Acts 8, 10, and 19 apply to our present situation. So, effectively, he has just eliminated all of these as examples for conversion.

## The Baptismal Process as Described by Mac

Read Mac’s own description of the baptismal process he claims is taught in John 3:5 and elsewhere:

But before a man can be given the indwelling of the Spirit, he must be regenerated by the Spirit so that his nature is changed. And this is clearly when a man is baptized in water. As a man’s body is lowered in the water, when it is submerged in the water, the Holy Spirit submerges that man’s human spirit within himself to change his nature. And at the very precise moment when God considers that man no longer sinner but now saint, at that precise instant, the regenerating submerging Spirit moves from the outside to the inside of that heart (Tit. 3:5; Gal. 4:6). Less than this we cannot write; more than this we do not know (301).

This implies that when the Spirit first contacts the heart of the baptismal candidate that candidate is still an un-regenerated alien sinner. Thus, according to Mac’s new teaching there is a direct and immediate operation of the Spirit upon the naked heart of the sinner.

Mac’s error on John 3:5 implicitly takes the construction as **an order of operation** type of construction. He is reading the text in this fashion, “One must be baptized into water and into the Holy Spirit to enter into the kingdom of God.” The problem is this wrongly equates *born* with *baptized*. While baptism is part of the New Birth, baptism **alone** is not the New

Birth. The New Birth involves **two** key elements here—water and the Spirit. The form of the construction is the same as that given in John 4:24, where worship is said to be “in spirit and in truth.” Clearly, that is not an order of operation construction. Jesus is not saying that we must worship first in spirit and then in truth. Neither is He affirming in John 3:5 that we are to be baptized in water and then in the Spirit. That does not follow from the construction. Yet, Mac acts as though it does (298-299). Numerous other examples can be adduced showing the absurdity of his reasoning here. Order of operation constructions involve conjoined verbs. Such is not what we have here. The construction’s force must be deduced from other passages bearing on each of the two elements described in the text as part of the New Birth.

Mac also teaches that the specific order of this operation is that the alien sinner is first cleansed then regenerated to become a saint. Mac writes:

Cleansing has to do with forgiveness, and that takes place when one is baptized in water. If we make a claim for the baptism of the Spirit, we are claiming that the Holy Spirit immerses the human spirit, or that the human spirit is submerged in the Holy Spirit. This event is the event referred to as “regeneration” as per Titus 3:5. But regeneration is not cleansing. Regeneration is the act of generating again. It is a spiritual revitalization. It is a coming to spiritual life again, and logically speaking would follow the cleansing. In baptism, the sinner is forgiven or cleansed, he is regenerated, and then he is indwelt. Why this order? Because, cleansing must precede regeneration or a man would be regenerated while yet in his sin. Second, the regenerated person is the person whose nature is changed (Tit. 3:5; 2 Pet. 1:4). He has new spiritual life because he is in a new way associated with God or in spiritual fellowship with God (299).

Evidently Mac is unaware that Titus 3:5 speaks of “the washing of regeneration.” He commits the either/or fallacy yet again. He thinks that either the washing or cleansing must come first or the regeneration must come first. He asserts that the former must do so to avoid the supposed dilemma he proposes. However, the Bible actually teaches that the two are really one in the same and tied to the same event. The construction “the washing of regeneration” means “the washing which is regeneration.” These terms simply look at the **one action** from two perspectives—cleansing and regeneration. Also, *the washing of regeneration* grammatically is tied by a coordinating conjunction to *renewing of the Holy Spirit* in what is called hendiadys, “the use of two words to express a single concept” (Matthew S. DeMoss, *Pocket Dictionary for the Study of New Testament Greek*, 66). This grammatical form involves a type of parallelism that describes the nature of an action from two viewpoints. In this case, *washing* and *renewing* are the key words in the structure. Perhaps, Mac’s special enlightened insight or brain boost failed him on this point. But he also seems oblivious to the problem having someone who has the forgiveness of sins (and thus is no longer a sinner, by definition) and yet has not been born again as a saint. I guess such a one is somewhere in spiritual limbo. Will Mac now propose a *limbus remissionis* for those who could possibly die in that condition?

But even more bizarre things are involved in this new view of Mac’s. He teaches that this Spirit baptism really never ends in this life. One is perpetually immersed in the literal Person and essence of the Spirit. In discussing Romans 6:3-4, Mac states:

The baptism in Roman 6 is viewed as both a burial and as a resurrection. It

is a going down into something and a coming up out of that something. Jesus was buried and he arose. He came out of that in which he was buried. We are buried, and we come up out of that in which we are buried.... The passage, while it certainly would entail both elements [i.e. water and Spirit—HDD] involved, specifically refers to an element from which a person arises to walk in newness of life. If the Spirit were the element specifically being referenced, then we have the difficulty of explaining how we are baptized in the Spirit and then that we come out of the Spirit. If we were to come out of the Spirit, we would lose the benefit or the effect of that element (298).

This ridiculous assertion implies that immersion in the Spirit is an ongoing, never-ending process, at least in this life. The further implications of this assertion are staggering.

(1) If this is an ongoing, never-ending process, then it must be the case that the child of God never is severed from “the immersing, submerging Spirit” not even when he sins or else, if he is separated due to sin, then he must be re-immersed or re-submerged in the Spirit every time he is restored. So, he would have to receive multiple Spirit baptisms to function as a child of God dealing with sin.

(2) It implies that the process is not completed until one reaches Heaven itself. Thus, there would have to be no real completion of the action involved until then. This would, in turn, imply that one is not really cleansed and regenerated until he is in Heaven. He is simply treated as though he already has been. John 3:5 teaches that one must be “born of water and of the Spirit” to “enter the kingdom of God.” He must complete the New Birth to “have been born again” (cf. 1 Peter 1:23). One should carefully note the perfect passive participle showing completed action.

# 2011 Spring Church of Christ CFTF Lectures

## “Profiles In Apostasy #2”

February 27 - March 2, 2011

Elders: Kenneth Cohn, Buddy Roth, and Jack Stephens

David P. Brown, Director

### Sunday, February 27

- |          |  |                 |
|----------|--|-----------------|
| 9:30 AM  | <i>The Holy Spirit Makes No Earthly Sense</i> by Terry Rush                            | David P. Brown  |
| 10:30 AM | <i>Theology Simplified</i> by Lonzo Pribble  | Lester Kamp     |
|          | Noon Meal Provided by the Spring Congregation  |                 |
| 2:00 PM  | <i>The Battle Over Hermeneutics in the Stone-Campbell Movement</i> by Michael W. Casey | Terry Hightower |
| 3:00 PM  | <i>Seeing the Unseen</i> by Joe Beam   | John West       |

### Monday, February 28

- |          |   |               |
|----------|---|---------------|
| 9:00 AM  | <i>A Gathered People</i> by Hicks, Melton, and Valentine  | Skip Francis  |
| 10:00 AM | <i>The N.T. Church Is Foreign to the Church Described in A Gathered People</i> by Hicks, et al. | Gene Hill     |
| 10:00 AM | Selected Chapters from <i>Trusting Women</i> by Billie Silvey #1 (Ladies Only)                  | Linda Pogue   |
| 11:00 AM | <i>Is Christ Divided?</i> by Monroe Hawley  | Wayne Blake   |
|          | Lunch Break   |               |
| 1:30 PM  | <i>The Forgotten Treasure</i> by Gary D. Collier  | Brad Green    |
| 2:30 PM  | <i>The Church In Transition</i> by James S. Woodroof, 1991                                      | Roelf Ruffner |
| 3:30 PM  | Open Forum  |               |
|          | Dinner Break  |               |
| 6:30 PM  | CONGREGATIONAL SINGING  |               |
| 7:00 PM  | <i>The Power Within</i> by Jesse E. Fonville  | Danny Douglas |

### Tuesday, March 1

- |          |  |                 |
|----------|--|-----------------|
| 9:00 AM  | <i>The Cultural Church</i> by F. LaGard Smith  | Don Tarbet      |
| 10:00 AM | <i>Renewal For Missions</i> by Helsabeck, Jr. (Christian Church), Holloway, and Foster | Johnny Oxendine |
| 10:00 AM | Selected Chapters from <i>Trusting Women</i> by Billie Silvey #2 (Ladies Only)         | Linda Pogue     |
| 11:00 AM | <i>The Second Incarnation</i> by Rubel Shelley and Randall J. Harris                   | Michael Hatcher |
|          | Lunch Break  |                 |
| 1:30 PM  | <i>One Church</i> edited by Carson, Foster, and Holloway                               | Paul Vaughn     |
| 2:30 PM  | <i>A Church That Flies</i> by Tim Woodroof   | Bruce Stulting  |
| 3:30 PM  | Open Forum   |                 |
|          | Dinner Break   |                 |
| 6:30 PM  | CONGREGATIONAL SINGING   |                 |
| 7:00 PM  | <i>The Holy Spirit: Center of Controversy—Basis of Unity</i> by Mac Deaver             | Daniel Denham   |

### Wednesday, March 2

- |          |  |                |
|----------|--|----------------|
| 9:00 AM  | <i>Together Again</i> by Rick Atchley and Bob Russell (Christian Church) | John Rose      |
| 10:00 AM | <i>Navigating the Winds of Change</i> by Lynn Anderson                   | Jimmie Gribble |
| 11:00 AM | <i>The Churches of Christ</i> by Richard T. Hughes                       | Charles Pogue  |
|          | Lunch Break  |                |
| 1:30 PM  | <i>American Origins of Churches of Christ</i> by Richard T. Hughes       | Ken Chumbley   |
| 2:30 PM  | <i>Discovering Our Roots</i> by C. Leonard Allen and Richard T. Hughes   | Jess Whitlock  |
| 3:30 PM  | Open Forum   |                |
|          | Dinner Break   |                |
| 6:30 PM  | CONGREGATIONAL SINGING   |                |
| 7:00 PM  | <i>Illusions of Innocence</i> by C. Leonard Allen and Richard T. Hughes  | Dub McClish    |

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Also, could the Christian ever even sin in such an abiding state of continual immersion in the Spirit? Why this doctrine does not imply the impossibility of apostasy, or even the impossibility of the child of God even sinning, I suspect, Mac's defenders will not address. Mac most certainly does not do so in his book.

### **Another Pathetic Attempt at an Argument from Mac**

On page 302, Mac attempts to summarize his position in the form of a hypothetical argument. He writes:

If to receive the Holy Spirit as indwelling is based on the Holy Spirit's regenerating the human spirit so as to change its nature, and if at one's baptism in water baptism in Spirit also occurs, then every Christian has been baptized in the Holy Spirit.

First, Mac has not proven that the Holy Spirit must change the literal nature of the human spirit to indwell it. He has not even proven that man's literal nature has been so corrupted in a literal fashion as requiring a literal changing by a direct operation of the Spirit upon it. He needs to tell us the nature of the "nature" that needs changing.

The first half of his antecedent involves an unstated assumption relative to the Spirit, one which Mac not only cannot prove but which is logically fatal to his doctrine. The assumption is that the Spirit must directly, imme-

diately do the work of cleansing and changing the nature of that literally corrupted and sinful nature. He must then come into direct contact with the naked spirit of the alien sinner to do so. Mac cannot prove any of that to be so.

Second, the final half of his antecedent assumes that Spirit baptism occurs along with water baptism. He has failed to prove that as well. Again, it should be carefully observed that Mac's own description of the process involves **two** immersions, **two** elements, and **two** distinct time frames, even though some of the time is overlapping. Mac teaches that one is first immersed (lowered into) the water and then receives Spirit baptism while still in the water. He is then raised out of the water, while he continues to be immersed or submerged in the Holy Spirit so he does not lose the benefits of that element.

Third, he thus implies that Holy Spirit baptism is never completed while one is still living. The candidate is in a perpetual state of being immersed in Spirit baptism, which then begs the question: How could one being so baptized then ever be guilty of sin? If he is every second of every moment of every hour of every day of every month of every year of his life completely and utterly submerged in the literal essence and power of the Holy Spirit, as Mac asserts, then how could he ever commit even one act of

sin, much less sin to such a degree as to be lost? Mac's doctrine implies the false doctrine of the impossibility of apostasy.

If Mac admits that a child of God, one who is being so perpetually immersed in the Spirit, can sin so as to be eternally lost, then he must admit that either the Spirit goes right on to Hell with the lost child of God when he is so lost, or else the Spirit of God separates Himself from the child of God at some point in order not to do so. Thus, the baptism ceases. But, if Mac affirms the latter, he is met with yet another problem, one which is insurmountable for his case. If the child of God who is guilty of sinning should repent and come out of it short of dying in sin, then the Spirit must come back upon him to baptize him yet again, which would imply two acts of Spirit baptism. Further, if said party periodically lapses into sinful practices and repents, then Mac's doctrine would imply multiple acts of Spirit baptism upon the one candidate in his lifetime. Also, how much sin can the Spirit permit the candidate to commit before ceasing His immersion of the sinning saint's spirit? The entire system breaks down into an abject inanity.

The antecedent is false. Therefore, it is not the case that "every Christian has been baptized in the Holy Spirit." The argument fails. It is not sound.

*607 72<sup>nd</sup> St; Newport News, VA 23605*

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# Defender

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

*Vol. XL*

*March 2011*

*Number 03*

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## A Disconcerting Bulletin

*Lee Moses*

As a graduate of the Memphis School of Preaching, I have a special place in my heart for the Forest Hill Church of Christ, the congregation that has long overseen MSOP. The elders and members of Forest Hill always treated me well, as one of their own. Barry Grider, the evangelist at Forest Hill, encouraged me greatly with his preaching when I was not out preaching elsewhere. Following my graduation from MSOP, I continued to enjoy brother Grider's friendship. I was privileged to speak on a few lectureships with brother Grider, and he visited me twice where I lived in Mount Pleasant, Texas. One thing I especially appreciated about Barry Grider and the Forest Hill congregation was their doctrinal soundness—I was firmly convinced that was one congregation that would never waver in its doctrinal soundness.

This is why Forest Hill's leftward shift of the past few years has been especially troubling. Brother Grider manifests his intent to move the church leftward perhaps nowhere more clearly than in the February 10, 2010, *Forest Hill News*. This bulletin's three articles are titled "I Got Used to It," "Binding Where God Has Not," and "I Drew My Circle."

### **"I Got Used to It"**

This is the lead article of the bulletin, written by Barry Grider. He informs the reader:

A number of years ago I wrote an article with the above title pointing out that with regard to many errors, innovations, and apostasies people just get used to them.... While I stand by that article, I would also like to highlight another dangerous attitude.

Unfortunately, there will always be an element in the brotherhood who because of their weak faith are always resistant to any kind of change (1).

Brother Grider notes an article that he wrote against liberalism years prior, drawing attention to the fact that he no longer writes such articles—at least not that this writer has seen. And he draws attention to the fact that he is pushing change. Change is not necessarily a bad thing—when one obeys the Gospel of Christ, he undergoes a tremendously—and infinitely—positive change (2 Cor. 5:17; Eph. 2). And other changes can be positive, as we seek to expedite our service to God while remaining Scriptural (1 Cor. 10:23). However, those who seek "change for change's sake" do not demonstrate "stronger faith": "My son, fear thou the LORD and the

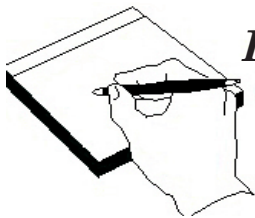
king: *and* meddle not with them that are given to change" (Pro. 24:21). This bulletin, while giving lip service to remaining Scriptural, pushes changes that are highly questionable at best.

The article goes on to state, "Still some try to legislate as to which psalms, hymns, and spiritual songs can be sung. As long as these songs are scriptural in content, they are good to sing." There is some of the "lip service to remaining scriptural" that I mentioned. Brother Grider then continues:

Most can sing "We Praise Thee O God, for Thy Spirit of Light" but some refuse to sing "Sweet, Sweet Spirit." Why? They are used to singing one, the other they are not. Neither song teaches the direct operation of the Holy Spirit, yet the Spirit is to be worshipped (1).

The first song does not direct worship toward the Holy Spirit, so brother Grider fails to find an adequate parallel. It says, "We praise Thee, O God for Thy Spirit of light"—it does not say, "We praise Thee, O Spirit of light." We praise God for all the blessings that He has sent; yet this does not mean we worship those blessings as we do so.

*Continued on Page 3*



## Notes From The Editor

**Michael  
Hatcher**

Email address:  
mhatcher@gmail.com

### Is It That Hard?

We have always argued that the Bible is understandable. Jesus said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself" (John 7:17). Jesus said if you want to know, you shall know. We can come to a knowledge of God's teaching (doctrine). Later Jesus said, "And ye shall know the truth, and the truth shall make you free" (John 8:32). There is the condition that He stated: "If ye continue in my word" (8:31). Thus, as long as we stay in God's Word, we can know the truth, and as some have stated it, we can know that we know the truth.

Is it really all that hard to understand that God exists? The writer of Hebrews says, "For every house is builded by some *man*; but he that built all things *is* God" (3:4). It is not hard to understand when you see a house that the house was built by someone. Neither is it difficult to understand when we see the universe that it was made by Someone and that Someone is God.

Is it really all that hard to understand that Jesus is the Second Person of the Godhead and was incarnated into this world to die upon the cross to save us from our sins? John records, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Thus, we know Jesus is God, and Matthew quotes Isaiah the prophet

to inform us: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (1:23). This One who is God with us died for our sins: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures" (1 Cor. 15:3).

Is it really all that hard to understand that man's works are a part of the salvation process? While realizing we are saved by God's grace (Eph. 2:8-9; Tit. 2:11), God's grace does not exclude man's obedient works. James writes:

Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? For as the body without the spirit is dead, so faith without works is dead also (2:17-26).

Is it really all that hard to understand that baptism is prior to salvation? Jesus' words should end all discussion regarding this when He said, "He that believeth and is baptized shall be saved; but he that believeth

not shall be damned" (Mark 16:16). Yet, many are not satisfied with what Jesus said. Peter gives us confirmation when he responds to the Jews question as to what they must do (to be saved) by saying, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). However, some still quibble over various aspects. Ananias told Saul, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (22:16). Listen to Peter as he writes

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ (1 Pet. 3:20-21).

Is it really all that hard to understand that in worship to God today we are only to sing psalms, hymns, and spiritual songs? Paul wrote, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19). The melody is made in the heart while we sing psalms, hymns, and spiritual songs. He again wrote, "Let the word of Christ dwell in you richly in all wisdom; teaching and

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**Michael Hatcher, Editor**

admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

Is it really all that hard to understand that we are to pray to the Father through the mediatorship of our Lord Christ Jesus? In giving the model prayer, Jesus taught us to pray, "Our Father which art in heaven, Hallowed be thy name" (Mat. 6:9). Jesus being the mediator is clearly taught by Paul when he writes, "For *there is* one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). Paul also said, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20), showing to Whom and through Whom we are to pray. This is repeated by Paul: "And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). Yet, some of our brethren will claim we

can direct our prayers to Jesus, but He said, "And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you" (John 16:23).

Is it really all that hard to understand who we are and are not to fellowship? John wrote:

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin"

We are in fellowship with God when we walk in the light. When we walk in the light, we are also in fellowship with all those who walk in the light. However, we are not to have any fellowship with those who are not walking in the light. Paul wrote, "And have no fellowship with

the unfruitful works of darkness, but rather reprove *them*" (Eph. 5:11). When someone lives an immoral life we do not have authority from God to fellowship them (1 Cor. 5), or when one sins against another and refuses to repent (Mat. 18:15-20). If a person is divisive or factious then we are to admonish them and if they do not repent then we are not to fellowship them (Tit. 3:10), and a person who walks disorderly from God's Word is not to be fellowshiped (2 The. 3:6). Additionally, one who teaches doctrinal error is not to be fellowshiped (1 Tim. 1:3, 19-20; 6:3-5; 2 Tim. 2:16-18), and the one who fellowships the false teacher is not to be fellowshiped (2 John 9-11).

Brethren, these things, and others, are really not all that hard to understand. The problem is that non-Christians and often Christians simply do not want to abide by them. Yet, we disregard them to our own destruction.

MH

### *Continued from Page 1*

I must confess my unfamiliarity with the song "Sweet, Sweet Spirit." I could not find it in three songbooks which I had available, all three of which are considered some of the more doctrinally sound songbooks. But if the song directs worship to the Holy Spirit, it is not scripturally justified. Nowhere in the Bible do we find worship being directed toward the Holy Spirit, nor do we find instructions to do so. I was clearly and forcefully taught this at MSOP—a work of Forest Hill, of which Barry Grider is an alumnus, and for which he now teaches. Have his fellow-faculty members changed their views on this?

The degree to which this article

demands receptivity to change suggests change is at the forefront of brother Grider's agenda. Whether this is the case or not, whether it will be gradual or sudden, remains to be seen. But it is disconcerting to one who loves the Truth.

### **"Binding Where God Has Not"**

This article, written by Tyler Young, was originally written for brother Young's manuscript assignment for the October 2008 Lubbock Lectures. From what I understand, when Tommy Hicks, the director of the Lubbock Lectures, received this material, he rejected it from the rest of the manuscript. A portion of this article reads:

We can also become legalists if we

bind our judgments or preferences on others, making them "tests of fellowship." Which translations of the Bible are permissible for teaching and preaching?... May we have small group meetings on Sunday night instead of a second general assembly? Is it wrong to move or cancel the evening worship on Superbowl [sic] Sunday?... Or have coffee and doughnuts during Bible class?... Is it necessarily a sin to miss a weekly service of the church to compete in a sporting event, or a second Sunday service while traveling?... We may have strong convictions about these and other, similar issues (and this writer most definitely has serious concerns with several of these items); but can we demand conformity to our views in areas where there is room for judgment or disagreement within the



boundaries of God's law? (2).

Brother Young claims to have "serious concerns with several of these items"—why then does he cite them as examples, encouraging a looser view toward them?

Although brother Hicks struck this material from brother Young's manuscript and instructed him to leave it out of his lecture, brother Young delivered this material anyway. Again, if he has such "serious concerns" about these issues, why did he have to push them so strongly? When he delivered his lecture, several brethren, including brother Tommy Hicks, expressed strong disagreement based upon Scripture. Those who filmed the lectureship did not offer brother Young's lecture via Internet, DVD, or video tape. Brethren wanted nothing to do with this trash. When I was told that Barry Grider had included brother Young's material in the Forest Hill bulletin, I assumed that brother Grider had done so to rebuke brother Young's liberal-leaning rant. I assumed incorrectly. Apparently brother Grider felt the same compulsion as brother Young to push these innovations.

Perhaps brethren Young and Grider would like to take MSOP to task for their numerous exposés they have made of the new translations. They would certainly disagree with Robert Taylor's manuscript in the 1987 MSOP lectures. Lectureship director and book editor Curtis Cates assigned brother Taylor the topic "The Proliferation of Modern 'Versions': Is There Cause for Alarm?" Brother Cates' placement of *Versions* in quotation marks indicates how he felt about the bulk of these translations. The fact is, some Bible *translations* are not really translations at all. Supposed *translators* paraphrase what they think a passage means,

which often provides an erroneous interpretation instead of an accurate translation. Brother Taylor wrote, "Brother Foy E. Wallace, Jr., often said the new Bibles would make a new people of us; they do; they have!!!" (387). Brethren Young and Grider would apparently disagree with E. L. Whitaker, brother Grider's predecessor as local evangelist at Forest Hill (when the church met at Knight Arnold), who referred to "so-called Biblical translations" as he charged them with adding to and taking from the Word of God (10). Certainly brother Whitaker did not believe that such "so-called Biblical translations" were permissible for preaching and teaching. While I was there, Forest Hill had a policy requiring either the King James or American Standard Version to be used in all preaching and teaching. Tell me, is brother Grider pushing Forest Hill in a new direction?

The article's various strategies for forsaking the assembly cannot be scripturally defended. The Bible still condemns the practice, regardless of how Barry Grider and Tyler Young might seek change (Heb. 10:25). MSOP and the Forest Hill congregation had always taught firmly against such circumvention of God's command to assemble. They had always taught firmly against putting anything before God. Carol Mangrum, one of the Forest Hill elder's wives, warned in MSOP's 1997 lectureship book: "We have congregations in this city who change the time of the Sunday evening service because of the Super Bowl game. Ladies, if this is not a form of idolatry, I do not know what is? God has been replaced by worldly pleasure" (829). Perhaps brother and sister Mangrum could take brother Grider aside, and expound unto him the way of God

more perfectly.

### **"I Drew My Circle Again"**

This anonymous article has been around for some time, having been published in numerous church bulletins. Perhaps I should add that it has been primarily liberal churches and denominations who have published it. The premise of the article is that sometimes one who becomes a Christian feels he has a large circle of fellowship, but eventually needs to redraw his circle smaller and smaller until he finally leaves himself alone in his tiny circle of fellowship.

Those who draw their own circles of fellowship sin against God and the fellowship He has provided. But that is just it—God has provided the fellowship, and God has drawn the circle of fellowship. This fellowship is "in Christ" (Rom. 12:5); therefore, one must be "baptized into Christ" (6:3) to enter the circle of fellowship. One must remain "in Christ... walk[ing] not after the flesh, but after the Spirit" (8:1) to remain in the circle of condemnation-free fellowship. One must continue to "walk in the light, as he is in the light" (1 John 1:7) to remain in the circle of fellowship. One must continue to "abideth in the doctrine of Christ" (2 John 9) to remain in the circle of fellowship. No one has the authority to draw a smaller circle to exclude those who do this. And no one has the authority to draw a larger circle to include those who have never entered the circle, or those who have stepped outside the circle. And it is apparent that this is what brother Grider is trying to do...draw a larger circle of fellowship than that which God has drawn.

My disappointment at brother Grider is beyond words. I never thought I would see teaching of this  
*Continued on Page 6*

# *Moral Issues We Face*

## 36th Annual Bellview Lectures

### June 11-15, 2011

#### Saturday, June 11

- 7:00 pm Is There an Absolute Standard of Morality?  
Bruce Stulting
- 7:45 pm Principles of Moral Decision-Making  
Dub McClish

#### Sunday, June 12

- 9:00 am Comtemporany Music Brad Green
- 10:00 am Immodesty David P. Brown
- Lunch Break*
- 2:00 pm Stem Cell Research Jimmie Gribble
- 3:00 pm Pornography Johnny Oxendine
- Dinner Break*
- 7:00 pm Suicide Terry Hightower
- 7:45 pm Television and Movies David Hartbarger

#### Monday, June 13

- 9:00 am Medical Ethics Michael Hatcher
- 10:00 am Racism Johnny Oxendine
- 11:00 am Impure Speech Ken Chumbley
- Lunch Break*
- 1:30 pm Lying Paul Vaughn
- 2:30 pm Alcoholism Jess Whitlock
- 3:30 pm Open Forum:
- Dinner Break*
- 7:00 pm Materialism Tim Cozad
- 7:45 pm Lasciviousness Roelf Ruffner

#### Tuesday, June 14

- 9:00 am Hate Crimes Laws Lynn Parker
- 10:00 am Stealing Paul Vaughn
- 11:00 am Gossip Roelf Ruffner

#### *Lunch Break*

- 1:30 pm Murder David Hartbarger
- 2:30 pm Fornication and Adultery Dub McClish
- 3:30 pm Open Forum:
- Dinner Break*
- 7:00 pm Homosexuality David P. Brown
- 7:45 pm Gambling and the Lottery Jess Whitlock

#### Wednesday, June 15

- 9:00 am Idolatry Jimmie Gribble
- 10:00 am Illegal and Legal Drugs Bruce Stulting
- 11:00 am Euthanasia Tim Cozad

#### *Lunch Break*

- 1:30 pm The Ecology Terry Hightower
- 2:30 pm Abortion and Birth Control Ken Chumbley
- 3:30 pm Open Forum:
- Dinner Break*
- 7:00 pm Dancing Brad Green
- 7:45 pm Consequences of Amorality and Immorality Lynn Parker

## Bellview Lectures Information

### Housing

The Microtel Inn & Suites (8001 Lavelle Way; Pensacola, FL 32526) is providing a special rate for those attending the Bellview Lectures. The price (tax not included) is \$57.99—1 to 4 people per room. Their phone number is 850/941-8902. **Tell them you are attending the Bellview Lectures when making your reservations.** If you are planning on attending the lectureship you may want to make your motel reservations early.

### Meals

The women of the Bellview Church of Christ will provide a free lunch Monday – Wednesday. For all other meals, a list of restaurants will be available at the registration tables.

