

Defender

"I am set for the defense of the gospel"

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Realized Eschatology or Realized Error?

(A New Doctrine Came to Ardmore, Oklahoma, and I Was There)

Jess Whitlock

Jesus taught, "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves" (Mat. 7:15). Paul warned that "there must be also factions [heresies—KJV] among you, that they that are approved may be manifest among you" and "from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye" (1 Cor. 11:19; Acts 20:30-31).

Four score and four years ago these prophetic passages continued in their fulfillment through Max R. King and continue today with the "King's men." This strange "new doctrine" came to Ardmore, Oklahoma, and I was there (Rice).

It was not until the year 1990 that I was introduced firsthand to the AD 70 heresy of Max R. King. I served as evangelist in Ardmore, Oklahoma, with the Central Church of Christ (now the McLish Avenue Church of Christ). Don K. Preston, Hyperpreterist, was working with the Maxwell Avenue Church of Christ. Preston came to Ardmore from Shawnee, Oklaho-

ma, where he had been fired from the East Main Church of Christ for his teaching of Hyperpreterism (the East Main congregation of Shawnee is now defunct).

I received the weekly bulletin from Maxwell Avenue. Don Preston was writing articles that caused confusion and were filled with subterfuge. I had no idea at the time I was dealing with the AD 70 apostasy (I only knew the term).

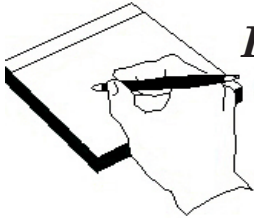
According to Max R. King the destruction of Jerusalem in AD 70 by the Roman armies of Titus culminated with the second (final) coming of Christ, so there will be no future return of Christ. The resurrection of the dead occurred, and, thus, there will be no bodily resurrection yet to come. The final judgment day took place in AD 70 and there is no future judgment. The end of the world according to all the "King's men" was the demise of Judaism in AD 70. This is the heresy of Realized Eschatology, which is simply Realized Error!

In July 1990, the elders from Central (Darrell Hubbard and David Johnson) asked for a meet-

ing with the elders from Maxwell. Not all attended, but sent Glen Elmore, Edgar Wallace, and Gary Wilson. That meeting impressed on me again the desperate need in the Lord's church for godly elders. The Lord's church needs elders who will guard the flock (Acts 20:29-31), be knowledgeable of the Word, and stop the mouths of false teachers (Tit. 1:9-11).

In that fateful meeting, brother David Johnson made some arguments from the Scripture that refuted the AD 70 error. He did not cite the passage, but did quote from the latter part of 1 Corinthians 15. An elder from Maxwell leaned back in his chair and said, "I never read anything like that in my Bible." Brother Hubbard asked "whether we were in the new heavens and new earth now?" They said, "Yes." Darrell then asked about his present aches and pains. We asked several questions that related to this doctrine wherein these men were as silent as the proverbial tomb. I asked if they still observed the Lord's Supper. When they re-

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Notes From The Editor

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RIP

When a person passes from this life (especially if that person was a notable figure), we often here the expression, “rest in peace” and in print it is often abbreviated as simply “RIP.” The expression is, no doubt, designed to give comfort to those who knew, loved, and appreciated the deceased. If the deceased has been sick and suffering, we will often hear that the person is in a better place or that he is no longer suffering.

For one who lived and died as a Christian, those statements are very true. John was instructed to write, “And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them” (Rev. 14:13). The Christian will “rest” from the work they have done in living the Christian life.

There was a certain beggar named Lazarus. When he died, he was “carried by the angels into Abraham’s bosom” (Luke 16:22). Abraham stated that Lazarus was now being comforted (16:25). Lazarus was certainly one that was resting in peace and was in a much better place than his time here on earth.

Paul while in prison in Rome wrote at least four books (Ephe-

sians, Philippians, Colossians, and Philemon). While in prison, Paul did expect to be released. Whether or not he was released, his aim or purpose was to bring glory to Christ: “According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death” (Phi. 1:20). Thus, either way, whether he continued to live or whether he died, Christ would be magnified. Next Paul states, “For to me to live *is* Christ, and to die *is* gain” (1:21). We are primarily concerned at this point with his death and its being “gain.” Why would Paul’s death be considered “gain”? He answers that question for us by saying, “For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better” (1:23). *Depart* is a word expressing the idea to go out to something better; it would be the fulfilling of one’s purpose. Paul lived his life magnifying Christ and when death comes, he would be able to go and be with Christ. Thus death was gain to him; he would be in a better place and he would be able to RIP!

However, being in a better place and being able to “rest in peace” would only be true of those who “die in the Lord” (Rev. 14:13) or those who magnify Christ in their body (Phi. 1:20). What about those who are not “in the Lord” or magnifying Christ in their body? If we return to the historical account of Lazarus, we are also introduced to “a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day” (Luke 16:19). When the rich man died it says he “was buried” (16:22)

as opposed to being carried into Abraham’s bosom as was Lazarus. It then reveals to us that while Lazarus was being comforted, the rich man was being tormented.

And in hell [hades] he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in

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Michael Hatcher, Editor

his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented (16:23-25).

He also had the desire for Abraham to send Lazarus to his brothers to “testify unto them, lest they also come into this place of torment” (16:28).

In speaking about the plight of false teachers, Peter writes,

For if God spared not the angels that sinned, but cast *them* down to hell [Tartarus], and delivered *them* into chains of darkness, to be reserved unto judgment; And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood

upon the world of the ungodly; And turning the cities of Sodom and Gomorrah into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly; (2 Pet. 2:4-6).

The angels that sinned, the flood upon all those except Noah and his family, and Sodom and Gomorrah are examples of the punishment that is going to come upon all those who live ungodly. Here *ungodly* basically means, “without fear and reverence of God...characterized by immoral and impious behavior” (Zodhiates) or “ungodly, unholy, profane, sacrilegious” (Liddell and Scott). It includes everyone today who has not obeyed the Gospel of Christ and remained faithful to God’s Word. Thus, everyone who has not obeyed the Gospel and remained faithful to God’s Word will suffer a punishment of torment when death comes upon that one.

Thus, with this understanding (and much more could be said), to say “rest in peace,” its abbreviation RIP, or expressing that a person when death overtakes him is in a better place or no longer suffering can be a very true and comforting statement. However, it is only true of those who are faithful Christians. We as Christians should refrain from such statements if the person is not a faithful Christian. The one who is not a faithful Christian is not in peace, in a better place, or no longer suffering. The exact opposite is true; that individual is suffering the torment of punishment from God. To give others false hope is wrong and to lie about the departed situation is wrong. While we can be tactful in our comments, we cannot leave a false impression.

MH

Continued from Page 1
sponded in the affirmative, I asked “why”? There was only silence.

The time drew short and the elders from Maxwell Avenue admitted they had been studying this doctrine of Don’s for almost two years! One of the elders stated that his stack of handouts was almost two inches thick. Then he uttered words that have haunted me from that day to this: “Well, I am still trying to figure out if this doctrine is true or false!” Now, do you understand why it is so important for the Lord’s church to have elders that are both godly and qualified?

To their credit, the elders did release a letter to the members of Maxwell under date of October 21, 1990, wherein they stated they

did not support the **conclusions** (emphasis in original) of the AD 70 theory, i.e., the second coming of Christ, the resurrection of the dead, the judgment day, and that the church did not receive “full glory and power” and concluded, “Therefore, the eldership requests that all public teaching of the A.D. 70 theory cease in this congregation.” The letter was signed by the elders: Gary Wilson, Edgar Wallace, David Toothman, James Woodson, Nolan Hester, and Wm. G. Ellis.

January 27-30, 1991, marked the dates of the Oklahoma Christian College Lectureship. Brother Stafford North delivered an exceedingly fine lesson dealing with the question, “Did Jesus Christ Return in A.D. 70?” Brother Lyndal Wer-

ner and I were present when Don Preston arose from the audience at the conclusion of that lesson and challenged brother North to meet him in debate on the AD 70 heresy. Brother North handled an awkward situation as a Christian gentleman and calmly dismissed the audience. Some of the elders from Maxwell Avenue were present and witnessed the fiasco. They saw the reality of Preston’s tactics and upon their return to Ardmore, Oklahoma, Don Preston was fired.

Max King wrote, “The center and heart of prophecy is not Pentecost, (the birth of Isaac) so much so as the fall of Jerusalem (the casting out of Ishmael)” (*The Spirit of Prophecy* 33). The Bishop of Durham said, “It is no exaggeration to

say that the fall of Jerusalem is the most significant national event in the history of the world” (Knight 9). Don Preston and all the Kingites proclaim this error to this very day.

Because the Maxwell elders delayed to deal with the AD 70 apostasy posthaste, Don Preston started his own church taking almost 80 families from Maxwell Avenue. Initially they referred to themselves as the Ardmore Church of Christ. Today, they are known as the Ardmore “Family of God.” To phone the office of the church building that Don built, you must dial 226-7070. If you call Don Preston you must also dial 7070. Hang on to your hobbyhorses!

Preston continued with his church for 16 years until his resignation in 2007. Hyperpreterist Jack Scott disrupted and led off an entire congregation into the AD 70 mess in 1990 at Pinole, California. Jack Scott took charge of the cult in Ardmore for the next three years. In 2010 another Hyperpreterist, Oscar Miles, took over the apostate congregation in Ardmore.

Don K. Preston remains in Ardmore as President of Preterist Research Institute (PRI). His wife Janis is vice-president (Form 990-PF for IRS, 2007). Just as Max King hosted an annual Bible Conference in Warren, Ohio, and his son, Tim King, hosts an annual Bible Conference in Colorado Springs, Colorado, Don Preston hosts one in Ardmore known as the Preterist Pilgrim Weekend (PPW). These conferences are spreading the fatal error of Realized Eschatology.

False teachers make for strange bedfellows. On the website of PRI, we note these folks are not only transmillennial but also trans-denominational. Under the links you

find one Pastor David Curtis of the Berean Bible Church. They list their doctrinal statement that reads in part:

(# 5) All men inherit a depraved nature and are lost... (# 7) We are saved and justified when we recognize ourselves as sinners and put our trust in Christ... (# 8) Once saved, we cannot be lost we are eternally secure in Christ.

If that is not Calvinism then I do not what would be required further to make it so. This denominational group has two elders plus one “elder at large,” and you can read about “elders at large” in Titus 5:11. There were links to a “New Covenant Eyes Church” and a “Messiah Church,” et al. and you can read of these churches in Titus 5:18.

In 1990, Don Preston released his first book dealing with 2 Peter 3. It is called *The Late Great Kingdom* (a Hal Lindsey wannabe?). In just 126 pages Don concludes with Jehovah’s Witnesses that the earth and the works therein will **not** be burned up! James S. Russell wrote 355 pages in discussing *The Parousia* and Milton S. Terry required 512 pages to explain his *Biblical Apocalypics*. Max R. King needed 392 pages for *The Spirit of Prophecy* and 784 pages for the *Cross and Parousia of Christ*. The late brother Carl Hugo McCord taught us: “that to teach God’s truth you need just a little room, but to justify error you need a book two or three inches thick.”

Hyperpreterists are found from Florida to California. Among them are Steve Baisden, William Bell, Alan Bondar, David Boone, Rick Calvert, David Curtis, Charles Geiser, Jerel Kratt, Holger Neubauer, Jack Scott, Larry Siegle, Ed Stevens and many others.

In lengthy correspondence with Don Preston I challenged him to debate more than once. He always refused my offer for public discussion. I challenged him to meet with me wherein he could affirm what Max R. King affirmed in his debate with Gus Nichols in 1973, i.e., “The Holy Scriptures teach that the second coming of Christ, including the establishment of the eternal kingdom, the day of judgment, the end of the world, and the resurrection of the dead, occurred with the fall of Judaism in 70 A.D.” In his reply Don Preston adamantly refused to meet in debate contending that the aforementioned points did “not deal with the *key issues*!” I want you to remember in coming installments that Hyperpreterist Don Preston has stated unequivocally that the cardinal points of Max Kingism do **not** deal with the “*key issues*.” Whenever I attempted to ascertain what the “key issues” could possibly be it was like talking to a fencepost. Hence, I have been unable to figure out why Preston has written at least 20 books to date that all deal with “non-issues”? Why are these brethren splitting churches across the nation over these “non-issues”?

Kingism requires a **new** new hermeneutic. Max King stated, “It is the belief of the author that the spiritual method of interpretation is firmly established in the Bible, and that it is the basic and primary method of interpretation involved in end-time prophecy” (*The Spirit of Prophecy* 1-2). The late brother Roy Deaver stated, “There are no laws or rules of interpretation according to the spiritual method of interpretation.” This information explains why Kingism is so difficult to comprehend. Kingites must

spiritualize everything or their system of error falls flat on its face. This is a “king-sized” mistake!

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Evant, TX

Abortion: Monstrous and Murderous

Dub McClish

The Pharaoh of Moses’ time ordered that every male Hebrew was to be slain at birth (Exo. 1:16-22). He is remembered in Scripture (and by all right-thinking men) as an unspeakably cruel, immoral, and evil man (Acts 7:19). The ancient Greek pagans “exposed” their unwanted and helpless infants to wild animals and the elements to dispose of them, and most moderns call their behavior “barbaric” and “inhumane.” Herod the Great murdered all of the male infants living in and around Bethlehem at the time of Jesus’ birth (Mat. 2:16). Even the irreligious justly recoil at his jealous blood thirst.

More Recent

“Civilized” Murderers

History remembers Adolf Hitler as a homicidal maniac on a grand scale for his destruction of 6,000,000 Jews in the 1930s and 1940s. Josef Stalin is said to have murdered far more than this number of his own people. Chairman Mao slaughtered even more than Stalin. However, even Hitler, Stalin, and Mao were small time

operators beside the perpetrators and advocates of legalized, casual abortion in our “civilized” nation. In the 32 years since the heinous decision of the Supreme Court was handed down (Roe v. Wade, January 27, 1973), between 1,500,000 and 2,000,000 totally innocent, indefensible, babies have been murdered, either in the womb or in the process of being born, by abortion **every year**. The total has now reached over 57,526,600 cases of infanticide (<http://www.numberofabortions.com/>). By far, most of these killings have taken and continue to take place for the convenience of the mothers-to-be—a sordid (and intrinsically selfish) after-the-fact means of birth control. The seven black-robed justices (two justices dissented: White and Rehnquist) who handed down this decision from Washington, DC, will face the Judgment of the Creator of life with the blood of these millions of innocents of their own kind on their hands.

The same court (though not the same justices) that ruled in 1973 **that it is not** “cruel and unusual

punishment” to kill the most helpless and innocent among us has ruled (June 2008) **that it is** “cruel and unusual punishment” to execute a child rapist. The awful irony of these two morally reprehensible rulings demonstrates the irrational and wicked nonsense of our God-despising, morally topsy-turvy times.

When Does Life Begin?

What about abortion? Is it infanticide or is it merely the removal of “expendable tissue”? For abortion to be “murder,” the unborn child must be a living person, temporarily dependent upon, but distinct from its mother. To the pro-death advocates of abortion, the unborn is merely a “piece of tissue,” comparable to a wart, a mole, or even a tumor, and therefore utterly expendable (merely an impersonal “fetus”). This leads to the question: **When does life begin?** It does not take Solomon to see that this is the vital question of the entire discussion of abortion.

The abortion advocate answers, “At birth,” but the Bible answers, “At conception.” God

said to Jeremiah, “Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations” (Jer. 1:5). **Before** he began to take form (i.e., skeletal or muscular—at conception), while in the womb, God recognized Jeremiah as a living person. This is the consistent Biblical teaching (see Job 3:16; 10:11; Psa. 51:5; 139:13-16; Isa. 44:24; 49:5; etc.).

Medical science generally places the beginning of life at conception. In 1984 a statement titled, “The Utmost Respect for Human Life,” was signed by 61 physicians, two of whom were former presidents of the American College of Obstetrics and Gynecology. It said in part:

We urge all those engaged in the abortion debate to recognize that a central issue in the discourse must include acceptance of the fact that induced abortion causes the death of a **living human** [emphasis added] (*Abortion: Where Have All The Babies Gone?* American Tract Society, Garland, TX).

Dr. Jim Clark, a gynecologist who served as an elder in the church for many years, states that from a medical and scientific perspective the embryo is alive from the time of fertilization (when the sperm unites with the egg). Thus, a separate, distinct human life (different from both father and mother in genetic composition) begins at the moment of conception **rather than at the moment of birth**. Admittedly, some doctors disagree (**many of whom operate high-profile abortion clinics**, incidentally). Significantly, however, some doctors who at first favored abortion

have changed their position after conducting several abortions.

“Common sense” argues that life begins at conception. Some abortion advocates recommend singing or playing music to the unborn so as to influence them. How strange. Do they really expect to influence a “wart” or a “mole”? Pro-abortionists recognize life in the unborn in other forms of animal life. They who will gather by the tens of thousands to champion the brutal and heartless “right” to slay their own kind in the womb will go on a hunger strike to prevent the destruction of the unborn eagle (yes, they recognize it as an eagle, not merely a “fetus,” **while it is still in the egg**). Ironically, some who will almost become violent in their protection of the condemned murderer’s “right” to live and against the state’s right to end the murderer’s life, staunchly demand the “right” to slay their own offspring in their most innocent and defenseless state.

If life, humanness, and personhood do not begin at conception, when do they begin—one day, one week, one month, or three months after the sperm fertilizes the egg? Upon what basis will this all-important question be determined, except ideology and/or fickle subjectivism? While there are many other crucial matters involved in this issue upon which abortion should most certainly be opposed, the determination of the beginning point of life is the very heart of it.

If life begins at conception (as certainly it does), abortion just as certainly constitutes murder—legalized murder, but no less murder—on the grandest scale ever

known. **A Christian cannot favor this practice and be faithful to God. Neither can a Christian be guiltless who votes for a politician or political party that favors this atrocity.**

Solutions

What can concerned people do?

1. Pray fervently that in the providence of God this ruling will soon be reversed (the current Supreme Court has already mitigated a portion of the 1973 decision and there is hope that it may eventually be overturned completely, if it will act before President Obama places additional radical liberals on the court).

2. Let your representatives at both the state and federal levels know your abhorrence of abortion.

3. Vote for candidates at every level who oppose abortion and who will work to correct this tragedy. We should be aware that one major party has a strong pro-abortion, pro-death plank in its platform, while the other party has an anti-abortion, pro-life plank.)

4. Write a “letter to the editor” for inclusion in your local newspaper, opposing abortion.

5. Encourage anyone considering an abortion not to consider it at all.

6. Elders and preachers should see that the local congregations they serve are made (and kept) aware of this tragedy through sermons, bulletin articles, and tracts.

Let us courageously oppose this monstrous “work of darkness” (Eph. 5:11), confident that God will bless our efforts.

Denton, TX

Diotrephes Is Alive and Well!

(Or: When One Man Has to Rule or Ruin)

David Brown

John, the apostle, informs us concerning Diotrephes (3 John 9-10). What type of person was he?

1. He loved to have “the preeminence” among the church.

2. He would not receive a letter from the apostle John.

3. He committed deeds against the apostle.

4. He opposed the apostle John “with malicious words.”

5. He was not content to do only the above things.

6. He would not “receive the brethren.”

7. He stopped brethren from receiving those whom he would not receive.

8. Such brethren who would receive those whom Diotrephes would not receive Diotrephes “casteth them out of the church” (3 John 10).

With these points concerning Diotrephes in mind, let us call to mind the apostle Paul’s warning to the Ephesian elders as the inspired Luke records it in Acts 20:17-35.

1. Paul warned the Ephesian elders that after he left them “grievous wolves” would “enter in among you [the elders], not sparing the flock” (20:29).

2. Paul further declared that after his departure certain elders would “arise, speaking perverse things [twisting truth], **to draw away disciples after them**” (20:30).

While I would not be dogmatic with what I am about to say, there is the strong possibility that Diotrephes could have been in the Ephesian church accomplishing just what the inspired Paul predicted. I

do know that whatever the congregation, Diotrephes could not have done and said what he did, except that **the members of that church allowed him to do so!**

It is, therefore, incumbent upon the members of a congregation to allow **only faithful** elders to occupy the office of an elder (1 Tim. 3; Tit. 1; Acts 20:28, 32; 1 The. 5:12-13; Heb. 13:7, 17; 1 Pet. 5:1-4). Members **cannot** shirk that responsibility with impunity! It is also a sad commentary on men already serving as elders when they sit by and allow men to be added to the eldership who walk in the footsteps of Diotrophes. In fact, when those serving as elders allow such men to be appointed, they prove themselves unqualified to serve God as elders.

We all have come to know of certain *elders* (?) and former *elders* (?) who have walked in the footsteps of Diotrophes. They have “ramrodded” their will down the throats of the lackeys and weaklings who serve with them as fellow elders. Wherever there is a “ramrod” there must be those who enjoy being “ramrodded.” Whether an elder or not, such must have been the case with Diotrophes the first. Whether today or two thousand years ago, men do not accomplish what Diotrophes did unless others are willing to acquiesce to their overbearing ways.

Brethren, no **one** elder has **any** authority. It is the collective decision of **all** the elders that is binding on all, including each one of the elders. The Scripture reads, “Obey them,” **not obey him** (Heb. 13:17): “Re-

member **them** which have the rule over you” **not** remember **him** which has the rule over you (Heb. 13:7).

It is not unheard of in some congregations for one elder to approach someone (sometimes the preacher) and set forth a judgment or a whole program of works so as to make it appear that *this* was the official decision of the eldership. When any elder pulls such an unscriptural stunt the other elders need to deal accordingly with such a candidate for “the office of Diotrophes.” While we scripturally oppose the false teachers who would take all proper scriptural authority away from faithful elderships, let us be fully aware that there are modern-day Diotrophes’ who are ever nearby and ready to become “the factious Bishop” over the rest of the elders and thereby exercise a radical “one man rule” over the whole congregation.

Brethren, “the buck stops with the eldership!” We can complain about liberal preachers and unfaithful members from now until doomsday, but God has charged the elders of each congregation with the responsibility of, first of all, taking heed to themselves and then, and only then, taking heed to all the congregation where they serve as elders (Acts 20:28). Elders “watch for your souls, as they that must give account” (Heb. 13:17). **God said it**; and while it would be best if all of us, especially elders, believed it, such **is settled** whether we believe it or not (John 12:48)!

Spring, TX

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Realized Eschatology or Realized Error? (Was the Old Law Abolished at the Cross or in AD 70?) *Jess Whitlock*

The Doctrine Defined

The Holy scriptures teach that the second coming of Christ, including the establishment of the eternal kingdom, the day of judgment, the end of the world, and the resurrection of the dead, occurred with the fall of Judaism in A.D. 70.

The Bible teaches that the Law of Moses was abolished before the destruction of Jerusalem (A.D.70) as God's acceptable Law for the Jews.

In June 1990 I offered to deny the former proposition in public discussion with Don K. Preston. He declined to sign in the affirmative. The elders of Central Church of Christ in Ardmore, Oklahoma, contacted W. Terry Varner and asked if he would meet Don K. Preston in debate. The latter proposition was signed in the affirmative by brother Varner and sent to Don K. Preston on September 23, 1990. Once more Don Preston adamantly refused to mount the polemic platform.

As one studies the writings of Hyperpreterism, it dawns on you that the "King's men" would rewrite the words of Paul "For I

determined not to know anything among you save Jesus Christ and Him crucified" (1 Cor. 2:2) to read, that Paul determined not to know anything among them save "the AD 70 destruction of the city of Jerusalem." My friend that is **not** what Paul wrote!

Consider the "passing of the Law" as defined by Don Preston in the pages of *The Sunday Ardmoreite*. Don Preston actually wrote:

The law did not die at the Cross... A common view says the Old Testament passed away at the Cross. [cites Mat. 5:17-18] What did Jesus mean when he said the Old Law would not pass until 'heaven and earth' passed away? If he meant the physical heaven and earth then THE OLD TESTAMENT WILL NOT PASS AWAY UNTIL THE DESTRUCTION OF PHYSICAL CREATION. Could it be that...Jesus was saying the Old Law would not pass away until Israel's World was destroyed? ...this is precisely the case... Those who place the passing of the Law at the Cross have all things fulfilled too soon! ...the law did not pass until the fall of Jerusalem. ...Paul did not believe all of the Old Law was

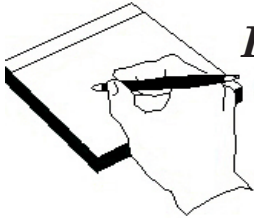
fulfilled at the Cross for his eschatology his doctrine of the coming of the Lord, judgment, and resurrection, were taken from the Old Law... If the prophecies of the Old Testament are still not fulfilled then the Old Law still stands..."

The AD 70 cult insists that all Old Testament prophecies were fulfilled in the AD 70 destruction of Jerusalem. That means there was no prophecy of the Old Testament to be fulfilled beyond the year of AD 70. "Prestonites" in Ardmore affirmed to me that the Law of Moses was concurrent or overlapped the Law of Christ from the events of Pentecost (Acts 2) until the destruction of Jerusalem in AD 70, which then fulfilled and finally removed the Old Testament law.

The Doctrine Defended

Max R. King has stated, "The law was nailed to the cross, but not destroyed. It was taken 'out of the way'...The law was not *destroyed*, but rather *fulfilled*, and it was not *completely fulfilled* until heaven and earth passed away..." (368). Kingites teach that the world ended

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Notes From The Editor

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Only Two Commands

In several discussions recently, I have come across a person saying there are only two commands from God. They obviously have reference to the answer Jesus gave to the question from the lawyer, "Master, which *is* the great commandment in the law?" (Mat. 22:36). Jesus response presents two commandments: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (22:37-40). Thus, these brethren proudly proclaim that the only commands from God are to love God and love others.

One of the first observations that these brethren seem to forget is that this question by the lawyer and the answer by Jesus is dealing with the Old Testament specifically. I do not deny that it has application to all people today, but it is still dealing with the Old Testament. The context of the passage is that the Jews were trying to entrap Jesus in His speech (22:15). The Pharisees first send out their disciples along with the Herodians to ask the question regarding the paying of taxes

to Caesar. After Jesus' response, they marveled and left, so the Sadducees came and asked him their question dealing with the Levirate marriage law and heaven. Jesus rebukes them and answers their question (His answer shows the hypocrisy of the Realized Eschatology group today because they believe we are in the resurrection but they still marry and are given in marriage). Upon hearing Jesus response, the multitude "were astonished at His doctrine" (22:33).

It was only after these two attempts did the Pharisees get together and the lawyer asked Jesus his question, "tempting him" (22:35). The background for the question, however, goes farther back. According to the Talmud (the area of study the lawyer would have been an expert in) there were a total of 613 laws. They divided those laws into positive and negative laws. They said that 365 of the laws were negative which corresponded to the number of days in the year. That left 248 positive laws which corresponded to the number of limbs in the human body. The total number of laws (613) corresponded to the number of letters in the Decalogue (Ten Commandments). Thus, we have the background for the question posed to Jesus.

In answer to the question, Jesus appeals first to the Shema. The Shema was recited morning and evening by Jews and no Sabbath worship was conducted in the synagogue without its proclamation. It is a quotation from Deuteronomy 6:4. Jesus then goes the second mile and gives the second great command to love your neighbor as yourself (22:39) and is a quote from Leviticus 19:18.

With these two commands (love

God and love your neighbor as yourself), Jesus summarizes the 613 commands of the Talmud. Each one of those 613 can be categorized either under love for God or love for our neighbor. However, simply because Jesus said, "On these two commandments hang all the law and the prophets" (22:40) did not negate the 613 laws. Jesus still recognized the need to obey all the laws of God given through Moses down to the jot or tittle (5:17-18).

That brings us to today and those who use this idea. First, these brethren seem to either ignore or forget to context of what Jesus said. Second, they also seem to ignore or forget that Jesus did not eliminate obedience to all the other laws Moses had given. Instead it actually calls for strict adherence to all that Moses commanded. Third, apparently they do not know the Biblical meaning and application of *love*.

These brethren are making an attempt to avoid obedience to God's commands today. As long as they can say that they love God, then they can avoid doing what He commands. When it comes to worshipping God, they have no difficulty adding instrumental music to the singing God commanded. When one points out that the Scripture says we are to sing in worship to God today, they simply say there are only two commands: love God and others, thus you cannot say we are only commanded to

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Michael Hatcher, Editor

sing in worship. Point out anything that God commands today, and again the answers will be the same that there are only two commands: to love God and others.

As pointed out previously, these brethren do not understand Biblical love. True love for God does not eliminate all other commands, even as Moses' statements quoted by Jesus did not eliminate the 613 commands found in the Law of Moses. When the lawyer asked Jesus what the greatest commandment is, if Jesus believed as these brethren, He would have responded that there are no commands except the two commands to love God and others. Jesus did not respond in such manner. He simply summarized all the commands knowing the truth meaning of *love*.

Today, instead of eliminating

the commands true love embraces God's commands. Listen to the apostle of love, John, as he says, "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3). He again writes, "And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it" (2 John 6). John knew this principle because he listened to Jesus, as He would say, "If ye love me, keep my commandments.... He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.... 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 14:15, 21, 23). Jesus continued to show that true love embraced obedience to all of God's commands. No wonder John would say, "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (1 John 2:5).

