

# Defender

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

*Volume IV*

*1975*



January

April

July

October

February

May

August

November

March

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September

# the DEFENDER

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

Vol. 4, Number 1

January, 1975

## The FLORIDA EVANGELISM SEMINAR-1974

ERNEST S. UNDERWOOD  
Gainesville, Florida

On the dates of August 21-24, 1974, the Florida Evangelism Seminar was conducted, sponsored by the Crossroads Church of Christ in Gainesville, Florida. This writer attended most of the sessions of the four-day period. The speeches of Lynn Anderson, Chuck Lucas, Bob Hendren, Richard Whitehead, Doug Kostowski, Harold Hazelip, and Roy Osborne were both heard and taped.



On September 15, 1974 this writer, along with five other members of the 39th Avenue Church of Christ of Gainesville, attended the evening services of the Crossroads Church of Christ to hear and tape the sermon by brother Richard Whitehead, an elder of that church. Brother Whitehead was speaking on and defending the position that a woman can lead in prayer in the presence of a man in the devotional and worship services.

This article is this writer's evaluation of both the seminar and the speech made at the Crossroads church. Capitalized words and phrases will indicate the speaker's emphasis.

The atmosphere of the seminar was emotionalized to something akin to an "ole time Oral Roberts Holiness" meeting. About the only difference was the absence of the organ with its subtle tones as found in Robert's meetings. When questioned, several of the young people expressed to me their conviction that the Holy Spirit was moving among the group, and that He was personally leading them apart from the Word. There was a general martyr complex evident in most of the speakers. The general attitude was that if one disapproved of the emotionalism and the teaching that was being done, that he either had a "low mentality" or was a "porch-sitter." A porch-sitter was described as one who would not participate, but would only be critical of "those in the road" who were doing the work. Anderson, Lucas, and Hendren especially stressed this idea.

Lynn Anderson was the first speaker. After praying, "Oh, God, that

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## DEFENDER STATUS

The Defender continued to enjoy growth during 1974. We are deeply honored by the continual stream of letters which comes in asking for the paper. Many of you have taken time to write letters encouraging us in this work. For all the expressions of gratitude and edification, we are thankful.

We distributed over 50,000 copies of the Defender in 1974 and we did it with contributions from our readers. Some of you support the paper monthly, others send in one-time contributions, and regardless of the gift, whether it be \$1.00 or \$100.00 it is needed and appreciated. We did not close out the year in the black. As a matter of fact, we were almost \$200.00 in the red! But we feel that is better than having money unused. All expenses were for (1) Paper: (2) Mailing: (3) Provision of offset printing plates; and (4) Ink. No salaries were paid. Other than the cost of the actual paper, ink and mailing, we have no expenses.

The year's financial report, with the multitude of contribu-

tions, would be too long for us to print in this paper. However, we have written each of you who have sent a contribution, expressing to you our appreciation. The basic facts are as follows;

Balance January 1974 \$     -.22

Income for 1974             \$1,250.86

Expenses for 1974         \$1,438.13

Balance, minus             \$ -187.49

Paper continues to go up. Second class postage has gone up. The Defender continues to grow. All of these simply mean it will cost us more to publish the Defender this year than last. Projected cost is approximately \$2,000.00. It is our determination, at least for another year, and we hope from now on, to not charge a subscription; but if that policy continues we will have to have YOUR help. Here's thanking you for your help in years past and in the years to come!!

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#      #      #      #      #      #      #      #      #      #
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* 1974 BOUND VOLUMES OF THE DEFENDER ARE NOW READY.... *
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the **DEFENDER**  
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*you'll sensitize every spirit here tonight and speak through me,"* he more or less attempted to defend his past actions by trying to gain sympathy from the audience. In speaking of preaching the Word he stated, *"It's from the revelation of God and when you live with that word and you just lay with that word, and you live by it and you declare it, it's going to get you in trouble, and I don't just mean with the sinners out in the world. Some of the people on the right hand are going to say, 'You didn't read that out the way it sounds like I've always heard it, you must be a liberal,' whatever that is. In Canada that is a political party. Maybe in the States too, I don't know. He had previously stated that if one stood by his convictions that his reputation would be destroyed by "those who had enough influence."*

QUESTION: Who among us, the "right hand" people, has ever attempted to mar anyone's reputation or accused them of being a liberal simply because they lived by and declared the Word? If we have such men they should be marked. Admittedly, there are those who love the Truth who will rise up and condemn by the Word: those who claim modern day visions, those who contend for fellowship with so-called "Holy Spirit filled" people, those who state that God's word is cold and lifeless, those who call the church of the Lord "a big, sick denomination," etc. When one contends for such things as these, can it be said that he is "living by and declaring" that Word? Let the reader judge. Furthermore, is brother Anderson claiming that he is unaware that there is such a thing as liberalism in the church today? Is he saying that many of the things that are being taught by men who would re-structure the church are not false, or is he saying that all the concern shown by faithful brethren about such false teachings is a laughing matter to him? What is his meaning of the statement, *"You must be a liberal, whatever that is. In Canada that is a political party. Maybe in the States too, I don't know?"* Are those who oppose liberalism doing so for political reasons?

In the course of his lesson brother Anderson used two illustrations that left the definite impression that one can be acceptable to God without obedience. These illustrations had to do with, (1) a drunken Indian, (2) a Roman soldier. In both cases, especially with the Roman soldier, brother Anderson left the impression that both men were servants of God; though in his illustrations, neither had obeyed the gospel.

Me-thinks that brother Anderson gave us the key to his overall situation when he stated, *"I'll never forget the day I really understood Jesus had washed my sins away. Man, I'd been preaching for years. I'd been an atheist for awhile during that time...and, you know, an atheist preacher is really a wretched mess."* Yea, verily! It is said of Ezra that he: (1) Determined to seek God's law, (2) then do it, (3) then teach it. (Ezra 7:10). Perhaps if brother Anderson had followed the same course he would not be upholding the false doctrine that he is now doing.

The next speaker was Chuck Lucas. Brother Lucas read several passages of Scripture that have to do with man in a sinful state. He declared that we are now living in such a time, and that we must fight the enemy. In relation to this he asked, *"Does the average Christian and the average church really understand who the enemy is and where the enemy is? I don't believe it!"* He then told us that the church in the past had been wasting her energies in fighting among the members. He stated, *"So much of the energy of the modern day church has been and continues to be fightings among brothers and sisters in Christ, rather than going out and fighting the enemy."* For proof of this statement he said, *"Listen to our sermons, read our publications, and see for yourself where our time and energies is*

being spent. Get a list of the issues of today. Look at the programs that tell us about the issues facing the church today. See what those issues are. And you'll begin to see that we're spending our time on TRIVIA; things that are IRRELEVANT in our fightings with our brothers and sisters in Christ rather than out fighting the enemy that is before us. Look at the issues that have plagued the church through the years. Read up on your church history and you'll see that we have occupied our time and energy and attention, that we have fellowshiped and disfellowshipped because of communion cups, and Sunday School literature, and humming in praise to God, and on and on we could go, MAY GOD HELP US...Certainly we must fight unbelief and false doctrine wherever it is found, whether it's in or out of the church. But the saddest tragedy of all is that most of our fighting in the church has been over matters of opinion and expediency WHERE GOD HAS NOT LEGISLATED."

The reader is urged to refer to a dictionary for the meanings of the three words that brother Lucas used. These words are: trivia, opinion, and expediency.

Brother Lucas has urged us to look at the programs, read the publications, and listen to the sermons and then realize that our time has been spent in unimportant matters. As I look over the program of the Freed-Hardeman Lectureship for the past five years I see such issues discussed as: "The Church And Fellowship," "Jesus Christ The Son Of God," "The Church Faces Liberalism," and "The Church Of Christ - Essential, All Sufficient, Indestructible, Perpetually Relevant." As I read such publications as: THE SPIRITUAL SWORD, THE DEFENDER, FIRST CENTURY CHRISTIAN, CONTENDING FOR THE FAITH, THE GOSPEL ADVOCATE, and others I see the above topics plus, "The Inspiration of the Bible," "Pentecostalism," "Marriage, Divorce, And Re-Marriage." I read of the apostasy of the Fifth and Highland church in Abilene, the "cover up" at Pepperdine, and much more. There is the instrumental music question, the theistic evolution issue, the tongues question, the virgin birth discussion, all of which are extremely important to the life of the church. Yet brother Lucas, after telling us to look at these things, tells us that they are matters of opinion, expediency, and trivia. If he is so unaware of the issues as to not know what they are, then he needs to do his homework, however, if he is aware of the issues and then contends that they are simply matters of opinion, expediency, and trivia, let the reader judge the brother's position on these doctrinal matters.

QUESTION; Has God not legislated on any of the afore mentioned matters? When God specified singing did this not exclude playing, humming, whistling, etc.? Not according to brother Lucas. To him such is but trivia and matters of opinion. Is the position that a woman can lead prayer in the presence of men a matter of trivia or opinion? Does brother Lucas believe that God has not legislated in this matter? Not only does he believe this to be a matter of opinion, but the church where he serves as the minister practices this, and publicly proclaims that such is permissible.

As brother Lucas continued his speech he claimed his "undying love and loyalty" to God's word and the church. He charged his hearers not to accuse him of not believing in God or His word. QUESTION: If he has such love and loyalty to God and His word, why does he endorse such known false teachers as Roy Osborne, Lynn Anderson, Don Finto, and suchlike? Why does he endorse and work with an eldership who openly endorses and practices false doctrine? If one doubts this accusation let him read the following statement of endorsement by one of the elders of the Crossroads church. In speaking of having the opportunity to stand and speak to his audience, brother Richard Whitehead commented, "You expect the great lessons, the great speeches to be given by the rocks and the pillars in the brotherhood, and I just want to say, brother, we've got a bunch of those rocks, a bunch

of those brothers that's been collected to bring to these seminars over the past seven years, and now this eighth seminar as you've already witnessed is a tremendous experience in sharing the minds and the hearts of so many wonderful Christians who love the Lord." Who are the "rocks and pillars" who have appeared on the program of the seminar over the past eight years? To name a few: Roy Osborne, Andrew Hairston, Bob Hendren, Jon Jones, Jim Bevis, Joe Schubert, Kent Dobbs, Alonzo Welch, Paul Breakfield, Don Finto, John Allen Chalk, and Prentice Meador. Brethren, do you count these men to be the "rocks and pillars" in the church? Pick out one of them that does not either teach or endorse false doctrine. It can't be done. One can see that both the Crossroads church and brother Lucas do endorse false teachers while all the time professing to love God. They, like those of Titus 1:16, come under the condemnation of God. Paul says in that passage, "They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate."

Brother Lucas next gives his attention to various campus works, showing that by the statistics they are not even holding their own. He then states, "We did better when God was dead than we're doing during the Jesus Revolution. And that's what's been taking place in our country in the past ten years. A spiritual revolution, a spiritual awakening. WHERE HAVE CHURCHES OF CHRIST BEEN DURING THIS PERIOD OF TIME? Well I tell you where a lot have been, sitting back criticizing the Jesus Movement and the Jesus Revolution rather than getting in there with the relevant, pure gospel message of Jesus and taking advantage of this climate and this opportunity, that's where many have been."

On the surface the above statement may sound rather good, however, let's look at the fruits of brother Lucas and the Crossroads church. Was it getting in there with the "pure, relevant message" when they endorsed and passed out by the thousands the perversion known as Good News For Modern Man? Was it the pure gospel when at another seminar sponsored by the same group the student trainees were told not to mention such words as "sin, conviction, and conversion" as they were sent forth to "witness" what Christ had done for them? Read on and see if his teaching on baptism is the pure gospel.

The following are quotations all given in the context of brother Lucas' teaching on baptism. He said, "We must understand that conversion requires a miraculous new birth. I know that's a scary word, but I must be faithful to the proclamation of God's word. And if the new birth is not a miracle NEITHER IS THE RESURRECTION OF JESUS CHRIST. And if the resurrection of Jesus Christ is a miracle, SO IS BAPTISM!" "That's why baptism is not a work. We try to distinguish the kinds of works that don't save you and the kind of works that do save you and all of these things which are TOTALLY OUT OF HARMONY WITH GOD'S WORD." To prove this he quoted Eph. 2:8-9. "A lot of people never understood baptism, and I believe that if we as the church REALLY understood it...men would not put up the arguments that they put up. Because baptism is not a work that I do or that you can do, it is allowing God to do what only God can do, forgive your sins." "There is no other way to share in the death, burial, and resurrection of Christ than in baptism, MATURE BAPTISM, LORDSHIP BAPTISM." "And why we cannot extend fellowship to those who have not done so; and how we MUST accept as brothers and sisters in Christ ALL WHO HAVE!"

Now let us analyze. Is baptism a miracle? That this is the point in which God forgives sins no one who understands the Bible would deny. But, is it a miracle? When one simply obeys the commands of God in the attitude required by Him, has a miracle taken place? In the natural birth does a miracle take place? We would all admit that God has a part in imparting life to the child, but no miracle has been performed. God's natural order

has just been observed. By the same token, when one obeys God's commandments in becoming a Christian no miracle has been performed, God's spiritual order has just been observed. Since brother Lucas puts baptism in the same miraculous category as the resurrection of Christ he denies that the age of miracles has passed!

Furthermore, is it "totally out of harmony with God's will" to distinguish between works that save and works that don't save? Evidently Paul and James did not think so because they both made this distinction. (See Rom. 3:20; Gal. 2:16; Tit. 2:14; James 2:14-26). By making the statement and then quoting Eph. 2:8-9 brother Lucas implied that he is in sympathy with the Calvinistic theory of salvation apart from any kind of works. He further indicts the apostles, the writers of the epistles, and many faithful gospel preachers of the past and present by saying the subject of baptism was never really understood by the church. Has he suddenly received some new insight on the subject that even the inspired men did not have?

It would be interesting to know what he meant by his reference to "mature baptism, Lordship baptism." I do know that in some quarters of the brotherhood that it is being taught that one does not necessarily accept Jesus as Lord at his baptism. It is taught that it is not until one is "totally committed" to Jesus that he receives Lordship baptism. I am personally acquainted with a young lady who had been baptized for the remission of sins, being properly taught. However, this young lady attended a Florida Evangelism Seminar less than a year after her baptism, and was "re-baptized" after "learning what it really means to be a Christian." Perhaps this is why a Campus Advance bulletin from Tallahassee, Florida carried the statement about how thrilling it was to "lead children of God into the water to meet their Lord in baptism."

Notice the statement of brother Lucas on fellowship. He strongly emphasized the words spoken. Is it true that we MUST fellowship as brothers and sisters in Christ all who have been baptized? If so, then fellowship must be extended to the Mormons, the Adventists, the Jehovah's Witnesses, et al. Leroy Garrett or Carl Ketcherside could not have been any more forceful in stating this position.

Brethren, it is my opinion that this man, Chuck Lucas, is a false teacher and heretic. He is extremely dangerous in the fact that he has the ability to exert a great deal of influence on young people, thus leading them astray. His mouth, like their's of Titus 1:11, must be stopped. "*Mark them that are causing divisions and occasions of stumbling...*" (Rom. 16:17)

Parents, elders, church leaders, have you ever wondered why many of the young people come back from these seminars and retreats with a sometimes rebellious, sometimes a "holier than thou" attitude? If you had heard the speeches of brother Bob Hendren you would have some idea why. There was an obvious attempt to alienate the young people from the church leaders and the older people. While discussing Timothy's youth brother Hendren states, "*You know a lot of people despise you just because you're young...there are people in congregations who just despise you because you're young, they have no other reason for it, you're just young and that they hate you for that.*" Brethren, how many of you just hate the young people for any reason, especially because they are young? Brother Hendren makes this accusation against the congregations, not the world. He continued, "*And I think alot of us...you, are really put down because, 'Oh, these young people are trying to come in and change everything'*" (Statement made in a mocking voice, ESU), you know, and there are people who despise you that way, and so Timothy had this burden that he had to be aware, you need to be aware of that liability, that people aren't always going to listen to you because they consider you're not, you know, dry behind the ears, whatever

that means." Notice that these young people have been told that they are despised, hated, and put down just because they are young. Is this the reason you have resisted their suggested changes, because you hate and despise them, or is it because the suggested changes were out of harmony with the will of God?

Brother Hendren went on to compare the seminar and the home congregation as follows: the seminar equals cloud nine; the home congregation equals Podunk. Concerning this he stated, "What I think is a lot of times people go back from the seminar on cloud nine, they go back where their congregation is and they say 'Ahhhhhhh!' You're heard of post mortem depression. This is sort of a post seminar depression. And they say, 'Aw, nothing good can come out of Galilee' you know whatever. Podunk wherever you are."

I believe such statements are designed to drive a wedge between the young people and the established Biblical leadership. That this is the fruit of these seminars is plainly evident in many congregations. In fact, in almost every case, if not in every case, where liberalism has surfaced in the State of Florida, the sponsoring congregation of these seminars has been the mother of it! Statistics bear this out.

Brother Hendren next tried his hand at teaching the direct leading of the Holy Spirit in our lives today. Commenting on 2 Timothy 1:14 he compared God giving us the Holy Spirit to a boy giving a girl an engagement ring. He commented that when God gives us the Holy Spirit He gives of Himself. Then he complained, "And anyone that would rob the meaning of this because he's afraid somebody might start speaking in tongues or something, it's almost incredible to me that we would fear the gift of God to that extent and feel that God couldn't handle it." Notice his arguments. (1) The gift is the Holy Spirit. (2) This gift has the ability to cause one to speak in tongues. (3) Some fear the gift and therefore try to rob the passage of its meaning. (4) God gives the gift and He can handle it. Continuing on with this subject he stated, "Only those who truly possess the Spirit will EVER have the insight that is necessary to maintain the pure preaching of the word." If this argument is true then we have the miraculous operation of the Holy Spirit today to the extent that one can speak in tongues, and to the extent that one must have this miraculous insight in order to be able to preach the truth.

In speaking of "porch-sitters" and "road-travelers" brother Hendren said of the porch-sitter, "I think we have a whole crop of these types around. They feel perfectly free to make a lot of critical comments on the travelers. 'Did you ever see anything as ridiculous as that lady out there on that road? Look at that hat. Look at that guy, look, look at that guy, look at - he needs a haircut. There he is out there on that road and he needs a haircut. What's the matter with that guy? Doesn't he know that barber shops exists? (Laughter) Doesn't he know how long, long is, (Laughter) and how short, short is? (Laughter) Look at that guy trying to travel that road in Bermuda shorts. (Laughter) Nobody would be seen dead in those things.'

"But the people on the road, they have an entirely different set of problems, their problems are all practical in nature. And instead of sitting back like the people on the porch, you know, and wondering how God can exist in three Persons, 'I really wonder how he does that', they say, 'How can I better have a relationship with this loving and living God?'"

In speaking of the prayer life in the individual...brother Hendren used an illustration of a West Texas church, "A young preacher, and he was preaching away out there and a big pillar of the church, you know what a pillar of the church is, big pillar of the church one day in Bible class

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FIRST ANNUAL  
Bellview Preacher Training School

# LECTURESHIP

## MAY 12-16

### "REMOVE NOT THE ANCIENT LANDMARKS"

Monday	7:00 P.M.	"SOUND DOCTRINE" .....	George Darling
	7:45 P.M.	"REMOVE NOT THE ANCIENT LANDMARKS" ..	William Hatcher
Tuesday	9:00 A.M.	"EVOLUTION" .....	Ray Peters
	9:45 A.M.	"INSTRUMENTAL MUSIC" .....	Malcolm Lammons
	10:30 A.M.	"THE INCONSISTENCIES OF SUBJECTIVISM" ...	Tom Bright
	1:00 P.M.	"ISMS IN THE CHURCH" .....	Ray Hawk
	1:45 P.M.	"THE ROLE OF WOMEN IN THE CHURCH" ..	Wallace Maxwell
	3:00 P.M.	"THE RESTORATION PLEA" .....	Doug Williams
	3:45 P.M.	"PREDESTINATION" .....	Roger Jackson
	7:00 P.M.	"PREMILLENNIALISM" .....	Hugh Fulford
	7:45 P.M.	"WHAT SHOULD A PREACHER PREACH?" .....	Winfred Clark
Wednesday	9:00 A.M.	"THE BOOK OF PHILIPPIANS" .....	Winfred Clark
	9:45 A.M.	"THE COST OF DISCIPLESHIP" .....	Guy Hester
	10:30 A.M.	"THE HOLY SPIRIT" .....	Clifford Dixon
	1:00 P.M.	"JEHOVAH'S WITNESSES" .....	Ray Hawk
	1:45 P.M.	"THE ROLE OF WOMEN IN THE CHURCH" ..	Wallace Maxwell
	3:00 P.M.	"THE VERSIONS" .....	Roger Jackson
	3:45 P.M.	"FELLOWSHIP" .....	Malcolm Lammons
	7:00 P.M.	"IN SEASON, OUT OF SEASON" .....	Tom Bright
	7:45 P.M.	"MARK THEM WHICH CAUSE DIVISION CONTRARY TO THE DOCTRINE" .....	Ernest Underwood
Thursday	9:00 A.M.	"THE BOOK OF JAMES" .....	Winfred Clark
	9:45 A.M.	"THE CHURCH IN PURPOSE, PROMISE, PROPHECY" .....	William Wilder
	10:30 A.M.	"THE HOLY SPIRIT" .....	Clifford Dixon

Thursday 1:00 P.M. "PENTECOSTALISM" ..... Ray Hawk  
 1:45 P.M. "NEGATIVE PREACHING vs POSITIVE  
 PREACHING" ..... Pervie Nichols  
 2:30 P.M. "ONCE SAVED ALWAYS SAVED" ..... Tuck Andrews  
 3:15 P.M. "THERE IS A PLAN OF SALVATION" ..... Guy Hester  
 4:00 P.M. "THERE IS A CHURCH OF CHRIST" ..... Jimmy Blackmon

7:00 P.M. "INSPIRATION AND AUTHORITY OF THE  
 BIBLE" ..... Ray Peters  
 7:45 P.M. "THE PREACHING OF JOEL, JONAH, AMOS  
 AND HOSEA" ..... Rex A. Turner

Friday 9:00 A.M. "A REVIEW OF THE LATE AND GREAT  
 PLANET EARTH" ..... William Yuhas  
 9:45 A.M. "THE CHURCH IN PREPARATION AND  
 FACT" ..... William Wilder  
 10:30 A.M. "ELDERS IN THE LORD'S CHURCH" ..... George Darling

1:00 P.M. "THE SERMON ON THE MOUNT" ..... Waldrop Johnson  
 1:45 P.M. "HOSEA 4:6" ..... Paul Clayton

3:00 P.M. "SATAN, SATANISM AND WITCHCRAFT" ..... Foy Cherry  
 3:45 P.M. "THE WORK OF A PREACHER" ..... Ernest Underwood

7:00 P.M. "THE RAPTURE, TRIBULATION AND  
 ARMAGEDDON" ..... Pervie Nichols  
 7:45 P.M. "THE FUTURE OF THE CHURCH" ..... Ira Y. Rice, Jr.

Brethren, this lectureship will be one of the greatest thrust forward for the cause of Christ that this area has experienced in a long time.

We have selected 25 of the soundest brethren to be found anywhere to speak on this program. Subjects vital to the church and its relationship to the world's present condition have been assigned these men. This lectureship will be characterized by sermons filled with Bible, conviction and enthusiasm. It is truly going to be a dynamic plea indicative of the prophet's message to "REMOVE NOT THE ANCIENT LANDMARKS."

We encourage you to come and be with us in this first lectureship. Our prayer and earnest desire is that the Bellview Preacher Training School Lectureship be one of the best in the brotherhood. We covet your prayers and desire your help to this end.

If you will be coming from out of town and planning to stay in Pensacola the week of May 12-16, and desire information regarding lodging, etc., feel free to write or call us.

BELLVIEW PREACHER TRAINING SCHOOL  
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spoke up, they were studying the Holy Spirit, he said, 'I don't believe that prayer gets any higher than the church building ceiling,' of course in that congregation he was probably right. (Laughter) But ah, 'Oh I can't believe it. I've heard you get up and make many prayers. Why did you do that?' 'BECAUSE IT'S A COMMAND!' (Laughter) I guess that's really the logical fruit of what's been preached. I, I, it's perfectly logical. "I PRAY BECAUSE I'VE BEEN COMMANDED TO PRAY." Well then a prayer ought to be, "Oh arbitrary God of the universe who demands things from us we don't want to give to you, here is my prayer if you want to listen to it." (Laughter)

In commenting on the necessity of faith brother Hendren said, "If your faith is in the right person it's going to be alright even if it is weak, if it's in the right object. And that's just another subtle form of salvation by works that we can boast about. "But where is boasting?" Paul says. It's excluded by what manner of law; by law of works? NO! But by a law of faith. IT'S EXCLUDED. What are you going to boast about? Only in your weakness, Paul says. You say, 'I gotta lot of faith. You need to have the kind of faith I've got.' No, you need to have faith in Christ. And that will make it strong because it's in the right object. I know HIM, WHOM... A lot of people think, you know, that Christ, I mean, you know; (Stutters) They, they come to the Bible, they want to learn the Bible as so many unrelated facts or you know. On the day of judgment they, they must feel like that God's going to conduct a multiple choice exam on the questions on the Bible on the curve or something. Can't you just see it now?' Alright, have your seats, make sure that you don't have anything written on your cuffs. Check those fingernails, Gabriel. (Laughter) Okay, the first question is: How long was the ark? (Laughter) 350 cubits, 180 cubits, or as Doug Kowtoski would say, '400 Poles.' (Laughter)

Surely the reader can see the sarcasm, the ridicule and the irreverence in the above three paragraphs. In another place he spoke of Bible study as a period of time when someone stood up and told you what to believe. Is it any wonder that young people come back from such seminars with dispositions which create problems on the local level?

Brother Harold Hazelip preached a good sermon; however, the force of it was taken away by his blanket endorsement of the seminar. It is my firm conviction that brethren who do not hold these heretical positions that are espoused by the Florida Evangelism Seminar sponsors will neither appear on the program, nor will they give their endorsement to them; whether by speaking on the program or by editorial endorsement. If these brethren are so gullible as to not know, yet still endorse such; then they should be taken out of responsible positions in our colleges and schools. If brother Hazelip does not endorse the false doctrine that was taught during this seminar, he should publicly retract the statement he made at the beginning of his speech in which he said, "It's really a privilege to me to be here at least for twenty-four hours or so....You have one of the most exciting works among university students going on at Gainesville on a consistent basis that I know anything about. I've visited several campus works, and we have a good one I think at Memphis State University, but I don't know one anywhere that reaches the lives of as many people as you reach here on a regular basis." If this is not an endorsement of the work, then I am at loss to recognize one. Could you, the reader, endorse the things you have already read about in this article?

Brother Alonzo Welsh was the speaker after the banquet on Friday night and he, too, gave his whole-hearted endorsement to the work being done, and the doctrine being taught at the seminar. He especially commended brother Lucas as a faithful proclaimer of God's word. Except for being willing to

debate anyone on whether there were hypocrites in the church of Christ, and being extremely critical of anyone who would be critical, his speech was a run of the mill type, highly emotional lesson.

Brethren Doug Kostowski and Roy Osborne also spoke on the program. Brother Kostowski's speech amounted to very little one way or the other. He exhibited some knowledge of drama in his presentation. If the reader would know more of the position of brother Osborne and his false doctrine I would direct your attention to the September 1974 and October 1974 issues of Contending For The Faith, edited by brother Ira Y. Rice, Jr., and the October 1972 issue of The Defender, edited by brother William S. Cline. Both of these brethren deal effectively with brother Osborne and his heresy.

In the remainder of this article I will deal with the sermon preached by brother Richard Whitehead, an elder of the Crossroads Church of Christ of Gainesville, Florida. The sermon was preached at the evening services of the Crossroads church on September 15, 1974. The subject of the sermon was, May Women Pray In The Presence Of Men?

Brother Whitehead began his lesson with a prayer in which Christ was not one time mentioned. He prayed that we hear God's message concerning the lesson and that God would "remove from our hearts and minds the traditions and practices of men that we might know and understand exactly what your message is for us tonight." He also prayed that we would have appreciation for the other's point of view, and that we would not be dogmatic, but have an open mind to receive the truth.

It was apparent even in his prayer that he was setting the stage for the acceptance of his lesson, implying that what he was to teach on the matter was scriptural and other views were mere traditions of men.