### Books

The lectureship book, *Moral Issues We Face*, will be available for purchase. The price of the book has not yet been de-

termined. The book will contain 29 chapters. This will be a soft-cover book. Everyone will want to purchase a copy and perhaps additional copies for gifts.

### Books-on-CD

The Bellview lectureship books (1975-1976, 1978, 1988-2005, 2007-2011) will be available on CD in Adobe PDF. The price of the CD has not yet been determined. The CD also includes the *Defender* (1970, 1972-2010), *Beacon* (1972, 1974-2010), and other material.

### Questions for Open Forum

If you have questions for the open forum you may email them to: [mhatcher@gmail.com](mailto:mhatcher@gmail.com).

### View Lectures Live on the Internet

If you cannot attend the lectureship in person, please view them live on the Internet: [www.bellviewcoc.com](http://www.bellviewcoc.com).

*Continued from Page 4*  
 stripe coming from the Forest Hill Church of Christ. This is not the old Forest Hill I knew, and this is not the old Barry Grider I knew, or thought I knew. What I would not give to have both of them back.

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PO Box 251; Mammoth Springs, AR 72554

## The Glorious Gospel of Christ

Danny Douglas

*Gospel* is translated from the Greek *euangelion*, and it means: "glad or joyful tidings, good message, good news." Indeed, the Gospel is good news (Rom. 10:15). It is the God-given duty of the Lord's church to proclaim it to a lost and dying world (Mark 16:15-16). And, as wonderful as the Gospel is, the soul who refuses to obey it will not be saved, but eternally destroyed (2 The. 1:7-9). Now, let us consider why it is such good news, and why it is so urgent for us to obey and teach it.

"As cold waters to a thirsty soul, So is good news from a far country" (Pro. 25:25). The good news of God, the Gospel, was brought down from heaven to earth by the Holy Spirit (1 Pet. 1:12). Inspired men have recorded this message for us in the Scriptures (2 Tim. 3:15-17). Man is lost and condemned without the Gospel (Rom. 1:16). To downcast man, lost in sin, hungering and thirsting for salvation—the Gospel has come!

If we really appreciated the Gospel of Christ, then we will be willing to: (a) suffer for it, like Paul (1:8-9); (b) sacrifice for its proclamation, and realize that carnal things are very small in comparison to the spiritual blessings brought forth by the preaching and teaching of the Gospel (1 Cor. 9:11-18;

Eph. 1:3-7; 3:8); (c) "be fellowhelpers to the truth" (3 John 8); (d) be "fellowlabourers" in the Gospel (Phi. 1:17); (f) spread the Gospel message ourselves (Acts 8:4; Pro. 11:30); (g) help others to be trained to preach and teach it (2 Tim. 2:2). **In the Lord's church today, we urgently need to have a greater love and devotion to the "glorious gospel of the blessed God"** (1 Tim. 1:11), which is the "glorious gospel of Christ" (2 Cor. 4:4).

### Why Is the Gospel Such Good News?

1. **The Gospel is good news because it tells man of the Savior who came to earth to save him** (Luke 2:10-12; 19:10). As the song says: "Why Did My Savior Come To Earth...Because He Loves Me So" (1 John 4:8-10; Phi. 2:5-11; Rom. 5:6-11; Rev. 1:5). In the Gospel we learn about: "the Son of God, who loved me, and gave himself for me" (Gal. 2:20b). A wonderful Savior is Jesus my Lord.

The Gospel announces: "how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:3-4). Man, under the condemnation of sin, has a Savior who loves him,

and who shed his precious blood to save him and wash away his sins (Mat. 1:21; Rev. 1:5; 1 Pet. 1:19). Man does not have to be lost in hell (Rom. 5:8-9). Now that is truly good news!

2. **The Gospel is for all people** (1:16; Acts 15:7). Jesus commanded His disciples: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15-16). Indeed, Christ "by the grace of God" tasted death "for every man" (Heb. 2:9).

3. **The Gospel is good news because it is the "gospel of the grace of God"** (Acts 20:24). "For the grace of God that bringeth salvation hath appeared to all men, Teaching us" (cf. Tit. 2:11-12). Because of God's grace, man has the privilege of being taught the Gospel of Christ. Moreover, the Gospel is the message of God's grace, and the grace of God has made the Gospel possible. By it we have access to God's grace (2:11-12; Eph. 2:8; Rom. 5:1-2; 10:17; Tit. 3:4-7; 1 Cor. 15:1).

4. **The Gospel is good news because by it we are begotten by God—we become His children** (1 Cor. 4:15; Jam. 1:18; 1 Pet. 1:23). When one obeys the Gospel of Christ, he is begotten by God and born into



His house, the church of Christ—the kingdom of God (1 Tim. 3:15; John 3:3-5; Col. 1:13-14). As physical children are begotten by their fathers, God's children have been begotten by His seed, the Word of God (Luke 8:11; 1 Pet. 1:23). What a privilege to be a child of God (John 1:12-13)! “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not” (1 John 3:1).

5. **The Gospel is of God. It is the “gospel of God”** (Rom. 1:1; 15:16; 2 Cor. 11:7; 1 The. 2:2, 8-9; 1 Pet. 4:17). It is from God—not men! Inspired men received it from God; they did not receive it from man (Gal. 1:11-12; 1 Cor. 2:6-16). Unlike the teachings and inventions of man, it is perfect and eternal (Eph. 1:13; John 8:32; Tit. 1:14; Mat. 15:9; 15:13; 2 John 9; 1 Pet. 1:25; Rev. 14:6). “For this cause also thank we God without

ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe” (1 The. 2:13).

6. **Christ's Gospel is good news because it tells man of heaven and makes the hope of heaven possible** (Col. 1:5). Yet, we must be steadfast and faithful, and be not moved away from the Gospel hope if we are to reach Heaven.

We give thanks to God and the Father of our Lord Jesus Christ, praying al-

ways for you, Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints, For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel... And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unrepvable in his sight: If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister (1:3-5, 21-23).

## Defender Via E-Mail

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7. **The Gospel of Christ brings peace. It is the “gospel of peace”** (Eph. 6:15; Rom. 10:15). By the Gospel, God has made peace between Jew and Gentile, and between Himself and man (cf. Eph. 2:11-22). Because of the Gospel, man is able to have his sins remitted by the blood of Christ, and therefore have access to God the Father (2:13-18). “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Phi. 4:7). By the Gospel “we have peace

with God through our Lord Jesus Christ” (Rom. 5:1), which the world cannot provide! (John 14:27; 16:33).

8. **We are called unto God by the Gospel, and by it we are able to obtain “the glory of our Lord Jesus Christ”** (2 The. 2:14). “God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord” (1 Cor. 1:9). Thus, the Gospel is the only means by which God calls men to Him. Thus, we can understand why God wants all men to hear the Gospel of Christ (Mat. 28:19-20; Mark 16:15-16). What are we doing about it?

9. **The Gospel of Christ is good news because it is “the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek”** (Rom. 1:16; cf. 1 Cor. 15:1-2). Our “Saviour Jesus Christ...hath brought life and immortality to light through the gospel” (2 Tim. 1:10), “the gospel of your salvation” (Eph. 1:13). It

informs man that to be saved, he must: hear and believe the Gospel (Acts 2:38; 15:7; Rom. 10:14-17); repent (Acts 2:38; 17:30); confess Jesus Christ as the Son of God (Acts 8:37; Rom. 10:9-10); and be baptized in His name for the remission of sins (Acts 2:38; 22:16). Having put on Christ (Gal. 3:27; Rom. 6:3-4), one must remain faithful (Rev. 2:10; John 8:31-32; 14:15, 21-24; 1 John 1:7). The sacrifice of Christ has made Gospel preaching possible (1 Cor. 1:18-25; 2:2; Eph. 2:13; 3:8)! How great it is!

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# Defender

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

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## A Classic Demonstration of *Ad Hominem*

*Terry M. Hightower*

A Florida School of Preaching article entitled "To Whom It May Concern" was published in the April 2009 volume of *The Harvester*, a paper that I was entrusted to edit for about two years when I was a full-time instructor there. Though no personal name is attached, I must assume this article was written by the Director on behalf of the Board of Directors, given the points made and its style of writing. It would have been much more admirable and courageous to have signed it, leaving no doubt as to its authorship, but I (and others) have found out of late that these two traits seem to be in short supply with some brethren who are part of (or aligned with) this school. Before reaching this point in its history, this institution has in the past done much good for the Lord's church. I have known and loved the majority of these brethren for many years and will always remember their fellowship and the great opportunities afforded to me as a part-time instructor for eight years and especially the privilege and honor which was mine to work with them full-time from 1984-1986. While there are some names of Board members that are new to me, I note with fondness the names of brethren Jackie Stearsman, Brian Kenyon, Gene Burgett, Ted Wheeler, Gordon Meth-

vin, J. H. Blackman, George (Kenny) French, Robert McAnally, Bill Norton, and Phillip Lancaster. I have shed literal tears over this matter. Once again, this article is being written by me with the attitude set out in my open letter in *Defender* back in September 2008: "So then am I become your enemy, by telling you the truth?" (Gal. 4:16).

### Questions and Answers?

The generic article begins by saying:

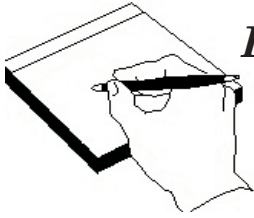
Occasionally the Florida School of Preaching receives requests for information regarding the policy or position of the school on a given issue. The questions may come to a faculty member or a member of the Board of Directors.

Yes, and this is in accordance with the biblical principle of sanctifying in your hearts Christ as Lord by "being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear" (1 Pet. 3:15). Thus, the Bible does not uphold *stonewalling* (i.e., behaving in an obstructive, uncooperative manner, as by refusing to answer when questioned). However strangely, in e-mails written by myself and others (who also had earlier close connections with FSOP) wherein we simply asked for information regarding

the policy or position of the school in regard to the Director of Apologetics Press in Montgomery, Alabama—namely, brother Dave Miller—instead of being given answers, we were met for the most part with silence. No matter how hard we tried, we were unable to get answers to three simple questions concerning where FSOP stood with regard to the given issues of: (1) elder re-evaluation and reaffirmation, (2) the Biblical doctrine of intent as it applied to marriage divorce and remarriage, and (3) if one's support, defense, and fellowship of Mac Deaver in his teaching of a direct operation of the Spirit upon the heart of a saint constituted grounds for disfellowship.

All of these related centrally, of course, to Dave Miller. I did receive from bro. Jackie Stearsman (former director of FSOP) a forwarded statement written by bro. Miller which I had already seen and studied and knew to be not only inadequate, but actually contradictory to his previous verbalizations and practice in regard to Eldership R & R (as it has come to be called). [It is not merely a theoretical doctrine, but a damnable one that has caused Biblical elders to be "voted out" of congregations wherein they once served.]

*Continued on Page 4*



## Notes From The Editor

Michael  
Hatcher

Email address:  
mhatcher@gmail.com

### Modesty

It is that time of the year again. The temperature goes up, and the clothes come off. Through the years, more and more clothing has come off. It has gotten to be such a problem that it is often difficult to go out into public without the Biblical definition of nakedness being thrown in your face.

God created man and woman and placed them in the Garden of Eden. During this time, man was in his innocence. When Satan tempted Eve and she ate from the tree of the knowledge of good and evil and gave it to Adam and he ate, then sin entered the world. The Scriptures state: “the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons” (Gen. 3:7). The fig leaves they sewed together would have been to cover their private parts, and probably more than what some people wear today. Yet, when God comes walking in the cool of the day, Adam and Eve hid themselves. Why? Adam says, “I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself” (3:10). God responded with the question: “Who told thee that thou *wast* naked?” (3:11). We learn that even though man might be coving up certain parts of the body, he might still be naked by God’s definition. Thus, we need to know God’s definition of what constitutes being naked.

We can begin to understand when we see God realizing that the apron of

fig leaves was not sufficient to cover Adam and Eve’s nakedness. Thus, “Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them” (3:21). These “coats of skins” were linen garments that covered from the neck to the knee. Why did God make them a linen garment that covered from the neck to the knee? It was to cover their nakedness! After God gave them these linen garments did God say they were clothed.

God gives us His view of nakedness when giving instructions for the priests and their clothing. Lest someone be able to look up the robe of the priest as he was going into the altar, God said, “Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon” (Exo. 20:26). Later on God would instruct the Israelites to make breeches to cover their nakedness. Notice what He says, “And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach” (28:42). “Unto the thighs,” the *unto* is from a Hebrew word meaning as far as, thus it indicates that it was to go as far as the thighs, or to cover the thighs. Why were they to make these linen breeches that went from the loins unto the thighs? It was to cover their nakedness. We should be learning that when the thigh is uncovered, God considers that person naked.

We also see this principle in Isaiah as God declares judgment upon Babylon and tells them they are no longer going to be tender and delicate. Babylon is going to be carried off into captivity. God declares to them: “Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers. Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet *thee* as a man” (Isa. 47:2-3). Their nakedness

would be uncovered, be seen when—when their leg would be made bare and their thigh uncovered. God clearly shows that by His standard when one uncovers their thigh, they are naked.

When we come to the New Testament, God teaches that we are to dress in a modest way. “In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works” (1 Tim. 2:9-10).

*Modest* is from a Greek word that means orderly or decent. The clothing the Christian is to wear is to be orderly or it is to be decent. *Shamefacedness* is from a word meaning “an innate moral repugnance to a dishonorable act or fashion” (Zodhiates), or “the opposite of considering or treating something in a common or ordinary manner; a respect for convention” (BDAG). *Sobriety* has the meaning of soundness of mind, temperate, moderate of desires.

Peter helps us to understand when he writes, “Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel; But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price” (1 Pet. 3:3-4). God is concerned with the inner man, not the outward. Christians should not dress in such a way as to draw attention to their bodies. When we understand this, we start

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Michael Hatcher, Editor

understanding what God means by the words He uses in 1 Timothy 2:9-10.

Recently, I came across a “Modesty Guidelines” for “Pure Fashion Models.” While I might make a few minor changes, I believe it sets a good guideline for women’s clothing. While this guideline does not deal with man’s clothing, man needs to be clothed properly also and not show his nakedness (even as God instructed the priest in the long ago).

#### Pure Fashion Clothing Guidelines

Pure Fashion models are more than just fashion models; they are **ROLE MODELS!**

Our goal is to show the public that it is possible to be stylish, cute, and **MODEST!**

All styles should flatter the figure, but not draw extreme attention to any certain area.

#### **Shirts:**

The neckline should not be lower than four fingers below the collarbone.

The material should not be sheer, very thin, or spandex.

Shirts should not be tight across the bust.

The shape of the bra should not be seen in the back (if visible, the shirt on top is too tight).

The backs should be modest. For example, no strappy backs, halter, or backless garments.

Tank tops should be modeled only with a shirt, jacket, or sweater over them.

#### **Pants:**

Should not be too tight, especially in the seat or thigh area.

Should fit well, but not be skin-tight. One should be able to pull them away from the leg.

Shorts should be modest. They should not be very short and/or tight. When the arms are straight down at the side, the bottom of the shorts should be below the longest finger. Remember, clothing worn by models on an elevated runway appears shorter to the audience. Make sure that “panty lines” are not visible on stage. If necessary, wear panty-

hose or a “thigh shaper” to create a smooth appearance in the clothing.

#### **Skirts:**

Should not be very tight fitting.

Should not be constructed of a material that is too thin. If necessary, wear a slip.

Should not be shorter than four fingers above the top of the kneecap. [I would have stated to the kneecap—MH]

#### **Dresses:**

Should follow the shirt guidelines.

No sleeveless, strapless, or spaghetti (or other thin strapped) dresses, even if worn with a wrap.

Dresses should have sleeves or be worn with a shrug.

#### **Final notes:**

Undergarments should never become outer garments. Bra straps should not be exposed, etc.

#### Clothing Guidelines

More Pure Fashion Guidelines:

1. When buying clothes and dressing to express your personal dignity as a young lady: Remember that first impressions are important. People who never have the opportunity to speak to you can still see you. How do you want them to remember you?

2. Remember that individuals live in many different positions. People sit, stand, lean over, climb up stairs with others behind them, and sit at tables facing speakers, bosses, or teachers. How do your clothes or lack of clothes appear to someone seated alongside, above, and below you in all of your daily positions?

3. Blouses and shirts that are too loose can be as immodest as tight ones. If the neckline droops from the body when a woman bends over, everyone can see the body parts the blouse was designed to cover. If the armpit is too loose, think about the view of the person standing alongside.

4. Blouses that button sometimes have see through gaps between the buttons, so if there is a side view to the inside, this may not be the blouse to buy or wear. Is the blouse too tight and comes unbuttoned easily? A full slip or tank top may need to be worn underneath.

5. With arms lifted overhead when

looking in the mirror, does the back or belly show? If so, a longer look or a layer underneath is necessary.

6. When going upstairs at work or school, a short skirt will show the upper thigh to those below you. This is not a body part for a dignified woman to openly expose in public.

7. Many of today’s V-necks have plunged to all new “lows.” They can even become more revealing when worn by young women of short or medium height. Layering one’s tops ensures that your private parts remain private.

8. Make sure that undergarments are doing their job protecting modesty during the warm summer months. Try an extra lined bra for the months that it is too warm to dress in layers. If wearing light colored pants, ask yourself, how thick is the fabric and how loose are the pants? Also, choose a bra that has a little padding in the event of a chill.

9. Let the clothing be an advertisement of your dignity as a young lady. Be careful about dressing “grungy” even if it is modest. Typically, how you dress and how you behave will correspond. If dressed sloppily, one’s actions are more likely to be sloppy. If dressed like a young lady, you are more likely to behave like a young lady.

10. Finally, walk, stand, and sit with dignity. Think of yourself as a person who deserves respect. Ask for it by dressing in a dignified manner.

Brethren, we as Christians need to be setting the standard for the world. One can dress attractively and yet not in a way to bring attention to parts of the body that should remain private. We should not, as so many do, follow the standards set by the world and especially those who live perverted lifestyles (Hollywood types). Let us (both men and women) dress in such a way that we are ones professing godliness.

MH



*Continued from Page 1*

Provision was made of the contrary evidence and proof to Jackie and others employed by FSOP. The mystery is how and why previously right thinking FSOP brethren are determined to *stay with* bro. Miller in his false positions, especially my friends Jackie, Gene Burgett, and Brian Kenyon (present director of FSOP)! I have even made the offer that two or three of us would be willing to fly to Lakeland at our own expense to go over the facts of the matter—with or without Dave Miller's presence. Documentation has been provided in the form of a CD directly to the South Florida eldership which owns the building where the school meets, including a letter from the founding Director of FSOP in which the late bro. Carr agrees with us that Dave Miller is in error!

### **What's Going on Here?**

Could it just be, folks, that the reason the FSOP Board refuses to answer my three simple questions asked of them in my open letter (appearing in *Defender* of September 2008) is because either the school: (1) upholds false doctrine in regard to the three issues addressed and is in agreement with Miller, or (2) knows that while they are in disagreement with Miller with regard to these same issues—they are involved in a contradictory practical application of fellowshiping him and his sympathizers in spite of such disagreement? (Who can imagine B. C. Carr by word or practice declaring that Eldership R & R, MDR as to intent to marry, and the teaching of a Direct Operation of the Spirit as being **non**-Heaven/Hell issues?) Unless certain folks also repented of their error, I recognize that the school's relationship with several well-known brethren would be forced to change—namely, FSOP's relationship with every brother who signed the infamous Letter of Support for Apologetics Press. Since

2005, I have almost been forced to conclude that Jesus was not the only one “who did no sin” (1 Pet. 2:22), but that this number also includes such *untouchable* signees as Tom Holland, Winford Claiborne, Earl Edwards, William Woodson, and Jody Apple. Though the Board seems to have no real problem cutting me off (or anyone who dares question their positions), one wonders just what it would take, or if it is even in the realm of possibility, for them to censure **any** of these brethren (who have never been on the faculty and thus lack the emotional ties and background with the school that some of us possess). I realize also that the school's relationship would be required to courageously change toward former graduates like Ryan Roark, who has chosen to have Dave Miller speak at his lectureship with brother Jackie Stearsman for the past two years, and which in 2008 included Jackie's son—FSOP graduate David Stearsman—who works with Jody Apple in Pennsylvania.

### **Ad Hominem?**

Common to all arguments that commit Fallacies of Relevance is that they are logically irrelevant to their conclusion. The phrase argumentum *ad hominem* translates literally as “arguments directed to the man.” “To the man” referring to the speaker or writer, instead of being directed to the point at issue. Its structure takes the form “P is false.” “Why is P false?” “Because he who asserts P is a certain kind of person.” In its Abusive form, the second person responds to the first person's argument by verbally abusing that person. In a classic demonstration of this, the author of said article in *The Harvester* wrote:

One dismissed faculty member of years gone by addresses us through publications that we do not receive. However, others send it to us desiring that we see the great love and concern our former traveler has for us.... Men have been

dismissed in the past from being faculty members whom the Board considered lacking in wisdom and unwilling to comply with the judgments of the Board and Director of the school.

(If these good brethren will treat me in such fashion, I would certainly hate to be one asking questions as an outsider!)

One will notice that certain *negative facts* are left out of this pejorative presentation. First, given the fact that numerous previous attempts to receive “information regarding the policy or position of the school on a given issue” by means of the Director, Co-Director, and the Director of Public Relations involved the *sounds of silence*, just about the only avenue left for me or others (e.g., Dave Watson and Gene Hill) to pursue was by an Open Letter. As I remember it, a *Defender* bundle used to come to the school to be distributed to students, but now I suppose a lot of *screening* must go on in materials made available to them. [We would be happy to send a bundle to them again if they wish—MH.] Second, the fact of the school and South Florida Avenue church **using** me during the many years since my “dismissal” is conveniently ignored. Reference was perhaps made to my “motormouth,” but not once in being introduced at the FSOP lectureship was I ever referred to as a “dismissed faculty member of years gone by.” Third, the fact of **my** using brethren Jackie and Gene with their full fellowship during those same years as lectureship writers and speakers is also overlooked. One thing for sure, I deny being dismissed for being unwilling to comply with the Board and Director of the school, a fact that anyone who was then involved already knows. I did lack the wisdom to see that by upholding my own view of the indwelling of the Spirit when challenged and refuting differing views

*Continued on Page 6*

# *Moral Issues We Face*

## 36th Annual Bellview Lectures

### June 11-15, 2011

#### Saturday, June 11

- 7:00 pm Is There an Absolute Standard of Morality?  
Bruce Stulting
- 7:45 pm Principles of Moral Decision-Making  
Dub McClish

#### Sunday, June 12

- 9:00 am Contemporary Music  
Brad Green
- 10:00 am Immodesty  
David P. Brown
- Lunch Break*
- 2:00 pm Stem Cell Research  
Jimmie Gribble
- 3:00 pm Pornography  
Johnny Oxendine
- Dinner Break*
- 7:00 pm Suicide  
Terry Hightower
- 7:45 pm Television and Movies  
David Hartbarger

#### Monday, June 13

- 9:00 am Medical Ethics  
Michael Hatcher
- 10:00 am Racism  
Johnny Oxendine
- 11:00 am Impure Speech  
Ken Chumbley
- Lunch Break*
- 1:30 pm Lying  
Paul Vaughn
- 2:30 pm Alcoholism  
Jess Whitlock
- 3:30 pm Open Forum:  
*Dinner Break*
- 7:00 pm Materialism  
Tim Cozad
- 7:45 pm Lasciviousness  
Roelf Ruffner

#### Tuesday, June 14

- 9:00 am Hate Crimes Laws  
Lynn Parker
- 10:00 am Stealing  
Paul Vaughn
- 11:00 am Gossip  
Roelf Ruffner
- Lunch Break*

- 1:30 pm Murder  
David Hartbarger
- 2:30 pm Fornication and Adultery  
Dub McClish
- 3:30 pm Open Forum:  
*Dinner Break*

- 7:00 pm Homosexuality  
David P. Brown
- 7:45 pm Gambling and the Lottery  
Jess Whitlock

#### Wednesday, June 15

- 9:00 am Idolatry  
Jimmie Gribble
- 10:00 am Illegal and Legal Drugs  
Bruce Stulting
- 11:00 am Euthanasia  
Tim Cozad
- Lunch Break*

- 1:30 pm The Ecology  
Terry Hightower
- 2:30 pm Abortion and Birth Control  
Ken Chumbley

- 3:30 pm Open Forum:  
*Dinner Break*
- 7:00 pm Dancing  
Brad Green
- 7:45 pm Consequences of Amorality and Immorality  
Lynn Parker

## Bellview Lectures Information

### Housing

The Microtel Inn & Suites (8001 Lavelle Way; Pensacola, FL 32526) is providing a special rate for those attending the Bellview Lectures. The price (tax not included) is \$57.99—1 to 4 people per room. Their phone number is 850/941-8902. **Tell them you are attending the Bellview Lectures when making your reservations.** If you are planning on attending the lectureship you may want to make your motel reservations early.

### Meals

The women of the Bellview Church of Christ will provide a free lunch Monday – Wednesday. For all other meals, a list of restaurants will be available at the registration tables.

### Books

The lectureship book, *Moral Issues We Face*, will be available for purchase. The price of the book is \$10 plus shipping

charges. The book will contain 29 chapters. This will be a soft-cover book. Everyone will want to purchase a copy and perhaps additional copies for gifts.

### Books-on-CD

The Bellview lectureship books (1975-1976, 1978, 1988-2005, 2007-2011) will be available on CD in Adobe PDF. The price of the CD has not yet been determined. The CD also includes the *Defender* (1970, 1972-2010), *Beacon* (1972, 1974-2010), and other material.

### Questions For Open Forum

If you have questions for the open forum you may email them to: [mhatcher@gmail.com](mailto:mhatcher@gmail.com).

### View Lectures Live on the Internet

If you cannot attend the lectureship in person, please view them live on the Internet: [www.bellviewcoc.com](http://www.bellviewcoc.com).

*Continued from Page 4*  
would lead to my dismissal.

*Ad hominem* (abusive) occurs whenever a person has given up attempting to persuade a person or an audience as to the logical or Biblical reasonableness of a position and is now resorting to mere personal attacks (cf. John 8:41; 9:34). As one logician says:

A person who can only make their case by attacking others probably doesn't have much of a case to begin with. Something objectionable is identified [and in this case resurrected from the burial vault of time!—tmh] about a person and the arguer then goes on to conclude that, just because of this objectionable fact, what they say about a particular topic should be ignored. Instead of showing where a person has made an error in any of his statements, the "argument" simply attacks them for who they are, and claims dismissal of anything said without even considering it. But this objectionable fact is not related to the subject at hand.

It is a subtle attempt to undermine the person viewed as the attacker. Abusive *ad hominem* attempts to make someone appear suspicious, ridiculous, or just inconsistent, whereby people will start focusing on that rather than anything else. Thus, the argument is based on the failings of the adversary rather than on the merits of the case, and is committed when one engages in a personal attack as a means of ignoring, discrediting, or blunting the force of another's argumentation. Jackie, I know that you, Gene, and Brian know exactly what abusive *ad hominem* involves!

Did the reader see the shameful, subtle attack upon motives inherent in the facetious statement about other brethren who sent *Defender* "to us desiring that we see the great love and concern our former traveler has for us"? Also, notice this statement: "Those who are truly interested in the position of the school on a given issue may consult the school publication, *The Harvester*,

for insight into such matters." The Bible teaches that only God can look upon and absolutely know the motives of the human heart (1 Sam. 16:7; John 2:24-25). How does the author or anyone else on the Board know that I do not have a great love and concern for FSOP, or if I am "truly interested in the position of the school"?

If to question or to criticize the school is a betrayal of love and concern, even when it involves telling the faculty and Board the truth, please explain to me the principle of the watchman's warning of Ezekiel 33:7-9. Fact is, if I am right about Apologetics Press and Dave Miller, then I am among the best friends FSOP has! One gets used to rank liberal brethren using similar abusive tactics and motive judgments, but he does not expect it from one's long-time friends who have always desired Bible authority for what they preach and practice. So far as I know, the motives of the Board derive from their love and concern for the school, just as do mine. So let us get on to the Bible and the facts wherein we differ, and dispense with *couching the contender* by means of abusive *ad hominem* statements. I **have** consulted *The Harvester*, but failed to find information there which set out the position of the school on either Eldership R & R or marriage intent as related to MDR. I did find one article by the Director opposing a Direct Operation of the Spirit as error, but this flies in the face of the school's practice of presently koshering Dave Miller, who says that since brethren have differed on this issue, it, therefore, should **not** be made a test of fellowship.

