

# Defender

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

*Volume X*

*1981*



January

April

July

October

February

May

August

November

March

June

September



# DEFENDER

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

VOLUME X. NUMBER 1

JANUARY, 1981

## *Why I Am Not Interested In Building Up The Methodist Church Or Any Other Denomination!*

PAT McGEE

You may say that this title and subject is really incredible. Every gospel preacher and faithful member of the Lord's church would automatically understand that Christians at no time would be desirous of building up or encouraging any sect or denomination. I agree. But not everyone among us does.

The present danger and threat in the churches of Christ from the liberal and compromising group is far greater than most of us are willing to admit. I tell you brethren that the "Spirit of whoredom" (Hosea 5:4; 4:12) is strong in the brotherhood today and there are many, I tell you even weeping, who are "enemies of the cross of Christ" (Phil. 3:18). I stand ready with abundant proof and clear evidence to back up this contention. I know what I am talking about. I know that it is nearby, even in this area. I seek not to please men nor to seek their favor (Gal. 1:10) and have no fear of what man can do to me or any faithful servant of Christ (1 Pet. 3:6; Matt. 10:28). It is time to expose (Eph. 5:11) and to speak the truth in love (Eph. 4:15).

I say again that I know what I am talking about. In the March 10, 1979 edition of the Abilene newspaper the "Church Notes" section contained the following announcement: "Lynn Anderson, minister of Highland Church of Christ, will lead a "Church Growth Seminar" from 8 to 10 pm Wednesday at Elmwood West United Methodist Church in Abilene. Pastors,

church leaders and Council of Ministries members from Brookhollow Christian Church, Grace Lutheran Church, St. James Methodist Church, Westminster Presbyterian Church and Elmwood West Methodist Church will participate in the seminar."

Two members of the North Fifth and Grape church of Christ attended this "seminar" which brother Lynn Anderson "led" and I can tell you for a fact that you have never heard in your life a greater compromising of the truth as it is in Jesus nor a more serious prostituting of a supposed gospel preacher at the altar of error and sin. Literature was distributed by brother Anderson entitled, "Together We Can Make It" and from beginning to end one would have thought that all of these sectarian and denominational folk were his very dearest and best brethren. In the opening part of his speech he comments, "I don't know what you would call this kind of gathering, whether it is a Metha-Bapta-Presbya-Christa-Church". When brother Lynn Anderson spoke of man's lost condition and his becoming a Christian, he said that "this would be up to whatever our various doctrinal understandings may be as to how a person becomes a Christian." Those are really incredible words to be spoken before a gathering of denominational people by a man who is supposed to be a gospel preacher.

We must remember that this is the man who  
(Continued on page 3)

(USPS 935-520)

## DEFENDER

EDITOR

WILLIAM S. CLINE

ASSISTANT EDITOR  
WINSTON C. TEMPLE

ASSOCIATES

ERNEST S. UNDERWOOD  
JOHN G. PRIOLA

Published Monthly  
except September  
by the

BELLVIEW CHURCH OF CHRIST

4000 Sauley Road  
Pensacola, Florida 32506

Second Class Postage

PAID at  
Pensacola, Florida 32506

SUBSCRIPTION FREE

All contributions used in  
operational expenses

## EDITORIAL

# First Things First

W. R. CRAIG

Recently a learned man made the following statement. "We worship our work; we work at our play; we play at our worship." We believe this is a fair appraisal of folk in our time. Too often that which is first is, alas, last!

**WE WORSHIP OUR WORK.** The workaholic syndrome is finally becoming recognized for the curse that it is. Responsibilities to family and our Lord's church and its works are being neglected by men and women whose careers have become the most important thing in their lives. When one's job demands excess time and energy so that God and the family suffer neglect then one becomes guilty of sin! He has made his work his god.

**WE WORK AT OUR PLAY.** Adult recreation is big business. Not only do we fish, golf, jog, ski, and play tennis, but each of these activities requires its own special uniform and equipment. This generation is so hooked on recreational activities that they are demanding the church build gymnasiums (family centers so called) and provide athletic and recreational programs in order to hold them in a church relationship. We now have church of Christ ball teams and bowling leagues "to keep our folk interested in the church." More actual work is expended in our "church play" than in preaching the gospel to the lost in many instances.

**WE PLAY AT OUR WORSHIP.** Yea, we are dabblers in the religion of Christ. We want our worship in small doses. The attitude of "just enough to satisfy the minimum requirements of the Scriptures" is more widespread than many realize. One hour, once per week, is the worship program of the majority of those who claim to be New Testament Christians. Our Lord demands that we give Him the first and the best of our time, efforts, and substance. He will accept no less. When one gives less his worship is vain! Only when we offer all that we are and possess will He accept our worship and reward our service!

**IN THE COMING YEAR** let us all resolve to put God and His kingdom first!

P.O. Box 187  
McLoud, Oklahoma 74851

made the statement that "the church of Christ is a big sick denomination, and I mean BIG and SICK and DENOMINATION!" This is why brother Anderson can become unequally yoked (11 Cor.6:14) together with unbelievers and seemingly do it in clear conscious. But truth was compromised from beginning to end. And this man did the compromising.

Someone will ask, "But don't we have the right to preach the gospel in any place?" And my answer to that is simply, "yes". Preach the gospel, yes, but to "lead" a denominational gathering in which you are there to guide them in the growth of their sinful sects and denominations and then do not preach one word of necessary truth is not preaching, but compromise. How can it be that the gospel preacher from the Highland church of Christ, the sponsor of the *Herald of Truth*, can engage in a meeting (in fact "lead" it) which has the sole purpose of building up the Methodist, Baptist, Presbyterian, Lutheran, and Christian Church denomination. How can it be?

I suppose most brethren would be concerned if this week we read in our local newspaper the announcement that "Pat McGee, minister of the North 5th and Grape Church of Christ in Abilene will be leading a growth and advancement seminar for the local chapter of the American Communist Party. Representatives will be there from Communist groups throughout the country." Such indeed would be disturbing and worse than that, sinful. I maintain that there is not an eye-lash difference between this and that which we read of in the March 10, 1979 edition of our local paper. I would just as soon build up the Communist Party as I would the Methodist Church or some other denomination.

Rather than trying to build up the Methodist Church or some other sect the faithful preacher ought to be working to destroy them. I mean to put them out of business. This is exactly what the apostle Paul did in his work as a gospel preacher. "For though we walk in the flesh, we do not war after the flesh: For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. Casting down imaginations, and everything that exalteth itself against the knowledge of God..." (11 Cor.10:3-5). I maintain that the Bible teaches that every denomination, sect, cult, etc., is against the knowledge of God. Therefore I argue that every faithful servant of Christ must be set against them and work to "pull them down" and to "cast them down". That's what Paul said he did to everything that was against the knowledge of God. Can you imagine Paul "leading" a growth seminar for the Nicolaitans (Rev.2:6,15) in the city

of Ephesus???

Brethren, the spirit of apostasy is among us. The seeds of compromise are being scattered abroad from high places. It is time for all to be disturbed and to do something about it. It is time for faithful brethren to "purge out" (1 Cor.5:7) this evil among us that compromises truth, fellowships sects and sectarians, boldly challenges gospel doctrine and would make the church of Christ to be one among the many denominational or sectarian groups in the world today.

Brethren we are drifting!

902 Harwell  
Abilene, Texas 79601

## CONTRIBUTIONS

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BRETHREN, WE DEEPLY APPRECIATE EVERY SACRIFICIAL DOLLAR SENT TO SUPPORT THE DEFENDER!



EDITOR'S NOTE: Brother George Darling passed away March 27, 1980. Following is a reprint of an article he wrote for the DEFENDER which was published July 21, 1972.

## *Is He Neutral?*

**GEORGE E. DARLING, Sr.**

It seems that I am always "harping" about preachers. One would think that I had a personal dislike for them, but don't you believe it! Some of the greatest men that I know and have known are GOSPEL PREACHERS. I admire a man that has devoted his life to the preaching of the precious gospel of Jesus Christ to a lost and dying world...BUT I DO ACTUALLY BELIEVE THAT WE HAVE MANY PREACHING WHO ARE NOT WORTHY OF MY CONFIDENCE AND LOVE.

I see preachers who say "I won't take sides, I'm on the fence in this issue." This is especially so in matters that concern their standing in "The Brotherhood" or which might effect their "Bread and Butter". Then too, remember that "pussyfooting preacher" must keep in mind his popular standing in the community. He sets his sails to catch the popular wind and his 'theology' becomes as flexible as a rubber band.

On Sunday morning sinners sit in the pews before him. It makes no difference to him if one is a liquor dealer, another a high toned libertine, a mid-night reveller, a strip-tease dancer, a dishonest lawyer, a practicing abortionist, a gambler and what have you. Does the preacher care? Not one bit. The MAGNIFICENT SINNERS HAVE THE DOUGH and they wield a great influence in the city. If faithful and honest members should question any practice, they are laughed off and quietly subdued by being told that "There is a difference of opinion in the brotherhood on such matters today." While the pussyfooting preacher speaks sweetly on charity and love, dealing so gently with sin, the spiritual hosts of wickedness in high places moves in and stops the thunderbolt that God would have him fire. He sits there straddling the fence while the church is polluted and dies. Finally the Devil comes in, and the church "BLOWS UP" and God's people get their eyes open enough to revolutionize, re-organize and re-establish it.

This is the picture of the POPULAR preacher, preaching to the POPULAR church, in the POPULAR pulpit. The Devil laughs on one side of the fence as he steals God's sheep and the Angel of God is shrieking on the other side saying, "CRY ALOUD AND SPARE NOT"...The sweet spirited preacher looks to his "bread and butter" and his "community popularity" and sits on the fence. The "popular press" lauds him as "A DYNAMIC YOUNG MAN WITH BROAD VIEWS,

THAT IS FREE FROM BIGOTRY, etc." (The unsuspecting public does not know that the preacher himself submitted the copy to the press). He speaks learnedly on the aesthetics of Christianity, dabbles and babbles in the ethical field and occasionally (when there are no dessenters present who do not like hearing anything about the "Old Paths") he will touch ever so lightly on some gospel subject that is non-controversial(?) Of course he refrains from preaching about hell. That "Hell fire and Damnation" preaching that was done by Jesus Christ is out moded and too old fashioned and "square". He robs God of His wrath and justice while he speaks loud and long about God's mercy and love. Sinners profess Christ, but fail to repent. Their baptism becomes mockery, and quiet naturally they are "BORN DEAD" so far as Christianity is concerned. Oh, they are quiet alive when it comes to raising the Devil in the church.

The eldership is in general agreement, and give their wholehearted support and endorsement to the pussyfooter and just as long as the church flourishes in GRAND STYLE, their "herd boy Pastor" lives on good terms and all is well. The preacher must remain astraddle the fence on every issue in which there would be any dispute, or controversy with any mortal being, while he lies awake at night trying to figure out some way he can make all differences between right and wrong to be labeled as non-essential distinctions, and of no vital importance anyway. He spends his time on the golf course, or at the local YMCA and leaves word with the secretary that he will be available for counselling by appointment only. He is great for sending out his announcements, but it is always "too far" or he is "too busy" to attend the affairs of sister congregations, and refuses to hear those who have NEVER been questioned for their soundness in the faith.

Preachers of this 'stripe' (A yellow streak down their back) have made this an age of "on the fence ecclesiasticism"; "On the fence religion"; "On the fence morality"; and on the fence in everything. ON THE FENCE means "Neither hot nor cold" which Jesus said He would "spew out of His mouth" and it does not matter to God that these sinners thought that they were RICH and in need of nothing. God said they were ragged, sick, miserable and wretchedly deluded. FENCE STRADDLING IS THE OLD LAODICEAN SIN AND IT MAKES JESUS SICK AT HIS STOMACH.

EDITOR'S NOTE: In 1977 the DEFENDER began a series of articles by Robert R. Taylor, Jr. on the CHALLENGING DANGERS OF MODERN VERSIONS. From the pen of this great esteemed writer flowed twenty powerful, thorough and scholarly articles pointing out the dangers of modern versions. At the conclusion of those twenty articles, he wrote two fine articles dealing with objections which brethren raised to the dangers which brother Taylor specified. Those two articles appeared in May and June of 1979. (Due to an oversight on our part, they were not listed as a part of the series. They should have been and thus carried the numbers 21 and 22).

At that time it was necessary that the series be interrupted, but it is our hopes that beginning this month it can continue to its conclusion (an additional fourteen articles) which we will carry in the eleven issues of the 1981 DEFENDER.

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Not long after we began printing brother Taylor's articles on the CHALLENGING DANGERS OF MODERN VERSIONS, realizing the value and the quality of his work, he was approached regarding the possibility of placing this material in book-form to be used as Bible class material. He graciously agreed to go through the laborious task of re-writing, re-typing, and organizing such in book format. The book is written in chapter divisions, including questions at the end of each chapter. All of this work, which has now spanned three years, has been done as a generous contribution from this Christian soldier in the interest of the church. It has not been done in any monetary interest of his because he has declared his intentions that whatever profits may be gained from the book will be contributed to the Bellview Preacher Training School to be used in training preachers.

Getting this material ready to publish has been no small task. For example, it took nine months for brother Taylor to get permission to quote from one of the translations. From time to time brethren contact us wanting to purchase copies of the yet, un-published book. We regret that such a needed book has been so long in the making. Such an undertaking takes an enormous amount of time and money. The copy is presently being typed and should be ready to begin printing by late summer. Projecting our cost as best we can, and taking into consideration that Bellview is providing all labor costs, we anticipate that the book (about 300 pages in length) will have to be sold for \$4.00.

Due to our limited resources, we need an accurate accounting of those who would be interested in such a book. It is not possible for us to print a surplus; therefore, in the coming months we would like to receive pre-publication orders so that by September we will know approximately how many copies need to be printed.

Dear Sirs:

I would like to request \_\_\_\_\_ copy/copies of the book CHALLENGING DANGERS OF MODERN VERSIONS by Robert R. Taylor, Jr., which I understand will cost \$4.00 each at the time of publication.

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# Challenging Dangers Of Modern Versions (No. 23)

## Observations From Orlinsky (No. 1)

ROBERT R. TAYLOR, Jr.

Just who is Harry M. Orlinsky? Those of us who have long called attention to the RSV, a perverted and polluted Bible and the granddaddy of the modern speech versions of our generation, know only too well the name of Harry M. Orlinsky. He served on the RSV committee which produced this new and deeply controversial Bible of 1952. He is now the oldest living member of that RSV translational committee. He is a professor of Hebrew Union University. He is editor-in-chief of the new translation of the Hebrew Bible for the Jewish Publication Society of America. His influence was diabolically dominant in the removal of virgin from Isaiah 7:14 and the irreverent placement of "young woman" in the vacated spot. It is my seasoned judgment that this is the single most deadly mistake made by the RSV of 1952. Some of their other glaring errors have been corrected in a subsequent edition but not this one. It stands now as it has stood for twenty seven long years and that is just how long some of us have opposed the change. And that is about how long some of our own brethren have defended it!! How utterly strange!

In early January of 1978, Professor Orlinsky gave a speech on the West Coast. His two hour speech for the most part touched "Male-Oriented Language In The New Bible Translations." It was delivered at the Jewish Temple Solael in Canoga Park, California.

Our ever versatile and dedicated Archie Luper was right on hand with his tape recorder to hear this speech. Brother Luper was kind enough to send me the tapes of the Professor's speech both on male oriented language and his answer to Brother Luper's excellently worded query dealing with *almah* in Isaiah 7:14 and *parthenos* in Matthew 1:22-23. Brother Luper has rendered the brotherhood a great service in making public the current views of the Jewish professor who rejects the Deity of Christ and repudiates the entire New Testament. Professor Orlinsky's Bible is the Hebrew Bible and that alone. He rejects the Greek New Testament as composing any of God's Word.

In this four-part series for the DEFENDER I want to share with you some of his observations on male-oriented language and what the Bible makers propose to do about such, his observations about a variety of Biblical

matters and then take a look at his totally irreverent and deeply blasphemous attitude toward the virgin birth doctrine.

### ORLINSKY ON MALE-ORIENTED LANGUAGE

I have listened with care a number of times to the full speech as given by Orlinsky. Early in his speech he talked about translations. Quite correctly, he suggested that translations of God's Word have been going on since the days of the Septuagint or for some twenty-two hundred years. Significantly, he referred to this early period as so many years B.C. This is BEFORE CHRIST, mind you! How embarrassing it must be to deny the Deity of Christ and yet almost be compelled to employ him as the one who split time into its two major segments - B.C. and A.D. Were I an infidel toward Jesus, as the Hebrew Union University Professor is, each date written would bother me no end. Imagine not being able to lecture, carry on business or even write a check without acknowledging the paramount influence that Jesus Christ holds over time itself. He is the Great Divider of time.

Professor Orlinsky called attention to the great proliferation of English Versions. He even lists more than did the American Bible Society in a personal letter to me in April of 1977. They listed 340; he lists at least 1,000 either whole or in part. It was interesting to hear him observe that some must not sleep well and hence they translate the Bible! He assured his audience that he slept well but a look at the RSV prompts me to observe that both he and his translational colleagues suffered much insomnia in the forties and early fifties prior to their coming out with the RSV in 1952. But it was his *infidelity* that prompted his actions about virgin in Isaiah 7:14-not *insomnia*!! Most of us could have handled that passage better asleep than they did awake!!

The major gist of his speech dealt with male oriented language. Early in his speech he proposed to share with his audience how the women's movement is making the lives of Bible translators miserable. They have done that to many of us! In recent years the feminist movement has brought much pressure to bear upon Bible translators to rid the Bible of male oriented terms. Women's Lib feels like God should be designated as the

God of Abraham, Isaac, Jacob, Sarah, Rebekah and Rachel. Matriarchs and not just patriarchs should be given equal emphasis in the designation. NOW (National Organization of Women) has been bringing pressure to bear upon the RSV translators for nearly five years. Some of the RSV translators felt they had to do something about male oriented language not just to please the feminist movement but because they were beginning to possess similar thoughts. But why should this be the case if their product were as reliable as some of our preachers and professors have told us repeatedly that it is? How amazing that this should be the case!

The RSV translators met in June of 1977 at Princeton. They met for two weeks instead of the customary one week. High on their agenda was what to do about the growing pressure from the Women's Movement. He said there was quite a battle among the RSV translators as to whether they should listen to this movement or not. They struggled with the whole ideology of the Women's Movement. He stated their intent not to change one iota of male bias in the Hebrew text and that where the Hebrew text did not show any male bias neither should they. Too bad they did not feel a kindred loyalty toward the Hebrew text of Old Testament predictive prophecy and New Testament fulfillment and especially Isaiah 7:14.

They began with Psalms. He feels that Psalms is a most popular and important book. He affirmed immediately the difficulty of translating the book of Psalms. As they began their study they ran into problems with the very first chapter and with the very first verse. The Psalm states, "Blessed is the MAN." Psalm 1 is filled with masculine terms. He feels like an improvement would be, "Blessed are THOSE." Psalm 1:1 in our reliable versions needs no improvement except in our emulation of what is says!

"Bridegroom" in Psalm 19 presented another problem. It does have somewhat of a masculine ring!! It appears to me that they will have trouble all the way through the Bible. Not only will there be a problem with nouns but also with pronouns. Talk about a person who does something and what pronoun will be used as its antecedent? THEY could not be used for the number in the pronoun has to agree with the number in the noun. Such is utterly ridiculous for we readily understand that if HE is used generally, that it can refer to both man and woman. He and his translational colleagues realized there are some places where male oriented language cannot be changed. Passages that talk of a MAN who has defiled his neighbor's wife obviously fall into this category. Again it is the MAN, not the WOMAN, who begets; it is the WOMAN not

the MAN, who is with child and bears it.

He says that ISH does not refer to a male person. In Hebrew scholarship Adam Clarke does not have to take a backseat to Orlinsky any day of the week. The eminent Clarke wrote this on pages 45-46 of his learned commentary, "...ISH signifies MAN, and the word used to express what we term WOMAN is the same with a feminine termination,...ISHSHAH, and literally means she-man."

What will an attitude like this produce in the New Testament? Just how far will this matter go? Will men in First Timothy 2:8 become persons? Will Jesus cease to be called the Son of God and be just the Person or the child of God? Will the masculine pronouns used to describe the Holy Spirit become feminine or just left in the neuter? Many of us are wondering what the feminist RSV edition of the early 1980's is going to be like? Some of us are wondering if our brethren who have been squarely atop the RSV bandwagon over the years will embrace the new RSV with equal relish and with an adamant defense. Is this what superior scholarship is about to produce? Is this what a superior manuscript base is about to bring out? I have been predicting for years that we would soon have a feminist Bible. How did I know this was coming? Because society is now molding the Bibles of today and not allowing the real Bible's molding and remaking of society. Whatever is dominant in society will soon appear in one or more of the new Bibles. Now just who wishes to take issue with this statement and what will you use for supporting evidence in the denial?

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# *Tent Making*

**LOUIS EVERETTE RUSHMORE**

A revival of 'tent making' may soon become a primary concern of congregations and preachers in every quarter of our brotherhood. Already, many preachers find it necessary to 'make tents' or seek secular employment in order to continue with a given congregation. Such was honorable in the day of the apostle Paul, (Acts 18:1 - 3; 20; 34; 1 Cor. 4:12; 1 Thess. 2:9; 2 Thess. 3:8), and no doubt also in the days of the Old Testament prophets before him. Unfortunately, the same trying times which threaten the financial stability of small or elderly congregations also causes secular work to be scarce. Some of those preachers already 'tent making' stand to possibly lose their secular work as did one fine preacher recently in metropolitan Detroit.