He introduced two passages of scripture which he claimed contained the principle of the subject of his lesson. These passages were: Rom. 14:4ff and Col. 2:16ff. He stated that the principle of these passages was that there were things in the realm of opinion in which two or more could disagree and still have fellowship. Thus he placed the subject under consideration in the realm of opinion, not doctrine. He then contradicted himself by saying, "I hope that when we finish our study tonight that we will have a scriptural basis for the position that we occupy, we will know why we believe what we believe, and why we practice the things that we practice." At this point he began to claim that it was scriptural for a woman to lead in prayer in the presence of men. He, therefore, left the realm of opinion, and as will be noticed later, he ultimately took the position that it is scriptural for a woman to occupy the pulpit in a worship service.

Next, he presented "proof passages" which he claimed authorized a woman to lead in a prayer over the man. These passages are: Acts 1:14; 2:42; 12:12; 16:13-15; 21:5-6; Luke 2:35-38; James 5:16. In each of these passages he argued that one cannot know who is doing the praying, whether man or woman; therefore, he concluded that a woman can lead in prayer in the presence of men.

If we accept the above rationale we will have to abandon all arguments on the silence of the Scriptures and accept sprinkling for baptism, infant baptism, instrumental music, etc. Such are the consequences of this type of fallacious reasoning.

He took up 1 Cor. 14 and made the argument that if a woman is allowed to sing she should be allowed to pray also. It is important to keep in mind that his entire subject and argument is whether a woman can lead in prayer

in the presence of men. After making the above argument he stated, "We have made the exception for singing, why not praying?" He then quoted 1 Cor. 11:5 to prove that women both prayed and taught publicly in the assembly. In relation to this very point which he had declared to be scriptural he stated, "Now that's going a lot farther, brothers and sisters, than I could possibly be comfortable with. I just was brought up the same you are. I've got a lot of things stuck back here in my mind that just wouldn't allow me to feel at all right. And there hasn't been any women occupying this pulpit, and leading in this congregation in praying. But if you asked me to bring to your attention the very scripture that prohibits that thing after I've read 1 Cor. 11, I might be hard pressed. I know I can't accept it but I hope my mind will also open up to the message of what God is really saying in His word."

As we analyze the above statement we notice: (1) He argued that 1 Cor. 11 allows the woman to both teach and lead prayer in the public assembly. (2) He stated that no women are allowed to do this in the congregation there. (3) He stated that the reason for not allowing them to do so is not because the Scriptures forbid it, but because of the way he has been raised. The obvious conclusion is that he is forcing his opinion and tradition upon the woman by not allowing her to practice that which is her scriptural right. If his argument is correct, and it is scriptural for a woman to lead in prayer in the presence of men, then he has no more right to forbid her to lead in prayer than he does to forbid her to eat the Lord's Supper.

In discussion of the woman having dominion over the man he said, "We already have seen the scriptures that indicate that the woman cannot domineer over a man. Now, yet, the Bible itself makes an exception to that very principle and it is in Acts the eighteenth chapter and verse twenty-six." Notice that it is his argument that the Bible makes an exception to the rule that the woman can domineer. In his proof text there is not the slightest indication that Priscilla took the lead and had dominion over her husband and Apollos. After reading Acts 18:26 brother Whitehead stated, "That then indicates to me that 1 Timothy 2:12 certainly does not apply, and cannot apply to every teaching situation." Keeping in mind that his whole subject in this section of his argument is the domination of woman over the man, one can see his apparent attempt to array one scripture against another. Does 1 Tim. 2:12 apply to every teaching situation wherein a woman would domineer over a man? If not, who can rightly determine when it applies, if in fact it ever does apply? Apparently the above argument is made to break the force of Paul's teaching to Timothy.

One of the most absurd arguments made by brother Whitehead in his defence of the woman leading in prayer over the man is as follows: He asked, "How can a woman, think about this, usurp authority over a man when she is TALKING TO GOD?" The consequences of this type of reasoning are tremendous. If a woman cannot usurp authority over the man "When she is talking to God," this means she, if she had the urge, could interrupt the prayer of another, the sermon, the song service, etc. After all, if she is talking to God, who is to say that she is out of place by so doing? Keep in mind that the subject is not whether it is decent and in order, but whether she usurps authority if she does so.

After putting forth all his "arguments" in favor of a woman leading in prayer in the presence of a man, brother Whitehead concluded, "Then what is the problem? I think we make our judgments based on our own experience, what others approve or disapprove, on tradition. Why are you uncomfortable with women praying in a devotional group together? I think I can tell you why. It's because this has not been your experience with it. You're not use to that. That's why I'd be uncomfortable with a woman up here at

eleven o'clock praying a prayer." I stated earlier in this article that he would ultimately take the position that a woman could occupy the pulpit at the public worship service. In the above statement he does just that. In the statement you will notice that he said that the reason he would be uncomfortable with a woman "up here," the pulpit, is because of what others approve or disapprove, because of his experience, because of tradition. If these are his reasons, and not the Scriptures, then he becomes guilty of binding where God has not bound. Such is the position of those who wrest the Scriptures.

After all the above false doctrine had been advocated, brother Whitehead had the audacity to say, "We need to practice speaking where the Bible speaks, and being silent when it is silent." Yea, verily!

**CONCLUSION:** So it was with the Florida Evangelism Seminar and the Crossroads Church of Christ. It is my firm conviction that such practices, false doctrines, persons, and congregations must be marked. This is the same conviction of the elders under whom I serve. Every word of this article has been read and endorsed by every member of the eldership of the Thirty-Ninth Avenue Church of Christ of Gainesville, Florida where I serve as the minister. We of this congregation humbly ask the reader to examine the evidence presented in this article and then refuse to recognize the Crossroads Church of Christ of Gainesville, Florida as a faithful body of the Lord's people until such time as they repudiate their false practices and doctrines and repent of them. Apostasy must be stopped! It can only be done when it is marked and withdrawn from. We of the Thirty-Ninth Avenue Church of Christ have thus taken our stand, and we are prepared to defend that stand.

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A letter from the elders of the 39th Avenue church of Christ, Gainesville, Florida to the elders of the Crossroads church of Christ, Gainesville, Florida.

November 6, 1974

The Elders  
Crossroads Church of Christ  
2720 S.W. 2nd Avenue  
Gainesville, Florida 32607

Dear Brethren,

We recognize the great opportunity which you have at the Crossroads Church of Christ to direct and mold the lives of many of the young people of our day. Some of our young people have in the past become involved in the activities that you have provided. Others, on occasion, have expressed a desire to visit and fellowship the young people of your congregation, and have sought our advice on the matter. Regretfully, we have had to discourage this action.

As elders of the Thirty-Ninth Avenue Church of Christ we feel our grave responsibility to feed this flock and provide it with wholesome spiritual food. We would like to feel that we could recommend the teachings and activities of the congregation under your oversight, however, this is not the case. Having seen some of the fruits of it, and having personal knowledge of false doctrines and practices which you have proclaimed and espoused, we are compelled to discourage any of our young people from participating in any of your activities. We sincerely regret that it has

become necessary for us to take these measures, however, as shepherds over the flock, we feel we must protect those under our oversight from that which will damn their souls.

We take this position because we believe that the following doctrines have been taught and/or practiced by the Crossroads Church of Christ.

1. Baptism is a miracle in the same sense in which the resurrection of Christ was a miracle.
2. That since baptism is a miracle, that miracles have not ceased and are prevalent in the lives of men today.
3. That the Holy Spirit leads and/or directs Christians today separate from and independent of the Word of God.
4. That the only reason that women are forbidden to lead in prayers in the public worship service where men are present is tradition, and is not forbidden by the Scriptures.
5. That women are allowed to lead in the prayers in the devotionals and "soul talks" where men are present.
6. That there is no biblical distinction between works that save and works that do not save.
7. That Christian fellowship must be extended to all persons who have been "baptized for the remission of sins."

Brethren, we call upon you to either deny that the above mentioned doctrines have been taught, and practices espoused, or to publicly repudiate them.

We believe that the Scriptures teach that each of the above mentioned practices and doctrines are false. For this reason we cannot recommend such to our people. In fact, we feel that the Scriptures obligate us to resist, expose, and condemn them. This we intend to do.

In love for men's souls we call upon you to cease all false practices and doctrines, and to renounce them, that we may work together in this city to expand the kingdom of God.

In love of the Truth,

s/Bill Fugerer, elder

s/Van Land, elder

s/Bob Martin, elder

THIRTY-NINTH AVENUE  
**Church of Christ**

1811 NORTH WEST 39TH AVENUE  
GAINESVILLE, FLORIDA 32601

**Elders**

Bill Fugerer  
Van Land  
Bob Martin

**Minister**

Ernest S. Underwood

Home: 373-7277  
Office: 376-4343

December 9, 1974

The Elders  
Crossroads Church of Christ  
2720 S. W. 2nd Avenue  
Gainesville, Florida 32607

Dear Brethren,

On November 6 of this year (1974) the enclosed letter was delivered in person to the office of the Crossroads church. Since we have not received a response we can only assume that you do not intend to reply.

Therefore, the Thirty-Ninth Avenue Church of Christ must regretfully consider the Crossroads Church of Christ as an apostate church. We can no longer extend Christian fellowship to you, neither can we endorse your teachings and activities until such time as you repent.

Sincerely,

*Bill Fugerer*  
Bill Fugerer, elder

*Van Land*  
Van Land, elder

*Bob Martin*  
Bob Martin, elder





Highway 91 South

## CHURCH IN DONALSONVILLE, GEORGIA NEEDS PREACHER

# Church of Christ

Post Office Box 601

DONALSONVILLE, GEORGIA 31745

The cause of Christ was established in Donalsonville, Georgia about 12 years ago and since that time has been supported by the Bellview congregation which publishes this paper. The congregation has an excellent preacher's home, brick, 3 bedrooms and a beautiful, new building. All is located on 7 1/2 acres of the most choice property in the Donalsonville area. The home is paid for, the building (worth about \$75,000) has an indebtedness of approximately \$30,000.

The congregation is on the threshold of becoming self-supporting. To do so as soon as possible

they are seeking the services of a gospel preacher, faithful to the word of God, who can supplement his income by teaching, by retirement income or some other source. The Donalsonville church can furnish a considerable portion of the salary.

Preachers interested in this good work in southwest Georgia, preachers who stand fast in the "old paths" should contact: Lewis M. Carter, P.O. Box 601, Donalsonville, Georgia 31745. Phone - 912-524-2713 or Veachel Williams, 311 South Morris Avenue, Donalsonville, Georgia 31745

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# the DEFENDER

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

Vol. 4, Number 2

February, 1975

## ERA, CHURCHES, CHRISTIAN EDUCATION AND THE HOME

ROBERT R. TAYLOR, JR.

*Ripley, Mississippi*



During 1974 this writer penned some articles for a number of our leading religious publications relative to several of the serious ramifications of the Equal Rights Amendment that is currently before the legislatures of our fifty states and will become the 27th Amendment to our U.S. Constitution when ratified by 38 of our state legislatures. The number who have ratified it at the time this article is written in early January of 1975 stands at 33. The movement to get it passed needs only five more states to say yes and it will have achieved success. The proponents definitely feel like they picked up much weight for their cause as a result of the recent November elections of 1974. President and Mrs. Ford solidly favor ERA. So does our new Vice-President, Nelson A. Rockefeller. Quite naturally these three people carry much weight relative to the matter. The massive media of the day is definitely favorable to the movement and it is difficult for the opposition to ERA to get anything like a fair hearing in stating its case. In this article we desire to discuss how ERA, if passed, could well affect the church of our Lord, Christian Education and marriage and the family in our future. We shall discuss them in that order.

### HOW WILL ERA AFFECT CHURCHES?

One of the strongest voices in favor of ERA has been the National Organization for Women. Widely known by the opening letters of their name, NOW, this organization is demanding that women "be ordained in religious bodies where that right is still denied." Surely it will promptly occur to every reader of these lines who is a member of the Lord's body what this might well mean to the Lord's church if the Supreme Court were to interpret ERA, if passed, in the manner in which NOW is currently advocating. To refuse to do this would be considered illegal under ERA, provided the proposed amendment becomes law and is so interpreted by the highest of our courts. Such would mean that the church of our Lord and all other religious groups that have not yet placed women in the public ministry or behind the pulpit could well find ourselves in legal difficulties with the powers that be. Should such occur the Lord's church will have no other alternative than to buck Washington and respect the authoritative word of our Spiritual Commander-in-Chief-Jesus Christ-the one in whom resides legislative, exe-

*continued on page 21*

# EDITORIAL

WILLIAM S. CLINE

## N. B. HARDEMAN SPEAKING IN 1938

### SOUNDS AS IF HE IS APPRAISING THE PRESENT SITUATIONS IN THE CHURCH TODAY

In those great Hardeman Tabernacle Sermons which were preached 40 years ago, there is much material which brethren need to read today. In Volume IV there is an excellent sermon on Premillennialism. Brother Hardeman gave no ground as he spoke out against the false doctrine which was running rampant in the church at that time. R. H. Boll was the strong defender of the Premillennial doctrine, and brother Hardeman showed him to be the false teacher that he was.

But there seemed to be something within the church as bad, if not worse, than those who would teach the false doctrine, namely good brethren; (1) Who would not speak out against the false doctrine; (2) Who would extend fellowship to the false teachers; and (3) Who would criticize brethren such as N. B. Hardeman, Foy E. Wallace, Jr. and others who were speaking out against the Boll heresy.

In that sermon, preached in Ryman Auditorium before 6,000 people, brother Hardeman said:

*"Friends, that's the tragedy and when I see what I know to be good brethren hold up their righteous hand, and say: 'Oh, there's nothing to that; you brethren just want to cause trouble.' I'm sorry to say it, brethren, but you simply don't know what you're talking about. Now, that's the plain facts about it. You haven't studied the matter; you haven't read all the speculation regarding it, and therefore, you have no right to criticize those that are exposing error of this kind. But it is characteristic of this cult to profess an extremely pious air, and to be negative on all questions, and not to try to expose any kind of an error, even out in the sectarian and denominational world. They can put their arms around folks in error and honey them up, and say: 'Brother, kindly lead our prayer.' Now that's the spirit of it. There's the harm. It's the sacrifice, brethren, of the old landmarks. It's the giving way to the least resistance, and it's loving the praise of men more than the praise of God."*

Brethren, please notice that brother Hardeman said of the Premillennialist that he did not oppose error, even in the sectarian world. Doesn't that sound like the liberals among us? They even talk about saved people in denominations! They get upset if denominational error is spoken against. They use denominational preachers in their pulpits and on their lecture-ships. And, are they ever critical of those of us who would speak out against the errors of the day! They may seem to have honey dripping off their lips, but in reality it's the venom of the devil!

I'm convinced that there is nothing new under the sun, especially with

the **DEFENDER**

ROUTE 10, BOX 935  
PENSACOLA, FLORIDA 32506

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regard to error among brethren. The attitude that manifested itself in the Missionary Society and the instrumental music division is the same attitude that manifested itself in the premillennial problem of brother Hardeman's day; and brethren, it is the same attitude that is being manifested in the problems of liberalism in the church today. May faithful brethren always have the courage and conviction to stand in the "Old Paths" regardless of what unfaithful brethren say and do. The devil may rant and rave in every congregation in spiritual Israel but we are confident of this one thing--there are thousands who will never bow the knee to him.

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## RESPONSE TO JANUARY DEFENDER ALMOST UNBELIEVABLE!!

With every day comes large numbers of letters and telephone calls regarding the January issue of the DEFENDER. Literally hundreds of letters have come to our home address and in addition to this hundreds of letters have been sent directly to brother Underwood, author of the lead article.

Editors of other papers, elders, preachers, and individuals by the score have taken the time to write and tell us how much they appreciated the material provided by brother Underwood. One preacher, author and director of a Preacher Training School wrote saying how much he appreciated the factual material provided by the DEFENDER. He went on to say that he had asked brethren, who had attended the Seminar in question in the January issue, about things which took place and could not receive any direct answers! In other words brethren, we have brothers in Christ who will be dishonest in concealing error from one who has the truth and the cause of Christ at heart.

For nearly a month we have received letters and phone calls requesting bundles of the January issue. Requests have been answered sending from 25 to 100 copies to congregations all over the country. One brother called asking for 100 to be sent that day. He said they had the same problem in their area and he knew the DEFENDER article would be of help to the cause of truth.

Ira Y. Rice, Jr., editor of CONTENDING FOR THE FAITH and Max R. Miller, editor of FIRST CENTURY CHRISTIAN have asked permission to carry the article of the FLORIDA EVANGELISM SEMINAR. Naturally permission has been graciously given. This means that the material contained in the January DEFENDER will find its way into more than 30,000 homes. For this type of coverage we are thankful. Perhaps other papers will want to carry this material also.

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## AN OPEN LETTER TO R. BLASENGAME OF CLEVELAND, OHIO

We did receive one sarcastic letter of criticism among the commendative mail. We try to answer all our mail but this one was impossible to answer personally because the brother conveniently omitted his address. However, he did sign it and the postal service cancellation located the city it was mailed from.

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*Brother Blasengame, we are sorry that you feel that the only two congregations in the country which are practicing New Testament Christianity are Belmont in Nashville, Tennessee and Crossroads in Gainesville, Florida. Such an appraisal is in-*

deed indicative of either the absence of knowledge of what truth is or of a total disregard for the truth of the New Testament. I would welcome the opportunity to talk with you about the church as to whether it is "bent on self-destruction" or if some within the church are bent on changing her into a denomination.

Brother Blasengame, we appreciate your desire to point out our "error" with regard to our reference of "I am set for the defence of the gospel" as Phil. 1:16. NO, it was not a Freudian slip as you suggested. Perhaps your correction was the Freudian slip. You see, you would have to use the King James Version, which you so sarcastically criticized, to correct us for it is the translation that list our sub-title as Phil. 1:17; and it is the American Standard Version, the Revised Standard Version, the New International Version, The New English Bible and even the TEV which give the reference as Phil. 1:16 as we have it. Many well-meaning brethren have sought to "correct" us with regard to this "error."

I have other remarks to make regarding your letter which will follow in this editorial.

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In Cleveland, Ohio and throughout the brotherhood, brethren need to be aware of members of the church who feel as does brother R. Blasengame. These are people who either premeditatedly or ignorantly are bent on turning the church of our Lord into nothing more than a pentecostal denomination. I, for one, am not going to sit idly by while this happens. Brethren such as the one mentioned above need to be taken aside and taught the way of the Lord more perfectly; and if this is not successful then such men need to be marked. (Rom. 16:17-18; 2 Jn. 9-11; Titus 3:10-11).

Evidently, brother Blasengame is a member of a congregation which is interested in the truth. When the elders secured a copy of Lynn Anderson's sermon in which he called the church of our Lord a "...big, sick denomination," brother Blasengame heard the sermon and in his words "wept" with brother Anderson. He further stated that the sermon was "...one of the finest sermons that I have ever heard." He added to that by saying, "If most churches of Christ feel as does brother Underwood then I would consider it a great honor to be withdrawn from by all of them." And if that is not expressive enough of his stand with regard to the truth, he tells of a brother who left the church and has been "worshipping with the Nazarene Church" for about two years. Continuing about that brother he wrote, "One of the leaders of that church told me how happy this brother is now and how that he has found the Lord and has led more than twenty people to the Lord in 1975." How about that, brethren?

May we go on record here and now as affirming that no one at any time ever led anyone to the Lord in the Nazarene Church!

It is sad that there could be one in the church that feels the way brother Blasengame feels. How sad it is that there are many who express the same sentiments. We suggest that these are the ones who are seeking to destroy the church. They feel as this brother feels, that the church thinks it has cornered the market on truth and they constantly speak of the church as nothing more than a denomination, placing it on equality with the denominations of the contemporary religious community.

Truth is as important as eternity for without truth men will be lost. Someone has written, "Truth is like a telephone number -- miss one digit

and you get a wrong party." The liberal movement among us scoffs at truth. They criticize scripture quoting preachers and make fun of Bible classes which are so out of date as to study only the Bible!

These things we know. Truth must be preached and defended. Error must be condemned. The spirit of Christ must prevail among His disciples. We hear a lot of talk about love. We're suggesting it is time for brethren everywhere to love the Lord, His word and His church the way God would have us to. If we had the right kind of love then we would have the proper attitude toward truth and error, and without doubt we would not be experiencing some of the problems that we have today!

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#### ERA, CHURCHES, CHRISTIAN EDUCATION AND THE HOME, continued from page 21

cutive and judicial authority. (Matt. 28:18). Regardless of whether ERA is passed or not, what interpretation is given this new amendment by a usually liberalistic court system should such become the law of the land and what the NOW radicals clamor for in the way of putting women into the pulpits of all churches, the Bible will still read in regard to women and their role just as it has read for nearly two thousand years. God's word will still be saying in 1 Corinthians 14:34-35 the following principles, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." If the NOW radicals had lived in the first century and had been members of the Corinthian congregation, cannot you just imagine the vicious war they immediately would have waged upon the apostle Paul? In fact, war might have been too tame a term for what they would have maintained relentlessly against the beloved Paul, the inspired apostle. Regardless of what this ERA mess prompts for our future in religious circles the Bible still will be saying, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (1 Tim. 2:11-12). Should one of the future consequences of ERA be court applied pressure to open up the pulpit, the eldership and the deaconship to women in the Lord's church, then we will have to resort courageously to what Peter and John expressed so frankly and forthrightly in Acts 4:19-20, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Furthermore, we will have to be mindful of the words and fully determined to pursue the attitude courageously couched in Acts 5:29, "We ought to obey God rather than men." But would it not be a thousand times better to defeat legally this ERA (Evil Right Away) movement NOW and not allow the NOW radicals to place us in this difficulty perhaps at some period in the future. Brethren, do you really think that this ERA mess is just political and should be left alone by religious forces?

Furthermore, we are currently informed that another goal of the NOW radicals is to abolish the tax-exempt status of all churches. Quite frankly, it bothers this writer to witness all the disparaging remarks currently made in regard to the religious legacy the church has brought to our society and our nation. What the nation and the various states have lost in revenue from churches with tax-exempt status has been heavily recompensed by the incomparable contributions made by the Lord's religion to our society. Christianity is not a parasite to society. Inflation is already eating away at church sponsored works such as evangelism and benevolence. If churches lose their tax-exempt status, then this means a loss of funds to carry out the Lord's real work on earth. Brethren, are you still ready

to dismiss all we are saying and writing on the flimsy basis that this is just a political matter? If it is, what a price to pay!

### HOW WILL ERA AFFECT CHRISTIAN EDUCATION?

In a pamphlet entitled, LADIES! HAVE YOU HEARD?, the following statement is made, "If the Equal Rights Amendment is ratified, all Christian colleges which receive one dollar of federal money will no longer be permitted to have sexually segregated dormitories, showers, or restrooms." Most of us have been aware of the principle that what Uncle Sam supports, he has the say in what goes on. He who pays the fiddler always calls the tune. Now just suppose ERA is passed. Who will have the final say as to what the law then means? Our Supreme Court? For many years now these men have not been willing to see obscenity or pornography in novels, movies and magazines that all the decent in our land knew were openly obscene and persistently pornographic. Who can say how these men will react in interpreting this law if and when it is passed? Who can be so sure that they will not suggest that all college campuses which possess dorms erected by Federally granted money must no longer have segregated dorms, showers, and restrooms for men and women students? Remember that the Bible does not form the heartbeat of how the Supreme Court looks at and interprets the Constitution of our land. Brethren, is this just a political matter that has no moral and spiritual ramifications at all? ERA is definitely aimed at the establishment of a unisexual society. Sexually segregated dormitories, showers and restrooms are not in the least necessary for the insidiously planned unisexual society. Still political?? Again, if it is, what a price to pay!!

Suppose one of these Christian colleges that has received some help from the Federal government should find itself with a homosexual on the faculty. Suppose ERA has passed and is now the law of the land. The college immediately dismisses said teacher on the foregoing grounds. The dismissed teacher carries the matter before the courts. The teacher's attorneys argue persuasively that their client's dismissal by said college was "discrimination on account of sex." What will that Christian school do if ordered by the court to reinstate the male teacher who is a known homosexual or the female teacher who is a known lesbian? How many of our Christian college administrators then will feel that ERA is just a political matter and that we have no business getting mixed up with it? Could not the day conceivably come when a Christian college who has received Federal aid for some of its buildings might well find itself under legal pressure to hire those known to be homosexuals or lesbians at the time of employment in order to keep from practicing "discrimination on account of sex?"

Could not the day conceivably come when some of these Christian colleges with Federal ties of past governmental aid be forced to put women on the Bible faculty? If the NOW radicals are determined to make all churches put women in their pulpits, do you really suppose they will leave unattended all male Bible faculties in our Christian colleges? Is ERA still just a political matter? Christian men, have we not slept long enough while a few of our Christian women were fighting this battle alone? Is it not time we woke up to reality and began to join them in the fight for keeping men as men and women as women and in the various roles that God outlines for both to pursue?

### ERA WOULD ALLOW HOMOSEXUAL MARRIAGES

"Opponents of the Equal Rights Amendment (ERA) have raised a serious new question about the impact that its ratification will have on the institution of marriage and future family life in the United States. (Paul Scott, THE WANDERER, October 10, 1974).

"Led by Phyllis Schlafly, the attractive, Alton, Ill., housewife, author, and national television commentator, the opposition group charges that the adoption of the constitutional amendment will clear the way for the legalization of 'homosexual marriage' and grant them the special rights and benefits given by law to husband and wife.

"One of the reasons for this alarming conclusion, according to Mrs. Schlafly, is the language of the Equal Rights Amendment, which says that 'equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex.'

"A second reason for the effect of ERA on homosexuality is the fact that it will require State legislatures (or the courts if the legislatures fail to act) to delete the 'sexiest' language from State laws (e.g., man, woman, husband, wife, male, female) and replace all such words with sex-neutral language (e.g., person, spouse).

"In effect, this means that a law that defines a marriage as a union of a man and a woman would have to be amended to replace those words with 'person.' A 'marriage' between a 'person' and 'person' is not the same thing at all as a marriage between a man and a woman.

"To support the group's finding, Mrs. Schlafly cites the testimony of Prof. Paul Freund, of Harvard Law School, before the Senate Judiciary Committee. He stated:

"'Indeed, if the law must be as undiscriminating concerning sex as it is toward race, it would follow that laws outlawing wedlock between members of the same sex would be as invalid as laws forbidding miscegenation. (This term refers to the intermarriage or interbreeding of whites with other races especially with blacks+RRT). Whether the proponents of the amendment shrink from these implications is not clear.'

"Freund's testimony was supported by Prof. James White, of Michigan Law School, who reported:

"'Conceivably a court would find that the State had to authorize marriage and recognize marital legal rights between members of the same sex.'

"In a document titled 'ERA and Homosexual Marriages,' now circulating among members of the anti-ERA group, Mrs. Schlafly also cites a study prepared by Professors Samuel T. Perkins and Arthur J. Silverstein and published in the Yale Law Journal.

"Called 'The Legality of Homosexual Marriage,' this study shows clearly that the Equal Rights Amendment will authorize homosexual 'marriages' because of ERA's stringent requirements and because under ERA 'sex is to be impermissible legal classification.'

"The Schlafly document also stresses that 'a homosexual who wants to be a teacher could argue persuasively that to deny him a school job would be a discrimination on account of sex.' It also would permit homosexual couples to adopt children." Marriages without a bride (man to man), marriages without a groom (woman to woman), married men with adopted daughters and married women with adopted sons (and it would have to be this way if the homosexuals and lesbians in these unnatural marriages so desired to keep the matter from being "discrimination on account of sex") may become rather common if ERA passes. Still political?? Still void of all spiritual and moral implications?

This article concludes with the following note: "At the national con-



vention of National Organization for Women (NOW), the principal organization spearheading the push for ratification of the Equal Rights Amendment, gay-liberationist Ms. Sidney Abbott told reporters that 'ten percent of the approximately 2,000 NOW members attending the convention are lesbians.'"

### THE EXTERMINATION OF THIS POLITICAL DODGE

Regardless of the facts that we present to support our opposition to ERA some are so quick to say the the matter is political and we should leave it alone. Brethren, that kind of dodge would have been prone to tell the early Christians that their unbending opposition toward the worship of Caesar was just plainly political in scope and therefore they ought not to be so vocal and obstinate in their opposition. But we all know now and they knew then that the matter was much deeper than just being a political issue. Brethren, have we forgotten so soon the election of 1960? Those of us who wrote and preached against putting a Roman Catholic in the White House were branded as being opposed to a matter simply political in scope. This writer knows of a man who has not attended a church service since 1960 because his preacher dared to attack what he deemed just a political matter. But such as this did not shut our mouths then nor stay our pens. The more quickly we evaporate the senseless dodge that ERA is just political and not a moral issue the more quickly we can join hands with the courageous ladies who are fighting this emerging Goliath with all they possess and virtually alone. They need desperately some courageous Davids to join them in the fight because it is uphill all the way. Where do you stand, brother?