### **Sowing Discord Among Brethren?**

The FSOP article continued by saying that "It has been a principle of the school to avoid, as much as possible, the controversies that may arise from those whom the Board considers to be

sowing discord among brethren." I have noticed over the years that when one demonstrates their error, rank liberals are quick to use the old "you're sowing discord" mantra of Proverbs 6:19. Some on the Board will no doubt remember that Milo Hadwin did exactly that when B. C. Carr, James Huggins, and I proved publicly his (and his brother's) doctrine to be false in a face-to-face confrontation. The school could never be rightfully accused of *witch-hunting*, but when error reared its ugly head—be it Crossroadism/Bostonism, the Soul-Winning Workshop in Orlando, or other damnable falsehoods, FSOP stood tall in its opposition to such. I only hope the Board recognizes as do I about myself, that its consideration and declaration that a brother is sowing discord **with no evidence or proof** amounts to nothing more than an empty Vatican papal bull and is in fact a form of bearing false witness (Luke 18:20). The true principle for which FSOP has stood is that all division is not wrong, and that the Bible demands some division (Rom. 16:17-18; Eph. 5:11). Without evidence, this whole approach amounts to nothing more than another exercise in an additional use of a Fallacy of Relevance in which the Board misuses its God-derived position by An Appeal to Authority which takes this form: "Source A says that P; Source A is authoritative; Therefore, P is true." Abilene Christian University did much the same with its in-house investigation of a brother who accused them (rightfully as it turned out) of teaching evolution, and they also resorted to an *ad hominem* attack on their accuser. Presentation of Scripture coupled with the facts would be much better, then and now.

### **When Does FSOP Lose Confidence?**

The article then goes on to affirm that some who have spoken and even



taught classes for the school would not be used today because the Board does not have confidence in them. When did the Board lose confidence in this evil, old “dismissed faculty member”? Jackie, was it when you asked me to write chapters and speak at the annual lectureship? Was it when you asked me to write a front-page *Harvester* article as a tribute to the passing of Thomas B. Warren in 2000? Was it when just before I left Florida in 2004 you asked me about my willingness to preach your funeral? Gene, was it when I was asked to recommend logic books and materials for your classes? Was confidence lost when I repeatedly invited both of you to write and speak on lectureships that I directed? Brian, was it when you wrote in February of 2004:

Greetings my brother! Thank you very much for “filling in” while I was gone. The students thoroughly enjoyed the classes (and were amazed that you quit on time!). You are a blessing for us to have nearby. I will be singing the blues if and when you go back to the Lone Star State.... Again, I appreciate and love you, brother!?

I might ask Ted Wheeler at what point he lost confidence in me—was it sometime **after** I sent boxes of free lectureship books to you for distribution in Ghana? Speaking of these books, perhaps someone needs to remove from the school website’s “Textbooks and Materials” pages the listing of my two volumes on *Rightly Dividing the Word* lest anyone might get confused in this matter of your confidence in me.

It is surely a shameful thing to allege with regard to myself, David Watson, or Gene Hill that “When asked questions, we must make a judgment as to the purpose and objective of the questioner. The Lord did not answer every question asked Him...He considered the source and answered accordingly,” as if we were prevaricators and

longtime opposers—even haters of the school. I have found that from merely asking some simple doctrinally oriented questions of the powers that be, one can morph from being a *blessing* into an *ogre*. It is at least possible that some questions are not answered, not because said questioner is serving no good and in fact may be causing harm, but because the questions cannot be answered without contradicting one’s practice (Mat. 21:24-25; Luke 11:19). It seems that you had complete confidence in me up until the point that I asked serious questions about Dave Miller.

### Reversal of Blame

What is happening here is not unlike the Old Testament cases of Potiphar’s wife and that of King Ahab. You will remember that the good captain’s wife explained to the men of the house what had transpired between Joseph and herself is exactly the reverse of how it really happened (Gen. 39:14-16). Joseph was to be blamed, not her! Similarly, Ahab tells Elijah: “Is that you, O troubler of Israel?” (1 Kin. 18:17) to which Elijah rightfully responds by answering: “I have not troubled Israel, but you and your father’s house have, in that you have forsaken the commandments of the Lord and have followed the Baals” (18:18). Instead of using FSOP’s evasive tactics (i.e., excuses), at a later put-up-or-shut-up meeting between himself and the false prophets followed by Ahab, Elijah **proved** who was the actual troubler of Israel. To merely repeat phrases such as “whom the Board considers...the judgments of the Board...the Board does not have confidence in them...those whom we do not trust or with whom we have lost confidence” is not only to set up the Board as if it is the final arbiter of truth but to invert reality as to whose confidence has rightfully been shaken. The question for those who know the Bible

and can see the practice of the school is whether sound brethren can or ought to still have confidence in FSOP! Jackie, I can just imagine your response if Chuck Lucas and the Crossroads elders had responded to your written materials as you have done above! Just substitute “Chuck and the elders” in place of “the Board” above in order to see your error. It is true that the Board runs the school, not me, just as it is true that elders run the church. But we best remember that God is going to judge both the Board and elders by Christ’s Word (John 12:48).

### Is It Really “Much Ado About Nothing”?

Perhaps the most upsetting statement in this entire article is: “We realize this is a judgment matter, and our judgment may not be that of another.” Do we have in this statement the Board’s real answer to the three questions asked of them? I flatly deny that Eldership R and R or either of the other two issues questioned are to Biblically end up as mere matters of judgment! I am certain many others in our brotherhood will agree with this assessment and until and unless this situation is cleared up by you, no attempted transfer of blame over onto myself (or Dave Watson or Gene Hill) will alleviate the troubled spot into which you have placed yourselves. Are you brethren so weak as to say and really mean it, that “the Board will not be dominated by any individual or group of individuals whether near or from afar?” Can three easily answered Biblical questions “dominate” you? Buck up and face the real issue like men, instead of attempting a cheap campaign of character assassination. When you do this, I have great hope of a reconciliation based upon truth. Despite my differences with you, I will always love you for what you have meant to and done for me.

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# Defender

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

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Web Site: <http://www.bellviewcoc.com>

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## Mac Deaver and the Doctrine of Present-Day Holy Spirit Baptism

*Daniel Denham*

### Some Other Texts Butchered by Mac Deaver

Mac butchers several other Biblical texts in *The Holy Spirit (Center of Controversy—Basis of Unity)* in a vain attempt to support his present-day Spirit heresy. He misuses 1 Corinthians 12:13 in particular. He claims that the construction refers to the Holy Spirit as the **element** in which we are baptized. He attacks those who oppose his theory as falsely believing that Paul means here that we were baptized according to or in keeping with the Spirit's teaching. He claims that there is no reference to the teaching of the Spirit in the text (318-324). He ignores the salient fact that the exact **same prepositional phrase** or its equivalent appears several times in 1 Corinthians 12 and indeed refers to the teaching or will of the Spirit in the immediate **context** of verse 13. It can be shown that the vast majority of uses of the preposition with *pneumati*, the dative singular form of *pneuma* ("Spirit"), involve constructions that are not used to indicate **element** but rather **means**,

**instrumentality**, and/or **agency** with the nature of it to be determined **contextually**. Paul in his writings predominantly employs this form of means, instrumentality, or agency.

Mac also makes a big to do over the language of John the Baptist in Luke 3:16 and Matthew 3:11 (303ff). He asserts that the promise of Spirit baptism was to last throughout the Gospel Age for all who would obey the truth. He resorts to the same feckless quibbles on the language that Pentecostals have long used to promote their errors on the subject. Many Pentecostals even use the same quibble to attach the baptism of fire to their theory—a blunder that Mac at least avoids here. Why he does not see self-contradiction in doing so is another amazing point!

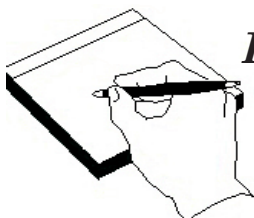
### Deaver Vs. Deaver Debate

Mac's daddy, Roy C. Deaver, answered these goofy asseverations in an excellent article in *Spiritual Sword* edited by Thomas B. Warren some years ago. Warren, in moderating for David Lipe, prepared

his charts dealing with the matter in his debate with a UPC preacher, Billy Lewis. Yet, Mac would have us now to believe that he so overwhelmed both men with the profundity of his reasoning on the subject that they were converted to his new theory before their deaths. Maybe Mac needs to address their arguments rather than practicing more historical revisionism concerning men who can no longer speak for themselves. However, we do have their writings and their writings refute Mac's nonsense.

Mac quibbles that John used a plural pronoun rendered "you" or "ye" and so included everyone who heard the promise in Luke 3:16: "He shall baptize you with the Holy Ghost [Spirit] and with fire." Of course, Mac has to apply the latter half of the modifiers to the wicked to conclude that the former half applies to the righteous—those who obey the Gospel. However, to apply the baptism of fire to the wicked, as he does, he has to appeal to the immediate and also the

*Continued on Page 6*



## Notes From The Editor

**Michael  
Hatcher**

Email address:  
mhatcher@gmail.com

# Namby-pamby Preachers

*Namby-pamby* is used as an adjective “lacking energy, strength, or courage; feeble or effeminate in behavior or expression” according to *New Oxford American Dictionary*. It also says it is “derogatory.” As one views the definition, I do not think anyone would doubt that it would always be used in a derogatory sense.

When we study our Lord’s life and the life of the apostles, we certainly do not find any of them being namby-pamby in their dealings. Our Lord was certainly compassionate, but that compassion also compelled Him to stand firm against sin and error. His marvelous compassion is what led Him to tell the Pharisees, “Woe unto you...hypocrites” and the scathing rebukes of Matthew 23. When the Pharisees tried to “entangle him in *his* talk” (22:15), he did not run and hide. When first the Herodians, then the Sadducees, and last a lawyer of the Pharisees came to Him asking Him questions to trump Him, He readily gave answer. He was not willing to sit back and simply counter their attacks; He went on the attack Himself by asking them a question that they, of course, could not answer (22:16-46). Numerous other examples are found within Holy Writ, but these certainly show that our Lord was never one who lacked courage or was feeble in any

way.

The apostles also were never namby-pamby preachers. We see them boldly proclaiming the Jews’ sin of crucifying the Son of God in Acts 2. They told the people, “ye have taken, and by wicked hands have crucified and slain” (2:23) the One God raised from the dead. Soon after they again told the people that they had “delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead” (3:13-15). When Peter and John stood before the council, “they took knowledge of them, that they had been with Jesus” (4:13) because of their boldness. After they were released they prayed to God to “behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word” (4:29). Read the different times Luke uses the idea of boldness regarding the preaching of the apostles (4:31; 9:27, 29; 13:46; 14:3; 18:26; 19:8). The apostles never lacked courage; they were not namby-pamby preachers.

When Paul and Barnabas faced the Judaizing teachers it says that they “had no small dissension and disputation with them” (15:2). Paul in recounting their dealings with these false teachers would state, “To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you” (Gal. 2:5). Paul often used the figure of going to war regarding our Christian life in fighting against Satan but also in our fight against false teaching and teachers. Notice Paul’s, and thus God’s, charge to Timothy:

This charge I commit unto thee, son Timothy, according to the prophecies

which went before on thee, that thou by them mightest war a good warfare; Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme (1 Tim. 1:18-20).

Paul was always ready to fight that good fight of faith, but he also wanted Timothy to always be prepared for battle. He knew some would teach error, like Hymenaeus and Alexander (yes Paul was one who believed in naming names), and Timothy needed to stand fast against them.

Jude told the ones to whom he was writing to “earnestly contend for the faith which was once delivered unto the saints” (Jude 3). Earnestly contend is from one Greek word, *epagonizomai*. The base word is *agonizomai* meaning to strive or contend. It is an intensive contest as a combatant and was used by secular writers for contending in the Grecian games. It has the prefix *epi*, which intensifies the striving or contending. It shows that we extend ourselves until it hurts. That for which we contend earnestly for is the faith—the Word of God as revealed in the New Testament. Jude wanted those brethren and us (as he was writing “to them that are sanctified by God the Father, and preserved *in* Jesus Christ”) to be combative against error and those who teach it.

Many illustrations are seen in the Bible of God-approved fighting for

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**Michael Hatcher, Editor**

the truth of God's Word. However, I do not believe that anyone can find anyone who God approved who was cowardly, feeble, or who lacked strength and courage in their stand for right. God did not and does not approve of namby-pamby Christians.

In our world today, the combative nature of what we see with Christ, the apostles, and what God calls us to be is taboo. The world (religious and secular) expects us to be tolerant of just about everything. Toleration is especially true regarding religious matters. It is a definite no-no to tell anyone they are wrong about anything religiously. To call a religious group's name publicly in a lesson is almost a crime of the worst sort. However, calling a person by name is even worse. These types of things are simply not acceptable in our pluralistic religious culture. Many have fallen in line with the modernist thinking and simply will not enter into a battle for truth. We have fallen victim to becoming namby-pamby preachers.

At one time the Lord's church, following the examples we see in the Bible, were always ready for a spiritual battle. We were always ready and willing to meet the opposition in whatever realm they went. Denominationalism always knew that if members of the church were around, they were in for a fight when they started teaching their errors. They knew that members of the church (and especially preachers) were ready to debate at the drop of a hat, and we would drop the hat.

However, those within the Lord's church would not only battle those without, but those who were members of the church who started teaching error would also be fought. While denominationalism tried to belittle the church as being divisive

(some division is authorized by God), instead it was a recognition that only truth could save and error would condemn. Thus, even if error arose within our ranks, we fought that error just as boldly as we would if a denominationalist was teaching it.

Now it is different. We now have a great number of preachers who are so namby-pamby and spiritually ignorant that they cannot really defend what they believe and teach if their lives depended on it. Many are simply parroting what they were taught in school and very few really study the Scriptures anymore. We are making a generation of preachers that are nothing more than *pastors* of a congregation and professional pulpiti-teers. Thus, when challenged in what they believe, they cannot defend such through the Scriptures and by using logical thinking.

Now when challenged, preachers become mum. A few good illustrations of this have been seen recently. In the spring of 2010 a young brother in Arkansas was negotiating a debate with a denominational preacher. However the denominational preacher only wanted to debate someone with a graduate degree. It was suggested that this young brother contact **Curtis Cates**, so he called brother Cates and explained the matter to him. Cates recommended him to contact brother **Dave Miller** (who has his PhD and is director of Apologetics Press). The young brother contacted Dave Miller explaining the situation to him. Miller declined to debate the denominational preacher (Miller had previously been challenged to debate by a Muslim and did not debate him either—other brethren stepped in and debated the Muslim). Dave Miller instead recommended the brother contact **Mac Deaver** to debate the denomi-

national preacher. (Does this mean that Dave Miller is in fellowship with Mac Deaver?) Brethren, where is the courage and backbone to defend the Lord's church when it is being attacked by outsiders (whether denominational preachers or Muslims)? At one time MSOP would have been at the forefront of accepting a denominational preacher's challenge to debate (and brethren know such to be true). All one needs to do is look back a few years to when those at MSOP challenged Rubel Shelley to debate and prior to that when Garland Elkins (who was then with the Getwell congregation in Memphis and now at MSOP) debated Bob L. Ross (denominational preacher). Now it is different! They have lost their backbone and will only attack faithful brethren behind their back in secret. What changed, brethren?

May I suggest that what changed was when Curtis Cates (and MSOP) decided to support Dave Miller and Apologetics Press knowing that Dave Miller had taught the false doctrines of elder reevaluation/reaffirmation, and continuing their support knowing that he taught the false doctrine of marriage intent? They then had to vilify those of us who have been willing to take a stand against brother Miller's false teaching. However, when we challenged their vilification, what happens. Those with MSOP lost their backbone and became nothing but namby-pamby preachers. Simply remember when Keith Mosher said, "these people are as vile a group, and I do mean vile as I have ever read after in my life.... If you're going to believe some of these publications you're going to have a problem because those brethren are lying to you." Thus, in the August 2007 issue of *Defender*, we challenged brother Mosher to **prove** the



accusations that “these publications” had lied (specifically asking him to **document** and **prove** such relating to *Defender*). However, instead of having the backbone and courage to defend such a statement, all received was quite. No attempt whatsoever to document and prove anything. Why such namby-pamby reactions? I suggest because they cannot document and prove such. Such actions result in the namby-pamby reactions to a denominational preacher’s challenge.

Recently, we have another illustration of such with brother Wayne Jackson. Brother Jackson has in years gone by engaged in numerous debates. He is scholarly in his approach and writings (generally speaking), even though one might not agree with all his conclusions. However, in the February 2011 issue of *Defender* we documented an email that he sent to another brother who had asked about Dave Miller. Brother Jackson responded:

I know Dave Miller very well and I believe he has been misrepresented quite maliciously. I am convinced that he holds no position on the eldership, or on the marriage “intent” matter, that is contrary to the Scriptures, nor to that which our brethren have entertained for many years. There is a small clique who have a personal grudge against Dave, and they have a mediocre group of disciples who mindlessly walk in lock-step with them. Dave has not “repented” of anything in connection with the false accusations made against him to my knowledge.

We again asked him to **prove** any misrepresentations that have been made against Dave Miller. We asked him to **prove** those exposing Miller’s teachings have done so with malice. Since he was convinced that Miller did not hold any doctrine regarding the eldership or on the marriage intent doctrine that is contrary

to Scriptures, if he would sign a proposition defending them in public debate—either oral or written.

What have we received in response? We did receive one email regarding this from a brother Ed Brown on February 9, who wrote:

If brothr [sic] Wayne Jackson is for him, then so am I. I do not like publications that attack members of the church in their Christian literature. Give me the Bible. Anything [sic] attack in this type literature is not with Christian love. They maybe [sic] in error, however, you should not be publishing it here.

I responded on February 10, writing:

You made it clear who you follow: Wayne Jackson. I plan on following Christ, not Wayne Jackson. However, by your first statement you have proven that you care nothing about evidence or proof. You have proven you care nothing about truth or error; just what Wayne Jackson has said about the subject.

To be blunt: I do not care if you like or do not like “publications that attack members of the church in their Christian literature.” I am not seeking to please you but Christ Jesus our Lord (not Wayne Jackson our Lord). However, by your statement here, I guess you do not like Wayne Jackson either for he has done the same in his publication “Christian Courier” numerous times through the years. Additionally, you have proven that you do not like the Bible! Since the Bible does the same thing (as I proved in the article), you—by your statement here—have proven you do not like the Bible.

Additionally, do you approve of how Wayne Jackson attacked those brethren who have exposed the false doctrine of Dave Miller? Do you approve of Wayne Jackson saying, “they have a mediocre group of disciples who mindlessly walk in lock-step with them”? Do you really approve

of those types of attacks on brethren? If so, how is that a demonstration of Christian love?

While you state, “Anything [sic] attack in this type of literature is not with Christian love,” I would like to know how you know it is “not with Christian love”? Can you prove it was done without Christian love? Or is this simply your own subjective feelings about the matter? When Wayne Jackson does it, does it somehow change to Christian love—since he is your standard of right and wrong? I would also like to know how you know my heart and that I did not do it out of Christian love.

Last you state: “They maybe [sic] in error, however, you should not be publishing it here.” Who says so? Can you give me Bible for it (since you said “Give me the Bible”)? Surely, you know where to find and prove this statement! Or is this another of your subjective feelings on the matter that you are going to bind on everyone else? (Will you also bind this on Wayne Jackson?)

Brother Brown did not respond.

However, this brother at least had the courage to respond, which is more than Wayne Jackson has done. He has crawled in a hole of silence, unwilling or unable to respond. He has not even made an attempt to prove anything he wrote to brother Post.

Brethren, this namby-pambyism will be the death knell of the church as revealed in the Bible. Preachers, elders, and members have become so cowardice that the Lord’s church is dying a slow death. Because of such namby-pamby actions by Christians today, the beautiful bride of Christ is rushing headlong into denominationism. We, as a people, must get back to courageously defending the Truth and attacking all error.

MH

# *Moral Issues We Face*

## 36th Annual Bellview Lectures

### June 11-15, 2011

Saturday, June 11			Tuesday, June 14		
7:00 pm	Is There an Absolute Standard of Morality?	Bruce Stulting	9:00 am	Hate Crimes Laws	Lynn Parker
7:45 pm	Principles of Moral Decision-Making	Dub McClish	10:00 am	Stealing	Paul Vaughn
			11:00 am	Gossip	Roelf Ruffner
			<i>Lunch Break</i>		
			1:30 pm	Murder	David Hartbarger
			2:30 pm	Fornication and Adultery	Dub McClish
			3:30 pm	Open Forum:	
			<i>Dinner Break</i>		
			7:00 pm	Homosexuality	David P. Brown
			7:45 pm	Gambling and the Lottery	Jess Whitlock
Sunday, June 12			Wednesday, June 15		
9:00 am	Comtemporany Music	Brad Green	9:00 am	Idolatry	Jimmie Gribble
10:00 am	Immodesty	David P. Brown	10:00 am	Illegal and Legal Drugs	Bruce Stulting
	<i>Lunch Break</i>		11:00 am	Euthanasia	Tim Cozad
2:00 pm	Stem Cell Research	Jimmie Gribble		<i>Lunch Break</i>	
3:00 pm	Pornography	Johnny Oxendine	1:30 pm	The Ecology	Terry Hightower
	<i>Dinner Break</i>		2:30 pm	Abortion and Birth Control	Ken Chumbley
7:00 pm	Suicide	Terry Hightower	3:30 pm	Open Forum:	
7:45 pm	Television and Movies	David Hartbarger		<i>Dinner Break</i>	
Monday, June 13			7:00 pm	Dancing	Brad Green
9:00 am	Medical Ethics	Michael Hatcher	7:45 pm	Consequences of Amorality and Immorality	Lynn Parker
10:00 am	Racism	Johnny Oxendine			
11:00 am	Impure Speech	Ken Chumbley			
	<i>Lunch Break</i>				
1:30 pm	Lying	Paul Vaughn			
2:30 pm	Alcoholism	Jess Whitlock			
3:30 pm	Open Forum:				
	<i>Dinner Break</i>				
7:00 pm	Materialism	Tim Cozad			
7:45 pm	Lasciviousness	Roelf Ruffner			

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### Meals

The women of the Bellview Church of Christ will provide a free lunch Monday – Wednesday. For all other meals, a list of restaurants will be available at the registration tables.

### Books

The lectureship book, *Moral Issues We Face*, will be available for purchase. The price of the book is \$10 plus \$3 postage.

The book will contain 29 chapters. This will be a soft-cover book. Everyone will want to purchase a copy and perhaps additional copies for gifts.

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The Bellview lectureship books (1975-1976, 1978, 1988-2005, 2007-2011) will be available on CD in Adobe PDF: Price to be announced. The CD also includes the *Defender* (1970, 1972-2010), *Beacon* (1972, 1974-2010), and other material.

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*Continued from Page 1*  
**remote** context bearing on what that baptism fully entailed. **The application was not in the use of the pronoun alone in this regard.** He does not take this approach relative to the baptism of the Holy Spirit. He, in effect, ignores the remote context that sheds great light on the scope of the promise. The pronoun is simply a **generic** “you,” with the ultimate application and scope to be determined **by further revelation.** It is interesting that Mac elsewhere appeals to this principle of further revelation when it suits his own perceived needs in his discussion on John 14 and 16, where he states, “Obviously, there are a few remarks intended by the Lord for the apostles only in the light of further elaboration and the record of certain events” (278). He even cites John 14:26 as an example of the application of this principle.

Another problem with Mac’s treatment of “you” in his attempt to fully parallel grammatically Spirit baptism with fire baptism is the following: He fails to take into consideration the fact that some of those who obey the Gospel will eventually fall away and be eternally lost. In fact, there have been those who have so apostatized (Gal. 5:4; 2 Tim. 4:10). The linguistic dichotomy he creates then just does not hold up. Furthermore, the baptism of fire is an **end-time event.** It takes place following the Judgment (Mat. 25:46; John 5:28-29; Heb. 9:27; Rev. 20:12-15). Are we to assume that Spirit baptism is therefore also an end-time event to maintain his linguistic parallel?

As previously noted, Roy C. Deaver refuted this silliness to which Mac has succumbed years

ago in *Spiritual Sword*. He wrote specifically with reference to Matthew 3:11:

It should be noted first of all that John did not say the Lord would baptize all persons who would seek his favor. We must observe carefully the use of the word “you” in verse 11. John said, “I indeed baptize *you* in water...he shall baptize you in the Holy Spirit and in fire.” The pronoun “you” is involved in the statement about John’s baptism in water, and the pronoun “you” is involved in the statement about the Lord’s baptizing in the Holy Spirit. Did *all* of those to whom John was preaching receive John’s baptism? Did John actually baptize all those to whom he was speaking? Obviously, no one could justifiably contend that all these hearers were baptized by John. The Record states plainly that the Pharisees were not baptized by John (Lk. 7:30). Did John baptize “offspring of vipers?” Did he baptize persons who had not demonstrated repentance? Did he baptize persons who were basing their claims to divine favor upon their physical ancestry? We conclude that when John said, “I baptize you in water” that he was using the indefinite “you” and that he was actually saying, “I baptize *some* of you...” The “you” stands for “some of you”—it could not mean all of you.

But, the same word “you” which John uses with regard to himself and the baptizing which he was doing he also uses with regard to the Lord and the baptizing (in the Spirit) which he was to do. If the pronoun “you” with regard to John and his baptizing meant “some of you,” then obviously, the pronoun “you” relating to the Lord and those whom he would baptize in the Holy Spirit likewise means “some of you.” Some of those to whom John spoke would be baptized in water (some already had been), and some to whom John spoke would be baptized by

the Lord in the Holy Spirit (30-31).

One might quibble that John’s baptism was ideally intended for all who heard him, but that ignores the fact that the same pronoun is also used of the baptism with fire. Are we to conclude that God ideally intends the baptism of fire for everyone as well? It also assumes a tendential or conative use for the verb *baptize* (Gr. *baptizo*) relative to John’s baptism, but such a meaning cannot be carried with the future form *baptisei* used of the Lord’s baptizing with the Spirit and with fire. Tendential or conative force is an idea peculiar to the Greek **present** stem, and only then in the proper contexts calling for such. The future tense does not allow for the tendential or conative. Also, the same future indicative form appears in Luke 3:16. So, the force of the present tense verb is neither tendential nor conative, but, standing in the indicative mood, is simply a general statement of fact. To try to read more into it than is stated is without any textual merit.

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# Clarification

Michael Hatcher

In my editorial last month, I wrote concerning the passage in Genesis 3:21: “these ‘coats of skins’ were linen garments that covered from the neck to the knee. Why did God make them a linen garment... After God gave them these linen garments did God say they were clothed.” A good Christian lady wrote me asking about the use of *linen* and Moses recording it as being “coats of skins.” She pointed out “linen is made from a plant.” I will readily admit my total ignorance regarding these types of matters. Thus, I looked up linen and she is correct. *Linen* “is a textile made from the fibres [sic] of the flax plant” according to Wikipedia.

How did I make such a mistake? In researching this I looked up *coats* in *The Hebrew and Aramaic Lexicon of the Old Testament* by Ludwig Koehler,

Walter Baumgartner, M. E. J. Richardson and Johann Jakob Stamm. It is often abbreviated simply as HAL. In their study of the words, they initially give a comparison of languages. In that comparison of languages, they give *linen* as one of the meanings of several other languages. I also checked *Gesenius’ Hebrew and Chaldee Lexicon to the Old Testament Scriptures* by Wilhelm Gesenius and Samuel Prideaux Tregelles (which is the predecessor of the Brown-Driver-Briggs lexicon). It mentions that it is “a tunic, an inner garment next to the skin...generally with sleeves, coming down to the knees, rarely to the ancles [sic].” I placed these together and ended up with a “linen garment that covered from the neck to the knee.” If I had continued on in *HAL*, I would have seen, “shirt-like tunic... not necessarily

made of linen); dress of layman.”

Obviously from the context of Genesis 3:21 it is not *linen* since it was made from animal skins. Basically, God sacrificed an animal to make these coats and since linen is a textile from the fibers of the flax plant it was not linen coats. However, as Gesenius points out, it did cover from the neck to the knee. Thus, what God made for Adam and Eve were coats made from an animal that covered from the neck to the knee.

I appreciate the kind correction from this fine Christian lady. I was wrong in what I wrote and am happy to have the opportunity to correct it. This mistake does not take away from the thrust of the article and the need for modesty by all, both men and women.

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

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## Mac Deaver and the Doctrine of Present-Day Holy Spirit Baptism

*Daniel Denham*

### Mac's Attempted Argument —Yet Another Dud

For one who prides himself on being a consummate logician, Mac continues to offer up nothing but duds from his arsenal in defense of his present-day Spirit baptism heresy. For example, Mac offers here yet another syllogism that supposedly establishes his case beyond refutation (303-304).