Sometimes I have found it difficult to appreciate the idea of combining secular work with the ministry of the word. In spite of the apostle Paul's noble example, it has been easy to picture a preacher engaged also in secular labor as somewhat of a 'second class' gospel preacher. In reality, though it still appears to me to be more expedient to employ a preacher fulltime, the brotherhood needs good gospel preachers who are dedicated enough to preach and 'make tents', if necessary.

Such brethren should rather be admired for their intense zeal and thanked for their earnest services in areas which otherwise might not have the advantage of regular gospel preaching.

Indeed, it is regretful that there does not appear to be a sufficient amount of money among the churches of Christ to support every needy preacher preaching in a lonely mission point, here or abroad. Perhaps some money spent on luxuries, gymnasiums, gimmicks and 'cathedrals' could better be employed in evangelism and supporting missionaries. But what would I know about such things; I am just one of many young preachers, supporting a family on prayer, trusting on tomorrow or the hereafter for support and seeking secular employment to finance the preaching of the gospel in this area.

(Since this article was originally written, the author has been gainfully employed as a custodian by the local school system, in addition to his preaching duties).

P.O. Box 72  
Rosiclare, Illinois 62982



# DEFENDER

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

VOLUME X, NUMBER 2

FEBRUARY, 1981

## *The Holy Spirit In Acts 5:32-No. 1*

**TOM L. BRIGHT**

*"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32).*

In any discussion of the indwelling of the Holy Spirit, the above scripture will almost certainly be introduced as a passage which teaches a literal, personal, non-miraculous indwelling of the Holy Spirit in the Christian.

The basic thrust of this claim is grounded in the clause "...and so is also the Holy Ghost, whom God hath given to them that obey him." It is claimed that this clause refers directly to Peter's statement in Acts 2:38 which reads, "...and ye shall receive the gift of the Holy Ghost." In this passage, the Holy Spirit, Himself is interpreted as being the gift that is promised, and refers to the indwelling measure of the Holy Spirit as promised to all who believe and are baptized.

It is my conviction that Acts 5:32 has no reference to an indwelling of the Holy Spirit, whether it be a literal or a representative indwelling. It is my view that this passage has specific reference to the miraculous manifestations of the Holy Spirit which were given as confirmation, as substantiation that the message which the apostles preached was truly from God. In the following articles, I shall set forth the reasons why I so affirm.

To more fully appreciate the passage under consideration, it is necessary to look at the preceding events which elicited this state-

ment from the lips of an inspired apostle.

In Acts 5:12ff, we read that many signs and wonders were wrought by the apostles among the people. Such a great stir was created among the people that the High Priest and those with him were filled with indignation. They arrested the apostles and placed them in the common prison. During the night, an angel of the Lord released them and commanded them to "Go, stand and speak in the temple to the people all the words of this life" (Acts 5:20). Finally, the apostles were brought before the council. In Acts 5:28, the High Priest said, "Did not we straitly command you that ye should not teach in this name? and behold, ye have filled Jerusalem with your doctrine and intend to bring this man's blood upon us."

Now, contained within Peter's response to this statement is that specific portion of Holy Writ under consideration. Notice his answer. "We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:29-32).

Peter boldly sets forth the death, burial, resurrection and exaltation of the Lord Jesus Christ. He affirms that "...we are his witnesses of these things. . ." Furthermore, he affirms that the Holy Spirit is also a witness

(Continued on page 11)

## EDITORIAL

# What Liberalism Will Do To The Church

PAT McGEE

The Lord's church has always had to face threats and dangers both from within and without. Christians are always just one generation away from apostasy and the price of freedom through truth is eternal vigilance. We must continually bring ourselves to *"walk in the light as he is in the light"* (1 John 1:7).

Today the churches of Christ world-wide face the serious menace of the demon called liberalism. Its threat grows and not lessens as time goes by and unless met head-on and defeated, the church will be swept into apostasy. Unless individuals, congregations, papers, schools of preaching and colleges walk circumspectly they will depart from their original concern for and commitment to God's absolute truth. Christian, watch! Soldiers of Christ, beware!

Problems in the church should not discourage Christians or weaken the faith of the faithful. In time of trouble men and women of deep dedication to God and his truth are needed more than ever. Some want to leave when the battle for truth is set in array and the devil attacks with all of his wicked devices. The fact that there is liberalism within the church and Christians now face an ominous threat from Satan is reason enough to cause us to fight and not flee (see 1 Tim. 6:12).

In order that we might know who our enemy is liberalism must be defined. Liberalism is basically an attitude. This attitude is often expressed in many ways and ideas. *Liberalism is an attitude toward the will of God which seeks to loose, undo, release or soften that which God has said on any matter.*

It shall be the purpose of this brief study to show that the above described attitude is indeed dangerous to the church. This will be done by the offering of the following facts.

1. Liberalism affects the church by its attitude toward God. Since every error results out of a misconception or perverting of the nature and essence of God liberalism is guilty of the same error. To the liberal God is not absolute, unchangeable or vengeful. His love is viewed greater than his wrath so that this misconceived idea of love becomes the only moral absolute for God. Men who have never obeyed the will of God are viewed by the liberal as acceptable to God because they were sincere and honest men and God "loves" them.

2. Liberalism affects the church by its attitude toward the Bible. It decrys what it calls biblicism. It tells us that we should not view the Bible in the same way that we would view God. Men who want to "keep the commandment without spot or blemish" (1 Tim. 6:14) are called Bible worshippers. The ultimate authority for the liberal is subjective experience and not objective truth. Verbal and total inspiration along with an errorless Bible are repudiated. Liberalism continually trims down what one has to believe in order to be acceptable to God. Under the cover of being liberal it is the worst sort of legalism.

3. Liberalism affects the church by its attitude toward the church. The plea of the liberal is "Christ, not the church". They do not identify the "Church of Christ" with the "church of Christ". Churches of Christ are viewed merely as one denomination equally good or bad along side all the other denominational groups. To the liberal the church is unimportant and unnecessary.

4. Liberalism affects the church by its attitude toward fellowship. Confirmed liberals hold that there is no doctrinal pattern to which one must hold in order to be saved. Doctrine is looked upon as devisive and legalistic. Fellowship for the liberal is never to be determined upon a doctrinal basis. His plea is for a "unity in diversity". The liberal brother will extend fellowship to everyone and everything as long as it claims to be Christian.

5. Liberalism affects the church by its attitude toward morals and ethics. Liberal philosophies and influences are fleshly and sensual. It is indeed a kind of worldliness. It is the spirit of friendship and compromise with the world and its works. It is the absorbing of the attitudes, ideas and thought-forms of this present age. Morality and life styles are actually the watershed of liberalism. Liberal religious beliefs eventually influence our attitude toward and relationship with the things of this world. When we begin to think like the world and use its mind-set then we will inevitably start to live according to the fashion of the flesh. Liberalism corrupts godly morals.

The Bible states that Christians are to be "first pure, then peaceable" (James 3:17). Doctrinal purity cannot be sacrificed to the god of liberalism. Liberalism is clearly hurtful to the church. Its affect is ruinous and of it is born disunity and every vile deed. Liberalism is nothing less than apostasy.

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THE HOLY SPIRIT IN ACTS 5:32

to the same things. Now, this is in complete agreement with Jesus' statement in John 15:26, 27. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning." In this passage, Jesus plainly states that the apostles and the Holy Spirit would bear witness (testify) of him. In Acts 5:32, Peter affirms that the apostles and the Holy Spirit were bearing witness of Christ. Observe please, Jesus promised something in John 5:25,26; Peter, through inspiration, spoke of its fulfillment in Acts 5:32. It was fulfilled, not only in the preaching of the gospel of Christ, but also in the miraculous manifestations of the Holy Spirit which were given to confirm the apostles message.

In the next articles, we shall proceed to show this.

Box 690  
Sapulpa, Oklahoma 74066

**CONTRIBUTIONS**

Wilbur L. Henson.....	\$30.00
F. H. Thompson.....	12.00
Mrs. Geneva Rakes.....	10.00
Eugene Walp.....	10.00
Bill Saylor.....	10.00
A.W. Johnson.....	10.00
James H. Lowrey.....	6.00
Jerry Lindesmith.....	35.00



# *Challenging Dangers Of Modern Versions (No. 24)*

## *Observations From Orlinsky (No. 2)*

**ROBERT R. TAYLOR, Jr.**

In early January of 1978, Harry M. Orlinsky, a professor at Hebrew Union University and the oldest living member of the RSV Committee, spoke for two hours at Canoga Park, California. The versatile Archie Luper was right there with his tape recorder. Brother Luper sent me tapes of the entire lecture. This four-part series is taken from the material on the tapes. His speech was not well organized and any able speech teacher or skilled professor of homiletics (the science of sermon building) would have been reluctant to give him a high mark for organizational ability or for a smoothly flowing speech. An effective speaker Mr. Orlinsky is not, at least not on tape! Seemingly, he spoke about whatever came into his mind along with the main topic which concerned male oriented language in the Bible. In the previous article I made mention of some of his observations on male oriented language. He had a number of other observations that are worthy of our notice. In fact many of the things he said simply underscore with ascending emphasis what many of us have said in our critiques of the RSV and other Modern Speech Versions of this current century.

### *AT RANDOM WITH THE RAMBLING ORLINSKY*

He had much to say relative to the KJV. At one point he said he had never been critical of it. That statement reminded me of one of our preachers and college professors who tears to shreds the King James Version in his writings and lectures and yet has the amazing audacity to say that he is not critical of such. I once asked him what he would say if he INTENDED to criticize it! Such as this prompts every lover of the KJV to wonder just what the producers, promoters and defenders of the RSV would say if they began deliberately to attack the King James!

In my judgment though he paid a high compliment to the King James, the English Revised of 1881 and the American Standard of 1901 by saying they followed a word-for-word approach. This is really a gigantic plus for these three versions. He said that was all right for their day to pursue the word-for-word approach. It was a sign of the times he declared. Now it is no longer all right as a sign of the times. The sign of current times now demands an idiom-for-idiom approach. Thirty-three years ago in the initial edition

of the RSV they told us why they were rejecting the word-for-word approach that older versions had employed. They have not changed in attitude or action over the past third of a century. If anything, they have but crystallized this injurious attitude.

In comments relative to the name of Jehovah he expresses nothing but disdain. He says the name should be Lord. In this he speaks a truly Jewish attitude. I, for one, am not going to allow any faithless Jew to eliminate the majestic name of Jehovah from either my preaching or writing vocabulary.

Some of the greatest displeasure exhibited in the professor's whole speech was directed toward the news columnist, Harriet Van Horne. In June of 1977 she had written that the Women's Lib Movement should keep their clumsy, meddling hands off the Holy Bible. He referred to her as being so wrong, so prejudiced and so very unfair. Yet it is all right for him to be prejudiced and unfair with Christ and the New Testament!! The Hebrew Union professor denies that we have a Holy Bible in any version or translation. He affirms that the Holy Bible is the Hebrew text for the Jew and that plus the Greek text for the Christian. As a Jew he has no love for the Greek text of the New Testament yet he worked on the committee to give the world the RSV of 1952. He particularly denied that there is anything holy about the King James Version. Reader friend, according to this unbelieving Jew you and I have no Holy Bible in our native vernacular. The very name on our Bible covers is misleading. Any version that is true to the Hebrew text of the Old Testament and the Greek text of the New Testament is God's Word, his inspired word, his holy word. Unless that is so, we have no Sacred Scriptures for the English reader who neither reads Hebrew nor Greek. If so, HOW??

Professor Orlinsky only confirmed what many of us have known and stated across the years. He said in unmistakably clear terms that the RSV is the official, OFFICIAL mind you, Bible of the LIBERAL Protestant world. He says the RSV has been adopted by the Liberal Protestant world both in the U.S. and in Canada. Yet this NCC (National Council of Churches) Bible has the endorsement of many professors and preachers among churches of Christ. Read it and weep! How can one fight

liberalism and at the same time recommend as a reliable Bible what one of its own translators called a liberal product and which was confessedly responsible in its production to liberal Protestant forces? This he admitted in his West Coast speech. Professor Oswald T. Allis was so right in suggesting that the success of the RSV would be a signal triumph for liberalism. It has been!! Relative to the King James Version the Hebrew Union professor says it is so terribly inaccurate, yet he is not critical of it!! He affirms that one needs a course in Old Bible English to understand the old versions. He sounds just like what I hear from some of our intellectuals. I think I know where our brethren picked up such propaganda? It is obvious whom they are seeking to parrot. Yet he says he is not critical of the older versions. I wonder what he might have said had he planned a deliberately critical approach.

Professor Orlinsky's speech did not overflow and abound in deep reverence for the Bible. Time after time his remarks bordered on the side of outright irreverence. For instance he likened the man in the Bible with two wives to a modern man with two cars!! Some of us fail to see humor in such as this. A display of dignity in the approach of his subject was frequently conspicuous by its utter absence.

Relative to the TEV, a modern child of the RSV legacy, he says it is more free in its idiom approach than the RSV has been. He also says the TEV is more racy than the RSV. Is this what superior scholarship and alleged superior manuscripts produce that our brethren have told us about again and again? He recommends the TEV to his students.

#### MORE OF HIS INFIDELITY

Relative to the word *nephish*, a Hebrew word for soul, he denies that it should be rendered as soul. He says there is no soul in the Bible until near the end of the Old Testament. He got a laugh when he said there were lots of HEELS in the Bible but no SOULS till about the second century B.C. He attributes Daniel to the second century. Such is modernism to the very core. He says the Bible recognizes no other life than this one till the very end of the Old Testament. He says the Bible recognized no part of the human personality that would be immortal till the second century. Hence *nephish* is person-not soul. In view of this how shall we treat the twin translations of Enoch and Elijah both of which occurred long before the second century B.C.? How shall we treat the various ac-

counts of where Abraham, Isaac and Jacob were gathered to their people at death? (Gen. 25:8; 35:29; 49:33). Not that first one was buried among his ancestors in Ur of the Chaldees. Each was buried in the Cave of Machpelah, a sepulchre located in Southern Palestine. How shall we account for the fact that David spoke of going to be with his departed son in Second Samuel 12:23? This was hardly an allusion to the grave for dead bodies in Mother Earth find neither a reunion of relatives nor a crumb of comfort in its cold confines. Quite obviously Professor Orlinsky would reject the New Testament in general and the book of Hebrews in particular. Hebrews 11 takes an eloquent look at the Ancient Worthies of the Old Testament. Such is an inspired commentary on how the patient patriarchs felt toward a future life. Abraham looked for a city which has foundations whose builder and maker is God. (Heb. 11:10.) They spent their lives desirous of a better country, that is an heavenly estate. (Heb. 11:16.) Abraham was a firm believer in the reality of the resurrection. (Heb. 11:19.) Moses knew there was a recompense of reward for him in the future if he cast his lot with heavenly-minded Israel instead of with Pharaoh and earthly-minded Egypt. (Heb. 11:25-26.) The book of Daniel is much older than the modernistic second century date ascribed to it by the faithless Orlinsky. Daniel 12 cannot be understood except upon the beautiful basis of a widely held faith in the existence of the soul and the firm reality of another world. Had Orlinsky lived in Inter-Testament times he would have been right at home in helping to found the Sadducean movement. His position is Sadduceism at least till near the first century B.C. The immortality of the soul is much older than Professor Orlinsky imagines it to be. This, in reality, is why God promised humanity a ray of hope before Adam and Eve forfeited the earthly Eden. (Gen. 1:15.) This is what gave meaning to Abel's sacrifice, to Noah's ark, to Abraham's sojournings, to Moses' intercessions for Israel, to David's hope at the departure of a treasured son and to the martyrdom of Zacharias near the end of the Old Testament era.

#### CONCLUSION

I am doubly delighted that the Bible I use was not put out by men like Professor Orlinsky and his faithless positions. Is the RSV your preferred Bible? If so, why, Why, WHY???

P.O. Box 464  
Ripley, Tennessee 38063

EDITOR'S NOTE: Brother George Darling passed away March 27, 1980. Following is a reprint of an article he wrote for the DEFENDER which was published September 29, 1972.

# Insurance Risk

GEORGE E. DARLING, Sr.

In these latter days, since preachers have become one of the best "Risks" known to the insurance companies, there is a sin that is almost unpardonable among preachers, and that is preaching in such a manner as to cause conviction deep enough to cause the convicted one to organize his ungodly vanguard and set out to cause the preacher as much trouble as possible. I've often wondered what kind of an insurance risk Paul would have been. Would they have lowered their rates to take him in, or would they have insured him at all? Nowadays if a preacher preaches in such a way as to arouse the "Devils" in a town to become angry because he had courage to preach the truth and expose sin, they will start a program designed to turn the entire "Brotherhood" against him. He will be marked as one with a "Spirit that is not kind and gentle" or as one "You just can't afford to call for a meeting" because he might stir up the old dead bones.

The preacher who brings sinners under conviction today, is usually cursed from north to south and east to west. Preachers and elders (in many places) do not want any *conviction* in their congregations. For their meetings they want a man who *GETS RESULTS*, one that rubs all the folks who are on the *LODGE* road to heaven the right way. One that can get all the leading citizens to come out and be entertained during his meeting and then gets them to be "initiated through baptism" into the church. They want the man who leaves a sweet spirit in the community, no convictions concerning anything. Friend, if you will read the life of the Apostle Paul you will find that in some instances he was run out of town and the *UNCONVERTED* but *CONVICTED* banded themselves together and tried to kill him. If any preacher would make that kind of a scene today he would be "*BLACK BALLED*" from all the Bible College Lectureships in the country, with the exception of \_\_\_\_\_ and maybe one other. He would be slandered as a "trouble maker". He would be slandered worse than two preachers with whom I am well acquainted. We admire the great Apostle, and so many pretend to be trying to preach like him, but just the minute the preacher begins to stir up and expose the *DEVILS* in a congregation, the cry of "Bad Spirited" goes up and goes out to all the "Sweet Spirited" preachers who want *PEACE AT ANY PRICE*.

If any preacher dares to preach so that the

ungodly sinners, both in the church and out, are "*OFFENDED*" in him...that is the almost unpardonable sin...he is straight-way cursed by the "clergy" and the "dynamic" lovers who grace the local pulpits. He will be called unkind names and shunned as though he had leprosy. His name will be "cast out from among them." Preachers have learned so much about *Big Business* and *Big Buildings*; *Big Schools* (that ride the fence on every controversy--"don't want to get 'the school' involved"); *Big Budgets* and *Big Names* that they no longer are willing to face the issues and suffer for the Lord. They have been so firmly indoctrinated in the "psychological approach" to the "Philosophy of Repentance" that they can preach a life time and never stir the people who are lost. John the Baptist got results, but the clamor that was raised would have disbarred him from more than half of the congregations today. If he came to Pensacola, Florida (or the town where you love) he would have to pitch a tent and get his own audiences. Who would want a man that would come in and start preaching about adultery, etc.?

Jesus got into a fuss with the religious leaders by telling them that they had to be born again even though they were religious! He stirred up their devilish spirit when He said they were of their father the devil. He accused them of being hypocrites, and even went so far as to say that they would go to hell unless they believed and were baptized! Yes he did. . .Nobody would want a preacher like that today. Just think what that would do for "the loved ones who died out of Christ". That would be unkind and "Bad Spirited".

Peter caused quite a stink in Jerusalem when he called his audience murderers. He would never be asked to speak at the Big Lectureships.

If Stephen came to town, (mine or yours) he would have a hard time getting a job with a record like his. Things did not run "smoothe" under his leadership.

*THE ALMOST UNPARDONABLE SIN AMONG PREACHERS, ELDERS, BIBLE SCHOOL TEACHERS, DEACONS AND CHURCH MEMBERS TODAY IS PREACHING AND TEACHING IN SUCH A WAY THAT SINNERS COME TO BELIEVE THAT THEY ARE SINNERS!* But let me warn you--don't do it if you want to get along with the "*BIGS*" we have mentioned and all the other organizations that want the church to run *SMOOTHLY*.

# What Constitutes Adultery?

GERALD W. MILES

The problem of unlawful and illicit sexual behavior has become a real and menacing threat to the sanctity of the home. Many do not even believe in the marriage bond anymore. The idea of free love (they mean free sex, and there is a very great difference) has soared like a rocket. Thus, man is asking the question, "What does it take to be guilty of adultery?" We want to deal with this question and see if we can determine the answer.

The Greek word for adultery is *moicheia*. It comes from the word *moichos* and is feminine in form. Various forms of this word are found in the New Testament and are always in a bad sense. The English meaning of adultery is, "Sexual intercourse between a married man and a woman not his wife, or between a married woman and a man not her husband." It does not take a great deal of education to understand this. Man or woman is guilty of this when they have relations with one who is not their mate. Someone will now jump up with the idea that as long as a single man does not have relations with a married woman he is not sinning. NOT SO! In Matthew 5:28 Jesus said that just looking on a woman with a lustful attitude constituted sin. The thought was as bad as the act, according to Jesus. The illicit act is not condoned ANYWHERE in the Bible.