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# the DEFENDER

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

Vol. 4, Number 3

March, 1975

## *Roy Osborne, Jonah and God*

WILLIAM S. CLINE  
*Pensacola, Florida*

Jehovah, God of heaven, is omniscient! God knows all and makes no mistakes! This is a basic premise which this writer has held ever since he began preaching the Bible. If God is not omniscient, if He does make mistakes, then we are in one BIG mess! How are we to know that anything He has said or done is right? How can we know what He requires of us? How can we be sure of heaven or hell? How can we even know we have a soul? On the other hand, if God be true then all doctrines of men are false. If God be perfect, then He makes no mistakes. If he makes no mistakes, then His word is accurate, without spot and blemish. This writer believes God to be true, and His word to be verbally inspired. Thus, he believes we can speak with certainty when we speak from its pages.

Yet, as simple as these points seem to be there are those that evidently question the wisdom and accuracy of the God of heaven. Several months ago it came to light that one certain preacher had questioned the preaching of Jonah when he went to the great city of Nineveh. The information came from reliable sources but to this date had not found its way into print.

### FALSE DOCTRINE

Then additional information came to hand. There came a book of sermons which, "...must be published for the good of the cause and for the benefit of getting clearer truth out to the brotherhood." Men of "outstanding ability" had been asked to "submit sermons for this volume." The book of sermons supposedly contains material which "...is a great contribution to Restoration literature..." It is said to "...represent the great ideas of great preachers who make clearer for us an understanding of the power of God in human lives." (Great Spiritual Power, Biblical Research Press, J. D. Thomas editor, p. iii).

This book of sermons contained the material delivered in a sermon at a lectureship in Gainesville, Florida which was held in conjunction with the campus ministry there. The speaker was Roy F. Osborne and in his speech he questioned the wisdom of God relative to the preaching of Jonah. He was criticizing 'hard preaching' when he said:

*"In the story of Jonah we*

*Continued on page 27*

# EDITORIAL

## WEED HOEING IS NEVER PLEASANT

GEORGE E. DARLING, SR.  
Clarksdale, Mississippi

There is much of the beautiful to engage our attention as we work in the Lord's kingdom. Some overlook this and are constantly disturbed and unhappy, seeing only the problems. Seldom do they think on the goodness, mercy, love and grace of God. They are too obsessed with the inroads of sin in others and never see the loyalty, goodness, sincerity and sacrifice in the lives of so many.

However, too many would have the Lord's servant see ONLY the beautiful and the pleasant. With them he must avoid the sordid, ugly and unpleasant at all costs. Everything, in their minds, is to be resolved by the contemplation of the beautiful and the lovely. They overlook the fact that Jesus teaches that not only does wheat grow in the soil of human hearts but also the "tares". That thorns and briars "choke out the word". Weed hoeing is hard and toilsome work. If you ever planted a garden you know that hoeing has to be done, almost constantly. You can't have a beautiful and productive garden without it. If you neglect or refuse to hoe the weeds, the weeds will take over your garden and your entire crop will be a failure. Some weeds are beautiful, but they are still weeds.

The same applies to the Lord's garden (vineyard). Its beauty and productivity is dependent upon faithful, constant weed-hoeing.

Worldliness and false doctrine must be dug up. It's not an easy or pleasant task, especially with the on-looker urgency that you deal ever so gently with the "weeds". It's not pleasant but it is essential.

Some years ago there appeared a short story in Nuggets that is apropos of this truth:

*"A rainy spell combined with warm weather had brought on an abundance of weeds to a practical man's garden. He had spent most of the day cutting them down and rooting them out with a hoe. He was trying to finish the job before dark when accosted by a more poetic-minded friend.*

*"You're missing a gorgeous sunset, Tom. Forget your work for a while and enjoy it." Without looking up but taking an extra vicious swipe with the hoe, Tom replied: 'That sun'll be here tomorrow, but if I can help it these weeds won't.'"*

A happy combination of the two attitudes in the Christian is to be desired. We should not allow ourselves to become so engrossed in our battle against sin to see the beautiful, and we should never be so enamored with the beautiful, "love everybody and everything" attitude that we neglect the un-

the **DEFENDER**

PENSACOLA, FLORIDA 32506

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fruit, and too few are willing to grab a hoe and dig out the weeds.

have a good example of 'hell fire and damnation preaching.' . . . I can imagine that the sermon he preached was probably one of the most hair-raising 'hell fire and damnation' sermons you ever heard. (He should know...he wasn't there to hear it!!!) The sermon was effective... TEMPORARILY... (Emphasis Roy Osborne's, not mine. WSC) The repentance of Nineveh was TEMPORARY. Eventually God had to utterly destroy them..."

Dear reader, read that last paragraph again! Notice that brother Osborne has taken it upon himself to question the wisdom of God. He so much as says that Jonah made a mess of his preaching in Nineveh for if he would have preached love instead of "hell fire and damnation" then the results would have been permanent and not temporary. NOW THAT IS QUITE AN ASSUMPTION FOR ANYONE SHORT OF DEITY TO MAKE! It is known that Jonah called upon them to repent, and if they did not repent they would be overthrown. But could this not have been done in love?

This one thing we can know and know without doubt--Jonah preached what God wanted him to preach and therefore it had to be right!!

## AN ATTITUDE

Our generation is seeing a number of "middle-age" men who have a "way with young people" take up the philosophy of the apostasy mentioned by Paul. Leave off the plan of salvation (which some of them do) and their sermons could be preached with tremendous acceptance in practically every denomination in the country. "Leave off everything controversial," they say. So preach on they do--following after the devil and as they go they lead our young people with them.

It should cause concern throughout the brotherhood that we have young people who highly respect and are being taught and led by those who would have such an attitude toward the scriptures as has been noted above. These are the young  
continued on page 30

FIRST ANNUAL  
Bellview Preacher Training School

# LECTURESHIP

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"REMOVE NOT THE ANCIENT LANDMARKS"

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	7:45 P.M.	"THE FUTURE OF THE CHURCH" .....	Ira Y. Rice, Jr.

Brethren, this lectureship will be one of the greatest thrust forward for the cause of Christ that this area has experienced in a long time.

We have selected 25 of the soundest brethren to be found anywhere to speak on this program. Subjects vital to the church and its relationship to the world's present condition have been assigned these men. This lectureship will be characterized by sermons filled with Bible, conviction and enthusiasm. It is truly going to be a dynamic plea indicative of the prophet's message to "REMOVE NOT THE ANCIENT LANDMARKS."

We encourage you to come and be with us in this first lectureship. Our prayer and earnest desire is that the Bellview Preacher Training School Lectureship be one of the best in the brotherhood. We covet your prayers and desire your help to this end.

If you will be coming from out of town and planning to stay in Pensacola the week of May 12-16, and desire information regarding lodging, etc., feel free to write or call us.

BELLVIEW PREACHER TRAINING SCHOOL  
4850 Saufley Road  
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904-455-7595  
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# ROY OSBORNE, JONAH AND GOD

preachers that are preaching sermonettes rather than sermons. They use practically no scripture in their preaching, and after all, why should they??? They rely more on the modern theologians (?) and liberal ideas of apostate brethren than they rely on the Bible. They are destroying churches and the faith of saints instead of building up the kingdom in the "*faith once delivered.*"

Not only do we see it in the young preachers. We see it in the boys and girls that go away to "our schools" or become involved in some of the campus works. They come home speaking the language of Ashdod with an air of spiritual enlightenment that has been characteristic of the Holiness heretofore. They have "soul talks" instead of Bible

studies, claim to get high on Jesus, and sing songs that are as unscriptural as the first sermon preached by the devil in the garden in the long ago.

Brethren, these are the leaders of the church tomorrow. They will be the preachers throughout the land!! They will be the elders, the deacons, the Bible class teachers. If this attitude toward the scriptures gets planted in the hearts and minds of our young people, and that is exactly what is happening, then we had better get ready for the biggest apostasy the church has seen since the beginning of the Restoration Movement!

(Editor's Note: Due to a number of requests the above article which appeared in the October, 1972 DEFENDER has been reprinted.)

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## WANTED: PREACHERS LIKE THE PROPHETS

J. J. TURNER  
West Monroe, Louisiana

After a careful reading of the actions of the Old Testament prophets, one is left with a number of lasting impressions. While it is true today that men cannot be prophets in the sense (i.e. nabhi, roeh, seer, etc.) that these men were, it is true, however, that we need the same caliber of spokesmen today as these men were. Notice some of the qualities of these men.

First, they were men of deep convictions. They were convinced of their message and the need for the people to respond to it. Jeremiah said, "*My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace, because thou hast heard...*" (Jer. 4:19). Today, this is the great need of the hour.

Second, they did not "beat-around-the-bush" in getting the message





SPECIAL LECTURESHIP -- DR. REX A. TURNER

The special lectureship recently conducted by brother Rex A. Turner for the Bellview church of Christ was indeed enlightening and edifying. Doctor Turner, president of Alabama Christian School of Religion, delivered some of the most thought provoking lectures on the Four Cardinal Doctrines of Christianity: (1) The Virgin Birth (2) The Vicarious Suffering and Death (3) The Atoning Blood and (4) The Bodily Resurrection of our Lord.

The Bellview eldership strongly recommends to brethren everywhere to take advantage of such fine quality, sound Bible preaching, which was indicative of this great man of God.

The brotherhood should realize that brother Rex Turner is one of the most immanent scholars in the church today and that he should be used to the up-building of the kingdom wherever is the opportunity.

Please note! that brother Turner is able to schedule three-day, week-end meetings in which he delivers these important themes. If you so desire to build-up the kingdom in your locality please contact him at the following address:

Rex A. Turner  
10 Watson Circle  
Montgomery, Alabama 36109

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# the DEFENDER

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

Vol. 4, Number 4

April, 1975

## LOSING THE SAVED

A. G. HOBBS  
Grapevine, Texas

Let us ever remember the value of a soul. Jesus, our Savior, propounded this great heart-searching and challenging question:

*"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26).*

Every person has a soul. Your soul is your "own soul." No one else has ever had it. It is yours now and will also be yours throughout eternity. Every person's soul is now in a lost condition, or it is in a saved condition. One's soul and body both may be lost in hell. Jesus said:

*"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28).*

One soul is worth more than all the wealth, pleasure, and popularity in the world. We should all be deeply concerned about saving our own souls and also in saving the souls of others. After one is scripturally baptized into Christ and thereby saved from past sins, it is important that he feed on the sincere milk of the word (I Pet. 2:

1,2) and grow in a spiritual way.

After one is saved, it is possible for him to become entangled again in sin, and worldly things, and be lost. Here are a few suggestions in keeping the saved saved:

1. Visit in their homes and encourage them.

2. Have them visit in our homes, associate and have fellowship with them.

3. Set up cottage meetings in the homes of members who are weak, and in need of more Bible knowledge.

4. Remember them in prayer. Paul prayed for the lost (Rom. 10:1); and he prayed constantly for the saints.

5. "But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin" (Heb. 3:13).

6. We are commanded to restore those who are overtaken in a fault. Let us note Galatians 6:1: Here Paul says:

*"Brethren, if a man be overtaken*

*Continued on page 35*

## LOVE OVER DOCTRINE

KEITH MARSHALL  
Silverton, Texas

There has been several teaching that love is the basis for unity and not doctrine. The word "love" is used a lot by different people and it means different things to different people. The Bible certainly tells us that we must have love for God, His Son, the church, the Word and love for one another if we are going to remain in fellowship with God and our fellow Christians (Rev. 2:4; I John 4:20-21). This, all Bible believers must believe, but when preachers and teachers start teaching that doctrine doesn't make the difference they are getting off base! They are making light of doctrine which in itself is a dangerous error. Paul wrote to Timothy that if one blasphemes doctrine they blaspheme God's name (I Tim. 6:1).

It is simple to take a concordance and follow the scriptures that speak of doctrine and see its prominence in our maintaining a fellowship with God and our fellow-citizens in the kingdom of God.

Acts 2:42 says that the early Christians continued in the apostles doctrine among other things. The apostles were accused of having filled Jerusalem with doctrine (Acts 5:28). It was doctrine that the people of Athens recognized Paul preaching in the market place (Acts 17:19). Paul said that made them free from sin (Rom. 16:17). In Romans 16:17 it is made clear that it is over doctrinal matters that fellowship is based upon. Why do these "love" preachers preach this passage?

Paul was concerned about younger preachers and what they preached. Notice these Scriptures to Timothy and to Titus.

*I Timothy 1:3..Paul left Timothy in Ephesus to see that "no other doctrine" be taught.*

*I Timothy 1:10.Dctrine is the measure of right and wrong.*

*I Timothy 4:6..Preachers and all Christians are to give attendance to doctrine.*

*I Timothy 4:16.We are to take heed to and continue in doctrine.*

*I Tim. 6:3-4...It is the proud man that thinks lightly of doctrine.*

*2 Timothy 3:8..Doctrine is put on the same level as love, in examining Paul's life.*

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*2 Timothy 3:16...The inspired scriptures give us doctrine.*

*2 Timothy 4:2...The preacher must preach doctrine to preach the word of God and fulfill his charge before God.*

*Titus 1:9.....Elders are to be able by "sound doctrine" to convince the gainsayer.*

*Titus 2:1.....Our speech is to be sound in doctrine.*

*Titus 2:7.....We are to show ourselves uncorrupt in doctrine. No error is to be mixed with it.*

*Titus 2:10.....Christians are to adorn and make attractive doctrine.*

These exhortations show us the importance of doctrine in maintaining a right relationship to God and His people.

John, in his second letter and verses 9-10 makes it plain that fellowship with God and brethren is based upon our attitude toward doctrine and those that preach it. We are not to have fellowship with those that teach other doctrine than that we have in the New Testament.

Come on brethren, either learn your Bible and how to teach it or stop calling yourselves teachers and preachers of God's word. James 3:1 says: "My brethren, be not many masters (teachers), knowing that we shall receive the greater condemnation."

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#### LOSING THE SAVED

*in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."*

We need to work more and more in saving the lost; but we also have a responsibility in building up the members of the body of Christ and strive more to keep the saved from

backsliding and being lost. In order to keep saved:

1. Say something to God every day - pray.
2. Let God say something to us every day - study the Bible.
3. Do something for God every day.

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3:00 P.M.	"SATAN, SATANISM AND WITCHCRAFT" .....	Foy Cherry	
3:45 P.M.	"THE WORK OF A PREACHER" .....	Ernest Underwood	
7:00 P.M.	"THE RAPTURE, TRIBULATION AND ARMAGEDDON" .....	Pervie Nichols	
7:45 P.M.	"THE FUTURE OF THE CHURCH" .....	Ira Y. Rice, Jr.	

Brethren, this lectureship will be one of the greatest thrust forward for the cause of Christ that this area has experienced in a long time.

We have selected 25 of the soundest brethren to be found anywhere to speak on this program. Subjects vital to the church and its relationship to the world's present condition have been assigned these men. This lectureship will be characterized by sermons filled with Bible, conviction and enthusiasm. It is truly going to be a dynamic plea indicative of the prophet's message to "REMOVE NOT THE ANCIENT LANDMARKS."

We encourage you to come and be with us in this first lectureship. Our prayer and earnest desire is that the Bellview Preacher Training School Lectureship be one of the best in the brotherhood. We covet your prayers and desire your help to this end.

If you will be coming from out of town and planning to stay in Pensacola the week of May 12-16, and desire information regarding lodging, etc., feel free to write or call us.

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## "THE KIND OF PREACHING WE NEED TODAY"

CHARLES L. SATTENFIELD  
Winston-Salem, North Carolina

The topic under consideration in this article is, "The Kind Of Preaching We Need Today." This subject is vital to every preacher if he intends to be the kind of preacher the Bible portrays. The preacher must consider this subject from week to week as he tries to determine his weekly sermons. He must honestly ask the question, "What kind of preaching do we need today?", and he must try with all his being to produce that kind of preaching.

The importance of this subject cannot be overemphasized. There are several good reasons why this subject should be pursued. (1) The salvation of souls depend on preaching. Paul declared that *"whosoever shall call upon the name of the Lord shall be saved, how then shall they call on him in whom they have not believed, and how shall they believe on him whom they have not heard, and how shall they hear without a preacher?"* Rom. 10:13-14. Thus, Paul states that salvation can only come when the word is preached. Paul also declared that, *"Faith cometh by hearing, and hearing by the word of God."* Rom. 10:17. Since salvation can only come from the preaching of the word of God, it is very important that the preacher know what kind of preaching he needs to preach in order to reach the lost. The gospel is the power of God unto salvation (Rom. 1:16). Thus, it stands to reason that the preacher needs to know how to preach the gospel. (2) This subject is also very important because the growth of the congregation depends on the proper kind of preaching. Our brethren assemble themselves every Lord's day to hear the word of God proclaimed. It is imperative that we preach a proper diet to the assembly. Peter states in I Peter 2:2, *"As newborn babes, long for the spiritual milk which is without guile, that we may grow thereby unto salvation."* Therefore, since spiritual growth depends on hearing the word of God, we need to preach a balanced program. Just like a little baby needs a proper diet to grow, so does the church, and as the mother plans very carefully the baby's meal so should the preacher plan his sermons for the church. The preacher must know the needs of the assembly and he must supply the needs and this takes time and a lot of preparation.

Therefore, since we have seen the importance of this subject let us give it our full attention, and see what kind of preaching we need today.

(1) We first of all, and above all things need good, sound Biblical preaching. We as preachers need to realize that if our preaching is to be successful it must be Biblical preaching. If we are not careful we will find ourselves preaching subjects that do not relate to the gospel, which is the death, burial, and resurrection of our Lord Jesus Christ (I Cor. 15:1-4). For instance, we may preach only subjects that relate to news events, such as war, political problems, the crisis in the middle East, etc. We must always remember that we are gospel preachers and not news reporters. We must preach the gospel, which is God's good news to free mankind from the power of sin unto salvation. This, of course, is not saying that we cannot take news events and put them into a sermon that deals with the gospel of Christ, but let us be very careful that we preach Christ above all things and leave the news events to the newspapers where they properly belong.

(2) We need uncompromising preaching. Today we hear so much about modern preachers, who only preach sermons that the audience wants to hear. This, of course, limits their sermons to such topics as "The Love of God" and "The Grace of God"; which no doubt needs to be preached. However, if we are going to preach the gospel we must also preach about "The Wrath Of

God", Rom. 1:18, God's hatred toward sin, and such subjects as "hell", "discipline", and "judgment". These subjects are not very popular. Our brethren had rather hear things about God's love for mankind. But, if we are going to be God's preacher, we must not compromise the gospel to a watered down gospel, we must preach *"the whole counsel of God"* not just what we would like to preach or what the congregation would like to hear, (Gal. 1:10). We must preach only the oracles of God (I Pet. 4:11). If it involves preaching on "hell" we must preach on hell; if it involves preaching against sin, we must preach against sin; if it involves preaching against error or false doctrine we must preach against error or false doctrine. However, let us always remember, we must preach in a spirit of love. Jesus rebuked people but He did it out of love; so should we. Paul told Timothy to rebuke, (I Tim. 4:2), but he told him to do it with *"all longsuffering"*. May we as gospel preachers do likewise. Let us never forget that we are preachers of Christ, and we should be Christ-like in all of our preaching.

(3) We also need Christ-centered preaching. The gospel is not just the good news about Christ feeding the poor, or healing the sick, it involves the death of Christ on the cross for the sins of the world. Paul stated that he preached *"Christ crucified, unto the Jews a stumbling block, and unto the Gentiles foolishness"* (I Cor. 1:23). He also said that *"he determined not to know anything among the Corinthians save Jesus Christ and Him crucified"* (I Cor. 2:2). So we as gospel preachers must preach Christ, and Him crucified, if we are going to preach the gospel.

This message was the basic message of the first century preachers. On the day of Pentecost, Peter preached *"God hath made him both Lord and Christ, this Jesus whom ye crucified"* (Acts 1:36). Philip preached to the eunuch "Jesus" in Acts 8:35. This, too, is our obligation as gospel preachers. Remember the words of Jesus himself, *"If I be lifted up I will draw all men unto me."* May we lift up Jesus in our lives and our sermons.

(4) We need expository preaching. That is, we need to take the scripture and expose out of the text its meaning to the people to whom it was directed and make application of it to us. This is probably the hardest kind of preaching there is; it involves a lot of time, and a lot of preparation and study. It cannot be done properly in a few hours of preparation, it takes a lot of hard work, as all things do that are worth doing. Since this is the hardest kind of preaching there is, it is the method most neglected among preachers. Sad to say, many preachers never use this method at all. Most preachers preach topical lessons because they can be put together with hardly any effort in a few hours. This method of preaching has hurt the church greatly. Week after week they hear similar sermons preached but with different titles. No wonder the church hasn't grown like it should in the past decade! Until we start preaching expository lessons which is the only way to teach the congregation properly the word of God, it will not grow.

Our brethren not only need to know "why" they are saved, but they also need to know "how" God did it, and yet remained just. Sometimes we preach the response to salvation (confession, baptism, etc.) before we preach the source or the cause of salvation. We also have the tendency to preach the practical part of the gospel before we preach the doctrinal. This, too, has hurt the church. In Ephesians 4:1, Paul starts the practical section of this great epistle. However, before he preached the practical, he laid the doctrinal section in the first three chapters. This can be seen by the word "therefore" which calls their attention back to what he has already said. Thus, the practical section is only an outcome of the doctrinal. Duty always follows doctrine. This can be seen in other passages of scripture as well (Rom. 12:1; Heb. 2:1). Hence, we as preachers must always



preach doctrinal lessons to the brethren before we can adequately preach the practical part of the gospel. There is no substitute for doctrine. If the church grows spiritually, it must be by the word of God. We must preach it the way the Holy Spirit laid it out, that is, verse after verse. Too many times we jump from passage to passage to prove our points. We preach too much like the bullfrog, who goes from lily pad to lily pad. We need to preach the Bible the way it was written. Certainly we can't improve the way the Holy Spirit chose to inspire it.

(5) Lastly, we need positive preaching. By far, the most effective way to teach a congregation is through positive preaching. Too long we have used the pulpit as a tool to beat the brethren over the head with, instead of using it the way God designed it to be used. The Bible reveals in Ephesians 4:11-12 that God gave some to be evangelists (as well as other gifts) for the perfecting of the saints, unto the "building up" of the body of Christ. Thus, we see that the pulpit is a place for "building up" and not "tearing down". This method of teaching was used by the apostle Paul in nearly all of his epistles, as well as many other New Testament authors. We, too, must employ this method of teaching if we are going to be effective preachers.

Needless to say, I am not advocating that we preach no "negative sermons". The Bible plainly and very specifically tells gospel preachers they are to rebuke the brethren if an occasion occurs in which they need it. However, we all need to do it with "all longsuffering" (2 Tim. 4:2), realizing that we, too, have problems in our own lives that need correcting (Gal. 6:1).

In conclusion, let me summarize the kind of preaching we need today. (1) We need today good, sound Biblical preaching. Let us preach the oracles of God, and not the traditions of men. (2) We need uncompromising preaching. That is, sermons that deal with the "whole counsel of God", and not just sermons designed to tickle ears. (3) We need "Christ-centered" preaching, not "preacher-centered" preaching. The world doesn't need a social gospel, it needs a saving gospel. Our message must always be "Christ and Him crucified" (Gal. 3:1). (4) Next, we need expository preaching. The church is starving for meat, while we are feeding it milk. The members have enough money to buy "Sermon Outline Books" and have enough sense to study them. They need the Bible. Don't you think "God's children deserve the best? The Bible was not written systematically. Why do we preach it that way? Let us leave the "cafeteria style" of preaching in the cafeteria where it belongs, and not behind the pulpit. (5) Last of all, we need to preach positive sermons. One way we can encourage the brethren is to build them up. May God help us all to be the kind of preacher He wants us to be, and may we have enough sense to give the glory to Him and not to ourselves.

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

Vol. 4, Number 5

May, 1975

## Statement Of Relationship Regarding The Bellview Church Of Christ And The Brentwood And Innerarity Point Churches Of Christ

*In the fall of 1971, there arose some concern among a few of the Bellview members regarding "hair" with emphasis being directed toward two young men in the congregation. One of these men was a student at Freed-Hardeman College. His hair, like the other, was longer than the custom of most older men, yet it followed Freed-Hardeman's code of not being below the collar and the ears showing. The concern among Bellview men seemed to fall upon two men to champion the cause. Both of these men were in the leadership; one an elder; the other a deacon. In November the elder resigned, stating that he could do a better work outside the eldership.*

*The contribution began to fall and in a two month period of time in the fall of 1971 it fell from an average of \$1,150.00 a week to \$960.00 a week. By the fall of 1972 it fell to an average of \$820.00 a week. The two men spoken of above let it be known they were withholding their contribution because they had no respect for the Bellview eldership. Obviously, others were following that example.*

*In January of 1972 a meeting was held with all concerned individuals. We, the elders stated that the "hair" issue at Bellview, as it then existed did not warrant any "disciplinary action" and certainly was not worthy of causing division. We asked that those who were trying to disrupt the congregation cease such efforts.*

*However, things did not get better. Some Bible classes were kept in turmoil; the contribution continued to fall; and the elders were considered unworthy of overseeing the congregation because they did not "discipline" the young men with the different hair style. However, we did state on several occasions that when such did become a scriptural problem, it would*

be dealt with in a scriptural manner.

During this time we had found it necessary to stop using either of the two men in any position of responsibility or leadership.

We continually made an offer to these men which they continually rejected, i.e. that they secure a well-known, sound in the faith preacher of the gospel and we would do the same. All facts would be given to these men and we would abide by their scriptural recommendations. To this day, they refuse this offer. A special effort was made to arrange such an arbitration meeting with brother G. K. Wallace when he was with Bellview in a meeting, but the offer was refused.

Since the problem continued to exist and since these men would not bring in a man to look into the matter, we announced that we were bringing in brother Gus Nichols to help bring about a settlement. Brother Nichols was placed in a motel, a neutral place, where any who desired to could talk with him. We know that one of the men did so and also gave him some written material.

A settlement was not reached during brother Nichols' meeting with us. On the last night of the meeting, we read a "Statement of Policy" which brother Nichols prepared for us. Following are some of the statements brother Nichols wrote after having looked into the situation.

"This is a letter of exhortation unto the members of the Bellview congregation who have apparently been sowing discord. . . That in the future all of those who persist in sowing discord in the church or in rebelling against the elders and in trying to displace the elders. . . or who in any way openly and willfully walk disorderly -- that upon one week's warning without success in restoring such -- that your elders will withdraw fellowship of this congregation from all such. . . Furthermore, the elders of the church want it to be understood that we may have been wrong in being too patient and too longsuffering with some who have thrown our congregation into turmoil and strife. . . Nevermore will we allow our congregation to get into a state of strife and confusion by the sowing of discord as it is now."

Matters did not get better and finally in October, 1972 we had no choice but to withdraw fellowship from Tracy Hollis and William P. Kittell. In the months following the Innerarity Point Church of Christ received into fellowship brother Hollis and the Brentwood Church of Christ received into fellowship brother Kittell. In light of the New Testament teaching with regard to discipline, and particularly in light of 2 John 9-11 we withdrew

the **DEFENDER**

PENSACOLA, FLORIDA 32506

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Within a year both brother Hollis and brother Kittell had been restored. Repeated appeals were made to both Innerarity Point and Brentwood to make correction of the position they had assumed by accepting one who had been withdrawn from. Such appeals were refused. After constant efforts of trying to negotiate and come to a scriptural settlement the situation remains the same. We have continued to repeat the offer we made from the beginning: i.e. that they secure a brother, sound in the faith and we would do the same. Each would give these brethren their case and we would abide by the scriptural decision they came to. Though this principle is plainly taught in 1 Cor. 6:5, they have continually refused to accept it. Brethren, we have nothing to hide and surely such an offer proves it. During all this time Ordiss D. Copeland was the preacher at Brentwood and although he has recently resigned, he remains a member of that congregation.

Therefore, let it be known unto all that the Bellview Church of Christ is not in fellowship with the Brentwood Church of Christ and the Innerarity Point Church of Christ and that to the best of our knowledge we will not extend fellowship to any who fellowship these brethren.

Bellyview Church of Christ

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## DO WE CARE ANY LONGER?

WILLIAM S. CLINE  
*Pensacola, Florida*

When one journeys to spiritual Israel, he should expect to find the ancient landmarks erect and unmoved, standing just as they were when the Lord set them in place. It is true that many of the landmarks remain unmoved, however, others are being moved such as changing the Lord's supper to Thursday night; or completely ignoring such as allowing women to lead in prayer in the presence of men.