Mac's hypothetical syllogism is as follows:

1. If (1) the baptism that Jesus would administer following the administration of John's baptism was to be different from John's baptism in that it was not to be a baptism in water only, and if (2) the additional element was to be an element greater than water, and if (3) Christians could later administer water baptism, and if (4) the baptism under the Great Commission was a baptism commanded to be in water and if (5) the other element could not be administered by men as such but was a promised element to be administered by Jesus, and if (6) the baptism to which all men were to submit was a single baptism, and if (7) this single baptism was a baptism of water and Spirit, then the baptism that Jesus was to administer

was a baptism in Spirit that occurred at the time of water baptism.

2. The baptism that Jesus would administer following the administration of John's baptism was to be different from John's baptism in that it was not to be a baptism in water only though it was to be in water (Acts 8:36; Luke 3:16), and (2) the additional element was to be an element greater than water, and (3) Christians could later administer water baptism (Acts 8:38), and (4) the baptism under the Great Commission was a baptism commanded to be in water (Acts 10:47-48), and (5) the other element could not be administered by men as such but was a promised element to be administered by Jesus (Luke 3:16), and (6) the baptism to which all men were to submit was a single baptism (Eph. 4:5), and (7) this single baptism was a baptism of water and Spirit (John 3:3,5).
3. Then the baptism that Jesus was to administer was a baptism in Spirit that occurred at the time of water baptism.

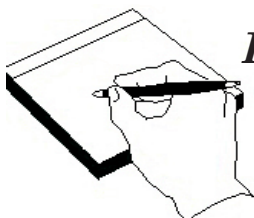
It will be noted at the outset that the Minor Premise or premise #2 above is not exactly stated as the antecedent upon which it depends in the Major Premise or premise #1.

Mac adds to the first proposition of the Minor Premise (though he fails to number that proposition) the prepositional phrase "though it was to be in water," which implicitly expands the parameters of that proposition.

Despite the structural addition, the proposition itself is still false. The statement presumes that there only has ever been one baptism involving Jesus Christ. Yet, the Bible clearly teaches that Jesus' disciples **prior to Pentecost** baptized others by His authority, despite the fact that He Himself expressly baptized no one. The Scriptures state that "Jesus made and baptized more disciples than John," i.e. John the Baptizer (John 4:1-2). Now did that baptism in water involve also immersion into the literal essence of the Holy Spirit in conjunction with it? Clearly, that is not the case here.

Even concerning the baptism of the Great Commission, we are dealing with a baptism that really is but an extension of that spoken of in John 4:1-2 to the Gospel Age. Whereas the baptism of the Great

*Continued on Page 3*



## Notes From The Editor

**Michael  
Hatcher**

Email address:  
mhatcher@gmail.com

### Mac Deaver

Brother Mac Deaver published a special issue of *Biblical Notes Quarterly* in the Spring of 2011 in an attempt to prop up his false doctrine that when one is baptized today he receives Holy Spirit baptism. His special issue was designed to answer specifically the article by Daniel Denham in the February 2011 issue of *Defender*. There are numerous misrepresentations that Mac made in this special issue.

First Mac seems to think that the February 2011 issue is the entirety of what brother Denham has written dealing with Mac's heresy. *Defender* began publishing material written by brother Denham exposing the Deaver doctrine of Spirit baptism in August 2010. Brother Denham has much more material showing the error of the Deaver doctrine and we are more than willing to continue to publish this material.

Mac Deaver totally misrepresented certain aspects of the debate. Deaver said that "correspondence was initiated between Denham's representative, Michael Hatcher, and me." The truth is that after a series of articles Deaver emailed me whining about being misrepresented and challenging us for an oral debate (this was May 20, 2009). The location Mac had given was not acceptable to me, so I told him that the only place I would debate him was at Sherman Drive (where he was preaching at the

time). In a subsequent email, I stated that a "representative of our choosing will debate you in a 4 night oral debate...at Sherman Drive Church of Christ in Denton, TX, on the subject of Holy Spirit baptism." Mac and I began negotiations for a debate at this time. However, at this time there were a number of brethren who were discussing who would represent us in the debate. Several had volunteered and several had been suggested, but it had not been decided when negotiations began. Actually, much of the negotiating process was done without knowing who would represent us.

However, those who enter into debates know the negotiation process is important. Many problems result because a debater did not properly negotiate the details of the debate. Sometimes even though trying to nail down all the details regarding debates, problems still arise. A reading of *The Story of the Fort Worth Norris-Wallace Debate* will attest to some of the problems that can arise. Also debaters have attempted to change material they presented in the debate to suit themselves after realizing they had made mistakes. Additionally, in the negotiations for this debate, I knew I was dealing with a man who holds that deceit is both Biblical and ethically right. Thus, it was important to try to get everything agreed upon and in the proper form.

However, a problem did occur because the elders at Sherman Drive (where Mac preached at the time, he has since moved to Sheffield TX and his son, Weylan, now preaches there—and Neal Pollard, the preacher for the Bear Valley Church of Christ in Denver, CO: recently held a meeting for them) refused to allow "certain brethren" ("Dub McClish and those who endorse him") in their

building. (All this was documented in the October 2009 issue of *Defender*.) Mac thus stated, "We can obtain public facilities for the discussion. Perhaps we could have it at the Denton Civic Center." In response to this, I emailed Mac saying, "I do not have a problem with the location being the Denton Civic Center." I thought at that point the location of the debate was settled: it would be held at the Denton Civic Center. However, I later learned that apparently Mac never had any intention of it being held at the Denton Civic Center as he never contacted them about holding the debate there. (Is this a little bit of his Biblical ethical deceit coming through?) Yet, the Civic Center was the place I had agreed to since the elders at Sherman Drive refused to allow us in their building.

Thinking everything had been finalized for the debate, we announced in the June 2009 issue of *Defender* the debate including the subject, date, and location. In announcing the location the advertisement had: "in the Denton Civic Center in Denton, Texas." Since Sherman Drive refused certain equipment to us and to gain knowledge of some other aspects regarding the Civic Center, I placed a call to the Civic Center and found that Deaver had not contacted them about holding a debate there. Additionally, one of the days had already been scheduled with something else making it impossible for us to use it that evening and the main part of the

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**Michael Hatcher, Editor**

Civic Center (the rotunda) booked for each day till 6pm for a kids program. I emailed Mac that same day encouraging him to obtain the Civic Center for the debate and if it could not be that “I would welcome an alternate solution.” Mac responded that same day to my email and was incensed that I would contact the Civic Center.

Now, brethren, to show the type of man we were dealing with, Mac says in his special issue of *Biblical Notes Quarterly* (Spring 2011) that “correspondence finally broke down, however, after a while.” Brethren this is simply a **misrepresentation** of the truth. In Mac’s response to me, he wrote, “I do not wish to receive anything else from you.” Since the subject needed to be resolved, I emailed him back. In his response, he wrote, “I’m sorry but you have worn our e-mail welcome out with me. Send me no more mail, please. It will not be read.” Brethren, this is **not** simply having the correspondence breaking down. Mac lied about this and needs to repent of his lying along with his damnable doctrine. However, to show it is not simply a correspondence break down as Mac Deaver lied about, because the details had not been worked out, I emailed him again (along with sending a copy via snail mail), then emailed him again, and sent him a final email which also included an email from Daniel

Denham. All these emails urged him to continue to negotiate along with finding a location for the debate.

**Mac Deaver refused** to (1) respond and (2) find a location for the debate.

**Mac Deaver sabotaged the debate.**

In these emails we placed a time limit for obtaining a location for the debate. We also let him know that if he did not obtain a location within that time frame, the debate would be cancelled. **Deaver refused** to (1) respond and (2) find a location for the debate, thus **Deaver sabotaged the debate.** Mac Deaver also has lied about the reason for the ending of the debate.

Deaver seems to think that because he was negotiating with me, he was negotiating with Dub McClish. Mac’s problem is that he invents ideas within his head and then writes them as though they were true. Deaver is living in a fantasy world of his own making. He along with the Sherman Drive elders have such a great hatred for Dub McClish (as evidence simply remember we could not hold the debate at Sherman Drive because they would not allow him or anyone who endorses him in their building), he imagines that McClish was somehow working through me. I can assure everyone that I am the one who was negotiating with Deaver, not McClish. There were numerous brethren that I sought advice from in the negotiation process. However, I am the one who did all the negotiating. The only

variation to this was when brother Daniel Denham was chosen to represent us, I negotiated those things that brother Denham requested. Deaver should leave his dream world where it came from—his dreams—and not propagate them in a formerly sound publication that he has soured.

**Deaver again lied** when he wrote, “Denham had a great opportunity to meet us personally in public debate in Denton, Texas, and to expose us as a false teacher if he could do so. But this he finally refused to even attempt.” Brother Denham was ready and well prepared to meet Deaver in public debate, but Deaver did not want the debate to take place for whatever reason he has in the recesses of his twisted mind. If he wanted the debate to take place, all he needed to do was to obtain a suitable location for the debate. That should not have been that difficult, but Deaver refused and in doing so sabotaged the debate. While it is our prayer that Deaver will repent and return to the truth, we will continue to expose his false doctrines through the avenue of *Defender*.

On a final note, Deaver whines about not receiving *Defender*. It is a free publication available to anyone in the United States who desires it. Deaver specifically requested **not** to receive it. (More of his Biblical ethical deiciet.)

MH

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*Continued from Page 1*

Commission is premised on the fact that Christ’s blood atonement has occurred and that the Holy Spirit had been given (cf. Mat. 28:19; Acts 19:2-4), the baptizing done in John 4 was anticipatory to the atoning work and was prior to the sending of the Spirit. Mac has not proven—nor can

he prove—that somehow the water baptism of Jesus became tied to Spirit baptism as an additional element. That is purely supposition on his part to try to avoid the self-evident force of Ephesians 4:5. His proposition, as well as his use of Acts 8:36 and Luke 3:16 together, begs the question that both water and Spirit are in view

concerning Christ in the promise made in Luke 3:16. Mac must show that the exact same type of baptism in Acts 8:36 is that contemplated in Luke 3:16. He cannot do so. There is no baptism in water contemplated in Luke 3:16 in connection with Christ. The water that is mentioned had reference to John’s baptism, not



Christ's. Mac is reading water into the text in connection with Christ. The **only** word to connect the two verses together is the verb *baptize*. Is Mac willing to follow where this kind of shoddy exposition on his part ultimately leads?

Moreover, Mac's own wording of the syllogism exposes the failure of his efforts. His own words betray him. He cannot even speak of Spirit baptism and water baptism as being one baptism without having to use terms **implying two baptisms**, regardless of how simultaneous he tries to make the action of each. As we have shown, he still implies a distinction **not only in element but in action, result, and duration**. He is necessarily contending for two baptisms, and thus by his own admission refutes that very contention. With the first proposition being false, then the Minor Premise is false and the entire chain of the hypothetical is unstrung.

The second proposition of the Minor Premise that "the additional element was to be an element greater than water (Luke 3:16)" operates on the same assumption that John was speaking of an element **in addition** to water baptism as part of **but one baptism concerning** the work of Christ. It is not the case that there is "an additional element" involved in the baptism that Jesus would administer. The only element mentioned in that text that would be involved in what He would administer in the Gospel Age was the Holy Spirit. That is a distinct baptism from that which He would have men to administer under the Great Commission. Again, there is no mention of water in Luke 3:16 relative to the baptism that Christ was to administer according to John. John said, "He shall baptize you with the Holy Ghost, and with fire." Now, where is water in that

statement? Mac obviously intends to extrapolate it from John's statement about himself, "I indeed baptize you with water unto repentance" (Mat. 3:11) that, therefore, water must also be involved in the baptism that Jesus would administer, but the construction does not teach that. That is eisegesis not exegesis.

While the third proposition is true that men administer water baptism, it is false that this is a part of the baptism of Luke 3:16 that Jesus would administer. Mac recognizes the problem he has on this point. He is affirming that water baptism is part of the baptism that Jesus was to administer in Luke 3:16, but he can find no text—not one—that has Jesus administering water baptism in the Gospel Age. All of the texts he must use concerning administration have to do with men doing it, even though Mac has to extrapolate water into the Luke 3:16 text to begin to formulate his theory to try to get around the force of Ephesians 4:5. There are no men in Luke 3:16 to administer this water, and there is not even water in Luke 3:16 relative to the baptisms that Jesus would administer, whether by Himself or anyone else during the Gospel Dispensation.

While the baptism of the Great Commission involves water baptism, the fourth proposition improperly ties that truth to the false supposition that that baptism is part of the baptism in Luke 3:16 as indicated by the use of "and" in the construction.

His fifth proposition begs the question in "the other element." It assumes what Mac has not proven that there is another element involved in the baptism of the Great Commission besides water. He has not proven that to be so. He also has not proven that this "other element" is the literal essence of the Holy Spirit. Mac has

simply asserted it, and then acted as though everything now follows.

His sixth proposition is really devastating to his whole case. He admits that men are obligated to "submit" to the baptism of Ephesians 4:5, but Holy Spirit baptism is a promise. It is not something that folks submitted to but something given to certain parties as a reward. It was given specifically to the apostles to provide them with the power that verified their office and credentialed them as the ambassadors of the court of Heaven (cf. Acts 1:4-8; Luke 24:49; 2 Cor. 12:12; et al.). Nowhere is Spirit baptism commanded for men to obey. It was a "**promise**" (Acts 1:4-8; Luke 24:49-50). Mac himself has referred to the "element" of the Spirit as "a promised element." He implicitly acknowledges the fact that Spirit baptism is a promise as opposed to a command. Water baptism, however, was "**commanded**" (Acts 10:48; 22:16). It is administered by men "in the name of Christ" (Acts 2:38), which means "by His authority." He commanded it! It is an essential to salvation (Mark 16:15-16; 1 Pet. 3:20-21) and one's becoming a disciple of the Lord (Mat. 28:18-20). Spirit baptism is never so spoken about by the Lord or His apostles.

Thus, the seventh proposition is also false. It is not the case that "this single baptism was a baptism of water and Spirit (John 3:3,5)." These propositions do not establish the truth of his conclusion. In fact, his conclusion is false. We have already observed the absurdity of Mac's handling of John 3:5, but the following shows the linguistic failure of his case on that text.

John 3:3, 5 is, admittedly, describing the New Birth, a **birth** which involves two elements, and **not one baptism with two elements** as Mac assumes. He is reading John 3:5 spe-

cifically as “Except a man is baptized in water and the Spirit he cannot enter into the kingdom of God.” Mac is attempting to **superimpose** his doctrine on the text and later its grammatico-syntactical structure. He is being disingenuous in this effort to do so. The Lord is using a very simple but sublime metaphor—that of birth—relative to salvation, how one becomes a child of God, spiritually speaking. The relationship and utility of water and the Spirit in the text are determined “in the light of later elaboration and the record of certain events” (Deaver, 278). The Lord does not provide here a full explanation of the relationship and utility of the elements of the New Birth. Such is to be discerned from the totality of Bible teaching on the subject of the New Birth.

John 3:5 is not an **order of operation** construction. Mac must change the verb *geneetheei* into *baptistheis*. He must change the compounded prepositional phrase *ex hudatos kai pneumatos*, which is an ablative genitive construction, into another prepositional phrase *en hudati kai pneumatē* used as an elemental dative. A dative of means, instrumentality, or agency would not help him here. In the phrase *ex hudatos kai pneumatos* the idea is that of **source**, especially in view of the principal (some grammarians claim exclusive) use of *ex* (*ek*) as an ablative marker. Water and Spirit are the elements “out of which” one is portrayed in the metaphor as being born thus “into” (*eis*) the kingdom of God (also called the church or family of God). That is the imagery. That is the nature of the construction. Remember Mac affirms that one must remain immersed in the Spirit, but this verse teaches that there is a sense in which one is said to **come out of the water and out of the Spirit** in

being born again. The **means** of the former is water baptism, because that is what further revelation shows (Acts 2:38, 47; 8:36-39). The **means** of the latter is through the teaching and belief of the Word of God, because it is again what further revelation shows (cf. Jam. 1:18; 1 Pet. 1:22-23; 1 Cor. 4:15). The Word of God is the sword of the Spirit through which the Spirit effects moral change (Eph. 6:17; Acts 2:37-38; et al.).

The one baptism is part of the one birth, but the one baptism is not all that is involved in that one birth. The New Birth involves more than simply being dipped in water. One could be dipped so many times in Lake Dallas that every tadpole and pollywog knows his social security number and address and yet that one never be “born again.” He must fully comply with what the Spirit teaches through the Word to experience the New Birth. He must be “begotten again” by the Word of truth (Jam. 1:18; 1 Pet. 1:22-23) and delivered through the water of baptism (3:20-21). The spin that Mac tries to place on the text of John 3:3, 5 destroys the beautiful metaphor and substitutes a crass butchering of the Sacred text.

Where are faith (Heb. 11:6), repentance (2 Pet. 3:9), and confession (Rom. 10:9-10) in John 3:5? Yet, they are essential parts of the process of the New Birth. We learn about their relationship from other texts. The same is true in learning the fuller connections involved in the prepositional phrases “of water” and “of the Spirit.”

As it is the case, that several of the propositions comprising his minor premise are false, the conclusion cannot follow from them. The minor premise in the argument is false. It therefore is **not** necessarily the case then that “the baptism that Jesus was

to administer was a baptism in Spirit that occurred at the time of water baptism.” Mac’s conclusion is false. Moreover, even more striking is the fact that Mac falsifies his own conclusion (and thus the argument) with his definition of terms. Notice his conclusion—“Then the baptism that Jesus was to administer was a baptism in Spirit that occurred at the same time of water baptism.” The nominal phrase “the baptism” is singular in number. It refers to **only** one baptism. Mac has expressly admitted the same under his propositions 6 and 7 in his antecedent expressed also in his minor premise. But watch carefully! The construction “a baptism in Spirit” is one baptism, while the construction “water baptism” implies yet another. Hence, Mac’s own conclusion, which he thinks proves his doctrine, presupposes two baptisms. **This is a self-contradiction in the conclusion that he seeks to prove by his own argument.**

He then tries vainly to quibble around the problem he himself clearly sees in it, but to no avail (304). He states: “The answer starts with John 3:3, 5. Jesus speaks only of one birth. The birth of water and of Spirit” (304). However, again watch carefully as Mac tries to equate the birth with the act of baptism itself! “The one baptism of Ephesians 4:5,” he claims, “must entail both elements. If the element of the Spirit is missing, the baptism is reduced to a mere baptism in water” (304). What is really missing here? **It is the premise that the one birth equals the one baptism!** Mac does not state it, because to do so would be to expose the assumption. He wants his readers simply to adopt it uncritically. He is asserting that if the one birth includes two specific elements, and if the one birth of John 3:3, 5 equals the one baptism of

# *Moral Issues We Face*

## 36th Annual Bellview Lectures

### June 11-15, 2011

#### Saturday, June 11

7:00 pm Is There an Absolute Standard of Morality?  
Bruce Stulting

7:45 pm Principles of Moral Decision-Making  
Dub McClish

#### Sunday, June 12

9:00 am Contemporary Music Brad Green

10:00 am Immodesty David P. Brown

*Lunch Break*

2:00 pm Stem Cell Research Jimmie Gribble

3:00 pm Pornography Johnny Oxendine

*Dinner Break*

7:00 pm Suicide Terry Hightower

7:45 pm Television and Movies David Hartbarger

#### Monday, June 13

9:00 am Medical Ethics Michael Hatcher

10:00 am Racism Johnny Oxendine

11:00 am Fornication and Adultery Dub McClish

*Lunch Break*

1:30 pm Lying Paul Vaughn

2:30 pm Alcoholism Jess Whitlock

3:30 pm Open Forum:

*Dinner Break*

7:00 pm Materialism Tim Cozad

7:45 pm Lasciviousness Roelf Ruffner

#### Tuesday, June 14

9:00 am Hate Crimes Laws Lynn Parker

10:00 am Stealing Paul Vaughn

11:00 am Gossip Roelf Ruffner

*Lunch Break*

1:30 pm Murder David Hartbarger

2:30 pm Impure Speech Ken Chumbley

3:30 pm Open Forum:

*Dinner Break*

7:00 pm Homosexuality David P. Brown

7:45 pm Gambling and the Lottery Jess Whitlock

#### Wednesday, June 15

9:00 am Idolatry Jimmie Gribble

10:00 am Illegal and Legal Drugs Bruce Stulting

11:00 am Euthanasia Tim Cozad

*Lunch Break*

1:30 pm The Ecology Terry Hightower

2:30 pm Abortion and Birth Control Ken Chumbley

3:30 pm Open Forum:

*Dinner Break*

7:00 pm Dancing Brad Green

7:45 pm Consequences of Amorality and Immorality Lynn Parker

## Bellview Lectures Information

### Housing

The Microtel Inn & Suites (8001 Lavelle Way; Pensacola, FL 32526) is providing a special rate for those attending the Bellview Lectures. The price (tax not included) is \$57.99—1 to 4 people per room. Their phone number is 850/941-8902. **Tell them you are attending the Bellview Lectures when making your reservations.** If you are planning on attending the lectureship you may want to make your motel reservations early.

### Meals

The women of the Bellview Church of Christ will provide a free lunch Monday – Wednesday. For all other meals, a list of restaurants will be available at the registration tables.

### Books

The lectureship book, *Moral Issues We Face*, will be available for purchase. The price of the book is \$10 plus shipping

charges. The book will contain 29 chapters. This will be a soft-cover book. Everyone will want to purchase a copy and perhaps additional copies for gifts.

### Books-on-CD

The Bellview lectureship books (1975-1976, 1978, 1988-2005, 2007-2011) will be available on CD in Adobe PDF. The price of the CD has been reduced to \$36.75 (includes shipping). The CD also includes the *Defender* (1970, 1972-2010), *Beacon* (1972, 1974-2010), and other material.

### Questions For Open Forum

If you have questions for the open forum you may email them to: [mhatcher@gmail.com](mailto:mhatcher@gmail.com).

### View Lectures Live on the Internet

If you cannot attend the lectureship in person, please view them live on the Internet: [www.bellviewcoc.com](http://www.bellviewcoc.com).

Ephesians 4:5, then the one baptism includes those two elements.

However, even this is not sufficient for his case, because it would prove too much. It would prove far more than he wishes his readers to accept. He must also have as being true the premise that, as “born...of water” refers to immersion in water, “born...of Spirit” must mean immersion in the Spirit. However, that semantically implies two immersions as well—yet another syntactic gaffe. So instead of that he speaks inanely of the Spirit immersing the candidate while he is in the water, or at the same time he is immersed in water, though that implies that the two actions are really but one action. Yet, he also speaks of one’s remaining immersed in the Spirit long after he has been raised from the watery grave of baptism to “walk in newness of life” (Rom. 6:4). So the one immersion continues while the other one ceases.

His problem is compounded by

what he writes on page 317. He says that “the birth of water and the birth of Spirit would always occur at approximately the same moment.” That is two births, folks! Also, the statement directly contradicts his position on Acts 8, 10, and 19, as we have already detailed. Those texts, according to Mac, involved a clear separation in time. So it is not the case that these two births “would *always* occur at approximately the same moment” as he claims John 3:5 to teach (emphasis added). Either that or he must forfeit his assertions on Acts 8, 10, and 19. Mac’s statement also contradicts his assertion that the saint is always submerged in the Spirit. A birth implies a culmination, a completion of process.

### **Sounding More Like Bob L. Ross in Belittling Water Baptism**

While there are many other blunders and errors in Mac’s book relative to Spirit baptism, in closing our

review of his errors here we need to observe how Mac, in effect, belittles the place of water baptism in salvation in promoting his error. If one does not accept his conclusion, then Bible baptism, according to Mac, “is reduced to a mere baptism in water” (304). Could denominationalists be any more disrespectful? He sounds more like the Baptist preacher Bob L. Ross here, than Roy C. Deaver’s son. While God says not to call that which He has cleansed “common,” Mac has chosen to call water baptism, through which new are cleansed (Acts 22:16), without his theory attached to it “common.” Such implicit disdain for the action ascribed to water baptism in Scripture is truly appalling and sadly bespeaks of a bigger problem for one, Mac Deaver!

### **Works Cited**

Deaver, Mac. *The Holy Spirit (Center of Controversy—Basis of Unity)*. Denton, TX: Biblical Notes, 2007.  
607 72<sup>nd</sup> St; Newport News, VA 23605

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

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## How Low Will They Go and How Absurd Can They Get In Their Ludicrous Efforts to Defend Dave Miller's Errors?

*John West*

On April 23, 2011 a discussion began on the Facebook chat group "SEEKERS OF THE OLD PATHS!!!!!!" A question was posed by one of the members, Chuck Davis. He asked, "Where does it state in the scriptures that a man, put up for elder in a congregation, must receive a certain numbers [sic] of 'votes' before he is considered?" There were several comments about this question and, in time, someone commented about "voting" men in or out of the eldership. At that point, the Brown Trail Church of Christ fiasco concerning their having practiced the re-evaluation and reaffirmation of elders was mentioned, along with Dave Miller's connection to and involvement in it. Immediately, some commented that the discussion should not turn negative. Others on the list came to Miller's defense. Michael Hatcher, Ken Chumbley, Doug Post, and I held their feet to the fire about Miller and Brown Trail. Some admitted that this was the first they had heard about what Miller did regarding the re-evaluation/reaffirmation of elders at the Brown Trail congregation. A few wanted to study further, while others only wanted to defend Miller. Dur-

ing the discussion, Dave Miller was added to the group to defend himself; however, he never made a comment in this thread of the discussion.

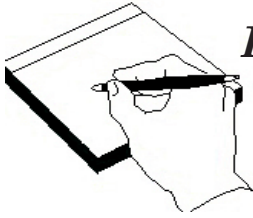
On April 25, it ended when the administrators of the list deleted the entire discussion. That afternoon, Ken Chumbley started another thread by asking this question: "Are some members of the group only 'seekers of the old paths' when it is convenient and when the truth does not interfere with what they are doing or desire to do?" There were a total of 15 comments in this thread; among them was the cry about being negative on a public list. Again, Dave Miller had a chance to respond, but remained silent. The next morning, April 26, I awoke to find that I had been "booted" and "banned" from the list. I was among several members who were booted, some of which never entered the discussion. They were booted because of "guilt by association" with those of us who stood against Miller. It is interesting that after we were all booted, Miller made a short statement to the list then apparently left the group (his name no longer appeared in the membership by the end of the day).

At the time the administrators

of the "SEEKERS OF THE OLD PATHS!!!!!!" group were Jimmy Pitchford, Thomas Meade, and Jimmy Wren, Sr., Jimmy Pitchford (the one who started the group) "friend requested" me on Facebook one month or more before said discussion under consideration. After I was booted from the list, I noticed that Pitchford also removed me from his friends list. I immediately wrote Pitchford and Meade and asked if this is how they dealt with error. Then I rebuked them for their lack of backbone to fairly deal with this matter. I have yet to receive a reply from either of them. They showed their true colors by being cowards in this whole ordeal. During the initial discussion, Jimmy Wren, Sr., (another administrator) became involved and began defending Miller. It was with him, that I had the majority of my part in the discussion. The rest of this article will be a summation of the exchange with Jimmy Wren, Sr. There is not enough space to print each individual email, but everything can be verified.

During the discussion about Miller and Brown Trail, Jimmy Wren took some of Dub McClish's points

*Continued on Page 3*



## Notes From The Editor

**Michael  
Hatcher**

Email address:  
mhatcher@gmail.com

### Question On Modesty

Brother Ed Estes from California sent me some, what I consider, very important questions that need to be discussed. He wrote, "I recently read your article 'Modesty' in the April 2011 issue of the *Defender*. I have a few questions. What do we (local congregations) do when we have women who don't dress in a modest way? What do we do if the husband sees 'nothing wrong' with the way his wife dresses? There are many other questions concerning modesty, I would like your opinion concerning 'what do we do now?'" I readily admit that I do not have all the answers to questions concerning these matters. However, I do believe there are some principles that we can establish that will help us answer them.

#### Teaching and Preaching

The first thing that must be done is teaching. We live in an age when people and even brethren do not know Biblical principles. We are in an age that is like unto Israel's when Hosea wrote, "My people are destroyed for lack of knowledge: Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: Seeing thou hast forgotten the law of thy God, I will also forget thy children" (4:6). We have a society that has rejected the knowledge of God. Our nation continues to push God out of every facet of our lives.

Additionally, our nation has become materialistic to the extreme.