Since the act has now been defined, it is not too difficult to see just what one can or cannot do to be guilty of such. In the case of the marriage bond, Jesus said in Matthew 19:9 that one who puts away his mate for any reason other than fornication and marries another, commits adultery. We have just stated that adultery is the unlawful relations of a married man or woman with one who is not his mate. Therefore, Jesus is saying that if a mate is not put away for the right reason, the marriage is still binding and a married man or woman is engaging in illicit relations with one who is not his or her mate. If a mate has been put away because of fornication and he or she marries another, they commit adultery each time they come together. Thus, if they are living together in this kind of arrangement, they are "living in sin". That is, they sin continually.

There are some people who contend that if marriage and divorce takes place and it does not involve fornication on the part of either party, these can continue to live together in other marriages and not sin if they later become Christians. That is, mister A and his wife get a divorce because of incompatibility. Mister A then marries another woman. According to Jesus, mister A commits adultery when

he has relations with his new wife. Now, mister A and his new wife become Christians. Some contend that mister A no longer sins when he and his second wife come together. DOES THE BIBLE TEACH THIS? Brother Quentin Dunn has a short tract in which he deals with this subject. I have some of them if you would like to have one. Just write me and let me know. It is the observation of brother Dunn and other faithful preachers (with whom I agree in this matter) that baptism does not make clean an adulterous marriage. To assume this is to assume more than is our right. Many will say that when one becomes a Christian, all his sins are forgiven. This is true. However, when one continues to sin, these sins are not forgiven by his initial baptism. We all make mistakes and are in need of continued forgiveness, however, when one does the same thing over and over, he needs to examine himself. To make a mistake is one thing but to do something knowing it is wrong is another thing indeed. If one is a thief before his baptism, he will be forgiven of this when he obeys the gospel. However, if he continues to steal, his later sins will have to be forgiven before he can be saved. If one is guilty of adultery prior to his obedience, he will receive the forgiveness of this sin when he is baptized. Now, suppose he commits the act of adultery after his baptism, is he guiltless? No, he is just as guilty as he was before. This is exactly the case with the marriage in question. Yes, mister A will be forgiven for his adultery when he is baptized. However, the next time he and his wife (his second) come together, he will be guilty of adultery again.

This is not a very popular topic but it needs to be discussed. Many will lose their souls at the judgment because of this very thing. Many people who are in this type of situation want to be told that they are not in a sinful condition. It relieves the uneasy feeling they have. It would be nice if such was the case, however, we must obey God in all matters. In order for one to be forgiven for adultery while still married to his first wife, he must repent of it and quit the practice. Now, repentance demands giving up the sin. How does one give up an adulterous marriage? YOU KNOW HOW HE WOULD HAVE TO DO IT! Many are not willing to do this. They will have to face God with their situation. Thank God I am not the judge. Adultery is wrong and will be punished. Please obey God in this matter. Do not lose your soul for a few moments of pleasure.

FIFTEENTH ANNUAL LECTURESHIP  
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MARCH 22-26, 1981

*"Current Issues Facing The Church"*

SUNDAY, March 22, 1981

6:00 "Israel Today: Fulfilment Of Old Testament Prophecy".....J.F. Camp

MONDAY, March 23, 1981

8:30 "Evils Of Abortion".....  
.....Donald W. Treadway  
9:30 "Great Bible Women" (For the Ladies)  
.....Mrs. Irene Taylor  
9:30 "The Divided Assembly"..Robert Taylor  
10:30 "Israel Today: Fulfilment Of Old Testament Prophecy".....J.F. Camp  
11:20 - 1:10 INTERMISSION FOR LUNCH  
1:10 "Elder-Preacher Relationship".....  
.....Charles B. Myers  
2:10 "What Manner Of Persons Ought Ye To Be".....Glenn M. Lee  
3:10 OPEN FORUM, PANEL: Glenn M. Lee, Robert R. Taylor, Charles B. Myers  
Moderator: Frank D. Young  
4:00 - 7:10 INTERMISSION  
7:10 CONGREGATIONAL SINGING  
7:30 "Total Commitment".....W.E. Wardlaw

TUESDAY, March 24, 1981

8:30 "The Sword Of The Lord Has Two Edges"  
.....Leon Stancliff  
9:30 "Great Bible Women" (For the Ladies)  
.....Mrs. Irene Taylor  
9:30 "Establishing Biblical Authority"....  
.....Glenn B. Ramsey  
10:30 "The Glorious Church"....Glenn M. Lee  
11:20 - 1:10 INTERMISSION FOR LUNCH  
1:10 "Elder-Preacher Relationship".....  
.....Charles B. Myers  
2:10 "Total Commitment".....W.E. Wardlaw  
3:10 OPEN FORUM, PANEL: Charles B. Myers, J. Noel Merideth, Robert R. Taylor  
Moderator: David Holland  
4:00 - 7:10 INTERMISSION - ALUMNI MEETING  
HARDING ACADEMY CAFETERIA

TUESDAY, March 24, 1981, Continued

7:10 CONGREGATIONAL SINGING  
7:30 "The Danger Of Losing Our Children While Trying To Educate Them".....  
.....Leon Stancliff

WEDNESDAY, March 25, 1981

8:30 "The Divorce Dilemma"..J. Noel Merideth  
9:30 "Great Bible Women" (For the Ladies)  
.....Mrs. Irene Taylor  
9:30 "The A.D. 70 Theories".....F.D. Young  
10:30 "The Divorce Dilemma"..J. Noel Merideth  
11:20 - 1:10 INTERMISSION FOR LUNCH  
1:10 "Contending For The Faith".David Meek  
2:10 OPEN FORUM, PANEL: Robert R. Taylor, Winfred Clark, W. N. Jackson  
Moderator: R. L. Curry  
4:00 - 7:10 INTERMISSION  
7:10 CONGREGATIONAL SINGING  
7:30 "The Saint In James"....Winfred Clark

THURSDAY, March 26, 1981

8:30 "Scope of Evangelistic Authority"....  
.....Leroy Medlock  
9:30 "Great Bible Women" (For the Ladies)  
.....Mrs. Irene Taylor  
9:30 "The Problem Of Mixed Marriages".....  
.....J.A. Thornton  
10:30 "Exhortation From Hebrews".....  
.....Winfred Clark  
11:20 - 1:10 INTERMISSION FOR LUNCH  
1:10 "Materials and Methods Useful In Meeting Error".....W.N. Jackson  
2:10 "Problem Of Premillennialism".....  
.....F.D. Young  
3:10 OPEN FORUM, PANEL: Winfred Clark, W.N. Jackson, Robert R. Taylor  
Moderator: J. H. Renshaw  
4:00 - 7:10 INTERMISSION  
7:10 CONGREGATIONAL SINGING  
7:30 "Problems Faced In The Eldership"....  
.....Robert R. Taylor



# DEFENDER

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

VOLUME X, NUMBER 3

MARCH, 1981

## "WHY DO YOU CALL ME LORD?"

**Roger Rossiter**

Many people today aren't really concerned with the Bible message! They may think so, but their practice shows where their loyalty really is. Almost anyone will be offended if their Creed book or denomination is attacked, but almost no one cares if the Bible is misused or misinterpreted in every conceivable way! And yet, God spoke from heaven, "This is my beloved Son in whom I am well pleased: hear ye him" (Matt. 17:5).

Jesus said, "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). If Jesus is Lord of your life, that means he rules it, he has dominion over it, he exercises Lordship over it. He is your Master, your controller. If he is Lord of your life, you should call him Lord. But you can't call him Lord, unless you do what he says!

Today, a lot of people don't think it's too important to be right in religion. But Jesus still says: "Then why do you call me Lord?" Another bunch tells us, "It's impossible to have absolute truth." Jesus still says, "Do what I tell you!" Besides that, he also said, "Ye shall know the truth, and the truth shall make you free" (John 8:32). If you won't keep his commandments, don't call him Lord!

Again Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven" (Matt. 7:21). Imagine that, your going to heaven depends on keeping the commandments of Christ! It doesn't depend on being nice to false teachers. You don't have to accept everybody's "doctrine", and say everybody is OK. All you have to do is keep the will of the Father.

Today, most people like to do their own thing, and preach whatever comes to their

mind, and call it the word of God. Listen - that's wrong! The Lord doesn't like to hear people saying 'Lord, Lord' when they don't even care what the Bible says. For example, many people live like the Devil, then on Easter, come out in their finest clothes and pretend to honor the resurrection of the Lord; or at Christmas, pretend the birth of Christ means something to them. If Jesus isn't Lord of your life all year, he isn't during any part of the year. The Lord isn't something you set on a shelf for your convenience. If you won't keep his commandments all the time, you have no right to call him Lord, and you won't go to heaven!

Jesus just won't give up. Listen to him again. "If ye love me, ye will keep my commandments" (John 14:15). Many of us say we love Jesus, but he says, "Prove it!" Love isn't just a thing you say -- it's something you do. In other words, if you're living like the devil, and claiming to love Jesus -- you're a liar. If your religion isn't based on the word of God, you don't love the Saviour. You have to prove your love by your actions.

The love he speaks of isn't the sentimental, peace at all cost, compromising love we hear so much about today. If you love Jesus, you value and esteem him. You'll feel genuine concern over the fact that he died on a cross! This deep emotional feeling will lead you to be faithful to him. You'll set store in him. You'll keep his word -- if you love him!

Then the Lord said, "Ye are my friends, if ye do the things which I command you" (John 15:14). A friend is a person who associates familiarly with another, and is a companion to him. The thought of being a companion to Jesus is thrilling. It seems strange to think of it -- but Luke 7:34 clarifies this point.

(Continued on page 27)

## EDITORIAL

### WHY YOU SHOULD ATTEND THE

## *Bellview Preacher Training School Lectureship*

(USPS 935-520)

## DEFENDER

EDITOR

WILLIAM S. CLINE

ASSISTANT EDITOR

WINSTON C. TEMPLE

ASSOCIATES

ERNEST S. UNDERWOOD

JOHN G. PRIOLA

Published Monthly  
(except December)  
by the

BELLVIEW CHURCH OF CHRIST

4850 Saufley Road  
Pensacola, Florida 32506

Second Class Postage

PAID at  
Pensacola, Florida 32506

SUBSCRIPTION FREE

All contributions used in  
operational expenses

Since our initial lectureship in 1974, it has always been our aim to provide lectures which were true to the Bible and dealt with problems confronting our brotherhood. We have never believed that the proper solution to any problem was to ignore it. Our approach has been to search the scriptures with an honest heart and an open mind and then to diligently apply the sacred principles to those problems.

Anyone who observes the problems in our brotherhood today is grievously aware that error is running free course. The late J. D. Tant used to say, "*Brethren, we are drifting.*" W. F. Craig recently, properly appraised the present situation when he said that if J. D. Tant were living today he would not say "*Brethren, we are drifting,*" but rather, "*Brethren, we are drowning in apostasy.*"

When we mention error we automatically think of the "Crossroads Philosophy" error concerning marriage, divorce and remarriage, the unity in diversity movement, Pentecostalism in the church, the thrust to place women in the pulpit, the divided assembly, agnosticism, the desire to move the mechanical instrument into worship and such like. All of this points to one problem of *umbrella proportions* and that is the problem of "*Fellowship one with another.*" False doctrine is on every hand and the child of God cannot stand approved in Jehovah's sight if he fellowships error. All of us want to be in fellowship with God, but we cannot enjoy His fellowship and continue to fellowship those in error.

This year we have twenty-one men whose scriptural soundness and Christian character are unquestioned. These men will deliver thirty sermons, each of which is directly related to the problem of fellowship. The Keynote speech on Monday evening, delivered by Ernest Underwood, will discuss "*The Limits Of Fellowship.*" Immediately following, H. A. "Buster" Dobbs will address himself to "*Why We Cannot Fellowship Denominations.*" Pat McGee will speak on "*The Unity And Diversity Movement,*" Roy Deaver will speak on "*Christ, Our Perfect Example,*" Bill Jackson will ask "*Are Loving And Judging Mutually Exclusive?*", Max Miller will point out the error of "*Failure To Follow God's Lead In Disfellowshipping*" and on Thursday evening Buster Dobbs and Ira Y. Rice, Jr., will close the lectureship with "*The Church The Prophets Saw*" and "*You Just Can't Warn Some Brethren.*" These are just nine reasons why you should attend the Bellview Preacher Training School Lectureship. Every sermon is another reason why you should be present. The distinctive ring of the Restoration Plea which will have its place in every sermon, the clarion call of the Old Jerusalem gospel, and the tremendous need the brotherhood has to hear these lessons discussed are reasons why you cannot afford to miss the Bellview Preacher Training School Lectureship!



## The Bible Still Says

# 'Be Not Unequally Yoked...'

*J. Pat McGee*

God said in the days of Amos that there was a famine of hearing the word of God in the land (Amos 8:11). Sadly such is true today. Bible believers and Bible preachers are almost a thing of the past. Today is the day of the compromiser. "Go along to get along" is the rule of the day. Reprove and rebuke have fallen on ill times and negative preaching is labeled as unloving and unnecessary. The church is fast becoming nondistinct and nondescript. The viewpoint is that we should not claim to be the only acceptable religious body or try to limit the love of God by saying that "other denominations aren't as good as our own" (this was said to me recently here in Abilene by a young student).

But the truth of the gospel is still present and absolute and the Bible *still* says "Be ye not unequally yoked together with unbelievers..." (11 Cor. 6:14). Many in Abilene no longer respect this simple truth nor what God's word says on acceptable fellowship, i.e., "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

Christians cannot "go with the flow". We are here to stem the tide of evil and false doctrine, not hold hands with the "pastors" and "priests" and join into their intersecarian "unity" meetings. This writer is convinced that the wrath of God rests upon all who preach error or compromise its precious precepts (Gal. 1:8-9). I "tell you even weeping that they are enemies of the cross of Christ" (Phil. 3:18).

During the last three years here in Abilene the writer has witnessed more compromise and winking at sin among preachers, elders and members of the church of Christ than in all of the combined years of my over 20 years of experience as a gospel preacher. Joining the sects by local preachers, and so forth *ad nauseum*. Where will it end? Oh Lord how long! How long will brethren continue to sit idly by while the weak-kneed compromisers lead us off into denominationalism?

Witness another incident of this continuing "sectarianizing" of the Lord's church in the January 17, 1981 *Abilene Reporter News*, page 9-A as follows:

## Churches to Hold Services of Unity

A Week of Prayer for Christian Unity will be observed throughout the upcoming week with religious services offered by various local denominations. A prayer emphasizing the need for unity among Christians of all faiths will be published daily in the evening *Abilene Reporter-News* during the week.

Among the clergy contributing prayers will be Sister Mary Grace Doebel of Sacred Heart Catholic Church; C. Lane Boyd, pastor of Elmwood West United Methodist Church, Eddie Sharp of University Church of Christ; the Rev. Bill Thompson, pastor of First Assembly of God Church; Dr. Danny L. Stewart, associate minister of First Christian Church; the Rev. Paul Rios Vasquez, pastor of Ambler Baptist Church; and the Rev. C.L. Boyd, pastor of Bethel African Methodist Episcopal Church.

Supported by the Abilene Ministerial Fellowship, churches with varied traditions will conduct worships from 7:30-7:45 a.m. in honor of Christian prayer week. They are:

**Monday — Brook Hollow Christian Church — Disciples of Christ, 2310 S. Willis; Ed R. Varnum, host pastor; Mel Swoyer, pastor of Grace Lutheran — American Lutheran Church, assisting.**

**Tuesday — Gethsemani Spanish Assembly of God Church, 2001 Park Ave.; Samuel B. Matta, host pastor; Alberto J. Lopez, pastor of Primera Iglesia Baptista Mexicana, assisting. Service will be in Spanish.**

**Wednesday — First Church of the Nazarene, 1389 Vine; W.L. "Buddy" Little, host pastor; Charles D. Whittle, pastor of First United Methodist Church, assisting.**

**Thursday — St. Mark's Episcopal Church, 3150 Vogel; William Eastburn, host pastor; Alvin Wilde, pastor of Sacred Heart Catholic Church, assisting.**

**Friday — Holiday Hills Baptist Church, 5309 Capitol; Ronald W. Steward, host pastor; Lynn Anderson, pastor of Highland Church of Christ, assisting.**

Brethren, it's later than we think!



EDITOR'S NOTE: Brother George Darling passed away March 27, 1980. Following is a reprint of an article he wrote for the DEFENDER which was published October 20, 1972.

# "You Can't Preach It That Way Here"

GEORGE E. DARLING, Sr.

A preacher friend of mine was told that he should tone down his sermons on drinking. He was working in one of the nation's leading brewery districts. When he told the elders that he had firm convictions about beer drinking, he was told, "You can't preach it that way here. We have many members that are employed by the brewery." The preacher "moved on". Now suppose that the elders had been brewers? Would we be judging them if we spoke out against their means of livelihood?

The same situation comes up in the wine districts of our nation. If a preacher has a fine set of wealthy, wine grape growers on his "board" or winery owners as elders, or just plain wino's as deacons, he should not say anything about it because it is against public sentiment and it would stir up the religious quietude of the community. Not to mention the fact that it might cut his salary a bit too. Then too, someone would more than likely say, "You are judging". So for peace, money and reputation among the local citizens and the "brotherhood", and unity (?) the loyal(?) preacher just keeps his mouth shut!! And then the same situation develops in the distilling part of our nation too. The preacher has an elder (elected by the congregation!) that owns a distillery that hires many distillery workers who are members of the church. Should the preacher not say anything that peace might abound and for the sake of unity among God's people? Would this be judging these people?

If he moved to Reno should he just keep quiet about the sin of divorce and remarriage? And in a wide open town should he refrain from saying anything about whores, because that would be judging the poor girl? If a man is 'elected' to the eldership that is a ring leader in the gambling business or one who loses his shirt ever so often at the gambling tables, if he is popular around town, should the preacher demand repentance, or would this be a "silly thing" for him to do?

THAT IS THE KIND OF TRIPE THAT IS GOING ON IN THE BROTHERHOOD TODAY. IF ANYONE DARES TO SPEAK OUT AGAINST SUCH THINGS HE IS BRANDED AS A "HOBBY RIDER" BECAUSE OF HIS LOYALTY TO GOD AND HIS WORD.

or the sinner will be lost forever regardless of what the Big name, Big salary, not to mention a Big head, pussyfooting preacher has to say about it. Elders are to be men above reproach and when they are scripturally qualified to be elders they are to be heeded when they speak. These qualifications are God-given and the work they are to do is just as God-given as the qualifications.

LET US AS MINISTERS OF THE LORD SEEK TO CLEAN UP THE CHURCH. OPPOSITION WILL COME FROM FRIEND AND FOE. DO NOT SWERVE ASIDE BUT PREACH AND APPLY REPENTANCE NEVER MINDING WHAT OTHER PREACHERS HAVE TO SAY ABOUT YOU JUDGING PEOPLE.

When the Scriptures demand repentance and clean moral living, and we refuse to preach it, are we loyal to Christ? It is easy to allow evil friends, especially friends who support us in special works to go unexposed and unrebuked. It is easy to say "I never condemn a man to hell just because he drinks a little now and then" and the inference is that anyone who does so is judging. The truth of the matter is, the drinking sinner will go to hell just the same as the lying sinner, or the fornicating sinner, or the stealing sinner, if he doesn't REPENT of his sins. Let's quit talking about our loyalty to Christ as long as we keep showing by our refusal to preach the 'whole counsel of God' that we are 'policy' men seeking to please the ungodly sinners who make up the "BOARD" because it might make "no little stir", is not loyalty to Christ in any sense of the word.

The preacher who does not preach repentance, apply repentance, and press it home is not loyal to Christ. I don't care how lovable and kindly appearing he may be. John the Baptist was loyal to his commission when he told the offsprings of vipers that if they did not repent, they would feed the fires of hell. SIN IS SIN and it must be repented of. IT MUST NOT BE CONDONED NEITHER IN OUR FRIENDS NOR IN OUR ENEMIES NOR IN OURSELVES!

"THE HONEST SINNER WANTS HIS SINS EXPOSED- THE DISHONEST SINNER: NO ONE CAN HELP, ANYWAY!"

Sin is still sin and must be repented of

# *The Holy Spirit In Acts 5:32 (No. 2)*

**TOM L. BRIGHT**

In a previous article under the same title, our attention was directed to Acts 5:32 which reads, "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." It was stated that, in this writer's view, reference to the Holy Spirit was specific reference to the miraculous manifestations of the Holy Spirit which were given to confirm the gospel message.

To further sustain this contention, it is necessary to link Acts 5:32 to Acts 1:8. In the latter passage, just before His ascension, Jesus said unto the apostles, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Observe that the apostles were to be His witnesses after the Holy Spirit came upon them, giving them power. Without a doubt, Acts 2 shows that the Holy Spirit did come upon the apostles.

Now, Jesus said that "Ye (apostles) shall be witnesses unto me. . ." (Acts 1:8). Peter said that they (apostles) were witnesses (Acts 5:32). What is the difference between the "witnesses" of the two passages? I urge that there is none.

In Acts 1:8, Jesus promised that the apostles would receive power after the Holy Spirit came upon them and that they would be witnesses unto Him. In Acts 5:32, Peter affirmed that the Holy Spirit was also a witness. Now, what is the difference between "the Holy Ghost" in Acts 1:8 and "the Holy Ghost" in Acts 5:32? I urge that both instances refer to the same thing.