While Jesus' words can be applied today, His words in no way abrogate man from obedience to God's commands. While all of God's commands can be summarized in the same way: love for God and love for one's neighbor as himself, that love embraces all that God has commanded man. When we fail in strict adherence to what God has authorized, we show that we really do not love God.

MH

Continued from Page 1
in AD 70.

I asked Don K. Preston, by letter, "Was the destruction of Jerusalem the end of the world?" His reply, "Yes, the destruction of Jerusalem was the end of the Jewish World" (July 3, 1990). King writes again "This was the end of the world, the destruction of the temple, and the coming of Christ" (68). Let me remind you that, according to Preston, the end of the world (age) and the Second Coming of Christ are **not** "key issues."

In commenting on 1 Corinthians 15, King writes "one must look to the Jewish system as the state and power of death to be destroyed by the reign of Christ" and "This is not a denial that 'a world' was going to end at the second coming of Christ" (144, 181).

King admits that **a world** is going to be destroyed. You may be wondering what world Max King has in mind? Let King answer for himself: "Denial is made...that the world involved in redemption and destined to end at Christ's return is the physical or material world. The author's position is made clear in chapter three" (181).

Shades of Jehovah's Witnesses! Realized Eschatology teaches that this material world will **not** ever be destroyed (cf. 2 Pet. 3). We must either believe Peter or Preston, as Preston has written, "Peter does not speak of this physical world but does in fact speak of the Jewish Aeon. Thus, the 'elements' which were to melt, were the same 'heaven and earth' of Judaism which were about to pass in the conflagration of A.D. 70" (*II Peter* 3 102-103). As

for me and my house, we will stand with the inspired Peter of Pentecost rather than this man-made denominational error.

This cross diminishing doctrine must be rejected by all New Testament Christians. The implications of Kingism are that sin and death are destroyed with the Old Law. It follows that the **state of sin** is likewise abolished in the 21st century. "When the 'ministration of death written in tables of stone' was finally destroyed, death was swallowed up in victory" (King 145).

The Doctrine Defeated

Jesus said, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till

all things be accomplished” (Mat. 5:17-18).

Paul penned “having blotted out the bond written in ordinances that was against us, which was contrary to us; and he hath taken it out of the way, nailing it to the cross; having despoiled the principalities and the powers, he made a show of them openly, triumphing over them in it” (Col. 2:14-15).

The Christ of the cross declared with His dying breath, “**It is finished**” (John 19:30). The AD 70 errorists proclaim that all prophecy was not fulfilled until the year of AD 70 and the Old Law was binding upon Jews until that time! Christ’s cry from the cross declares otherwise! Study the words of Matthew 5:17-18 and hear the Lord’s words in Luke 24:44: “These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.” The Old Law and the prophets embrace the entire Old Testament.

“And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb” (Acts 13:29). Christ was the fulfillment of the Law of Moses and the prophets of God. Study John 5:39, Luke 24:25-27, Galatians 3:19-25, and 4:4.

Christ fulfilled the Old Law and took it out of the way. Daniel Denham has commented succinctly about Colossians 2:14-15:

Paul here uses three aorist participles to show what Christ had done (completed action) in freeing the Colossians from the tyranny they had been under. He had (1) blotted out the “handwriting of ordinances that was against us,” (2) “nailed” it

to His cross, and (3) thus “spoiled principalities and powers.”... The aorist participle rendered “nailing” is modal and emphasizes the means by which the law was taken out of the way. It was nailed by Christ to His cross and so died with Him” (246-47).

Paul emphasizes that it was through the cross of Christ that man was released from the “bond written in ordinances.” Triumph over sin took place at the cross and did not have to wait for the AD 70 destruction of Jerusalem.

Jesus was the fulfillment of Old Testament prophecy. Christ came to **fulfill** God’s promises and to bring them to fruition. Paul plainly declares that in fulfilling God’s law and bringing forgiveness of sins, He “took away” the Old Law. Contrary to the teaching of the Kingites, no man can live under the Old and the New Law at the same time. “For the priesthood being changed, there is made of necessity a change also of the law” (Heb. 7:12). An “overlapping” of the two covenants would have two priesthoods active at the same time. Christ is not a priest like Aaron (7:11). Christ was not of the tribe of Levi so He could not serve as priest as long as the Old Law was in force (7:13-14). Hebrews 8:1-3 proves that Christ did not gradually become High Priest between His crucifixion and AD 70. These words were penned circa AD 63-65.

Christ made peace between Jews and Gentiles according to Ephesians 2:13ff. Christ accomplished this in His death on the cross and **not** in AD 70.

“But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ” (Eph. 2:13). Christ “made both one, and brake

down the middle wall of partition, having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; that he might create in himself of the two one new man, *so* making peace” (2:14-15). Look at Ephesians 2:14: “For he is our peace”; now look at verse 15, “*so* making peace.” Here’s a question: when and where did Christ make this peace? Paul says “and might reconcile them both in one body unto God **through the cross**” (2:16). Written circa AD 57-58.

Romans 7:1-6 shows that an *overlapping* of the two covenants would result in spiritual adultery. If a woman marries another man while her husband is alive, God calls her an “adulteress” (7:3). If her husband dies she is “discharged from the law of the husband” (7:2). Romans 7:4 states, “ye also were made dead to the law through the body of Christ; that ye should be joined to another, *even* to him who was raised from the dead” (cf. 10:4). These words of inspiration were penned circa AD 58-59.

All the “King’s men” agree that the New Covenant could not begin until AD 70. The Hebrews author teaches that Christ could not reign as King and Priest as long as the Old Law was in force (7:11-14; 8:1-4). For 40 years the doctrine of Max R. King negates the teaching of Hebrews 13:20. Kingism leaves Christians after the establishment of the Lord’s church with **no King, no High Priest, and no cleansing blood!** This missive would have been penned circa AD 63-64. Covenant Eschatology is a damnable doctrine of the devil that is dividing and disrupting the precious church of my Lord Jesus Christ.

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Evant, TX

"He Restrained Them Not"

David B. Watson

Eli was the next to the last judge of Israel during the period preceding the kingship of Saul. He was not only a judge of Israel but was also the high priest at the tabernacle in Shiloh. He had two sons, named Hophni and Phinehas, who served as priests under his high priesthood. He was thus a father, the high priest, and a judge over Israel. However, Eli's sons were sinners.

Now the sons of Eli *were* sons of Belial; they knew not the LORD. And the priests' custom with the people was, *that*, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; And he struck *it* into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw. And *if* any man said unto him, Let them not fail to burn the fat presently, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay*; but thou shalt give *it me* now: and if not, I will take *it* by force. Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD (1 Sam. 2:12-17). Eli knew of the sins of his sons

and even spoke out against their sins:

Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled *at* the door of the tabernacle of the congregation. And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons; for *it is* no good report that I hear: ye make the LORD's people to transgress. If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them (2:22-25).

God sent a prophet to deliver a message to Eli concerning the destruction of his house.

The Sentence of God

And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? And did I choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel? Wherefore kick ye at my sacrifice and at mine offering, which I have commanded *in my* habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore

the LORD God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed. Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. And thou shalt see an enemy *in my* habitation, in all *the* wealth which God shall give Israel: and there shall not be an old man in thine house for ever. And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age. And this *shall be* a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them. And I will raise me up a faithful priest, *that* shall do according to *that* which *is* in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever. And it shall come to pass, *that* every one that is left in thine house shall come *and* crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread (2:27-36).

Then, God told Samuel, who would be the last judge of Israel just before the kingship of Saul, of the destruction of the house of Eli.

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Wayne Blake

10:00 AM Homosexuality

Geoff Litke

11:00 AM Dancing and Immodest Apparel

Andy Hastings

Lunch Break

1:30 PM God's Institute of Marriage

Mark Townsend

2:30 PM Divorce and Remarriage

Bruce Stulting

3:30 PM Domestic Violence

John West

Sunday, February 22

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And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all *things* which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever (3:11-14).

Hophni, Phinehas and Eli all

died on the same day.

And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain. And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head. And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out. And when

Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli. Now Eli was ninety and eight years old; and his eyes were dim, that he could not see. And the man said unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he said, What is there done, my son? And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. And it came to pass, when he made mention of the ark

of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years (4:10-18).

The Sins of Eli

God told Samuel concerning Eli and his house: "For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not" (3:13). Eli had the authority and obligation as a father to restrain his sons, but did not do so. Eli had the authority and obligation as the high priest to restrain his sons, but he did not do so. Eli had the authority and obligation as a judge over Israel to restrain his sons, but he did not do so. But, had not Eli spoken out against the sins of his sons, even to them personally? Yes, but speaking out against their sins was not enough. Eli continued to maintain fellowship with his sinful sons even eating with them the offerings they obtained by iniquity. In doing so, he honored them above God. "Wherefore kick ye at my sacrifice and at mine offering, which I have commanded *in my* habitation; and honourest thy sons above me, to make yourselves [Eli is here included with his sons] fat

with the chiefest of all the offerings of Israel my people?" (2:29).

Conclusion

There are brethren in the Lord's church today who will, when questioned, speak out against the sins of an apostate member of the church who has been marked as a false teacher and whose sins have been documented, so long as the false teacher is not present. They think their speaking out against such sins is enough. But, then, like Eli, they do nothing to restrain the sinner or his sins. Instead, they sign a public statement of support for him and his work. The Bible says:

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).

They invite the apostate to appear on their brotherhood programs and they appear with him on other brotherhood programs as though nothing was or is amiss. The Word of God says: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which

ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17-18). They publicly extend the right hand of fellowship to the apostate as though he were a child of light. The Scripture says: "And have no fellowship with the unfruitful works of darkness, but rather reprove *them*" (Eph. 5:11). They keep company with and even eat with the apostate. The Scripture says: "But now I have written unto you not to keep company" and "with such an one no not to eat" (1 Cor. 5:11). May they learn, before it is too late, the lesson of Eli. May they learn that it is not enough just to speak out against false teachers and/or false teaching. May they obey the command: "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). May they learn that God will judge them and their house for the iniquity that they know when apostates make themselves (and those they make to transgress) vile and they restrain them not.

Middleburg, FL

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Brethren, this will be an important lectureship. These brethren advocating this doctrine (also known as Kingism, AD 70, Hyper or Full Preterism) have been making inroads in various areas again. While there are some works available showing the error of their philosophy, there are not many. This will be an expose of their philosophical system (it is not a single doctrine but an entire system of theology). It is our prayer you will attend.

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Defender

"I am set for the defense of the gospel"

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Recommended Reading: *Understanding The Will Of The Lord* Gary W. Summers

A book especially helpful for new Christians is the one from last year's lectures published by the Bellview Church of Christ in Pensacola, Florida. The approach of this volume is to show how the Bible is arranged and to give a brief synopsis of each era. It begins with, "The Theme of the Bible," which is, of course, the redemption of mankind from sin. From there it next considers, "The Church in the Eternal Purpose of God." This comprehensive study defines what the church is and then takes a look at the way it was planned, purposed, prophesied, and promised before its establishment.

"The Arrangement of the Bible" contains the fundamental information one would expect, but it also covers sections on the inspiration of the Scriptures and the concept of canonicity. The chapter on "Dispensations of Time" begins with definitions of *time* itself and then describes the Patriarchal Age (which continued for the Gentiles until the cross), the Mosaic Age in which the Law of Moses was authoritative, and the Christian

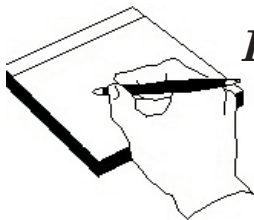
era, which lasts until Jesus returns to take His followers home. The writer defines what the Law being destroyed means and deals with the fact that the Christian Age has two subdivisions—one is a time period involving miracles, and the second is the part we live in that does not. The explanations provided on this all-important subject are well worth reading and considering. The next three chapters focus on just one of these three ages. The third of these considers the meaning of a phrase that is often bandied about today—the *last days*.

"The Ante-Diluvian Period" (Genesis 1-6) covers important territory: the Creation, the loss of fellowship with God, and the downward spiral of humanity into sin and degradation so God determined to destroy the perfect world He had once created with a flood. "The Post-Diluvian Period" continues where the preceding material ended. The Bible indicates that the Flood was universal because it is a type of the coming of Christ, which affects the whole

world. A brief discussion of the death penalty is provided in Genesis 9, and consideration is given to the genealogies and the Tower of Babel. "The Patriarchal Period" covers Genesis 12-50—the lives of Abraham, Isaac, Jacob (Israel), and Joseph. God's **providence** is clearly seen in the lives of these great men.

The "Period of Bondage" traces God's people in Egypt from the time of the arising of a Pharaoh who refused to recognize either Jehovah or the salvation Joseph had brought to Egypt. Israel became enslaved, and God authorized Moses to go to Egypt to deliver His people. This section covers the Ten Plagues, which God used to persuade Pharaoh to let His people go. Once God had freed His people, however, there was a "Period of Wilderness Wandering" which lasted 40 years because the people complained against God. They continued to complain throughout that time until they died and a new generation arose that was much more obedient, resulting in the "Period of Conquest," which

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Notes From The Editor

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Simply Obey

God created man with the ability to think and reason. Thus He would implore Israel as He calls them to repentance, "Come now, and let us reason together, saith the LORD" (Isa. 1:18). Paul would command the Thessalonians to "Prove all things; hold fast that which is good. Abstain from all appearance of evil" (1 The. 5:21-22).

Upon creating Adam and Eve, God placed them in the Garden with certain instructions: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.... And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.... But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 1:28; 2:15, 17). In making these statements to Adam, God knew that Adam could hear them, understand them, and obey them. However, as we all know, Adam followed the lead of his wife, Eve, in violating God's instructions when they made the choice to eat of the tree of the knowledge of good and evil. They had the choice to obey, but made the choice to disobey

instead. As a result, they suffered the punishment God stated. "in the day that thou eatest thereof thou shalt surely die" (2:17). Literally it is dying thou shalt die (Young's Literal Translation has "dying thou dost die") as there are two deaths contemplated in God's punishment: spiritual death in that they were cast out of God's presence, and physical death. It would have been such a great blessing if they had simply obeyed God.

At the end of Joshua's life, he called the leaders of Israel together and challenged them to "choose you this day whom ye will serve" (Jos. 24:15). The people said they would make the choice to obey God even as Joshua did for both himself and his family. Joshua challenged them that they would not be able to serve Jehovah, "for he *is* an holy God; he *is* a jealous God; he will not forgive your transgressions nor your sins" (24:19). However, they responded, "Nay; but we will serve the LORD" (24:21). Joshua says to them, "Ye *are* witnesses against yourselves that ye have chosen you the LORD, to serve him" (24:22). They made the choice, however, through the years they did not stick to their choice. Later, they chose to forsake Jehovah and serve idols resulting in their destruction. How much easier and better it would have been for Israel to have simply obeyed God.

However, if one is sincere, should that not be enough? The Ark of the Covenant had been taken in battle. In the passing of time, David decides to bring the Ark back to Jerusalem. He builds a new cart to set the Ark upon as it is transported from the house of Abinadab to Jerusalem (2 Sam.

6:3). However, this was not the way the Ark was to be transported. God had instructed for the priests to carry it using the poles placed in the rings of the Ark. With this humanly devised way of transporting the Ark, we have recorded for us: "And when they came to Nachon's threshingfloor, Uzzah put forth *his hand* to the ark of God, and took hold of it; for the oxen shook *it*" (6:6). No one would accuse Uzzah of insincerity; he put forth his hand to steady the Ark in all good conscience trying to make sure the Ark did not fall and break in pieces. Most would consider this a good act. Yet, we read: "And the anger of the LORD was kindled against Uzzah; and God smote him there for *his error*; and there he died by the ark of God" (6:7). God had given specific instructions as to how to transport the Ark and that no one was to touch the Ark: "And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear *it*: but they shall not touch *any* holy thing, lest they die. These *things are* the burden of the sons of Kohath in the tabernacle of the congregation" (Num. 4:15). David was upset with God "because the LORD had made a breach upon Uzzah" (2 Sam. 6:8). However, if David had initially simply obeyed God in the transportation of the

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Michael Hatcher, Editor

Ark from Nachon's threshing floor to Jerusalem, what happened to Uzzah would have been prevented. Additionally, if Uzzah had obeyed God in not touching the Ark, he would not have died. His sincerity could not and did not save him. It would have been so much better if both David and Uzzah had simply obeyed God.

A prophet, a man of God, out of Judah went to the altar Jeroboam had made in Bethel. God had instructed the man of God to prophesy against the altar that "the altar shall be rent, and the ashes that *are* upon it shall be poured out" (1 Kin. 13:3). Upon hearing this Jeroboam put forth his hand and said to lay hold on the prophet. However, Jeroboam's hand "dried up, so that he could not pull it in again to him" (13:4). Jeroboam asked the man of God to pray that his hand would be restored, and it was. The king then asked the man of God to "Come home with me, and refresh thyself, and I will give thee a reward" (13:7). The man of God responded to the invitation by saying: "If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest" (13:8-9). God gave this man of God specific instructions, he understood those instructions, and he began obeying them as he went another way home. On his way home, an older prophet went after him and asked him to "Come home with me, and eat bread" (13:15). The man of God initially refused as he knew and understood what God had instructed him to do. However, the older prophet told this man of God, "I *am* a prophet also as thou *art*; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water" (13:18). With this the man of God was convinced to return to the older prophets home to eat and drink water with him. However, the Scripture says, "*But* he lied unto him" (13:18). As they were eating, God spoke to the man of God, saying, "Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded

thee, But camest back, and hast eaten bread and drunk water in the place, of the which *the LORD* did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers" (13:21-22). This man of God died on the way home because he did not obey God. However, some would say that the old prophet lied to the man of God so it was not his fault and he should not have been punished for such. However, the man of God knew what God told him and should not have listened to a lie. He was the one who was responsible for his disobedience. It would have been better if he had simply obeyed God (and not listened to the lie of the older prophet).

God has given man His Word for today as revealed in the New Testament. Sadly many have corrupted that Word. They disobey it, lie about it, and many follow their lies. What man needs to do is simply obey God's Word. When we change, alter, disobey, lie about it, or are deceived by others about what God says, then we will suffer eternal punishment. If we simply obey God's Word, God will richly reward us in the last day.

MH

Continued from Page 1
occurred under the leadership of Joshua. The key events of this era are examined.

The "Period of the Judges" followed; many dark and gruesome deeds occurred during these years. When Israel demanded a king, God gave them one—just the kind of man they had imagined, but it did not work out as well as the people thought. During the 120 years of "The United Kingdom," David

was far better than his predecessor, although he failed in certain respects, also. Solomon had all the wealth and splendor imaginable, but his wives turned away his heart, and his disobedience precipitated the next era.

"The Divided Kingdom" began when Solomon's son, Rehoboam, refused to follow the wise advice of his father's contemporaries and decided to make the tax burden even greater. The northern kingdom re-

belled and never fully repented—in that the golden calves in Dan and Bethel remained, along with the other changes that Jeroboam had made. During this time, God sent several prophets to encourage them to repent. "No flattery was found in them" (185). The author of this chapter goes on to say:

Today, the Lord's church is filled with people who think that the more you love God and man, the more you will tolerate and overlook sin in the lives of sinners, as well as

withhold the much-needed truth from those who need to hear it the most. This, the faithful prophets of old did not believe nor do (185).

They spoke the truth to a hostile people.

Although the “Period of Judah Alone” has some mountaintops in terms of spirituality and obedience with Hezekiah and Josiah, for the most part the nation deteriorates until there was no remedy; God had to take His people into captivity (the ones that were not killed). Jeremiah, Ezekiel, and Daniel lived prior to and during the “Period of Exile.” To read of the faith of Daniel is inspiring, and gratefully the time of the captivity is followed by the “Period of Restoration,” which is described in the books of Ezra, Nehemiah, and Esther.

For those who do not know much about the “Inter-Testament Period,” the book contains an excellent summary of this 400-year era. It outlines what occurred during the rule of the Persians and the Greeks, which followed. When Alexander the Great died, his kingdom was divided into four parts, and one of those greatly affected the Jews. The Maccabean revolt

is portrayed, as well as the rise of the Romans. Although the history of this time period may not be essential, it proves to be quite helpful. The Pharisees and the Sadducees also owe their origin to this era.

The “Period of the Life of Christ” is also quite an extensive chapter; it provides the background of the age and then follows the Lord through the various geographical regions of His ministry. The “Period of the Church” continues with a look at the Book of Acts, and it highlights the connection between Christ and His followers.

The “Second Coming and Judgment” is always a subject of curiosity. This study investigates and analyzes 2 Peter 3 thoroughly, calling attention to related passages in the process, “God’s Scheme of Redemption” takes a look at how it runs through both testaments—first in prospect and second in fulfillment.

Two chapters are similar in nature—“Worship” and New Testament Worship.” The first of these defines *worship* (291-92) and then shows why God is worthy of adoration. The second answers the question, “Is all of life worship?”

which a few are still claiming is the case. The various acts of worship that Christians engage in are described, as well as explaining what is the appropriate day for worship in the Christian era. Another question answered is, “Are These Acts of Worship Restricted to the Lord’s Day?” (310-11).

Another topic of interest is: “How We Got the Bible.” Entire books have been written on that subject, but this chapter deals with revelation, inspiration, canonicity, and transmission. It answers questions that brethren are often asked by outsiders. This volume concludes with “The Whole of Man,” which is based on Ecclesiastes 12:13. Along the way, it refers to Lot, Achan, Zachariah and Elizabeth, Adam and Eve, and Solomon.

For the new Christian or for those who do not yet understand the way the Bible fits together, this book will prove to be helpful. The chapters are between ten and twenty pages, making them easily readable. The book may be ordered from Bellview Church of Christ, and their phone number is 850-455-7595.

Winter Park, FL

Realized Eschatology or Realized Error? (Was the Kingdom Established at Pentecost or in AD 70?)

Jess Whitlock

The Doctrine Defined

The kingdom was to come with power and Acts 1:8 does not mention kingdom... The apostles’ question and the Lord’s answer concerning the kingdom, places its coming in power beyond Pentecost.... Christ did not come in his kingdom with power on Pentecost... Pente-

cost was the beginning of his kingdom, but the fall of Jerusalem was the climatic state of its development and manifestation in power, glory, and judgment... Instead of coming in his kingdom on Pentecost, Christ has gone to receive it (King 138-139).

King asserts that the kingdom/

church did not come in glory or power until Jerusalem was destroyed in AD 70. In 1971, King engaged in a written debate with Joe Taylor wherein King affirmed, “Jesus and the eternal kingdom came in power in 70 A.D. rather than 33 A.D.”

In personal correspondence

with Don K. Preston, I challenged him to meet with me in public discussion using the same proposition that King used in 1973 debating brother Gus Nichols, which affirmed in part “the establishment of the eternal kingdom...occurred with the fall of Judaism in A.D. 70.” Preston refused the challenge and responded, “The proposition which you cited is unacceptable and does **not deal with the key issues**” (emphasis added). The establishment of the eternal kingdom of Jesus Christ is most assuredly a **key issue**!

Max King concedes that the kingdom of Christ came on Pentecost, but denies that the kingdom came with “power.” Actually, this is a contradiction of terms. If there was no “power” then there was no “kingdom” as prophesied!

The Doctrine Defended

Serious Bible students have difficulty in seeing how any Bible believer could be deceived by such heresy. Mark it down; many have been so deceived. This false doctrine has made inroads in congregations that once stood for the Truth. Let us examine a couple of their arguments to see how this could happen.

“I charge *thee* in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom” (2 Tim. 4:1). This text is used for proof that the kingdom of Christ was yet future since Paul’s letters to Timothy were penned prior to AD 70. The Kingites insist that the kingdom was started on Pentecost, but deny that it came in full glory, power, or fullness until the destruction of Jerusalem in AD 70.

Some AD 70 advocates have argued from Luke 17:20 to prop up

their theory, “And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation.” The AD 70 errorists insist that the kingdom only came with the destruction of Jerusalem. Was that not with observation?

Then again, remember the statement of Max King that “Acts 1:8 does not mention kingdom”? Max King and his followers will concede that the kingdom had its beginning on the day of Pentecost, but did not come in full glory, power, perfection, or completeness until the time-frame of AD 70. Don Preston has written “The kingdom was established in its infancy on the day of Pentecost” (11A).

The Doctrine Defeated

The AD 70 heresy asserts that the kingdom began at Pentecost but did not come with “power” or have full establishment until the demise of Jerusalem in AD 70. My question for the Kingites is where does the Bible ever speak of the kingdom beginning without power? Paul wrote to the Colossian brethren stating “in him ye are made full, who is the head of all principality and power” (Col. 2:10). Paul writes to the church at Corinth that “ye being gathered together, and my spirit, with the power of our Lord Jesus” (1 Cor. 5:4). Ephesian Christians were told “Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us” (Eph. 3:20). How can any miss the “power” mentioned in these verses concerning the kingdom/church?

The day of Pentecost was the beginning of the New Testament

church, the preaching of the first Gospel sermon, the beginning of the operation of the Holy Spirit through the apostles to cause men to be saved in Christ, thereby granting an entrance into the eternal kingdom. Until that notable day the complete story of the death, burial, resurrection, and reign of Jesus Christ as Lord could not be fully presented. From that day forth that message would ever be preached with power.

Christ promised His apostles “And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high” (Luke 24:49). Let us note the Lord’s promise included power. Luke continues, “he charged them not to depart from Jerusalem, but to wait for the promise of the Father... But ye shall receive power, when the Holy Spirit is come upon you” (Acts 1:4, 8).

Someone will now say we must remember that Max King wrote that “Acts 1:8 does not mention kingdom.” Remember the old adage that “any **text** taken out of its **context** ceases to be a **text** and becomes a mere **pretext**.” Look at Acts 1:3 “concerning the kingdom of God” and Acts 1:6 “dost thou at this time restore the kingdom to Israel”?

Now, when did this happen? “And when the day of Pentecost was now come, they were all together in one place.... And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:1, 4).

John preached that the kingdom was “at hand” (Mat. 3:1-2), as did our Lord Jesus (4:17). Christ assured, “Verily I say unto you, There

are some here of them that stand *by*, who shall in no wise taste of death, till they see the kingdom of God come with power” (Mark 9:1). Did you notice the “power”?

We read that “the kingdom of heaven is **at hand**” (Mat. 3:1-2; 4:17; 10:7, Mark 1:15). In Luke 10:9 “the kingdom of God is **come nigh** unto you” and the Lord’s promise “I **will build** my church” (Mat. 16:18). Jesus assured His apostles “I shall not drink from henceforth of the fruit of the vine, **until** [adverb of time] the kingdom of God shall come” (Luke 22:18) and Joseph of Armithea “was **looking for** the kingdom of God” (Mark 15:43). Did you notice the future tense in these statements recorded before the day of Pentecost?

Consider this syllogism from the erudite pen of Dub McClish:

Major premise: The kingdom would come with power (Mark 9:1) Minor premise: The power came on the first Pentecost after the death, resurrection, and ascension of Christ when the apostles were baptized in the Holy Spirit (Luke 24:49; Acts 1:4-5, 8; 2:1-21). Conclusion: Therefore, the kingdom of Christ was es-

tablished on the first Pentecost after the death, resurrection, and ascension of Christ.

Brother McClish continues:

The church/kingdom of Christ could not have and did not exist before that great Pentecost day when Peter for the very first time used the “keys to the kingdom of heaven”... the kingdom/church of Christ was not and will not be established at some time after the first Pentecost day following our Lord’s ascension (49-50).

After the day of Pentecost notice the tense change. In AD 96 John states that he was in the kingdom (Rev. 1:9). In AD 62-64 Paul speaks of those translated into the kingdom (Col. 1:23). In AD 57-59 we read of the church of God in Corinth (1 Cor. 1:2). In AD 53-54 we learn about the churches of God in Judea (1 The. 2:14). In AD 46 the church gathered together (Acts 14:27). In AD 45 the church existed in Antioch (13:1). In AD 41 we read of the church in Jerusalem (11:22). In AD 33 we know there was persecution against the church (8:1), that fear came upon the church (5:11), and that the Lord was adding to

His church (2:47). Before the day of Pentecost we read in the future tense, but notice after Pentecost it changed to past tense.

Will Max King and his followers now bring forth one Scripture written after AD 70 (according to their time-frame) that clearly teaches the kingdom came in power in AD 70? Second Timothy 4:1 does **not** assert the kingdom will begin (future tense). Paul teaches that Christ Jesus now reigns in His kingdom (1 Cor. 15:24-28), but will cease to so reign after the final judgment.

The Scripture concludes the kingdom was established on the very first Pentecost following the resurrection of Christ and that the power came on the apostles (Mark 9:1; cf. Acts 2).

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Evan, TX

Contentment

Al Brown

Contentment is a wonderful quality. Countless people long for it, but relatively few ever have it. More often, they live with anxiety, worry, and frustration, and their grumbling is a window into souls filled with discontent.