Success today is determined by how many things one has and how much money he possesses (or appears to have). Today we desperately need the type of lessons Jesus gave in Luke 12 when one comes to Him asking him to "speak to my brother, that he divide the inheritance with me" (12:13). Among other things He told the man, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (12:15). So very few are interested in what Jesus taught in the Sermon on the Mount when He said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Mat. 6:19-20). Jesus knew, "For where your treasure is, there will your heart be also" (6:21) and sadly most people's heart is on the treasures of this life.

These same things have crept into the Lord's church. As a people, we have become so enamored with the things of this world that God has been crowded out of the picture. It is well described by Jesus in the parable of the sower when He described the seed sown among the thorns: "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful" (13:22). Luke's account adds the "pleasures of *this* life" (Luke 8:14). As a result, so many in the Lord's church have at best a passing knowledge of God's Word.

We are continuing to notice that preachers have a woeful lack of knowledge also. They have been spoon-fed by others so they really have no real knowledge of God's Word. They *know* what they have been told. Preachers are so inundated with "busy work,"

they do not have time to study God's Word (as is evidenced by their shallow preaching). Thus, many preachers do not know these matters. Preachers must also get in the pulpit and start preaching these principles. Sadly, we have many hirelings as preachers today. Instead of getting up and boldly presenting God's Word on matters, they stick their finger in the air to see which way the wind is blowing. They will not present anything that might get them in trouble; they only want to preach "Peace, peace; when *there is* no peace" (Jer. 6:14). They are not in the convicting men of sin business. Some are afraid to preach on controversial subjects lest they lose their job. We need to have preachers who have some backbone. So in answering this question, we first need to start hearing this message from the pulpit.

This teaching also needs to be in the classrooms of our Bible class programs. We need to start teaching the principles of modesty at very young ages and continue reinforcing that teaching throughout the growth and development of our youth. It also needs to be taught to the adults (who often simply do not know because they have not been taught through the years). If we teach these principles to our young people growing up, we might be able to alleviate the problem before it starts.

#### Personal Contact

However, once we have a problem, it needs to be addressed. Elders need to "take the bull by the horns" and deal with the situation. They are the

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**Michael Hatcher, Editor**

ones whom the Holy Spirit has made overseers of the local congregation (Acts 2:28). (If the congregation does not have elders, the men of the congregation must deal with the situation.)

The first ones they should deal with is the parents. Parents, and specifically fathers, have been given the God-ordained duty to properly teach their children. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). The proper training includes the way to dress in such a way that God would be pleased. (Who better to explain to a young lady the strong sexual desires God has placed within man, and how that desire is aroused by sight than her father.)

Elders certainly have the right to

delegate authority to others. Since the Bible says that older women are to teach the younger women "to be sober, to love their husbands, to love their children, *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Tit. 2:4-5), it would be a good idea to bring the wisdom of the older ladies into the situation and allow them to do some necessary teaching (maybe teaching both the mother and daughter).

### **Withdrawal of Fellowship**

If the sinful behavior continues to exist, as a last resort to help them understand the seriousness of the situation (their souls are at stake), it might be necessary to withdraw fellowship from those who dress immodestly. Paul wrote, "Now we command you, brethren, in the name of our Lord

Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (2 The. 3:6). Someone who dresses immodestly is walking disorderly (not in step with God's Word) and bringing shame and reproach on the Lord's church. It is the church's obligation (command of God) that they, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 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" (1 Cor. 5:4-5).

If all congregations would practice these things, we might be able to bring back some decency and modesty in the clothing that some Christians wear.

MH

*Continued from Page 1*  
against Miller and accused Dub of using "unscriptural" arguments. He wrote:

Dave did recommend reaffirming elders. The point that I am making is the objections by Dub McClish are no more Scriptural then the idea of reaffirming elders by brother Miller (April 24, 10:53 pm.)

(I am giving these quotations exactly as they appeared on the list, including typos.) It is interesting to note that Wren only pointed out four of Dub's objections (numbers 4, 5, 6, 7). Why did he not object to the rest? He then posted the following:

If we should mark and withdraw fellowship from Dave Miller because he put forth an unscriptural program we whould also mark and withdraw fellowship from Dub McClish and company for putting forth unScriptural objections and sending them all over the internet and brotherhood (April 24, 11:04 pm).

It was at this point that I became involved in the discussion with Wren. I wrote:

Jimmy, your whole line of reasoning is ridiculous. You must first prove that what

Dub suggested is unscriptural. Next, you admit that Dave Miller taught false doctrine ("he put forth an unscriptural program"). So why are you trying to defend Dave Miller, who you admit taught false doctrine. You are the one who needs to repent!!! (April 24, 11:23 pm).

Wren then accused me of not being able to read. Every time I would press him about Miller or ask him a question, he would respond by accusing me of "changing the subject," "not reading," having "a bad reading problem," etc., etc. I challenged him to debate this subject and his response was, "I would be glad to but you can't even stay on the subject here and your reading problem is very serious!" (April 25, 1:49 am). No matter his ludicrous dodges, I continued to press him about his efforts to defend Dave Miller.

During the discussion, Wren denied charging Miller or McClish with teaching false doctrine. Thus, I reminded him that he had written,

If we should mark and withdraw fellowship from Dave Miller because he put

forth an unscriptural program we whould also mark and withdraw fellowship from Dub McClish and company for putting forth unScriptural objections and sending them all over the internet and brotherhood (April 24, 11:04 pm).

His accusations that my reading skills and understanding left much to be desired continued. Wren continued to deny that anyone had taught false doctrine. If what he wrote was true, why then would he write that "we whould also mark and withdraw fellowship from Dub McClish and company for putting forth unScriptural objections and sending them all over the Internet and brotherhood?" He argued that it was "unScriptural," but that it was not error. This kind of hypocrisy and dishonesty was typical of him throughout this discussion and a subsequent one. Wren finally decided to define his terms about his idea of "unScriptural." He wrote the following:

UnScriptual and false doctrine are not the samething. UnScriptual just means that this is not found in the Scriptures. Exam-



ples would be a church building, a sound system, the rest rooms, song books and etc. False doctrine is any teachings that opposes that which is taught in the Scriptures (April 25, 2:10 am).

Notice he said “UnScriptural and false doctrine are not the same-thing.” Really Wren? He sounds like a denominational preacher who puts whatever definition he wants on a word. He tries to equate *unscriptural* with an expedient (an option that discharges an obligation in the quickest and best way available), which he cannot do because they are not the same at all. He correctly defines false doctrine as “any teachings that opposes [sic] that which is taught in the Scriptures.” His problem, however, is that his definition also defines *unscriptural*. Notice a few definitions of this word. *MSN Encarta Online Dictionary* defines unscriptural as: “not in the Bible: not recorded in, in accordance with, or sanctioned by biblical texts.” Wren does not understand the difference in an expedient and that which is not authorized (unscriptural). The definition itself explains the word very well. Also, notice a definition from the *Oxford Online Dictionary*: “not in accordance with the Bible.” Wren’s own definition of “unScriptural” is far from how the word is defined in the dictionary, and also what has been generally understood by *unscriptural* for many years. Unfortunately, he ignored a simple definition of a word and defined it to suit himself and for his own purpose. Hence, he was caught in a web of deceit of his own making, but he would not admit it.

When I was booted and banned from the Facebook group, I thought I had heard the last of Jimmy Wren, Sr. But, sadly I was mistaken. A few days later he began a writing campaign against me to the Bellview Church of Christ elders in Pensacola, Florida. He wrote the following:

John West, in the sermon preached on the 2010 lectureship, claims that “(some-

where) young ladies set in the pews with their dresses up to their panties. The men who waited on the Lord’s table complained about this encouraging the preacher to bring a lesson on modesty. The preacher complied. As a result of preaching on modesty the elders fired the preacher. Those ladies showing their panties were daughters and granddaughters of the elders. Can this story be substantiated by the elders at Bellview? Would both John West and the Bellview elders substantiate this story. Jimmy Wren.

I sent a reply to Wren and cc’ed Michael Hatcher the email. I wrote:

Jimmy, I just received this email from Michael Hatcher about your inquiry of my 2010 lecture at Bellview on modesty. I have cc’ed him in on this email since you chose to write to the Bellview church. I am not going to get into a writing exchange with you because you are a liar and a dishonest, untrustworthy person. But I will ask you a few questions about this inquiry.

1. Are you questioning the illustration that I used?
2. Are you calling me a liar about the illustration that I used?
3. What business is it of yours anyway for any illustration that I used in any sermon that I have preached?
4. Why are you so concerned about illustrations that I have used in sermons?
5. Why do you think the Bellview elders have to “substantiate” my illustration?
6. Have you ever used an illustration in a sermon before?
7. Do you believe that you have to substantiate every illustration you used to everyone in the brotherhood?
8. Are you simply being a trouble-maker by asking this of the Bellview elders?
9. Why did you not contact me in the first place about the illustration, instead of going behind my back to someone else?
10. Why are you such a coward in dealing with me personally?
11. Since you are Dave Miller supporter and refuse to hear the facts about his error, why should I trust or listen to anything you have to say?

Now to the answer. The illustration I gave was from a church near where I lived and preached. The said preacher in question was a preacher that I knew very well. And, yes it did happen. That is all you are going to get from me because I don’t answer to the high and mighty Jimmy Wren, Sr. By the way, who made you the keeper of illustrations in the brotherhood? I don’t answer to you, but God. Why are you be-

ing a “**busybody in other men’s matters**” (1 Pet. 4:15)?

My advice to you is first, repent of your attitude; second, mind your own business and do your own work.

As I stated in the beginning, I am not going to get into another exchange with you since you have proven yourself dishonest. Good Day, Mr. Wren. Sincerely, John West (April 29, 10:01 am).

As I stated earlier, there is not enough room to include all of the emails in this exchange, but these can be verified and made available. This exchange was a “back and forth” on whether or not my illustration was “true.” Jimmy’s tail feathers were still ruffled from our exchange on the Facebook group. Why would he choose my sermon out of all of those who were on the Bellview lectures? Why would he choose to single out me since there were others on the Facebook list who were taking Miller to task? It was simply to get vengeance for his failed attempt to defend Miller. Wren apparently has not read Romans where Paul wrote, “Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord” (Rom. 12:19). Jimmy’s entire point of contention was that he did not believe my “illustration” was true and wanted information about the congregation to contact them. He argued that it was either an “illustration” or a true story. He did not believe that it could be both. He wanted me to name the congregation and her eldership so he could contact them to verify the story. I refused then and I refuse now to do so. This happened over 20 years ago and most, if not all in that eldership are dead. A preacher is not under obligation to give the names of every story or illustration told from the pulpit. I cannot even imagine questioning a preacher about every single illustration used in a sermon. Brethren, this is ludicrous.

## More of Wren's Dishonesty

Throughout this exchange, Jimmy Wren, Sr., proved himself to be dishonest. On more than one occasion, he was not only deceitful, but outright lied in this discussion. He was continually trying to cover his tracks, but was doing a very poor job of it. Notice an email sent to me on Friday, April 29, at 1:21 pm: "One cannot teach the truth by telling lies[,] John. I am trying to help you. Jimmy." Pay close attention to what he said in that email. He accused me of "telling lies" in my sermon illustration that upset him so much. This email was a response to my initial email to him that I quoted in the previous paragraph. On Monday, May 2, Michael Hatcher responded to Wren and said in part:

Do you not remember writing John on April 29? "One cannot teach the truth by telling lies[,] John. I am trying to help you." John said it was a true story which he used as an illustration. You have stated that you do not believe it to be true.

Toward the end of his email Wren responded to Hatcher with: "I would like to point out that a statement 'one cannot teach the truth by telling lies' is far from calling someone a liar." Jimmy, are you sure about that? This is the kind of dishonest person that I dealt with for almost a week. He called me a liar then denied calling me a liar. Moreover, notice more of his lies. He wrote the Bellview elders in response to my first email to him (outside the Facebook discussion): "I believe John is lying about this and did it from your pulpit. Someone needs to investigate this and call John to repentance" (April 29, 1:52 pm). In another email to Michael Hatcher he denied ever calling me a liar. This will be brought out later in this article.

Jimmy Wren, Sr., continued to spin his web of deceit when he wrote me on Saturday, April 30, 3:31 pm. He wrote in part: "If you would like for this to come to an end have brother Michael and brother Dub email

me me [sic] that they are 'convinced' that the story you told on the 2010 lectures [sic] about the eldership...is indeed a true one and I will drop it." One would think that it would have ended Saturday, but this discussion did not end until Monday. I am not giving the discussion in chronological order for a reason. I want the reader to see that this could have ended earlier, but Wren, through his dishonest acts, kept this discussion going. Michael and Dub had already written telling Wren that they believed my illustration. On Saturday, April 30, 10:50 am, Dub wrote Wren and stated: "I must be missing something in your complaint about John West's sermon. I heard the sermon and had not the slightest doubt about his use of the incident or what it illustrated." Remember, he said that if Michael (Hatcher) and Dub (McClish) "are 'convinced' that the story...is indeed a true one and I will drop it." I reminded Wren about that email and he responded: "I never said one way or the other about what brother Dub McClish believes" (Saturday, April 30, 4:03 pm). This was a direct response to him saying that he will drop it if Dub verified that he believed it. It can be a little frustrating dealing with a person who says that he will drop it if the story is verified, then writes that he does not care what the person verifying it believes. This was on Saturday. Then on Monday, May 2, 9:19 am, Wren wrote Michael Hatcher and said:

Michael I have respect for both you and brother Dub and if you and Dub will both email that you are "convinced" that the story John told on the 2010 lectures about the eldership...is indeed a true recall of events...I will be glad to drop it.

Michael Hatcher answered Wren with:

Jimmy I am convinced that what John said is a true account of a real situation that occurred....I am defending it as being a true account of action. Now Jimmy try being a man of your word and "drop it" (Monday, May 2, 9:42 am).

Jimmy Responded:

Okay brother Michael. In view of your faith in the truthfulness of brother John's story I will drop the matter. I do insist that a listener has a right to question a speaker and the speaker is obligated to prove the truthfulness of what he says or writes which brother John refuses to do. I would like to point out that a statement "one cannot teach the truth by telling lies" is far from calling someone a liar. Jimmy.

Wren stated that a "speaker is obligated to prove the truthfulness of what he says or writes," but I doubt he will follow his own edict. I proved the story was true, but Jimmy wanted names and places, which I refused to give. Therefore, he said I was lying about the whole situation. Is a speaker truly obligated to give every single detail about an illustration for it to be true? Notice what the director of one of our "brotherhood" schools wrote, when I asked him if a preacher is under obligation to give the name of a congregation in an illustration. He wrote:

The Apostle Paul used an example of "a man" who he did not name (2 Cor. 12:2ff). I often use examples of things that happened in the past that I am aware of that I say, "I am not going to tell who it was or what congregation." The simple answer to your question is, no, not any more than Paul was obligated to tell us who the "man" was in 2 Cor. 12. Just because it is difficult to believe that an "eldership" would fire a preacher over such a thing shows the lack of knowledge this man you are writing about has. By they [sic] way, what are the names of the two thieves who were crucified with Jesus? Many examples could be given from Scripture like this.

I wonder if Wren would take this preacher to task for his answer? Whether Wren likes this or not, I will not give the name of this individual, just like I did not give the name of the church and eldership where the event happened. The one who wrote this response to me knows who he is and can publicize his name if he so chooses.

Why would I write this article about and publish my correspondence

with a preacher over such a matter? The answer is a simple one. Wren was engaged in the kind of dishonesty with which many of us have been dealing since 2005 regarding the Dave Miller matter. I have never met Jimmy Wren, Sr., and would not know him if he knocked on the door to my house. His entire correspondence with the Bellview elders, Michael Hatcher, Dub McClish, and me was ridiculous, absurd, a waste of time, and downright wrong. Moreover, he and no one else determined his course of action. He

sought to hurt (or destroy) my good reputation. He was upset because he could not successfully defend Dave Miller's erroneous belief and conduct regarding his participation in the re-evaluation and reaffirmation of elders as it was taught and practiced on two separate occasions by the Brown Trail congregation in Bedford, Texas. Is this the way that Dave Miller and his supporters deal with opposition to his belief and practice of said error? **Indeed, it is!** If a person will ignore adequate evidence proving one to be

a false teacher to defend said false teacher, that person will resort to about any kind of lowdown tactics to accomplish his sinful goal. That is exactly what Jimmy Wren, Sr., and his cowardly cohorts of the Internet did.

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22823 Red Leo Ln; Spring, TX 77389

## Mac Deaver's Present-Day Holy Spirit Baptism Heresy in *Biblical Notes Quarterly*

Daniel Denham

In a "Special Issue" of *Biblical Notes Quarterly* (Spring, 2011), Mac Deaver, preacher for the Sheffield, TX church, attempts to answer one article from a series in *Defender* by this writer exposing Mac's present-day Spirit baptism heresy. It should be noted that Mac completely ignored the first three articles in the series, which addressed many of the points that he claims I did not discuss in my fourth article. He also did not deal with my lecture at Spring, TX or its manuscript, both of which were available to him prior to his *BNQ* publication. Instead of examining the material in each of these, Deaver rushed his article into publication chiding me for supposedly not answering things that these materials do indeed answer. At the outset there is a measure of marked deceit involved in Mac's article. But we shall observe many other examples of such in it.

### The Bogus Safe Place Charge

Claiming that I have chosen to criticize him "from a safe place," Mac bemoans the failure of the debate in Denton, TX scheduled for the summer of 2010 to materialize. He states: "Denham passed up a wonderful opportunity to take us on in public discussion some time

back when we were still living in Denton" (1). Mac, however, fails to inform his readers that the debate did not occur due to his own childish temper tantrum upon being confronted for not having expeditiously carried out his promised duties to secure a venue for the event.

In point of fact, Mac sabotaged the debate. He will have to content himself for the time being of answering me "from a safe place." As Michael Hatcher has detailed these matters with the supporting documentation, including the email exchanges with Mac, I simply note here that Mac's version is a lie and pass on to his attempted defense of his error.

### The Indwelling and Direct Help Issue

Mac spends a considerable portion of the first few pages of his article recounting in a self-serving manner his supposed triumphs over Marion Fox, Bill Lockwood, and Jerry Moffitt in debate regarding the subject of the indwelling of the Holy Spirit especially as pertains to Mac's direct help theory. Mac frequently attempts to turn the discussion in that direction, as he is obviously uncomfortable with his own affirmations relative to the real central issue of my article,

his present-day Spirit baptism doctrine. Much of what Mac writes in this regard (as with his boastings on other matters) is to play to the gallery and thereby to give a sop to his most ardent supporters.

One special point should be noted here in this regard is that Mac tries to hedge his bet on the matter of Spirit baptism by contending that "regardless what Denham subsequently attempts to do in attacking our position on Holy Spirit baptism, he cannot successfully disprove our position on the work of the indwelling Spirit" (2). Despite Mac's childish taunts, his direct help doctrine has been disproved many times over by others as well as by me. However, what is especially striking here is the implicit admission of Mac that his Spirit baptism doctrine just may not pass muster. One thing is certain: he is definitely not comfortable defending it which may reflect the actual discomfort of some of his direct help supporters in his even attempting to do so.

But having hedged his bet on Spirit baptism, Mac tries to tie the two doctrines so inextricably close together that the one **entails**, according to him, the other. He thus writes:

And since our "Direct" argument proves that



the indwelling Spirit works personally in the heart of the faithful saint, then whatever else is implied by that indwelling work is true as well. And if the baptism of the Holy Spirit is implied by the indwelling of the Holy Spirit, then if any man is a Christian today (and thus has the indwelling Spirit), then in becoming a Christian he was baptized in that Spirit. I will attempt to prove this very point later (2-3).

Such amazing hubris from Mac!

Observe how on one hand he affirms that the direct help of the Holy Spirit inside the saint is **not** essentially tied to his doctrine of present-day Spirit baptism, but the latter doctrine is necessarily true because the former **implies** it. However, if a doctrine A implies a doctrine B, and doctrine B is false, then does it not follow, friends, that doctrine A must be false as well? If the doctrine of salvation by faith only implies that repentance is not essential to salvation, and if it is false that repentance is not essential to salvation, then is it not reasonable to conclude that the doctrine of salvation by faith only is a false doctrine? Mac cannot logically affirm that the one doctrine implies the other and yet is itself not falsified by the falsity of that which it implies. He forfeits any claim to rational thought on the subject.

### Mac's Assertions On Acts 2, 8, 10, and 19

Mac takes exception to my description of his discussion of these texts which he affirms all involve examples of Holy Spirit baptism as being asserted by him (3). He sniffs:

It is not exactly fair to say that I merely assert such. After providing elaboration on each case, I finally provide the logical argument that proves that each case entails Spirit baptism as well as water baptism. This argument is given on pages 303 and 304 of my book. Does Denham anywhere in his article mention this argument? Does he attempt to show that it is either invalid or contains false elements [sic]. No, he does not. So, as far as the reader of Denham's article is concerned, unless he has read my book, he can well accept Denham's claim that I merely assert whereas in my book I do not merely assert; I provide logical argumentation. I give logical conclusive proof. After all the cases are discussed in detail, I give the syllogism that supports the conclusion that

I have reached. Denham does not and cannot dismantle that syllogism! (3).

Well, I guess that settles that! Or does it? The article that Mac is attacking is but one in a series on the subject. Because I did not address in that one article the specific syllogism, Mac concludes that I cannot and have never refuted the argument. In fact the argument was answered in the Spring lectureship manuscript on Mac's book. It was already in print before Mac ever went to press with his *BNQ* article and he had relatively easy access to it. Also, the June issue of *Defender* carries my answer to his syllogism as part of the serial whose three earlier articles Mac ignored.

Nevertheless, it is also cogent to note that his supposed argument does not even address proving that these were all cases of Holy Spirit baptism. **Some of the texts are not even mentioned in the text of the syllogism or shown how they logically are entailed in the propositions** that comprise the minor premise to it. **Others are only cited in part with no real argument being made on the texts.** Mac does not deal with their **syntax**. He does not **analyze their structure**. He does not even summarize their basic teaching in any coherent way in the syllogism. **Assertion** is a very accurate term for the case he tries to make concerning them and Spirit baptism.

### The Case of the Apostles

Mac takes umbrage with my response to his error on the case of the apostles in Acts 2. He admits that I rightly said that he claims "the baptism in water that the apostles received under John's commission was not a complete baptism whereby they could be initiated into the kingdom or the church" (4). Their baptism under John the Baptist and that which Jesus had administered during His earthly ministry was sufficiently valid to bring them the remission for which purpose they were designed (Mark 1:4). While it is true that the actual forgiveness was realized by virtue of the atoning work of Christ, it does not mitigate the fact that they had

the forgiveness prospectively on the basis of their baptism. Otherwise, their sins "had to have come back upon them," as Mac's own father, Roy C. Deaver, so forcefully explained to Dan Billingsly (in Mac's presence no less) at Memphis, TN in 1976 at the Spiritual Sword Lectureship, after Dan had affirmed that the apostles all had to be re-baptized to enter the kingdom. The forgiveness was based on the atonement of Christ; no one ever contended that it was not. While the forgiveness was prospective in a certain sense, **it does not follow that there was no forgiveness at all as Mac implies.**

Mac then gives a series of true/false questions (4) that supposedly establish his case. Some of them are not precisely stated. For example, the second question is: "T F 2. Those who rightly received John's baptism received remission of their sins prior to the Lord's death and resurrection (**False**—Rev. 1:5; Heb. 2:9; Rom. 4:25)." Forgiveness can be viewed **in two differing senses**, and is so in the Scriptures. (1) It can be viewed as being fully realized, which of course ties their forgiveness directly to the atoning work of Christ, which work actually **preceded** the day of Pentecost. (2) Forgiveness can also be viewed as **prospective** but nonetheless factual, which is exactly what Jesus indicates in John 15:3 by implication. The disciples were already clean in some sense. They were in the state of being clean. This is the force of *katharoi este* (literally, "clean ye are"). Or does Mac need a lecture on the **stative** signification of the **present plural copula** (stative verb) that his father gave to this student of the Greek testament so many years ago?

So, the question can be answered **either true or false depending on the sense** in which *received* is used by Mac. Mac's doctrine denies there was any forgiveness in any real sense at all until the apostles were overwhelmed by the Holy Spirit. Thus, his entire line of argumentation is unstrung and his follow-up questions are moot at this point.

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## The Forest Hill Church Continues Its Progressive Movement Into Liberalism

*Kent Bailey*

Liberalism knows no stopping point. It was the progressive liberal disposition that introduced the missionary society concept and usage of mechanical instrumental music into the worship of God among churches of Christ. Both heresies were followed by open fellowship practices, Premillennialism, and other pseudo movements.

During the 1970s the *Community Church Movement* began to grow in popularity. This movement developed from within the protestant denominational churches as a response to the desire of young professionals to secularize the aspect of religious life in America. The Community Church model advocated a five-fold reason as to their purpose to emphasize this *new* approach to religion:

Churches were always asking for money.

Church services were always boring and lifeless.

Church services were predictable.

Sermons were irrelevant to daily life in the real world.

Preachers made individuals feel either guilty, ignorant, or perhaps

both resulting in those attending worship services feeling worse than when they entered the doors of the church buildings.

The Community Church Movement is considered to be *user friendly* and *consumer oriented*. They advocate that the only way to reach the masses is by that of a secular appeal. A religious marketing magazine known as *Outreach* is the medium used by those of the Community Church model to advocate their approach to religion. A suggested advertisement approach is listed as follows:

"A new kind of church! If hard pews, boring sermons and rusty hymns have zapped your interest in church, then you've been waiting for [your church's name supplied]. You'll find electric music, sizzling drama, powerful messages and high-voltage programs for everyone. A new kind of church—shocking isn't it?"

"It's party time! Join us at North Park Church..., we are hosting a free BBQ and community carnival and, for the adults, a special concert. We'll close the day with a short cel-

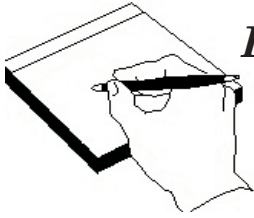
ebration service featuring a message from an NFL Pro linebacker and a special puppet show for the kids. Please join us for this exciting day..."

Willow Creek Church in Illinois and the Saddleback Church in California are specific cases in point. Their textbook for the movement is entitled *The Purpose Driven Church* authored by Rick Warren, who is the Senior Minister of the Saddleback Church. This same philosophy is being advocated at Abilene Christian University, Harding University, Oklahoma Christian University, Lipscomb University, and Pepperdine University. By these specific venues such heresy is finding its way into liberal churches of Christ.

For many years the Forest Hill Church of Christ in Memphis (formerly known as the Knight Arnold Church of Christ) was a local church that was very proactive in the war against liberalism and false religion. However, during the past decade a slow progression of change found its way into the Forest Hill church.

In 2005 the elders, preach-

*Continued on Page 3*



## Notes From The Editor

Michael  
Hatcher

Email address:  
mhatcher@gmail.com

# Divine Institutions

God has established three divine institutions. Each one is important and needs to be respected. Each one of the three is perfect and complete for what God intended it to be.

### Home

As far as time is concerned, God established the home first. When God created man, He saw that it was not good for man to be alone (Gen. 2:18). God caused all the animals to pass before Adam with Adam naming all of them, “but for Adam there was not found an help meet for him” (2:20). Thus, “the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man” (2:21-22). With this, God established the home. Within the home is where children are to be born and raised.

In the home the man is to love and care for his wife and children. When God brought the woman to the man, “Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh” (2:23-24). Paul instructs hus-

bands to love their wives (Eph. 5:25, 28, 33), and wives are to respect (5:33) and love her husband (Tit. 2:4). Children need to be brought up in a loving environment that teaches respect for themselves, others, and especially those in authority.

Man has observed that as the home goes, so goes society. Yet, there have been attacks on the home both externally and internally. Internally we observe attempts to circumvent the roles God has given to the man and woman within the home. Man is to be the head of the home and the wife is to submit herself to her own husband. Yet, we are being taught today an idea of equality within the home, even with the children. Fornication, adultery, pornography, and other such sexual sins are attacking the foundations of the home. Likewise the proliferation of divorce and remarriage is destroying the home as God would have it. Recently the homosexual agenda is undercutting the stability of the home. The Psalmist wrote, “Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain” (Psa. 127:1).

It is within the framework of the home that children are to be raised. The Psalmist continued: “Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is his* reward. As arrows *are* in the hand of a mighty man; so *are* children of the youth. Happy *is* the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate” (127:3-5). It is parents who have been given the responsibility to “Train up a child in the way he should go” (Pro. 22:6), and fathers specifically: “And, ye fathers, provoke not your children to wrath: but bring them up in

the nurture and admonition of the Lord” (Eph. 6:4).