Notice that Acts 1:8 is a promise to the apostles that they would be witnesses and in Acts 5:32, Peter affirms that such has happened. Therefore, the first passage says that something will happen and the second passage says that it has come to pass.

To clarify this even further, I draw your attention to Acts 4:33, "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Now, what did the apostles do? They gave witness. To what did they give witness? The resurrection of Christ. Notice, they did so "with great power." Does "great power" refer to powerful preaching, such as great argumentation and great oration? Even though this might be included here, I urge that we cannot exclude that idea that this is a divine affirmation that Acts 1:8 was being fulfilled by the apostles, both by their preaching and the miraculous manifestations

of the Holy Spirit in confirmation of their message.

The promise in Acts 1:8 was that they were to receive power when the Holy Spirit came upon them and would be His witnesses. In Acts 4:33, the apostles were bearing witness to His resurrection and doing so with great power. What is the difference between "Witnesses" of the first passage and "witness" in the second? I affirm there is none. Added to this, I urge that there is not one whit of difference in the "power" promised in Acts 1:8 and the "power" mentioned in Acts 4:33.

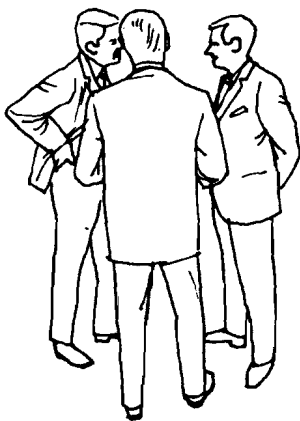
In Acts 1:8 we must notice the idea of POWER after the HOLY SPIRIT was to come upon them and they were to be WITNESSES. In Acts 4:33 we have POWER and WITNESS. In Acts 5:32 we read that the apostles were WITNESSES of Christ and so was the HOLY SPIRIT.

Furthermore, it can be shown that the term "the Holy Ghost" is sometimes used by inspired writers to refer to the miraculous manifestations of the Holy Spirit.

In Acts 8:14ff, we read that the apostles in Jerusalem, upon hearing that the Samaritans had received the word of God, sent unto them Peter and John. Upon their arrival, these two apostles "...prayed for them, that they might receive the Holy Ghost" (Acts 8:15). Upon reading further, we can find out exactly what is meant by the term "the Holy Ghost." "Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money" (vs. 17,18). Does this not refer specifically to the miraculous? Indeed it does! What was given by the laying on of the apostles' hands? The Holy Ghost. To what does this refer? The miraculous! Thus, we see that the term "the Holy Ghost" is used by inspiration to refer to the miraculous. And that is its meaning in Acts 5:32.

Paul found about twelve men in Ephesus and asked them if they had received the Holy Ghost since they believed (Acts 19:2). They answered that they had not so much heard whether there be "any Holy Ghost." Upon questioning them about their baptism, he found that they had been baptized unto John's baptism (evidently at the preaching of Apollos, as recorded in the closing verses of the previous chapter). Paul then taught them the truth and baptized them "in the name of the Lord Jesus" (Acts 19:5). The next verse tells us that Paul laid his hands upon them and "the Holy Ghost came on them; and they spake with tongues, and prophesied."

Let us note that Paul had asked them if  
(Continued on page 27)



# Bellview Preache

SEVENTH

BIBLE LE

"FELLOWSHIP ON

MAY 10

*Sunday, May 10*

- 9:00 A.M. WHAT HAVE I DONE?.....  
Larry Harrison  
10:00 A.M. LYING WORDS THAT HAVE NO PROFIT  
Jim Simmons  
6:00 P.M. LIFTING OUR BURDEN.....  
Roger Jackson  
7:00 P.M. WHY SO MUCH INDIFFERENCE?....  
Bill Coss

*Monday, May 11*

- 7:00 P.M. THE LIMITS OF FELLOWSHIP.....  
Ernest Underwood  
8:00 P.M. WHY WE CANNOT FELLOWSHIP DE-  
NOMINATIONS.....Buster Dobbs

*Tuesday, May 12*

- 8:00 A.M. ARE WE REPEATING 1859?.....  
Elmer Scott  
9:00 A.M. THE BOOK OF AMOS.....Jim Dobbs  
10:00 A.M. THE PROBLEM OF WOMEN IN CHURCH  
LEADERSHIP.....Max Miller  
11:00 A.M. THE DIVIDED ASSEMBLY.....  
Robert Taylor

12:00 - 1:00 LUNCH BREAK

- 1:00 P.M. THE HOLY SPIRIT.....Buster Dobbs  
2:00 P.M. THE UNITY IN DIVERSITY MOVEMENT  
Pat McGee  
7:00 P.M. WALKING IN TRUTH...Tommy Garrison  
8:00 P.M. HOW BEAUTIFUL UPON THE MOUNTAINS  
Roy Deaver

"BUT IF WE WALK IN THE

WE HAVE FELLOWSHIP

# Training School

## ANNUAL

# CTURES

## WITH ANOTHER "

14, 1981

*Wednesday, May 13*

8:00 A.M. THE DISTINCTIVENESS IN OUR PLEA  
Melvin Elliott

9:00 A.M. THE BOOK OF AMOS.....Jim Dobbs

10:00 A.M. WHY THE DECLINE?.....Ray Peters

11:00 A.M. CHRIST, OUR PERFECT EXAMPLE.....  
Roy Deaver

12:00 - 1:00 LUNCH BREAK

1:00 P.M. FAILURE TO FOLLOW GOD'S LEAD IN  
DISFELLOWSHIPPING.....Max Miller

2:00 P.M. BEWARE OF THE CROSSROADS PHILOSO-  
PHY.....Barry Hatcher

7:00 P.M. GOD'S PORTRAIT OF A RIGHTEOUS MAN  
Alan Adams

8:00 P.M. A VOICE CRYING IN THE WILDERNESS  
Pat McGee

*Thursday, May 14*

8:00 A.M. KEEPING THE CHURCH PURE.....  
Earl Godwin

9:00 A.M. THE BOOK OF AMOS.....Jim Dobbs

10:00 A.M. ARE LOVING AND JUDGING MUTUALLY  
EXCLUSIVE?.....Bill Jackson

11:00 A.M. CHRIST, OUR PERFECT EXAMPLE.....  
Roy Deaver

12:00 - 1:00 LUNCH BREAK

1:00 P.M. GADGETS, GIMMICKS, AND GYMNASIUMS  
Walter Pigg

2:00 P.M. MISCONCEPTIONS OF FELLOWSHIP..  
Robert Taylor

7:00 P.M. THE CHURCH THE PROPHETS SAW.....  
Buster Dobbs

8:00 P.M. YOU JUST CAN'T WARN SOME BRETHREN  
Ira Y. Rice, Jr.

## IGHT AS HE IS IN THE LIGHT

## ONE WITH ANOTHER..."

# *Challenging Dangers Of Modern Versions (No. 25)*

## *Observations From Orlinsky (No. 3)*

ROBERT R. TAYLOR, Jr.

In early January of 1978, Harry M. Orlinsky, professor at Hebrew Union University and the oldest living member of the RSV Committee, gave a two-hour speech on the West Coast relative to male oriented terms in the Bible and a variety of other matters as touching Biblical attitudes and translational procedures. Brother Archie Luper was on hand to hear this speech and recorded the Jewish Professor's remarks. This four-part series is taken from this speech. The two final installments will deal with Orlinsky's observations about the virgin birth of Jesus Christ and an adamant defense of what he denies along this line. This discussion was triggered by an excellently worded question from Brother Luper.

### *BROTHER LUPER'S QUERY*

"Professor Orlinsky, do you see any violence in the Hebrew word 'almah' in Isaiah 7:14 and in Matthew 1:23, the Greek word 'parthenos'? This is a two-part question; that will be the first."

### *THE JEWISH PROFESSOR'S FAITHLESS RESPONSE*

Professor Orlinsky responded immediately by quipping, "That's a three-part lecture." The professor spent a few moments in supplying the context of Isaiah 7:14 in regard to Isaiah, the prophet, and to Ahaz, the king of Judah. He detailed something of the crucial danger that frightened and besieged Judah faced from the smoking firebrands of Rezin and Pekah, kings respectively of Syria and Israel or the Northern Kingdom, and what God planned as proffered aid. Then he dealt briefly with almah, the son and the sign in Isaiah 7:14. Quite specifically the Jewish Professor detailed how the RSV came to inject "young woman" in the place of the virginal rendering and to drop the virgin to footnote status. He stated that anybody who desired could read the alternative which they placed in the footnote and not what they preferred for the actual text. He stated that the Committee preferred the "young woman" rendering over virgin. This was not surprising in view of the fact that is what they used initially and have not changed in more than a quarter of a century in any subsequent edition! Again he called the RSV "the official Bible of the liberal Protestant community in this country." It was rather revealing that he could not remember whether the Hebrew text demanded *A* before almah or *THE* before almah. The definite

article belongs in Isaiah 7:14. Some of us who have never tampered with this verse do not have any trouble remembering whether the indefinite or the definite article attaches to almah in the Hebrew text. Isaiah spoke of *THE* virgin.

Professor Orlinsky then went into a long discussion about the uproar that this change created in the religious community and the various persecutions the committee endured as a result.

Professor Orlinsky next denied that the almah and her conceived child have any future reference at all. He affirmed that she was very much pregnant at the initial giving of the prophecy and perhaps was already in her seventh, eighth or even her ninth month of expectancy right then. In fact he says she "is good and pregnant already and is 'about to bear.'"

He denies that there is any virginity at all in the term almah. Furthermore he says, "There is no element of chastity in there at all." He next associates the term with a naughty past. He says, "We now have the word *ALMAH*, by the way, also in Canaanite literature, used as a parallel to prostitute."

Pertaining to the word *OTH*, Hebrew word translated sign in Isaiah 7:14, he said, "Now, on the basis of the Hebrew, there isn't the slightest evidence of any kind that, philologically, anything there involves any kind of a miracle or anything out of the ordinary, or that a virgin was involved, or that it's a future action of becoming pregnant or anything."

Professor Orlinsky next denies any connection between parthenos in classical Greek and virginity. He says that "parthenos does not mean virgin in classical Greek. Parthenos means 'young woman'." By the time he finished with parthenos he had her a temple prostitute and her male offspring as a bastard. He says, "As a matter of fact, in normal classical Greek, if you want to refer to a boy as a bastard, one who is born out of wedlock, of a relationship that a woman gave birth because of an affair she had not with her husband but somebody else, you refer to the boy as a parthenios. The parthenios, the one who is born from a parthenos."

By the time he concluded his answer he had denied that almah meant virgin; he had denied any virginal tone to the term parthenos; he claimed that political power imposed on the term parthenos its virginal aspects; he claimed that parthenos was a temple prostitute and her offspring by another other than her hus-

band was simply a bastard. He denied any predictive or future aspects to the passage in Isaiah 7:14. He denied that OTH has any supernatural connections at all. He said that the new Jewish translation, soon to be off the press, will render Isaiah 7:14, "Behold, the young woman has conceived or is pregnant and is about to bear." Will such a poisonous rendering have its adamant defenders among us? I will be frankly surprised if it does not!! Again he affirmed that there is "no future action at all" in Isaiah 7:14. He closes with the observation that the RSV, the official Catholic translation of the Bible and the official Jewish translation of the Bible all three "recognize that the word in question means young woman and not virgin." There you have his modernism spelled out in crystal clear and unmistakable terms.

#### MY OBSERVATIONS ABOUT ORLINSKY

If I have any discerning powers at all, then here are the consequences of the Hebrew Professor's modernistic and faithless views. (1) Almah does not mean virgin. (2) Parthenos does not mean virgin. (3) Hence, there is no virgin birth in the Bible. (4) There is no predictive prophecy in Isaiah 7:14. (5) The woman of Isaiah 7:14 was already pregnant and was about ready to bear her child. (6) There is nothing supernatural or miraculous about the Hebrew word OTH in Isaiah 7:14 which is translated as sign in our English versions. (7) Isaiah did not have his eye riveted on a virgin and a virgin-born son at some indefinite time in the future. (8) The angel who spoke to Joseph in Matthew 1:22-23 lied

when he connected Isaiah 7:14 with what was about to happen to Joseph's espoused but not yet his official wife-Mary-in Bethlehem. (9) Matthew lied when he penned Matthew 1:22-23 as a minute and straight line fulfillment of Isaiah 7:14. (10) The Spirit of truth became the Spirit of falsehood in prompting Matthew to record these words in Matthew 1:22-23. (11) God the Father and Christ the Son practiced falsehood in prompting the Holy Spirit to record Matthew 1:22-23. (12) There is no virgin-born prophecy in the Old Testament. (13) Mary was neither a virgin at Jesus' conception nor at his birth. (14) Mary was with child either by Joseph or by some unnamed and unknown man. (15) Jesus Christ was not virgin-conceived. (16) Jesus Christ was not virgin-born. (17) We have no Son of God in Jesus of Nazareth. (18) We have no Saviour or Redeemer in the Galilean Prophet. (19) Unless Jesus Christ is virgin-born and thus a Saviour there is neither redemption for the Jew nor salvation for the Gentile. (20) The virgin birth doctrine has been totally, TOTALLY MIND YOU, destroyed from our beloved Bible. (21) The RSV can never, never extirpate itself from the inexcusable position of paving a portion of the very groundwork for the destruction of this cardinal concept of the Bible. The chickens have now come home to roost as far as the RSV of the liberal Protestant community is concerned. Why that THING has ever had one SINGLE, SOLITARY defender among us is more than I can fathom. Yet some of our best known preachers and college professors have favored it with their recommendation. Toward this I say, shame, Shame, SHAME.

## *Challenging Dangers Of Modern Versions (No. 26)*

### *Observations From Orlinsky (No. 4)*

**ROBERT R. TAYLOR, Jr.**

In three previous articles I have depicted some of the observations that Professor Harry M. Orlinsky of Hebrew Union University and the oldest living member of the RSV made regarding Bible translations and a host of other matters. The last article in particular set forth his faithless views relative to the great and imperative virgin birth doctrine of Jesus Christ. Up-to-date modernism now denies that the virgin birth can be found in either of the Hebrew words of *almah* or *bethulah* or in the Greek term *parthenos*. If the virgin birth cannot be found in Biblical words, then the doctrine is not found in the Bible-period. We have lingered long enough and sadly enough at the feet of the Jewish infidel. In this fourth and final segment of our study I desire that we hear from some real Bible

scholars both among us and those not among us and yet who believe in the virgin birth of our Saviour.

#### TELLING TESTIMONY FROM REVERENT BIBLE SCHOLARS NOT AMONG US

R. C. Foster was an internationally recognized Bible scholar in his day. He belonged to the Christian church. He was a fierce foe of the modernistic RSV that Orlinsky and his modernistic colleagues spawned upon the world of Bible readers in 1952. In Foster's classic work, *STUDIES IN THE LIFE OF CHRIST*, he devotes Chapter Six to The Virgin Birth. He quotes Isaiah 7:14 and in an early section deals with the meaning of *almah*. He says, "But it is certain that the word does mean

virgin in this passage and that the full significance of this prophecy, like many others of the Old Testament, was not understood at the time it was spoken. Note, as to the meaning of the word, that Matthew affirms it is a prophecy of the virgin birth; the other six times ALMAH is used in the Old Testament it does mean virgin; the Jewish scholars who translated the Septuagint version of the Old Testament in 285 B.C. rendered ALMAH (Isa. 7:14) by the Greek word PAR-THENOS which can only mean virgin. Professor Willis Beecher says: 'There is no trace of its use to denote any other than a virgin.' Martin Luther declared: 'If a Jew or Christian can prove to me that in any passage of scripture ALMAH means a married woman, I will give him 100 florins, although God alone knows where I may find them.' James Orr in his great book THE VIRGIN BIRTH quotes Luther and adds the significant comment that the 100 florins have never yet been claimed.' (pp. 246-247.) Foster had real Bible scholarship behind these sage statements. He was writing as a believer in and a defender of the virgin birth-not an infidel and a blasphemer toward such as was true with Professor Orlinsky in his West Coast speech in January of 1978.

Edward J. Young was a Bible scholar of first and foremost caliber. He wrote a three volume commentary on Isaiah. In Volume I he deals with the word ALMAH and says on pages 288-289, "In the light of these considerations it appears that Isaiah's choice of 'ALMAH was deliberate. It seems to be the only word in the language which unequivocally signifies an unmarried woman. No other available Hebrew word would clearly indicate that the one whom he designates was unmarried. Consequently, no other word would have been suitable for fulfilling the requirements of the sign such as the context demanded. None of these other words would have pointed to an unusual birth. Only 'ALMAH makes clear that the mother was unmarried.

"If, however, the mother is an unmarried woman, a question arises. Was the child illegitimate or not? If the child were illegitimate, would the birth be a sign? The whole context, indeed the whole Biblical context, rules this out. On the other hand, if the mother were a good woman, then the birth was out of the ordinary, an unusual birth. The mother is both unmarried and a good woman. When this fact is understood, it becomes apparent that in all history there is only one of whom this can be predicated, namely, Mary, the mother of the Lord." Young not only refutes Orlinsky's blasphemous views but puts to the rest of total refutation our own brethren who deny Isaiah 7:14 as a straight-line or an exclusively Messianic prophecy and Matthew 1:22-23 as its one time and ONE TIME ONLY fulfillment. Why should Young have the truth on this passage when so many of our

college professors and preachers have missed it a country mile and then some? Such is significantly strange to say the least!!

#### TELLING TESTIMONY FROM REVERENT BIBLE SCHOLARS AMONG US

The magnificent McGarvey wrote, "When the people of Isaiah's time saw the fulfillment of part of the prediction they should have looked forward with confidence to the fulfillment of the remainder; and so should the succeeding generations of the Jews down to the time of Jesus. Had they done so they would have been more ready to believe the story here recited by Matthew." (COMMENTARY ON MATTHEW AND MARK, pp. 24-25).

In the GOSPEL ADVOCATE, May 15, 1941, the late and lamented H. Leo Boles wrote on MODERNISM - VIRGIN BIRTH. He wrote, "The prophecy which begins with Isaiah 7:14 is not finished until the close of Isa. 9:6. We know that Isa. 9:6 refers to Christ as is evident from Matthew 4:14-15." Brother Boles considered it modernism to deny that Isaiah 7:14 is a prediction of the virgin birth of Jesus Christ and those who thus do he designated as modernists.

In the ANNUAL LESSON COMMENTARY, 1973, the brilliant Thomas B. Warren wrote, "That this prophecy (Isaiah 7:14-RRT) referred to the birth of Jesus Christ of the virgin Mary is very clear both from the text here and from the New Testament account of Matthew 1:18-25." (p. 11.) Brother Warren then quotes Alan E. Highers as saying, "Isaiah prophesied that a virgin would conceive and would bear a son whose name would be Immanuel, meaning 'God with us.' Matthew quoted that statement of Isaiah, saying it was fulfilled in the birth of Christ." (Ibid. p. 11.)

In a series of lectures on the Versions at Gates, Tennessee, April 10-12, 1978, the scholarly Noel Merideth said in regard to Isaiah 7:14, "This is a straight-line prediction of the virgin birth of Christ. In Matthew 1:23 this is quoted and applied by an inspired writer-Matthew-to Jesus Christ." He said that Matthew settles this issue once and for all!

The courageous and competent Wayne Jackson has well written, "Some have contended that the word ALMAH is mistranslated 'virgin,' whereas it really means only 'a young woman.' The truth is, ALMAH is the only word in the Old Testament that is consistently used of a virgin; it never refers to anything else. It is true that another word, BETHULAH, is also rendered virgin, but BETHULAH is used of a married woman in Joel 1:8, and Prof. Solomon Birnbaum declares that BETHULAH is used in Jeremiah 18:13 'in a state of marriage relationship with Jehovah, from whom she had gone astray. Here is a 'wife' who has left or

lost her husband, and is yet called a BETHULAH.' ALMAH is the feminine of ELEM which occurs twice in the Old Testament. In 1 Samuel 17:56, Saul referred to David as an ELEM. The latter had just returned from fighting Goliath and was unmarried. After he married Michal, he was never again called an ELEM...When all has been said about ALMAH, though, we ought to let Matthew the apostle settle the matter for us. He makes it perfectly clear (to those who refuse to let unbelievers do their interpreting for them) that Isaiah definitely had a virgin in mind." (THE LIVING MESSAGES OF THE BOOKS OF THE OLD TESTAMENT, editors, Garland Elkins and Thomas B. Warren, pp. 252-253.)

The brilliant and ever scholarly Guy N. Woods has said so ably, "Moreover, that the Hebrew word ALMAH signifies only an unmarried woman, and a true virgin, is clear from an induction of its entire biblical usage, Psalm 68:25 (damsel); Exodus 2:8 (maid); Proverbs 30:19 (maid); Genesis 24:43 (virgin); Song of Solomon 1:3 (virgins); 6:8 (virgins); Isaiah 7:14 (virgin). A careful analysis of these passages-all in which ALMAH (translated virgin in Isaiah 7:14) appears-reveals that the term is never applied to a married woman, never designates a non-virgin, never alludes to an impure woman...Matthew's unequivocal assertion that the birth of Jesus to Mary, 'the virgin,' fulfills the prophecy of Isaiah, (a) establishes the Messianic character of Isaiah 7:14; (b) identifies the virgin of the passage with the virgin Mary; and (c) proves that any translation of Isaiah 7:14, which renders the Hebrew word ALMAH, by words indicating anything less than virginal character (as do most of the so-called Modern Speech Translations), is wrong, and propagates grievous and dangerous error." (GOSPEL ADVOCATE, Vol. CXV, Number 8, February 22, 1973.) Toward this remarkable statement I add an enthusiastic Amen and AMEN!!