We have had landmarks tampered with and/or ignored; and we have seen concerned brethren arise to be counted and men have returned to abiding by those sacred marks. It is truly sad to witness men disregard God's landmarks, but when concern for the right brings men aright, there can be hope and rejoicing.

On the other hand, we are seeing more and more departure from the ancient landmarks, characterized by a total absence of concern. Brethren, have we finally reached the point of seared consciences and caloused feelings, that we are past feeling and don't care any longer?

Do we care that such papers as Mission and Integrity are being published by brethren that enjoy the fellowship of those in the church that they are obviously seeking to "restructure" (literally destroy)?

Do we care that such congregations as Fifth and Highland, Belmont, Crossroads, etc., continue to enjoy fellowship from those who certainly do not agree with what is, or has been going on at these congregations?

Do we care that brethren continue to use the liberal, false teachers in meetings, lectureships and seminars such as Roy Osborne, Stanley Shipp, Jim Bevis, Chuck Lucas, Don Finto, etc., and at the same time ask for and receive support from brethren who do not agree with the above?

Do we care that congregations which have a history of endorsing the liberals secure the services of a brother with an excellent reputation, only to use that brother as a publicity campaign to say, "We aren't liberal -- look who spoke for us Sunday." Paul said we should be aware of Satan's devices lest he take advantage of us. While it is certainly right for a faithful preacher to preach the truth, he should be careful that his doing so not be used to support those who are out to restructure the church into a "stand for nothing" organization akin to the denominational world.

A case in point is the recent events at the White Station congregation in Memphis, Tennessee. This congregation has used such men as Richard Batey, Roy Osborne, Don Finto, Stanley Shipp and others. This congregation has been marked as a false congregation by the South Haven Church of Christ. They invited at least one well-known, faithful preacher to speak there and he declined. Then recently they invited and secured E. Claude Gardner, president of Freed-Hardeman College to conduct a meeting for them. Brother Gardner is known throughout the brotherhood for his standing for the "old paths" and just why he chose to speak for White Station I do not know. But this thing I do know. Their bulletin immediately carried the announcement of his doing so and not only that, it even named three sound brethren who led prayers for them. Such as this shouts, "We are using these men to counter-attack the fact that many are saying we are liberal.

Why, we aren't liberal, look who held our meeting. Look who led our prayers." Brethren, don't we care any longer?

Don't we care that churches and schools will use men who have been withdrawn from? In many people's estimation Pepperdine University is gone, as far as truth is concerned, however, she is far from gone when it comes to her liberal influence. At her recent lectureship she used Stanley Shipp who has been marked by the churches in the St. Louis, Missouri area as a false teacher. It is interesting to note that Ira North appeared on the lectureship with him and because of this the Lemay church in St. Louis cancelled brother North's upcoming meeting with them. My congratulations to that congregation. At least they still care.

Another case in point is Northeast Christian College. They have always managed to keep company with the liberals. At a recent youth meeting, conducted the first week in May, they had selected Stanley Shipp (can you believe it?) to speak to the youth. Why would they look out into a brotherhood of over 6,000 preachers and select a withdrawn from, false teacher? However, brother Shipp was unable to come so they again sought the services of a man to speak to the youth who would assemble on their campus. This time they secured Chuck Lucas, the preacher for the Crossroads church in Gainesville, Florida. This congregation was marked and withdrawn from in December 1974 and a full account of the teaching, etc., was carried in the 1975 January issue of The Defender and later carried in Contending For The Faith, edited by Ira Y. Rice, Jr. and First Century Christian, now edited by Max R. Miller. At least one brother contacted Northeast Christian College but to no avail. He wrote me stating that they intended to use brother Lucas and they did.

Brethren, why in the name of all that is decent and right would Northeast Christian College look over the brotherhood a second time, and a second time choose a man who has been withdrawn from? Why, after being warned, would they insist on using him? Have we reached the point where we don't care any longer?

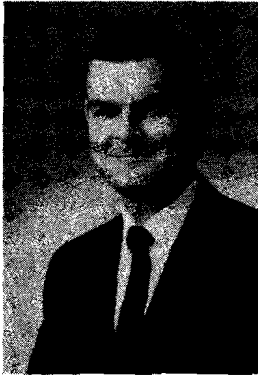
There seems to be growing disregard for New Testament discipline. This issue contains a statement of relationship between the Bellview congregation and two congregations in Pensacola who disregarded discipline administered by Bellview and took into their fellowship two brethren who had been withdrawn from. It is hoped that others might profit by knowing the problems we have encountered here. It is also hoped that others can profit from learning of some of the things that are going on in the brotherhood. We need to be careful that we not allow false brethren to use us. We also need to be careful that we not support those who support false teachers. We can't help but wonder if many of us have not reached the point that when we see the "ancient landmarks" removed we look the other way simply because we don't care any longer. It would be well for each of us to ask ourselves the question of Jeremiah of old when he asked, "*Is it nothing to you, all ye that pass by?*" May each of us possess the attitude and concern of Paul who said, "*Beside those things that are without, that which cometh upon me daily, the care of all the churches.*"



## A REVIEW OF JAMES CASEY'S ARTICLE ON GIRLS PRAYING

RAY HAWK

Gadsden, Alabama



In the FIRM FOUNDATION, Vol. 92, No. 13, April 1, 1975 issue, pp. 9,11, brother James Casey submitted an article entitled, "In Defense of Girls Praying." In the article, brother Casey argues for girls "saying" prayers in youth devotionals where young men are present. He argues that girls have just as much right to "say" a prayer in a chain-prayer situation, as they do to ask or answer a question on the Bible.

In the second paragraph, brother Casey boldly exclaims, "Many people object to the girls expressing themselves in a chain prayer in a mixed devotional type assembly because they honestly believe such action places them in a position of *leadership* over the group. We say we don't want women in positions of leadership over men (and rightly so), yet when we try to apply this principle

I fear we are not consistent in our use of the word 'leadership.'" Actually, it might shock brethren to know what brother Casey believes on this subject, but does not include completely in his article. In June 7, 1972, he wrote a 21 page paper on, "Can A Woman Teach A Man Or Pray Audibly In His Presence?" In this paper he claims or assumes that in the first century the church had women "saying" prayers in the same place women prophesied! Hear him, "Although there were prophetesses in the days of the early church who apparently prophesied *before the church assembly* (1 Cor. 11:5 & 16), there is no reason to believe such continued, since 'prophesies' were among those things which were to be done away, 1 Cor. 13:8. But prayers in mixed groups have always existed. They were not peculiar to the things which were done away." Page 5. You see, brother Casey's article in the FIRM FOUNDATION is but the tip of the iceberg. What he really believes on the subject remains hidden from view!

Although brother Casey is careful to use the word "say" or "saying" prayers in his article, he really doesn't believe there is anything wrong with the word "leading." On p. 11 of his 1972 material, he states, "Certainly they (girls) are 'leading' or 'directing' the thoughts of all present, just as a woman 'leads' or 'directs' the thoughts of all those present in a mixed Bible class when they speak, read the scriptures, ask questions or answer questions. But in neither case are they usurping man's authority."

I believe we can see from these comments that brother Casey believes woman may "say" or "lead" a prayer, not only in a youth devotional on Monday night while they sit in a circle on the floor with the lights dimmed, but in any assembly of the saints! He states that this will not lead to women preachers, yet he has women prophets (preachers) speaking before the church assembly in the first century. Male prophets spoke before the church assembly in the first century. If gifts ceasing means women can no longer speak before the assembly, why doesn't it mean men cannot speak before the assembly after the gifts ceased? When brother Casey sees his inconsistency there, he will take the next step and introduce these praying women in his mixed assemblies into the pulpit! If not, why not?

Brother Casey does not believe 1 Tim. 2:8 nor 1 Cor. 14:34, 35 applies to women leading prayers in any mixed assembly. He gives Webster's, Vine's, and Thayer's definition of "usurping authority over the man." "To seize and hold possession. . .without right" and "one who acts on his own authority." Yet, he freely admits that women praying or prophesying before a mixed assembly of the church is in harmony with the expression in 1 Cor. 14:34, "but they are commanded to be under obedience, as also saith the

law." If a woman could pray or prophesy in a first century assembly of men and women without usurping authority, it follows that she could consistently do so in a twentieth century assembly, substituting the word "preach" for "prophesying." If not, why not? The very thing brother Casey denies will happen - women preachers - is the very thing he has already assumed and paved the way for in his own 1972 writings!

Brother Casey asks, "If woman's subjection to man demands absolute silence in prayer, then why does it not also demand absolute silence in Bible discussion?" We may find where a woman taught another man with her husband in Acts 18:26, but where do we find Aquila and Priscilla praying with Priscilla "saying" or "leading" her prayer before her husband and Apollos?

Brother Casey quotes 1 Sam. 2:1-10 to prove women may pray in the presence of men. However, he has assumed the very thing he must prove. It is just as easy to assume Hannah prayed while sitting on the floor, forming a circle, and with the lights dimmed as it is to assume she audibly prayed in Eli's presence from 1 Sam. 2. Acts 16:30,31 has been used by denominational preachers for years to prove salvation by faith only. They assume the very thing they must prove. Brother Casey assumes that since Hannah's prayer is given in 1 Sam. 2, that it was stated in Eli's presence. However, where does it say it was stated in his presence? Where does it say it was stated audibly? I could just as easily assume it was stated at home, or that it was stated in 1 Sam. 2:1-10 as her first prayer was stated in 1 Sam. 1:13! I don't know of any preacher who would object to any woman saying her prayer in the assembly as Hannah said her prayer in that passage! *"Now Hannah, she spake in her heart, only her lips moved, but her voice was not heard. . ."*

Our brother next cites Luke 2:33-38 as proof of a woman praying in the presence of men. But, with a careful reading, one may see brother Casey has assumed the very point he needs to prove. Brother Casey needs several qualifying statements in the verse to make it say what he wants stated. It should read, *"And she coming in that instant, stood in the presence of Joseph and Simeon and audibly gave thanks likewise unto the Lord."* Brother Casey has assumed she gave thanks in the presence of these two men and that she did so audibly. This he must prove!

Having built this case on these assumptions, brother Casey then flies to Acts 1:14 for the clincher. He thinks because it states, *"These all continued with one accord in prayer and supplication, with the women, and Mary. . ."* that it means women prayed audibly with the men, saying or leading some of those prayers. A friend of mine and brother Casey's said he was logical in his presentations. Maybe so, when he has the truth. But, here, brother Casey is sadly lacking in facts and flounders upon assumption after assumption.

Realizing 1 Tim. 2:8 is a major obstacle in his path, brother Casey attacks it in his article and 1972 paper. He shows the word *aner*, translated "men" in 1 Tim. 2:8, in such passages as James 1:8,12; Rom. 4:8; and 1 Cor. 13:11, includes both men and women. To this we agree. The context demands it. However, brother Casey seems to fail in his recognition of the contrast drawn between 1 Tim. 2:8 and 1 Tim. 2:9-15! Paul tells men where they may pray. In contrast and in context, he tells women on the subject of prayer that they are *"to be in silence."* Where? Where men are who lead prayer in everyplace. In connection with this passage, brother Casey tells us we have no example of a man or woman leading prayer in the New Testament. We don't have to have an example. The command of 1 Tim. 2:8 specifies which one is to lead the prayer!

Brother Casey gives several passages to prove men and women may have said the prayers. His first passage is Acts 2:42. From this passage we can see it is a service where the Lord's supper (breaking bread) takes place. Brother Casey's FIRM FOUNDATION article began talking about girls and boys in a devotional type worship. However, the rest of the iceberg is exposed with this passage! Brother Casey assumes that since THE CHURCH continued in prayer, women must have led some of those prayers. I now see



why Methodists assume children or infants were in the household of Cornelius and the jailor. If one may assume the women led prayers because it says THE CHURCH continued in prayer, then certainly a Methodist could assume an infant in a household and that the infant was baptized too! I suppose that if "the church" continuing in prayer meant some of the women led prayers, that continuing in the apostles doctrine meant women in the Jerusalem church occupied the pulpit! I suppose women worked with the men on the table and a man offered thanks for the bread and a woman offered thanks for the fruit of the vine! When you begin assuming, you may go anywhere you wish! Brother Casey seems to be unable to recognize that when a man leads the congregation in prayer, THE CHURCH prays!

Brother Casey's next proof of household praying is Acts 4:24-30. However, since the prayer is recorded, it would either have to be one inspired man leading the prayer while others listened, or it would have been a responsive reading offered as a prayer. All indications point to one inspired man making the prayer. If women led in part of it and men led in part, which verse did the men say and which verse did the women lead? I suppose we could also assume they sat on the floor, in a circle, with the lights dimmed, and turned to page 573, Responsive Reading No. 15 and read together? Why not? If we are going to assume, why not make it good?

Acts 12:5,12 is our next offering. We are expected to believe that women led in some of the prayers offered for Peter because it says "*but prayer was made without ceasing of the church*" and "...where many were gathered together praying." Brother Casey, could these women have been praying as Hannah prayed in 1 Sam. 1:13 and the above passages still be true? Most certainly they could! In verse 16 it tells when Peter knocked on the door, "*they...opened.*" Did each one, a man and then a woman, take turns opening the door? If we follow our brother's logic(?), we must assume that men and women took turns opening the door so Peter could come in! Why, we may see that when one opened the door, it was all opening the door. When men led the prayers at Mary's house, all were said to be praying. We have Bible for that. Brother Casey must build this case on assumptions!

Acts 21:5 is our brother's last case. Here Luke informs us, "*we kneeled down on the shore, and prayed.*" Brother Casey assumes some of the women led in those prayers. But, again, where is your proof? Why not assume they all prayed audibly *at the same time* if we are going to assume anything? This is what the Pentecostals assume and do. They who kneeled are those who prayed. Those who kneeled at the same time are those who prayed at the same time. If we must assume that "prayed" means taking turns, why not assume the "kneeling" means kneeling in turn as the prayer was led? Either of these assumptions are somewhat farfetched. Why not accept the Bible doctrine of men praying or leading prayers?

Brother Casey ends his article by stating, "Let's be satisfied not to bind where the Lord has not bound." I agree. But, let us also not rush madly into a case, such as entered by our brother Casey, and loose where God has bound!

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

Vol. 4, Number 6

June, 1975

## A REVIEW OF THE CROSSROADS STATEMENT

ERNEST S. UNDERWOOD  
Gainesville, Florida

The January issue of The Defender carried my article in which the doctrinal errors of the Florida Evangelism Seminar - 1974, and those of the Crossroads Church of Christ of Gainesville, Florida were exposed. The February issues of First Century Christian and Contending For The Faith carried the same article.

Since the appearance of the article in these publications the elders of the Crossroads church have sent out a statement with regards to the charges made in that article. Their statement is dated April 15, 1975. This article is a response and a review of their statement.

As one who knows the facts of the situation reads the statement he becomes immediately aware of the deception and falsehood presented therein. In the opening paragraph they state, "Recently, certain allegations and charges have been made against the Elders and the Minister of the Crossroads Church of Christ in Gainesville, Florida, and questions have been raised and widely circulated regarding our programs and teachings. While we do not agree with the methods employed in bringing these charges and in making public these allegations, we do not wish to assess the motives of those who have taken this action. We feel as Nehemiah felt in the long ago that the importance of our work here demands that we not divert our efforts to engage in debate or controversy [Nehemiah 6:3]. However, we do feel a responsibility to make known our position to those who have been sincerely misled."

I am not aware of the methods employed by all others who have brought the charges and allegations against them, therefore, I cannot answer for them. However, I am fully aware of the methods used by the Thirty-Ninth Avenue Church of Christ. Inasmuch as the attempt has been made in the statement to answer the charges leveled by the 39th Avenue church I shall now relate the methods used by this church. I shall further relate the method used in getting the statement to the 39th Avenue church.

On November 6, 1974, a letter bearing that date was hand delivered to

the office of the Crossroads church. In this letter seven specific charges were brought against that church. A call to repudiate and/or repent was issued. After waiting a period of one month and three days without even so much as an acknowledgement that the letter had been received, the elders of the 39th Avenue church issued a second letter dated December 9, 1974. In this letter the Crossroads church was informed that they were considered as apostate by the 39th Avenue church, and that there could be no further fellowship extended to them until such time as they repented. It should be pointed out that each of these two letters was signed by all three members of the eldership of the 39th Avenue church, thus being a church action and not "just a preacher with a personality problem." The entire contents of both of these letters appeared in the January issue of The Defender.

Before informing the churches in the State of Florida and a brotherhood in general, the elders of the 39th Avenue church sent still a third letter addressed to the elders of the Crossroads church. This letter, dated December 22, 1974 stated:

"Dear Brethren,

Before we advise the brotherhood of our recent action concerning the Crossroads Church of Christ, we would like to meet with the Elders and preachers of both the Crossroads and University Avenue Churches of Christ.

This meeting is planned for Sunday, December 29 at 2:30 P. M. at the office of the Thirty-Ninth Avenue Church of Christ.

Sincerely,

s/Bill Fugerer  
Van Land  
Bob Martin"

By phone the elders of the Crossroads church declined to meet under the aforementioned conditions but did agree to a meeting between just the elders of the Crossroads and 39th Avenue churches. They refused to allow this meeting to be taped. It will be to this meeting, and a second meeting two weeks later between the same parties that future reference will be made. The meetings were held with little accomplished; the brotherhood was informed of their false doctrine. Now to the methods used in getting the statement to the 39th Avenue church.

On May 5, 1975 a member of the 39th Avenue church knocked on my door in the early morning. This member handed me a statement typed on stationery of the Crossroads church. This member stated that the statement had been hand delivered to his home the previous night by some members of the Crossroads church. His home is some ten miles out of town. It should be noted that attempts have been made by some of the Crossroads church to draw away members from area churches. Some of the college age group have been told

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that they cannot worship acceptably in Gainesville unless they worship at Crossroads. Whether such is the case with this member I do not know. However, this member stated that he had no use for the statement and gave it to me. When I showed it to the elders of the 39th Avenue church it was their first knowledge that it existed. Which of the two methods do you think was more closely correct?

As to whether people have been misled or not, I leave it up to each reader to judge for himself. This I do know, I have sent copies of the tapes of the Seminar to several individuals. With each one there has been only one stipulation and that was to let me know if they thought I misrepresented the thing. Without exception, all have said that in their evaluation I had not misrepresented.

Next in their "statement" they go into a response to the charges, and state their position. This is done under six headings. I will notice them in the order given.

#### RESPONSE #1

"We believe that baptism is essential to have the forgiveness of sins for everyone who has reached the age of accountability and that it must be preceded by belief in Jesus Christ as the Son of God, genuine repentance, and a willingness to confess Jesus as Lord. We believe the Bible teaches that baptism is a sharing in the death, burial, and resurrection of Jesus Christ (Romans 6). While we must respond to God in obedience, the saving action requires the work of God; (Colossians 2:12) 'You were buried with him in baptism in which you were also raised with him through faith in the working of God who raised him from the dead.' In this passage, Paul states that the same power that raised Jesus from the dead is the power that raises us from the waters of baptism to a new life. See also II Corinthians 5:17; John 1:13; John 3:5-8; I Peter 1:3. This was all that was intended by the use of the word, 'miracle'."

The reader is urged to look again at the previous article wherein brother Lucas was quoted at length, and judge for yourself if this was all that was intended by the use of the word, "miracle". QUESTION: If this was all that was intended by the use of that word, why did brother Lucas defend his position to a young man of one of the area churches by comparing the "miracle" of baptism to the falling down of the walls of Jericho? According to the young man, he was told that just as God still had to perform a miracle after Joshua obeyed, so God performs a miracle when a man is baptized.

Secondly, if that was all that was intended by the use of the word, why did brother Alonzo Welch, a speaker at the 1974 Seminar and a close friend of brother Lucas, feel it necessary to defend that position by stating that the Bible nowhere refers to the resurrection of Christ as a miracle? He evidently recognized that brother Lucas was putting the action of baptism on par with the resurrection of Christ, and attempted to break the force of the conclusion by the use of ambiguous language. Brother Welch made these statements in a meeting which took place in Amory, Mississippi. Tapes of those statements are available.

Thirdly, if that was all that was intended by the use of the word, why did the two elders of the Crossroads church, in one of the aforementioned meetings with the elders of the 39th Avenue church, contend for the availability of miracles today? It was claimed that even though man cannot perform such that God daily performs them. One of the men, brother Rogers Bartley, even gave an illustration of how one of his relatives had been miraculously healed!

Now, brethren, which is it? Did we just "misunderstand" them, or was that all that was intended by the use of the word "miracle"?

RESPONSE #2:

"We emphatically deny the modern day so-called 'tongue speaking' and the 'miraculous gifts of the Holy Spirit'. These things are not taught or practiced in this congregation and have never been taught or practiced here. We do not believe in the 'direct leading of the Holy Spirit separate and independent of the word of God,' but rather, we believe that the Holy Spirit indwells the Christian [I Corinthians 6:19,10] and works in conjunction with and in harmony with the written word, the 'sword of the spirit' (Ephesians 3:14-21; Romans 8:12-14; Hebrews 4:12)."

If, as they claim, they do not believe or teach the availability of the miraculous today, why do they seem to go out of their way to secure speakers for the seminar who do advocate such availability? Look again at the list of men who were called "rocks and pillars" in the church who have been featured speakers on the seminars through the years. Lynn Anderson, Jim Bevis, Don Finto, and Bob Hendren are but a few.

If such is not practiced or advocated by the Crossroads church, why did one of their well known members contend for the miraculous? In my home, in the presence of at least three witnesses, brother Frank Bogle contended for the miraculous today. Brother Bogle is the director of the Crossroads Singers, and a man of influence among the youth there. He stated of himself that he was "hugged" more than any other man in the congregation, and that he enjoyed this prestige. This man stated that the Holy Spirit led him, gave him insights, helped him to understand hard scriptures, and helped him to do right and kept him from doing wrong. I pointed out to him that if such were true then the miraculous insights equaled divine revelation; help in understanding hard scriptures equaled divine interpretation; and help in doing right and hinderances from doing wrong equaled divine intervention and surety of the impossibility of apostasy. Keep in mind that his statements were in answer to the question, "What does the Holy Spirit do for you separate and apart from the Word?"

Whether or not those elders emphatically deny such goings on, some of the members believe and contend for them. Will these elders remove such a one from a position of leadership, and take disciplinary action to correct the offender?

RESPONSE #3:

"We believe that a woman must be in subjection to the man at all times. She cannot, under any circumstances, domineer or usurp authority and her manner of life publicly and privately should be one of quiet demeanor, a calm and gentle spirit, and one of submissiveness.

We do not believe that it is in accordance with God's will for a woman to serve as a preacher or elder, to address the church assembly or assume a leadership role in the church. These things have never been advocated or practiced at the Crossroads. We do believe that in groups outside of the church assembly that women may take part while still being in subjection to the man and maintaining an attitude of submissiveness. We believe, for instance, that women can make comments and ask questions at home, in Bible classes, in study groups, and in devotionals and may, in each of these settings participate in chain-type prayers where everyone is given the opportunity to pray aloud, taking turns of course. We would never call upon a woman to lead the group or pray alone. We believe that we would be making a law where God has not made one if we should forbid women to partici-

pate in prayers outside the church assembly. We also believe that it would seriously hurt our program to disallow such participation. Of course, as we have stated many times and as our members well know, we do not believe that this practice should be insisted upon in other congregations or groups if the brethren there hold a contrary opinion. We believe that as an autonomous congregation we have the right and responsibility to do those things that are in harmony with the scriptures, as we understand them, and that would bring about the greatest amount of good in our work and we believe that the fruit of our work certainly demonstrates the effectiveness of our teaching and practice."

As one reads this defense (?) of allowing the women to lead in prayer over the men he immediately becomes aware of contradictory statements. Not only do some of the statements contradict each other and the word of God, but they also contradict the sermon that was preached by brother Whitehead on the date of September 15, 1974. Space will not allow us to notice all the contradictions and obvious conclusions to such contradictions. I will notice some of them, however.

In the statement they state that, "We do not believe that it is in accordance with God's will for a woman to serve as a preacher or elder, to address the church assembly or assume a leadership role in the church. These things have never been advocated or practiced at the Crossroads." (Underscoring mine. ESU). This is just not so! Webster defines the word "advocate" in both the noun and verb forms. His definition of the noun form: "One that defends or maintains a cause or proposal." The verb form: "To plead in favor of -- syn. - see support."

In his sermon of September 15, 1974 brother Richard Whitehead was the "advocate" doing the "advocating". In defense of the position that a woman can lead a prayer in the presence of a man he stated that the only reason a woman was not "up here" - the pulpit - at the eleven o'clock service was tradition. Notice again on page 12 of the January - 1975 issue of The Defender the exact lengthy quotation, a portion of which is here quoted again. He said, "And there hasn't been any women occupying this pulpit, and leading this congregation in praying. But if you asked me to bring to your attention the very scripture that prohibits that thing after I've read I Cor. 11, I might be hard pressed." Now, brethren, the above quotation and the "statement" of April 15 just do not harmonize. Furthermore, in one of the aforementioned meetings brother Whitehead stated to the elders of 39th Avenue that he would have no qualms about a woman leading the song service at the eleven o'clock service. He stated that his position on the woman praying would lead him to that conclusion. Therefore, it is evident that the "statement" of April 15 is nothing more than an apparent attempt to deceive some who do not have the facts. For those of us who do have such facts, the ruse will not work.

Their statements, "We also believe that it would seriously hurt our program to disallow such participation," and, "We believe that the fruits of our work certainly demonstrate the effectiveness of our teaching and practice" are nothing short of absurd to thinking brethren. Mr. Bill Nichols, a minister of a Texas based denominational body which recently used a "stripper" in its services, said, "I haven't had one complaint...It fit very well into our service." My answer to such is, "So what!" If a practice is unscriptural it does not matter how effective it may be in the getting of crowds or converts, it is still wrong. The fruit of such teachings and practices will be corrupt fruit. Furthermore, if we have advanced (?) to the point where the counting of noses and numbers is the criterion for determining whether a thing is right or wrong we are indeed in sad circumstances. It would seem that according to the events of John 6 that such men as Billy Graham and Oral Roberts are far more successful in crowd draw-

ing and crowd-pleasing than was the Lord. By the criterion stated by the Crossroads elders this would mean that such men are right and the Lord was wrong. The subterfuge of such statements by that church will not blind intelligent men.

#### RESPONSE #4:

*"We believe, in the matter of 'salvation by works', our position can be best understood by harmonizing John 6:29, Ephesians 2:8-10, and James 2:14-16. We believe that works are the demonstration of the faith that saves us by the grace of God."*

This smoke-screen answer still does not explain the fact that their preacher, Chuck Lucas, did say that baptism is not a work, and that to make any distinction of works in the Bible is "totally out of harmony with God's word." The context in which the statement was made taught Calvinism. Of course every faithful child of God knows that there are no meritorious works that anyone can do to obtain salvation. However, to teach that there are no works which we perform in our salvation as we obey God's commands is error.

#### RESPONSE #5:

*"We do not believe and have never advocated that fellowship should be extended to those in denominational groups. However, we have no right to make anything a test of fellowship that God does not make a condition of salvation (1 John 1:7). We are certainly 'eager to maintain the unity of the spirit in the bond of peace' (Ephesians 4:3)."*

Two things should be noticed in this response. First of all, the statement of the first sentence is absolutely false. They have extended fellowship to one in a denomination. When this group had the dedication services of their new building in May of 1973 they had as one of the speakers on that program a "lay" Presbyterian preacher. If such is not extending fellowship, then what would one have to do to extend it?

Secondly, when I read the statement concerning fellowship as is found in the second sentence it rang a bell. After a short search I found where I had read it before. I insert it here for your comparison.

*"I propose to regard all of God's children as my brothers. I intend to treat them as brothers. I have resolved to make nothing a test of fellowship which God has not made a condition of salvation." (Underscoring mine. ESU). "I shall accuse no one of being an antichrist who is built upon the one foundation simply because he differs with me in understanding of such things as cups, classes, colleges, the millennium, or instrumental music." (W. Carl Ketcherside; Hereby We Know, College Press; p. 197).*

Since the Crossroads extends fellowship to those who fellowship brother Ketcherside one must conclude that their positions are the same as his. Of course when one looks at the consequences of their statement on fellowship he can see that this opens the door for any and all so long as they have been "baptized for the remission of sins." This is exactly what brother Lucas taught at the 1974 Seminar.

#### RESPONSE #6:

*"Some have raised the question of why we do not eliminate certain speakers from our Seminar programs who have been charged with 'teaching false doctrines'. Some speakers we have used in the past are no longer used; however, we do not believe that anyone should be eliminated simply because*





that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. BEING THEN MADE FREE FROM SIN, ye become the servants of righteousness." At the time of that obedience we were saved and all past sins were forgiven and we then entered upon a new relationship with God.