### Government

As time developed, the second Divine institution came into being—government. Jesus shows we are to pay taxes to the government when demanded by them when He said, “Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s” (Mat. 22:21). This was in answer to the question: “Is it lawful to give tribute unto Caesar, or not?” (22:17). Paul instructs, “Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God” (Rom. 13:1). Paul goes on to inform us of the primary purpose of government: “For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil” (13:3-4). Paul also says we are to pay our taxes: “For for this cause pay ye tribute also: for they are God’s ministers, attending continually upon this very thing” (13:6). God instituted government for the peaceful coexistence of society. In carrying this out, they are to make

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Michael Hatcher, Editor

laws to govern our society and carry out the punishment of evildoers and rewarding (praise) those who obey those laws.

### Church

In that unfolding of time, yet purposed before time began, is the church. We learn that the church was not only in the mind of God prior to creation, it was also the wisdom of God. Paul wrote, "To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:10-11). Jesus shows us that the church is a spiritual institution when He says to Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18:36). It has a spiritual mission. It has the same mission of our Lord when He said, "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). The mission of the church is to be accomplished by taking the saving Doctrine of Christ to the lost (Mark 16:15-16), strengthening or building up those who have submitted to the Gospel (Acts 20:32), and providing

for the physical needs of people so we can teach them the Truth (Gal. 6:10). The mission of the church has nothing to do with a social agenda.

### Mixing?

God ordained these three institutions. Yet, there is often a mixing of these institutions in a way God never intended. The Apostate Church (Roman Catholic Church) tried to have the church take over the government. They were as much of a political organization as they were religious. They tried to mix the two together with the result being something God never intended or authorized. Lately there has been on the part of the liberals an attempt to exclude religion and religious thinking from government and the political realm. They sadly misapply the phrase: "separation of church and state." While the church should stay out of the political realm, there are moral issues that overlap the political realm with the church. Issues such as murder, stealing, abortion, et al., should be addressed by the church and by the state. However, the church should not try to take over the responsibilities of the state, nor should the government try and take over the responsibilities of the church.

The same principle is observed regarding the home. A few years

ago (and it continues even today) some advanced the idea that it takes a community to raise children. The thinking was/is that a family cannot raise children on their own, the government needs to step in and help. However, the help they advocated essentially boiled down to the government taking over the raising of children and they would allow the parents to help.

We have seen liberal congregations (taking after denomination-ism) trying to have the church assume the responsibility for raising our children and training our children. While it is the church's responsibility to teach (teach all people including children), it is primarily the obligation of the home to bring up children. It seems many brethren simply have not learned this very basic principle, thus they build gymnasiums, provide recreation, et al., under the guise that the church must do something to keep the children. Sadly, we are even seeing once sound congregations advancing that the church must be "relevant" to Christians today. How are we to be "relevant"? The answer is given: "By fulfilling the relevant social needs." Thus, there is the church taking over what is the realm of the home. Brethren, it is later than we think!

MH

*Continued from Page 1*  
ers, and faculty of their preacher training school known as Memphis School of Preaching endorsed Dave Miller and his **Eldership Reevaluation and Reaffirmation** heresy. In February of 2009 **Barry Grider**, preacher at Forest Hill authored an article entitled *I Got Used To It*. In this article Grider defends the con-

cept of certain elements of change using as an example of becoming reconditioned to accept the singing of the song "Sweet, Sweet Spirit." This specific song advocates a direct influence of the Holy Spirit today. In that same bulletin (February 10, 2009) an article authored by **Tyler Young**, titled: *Binding Where God Has Not*, sought to defend cancel-

ing or else rescheduling the evening worship assembly of a local church to accommodate Super Bowl Sunday, missing a weekly service of the church to participate in a sporting event. Young also sought to defend the practice of willful absence from a Sunday evening service while traveling in addition to that of substituting a small group meeting on



Sunday evening in lieu of the worship assembly. All of these elements are taken from the Community Church model.

Further evidence of Forest Hill's progression into liberalism is noted in the July 12 edition of *The Forest Hill News* within the article entitled *Where Are The Future Leaders?* This article was authored by **Rob Hatchett**, from the ultra-liberal Clear Creek Church of Christ in Hixson, Tennessee. Barry Grider both endorsed the heresy contained in this article in addition to chiding conservative churches of Christ in failing to act in promotion of the liberal and unauthorized practices as affirmed by Hatchett. Grider was even bold enough to engage in this endorsement in his Sunday evening sermon on July 17.

Rob Hatchett made an attack upon true churches of Christ for not being "**relevant**" in our failure to

both adopt and adapt the consumer friendly, felt needs approach of the Community Church model. He used McDonalds as the proper model for making changes to our buildings providing all the latest gadgets and gimmicks for those in their 20s.

Hatchett opposes the idea that "worship is not entertainment, and we don't come here to be entertained." He laments that faithful brethren rejects the idea that as worshippers we are not entertainers and are not in the assembly to be entertained calling for the "felt-needs" approach to that of religion.

While Rob Hatchett correctly argues against segregating the young people from the older members of the local church, he obviously is as wrong as wrong can be in desiring to include the older folks in all of these **Social Gospel Activities**.

To cap the climax on compromise

with error and stupidity, Hackett condemns local churches of Christ who are more concerned about being "**doctrinally correct**" rather than "**developing a relationship with God.**" He condemns us for teaching our young people about the sinfulness of using mechanical instruments of music in worship, denominationalism, and baptism in such a way as to force the truth upon them, all the while complaining that we have **failed to develop their relationship with God**. Brethren, failure takes place in the lives of Christians regarding development of proper relationships with God by not teaching these crucial doctrinal truths.

In response to Rob Hatchett, Barry Grider, and other heresy-mongers, the faithful among God's people sound forth this battle cry—**they shall not pass!**

*Calhoun, GA*

## Mac Deaver's Present-Day Holy Spirit Baptism Heresy in *Biblical Notes Quarterly* *Daniel Denham*

### **Mac's Butchery of Acts 8**

Mac asserts that the receiving of the Spirit in Acts 8:14-18 by the Samaritans was an act of Spirit baptism. Of course, Mac does not prove that such is the case. He sees the words *Holy Spirit* and notes that the Spirit was received in some sense by these folks after their water baptism and so concludes that it just had to be Holy Spirit baptism they received. He conveniently ignores the fact that miraculous manifestations immediately attended the action. He also ignores the fact that the reference to the Spirit simply involves a common literary device called **metonymy of the cause**,

where the cause or source is spoken of in place of the effect produced. Thus, the text refers to the reception of the miraculous powers, which are clearly demonstrated in the text, by way of its cause, the Holy Spirit.

Not content with this simple explanation, Mac writes concerning the case of the Samaritans:

But briefly the basic point is that the Samaritans were practicing sinners who stood in need of conversion. They needed to get out of their sins by being baptized in water for the remission of sins (cf. Acts 2:38). Their baptism in water was the baptism into the name of the Lord Jesus (Acts 8:16). How-

ever, to become a Christian one had to be baptized not only into the name of the Lord Jesus but into the name of the Father and into the name of the Holy Spirit (Matt. 28:19,20). Beginning on Pentecost the baptism in water preached by the apostles was the baptism into the name of the Lord Jesus Christ. The baptism into the name of the Father and the Holy Spirit was the baptism in the Holy Spirit himself (6).

First, Mac elsewhere contends that in the majority of cases Holy Spirit baptism is received **at the time the baptismal candidate is in the water of water baptism**. In fact, he says this is the way it is today. This he contends

is the basic rule founded on John 3:5 and Acts 2:38-39. Nevertheless, he implies that the apostles and the 120 in Acts 2, the Samaritans in Acts 8, the household of Cornelius in Acts 10, and the twelve men of Ephesus in Acts 19 are all **exceptions** to this basic rule, though he decries the use of *exceptions* to describe these cases. He knows that if he admits that they are **exceptions**, then “except” in John 3:5 cannot properly mean “except.” Mac knows that an exception with so many other exceptions would be semantically meaningless.

Second, what Mac says about the moral condition of the Samaritans as justification for this exception is actually true of all alien sinners. Why would not the exception then hold for alien sinners today? The rule is thus reduced to an absurdity.

Third, the participle translated “baptizing” in Matthew 28:19 is actually **a second person plural**, thereby indicating that the **disciples** are the one who are to do the baptizing. Spirit baptism, as Mac himself has often admitted, is something administered by Jesus Christ and not men. Mac needs to reread his own statements to this end on pages 303-304 of his book. In fact, part of the argument that he gives therein reads, “**the other element could not be administered by men as such but was a promised element to be administered by Jesus**” (emphasis added). However, in Matthew 28:19 Jesus

uses a form that indicates that the baptism contemplated is one administered **by the disciples**. Throughout the text the second person plural is used along with the second person plural pronouns *humin* and *humon*. Clearly, these refer to the disciples of the Lord. Thus, the text of Matthew 28:19 cannot contemplate Holy Spirit baptism according to Mac’s own argument on pages 303-304, which refutes his attempt to strain Acts 8 through that verse.

is simply a shortened way of saying the same thing as “into the name of the Father, and of the Son, and of the Holy Spirit.” The preposition *eis* (“into”) expresses the idea of **entering into** a relationship with the members of the Godhead that previously the one being baptized prior thereto never had. He is reconciled to the Godhead. That is the force of the **same** preposition in Acts 8:16. The Samaritans were now in a special relationship (being reconciled) to Christ. If they

were thus in fellowship with Christ as the construction indicates, they most certainly were also therefore in fellowship with the Father and the Holy Spirit. Or does Mac say otherwise?

Fifth, if one has the Son, according to Bible teaching, then he has life (1 John 5:12). So, Mac

implicitly admits, on

the one hand, that the Samaritans **were saved prior to receiving Spirit baptism**, even though, on the other hand, he states that they were not yet Christians. The prepositional phrase indicates that they were **in fellowship** with Christ. If so, then they, according to Mac’s teaching, were saved without having been born again. Mac also thereby implies that they were already in the kingdom, where only the saved are (Acts 2:47), without ever having been born again, even though the New Birth is absolutely essential for one to enter into the kingdom of God (John 3:5).

Sixth, Mac, as noted, says that the Samaritans were not yet Christians

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He must now decide which he is going to reject—his newest quibble on Acts 8:16 in his *BNQ* article or his syllogism teaching that Jesus is the sole administrator of Spirit baptism in his book. He must repudiate part of his supposedly unanswerable syllogism from pages 303-304 to maintain that Matthew 28:19 contemplates Spirit baptism.

Fourth, Matthew 28:19 reads, “into the name of the Father, and of the Son, and of the Holy Spirit.” The Lord is in the middle of that series of phrases modified **by the very same preposition**. To be baptized *into* the name of the Lord Jesus Christ (or some equivalent) as in Acts 8:16

(BNQ 6). So they really did not have Christ, even though they had been baptized into the relationship with Him. They thus had Him, **but they did not have Him** in the same sense at the same time. So there is a self-contradiction inherent in Mac's comments on the significance of the preposition in Matthew 28:19 and his statement that the Samaritans were not yet Christians in Acts 8:16.

Seventh, Mac necessarily indicts Philip as messing up the baptism of the Samaritans. He was the one who had been teaching them the Gospel, and he was the one responsible for whatever they knew concerning the nature of New Testament baptism. All that Philip really needed to do was re-baptize them, this time "into the name of the Father, and of the Son, and of the Holy Spirit," if Mac were right. Had Mac been there he could have told him so, and Philip would not have had to wait for the apostles to come straighten the mess out. What a help Mac could have been! Also, all the apostles would have had to do was send word to tell Philip to re-dip the Samaritans and that would have taken care of the problem. Instead, Philip appears so messed up, according to Mac's theory, that Peter and John had to personally straighten it out. Why, isn't it so wonderful that we have Mac today instead of poor, ole messed-up Philip?

### The Hands of the Apostles

Mac's new theological meat clever continues to whack away at New Testament texts with a recklessness that causes one's head to spin. Another case of this is in his handling of Acts 8 relative to the role of Peter and John concerning the receiving of the Holy Spirit by the Samaritans. Mac writes:

As far as Denham's critique of my

position as it involves the "hands" of the apostles is concerned, just here I will simply say that the "hands" of the apostles (Acts 8, 19) identified the ones upon whom the Spirit was to come. The apostles were not the ultimate source of the Spirit's coming. In fact, Acts 8:15 shows that the Spirit came in answer to prayer.... This helps us further to see that the laying on of apostolic hands does not mean that the apostles were the source of the Spirit's being given except in the sense that in Acts 8 and in Acts 19, their hands provided the identification of those to receive the Spirit from God (6).

If by *source* Mac meant only that the ultimate Source of the giving of the Spirit here, he would be correct. However, Mac means that the Spirit was not given **through** the laying on of hands by the apostles **in any real sense other than just identifying who was to receive** the Spirit. Thus, their hands were not the means by which the Spirit was in some sense received. In this he is dead wrong.

While Peter and John did pray for them to receive the Holy Spirit (i.e., the miraculous gifts), the laying on of hands most certainly was involved as the **conduit** through which the Spirit (in the sense described) was given. Mac seems so forgetful these days for one who claims to have the Spirit bringing to his remembrance things on a regular basis. Verse 18, with special reference to Simon the Sorcerer, states expressly: "And when Simon saw that **through laying on of the apostles' hands the Holy Spirit was given**, he offered them money." He wanted to purchase that same power. The preposition translated "through" is *dia* with the genitive stressing the **means** by which the action was accomplished. This is the exact same construction used by Paul in 2 Timothy 1:6 regarding the miraculous

gift he had imparted to Timothy by the laying on of his hands. In Roy Deaver's notes on 1 Timothy 4:14, brother Roy stated unequivocally that "only an apostle could impart spiritual gifts, Acts 8:1ff." He observed that 2 Timothy 1:6 showed that Paul **bestowed** the gift that Timothy possessed while 1 Timothy 4:14 taught that the presbytery (eldership) simply laid hands "with" the action of Paul but imparted no gift (*First Timothy*, 79). The difference is in the prepositions with the respective cases in the Greek text. The latter uses *meta* with the genitive simply meaning "with," while the former uses *dia* with the genitive meaning "through" in a properly instrumental sense. It expresses the **means** by which the transaction occurred. Thus, whatever is contemplated by the receiving of the Spirit in Acts 8 and Acts 19 necessarily involved the imposition of the hands of the apostles as the means of reception. Mac cannot escape that fact, which is deadly to his assertions concerning his doctrine of present-day Spirit baptism.

In Acts 19:6 the text reads: "And when Paul had laid his hands upon them, the Holy Spirit came on them, and they spake with tongues, and prophesied." The construction here involves the aorist participle as a **genitive absolute** showing that the laying on of hands was the means by which the action took place (cf. Max Zerwick & Mary Grosvenor, *A Grammatical Analysis of the Greek New Testament*, 415; A.T. Robertson, *Word Pictures in the New Testament*, III:313; Mikael C. Parsons & Martin M. Culy, *Acts: A Handbook on the Greek Text*, 361). Mac should have paid closer attention when studying the nature and purpose of the genitive absolute in his daddy's Greek



classes. It would have prevented him from committing such an egregious blunder.

I learned about the genitive absolute over 30 years ago from Mac's daddy. In this type of construction the circumstantial participle has a **causal** relationship with the main verb (cf. Hardy Hansen & Gerald M. Quinn, *Greek: An Intensive Course*, 322-323). It thus expresses the means by which the action of the main verb occurs. H. A. W. Meyer, a Greek

scholar of the first rank, in his analysis of the Greek text of Acts states: "After the baptism the imposition of the hands of the apostle became the vehicle of the reception of the *pneuma hagion* on part of the minds opened by the apostolic word" (*Critical and Exegetical Handbook to the Acts of the Apostles*, 367). It was obviously more than "only...identifying" who was to receive the Spirit involved in the laying on of hands by the apostles.

Newport News, VA

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## Mac Deaver's Present-Day Holy Spirit Baptism Heresy in *Biblical Notes Quarterly* *Daniel Denham*

### Mac's Butchery of John 3:5

In a special Spring 2011 issue of *Biblical Notes Quarterly*, Mac assaults both the Scriptures and common sense relative to John 3:5, by writing:

Now finally, when Denham says that I teach that water baptism and Spirit baptism "**are simultaneous to some extent and equally essential** to enter into the Kingdom," he misrepresents me because although he correctly declares that I teach the essentiality of baptism in water and Spirit in order to enter the kingdom, he is asserting, if I understand him correctly, that I believe that baptism in water and in Spirit have always been at approximately the same time. I do teach that *today* the baptism in Spirit takes place at approximately the same time as water baptism does. That is, when a person is baptized in water today, while he is yet in the water, the Lord baptizes him in the Spirit. The person thus baptized comes up out of the water and yet remains in the Spirit. (BNQ 6).

This is yet another example where Mac blunders by having not read the preceding articles in my earlier *Defender* series on his heresy, as well as the manuscript from my lecture

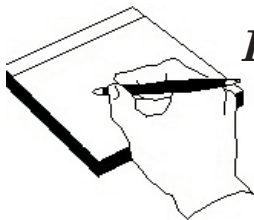
at Spring, TX, before deciding to answer me. I had already noted in these materials (in fact the fourth article to which he is responding in some measure does so as well) that he contends for differing time frames in Acts 2, 8, 10, and 19 on the subject.

Mac's problem is that he has affirmed that John 3:5 teaches that Spirit baptism is received **in conjunction with** water baptism. He has affirmed that while one is in the water he then receives Spirit baptism. His own syllogism implicitly makes this claim on the basis of John 3:5 in his book (*The Holy Spirit*, 303-304; cf. BNQ 18). Yet, he also affirmed that the specific events in Acts 2, 8, 10, and 19 all involved cases of Spirit baptism for the purpose of regenerating the baptismal candidates therein and were fully compliant with the teaching of John 3:3, 5. He does the same in his BNQ article. It does not dawn upon Mac that this entails a self-contradiction. John 3:5 was spoken **before** these events in Acts. Whatever it teaches now, it taught when it was first spoken. It also taught the same thing

when these events occurred.

If John 3:5 teaches, as Mac has claimed for us today, an order of operation that involves one receiving Spirit baptism **while he is in the water**, then these events cannot be fulfillments of John 3:5. According to Mac, the 120 received Spirit baptism right along with the apostles in Acts separate and distinct from water baptism, because they already had received John's baptism in water. Also Mac asserts that the Samaritans in Acts 8 and the 12 disciples in Acts 19 did not receive Spirit baptism until after the laying on of apostolic hands sometimes **after** water baptism, while Cornelius and his household received Spirit baptism to regenerate them **before** their water baptism. **In fact, there are no specific examples of conversion in the book of Acts of any detail that we can read of that corresponds to the formula he invokes for John 3:5.** Not even the 3000 on Pentecost completely corresponds with this formula, as we shall see in a future article. So there is no example in Acts corresponding to it! None!

*Continued on Page 3*



## Notes From The Editor

Michael  
Hatcher

Email address:  
mhatcher@gmail.com

## Time

Time is a fascinating subject. Benjamin Franklin once said, “Do not squander time, for that is the stuff life is made of.” In discussing time one can study several aspects. A wonderful and important study is that of the dispensations of time that God has given.

God saw fit to divide that portion of His divine economy known as time into three dispensations. In each of these periods, God dealt differently with man. However the principles that God used were the same in every period of time. Upon hearing God’s Word, man must believe what God says and act accordingly (obey). When man does obey, he will receive God’s blessings. However, failure to obey God will result in man being punished by God.

We call the first of those dispensations of time the Patriarchal Period. *Patriarchal* comes from three parts: *Patri* meaning father, *arche* meaning rule, and *al* meaning pertaining to. Thus, this is the period that pertains to the rule of the father. The oldest father in the family served as the prophet (spokesman) of God and the priest (acting in behalf of his family in making sacrifices for their sins) of God. Job is a good illustration of what was taking place during this time: “And it was so, when the days of *their* feasting were gone about, that Job sent and sancti-

fied them, and rose up early in the morning, and offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually” (Job 1:5). This period began at creation.

The second period of time is the Mosaic Period. This system was added to the Patriarchal Dispensation at Mount Sinai and given only to the children of Israel. During this period, God used Moses as the great lawgiver and established a priestly tribe, the Levites, to serve at the altar. While the Jews were under this Mosaic Law, the Gentiles remained under Patriarchy.

The third and last period of time is the Christian Dispensation. Paul would write, “That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him” (Eph. 1:10). This dispensation is the last dispensation and will end on the “last day” (John 6:39, 40, 44; 12:48). As a result of this being the last dispensation, the Bible refers to these days as the “last days” (Acts 2:16-17; Heb. 1:1-2). (Notice the distinction between the *last days*—plural—and the *last day*—singular.) At the last day, judgment will take place, time will end, and eternity will begin.

Time on a personal basis, that is, time for me (and for you) on earth is short in comparison to time itself and there is simply no way to compare it with eternity (the very basis of eternity is being without time). Those individuals who live the longest time spans today still only have a short time here on this earth. Moses discusses man’s time here on earth by saying, “The days of our

years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away” (Psa. 90:10). The life expectancy of those living in the United States is 78.7 years while the world average is 67.2. The oldest today rarely reach over 100 with the oldest recorded age being Jeanne Louise Calment who lived to be 122 years old. Yet, we all know that Methuselah lived longer than anyone at 969 years of age. Considering that short period of time we live on this earth, we need to be properly preparing ourselves for the eternity that is coming. After Moses mentions the days of our years, he continues on to say, “So teach *us* to number our days, that we may apply *our* hearts unto wisdom” (90:12). We must spend the time we have here on earth to prepare ourselves for that coming eternity. Jesus showed us its importance when He asked the question: “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?” (Mat. 16:26).

When considering man’s time upon earth in comparison with the length of time this world has been in existence, the evolutionist regards time as the great miracle worker. They teach that given enough time an inanimate object can become an animate object. That given enough time a frog can become a man (yet

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Michael Hatcher, Editor

when we read the story about the woman who kissed the frog and it became a prince we know it is a fairy tale, but when scientists tell us that over a time of millions of years the same thing happened, they somehow are able to call it science). However, time is not a miracle worker. The age of the earth, contrary to the evolutionists, is relatively young 6-10,000 years as opposed to the millions of years that the evolutionists demand.

Another thing time will not do is remove sin. We have seen (and run) articles that deal with the subject of forgiveness and recognize that it is not time that will forgive man but repentance. If a person stops attending services of the church and goes into apostasy, then that

person occasionally starts attending again, then begins attending all the services; his attending all the services for years can never remove the sin of his non-attendance and apostasy. Some seem to think (incorrectly so) that if one sneaks in at the back of the auditorium and then over time makes their way down toward the front that everything will somehow be all right. Yet, the only way to take care of their sin (and what would be more public than nonattendance?) is to repent.

Today, when certain false doctrines are brought up, some are quick to respond, "Oh, that was xx years ago." Did it ever occur to brethren that the only way to take care of false doctrine is to repent.

Time does not do away with the false doctrine. We are to mark and have no fellowship with the person who teaches false doctrine (Rom. 16:17). Does this mean that the person who teaches false doctrine can simply wait a few years and then Romans 16:17 (and other passages) no longer apply to them? Sadly, this has become the practice of many today, and it will condemn not only the false teacher but those who fellowship him. Brethren, time is short and eternity too *long*, heaven is too good to miss and hell must be avoided. Let us always do what is right! Time, will not take care of sin—only repentance will.

MH

*Continued from Page 1*

So, his quibbling on these texts as to some transition in "time frame" is nonsensical gibberish designed to please his supporters without providing anything of real substance to support his case. Mac implies that there were many exceptions to the lone exception in John 3:5. Thus, he implies that "except" does not mean "except," as we rightly charged. His "amens" that John 3:5 must cover all the cases of conversion in Acts (*BNQ* 8) only show how confused he is by his own teaching.

Furthermore, I have not claimed that Mac taught that "baptism in water and in Spirit have **always been** at approximately the same time" (emphasis added). Rather I stated that Mac's application of John 3:5 to us today as a pattern showing that the two "are simultaneous to some extent" with one receiving Spirit baptism while in the water **directly contradicts** his teaching relative to the different time frames

or orders in Acts 2, 8, 10, and 19 noted above. John 3:5 predates these texts, and would have to have been true for them just as much as for us today. It would have taught the exact same thing in all of these cases as it teaches for us today. If Mac admits that John 3:5 entails no order of operation wherein we receive Spirit baptism while we are in water baptism, then he forfeits his entire present-day Spirit baptism doctrine. He has no text that can establish the pattern he claims for us today. This is his problem. And so he is led to the silly conclusion that "except" really does not mean "except," even though he has expressly admitted that it really does (*BNQ* 7-8).

The simple point is this: On the basis of what text does Mac teach that today we receive Spirit baptism while we are in the water as he claims? He has only two to which he can possibly appeal and only then by reading Spirit baptism into them. John 3:5 was spoken **before**

the events of Acts 2, 8, 10, and 19, and so the real dilemma posed above exists if he uses this text, as he has done. Acts 2:38-39 was spoken **before most** of the events in these texts, and so it does not aid him one whit either. If these texts teach that Spirit baptism is received today at approximately the same time one is in the water, then they taught it when first spoken. That eliminates any supposed transition period in Acts as envisioned by Mac Deaver.

### **A Surprisingly Desperate Quibble**

Still groping for a breakthrough on this point, Mac quibbles parenthetically: "(If he does not remain in Spirit, he is not and cannot be a member of the church, for a Christian is one no longer in flesh but 'in Spirit' (Rom. 8:9-11))" (*BNQ* 6). Mac will come back to this in greater detail. He is arguing that one's being "in Spirit" means that the faithful Christian is perpetually in the literal essence of the Holy Spirit Himself.



We will address this more fully in another article. What suffices at present is that we note how he takes “in Spirit” as literal to justify his Spirit baptism theory but does not take “in flesh” in the same text as literal. If “in Spirit” refers to the literal Spirit, then it must be the case that “in flesh” refers to one’s literal flesh. If not, then why not? Let Mac and the gallery to whom he plays chew on that question a while. Perhaps, they will enlighten us with some of their Divinely-given **direct** wisdom here on the matter! I, however, will not hold my breath waiting for their reply. Mac, in particular, has the tendency of ignoring those points he considers most problematic if he cannot find some way to obfuscate around them.

### **The Pattern of John 3:5 According to Mac Deaver**

As we shall see, Mac equates the verb “born” in John 3:5 with “baptized,” so the text, in his teaching, reads for us today: “Except a man is baptized first in water and then in the Spirit he cannot enter into the kingdom of God.” If Mac rejects this depiction of his understanding of the construction, he can say so,

but if he does, he knows, as well as I do, that he forfeits the very pattern he says applies to us today. He in effect gives up his entire doctrine.

If he, however, endorses the quotation, then he implicitly admits that the events in Acts 2, 8, 10, and 19 did not correspond to this pattern. So, he forfeits his supposed transition. Let him take either horn of the dilemma he wishes to ride upon.

### **Modus Tollens and Its Affect On the Deaver Doctrines**

It will be recalled by the reader that Mac stated that the truth of his doctrine of present-day Spirit baptism is implied in his direct help for the saint by the Holy Spirit doctrine. He said:

And since our “Direct” argument proves that the indwelling Spirit works personally in the heart of the faithful saint, then whatever else is implied by that indwelling work is true as well. And if the baptism of the Holy Spirit is implied by the indwelling of the Holy Spirit, then if any man is a Christian today (and thus has the indwelling Spirit), then in becoming a Christian he was baptized in that Spirit. (BNQ 2-3).

Mac, however, earlier had emphatically claimed that if one could

refute his Spirit baptism doctrine: “he cannot successfully disprove our position on the work of the indwelling Spirit!” (BNQ 2).

Has Mac so soon forgotten the implicature entailed in a Modus Tollens hypothetical syllogism? If A implies B, but B is false, then it must be the case that A is also false. If (A) Mac’s doctrine of direct help of the Holy Spirit for the saint **implies** (B) Mac’s doctrine of present day Holy Spirit baptism to regenerate the baptismal candidate, then if (B) Mac’s doctrine of present-day Holy Spirit baptism to regenerate the baptismal candidate is false, then (A) Mac’s doctrine of direct help of the Holy Spirit for the saint is also false. Thus, it is self-contradictory for Mac to contend that the one doctrine implies the former implies the truth of the latter, but if one refutes the latter he does not necessarily refute the former. Mac either knows better and deliberately has sought to deceive his readers on the problem with tying together the doctrines as I predicted, or else he has bungled once again in logic!