Discontent is not a new problem. People have sought contentment and have been discontented ever since Eve first looked at the forbidden fruit. Countless articles and books have offered innumerable solutions, all of

which have one thing in common: they fall short of producing contentment in a person’s life.

Actually, God’s wisdom reveals the only way this elusive quality can be a reality. The apostle Paul wrote:

I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want (Phi. 4:11-12).

Yet, with most people this is still a deeply hidden secret, for no matter what they have they are still not content.

What It Is — And Is Not

Contrary to what many people think, satisfaction is not essential to contentment. Satisfaction, by definition, is the state of having one’s desires fully appeased, but fleshly desires can never be fully and finally appeased—even by those who have extraordinary amounts of power and

wealth and influence. The preacher, by inspiration, pointed this out: "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase: this also is vanity...All the labor of man is for his mouth, and yet the appetite is not filled" (Ecc. 5:10; 6:7).

Contentment, on the other hand, is living through the ups and downs of life without anxiety or discontent, because of the belief that there is a good, benevolent, heavenly Father who knows our needs and will supply them at the right time and in the right measure. This was the secret Paul knew: "I can do all things in him that strengtheneth me.... And my God shall supply every need of yours according to his riches in glory in Christ Jesus" (Phi. 4:13, 19).

Webster's definition of contentment is very close to the Scriptural statement: "A state of not being disquieted or disturbed by desire, even though not every wish is gratified." One man wrote: "The fountain of content must spring up in the mind; and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition will waste his life in fruitless efforts, and multiply the griefs [sic] he proposes to remove."

Making It a Reality

It is one thing to define contentment; it is quite another matter to make it a reality in one's life. No one is born with it; it cannot be passed on by others; it cannot be bought. It is a learned quality, and it is not easy to learn. It is also important to understand that the source of contentment—or discontent—does not lie in a person's surroundings but within himself: in his traits of character and the resulting attitudes he has.

We often think discontent is

caused by one or more of three things: (1) things which happen to us that are undesirable, (2) wanting what we cannot have, and (3) being in a place where we do not want to be. Yet, these are not really the causes of discontent; they are only symptoms. What determines contentment or discontent is the traits of character one has. Some qualities absolutely preclude contentment—things such as greed, covetousness, jealousy, selfishness, worldly desire, and negative thinking (always looking at the bad side, or the unpleasant side of things, or the disadvantages, etc.). If a person ever knows contentment, these and other traits usually found in people of the world—traits the New Testament describes as being those of the "old man"—must be replaced with the marks of the "new man" who is being "renewed" or made over "after the image of him that created him" (Col. 3:10).

The new man in Christ is characterized by those attributes named in various Scriptures (Gal. 5:22f; Col. 3:12-16; 2 Pet. 1:2-10). He devoutly believes in God's Word, His promises, and His providence. He places a greater value on spiritual things than material things (Rom. 8:5-8). He is no longer conformed to this world—its ways, its values, its thinking; he has been transformed by the renewing of his mind (12:2).

God promises to supply all His children's needs (Phi. 4:19; Mat. 6:33), but an individual who is greedy or selfish is never satisfied with only his needs; he wants much more. As a matter of fact, no matter how much he has, he always wants still more. Hence, it is utterly impossible for him to believe and practice Hebrews 13:5: "Be ye free from the love of money; content with such things as ye have." He cannot accept Jesus' teaching:

"Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). He may be a member of the church, but he is still laying up treasures on earth, and this will continue to frustrate his quest for contentment.

Trial and Contentment

It is God's purpose that we learn to trust Him when we cannot see, and much of such faith has to be learned in the fiery crucible of sickness, poverty, death of loved ones, etc. Of course, we can refuse to learn and hence frustrate any growth toward spiritual maturity. We can fret and worry and grumble. However, to the extent we fail to trust our Lord and to be content in the "dark valleys," to that degree we will fail to have the abundant life Jesus promised (John 10:10), and in the process, we will fail to grow "unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

Conclusion

If a person is on a trip, and he has enough provisions to last to the end of the Journey, he should feel content. We have but a day to live, as it were, and it may be we are even now in the twelfth hour of that day. If our heavenly Father gives us enough to finish the day, it is sufficient, and we should be content. We all know we have a very short time to live on this earth; then death will permanently separate us from its activities and allurements. Therefore, it is the height of folly to live as if we will be here forever. Indeed, it is the grossest of all follies to ignore the well being of the one thing that will survive death—our soul—to grasp after what we must leave behind, especially if it will not bring us happiness or contentment anyway.

Deceased

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Defender

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Realized Eschatology or Realized Error? (Is the Resurrection Yet Future or Did It Occur in AD 70)?

Jess Whitlock

The Doctrine Defined

[The] resurrection has reference many times to the change from the Jewish system to the Christian system, where the material body of Judaism is put off in death and the spiritual body of Christianity is resurrected in life.... Thus, out of the decay of Judaism arose the spiritual body of Christianity that became fully developed or resurrected by the end-time.... The fact that the primary application of the resurrection is applied to the death of Judaism, and to the rise of Christianity, does not deny the bodily resurrection of Christ.... Primarily, it applies to the fall of Judaism and rise of Christianity.... The author sincerely believes that the *general resurrection* belongs to the same time and event as given to the coming of Christ, the judgment, end of the world, and receiving of the eternal kingdom.... This text deals with spiritual, not physical death, which is fairly evident from the context.... (John 5:19-23) has to do with spiritual regeneration (King 191, 200, 204, 210, 212, 219).

One would need professional help to misunderstand what King is saying. In his debate with Gus

Nichols, Max King stated, "I deny John 5:28 is a literal grave out here in the cemetery somewhere" (97). King is between the rock and the hard place. If the church (Christianity) was born on the day of Pentecost (just not fully grown or in power) and it was raised out of the casket of Judaism in AD 70 (roughly 40 years of time), then just precisely when did the church (Christianity) **die**? Kingites just refuse to answer that question.

While living in Ardmore, Oklahoma, an advocate of this heresy said to me that "people will **not** one day be resurrected from their graves as Christ said in John 5:28-29." This one was parroting the doctrine of Realized Eschatology.

The Doctrine Defended

Max R. King and his duped disciples maintain that spiritual resurrection is that of the body of Christ, i.e., the church. It is their contention that it was buried in AD 30, the day of Pentecost, and the church did not come in full glory or power until its resurrection from the tomb of Judaism at the AD 70

destruction of Jerusalem. The first time I tried to explain this part of Max King's teaching to some brethren in New Mexico some thought I was kidding. I assured them that Max King was actually serious about this aspect of his theology. Someone then asked me the question, "Has he [Max King] never studied the Scripture?"

When the Bible or you and I speak of the resurrection of the dead we think of the resurrection of the last day (John 6:39-44; 1 Cor. 6:14; 15:20-28, 52; Col. 1:18; 1 The. 5:2; et al.). Remember when we said in a previous article that Kingism requires a **new** new hermeneutic? Well, it also requires a **new** new vocabulary as well. The Kingites are speaking of the resurrection of the church (body) out of the *casket* of Judaism. According to Max King and all the "King's men," whenever the Bible mentions the resurrection of the body, they have somehow been convinced that this is the coming forth of the church from the tomb of Judaism.

This heresy is not new at all,

Continued on Page 5



Notes From The Editor

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Saving Souls

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (1 Tim. 1:15). Christ Jesus said, "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). I am not sure man can completely fathom the sacrifice that was made to procure our salvation. We often quote what we call, the Golden Text of the Bible: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16), and discuss God's love that would prompt Him to give His most prized possession. Do we fully comprehend such love that would give in such a way?

However, we also need to consider the sacrifice the Second Person of the Godhead made. As we try to fathom the sacrifice of the Christ, we tend to look at the crucifixion and the pain and suffering that goes along with it. There is no doubt that crucifixion was one of the most horrible ways of putting a person to death that has been devised by man. The suffering and agony would certainly be beyond comprehension. Then, in considering the additional things our Lord went through, we try to understand that sacrifice He made.

I believe we miss a far greater

sacrifice when we simply look at the cross. Consider with me for a minute Hebrews 12:2: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Most brethren explain *who for the joy that was set before him endured the cross* in that Jesus endured the cross because he looked beyond the cross to *the joy that was set before him*. Thus, Jesus was looking beyond the cross generally at what His death would accomplish. I, on the other hand, believe there is another view that is not only consistent with the totality of New Testament teaching, but also gives us, what I believe, is a far greater sacrifice that the Second Person of the Godhead made. The word translated *for* is the Greek word *anti* (which we know from numerous words beginning with this prefix). It carries the meaning (in both Greek and English) of opposed to, instead of, rather than, or other such phrases (yes, I know it can be used in other ways, but that is the basic meaning). Reading it this way you would have, "who instead of the joy that was set before him." This looks back into eternity and the equality that existed in the Godhead. Instead of that eternal equality, He came to this earth and endured the cross. Marvin Vincent states, "The joy was the full, divine beatitude of his preincarnate life in the bosom of the Father; the glory which he had with God before the world was. In exchange for this he accepted the cross and the shame." Understanding it this way, it is parallel to what Paul writes in Philipppians

2:6-8: "Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." So instead of remaining in that "form of God" and being "equal with God," He gave that up to come to this world to save sinners. It is my opinion that giving this up would be a far greater sacrifice than even the death of the cross. However, we should never miss the great sacrifice our Lord made to save souls.

Prior to ascending back into heaven to sit at the right hand of the throne of God, Jesus gave His apostles (and us) a great commission to go into the world and preach the Gospel (Mat. 28:19-20; Mark 16:15-16; Luke 24:46-47). The purpose of this commission is the same reason that Jesus left heaven and came to earth—to save souls. The apostles and those of the first century took this commission seriously. Concerning the members of the Lord's church, Luke records, "Therefore they that were scattered abroad went every where preaching the word" (Acts 8:4). They were so zealous in going and teaching others than in less than 30 years the Gospel had been preached to everyone: "If ye con-

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Michael Hatcher, Editor

tinue 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” (Col. 1:23).

I fear that we no longer take this commission as seriously as we once did. We often leave it to the preacher, elders, or a select few in the congregation to teach others. Then, if a congregation does not grow numerically as some think it should, the cry goes out to fire the preacher and get someone else. Why? It is because we have developed the thinking that it is the preacher’s responsibility instead of each and every member. This might be one of the reasons that we are no longer growing like we once did. It is every member’s responsibility to teach others.

When we fight against doctrinal error, we are trying to save souls. Doctrinal error will cause brethren to be lost in torment. Paul wrote, “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple” (Rom. 16:17-18). When we fail to fight against error, we are failing to win souls but also allowing others to be lost eternally. One of the main purposes of *Defender* is to expose error so others will not fall into it and be lost. Thus, we expose false teachers such as Mac Deaver, Glenn Jobe, Waylon Deaver, Marlin Kilpatrick, and others and their baptism of the Holy Spirit doctrine, or Max King,

Steve Baisden, Holger Neubauer, et al., and their teaching of Realized Eschatology. It is why we show the error of using mechanical instruments of music along with other perversions of the worship of the church, or the multitude of errors regarding the work and organization of the church. These things will cause souls to be lost in hell and we are trying to save souls.

However, there is another aspect of saving souls that we often forget. When someone goes astray, they commit sin in their life, they are lost and need saving. James puts it this way: “Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins” (Jam. 5:19). This is a brother who has been led astray from the right way. He now needs to be converted from his error. In converting him, we save a soul from death—eternal separation from God in hell. Many of the New Testament books are written to correct error that had crept into the church. They were being written to save souls, not those who were *alien* sinners but those who were brethren who needed to be converted from the error of their way. Brethren, this type of saving souls is just as needed as is going out and teaching those who have never obeyed the Gospel.

Brethren, sadly, seem to ignore this corrective nature of saving souls. For example, on a Facebook post not too long ago, a brother lied about something that had been said. This brother was called on his lying about what was said. Lying will cause one to be lost

eternally in the torments of hell (Rev. 21:27; 22:15). Now, numerous people saw the lie, knew it was a lie, and had the opportunity to try and save a soul from death. Most of those who had been and did comment afterwards, would be very enthusiastic in trying to convert one who is not a Christian. They would have continued discussing the matter with the non-Christian in an attempt to bring him to Christ. Why? Because the individual is lost outside of Christ. However, when this brother sins putting him in a lost condition, there is no outcry and practically no one calls upon him to repent. Even though there was much discussion regarding the original post that came after his call to repent of his lie by the one he lied against, only one even attempted to get him to repent, everyone else remained silent about it. Brethren, this is simply an example of what happens far too often. When a brother or sister sins, we tend to overlook or ignore the sin, but then we will loudly proclaim our need to save souls, yet missing this opportunity to do exactly what we are proclaiming needs to be done.

Brethren, let us be about the business of saving souls. Jesus showed the importance of one individual soul when He asked, “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). Let us be about this important business in every right way we can.

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June 12 – 16, 2015

Refuting Realized Eschatology

Friday, June 12

7:00 pm What is RE and Its History? Jess Whitlock
 8:00 pm Partial Versus Full Preterism Danny Douglas

Saturday, June 13

9:00 am Exposition of Daniel 7:13-14 Charles Pogue
 10:00 am Prophecy of Joel Bruce Stulting
 11:00 am Exposition of Daniel 12 Dub McClish

Lunch Break

1:00 pm Exposition of Luke 20:27-40 Harrell Davidson
 2:00 pm Exposition of 2 Thessalonians 2:1-12 Johnny Oxendine
 3:00 pm Open Forum

Dinner Break

7:00 pm The Nature of Prophecy Jerry Brewer
 8:00 pm Word Studies Refuting RE Daniel Denham

Sunday, June 14

9:00 am The End of the Law of Moses Michael Hatcher
 10:00 am The Establishment of the Kingdom Gene Hill

Lunch and Dinner Break

1:00 pm The Grave of Judaism Doctrine Doug Post
 2:00 pm The Bible's Teaching of Spirit and Soul Regarding Man Lee Moses

Monday, June 15

9:00 am Allegory of Sarah and Hagar (Galatians 4:20-31) Jess Whitlock
 10:00 am Sin-Death Doctrine of RE Daniel Denham
 11:00 am Exposition of John 5:24-29 Charles Pogue

Lunch Break

1:00 pm Exposition of 1 Thessalonians 4:13-18 Johnny Oxendine
 2:00 pm Old Testament Texts Misused by RE David P. Brown
 3:00 pm Open Forum:

Dinner Break

7:00 pm Interpretation of Figurative Language David P. Brown
 8:00 pm Exposition of 1 Corinthians 15 Harrell Davidson

Tuesday, June 16

9:00 am Exposition of 2 Peter 3:1-13 Jerry Brewer
 10:00 am Does Revelation Prove RE? Doug Post
 11:00 am Exposition of Acts 2:29-36 Dub McClish

Lunch Break

1:00 pm The Olivet Discourse and Luke 17:20-37 Lee Moses
 2:00 pm The Last Days Gene Hill
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Dinner Break

7:00 pm The Judgment and Resurrection of the Dead Bruce Stulting
 8:00 pm Bible Doctrine of Hades, Heaven, and Hell Danny Douglas

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Paul said “their word will eat as doth a gangrene: of whom is Hymenaeus and Philetus; men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some” (2 Tim. 2:17-18). In context, Paul identifies this false teaching as being “profane babblings” to be shunned. We know that Hymenaeus had given up the faith (1 Tim. 1:19-20). “There is no new thing under the sun” (Ecc. 1:9).

The Doctrine Defeated

Let us note that what the heretics Hymenaeus and Philetus taught in the first century is what Max King and his cohorts are setting forth in the 21st century. In each instance it is taught that there is no future resurrection to come and thereby this heresy continues to “overthrow the faith of some.” This doctrine of the devil destroyed the faith of many in the first century and now this subterfuge of Satan continues to this very day.

Max King and his followers remind one of the Sadducees who attempted to trap Christ with questions concerning the resurrection. Jesus answered, “The sons of this world marry, and are given in marriage: but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage” (Luke 20:34-35). In the resurrection, which King teaches is now, there will be no marriage. Did you know that Max King is married? Did you know that Don Preston is married? The same is true of Steve Baisden, Hogler Neubauer, and most others advocating this heresy are married! The teaching of Christ exposes Max King and all

the “King’s men” as heretics.

The resurrection of the dead in the Bible cannot mean the church of my Lord. Once a man can understand the difference between singular and plural usage this becomes apparent. “And **many of them** that sleep in the dust of the earth shall awake” (Dan. 12:2). “For in the resurrection **they** neither marry, nor are given in marriage” (Mat. 22:30). “**All** that are in the **tombs** shall hear his voice, and shall come forth; **they** that have done good, unto the resurrection of life; and **they** that have done evil” (John 5:28-29). “And God both raised the Lord, and will raise up **us** through his power” (1 Cor. 6:14).

Most, but not all AD 70 adherents, will admit that Christ died for **one church**. Therefore, how do you reconcile King’s contention with the words *many, them, they, all, tombs, (graves—KJV), us*, etc.? In John 5:28-29 the resurrection involves two classes: they that have done good and those that have done evil. Does this mean that a good church was raised and an evil church raised? If the Lord’s church was raised from the “casket” of Judaism, then from what was the evil church raised? Even if the Kingites can figure out what that evil church is/was, they must then explain all the passages that have the plural usage indicated. If not, then why not? The Scripture teaches that there is one body (Eph. 4:4; Col. 1:18, 24). Christ Jesus Himself stated, “I will build my church” (Mat. 16:18). The Kingites might be wise to follow in the footsteps of Don Preston and just say that this line of thought “does not deal with the key issues”!

Paul wrote the Corinthian correspondence to deal with

numerous false doctrines. Among those false teachings were some misconceptions concerning the resurrection of the dead. Some, like Hymenaeus and Philetus, were teaching “that there is no resurrection of the dead” (1 Cor. 15:12). In 1 Corinthians 15 Paul is answering those who denied the bodily resurrection!

The inspired Apostle proved the historicity of the resurrection of the body of Christ from the tomb (15:1-11). Paul drives home the point that when God raised Jesus from the dead this gave us God’s assurance that we would likewise be raised from the dead (15:12-34). Paul discusses the nature of our resurrected bodies that are planted physically but shall be raised spiritually (15:35-49). Finally, Paul shows the projected victory for those who are found faithful to the end of this life (15:50-58). The only way that King’s “king-sized mistake” can be true is if the resurrection of Christ was not a bodily resurrection. God inspired 1 Corinthians as proof Christ’s resurrection was bodily. These words were penned at least twelve years before the AD 70 destruction of Jerusalem. What is the result of this contumacious doctrine? Paul answers “For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have perished” (15:16-18).

However, “thanks be to God, who giveth us the victory through our Lord Jesus Christ” (15:57). This hope does not belong to Max King, nor does this blessed hope belong to those who have blindly followed his heretical teachings. “Let them alone: they are blind guides. And

if the blind guide the blind, both shall fall into a pit” (Mat. 15:14). It is no wonder that so many who have taken this doctrine into their bosom have completely given up Christianity. In Paul’s charge to Timothy, the warning was sounded of “which some having thrust from

them made shipwreck concerning the faith: of whom is Hymenaeus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme” (1 Tim. 1:19-20).

Max King and his followers need to “be taught not to blas-

pheme” today!

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Evant, TX

The Gospel of Christ

Robertson L. Whiteside

Jesus commanded His apostles to “Go...into all the world, and preach the gospel to every creature” (Mark 16:15). Paul exhorted Timothy: “the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (2 Tim. 2:2) “Preach the word” (4:2) “Let him that heareth say, Come” (Rev. 22:17). An awful responsibility rests upon the preacher and the curses of God rests upon him if he does not fully preach the Gospel of God. All Christians should feel enough interest in the salvation of humanity to become, as far as they can, preachers of the Gospel of Christ.

In an important sense, preachers are messengers. They have a message to deliver—the most important message with which we have to do. This message is not ours; it comes from the Supreme Being to His dependent creatures. The preacher is not responsible for the nature of the message and is not responsible for the effect it has on those to whom it is sent; he is responsible alone for its faithful deliverance. Why, then, will a preacher apologize to people for preaching the Gospel to them?

Neither is it becoming in him to insult and abuse those to whom he delivers this message; he has no right to change it to suit his hearers. On a certain occasion a class of young preachers wanted to get up a sermon on “Giving.” Their teacher, an experienced preacher, replied: “Brethren, it will not do to preach on that subject; if you do, the brethren will not like you.” That seems to me to be an insult both to God and to the brethren. Did not that preacher assume to be wiser than God? Are the brethren so worthless that they will not like us if we are faithful in delivering the message? Such a timeserving, policy-seeking spirit will be condemned by all right thinking brethren. Such a course is stealing God’s Word from the people. “I *am* against the prophets, saith the LORD, that steal my words every one from his neighbour” (Jer. 23:30).

Let us preach that which saves. Paul never thought of preaching anything less than a full Gospel. “So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth;

to the Jew first, and also to the Greek” (Rom. 1:15-16). Aside from God’s power, there is no possibility of salvation, and His power to save is the Gospel. I would not limit God’s power; He is all-powerful. By His power the worlds were created; by His power the worlds are kept in their places in space; by His power vegetation grows; by His power we live, move, and have our being. But this power does not save us, though it comes to all; it is physical power. The power that saves is moral power, spiritual power; but it is none the less God’s power. God saves us by His power, the Gospel:

for it is the power of God unto salvation (1:16).

Who shall tell thee words, whereby thou and all thy house shall be saved (Acts 11:14).

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified (20:32).

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls (Jam. 1:21).

The apostles preached the Gospel; they relied on it as God’s appointed means of converting the

world. Paul says: “God forbid that I should glory, save in the cross of our Lord Jesus Christ” (Gal. 6:14).

Of course no one believes that there is any power in the material of the Bible—in the binding, the paper, the type, the ink; the power is in the thoughts, the ideas, presented to us in the Bible. This power is exerted on all who drink in its thoughts. It exerts no power over the heathen who has never heard it, and it exerts but little power over him who looks for the power to come some other way. It exerts a power over us for good to the extent that we place ourselves under the influence of its teaching. The cyclone has no power over the man who is safely in his storm cellar; but it would be foolish for him to come out after the storm and confidently affirm that there was no power in the cyclone, but no more foolish

than for a man who will not heed God’s Word to affirm that there is no converting power in it. Such a one talks fluently of the insufficiency of the Word of God, and of course he is not conscious of any power it has. There is such a thing here as personal experience, and the man who takes the Bible as the full revelation of God’s will, loves it, studies it, meditates upon it, and tries faithfully to fulfill its requirements in his life—such a man never says that the Word has no power in it. He knows better (the Bible has taught him better); he has realized its power in the up building of his own character; he has seen its transforming influence on the hearts and lives of his friends and neighbors. The power of the Word is no longer a theory to him; it is a living reality. He never speaks slightly of God’s commands; neither does he refer

to the Bible as the mere Word of God. Sentiments such as the following are ruling passions of his heart:

Thy word have I hid in mine heart, that I might not sin against thee.... Open thou mine eyes, that I may behold wondrous things out of thy law.... Thy testimonies also *are* my delight *and* my counsellors.... This *is* my comfort in my affliction: for thy word hath quickened me.... The law of thy mouth *is* better unto me than thousands of gold and silver.... O how love I thy law! it *is* my meditation all the day.... How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth! (Psa. 119:11-103).
More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward (19:10-11).

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Realized Eschatology or Realized Error? (Is the Final Judgment Coming or Did It Come in AD 70)? *Jess Whitlock*

The Doctrine Defined

This was the end of the world, the destruction of the Temple, and the coming of Christ (Matt. 24:1-3). This was when heaven and earth passed away (Matt. 24:35; Rev. 20:11). The second coming of Christ is associated, with numerous events...such as the judgment, the resurrection, the end of the world.... Perhaps the greatest error in man's concept of the *last* or *final* judgment is the belief that this is the *end* of all judgment. Just as there is *time* beyond the last days, there is a continuation of judgment beyond the judgment of the last great day. We are now in that world "which is to come"... instead of being in *last days* we are in *eternal days* world without end (Eph. 3:21) (King 68, 155, 81).

Remember, that according to Don Preston when it comes to the final judgment day of Scripture it "does *not* deal with the key issues." Max King and all the "King's men" teach that there will be no future day of universal judgment for all mankind. It is their contention that the day of final judgment took place in the AD 70 destruction of Jerusalem.

The Doctrine Defended

Advocates of the AD 70 heresy insist that the final judgment took place with the destruction of Jerusalem at the hand of General Titus and his Roman armies. It is their contention that the church of the Lord was brought forth from the "casket" of Judaism. The fall of Jerusalem was indeed a judgment from God (Mat. 23:37-39), but it was not the final judgment of all mankind (Heb. 9:27).

You cannot separate the final coming of Christ and the resurrection of the dead from the judgment. The Scripture shows that in that great and notable day, the Lord will return (1 The. 4:13-18), the righteous dead and the wicked dead shall be resurrected (John 5:28-29), those who are alive will be changed (1 Cor. 15:51), the earth will be burned up (2 Pet. 3:10-12), and all mankind shall be judged (Mat. 25:31-46; Acts 17:30-31; Rom. 14:10-12; 2 Tim. 4:1; Heb. 9:27; 1 Pet. 4:17).

Since these errorists insist that, "the resurrection is past already" (see 2 Tim. 2:16-18), the Kingites

are forced to contend that all of these things are part of **past history**. Their own writings show that such is the case just as we have demonstrated in this series of articles. It is amply demonstrated in Max King's own proposition where he affirmed, "The Holy Scriptures teach that the second coming of Christ, included the establishment of the eternal kingdom, *the day of judgment*, the end of the world, and the resurrection of the dead, occurred with the fall of Judaism in 70 A.D." (Nichols and King, iv).

The Doctrine Defeated

Max King and disciples insists that nothing in the Bible refers to anything past the destruction of Jerusalem in AD 70. The final time of judgment, they say, took place in AD 70. Most Kingites will acknowledge that God's judgments upon various people have taken place down through the passing centuries; i.e., Sodom and Gomorrah (Gen. 18-19), Egypt (Exo. 12:12ff), Babylon (Isa. 13-14), Moab (Eze. 15-16), Edom (Oba.), et al.

Continued on Page 3



Notes From The Editor

**Michael
Hatcher**

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Speaking Appointments

The Fortieth Annual Bellview Lectureship is coming up June 12-16 (Friday night through Tuesday) on the much-needed theme: *Refuting Realized Eschatology* (also called Full Preterism or Hyper Preterism, Max King doctrine, AD 70 doctrine, among others). We would certainly encourage all to attend, but realize there are some who are not able to do so, thus we will be broadcasting the lectureship live on our website (bellviewcoc.com). There will also be a hard-back book of about 400 pages exposing the error of this doctrine.

However, this article is not dealing with our up-coming lectureship. It has more to do with the aspect of fellowship and speaking in meetings, lectureships, etc. Some have asked if going and speaking on a lectureship or other speaking appointments is fellowship. Would it be fellowship with the ones who invited the speaker and would it be fellowship with other speakers?

First consider fellowship itself. *Fellowship* translates the Greek word *koinonia* (κοινωνία) (or one of its cognates) every time except once. Thayer defines it to mean, "fellowship, association, community, communion, joint participation, intercourse." Others give similar definitions, for example, Liddell

and Scott write, "communion, association, partnership," or BDAG puts it, "close association involving mutual interests and sharing, association, communion, fellowship, close relationship." Thus, they all give the basic meaning of a "joint participation, association, or partnership."

If a speaker is invited to come speak on a program by a congregation, the speaker accepts said invitation, and then comes and speaks on the assigned topic, is that speaker in fellowship with the congregation that invited him to come? It should seem obvious to all that the speaker and the congregation are in fellowship with each other. They are jointly participating in the work the congregation planned. They are having a partnership in that planned work. That, my brethren, is fellowship.

There could be exceptions to this partnership but those are exceptions and not the rule. If a speaker comes with the express intent of opposing the congregation and its teachings, then it is obvious that the speaker is not in partnership with them. If a speaker came and exposed the sin of the congregation, then everyone would know that the speaker and congregation are not in fellowship. The speaker has separated himself from the inviting congregation.

If a congregation invites more than one man to come speak on a program, excluding the exceptions, each one they invite are in fellowship with said congregation. Thus, if congregation "B" invites brother "A" and brother "C" to speak on their program, congregation "B" is in fellowship with both brethren "A" and "C." There are some brethren who have argued that

the two speakers in this situation, "A" and "C," are not in fellowship. They claim that the two speakers are simply speaking on the same program but speaking on the same program does not imply fellowship. A rule of logic is that if A = B, and B = C, then A = C. Thus, if brother "A" is in fellowship with congregation "B," and congregation "B" is in fellowship with brother "C," then brother "A" is in fellowship with brother "B." This fact is inescapable.

Some will point to the fact that in years past (does not happen often today), preachers were invited to speak at a Denomination. Would that make the preacher in fellowship with that Denomination? I am sure we all know of situations where the invited preacher was in fellowship with the denominational group. However, in most of the cases, the preacher is going into the Denomination with the express intent of exposing their error. He is going to address the very points that distinguish the New Testament church from the denomination. By doing so, they have made a distinction between themselves and that Denomination showing they are not in fellowship with each other.