We have a parallel in the salvation of the Israelites from Egyptian bondage. Egypt was a type of sin. God delivered them when they all passed through the sea and the following morning they looked back and saw the Egyptians dead upon the seashore (Ex. 14:30). The apostle Paul refers to this passing as a baptism (1 Cor. 10:1-2). "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea." They were baptized into their deliverer at the point of their deliverance. Just so we are baptized into our deliverer at the point of our deliverance. The lesson we should learn from this is: after they were saved from Egyptian bondage, many of them were lost, and verse 11 of 1 Cor. 10th chapter says, "Now all these things happened unto them for ensamples (examples); and they are written for our admonition, upon whom the ends of the world are

come." Question: What was the cause of their ruin? They started out right for (1 Cor. 10:3-4) they did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them; and that rock was Christ. Here comes the sad story: 1 Cor. 10:5, "But with many of them God was not pleased; for they were overthrown in the wilderness." WHY WERE THEY OVERTHROWN? What happened to them may happen to us in our day. The next five verses tells us in no uncertain terms:

1. They lusted after evil things.
2. They became idolaters.
3. They committed fornication.
4. They tempted Christ, and were destroyed of serpents.
5. They murmured and were destroyed of the destroyer.

These five things were the cause of their failure to enter the promised land, which is a type of Heaven. So, friends, if we do these things, we will be lost and not be permitted to enter the haven of rest after while.

We could enlarge on these five things, but we think the lesson is so plain it needs no help from me or any other person. Let us all be wise and be admonished.

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

Vol. 4, Number 7

July, 1975

EDITOR'S NOTE: It had been our intention to devote the May issue of *The Defender* to the false doctrine of premillennialism. In accord with these plans articles had been assigned as early as February and were ready for that issue. Then the elders found it necessary to devote the May issue to a local problem. In June our plans were again diverted by the issuance of the statement of the Crossroads Church of Christ in Gainesville, Florida which we felt needed to be answered. Now in July our May plans have to be put off another month because a local congregation, the West Hill Church of Christ has given unqualified endorsement of the Crossroads Church of Christ. Therefore, we are devoting another issue to the problems which have arisen in our state.

It is our full intention to devote the August issue to the subject of premillennialism.

## Unqualified Endorsement of Crossroads

ERNEST S. UNDERWOOD  
Gainesville, Florida

To the people of Israel Elijah said, "How long go ye limping between the two sides? if Jehovah be God, follow him, but if Baal, then follow him." (I Kings 18:21). Joshua said, And if it seem evil unto you to serve Jehovah, choose you this day whom you will serve..." (Joshua 24:15).

In these two passages men are called upon to make a choice; a choice of serving God or of serving Satan. Although Israel temporarily chose to serve God, they ultimately chose to serve Satan and were punished for their sin.

Today the same choice must be made; will we serve God or will we serve the devices of Satan? The apostle Paul stated in Romans 6:16, "Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?" There are only two masters one may choose to serve. Sadly enough many brethren, and some entire congregations, have cast their lot with Satan. It would appear that the West Hill Church of Christ of Pensacola, Florida is one of those congregations.

That the West Hill church has chosen to cast its lot with the sons of

disobedience is an indisputable and incontestable fact. There is evidence that this church has not stood totally in the truth of God's word since at least the year of 1969. Even before that time they were giving support to the movement known as Campus Evangelism. During this same period of time they were promoting the distribution of the perversion known as Good News For Modern Man. Brethren have been patient and hopeful that the West Hill Church would renounce its error and return to the word of God, but all to no avail. This church has not only not ceased its erroneous ways, but has become more deeply imbedded in error. As concrete evidence of this statement I here insert an editorial which appeared in the May - June, 1975 - Vol. 4, No. 5 issue of The Evangel, a monthly publication of that church.

EDITORIAL . . .

The West Hill elders highly commend Brothers Bartly and Whitehead along with ministers Chuck Lucas and Sammy Laing for their Christian attitude, their obvious love for God's Word and their courage to take a firm stand for the truth while allowing and respecting each Christian's freedom in matters of opinion.

The good work being accomplished for the Lord by the Crossroads congregation at the University of Florida is a matter of record. Its phenomenal growth and number of baptisms attest to the dedication and hard work of its members as they work in the "fields white unto harvest" (John 4:35).

We note with pleasure that a number of the young people worshipping at West Hill attended the Crossroads congregation while in school at Gainesville. Our observations of these young people attest to the fact that they are well grounded in the truth and are among the most faithful, dedicated and hard working members in our congregation. We pray that God will continue to bless the work of the Crossroads church.

For some time the elders at West Hill have been greatly concerned over the hyper-critical and judgmental attitudes expressed in materials being published by persons professing to be Christians. Congregational autonomy, as defined by God in His Word, seems to be of little concern to these "self appointed saviors of the church." Under the guise of seeking the truth, there is an obvious attitude of self-righteousness. As judges of members of the body of Christ, they wear the robes of the Pharisees (Matthew 23). Yet, by their hypocrisy, they lack the courage and honesty to look beneath their robes at their own sins. Apparently their vocabulary does not include "mote" and "beam" (Luke 6:41,42). They stand as the undisputed world leaders in being always the first and most prolific "stone throwers" (Acts 7:58). It is difficult, if not impossible, to determine what or who they might love. Certainly there are no helpful clues to be found in their printed materials. Their uncanny ability to misrepresent and twist the whole truth is unmatched. Combine this with their

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use of "statements" or "facts" out of context, invariably followed by a commentary interpreting what the speaker or writer really meant by these statements or facts, and one gets a biased, distorted and untruthful article.

One of the most disturbing aspects of this attitude is that most of the critical articles are written by men who are unwilling to talk with those they accuse first. Where is the obedience of Jesus' command to talk with a brother before making his shortcomings public (Matthew 18:15-17)? Where is the spirit of Aquilla and Priscilla who took Apollos aside to teach him the truth more perfectly? It would appear to be wholly lacking when an editor, writer or minister prepares his article or sermon denouncing a brother without any attempt to contact him and talk with him concerning the matter.

We are firmly convinced that the great majority of the problems and divisions in the church today are caused by brethren who refuse to carefully study God's Word and sit down to reason together, but rather insist on binding their opinions and traditions on others as a test of fellowship.

We sincerely hope and pray that brethren may learn to follow the Biblical admonition to "speak the truth in love" (Ephesians 4:15). Then we can together grow up into Christ and lead the lost of Pensacola and the world to the Savior.

T.C. Barnes  
Julian O. Olsen, Jr.  
Louis A. Ross

Also, for the investigation of the reader I insert the entire third paragraph of the column "Reflections" by Bill Goree, the West Hill preacher, which appeared in the same issue of that publication. Paragraphs one and two deal with other matters entirely. Brother Goree states:

"I appreciate the support our elders are publicly giving to the Crossroads congregation in this issue of the Evangel. It is so easy to sit on the fence when a sister congregation is attacked, as Crossroads has been during the past few months, and, just breathe a silent prayer of thanksgiving that it is not us. It takes more courage to say, 'We are behind you.' Thank God for the tremendous work the Crossroads congregation is doing with the young men and women at our largest state university. May every congregation in a city with a college or university become equally concerned. By the way, Crossroads had over 1,000 in Bible Study last Sunday and over 1,600 at worship when they opened their enlarged auditorium. Tremendous!"

In the same issue of the publication is a copy of the statement of the elders of the Crossroads Church of Christ in Gainesville, Florida. The reader will remember that this statement and its deceptiveness was reviewed in the June issue of The Defender. The statement of the Crossroads church was made in apparent attempt to deceive the brotherhood into believing that the charges made against them by the elders of the Thirty-Ninth Avenue church were false. The deception has not worked. Numerous congregations and individuals have written or called expressing their appreciation for our exposure of the false doctrine espoused by the Crossroads church. Needless to say, each charge made has been, and can be sustained.

The West Hill elders have demonstrated their lack of soundness in the

faith by giving their unqualified endorsement of the Statement from the Crossroads Elders. Item number three in that statement is enough for any faithful eldership to refuse to endorse such. When one knows the facts concerning each item, then such an endorsement goes into the realm of the ridiculous.

In item number three the Crossroads elders said that they upheld a woman leading prayer outside the assembly in the presence of men. Please note the following:

*"We do believe that in groups outside the church assembly that women may take part while still being in subjection to the man and maintaining an attitude of submissiveness. We believe, for instance, that women can make comments and ask questions at home, in Bible classes, in study groups, and in devotionals and may, in each of these settings, participate in chain-type prayers where everyone is given the opportunity to pray aloud, taking turns of course."*

Please notice how they deceptively mixed truth with error. We all believe that a woman can make a statement in a Bible class. Who can scripturally deny a woman the right to ask a question in the home? Brethren, this is 180 degrees off of the point in question and is mere subterfuge. The man has not been born that can scripturally argue for a woman leading a part of a chain prayer. They avoid the word lead like a plague but it does not alter the case. I Timothy 2:8-10 will not allow the woman to pray (lead) in a chain-type prayer with men present.

Those who have heard R. H. Whitehead's sermon on women know that the above Crossroads statement is not in harmony with what he preached, for in that sermon he stated that he would be hard-pressed to produce a scripture that would forbid a woman to lead a prayer in the assembly at the eleven o'clock service.

It is not surprising to many that West Hill would endorse the above, for they have maintained such a position for at least 5 years. When Chuck Lucas went to Pensacola to advertise the campus work in Gainesville, he and the West Hill preacher (Harold Jones) strongly argued for the scripturalness of women orally participating in prayers with men present at devotionals, in prayers of thanksgiving for food and other like situations.

Further proof of West Hill's lack of love and respect for the word of God can be demonstrated as follows.

In February of 1972 the, then, preacher of the West Hill church (Harold Jones) wrote a letter to a faithful gospel preacher, a copy of which I have. The preacher to whom the letter was written had questioned the teaching and practice of the West Hill church in allowing the women to lead prayers in the presence of men in the so-called devotionals. In answering the inquiry of the faithful preacher, the West Hill preacher stated, "On one occasion several months ago in a counselling session with two sisters in Christ who had problems (evidently similar to Euodias and Syntyche), after discussion and apologies, we three prayed together. \_\_\_\_\_ would you say this was sinful on my part to suggest such and sinful for them to pray in my presence? In neither of these situations do I believe that the women were 'leading' or usurping authority over me. There may be other similar situations where women can pray in man's presence without leading or usurping authority." As an addendum to his letter the preacher wrote, "\_\_\_\_\_, after reading my answer to your letter, the Elders here requested that they be permitted to affix their signatures also." Whereupon the then eight elders signed their names. The three elders who are authors of the editorial under review signed their names to the letter. Since these elders en-

dorsed the practice then, and since they and their present preacher, Bill Goree, still endorse the practice, and since they like to sign things, we wonder if they would like to affix their signatures in affirmation of the proposition that, "It is in harmony with the Scriptures for women to lead a prayer in the presence of men, and that there are no scriptures which forbid her to do so at the eleven o'clock service." This position was publicly preached by one of the elders of the Crossroads church, and it has been endorsed by the elders of the West Hill church. We shall await and see.

Not only did the West Hill elders demonstrate their lack of soundness in the faith by endorsement of the Crossroads statement, they demonstrated the same by endorsing a congregation which has been scripturally marked as an unfaithful congregation which has caused division contrary to the doctrine.

Please note that there are two other congregations in Gainesville; the University Avenue Church of Christ, and the Thirty-Ninth Avenue Church of Christ of which this writer is the evangelist. Neither of these congregations, which have worked in close association with the Fourteenth Street/Crossroads church in the past, extend fellowship to Crossroads. How is it that a congregation nearly 400 miles away can sit in judgment and extend fellowship to a congregation that is not recognized as being faithful by those who know that congregation best? How can marking the false teachers and causes of division ever have its proper, New Testament, intended effect when there are those who will aid, uphold and abet those in error? How can a congregation such as West Hill be considered a faithful congregation when they extend fellowship to a church such as Crossroads which has gone beyond the doctrine of Christ (2 Jn. 9-11)?

The reader can readily ascertain that the West Hill church has cast its lot with the Crossroads church and its error. Let us now analyze the editorial of the West Hill elders and the endorsement of brother Goree.

That the editorial is an attack on the Thirty-Ninth Avenue Church of Christ, The Defender, First Century Christian, and Contending For The Faith no sane person will deny. It was this church (Thirty-Ninth Avenue) which made the charges and exposed the false doctrines of the Crossroads church; and it was the editors of these three publications who printed the article of exposure. Should the elders of the West Hill church deny this their deception would be even more evident.

In the opening paragraph of their editorial these elders do the very thing which is condemned in II John 9-11. Thus they sin. Their reference to the "obvious love for God's word" is pathetic. If those at the Crossroads church have such love for God's word why do they refuse to teach and obey it in its purity? For that matter, the same question could be posed to the West Hill church and its elders. If these brethren know and love the truth, why have they endorsed such error?

They next talk about the good work being done at the Crossroads church. That this church is in an ideal location, and has the capacity to do a great work no one will deny. However, this even makes the matter worse when instead of using their ability and talent for the truth's sake, and for the glory of God, they use it in such a way to cause division and unrest in the churches throughout the area.

A question the West Hill elders should ask themselves is, "Was it the good work of the Crossroads church and its teachings which caused one of the deacons of the West Hill church to finally become apostate? It was this deacon who was West Hill's youth director, and who came under the influence of the seminars and retreats sponsored and/or supported by the Crossroads church. These elders know this to be a fact. To commend such

teachings with its fruit is nothing short of spiritual treason.

In paragraph four of the editorial the West Hill elders speak of "hyper-critical and judgmental attitudes expressed in materials being published by persons professing to be Christians." They further make reference to some they call, "self appointed saviors of the church." Such persons are referred to as being judges, self-righteous, pharisaical, hypocrites, cowards, unloving, stone throwers, and misrepresenters of truth. From this bombardment of descriptive phrases one can readily ascertain that these men of such loving and immaculate character would not take it upon themselves to "self appoint" themselves to make such "hyper-critical" remarks, nor would they "throw stones" of such nature. It does make one wonder who appointed them to the task. Of course, the intelligent reader will not be deceived by their camouflage of love (?), and will see such men and their articles as the epitome of hypocrisy. It is this same attitude which prevails among many of those who do not follow the will of God. It is the attitude of the Pharisee; love only those who agree with you.

As further proof that the elders of the West Hill church do not respect or love the word of God, I submit the following.

In the year, 1972, that church had two deacons who were members of the Masonic Lodge. When I questioned one of the elders at the time concerning this, he admitted that he knew that the Masonic Lodge was a religious order, but saw no harm in the two deacons being members of that religion, also. I then asked this elder three times, to be sure that I was not misunderstanding him, the following question. I asked, "If I were a member of the East Hill Baptist Church and decided to be baptized into the church of Christ upon the teachings of the Bible, placed my membership at West Hill, but continued to attend the Baptist church, sing in the choir with the accompaniment of the instrument of music, and continued to give one tenth of my income to that church, could you still hold me in fellowship?" Three times this elder answered with an emphatic "YES". Can one imagine one of such little Bible knowledge serving as an elder? Further, can one imagine an eldership allowing members of the Masonic Lodge to serve as deacons?

Still yet another example of their elder's disrespect for God's word can be seen in the following account.

In the Sunday, November 28, 1971 issue of the Pensacola News Journal there appeared on page 12E a picture occupying one fourth of that page. The picture was of two nearly nude females, and had the following caption: "Going My Way? That's the question posed by \_\_\_\_\_ (left) and \_\_\_\_\_ in rehearsal for the Red Stocking Review scheduled next weekend to benefit Pensacola's open heart surgery project. Pensacola Junior Women's Club sponsors the Broadway - Pensacola musical event." Standing there before a gazing public in dress that no Christian could call modest was the wife of one of the deacons of the West Hill church. She was also a daughter-in-law of one of the elders. Now we all recognize that there are members who go against the wishes of the elders in some of their actions. However, when one of the elders of the West Hill church, brother T. C. Barnes, was questioned about this public reproach upon God's people in Pensacola he vigorously defended the action stating that "it is only a costume." It would seem that there is a need for someone else to "look beneath their robes at their own sins" and see the moral and spiritual depravity which exists.

Their reference to "congregational autonomy" displays either ignorance or disregard of God's word on the matter. Are they inferring that a congregation has the right to demand continued fellowship even though that congregation is practicing, and/or teaching, and/or endorsing false teachers

and/or teachings? That a congregation can go into apostasy it is so desires, suffering the consequences of that apostasy, no one will deny. However, to claim that faithful congregations and/or individuals do not have the right to mark and withdraw their fellowship is ignorance in the raw. No congregation has the right to practice and/or teach error and expect freedom from criticism based on the doctrine of congregational autonomy. Such a position would violate the autonomy of every faithful congregation by insistence of their continued fellowship even though error was being upheld by the offending congregation.

In the closing sentence of paragraph four these elders state that "facts" and statements have been taken out of context causing one to get "a biased, distorted and untruthful article." Just perchance that these men may have reference to the article in which I exposed the falseness of the Crossroads church, I issue them a challenge. Let them present the proof that "facts" and "statements" used by me in that article were taken out of context. I was there. I have the tapes of the speeches quoted. I have sent copies of these tapes to those who requested, asking their judgment on whether I misrepresented or not. None, not a single one, to whom I have sent the tapes felt that the seminar or the sermon by brother Whitehead was misrepresented. In fact, some chided me for not being more severe in my exposure of the apostate Crossroads church.

Although the West Hill elders state that they are not able to determine "what or who" the ones whom they are attacking love, we do not have the same problem with them. From their editorial it is evident that they do not love the truth, for they attack those who defend that truth. Perhaps John 8:41-44 and III John 9 describes them adequately.

In paragraph five of the statement we see unexcelled inconsistency, and complete distortion of God's word. They bemoan the fact that the men who write the critical articles are unwilling to talk first to the ones accused in the articles. In the first place, such a statement displays utter ignorance of what transpired before the article in question was published. Secondly, since they have written such a critical editorial against those who have exposed the apostasy of Crossroads, and since the elders and preacher of the Thirty-Ninth Avenue church were instrumental in that exposure, it is evident that their critical editorial was directed toward us. Did the elders of West Hill contact us before they accused us of being self righteous and hypocritical? The reader can know assuredly that not one time was any contact made by the West Hill elders to the writer of the article, or the elders who endorsed it. Keep in mind that I do not believe they had to contact us, but according to their reasoning they should have. If they should deny that the editorial was directed toward us and the publishing editors, their folly will be even more evident.

As to the reference to Matthew 18:15-17, it is no wonder that men depart from the truth of God when they wrest the Scriptures to make them fit their desires. Surely, men who know how to rightly divide God's word recognize that this passage deals with a personal offense between brethren, and not the teaching of doctrinal error. Brethren who wrest this passage should study carefully I Corinthians 5:1-13. From that text it is evident that Paul had only heard from reliable sources that a man in the congregation was practicing fornication. Upon the basis of this information, without any recorded contact with the man, he commanded that fellowship be withdrawn.

Furthermore, if one doubts whether attempts of contact, and pleadings for a return to the truth, were made, let him read the June issue of The Defender. As an addendum to the review given in that publication it may interest the reader that even further attempts were made. On the Friday



night of the Seminar while waiting in line to be seated for the banquet I talked to brother Lucas and told him that I believed false doctrine had been taught and practiced at the seminar. Knowing that standing in that line was neither the time or the place to discuss the matter I asked him to meet with me to discuss it. He stated that he would be happy to do so, however, he also stated that he was tired and intended to take some time off after the seminar. He said that as soon as he returned he would have his secretary call me and make an appointment. Nearly one year later I AM STILL WAITING ON THAT CALL!

When brother Whitehead preached the sermon in which he defended the position that it is scriptural for a woman to lead a prayer in the presence of a man I waited until most were gone and then went to him and told him that I believed he had taught false doctrine and would like to discuss it with him either publicly or privately. He said that he didn't think that would be necessary but encouraged me to "Just love us, brother." I told him that I would love him enough to try to teach him the truth. He declined.

Now why a re-hashing of the account of these events? Simply to show that reasonable attempts were made to meet with these brethren, and to show that the West Hill elders have made accusations about things of which they were totally ignorant. If they were not ignorant of the matters and still made the accusations that amounts to rank deception. They may choose either horn of the thing they wish.

In paragraph six they state their conviction that "the great majority of the problems and divisions in the church today are caused by brethren who refuse to carefully study God's Word and sit down and reason together, but rather insist on binding their opinions and traditions on others as a test of fellowship." To this I will heartily agree. However, are they saying that a careful study of the Scripture will lead one to accept the doctrine that it is scriptural for women to lead prayers in the presence of men? Will this careful study cause one to believe and teach that because of his prayer the Holy Spirit stopped a coffee pot from perking, or that the Holy Spirit popped a baby out of the water and into a frantic father's arms? This was taught by the former youth director who was also a deacon at the West Hill Church. Furthermore, will this careful study and reasoning together cause a congregation to invite a denominational preacher to speak at the dedication services of their new building? Crossroads did this. Will it cause one to learn that "if the resurrection of Christ is a miracle, so is baptism"? Will it cause all the digression from the truth of which both the West Hill and Crossroads churches are guilty. Obviously, the word of God does not teach such things. If the West Hill elders and/or their preacher believe these things are nothing more than traditions and opinions, and they say they do, then let them sign their names to a proposition so stating. Somebody will accomodate them.

It is a sad day for all who love the word of God when preachers and elders give God speed to that which is false, as have those of the West Hill church in Pensacola. It is never a pleasant thing to expose that which is false. However, Jesus and the apostles warned that false teachers would arise, and that God's faithful must rise up and do battle with them.

In his book, God's Prophetic Word, that grand champion of the faith, Foy E. Wallace, Jr. makes the following comments on Jude 3. On page 39 of that book he says, "Certain avowed enemies of truth had crept into the church. 'For there are certain men crept in unawares.' This is a word of warning to the church against heresy. It is not so much a call for defense of the faith against paganism without, or heathenism as such, but a particular appeal for a firm adherence to the truth against error which had

crept into the church. Jude 3 is, therefore, a battle cry of the church. It summons every member of the church for loyalty to the conflict between truth and error. The battle between truth and error was raging then and it is raging now." Churches like the West Hill church and the Crossroads church have shown by their actions that they are enemies of the truth. Whether we like it or not, we must rise up to defence of the pure gospel. If we fail the church will be lost to the earth. To allow such to happen would be nothing short of a betrayal of those who must follow after us in future generations.

May God grant unto faithful preachers all over this land the courage to rise up and defend the gospel, wielding the Sword of the Spirit. "Watch ye, stand fast in the faith, quit you like men, be strong." (I Corinthians 16:13).

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## IS CONVERSION MIRACULOUS?

RAY HAWK

Brother Walter Swain had an article, "The Fifth Dimension" in the FIRM FOUNDATION of April 1, 1975, p. 5, in which he informed us that conversion was miraculous! Let me first quote from brother Swain's article.

"Paul wrote to the Corinthians, 'Wherefore if any man is in Christ, he is a new creature' (2 Cor. 5:17). Therefore, when one becomes a Christian, God works to make him a new creature. This is actually a miracle, because it goes beyond natural laws. . . Just as God performed a miracle in raising his Son Jesus from the dead in 33 A.D., he performs the miracle of resurrection each time the new birth takes place in baptism. . . At the time of conversion God not only creates a new spiritual being in giving one new life, but he also at that moment sends the Holy Spirit to dwell in the Christian to sustain the life of the individual Christian. . . Thus another miracle is God dwelling in man through the spirit at conversion. . . At the time of conversion God also works to add one to the body of Christ, his church. This is something only God can do. . . Each of

these actions mentioned above is a direct work of God, performed by God at the moment one becomes a Christian. When the first four steps have been taken (preaching, hearing, belief, and baptism, RH), and one renders full obedience to the commands of God, he then works his miracle of grace to save us from our sins, makes us new spiritual creatures gives us the indwelling of the Holy Spirit, and adds us to the church. . . God does following our obedience helps us to see that salvation is not of our own doing, but is accomplished through the miraculous work of God." (All emphasis mine, RH).

It seems, within the past three or four years, we are hearing more and more preachers in the Lord's church talk about salvation, birth, and other things as being miraculous! I have either read or heard of preachers in Gainesville, Florida; Montgomery, Alabama; Jackson, Mississippi; Abilene, Texas, and other places talk about miracles "have not ceased." I categorically deny everything brother Swain has written about the fifth dimension being a "miracle."

One brother in Jackson, Missis-

issippi, who upholds another brother in Gainesville, Florida, uses the same type of argumentation advanced by brother Swain. He says that Jesus' resurrection was a miracle and our resurrection from baptism is a miracle too! I don't know of a passage that teaches the resurrection of Jesus "is a miracle" per se, but who among us would deny it? Just because it doesn't literally say "the resurrection was a miracle," is that any reason to justify our saying conversion is a miracle?

Although brother Swain tells us becoming a (1) new creature, (2) receiving the indwelling of the Spirit, and (3) being added to the church are all miraculous, not once does he produce a passage of Scripture to prove his assertion or assumption!

Brother Swain argues that conversion is a miracle. How does he know? If you are converted, a miracle has taken place. How does he know miracles take place? We may be converted! The Pentecostal *makes the same type of argument to prove his miracles!* People are prayed for and soon get well. All such healing is said to be *miraculous*. Therefore, if you are prayed for and get well, you have been miraculously healed. If you are healed, you have experienced a miracle. How does our brother differ from Pentecostals along this line?

Our brother states that the "indwelling of the Spirit" is miraculous. This means, according to brother Swain, that there is no such thing as the non-miraculous, ordinary gift of the Holy Spirit. It is a miraculous indwelling! If it is miraculous indwelling and may be received today, miracles truly have not ceased! If one miracle may be performed, others may be. Our brother is Pentecostal in argumentation, whether he admits or recognizes it!

Brother Swain believes that conversion goes beyond "natural law." Upon what Scripture does he base this statement? Conversion is not miraculous. It is a result of obedience to natural spiritual law. There is supernatural and natural spiritual law. The virgin birth, resurrection, and ascension were all supernatural law, not natural law. However, in Luke 8:11 Jesus shows conversion follows natural spiritual law, not supernatural! Doesn't our brother know the difference between obedience to natural spiritual law and the supernatural which involves signs, miracles, and wonders?

Our brother believes the "Holy Spirit" is sent "to dwell in the Christian to sustain the life of the individual Christian." He says this is miraculous! Would he mind giving us book, chapter, and verse for that assumption? Just think, we have a miraculous indwelling of the Spirit to sustain our lives as Christians! If this is so, why did the miraculous indwelling fail to sustain the lives of those Hebrews mentioned in Heb. 6:4-6; 10:25-29?

Where do brethren originate these strange and foreign ideas? The idea of conversion being a miracle is not taught by the Bible. Why does brother Swain and others *now* teach it? At whose feet have they been learning these things? Certainly not at the feet of Jesus by His apostles and prophets of the New Testament!

We pray that brother Swain and others like him will stop their unscriptural writing and teaching and return to a "*thus saith the Lord*." We also hope that brother Reuel Lemmons will stop allowing the pages of the FIRM FOUNDATION to carry such unsound and dangerous teaching!

# "USTER BE'S"

GEORGE E. DARLING, SR.  
Clarksdale, Mississippi

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

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

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

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

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

Their friends might help them in

times of need and they might go to them for comfort and advice, but to whom can they go for salvation? The only answer is to the Lord. Too many fail to appreciate Jesus when everything is going well. In times of good health and prosperity. But let hard times come, a few days of hardship, and they find that their friends forsake them, they go down into a depression of despair and begin to cry out, "Why did God let this happen to us?" Some will make the decision to return to the Lord, but why did they fail to realize before they left Him that He alone has the words of eternal life.

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

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

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

will spend an eternity away from the Lord.

The man who leaves the Lord doctrinally (so many are doing so today) or morally can come back and correct his mistakes. He has promised to forgive. But He has not promised to forgive until the guilt

one does his part. So, to you "unbelievers" your only hope is to humble yourselves and confess your sins, and return to the church. Ponder carefully Paul's statement, "The wages of sin is death" and Peter's statement: "Lord to whom shall we go? Thou hast the words of eternal life."

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August, 1975

## Premillennialism *A System of Infidelity*

PART I

WAYNE JACKSON  
Stockton, California

A rash of paper-back books is flooding the religious market these days advocating the well-worn theory of premillennialism. One such production is entitled, The Late Great Planet Earth. It is authored by Hal Lindsey, a graduate of the School of Theology at the Dallas Theological Seminary. The thrust of the book is two fold: (1) To espouse the premillennial theory of Christ's second coming, and (2) To interpret present world political trends as signs of the imminent return of Jesus Christ.