*Newport News, VA*

## **West Tennessee Mafia**

*Jerry C. Brewer*

I find it ironic that Forest Hill now advocates the kind of change over which some of their members wanted to debate Rubel Shelly in the 1990s. Garland Elkins sought to debate Shelly who refused, and Curtis Cates wrote a review of the Shelly-Harris book, *The Second Incarnation*. Cates’ review (with a foreword by Garland Elkins) was written in 1992 and titled, *The Second Incarnation: A*

*Pattern For Apostasy*. It also carried a comment by Robert R. Taylor, commending Cates’ work. In his commendation, Taylor wrote, “Brother Cates is a master in unmasking the shallow sophistry of these two Pied Pipers who seek to change the Lord’s unchanging church into a changed Barthian organism that fits modern man’s current cultural desires” (Inside front cover).

Compare what Shelly said in 1990 at Richland Hills in Fort Worth with what Richard Hatchett wrote in *Think*, and Barry Grider reproduced in the *Forest Hill News*.

### **Shelly at Richland Hills**

The church has got to change. If it doesn’t, my kids are not going to stay with it.... I’m not about to quit on it. But my children won’t stay with it if

*Continued on Page 6*

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*Continued from Page 4*

it doesn't address the issues that are real in their world. Mine was the last generation that would tolerate indoctrination.... My kids won't.

### **Hatchett in Forest Hill News**

We have to realize that those leaving the church in their 20s are consistently saying it's because the congregation where they worship, though doctrinally sound, is out of touch with what they face and their needs in their Christian walk of life.

### **Hatchett in Forest Hill News**

Why have so many young people been in our church youth groups but not remained faithful to the New Testament church? We take pride in huge youth groups and record enrollments at Christian universities, but there's a clear drop off in commitment to the church family when the young adult years roll around.

Unfortunately, I've realized that many churches are reluctant to ask the question "Why?" A few years back, the church I was attending held a congregational meeting after a number of young families with children had left. I spoke up at this meeting and asked, "Are we even going to evaluate why these people left and see if there are any changes/improvements we need to make?" That question was quickly met with the response, "Worship is not entertainment, and we don't come here to be entertained." If I've heard this response once, I've heard it a thousand times. This has become a generic response to try to doctrinally avoid any discussion of improvements we can make in various aspects of our congregations.

Question #2: Is your congregation "relevant" to Christians in their 20s? Put yourself in the shoes of a 20-year old who visits your congregation. How would you feel after visiting your church? Did you sing newer songs? Did you use technology in the service? Was there a class for your

age? Did you feel welcomed?

While I realize these type questions have caused division among congregations, we have to face the fact that our youth are being drawn especially to community/non-denominational churches that are focused on being "relevant" to today's world.

I've heard all my life that we aren't "consumers" in church that have to be entertained. Unfortunately, I think we've said that so many times that it's become an excuse for not attempting to be attractive to the younger generations. In doing so, congregations have often lost a sense of relevance to today's society.

Have you seen one of the new buildings that McDonalds is building for their restaurants? It is much more trendy/modern/relevant than its older buildings. They have two-way fireplaces, stone exteriors, and granite countertops throughout. However, it's still serving the same burgers, fries, and McNuggets that McDonalds has always served. The product is the same—the look and feel of the restaurant is just more relevant to today's society.

Just like McDonalds hasn't changed what it serves, we don't have to change the Gospel that we are serving. We cannot change! However, we have to realize that those leaving the church in their 20s are consistently saying it's because the congregation where they worship, though doctrinally sound, is out of touch with what they face and their needs in their Christian walk of life. Jesus' ministry consisted of meeting people's needs and then sharing the Gospel with them. The greatest need for people today in their 20s is the need for social interaction and social connection. This is essentially true for those that are not married.

Here's the thing we know: The world (through Satan) is very good at meeting social needs. Very good! The church needs to be very good as well.

...By fulfilling the relevant social

needs, it will give more opportunities to develop relationships and share the Gospel through Bible study and service projects.

Hatchett says, "The greatest need for people today in their 20s is the need for social interaction and social connection." When did those things become "the greatest need" for any age group? The greatest need for people in their teens, 20s, and 30s to 100s has always been salvation by the blood of Jesus Christ. Hatchett can pontificate all he wants about the church (and McDonalds) not changing, but that's precisely what he advocates—changing the church into a "Community Church."

Notice this "doublespeak":

"We have to face the fact that our youth are being drawn especially to community/non-denominational churches that are focused on being 'relevant' to today's world." So, how does Hatchett propose to stop the young folks' exodus to "community/nondenominational churches"? Why, by changing the church into a "community/nondenominational church" and patterning ourselves after Satan! Hatchett says, "Here's the thing we know: The world (through Satan) is very good at meeting social needs. Very good! The church needs to be very good as well."

Now, will the "West Tennessee Mafia" rise up and challenge Hatchett [and Barry Grider along with Forest Hill congregation and elders since Grider placed this material in the official publication of the Forest Hill Church of Christ—editor] like they did Shelly? If not, why not? They are saying the same things. Will Robert Taylor say that Hatchett [and Barry Grider—editor] is a "Pied Piper who seek(s) to change the Lord's unchanging church into a changed Barthian organism that

fits modern man's current cultural desires"? Will Curtis Cates write a response to Hatchett's *Forest Hill News* article and call it, "A Pattern

For Apostasy?" If not, why not? Hatchett, Grider, and Shelly are all on the same page.

Elk City, OK

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## Barry Grider and *The Forest Hill News* Have Done It Again

*Charles Pogue*

After more than two years, while some of us are still shaking our heads in amazement at the February 10, 2009, bulletin from the Forest Hill Church of Christ (FH), 3950 Forest Hill-Irene Rd, Memphis, TN 38125, Barry Grider has once again shown a lack of judgment, his liberal leanings, or both.

The July 12, 2011, *Forest Hill News* (FHN) was almost totally given to an article by Rob Hatchett [this is the way the name appeared in FHN and *Think*, however the actual name of the author is Rob Hatchett] titled, "Where are the Future Leaders?" (A fitting name for the article, given the *hatchet* job he does to the truth.) All of us are surely concerned with that question, and while there are a few good things said in the article, overall it is totally shocking and incredible to believe that a congregation of the churches of Christ, that even claims to be sound and conservative, would print an article so expressing the sentiments, if not the very tactics, of typical self-declared change agents.

The third paragraph in the article's introduction is full of overblown arrogance and replete with unfairness to brethren who are both

concerned with losing many of our youth to the world, and with seeking to find solutions to the problem that are in accordance with New Testament doctrine. The author states:

A few years back, the church I was attending held a congregational meeting after a number of young families with children had left. I spoke up at this meeting and asked, "Are we going to evaluate why these people left and see if there are any changes/improvements we need to make?" That question was quickly met with the response, "Worship is not entertainment, and we don't come here to be entertained." If I've heard this response once, I've heard it a thousand times. This has become a generic response to try to doctrinally avoid any discussion of improvements in various aspects of our congregations.

Obviously, the author of this statement leaves out a good deal of background information, such as, why the brethren responded to the query in the manner they did. When we examine some of the subsequent statements in the article, the possibility certainly exists that they responded that way because they suspected Hatchett was not all too concerned about retaining doctrinal

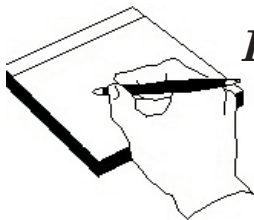
soundness in order to make changes/improvements.

The balance of the article asks three questions in response to which we will briefly comment.

1. **"Does your church have a system to track the kids that have graduated from your youth group over the past ten years?"** Let me say first, I do not have a church! The Lord does, and I am a member of it, but I neither have nor am I authorized to have my own church.

The author asserts that most children who leave home for college do not place membership in a congregation in the city where they attend school. Whether that is true or not, I could not say, but when the author goes on to tell us that congregations should keep a list of every former youth group member, which list includes information on addresses, emails, and phone numbers, if one wishes to drive away young people, this is as good an approach as any one could imagine. These lists, we are told should cover the past ten years. In other words, an individual who is almost thirty years of age, may have a family, and live in a different town, is still presumed to

*Continued on Page 3*



## Notes From The Editor

**Michael  
Hatcher**

Email address:  
mhatcher@gmail.com

### Barnabas

We are first introduced to Barnabas in Acts 4:36: "And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet." Later the beloved physician described him this way: "For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord" (11:24). There are some great lessons we can learn from this fine Christian, however I want to center upon the aspect of his being a Barnabas, an encourager. *Consolation* in the American Standard is "exhortation." It comes from a word meaning, "The act of exhortation, encouragement, comfort" (Zodhiates), or "act of emboldening another in belief or course of action, encouragement, exhortation...lifting another's spirits, comfort, consolation" (BDAG).

The brethren from the earliest of times named him this because of his nature of being an encourager. Possibly he was given the name as a direct result of his selling a part of his land and giving it to the apostles for distribution to those in need.

Barnabas was certainly an encourager of the apostle Paul. Saul obeyed the Gospel while he was in Damascus. He then goes to Jerusalem where the disciples rejected him;

"And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple" (9:26). Barnabas, the encourager, took it upon himself to go to Saul. "But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus" (9:27). There is no way to know what would have taken place if Barnabas had not encouraged Saul as he did.

We also observe the nature of Barnabas in his dealings with John Mark. On the first missionary tour, John Mark went with Paul and Barnabas. While we do not know the reason, Mark left them and did not complete the work with them. "Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem" (13:13). After the Jerusalem conference, Paul desired to return with Barnabas and visit the congregations they had established. "But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work" (15:38). Barnabas came to Mark's aid. "And Barnabas determined to take with them John, whose surname was Mark" (15:37). We are told, "And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus" (15:39). Barnabas was insistent in giving his support to Mark and encourage him. However, consider the result of that encouragement from Barnabas. At the end of Paul's life, he writes, "Only Luke is with me. Take Mark,

and bring him with thee: for he is profitable to me for the ministry" (2 Tim. 4:11). What a wonderful outcome where Paul says that Mark is profitable to him. No doubt a part of that reason Mark was now profitable to Paul is because of the encouragement of Barnabas.

All people need encouragement at times. Elders need to be encouraged as they have such an awesome responsibility and yet a thankless job so much of the time. They are watching for our souls (Heb. 13:17) and have the obligation to make sure the flock is properly fed (1 Pet. 5:2). In making sure the flock is fed properly, they must stop the mouth of the false teacher (Tit. 1:9-11). So few elders are willing to do this which becomes one of the great problems in the church today. Those elders who will stop the mouth of the false teacher need to be encouraged to continue in their important work, and those who have not been doing so need to be encouraged to do what God has obligated them to do.

We all know that members sometimes fall away from the truth. They no longer study God's Word, pray, attend services, et al., like they should. Many have become discouraged over time because of various reasons. They need someone like Barnabas in their life who will encourage them in doing right.

Faithful preachers need a great deal of encouragement today. It seems there are fewer faithful men

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**Michael Hatcher, Editor**

all the time. Men who will stand for the truth and expose error. Men who will “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (2 Tim. 4:2). Yet, when faithful men reprove and rebuke, then they are viciously attacked by some brethren, even by some who brethren consider faithful (just consider the vicious attacks by Keith Mosher and Wayne Jackson,

yet neither one will do anything to publicly prove or defend what they said against faithful preachers—brethren you need to think why they will not and hold them accountable for what they have said). Some will speak evil against faithful men and work behind their backs to destroy any work in which they are involved (even to the point of trying to get men fired from their jobs). However, faithful men will continue to do

what God expects them to do. They will stand for the Truth in spite of the unjust attacks and blaspheming against them. Faithful men willing to continue on need encouragement from brethren. They need someone to be a Barnabas because discouragement is a strong tool of Satan.

You might not be able to be on the “frontlines” of the battle, but everyone can be a Barnabas.

MH

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*Continued from Page 1*  
be under the oversight of his home congregation! One person who read this commented that it smacks of Catholicism. Whether it does or not, those who have been gone for ten years and who no longer live in the area would likely consider such activity an invasion of privacy. Who could blame them? Regardless of that, there is **no scriptural authority for an eldership to retain its oversight over those who are no longer members of the congregations in which they serve in the eldership.**

The first question is the most innocuous portion of the article. The writing goes downhill with the speed of a bullet from a high-powered rifle in question two.

**2. Is your congregation “relevant” to Christians in their 20s?** In a sermon that Rubel Shelly preached at the Missouri Street Church of Christ in West Memphis, Arkansas, in April of 1990, he said, “My children will not stay with the church I grew up in. They will not be a part of an irrelevance.” In this writer’s two years at MSOP (1993-1995), I heard that statement of Shelly’s referred to frequently. Back then the sentiment was sometimes put in the form of a question: “How

could anyone refer to the church as an irrelevance?” Now, sixteen years later, to think the FH elders would allow an article with such a question raised is inconceivable. The author of the article makes the same point Shelly was making, the church must change or, at least to the younger people, it will be an irrelevance. Thus, the same worn-out liberal message, the church must change.

Hatchett goes on to opine his belief that we have for so long heard in the church that we are not “consumers,” that it has become an excuse for not attempting to be attractive to the younger generations. With all due respect, the church is to be adorned as a bride for her husband, who is Christ (Rev. 21:2), not adorned to appeal to any generation of human beings, including the younger one!

Hatchett then writes:

Have you seen one of the new buildings that McDonalds is building for their restaurants? It is much more trendy/modern/relevant than its older buildings. They have two way fireplaces, stone exteriors, and granite countertops throughout. However, it’s still serving the same burgers, fries, and McNuggets that McDonalds has always served. The product is the same—the look and feel of the restaurant is just more relevant to today’s society.

Hatchett goes on to admit that while we cannot change the Gospel, he feels his way to the conclusion that those in their twenties, who are leaving the church, are doing so, because it is out of touch with what they face and their needs in the Christian walk of life.

Are we to suppose if we had fancier buildings the young people would stay? While we are at it, maybe a pool table, a jukebox, and a video arcade would help. But no, among other things, we learn that what the young people need is to play basketball on Tuesday night, and have three softball teams at the church. Hatchett must not have thought of the pool table and video games. Perhaps Barry Grider will.

The author concludes his discussion of this question with this jewel: “By fulfilling the relevant social needs, it will give more opportunities to develop relations, and share the Gospel through Bible study and service projects.” Knock, knock. Who’s there? Social gospel. Social gospel, who? The social gospel that seems to be replacing the Gospel of Jesus Christ at FH!

**3. Does your congregation put more focus on simply filling a pew on Sunday or on being a Christian?** Hatchett laments he has heard



from people who formerly attended the church that the congregations were more concerned about doctrinal correctness than with helping members truly develop a relationship with God. This brother, and I neither know him nor had heard of him until this article ran, needs (and perhaps Barry Grider does too) a good healthy dose of studying the Scriptures. The words of Jesus would be good for a starter. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). There is no way to have a relationship with the Father other than by keeping His commands: doctrinal correctness, if you please.

One of the most appalling statements in the whole sad writing then followed.

When discussing with one elder the topic of losing our youth, he told me the reason we have lost so many is because they didn't hear enough sermons about things like "Women's Role in the Church." I told him that he just proved he was completely out of touch."

We have to quit preaching, Hatchett claims, so much on the subjects of instrumental music, denominationalism, and baptism, because these subjects prevent the young people from truly developing a relationship with God through worship, prayer, service, and meditation. Pardon my asking, but, why? Isn't it ironic that three of the biggest problems we have in the church today are instrumental music, compromise with denominationalism, and denials of the essentiality of baptism? Add to those three that many congregations are insisting on an expanded role for our women, and we would ask just who is it that is out of touch? I would affirm that Hatchett, for writing such tripe, and Grider, for printing it, are the ones who are out of touch.

Hatchett closes his article by making the claim that we can answer questions about doctrine well, but we are not able to give a reason for the hope that we have. He tells us he learned this reality by asking questions in a class. The first week he asked about the doctrinal ques-

tions, and next week about reasons for the hope they have.

I was raised on a ranch in Central Texas. My daddy had a large metal syringe that had a cup-like attachment on the business end that held medicinal pills about half the size of a Ballpark Frank. This syringe filled with one of the pills was inserted deep in the throat of a sick cow, and the pill, by the use of the plunger, was forced down the animal's throat. That is the difficulty any faithful Christian would have in swallowing this latest rubbish that Barry Grider is all too willing to print in FH's church bulletin.

Over and over many of us ask ourselves, when such drivel emanates from FH with the apparent approval of the elders, how long will it be before more people wake up to the changes that are taking place at this once bulwark of the faith congregation and join those of us who pray that they will make an about-face and return to the close walk in the old paths they once were so careful to follow.

*Granby, MO*

## Mac Deaver's Present-Day Holy Spirit Baptism Heresy in *Biblical Notes Quarterly*

*Daniel Denham*

### Basic Math for Mac

Mac Deaver, in his *Biblical Notes Quarterly* (BNQ) Spring of 2011 issue, quotes my comment that he is teaching that the two baptisms (i.e., water baptism and Spirit baptism) are actually but one in the same baptism. I pointed out that mathematically that implies  $1 + 1 = 1$ , according to Mac. However, he says that my math is "erroneous" (6). He is

attempting to evade the self-obvious force of Ephesians 4:5 wherein Paul writes: "One Lord, one faith, one baptism." There is only one baptism in vogue today. There was only one in A.D. 62 when Paul penned the Ephesian epistle.

If you have two items in base ten math and you add them together, you and I know (and most first graders do as well) that the number

is two. However, Mac contends that somehow the two baptisms are but really one baptism, which gives the equation stated above. The math then is Mac's problem, not mine. Ephesians 4:5 still says that there is but "one baptism" that was in vogue when written. The very language Mac uses to express or describe his doctrine implies that there are two (one into water and the second into

the Spirit). As we have shown, he even speaks of two births in his book. He writes: “That is, the birth of water and the birth of Spirit would always occur at approximately the same moment” (*The Holy Spirit*, 317). What does “and” signify? Something **in addition to** something else, does it not? It will also be observed that this statement was made on the premise of his exposition of John 3:3, 5. If John 3:3, 5 teaches that Spirit baptism would “always occur at approximately the same moment” as water baptism it taught it **prior** to the events of Acts 2, 8, 10, and 19, and Mac has just forfeited his transitional period! So, the statement refutes two parts of his theory in one blow.

### The Godhead and Mac’s Math Skills

Now Mac dons the mantle of the math instructor and tries to appeal to the case of the members of the Godhead to establish his new mathematics. Read his absurd comparison:

Consider God: 1 (Father) + 1 (Son) + 1 (Holy Spirit) = 1 (God in essence; Deut. 6:4; Rom. 1:20,21). We do not have three gods; we have only one God but three manifestations (*BNQ* 6-7).

But, notice, folks, the three are of **the same essence**, even as Mac parenthetically admits. It is only in the sense that the three Persons of the Godhead are of the **same** essence (i.e., essential nature, which essence is Deity) that there is one God. Yet, they are **three separate and distinct Persons**—hence the term *Trinity* to describe them.

Water and Spirit are not of the same essence. They are two distinct items of differing natures. So, Mac’s math breaks down yet again. How many Persons are there in the God-

head, Mac? What about it, Malcolm Hill and Marlin Kilpatrick? Please, answer that when you get a chance.

Also, the three Persons of the Godhead are not merely “manifestations” of the one God. That is United Pentecostal doctrine, brethren, which Mac is teaching. It is the old Gnostic Sabellian error of Modalism and may be quite indicative of a bigger problem arising from the Deaver camp on the very nature of the Godhead.

### Another Attempt to Get the Math Right

Mac next turns to yet another analogy that supposedly establishes his doctrine of two baptisms = one baptism. He writes:

Or again: 1 (body) + 1 (soul) + 1 (spirit) = 1 (person). For the proof of this see 1 Thess. 5:23. I am not three people; I am one person comprised of three elements (7).

But Mac again blunders. The three parts comprise the one human person in this life because they are just that—**parts**. Two baptisms cannot **by definition** be one baptism. There is an implicit contradiction in terms.

In the case of his analogy, we are dealing with the fact that **a whole equals the sum of its parts** which whole could not exist at any point in time under the present conditions in this world without each part, but such is not the case with the idea that two distinct baptisms (in essence, time, duration, et al.) equal one baptism. He has one starting before the other. The other lasts long after the first has ended. He has differing substances or essences involved. Furthermore, he says they are administered by different administrators (water by men, Spirit by Jesus Christ). Each also, as we shall see, supposedly has a different

purpose (one for cleansing, the other for regeneration). Again, Mac’s own description of the process shows they are distinct in **every major respect**, and his fuzzy math will not extricate him from the dilemma posed by Ephesians 4:5. A remedial course in basic arithmetic is obviously what Mac Deaver needs.

### More Meanderings by Mac in the Field of Mathematics

Having shown that he is as incompetent at math, as he is also apparently in dealing with Greek syntax, Mac continues unfazed by his blunderings. He thus pedantically adds:

And when God ceased placing time lapses between the reception of water and the reception of the Holy Spirit, he so combined the elements in one event so as to describe the birth of water and Spirit as one baptism (Eph. 4:5). Furthermore, if there is something wrong with my math, what about Denham’s? He himself in describing the New Birth says that it “involves **two** key elements here—water and the Spirit” (p. 5). Is he claiming two baptisms? No (*BNQ* 7).

First, let it be noted that Mac admits that his own doctrine implies that there were very distinct “time lapses” between the two supposed events originally. This is seen not only here but in his ramblings about Acts 2, 8, 10, and 19, as we have shown, contrary to what he claims John 3:5 teaches today.

Second, his doctrine still implies some measure of time lapse between the two actions. Remember, he said that one is first lowered into the water and that then while one is in the water he receives Spirit baptism. He also said that after one is raised from the water his human spirit continues to be immersed in the literal essence of the Holy Spirit. There are differ-

ences not only in the **essence** of each element but also in the **time frame** in which the candidate is submerged in each.

Third, I have, on the other hand, consistently maintained that we are dealing with **one birth** involving two elements, not one baptism comprised of two distinct baptisms. There is no point of comparison. So, his plaintive appeal to my position fails as well. Again, a good remedial math course is suggested for Mac and his followers. They might also benefit from a study in the use of semantic categories in logic.

### Mac's Own Mathematical Self-Contradictions

It will be observed that Mac does not address the problems of his own statements that I broached in the *Defender* article. Mac himself admitted that his position involved “two immersions (one in water and one in Spirit)” (*The Holy Spirit*, 304). Two immersions equal two baptisms, folks, or does **baptism** not mean **immersion** to Mac? He also writes of “the birth of water and the birth of Spirit” (317). How many births are there in that construction? What does “and” mean, brethren?

He continues his current harangue by making a mess of Titus 3:5:

Also, in discussing the two concepts of cleansing and regeneration, even though he is wrong in his assessment of them (claiming that the washing is the regeneration), he says, “These terms simply look at the one action from two perspectives—cleansing and regeneration” (p. 5). Well, if Denham can have two perspectives for one alleged event, why cannot I claim two perspectives for one baptism (looking at it from the viewpoint of the human body and looking at from the viewpoint of the human spirit)? (BNQ 7).

He fails once more to find real support for his view in this quibble. Titus 3:5 is indeed talking about **one** action—salvation. In Mac's present-day Spirit baptism doctrine he is describing **two** distinct actions—**first** immersion **into water** of the candidate's **body** and **then** immersion of the candidate's **human spirit** into **the Holy Spirit**. They are not the same action and they do not have the same purpose according to him. The first immersion in water is for cleansing and the second immersion in Spirit is for regeneration according to Mac. So, his comparison fails yet again.

Mac chose not to deal with the Greek syntax of Titus 3:5 but simply dismisses the point made in my article on the construction involving hendiadys, though he will later **implicitly** admit its force while explicitly denying the implication of it. At present, Mac simply ignores it, and with a wave of his hand rules that it is wrong. Let him or his cohorts step up to the plate and actually deal with the text rather than operating on assumption and assertion.

One thing is certain Mac is wrong in trying to separate cleansing from regeneration. No reading of the text, however, will permit this perversion. Our KJV text reads “the washing **of** regeneration,” and **not** “washing **and then** regeneration” as Mac tries to twist it into saying. As noted, the genitive syntactically shows that either it is “the washing brought/produced by regeneration” or “the washing which is regeneration,” and either has the same basic significance in practical terms as concerns the New Birth. Mac's distinction time-wise between cleansing and regeneration, a distinction essential to his new heresy, simply will not hold up in view of Greek syntax.

Let Mac deal with the Greek text and show us what he learned from his daddy. I will gladly show him what I learned from his daddy. Then we can see who was actually paying attention. We will have more to say on this text, as well as John 3:5 in future articles.

### Mac's Affirmative Debate Proposition

The specific proposition Mac signed to affirm in our Denton debate stated expressly: “The Scriptures teach that in order for a sinner to become a Christian, he must be baptized in water and in the Holy Spirit.” Now, folks, **who** is the “he” in the second clause? Is it not the sinner of the first clause? He—the **sinner**—must be immersed in what? In water only? That is not what the proposition says. In water to become a non-sinner or saint who is then immersed in the Holy Spirit to become a Christian? That is also **not** what the proposition says. The **explicit statement** of the proposition **obligated** Mac to prove that the **sinner** received both water and Spirit baptism. That is what he signed to affirm. He devised the proposition himself; so he cannot claim that he was set-up. That is what the **syntax** of the sentence in the proposition he wrote **required** of him to **prove**. Either Mac is not nearly as precise as he claims he is and chides others for not being, or his entire doctrine collapses before his very eyes, because Mac states in his *BNQ* article that he does not believe that the act of Holy Spirit baptism is received by an alien sinner. He claims that upon receiving the remission of sins, the baptismal candidate ceases to be an alien sinner and becomes a saint, but is not yet a Christian because he has not been regenerated by Spirit



baptism (10-11). We shall deal with this latter absurdity in due time, but at present the reader should note that Mac was willing to affirm a proposition that **explicitly** opposed his contention in the *BNQ* article that the recipient of Spirit baptism was not an alien sinner.

Now, is he willing to publicly deny that his proposition is true? If so, then he just gave up half of the debate without me ever having to go to Denton to get him to do it! If he agrees that this proposition is false, then he also implicitly admits that my affirmative proposition, which was its transverse, is true. That obtaining, then the matter of the Denton debate is moot. Mac will have thus given up his case on **both** propositions without the debate ever having taken place. What might he have done in actual confrontation?

Is Mac now ready to repudiate his affirmative proposition in view of what it demands him syntactically to prove? Yes or No. That is all that is needed here. Trying to spin it some other way will fly directly in the face of the construction of the proposition as he **himself** wrote it. It will also show that what Mac puts into writing as to what he believes is not necessarily what he really believes, if he quibbles on the meaning of the construction. So, what will it be? What would Glenn Jobe or Marlin Kilpatrick do here? Or Malcolm Hill? Malcolm has perfected the art of lying low when being challenged of late. So, we shall see if he answers.

*Newport News, VA*

### Editor's Note:

Regarding the propositions for the debate. As you can see in the copies of the email exchanges with Deaver regarding the debate, we tried to get him to change his proposition, but he refused. After he had

sent us by snail mail a copy of the propositions (along with rules) for us to sign, on April 21, 2009 (all these emails were in 2009), I emailed Deaver the following:

Now as to the propositions. Neither proposition is sufficient. We are willing to affirm the following proposition:

Resolved: The Scriptures teach that Holy Spirit baptism has ceased.

Here is a proposition for you to affirm and for us to deny that is more specific in its wording.

Resolved: The Scriptures teach that an alien sinner must be baptized in water and baptized in the Holy Spirit to become a Christian.

Deaver replied on the same day (April 21) saying:

I am staying with my proposition as worded: The Scriptures teach that in order for a sinner to become a Christian, he must be baptized in water and in the Holy Spirit. It is a true affirmative and states what I want to affirm. Even though you say that my proposition is not sufficient, you do not say why, and you know that as it is worded, you absolutely deny it.

I responded to Deaver on April 28:

Mac, the agreement was to debate Holy Spirit baptism. Yet, when you sent your propositions, Holy Spirit baptism was clearly and noticeably absent. When I placed Holy Spirit baptism in the propositions, you refused to accept it (I can understand why you want to run from it—I would too—but this is what the debate is to center upon). This seems to be a pitiful attempt to escape your doctrine.... As to your proposition, it needs to include Holy Spirit baptism since that is the topic we agreed to debate. Your proposition, as stated, does not include that vital aspect. Thus a proper proposition for you would be: Resolved: The Scriptures teach that in order for a sinner to become a Christian, he must be bap-

tized in water and baptized in the Holy Spirit. Mac, this proposition deals with the subject we agreed to debate; your proposition does not. Either accept this proposition or provide one that deals with Holy Spirit baptism.