In the great book, THE LIVING MESSAGES OF THE OLD TESTAMENT, Brother Woods has an exceedingly fine chapter dealing entirely with Isaiah 7:14. In its marvelous contents he refutes clearly and concisely the RSV as a reliable Bible; he refutes thoroughly that its adopted rendering of "young woman" is correct; he shows that almah does not mean anything but virgin and he presents a clarion call for our schools to remain true to their original calling along lines like this. He calls upon the advocates of academic freedom to practice academic HONESTY.

### CONCLUSION

I have heard Brother Goodpasture tell a number of times how he heard the infidel Clarence Darrow speak in Atlanta many years ago. Relative to Mary and the Virgin Birth

account Darrow said it was just a case of a Jewish girl who got herself in trouble and that was the best story she could concoct. Will someone tell me wherein Orlinsky's attitude toward Mary and Jesus differs one particle from Darrow's harangue? Again will someone tell me why a man like Harry M. Orlinsky was ever chosen to be on a Biblical translational committee? In the third and final place will someone tell me why our brethren endorse what a Jewish infidel consistently calls the "liberal official Bible" of the Protestant community?

### "WHY DO YOU CALL ME LORD?"

"The Son of man is come eating and drinking; and ye say, behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!" Jesus wasn't gluttonous or a winebibber, but he was a friend to those who would do his will. He'll associate with us too; we can be his friends, but we must do what he says! He is our Lord, only if we'll keep his commandments.

### THE HOLY SPIRIT IN ACTS 5:32 (No. 2)

they had received "the Holy Ghost." After he had baptized them in the name of Christ, he laid his hands upon them and the Holy Ghost came upon them. Now, what is the difference between "the Holy Ghost" in Acts 19:2 and "the Holy Ghost" in Acts 19:6? It is my conviction that there is no difference.

This is what is referred to as "Metonymy of the Cause." Now, this simply means that the cause is put while the effect is intended. The cause (the Holy Spirit) was put for the effect (miraculous).

Now, it is this very thing that I affirm for Acts 5:32. Peter is saying, in essence, "We (the apostles) are witnesses to these things, and so is also (a witness) the Holy Ghost (by the miracles which He performs through us), whom God gave (past tense) to them (apostles) that are the obeying ones."

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*		*
CONTRIBUTIONS		
*		*
*	Jerry Lindesmith.....	\$35.00 *
*	C.H. Walker.....	7.00 *
*	Jimmie Keas.....	5.00 *
*	James T. Howard.....	10.00 *
*	Arthur V. Pigman.....	4.00 *
*	W.S. Kitchen.....	6.00 *
*	Hugh Bailey.....	13.00 *
*	James D. Dilbeck.....	5.00 *
*	Elliott Mancill.....	10.00 *
*****		



**SECOND ANNUAL SEMINAR ON CHRISTIAN LIVING--**  
**"YOUR LIFE CAN BE FULL OF JOY"**

Striving to achieve the spiritual balance which Christ, in the New Testament, sets before men as the ideal for human living, each year Tennessee Bible College plans and conducts a seminar (special gospel meeting) on some phase of the Christian life as described in the Bible.

The theme of the first of these annual seminars was: "Your Marriage Can Be Great".

The second annual seminar on Christian living will have as its theme "Your Life Can Be Full Of Joy". It is felt that this seminar may dramatically change the lives of those who attend, attentively listen, and prayerfully strive to apply the principles set out and discussed in the various sermons.

If you are interested in improving the quality of your life, then you will want to attend every session of this inspiring, practical seminar.

Following is a schedule of subjects and speakers for this seminar:

**Friday, March 27**

<u>TIME</u>	<u>SPEAKER</u>	<u>SUBJECT</u>
7:00pm	Gienn Ramsey	Loving God Brings Joy
7:50pm	Ben Flatt	Loving Self Brings Joy

**Saturday, March 28**

9:45am	Lamar Plunket	Overcoming Guilt Brings Joy
10:35am	Elbert Young	Meditation On God's Word Brings Joy
1:30pm	Fred Mosley	Overcoming Grief Brings Joy
2:20pm	Winfred Clark	A Harmonious Home Brings Joy
7:00pm	Andrew Connally	Prayer Brings Joy
7:50pm	J. Noel Merideth	Facing Death Properly Brings Joy

**Sunday, March 29**

9:00am	Lindsey Warren	Loving One's Neighbor Brings Joy
10:00am	Malcolm Hill	The Joy Of Christian Living
7:30pm	Thomas B. Warren	Living One-Day-At-A-Time Brings Joy
8:20pm	Tom Holland	Overcoming Worry Brings Joy

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"DEDICATED TO TRAINING MEN TO FAITHFULLY PREACH AND DEFEND THE GOSPEL OF JESUS CHRIST"



# DEFENDER

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

VOLUME X, NUMBER 4

APRIL, 1981

## The Holy Spirit In Acts 5:32 (NO. 3)

Tom Bright

In previous articles under the same caption, I have set forth the proposition that Peter's reference to the Holy Spirit in Acts 5:32 had reference to the miraculous manifestations of the Holy Spirit in confirmation of the gospel of Christ. In these articles, we have drawn attention to the similarities of Acts 1:8, 4:33 and 5:32.

In continuation of this proposition, I now draw our attention to Jesus' statement in Mark 16:15-20. In verses 15 and 16, Jesus gives the great commission. He then states "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (vs. 17-18). Certain *signs* were to follow the believing ones. Arndt and Gingrich states that this word translated *signs* means a "miracle of divine origin, performed by God himself, by Christ, or by men of God" (p. 755). Thayer says "of miracles and wonders by which God authenticates the men sent by him, or by which men prove that the cause they were pleading is God's" (p. 573).

Now, the gospel of Christ is THE message of salvation. It was this life-saving message which was to go into all the world.

First of all, it was to go to the nation of Israel, the same people who had crucified the very Object of this Divine message. This message proclaimed Him to be the very Messiah for which they yearned.

Secondly, this message was to go to the polytheistic (many gods) heathen. They were to proclaim one God, Who, by a virgin birth, sent His only begotten Son. This Son died the most ignominious death that one could die; and this death was for the sins of the whole world! Furthermore, He was then resurrected

from the dead, never to die again, had ascended to the right hand of this one God and was now Ruler over His kingdom.

Needless to say, this was a tremendous task which was given to the apostles and the early church. How, then, could the Jews and the Gentiles be convinced of the validity of this message? By confirming this message with miracles!

According to Mark 16:19-20, after the Lord's ascension, His disciples went forth and preached the word everywhere. The Lord, as He promised, worked with them, confirming their message by the signs just mentioned.

According to Thayer, the word *confirming* means "to make firm, establish, confirm...to prove its truth and divinity" (p. 99). Thus, the promised signs did indeed follow. Their message was confirmed, substantiated, was given the Divine stamp of approval. They preached it, the Holy Spirit undeniably established that it was from heaven--THEY WERE OF GOD.

One needs only to look at Heb. 2:3-4 for further verification of this thought. "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"

Now, the Hebrew writer affirms that this great salvation was *confirmed*. The word used here is the same word used in Mark 16:20. However, in addition to this, the Hebrew writer affirms that God bore witness to this great salvation with "signs and wonders, and with divers miracles, and gifts of the Holy Ghost." This can be nothing less than the miraculous.

In this passage, observe that the word  
(Continued on page 36)

(USPS 935-520)

## DEFENDER

EDITOR

WILLIAM S. CLINE

ASSISTANT EDITOR

WINSTON C. TEMPLE

ASSOCIATES

ERNEST S. UNDERWOOD

JOHN G. PRIOLA

Published Monthly  
(except December)  
by the

BELLVIEW CHURCH OF CHRIST

4850 Sauley Road  
Pensacola, Florida 32506

Second Class Postage

P A I D at  
Pensacola, Florida 32506

SUBSCRIPTION FREE

All contributions used in  
operational expenses

## Editorial

## Potpourri

### A Plea For Help From The Brentwood Congregation of Pensacola, Florida

As we examine the recent history of the congregation at Brentwood, it is apparent that many people who once attended here no longer do. At one time (about 4-5 years ago) the congregation numbered over 200 persons, but being without elders caused many problems to exist. The numbers here began to steadily decrease, as many members "quit" and others went elsewhere. We are now trying to clear Brentwood's name in this city and build a faithful congregation of God's people.

In September of 1979 brother Roger Campbell began as a full-time student at the Bellview Preacher Training School and at the same time he began to be our regular preacher. During his time at Brentwood things got to such a low state that often only four persons attended the services. As of late, however, things have turned for the better, as we have 20 persons who faithfully attend.

Including brother Campbell, we now have six men at Brentwood. We desire that when brother Campbell finishes his schooling that he stay and work with the congregation on a full-time basis, beginning August 1st of this year. But, quite obviously, because we are so few in number, we can not afford to pay all of his support. Thus, we send out this plea for financial help from faithful brethren. We are in need of about \$200 per week and desire to find such support as quickly as possible and from as few sources as possible. This town desperately needs another congregation to stand in the old paths, and that is what we intend to do.

We sincerely hope that sound brethren consider our needs and consider the possibility of helping us in our efforts. If you desire to contact us, our address is:

BRENTWOOD CHURCH OF CHRIST  
114 Lenox Parkway  
Pensacola, Florida 32505

Our preacher's home phone is (904) 456-0604.

In His cause,

The men of the Brentwood congregation

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## A Real Problem!

The church today seems to be plagued with many problems. We are confronted with doctrinal problems, fellowship problems, and the like. We also have another problem in the church. That problem is getting good, sound material printed and bound. Tracts, workbooks, books, and periodicals need to be printed and sent to inform our brotherhood of God's plan and the proper methods of carrying out this plan. However, many times these are not prepared because there is no place to get them printed at reasonable costs. Even if such are printed, where can one get them bound in book form for use in the brotherhood? I have given this a great deal of thought and have come to the conclusion that I plan to do something about it. I have an offset press with which I can print al-

(Continued on page 36)

EDITOR'S NOTE: Brother George Darling passed away March 27, 1980. Following is a reprint of an article he wrote for the DEFENDER which was published November 24, 1972.

# The MASQUERADE Ball

*George E. Darling, Sr.*

Some of our Bible "Seminars--Conferences and Workshops" are nothing more than masquerades. Especially does this apply where every variety of "Professionals" are present. I received a bulletin recently in which one of the elders of the congregation highly praises a "Bible Conference" at one of our State Colleges. The discussion periods would follow three one-hour lectures and would last until midnight. (They started at 9:00 a.m.) The elder was impressed. He described his experience as "extremely exhilarating and encouraging." The lecturers were: Roy Osborne, Wesley Reagan, Andrew Hairston, Bill Love, Bob Hendren and others.

Brethren, at such "Conferences" many unsuspecting children of God are being led astray. When one comes to a Bible Conference on some particular theme that is based upon the Word of God, he usually thinks that he is secure from harm. How easy it is for those who plan the programs to put in just enough POISON in the good food served, to send the majority home with a bad case of food poisoning. In some cases they are poisoned for life. Unless immediate action is taken and proper serum...(sound Bible teaching) administered, this type of poison will prove to be contagious.

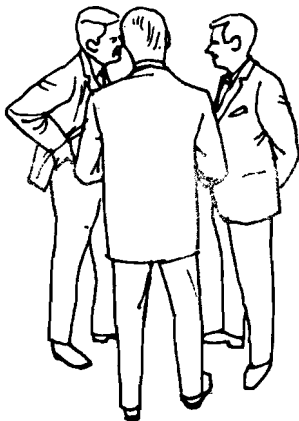
Many times those "Sweet Spirited" brethren (?), who deny the inspiration of the scriptures; who take prominent parts in supporting any and all organizations and doctrines that will divide the body of Christ, yet they do it so "gently and so sweetly" that old brother "Friend Hunter" is taken in, ARE THE VERY ONES THAT ARE USED FOR THE "PRINCIPLE SPEAKERS AND DISCUSSION LEADERS." The ones who place them on the agenda are in turn given a place on their programs and on and on they go, program after program, with their "sweet spirited, soft spoken, ever loving approach" leading souls astray. (Romans 16:18). How can one of our Christian colleges discourage their teachers and students from attending services where Don Finto preaches to the extent some teachers were fired and another of our schools allow (they deny that they sponsored) a workshop that uses him, plus others who are known enemies of the truth? How can an editor write a SOLID editorial on "Holding the Line" and then give a double page spread endorsing such teachers? "Consistency, oh, consistency!"

After the Masquerade Ball is over and these "Devil Called" preachers and untaught church

members have become so enamored with the "Lovely Sweet Spirited Personalities" they become easy prey and are lovingly entwined in the false teaching of the smoothies and they go off to follow the "Queen of the Ball" to their own destruction.

Joshua's injunction is most pertinent. "But they shall be a snare unto you and a scourge in your sides, and thorns in your eyes, until ye perish from off this good land which Jehovah your God hath given you." (Josh. 23:13.) Another scripture that is appropriate here is Jer. 5:26-27, "For among my people are found wicked men: they watch, as fowlers lie in wait; they set a trap, they catch men! As a cage is full of birds, so are their houses full of deceit: therefore they are become great and have waxed rich." When one goes out to snare birds he doesn't stay out in the open. Sly and crafty and scheming preachers-and elders-are always very "sweet spirited" while they mislead the unsuspecting.

Brethren, let us use more wisdom and choose more carefully those who are to address our large assemblies lest some should be caused to go astray by their "Sweet talk and loving deception". Don't try to excuse yourselves by saying: "Just because we have them speak on our programs does not mean that we endorse their error." That is a MIGHTY POOR EXCUSE and you will surely be made to know just how poor. I pity the church leader or the Bible School President who allow men to come in and speak on a lectureship and cause some one to stumble. Never mind who "suggested" that the great personality be invited. If you are an elder, or if you are a College President, you are the one in authority. TAKE A STAND FOR THE TRUTH. The very idea of throwing open the doors to false teachers! Just about any kind of an "ISM" can get into the church in many places today, simply because some jelly-fished-backboned preacher or church member heard the "Sweet Spirited Man" as he spoke in some other place. If a gospel preacher happens along and says, "I'm a gospel preacher and I believe that the gospel is the power of God unto salvation" see how quickly he is shut out and the doors locked. What a shame that men claiming to be elders and preachers in the Lord's church will fellowship with anything that claims to be "religious" or for "the betterment of the community", but will have nothing to do with the man who dares to "speak where the Bible speaks"!



# Bellview Preache

SEVENTH

BIBLE LE

"FELLOWSHIP ONI

MAY 10

*Sunday, May 10*

- 9:00 A.M. WHAT HAVE I DONE?.....  
Larry Harrison  
10:00 A.M. LYING WORDS THAT HAVE NO PROFIT  
Jim Simmons  
6:00 P.M. LIFTING OUR BURDEN.....  
Roger Jackson  
7:00 P.M. WHY SO MUCH INDIFFERENCE?....  
Bill Coss

*Monday, May 11*

- 7:00 P.M. THE LIMITS OF FELLOWSHIP.....  
Ernest Underwood  
8:00 P.M. WHY WE CANNOT FELLOWSHIP DE-  
NOMINATIONS.....Buster Dobbs

*Tuesday, May 12*

- 8:00 A.M. ARE WE REPEATING 1859?.....  
Elmer Scott  
9:00 A.M. THE BOOK OF AMOS.....Jim Dobbs  
10:00 A.M. THE PROBLEM OF WOMEN IN CHURCH  
LEADERSHIP.....Max Miller  
11:00 A.M. THE DIVIDED ASSEMBLY.....  
Robert Taylor  
12:00 - 1:00 LUNCH BREAK  
1:00 P.M. THE HOLY SPIRIT.....Buster Dobbs  
2:00 P.M. THE UNITY IN DIVERSITY MOVEMENT  
Pat McGee  
7:00 P.M. WALKING IN TRUTH...Tommy Garrison  
8:00 P.M. HOW BEAUTIFUL UPON THE MOUNTAINS  
Roy Deaver

"BUT IF WE WALK IN THE I

WE HAVE FELLOWSHIP

# Training School

ANNUAL

## CONFERENCES

### WITH ANOTHER "

14, 1981

*Wednesday, May 13*

8:00 A.M. THE DISTINCTIVENESS IN OUR PLEA  
Melvin Elliott  
9:00 A.M. THE BOOK OF AMOS.....Jim Dobbs  
10:00 A.M. WHY THE DECLINE?.....Ray Peters  
11:00 A.M. CHRIST, OUR PERFECT EXAMPLE.....  
Roy Deaver

12:00 - 1:00 LUNCH BREAK

1:00 P.M. FAILURE TO FOLLOW GOD'S LEAD IN  
DISFELLOWSHIPING.....Max Miller  
2:00 P.M. BEWARE OF THE CROSSROADS PHILOSO-  
PHY.....Barry Hatcher  
7:00 P.M. GOD'S PORTRAIT OF A RIGHTEOUS MAN  
Alan Adams  
8:00 P.M. A VOICE CRYING IN THE WILDERNESS  
Pat McGee

*Thursday, May 14*

8:00 A.M. KEEPING THE CHURCH PURE.....  
Earl Godwin  
9:00 A.M. THE BOOK OF AMOS.....Jim Dobbs  
10:00 A.M. ARE LOVING AND JUDGING MUTUALLY  
EXCLUSIVE?.....Bill Jackson  
11:00 A.M. CHRIST, OUR PERFECT EXAMPLE.....  
Roy Deaver

12:00 - 1:00 LUNCH BREAK

1:00 P.M. GADGETS, GIMMICKS, AND GYMNASIUMS  
Walter Pigg  
2:00 P.M. MISCONCEPTIONS OF FELLOWSHIP..  
Robert Taylor  
7:00 P.M. THE CHURCH THE PROPHETS SAW.....  
Buster Dobbs  
8:00 P.M. YOU JUST CAN'T WARN SOME BRETHREN  
Ira Y. Rice, Jr.

## IGHT AS HE IS IN THE LIGHT

## NE WITH ANOTHER..."

# Challenging Dangers of Modern Versions

## Studies In Isaiah 7:14 (NO. 1) (NO. 27)

Robert R. Taylor, Jr.

At this time I begin a series of some eight articles for the DEFENDER regarding one of the most important verses in all the Bible and especially in all of the Old Testament. This extended study will center upon Isaiah 7:14 which reads, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." The ASV of 1901 reads practically the same way by stating, "Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." These two translations are reliable and accurate in setting forth the truth of this precious predictive prophecy. But if one goes to a number of the modern speech versions, he will find a totally different rendering in place of the vastly important word *virgin*. He will find that this fundamental term has been lifted right out of the sacred text and another term or expression has been used in its place. The new expression is "young woman". In the course of these studies we propose to look at the Hebrew term ALMAH which is translated *virgin* in the KJV and the ASV and which is grossly mistranslated as "young woman" in the RSV, the NEB, the TEV and a number of other modern speech versions. Whether the Hebrew term should be rendered as "virgin" or as "young woman" continues to be and no doubt will continue to be indefinitely into the future one of the real battlegrounds of the Old Testament, yea even of the entire Bible. I am happy to devote myself to an extended study of its sacred contents.

### QUESTIONS TO BE NOTED AND ANSWERED IN THIS SERIES

(1) What is the background of the text? What comes before a verse and comes subsequent to it are of vast importance and they surely are in the study of this strategic statement. (2) What is the significance of the prophecy? Did it just apply to that day? Does it apply exclusively to the Messiah or the Christ in the early chapters of Matthew and the opening chapters of Luke's treatise? Or does the passage have both a near and a remote fulfillment? This would make it have a dual or double fulfillment. (3) Is there such a thing as predictive prophecy in the Old Testament? (4) What is the significance of the word *sign* in the passage? (5) What is

the significance of the word *virgin* and how it should be rendered in our beloved Bible? (6) When was this passage fulfilled? (7) If it only applies to Christ, how could it be a sign to Ahaz? This is an often raised query especially among those who think it must have application and fulfillment in that era to be of any importance. (8) What does such an attitude do to other predictive prophecies in the Old Testament? (9) What is the general significance of the various errors that are taught relative to this passage. I think you will grant that these are worthy questions and will enable us to look at the controversial passage with a becoming degree of depth.

### WHAT IS THE BACKGROUND OF THE TEXT?

Isaiah was a prophet of Judah or the Southern Kingdom. Ahaz was king of Judah at the time this prophecy was given. Ahaz and the Southern Kingdom or Judah were in danger of attack as this chapter, Isaiah 7, opens. Let us now take careful note of the conditions prevailing as described by the statesman prophet Isaiah. These form the immediate background of Isaiah 7:14. The prophet writes, "And it came to pass in the days of Ahaz the son of Jothan, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set aking in the midst of it, even the son of Tabeal; Thus saith the Lord God, it shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin;

and within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established. Moreover the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God: ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings." (Isa. 7:1-16.)