### THE ISSUE DEFINED

The premillennial concept is the result of a gross literalizing of a few symbolic verses in the Book of Revelation, coupled with a complete disregard for scores of Bible verses of clearest import. The word "premillennial" itself is derived of two components: (a) PRE-meaning "before", and (b) MILLENNIUM-denoting a period of 1,000 years. It thus suggests that Christ will return to the earth just prior to a 1,000 years reign. The premillennial theory contains several facets and for that reason, the following quotations are introduced to bring the main points into focus.

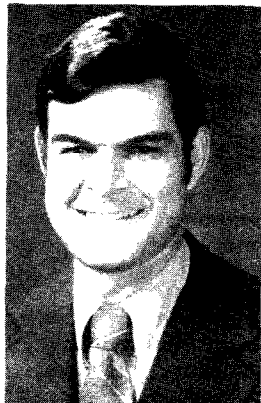
*"It is held that the OT prophets predicted the re-establishment of David's kingdom and that Christ himself intended to bring this about. It is alleged, however, that because the Jews refused his person and work he postponed the establishment of his kingdom until the time of his return. Meanwhile, it is argued, the Lord gathered together 'the church' as a kind of interim measure." (Ernest F. Kevan, Baker's Dictionary of Theology, p. 352.)*

*"Generally, premillennialists believe that shortly before the second coming the world will be marked by extraordinary tribulation and evil and the appearance of the anti-Christ. At his coming, Christ will destroy this anti-Christ and believers will be raised from the dead. There will then follow a millennium of peace and order over which Christ will reign with his saints. At the close of this*

Continued page 73

## Ray Hawk—Evangelist For The Bellview Congregation

WILLIAM S. CLINE  
Pensacola, Florida



On August 17, 1975 RAY HAWK began work with the Bellview church of Christ. He replaces this writer as local evangelist. In addition to his duties as minister for the congregation, he will also serve on the faculty of the Bellview Preacher Training School. On August 10 I terminated seven years as preacher at Bellview. I will remain with the congregation as Director of and instructor in the Bellview Preacher Training School. Thus these arrangements will fulfill plans that we have been working toward for two years, and will give me time to travel for the school and to conduct gospel meetings.

Brother Hawk is a faithful proclaimer of the gospel of Jesus Christ. He knows where he stands with regard to God's word and he is not ashamed to let his convictions be known. Through the 18 years he has been preaching, he has been a prolific writer. Some of the papers he has written for on a regular basis are: The Gospel Advocate; The Firm Foundation; The Gospel Exhorter; The Bible Way; Words of Truth; and, The Defender. He served as editor of the Bible Beacon and is a staff writer for Ancient Landmarks.

Brother Hawk has in print the Hawk-Needham Debate and the Hawk-Reynolds Debate. The Hawk-Hedge Debate is to be printed in the near future.

He is author of "Debate Notes on Holy Ghost Baptism," "Debate Notes on Water Baptism," "Debate Notes on the God-Head" and "Bible Charts for Bible Students." He is publisher of "Debate On I Corinthians 11:2-16." He has also authored tracts titled, "Are We Preaching Damnable Doctrines?", "On Holy Ghost Baptism," and "Is Christ Coming Back During Our Generation?"

Brother Hawk has served congregations in Oklahoma, Mississippi, Tennessee, and Alabama. He has been a missionary to France. He served on the faculty of the Memphis School of Preaching for 3 years. His formal Bible training includes a Master's Degree from Harding Graduate School. The Bellview congregation has secured the services of one of the most able preachers in the brotherhood. Foremost in his qualifications in his love for the truth. He preaches and defends the word of God without care of the consequences. His life is dedicated to the proclamation of the word in its purity and simplicity. He stands foursquare in the "old paths" determined that the "ancient landmarks" be not moved.

This writer is thankful to have brother Hawk as a co-labourer in the

the **DEFENDER**

PENSACOLA, FLORIDA 32506

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kingdom. We welcome him to the faculty of the Bellview Preacher Training School being fully convinced that his presence will add stature and scholarship to the school.

\* \* \* \* \*

## Rex A. Turner Added To The Faculty Of The Bellview Preacher Training School



In a meeting in Montgomery, Alabama on July 3, 1975, brother Rex A. Turner, President of Alabama Christian School of Religion, graciously accepted the invitation to become a member of the faculty of the Bellview Preacher Training School on a regular basis to conduct Seminar Courses on major Bible themes. At the present time, we are looking to such courses being offered once each trimester.

Brother Turner attended the University of Alabama and Jacksonville State University. He holds the B.A. degree from Samford University, the M.S. degree from Auburn University, the LL.B. degree from Jones Law School, and the Ed.D. degree from Auburn University. Dr. Turner is widely respected for his academic accomplishments.

He has served five congregations as minister during his years as an evangelist. At the Panama Street church in Montgomery, he served as minister for twenty-five years.

Brother Turner has long been in the educational field. He served as Principal for Mt. High Elementary School, Blount County, Alabama for two years. He was co-president of Alabama Christian College for six years and president of Alabama Christian College for twenty-five years. It was under his presidency that the school grew from its infancy to the status it now enjoys. He was instrumental in organizing the Alabama Christian School of Religion in 1953. Since the separation of the Alabama Christian School of Religion from Alabama Christian College in 1967 to its present location and status, brother Turner has served as president of that institution.

Great strides forward have been made by the School of Religion since its separation from Alabama Christian College. Indicative of such progress was the purchasing of the beautiful, new facilities from the Landmark Baptist Church. These facilities, located at 6020 Atlanta Highway are shared with the faithful, growing Landmark church of Christ.

The School of Religion began graduating students in 1968. This year it will confer degrees on more than 35 students. About half of them will be graduate degrees. In 1974-75 the school enrolled approximately four hundred twenty-five students. Nearly one hundred of these are pursuing a graduate degree in Bible. Great numbers of men who are currently preaching in the Lord's church owe their training to the fact that brother Turner sacrificed to see that they had an opportunity to prepare themselves for service in the kingdom. His love for gospel preachers has been an untiring motive behind his years of labor in the field of Christian Education.

Brother Turner is not only recognized, brotherhood wide, for his



academic attainments and accomplishments as an educator: he is also recognized for his "in-depth" scholarship both in the Old Testament and the New. He has been selected by the Gospel Advocate Company to write the adult quarterly for this year and for 1976.

Brother Turner is a preacher, an educator and a teacher who loves God's word and has sacrificially given his life to the proclamation of that word. We know no one in life or in doctrine who stands any closer to Jerusalem than does brother Turner. We count it an esteemed honor to have him as a member of our faculty. The scholarship and the prestige he brings to us will indeed benefit the academic standards of the Bellview Preacher Training School.

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## Revelation 20 And Premillennialism

RAY HAWK  
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I suppose Revelation 20 is quoted more by premillennialists to prove their false doctrine of a 1,000 year reign of Christ upon the earth than any other passage in the entire Bible. Does this passage teach the premillennial position?

First of all, let me say that I believe the book of Revelation was written prior to A.D. 70. I believe there are too many internal evidences in the book for anyone to adequately refute this. In fact, as far as I am concerned, Revelation and Matthew 23:34-25:46 are parallel. Revelation deals primarily with the destruction of Jerusalem (Cf. Matt. 23:34-24:24). However, the book also pictures in that destruction: the end of time, the destruction of the world, and the judgment of all mankind.

Brother Ray Peters has written a fine article on Matthew twenty-four. Please read that article as background for this one.

In Revelation 20 we find Satan bound for a thousand years. The premillennialists literalize the 1,000 years, but allows most of the other things Revelation 20 states to remain symbolic. Notice that verse one speaks of a key and a great chain. Are these as literal as the 1,000 years? Satan is called a dragon and old serpent. Is Satan a literal serpent or dragon? Was he literally bound with a lit-

eral chain for a literal 1,000 years? If these things are symbolic, why isn't the 1,000 years?

The premillennialist states that Revelation 20 teaches Jesus will (1) return to earth, (2) set up a literal throne, (3) at Jerusalem as his capital city, (4) establish his kingdom over the entire world, (5) bind Satan at this time, and (6) reign for 1,000 years. Revelation 20 talks about (1) Satan being bound, (2) a thousand years, and (3) Christ reigning. However, where in Revelation 20 does it say Christ will reign for 1,000 years *on the earth?* At Jerusalem or *establish his kingdom* at that time? The premillennialists read these things into the passage and assumes they are there. His case is built upon assumptions rather than scripture!

As one examines Revelation 20, he sees several items there which premillennialists either overlook or want to symbolize. Yet, if the 1,000 years are literal, so are the following. In verse 4 we see that only *souls* reign with Christ and these souls are those who have been *beheaded* for the witness of Jesus. Unless a person has been beheaded he will not reign with Christ during this 1,000 years. Where does that leave the premillennialists?

### WHAT DOES REVELATION 20 TEACH?

First, it teaches Satan will be

bound. Jesus taught Satan was bound during his personal ministry. In Matt. 12:25-29 Jesus shows that he is able to cast out devils because he has bound him. In John 12:31,32 Jesus said, "Now is the judgment of this world: now shall the prince of this world be cast out." In verse 32 he tied the "NOW" with the time of his death. In Luke 10:18 Jesus stated, "I beheld Satan as lightning fall from heaven." The apostles and prophets had power over the devil and Satan's power was curtailed with the death of Christ. Paul tells us, "And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." Col. 2:15. The context shows that Paul is talking about Christ triumphing over Satan by the cross. Not only was Satan bound then, but Paul stated in Rom. 16:20, "And the God of peace shall bruise Satan under your feet shortly." How could the Roman church bruise Satan unless Christ had already bound him?

These are those who reign with Christ in Revelation 20. Who are they? Those who have been martyred. Also, notice that it says those who have part in the first resurrection are not hurt by the second death but are priest of the Father and Son and reign with him. The first resurrection is the new birth, John 3:3,5; Rom. 6:3-7. John said Christians were kings and priests then, Rev. 5:10. Peter says Chris-

tians were priests then, I Pet. 2:5. In fact, one has but to read Rev. 1:9 to see that the kingdom existed when Revelation was being written by John, for he and those he wrote to are said to be "IN the kingdom...of Jesus Christ."!

Second, in Rev. 20:8-9 we find John showing 1st century saints that the forces of Satan (Rome: paganism and Judaism: apostates) would not defeat "the beloved city." The beloved city is contrasted in Revelation with the great city or whore which is Jerusalem, Rev. 11:8. The beloved city is the church. Also, in the chapter we can see that just as God bound Satan by crushing Judaism and pagan Rome, so one day the ultimate crushing of all paganism and apostasy will take place at the end of the world.

Revelation 20 says nothing about a 1,000 year reign of Christ on the earth, ruling in a kingdom from Jerusalem. It instead contrasts God's true children: the church of Christ/kingdom of God's dear Son, with Judaism and paganism. It shows how the church, which is the body of Christ and his kingdom will be victorious in A.D. 70, throughout history, and ultimately at the end of time. It shows the defeat of Satan in the destruction of Jerusalem and then at the end of the world when Christ will return to judge all men, Matt. 25:35-46.

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## PREMILLENNIALISM

*time, Satan will be loosed and the forces of evil will once again be rampant. The wicked will then be raised, and a final judgment will take place in which Satan and all evil ones will be consigned to eternal punishment." (Van A. Harvey, A Handbook of Theological Terms, p. 151.)*

*"For centuries the Jews have been scattered among many nations. In preparation for the return of Christ and the beginning of the millennium, they are being gathered back to their own land, according to prophecy, in a national restoration. David's throne will be re-established at Jerusalem, and through these restored people as a nucleus Christ will reign with his immortal saints over the whole world." (James A. Nichols, Jr., Christian Doctrine-A Pre-*

To summarize, the premillennial view asserts that Christ came to this earth for the purpose of setting up his kingdom. He was, however, surprisingly rejected by the Jews. Hence, he postponed the kingdom plans, and set up the church instead, as sort of an emergency measure. When he returns, he will allegedly raise only the righteous dead, restore national Israel, sit upon David's literal throne in Jerusalem and then reign for a span of 1,000 years, after which comes the resurrection of the wicked and the judgment. It is truly difficult to imagine how a view could contain more errors than is inherent in this doctrine.

The basic fallacy of the premillennial concept is a materialistic view of the reign of Christ. This same false notion was entertained by the ancient Jews, and actually, was responsible for their rejection and crucifixion of the Messiah. The fact is, this mistaken Jewish expectation of a literal, physical kingdom spawned the millennial doctrine that was taught in the early post-apostolic age. As one historian observed:

*"The idea of a millennial reign proceeded from Judaism, for among the Jews the representation was current, that the Messiah would reign a thousand years on earth, and then bring to a close the present terrestrial system. This calculation was arrived at, by a literal interpretation of Psalm 110:4, "A thousand years are in thy sight as one day." It was further argued that as the World was created in six days, so it would last six thousand years, the seventh thousand would be a period of repose, a sabbath on Earth to be followed by the destruction of the World." (Neander's History of Christian Dogmas, Vol. I, p. 248.)*

The necessary implications of the premillennial doctrine are grave indeed. This heresy strikes treacherously at numerous facets of Biblical truth. In reality, it is a subtle form of infidelity which must be vigorously opposed.

### IMPLICATIONS OF THE THEORY

**CHRIST'S REJECTION BY THE JEWS** - The premillennial view implies that the Jewish rejection of Christ was an unexpected miscarriage in the plans of God. Whereas, the truth is, that rejection was plainly foretold by the OT prophets. Isaiah had prophetically said: "Who hath believed our report? and to whom is the arm of the Lord revealed?" (Isa. 53:1) In the NT, when describing the rebellion of the Jews, John wrote: "But though he had done so many signs before them, yet they believed not on him: that the word of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed?" (Jn. 12:37,38) Again, it was prophesied: "The stone which the builders rejected is become the head of the corner." (Psa. 118:22; Cf. Mt. 21:33-46) Having been foretold centuries before, the Jewish rejection of Christ was therefore no surprise!

**THE KINGDOM** - Nothing in the Scriptures is any clearer than the fact that the kingdom of God was established shortly after the death of Christ. Note the following:

(1) The prophet Daniel declared: "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed..." (Dan. 2:44) The "those kings" of the prophecy were Roman kings (the fourth part of the image of Nebuchadnezzar's dream, Dan. 2:31ff.) Now the Roman empire came into dominance in 63 B.C. and it fell in 476 A.D.; hence, it follows

that the kingdom of God WAS established sometime between those two dates, or else Daniel was a false prophet! The premillennial assertion that the kingdom was not set up in the first century, but is yet to come, strikes at the very heart of the inspiration of the prophets, and is, therefore, infidelic in substance!

(2) John the Baptizer, Jesus himself, and the twelve disciples, all preached that the kingdom was "at hand", literally meaning, "is come near". (Mt. 3:2; 4:17; 10:7) (Compare Lk. 21:30 for the meaning of "at hand.") Thus, they preached the nearness of the kingdom of God, and such can scarcely be harmonized with the notion that it hasn't come!

(3) Christ exclaimed, "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." (Mk. 9:1) Either the kingdom came within the lifetime of those to whom he referred, or they are getting very old! Observe, please -

- a. Jesus promised that the kingdom would come with power. (Mk. 9:1)
- b. But that power would accompany the reception of the Holy Spirit. (Acts 1:8)
- c. Thus, the kingdom would come with the arrival of the Spirit.
- d. But the Holy Spirit came on the day of Pentecost (some 50 days after Christ's death.) (Acts 2:4)
- e. Therefore, the kingdom was at that time established!

(4) On the day of Pentecost, the apostle Peter preached the inaugural discourse and thereby used one of "the keys of the kingdom" (Mt. 16:19), to admit the obedient into the church. If Peter used the kingdom's key to open the church, when they were not the same institution, he stands convicted of burglarizing the church of the Lord!

(5) Shortly before his death, the Savior promised his disciples, "...ye may eat and drink at my table in my kingdom..." (Lk. 22:30) The Lord's table was placed within the kingdom. If one can find disciples partaking of that table, it will be a demonstration of the kingdom's existence. Now notice; when Paul wrote to "the church...at Corinth" (I Cor. 1:2), he rebuked them for their perversion in partaking of the "table of the Lord," (I Cor. 10:12), and so it is quite evident that the Corinthian Christians were in the kingdom.

(6) When Paul wrote to the Colossians, he affirmed that God "delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love..." (1:13) The term "translated" (Gr. methistemi) means to "remove from one place to another." Arndt & Gingrich, Greek Lexicon, p. 500.) The tense of the verb reveals that their entrance into the kingdom had already occurred at some point in the past.

(7) When John wrote to "the seven churches that are in Asia," (Rev. 1:4), he stated that Christ had loosed them from their sins by his blood and made them "to be a kingdom." (1:6) Further, he was a "partaker" with them in that kingdom. (1:9) How could such have been, if the kingdom had been postponed?

(8) The existence of God's kingdom on earth is further demonstrated by the fact that the same process which moves one into the kingdom also puts him into the church. Jesus taught that the "new birth", consisting of being born of "water and the Spirit", enables one to "enter the kingdom" (Jn. 3:5) This is simply receiving the Spirit's message (the gospel) and being baptized in water - the very thing which puts one into the "one body" (I Cor. 12:13), which is "the church" (Col. 1:18). Hence, to enter the church is equal to becoming a citizen of the kingdom. Thus, the doctrine that the kingdom was postponed because of the Jews' rejection of Christ is totally false.

**THE CHURCH** - The claim that the church was set up as an "interim measure" due to Christ's postponement of the kingdom, actually suggests the idea that the church is but an accident which was no part of God's original plan. One could scarcely over-exaggerate the error here. The Bible clearly

teaches that "the manifold wisdom of God" is made known "through the church," and this is "according to the eternal purpose (plan) which he purposed in Christ Jesus." (Eph. 3:10,11) Hence, the church was in God's plan from eternity. Further, the death of Christ was known before the foundation of the world (I Pet. 1:19,20; Rev. 13:8), and the shed blood of that death "purchased the church." (Acts 20:28) If the death of Christ was thus known for ages, it is certain that the result of that death was likewise known, namely, the establishment of the church. Actually, the church is simply a body of baptized believers who have been saved from their past sins. (Acts 2:38; I Cor. 12:13) *The church is the saved!* (Eph. 5:23) If the church is but an accident, that implies an *accidental salvation!* That the church was a part of God's original plan for human redemption is further seen in the types of the Mosaic age. The tabernacle (specifically the holy place) and subsequently the temple, were types of the church (I Cor. 3:16; Eph. 2:21; Heb. 9:9), and therefore pictured its future establishment and its intergral part in the plan of Jehovah.

The doctrine of premillennialism dogmatically asserts that God unconditionally promised Canaan's land to the descendants of Abraham. Further, it is contended that the promise has never been completely granted, hence, the claim is made that the Jews will eventually be restored to Palestine in order that the Abrahamic covenant might be fulfilled. Indeed, some are declaring without hesitation that, with the establishment of Israel as an independent government in 1948, the Jewish restoration has begun, and this is a signal of the imminent return of Jesus Christ. The anti-scriptural errors involved in this are plenteous and pathetic.

THE PROMISE TO ABRAHAM - Concerning Canaan, Jehovah promised Abraham, "Unto thy seed will I give this land." (Gen. 12:7) This land covenant with the patriarch involved all that land "from the river of Egypt unto the great river, the river Euphrates," (Gen. 15:18), and it was pledged to his seed "forever." (Gen. 13:15) Two questions are of great concern here: (1) Was the promise ever totally fulfilled? (2) Was the promise in any sense conditional? An understanding of these queries devastates the premillennial theory.

First of all, when the Law of Moses was given, provision was made for the establishment of cities of refuge where the manslayer who had killed without premeditation might flee for the preservation of his life. Initially, three cities were to be set aside for this purpose. Moses declared, however, that "if Jehovah thy God enlarge thy border, as he hath sworn unto thy fathers, and give thee *all the land which he promised to give unto thy fathers*; if thou shalt keep all this commandment to do it, which I command thee this day, to love Jehovah thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, besides these three..." (Dt. 19:7-9) Thus, SIX cities of refuge would be evidence of the fulfillment of the promise of Abraham's seed. A reading of Joshua 20:7,8 reveals that the cities of Kedesh, Shechem, Hebron, Bezer, Ramoth and Golan were assigned as havens of refuge - SIX cities - thus, "all the land" had been given; the land covenant has been fulfilled! This is further demonstrated by Joshua 21:43, "So Jehovah gave unto Israel *all the land which he sware to give unto their fathers*; and they possessed it, and dwelt therein." Additionally, it is specifically stated of Solomon's time: "And Solomon ruled over all the kingdoms from the River unto the land of the Philistines, and unto the border of Egypt..." (1 Kgs. 4:21; II Chron. 9:26) Finally, Nehemiah rehearses the fact that God brought Abraham from Ur of Chaldees to give him the land of Canaan, and says he, thou "hast performed thy words: for thou art righteous." (Neh. 9:7,8) It would appear that the premillennial heresy implies the exact opposite!

Premillennialists contend however, that Palestine was promised to Israel

*Continued page 80*

# Matthew 24

RAY PETERS

Dalton, Georgia



The battle against premillennialism has been fought in the past and continues to be a false doctrine that needs to be confronted vigorously. Men like Foy E. Wallace, Gus Nichols, and G.K. Wallace have carried the torch of truth in its

stand against premillennialism in years past. There are some that are laboring under the misconception that the issue with premillennialism is dead and we need not be concerned with its tenets any more. The majority of the religious world is premillennial, or post-millennial, or dispensational, in their teaching. This false doctrine has been infiltrated among those who claim to be New Testament Christians.

One of the strongholds or sugar-sticks, if you please, of the premillennialists is Matthew 24. If what they say Matthew 24 teaches can be disproved, premillennialism will be dealt a death blow. In Matthew 24, as Jesus passed from the Temple his disciples came to show Him the buildings of the Temple. The reason for their showing Jesus the grandeur of the buildings which comprised the Temple may stem from the statement in chapter 23 and verse 38, "*Behold, your house is left unto you desolate.*" Therefore, Jesus went on to amplify what he earlier had said, "*There shall not be left here one stone upon another, that shall not be thrown down.*" (verse 22). After they had passed on and were gathered around Jesus on Mount Olives, the disciples were still concerned with Jesus' statements in regard to the great Holy Temple. Therefore, they asked, "*Tell us, when shall these things be? And what shall be the*

*sign of thy coming, and end of the world?*" Now, no doubt they considered this to be one question, yet, in verse three of Matthew there is contained two questions and Jesus treated them as such. The chapter to be rightly divided should be divided into two sections: Matthew 24:3-35 is the answer to "*When shall these things be*" and tells them of the "signs" that they could look for as to the destruction of the Temple or Jerusalem: Matthew 24:36-51, Jesus makes a sharp contrast by using the conjunction, "But", there would be "no signs" as to His coming or to the end of the world.

The terminology used by our Lord in Matthew is very similar to the terminology used by Isaiah in describing the overthrow of the cities of Babylon, Moab, Damascus, and Egypt, in Isaiah 13,15,17 and 19 respectively. The prophecy of the destruction of Jerusalem can be found in Zechariah 14. There is no mistaking about when the writer has reference because he says, "*For I will gather all nations against Jerusalem...*" verse 2. The picture painted by the prophet in Zechariah 14 is and was very accurate in regard to the "women being ravished" and the people, "flee to the valley of the mountains." Zechariah is not the only prophet that prophesied the fall of Jerusalem, but Malachi in chapters three and four, Joel, Daniel, and especially Daniel 9:20-27.

Why must the Temple and the city of Jerusalem be destroyed? This is a question that should be dealt with before we look at the destruction. The Temple stood for the institution of Judaism and even though the Jewish Law was fulfilled in the coming of Christ and His death on the cross (Col. 2:14), the Jews still held on to the Temple and the fact that it remained, to the Jewish mind, Judaism still remained. Judaism was not only a re-

ligion, it was a government, and it was national in scope. Therefore, with the city, which was the mecca of Judaism and the Temple the symbol of Judaism as a whole destroyed, the very backbone of Judaism would be broken and the Gospel would spread. It was God's final pronouncement to the Jews that they should no longer feel that they were God's chosen people and not to trust in the Temple nor the city to save them but to accept the Gospel of Christ.

Jesus in Matthew 24:3-35 answers the question "*When shall these things be?*" In verses four and five, the Lord pointed out that they were to keep their eyes open because there would be imposters that would perpetrate themselves as the Messiah. It is interesting to note, that not until after Christ came and left were there any imposters as the Christ. Josephus, a Jewish historian, informs us that near the time of the fall of Jerusalem, many claimed to be the Messiah and these became more numerous before the siege of Titus. In verse six the Lord speaks of "wars and rumors of wars." Rome, because of its large kingdom, was constantly at war with someone as Josephus verifies. "Famine and pestilence" was to be another "sign" that the destruction or fall was near. History records that in the days of Claudius Caesar, just before the fall of Jerusalem, there was a famine that has not been paralleled in history. There were to be "earthquakes" as a "sign" of the "beginning of sorrows". There were great earthquakes during the reign of Nero and various countries were destroyed. "Delivered to death" (verse 9): Paul, Peter, and James the Less were all put to death before the destruction of Jerusalem but many others also lost their lives. There would be "apostasies" (verse 10): Because of the pressure exerted upon them from their own friends and the persecution many would leave the truth and go back into Judaism. "False prophets", mainly the Judaizing teachers, that contended that one must also keep the Law of Moses even after being

baptized (verse 11). "Iniquity" or lawlessness", this will be the results of leaving the truth (verse 12). In verse 13 the phrase "to the end" is but the idea of endurance to life's end here on earth and not to the end of the world; the meaning is: If one will "hold out or up" in face of the present distress and not succumb the Lord would deliver them to safety and they would not lose their lives in the destruction. The Gospel must first be preached to "all the known world", then the end of the temple will come.

Another "sign" was to be the "abomination of desolation". Adam Clarke in his commentary Vol. 4, page 618, states in regard to the "abomination of desolation" this was "A proverbial phrase and may be applied to anything substituted in the place of, or set up in opposition to the ordinances of God and His worship, and His truth". Foy E. Wallace says, "It refers to the heathen symbols and Roman standards raised in the Temple and that the Romans stood in the Holy Place and put symbols where they ought not to be." (God's Prophetic Word, p. 251) Josephus, in his Wars, 4,5, 1-2, reveals that the abomination occurred before the siege of Titus. It took place when the Zealots, who held the Temple under arms, admitted the Idumeans and as a result the Temple was deluged with the blood of 8,500 victims. It is this writer's conviction that this is the right understanding of the "abomination of desolation", because the standing of the Roman soldiers after they had taken the city would not be a "sign", but the Idumeans in the Temple would be a "sign" that the destruction of the Temple and city were not too far off.

Verse 16 is a verse that shows how absurd it is to apply verses 3-35 to the Second Coming of Christ. The exhortation is to those in "Judea" to flee to the mountains. This does not have any significance to us today, but it did to those living in Judea before A. D. 70. They were to leave the city immedi-

ately and were not to take time to pack clothes. If a woman was with child it would make her traveling more difficult or if it was in the winter it would be harder on them because of the cold weather, (verses 17-20). "Not on the Sabbath" because they were not to travel but only 5 or 6 furlongs, which is about ½ mile, that is the Jews were not to travel this distance, but Jesus is concerned with the fanatical Jews that would become furious if they traveled this distance and would inflict persecution upon them.

Verse 22 which states that, "except those days be shortened" is a verse that has caused much discussion. Cestius Gallius when he first marched against the city of Jerusalem, turned back for some unknown reason and gave the people an opportunity to flee from the city. This was a fulfillment of Zechariah 14:2 and also of Daniel's prophecy.

Verse 27 must be understood in light of verse 30. There are those that take this to mean the actual coming of the Lord at the end of the world. But verse 30 tells us that it will be the "sign" of the Son of man. Matthew 26:64 will also shed some light on these two passages and help clarify their meaning. Jesus says to Caiaphas, the high priest, "Hereafter shall YE see the Son of man sitting on the right hand of power and COMING IN THE CLOUDS OF HEAVEN". This has to have been fulfilled in Jesus' coming in judgment against the city of Jerusalem or Caiaphas is still living today, if this has reference to the Lord's second coming. The fact is, that when the Roman army sieged the city and ransacked the Temple it was Jesus bringing it about. Therefore, verses 27 and 30 are figurative and fall into the right division of the chapter 3-35, signs: 36-51, no signs. In verse 28, Jerusalem is likened unto a dead corpse with the buzzards or eagles circling it. Reference may be to the Roman army as it encircled

ed the city before attacking. The reference to the sun, moon, and stars are similar to the passages such as: Isaiah 13:10 and Ezekiel 32:7, which have reference to the destruction of a city and a country. It is believed to be the same teaching here and that is that the "sun of the Hebrew temple was darkened, the moon of the Jewish commonwealth was as blood and the stars of the Sanhedrin fell from their high seats of authority."