Another question that often arises is attending such a program (not speaking on it but simply attending it). Does the attendance at a program imply fellowship? Attendance does not imply fellowship.

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Michael Hatcher, Editor

They are not jointly participating by simply attending. There might be multiple reasons to attend, and one might do something to show they were in fellowship, but attendance alone would not do so. They might be simply there to find out what is being done (taught and

practiced). Speakers are participating; attendees are not, they are only there listening to those who are participating.

Sadly, there are many today who have no real concern for their fellowship practices. They ignore the fellowship implications and when

someone is courageous enough to point them out, then they will castigate the brother for pointing them out. Brethren, we really need to take care with the brethren we use and fellowship, and make sure it does not compromise us.

MH

Continued from Page 1
Hence, God's providential judgments have been executed numerous times.

None would deny that God came in judgment upon the inhabitants of Jerusalem in AD 70 through the Roman armies under the direction of General Titus (Mat. 24:4-35). We are not discussing these localized judgments through the passing of time and history; we are discussing the final judgment day of God.

"For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil" (Ecc. 12:14). These things did not happen in AD 70. Yet, King and his duped disciples insist that it did. The only discernible difference between the false doctrine of Max King and John Calvin that I can see is a difference of time. Calvin insists that all men were eternally lost or saved before the foundation of the world. All men are in that predestined number of the elect or the non-elect. The late brother Marshall Keeble pointed out that "the elect are the whosoever wills, and the non-elect are the whosoever won'ts." Max King's doctrine would have all mankind divided into those two camps of the saved and the lost dating back to Jerusalem in AD 70.

Around our house, brother Dub

Mowery is referred to as the "great sermonizer." A few years ago he sent a sermon outline to me dealing with the AD 70 theory and the "Judgment and End of the World." At one point he showed the ridiculous stance of King by stating, "Let us see whether or not it makes any sense to substitute, in the place of 'judgment,' the expression, 'the destruction of Jerusalem.'" Most faithful Gospel preachers have contrasted faithful translations of God's Word with some perversion, i.e., New International, Revised Standard, New World Translation, etc. What happens when we contrast a faithful translation with the MKV, or "Max King Version" of the Scripture?

"[T]hou shalt not kill; and whosoever shall kill shall be in danger of the **judgment**" (Mat. 5:21). "Every idle word that men shall speak, they shall give account thereof in the day of **judgment**" (12:36). "For we shall all stand before the **judgment seat of God**" (Rom. 14:10). "For we must all be made manifest before the **judgment-seat of Christ**" (2 Cor. 5:10). "And inasmuch as it is appointed unto men once to die, and after this *cometh judgment*" (Heb. 9:27). Peter writes of angels that sinned "to be reserved unto **judgment**" and of the "unrighteous under punishment unto the day of **judgment**" (2 Pet.

2:4, 9). Now, go back and read each passage substituting "*the destruction of Jerusalem*" as per Max King. The passages are now ludicrous and nonsensical. A well-known rule of hermeneutics states that when you correctly define a term, you may substitute the definition for the term itself, and the doctrine you are teaching will make perfect sense. In this instance it makes no sense at all.

Do the same with other passages using *judgment, the day of the Lord, that day, appointed day, day of the Lord Jesus, the last day*, et al. The more passages that you study, the more laughable this heresy becomes. However, you then recall that souls are in the eternal balance (Acts 17:31; Rom. 2:5; 1 The. 5:2; 2 Tim. 4:1; Heb. 9:27; 1 Pet. 4:17-18; Rev. 20:12-14). It is no longer laughable, but lamentable.

"The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent" (Acts 17:30). But, what is the motive for repentance? Paul goes on to say that the Lord "hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

Now, here is a question for Max

King and all the “King’s men” to consider. If the final judgment took place in the Jerusalem destruction of AD 70 and all men have already been judged, then why should I repent? There is no way they can honestly answer that question. I asked several Kingites that very question and they adamantly refused to give an answer. Let us apply brother Mowery’s reasoning one more time to when Paul preached that message of repentance in Acts 17. Paul preached to those Athenians the message of repentance. Why? Well, because Jerusalem, hundreds of miles away, will be destroyed in AD 70. Can you not see how utterly unrelated that is to the subject of repentance? Again, would the destruction of local Jerusalem cause Felix to tremble (Acts 24:25)? Ask yourself the question, why that coming destruction would cause him to be terrified? The final judgment of God’s Word is universal

in its scope and not limited to the demise of one local city!

Let us consider one more time the difference between plural and singular as used by our Lord in Matthew 24-25. When does the Lord address the local destruction of Jerusalem, and when does He address His coming in the final judgment?

He speaks of “**those days**” (24:19). He states, “except **those days**...**those days** shall be shortened” (24:22). The Lord then mentions “the tribulation of **those days**” (24:29). The great watershed verse is 24:34: “This generation shall not pass till all **these things** be fulfilled.”

Step over the great divide as His focus leaves Jerusalem and shifts His attention to His second advent. “But of that **day and hour**” (24:36), “ye know not what **hour**” (24:42), and “in such **an hour**” (24:44). Then he spoke of “in a **day**...and in

an hour” (24:50).

Max’s mendacious meanderings shall cause untold souls to be lost in the ages of eternity. People are being condemned or justified daily by their response to truth versus error. Let us always stand with the truth of God’s holy Word. “Yea, let God be found true, but every man a liar; as it is written, That thou mightest be justified in thy words, And mightest prevail when thou comest into judgment” (Rom. 3:4).

Works Cited

- King, Max R. *The Spirit of Prophecy*. Warren, OH: Parkman Road Church of Christ, 1971.
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The Bible and Young People

Franklin Camp

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works (2 Tim. 3:15-17).

Is it not significant that this exhortation was given to a young man? While it is true that Timothy was an evangelist, the application of these verses is far broader. In verses 13-14, Paul had

said that “evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*.” No better advice can be given to young people today that Paul’s advice to Timothy.

It is unfortunate that the impression has been left today that the Bible is “an old folks” book. We have led our young people to think that they need a math book, a science book, and an English book, but not the Book

of books. This is the tragedy of our day. In some ways, young people need the Bible even more than the old. Older people have learned something because of age and experience. The School of Hard Knocks has contributed some wisdom of age. Of course, they had to pay the price to obtain this wisdom, and in most instances they would had been better off if they had followed divine wisdom and had missed some of the heartaches that have been the price tags of what they learned. Then, again, the older a person gets, the more serious life

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Saturday, June 13

9:00 am Exposition of Daniel 7:13-14 Charles Pogue
10:00 am The Prophecy of Joel Bruce Stulting
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Lunch Break

1:00 pm Exposition of Luke 20:27-40 Harrell Davidson
2:00 pm Exposition of 2 Thessalonians 2:1-12 Johnny Oxendine
3:00 pm Open Forum

Dinner Break

7:00 pm The Nature of Prophecy Jerry Brewer
8:00 pm Word Studies Refuting RE Daniel Denham

Sunday, June 14

9:00 am The End of the Law of Moses Michael Hatcher
10:00 am The Establishment of the Kingdom Gene Hill

Lunch and Dinner Break

1:00 pm The Grave of Judaism Doctrine Doug Post
2:00 pm The Bible's Teaching of Spirit and Soul Regarding Man Lee Moses

Monday, June 15

9:00 am Allegory of Sarah and Hagar (Galatians 4:20-31) Jess Whitlock
10:00 am Sin-Death Doctrine of RE Daniel Denham
11:00 am Exposition of John 5:24-29 Charles Pogue

Lunch Break

1:00 pm Exposition of 1 Thessalonians 4:13-18 Johnny Oxendine
2:00 pm Old Testament Texts Misused by RE David P. Brown
3:00 pm Open Forum:

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7:00 pm Interpretation of Figurative Language David P. Brown
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Tuesday, June 16

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10:00 am Does Revelation Prove RE? Doug Post
11:00 am Exposition of Acts 2:29-36 Dub McClish

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becomes. This is an advantage that young people do not have. Furthermore, the attitudes that are formed in youth live to ripen in old age. There is no book equal to the Bible in forming the right kind of attitudes. Young people need to know it to help them build the right kind of attitudes that, in turn, will mold their lives.

Young people need the Bible because it is the book of life. The Bible offers life at its best. While it offers life at its best, it also shows life at its worst. Life—if it can be called life—without the Bible is only existence. If young people are to live rather than merely exist, they need the Bible.

There are some things that are right because they are in the Bible. Baptism is right because it is in the Bible. If the Bible did not teach baptism, it would not be right. However there are also some things in the Bible because they are right. They would be right if the Bible did not mention them. God put them in because they were right. For example, read Proverbs 23:29-35. Here is a warning that is true about drinking. No better description of an alcoholic has ever been given. All you need to do to see that this warning is true is to find an alcoholic, and you have the picture described by Solomon.

The Bible is the story of sin and redemption, but the story of sin and redemption would not be complete without young people. Abraham is the father of the faithful, and most recognize his place in God's plan of redemption. Abraham would not be complete without Isaac. Abraham's faith reached its zenith,

but not without the cooperation of Isaac. Read Genesis 22. The promise of Abraham was passed on down to Jacob, but the story of Jacob's place in the line would not be complete without the young man Joseph. Friendship is a priceless thing. When the Bible would picture friendship at its best, where did God turn to find an example? The example was not found among the aged, but between two fine young men. The friendship of Jonathan and David is selected by God to show friendship at its best. But this friendship was based on the principles that only the truths of God can provide.

The account of David and Goliath has come to be only something to tell children, but it is far more than that. It is an example of young people with faith and courage at their best. Goliath said of David, "for he was *but* a youth" (1 Sam. 17:42). David was a young man called on to a man's job. The old folks had failed. David did not decide that God and religion were not worthwhile just because it was not doing the old folks any good. David knew that the answer to the *fix* God's people were in was not in throwing away faith in God and deciding that life was without purpose. David decided to demonstrate, but not in the kind of demonstration that is taking place among headline hunters of our day. David demonstrated that he believed in something, but that something he believed in was based on his knowledge of God that came by the Word of God. David would show that we are what we believe. His faith was active. David demonstrated that

it pays to be obedient to parents. He was where he was because he was obeying his father. Had he disobeyed his father, he would have missed one of the great opportunities of his life. David demonstrated that he was willing to accept a challenge that older people were afraid of. He was not brash and offensive. He asked questions, got the facts together, and coupled them with his faith in God to win a mighty victory. David demonstrated that though he was young, he did not want to "I am not hurting the cause of God" and leave it at that. He did not want others to hurt it. David demonstrated that he was willing to risk his life for what he believed. His faith was worth living and dying for. David demonstrated that he would not be discouraged. He was criticized, but the Word of God helped him to handle the criticism. David demonstrated that he was submissive to authority. King Saul made numerous suggestions, and David was willing to listen, even though some of Saul's advice was foolish. David never complained. In the right way he convinced Saul that his faith in God and a sling with a few stones was the way to defeat Goliath. What an example for youth today!

Young people need the Bible today to enable them to become wise without becoming fools. "The fool hath said in his heart, *There is no God*" (Psa. 14:1). The pressure is on youth today to obtain an education, but more of it is education without God. Education without God does not bring wisdom; it only produces fools. Paul said, "knowledge puffeth up" (1 Cor. 8:1). *Puffeth* means

“to swell up.” Learning what does not include the Bible produces swelled heads not wise heads.

Young people need the Bible so they will be able to hold down a job instead of a job holding them down. There is so much emphasis placed on material things today that there is a grave danger that the soul will be forgotten in this mad rush. Multitudes have no time for God or their soul today because their jobs are holding them down. The Bible will enable the young people to put first the kingdom of God and then have time to let God help them take care of all these things (Mat. 6:33).

Young people need the Bible to enable them to live in the world rather than the world living in

them. The Bible is the only book that can fill the vacuum within to keep the world out. The inside is not going to stay empty long. It will be filled with something. David said, “Thy word have I hid in mine heart, That I might not sin against thee” (Psa. 119:11).

The Bible does not fail to compliment young people. God knew the problems that young people have and to compliment young people. God knew the problems of young people have and have offered the answer with which to solve them. “I have written unto you, young men, because ye are strong, and the word of God **abideth in you**, and ye have overcome the wicked one” (1 John 2:14). Young people, as well as old, have to battle the wicked

one. The only armor that is sufficient to win the battle is that which is provided in the Bible. To be prepared for the battle of life, young people must have the Word of God abiding in them. Nothing else will take its place. Any substitute will mean ruin and defeat.

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Defender

"I am set for the defense of the gospel"

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Realized Eschatology or Realized Error?

(Is the Second Coming Yet to Come or Did It Happen in AD 70)?

Jess Whitlock

The Doctrine Defined

The end of the Jewish world *was* the second coming of Christ... There is no time period between the fall of Judaism and the second coming of Christ. They are synchronous events time-wise... We are in the eternal kingdom of Christ, and instead of being in *last days* we are in *eternal days*, world without end (Eph. 3:21). A world that is without end cannot have "last days".... There is no scriptural basis for extending the second coming of Christ beyond the fall of Judaism.... Those who insist on a literal, bodily return of Christ miss the true meaning and import of these prophetic predictions concerning the return of Christ. It is his coming in power, glory, and victory over his enemies. This coming or appearing (epiphany) was not the reshowing of physical form, but rather a visible manifestation of a *hidden divinity* by the deed and power of fleshly Israel's devastation (King 81, 105, 107, 108).

There you have it in Max King's own writing that the Second Coming of Christ occurred in the destruction of Jerusalem in AD 70. Do not become alarmed. Remember that Don Preston has attested of

the Second Coming of Christ that it is "*not a key issue.*"

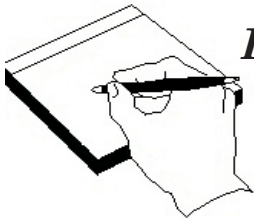
The Doctrine Defended

Max King and his mendacious followers simply take denominational error and dress it up in new garb. James Stuart Russell attempted to show that the Scriptures taught the Second Coming of Christ "with its connected and concomitant events" i.e., the resurrection of the dead, the Judgment Day, the end of the world, etc., all took place during that first century destruction of Jerusalem and thereby the downfall of Judaism. Russell wrote, "We conclude that the Parousia, the resurrection, the judgment, and the last day, all belong to the period of the destruction of Jerusalem" (561, 126). That book made its debut in 1878 without the author's name attached. Nine years later, in 1887 another edition of the same book appeared, but this time with Russell's name attached. He admitted that his work had not met with "ready concurrence" which is a simple way of saying that from a scriptural viewpoint his work had

been a big flop! Brother King must have missed that admission. Listen again to Max King: "There is no scriptural basis for extending the second coming of Christ beyond the fall of Judaism" (105). Again, "The second coming of Christ is associated with numerous events... such as the judgment, the resurrection, the end of the world, and the establishment of the eternal kingdom" (155). Both of the writings are separated by more than 90 years; see any similarities? One would need professional help **not** to see that both authors are caught up in the same error, i.e., Realized Eschatology.

The AD 70 errorists teach that Christ and His holy apostles taught the imminent (soon to happen) final return of Christ was right around the corner. Yet, Christ Himself declared that He did not know the time of His Second Coming (Mat. 24:36; Mark 13:32). The angels of heaven do not know, Christ the Son did not know, **only the Father** knows that time, and oh, of course, Max King and his

Continued on Page 4



Notes From The Editor

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Hatcher

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Sissy Preachers

A *sissy* is “a person regarded as effeminate or cowardly” when used as a noun. When used as an adjective it means, “feeble and cowardly” (according to the *New Oxford American Dictionary*). God always expected those who were leading His people and proclaiming His message to be courageous.

Moses gave Joshua the charge to be courageous. “And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee” (Deu. 31:23). Then, after Moses’ death and Joshua taking over the leadership of the Israelites, God gives a charge to Joshua. In this charge God tells Joshua to “Be strong and of a good courage” (Jos. 1:6, 7, 9). God knew that Joshua could not be a sissy and lead the children of Israel into battle and in their taking the land of Promise.

Prior to Solomon becoming king, David gave him a charge to be courageous. David told him, “Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed” (1 Chr. 22:13). Then David charges his son to be strong and to build the temple he had desired to build. “And David

said to Solomon his son, Be strong and of good courage, and do *it*: fear not, nor be dismayed: for the LORD God, *even* my God, *will be* with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD” (28:20).

We can understand why a king would need to be courageous as they were charged with leading and defending the nation in various ways. One of those ways would be as they engaged in warfare against others. A cowardly man would never be able to lead warriors into battle, thus the need to be courageous as leaders.

Prophets had to be very courageous. A study of the life of any of the prophets of God would indicate a man of great courage. Consider the prophet Jeremiah as an example. As God is commissioning Jeremiah, He tells him to go to all that He will send him and to speak “whatsoever I command thee” (Jer. 1:7). God knew that it would not be an easy task, so He tells Jeremiah, “Be not afraid of their faces: for I *am* with thee to deliver thee, saith the LORD” (1:8). After telling Jeremiah that He had “put my words in thy mouth” (1:9), God tells Jeremiah his work: “See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant” (1:10). When one considers the nature of (1) rooting out, (2) pulling down, (3) destroying, and (4) throwing down prior to any building and planting, one can readily understand why there would be the need for Jeremiah to be encouraged.

Jeremiah is given a vision of a nation coming from the north

(Babylonians) who would destroy Jerusalem. They would be God’s agent in executing judgment upon the Israelites for “all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands” (1:16). So God tells Jeremiah, “Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them” (1:17). Knowing the opposition Jeremiah would have, God tells him to remain strong in the face of their opposition and persecution: “For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I *am* with thee, saith the LORD, to deliver thee” (1:18-19).

Jeremiah, even though a man of great emotions and called the “weeping prophet,” had to be a man of great courage. There is no way he could be a sissy and do the work God expected him to do. Some have characterized him as being mild, timid, and inclined to be melancholy, but those characteristics did not prevent him from being very courageous.

Preachers today have an awe-

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Michael Hatcher, Editor

some responsibility and work. Paul gives the young preacher Timothy a charge by saying: "I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:1-2). It is going to take courage for a preacher to do what he is suppose to do in reproving, rebuking, and exhorting. Sissy preachers need to get a backbone and start doing what God has commanded them to do.

We are in a life and death battle with Satan. The eternal destiny of man's soul is in the balance. Yet, we have a multitude of sissy preachers today who are afraid of entering the battle and taking a stand. They are not willing to go in and root out, pull down, destroy, and throw down. They are afraid of facing the enemy and putting the enemy to flight.

The forces of evil in this world are constantly making inroads. Wickedness of all types and sorts are being accepted by more and becoming more widespread. If you speak out about certain sins, you will be attacked on all fronts. How many preachers are like "a defenced city, and an iron pillar, and brasen walls against the whole land" against the leaders of this (and other) nations, against the religious leaders of the world, and against our own citizens. The sad fact is that far too many preachers are sissy preachers who might speak about sin in a general way, but let's not really offend too many people.

Denominationalism in all its forms is ultimately a tool of Satan. Those who are in denominations

are going to be lost eternally in the torments of hell. Any and all denominations are the same and they are working against God and right. They teach erroneous doctrines regarding everything from the church, the organization of the church, the worship of the church, the terms of entrance into the church, etc. They are accepting immorality at an alarming rate. They have simply acquiesced to the demands of Satan and the world. (Their ecumenical attitude regarding doctrinal matters ultimately leads to their ecumenical attitude regarding moral matters; the same will be true of those in the church.) Yet, we have many sissy preachers who simply refuse to combat denominationalism and are having fellowship with them more all the time. Years ago brethren complained to preachers to not offend their denominational friends, and these sissy preachers started giving in to cowards demands. Thus, they refused to name the denominations by name so we could be considered kind and gentle toward the workers of Satan. By doing so, we could then be accepted by the denominational world and have the same end as they.

We have raised up a generation of sissy preachers who stick their proverbial finger in the air to find out which way the wind is blowing and you can be sure to find them going with the wind. They want to make friends with everyone (they would with the devil himself if the wind was blowing that way). If a brother strongly exposes error, these sissy preachers jump all over the brother. Recently, there have been some brethren exposing the fellowship errors of some "breth-

ren in high places." The accusations have been well documented and proven to be true. There is no mistake regarding these fellowship errors. Instead of examining the evidence, accepting the truth, and acting upon the truth, these sissy preachers jump on the one exposing the fellowship errors of the men associated with several works (schools of preaching, programs, etc.). Surely, as one brother said years ago, these works are too important to loose. Many sissy preachers simply do not want to get into the fray lest they lose the support of those brethren in error. So they sit back and do nothing. Seems like I remember a nation that failed to come to the aid of the Lord's people: "Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty" (Jud. 5:23). They did not actively support the enemies of the Lord's people, they simply did not help them in their time of need.

Our universities and schools of preaching are now putting out more and more sissy preachers instead of Jeremiahs. They will compromise to get their jobs at larger congregations with larger pay and then will go in and instead of rooting out, pulling down, destroying, and throwing down, they will go in and play pat-a-cake with the devil. The Lord's church is more interested today in having their ears tickled than in standing strong for the Lord and His Word. Preachers need to go in reproving and rebuking. The church of Christ needs some more Jeremiahs today and less sissy preachers.

MH

Continued from Page 1
duped disciples know. The apostles Paul and Peter taught that the Lord's coming again would be like the coming of a thief (1 The. 5:1-2; 2 Pet. 3:10).

The Doctrine Defeated

There is the theory of evolution. There was the theory that the earth was flat. There was the theory that the moon was made of cheese. We have all heard about the "big bang" theory. We can now add to these the AD 70 theory that Christ returned in the AD 70 destruction of Jerusalem. What an impressive host of false prophets can be found among the date-setters for the Lord's return.

In AD 52 Paul warned of those who said that the day of Christ is "at hand" (2 The. 2:2-3). In AD 67 Paul marked Hymenaeus and Philetus who said the resurrection was past (2 Tim. 2:17-18). In almost every century from the first century until now there have been false date-setters for Christ's return: Pope Vitalian II (1000), Pope Innocent III (1284), Martin Luther (1600), J. Lilch (1798), John Wesley (1836), William Miller (1843, 1844, 1845, 1881, 1889, 1896, 1934), Charles T. Russell (1874, 1878, 1914, 1918), Joseph Smith (1891) and Jehovah's Witnesses have assigned over 70 dates to be the final coming and, to save face, announced He came again invisibly in 1914. After Joseph Smith's miscalculations Judge Rutherford wrote a book in 1920, *Millions Now Living Will Never Die* (1925). Not learning from the past, Herbert W. Armstrong (1936), Billy Graham (1952), Nathan Knorr (1975), Pat Robertson (1982), Hal Lindsey, author of *The Late Great Planet Earth* (1988

and 1995), Jerry Falwell (2000), Harold Camping (Sep 6, 1994; May 21, 2011; Oct 21, 2011) all showed themselves as false prophets by such date setting. Max King and this whole host of failed prophets need to be reminded that "when a prophet speaketh in the name of Jehovah, if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken: the prophet hath spoken it presumptuously, thou shalt not be afraid of him" (Deu. 18:22). Do not fear!

In their own words, the AD 70 heretics advocate that the final coming of Christ took place with the destruction of Jerusalem in AD 70. Many folks, hearing this for the first time think this must be some kind of a joke. Not so, these contumacious Christians are serious in this error. Realized Eschatology asserts that the coming of Christ, the resurrection of the dead, the judgment day, and every spiritual blessing made available took place in AD 70. Max King wrote, "Prophecy found its complete fulfillment in the second coming of Christ, and now may be regarded as closed and consummated" (65).

"And while they were looking stedfastly into heaven as he went, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven shall so come in like manner as ye beheld him going into heaven" (Acts 1:10-11). The return of Christ will be a visible, literal return just as was His ascension a visible, literal ascension. Even Max King and all the "King's men" will admit that Christ was not seen a literal, visible coming at the de-

struction of the holy city in AD 70.

"To the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand" (2 The. 2:2). From the erudite pen of the late brother William S. Cline:

Thus, in this chapter Paul corrects the misapprehension that the Lord was about to come at once. ...a report had been spread to the effect that "the day of the Lord" was "just at hand."... Paul had taught them correctly and he did not want any false teaching on the subject to confuse their minds (211).

The Greek construction has Paul referring to the idea of something that was imminent. I have often wondered just how the apostle Paul and my Lord would deal with the AD 70 heresy of today? It is my conviction that their teaching would remain unaltered.

Our Lord taught, "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come" (1 Cor. 11:26). Why do we observe the Lord's Supper on the first day of the week (Acts 2:42; 20:7)? It is a proclamation of the death of our Lord "**till he come.**" *Till* is a constant reminder to Christians that Christ did **not** come in the first century. If Christ did come in AD 70 then the church should have ceased observing the supper of the Lord many centuries ago. I have heard that some AD 70 groups consistently **do not** observe the Lord's Supper today. While I do not agree with their damnable doctrine, I do admire that they are at least consistent with King's erroneous view.

The destruction of Jerusalem and the Second Coming of Christ

are two entirely different events. At Christ's Second Coming the dead will be resurrected (John 5:28-29; 1 Cor. 15:50-54), all men will be judged (Mat. 25:31-46; Jude 15), and all the righteous will be caught up to be with Jesus forever (1 The. 4:17). None of these things occurred in AD 70. Nowhere is this truth more forcefully illustrated than in Matthew 23:37 through 25:46. In context Christ deals with two separate events: the coming destruction of Jerusalem and His Second (final) Coming. If you can tell the difference between singular and plural usage of words then you can easily see the watershed verse of demarcation is Matthew 24:35. The late brother J. T. Marlin encouraged me to mark Matthew 24 in this fashion: "tell us, when shall **these things** be?" (3, 6, 8), "in **those days**" (19, 22 [twice], 29), and "**these things**" (33). Remember the watershed verse is verse 35. Now, watch this: "But of that **day and hour**" (36), "for ye know not on what **day**" (42), "for in an **hour**" (44), and "the Lord of that servant shall come in a **day**...and in an **hour**" (50). Second graders are taught to distinguish between

plural and singular usage of words. Kingites must refuse to recognize such common sense hermeneutics. Jesus said, "Marvel not at this: for the **hour** cometh, in which all that are in the tombs shall hear his voice, and shall come forth" (John 5:28-29).

The uninspired writings of Ignatius, Justin the Martyr, and the *Didache* all teach the future Second Coming of Christ. Let us ask, exactly when did the early church so apostatize in teaching that the Lord's final coming did not take place in AD 70? Where is the controversy in inspired writings? Where is the controversy in uninspired writings? The only controversy in the Scripture is when men inspired of the Holy Spirit dealt with those who were teaching the resurrection is past or that the Lord Jesus had already come or that His coming was imminent in the first century (1 Tim. 1:20; 2 Tim. 2:17-18; 2 The. 2:1-2).

The AD 70 coming of Christ was **local** (Mat. 24:16), the Second Coming of Christ will be **universal** (25:32; Acts 17:30). The AD 70 coming instructs the disciples to **flee** (Mat. 24:16), but in His Second

Coming disciples and sinners shall **gather before Him** (25:32; 2 The. 2:1-2). The AD 70 coming was judgment on the **Jewish nation** (Mat. 23:37-38), however, the Second Coming will be on all the **righteous and unrighteous** (25:46) in **judgment!**

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Endnote

Let me highly recommend a lecture delivered by Stafford North at the O.C.C. lectures. Don K. Preston was present and I was present also. You can download his powerful presentation at: <www.oc.edu/faculty/stafford.north>.

Evant, TX

A Parable: Defrauding the Life Insurance Company

Tim Smith

There once was a man whose family was in financial trouble. He needed money and he needed it fast. The house was in foreclosure, he was three months behind with the car payment, the power was set to be disconnected in two days and there was no food for the kid's supper. Things had been bad before, but never like this! Whatever was

he to do? He had seen the news reports about the homeless living in boxes and under overpasses, but he never thought he would be one of them! How would he explain things to the family? And his parents—they would be so ashamed.