Mac responded on May 4 writing:

I will come to the main point in your last e-mail. My proposition does indeed deal with Holy Spirit baptism and it states exactly what I believe. If you choose to continue to misrepresent me and falsely accuse me, you will have to answer for that at judgment [sic]. You cannot tell me what I believe. And I know that my proposition as stated is scriptural, and it is the one for which I will contend. You will not be writing my proposition for me.... However, I will affirm the one that I have supplied. Both you and Terry know that you disagree with my proposition as worded. Neither of you would affirm it.

I will be affirming: "The Scriptures teach that in order for a sinner to become a Christian, he must be baptized in water and in the Holy Spirit." If the one you are representing (Terry Hightower, I suppose), does not see Holy Spirit baptism in the proposition, he does not need to be debating the issue. Can you all not read? It is a baptism in water and in the Holy Spirit, and it is worded just like I want it. It shall not be changed.... Your statement that my affirmative proposition as stated omitted Holy Spirit baptism is laughable! Come on, fellows! If Holy Spirit baptism was omitted in that proposition, then will you and Terry affirm the proposition that I sent? You know you will not!!!!

Thus, you can see for yourself that while we tried to get Deaver to change his affirmative proposition, he is the one who refused and even stated that the way in which it was worded states what he wanted to affirm.



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## When Will Barry Grider, the Forest Hill Church of Christ, MSOP, and Other Dave Miller Supporters Practice What They Preach?

*John West*

In the 8/9/2011 bulletin of the Forest Hill Church of Christ (FH) appeared an article by brother Cecil May, Jr. titled "Gentleness." May begins his article by describing the "epitome of gentleness" of a loving mother who "caresses, inspects and cuddles" her newborn infant "close to her breast." According to this article, this same kind of "gentleness" should carry over in one's treatment of others. In his first point titled "In Correction," he described how Christians should deal with those who need "exhorting and correcting." He wrote: "virtually every passage that requires responding to or correcting those in error emphasizes the gentle attitude in which it should be done."

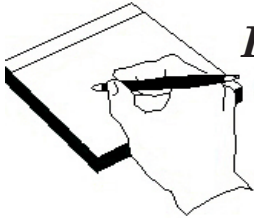
He further wrote:

In no way do these passages [referring to Gal. 6:1; 1 Pet. 3:15-16] say not to correct others. Rather, they direct the proper attitude in which correction should be done. Gentleness makes the correction more likely to be received and also keeps the corrector from lapsing into sinful strife.

He concluded this section of the article by writing, "Being gentle has to do with demeanor, tone of voice, and choice words. It involves including some compliments with whatever correctives are needed." Since brother Barry Grider put this in *The Forest Hill News (FHN)*, surely he agrees with what May wrote. Otherwise, why run such an article? If he does agree with the article (and he should), then why does he not practice what he in essence preaches? It also makes me wonder if the elders of FH and the faculty of the Memphis School of Preaching (MSOP) agree with this article. **If so, when will they practice what they preach?**

In the 12/1/2009 *FHN*, Barry Grider took over half of his article, "From the Preacher," to praise the elders for marking David Brown and Dub McClish. Now, dear reader, notice the *gentleness* used by Grider to describe his feeling of Brown and McClish. He wrote, "These two brethren in recent years together have been on a vendetta attacking

faithful brethren throughout the Lord's church through their venomous articles." He accused Brown of "outlandish comments" which were "filled with evil surmisings." He further accused him of writing an article which was a "total fabrication built upon nothing but lies." He then turned his rants toward both Brown and McClish and said, "These brethren would have us believe they are protectors of truth when in fact they have no respect for truth whatsoever." I wish Grider, in his *gentleness* would tell us what he really thinks about these brethren. He further wrote that they have an "attitude" that is "devoid of anything Christ like." He accused them of violating "the clear teachings of our Lord concerning love, kindness, truthfulness, and forgiveness." **Barry, when are you personally going to follow what you think the Lord teaches in these areas (and others)?** In view of Grider's own concept of *gentleness*, do his previous comments about brethren McClish and Brown display "love, kindness,



## Notes From The Editor

Michael  
Hatcher

Email address:  
mhatcher@gmail.com

truthfulness, and forgiveness?”

Grider further accused these brethren of being “rude and crude,” “hateful and haughty.” He went so far as to say they “behave like spoiled children” and that they “must pitch a fit in order to be heard.” Do Grider’s previous words fit his concept of “gentleness” that he thinks one should exhibit? By the way, does Grider’s use of such words to describe the conduct of McClish and Brown indicate that he too wants to be heard? Thus, he had to “pitch a fit” too? If Grider does not watch out, his strong desire to be heard will have him “throwing a hissy.” Of course, the only thing one may engage in after “pitching a fit” and “throwing a hissy” is to have a “hissy-fit.” Brother Grider ended this tirade with further accusations against McClish and Brown by accusing them of “lies, innuendo, and evil surmisings.” **Grider is nothing but a hypocrite and his words in 2009 coupled with this recent article by Cecil May, Jr. prove it.** He is like every other “loving liberal” in the brotherhood. He believes in kindness and gentleness until he is attacked for his liberalism and foolishness. Then his claws come out and he goes on the attack.

In the same bulletin (12/1/2009) the elders of FH marked Brown and McClish. On page four, under “From the Elders,” they wrote that they are marking them for “sowing discord among brethren and

for their outright lies.” First, they never mention how they are sowing discord. Second, they did not list any “lies” told about the “elders, evangelist, the Memphis School of Preaching and this congregation.” Third, they did not contact these brethren to correct them before marking them. Is this their concept of the pathway to “gentleness” as described by brother May in his article that Grider printed in the *FHN*?

Brother May addressed elders’ responsibility in gentleness. He wrote, “Both elders and preachers are to manifest the qualities of gentleness... for gentleness is a fruit of the Spirit.” That being the case, why did the elders of FH fail to follow gentleness in dealing with Brown and McClish? The legs of the lame are not equal!

In the December 2009 issue of the *Yokefellow*, brother Bobby Liddell, Director of MSOP, wrote an article titled “Longsuffering.” Surely one would think with that title Liddell’s article would exude “gentleness” as he begged all brethren to practice it in their dealing with one another. In his article he wrote:

Haughty, egotistical men are not longsuffering, but sin in their anger and haste to accuse, and unwillingness to forgive. Such men destroy their own brethren (cf. Acts 9:4) by sowing discord and dividing congregations through malicious words and evil surmising, all the while claiming they are the only faithful ones, and assuring their deceived followers that they are ever on guard for the latest supposed heresy and heretics. Their attitudes are so disagreeable and so distasteful (to those who refuse to be gullible enough to follow them blindly) that they end up meeting with a handful in their own homes, or if they do stay with a church for any length of time, they decimate the

congregation by their disagreeable hypocrisy and arrogance. What a difference longsuffering would make! Let us all learn from their ungodly lack of bearing fruit, and be patient with one another, willing to forbear, as taught by the Holy Spirit.

It does not take a rocket scientist to figure out that he was referring to Brown, McClish, Michael Hatcher, this writer, and anyone else who opposes their actions as the previous men have done. Liddell’s article appeared in the *Yokefellow* the **same** month in which Grider vented his spleen in his *FHN* tirade and in which the FH elders marked Brown and McClish. Does it sound like Liddell was following “gentleness” when dealing with those with whom he disagrees and opposes? **His hypocrisy is as blatant as Grider’s.** Liddell further describes those, who in his opinion are without longsuffering, as “hateful,” “self-serving,” that they “will not patiently endure with others,” and “will not extend mercy,” “but will seek opportunity to advance themselves, or to avenge themselves, at the cost of others and the church.” He further stated: “They ruin peace and rob men of hope” and accuse them of having “devilish behavior.” Does Liddell really believe that the previous terms that he with premeditation and forethought chose to use to describe his brethren truly exemplify the “gentleness” about which May wrote and Grider published in the 8/9/2011

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Michael Hatcher, Editor

*FHN* from which brethren are to learn “gentleness”?

Then, there is Keith Mosher, who while speaking on the open forum of the 2006 West Kentucky Bible Lectures, boldly brayed the following *gentle* words:

I’ve been preaching for 42 years, brethren and I stand right where I stood 42 years ago. And my friends will believe that, and my enemies won’t, but these people are as **vile** a group, and I do mean **vile**, as I have ever read after in my life I have never seen the kind of attitude they have. They want to destroy about nine good works in the brotherhood just to prove a point [emphasis added].

The above comments were made to a question concerning brother Dave Miller. Mosher further stated:

If you’re going to believe some of these publications you’re going to have a problem because those brethren are lying to you.

Why did Mosher not follow after “gentleness” when he made those statements in 2006? Do those statements reflect the tenor of Cecil May, Jr.’s article brother Grider printed in the *FHN*? Mosher is a member of FH. Does he read the bulletin? If so, I wonder if he agreed with the article? It also makes me wonder if he **repented** of not having “gentleness” back in 2006? **Then again, to Mosher, his 2006 West Kentucky Bible Lectures comments have been “gentle.”**

Over the course of the last twenty years, faithful brethren exposed Dave Miller’s false doctrine of the elder re-evaluation/reaffirmation doctrine. Many, even those at MSOP, applauded articles condemning that heresy. It was not until 2005 (after Miller went to Apologetics Press—AP—in 2002) that a change took place with MSOP, et al. In 2005, Dub McClish sent his “Sum-

mation of Information Relating to the Apologetics Press Scandal” to a select and limited group of brethren with a request that it “not be circulated.” (This missive referenced the then director of AP, brother Bert Thompson’s sinful conduct, which sinful conduct he confessed to the brethren and asked for their forgiveness).

Regarding McClish’s comments about Thompson, there was one person, in particular, who was stirred enough by McClish’s remarks concerning Thompson to write his own “gentle” thoughts to Dub McClish. In a letter, dated 6/17/2005, Frank Chesser (to whom McClish did **not** send his “Summation”), the preacher for the Panama Street Church of Christ, wrote a scathing letter to Dub McClish. He accused Dub of writing “fodder for Internet talebearing and gossip.” He also accused Dub of having “ignoble conduct” words “clothed in ice” with “not one shred of compassion” for Bert Thompson.

Dub did not write this to make light of Thompson’s sins, but that is not the way Chesser saw it. In all of his *gentleness*, Chesser asked Dub, “were your words full of ‘grace and seasoned with salt’? (Col. 4:6).” After reading Chesser’s tirade, it made me wonder the same about brother Chesser. However, we all have to remember that Miller supporters have a strange kind of *gentleness* when dealing with those of us who disagree with them. Chesser further accused Dub of being “unethical” and “shameful” in what he wrote. He also assumed that Dub sent the email out to hundreds of people, so Chesser, in *gentleness* sent his out to a multiplicity of people. **Did Chesser engage in evil surmising in thinking that Dub sent his email to a great num-**

**ber of people and then conduct himself as if brother McClish had done as he surmised? Hmm-mmm!** What he did not know was that Dub only sent it to a few select people (just over twenty if memory serves me correctly). I did not receive a copy of Dub’s “Summation” until after Chesser wrote his *gentle* answer and broadcast it all over the brotherhood. Chesser’s over-reaction and crude letter shows that he and his sect only are *gentle* when they want to be and it serves their purpose. Moreover, Chesser thinks that those who oppose him and his sect are not gentle when they employ the same words he used to describe McClish.

After reading the Cecil May, Jr. article in the *FHN*, it caused me to wonder if anyone at FH or MSOP has a clue concerning what it is to be consistent, objective, and fair. These hypocrites call for “gentleness” when dealing with their own errors and sins, but will not extend the same “gentleness” when dealing with others whom they perceive to be in error. They have shown this same kind of hypocrisy since 2005, and it is only getting worse. Barry Grider, the FH elders, Bobby Liddell, Keith Mosher, Frank Chesser and all others of their stripe need to take heed to themselves and start practicing what they preach.

The previous quotations I have given are only some of what the previous named men and their cohorts have used in opposing certain brethren. Additionally has Cates, Elkins, other faculty members, alumni, and supporters used the same kind of “gentleness” in their disagreements with many of us? **No!** However, many of them will not speak publicly or write about Miller and related matters. They will hide in their dark corners, spew their venom,



and accuse us of being unloving and unkind, but all the while they trumpet themselves to the brotherhood as beacons of love, kindness, and gentleness. I pray that more brethren will open their eyes to the hypocrisy

of MSOP, the liberalism of Barry Grider, and the namby-pamby FH eldership that sanctions, supports, and promotes such hypocrisy. I also pray that the events surrounding Grider and MSOP are a wake-up

call to the alumni of the MSOP to **finally** start taking a stand against the errors being propagated from the pulpit of FH (once a sound church), their bulletin, and MSOP.

Spring, TX

## Mac Deaver's Present Day Holy Spirit Baptism Heresy in *Biblical Notes Quarterly* Daniel Denham

### "The Sinner Is No Longer A Sinner," Really?

Mac amazingly heads a section of his *BNQ* article as "The Sinner Is No Longer A Sinner." It does not seem to dawn upon Mac that the sentence itself is a self-contradiction. If he is a sinner, then he is still a sinner. If the person is not a sinner, then he is a saint. However, Mac seems to be angling for a new category somewhere in between the two. However, he takes a surprising turn, as we shall see, and argues that the sinner is really a saint but not a Christian! Can you believe it?

If he did not take this tact, he would have to invent a new category. The new category would be that of the non-sinner/non-saint. He dwells however briefly in the limbo of the non-lost but also strangely in that of the non-saved as well. Mac hints at this new amorphous category on page 14 when he writes:

Note: If this person is forgiven, he is no longer a sinner. If he is not a sinner, he is either (1) already a saint because no longer a sinner or (2) a non-sinner who by regeneration is made a saint.

Clearly, this idea would prove problematic for Mac and his followers. It would imply that the apostles and the Samaritans were in that group for some time (not just a micro-second). The apostles would

have been non-sinner/non-saints for some 3 ½ years. The Samaritans would have been compelled to occupy this same realm for days, because of Philip's messing up their baptism according to Mac's new theory on Acts 8:16. If so, they were so lucky that they did not live in Spain or India at the time or it may have taken months or a year or two to straighten out their situation. One can only imagine what the poor Eunuch would have been put through if Philip taught him the same limited baptism that he taught the Samaritans. Maybe when Matthew went down to Ethiopia, as historical tradition maintains he did, he could have caught up with him and straightened out his spiritual condition. After all we cannot have half-saved and half-born again folk wandering around. If they should die, where would they go? They have no sins to condemn them, but they have not really been saved yet because they are not in the church where the saved are (Acts 2:47; Eph. 5:23). Well, maybe Mac could invent a new *limbus* like the Catholics did for the patriarchs (*limbus patrum*) and unbaptized babies (*limbus infantum*). We suggested before that he could call it *limbus remissionis* (i.e., limbo of the forgiven). Of course, this is all said to make a point. Mac

saw this implication, which is why in his article he argues that the sinner is no longer a sinner but a saint who is not a Christian. Yet even realizes that poses other problems. That is why he offers the either/or scenario on page 14 quoted above. He hopes that will satisfy his supporters enough to keep them from jumping the reservation.

### Mac's Got a Lot of Explaining to Do

Mac writes at length:

At some point when the sinner is lowered in the water (while he is in the water), God forgives him of his past sins (Acts 2:38; Mark 16:16). Following that granted forgiveness and while the person is yet under the water, the Holy Spirit submerges his human spirit within Himself to change his nature. (Read carefully Tit. 3:5 and 2 Pet. 1:4; Note: Even someone as righteous as Cornelius had been under Gentile-ism, though he was clearly no practicing sinner, he still had committed sin as all men before him had and, thus, he needed to have his tainted nature changed). This is the immersion or baptism in the Holy Spirit. As the person's body is submerged in water, his human spirit is submerged in the Holy Spirit. Then, following the change in the person's nature given the fact that he is now regenerated (or made alive again) person, the Spirit then from the outside of his heart moves into the inside of his heart to take up indwelling resi-

dence (Gal. 4:6).

So, when Denham asserts that "...according to Mac's new teaching there is a direct and immediate operation of the Spirit upon the naked heart of the sinner," he notoriously errs! (*BNQ* 10).

Let Mac explain how the baptismal candidate while in the water but prior to receiving the submerging in the Spirit receives forgiveness of sins without being in Christ where forgiveness is (Eph. 1:7; Col. 1:14). If he has forgiveness at this point, then he must be in the kingdom. If he is in the kingdom, **then he has been born again** which is necessary for him to be in the kingdom (John 3:5). If he has been born again, then he was born again **prior** to receiving Spirit baptism. He has thus been regenerated without it. So the receiving of Spirit baptism could not be essential to being born again or the New Birth. Mac has just defeated his own doctrine!

But consider this quandary as well for him. (1) Mac says that the individual who has been baptized in the water receives forgiveness of sins **prior** to his spirit being submerged or immersed in the Holy Spirit. (2) He also says that the Holy Spirit when submerging the forgiven person's spirit now **regenerates** that spirit—makes it new again. (3) He describes the one undergoing the latter process as having his "tainted nature changed." **But if he has been forgiven of his sins, how is his nature still tainted?** Does not God do enough of a good cleansing to make it white as snow? What does Mac even mean by "tainted nature"?

As I have noted, the article Mac is answering is the fourth in a series. I raised several questions on this specific subject in two of the previous articles. Mac has completely ignored them. My true/false questions (state-

ments) are given in the article in *Defender's* October 2010 issue (5), where I deal with Mac's new "Scrub-Board Theology." Also, the September issue discusses aspects of the same subject. Surely, if Mac expects me to answer his questions, his followers will happily call upon him to return the favor. They ought to insist upon it, if they are genuinely concerned about truth.

Looking back on it, Mac really should be thankful that the Calvinist preacher backed out of the Schaumburg debate at the last moment. If he had gotten wind of Mac's view on human nature it may have proved quite embarrassing not only to Mac Deaver but also to the brethren at Schaumburg, including Mac's moderator, Glenn Jobe.

### **Mac on Implication—A Major Logic Problem for Him to Ponder**

Mac also attempts to attack me on the grounds that, he claims, I do not understand the meaning of implication. However, Mac is the one who clearly does not understand the meaning—otherwise, he would know that to be placed in a substance and remain completely in it is to be immersed in it. Let us examine his ramblings here.

Mac first writes:

Now, as to Denham's claim that our view implies that the baptism in the Holy Spirit is a never-ending process, he is simply wrong one more time. Daniel uses the word "imply" when, it is clear, that it has no application whatsoever. (*BNQ* 16).

What does *submerged* imply, folks? If one's human body is "submerged" in, say, buttermilk, what would that imply? It would imply that he was immersed in the buttermilk. If one "remains" submerged in and thus covered by the buttermilk, is he still immersed in it? Certainly! Is that

not an **implication** of the use of the word *remains* here? If he is still immersed, is it not the case then that the immersion in the buttermilk is continuing? Is that not an implication? Let Mac answer here.

He said that the Holy Spirit at baptism encompassed his human spirit and that he remained in the Spirit even after being raised from the water. He also said that he is still "in Spirit" and has been ever since. Now, unless he is going to quibble that he is half-hanging out of the Spirit, we would then conclude that he is all the way in the literal essence of the Spirit according to his teaching. (Note: If he is half-in and half-out, which half is where? Also, which half is "in Christ," and which half is not? Which half is in the church, and which half is out of the church? Which half is a Christian, and which half is not?) If he is still submerged or immersed in the Holy Spirit, then it must be the case that the immersion in the Spirit is still in Mac Deaver's case going on, and, therefore, the process has not ended. Now, let us see if Mac can just laugh that off. I know some of his followers see the point, even if he has become too jaded to do so.

### **Some More on Logic for Brother Mac's Benefit**

Let us continue with Mac's lecture on implication. He states:

He [Denham] often imagines what he thinks I imply. This means that he makes stuff up himself and then ascribes it to me. If he knew how to set out a logical argument whereby he would attempt to falsify what we say, I think he might begin to see how absurd his wild charges of "implication" against us really are. (*BNQ* 16).

Is Mac unaware that the material he was attacking is filled with **hypothetical statements** which

constitute one form of syllogism? The preceding material I have given also is filled with them. Several involve enthymemic forms. Is Deaver telling us that he does not understand the use of such forms? Simply, because I choose not on some occasions to set out my arguments in Aristotelian form or do not draw out all hypotheticals in their full form it does not mean that I do not use **any** logical arguments. Hypothetical statements are another form of logical argument, friends. If Mac does not know this, then he needs to return his PhD to Tennessee Bible College. Many of these hypothetical arguments can be given in a much shorter and compact space to make a point. They have been used repeatedly herein, as well as in the article Mac is attacking. He needs to stop whining and engage the arguments.

If one's human spirit is immersed in the literal essence of the Holy Spirit in Spirit baptism (as Mac contends), **and if** the person's human spirit remains submerged in the Holy Spirit throughout his lifetime (as he also contends), **then** it is the case that the baptism of the Holy Spirit, as per this teaching, is an on-going, never-in-this-lifetime-ending process or action. This is a hypothetical statement utilizing dual and conjoined propositions in the antecedent followed by the consequent. All together it would form the Major Premise to the argument. The conjoined propositions comprise the Minor Premise. The consequent is the Conclusion. Now, I have filled in the enthymeme for Mac since he apparently does not understand the nature of this form of argument. Let Mac now address the propositions embedded in the hypothetical statement. We will see very quickly who is telling the truth here on the matter

of implication. Imagination is at work, but it is the imagination of one currently located in Sheffield, TX.

### The Strong Disjunctive

Mac continues:

Then, on page 5 of his article he cites two more alleged "implications." He says that our view implies that either (1) the child of God is never severed from the Holy Spirit even when he sins or that (2) if he is ever severed from the Holy Spirit, then that would mean that the child of God must be rebaptized in the Holy Spirit. Then we would have at least two Holy Spirit baptisms or as many as necessary following the restoration of a fallen Christian. (BNQ 16)

Mac clearly does not like the strong disjunctive here. It is nonetheless what his doctrine logically requires. If a Christian apostatizes then he would **either** still be "in Spirit" despite his apostasy **or** he would have to be re-immersed in the Spirit to remain in the Spirit? Now, which is it that Mac believes happens? Does the Holy Spirit continue to immerse the spirit of the apostate child of God? Yes or No. It is that simple.

For example, when Ananias and Sapphira in Acts 5 so sinned as to be lost, did the Spirit continue to immerse them right up until they passed into torments or did He leave off immersing their human spirits in his essence when they sinned. It must be one or the other. Was Diotrophes in 3 John still "in Spirit" when John penned the epistle? If he was no longer "in Spirit," then did he have to be re-immersed in the Spirit to be "in Spirit"? If not, then why not? If he had apostatized two more times, but was restored after each time, would he have had to be re-immersed in the Spirit to be restored in order to be "in Spirit"? Additionally, think about this, if so, then when he was not "in

Spirit," due to his apostasy, was he then not "in Christ"?

### Mac's Own Crushing Blow to the Deaver Doctrine

Fascinatingly, Mac makes a statement in yet another section that effectively destroys his own doctrine and his non-sinner quibble above. He states:

Third, as to the charge of multiple baptisms in the Spirit, I will simply say that the one baptism of Ephesians 4:5 is the baptism in water and Spirit whereby an alien sinner leaves the world and enters the church. When the sinner becomes a saint, he is initiated into the kingdom (Col. 1:13). The Holy Spirit immerses the human spirit in Himself, changing the nature of the heart (2 Pet. 1:4), and then moves into that new heart to indwell there (Gal. 4:6). This initiation can never be repeated, for it is when a sinner becomes a Christian. That only happens *one time* in a person's life. (BNQ 16).

Several things should be noted here. For example, he again makes no real argument on the texts he cites. He simply asserts that they teach what he claims. Also, what does he mean by a change in "nature" and in citing 2 Peter 1:4 in particular to that end? Yes, in adding the Christian graces we become "partakers of the Divine nature." However, what does Mac think that entails? Does he believe that he literally now is part of the Godhead in some meaningful sense? He does not say. Maybe Mac will tell us if he believes that Deity is now part of his own personality in some sense.

Notice this statement: "I will simply say that the one baptism of Ephesians 4:5 is the baptism in water and Spirit whereby an alien sinner leaves the world and enters the church." Earlier he taught that the alien sinner becomes a saint at the point of the



cleansing and then after Spirit baptism enters the church. Now, he has the alien sinner leaving the world, which is what the cleansing is all about, and then entering the church at the point of Spirit baptism. If he has left the world by virtue of the cleansing, then he is already in the church, unless Mac is ready to postulate some sort of spiritual limbo for the non-worldly, alien, non-sinner, yet also non-Christian person! Mac evidently cannot make up his own mind on the order of things with his Spirit baptism theory.

The key thing to note here, however, is that Mac states that this Spirit baptism only occurs **one time** in a person's life. This means that **either** the Spirit continues to encompass the human spirit of the apostate child of God **or** the Spirit does not re-encompass his spirit when he is "restored." (Note: Mac I can state this in the form of a hypothetical syllogism involving a strong disjunctive, if you need me to do so for you to recognize the argument. In fact, I will do so and place it in bold type just to save you the pain of asking for it and to help you so you cannot miss it. It is as follows:

**Major Premise: If it is the case that Spirit baptism can only be received one time in one's life, then it *must* be the case that *either* the Holy Spirit continues to encompass (immerse) the Spirit of the apostate child of God *or* the Spirit does not re-encompass (re-immerses) the heart of the apostate when said person is restored.**

**Minor Premise: It is the case that Spirit baptism can only be received one time in one's life (Mac Deaver).**

**Conclusion: Therefore, it *must* be the case that *either* the**

**Holy Spirit continues to encompass (immerse) the Spirit of the apostate child of God *or* the Spirit does not re-encompass (re-immerses) the heart of the apostate when said person is restored.** As the argument is in the form Modus Ponens and is formally valid, the conclusion follows from the premises. As Mac has admitted the truth of the Minor Premise, then the conclusion must be true. Thus, the argument is sound.)

These are the **only two possible conclusions** that can be drawn from Mac's position thus far. (1) If the Spirit continues to envelope the heart of the apostate then He is having direct contact and in that measure **fellowship** (joint participation) **with** the apostate despite his apostasy. Mac states that the Holy Spirit does not abide in his heart in the indwelling, but Mac implies the Spirit does continue to abide around and in contact with it in the immersion of it! The Spirit cannot fellowship the apostate one way but the Spirit must have fellowship with the apostate in the other according to this strange view. Thus, the Spirit fellowships the apostate by continuing to immerse his heart, but the Spirit does not fellowship him by indwelling his heart. Is Mac willing to accept this conclusion? Now, this means that all of the passages Mac cited to show the Spirit cannot fellowship that which is unholy would have to apply only to the matter of His indwelling. Is Mac willing to accept that consequence?

(2) The other conclusion in the strong disjunctive of the argument is that the Holy Spirit does not re-immerses the heart of the apostate at all. To do so would necessarily re-initiate that which Mac says can occur only "one time in a person's life." However,

it gets worse for Mac's theory on this point. This latter conclusion implies further according to Mac's teaching that **when one is restored after having apostatized** he is no longer "in Spirit" **because he is not encompassed and cannot be re-immersed by the literal essence of the Spirit.** Thus, the person so restored is not "in Christ," because he is not "in Spirit." If he is not "in Christ," then **he is not a member of the Lord's church** even upon restoration. So, how in the world is he really "restored"? As salvation is "in Christ" (2 Tim. 2:10), then he is a restored person without salvation. Such is absurd!

But Mac, evidently not realizing the quicksand of his explanation, trudges onward:

Denham knows that a faithful Christian can become an unfaithful Christian; so do I (cf. Acts 8:18-24; 2 Tim. 4:9). He knows that a child of God can so sin as to be lost again; so do I (Gal. 5:4). But he ought to know that even a fallen saint is yet a saint; and that a fallen saint cannot become a Christian again because he never ceased being a Christian (1 Cor. 1:2). So again, just how many times can a person become a Christian? One time! (BNQ 16).

Yes, Denham knows these things, but Denham wondered if brother Mac had forgotten them. Yes, indeed, one becomes a Christian once, and then has the right to be restored through repentance and prayer (Acts 8:22). That does not avail Mac here. His problem is to account for where the Spirit is relative to the encompassing of the heart of the unfaithful Christian or the Christian who has so sinned as to be lost. Is the immersing continuing despite it? Or has the immersing ceased? Which is it, brother Mac?

*Newport News, VA*



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