Judah was under attack from two of her northern neighbors. Ephraim, another name for the Northern Kingdom or Israel, was then under the rulership of Pekah, the son of Remaliah. Syria, on farther north, was then under the rulership of Rezin. Both of these powers had formed a confederation against tiny Judah to the south. They decided to take it over and set up therein a king of their own choosing. They would make of Judah their vassal to the south. This imminent threat of attack greatly frightened the people of Judah. Isaiah received a message from the Lord to offer words of hope and assurance to the besieged city of Jerusalem. He spoke of Rezin and Pekah as tails of smoking firebrands. As political powers they were just about to the end of their route. They faced disaster and ruin in the near future. God assured the trembling Ahaz and quaking Judah that these confederate powers would not take Jerusalem, David's throne would not be usurped by such intentions as the northern neighbors had envisioned. God would allow no such usurpation to occur in their fearful midst.

Graciously and generously, Jehovah God tenders to the frightened king the opportunity to ask a sign. This would be a sign from Jehovah God and the very obvious implication of the sign was that it would be supernatural or miraculous in its basic and comforting nature. It could be in the depth; it could be in the height above. These two constituted the two extremes and all in between wherein his sign might be requested. But Ahaz was not interested in complying. He said something about such being a temptation of God. But since God had demanded the asking of this sign there was no tempting of God in its requested execution.

Because he failed to do as God directed him to do, God said he would give a sign anyway. Isaiah turns from just the king and addresses the house of David. He inquires if

it is a small thing for them to weary men and will they weary the God of heaven also? Then he gives the sign from the Lord. It concerned the virgin who would conceive and bear a Son whose name would be called Immanuel. The Immanuel part portrayed the fact that he would be Deity; his diet of earthly food showed that he would be human. The holy one under prophetic consideration would thus be God and man. There never has been but one person of whom this could be affirmed. That is the virgin-born Son of Mary, the Son of the living God, Jesus Christ himself.

(To be continued)

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#### THE HOLY SPIRIT IN ACTS 5:32 (NO. 3)

translated *signs* is from the same word translated *signs* in Mk. 16:17,20. Also, the word translated *miracles* is the same word used by our Lord in Acts 1:8, there translated *power*, and is the same word used in Acts 4:33 (see previous articles for my comments on these two passages, coupled with Acts 5:32).

Notice Heb. 2:4, "God also bearing them witness." Is this any different than the "witness" of Acts 1:8, 4:33 and 5:32? I urge that there is no difference, but that it all refers to the same thing.

In Mark 16:17-18 and Acts 1:8, we read of the Lord's promise of the miraculous. In Mark 16:20, Acts 4:33, 5:32 and Heb. 2:3-4, we have inspired reference to these promises being fulfilled.

It seems evident that Acts 5:32 does not refer to the indwelling of the Holy Spirit for the twentieth century Christian, whether it be a direct, personal indwelling or a representative indwelling through the word. But, under consideration in Acts 5:32 is Peter's affirmation that, in accordance with the Lord's promise, the Holy Spirit was bearing testimony to the apostle's message by the miraculous.

(To be continued)

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# DEFENDER

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

VOLUME X, NUMBER 5

MAY, 1981

## *The Persecution Of Nero*

H. DANIEL DENHAM

In the year 64 A.D. the city of Rome, the seat of the Roman Empire, was ravished by a conflagration. The historian Gaius Suetonius Tranquillus states that "this terror lasted for six days and seven nights."<sup>1</sup> The fire's devastation of the city was enormous. Cornelius Tacitus writes of this at length:

*"Of Rome's fourteen districts only four remained intact. Three were levelled to the ground. The other seven were reduced to a few scorched and mangled ruins. To count the mansions, blocks, and temples destroyed would be difficult. They included shrines of remote antiquity, such as Servius Tullius' temple of the Moon, the Great Altar and holy place dedicated by Evander to Hercules, the temple vowed by Romulus to Jupiter the Stayer, Numa's sacred residence, and Vesta's shrine containing Rome's household gods. Among the losses, too, were the precious spoils of countless victories, Greek artistic masterpieces, and authentic records of old Roman genius."*<sup>2</sup>

The carnage wrought by the advancing flames too was immense.<sup>3</sup>

To the fugitive masses Nero, then emperor of Rome, "threw open the Field of Mars" and even his own private Gardens as a refuge from the fire. Food was provided by imperial intervention from Ostia and other neighboring towns.<sup>4</sup>

Despite these actions of Nero for the relief of the Roman citizenry from the effects of the disaster, however, many noted historians have come to question his real part in the fire as pertains to its start and ultimate consequence, which was the persecution of Christians. A consideration of these key areas of thought is vital for an introductory understanding of the Book of Revelation: as the facts gleaned may either permit or refute a Neronian occasion and/or application for

that majestic volume.

The occasion of the penning of the Apocalypse is obviously one of tribulation—at least in the area and province of Asia (cf. Rev. 1: 4,9,11). The Apostle John was on the isle of Patmos "for the word of God and for the testimony of Jesus Christ" (1:9). John's usage of these two phrases implicates a tribulational background in 20:4. Further, John portrays himself as being "in tribulation" with his brethren of Asia (1:9). Both Irenaeus and the historian Eusebius speak of a banishment of John to Patmos.<sup>5</sup> Clement of Alexandria writes of the return of John from Patmos "after the tyrant was dead."<sup>6</sup> Also Hippolytus states that Rome—that is to say, the emperor—brought about the banishment of John to Patmos.<sup>7</sup> The contention, thus, that John was on Patmos to "preach the word" is fallacious. The use of *διὰ* with the accusative in 1:9 would not allow for such a reckoning of "for the word of God." Dr. Zahn states that such reasoning "would violate all known uses of *διὰ* with the accusative case."<sup>8</sup> The construction of verse 2 is modified by the use of the verb *ἐμαρτύρησεν* to concern the receiving of the visions, "all things that he saw." The immediate context bears this out, and thus an appeal to verse 2 is errant as well.<sup>9</sup>

Likewise, the circumstances associated with the churches of Asia are ones of persecution and tribulation. Antipas had suffered martyrdom in the city of Pergamos, "where Satan's seat is" (2:13). Imminent persecution is warned of by John as coming upon the church in Smyrna in the form of cruel imprisonments. The church would suffer tribulation "ten days", and some would face death (2:10). Jews of the Dispersion, those so after the flesh, plagued the churches at Smyrna and Philadelphia (2:9; 3:9).

(Continued on page 42)

## EDITORIAL

### SOUTHERN BAPTIST CONVENTION INCLUDES LESSON ON CHURCH OF CHRIST IN THEIR ADULT BIBLE LESSON QUARTERLY

**W. S. CLINE**

The August 3, 1980 Adult Quarterly of the Southern Baptist Convention's Sunday School Literature contained a lesson on the Church of Christ. The lead sentence asked, "What grounds do Baptist have for appreciation and fellowship with members of Christian and Church of Christ congregations?" The lesson material is four pages long. First there is a review of what the aim and emphasis of the church of Christ was. Then follows what the church of Christ has experienced in the way of changes and a suggestion from the Baptist that with the "new" church of Christ there can be appreciation and fellowship instead of debates, harsh words and division.

Great numbers of gospel preachers have been crying out against the changes in the church for over 20 years, but many brethren have blindly refused to accept the fact that such changes were taking place. Now we see that even the Sunday School Board of the Southern Baptist Convention recognizes the changes and along with the devil in hell applauds them.

We are here going to quote at length from the Baptist material in order that you may fully understand what they are saying.

"Of all the religious groups in America, the Church of Christ and Christian Church are probably the most difficult to describe accurately and fairly. This is partly because they do not use many terms common to other groups studied. Others can be called denominations comfortably. However, the founders of these churches were disturbed by the refusal of denominations they knew to welcome all Christians to the Lord's table. They very much wanted not to be a denomination--another division--but to call all Christians to return to basic New Testament Christianity in an unbroken fellowship.

"Their emphasis was and is on speaking where the Scriptures speak, being silent where Scriptures are silent. It was a noble dream to draw all believers together again on the basis of the New Testament....

"They do not have mission boards. Each congregation sends out and supports its own missionary. In short, they just do not believe in denominations!

"The Church of Christ says that the Bible is their creed and that they have no other written creeds."... "They seem to have fairly common beliefs, but they are not tied to them by printed documents."

This fair historical review of the church continues for more than another page. One of the concluding points notes that the Church of Christ teaches that "...belonging to the Church of Christ is essential." The Baptist point out that the church has "...insisted that no one can be saved except those belonging

(USPS 935-520)

# DEFENDER

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Published Monthly  
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**BELLVIEW CHURCH OF CHRIST**

4850 Sautley Road  
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to the Church of Christ." The lesson material adds that the emphasis has been heavy or light on this point, according to the individual preacher or congregation.

Now please notice the Southern Baptist's conclusion.

"As with other groups, time brings changes. Various experiences and articles (Emphasis mine, WSC) in Church of Christ publications seem to represent a definite softening of formerly rigid positions." (Dear reader, read that statement again.)

"In the past, it has been difficult for Baptist to relate to the Church of Christ. It was not unusual in some areas for relationships to be torn by debates, harsh statements, and sometimes bitter disagreements.

"With a younger generation learning more about the essence of the Christian life centering in love, it makes less sense than ever to be unable to accept and to respect each other in Christian love."

How about that! The Baptist have noticed--the Church of Christ as they view it has softened on many positions and they are ready to accept and respect "us" in Christian love. That is exactly what James Robison, a well known Baptist preacher recently said. He was applauding the fact that different denominations could get together and have fellowship in a campaign and could in LOVE, love across doctrinal differences. The Southern Baptist Convention has viewed the circumstances and their conclusion is that even in the church of Christ there are those who are ready to "soften...rigid positions" and love across denominational lines. Surely they know that some of our better known preachers have preached for the Christian Church, the Methodist Church and others teaching them how to grow and win more disciples. They surely know that at least one of our Christian colleges has used denominational preachers--including a Roman Catholic priest----to speak at chapel services! Surely they know of numerous cases (as we do) of churches that have taken into their fellowship members of the Baptist Church without so much as a hint of gospel obedience! This writer thinks that the Baptist have a fairly accurate reading of the "doctrinal strength" and "rigid stand" of a large number of those that are counted as members of the church of Christ.

The final paragraph reads,

"Baptist desirous of Christian fellowship can lower the decibel level in the conflict, be grateful for persons whom Church of Christ and Christian Church members have called to Jesus Christ, and treat them as the strong force in the Christian community that they are in many parts of our country."

In the "Training Plan" it was suggested that someone tape a Sunday sermon in the church of Christ and then play it before the Baptist Sunday School class and "...listen for statements with which they agree or dis-

agree." I'm afraid that there are multitudes of sermons they could hear that the only disagreement the Baptist would have would be that the sermon did not have enough Bible in it! It is embarrassing to hear one of the "Big" programs that our brethren produce and then immediately hear a James Robison or a Jerry Fallwell sermon. I have heard our brethren engage in twenty minutes of dialogue that was pure nonsense when it came to preaching the gospel of Christ. (And to think that many good people are sacrificing to put such on the air nation wide is disgusting.) Then on the heels of such "peaches and cream" would come a Baptist, nearly "burning the paint off the walls" on some doctrinal or moral point in sermons filled with Scriptures. Contrast causes one to wonder just how far from Jerusalem have we really gone? At least the Baptist think we have gone far enough that many of "us" are ready to join hands with them because "we" have softened on many points and they plainly are ready to forget the things that have caused debate and division in the past and are willing to love, accept and respect what they see as the "changed" or "new" church of Christ.

Brethren, we had better wake up! We are a long ways from what we should be when the Baptist are ready to be grateful for our converts and consider them as Christians in the community. Baptist and other denominations are not our friends (doctrinally speaking). They have departed from the truth and have caused the division. We are not to fellowship them. They do not walk in the light, thus we can not have any fellowship with them. They do not keep the doctrine. We cannot even bid them Godspeed much less fellowship them (Romans 16:17-18; 1 Jn. 1:7; 2 Jn. 9-11).

Brethren, even the Baptist recognize the fact that we have drifted! We had better study the book and preach the book before it's too late!

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## **Studies In Isaiah 7:14 (NO.2)**

**ROBERT R. TAYLOR, Jr.**

The passage reads, "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Anyone today who is familiar at all with this precious passage recognizes it to be a controversial one. Yet that is all the more reason why we should be willing to give it thorough examination. In the initial article we raised a number of questions that this series of eight articles for the DEFENDER will answer relative to the beautiful basics of this inestimable passage of Sacred Scripture. Then we gave something of its imperative background. In this current study we raise and answer one of the basic queries submitted in the initial article.

### **WHAT IS THE SIGNIFICANCE OF THE PROPHECY?**

Did it just apply to that day only? Was it just a message for Ahaz? Does it apply exclusively to Christ or did it have a double or dual fulfillment? By this we mean a partial fulfillment for that generation and a partial fulfillment later in the remote time of the birth of Jesus Christ in Bethlehem.

Who is the virgin of Isaiah 7:14? Who is the virgin-born son of Isaiah 7:14? These are paramount questions and toward them several solutions have been given across the years.

(1) Some have said the virgin was the wife of Isaiah. Of course that would make the child the son of Isaiah. But Isaiah was not married to a virgin at this time. He had already known his wife in the husband and wife relationship. In fact this chapter begins upon the interesting note that Isaiah was to take his son. It is true that to Isaiah and his wife was born another son in the early part of chapter eight. But this child was not a virgin-born son. This child was not called Immanuel but was given the name of Maher-shalhash-baz. Thus, this son came from the union of Isaiah and his wife, the one whom he designates as the prophetess. This is not an acceptable solution at all. It is not a fulfillment of Isaiah 7:14.

(2) Others have suggested that the virgin was the wife of Ahaz and the son was Hezekiah. But this will not do at all. Ahaz was already king at the time this prophecy was given. This prophecy has reference to a child to be born in the future. But Hezekiah was already born at this time. The Bible teaches that Ahaz only reigned sixteen years (2 Chron. 28:1). Hezekiah followed him as king and according to 2 Chronicles 29:1 Hezekiah was

twenty-five years old when he began to reign. Therefore Hezekiah would have been at least nine years of age at the very time his father ascended the throne of Judah. Without controversy the virgin was not the wife of Ahaz; the virgin-born son was not Hezekiah. There is no passage of Scripture that says the wife of Ahaz is the minute fulfillment of this passage such as we have regarding Mary in Matthew 1:22-23. There is no passage suggesting that Hezekiah is the virgin-born son as there is in regard to Jesus in Matthew 1:18-25. This is a far-fetched theory that has no plausibility to undergird it. It is truly amazing that anyone ever projected it in the first place. But religious leaders will do anything to avoid the acceptance of crystal clear truths.

(3) It has been contended that the term virgin is used as a personification of the house of David. A number of weighty arguments can be listed against this strained position. According to Isaiah 7:13, the verse immediately prior to this one, the sign of the virgin with a son was given to the house of Israel. How could the house of Israel personified be a sign to itself? If the virgin personifies the house of Israel, then just whom does the virgin-born son personify? There is no passage of Scripture that says, "The virgin who conceives and gives birth to a virgin-born son is a personification of the house of David." If so, where is it to be located? This is really no solution at all to the question about the real meaning of this highly controversial passage. It is truly amazing such a solution should even be thought of, let alone suggested as a serious solution to the identity of the virgin in Isaiah 7:14.

(4) For a number of years it has been quite popular with many religious leaders to plead for a double or dual fulfillment of this passage. They claim that the first fulfillment occurred in the time of Isaiah and Ahaz. The second fulfillment, as per the theory, occurred in the days when Jesus was born of the virgin Mary. The number who hold this theory is growing. But the ones who hold this view are not sure at all who the first virgin was; they are not sure at all who the first virgin-born son was. They cannot turn to a Scripture in the Old Testament that says it finds fulfillment in the time of Ahaz and Isaiah as we can do with the Messianic fulfillment of it in the New Testament. If this was the meaning of the prophet in Isaiah 7:14, then it seems strange that he did not say

something about two signs-one for that era and one for the Messianic appearance on earth. It seems passingly strange that he did not say anything about two virgin births-one for the days of Ahaz and then one when the Christ child should be born. It seems strange again that he did not say something about two virgin-born sons - one for his and Ahaz's era at the time the Christ child was born. It seems passingly strange that he did not mention that there would be two sons who would bear or wear the name Immanuel-one in eighth century Judah and one in what we know as first century Palestine when Jesus came. If there are two virgins in Isaiah 7:14, why does he speak of THE VIRGIN? It is THE ALMAH prophetically contemplated in this verse. If there are two sons in Isaiah 7:14, why does he just speak of one virgin-born son? If there are two who will wear the name Immanuel, why does he just speak of the one who will wear this designation of Deity? If he has the plural number of virgins, virgin-born sons and those to wear the name Immanuel in mind, why does he just speak of just ONE virgin, of just ONE virgin-born son and just ONE who will be Immanuel or "God with us?" If there were to be a fulfillment in both eighth century Judah and then another fulfillment in first century Palestine, why does the Bible give the emphasis to the one fulfilled in Christ and says absolutely not that first syllable relative to the first fulfillment? As much emphasis as the dual fulfillment proponents give the first virgin and the first virgin-born son, it is amazing indeed that the Bible gives NO EMPHASIS to either of them at all!!!! Who wishes to explain this amazing matter? Just where in the Old Testament would one go to find the clear pronouncement of its minute fulfillment such as we have with Mary and the Babe of Bethlehem in Matthew 1 and 2 and in Luke 1 and 2? It cannot be found and that is the chief reason why this nonsense about some imaginary dual or double fulfillment theory ought to be rejected once and for all. I can see why modernists and liberals project such views. Can someone tell me why gospel preachers and teachers in our Christian colleges should project such

unless they have been unduly influenced by drinking from modernistic writings and liberalistic leanings? The word of God does not warrant it; the Sacred Scriptures do not sanction or support such.

(5) The position has been held widely by some of the finest Bible scholars the world has ever known that Isaiah 7:14 exclusively refers to the birth of Jesus Christ. This shall be the positive position that I shall be taking in this entire group of eight articles. It has long been my understanding of this passage and I believe fully that it can be substantiated as the true one, the sensible one, the Scriptural one. No modernist or liberal is going to impel my moving away from this eminently Scriptural stance. By the exclusive Messianic fulfillment I have reference to the fact that it was meant to be fulfilled but ONCE and was fulfilled but ONCE! This but means that Isaiah was not talking of a virgin of his day; he was not speaking of a virgin-born son that would be a contemporary with either him or with King Ahaz. He was not speaking of one in his day who would truly and worthily wear the name of Immanuel. He was speaking of Mary as the virgin who would fulfill this precious passage. He was speaking of the coming of Deity to human flesh who would be virgin-born and truly and gloriously wear the name of Immanuel. Exclusively, Isaiah had his prophetic eye upon what happened in Bethlehem of Judah, a record of which is found in Matthew 1 and 2 and Luke 1 and 2. The angel who spoke to the perplexed Joseph in Matthew 1 suggested that ALL, not some but ALL, this was done for the fulfillment of that which was spoken by God's prophet. The prophecy is single in its nature; it is singular in its fulfillment.

Reader friend, there is not any clearer truth set forth in the Biblical realm of Old Testament prophecy and New Testament fulfillment than Isaiah 7:14 and Matthew 1:22-23. Matthew 1:22-23 settled this matter a long time ago for those of us who have no yen to bow to the modernistic maneuvers and liberalistic leanings characteristic of our fickle era.

*(To be continued)*

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The Apocalypse also foresees a persecution which was yet future in reference to the time of its penning. Philadelphia is informed of the coming of the "hour of trial which shall come upon all the world, to try them that dwell upon the earth" (3:10). This persecution is portrayed as universal and intense; its origin therefore could only be accounted for by the presence of a universal persecuting power or agent - such as the imperial power of Rome. Martyrdom is even fore-seen in 6:9 where the souls of the martyrs are found "under the altar" in God's exalted presence. A number of passages speak of the Harlot city as being "drunk with the blood of the saints" (17:6; 18:24; 19:2; cf. 16:6). These are suggestive of a brutal and inhumane assault upon the church. The martyrs are depicted as pleasing with the Father for the administration of justice in judging the persecutors (6:10). Yet, others must be slain by the agents of Satan, and the cup of Divine wrath be filled to overflowing (6:11; 16:19).

The question which this article poses is "in lieu of these facts of occasion and application, does the persecution of Nero (c. 64-68 A.D.) harmonize and account for them?" Or in other words, "Is it historically possible that Nero's persecution could have occasioned the penning of the Apocalypse or provided a suitable application for its predictive portions?"