As it happened, though, it was Wednesday evening and he thought we might as well drive the

car to Bible Study...probably for the last time. So he showered and dressed and loaded the family in the car and off they went. As they entered the building he noticed that everyone was being directed into the auditorium for a guest speaker. He and the family took their normal pew and awaited the beginning of the evening's sched-

40th Annual Bellview Lectures

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Refuting Realized Eschatology

Friday, June 12

| | | |
|---------|-------------------------------|---------------|
| 7:00 pm | What is RE and Its History? | Jess Whitlock |
| 8:00 pm | Partial Versus Full Preterism | Danny Douglas |

Saturday, June 13

| | | |
|----------|------------------------------|----------------|
| 9:00 am | Exposition of Daniel 7:13-14 | Charles Pogue |
| 10:00 am | The Prophecy of Joel | Bruce Stulting |
| 11:00 am | Exposition of Daniel 12 | Dub McClish |

Lunch Break

| | | |
|---------|--------------------------------------|------------------|
| 1:00 pm | Exposition of Luke 20:27-40 | Harrell Davidson |
| 2:00 pm | Exposition of 2 Thessalonians 2:1-12 | Johnny Oxendine |
| 3:00 pm | Open Forum | |

Dinner Break

| | | |
|---------|--------------------------|---------------|
| 7:00 pm | The Nature of Prophecy | Jerry Brewer |
| 8:00 pm | Word Studies Refuting RE | Daniel Denham |

Sunday, June 14

| | | |
|----------|----------------------------------|-----------------|
| 9:00 am | The End of the Law of Moses | Michael Hatcher |
| 10:00 am | The Establishment of the Kingdom | Gene Hill |

Lunch and Dinner Break

| | | |
|---------|---|-----------|
| 1:00 pm | The Grave of Judaism Doctrine | Doug Post |
| 2:00 pm | The Bible's Teaching of Spirit and Soul Regarding Man | Lee Moses |

Monday, June 15

| | | |
|----------|---|---------------|
| 9:00 am | Allegory of Sarah and Hagar (Galatians 4:20-31) | Jess Whitlock |
| 10:00 am | Sin-Death Doctrine of RE | Daniel Denham |
| 11:00 am | Exposition of John 5:24-29 | Charles Pogue |

Lunch Break

| | | |
|---------|---------------------------------------|-----------------|
| 1:00 pm | Exposition of 1 Thessalonians 4:13-18 | Johnny Oxendine |
| 2:00 pm | Old Testament Texts Misused by RE | David P. Brown |
| 3:00 pm | Open Forum: | |

Dinner Break

| | | |
|---------|---------------------------------------|------------------|
| 7:00 pm | Interpretation of Figurative Language | David P. Brown |
| 8:00 pm | Exposition of 1 Corinthians 15 | Harrell Davidson |

Tuesday, June 16

| | | |
|----------|------------------------------|--------------|
| 9:00 am | Exposition of 2 Peter 3:1-13 | Jerry Brewer |
| 10:00 am | Does Revelation Prove RE? | Doug Post |
| 11:00 am | Exposition of Acts 2:29-36 | Dub McClish |

Lunch Break

| | | |
|---------|--|-----------|
| 1:00 pm | The Olivet Discourse and Luke 17:20-37 | Lee Moses |
| 2:00 pm | The Last Days | Gene Hill |
| 3:00 pm | Open Forum: | |

Dinner Break

| | | |
|---------|---|----------------|
| 7:00 pm | The Judgment and Resurrection of the Dead | Bruce Stulting |
| 8:00 pm | Bible Doctrine of Hades, Heaven, and Hell | Danny Douglas |

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The lectureship book, *Refuting Realized Eschatology*, will be available for purchase. The price is \$25.00 plus \$3.75 for postage. The book contains 29 chapters and is a hard-cover book. Everyone will want to purchase a copy and perhaps additional copies for gifts. The books will not be mailed until after the lectures are over.

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uled activities.

One of the elders took to the lectern and said, "Brethren, it's time to begin. We have a guest speaker this evening from Montgomery, Alabama." He proceeded to give the list of the speaker's qualifications and a brief summary of his work and closed with these remarks: "And so I give you Dave Miller."

Dave Miller proceeded to speak on the subject of Marriage. Among other things he said that unless a person intends to actually enter into a biblical marriage and remain in that marriage until death the marriage is not a real marriage. Should a person desire to divorce his/her mate in such a false-

marriage that would be perfectly alright. He rambled on and on for almost an hour.

On the way home the man began to think: Now, how can I find a solution to my troubles in what the speaker said this evening? He thought and thought and thought. He finally arrived at his house and he knew that there had to be some solution for him in all of this, but he just could not figure it out. Bedtime came and everyone fell asleep but him. Awake he lay in bed and ruminated on the troubles he faced. Then it came to him!

His life was insured for well over the amount he needed to resolve his financial troubles. If he only had that money he would

be sitting pretty! But how could he get it? Then it came to him: if he committed suicide the policies would pay off. He had specifically purchased that kind—never knowing what the future might hold.

He still had the problem of being dead and therefore unable to enjoy the proceeds of the insurance policies. Then it came to him, the lesson of the guest speaker that evening. He would take his own life, but he would not really mean it! How simple it was! After all, if his intent was not to really die but rather only to defraud the insurance company then the suicide would not really count. After all, this made as much sense as the marriage lesson he heard earlier.

Dothan, AL

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A Review of *Refuting Realized Eschatology*

Gary W. Summers

At various times in the past 45 years, some brethren have been taken captive by a false doctrine which goes by several names—Realized Eschatology, Full Preterism, Max Kingism, Transdenominational Transmillennialism, and several others. The 40th Annual Bellview Lectures in Pensacola, Florida, devoted their entire 2015 book to an evaluation of this subject, and it is well worth having. The heresy aside, it is a rich study in what the Bible teaches about the resurrection, the Second Coming of Christ, and related subjects.

The opening chapter was written by Jess Whitlock, who observed Realized Eschatology (hereafter, RE) flourish in Ardmore, Oklahoma. A neighboring congregation began to teach the false doctrine there two decades ago. Pursuing that course, they now call themselves the Ardmore Family of God (7) and will fellowship many who are not Christians by the Bible's definition. Brother Whitlock set the stage for this discussion by repeating the debate proposition that Max King in 1973 affirmed against Brother Gus Nichols:

The Holy Scriptures teach that the

second coming of Christ, including the establishment of the eternal kingdom, the day of judgment, the end of the world and the resurrection of the dead, occurred with the fall of Judaism in 70 A.D. (2).

The more the reader mulls over this proposition, the more bizarre it seems. Can someone actually believe the day of judgment promised in so many passages, the end of the world prophesied of in passages such as 2 Thessalonians 1 and 2 Peter 3, and the resurrection of the dead foretold in 1 Corinthians 15 all occurred in AD 70? Yes, that is precisely what Max King and many of his followers will argue. Admittedly, this claim seems absurd on the face of it, but examining the "proof" for such a theory makes one feel as though he has entered the Twilight Zone. All of the pertinent passages related to this proposition are examined in the lectureship book.

One of the results of RE theology is that they have spiritual fellowship with those who are part of various denominations. If there were no other reason to criticize this doctrine, this one practice alone would be sufficient. Those

present for the Open Forum on Tuesday saw a video of Don Preston, who transformed the Ardmore church, saying that he expected to be in heaven with the Pentecostal seated beside him. Jess Whitlock calls attention to this departure from the faith by citing what Timothy King (Max King's son) wrote on pages 86-87 of his book, *Give Me This Mountain*:

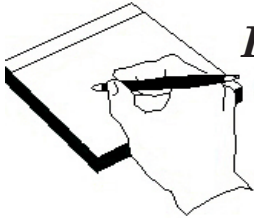
By the Spring of 1999, I knew that we needed to model something other than sectarianism. That summer for our annual conference, I invited Leigh Halliwell, an Episcopal scholar, to join our program (2).

Apparently, the belief in Realized Eschatology is more of a common bond than being baptized for the forgiveness of sins (Acts 2:38). Brother Whitlock continues with some of the outrageous statements made by Tim King on page 66 of *Give Me This Mountain*:

Adam's curse is now removed. God is no longer at war with humanity. We now are at rest (3).

A few observations are in order: (1) The Scriptures do not tie Adam's curse to the destruction of Judaism. When God cursed Adam and Eve because of their sins, Juda-

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Notes From The Editor

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Unreasonable Men

Paul, in writing to the Thessalonian brethren, requested them to pray for him and those with him: “Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you: And that we may be delivered from unreasonable and wicked men: for all *men* have not faith” (2 The. 3:1-2). While encouraging brethren to pray that they would “be delivered from unreasonable and wicked men,” Paul knew that Satan would always be at work and trying to destroy the Faith. He would place obstacles in the way to prevent the spread of the Gospel. Paul knew well what Peter stated, “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Pet. 5:8).

First, consider the words *unreasonable* and *wicked*. BDAG defines *unreasonable* as “‘not in its proper place’, ‘out of place’, it is but a short step to the metaphorical sense of something that is ‘unusual’, i.e. does not correspond to normal expectation.” Thayer states, “*out of place; not befitting, unbecoming...* in an ethical sense, *improper, wicked*.” Some later translations use the word *perverse* or *wicked* to translate the word. Then there is *wicked* which BDAG defines as “pertaining

to being morally or socially worthless, *wicked, evil, bad, base, worthless, vicious, degenerate*.” These are the types of men from which Paul is requesting to be delivered. Then men do not have faith. The definite article is before *faith* so it is a discussion of God’s Word. When men leave the Word of God, they become “unreasonable and wicked men.”

Within the context of Paul’s exhortation in 2 Thessalonians 3:1-2, we must observe the discussion in chapter 2 of the great apostasy that would take place wherein the “man of sin” would be revealed, “the son of perdition.” Paul was, at that time, restraining what was taken place (2:6-7) but that “man of sin...son of perdition” was already at work (2:7). This great apostasy would certainly be one where men were “unreasonable and wicked.” In the midst of the discussion of the “man of sin...son of perdition,” Paul mentions those who do not love the truth (2:10) because they “had pleasure in unrighteousness” (2:12). Men who do not love God’s word are men who are “unreasonable and wicked.”

Paul next discusses those who are called by the Gospel to obtain the glory of Christ (2:13-14). These are faithful brethren who are now being encouraged to “stand fast and hold the traditions” they had been taught (2:15). The *traditions* Paul mentions is the Gospel or God’s Word. Those who fail to “stand fast and hold” those traditions (the New Testament) are men who have become “unreasonable and wicked.” Thus, Paul gives us a command that we are to withdraw ourselves “from every brother that walketh disorderly, and not after the tradition which he received of us” (3:6).

Disorderly is defined by Thayer as “*disorderly, out of the ranks, (often so of soldiers); irregular, inordinate...deviating from the prescribed order or rule*.” When a soldier got out of step with other soldiers as they were marching, they were disorderly. When one deviates from God’s Word (“the prescribed order or rule”), then they are walking disorder and they are the type of men Paul desires to be delivered from, “unreasonable and wicked men.”

There are many “unreasonable and wicked men” among us today. There are so many in the government that it would be impossible to consider all of them in this short space. The recent ruling by the Supreme Court of the United States (they are not the actual Supreme Court) allowing homosexual marriages is a ruling by “unreasonable and wicked men.” However, that is not the only ruling and laws our government has been instituting. Our government and nation has been running to evil and has become more and more antagonistic to righteousness. Yet, “Righteousness exalteth a nation: but sin *is* a reproach to any people” (Pro. 14:34).

Denominationalism has been filled with “unreasonable and wicked men” from their beginning. These men will pervert every aspect of what God has established: the church (uniqueness, organization, worship, entrance, etc.), morality,

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Michael Hatcher, Editor

Christian living, etc. When one points out the error of their belief's they immediately show they care little about what God actually said. They have no problem ignoring, twisting, perverting, and anything else to avoid God's Word. They will then turn and attack the one who is teaching the Truth in any possible way to do so. Even though not an exact parallel, the Israelites demonstrated this attitude as they persecuted the church. We need to be delivered from the "unreasonable and wicked men" of denomination-ism.

However, we are finding more and more in the Lord's church who have become "unreasonable and wicked men" in a variety of areas. We have brethren who believe in just about every perversion of God's Word that man can imagine. Paul had to deal with brethren like this in his dealings with the Judaizing teachers. We have to deal with brethren who will twist and pervert everything, just like the denominational world.

In the lectureship this year, we had to deal with some brethren who are "unreasonable and wicked men" in refuting the AD 70 doctrine or Realized Eschatology. During the

lectureship, since they had clamored so often for a debate, Daniel Denham had propositions signed and ready to go. He was willing to affirm, "Resolved: The Scriptures teach that the general resurrection of the dead is yet future and is a bodily resurrection" and to deny, "Resolved: The Scriptures teach that the resurrection of the dead was the resurrection of the church out of the grave of Judaism and occurred in AD 70 with the destruction of Jerusalem." The debate would have to be a four-night debate with each session occurring in the same week and to be held in Michigan. We are still waiting for one of them (Steve Baisden, Holger Neubauer, or Don Preston) to agree to the debate. However, Mr. Baisden stated that he did not believe the grave of Judaism doctrine. Thus the offer was made to him to give a clearly stated, precise proposition dealing with the resurrection. Again, as I write this there has been no response in stating a proposition for debate. These men, they hold the Hymenaeus and Philetus doctrine (2 Tim. 2:17-18), have become "unreasonable and wicked men." They need to either repent of their heresy or leave the church altogether as they have

already left the truth. Truly we need to be delivered from men such as this.

Special Notice:

A certain brother has implied that we have removed a certain open forum (2012) to try and protect certain brethren or a congregation. Sadly, this brother has also become an "unreasonable and wicked" man. If we (or I) were trying to protect certain ones, then why would I have left the video on my YouTube page? The very fact that it remained there should be evidence enough to falsify this lying implication. Additionally, it had not been *removed* from the website. In the website code, we had simply misspelled a word which caused all the video links of that year to be *broken*. This brother did not give that information as it would not have been conducive to his harangue against faithful brethren. Since no one had contacted us regarding any broken links from that year's lectureship, we did not have the opportunity to correct it. It has now been corrected, however. This once-faithful brother needs to repent of his implied lie against us to everyone to whom he sent his material along with those who forwarded his material.

MH

Continued from Page 1
ism did not exist, and neither did Jerusalem. Linking the destruction of Jerusalem in AD 70 to removing the penalties God placed on the first couple is simply nonsense. So men now work without sweating? (Perhaps false teachers do.) Has death ceased? Do women have no pain in child-bearing? Assertions such as these are like saying, "The square root of an orange is 7%

because lobsters don't play basketball."

(2) God is always at war against sin; do REs really want to affirm that there is no sin today (1 John 1:8, 10)? If sin has been done away, how do we explain the presence of evil? When God destroyed Jerusalem in AD 70, did that conclude His war with mankind? The prophets spoke against the sins of all the nations. Does God no longer care

about the atrocities of ISIS, Boko Haram, and others? Was He not at war against Hitler, either? These are just a few questions and observations to show the foolishness of King's claim.

According to RE theology, the "last days" never referred to the Christian dispensation, and the Old Law was not finally removed until AD 70 (3). Equally peculiar is the claim that all prophecies

were complete by AD 70 (4), which includes the entire book of Revelation! Foy E. Wallace, Jr., believed (and some faithful brethren today agree) that the events of Revelation were fulfilled by AD 70, but their view should not be confused with King's; none of them believe in the applications King makes from this position, and a chapter later in the book deals with that fact (279-301).

Brother Whitlock closes out the introductory chapter by detailing a modern history of the popularity of this doctrine within the body of Christ beginning with C. D. Beagle (Max King's father-in-law) and continuing into this century. Then he lists many writers who have held some form of this false doctrine previously, going back to the 16th century.

The next two chapters are foundational, dealing with "The Nature of Prophecy" and the "Interpretation of Figurative Language." The reader needs to be reminded of these principles which are flagrantly abused by King and his followers. "King has 'spiritualized' the resurrection of mankind, the Day of Judgment, Heaven, and Hell" (27), which necessitates this material.

Terry Hightower did not present the "Arguments Against Realized Eschatology" that comprise 41 pages of the book (36-76) at the lectures, but it is important that the reader have this material available. All of these cannot be repeated here, but one has been chosen as a sample (although not put in the logical format as it appears on page 60). This argument relates to the idea that the Law of Moses was not fully done away with until AD 70. If Jesus was High Priest before the destruction of Jerusalem in AD 70,

then the law had to have already been changed, since He could not be High Priest under the Law of Moses. Hebrews 7:11-16 demonstrates conclusively that Jesus is our High Priest and that therefore the Old Covenant had come to an end. Several other arguments show the absolute futility and inanity of the RE position.

Daniel Denham provides a word study of several key terms to show how the words are being misapplied by RE adherents. Among those considered are the words translated "age," "world," "will," "death," and "resurrection" (77-91). This is an important study that should be read very carefully. Brother Denham had signed debate propositions that were available for RE leaders to sign during the lectures. To date, nothing has been accepted. Only two stipulations were attached. The first was that the debate be four nights in one week (which is standard) so the subject could be fully covered. The second was that it be held in one of two congregations in Michigan that support this doctrine. The reason for that is that one part of a former debate was held in Fort Wayne, Indiana, but the second part, scheduled for Michigan, never came about.

The next chapter discusses the differences between partial and full preterism, although King and his followers hold to the "full" position. This is followed by David Brown's chapter that discusses, "Old Testament Texts Misused by Realized Eschatologists." Although this one deals with Daniel 2 (and other matters), later chapters cover Daniel 7:13-14, Daniel 12, and Joel 2.

An important aspect of Real-

ized Eschatology is its "Sin-Death" doctrine. Daniel Denham sets forth two doctrines crucial to AD 70 theology. The first is "the Grave of Judaism," which a later chapter discusses more thoroughly. Max King wrote: "Judaism was the metaphorical grave of the spiritual dead out of which this resurrection took place" (324). Or as Denham put it, "the General Resurrection was the raising up of the church out of 'the grave of Judaism.'" (116). What?! Yes, RE teaches that the church was dead in the grave of Judaism, but when Jesus returned and destroyed Jerusalem, the church was resurrected. As Denham asked, "If the church was dead in Judaism, then what killed it?" (116).

The second subject raised is that of "sin-death" or "soul-death." If God destroyed "sin-death" in AD 70, then no one since then has been separated from God (Isa. 59:1-2). How absurd is such a position! One can only imagine how hard one would have to scramble to both affirm but then deny such a foolish assertion.

As one might imagine, several New Testament passages must be examined to show the truth from which REs have departed. Various writers examine the following texts: Luke 17:20-37, Luke 20:27-40, John 5:24-29, Acts 2:29-36, 1 Corinthians 15, 1 Thessalonians 4:13-18, 2 Thessalonians 2:1-12, and 2 Peter 3:1-13. In regard to this last passage, lectureship director Michael Hatcher was having a conversation about it with an RE defender. Finally, Michael said to him, "Just read the text," and the AD 70 enthusiast replied (and this is a quote): "**Simply reading the text is poor Biblical hermeneutics.**" It was pointed out that perhaps fail-

ing to read the text is probably the way they fell into this heresy.

One passage the reader might not expect to find discussed is the “Allegory of Sarah and Hagar (Galatians 4:21-31).” Most Bible students know that Paul is arguing against the Judaizing teachers throughout most of Galatians. Ultimately, he will say that those who attempt to be justified by the Law of Moses have fallen from grace (Gal. 5:4). However, just prior to that Paul is showing, via the allegory, that the Law of Moses was a fleshly covenant, just as Ishmael was born of the will of the flesh. Isaac was the child of promise, and he represents the freedom that exists in the new covenant. Yet the chart on page 230, representing RE theology has the covenant of Ishmael (Judaism) existing from Mount Sinai to the time of the New Jerusalem (AD 70). The covenant involving Isaac (Christian-

ity) goes from the cross to AD 70. Again, King has two covenants in effect at the same time—a notion which the Bible refutes.

The following chapter, “The End of the Law of Moses,” also shows the fallacy of that view. Also appropriate to this study is: “The Establishment of the Kingdom.” Another chapter deals with “The Second ‘Coming.’” How is *coming* used in the New Testament? The context must determine which *coming* is intended since there are several (which the REs must deny). The most consideration is given to the final *coming*, which also involves the Day of Judgment. A little consideration is given here as to how thin the RE songbook must be. All songs mentioning a future coming of Christ or the Day of Judgment would need to be expunged since those events already occurred in AD 70.

Also included is a study deal-

ing with, “The Bible’s Teaching of Spirit and Soul Regarding Man,” “The Judgment and Resurrection of the Dead,” and “Bible Doctrines of Hades, Heaven, and Hell.” The book contains 396 pages in all and may be ordered from the Bellview Church of Christ in Pensacola, Florida (850-455-7595). It costs \$25 plus postage and handling. A brief summary such as this one does not do justice to the material contained in the book.

Elder and song leader Paul Brantley announced a song about one’s name being in the Book of Life. If RE is true, he commented, then that Book has been out of print since AD 70. If someone were going to select a heresy, why choose an obvious error? Hymenaeus and Philetus were condemned for teaching that “the resurrection is already past” (2 Tim. 2:18). It is still heresy.

Winter Park, FL

“There’s Fault on Both Sides”

David P. Brown

We begin this article with an examination of its title. From the wording, we may correctly conclude that there are at least two opposing sides. If it were a criminal court case, there would be (1) “the defense,” comprised of the defendant’s attorney, the defendant, who is presumed innocent until proven guilty and who has entered a plea of “innocent.” (2) “The state,” comprised of the prosecution who must under the law(s) governing the case prove from adequate evidence and credible witnesses that the defendant is guilty beyond a reasonable doubt. (3) “A judge,” to preside over the court, keep order, and make

sure the trial is conducted according to proper court procedure. (4) “A jury” composed of 12 of the defendants’ peers to hear the case, draw only those conclusions warranted by the evidence, and under the law governing the case, render a fair and impartial verdict of guilt or innocence.

Could the accused receive a fair trial if the jury heard only the prosecution’s case? To ask that question is to answer it. I know of no one who believes that the defendant could receive a fair trial if the foregoing were the case. The same would be true if the jury heard only the case for the defense.

But What About Settling Differences Between Christians?

Over the years, we have observed problems arise between brethren. We have watched one side or the other, and sometimes both sides, take their differences beyond their origins and the place where their problem(s) could and ought to have been settled. For whatever reason, brethren on one side or the other conduct themselves in this manner in order to vindicate themselves and denigrate those with whom they differ as well as anyone they perceive as not agreeing with them. I remem-

ber one such case that took place many years ago. A problem arose between an elder and a brother from another congregation over a business matter. His fellow elders learned of the problem many years after the fact when a work of the church involved the brother with whom the elder had the problem. When the matter became known to the fellow elders of the elder who was at odds with the other church member, said elders made an effort to reach a Biblical solution to the problem.

Having heard their fellow elder's account of the problem they then sought to hear the side of the brother with whom their fellow elder had the problem. But, when the elder who had the strong disagreement with said brother was informed by his fellow elders that they were going to listen to what this brother had to say regarding the problem he had with their fellow elder, said elder became very angry and wanted to know if his fellow elders were calling him a liar. His fellow elders made clear to him that it was only fair that they hear the brother with whom this elder was offended, since they had listened to him. Each time they tried to reason with him accordingly, this elder would angrily react by asking his fellow elders if they were calling him a liar.

The upset elder became so angry that he sought to divide the congregation and privately set up a meeting of certain men of the congregation whom he thought would side with him in the matter. At least some of the men he invited to this meeting did not know what the meeting was about and assumed that all the elders knew about it and had called it.

One of the men invited to meet realized something was amiss and reported to the other elders what was about to happen—they were about to be ambushed by the disgruntled elder. Thus, when the other elders learned what their conniving fellow elder had planned, they came to the church building where the men were assembled in a classroom with the elder who had invited them. Instead of them going into the room with the disgruntled elder and his hand picked men, one of the elders asked the angry elder to come with him to another classroom where the rest of the elders were waiting. Therein, away from the men the disgruntled elder had personally selected, his fellow elders dealt with their embittered, deceitful, and self-willed fellow elder.

When all was said and done, it was the less than honest elder in the business deal who had not understood the nature of the business set up and the legal requirements for handling money involved therein. In that particular matter, the offended elder was the problem. He had carried a grudge for years, became embittered, and in order to have his own way was willing to destroy a congregation. This “elder” was unwilling to abide by the teaching of the Scriptures in settling the differences between him and another brother.

These kinds of sins among and between brethren have done as much harm to the church as those who actually teach false doctrine. Sadly, over the last half century we have witnessed this on more than one occasion and to one extent or the other.

We have also noticed that those

brethren involved in a problem, but who do not desire that both sides be heard, and/or they refuse to answer questions, are not brethren who desire to arrive at a Scriptural, impartial, and fair decision in solving said problem dividing them. The late and lamented brother Guy N. Woods often pointed out in the beginning of a debate that the way those debating handled questions went a long way toward declaring who was and who was not honest in dealing with such matters.

Brethren who try to keep back the other side(s), permitting only their side to be heard, are not a whit behind a court case where only one side would be permitted to present its case in a court of law, and everyone expects the jury to render a fair and impartial verdict in the case. If brethren can see in the example of a court case as described in the beginning of this missive what a travesty of justice it would be, how much more horrendous it is for brethren in the Lord to desire and work hard to keep back all but their side, expecting their brethren to make up their mind as to who is guilty or innocent in the division. What a terrible attitude such people must have. Does that kind of mess somewhat resemble the kind of trials our Lord was put through—a Kangaroo Court?

How much common sense, experience, and integrity does it take for brethren to recognize that they have made up their mind as to the guilt or innocence of brethren when they know they have heard but one side of the matter over which certain brethren are divided?

How Some Brethren Attempt to Handle Such Cases

There are those brethren who, having jumped into the middle of a fray only to realize things are not going the way they thought they would go, will seek to extricate themselves from it by declaring, “There is fault on both sides.” However, in order for anyone to charge both sides with being at fault, one must have adequate evidence and/or credible witnesses about the conduct of both sides before one can truthfully make such a bold accusation as, “I know in a given case that fault exists on both sides.” Nevertheless, if one is truly able to prove the foregoing proposition, then one is obligated to God and his brethren to do so.

We have found that those who declare “there is fault on both sides” are usually seeking a way to get out of the controversy without having to prove what they have alleged, namely, that “there is fault on both sides.” Also, such brethren do not intend to confess that they poked their nose into something that turned out different from what they thought it would. If brethren know there is fault on both or however many sides there are in a matter resulting in brethren being divided, brethren with such knowledge

must show that evidence to all before whom they have affirmed that “there are faults on both sides.” Those who declare such a statement for the purpose of extricating themselves from the trouble into which they purposely chose to walk are rarely honest and brave enough to do the right thing. All too often by their actions they prove they are dishonest cowards who are interested only in one thing—having their own way. Thus, when called upon to be open, honest, above board, and to prove their accusations, like the proverbial scalded dog, they run yelping to their den to lick their wounds and bark at anything that disturbs them. This is what all too often happens when brethren choose to launch themselves into such trouble without an honest and proper investigation of said matters.

When brethren conduct themselves as previously described, I think about what Paul said about the cowardly actions of the city magistrates of Philippi, who did not do their homework before arresting and ill-treating Paul and Silas. Having learned that they had violated Roman law, the magistrates decided to take the low road of extricating themselves from a problem of their own making. When the city magistrates sent messengers

notifying Paul that they were set free, Luke records Paul’s response to them. “But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out” (Acts 16:37). In their attitude and conduct, such fault-on-both-sides-brethren are in agreement with the thinking of the Philippian city magistrates in how they attempted to handle their illegal conduct toward Paul and Silas. They did not have the honesty to come face to face with those they had falsely accused to admit their error. Indeed, without doubt they are the kind of characters that would, in their efforts to extract themselves from a mess of their own making have well said, “there has been fault on both sides.” Any person who has charged others with wrong doing, but who will not (1) withdraw the charges because he cannot prove them, accompanying the withdrawal with the appropriate apologies to those falsely charged, or (2) set about to prove said charges in as public a manner as they were made, is a liar and the truth regarding the same is not in him.

Spring, TX

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Is Elder Reevaluation/Reaffirmation Really A Matter Of Indifference

Danny Douglas

In the last ten years there have been numerous excuses offered by brethren, who should know better, as to why the Dave Miller doctrine on the reevaluation and reaffirmation (reconfirmation) of elders does not need to be exposed, opposed, rejected, refuted, and condemned. Although there is absolutely no Scriptural authority for it, various men erstwhile known as soldiers of truth have been amazingly silent. Rather than offering Biblical refutation against it, or even attempting to present Scriptural justification for it, "they all with one consent began to make excuse." It is as if they have forgotten that silence in the face of sin is sinful! They have caved in to pressure in the brotherhood, rather than opposing it for what it really is—a false doctrine! Evidently favor among men is more important to them than the Divine charge to expose, oppose, and rebuke sin when darkness and error appear: "And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11; cf. 2 Tim. 4:1-2). Indeed, error must be rebuked, refuted, and

confuted, and efforts must be made to convince and convict those teaching, practicing, or believing it by wielding "the sword of the Spirit, which is the word of God" (Eph. 6:17; cf. Tit. 1:9-13; 2:15; Jude 22; 1 Tim. 5:20; 2 Tim. 3:16-17; 4:2).

Do Not Forget the Curse of Meroz

In the song of Deborah and Barak after the defeat of God's enemies, the Canaanites, a curse was pronounced against the inhabitants of Meroz because, "they did not come to help Jehovah when He was fighting with and for the Israelites" (Keil & Delitzsch). The Divine pronouncement was: "Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty" (Jud. 5:23). In like manner, silence is sinful when the truth is at stake!

This brings to mind those who refuse to stand up with those who are fighting with the Lord against the many errors facing the Lord's church. This includes, but is not limited to, the false doctrine of

changes agents, such as Rubel Shelly, Mike Cope, Max Lucado, Jeff Walling, and others. However, a more imminent danger to sound brethren is the influence of men who are not overtly teaching error themselves but who are bidding God speed to those who do, or to their supporters. This is a violation of 2 John 9-11 and other passages, which declare God's law on fellowship. It is an insidious danger because certain men of sound reputation, are refusing to speak out on such cutting edge issues that are slowly creeping into the church, such as Miller's elder reevaluation/reaffirmation and marriage intent doctrines. This new "unity in diversity" movement, as practiced by the Memphis School of Preaching and others, is sweeping the brotherhood, wherein men formerly known for soundness are extending fellowship to congregations, schools, and preachers, who are in violation of God's law on fellowship.