Verse 31 has reference to the spread of the Gospel world wide. The "elect" refers to the ones that will obey the Gospel. The "parable of the fig tree" teaches the fact that the destruction is near. Luke 21:28 speaks of their redemption drawing nigh, meaning that they will soon be free from the shackles of Judaism. Verse 34 pins it down to whom these things has reference by saying, "this generation". "This generation" means those that were living then and is the same phrase as found in chapter 23:36.

In verse 36 a clear break is made and a contrast is suggested by the conjunction, "but". As there will be "signs" as to the destruction of the Temple, the opposite will be true in regard to "when" the second coming of Christ will be. The comparison of Noah to show that people will be acting as they always do and suddenly He will come. The warning to watch and be ready at all times for one does not know when He is coming, but the Father only. His coming is likened unto a thief: a thief does not announce his coming or give a "sign" or indication that he is coming, but rather unexpectedly. This is the way the Lord's second coming will be, unexpectedly. The language is unmistakable and plain and shows clearly that chapter 24:3-35 has reference to the destruction of Jerusalem and 24:35-51 to the "Second Coming of Christ". This forever destroys the premillennialists "sugar-baby", world without end!!!

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"for ever", (Gen. 13:15). This fails to recognize, of course, that the term "for ever" is not always used in the Bible in a completely unlimited sense. For instance, circumcision was an "everlasting covenant," (Gen. 17:13); the passover was an ordinance "for ever", (Ex. 12:15), and the Levitical system had an "everlasting priesthood," (Num. 25:13). These OT institutions, however, passed away with the abrogation of the Law, thus demonstrating that "for ever" sometimes has a temporary significance.

The truth of the matter is, the OT clearly indicates that Israel's possession of Palestine was conditioned upon their faithfulness to God - a condition which they repeatedly violated, hence, it was foretold: "When ye transgress the covenant of Jehovah your God, which he commanded you, and go and serve other gods, and bow down yourselves to them; then will the anger of Jehovah be kindled against you, and *ye shall perish quickly from off the land which he hath given unto you.*" (Josh. 23:16) That time eventually came and the Jews lost their "deed" to the Promised Land!

JEREMIAH'S VISUAL AID - In the 19th chapter of his book, the prophet Jeremiah is instructed of Jehovah, "Go, and buy a potter's earthen bottle." Subsequently, he is told to go to the valley of Hinnom and to prophesy to the inhabitants of Jerusalem concerning their sins and their eventual destruction. As a symbol of this promised punishment, Jeremiah is commanded to "break the bottle" and to proclaim its meaning. "Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again..." (Jer. 19:10,11) This prophecy was partially fulfilled with a siege of the Babylonians in 586 B.C. (II Kigs. 25), but was completely and ultimately fulfilled with the destruction of national Israel by the Romans in 70 A.D. (See Clark's Commentary, Vol. IV, p. 305.) After the Jewish nation was destroyed, it was so permanently scattered by the providence of God that it CANNOT BE MADE WHOLE AGAIN! Irregardless of the fact that some Jews are migrating back to Palestine again, they will never be restored as GOD'S NATION!

THE PRONOUNCEMENT OF CHRIST - Further confirmation of the above evidence that national Israel will never be restored is the plain teaching of Christ himself. In Matthew 21, Jesus told the parable of the wicked husbandmen, the design of which was to emphasize how wretchedly the Jews had treated God's prophets, such rebellion reaching its zenith with the crucifixion of Christ. Because of their rejection of Jehovah's precious stone, the Lord said to the Jews, "Therefore say I unto you, The kingdom of God (i.e. their reign as God's special people) shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof." (Mt. 21:43) The inspired apostle Peter unquestionably declares that the "nation" to be henceforth so blessed, is God's "holy nation," the church. (See II Pet. 2:17-10) The Bible is exceedingly clear; Christians are the seed of Abraham (Gal. 3:26-29), the "Israel of God." (Gal. 6:16)

TO BE CONTINUED

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# the DEFENDER

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

Vol. 4, Number 9

September, 1975

## Premillennialism

### *A System of Infidelity*

Part II

WAYNE JACKSON  
Stockton, California

RESTORATION 'PROOF TEXTS' - The premillennialist purports to have a whole repertoire of proof texts to substantiate his claim of Israel's restoration. An examination of several of these will reveal a characteristic deceitful handling of the Word of God.

1. Isaiah 2:2-4 - It is argued that this passage will be fulfilled with the establishment of the Millennial Kingdom. Actually, it is a prophecy of the establishment of the church, which is the "house" under consideration (See 1 Tim. 3:15). This was fulfilled on the day of Pentecost (Acts 2), which was the beginning of the "last days." (Acts 2:16,17) The truth is, if there is a dispensation yet to come, namely the Millennium, then Peter was wrong, and we are not in the "last days" but in the "next-to-the-last-days." Isaiah 2:4 does not predict a time of universal world peace, rather, it characterizes the peaceful disposition of those formerly hostile nations which "flow unto" the house of God.

2. Isaiah 11:1-16 - This is a prophecy regarding Christ (1-5), and the establishment of his divine government in the church. Again, the peaceful atmosphere thereof is beautifully described (6-9), as being in God's "holy mountain" which is the church. (Dan. 2:35,44) And to cinch the matter, verse 10 is quoted in the NT (Rom. 15:12) by an inspired writer and shown to be applicable to the reception of the Gentile nations into the church. To suggest that it applies to some future age is to totally disregard the inspired interpretation of the prophecy and to reflect upon the credibility of a NT pensman!

3. Hosea 2:14-23; 3:5 - Hosea's prophecies are frequently said to point to Israel's restoration in the Millennium. Again, however, an inspired NT writer says otherwise. Paul quotes Hosea 2:23 and 1:10 in his letter to the Romans (9:25,26), and thereby shows that the restoration foretold by Hosea was of a spiritual nature, including both Jews and Gentiles. And such is accomplished in the church. Hosea 3:5 speaks of Israel returning and seeking Jehovah and "David their king" (certainly not David literally) "in the latter days." This is another indication that the Christian era, the reign of Christ, is in view. (Cf. Lk. 1:32,33; Acts 2:30-36; 2:16,17) (See

Continued page 83

## MAY WOMEN LEAD MEN IN PRAYER?

RAY HAWK  
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Within recent years brethren have been allowing women to lead prayers in private devotionals of youth and adults gathering in homes, church buildings and other places. Brethren are now trying to defend the practice as scriptural and even arguing that this practice may be brought into the classroom or assembly if chain-praying is introduced into those places.

Is this practice scriptural? I believe most of us recognize a practice may be scriptural because it is commanded, an approved example is given in scripture, or it is implied by necessary inference. Most brethren, who practice chain prayers with women leading some of those prayers, claim the practice is within the scope of expediency. They claim that our objections to such a practice are based more on tradition than upon scripture. If this is the case, we should stop our objections lest we find ourselves binding traditions as God's law. On the other hand, for us to remain silent, when such a practice is unscriptural, is to allow error to run rampant and be guilty of fellowshiping error by remaining quiet!

## ERROR BASED UPON ASSUMPTION

Those who make an attempt to justify women praying in chain prayers before men cite several passages to establish their contention. They assume Hannah prayed audibly before Eli in 1 Sam. 2. However, such a statement is not

found therein, but is their assumption. Actually we find Hannah prayed *silently* at Shihb, 1 Sam. 1:13. If our brethren were right, that Hannah prayed audibly in Eli's presence, it would not prove chain prayers. If it would prove anything, it would prove women can pray audibly in the assembly. Is this what our brethren are *really* leading to? This passage does not prove that conclusion either.

Luke 2:37 is used as proof of this doctrine. Yet, again, it does not tell us Anna prayed audibly nor in the presence of Simon or Joseph. That position must be assumed also.

Acts 1:14; 4:23-31; and 12:12 are used to prove chain prayers. Yet, (1) chain prayers are not mentioned, (2) they must assume women prayed audibly, taking their turn with the men, and (3) they must assume that this was a private devotional instead of the church gathering together for the purpose of worship (although Acts 1:14 would not be the church since it had not yet been established). If Acts 4:23-31 and 12:12 were chain prayers, then such could be used on any occasion the church met to worship! Is this what our brethren are leading to?

Brethren assume that when a woman takes her turn praying in chain prayers that she is not leading. Who is? They assume it is on a par with asking or answering a question, or reading or quoting a scripture in a Bible class. Is it?

the **DEFENDER**

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We may find authority for women doing the above in a class, but where may she say or lead a prayer in the presence of men when men and women are gathered for worship? When she prays she is not answering a question that has been asked by the teacher. She is not asking a question. She is not reading a passage called for from the Bible. She is *leading* those present in prayer. She has no authority for such in the Old Testament or New Testament.

Some assume that 1 Cor. 11:5 authorizes women today to lead prayers in the presence of men. But, again, our brethren assume (1) these women were involved in chain prayers, (2) they were taking turns with the men, and (3) these were private devotionals instead of church worship. 1 Cor. 11:5 shows these women could prophesy. They could pray audibly where they could prophesy audibly. 1 Tim. 2:11, 12 and 1 Cor. 14:34,35 shows that this could not be in either the assembly nor a classroom of men and women. A woman can prophesy/teach a class of other women or children and there she may lead in prayer.

## WHERE ARE THEY GOING?

Where will this chain prayer doctrine take these brethren? It will take them down the same road to apostasy that instrumental music took the Christian Church! Those who oppose this doctrine will be labelled as anti-spiritual, Pharisees, unloving, unkind, trouble-makers, and other such epitaphs. However, the Christian Church used the same tactics on faithful brethren from 1860-1935 during the major years of that digression.

Some of these brethren may wake up in time and see where they are headed, while others may only take other digressive steps in the same direction. Some are already arguing for women in the pulpit to say prayers. Others in their argumentation would put a woman in the pulpit to preach as well as pray if they looked at the logical conclusion of their argumentation. May God help us to stand up for the truth and be counted in these troubled times in God's house.

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## PREMILLENNIALISM

Laetsch, *Minor Prophets*, p. 40.)

4. Amos 9:11-15 - This is a favorite of the premillennialists, but to no avail. It is argued that the rebuilding of the "tabernacle of David" refers to the restoration of national Judaism in the Millennium, at which time Solomon's temple will literally be rebuilt and the Jewish economy reinstated. In Acts 15 a question was raised among the early disciples as to whether Gentiles were obligated to circumcision. Peter, who had preached first to the Gentiles, denied such. James utters an inspired oracle corroborating Peter, and in connection, he cites the words of Amos concerning the rebuilding of the tabernacle of David. The rebuilding of David's tabernacle was the enthronement of Christ and the establishment of his church! And a part of this design was that the Gentiles might have the privilege of seeking the Lord. It would thus follow, if the tabernacle of David is yet in the future, as premillennialists contend, then all Gentiles are still lost! (Acts 15:16,17) Also, the claim that Judaism will someday be restored, in view of the books of Galatians and Hebrews, is absolutely incredible!

5. There are, of course, many additional prophecies which, according to the premillennialists, predict Israel's restoration; but none of these demonstrates a restoration of national Israel in a future millennium. It may

be suggested in a summation that the OT prophecies which speak of a restoration for Israel pertain either to: (1) A return to Palestine from the confines of the Babylonian Captivity (605-356 B.C.), in the time of Cyrus of Persia. (See II Chron. 36:22,23) For example, a number of passages in the books of Jeremiah and Ezekiel are of this nature. Or, (2) The restoration of Israel to Jehovah's favor spiritually through the church. Peter affirmed that a major thrust of OT prophecy was concerning salvation, which "the prophets sought and searched diligently," and which has now been announced through the preaching of the gospel. (1 Pet. 1:9-12) Thus, the premillennial doctrine virtually ignores the spiritual emphasis of OT prophecy. Actually, it is crassly materialistic in character. It must be utterly rejected!

The theory of premillennialism holds that Christ will return to this earth to be seated on the literal throne of David in Jerusalem. The underlying fallacy of this view is its materialistic approach to the reign of Christ. The Lord's kingdom is not a worldly, political economy, as was David's, for Jesus plainly said: "My kingdom is not of this world." (Jn. 18:36) Remarkably the premillennialists contend that it will be!

THE THRONE OF DAVID - Isaiah prophesied that Christ would be heir to the throne of David. Says he, "Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever." (Isa. 9:7) Additionally, the angel Gabriel informed Mary concerning her expected Son, "He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of this kingdom there shall be no end." (Lk. 1:32,33) The question is not whether Christ was to sit on the throne of David; the controversy is concerning the nature of that throne, that is, is it the physical throne? Or is it the spiritual throne of David?

That Christ's reign on the throne of David is of a heavenly, spiritual nature is manifestly evident from the following considerations.

1. The last king to reign on the Davidic throne of the OT era was Jehoiachin (also known as Jeconiah, or abbreviated, Coniah). In Jeremiah 22:24-30 it was prophesied that he and his seed (Judah) would be delivered into the hand of Nebuchadnezzar and cast into a foreign land (Babylon). Specifically concerning Coniah it was said: "Write ye this man childless, a man that shall not prosper in his days; for no more shall a man of his seed prosper, sitting upon the throne of David, and ruling in Judah." The issue is clear - no descendant of Coniah would ever again prosper, ruling from the literal throne of David. Now the fact is, Christ WAS of the "seed" of Jechoniah, both from a legal standpoint through Joseph (Mt. 1:12,16) and from a physical consideration through Mary (via Shealtiel). (Lk. 3:27) It thus follows that Christ could never reign on David's earthly throne and prosper!

2. The prophet Zechariah prophesied regarding the Christ thusly: "Behold, the man whose name is the Branch: and he shall grow up out of his place; and he shall build the temple of Jehovah; even he shall build the temple of Jehovah; and he shall bear the glory, and he shall sit and rule upon the throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." (Zech. 6:12,13) This passage positively affirms that Christ will function as priest and reign as king on his throne simultaneously. According to Hebrews 8:4 Christ could not act as a priest while on the earth for he was not descended from the priestly tribe (Heb. 7:14). Since the Lord could not be a priest on earth, and since he is priest and king jointly, it necessarily follows that his reign as

king cannot be earthly in nature. Rather it is heavenly. The heavenly nature of the reign of Christ is readily apparent in that narrative known as the parable of the pounds recorded in Luke 19:11-27. The parable involves a certain nobleman (Christ) who went into a far country (heaven) to receive a kingdom, and to return. Some citizens, however, sent a message to him, saying, "We will not that this man reign over us." Finally, having received the kingdom, the nobleman returns to render judgment. From this account it is perfectly clear that: (1) the kingdom was received in heaven (not on earth); (2) the reign was from heaven (not from Jerusalem); (3) the return of the nobleman was after the reception of the kingdom (not prior to it). All of these facts are strikingly at variance with the premillennial concept.

3. King David was informed by the prophet Nathan: "When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever." (II Sam. 7:12,13) That this is a prediction of the reign of Christ upon David's throne is beyond question. In view of this promise David was told: "Thy throne shall be established for ever." (II Sam. 7:16) (Note the application of this context to Christ by an inspired NT writer in Hebrews 1:5.) It is extremely significant to note in this connection that Christ is to be seated on David's throne over his kingdom while this illustrious OT king is still asleep with the fathers (i.e., in the grave)! In glaring contrast to this is the premillennial notion which contends that Christ will sit upon David's throne after the resurrection of all the righteous (including David)!

4. In harmony with the foregoing is Peter's declaration "Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day. And so, because he was a prophet, and knew that God had sworn to him with an oath to seat one of his descendants upon his throne, he looked ahead and spoke of the resurrection of the Christ. . ." (N.A.S.V.) Of special importance here is the infinitive "to seat", suggesting the design of Christ's resurrection. As N.B. Hardeman so wonderfully expressed it: "grammatically, 'to sit' is an infinitive with the construction of an adverb, carrying the idea of purpose equivalent to the following expanded form, viz.; He raised up Christ that He should sit, that he Might sit, for the purpose of sitting upon David's throne. If Christ is not on David's throne, the resurrection might have been deferred until this good hour, or for ages yet to come." (*Tabernacle Sermons*, III, p. 37.)

5. The reign of Christ on David's throne is not an event awaiting future fulfillment. The Son of God has been reigning over his kingdom since the day of Pentecost. Hear his promise to early saints: "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne." (Rev. 3:21) Notice the past tense "sat down". Clearly, Christ is now on the throne. If it be contended that this passage speaks of Christ on the Father's throne and not David's, it need only be replied that the Father's throne and David's are biblically the same. Solomon sat upon the throne of David (I Kgs. 2:12), which was in reality Jehovah's throne (I Chron. 29:23). Hence, when Christ sat down on the Father's throne, he was on the throne of David! He is presently reigning and will continue such until all his enemies are destroyed, the last of which will be death. (I Cor. 15:25,26)

Thus, to speak of Christ on David's throne is simply to affirm that our Lord has "all authority;" that to him has been given "all rule, and authority, and power, and dominion" Eph. 1:21), indeed, that he exercises a regal reign characteristic of the great King that he is. (Compare Matthew

23:1 where the authority of the scribes and Pharisees who taught the Law is said to be sitting on "Moses' seat.")

Based primarily upon a misunderstanding of Revelation 20:1-6 (to be discussed later) premillennialists urge that there will be two resurrections of the dead. The first will occur at the time of Christ's coming and will consist of the righteous only. Following this, it is contended, will be the 1,000 year reign of Christ on earth. Terminating this will be the second resurrection (of the wicked) and the judgment. There is no real support for this view; in fact, it contradicts numerous verses of clearest meaning. The Scriptures teach that when the Lord Jesus comes: (a) time will end; (b) all of the dead will be raised at the same time; (c) the judgment will occur; (d) eternity will commence.

THE END - In I Corinthians 15:23 Paul speaks of the "coming" of Christ. With reference to that event, he says, "Then cometh the end. . ." (24). It is obvious that the return of Christ is not to begin an earthly reign; rather, it will bring an end to earthly affairs! Some contend that the adverb "then" (Grk. eita) demands an interval which allows time for a millennium. Such is not the case, however. Note the use of eita in connection with eutheos (immediately) in Mark 4:17. Noted scholar Wick Broomall declares, "The usage of eita shows conclusively that the premillennial view is erroneous."

THE DAY - Jesus spoke of "the day" in which he would be revealed (i.e., the day of his coming). In presenting this truth, the Lord referred to two divine destructions of former ages. (Lk. 17:26-30) Observe that on "the day" that Noah entered the ark, the antediluvian world was destroyed. Further, in "the day" that Lot departed Sodom, the people of the plain cities were destroyed. So, contends Christ, "In like manner shall it be in the day that the Son of man is revealed." The clear implication of this passage is that the wicked will be destroyed in "the day" of Christ's coming; certainly there is no room for a 1,000 year interval here. (Compare Mt. 13:40,49; 25:31-46; II Thess. 1:7-9.)

THE HOUR - Marvel not at this: for the hour cometh, in which 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, unto the resurrection of judgment." (Jn. 5:28,29) This passage thoroughly negates the "two resurrections" theory. Professor David Brown wrote, "It is hardly possible to conceive a plainer statement of the simultaneousness of the resurrection of both classes." (*Christ's Second Coming*, p. 190.) See also Acts 24:15 where Paul makes it clear that there "shall be a resurrection (singular) both of the just and unjust." Thus, a single resurrection involving two classes.

Certainly there are contexts in which only the resurrection of the righteous is under consideration (Cf. Jn. 6:54; II Thess. 4:13-18, etc.), but these do not cancel the plain force of verses affirming a general resurrection. Additionally, the symbolic language of the Book of Revelation (20:1-6) must be brought into harmony with these literal NT declarations of the coming of Christ, the resurrection and the judgement. It is most definitely not a sound hermeneutical principle to force numerous inobscure verses into harmony with a solitary symbolic reference.

## REVELATION TWENTY

The twentieth chapter of the Book of Revelation, verses one through six, is the very heart and soul of the theory of premillennialism. It is what George Murray calls "the very citadel and bulwark of premillennial eschatology." (*Millennial Studies*, p. 175.) Indeed it may be said, were it

not for these half dozen verses, the theory would not even have a semblance of suggestion in the New Testament. As Albert Barnes observes: "It is admitted, on all hands, that this doctrine, if contained in the Scriptures at all, is found in this one passage only. It is not pretended that there is, in any other place, a direct affirmation that this will literally occur, nor would the advocates for that opinion undertake to show that it is fairly implied in any other part of the Bible. But it is strange, not to say improbable, that the doctrine of the literal resurrection of the righteous, a thousand years before the wicked, should be announced in one passage only." (*Commentary on Revelation*, pp. 428,429.)

Earlier it was stressed that it is foolish to attempt a forced harmony between the figurative elements of Revelation 20:1-6 and the premillennial theory, the latter being contradicted by so many plain passages of scripture. Making this very point with reference to Revelation 20:1-6, noted scholar Charles Hodge wrote: "It is a sound rule in the interpretation of Scripture that obscure passages should be so explained as to make them agree with those that are plain. It is unreasonable to make the symbolic and figurative language of prophecy and poetry the rule by which to explain the simple didactic prose language of the Bible. It is no less unreasonable that a multitude of passages should be taken out of their natural sense to make them accord with a single passage of doubtful import." (*Systematic Theology*, III, p. 842.) Finally, note this significant quotation from Geerhardus Vos concerning the relationship of the Book of Revelation to the premillennial view. "In regard to a book so enigmatical, it were presumptuous to speak with any degree of dogmatism, but the uniform absence of the idea of the millennium from the eschatological teaching of the NT elsewhere ought to render the exegete cautious before affirming its presence here." (*International Standard Bible Encyclopedia*, 11, p. 987.)

**PURPOSE AND FORM** - Preliminary to this discussion should be a few observations concerning the purpose and form of the Book of Revelation. The church of the apostolic age was being severely persecuted, indeed, in subsequent years, it was subjected to a veritable blood-bath. The design of Revelation is thus to show: (a) The relatively infant church would be heir to much persecution and suffering; (b) The saints must persevere and by their faith overcome these trials; (c) The Christ would ultimately be victorious over all his enemies.

That the Book of Revelation is highly symbolic is evidenced not only by its content, but also by the introduction. Christ "signified" the message by his angel unto John. (1:1) The question naturally arises as to why the Lord chose symbols to be the vehicles of these truths. Symbolism frequently serves a two-fold purpose, to reveal and to conceal. Occasionally, the Lord's parables functioned in this capacity, that is, they portrayed certain truths to the disciples, while withholding the same from those who were spiritually dull. (Cf. Mt. 13:10-15.) The message of victory within the Book of Revelation, much of which was in the imagery that adorned the OT, with which Christians were undoubtedly familiar, would be grasped by those early disciples. At the same time, the defeat of the persecuting powers was veiled to those not discerning the figures. One can well imagine, for example, how trials for the Christians might have been intensified had they been discovered circulating a document which *literally* predicted the overthrow of their persecutors. And so, as George Ladd points out: "In the apocalypses, symbolism becomes the main stock in trade, particularly as a technique for outlining the course of history without employing historical names." (*Baker's Dictionary of Theology*, p. 52.) It is thus a gross error to literalize the Book of Revelation, and this is precisely what the premillennialists have done with the first six verses of chapter twenty.

**THE SYMBOLS EMPLOYED** - An examination of these first half-dozen verses



of Revelation 20 evidences the following symbols: a key, a chain, a dragon or serpent, an abyss, a thousand years, thrones, a beast, marks on foreheads and hands, and a resurrection. It is certainly a strange interpretation which contends that a figurative serpent was bound with a figurative chain and thrown into a figurative abyss which was locked with a figurative key, to be confined for a *literal thousand years!* It ought to be manifestly obvious that no literal reign of Christ upon the earth is here alluded to. Even if one does not understand the specific design of the symbols, he can see the *symbolic* import of the thousand years.

SIGNIFICANT OMISSIONS - Perhaps this context is more significantly devastating to the premillennial theory for what it does not say, but which, if the theory be true, it surely would have mentioned. Nothing is said of: (a) Christ's second coming; (b) the establishment of a kingdom; (c) an earthly regime; (d) a bodily reigning; (e) the throne of David; or (f) the Jews being regathered to Palestine. Now all of these elements are vitally important to the millennial view, yet they are conspicuously absent from this narrative!

THE GIST OF THE NARRATIVE - Obviously the context of Revelation 20:1-6 is a part of the design of the book as a whole. Many scholars believe that this section is a symbolic description of the revival of Christianity from a period of bloody persecution. For example, note that earlier (6:9-11) John had seen the "souls" of the martyrs "underneath the altar" crying, "How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Here, however, the apostle views the "souls" on "thrones" reigning with Christ. For a while, Christianity appeared to have been buried in tribulation, but ultimately, it emerged; it was, figuratively speaking, resurrected. The Scripture speaks of figurative resurrections as well as literal ones. (See Isa. 26:18; Ezk. 37:12; Rom. 11:15.) "It would, therefore, not be inconsistent with analogy of prophecy if we should understand the Apostle as here predicting that a new race of men were to arise filled with the spirit of the martyrs, and were to live and reign with Christ a thousand years." (Hodge, op. cit., p. 842.) That this "resurrection" alludes to the triumphs of persecuted saints is further borne out by the fact that "the second death hath no power" over these reigning ones, which harmonizes perfectly with chapter 2, verse 11 - "He that *overcometh* shall not be hurt of the second death." Thus, the "resurrection" of 20:6 is a figurative way of saying "overcome". The one thousand years, of course, would also be symbolic in scope, suggesting either that the victory of God's cause as considered in this context would be lengthy in span, or possibly the one thousand years may denote the completeness of the saints' triumph. For the figurative usage of numbers compare Exodus 20:6; Matthew 18:22; Revelation 5:11, etc.

At any rate, it is certain that there is no support for the theory of premillennialism - not in the Book of Revelation - not in the whole Bible. It is a false heresy.

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Vol. 4, Number 10

October, 1975

## HOW SINCERE ARE WE?

ROGER ROSSITER

*Macksburg, Ohio*

It seems the phrase "Speak where the Bible speaks, and be silent where the Bible is silent," is an empty farce to some Christians. It's not that all Christians are insincere, and indifferent. Thank God, there are many excellent God-fearing, Christ-like people. However, the drift into nonchalant unconcern is picking up to a mad rush! The "I don't care", attitude is festering and spreading like a contagious disease. Some will question the wisdom of such statements, and some will no doubt cry heretic - so cry on! Nevertheless, these things must be said.

Since the days of Alexander Campbell some have emphasized God's absolute authority being expressed through the Bible. The world has been shown how to become righteous and remain so through obedient faith. The way to Christ has been pointed out, and allegiance vowed to him above all human opinions, creeds, and traditions. These things are wonderful, and dare not be criticized. It's the inconsistency, unfaithfulness, irreverence, and narrow-minded self-righteousness that must be condemned. None of us are perfect. However, the insincerity and hypocrisy of the modern-day Pharisee must be brought to attention, and dealt

with in a Biblical way.

In the first place notice the wide-spread irreverence for God, or anything associated with God. This is an age when boastful men laugh in the face of God! By a frivolous attitude toward the Bible, men say, "God I don't care what you have to say." By a lack of Bible study men say, "I've got more important things to do." By Bible ignorance, people say, "I don't know, because I don't value it very highly. Hang it up Lord, I choose the wisdom of the world." By ritualistic worship, men say, "Let's appease the Lord and get him off our backs." By formalism men say, "The simple, spiritual way you gave us God, isn't good enough."

God is the Creator of the world; the Almighty Giver of Law; the Lord of Truth; the Absolute Eternal Ruler; The Giver of Love; the Sustainer of Life. "Holy and reverend is his name," (Psalm 111:9). How dare weak, limited, sniveling humanity blaspheme, and treat with irreverence such a supreme being.

Secondly, the ignorance of God's Word in the religious world is enough to cause the hardest criminal to laugh under his breath. There's no excuse for anyone who

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# IS IT WRONG TO TAKE LEGAL OATHS?

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In James 5:12 there is a statement that has long been the concern of sincere seekers of the truth. No little conflict has arisen in brethren's minds as to whether it was right to take a legal oath. Some have contended that all oaths are sinful and to be avoided, while others have maintained that certain oaths are not forbidden by the passage.

James said, *"But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath; but let your yea be yea and your nay, nay; that ye fall not under judgment."* (ASV) There is a companion passage found in Matthew 5:34-37. The reader may wish to compare the two before he continues this study.