First, Nero's persecution of the early saints began as a "cover-up" for the Great Fire of A.D. 64 and not on the basis of the illegality of the Christian faith or on the grounds of forcing the worship of himself. Suetonius (c. 69-140 A.D.) states that on the night that fire began Nero "brazenly set fire to the city; and though a group of ex-consuls caught his attendants, armed with oakum and blazing torches, trespassing on their property, they dared not interfere."<sup>10</sup> And while Tacitus leaves the direct presence of Nero in question as far as the master-mind behind the blaze, he records the mis-givings of the masses toward Nero's part in the fire and the fact that the fire began on the estate of Tigellinus, Nero's commander of the guard (along with Faenius Rufus).<sup>11</sup>

Tacitus writes at length:

*"But neither human resources, nor imperial munificence, nor appeasement of the gods, eliminated sinister suspicions that the fire had been instigated. To suppress this rumour, Nero fabricated scapegoats-and punished with every refinement the notoriously depraved Christians (as they were popularly called)... First, Nero had self-acknowledged Christians arrested. Then, on their information, large numbers of others were condemned-not so much for incendiarism as for their anti-social tendencies."*<sup>12</sup>

Thus, Nero, faced with ugly rumours (which may have been true) and growing discontent because of the effects of the fire, found

"scapegoats" in the persons of the Christians and then condemned them on the basis of their so-called "anti-social tendencies."<sup>13</sup> The most imminent historian in the field of Roman antiquity, Dr. Michael Grant, adds his erudite stamps of approval upon this conclusion by writing, "In consequence, his (Nero's) government turned on the small, local Christian community as scapegoats."<sup>14</sup> Langer states that "when suspected of having set the fire himself, Nero found convenient culprits, in the new and despised sect of the Christians..."<sup>15</sup> The scholarly Capes writes:

*"...the story spread that the horrors of the blazing city caught his (Nero's) excited fancy, that he saw in it a scene worthy of an Emperor to act in, and sung the story of the fall of Troy among the crashing ruins and the fury of the flames. Even wilder fancies spread among the people: men whispered that his servants had been seen with lighted torches in their hands as they were hurrying to and fro to spread the fire. For Nero had been heard to wish that the old Rome of crooked streets and crowded lanes might now be swept clean away, that he might rebuild it on a scale of royal grandeur. Certainly he claimed for himself the lion's share of the space that the flames had cleared...The mood of the citizens meanwhile was dark and lowering as they brooded over their disasters, and Nero looked to find some victims to fill their thoughts or turn their suspicion from himself. The Christians were the scapegoats chosen. Confused in the popular fancy with the Jews, whose bigotry and turbulence had made them hated, looked upon askance by Roman rulers as members of secret clubs and possible conspirators, disliked probably by those who knew them best for their unsocial habits or their tirades against the fashions of the times, the Christians were sacrificed alike to policy and hatred."*<sup>16</sup>

This analysis of the beginning of Nero's persecution as recorded in Roman annals is supported further by the testimony of the noted historian John Clark Ridpath.<sup>17</sup> Thus, the cause of Nero's persecution was linked to the Great Fire of Rome.

At the time of that persecution the illegality of Christianity was not the focal point. Philip Schaff, who defends the Early Date for the penning of the Apocalypse, admits that Nero's persecution was not religious in nature but that Nero sought to divert attention from himself.<sup>18</sup>

Before A.D. 70 and the end of the Judaistic state, Christianity-though viewed with suspicion, distrust, and hatred - was regarded as part of the Jewish faith, a sect comparable to the Zealots who eventually gained political mastery in the Jewish polity. Shortly before the fall of Jerusalem came the persecution under Nero which began as a "cover-up" and which was fueled by Roman suspicions into a "police-action" against the Christians due to



the social and religious peculiarities of the new faith. Upon the destruction of Jerusalem, Rome finally recognized Christianity as a new religious and, therefore, illegal sect. It was a *religio illicita*: as Rome refused the existence of new independence and religions but permitted the existence of sects of the old established religions of the vast Empire. The coupling together of the political action of Nero with the religious implications of Jerusalem's fall brought the question of illegality before the eyes of the Flavians and their successors. Thus, Nero's persecution contributed to the realm of causation and not effect in Roman imperial policy.<sup>19</sup>

Nor was the purpose of this persecution to force the worship of the Emperor Nero as presupposed by those who advocate a Neronian application of the Apocalypse. As late as the year 67 A.D. Nero refused even to be defiled by public decree. Tacitus records this when he writes:

"I find in the senate's minutes that the consul-designate Gaius Anicius Cerealis proposed that a temple should be erected, as a matter of urgency, to the Divine Nero. The proposer meant to indicate that the emperor had transcended humanity and earned its worship. But Nero himself vetoed this in case the malevolent twisted it into an omen of his death. For divine honours are paid to emperors only when they are no longer among men."<sup>20</sup>

This act of vetoing his own deification was made by Nero following the failure of the conspiracy of Piso in 66 A.D. to murder the emperor. H. G. Wells sets forth that the very name "Caesar" became a title ("Divine Caesar") only after the death of Nero.<sup>21</sup> Until the ascendancy of Vespasian, the name "Caesar" referred to those born or adopted into the Julio-Claudian house.

Second, the persecution of Nero did not extend beyond the city of Rome itself. It was not universal but local.<sup>22</sup> Edward Gibbon states: "It is evident that the effect as well as the cause of Nero's persecution were confined to the walls of Rome."<sup>23</sup>

In fact the two earliest writers to even suggest that this persecution extended beyond Rome are from about A.D. 400, being from Sulpicious Severus and Orosius.<sup>24</sup> This is late secondary evidence and must therefore be rejected on that basis as woefully weak.

This fact demands the conclusion that Nero's persecution could not have even occasioned the penning of the Revelation (not to mention provide an adequate application for its prophetic portion).

As a result of our inquiry, we conclude that Nero's persecution will not harmonize with the facts of the occasion and application of Revelation. Nero's persecution was social and political, not religious. It was not for the purpose of forcing emperor worship. Nor was it universal but local, and thus would

not have affected the churches of Asia to whom the volume is addressed. (1:4,11). History therefore does not endorse nor permits a Neronian occasion nor a Neronian application of the visionary prophetic portion of the Book of Revelation.

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# *The Holy Spirit In Acts 5:32 (No. 4)*

TOM L. BRIGHT

In previous articles, the proposition has been set forth that Peter's reference to the Holy Spirit in Acts 5:32 alludes to the miraculous manifestations of the Holy Spirit in confirmation of the gospel of Christ.

In this day of rank liberalism within the Lord's church (a liberalism that sometimes borders on agnosticism), there is an important principle presented in this context that must be considered, and that is the principle of AUTHORITY. Divine authority vs. man's authority.

The high priest had just stated, "Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine and intend to bring this man's blood upon us" (Acts 5:29). Peter's answer was such that even the most critical of his auditors would be forced to assent: "We ought to obey God rather than men" (Acts 5:29). Man's authority said, "Do not preach and teach in His name again." Divine authority said, "We can only do what God has told us to do and that is to preach and teach in His name."

In Acts 5:30-31 Peter affirms the death, burial, resurrection of Christ and His exaltation as a "Prince and a Saviour, for to give repentance to Israel and forgiveness of sins." He then declared the apostles as His witnesses of those things; and the Holy Spirit also as a witness.

Now, it is the Holy Spirit whom Peter affirms "God hath given to them that obey him." It is interesting to note that "hath given" is in the aorist tense in the original language and this simply means finished action in time past. God "gave" (aorist tense), not "is giving" the Holy Spirit. The giving of the Holy Spirit was a single act in time past and it is my conviction that it refers to the baptism of the Spirit in Acts 2.

But notice further: God gave (aor. tense), the Holy Spirit to them "that obey him." The word "obey" is translated from a participle (dative plural, masculine participle, present tense, active voice of the verb ΠΕΙΘΑΡΧΕΩ). A literal translation of which is, "the obey-

ing ones." Concerning this participle, the concept of the present tense denotes continuous action. Thus, the Holy Spirit was given (aor. tense, single act in time past) to "the obeying ones," (continuous action in present time), that is, to the ones who were, at the time Peter spoke, the ones who were truly obeying God. This refers to the apostles in contradistinction to the council.

The council had commanded the apostles. Peter affirmed that "we must obey God rather than man," and that in continuing to preach the gospel of Christ, though disobeying the council, they were obeying God. And in proof of this statement, Peter appeals to the Holy Spirit (miraculous) whom God gave to the obedient (the apostles). How perfectly this agrees with Mark's account of the spread of the gospel in Mark 16:20, "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." And with Paul's statement in Heb. 2:4, "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." And it is this very thing to which Peter appeals as proof that the apostles were obeying God in their preaching of Jesus Christ.

Thus, it is evident that Peter's mention of the Holy Spirit in Acts 5:32 had reference to the miraculous manifestations of the Holy Spirit in confirmation of the preaching of the gospel of Christ. Man's authority stood at odds with God's authority. Peter argues that God was with the apostles in their preaching, even though these same apostles were disobeying the commands of the council. In proof of this, he uses the miraculous.

In this passage, the question is not relative to the indwelling of the Holy Spirit for the Christian today, but who was performing the Lord's bidding. Peter affirmed that it was the apostles, as they preached and taught the gospel of Christ, with the Holy Spirit as proof of such.

Box 690  
Sapulpa, OK 74066



# DEFENDER

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

VOLUME X, NUMBER 6

JUNE, 1981

## Why Bellview DOES NOT Support The Southeastern SoulSaving Workshop

John G. Priola

The Southeastern SoulSaving Workshop is scheduled to be held here in Pensacola, June 14-17. This is the third annual workshop. Each year the workshop has been overseen by the elders of a different congregation. The first year it was under the direction of the elders of Gateway church of Christ; the second year, the elders of Pine Lake church of Christ, Niceville, Florida; and this year it is under the oversight of the elders of Warrington church of Christ, located here in Pensacola. Each year the workshop has been held on the campus of the University of West Florida, also located in Pensacola.

Inasmuch as the Bellview congregation is not in support of this workshop, and inasmuch as a number of inquiries have come to us wanting to know why, I wish to make it known why such is the case. Brethren, we all need to be honest with ourselves. Either our lack of support is right or it is not. Either our reasons for refusing to support the workshop are scriptural or they are not. If they are not, then we are wrong and are guilty of opposing that which God supports. If they are, then not only Bellview, but also all other faithful congregations and members should refuse to support such. What I am saying, and what we all need to see, is that there is no middle ground. Our reasons are either scriptural or they are not. It is a serious matter: these reasons need to be examined by all, and if the evidence justifies our refusal to support it, then all others should not

support it. If the evidence doesn't support such, then others should oppose us for unjustly opposing them.

Before discussing why we are not in support of the workshop, I would like to say that I have discussed these reasons with the workshop director, Ronnie Missildine. He serves as the minister of the Warrington congregation. Brother Missildine and I have discussed the workshop and he knows the reason why Bellview is not in support of it. It is not something of a personal nature and he realizes such.

Our refusal to support the workshop is not because we are against such works, per se. We believe that there is nothing inherently unscriptural concerning workshops and lectureships. We believe that workshops and lectureships are authorized by God's Word. We believe that there is value in such endeavors when planned and conducted in accordance with God's Word. In fact, Bellview conducts an annual lectureship the second full week of May. We would not oppose that which we practice ourselves. To do so would be guilty of blaspheming the name of God (Rom. 2:21-24). Thus, our lack of support is not because we believe such works, per se, are not authorized by Scripture.

Neither is our lack of support because we are jealous and "opposed to any work some other congregation oversees." The Bellview congregation is not opposed to any endeavor (Continued on next page)

(USPS 335-520)

## DEFENDER

EDITOR

WILLIAM S. CLINE

ASSISTANT EDITOR

WINSTON C. TEMPLE

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1980-1981

BELLVIEW CHURCH OF CHRIST

1000 S. 1st St.

Portland, Maine 04101

Second Class Postage

PAID

Permit No. 1000

SUBSCRIPTIONS

All contributions paid in  
operational expenses

### WHY BELLVIEW CANNOT SUPPORT . . . .

that has God's Authority from beginning to end. We extend the right hand of fellowship to any and all efforts that have God's approval. Our support, or lack of support, is not determined by jealousy but by God's Word. We uphold any work that God upholds whether it is overseen by the elders of Bellview or not. We, nor anyone else, should never be found guilty of opposing that which God approves.

One reason that Bellview does not support the workshop is because Bellview has withdrawn fellowship from one of the congregations involved. The congregation that we have withdrawn from is Gateway, formerly West Hill. They had the oversight of the first workshop and have been heavily involved in the other two. The withdrawal formerly took place July 10, 1977. On that day, the elders here at Bellview announced to the Bellview congregation that until such a time that both elderships sit down and discuss our differences and/or misunderstandings, with a tape recorder present and running, this eldership had no other course then to withdraw its fellowship from the Gateway church by refusing to attend or announce any of their programs or to have fellowship in any way with the Gateway elders, preachers, or programs. This announcement was not made in haste, but was made after months (at least eighteen) of trying to meet with the Gateway elders to resolve the differences. The differences that the elders wanted to discuss were/are five in number. Letters listing these differences had/have been sent to the Gateway elders at least four times. As of this date, May 25, 1981, the Gateway elders have refused to meet with the Bellview elders and discuss all of these points with a tape recorder in operation. The Bellview elders still stand prepared to meet with the Gateway elders at any place and discuss these differences. The only requirement they insist upon is that a tape recording be made of each session so that each eldership might have a record of the proceedings. Brethren, here we are at the crux of the matter once again. If this withdrawal is scriptural, then every other faithful child of God ought to honor it. Not only should they honor this withdrawal, but they too should withdraw themselves from those who are in error. To do anything less is to violate the teaching of Rom. 16:17,18; 2 John 9-11; Eph. 5:11, and other passages. Most people aren't aware of what the differences are. In order that you might know what the differences *really* are, I am going to list them. They are:

- (1) Their support of Campus Evangelism.
- (2) Their past acceptance of women leading prayers in the presence of men.
- (3) Their unqualified endorsement of Crossroads.
- (4) Their use of women teaching men in an assembly through the use of what is called the Puppet Ministry.
- (5) Their practice of Children's Church.

Now there they are brethren. That is why we have withdrawn fellowship from them. They refuse to meet and discuss these differences. That they have en-

gaged in, or endorsed the practices mentioned can be easily verified. (Consult the July, 1975, issue of the DEFENDER). Thus, one reason we do not support the workshop is because Bellview has withdrawn fellowship from one of the congregations involved.

Another reason we do not support the workshop is that it has been, and continues to be, a harbor for false teachers. In 1979, Bellview refused to support the first workshop because Gateway was overseeing it. When brethren asked what's wrong with Gateway we replied, "they are pro-Crossroads." Some accused us of misrepresenting them. I'll now give you the evidence that led us to make such a claim. First, they (elders and preacher) had already (in 1975) given their unqualified endorsement to Crossroads. The preacher (Bill Goree, who has recently been added to the faculty at David Lipscomb College) stated it like this:

*"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!"*

You figure out whether that is an endorsement or not. To our knowledge this endorsement has never been rescinded. Furthermore, when the workshop's list of speakers appeared, it had individuals from Crossroads listed to speak. Who were they? Richard Whitehead, one of the elders at Crossroads, Sammy Laing, youth minister at Crossroads; and Ann Lucas, wife of the minister at Crossroads. Brethren, you figure out whether we misrepresented them or not. If one can have an elder, youth minister, and preacher's wife from Crossroads come and speak and not be pro-Crossroads, I ask what would it take to be such? Brother Missildine did tell me that Warrington objected to the workshop having them because they were afraid it would hurt the workshop's attendance and influence. After being assured that these people's classes were being monitored and that they would not say anything about Crossroads, Warrington, according to

brother Missildine, withdrew its objection. I believe that they should have objected to these individuals coming on the basis that these individuals were/are guilty of "causing division contrary to the doctrine which ye have learned" and thus should be *marked and avoided instead of endorsed and used*. Evidence to justify that the Crossroads Movement is dividing the church is too abundant to be denied. *The Word of Life* with brother Franklin Camp as editor, has recently devoted extensive space to exposing the error of Crossroads. The February 1981, issue is titled "They Ought To Be Marked For Dividing The Lord's Church" and the March issue is titled "They Ought To Be Marked For Endorsing, Aiding and Encouraging Religious Error." Both articles were written by brother Jackie M. Stearman; however, I am sure that brother Camp agrees totally with them seeing he published them without any words to the contrary. Now brethren if Crossroads should be marked and avoided for (1) dividing the Lord's church, (2) endorsing, (3) aiding and (4) encouraging religious error, then why should we not likewise mark and avoid those who endorse, aid, and encourage Crossroads? In fact, how can we refuse to do so and still retain God's favor? I want all to realize that these words are not written to be harsh, but brethren we must be factual. Gateway might say they don't endorse Crossroads but, once again, I ask what more would it take to endorse them? If Gateway wants to publish a statement renouncing their endorsement of Crossroads, and stating that they believe Crossroads should be marked and avoided, I will gladly publish it. Saying and doing are entirely different. Although one might say "I don't" his actions could show that "he does". A casual reading of 1 Samuel 15 would justify this point.

This year, Warrington oversees the workshop. What are their thoughts in regard to Gateway and the Crossroads people who appeared? In the October, 1980, issue of 1981 Workshop News, published by Warrington, the following statement appeared: "Thank you to the Pine Lake (Niceville) and the Gateway (Pensacola) congregations for the tremendous jobs well done on the two preceding workshops. Gateway got the first workshop 'off the ground' with tremendous success. Niceville followed with another enriching program. We are grateful to both these congregations for their hard work." Does that sound like Warrington is opposed to Crossroads? Does that sound as if they believe Crossroads should be marked and avoided? You answer. Once again, if the Warrington elders feel they are being misrepresented, I will gladly publish any statement from them which renounces the Crossroads Movement and those who are associated with it, whether at Gainesville or other places.

There are many brethren who have been led to believe that this year's workshop is not endorsing, or being influenced by Crossroads. In fact, it has been said by some, that they have been assured that the workshop has broken ties with the Movement. If by breaking ties, they mean that no one from Crossroads, Gainesville, will appear on the workshop, then yes they have broken ties with the Movement. But it takes more than that to break ties. Brother Missildine would not state to me that he had broken ties, he would only say he opposed the abuses of the Movement. What about those selected to speak on the workshop this year? Have they broken ties with the Crossroads Movement? Brother Missildine had this to say concerning the selection of speakers: *"Based on what God's Word says our needs are we then begin to look around our brotherhood for those men and women who are good communicators of 'how to' and 'to' do the Lord's will. And, we pray. In this there are some great thrills and joys. Most brethren are ready and willing to use their God-given abilities to help us do a better service in the Kingdom. We contact those who are faithful and true to the Word. We insist on getting those who are sound and healthy in the faith; not true to the opinions of certain factions, but true to the Word of God. And, we pray."*

*"It is sad that there are some brethren that we can't use. Either because they are unhealthy in their teachings or because others have unjustly tarnished their reputations. The latter is the saddest. But for the sake of the workshop even that must be a strong consideration in the selection. Again, we pray; even more earnestly."* Who did they select? Are they men who do not hold to the Crossroads Movement? Their evening speakers are: Richard Rogers, Humphrey Foutz, Boyd Williams, and Neale Pryor. Have these men "broken ties" with the Crossroads Movement? What about Richard Rogers? He has stated: *"Praise God for those who stand at the Crossroads."* This past March 12-14, he appeared on the 1981 Midwest Evangelism Seminar. Others who appeared were Chuck Lucas, Kip McKean, Jerry Jones, and Marvin Phillips. This Seminar was sponsored by the elders of the Heritage Chapel church of Christ and directed by Roger Lamb and Andy Van Bueren. Heritage Chapel, Roger Lamb, and Andy Van Bueren are Crossroads through and through. For those who question their pro-Crossroads stand, write the Memorial church of Christ in Houston, Texas, for information. Brethren, I may be missing something but I don't see that Richard Rogers has "broken ties" with the Crossroads Movement.

What about Humphrey Foutz? He, likewise, appeared on the Midwest Evangelism Seminar. I don't see that he has "broken ties" with Crossroads and their Movement.

Neale Pryor spoke on the Hot Springs Soul Winning Workshop conducted October 2-4, 1980. Other speakers were: Chuck Lucas, Ann Lucas, and Richard Whitehead, all members of Crossroads in Gainesville; Jerry Jones, Cline Paden, Marvin Phillips and Reul Lemmons. It doesn't seem to me that brother Pryor has "broken ties" and is willing to mark and avoid those who are in error to those who bid Godspeed to error.

Boyd Williams is not willing to mark and avoid those who are in error. He preaches for the Franklin church of Christ, located in Franklin, Indiana. His elders have the oversight of the Mid-American Evangelism Workshop-1981, to be held in Indianapolis, Indiana. Brother Williams is the director of the workshop. The workshop has invited Jerry Jones to be a Keynote speaker and Jimmy Allen to be the Crusade speaker. Both of these men teach damnable error concerning marriage, divorce, and re-marriage. Yet brother Williams has invited them to come and be a part of the workshop and has also praised them publicly. Paul said to mark and avoid, not to invite to participate and praise.

Other men are also to appear on the Southeastern SoulSaving Workshop who have Crossroad ties, but enough has been said. Some of the evidence has been given. These are reasons why we at Bellview will not support the workshop.

Some brethren, who are regarded as being sound in the faith, are also scheduled to appear on this workshop. For the life of me, I do not know why they would do such. Maybe they aren't aware of the problems. Maybe they are aware of the problems, but don't "have time to investigate them." I believe that if they have time to come and speak, then they have time to investigate. Maybe it is some other reason. I don't speak for them, only myself.

I do know that the Bible teaches that we are to mark and avoid those who are in error. And I do know that we are not to bid Godspeed to those who are in error. And I do know that if we do, then we become partakers of their evil deeds. Thus, if this workshop has men scheduled to speak who are either (1) false teachers or (2) bidders of Godspeed to those who are false teachers, then to support it would make us partakers of their evil deeds. If not, why not?