If it is their *righteousness* that forbids such brethren to oppose

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Notes From The Editor

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Traitors

A *traitor* is a “one who betrays another’s trust or is false to an obligation or duty” (Webster) or “a person who betrays a friend, country, principle, etc.” (Oxford). *Black’s Law Dictionary* defines *treason* as “attempting to overthrow the government of the state to which one owes allegiance, either by making war against the state or by materially supporting its enemies.”

The very word itself leaves a bitter taste in everyone’s mouth. No one likes or appreciates a traitor. There have been some notable traitors in history. Within the United States history, one of the most notorious traitors was Benedict Arnold. Many probably do not even know the details of his traitorous acts, yet they know the name and have associated him with being a traitor. At the beginning of the Revolution, he was a successful commander but after being scorned, he sold himself to the British and led raids against the Americans. Before the war ended, he moved to London where he died. Legend has it that on his deathbed he said, “Let me die in this old uniform in which I fought my battles. May God forgive me for ever having put on another.”

Possibly the most famous traitor was Judas Iscariot. Here was one who was an apostle of Jesus Christ, selected by Christ Himself

(Mat. 10:1-4). He was given “power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease” (10:1). He had the opportunity to spend over three years sitting at the feet of the Master Teacher. When Mary anointed the feet of Jesus and wiped his feet with her hair, Judas asked, “Why was not this ointment sold for three hundred pence, and given to the poor?” (John 12:5). Jesus rebuked him saying, “Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always” (12:7-8). Matthew records for us, “Then one of the twelve, called Judas Iscariot, went unto the chief priests, And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him” (Mat. 26:14-16). That opportunity came shortly when Jesus was in the Garden of Gethsemane a short time later. Of course when Judas saw that Jesus was condemned: “repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood” (27:3-4). He then “cast down the pieces of silver in the temple, and departed, and went and hanged himself” (27:5).

The prophet Jeremiah spoke the word of Jehovah to the people of his day. However, they did not appreciate that word and considered Jeremiah a traitor. For example in Jeremiah 26 after prophesying that God would “make this house like Shiloh, and will make this city a curse to all the nations of the earth” (26:6) the priests,

prophets, and all the people, “took him, saying, Thou shalt surely die” (26:8). Then it says, “Then spake the priests and the prophets unto the princes and to all the people, saying, This man *is* worthy to die; for he hath prophesied against this city, as ye have heard with your ears” (26:11). They considered Jeremiah a traitor, but actually he was simply doing what God instructed him to do—he was **not** a traitor. They just did not like the message God was giving them.

Today, some are considered to be traitors spiritually (even as Jeremiah) when they actually are simply doing as God instructed. When brethren transgress God’s Word and faithful brethren expose them, they are doing what God instructed. “And have no fellowship with the unfruitful works of darkness, but rather reprove [expose—NKJV] *them*” (Eph. 5:11). “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them” (Rom. 16:17). Years ago when brethren reprovved the colleges and universities among us, many other brethren considered them traitors. It was as if you can say anything against the church you wish, but do not say anything against my school. However, the schools were apostatizing and now they are almost totally devoid of any Truth. Yet, the ones who exposed the

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Michael Hatcher, Editor

schools were considered traitors by many for simply doing what God commands. We see the same thing today regarding schools of preaching and certain organizations.

There are some today who are actual traitors to the cause of Christ just like Judas Iscariot. Those who apostatize from the Truth are traitors to Christ. The Hebrews' writer states regarding those who were apostatizing to return to Judaism that "they crucify to themselves the Son of God afresh, and put *him* to an open shame" (Heb. 6:6). Peter describes false teachers who would bring in "damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (2 Pet 2:1-2). Those caught up by the false teachers and end up denying the Lord and causing the way of Truth to be blasphemed are simply traitors to Christ.

Not only would those caught up by false teachers be traitors to the cause of Christ, but the false teach-

ers would also be traitors. These traitors are worse than those who simply fall away because they are teaching such error that will cause others to fall away. "My brethren, be not many masters [teachers—ASV, NKJV], knowing that we shall receive the greater condemnation" (Jam. 3:1).

These traitors are often easy to identify for most brethren and many are marked and avoided (Rom. 16:17) by most. However, there is another group of traitors who many will not recognize as such—those who give aid and support to false teachers (the enemy). After giving the list of sins in which the Gentile nations were engaged (1:19-31), Paul then states, "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (1:32). Notice it is not simply those who engage in the sinful acts, but those who have *pleasure* in them. *Pleasure* is defined by BDAG as, "to join in approval, agree with, approve of, consent to, sympathize with." They

do not have to be engaged in the sin, just sympathize with them. The same principle is true spiritually speaking as is seen by our need to withdraw fellowship from those who are false teachers. One who fails to withdraw fellowship from the false teacher is likewise walking disorderly and is subject to have fellowship withdrawn from them (2 The. 3:6). John also speaks of such when he writes:

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).

Traitors, as was pointed out previously, often regret their decision to betray their country. Those who are traitors to the cause of Christ will regret their decision. It may not be in this life, but they will assuredly regret such in the life hereafter. Let us never be found betraying our Lord in any respect.

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Continued from Page 1
elder reevaluation and reaffirmation, why does their *righteousness* not demand their defense of it? If there is nothing to it, why not oppose those who charge Dave Miller with fatal error? Moreover, if they sincerely believe that all this is much ado about nothing, then why not attempt to set forth Scriptural arguments to correct and refute those who are in opposition to this matter of "indifference"? Furthermore, why does not the astute and articulate Dave Miller himself rise

up and defend his bizarre ideas about the eldership and marriage intent?

True men of God in the past who have been attacked for what they believed and taught were unafraid to mount the polemic platform and do battle, by laying out their logical arguments and mightily contending for their convictions in public debate. Yet, we see none of this from brother Miller and those who defend him. Why are they silent as the tomb in attempting to logically justify

a practice which heretofore is unknown among faithful churches of Christ. If it be a Scriptural and wise way to conduct congregational matters, when will his adamant supporters implement this novel idea for the eldership? When will Forest Hill (home of MSOP) and Getwell in Memphis (overseers of *Spiritual Sword*), and others, set into motion that which has brought chaos and division into the Brown Trail church of Christ, Hurst, Texas, where it has been practiced on two occasions? Hopefully, never,

but why defend and promote one who has helped to introduce it into the Lord's true church? In love, we pray that he and they will repent. Does not the Bible still say:

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple (Rom. 16:17-18).

The Bible Does Not Authorize Elder Reevaluation/Reaffirmation

Attempts have been made to justify Brown Trail's practice of the reevaluation and reaffirmation of elders because there were men in the eldership who needed to be removed. If that were the case, then God has given the church instruction whereby to remove such men, without concocting a new and unauthorized practice. Paul instructed Timothy:

Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality (1 Tim. 5:19-21).

The Bible nowhere authorizes men to rid the church of a Scripturally qualified elder simply because some members refuse to follow him, or do not perceive him to be a leader. Yet, the Brown Trail leadership and Dave Miller implemented this very thing. In the process of carrying this out, brother Miller taught the following while working with the Brown Trail church of Christ: "Not only may a man no

longer meet the qualifications, but conceivably a man could meet the qualifications, brethren, and yet not be perceived by that flock as a shepherd. Not be a man to whom they would submit themselves. Shepherds cannot lead where sheep will not follow." However, holding elders to the scrutiny of human perception would submit the Lord's church to mere human subjectivism, rather than the absolute authority of the New Testament of Christ.

The Miller philosophy, stated in his own words above, is faulty in more than one way. First, members are to submit to the eldership. No elder on his own has any authority, but collectively the elders of the congregation have authority to rule and oversee the flock (Acts 20:28; 1 Pet. 5:2-3). Second, members who refuse to submit to Scripturally qualified elders need to be rebuked and disciplined—not catered to. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17). Rather than putting Scriptural elders out of the eldership, it is the child of God who refuses to respect them and follow their lead who needs to be dealt with, and not vice versa as the Miller doctrine implies. Rather than the church rebel being responsible for his own rebellion, the Miller doctrine would hold Scriptural elders responsible for the rebel's behavior. According to this reasoning, the obedient Moses and Aaron should have been swallowed up by the earth, rather than the disobedient Korah, Dathan, and Abiram who rebelled against the

authority of God (Num. 16).

Such an idea is completely foreign to the Scriptures. According to this flawed logic, preachers to whom stiff-necked brethren refuse to listen should quit preaching, and preachers who are not perceived as Gospel preachers by men should not attempt to preach at all. Nevertheless, thanks be to God that elders, preachers, and Christians alike are found pleasing to God, not based upon human perception but upon their adherence to the word of God! Paul instructed Timothy to: "Preach the word; be instant in season, out of season," even when people would not endure sound doctrine and turn away their ears from the truth (2 Tim. 4:1-4). Gospel preachers today are to obey that same charge. Furthermore, God commanded Isaiah to keep preaching even when the people would not listen:

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without a man, and the land be utterly desolate, And the Lord have removed men far away, and there be a great forsaking in the midst of the land (Isa. 6:8-12).

Another Qualification for Elders Has Been Added

During the same sermon, brother Miller further stated: "What follows then that one of the

qualifications of a shepherd is that the membership perceives him to be such, and is willing to submit and to follow to respect and to trust.” Whether he admits to this or not, by making such a statement brother Miller added unto the qualifications for elders laid down in the New Testament. Nowhere in Titus 1 or in 1 Timothy 3 can this qualification be found—that members must perceive a man to be an elder. Some members of the church do not perceive the importance of faithful attendance, but that does make faithful attendance unnecessary. Some do not believe in withdrawing fellowship from the disorderly, but it still is required by God.

No doubt, there have been congregations with several worldly or rebellious members who did not consider a godly elder to be a true elder. Consequently, they sought to oust him from the eldership but were unable to do so, but if they had succeeded such congregations would have long gone by the wayside. Yet, had the reevaluation and reaffirmation of elders doctrine been practiced in these congregations, the carnally minded would have succeeded and the devil would have had a heyday! We are warned not to add to, or take away from the word of God (Rev. 22:18-19)!

Where Is the Scriptural Authority for Voting to Expel Godly Elders?

One might argue that there is nothing in the New Testament forbidding such a practice. However, the same argument could be made in behalf of using mechanical instruments in worship to God. Yet, there is as much Scriptural authorization for worshipping with

the mechanical instrument as there is for elder reevaluation/reaffirmation—None! We are to do all “in the name of the Lord Jesus” (Col. 3:17), that is, by His authority and according to His word.

When the Brown Trail elders first practiced this in 1990, one of the forms they presented to the membership was a “Biblical Rationale For Evaluation of Elders.” In harmony with brother Miller’s sermon, it included the following declaration:

Shepherds cannot lead where sheep will not follow. Even if a man is technically qualified to be an elder, if the membership where he attends does not perceive him as a leader whom they respect and trust, he cannot shepherd effectively (Dave Miller).

In fact, they said that an elder had to be approved by 75% of the membership whether Scripturally qualified or not. That means that 26% of the members had the power to expel a godly elder from the eldership by popular vote. Also included in the process was a statement to the members titled: “Procedure For Implementing Elder Evaluation/Selection Process.” Two of the Items stated:

3. Distribute evaluation/selection forms to the membership (April 22). Give membership one week to carefully/prayerfully evaluate present eldership as well as potential new elders and submit forms to the committee no later than April 29.

4. Tabulation of forms by the committee. Present elders must receive 75% support of those submitting forms. Individual interview appointments will be scheduled. Interviews will facilitate introspection and review biblical qualifications.

The fact is, that this practice is nothing short of an opportunity to

vote a Scripturally qualified elder out of the eldership and there is no authority for it!

Where is Brother Miller Now?

Brother Dave Miller, current Director of Apologetics Press, Montgomery, Alabama, has stated that it is not an unscriptural practice and that he would do it again. The practice known as Reevaluation and Reaffirmation of Elders was derived from change agents and liberals, whose basic problem is that they “despise dominion” (authority). Jude warns of such in Jude 8: “Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.” This hallmark of the liberal is readily seen in this false doctrine which robs the eldership of its authority.

Sadly, brother Dave Miller, whose excellent book, *Piloting the Strait*, is an effort to oppose change agents, has cast his lot with them in the practice of Reevaluation and Reaffirmation of Elders. Students of Church History are well aware of the fact that the first major departure from the faith in the early centuries of Christianity, which led to the full-blown development of the papacy and Roman Catholicism, was the destruction of the Scriptural organization of the church. God has ordained that a plurality of elders are to oversee the local church (cf. Acts 11:30; 14:23; 15:2, 4, 22, 23; 16:4; 20:17; 21:18; 1 Tim. 5:17; Tit. 1:5; Jam. 5:14; 1 Pet. 5:1).

God has vested in the local eldership the authority to carry out the work which He has charged them to do (cf. Heb. 13:17; 1 The. 5:12-13; 1 Pet. 5:1-3). Moreover, the Scripture teaches that the Holy Spirit makes overseers (elders), and

that they are to feed the blood-bought church of God, as Paul stated to the Ephesian elders: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

Conclusion

The bottom line is, that the reevaluation and reaffirmation of elders is unscriptural in nature. It is an innovation that brings subjectivism into the Lord's church. It is a process that has the potential of ruining any faithful congregation. Therefore, it cannot be sound and Scriptural.

It is shocking that some brethren,

including some who at first opposed the process, are now defending it. Brethren, we cannot defend error, and be right. There is no Scriptural authority for it. We cannot practice the reevaluation and reaffirmation of elders in the "name of the Lord Jesus" (Col. 3:17). Let us be warned about introducing practices into the Lord's church which would result in transgressing the Biblical pattern for church organization. Let us be warned:

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall

take away his part out of the book of life, and out of the holy city, and from the things which are written in this book (Rev. 22:18-19).

Let us also remember that if we do not abide in the doctrine of Christ, then cannot have the Father and the Son:

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).

Mt. Pleasant, TN

A Letter from Torment

Charles Pogue

Dear Anita:

They wouldn't let me bring my cellphone down here with me, and how I would love to talk to you just once again. That one time I went to church with you I remember the preacher saying something about we brought nothing into this world and we can take nothing out of it. He was right about that. I got here without even any clothes. There's not even a pencil and paper down here so I am having to imagine writing this letter to you, and hope that somehow my thoughts will reach you. The only thing I would like to have more than a pen and a piece of paper right now is a drink of water, but there is no water here, only fire and darkness all around.

It is agonizing in these flames, but the strange thing is, nothing

is consumed. The pain makes me think that I know how the bush must have felt that time when God talked to Moses from it. You used to say how God talked out of that bush, and that it is important to listen to God. I used to gripe that you were trying to push your religion down my throat, but I can tell you right now, being pushed is a sight better than burning. I told you there was no way you could ram religion, church, salvation, and stuff like that down my throat, but what I would give if not only my throat, but my heart had been as open as I am sure my grave was. If that had been the case, knowing what I know now, I would have listened to you.

I'm not composing this message though just to talk about me and the misery I am in. I was

always proud to have you as my wife and to have you by my side, even though I didn't always do a good job of showing it. If I could just talk to you once and say just a few things to you now one of them would be to beg you to please not come here. I know you must be grieving, and that is the thing that is really troubling me. Maybe if I had not had that last drink or two, I could have told the middle of the road from that big oak tree, and I'd still be there with you and the kids. I wish I had never had that first drink. I don't mean that night, either, I mean ever!

But back to the grieving; please, sweetheart, don't let your grief stand in your way of avoiding this place. Don't even ask the question why did this happen, because it might do something to weaken

that faith you were always talking about. And, whatever you do, don't blame God. I'm here not only because I made decisions that resulted in me leaving you behind there, but decisions that got me just what I deserved. It isn't God's fault. So, whatever you do, don't grieve for me so much that you say I don't want to go to the trouble of living that Christian life that I wish I had lived now. This place isn't worth all of the bad ways I treated both God and you.

Do you remember that one time I went to church with you that I mentioned a while ago? You didn't know it then, but the sermon almost convinced me when the minister started talking about how Jesus bore all of our sins, and then he asked the question that since God loved us so much how could we fail to show our appreciation to Him and not obey Him and live like we should? Not only do I wish now that I had told you how I felt, I wish I had done something about it. I think about that every time I try to look about me and see what this place looks like, but my eyes meet nothing but eerie blackness and darkness. I think about it every time the word water crosses my mind and about the comfort of our bed at night after a long day's work. There is no comfort here, only agony, pain, and loneliness—and thirst. Oh, the thirst! If there were such a thing as last night, here, I would tell you that I cried myself to sleep last night thinking about you. The truth is the tears have been just like the pain; they never stop.

What I am saying dear wife is that if I had everything to do

over again, I wouldn't be here, and I don't want you or any one of our three kids to end up here, either. I said there is darkness here, but there is one exception to that. There is one place I can see. At least I think I can see it: It may just be my imagination. Whichever it is, it is a long way off on the other side of a real wide empty space. I think on the other side of it I can see some of those old people you went to church with—the ones who died years ago. They are smiling and happy. The place where they are is as bright as the noonday sun, while mine is darker than it was in that cave we went through that time, and they turned the lights off. Remember that? I see them over there all happy, and they never seem to be sick or appear to have any trouble of any kind. I guess that must be that place of paradise you always said you were headed for. Well, that is where I want you and Bobby, Taylor, and Angie to go, and not to end up here where I am.

Last night—well not last night, there are no days and nights here, only nights. Anyway, some time ago I got to thinking about that time your mother tried to talk to me about my soul. That's what she called it. I answered her real harshly and told her to mind her own business. I never did treat her right after that and she knew it. Even though I avoided her most of the time she kept trying to be nice to me. How I wish I could tell you to tell her how sorry I am and how right she was, but then there are a lot of things I would say to a lot of people if I could. But that will never be.

Dear Anita, I am worried

about Bobby. He's a teenager now, and I now know the example I set for him was not a good one. I was getting him to skip your worship to go fishing with me a lot. You didn't know this, and I know he would never tell you, but out there in that boat we would have a beer or two together, and that crowd he has been running around with will surely keep him on the wrong path that I, his own father, started him down. I can't talk to you or to him, all I can do is exist in the terrible state of anxiety, and pray, yes I said pray, that he doesn't go down the same road I travelled, and end up at the same destination. Can you imagine, yeah, I guess you can imagine how bad it will be if I am responsible for him ending up here with me, instead of with you in that other place where I know you are going.

I guess that is about all I have to say except for one more thing about that time I went to church with you. I remember one verse now from that sermon. I can't quote it. I never did know much about the Bible you know. But I remember it said something about it wouldn't be of any good to anybody to gain everything in the world and lose his own soul. Then it asked the question what would somebody give in exchange for his soul? I know the answer to that question now, it's nothing! I hope you never forget that, nor let your sorrow over your knowledge that eternal torment is my sentence grieve you so much that you despair of the good woman you are, leave that good life you've always lived, and join me here in this horrendous place. Please don't!

Stilwell, OK

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Dangers Emanating from Christian Colleges

A. L. Harbin

I hope I shall not be misrepresented on what I shall say, and I do not intend to be misunderstood. I am a friend of all the schools, in spite of their faults. I think none of them would deny having plenty of faults, or that there are plenty of dangers connected with them.

Anything that has much power is dangerous: fire, electricity, and dynamite are examples; but a thing that has no power is worthless. Hence, to say a thing is dangerous is not saying that it is bad. There are dangers, emanating from religious journals, "preachers' meetings," and even the church. In Acts 20:30 Paul said to the elders of one congregation: "And from among your own selves shall men arise speaking perverse things to draw away the disciples after them." And, of course, there are dangers emanating from Christian colleges.

To honestly consider these dangers is not being unfriendly to the schools, and to speak warning words is not a deed of disparagement but an act of kindness. Being then a staunch friend of Christian education, I now proceed to a discussion of some of those dangers.

The Danger of Softness and Compromise in Doctrine

Most college professors have devoted their time to literary achievements to the neglect of a careful and thorough study of the Bible, also neglected is their study of its enemies and their "methods of approach." Many of these teachers thus become predisposed to weakness and softness in doctrine and are ill-prepared to meet the temptations along that line that are so soon to be encountered. To maintain the best standing, a school must stay in the good graces of other institutions. A strong stand against their errors does not bring such favor, neither does it make the school popular among students. Hence, there is a strong temptation to compromise and a corresponding definite tendency toward softness in doctrine to maintain good inter-school feeling and to secure large enrollment.

The Danger of Worldliness

The same principle, working through other channels, creates, or at least increases, the danger of worldliness in the church. In any college of today, athletics are likely to be over-emphasized. Compara-

tively few students are interested in a college without at least a fair showing in this field. Athletics once introduced, soon tighten their grip on students and teachers. The school's home town, which is no small factor in its support, insists on athletics in the school, and thus encouraged, students make demands and sometimes go on strikes to keep athletics going strong.

Such things chill spirituality, in some measure sear conscience at this point, and become an opening wedge to be followed by other forms of worldliness such as picture shows, cards, swimming, dancing or what have you. These things are dangerous in state schools, but in Christian colleges they are doubly dangerous. In a state institution the student may be persuaded to look upon them as a necessary evil, to be shunned as much as possible, but in a Christian school under the supervision of men who are not only members of the church but even preachers of the Gospel, he is likely to regard them as being harmless and above reproach.

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Notes From The Editor

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Judging

One of the two most well-known and misused Scriptures is Matthew 7:1 with the other being John 3:16. No doubt arguments could be made for each as being the most misused and well-known passage. Jesus simply states, "Judge not, that ye be not judged" (Mat. 7:1). I dare say that so many who spout this passage would have no idea where to find it, and certainly not the context in which it is found.

Often when someone comes up with the statement of "judge not, that ye be not judged," brethren will respond with Jesus' statement in John 7:24: "Judge not according to the appearance, but judge righteous judgment." One problem with this type of response (not that it is wrong to respond in such a way) is that it appears as if one is pitting Scripture against Scripture. Additionally, it does not help anyone understand what Jesus was saying in Matthew 7:1. However, it does show that Jesus is not condemning all judging, but if that is the case (and it is) then what does Jesus mean when He said, "Judge not, that ye be not judged"?

As with all passages of Scripture, we need to consider the context to determine the meaning. Thus, consider the immediate context with me to begin to understand Jesus' statement.

Judge not, that ye be not judged. For

with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye (7:1-5).

We first note that the type of judgment we use will be used against us. Thus, when we judge others with a harsh condemnatory type judgment, we will also be judged with a harsh condemnatory type of judgment. When we judge others without mercy and compassion, we will not receive mercy and compassion by God. The second thing we note is that Jesus is condemning those who look for the smallest sins in others (mote hunters) while ignoring their own sins. In fact, Jesus states specifically "to cast out the mote out of thy brother's eye." However, this is only to be done **after** casting the beam out of our own eye. If we ignore our own faults, then we have no right to look to others to find the smallest matters to correct in them. These are the types of judging that Jesus is condemning and of which He says, "Judge not, that ye be not judged." We have generally said that Jesus is referring to the type of judgment that is hypocritical in nature.

However, if we continue on with the context, we learn some more about the type of judging that Jesus authorizes and the type of judging He condemns. Verse 5 gives us a certain type of judging that is authorized when we are autho-

rized "to cast out the mote out of thy brother's eye." One must judge (and judge properly) to determine the mote that is in his brother's eye. Thus, Jesus has authorized this type of judgment.

Another type of judging that must be done regards those who are unworthy. Jesus said, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you" (7:6). There must be a judging of those who Jesus classifies as *dogs* and *swine*. If we are not to give what is holy and cast our pearls before them, then we must judge as to who is a dog and a swine. Those individuals who do not appreciate spiritual matters and Biblical instruction but will turn and attempt to destroy the teacher, are not worthy of being taught. We see an illustration of this in Acts 13 when Paul and Barnabas, after having taught the Jews of Antioch in Pisidia one week, come to teach the next week and Luke records:

But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles (Acts 13:45-46).

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Michael Hatcher, Editor

These Jews proved, judged, themselves “unworthy of everlasting life.” They, by their being “filled with envy” and speaking “against those things which were spoken by Paul, contradicting and blaspheming” proved that they were those whom Jesus classified as dogs and swine.

As we continue on in Matthew 7, we come to Jesus’ statement, “Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves” (7:15). There are individuals who will teach things that will cause others to be lost. Thus, we must judge (make a determination) regarding the truthfulness or falsity of what others teach. No wonder Paul stated to “Prove all things; hold fast that which is good. Abstain from all appearance of evil” (1 The. 5:21-22), and John warned, “Beloved, 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). We must judge those who teach false doctrine as “false prophets.”

Then Jesus says:

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them (Mat. 7:16-20).

While this is given in the context of the “false prophet,” it would likewise have application to a person’s lifestyle. The false prophet’s teaching will only produce evil and will not produce life. A false teacher produces only damnation; his teachings will not lead one to

eternal life. However, if we apply these principles used by Jesus here to our life, we must judge the fruit of one’s life. The way each of us lives our lives is going to produce either good fruit or evil fruit, and others are to judge relating to that fruit we produce.

In the midst of all this discussion relating to various judging we are to do, Jesus gives us another rule: “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets” (7:12). We have the obligation to judge, however our judging is not to be hypocritical, it is not to be a harsh censorious type of judgment, but it should be the type of judgment that we would want others to use on us. Let us practice the golden rule in our judging as we are to do in all that we do.

MH

Continued from Page 1

Almost without exception these things are at first only reluctantly tolerated by school authorities. Soon opposition and criticism from without the school and from within, force the management into one of two courses: either on the one hand repudiation of such practices and reform, involving more or less backtracking and apology; or on the other hand a defense of these things with its implied approval and a fuller participation in them. Usually the latter course is taken.

The Danger of Unsound Teaching

Any teacher supported by those taught is sometimes tempted to teach what is wanted rather than

what may be needed and not wanted. This principle is often seen working in the school. In 1 Corinthians 9:14 Paul said, “Even so did the Lord ordain that they had proclaim the gospel should live of the Gospel.” The Lord knew the dangers that would assail the church at this point and warned us against them. “But the Spirit speaketh expressly that in the later time some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons” (1 Tim. 4:1), and, “For the time will come when they will not endure the sound doctrine, but, having itching ears, will heap to themselves teacher after their own lusts and will turn away their ears from the truth and

turn aside unto fables.” (2 Tim. 4:3). In keeping with these warnings there has been apostasy after apostasy among the people of God. The same principle operates in Christian colleges.

To demonstrate this, I need only briefly refer to the history of modern digression. Soon after the restoration movement was launched in America, Alexander Campbell founded Bethany College in Virginia to advance the cause of Christ, to fight denominations, and to guard against digression. For a time, the school served these purposes well. Numbers of preachers went out from it to wield the Sword of the Spirit in successful combat with denominationalism

and infidelity.

Eventually, however, she drifted, gradually at first then more rapidly departed into a kind of liberalism, then into digression, and finally into rank modernism where she stands today. This process was repeated in The College of The Bible, Lexington, Kentucky. This institution was once presided over by such as men as John B. Bowman, Robert Milligan, and the great J. W. McGarvey. In spite of the work of these great men, this school followed Bethany College down the road to spiritual ruin. Hundreds of men have gone out from these schools, corrupted in doctrine and practice to sweep the Christian Church into the digression that grips them today. These two schools have helped bring about the very thing they were founded to prevent.

One does not need to be a close observer to see the beginning of the same process in our ranks today. It is a well-known fact that there has been some Premillennialism and other false doctrines taught in some of the colleges, and from some of them students and teachers have gone out to join the ranks of

Premillennialists, Digressives, and Miracle Claimers.

The Danger of College Domination of the Churches

Students and alumni are usually loyal to their school but sometimes to a degree that is greater than their loyalty to the Lord and His church. [Some schools of preaching begin hammering this into the student's heads from day one as to how they owe the school for their schooling and education—editor.] Hence three things: (1) through recommendations of older students, young and untried graduates of the school are often placed in positions of trust and responsibility where they hurt the Cause, (2) the school is sometimes placed in the budget of the church, and (3) in any controversy the preacher, his judgment swayed by “the school spirit,” is likely to champion the cause of the college against the cause of Christ. A “college preacher” ring is likely to be built up and thus the schools become a dominating force in hundreds of congregations.

How can these dangers emanate from the schools? *Emanate* means “to flow out.” The dangers flow out with the preachers that go out.

Perhaps a hundred young men have matriculated in the various Christian colleges this year, with the intention of being full-time preachers of the Gospel, an excellent purpose if for the right motive. But place these same young men, for menial and spiritual development, under teachers who are soft, compromising, worldly, and unsound, and not all but many of them will be developed in that direction.