## CUSTOMS OF THE JEWS

In the Jewish world there was a distinction made between oaths which were binding and oaths which were not. Basically, they held that any oath in which the name of God was directly used was binding; but any oath in which direct mention of God's name was not made was not binding. Consequently men became experts in evasive swearing. Obviously this made a mockery of the whole practice of confirming anything with an oath.

There was, during this period of time, an extraordinary amount of oath-taking. The natural impression which was left with such actions was that there was a lot of lying

going on. In an honest society no oaths are needed. It is only when men cannot be trusted to tell the truth that they have to be called upon to take an oath which by some means is supposed to pressure them into telling the truth. Certainly the New Testament deplores any system of dishonesty which leads to a supposed need for oath-taking. It is maintained by many that this Jewish custom of oath-taking was the thing that James was legislating against and that he was not condemning all forms of oaths.

It has been supposed by some, that James forbade the brethren to make indiscreet vows for the purpose of delivering out of affliction. (Affliction was discussed in the two verses preceeding this passage.) Perhaps this is a good interpretation, however, Macknight in his commentary makes the following observation. He wrote that it seemed James was forbidding his readers, when they were brought before the tribunals of their persecutors, to deny their faith with oaths; which some of them, it seems, thought they might do with a clear conscience, if the oath was one which, according to custom, was not actually binding.

## WHAT IS FORBIDDEN? WHAT IS ALLOWED?

Without doubt the passage in James and the passage in Matthew forbid the profane, flippant, frivolous use of sacred things. By-words, slang words and such speech

the **DEFENDER**

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are definitely condemned. There is no room in the Christian's speech for such words or phrases as: "Gee Whiz" which is slang for expressing the idea that Jesus is something extraordinary or unusual; "Gosh" which is a euphemism for God; "Gad, Egad" which, according to the Unabridged Dictionary are softened forms of the word of God as used in oaths; "Good Heavens, Lord have mercy, Good Lord," etc. all of which are oaths and frivolous language which are not to be a part of a Christian's speech.

By this are we to conclude that it is wrong to use the various names of God in conversation when such use is respectful and sober? No! In the scriptures we read such phrases as "God forbid," "If God wills," "The Lord have mercy," etc. It is the profane use of sacred things which the scriptures plainly condemn and such are condemned by James.

Does the passage in James 5 forbid all oaths including those of a judicial nature? It is this writer's conviction that it does not, for if it does we have problems with other passages in the New Testament.

Apparently Jesus testified before Caiaphas under oath. (See Matthew 26:63-64). Some would contend that since Jesus did not openly agree to answer under oath that such testimony was not under oath. However, one can just as easily argue that since he did not deny the oath as stated by the High Priest that he did testify under oath. For further consideration of Jesus' attitude toward oaths one might examine Matthew 23:13-22. In this passage he condemned the Jewish custom of making distinctions between various types of oaths. He concluded his comments in verses 21 and 22 by saying, *"And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon."* Thus they could not swear by the temple or by heaven and it not be binding. His comments close without condemnation of taking oaths. His condem-

nation was of the distinction of oaths and the practice of hair-splitting and "legal lying" which the Jews were guilty of.

Not only did Jesus apparently testify under oath and fail to condemn oaths in general, one of his apostles constantly used such oaths. In Romans 1:9 Paul wrote, *"For God is my witness, whom I serve in my spirit..."* In 2 Corinthians 1:23 he wrote, *"But I call God for a witness upon my soul..."* In Galatians 1:20 Paul wrote, *"Now touching the things which I write unto you, behold, before God, I lie not."* In Philippians 1:8 he said, *"For God is my witness, how I long after you..."* We are not ready to say James condemned all oaths and therefore Jesus and Paul acted contrary to divine instruction.

In Hebrews 6:13 we have an arresting passage with regard to whether all oaths are sinful. The passage reads, *"For when God made promise to Abraham, since he could swear by none greater, he swore by himself, saying..."* Hebrews 6:16 surely seems to permit certain oaths when it says, *"For man swear by the greater: and in every dispute of theirs the oath is final for confirmation..."* Verse 17 continues with, *"Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath..."*

The sin forbidden by James is the frivolous, flippant use of the names of God and sacred things and not the taking of an oath such as one takes before appearing on a witness stand. A judicial oath, a legal oath, statements before notaries and the like are not within the classification intended by the writer.

There are those who seek to avoid an oath on the witness stand by resorting to an affirmation that what they are about to testify, is the truth, the whole truth, and nothing but the truth. Most legal tribunals allow such, and one

in making such a statement binds himself to tell the truth and can be convicted of perjury for failing to do so. It should be observed though that such word usage does not avoid what they consider to be the teaching of James 5:12. However, if this serves their conscience better they are permitted by legal tribunals to use it and should do so.

Concerned individuals wonder about the phrase, "*either by heaven or by earth or with any other oath*" with the concern being on the "*any other*". They ask does this not condemn legal oaths and even oaths like Paul took? Perhaps such a question can be answered by noting the word the Holy Spirit directed James to use. Had James intended to assert that any oath, all oaths, every oath, must be avoided, he would have used for the word

"other" the Greek word "heteros" which means another of a different kind. Instead James used the Greek word "allos" which means another of the same kind. It is therefore clear that the sacred writer intended to include only such oaths as were the type specifically under consideration, and to which the people of that day were especially addicted. Such is not only the correct interpretation, but it is the only interpretation which does not condemn the actions of God, Jesus and the apostle Paul.

Regardless of whether certain oaths are correct or not, we should always carefully guard our speech. May we never say yea when we know that nay is the answer, nor nay when we know yea is the answer. It is our business to be truthful, always manifesting the character of the Christ whom we serve.

## HOW SINCERE ARE WE?

thinks he is a Christian to be shallow in the doctrines of Christ. Yet, the church is supposed to be leading a condemned world back to a bleeding Saviour! The world will remain eternally condemned, and the Saviour will continue to bleed unabated, if the knowledge of the church has any merit to heal either. It's time to wake up. Let's get back to sincere, "hungering, and thirsting" Bible study! Let's quit accepting only the traditions handed down by our fathers, and know exactly where we stand! By traditions, I mean opinions, methods, and practices of men, and not the "traditions" the Thessalonians were exhorted to hold and stand fast in (2 Thess. 2:15; 3:6).

Thirdly, the uninvolvedness, and inactivity of those who call themselves Christians is disgusting. Too many are just like the world when it comes to spiritual pro-

gress. They'll do anything in the world, but don't ask them to do anything for the cause of Christ. They claim they don't know how to teach anyone. They don't have the Bible knowledge. They don't have the time. They're scared stiff. These things may be true, but a stronger truth is: they don't care, they're indifferent, unconcerned, insincere, self-righteous, hypocrites who do their bidding for the Lord by proxy, via the (preacher-pastor). Dispute it!

Are we really sincere about serving the Lord, or are we ready to suffer only if it's convenient? Are we really convinced we're sinners, or do we believe we've come to a fine up-standing social club? Are we really sincere about living by the Bible, or are we walking in the light, as long as we agree with it?

# CAN MATTHEW 24 BE DIVIDED?

CHARLES E. GEISER  
Killen, Alabama

An understanding prevails concerning Matthew's writings of Jesus' discourse in chapter twenty-four, that from the first through the thirty-fourth verse, Jesus is discussing events surrounding the destruction of Jerusalem. Then from the thirty-fifth verse on, Jesus then changes time sequence and discusses things which are to occur in our future, i.e., at His second coming. But in doing some serious study on parallel verses from the other gospels, a possible dilemma has arisen which we need to contemplate. Let us notice some things.

First, we have some parallel verses with Matthew twenty-four found, e.g., in Luke seventeen. It is in this typical example that some questions come up. And we need to keep in mind that some understand this "time" division in Matthew twenty-four between verses 34 and 35.

In Matthew 24:17,18, we read: "Let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his clothes." Now compare this with Luke 17:13. "In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back." Notice that Matthew places the words of Jesus before verse 34, "this generation shall not pass away," yet Luke's account refers to this time as "in that day." It would thus seem to follow that the phrase "in that day" of Luke 17:31 refers to the events surrounding the destruction of Jerusalem.

Next, in Matthew 24:37-39, we read (and keep in mind these are NOT generally understood to apply to the destruction of Jerusalem): "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that

were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, And knew not until the flood came, and took them all away. So shall also the coming of the Son of man be." Now again compare. In Luke 17:26 we have the parallel verses leading us to verse 30, "Even thus shall it be in the day when the Son of man is revealed." Could "in the day" in Luke 17:30 be the same time period as "in that day" of Luke 17:31? But notice how this falls in Matthew 24. Luke 17 goes in order but in Matthew 24 these verses cross the time line at verse 34. In other words, Matthew's account puts verses AFTER 24:34 BEFORE "in that day" of Luke 17:31. But let us notice further.

In Matthew 24:40,41, we read: "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." Although in reverse order, Luke 17:35,36 has the parallel passages. But these verses in Luke are after verse 31 and someone now says possibly, that from Lk. 17:32 on refers to future second coming verses to harmonize with Matthew 24:40,41 coming after verse 34. But here is the enigma. The last verse of Luke 17 (verse 37) which of course follows verses 35 and 36, reads: "Wheresoever the body is, thither will the eagles be gathered together," AND THIS VERSE GOES BACK UP AHEAD OF VERSE 34 in Matthew 24 to verse 28!

We ask this: has Luke in his seventeenth chapter given us a chronology for Matthew 24? We obviously see that in Luke's account of the same events Matthew 24:34 makes no difference. And we note that Luke 17:30,31 make no difference to Matthew 24:34. But one more venture in this study, please.

this before verse 34 of Matthew 24? In other words, Luke 17 places happenings in Luke 21 and Matthew 24 on EITHER SIDE OF MATTHEW 24:34 AND LUKE 21:32 in the same time period--the destruction of the great city Jerusalem. If we believe there is a 2000 year gap between Matthew 24:34 and 24:35, then Luke 17 and 21 will have us pondering. If we do not divide Matthew 24 or Luke 21, then Matthew 24, Luke 17, and Luke 21 all harmonize in their parallel passages.

A good way to study these is to work up a chart large enough to put the analogous verses from these three chapters from the gospels together and make a collection of the same. They become quite revealing to say the least.

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Look at the expression "till the Son of man be come" in Matt. 10:23. How many have assumed this to mean the second, visible coming of Jesus at the end of time? Yet, it refers to the destruction of Jerusalem.

Cf. also James 5:7,8. This expression is the same whether you refer to his coming in judgment on Jerusalem or his second, visible coming in judgment upon the world. The Greek words *παρουσία* or *ἔρχομαι* are used interchangeably to refer to Christ's coming in destruction upon Jerusalem or his second, visible coming to judge mankind. If these

two events may be expressed in the same phrases in Greek and English, why not the parallels in Luke 17 with Luke 21 and Matt. 24? The destruction of Jerusalem and judgment thereof reflects the destruction of the world (2 Pet. 3:3-13) and the judgment of mankind, Acts 17:30,31.



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### AN OPEN LETTER TO ALL OUR BROTHERS AND SISTERS, READERS OF THE DEFENDER:

*Dear brothers and sisters in Christ:*

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*Brethren, we are in great need of three things: (1) We need men who are willing to pay the price to prepare themselves to preach the gospel. Please put us in contact with men who have the earnest desire to preach;*



(2) We need financial support for the school and especially for the men who are presently enrolled. We have one young man whose monthly expenses are \$400/mo. His wife makes less than \$200/mo., and he can not continue under these circumstances. We have two other students with families whose needs are as great. We have others who have their support and for this we are thankful; (3) We desire that you arrange for us to come to your congregation for the purpose of explaining the work we are doing and express our pressing needs at this current time.

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1. Please pray for us in the work we are doing. The elders, the faculty and the students covet your prayers.
2. Would you send a one-time contribution?
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Brethren, the above are our needs and we thank you in advance for your concern.

Yours in Christ,



WILLIAM S. CLINE, Director

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# the DEFENDER

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

Vol. 4, Number 11

November, 1975

## CROSSROADS MEETING FELLOWSHIP RESTORED

### A REPORT ON THE MEETING WITH THE ELDERS AND MINISTER OF THE CROSSROADS CHURCH OF CHRIST

On November 6, 1974 a letter from the elders of the Thirty-Ninth Avenue Church of Christ of Gainesville, Florida was hand delivered to the office of the Crossroads Church of Christ of the same city. The letter contained seven charges against the Crossroads church. The charges involved the teaching, and/or practicing, and/or endorsing of false teaching and/or practices. After two subsequent letters, and two meetings between the elderships of both congregations, the members of the Thirty-Ninth Avenue church refused to extend Christian fellowship to the members of the Crossroads church. The brotherhood was informed by various means of the action taken. Thus the Crossroads church stood as a marked congregation. A large amount of correspondence and many telephone calls were received by the Thirty-Ninth Avenue church from concerned brethren throughout the country. With the exception of less than a dozen letters and calls combined, the action was highly commended. The break in the fellowship between the two congregations continued to exist.

In the latter part of October - 1975 brother Parker Henderson, missionary to Thailand, was back in this country. He visited Gainesville and spoke at the Crossroads church. He also spent many hours with the elders and the minister of that church in discussion of the problems which existed. He also met with the elders and minister of the Thirty-Ninth Avenue church to explore the possibilities of obtaining a restoration of fellowship between the two congregations. Upon learning from the Thirty-Ninth Avenue elders and minister that they would be happy for such restoration, provided it was brought about by repentance of the things which had initially caused the break in fellowship, he made provisions for two subsequent meetings with the elders and minister of the Crossroads church.

The first of these meetings was held at the meeting house of the Crossroads Church of Christ on November 10, 1975. Those attending this meeting were: Parker Henderson, Archie Luper, Richard Whitehead, Rogers Bartley, Chuck Lucas, Richard Rogers, Ira Rice, and James Bales. According to those who attended this meeting, there was sufficient evidence and statements of repentance to warrant a second meeting. This meeting was set for November 11.

## EDITORIAL. . .

RAY HAWK  
Pensacola, Florida

In the absence of brother Cline, I am filling in at this time to write what I know he would have written in this space. Both brother Cline and I, with all who are connected with the DEFENDER staff, are happy to print this report about the Crossroads meeting which took place November 10 and 11, 1975. It is my prayer that since the Crossroads church has taken this step to restore fellowship by correcting some mistakes and errors of the past, those who have either been influenced by Crossroads, or defended them in the charges made, will also take necessary steps to

correct these that full fellowship may be restored in other places.

I personally appreciate the work that brother Parker Henderson and others named in the following report put into restoring fellowship between the two congregations in Gainesville, Florida. My prayer is that this fellowship will continue by the word of God being preached and followed by all parties. We have a great work before us. I pray that we might all be united in truth to win as many souls in the world as we can for Christ Jesus.

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At the noon hour of November 11, 1975, after the aforementioned meeting, brethren Luper, Rice, Henderson, and Rogers met with the elders and minister of the Thirty-Ninth Avenue church. This meeting took place at the Holiday Inn located at I-75 and SR-26. Brother Bales was also present but excused himself so that he might get some rest. His health being as it is, no one objected to his absence. In this meeting a full report of the previous meeting was given. On receiving the report, the elders and minister of the Thirty-Ninth Avenue church agreed that things looked promising for a second meeting with all attending. It was requested that brother B.C. Carr be invited to the second meeting. This request was agreed to by all parties.

After the meeting at the Holiday Inn, Parker Henderson, Richard Rogers, William Fugerer, and Ernest Underwood met in the office of the Thirty-Ninth Avenue church to formulate some definite points to be discussed.

The second general meeting began at 7:00 o'clock on the evening of November 11, 1975 at the meeting house of the Crossroads Church of Christ. Those present for this meeting were: Parker Henderson, Ira Rice, James Bales, Richard Rogers, Archie Luper, B.C. Carr, Barney Colson, Richard Whitehead, Rogers Bartley, Chuck Lucas, William Fugerer, Robert Martin, Van Land, and Ernest Underwood. Brother Henderson acted as chairman of the meeting. Brother Archie Luper led the group in prayer. The spirit of the meeting was nothing less than excellent. Issues were pressed, arguments

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and counter arguments were presented, yet there was no anger or impatience shown by anyone present. Everyone conducted himself as a Christian gentleman. The charges were read, the answers were given, and discussion opened. In each charge it was pointed out that this was what had been either taught, practiced, or endorsed by the Crossroads church. It was then pointed out by these brethren that such had not been their intention and meaning. A statement of clarification and present position on the issue in question was given. A copy of this statement is enclosed with this article.

Space does not permit the recording of the discussion which took place on each charge. Suffice it to say, that the brethren at the Crossroads church accepted the responsibility for the teaching, with the resultant division. They further stated that in the future they would do their utmost to make statements so clear that no misunderstanding could occur.

Since the practice contained in charge number five has been one of the most significant contributing factors to division and controversy, it is needful to report some of the discussion which took place. Concerning the practice, the Crossroads brethren stated that they did not conscientiously believe it to be wrong in itself. However, they stated that they were aware that the practice was the source of division, and that it was wrong in that sense. They further stated that since such was the case they would eliminate the practice from all areas over which they had control. Brother Lucas informally agreed to engage in private written discussion with brother Richard Rogers on the subject. The Crossroads elders stated that they would also recommend to all congregations with whom they had influence that they also cease the practice of allowing the women to lead a prayer where men are present. Brother Whitehead stated, "We don't have to practice this to go to heaven."

The statement containing the charges and answers represents the clear understanding of the issues, the ensuing discussion of those issues, and the acceptance of the answers given based on the discussion. Because of this understanding and acceptance, the Christians who constitute the Thirty-Ninth Avenue church realize that there are still some areas wherein problems exist and must be worked with, however, we desire to show patience and love in the working in these areas. We recommend to a brotherhood at large that it have a similar attitude.

May our God grant unto all of us mercy and continued blessings as we work in His kingdom according to His direction as given through His word.

  
William H. Fugerer, Elder

  
Van Land, Elder

  
Robert Martin, Elder

  
Ernest S. Underwood, Minister

## CROSSROADS MEETING

In meetings initiated by Parker Henderson and held on November 10 and 11, 1975 at Crossroads Church of Christ in Gainesville, Florida, an understanding was reached on the seven charges that were made and circulated about the Crossroads church and its teachings. The charges and answers given are stated below:

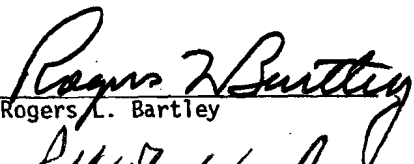
1. CHARGE: Baptism is a miracle in the same sense in which the resurrection of Christ was a miracle.  
ANSWER: The use of the word "miracle" was an unfortunate choice of words. Baptism is not a miracle in the commonly understood or Biblical use of the term "miracle". However, baptism involves not only the action of man, but also of God. Baptism involves "faith in the working of God who raised Christ from the dead". God acts in baptism in that it is God who forgives our sin.
2. CHARGE: That since baptism is a miracle, that miracles have not ceased and are prevalent in the lives of men today.  
ANSWER: Miracles have ceased and do not exist in the lives of men today.
3. CHARGE: That the Holy Spirit leads and/or directs Christians today separate from and independent of the Word of God.  
ANSWER: We do not endorse such teaching. The Holy Spirit does not in any way lead or direct Christians today separate and apart from the Word of God.
4. CHARGE: That the only reason that women are forbidden to lead in prayers in the public worship service where men are present is tradition, and is not forbidden by the Scriptures.  
ANSWER: The Bible does not authorize women to lead the public services in singing, prayer or preaching.
5. CHARGE: That women are allowed to lead in the prayers in the devotionals and "soul talks" where men are present.  
ANSWER: In the spirit of Romans 14, since this practice has become a source of controversy and division in the brotherhood, we will forego this practice in all congregational activities such as devotionals and "soul talks" and the practice thereof will not be advocated.
6. CHARGE: That there is no Biblical distinction between works that save and works that do not save.  
ANSWER: We do not believe that there are works that merit salvation, but we do believe that man must comply by faith to the conditions of salvation such as the conditions which James in Chapter 2 calls "works".
7. CHARGE: That Christian fellowship must be extended to all persons who have been "baptized for the remission of sins."  
ANSWER: Christian fellowship must be extended only to persons who obey Jesus in becoming Christians and who live the Christian life.

The elders and minister of the Crossroads church stated that it is their desire to have men on their seminars and other programs who hold to God's Word without compromise. Questions have been raised about some of their speakers in years past. Some have been eliminated; others are being investigated. They desire to use the utmost care in the selection of their seminar speakers in the future and plan to do everything humanly possible to avoid using any man who teaches false doctrine. They cannot guarantee, of course, that everyone will agree on the selections or the conclusions reached in their investigations.

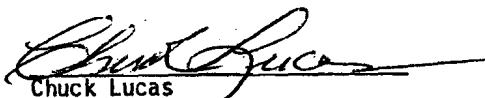
The elders and minister have stated that they will weigh carefully all speaking invitations, but do not consider the appearance on a seminar or a lectureship as an endorsement of the other speakers on the program. Their desire is to speak where the most good can be accomplished where they are able to freely speak their convictions. They will endeavor to use extreme caution in participating in any program that would lead any wrong impression concerning their basic doctrinal positions.

We believe that all parties should now make every effort to mend fences, correct misunderstandings and seek reconciliation and that this reconciliation should be made as public as the charges and differences have been.

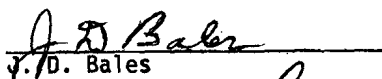
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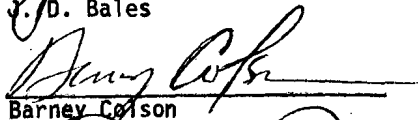
  
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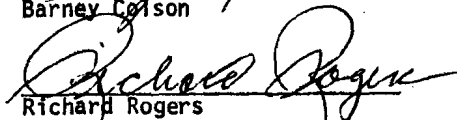
  
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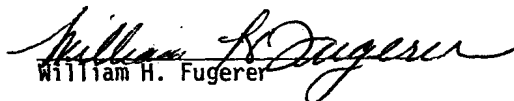
  
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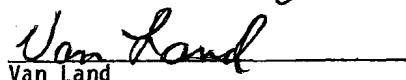
  
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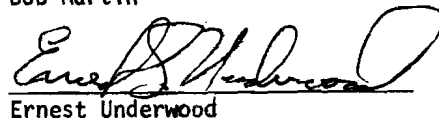
  
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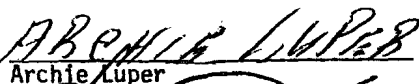
  
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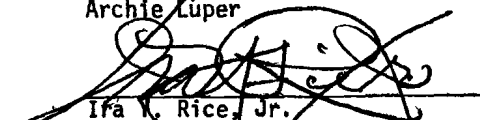
  
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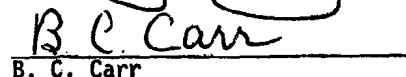
  
Van Land

  
Bob Martin

  
Ernest Underwood

  
Archie Luper

  
Ira V. Rice, Jr.

  
B. C. Carr

# THE HUMAN ELEMENT IN INSPIRATION

JACKIE M. STEARSMAN  
Clearwater, Florida

## INTRODUCTION

The purpose of this article will be to study what the Bible teaches relative to the inspiration of those who gave us the sacred scriptures.

There are two opposing positions. The conservative position is that the scriptures are verbally inspired--that every word in the original language was the exact word that God wanted written. In opposition to this view are various theories denying that the scriptures are verbally inspired, none of which correctly represents the human element in revealing the scriptures.

How does one reconcile the fact that the scriptures are the literal words of God when at the same time it is obvious that there is involved a human element by way of verbalization and grammatical structure? For example, the writings of John have certain characteristics that cause them to differ from the writings of Paul, such differences revealing the individuality of the authors.

## SUPERNATURAL RELIGION

The individual who believes in the supernatural and who is willing to take the Bible as a revelation from God does not have the problem of the naturalist, who tries to explain everything apart from the supernatural. In accepting the Bible as a revelation from God, one must accept the fact that God is superintending or overseeing the affairs of the world. His prophets can speak and their message tested by the course of events they foretell (Deut. 18; Dan. 2; Joel 2; Isa. 2; Acts 2). God makes promises to Abraham (Gen. 12), and He keeps them. God foretells the coming of the Christ and His virgin birth (Isa. 7:14), and it becomes a

reality (Matt. 1:23). That God was preparing for the coming of Christianity is clearly taught in Galatians 4:4: "*But when the fulness of the time came God sent forth His Son, . . .*" Such passages as Acts 15:18, Ephesians 1:3-14, Romans 8:29-30 show clearly that the entire scheme of redemption, including the Christ, His death and resurrection, and our salvation in Him, was in the mind of God before the creation of the world. The first verse of Matthew teaches us that the Christ was to be the son of Abraham and the son of David. Involved in this is the fact that God selected the people who would be His ancestors, the time of His birth, and the mother from whom He would receive human flesh, as well as the political circumstances at the time of His birth (Dan. 2), thus being in absolute control of all these activities. Indeed, the entire revelation of the Old Testament, including the law, the prophets, and the psalms, was preparatory for the coming of the Christ. All things which they foretold about Him "*must needs be fulfilled*" (Lk. 24:44-45). It is my conviction that the political and religious environment was exactly what God intended it to be at the coming of the Christ. It is also my conviction that the Lord Jesus Christ had the physical features that God wanted Him to have and that God was at work in the Jewish people to prepare the exact body that would clothe the Eternal Word (Jno. 1:14; Heb. 10:5-7).

## THE SACRED SCRIPTURES

The Bible itself teaches that the word of God was settled in heaven and then given unto man: "*For ever, O Lord, thy word is settled in heaven*" (Psa. 119:89). "*Concerning thy testimonies, I have known of old that thou hast founded them for ever*" (Isa. 119:152). After Peter's

confession of the deity of Christ, Jesus indicated that whatsoever would be bound on earth would be bound in heaven and whatsoever would be loosed on earth would be loosed in heaven (Matt. 16:19); and the Holy Spirit came and guided them into all truth and insured the fact that what they were saying was not just their message (Jno. 14:25-26; 16:12-13; 17:20-21; Acts 2:42). The Bible teaches that the word of the Lord endures forever (Psa. 119:160; Isa. 40:8; 1 Pet. 1:23-25; Matt. 24:35).

### CHOSEN VESSELS

From the lives of three inspired writers we are able to see that God was not writing in a vacuum, but rather that He chose the men and the occasion, giving them His word to put into their language for the benefit of all humanity.

Isaiah 49:1, 2, 5: *Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; . . . And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.*

It is clear from Isaiah's statement that as he spoke for God he realized that God was at work, even while he was in the womb of his mother, creating the circumstances and situations under which he would be laboring. Isaiah understood that his mouth was like a sharp sword and a polished shaft in the hand of God and that his words would be spoken with the objective to bring Jacob to God.

Jeremiah 1:4-10: *Then the word of the Lord came unto me, say-*

*ing, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord God! behold, I cannot speak; for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold I have put my words in thy mouth. 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.*

In this passage Jeremiah makes it clear that before God formed him he knew what he would be and that after he was formed God set him apart and appointed him as a prophet unto the nation. Left to his own reasoning and understanding, he was but a child, but God encouraged him by touching his mouth and saying, "Behold I have put my words in thy mouth." These were God's words in His prepared and chosen vessel, Jeremiah.

Galatians 1:15-16: *But when it was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles; straightway I conferred not with flesh and blood:*

In this passage Paul indicates that God was at work at the time of his birth, separating him from his mother's womb, calling him by His grace. The purpose was to reveal His son in Paul that he might preach Him among the heathen. Thus, Paul could say in Galatians 1:12 that what he preached and taught he neither received from man nor was he taught it by man but by the re-



velation of Jesus Christ.

Read carefully II Peter 1:16-21. Peter affirms that they did not follow cunningly devised fables regarding the mystery of Christ and the coming of Christ but that they were eye witnesses of His Majesty. In verse 19 he states that they also had the more sure word of prophecy (they were inspired of God), insuring the fact that what they heard and saw they accurately recorded. For the prophecy came not by the will of man but holy men of God spake as they were moved by the Holy Spirit. With the superintendence of God over all things and the direct intervention of the Holy Spirit, inspired men make known unto us His Word (see II Tim. 3:16-17).

#### CONCLUSION

It is my studied conviction that

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when God wanted the scriptures revealed He knew beforehand what He wanted said, and in His providential superintendence of all things He prepared the circumstances and the men to express exactly what He wanted said, even to the exact word He wanted used. He chose Matthew to write to the Jews the record of the life of Christ. He wanted Paul to write several of the letters of the New Testament. These inspired men were God's chosen vessels, not just for one day and time but for all days and all time. Paul was authorized to speak for God, and his words were the words of God; "And for this cause we also thank God without ceasing, that when ye received from us the words of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe" (I Thess. 2:13).

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