Deceased

Editor: This article appeared in *The Bible Banner*, July 1940, edited by Foy Wallace, Jr., and while dated, it is just as applicable for today with not only the colleges/universities but also the schools of preaching in our midst today. All the colleges/universities that I am aware of that are associated with the Lord's church have long since left Biblical values. We have been witnessing the same digression among the schools of preaching taking place in the past few years as we saw with the colleges/universities a few decades ago. While these organizations at one time were of great benefit to the Lord's Cause, they have since become a bane on the church of Christ.

On Reasoning Properly

Tim Smith

(I strongly urge everyone to secure copies of Thomas B. Warren's books, *Logic and the Bible* and *When Is an Example Binding?* Both of these are published by National Christian Press. These offer the basis, in large part, upon which this study is based, and will greatly enhance your understanding of the matters herein

discussed—TS.)

It is important that we, as God's children, reason properly from the Scriptures in giving our defense of the faith that we might answer aright those who would seek a greater understanding of the Will of God and thereby seek to draw near unto Him. There are many questions posed of religious

thinkers each day, and while we do not question the sincerity of the questioners or the ones offering the answers, we think it to be tragic that different and even contradictory answers are given to the same question and no effort is made to comply with principles of sound reasoning. The idea of “Truth” is quickly disappearing

from the world—the religious world, and even from the body of Christ (the church).

Paul commanded, “Prove all things; hold fast that which is good. Abstain from all appearance of evil” (1 The. 5:21-22). *Prove* as used here means, “to test, prove, with the expectation of approving” (Vine 3:226). This passage requires everyone who would please God to test, examine, and try by comparing assertions to the evidence available from God’s Word every matter pertaining to life and godliness (2 Pet. 1:3). Having submitted each issue of life to such an examination, if it is found to be true we are to “hold fast” to it, thus we are to accept and be governed by it. If, however, upon such a consideration of the pertinent characteristics of the assertion and the pertinent portions of evidence, we should find that the deed or doctrine is not a thing which is acceptable to the Lord (that is, it is not supported by the available evidence), we are to abstain from it or have no part of it either in principle or in practice. This passage offers us basically the Biblical version of the Law of Rationality, which is otherwise stated: Draw only such conclusions as are warranted by the evidence. Peter (1 Pet. 3:15) tells us to give an “answer,” or an *apology* (as defined properly—a logical justification) to any man who asks of us a **reason** (that is, a **logical justification** of the actions in which we engage or the doctrines we believe and teach). We cannot obey either of these passages of Scripture unless we, as suggested by the title of this article, “reason properly.”

If we are seeking a proper determination concerning whether a thing or doctrine is pleasing unto God or not, we must turn to the body of evidence which is inspired of God and offered for the purpose of instructing us in such matters (1 Cor. 2:9ff; 2 Tim. 3:16-17; John 12:48; Rev. 22:18-19; etc.). The process whereby this trying and drawing of conclusions concerning the thing or doctrine is accomplished is known as logic. *Logic* is defined as “the science of the relationship of propositions (evidence) and conclusions.” In the course of **proving “all things,”** we will employ many methods, but chief among them is the formation of valid and sound arguments. *Argument* is an often misused, presumably misunderstood, word. There is a world of difference between an **argument** and a **fuss**. One **fusses** when he **wrangles** with another over a point of perceived (?) **disagreement** without precisely stating the matter of division and seeking a proper definition of the terms and endeavoring to, by use of sound arguments, change the thinking (and thereby the actions) of the other. An **argument**, properly, is the **putting together of a number of propositions** (evidence, premises) and the **drawing of a conclusion based upon that evidence.**

To use **propositions**, one must know what they are thus the following definition is offered: A proposition is a **statement which says that something either is or is not the case.** Propositions begin as **assertions**, even if they appear to be self-evidently true; that is, **absent the proper arguments and evidence to support**

them (even if all parties seem to be predisposed to accept them) technically they are in the initial setting forth of the proposition assertions as yet unsupported by proper argumentation and evidence. When putting together an argument one endeavors first to determine whether or not (that is, he takes steps to ensure that) the argument is **valid**. To say that an argument is valid is to say that **if the propositions are found to be true, then the conclusion suggested by the argument in reality does follow.** Brother Warren in the previously mentioned books suggests the following illustration of a valid argument: (1) All cars are Fords. (2) All Fords are green. (3) Therefore, all cars are green. Let us apply the rule of argumentation to this set of premises and determine whether it is a valid argument. If all cars are Fords, and if all Fords are green, it does naturally follow that all cars would be green. Since **the conclusion does follow** if the premises are true, this argument is **valid**. However, when **the matter of the truthfulness of the premises** is tested we see that, though the argument is valid, **these premises are false.** It is not the case that all cars are Fords, and it is not the case that all Fords are green. There are several makes of cars in addition to Fords, and there are many colors of Fords (and other cars also) available. So, the **premises being false**, even though the argument is valid, **it fails the test of “soundness.”** A **sound argument** is an argument which is **valid** and the **premises** of which have been **proven to be true.** Something is **true** when it properly and correctly describes

a thing as it is in **reality** (either in the past, present, or future).

It is necessary for us to understand **how the Bible teaches** things if we are to properly reason from the Scriptures. We must acquaint ourselves with the difference between **explicit teaching** and **implicit teaching**. To say that the Bible teaches something **explicitly** is to say that the Bible teaches this (or says this) **in so many words**. For example, “In the beginning God created the heaven and the earth” (Gen. 1:1). That is an *explicit* statement.

From time to time we see **two explicit statements conjoined** in the form of an **argument**. In the following example we have an explicit statement from the Scriptures coupled with an explicit statement from life: (1) Without faith it is impossible to please Him (cf. Heb. 11:6). (2) Joe has no faith. These are explicit statements, or, **they simply represent what is known to be the case**. Were we to try **to draw a conclusion** from these explicit statements, we would employ the principle of **implicit teaching**. For example: (1) Without faith it is impossible to please Him. (2) Joe has no faith. (3) Therefore Joe cannot please God. The first two explicit statements are true. We referred the reader to Hebrews 11:6 to justify number 1, and we would affirm (hypothetically) that it has been established that Joe has no faith. **If** premise number 1 is **true** and **if** premise number 2 is **true** **then** premise number 3 would naturally **follow**, and therefore **the argument is valid**. Premise number 1 is true, and premise number 2 is true, therefore premise number 3 (the

conclusion) is also true. **We may have as much confidence in the truthfulness of premise number 3 as we may have in premises number 1 and number 2**. It is **not possible** for premises number 1 and number 2 to be true and the conclusion (number 3) to be false. To deny number 3 is to deny either number 1 or number 2, or it is to deny both number 1 and number 2. The premises imply number 3 and we may properly (indeed we must) infer it to be so, because it follows and must be true if the premises are true.

The “**law of excluded middle**” must also come into play (and necessarily will, whether we recognize it or not) in our quest for the truth concerning the issues of life. Simply stated, the “law of excluded middle” is: **Every precisely stated proposition is either true or not-true** (false). An example of a precisely stated proposition would be: Tom is either white, or not-white. We would, in *proving* this, need to go about the business of **defining** who is meant by the name *Tom*, and we would then define *white* specifically. If these definitions are proper, there will be **no middle ground** between “white” and “not-white.” We then would **compare** the characteristics of Tom with the definition of *white* and draw the conclusion that Tom is either white or not-white. We must be careful to properly define our terms, and we must **avoid** the temptation to overreach and grow careless in our statement of the premises and definitions. An example of such an error would be: Tim is either white or black. Such is an **imprecisely stated proposi-**

tion, for there are more choices (possibilities) than just white or black. He may be white, he may be black, or he may be Hispanic, Oriental, or any one of a number of other *colors*, but he either “is” or “is not” any one color.

Let us set forth an argument in an effort to illustrate the principles of **validity, soundness, explicit teaching, and implicit teaching**, and let us do it in terms that apply to all men. Let us take the explicit statement of John 3:5: “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” By “born of water and of the Spirit” we mean baptism in water (cf. Acts 2:38; 1 Cor. 12:13; 1 Pet. 3:21). By “kingdom of God” we mean the church (Mat. 16:18-19, wherein Jesus used kingdom and church interchangeably). By “cannot enter” we mean that he is refused admittance into. Let us take also the explicit statement—Billy has not been born of water and of the Spirit. Now let us put this into the form of a logical argument complete with a conclusion: (1) Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. (2) Billy has not been born of water and of the Spirit. (3) Therefore, Billy is not in the kingdom of God. Is this a valid argument? If it is the case that entrance into the kingdom of God is predicated upon being born of water and of the Spirit, and if Billy has not been born of water and of the Spirit, then it would follow that Billy is not in the kingdom of God. It is, then, a valid argument. To test the soundness of the argument we have only to determine if our premises are true, and upon ex-

amining John 3:5 and Billy's life we determine that the premises are true. We see then that the argument is both **valid** and **sound**. The **conclusion** then **properly represents truth**, that is, it **correctly describes reality**.

Let us see another example:
 (1) Those in the church will be carried to heaven and presented by the Son to the Father (Eph. 5:25-27). (2) Sally is not in the church. (3) Therefore, Sally will not be presented by the Son to the Father in heaven. The **argument** is **valid** (the conclusion follows the premises, provided they are true). The argument is **sound** (that is, an appeal to the evidence justifies the truthfulness of the

assertions that are made, the evidence being the Bible and Sally's life). Therefore, it is true that Sally will not be carried into heaven.

Let us see another: (1) There are only two destinations awaiting all men in the after-a-while, heaven or hell (Mat. 25:46). (2) Sally is not in that number in which is headed for heaven. (3) Therefore, Sally will go to hell (if she dies in the condition in which she is in this hypothetical argument). It is a **valid argument**, the **conclusion** naturally following the premises, and it is a **sound argument**, the premises being true. Therefore, the truthfulness of the conclusion (i.e., that Sally will go to hell) is sustained.

The real purpose of this exercise has been to introduce to you the principles of sound (proper) reasoning and to urge you to seriously consider your own final destiny. Have you been born again? Are you in the church (kingdom)? Are you headed for heaven? If not, will you not hear and believe the truth (Heb. 11:6), repent of sins (Luke 13:3), confess Christ (Acts 8:37), and be properly baptized (1 Pet. 3:21)? Will you not then be faithful even unto death (Rev. 2:10)? Call on us.

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The Camel's Nose

Don Tarbet

Many remember the old Arabic fable about the Arab who wanted to take gifts to a princess, consisting of dresses and jewelry. On his way across the desert on a camel to present the gifts, he decided to rest when the sun went down, and it became very cool at night. He coiled up in his small tent and went to sleep. His camel woke him to make a request, saying, "Master, it is cold out here. Would you please just let me stick my nose in the tent with you to keep it from freezing?" The master agreed, as it would not keep himself from keeping warm. Later, the camel woke him again, this time requesting that he be allowed to put his whole head into the tent. Again, his master permitted it. Then he woke him later, saying, "Master, my front legs are cold, and I cannot get warm as long as they are cold. Would you let me put them in?" The master reluctantly agreed. This continued, until the camel was able to get his hind legs in, and then his whole body. It was soon so crowded, that the camel said, "Master, it is too crowded in here for both of us. You'll have to get out." So, the Arab was crowded out of own tent, with his gifts for the princess. The winds

began to rage, and blew his gifts of dresses and jewelry away. He could never find them to continue on his journey. There are several versions of this fable, but I like this one the best.

Today, that camel is still trying to get his nose into the tent of our government, the church, and into the lives of God's people. When the devil worked through the nation of Rome in the first century, he was able to then attack the church, and ultimately the woman's seed—individuals who were following Christ (Rev. 12:13-17). Today, he works through the camel's nose in this same order. He tries to change and gain control of nations, the church, and individuals on earth. Let us observe his progress and success.

The Camel's Nose Nationally

Nations have long oppressed their citizens through slavery and persecution. Think about the nation of Egypt that held Abraham's seed in bondage for hundreds of years. Then, there was the nation of Babylon that persecuted the Jews in Daniel's time. Later, there was the nation of Israel (the Jews) that persecuted the church in the first century, until the fall of Jerusalem in AD 70. The

nation of Rome continued the persecution of Christians for centuries. The camel got fully inside the tents of these nations.

God was concerned about the **nations** of the world, that He wanted the Gospel to be preached to them, beginning in the Jewish nation, and spreading it into all the world (Mark 16:15f; Mat. 28:18-20; Rom. 1:16; Col. 1:23). God favors the nations that adhere to His principles. "The wicked shall be turned into hell, *And* all the nations that forget God" (Psa. 9:17). "Blessed is the nation whose God is the LORD; *And* the people *whom* he hath chosen for his own inheritance" (33:12). "Righteousness exalteth a nation: But sin is a reproach to any people" (Pro. 14:34). "But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:35). There might well be the saying, "As goes the nations, so goes its citizens...or the church."

In America, as well as many other nations of the world, the camel stuck in his nose in the form of **alcoholic drink**. America is fast becoming the "drinkingest" nation of the world. God has long forbid-

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Notes From The Editor

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Words from Foy E. Wallace

Brother Jerry Brewer drew our attention to this from *The Gospel Guardian* that appeared in the January 1, 1936 issue. It was written by brother Foy E. Wallace as he discussed “The History Of The Boll Movement.” In a section under the heading, “A Question For The Neutrals,” brother Wallace wrote this:

For the “Boll sympathizers” who are all the time saying that they “do not believe the doctrine” but are neutral in the controversy and who hold the men of this movement in such fond regard that they cannot “draw the line on them” nor “cast them out”, there is yet a question. Since they have criticized the Haldeman Avenue church and the “Haldeman Preachers” and in fact all the rest of us who have fought the battle on this issue—in view of the facts presented herein, let them suggest what course should have been pursued, that could have been pursued in interest of truth and righteousness. What would you have done in the matter, brethren? Can you point out anything in this entire record that is favorable to R. H. Boll and his party? If so, it is time to cease neutrality and come to his defense. If not, it is still time to cease neutrality and come to the defense of these righteous principles for which the faithful brethren in Louisville have so uncompromisingly stood through all opposition and criticism during these years. In short, if you were in

Louisville with whom would you “play ball”—with whom would you associate? The answer to these questions will determine what your attitude should be toward these men and their movement anywhere else. “Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned and turn away from them. For they that are such serve not our Lord Christ, but their own belly: and by their smooth and fair speech they beguile the hearts of the innocent”. There is no alternative in the application of and obedience to this divine command.

Brother Brewer made an application of what brother Wallace wrote by stating, “One only has to substitute ‘Miller’ for ‘Boll,’ ‘Do not believe in Elder R&R’ for ‘Do not believe the doctrine’ and ‘Contending For The Faith’ for ‘Haldeman Preachers,’ and this would aptly describe MSOP and its coterie of toadies today.” I would add that you could also substitute *Defender* for “Haldeman Preachers.” I might also add for “Miller” “Apologetics Press” since Dave Miller is the executive director of “Apologetics Press.”

The many brethren who have been opposed to Dave Miller and the elder reaffirmation/reconfirmation (elder R&R) would ask the same question brother Wallace asked in the long ago: “what course should have been pursued, that could have been pursued in interest of truth and righteousness”? Some would say that it has been too many years since the events happened so we should ignore the sin (it makes one wonder if they would say this about others sins also?).

Others would say that it is not important enough to split the beau-

tiful bride of Christ. The Scriptures teach that we are to have peace and teaches us the importance of unity. However, unity and peace at the cost of Truth is cowardice and a stain upon the purity of the church. James says that the “wisdom that is from above is first pure, then peaceable” (Jam. 3:17). These brethren have it turned around to make James say that the wisdom that is from above is first peaceable, then pure. On other matters, most of these brethren would rightly rail against such speech.

Many have claimed that those opposing these brethren and organizations have been inconsistent. If we should admit that this accusation is true, what does it gain. Does a person’s inconsistency of sin somehow justify another’s sin? This is so reminiscent of the little child’s retort when they have been caught so they say, “You’re another!” In the child’s mind, this somehow justifies them. However, we should not be children in this. Even if I and others are the most inconsistent brethren to have ever walked the earth, it still does not justify the actions and the sermon of Dave Miller. Others have simply accused us of being radicals, evil, along with other names to besmirch our character. Again, how does that justify what Dave Miller preached and practiced? Again, even if I and others are the most radical and/or evil and/or sinful people who ever

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Michael Hatcher, Editor

walked the face of the earth, that does not justify the sin of anyone else.

Others will accuse those of us who have been opposed to Dave Miller and thus Apologetics Press as riding a hobby-horse. Do those who charge such ever ride a hobby-horse? I pray that I will ever ride a hobby-horse against sin, error, etc., and for God, Christ, the Scriptures, righteousness, etc. This is simply one specific sin which has affected the brotherhood and the sweet fellowship we once enjoyed. Were we riding a hobby-horse when we opposed Mac Deaver and his Holy Spirit baptism doctrine? (Many brethren appreciated our riding that hobby-horse but would not admit it.) Were we riding a hobby-horse when we opposed the Realized Eschatology (Max King, AD 70, Preterism, etc.) doctrine? (Again many brethren have appreciated our riding that hobby-horse but many of them will not admit such.) Also remember, sometimes

hobby-riders are right!

Then the claim is made that Apologetics Press was simply too important to allow it to fail. Simply put: man-made organizations are not too important to fail. The one organization that is too important to fail and will not fail is the church of our Lord. Whether or not those who so argue realize it or not, they are denigrating the Lord's precious body to the elevation of a man-made organization.

So again we would ask the question: "What course should have been pursued, that could have been pursued in interest of truth and righteousness"? If we cared nothing about "truth and righteousness," then we could have ignored it, or forgotten about it. However, in the "interest of truth and righteousness," we could do nothing but what we have done.

MH

Debate

The Bellview Lectureship this

year dealt with the heretical system of "Realized Eschatology." During the lectureship, we had a signed agreement from Daniel Denham to publicly debate either Steve Baisden, Don Preston, or Holger Neubauer. While the specifics of the debate offered during the lectureship did not come to fruition, there was continued negotiations being done. At this point, there are signed propositions and agreement for a debate between Howard D. Denham and Holger Neubauer.

This debate is scheduled to be held September 13-16, 2016 in South Haven, Michigan. Brother Denham will affirm and Holger Neubauer denying: "The Scriptures teach that the general resurrection is a bodily resurrection and is yet future." Holger Neubauer will affirm and brother Denham will deny: "The Scriptures teach that the general resurrection is a bodily resurrection and is not still future."

We look forward to this time of Bible study.

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den kings to drink, because it would pervert justice. Politicians and public servants, as well as private citizens are caught up in the drinking of alcoholic beverages—to their own early death, financial ruin, or loss of well-being. We have had former presidents of some of our Christian colleges to succumb to alcohol. Solomon said that those who drink alcohol are fools (Pro. 20:1). God's people are going to abstain from allowing the camel's nose to come into their lives.

Materialism has been another plague in America. People are so desperate for material gain that they

are willing to spend all of their time in employment (legal or illegal) in quest of riches (1 Tim. 6:7-10). Many years ago, some states had a "blue law," which meant that certain businesses could not operate on Sunday, which was set aside for worship and relaxation. The camel stuck his nose in the tent, and now he basically occupies the whole tent.

Several years ago, the camel stuck his nose into our **school systems**, and made our nation agree to ultimately outlaw prayer, the Bible, and the teaching of the account of creation, in our public schools, or public places. It is illegal to display the Ten Commandments in many

places in America. Little by little God and His Book have been kicked out of schools and society. America was founded on the principles of the Bible from the Ten Commandments through the teaching of Christ and the apostles, but it is fast becoming an atheistic, and agnostic nation, with the Muslim religion rapidly gaining control in many areas, in opposition to Christianity. Muslims have announced that by 2050, America will be completely Islamic—meaning that everyone will either be a part of Islam, or die. At this writing, American dollars are being spent to produce videos promoting Islam and **their** view of

“women’s rights,” while the Bible is being attacked and outlawed by our government.

In the matter of **morals**, the camel quickly stuck his whole head into the tent of our society, by causing it to approve the **abortion** of babies in America, from the early 1970s, till today—in which time multiplied millions of babies have been legally murdered in America. The claim is made that women (wanting abortion rights) have a “**right**” to do whatever they **want** to do with their bodies. **But**, it is not their “right” to do whatever they want to do with the **bodies of babies**. The unborn child is already a separate body—it just happens to be carried by another body, inside the womb of the expectant mother. It is not **her** body that is being aborted, but the body of an innocent child. That child has its own blood type, its own DNA, its own heart and brain (where there is life). To destroy an unborn child (who is innocent—having done no evil) is to shed innocent blood, which is murder—that the Lord hates (Pro. 6:16-17).

While **homosexuality** was once banned as revealed in the Bible (Lev. 18:22; Gen. 18, 19; Rom. 1:24-28; Jude 7), it is now popular, and fast becoming illegal to oppose this way of life. First, **states** started agreeing to authorize same-sex *marriages*, which lifestyle is an abomination unto God, but now the Supreme Court of the United States has legalized such nationwide. The standard of God and the Scripture, is that of a union between **male** and **female**—which is the **only** union that can reproduce human life. God did not make two roosters, but He made a rooster and a hen. Two roosters cannot reproduce baby chickens by themselves. It would be *unnatural*

for them to do so. Some say that God owes Sodom and Gomorrah an apology for destroying them because of their immorality, and then tolerating America for being as bad or worse. When God’s standard, the **Bible**, is rejected, it opens the door to any or all moral impurities.

The Camel’s Nose in the Church

Now, we can say, “As goes the nation, so goes the church.” It is disappointing, but not surprising, to hear and read about Protestant denominations endorsing homosexuals, and same-sex marriages, and Roman Catholic priests practicing pedophilia, with the support of the Vatican, in covering up of the wicked priests who love to sexually abuse young boys. We have preachers in the Lord’s church who have been caught up in adultery with women in and out of the congregation. Preachers, elders, and members of the church are more and more arguing that it is **not** sinful to divorce and remarry for other reasons than “for fornication” (Mat. 5:32; 19:9; 1 Cor. 7:11), and would welcome those to have done so, to be in fellowship with their congregations. Some congregations have even been established for the convenience of homosexuals. One preacher has even written a book endorsing polygamy, as well as approving *marriages* that the Bible condemns (Rom. 7:1-3). Some older folks, as well as young people, are skipping the “marriage license” and just moving in and “living together” in fornication, with little or no rebuke from anyone in the church, much less being disfellowshipped as the New Testament teaches (1 Cor. 5:1-13). One elder once told me that if they withdrew fellowship from every member in that fairly large congregation that had been divorced

and remarried, they would not have enough members left in the congregation to pay their electric bill.

Social drinking, and the serving of wine at weddings, is not frowned on at all in some congregations and families, while anyone who speaks against it is “old-fashioned and living in the dark ages.” My Bible **still** says that the use of alcohol is contrary to the will of God. The argument that “Jesus turned water into wine, so to drink any kind of alcoholic drink is acceptable” is because they have allowed the camel to stick his whole head into the church.

Under the guise of “women’s rights,” the camel’s nose has come under the tent, to claim equality of men and women. According to Galatians 3:27-28, men and women both have equal rights to being children of God “in Christ.” However, men and women are different physically, and women are even said to be the “weaker” vessels (1 Pet. 3:7). Women do **not** have certain **rights** that belong to men. They do not have the right to take over the headship of the home, and be over the husband (Eph. 5:23-24). Women do not have the Scriptural right to be elders or deacons in the church. They do not have the right to lead in public prayer where men are present (1 Tim. 2:8-10). They do not have the right to publicly preach and teach over men (2:12). Some argue in vain that we need to study these matters in light of “culture,” and as **it** changes, so should our thinking in the matter of “women’s rights,” such as we have with “slavery” in America. However, in 1 Timothy 2, Paul goes **on** to give divine guidelines for the man-woman relationship in the church. He states (1) that Adam was first formed (2:13), and (2) Eve was deceived in Eden (2:14). These facts

will forever be true, and they must be respected in the church today. Women have **great** talents, and they should and can be used, but only in the realm God authorizes. Paul points out there are four ranks of authority which are God, Christ, man, and woman—in that order (1 Cor. 11:3). Christian women are using their talents in many ways, and need not strive to take over man's responsibilities. In Numbers 12, Miriam wanted to have equality with Moses in the matter of the Word of God, and she was severely rebuked and punished because of it. A man (Moses) spoke to God to remove the penalty placed upon her (12:1-16). To *argue* that means that (1) God has removed the penalty from her means that God releases **all** women in **all** ages to seek equality with men in teaching the Word of God, and (2) this was in the Old Testament, and since it has been taken away, we are free from that restriction—**means nothing**, for we are still under the principles of relationship between the sexes, and under the New Testament which **still** teaches it, even though it **was** written some 2000 years ago.

Then there is the matter of “instrumental music” in worship. It is now argued that our “old arguments” that were used to oppose its use, are now outdated, and times and culture have changed. Should we quit worshiping God, or serving Jesus because they are “old”? The church stood for hundreds of years **without** use of instrumental music, because of Scriptural teaching against it, and should continue to do so, because the Scripture is still there. We shall not take time in this study to look at the well-known arguments for and against the use of instrumental music in worship, but

mainly we are concerned about the camel sticking his nose in the tent. Many congregations let the nose in by first bringing or allowing pianos or other instruments to be brought into the building for “youth entertainment,” etc., and then letting them be used in youth devotionals, and/or special worship assemblies, and then the whole camel has gotten into their tents, and they are vehemently defended.

A couple of brief paragraphs from one Keith (or Kieth) Mitchell portrays the shallowness of the logic and reasoning of those trying to promote the use of instruments in churches of Christ. Here are the two brief paragraphs.

Instrumental praise was first used by Miriam leading praise with both singing and dancing at the Exodus. It was commanded in the Law when Levitical worship was set up for the tabernacle/later Temple.

Instrumental praise (sumphona) and praise dancing are specifically endorsed by Jesus in Luke 15 where Jesus pictures the Father's House (church of the living GOD) receiving prodigal sons into fellowship.

It does not take a genius to observe that what Miriam might have done is not our authority to do the same thing today. Other than finding Moses' mother to care for Moses when Pharaoh was trying to kill all the young boys, we find very little about which we can commend Miriam in other matters. Even so, what she did in Exodus 15 was before the law of Moses was even given in the first place, and if we are to follow that, why would we even need the New Testament? Also, note that Mitchell said she was “dancing”—would that authorize dancing in the church today? Remember, that Paul said the priesthood and the law have both “changed” (Heb.

7:12; 8:13; Col. 2:14), so why bring in something that Mitchell says should be in the tabernacle or temple. We are not in the wilderness, or in Jerusalem. Then, the example of Luke 15, simply says there was “music and dancing,” and it is foolish to think that it was in a “house,” that it represents the church, or what was to be done in “Christian worship” today. Are we to assume that any time *church* is used in the Old Testament that it prophetically refers to the church? What about the house of Pharaoh? Of Israel? Of Jacob when he brought his bride into it? In the New Testament, we find that “house” may refer to the physical body (2 Cor. 5:1), and that may refer to a place where Christians can do things that they cannot do in the church (1 Cor. 11:23). Enough said! We might also note that the father instructed that a “fatted calf” be killed. Does that symbolize Christ, or does this mean that we are to revert back to the killing of calves in worship in the church today??

The Camel's Nose in Individuals

Satan obviously realizes that if he can get the camel's nose into the minds of individual Christians, he can effect some minor and major changes. This is the way the apostasy developed in the first century. Paul warned that it would begin in some places within the leadership by the elders in some congregations (Acts 20:28-30). Some individuals tried to bind the law of Moses and circumcision upon Gentiles who were converted (15:5). Various false doctrines began to be preached by some individuals that brought about a departure from the faith (1 Tim. 4:1-3). After this great apostasy, some began to see its errors, and began what they thought would

correct things—a **reformation**. This really did not work, but merely directed the error in other directions. Many of the reformers had great ideas, but they had difficulty finding enough people to follow the Scripture and avoid establishing what would become major denominations in that 16th century. With these efforts failing to stop error, many in the 18th and 19th centuries effected a **restoration** movement. Perhaps those leading in this movement were merely trying to find ways to make that old Reformation movement **work**, but it was finally determined that what **would** work was to abandon the creeds and doctrines that the reformers had developed, and **return** to the Scriptures, the writings of the New Testament (the seed of the kingdom, Luke 8:15), and bring the original church back into existence. This was effected, and recognized by the U.S. Census in 1906.

Now in the 20th and 21st centuries, the camel is sticking his whole head into the tent. One of the early appearances of his nose was by some professors of ACU and Pepperdine who began to quote from and write about some things written by a Bible Chair director in Denison, Texas. These “noses” thought it was time for a “new hermeneutic,” or to change our way of interpreting the New Testament through its direct statements, examples, and implications. The nearest to any method of change was the argument on “culture.” That failed, but some cling to it—obviously not yet realizing its silliness and failures. The camel finally got its whole head in, and its whole body in many places, to **change** the church, so as to **get along with denominations**. They are not content to go out and **start**

new denominations, but want to **change** the existing church, in its mission to be the church that began in the first century, and make it like the denominations of the world today.

Even the religious world **outside** of the church of Christ is clamoring for a change in understanding Scripture. Brian Cahill, writer for CNN, argues that “Jesus’ message of love and inclusiveness over doctrine and orthodoxy” needs to prevail, and until we start looking out for what is **good** for mankind and quit concerning ourselves with the matter of “offending God,” things will continue to go bad. (“Popular Pope, But Same Old Church,” Nov. 8, 2013). Question: Who says that what God wants for man is not what is **best** for him? God is the maker of man, and knows what is best for him. The makers of automobiles know what care the autos need, as put in the Operator’s Manual. If car owners decide they know more than the manufacturer knows, and begin to put water in the gas tank or in the transmission because it is cheaper, how long would that car be able to go down the road? Shall the car owner decide for himself what is best, or listen to the makers of the car? What many want is justification of self, to do what he **wants** to do, and avoid the consequences. It will not ever work. If enough individuals can be changed, it would effect a change in the whole church.

Some of these changes are (1) Continuing the efforts to justify adultery in the church, (2) Women’s role in church leadership, (3) Instrumental music in worship, (4) The *name* of the church, and (5) The purpose of baptism. We have already looked at most of these matters under our second point

above. Regarding the last two, we note briefly that some congregations are dropping the words “of Christ” from their signs and advertising, because it might be “offensive” to some who **do not** claim to be churches of Christ. At this point, a good study of 1 Corinthians 1:10-13 and Romans 16:16 would be in order.

Regarding baptism, who would have thought, even 20 years ago, that the time would come that some preachers among us would begin to agree with denominational preachers, that “baptism is **not** really necessary for salvation.” Our arguments that baptism **is** necessary to salvation, may be **old** (old as the New Testament itself), but they are not dead (Heb. 4:12). God’s Word still declares that salvation is not available until Scriptural baptism is performed. The camel argues that baptism does **not** save, but the New Testament still says that it is “**for**” (unto) the remission of sins, “**saves**” (1 Pet. 3:21; Mark 16:16), puts one “**into Christ**” (Rom. 6:3; Gal. 3:27), makes us “**children of God**” (3:26-27), makes us members of the body or **church** (Acts 2:41, 47; 1 Cor. 12:13, 27), brings us in contact with the **blood** of Jesus to “wash away our sins” (John 19:34; Rom. 6:3; Acts 22:16; Rev. 1:5), and is to last until the end of the world (Mat. 28:20).

In our story of the Arab letting the camel put his nose into the tent, we are reminded that as a **result**, he **lost** the dresses and jewelry that he had planned to take to the princess. What do we lose today when we let the camel stick his nose into the tent? We lose a number of things. We lose Unity in Christ, Purity of Worship, Fellowship with God and Christ, and ultimately lose our souls in hell. **Is it worth it?** It is time for brethren to wake up, and push the

camel's nose away before he takes over the tent entirely, and then goes

out and brings other camels in to take his place when he has some-

thing else to do.

Denison, TX

Where Do You Stand?

Danny Douglas

This is a common question among brethren. For example, "Where do you stand on the music question?" Or "Where do you stand on the version issue?" etc. Today, we ask everyone, including elders and preachers, "Where do you stand?"

Some Stand Back

Some brethren stand back when the truth is being attacked, although in private company they may take a strong stand. Yet, out on the battlefield they just stand back and let other brethren do the fighting. Their inaction reminds us of Moses' question to the tribes of Gad and Reuben, "Shall your brethren go to war, and shall ye sit here?" (Num. 32:6). Indeed, some brethren are content to let their brethren go to war while they just sit! Remember: The "fearful...shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8). Some declare, "I'm behind you," and in the heat of the battle you look back, and find that they are way behind you!

Some Stand in the Middle

The compromiser seeks to stand in the middle. An example of this are those who are against certain false doctrines, but who fail to stand against all who uphold the error. Another example is those who attempt to stand between the world and the church. They do not want to give up the church, nor do they want to give up the world altogether either. They attempt to "keep one

foot in the church, and one foot in the world," as it were. This is an utter impossibility according to Jesus: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.... He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Mat. 6:24; 12:30). They need to hear the question that Elijah asked Israel on Mt. Carmel: "How long halt ye between two opinions? if the LORD *be* God, follow him: but if Baal, *then* follow him" (1 Kin. 18:21). Remember that everybody's friend is nobody's friend! How can the compromiser sleep at night, or look himself in the mirror in the morning?

Some Stand Aloof

These are they who say, "I don't want to get involved," either by their words or their actions. They stand aloof when it comes to: the work of the Lord, standing for the truth, or solving problems. Their attitude is, "It is not my problem. Let someone else do it." The priest and the Levite, who did not stop to help the man fallen among thieves, simply stood aloof and did not help. The Lord does not commend them, but He does commend the Samaritan who stopped and helped (Luke 10:30-37).

The city of Meroz stood aloof when the Lord's people needed help against the enemies of God. God said of them: "Curse ye Meroz, said the angel of the LORD, curse ye

bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty" (Jud. 5:23).

Some Stand Idle

Some, as it were, "sit on the stool of do nothing and whittle on the stick of do less." In the parable of the householder, the owner of the vineyard went out to "hire labourers into his vineyard." To those who were doing nothing he said: "Why stand ye here all the day idle?" (Mat. 20:1-6). The householder represents the Lord and the vineyard represents His kingdom. We would do well to ask the idle person: "Why stand ye here all the day idle?"

Some in the church are like this. They stand (or sit) idle. They are happy to enjoy the fruits of others' labor, but they themselves will not lift a burden with one of their fingers. They are ready to criticize the efforts of others in the Lord's work. This speaks of their character. As one sister said several years ago, "An empty wagon rattles the loudest." How true! They need to remember the one talent man who was called a "wicked and slothful servant," and was cast into "outer darkness" (Mat. 25:25-30). They then need to repent!

Let us all stand on God's side, the side of truth, and labor in His kingdom. Then we will be on His side (on His right hand) in the Judgment (Mat. 25:31-34; 2 Cor. 5:10; Rom. 14:10).

Mt. Pleasant, TN

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General Letter to Congregations, Elderships, and/or Individual Brethren

Dear brethren:

It is likely that you know or know of our brother in Christ, John Lee Moses, faithful Gospel preacher. Many of you have heard him preach at the Spring, Texas, Contending for the Faith Lectures or the Bellview Lectures at Pensacola, Florida. Others have heard him preach in one or more Gospel meetings over the past few years. Additionally, some who may not have had the privilege of hearing him preach may have read one or more of the excellent articles he has written in church bulletins or chapters he has contributed to lectureship books.

He has been serving the Berea congregation (Rives, TN, near Union City) for the past year. He and his beloved wife, Kelley Jo, and their three children (Luke and Travis, twin 13-year-olds and Laina-Ruth, 8) deeply endeared themselves to this congregation in that brief period. Before that, he served as evangelist for about 8 years at Mammoth Spring, Arkansas.

Many of you have heard of the indescribable tragedy that struck this great family recently. On November 3, Kelley Jo collapsed at

home, and despite every effort to revive her at two different hospitals (Union City and Paducah, KY, 60 miles away) she never regained consciousness and departed this earth's scenes at about 6:30, November 4, at the young age of 37 years. The Commonwealth of Kentucky has performed an autopsy, but its report is not expected for another three or four weeks. The memorial service was conducted Saturday (Nov. 7) in Union City with a chairs-in-the-aisles crowd present in the spacious funeral chapel. It was the privilege of Danny Douglas and me to try to offer some words of comfort and consolation on this occasion. I am so grateful we could speak genuine words of hope concerning a blessed one who died in the Lord (Rev. 14:13). As I remarked at the memorial assembly, it still seems surreal to be discussing these matters.

Kelley Jo Goodman Moses was a beautiful woman, both inwardly and outwardly—a dearly beloved wife and mother, who has left behind a heartbroken husband and children, along with other immediate family members. She obeyed the Gospel after coming to Denton

to attend the University of North Texas in about 1998. Some of her cousins had been studying the Bible with her and recommended she attend the old Pearl Street church while she was in school here. Through that influence and through the influence and teaching of Gary Summers, Pearl St. preacher, she was baptized into Christ. This was before she met Lee, who had also begun visiting at Pearl Street, although he had not obeyed the Gospel and had no family background in the church. Gary baptized Lee soon after Kelley Jo was baptized. They then became acquainted and eventually began dating. Their courtship was interrupted—but only for a year, during which it continued by “long distance”—by Lee’s enrolling in Memphis School of Preaching. Before his second year there, they married (2001).

Besides dealing with the grief this calamity has brought to this devout brother and his family, he will be facing many challenges in days, weeks, and months to come, not the least of which will be having to assume the role of both

Continued on Page 4



Notes From The Editor

Michael
Hatcher

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Alcohol

With the holidays coming up, there is generally an upswing of the use of alcoholic beverages. All Bible believers agree that drunkenness is wrong. Notice a few passages teaching such:

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God (1 Cor. 6:9-10).

Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God (Gal. 5:19-21).

For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries (1 Pet. 4:3).

These just touch the hem of the garment as to passages teaching the sinfulness of drunkenness. However, while all agree that drunkenness is sinful, many will contend that as long as we do not abuse alcohol

(they equate abuse with drunkenness) its use is permissible. Thus, drinking alcohol in “moderation” is all right and does not cause one to sin. Is this view of moderate drinking or social drinking correct?

Authority

First, we are to be a people who seek authority for what we do. Paul, by inspiration, wrote, “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). “Whatsoever” is a universal term that includes everything. However, to show that it is all inclusive, he adds, “word or deed.” Thus, everything we do is to be done by the authority of Christ. When Jesus is asked by what authority He was acting, Jesus shows that authority resides in either God or man (Mat. 21:23-27). The only acceptable authority we have for any action is God. Thus, we would be forced to ask the question:

Where do we have authority from God to drink alcoholic beverages (social drinking)? The fact is that there is no New Testament authority for this action. Since there is no New Testament authority for it, then the action (moderate or social drinking) is sinful.

Medicinal

There are some who point to what Paul told Timothy as authority for social drinking: “Drink no longer water, but use a little wine for thy stomach’s sake and thine of-ten infirmities” (1 Tim. 5:23). There are a multitude of problems in an attempt to use Paul’s instructions here for social drinking. First, we should all realize that the Greek word translated “wine” is οἶνος (*oinos*). This word is a generic term that has reference to the juice that

comes from grapes in whatever form: while in the grape, non-alcoholic grape juice, alcoholic wine. One must assume that it is alcoholic in nature. Second, even if it is alcoholic (which cannot be proven), Paul is only prescribing the taking of medication, not drinking as a beverage. Third, we are authorized to take things medicinally (Mat. 9:12; Col. 4:14; 1 Cor. 6:19-20; 1 Cor. 4:2 etc.) that we would not be permitted to take recreationally or as a beverage. Fourth, if it authorizes drinking alcohol as a beverage, then it likewise forbids drinking water. However, those who try to use this passage to prove social drinking will never forbid the drinking of water. Fifth, in a land that drank wine routinely and in various strengths, why would it take an apostolic command before Timothy would even use it medicinally. In connection with this, it shows that Timothy limited himself to drinking water and would not use “wine” at all. Timothy was a teetotaler.

Wedding Feast in Cana

Another of the favorite arguments made in an attempt to show drinking alcohol in moderation (social drinking) is authorized comes from the wedding feast in Cana recorded in John 2:1-11. The wine provided by the family was used up. From the ruler of the feast, we learn that the people were

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Michael Hatcher, Editor

at this time “well drunk” (2:10). Jesus’ mother comes to Him and informs Him of the situation, obviously with the intent for Him to do something to remedy the situation. Jesus tells the servants to fill the six waterpots with water and then take it to the governor of the feast. Each one of the waterpots contained two to three firkins; about twenty to thirty gallons each (NKJV, ESV, NASV). Thus, Jesus made at least 120 gallons of wine for those who had already consumed what had been provided and the guests were “well drunk” (2:10).

In response to the wine at Cana, “wine” is a generic term as was previously discussed. There is no way to prove (as they must) that the “wine” at Cana was alcoholic. The reality is that the “wine” at Cana was non-alcoholic. The people there were already “well drunk” (2:10) so you would have Jesus providing at least 120 gallons of alcohol to those who were already in a “well drunk” state. Jesus would never contribute to anyone’s sin, yet if this wine was alcoholic in nature, Jesus did contribute to their drunkenness.

Additionally, the ruler of the feast declared that the wine Jesus made was “good wine.” The best wine was the wine that had no fermentation or the least amount of it. The wines of Jerusalem were commonly boiled and sweet so they were without intoxicating qualities. The boiling prevented fermentation. Thus, when the governor of the feast declared the water made into wine by Jesus as being the “good wine,” he was giving us evidence that this “wine” was non-alcoholic.

One Drink Drunk

Reason tells us that when one takes their first drink, they are one drink drunk. A brother wrote:

Take a one-ounce drink of an alcoholic beverage that is 20% alcohol and you will be as drunk as the amount of alcohol in said one-ounce drink has the power to intoxicate (toxic: poison) you. If the alcoholic beverage is 85% alcohol, then a one-ounce drink will get you as drunk as one ounce of that beverage can make you. Two drinks, and you will be “two drinks drunk.” Five drinks, and you will be “five drinks drunk.” Ten drinks, and you will be “ten drinks drunk.” Inebriation is a progressive journey. Beginning with the first drink of alcohol, as noted above, one begins to put one’s brain to sleep. And, it may come as a surprise to some, but one drink of such beverage alcohol as previously noted and it will begin to alter decision-making and motor skills. Drink enough and the brain goes to sleep—you pass out. Drink too much too fast and you die. So, “Christians” who teach that the New Testament authorizes the drinking of beverage alcohol are in actuality seeking to determine to what degree of inebriation the New Testament authorizes one to be. Now let me ask these “one drink,” “two drinks,” “three drinks,” or more drunk Christians, how much does the New Testament permit us to drink before we sin? The New Testament obligates the Christian to be “sober.” No one can drink any amount of beverage alcohol without ceasing to be sober. Those “one drink drunk Christians” who are declaring that the New Testament does not condemn them for being “one drink drunk,” or “two drinks drunk,” or “three drinks drunk,” etc. must be able to show the rest of us the degree of drunk that constitutes sin (1 John 3:4). If the “one drink drunk” brethren cannot do

this, then they cannot know for themselves what the sinful degree of drunk actually is. Being sober does not allow for any degree of drunk.

Another brother added these thoughts to the previous:

To go along with his “one-drink-drunk” line of thinking, as you begin to consume alcohol you will also be one-drink-less-sober. As you start this process of drunkenness your decision making abilities and motor skills deteriorate while your body works to rid itself of the poison you just put inside of it, you are one-drink-drunk and therefore one-drink-less-sober.

According to Ephesians 5:15-18 would we be more, or less wise, by being **any** amount drunk? Would we be more, or less wise, by being filled with **any** amount of the Spirit? To be filled with the Spirit is a process just as becoming drunk is a process. One is considered wise the other unwise. I do not believe the implication of the many verses in the Bible that warn against being a drunkard equate to “it’s ok to drink as much alcohol as you want as long as you don’t get drunk.” But if you do take one sip too many and just so happen to go from tipsy to “drunk,” then you need to repent of that sin!

Ephesians 5:18

Paul writes, “And be not drunk with wine, wherein is excess; but be filled with the Spirit.” Does this give us authority to drink some alcohol as long as we are not excessive in our drinking? Some would answer yes to that question, but does it actually teach such? When Paul uses “be not drunk,” he uses a word that by its nature is called an inchoative, inceptive, or ingressive verb. Georg Curtius sums it up well in his *A Grammar of the Greek Language* by saying, “As many of these verbs denote the beginning or coming into being, all of them are

usually called Inchoatives” (193). Thus, by the nature of the word Paul uses, he is dealing with the entrance into an action or state. Thus, Paul is not only condemning drunkenness, but also commanding us not to begin the entrance into the state. The only way one begins the entrance into the state is when he begins to drink alcohol. Thus, Paul is commanding us not to even take the first drink (which

as we have pointed out makes a person “one-drink-drunk”) because the first drink begins the process of being drunk.

Conclusion

With the holidays upon us, there is greater temptation to drink alcoholic beverages. The world is always trying to get Christians to conform to its way of thinking and its lifestyle. Drinking alcohol is one aspect of the lifestyle of the world.

Let us heed Solomon’s advice, “Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright” (Pro. 22:31), because “at the last it biteth like a serpent, and stingeth like an adder” (23:32). Remember, “Wine *is* a mocker, strong drink *is* raging; and whosoever is deceived thereby is not wise” (20:1).

MH

Continued from Page 1
mother and father to his children. Besides encountering new expenses (some completely unpredictable) resulting from the absence of a wife and mother in the home, he faces another potentially daunting practical challenge: Kelley Jo had no medical insurance. They lost their medical insurance because of “Obamacare,” and simply were unable to replace it. He is soon going to have some staggering medical bills for at least the following services:

1. EMTs and Ambulance transport to Union City Hospital
2. ER/ICU in Union City Hospital
3. EMTs and Ambulance transport to Paducah, KY, 60 miles distant
4. ICU/Cardiac Care in Paducah, KY, hospital
5. Doctors’ charges (likely separate)
6. Perhaps autopsy-related charges

In discussing these matters with Lee, it is obvious that he is embarrassed to be in a position of need, and it is against his nature to ask for or accept help—he is comfort-

able helping rather than being helped. I don’t think he would have told me Kelley Jo was not insured had I not asked him point-blank about it. The preachers who are reading this know all too well that we don’t generally have several thousand (or tens of thousands of) dollars stuffed away somewhere.

At my insistence, Lee has promised to inform me of the amounts of these bills as soon as they begin to come in. Lord willing, I will send out reports of these bills in a timely manner. Some have already begun to ask how they may help, and some have begun helping. Others may wish to wait until the tally of the bills is available. In either case, I hope elderships who receive this appeal will consider helping from the church treasury (at least one has already done so in the amount of \$1,200.00). Congregations without an eldership are also encouraged to do the same (two of which have already done so—the Berea church immediately contributed \$5,000.00, and the Northpoint church sent a check with me in the amount of \$3,000.00). And, even if the congregation where you are a member sends a check from the church

treasury, I encourage individual brethren/families to help additionally according to your ability.

The elders of the Spring, Texas, congregation have graciously offered to serve as a collection point for these funds, so that their handling will be without question. Please make checks payable to Spring Church of Christ and mark them for “Moses Account.” The church’s mailing address is P.O. Box 39, Spring, Texas 77383. I am confident that, if financially able to do so, those who know this dedicated family will want to help Lee bear this burden. With many of us working together to pull this load we can prevent its being something that compounds the tragedy of our brother’s great loss: “Bear ye one another’s burdens, and so fulfill the law of Christ” (Gal. 6:2). May we remember the Lord’s words: “All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them” (Mat. 7:12).

Let us all continue to pray for this faithful family and may we come to their aid according to our respective abilities.

*Yours in the Cause,
/Dub McClish*

2016 Spring Church of Christ *CFTF* Lectures

Fatal Error About the Holy Spirit

Wednesday, February 24 – Sunday, February 28, 2016

Elders: Kenneth Cohn and Buddy Roth

David P. Brown, Director

Wednesday, February 24

6:30 PM CONGREGATIONAL SINGING
7:00 PM The Fatal Error on Acts 2:38-39
8:00 PM The Fatal Error on Mark 16:15-20

Paul Vaughn
Wayne Blake

Thursday, February 25

9:00 AM The Fatal Error on the Promise of Holy Spirit Baptism in Matthew 3:11 and Luke 3:16
10:00 AM The Fatal Error That the Holy Spirit is the Same Person as Jesus
11:00 AM The Fatal Error on the Nature and Purpose of Miracles

Johnny Oxendine
Jerry Brewer
Gene Hill

Lunch Break

1:30 PM The Fatal Error of John Wesley's Second Work of Grace
2:30 PM The Fatal Error on the Doctrine of Being Filled With the Holy Spirit
3:30 PM Conducting the Open Forum

Daniel Denham
Jerry Brewer
Don Tarbet

Dinner Break

6:30 PM CONGREGATIONAL SINGING
7:00 PM The Fatal Error of Present Day Holy Spirit Baptism
8:00 PM The Fatal Error on 1 Corinthians 13:8-13

Michael Hatcher
Paul Vaughn

Friday, February 26

9:00 AM The Fatal Error on Joel's Prophecy in Joel 2:28-32
10:00 AM The Fatal Error on the Work of the Holy Spirit in Drawing People to Christ (John 6:44-45)
11:00 AM The Fatal Error on John 7:37-39

Bruce Stulting
Geoff Litke
Danny Douglas

Lunch Break

1:30 PM The Fatal Error on the Laying on of Hands of the Apostles of Christ
2:30 PM The Fatal Error Concerning the Holy Spirit's Inspiration of the Bible Writers
3:30 PM Conducting the Open Forum

Wayne Blake
Gene Hill
Dub McClish

Dinner Break

6:30 PM CONGREGATIONAL SINGING
7:00 PM The Fatal Error on John 3:5
8:00 PM The Fatal Error of a Direct and Immediate Leading by the Holy Spirit from the Word

Johnny Oxendine
Michael Hatcher

Saturday, February 27

9:30 AM The Fatal Error on the Doctrine of Speaking in Tongues
10:30 AM The Fatal Error on 1 Corinthians 12:13
10:30 AM The Single Woman — LADIES ONLY

Roelf Ruffner
John West
Laura Blake

Lunch Break

1:30 PM The Fatal Error of Mac Deaver on the Work of the Holy Spirit in Sanctification of the Christian
1:30 PM The Married Woman — LADIES ONLY
2:30 PM The Fatal Error That the Holy Spirit Is Not Deity or a Person
3:30 PM Conducting the Open Forum

Daniel Denham
Sue Stulting
Roelf Ruffner
Michael Hatcher

Sunday, February 28

9:30 AM The Fatal Error of John Calvin's Doctrine of Irresistible Grace
10:30 AM The Fatal Error on Spiritual Gifts

Bruce Stulting
Danny Douglas

Lunch Break

1:30 PM The Fatal Error of Special Illumination by the Holy Spirit
2:30 PM The Fatal Error of the Work of the Holy Spirit Operating Directly on the Alien Sinner in Conjunction With the Word in Conviction and Conversion

Terry Hightower
Dub McClish

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The Church and Young People

Franklin Camp

There are more young people in the world today than ever before. We have many fine young people in the church that are loyal and dedicated to the truth. We also have some that are using the young people in an attempt to restructure the church. Campus Evangelism was the first major effort to lead the young people away from the truth. Campus Evangelism was only a name to cover up what its real aim and purpose was. It was never designed to reach students on the universities with the truth. Campus evangelism no longer exists by name, but it is not dead. It has just gone underground. The principles and the practices of campus evangelism are still being advocated by many that are leading our young people astray. When Campus Evangelism threw in the towel many thought that was the end of the problem, but when seeds of error are planted, they are not so easily rooted out. Many of the errors of Campus Evangelism are still being advocated. These errors and practices will corrupt the young people in the same way that Campus Evangelism was doing.

The problem among young people in the church did not develop overnight. Some of the things that we have allowed to happen opened the door. The beginning of this problem was parents rejecting their responsibility of bringing their children up in the nurture and the admonition of the Lord (Eph. 6:1-4). Parents got so involved in the materialism of our day that they did not have the time or the inclination to do any teaching at home. The church was having classes, so just let the church take

care of the teaching of the children. It is fine for the church to have classes for young people. This will never take the place of the responsibility of parents. God never intended for the church to take over the responsibility of mothers and fathers. The church cannot do this even if it tries. It is time for the church to refuse to accept the responsibility of parents and put the parents back to seeing after their God-given responsibility! I hear and read that the church is losing its young people. I deny that it is the church that is losing its young people it is the homes that are responsible for it. We need to put the blame where it belongs. The church cannot be saddled with a responsibility that God did not give it. How can the church be blamed for the failure of a responsibility that God never gave it? In our efforts and urging to get people to Bible classes, we have forgotten to teach parents to do some *homework*. It is time that we sent parents home to do some of this work.

The church, in allowing parents to put their responsibility off on it, found a load it could not carry. Elders began to look for ways to try to do the work. This is where youth directors, youth ministers, and retreats for young people came in the door. In addition to the church trying to take over the work of parents in teaching the Bible, it was now ready for the next step. It must provide recreation for the young people. The church found it was unable to do the teaching necessary when parents gave up their responsibility, and so, to try to hold the young people, it had to get into the recreation and en-

tertainment field. Church-sponsored basketball, baseball and softball, and you-name-it teams—where is the verse of Scripture that even intimates, much less states, that this is the responsibility of the church. Timothy and Titus were young preachers associated with Paul, but with what stretch of the imagination can one conceive of Paul leaving Timothy at Corinth to organize a track team or race with the church at Ephesus, with Titus as their youth director? Or is it possible to picture Timothy carrying the young people at Ephesus on some retreat, then reporting in the Ephesus bulletin the following:

The young people at Ephesus have just experienced a new high in spirituality. Saturday night at 11:30, we blew out the lights and started spontaneous prayer, with the girls leading as well as the boys. We held hands while we prayed and you could feel the Holy Spirit working. At five minutes past twelve, we observed the Lord's Supper. It had never been so meaningful at Ephesus. Instead of passing the trays, in the old folk's way at Ephesus, we were asked to pass by the table in single file. Each passed by the table, partook of the bread and wine, then returned to his seat. Titus led us in singing while we were observing the supper. That communion service was so meaningful! Every heart was touched. Each communicant experienced renewal and forgiveness! It was beautiful and we praise God for "a full cup of blessing"! The highlight of the retreat was the speeches made by Hymenaeus and Philetus. Both of these men really know how to turn young people on! Hymenaeus discussed the subject: "Church Traditions" and Philetus discussed the "Holy Spirit

and Spontaneous Worship Services,” and really got things going. Both of these speakers really know how to talk to young people and they really laid “The Establishment” low. We are looking forward to our next retreat, to be at the Moonside Motel, on the Sea of Galilee.

-s- Timothy, Youth Director for the church at Ephesus

Lest you think that I just made this up, let me say that the report of the Ephesus bulletin was taken from bulletins that I have received. I just changed the congregation, the youth directors, and the names of the speakers at the retreat.

If we are still in earnest about following the Bible, it is time that we stopped and gave careful consideration to some of these things. Does the church have special interest groups? When will the elders employ a “Lonely Hearts Director,” a “Minister for the Sick,” and let him do the visiting for all the church? When will the church get a minister for the over-thirty group and one for the old folks? If retreats for the young people produce a spiritual high, by turning out the lights and observing the Lord’s Supper at five minutes after twelve, would not a little of this be good for the old folks? To listen to some of the youth directors and speakers on these retreats, the old folks need it worse than the young. If having the Lord’s Supper at five minutes after twelve makes it so

much more spiritual and meaningful than at ten or eleven a.m., why not arrange for the whole church to meet regularly at five minutes after midnight and observe the Lord’s Supper?

Another practice that has developed is to take the young people off somewhere on Sunday night following the regular service and have some kind of devotional. Is it out of order to ask what was wrong with the regular service? Why is the regular service good enough for the old folks, but not for the young? What scripturally takes place in these devotions that provide spirituality that does not in the regular service?

The church is the body of Christ. There are no special interest groups in the church whether they are young or old, male or female, black or white. To promote a special interest group in the church violates the unity of the church as taught in the Scriptures (1 Cor. 1:10). There is no more Scriptural basis for special interest groups in the church than there is for clergy and laity. Anything that promotes special interest groups in the church, whether it be young people, old people, or anyone else, violates the spirit of unity as taught in the New Testament.

Why cannot we let our young people be just simple Christians like all the rest? The young people can make a contribution to the cause of Christ just as older people do. They

can work beside and along with others in the church. They can grow spiritually in the same manner as the rest of the church. John said, “I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one” (1 John 2:14). It is not significant that not a single letter in the New Testament is written to young people as a group and dealing with their problems as distinct from other Christians? There are no special youth epistles in the New Testament. The instruction given to the young is right alongside the instruction given to all other Christians.

I am not opposing young people. I would be just as opposed in an effort to make a special group out of old people and corrupt them and leading them into error. If I had no interest in young people, I would never have written this article, as I know before it is ever printed that it is not going to win me any popularity, but the church and the spiritual and eternal welfare of the young.

Deceased

(Editor’s Note: The young people that brother Camp wrote about are now grown and they are the ones who are now leading the church. That possibly gives us an understanding as to why the church is heading at break-neck speed into apostasy.)

Books-On-CD

The 1988-2005, 2007-2015 books, all *Defender* issues of 1970, 1972-2014, and the weekly bulletin *Beacon* 1974-2014, along with numerous other books, tracts, and studies are available on computer disk in Adobe Acrobat Reader (PDF) format (making it useful for both Windows and Macintosh computers). The CD is completely indexed allowing searches of all the books at the same time (you can find every occurrence of a word or phrase such as “baptism for the remission of sins” in every book at the same time). The cost of the CD is only \$35 plus postage/handling fee of \$2.75 (total is \$37.75) in which you receive all the lectureship books (about \$1.25 per book) and other material. If you purchased a previous version of our CD, the upgrade price upon return of the previous CD is only \$7.75 (includes postage). Take advantage of this great offer. Order from Bellview Church of Christ.

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