**EDITOR'S NOTE:** The following article appeared in brother Winfred Clark's weekly bulletin. The article is worthy of reproduction. It expresses our sentiments 100 per cent. Notice the parallel that he draws between the Crossroads people and the Judaizers of the New Testament. There is a great deal being said regarding the fact that we should not oppose Crossroads. Paul, when he faced the Judaizers, described them as false brethren (Gal. 2:4); said they operated privately, (Gal. 2:4); and, said how he responded to them (Gal. 2:5). He said he wasn't going to give place by subjection, no not for an hour. And then he stated the reason why, "...that the truth of the gospel might continue with you." Furthermore, in Galatians 5, he said it was his wish that "...they were even cut off which trouble you." Brother Clark says, "The apostles opposed the 'ancient Crossroaders', and I am fully persuaded that is exactly what they would do now. In fact, the whole apostolic band went on record as being opposed to those under discussion in Acts 15. You reckon they would be any different today? Not on your life, they wouldn't." Somebody please tell us how we can be faithful to the Book and not oppose them in the manner and to the extent that Paul opposed the Judaizers?

# ANCIENT CROSSROADERS

**WINFRED CLARK**

When we speak of Crossroaders we mean people who have become infected with the diverse doctrines that have invaded many churches. This doctrine had come out of the old "campus evangelism" that shows itself now in what is called "campus advance". This is outlined in material that I have before me dated September 15, 1967. Its original intent was to penetrate the University of Florida with the gospel of Christ. In 1967, they were talking of "a daily quiet time, prayer groups, and developing a vanguard of Christian men and women who are completely committed to Jesus Christ, who are carefully and thoroughly trained in the spirit, philosophy, principles, methods, and technique of campus evangelism."

Sad to say that some 13 or 14 years later "campus advance" has become a menace to the harmony of the church. Even well-meaning brethren are being caught up in this movement. Some go to Gainesville and say that they see nothing wrong or they have some representative come from Crossroads and say they said nothing wrong. But brethren, how many people have made trips to places other than Crossroads where churches have been divided? Shouldn't that be looked into? If one wants to see "how to do it", why not go to one of these churches that has seen the fruits of such and "see how they do it there"?

These folks are somewhat like the Judaizers that troubled churches in New Testament times. They went out also and they carried with them their man-made laws. Read Acts 15 and see what sort of trouble they caused at Antioch. Imagine someone from Antioch going to Jerusalem, and talking to nobody but the Judaizers and then coming back and saying, "I don't see

anything wrong". Look at the division that these with their man-made laws could and did cause.

I really can't imagine some of the churches established by the apostles asking the Judaizers to come and show them "how to do it". They would know the dangers involved for they would have seen the harm caused by their false teaching.

You can be sure the Judaizers would not consider Gentiles very spiritual who would not be circumcised. They would be classed along with "non-growth churches." That will show you where they thought the lines were. Where they drew the circle you could tell by the language they used.

The modern Crossroader has his standard for spirituality but it is also man-made. It demands a prayer partner though at times this is denied. He measures one's spirituality by a quiet time set by his clock. He is spiritual who is always at the "soul talks", per the modern Crossroader. Really, how much does such a person differ in principle from the ancient Judaizer? They both were in the law-making business for God's people.

I am no more willing to allow the Crossroader to make a law for God than I am for those who were Judaizers to do so. The apostles opposed the "ancient Crossroader", and I am fully persuaded that is exactly what they would do now. In fact, the whole apostolic band went on record as being opposed to those under discussion in Acts 15. You reckon they would be any different today? Not on your life, they wouldn't.

EDITOR'S NOTE: Brother George Darling passed away March 27, 1980. Following is a reprint of an article he wrote for the DEFENDER which was published January 19, 1973.

# ARE YOU SURE?

GEORGE E. DARLING, Sr.

Recently we sang the song, "Where He Leads Me I Will Follow" just before the sermon and it really threw me for a loop. I went through the sermon that I had prepared, but throughout the entire time I was thinking: "DO WE REALLY MEAN IT?" I looked out into a sea of faces and could see many who would sing such a song or "Trying To Walk In The Steps Of My Saviour," etc. who, I am confident, (and may God forgive me if I misjudge) DO NOT mean it. Perhaps we have painted too rosy a picture of just what it means to be a Christian. Young man, before you make a decision to become a GOSPEL PREACHER you be sure that it is what you REALLY want to do.

Jesus said, "If any man would come after me, let him deny himself (AND THIS IS THE POINT WHERE SO MANY FALTER) and take up his cross and follow me" (Luke 9:23). If you are going to follow Jesus you will not be popular with the enemies of Christ. You will be called narrow! You will suffer. You will sweat as He sweat. You will cry and tears will flow even as He cried. You will be persecuted as your Lord was before you. You will have your heart broken and possibly your blood will be shed. Keep in mind that your Lord was treated shamefully. Why should you be treated better? You cannot be popular with the world and the worldly, and believe me, you are going to find many such people who claim to be "following Jesus". They will hate you. The denominations, Hell and the Devil will try to block every move that you make toward "Standing for the Right."

ALWAYS THERE IS THE ENEMY. Jesus didn't come into a world that loved Him. The Devil knew who He was and His purpose. When He was born, there was NO ROOM FOR HIM. That was not an accident. He was born an outcast, in a stable, typical of His whole life. Satan hated our High Priest and he hates every "Priest of God" (Christian) who tries to do God's will. If a few women had not cared for Jesus He would have gone hungry far more than He did. His only "estate" at the time of His death was a seamless garment that had been given to him by a friend. Jesus was poor, despised and rejected and was disowned by His own. So don't be surprised if some who 'stand by you' turn on you like ungrateful animals.

ARE YOU SURE YOU WANT TO PREACH THE GOSPEL? Then keep in mind that for every preacher that can "Set A Fire" that there are hundreds of "Volunteer Fire Fighters" who will try to

put it out! If you appeal to sinners both inside and outside the church to REPENT or be damned and disciplined, you will soon learn that the brethren have hired a lot of hirelings who will run to comfort these lost souls in their sinful condition and then turn on you for preaching repentance and obedience. They remind me of turkeys in a pen. If one turkey happens to get a spot of blood on his head the rest of them will pick him to death. God pity the preacher who will demand repentance and encourages the congregation to withdraw fellowship from the disorderly! When this gets around, (Don't worry, the Devil will advertise it well) these hireling cowards who call themselves preachers will jump right on him and peck until his voice and his influence is stilled, or he is KILLED!

We hear a lot about KING JESUS, but you remember that the Jesus you choose to follow was crowned with thorns, not a jeweled, golden crown. He was the recipient of human SPIT on His face, not the costly perfumed creams and ointments of kings. Our Saviour was robbed of His robe and hung naked. Pilate was richly robed in splendor. Jesus was scrubbed with vinegar and gall across His sacred lips in death, while even the poorest are treated with compassion as death approaches.

The world is not receptive to Christ nor His followers. Get your New Testament and read John 15:18ff. The unregenerated worldly person is just as mean today as he was when he crucified the Lord. The world hates PURE CHRISTIANITY, and GENUINE CHRISTIANS. This world will treat you, preachers and Christian brethren, just as they treated Christ and the early Christians if we follow His teaching. BE ASSURED OF THAT! GET READY FOR IT! YOU CANNOT AVOID IT and follow where He leads.

The line between the world and the church is growing dimmer as the days go by. DO YOU WANT TO DOUBLE THE MEMBERSHIP WHERE YOU PREACH WITHIN A YEAR? Put on every kind of a show and entertainment program you can think up. Let the bars down, let the services become "testimonial meetings". Play with the unconverted membership; emphasize BAPTISM.... but play down repentance. Be a popular civic club and lodge member. Never speak out against those "little sins" such as social drinking, lying, nudity, flirting elders and deacons, dancing, gambling, mixed bathing, adultery, unscriptural marriages, etc. etc.



etc. *This will get the job done.* Then you can write your report to the "papers" and BRAGG about the G R E A T job you have done.

BUT.....if you dare to emphasize Christian living, holiness of flesh and spirit, church discipline, elders that REALLY oversee and watch for wolves; demand a "Thus Saith The Lord" and actually TAKE A STAND FOR THE TRUTH, without any compromise....your name will be M U D. You will run off a lot of those hypocrites who sing, "Where He Leads Me I Will Follow" but do not mean it...(not all of them, some you CAN'T RUN OFF, regardless of how hard you try) and they will run off to one of the "sister congregations" who are so anxious to build the attendance and contribution that

they are accepted with open arms, no questions asked. AND IT WILL ALL BE YOUR FAULT...all you did was preach the truth. Of course, these sensitive runaways will tell everyone that it was "THE WAY YOU PREACHED IT!" What a lie!

So you can see why I was "disturbed" over the song, "Where He Leads Me I Will Follow." I guess I would really be disturbed if we were to sing, "All To Jesus I Surrender, All To Him I Freely Give" just before taking up the collection. I have some more thoughts I want to share with you in a future issue, along these same lines. THE DEVIL WILL NOT GIVE UP WITHOUT A FIGHT . . . .

## *Challenging Dangers Of Modern Versions (No. 29)*

### **Studies In Isaiah 7:14 (NO. 3)**

**ROBERT R. TAYLOR, Jr.**

Isaiah 7:14 is one of the most controversial passages in all the Bible. We are quick to observe that Jehovah God is not the one who made it controversial. The virgin-born Son who is the object of this predictive prophecy is not responsible for its being considered so controversial. The Spirit of truth who prompted its inspired production within the Volume of Life is not responsible for its controversial nature in our era. Isaiah, its prophetic penman, is not responsible for the controversial contentions that rage about it. What is the source of the controversial problem with which this passage has long been surrounded? Here it is in a nutshell. Men who do not believe what the God of heaven said about his virgin-born Son through the inspired agency of the Spirit of truth are the real culprits of the controversy; they are the chief instigators of the controversy. The oft debated passage says, "Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7:14).

Thus far in our investigation we have taken note of the background of the text, looked at the significance of the text and presented various opinions that have been given toward its real meaning.

#### **THE CONTROVERSY BASICALLY REDUCED**

Basically, the controversy among those who have accepted the Christian view of the momentous matter has been over whether the prophecy is one with a double fulfillment in mind or one that refers exclusively to the

Messianic birth. Between the so-called Christian world and those who disbelieve in Jesus Christ the controversy has centered upon the contention of whether the prophecy has any Messianic connections with it at all. Among those who hold radically opposed views to the basic nature of predictive prophecy the controversy centers over whether there is such a thing in the Bible as prophecy that predicts the future. This is a most critical part of our study and we devote this and a subsequent article to a discussion of its various and fundamental facets. If there is no such thing as predictive prophecy in the Old Testament, as per the modernistic or liberalistic claim and contention, then we must close the door forever on whether Isaiah 7:14 is Messianic in its nature. In the nature of the case such would be impossible since there are some seven centuries or more that separate Isaiah 7:14 from the birth of the Babe of Bethlehem in Matthew 2 and Luke 2. Truly, this is one of the crucial and critical facets of our overall study.

#### **IS THERE SUCH A THING AS PREDICTIVE PROPHECY IN THE OLD TESTAMENT?**

An exceedingly crucial matter in this controversy centers in the very nature of the Bible. Is the Bible a God-breathed Book or is it a humanly derived volume? Does it tell the story of God's seeking the salvation of men or of man's vain and ever visionary seeking for someone he calls God? If there is an infinite God in heaven, and there most assuredly is, then he possesses the power to know the past with perfection, to know the present with perfection and to be in position



to predict the future in flawless fashion and with amazing accuracy. If the Bible is his Book, and it most assuredly is, then it speaks with infallible accuracy touching the past, the present and the future. All prophecy is not predictive in its nature. Prophecy has reference to setting forth God's will whether that will touches the past, the present or the future. But predictive prophecy does touch the future. And much of the Old Testament is predictive in its prophetic nature. Some well known examples will be given in the remainder of this article and the subsequent one.

#### PREDICTIVE PROPHECY IN THE PENTATEUCH

Genesis 3:15 is a predictive prophecy that first sets forth God's plan for redeeming humanity from the folly of sin into which they had just fallen. Before the sinning couple left Eden's excellencies God said in Genesis 3:15, "...and I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." This is the first promise in the Bible of the coming Messiah, the seed of the woman. It was truly a predictive prophecy, regardless of what malicious modernism and theological liberalism have to say relative to the matter. It is fulfilled in the birth of the Babe of Bethlehem in Matthew 2 and Luke 2. Paul declared a vital truth in Galatians 4:4, "...but when the fulness of the time came, God sent forth his Son, BORN OF A WOMAN, born under the law,..."

Genesis 12:3 is a predictive prophecy of the Old Testament. Moses recorded, "...and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed." This was not speaking of Abraham's past; it was not speaking of his present; it was speaking by way of the future and the distant future at that. Seemingly Paul has his eye upon this very passage when he told the Galatians in Galatians 3:8, "And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed." The nations of the earth would be blessed by the seed of Abraham, namely the Christ. Paul again says,

"Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds as of many; but as of one, and to thy seed, which is Christ." (Gal. 3:16.) Some nineteen centuries separate this predictive prophecy vouchsafed to Abraham and its minute fulfillment in the time of the virgin-born child who became the Man with a Mission to save the world. There is prophecy here and it IS PREDICTIVE in its basic nature. Surely none but an infidel would deny such.

Moses presents another predictive prophecy in Deuteronomy 18:15 by writing, "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren like unto me; unto him ye shall hearken." This was spoken some fifteen centuries before its fundamental fulfillment in the coming of Christ as Jehovah's great prophet and law-giver for the Christian Dispensation. Peter has his eye upon this very passage of Sacred Scripture when he observes on Solomon's porch in Acts 3:22-23, "Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me: to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be, that every soul that shall not hearken to that prophet shall be utterly destroyed from among the people." What Moses said was predictive in its nature; what Peter declared in Jerusalem just subsequent to the church's establishment is its minute fulfillment. Again only Biblical infidels would dare to deny such a crystal clear case of predictive prophecy and its amazing and accurate fulfillment.

#### CONCLUSION

A subsequent article will deal with predictive prophecy about the Messiah in Psalms, in the book of Isaiah from which our text of study is derived and in the book of Micah. Predictive prophecy touching other themes will also be presented. Then we will show the crucial and critical connection between the reality of predictive prophecy and a proper understanding of Isaiah 7:14. An abiding belief in and ardent acceptance of predictive prophecy constitute the very foundation of any realistic investigation of Isaiah 7:14. That is why two full articles are being devoted to predictive prophecy.



# DEFENDER

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

VOLUME X, NUMBER 7

JULY, 1981

**EDITOR'S NOTE:** One of the most challenging courses offered by the Bellview Preacher Training School is entitled "Systematic Theology" (B-5580). In this course each student is assigned a Biblical or Bible-related topic and is expected to hand in a thoroughly researched paper on the subject. One of our students, Roger D. Campbell, was assigned the topic of the Biblical doctrines of baptism, the Lord's Supper, the mechanical instrument of music, and fellowship. The paper which he presented (on these matters) in February of 1981 was extremely well written. In fact, the section which he included on the subject of fellowship was of such excellent quality that we decided to put it into print. We recognize that the problem of fellowship is one which is currently plaguing our brotherhood, and for this reason we urge you to carefully consider what brother Campbell has written.

## FELLOWSHIP

ROGER D. CAMPBELL

The great men of the Restoration Movement who planted thousands of congregations of God's people in this country are worthy of our honor, admiration, and thankfulness. If it were not for their efforts, the church of Christ in America would not be what it is today. However, the practices of the Restoration Movement were not without shortcomings. It is my opinion that the Christians of that time period did not properly teach and practice the Biblical doctrine of fellowship. We ought to learn from their mistakes and avoid the errors which were present in that time.

As you examine the situation in our brotherhood today, what matter is more pressing, misunderstood, and ignored than the matter of fellowship? Because God's will is revealed only through His written word, we must examine the Bible in order to find out His will in regard to fellowship. Our practice in this matter must be to avoid fellowship with those whom we should not have fellowship, and extend our fellowship to all who are worthy of it. To act differently is to be wrong: thus, this subject is of extreme importance. This section will give a general overview of the Bible's teaching on this crucial issue.

Unless otherwise indicated, all emphases are done by this writer, RDC.

### THE MEANING AND USAGE OF THE GREEK WORDS

In order to fully understand the Biblical meaning of fellowship, it is necessary to examine the Greek words from which the word "fellowship" is translated. There are five different Greek words relating to this study, and the meaning and usage of each is noted below. The occurrence and translation of each of these are listed simply to demonstrate the wide variety of settings in which "fellowship" is indicated. (The English word which comes from the Greek word for "fellowship" will be emphasized in each verse, and the emphasis is the author's, RDC.)

"Koinonia" is a noun form which is translated as "fellowship", and Thayer defines it as:

Fellowship, association, community, communion, joint participation, intercourse; in the N.T. as in class Grk. 1. the share which one has in anything, participation...2. intercourse, fellowship, intimacy:...3. a benefaction jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship.<sup>1</sup>

Arndt and Gingrich define the same word as:

1. association, communion, fellowship, close relationship. . .2. generosity,

(Continued on next page)

(USPS 935-520)

## DEFENDER

EDITOR

WILLIAM S. CLINE

ASSISTANT EDITOR

WINSTON C. TEMPLE

ASSOCIATES

ERNEST S. UNDERWOOD

JOHN G. PROLL

Published Monthly

(except December)

\$5.00

DELIVERY CHURCH OF CHRIST

4000 Sander Road

Pensacola, Florida 32506

Second Class Postage

P.A.I.D. at

Pensacola, Florida 32506

SUBSCRIPTIONS

All contributions used in  
operational expenses

### THE BIBLE DOCTRINE OF FELLOWSHIP

fellow-feeling, altruism. . .3. abstr. for  
concr. sign of fellowship, proof of brotherly  
unity, even gift, contribution. . .4. parti-  
cipation, sharing...<sup>2</sup>

The word "koinonia" or its equivalent occurs  
twenty times in the Greek New Testament. In the  
King James Version it is translated as "fellowship"  
in the following eleven verses:<sup>3</sup>

1) Acts 2:42—"And they continued steadfastly in  
the apostles' doctrine and fellowship, and in break-  
ing of bread and in prayers."

2) 1 Cor. 1:9—"God is faithful, by whom ye were  
called into the fellowship of his Son Jesus Christ  
our Lord."

3) 11 Cor. 8:4—"Praying us with much intreaty  
that we would receive the gift, and take upon us the  
fellowship of the ministering to the saints."

4) Gal. 2:9—"And when James, Cephas, and John...  
they gave to me and Barnabas the right hands of fel-  
lowship; that we should go unto the heathen, and they  
unto the circumcision."

5) Eph. 3:9—"And to make all men see what is the  
fellowship of the mystery, which from the beginning  
of the world hath been hid in God, who created all  
things by Jesus Christ."

6) Phil. 1:5—"For your fellowship in the gospel  
from the first day until now."

7) Phil. 2:1—"If there be therefore any conso-  
lation in Christ, if any comfort of love, if any  
fellowship of the Spirit, if any bowels and mercies."

8) 1 John 1:3—"That which we have seen and heard  
declare we unto you, that ye also may have fellowship  
with us: and truly our fellowship is with the Father,  
and with his Son Jesus Christ."

9) 1 John 1:6—"If we say that we have fellowship  
with him, and walk in darkness, we lie, and do not  
the truth."

10) 1 John 1:7—"But if we walk in the light, as he  
is in the light, we have fellowship one with another,  
and the blood of Jesus Christ his Son cleanseth us  
from all sin."

11) Phil. 3:10—"That I may know him, and the power  
of his resurrection, and the fellowship of his suf-  
fering, being made conformable unto his death."

In four cases the word "koinonia" is translated  
as "communion," and these passages are listed below:

1) 1 Cor. 10:16—"The cup of blessing which we  
bless, is it not the communion of the blood of  
Christ? The bread which we break, is it not the  
communion of the body of Christ?"

2) 11 Cor. 6:14—"Be ye not unequally yoked  
together with unbelievers: for what fellowship hath  
righteousness with unrighteousness? and what com-  
munion hath light with darkness?"

3) 11 Cor. 13:14—"The grace of the Lord Jesus  
Christ, and the love of God, and the communion of  
the Holy Ghost, be with you all. Amen."

In the remaining instances of its usage, "koinonia"  
is translated as follows:

1) Rom. 15:26—"For it hath pleased them of  
Macedonia and Achaia to make a certain contribution  
for the poor saints which are at Jerusalem."

2) 11 Cor. 9:13—"Whiles by the experiment of  
this ministration they glorify God for your professed  
subjection unto the gospel of Christ, and for your

liberal *distribution* unto them, and unto all men."

3) Philemon 1:6—"That the *communication* of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."

4) Heb. 13:16—"But to do good and to *communicate* forget not: for with such sacrifices God is well pleased."

A closely related noun form translated as "fellowship" is "koinonos," which Thayer defines as: "a partner, associate, comrade, companion...to be the partner of one doing something...a partaker, sharer, in any thing..."<sup>4</sup> The meaning given to this word by Arndt and Gingrich is: "Companion, partner, sharer. 1. One who takes part in someth. with someone...2. One who permits someone else to share in someth."<sup>5</sup>

Smith's *Greek-English Concordance to the New Testament* shows that "koinonos" is found ten times in the New Testament, but only once is it translated as "fellowship."<sup>6</sup> In 1 Corinthians 10:20 Paul said, "...the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have *fellowship* with devils." "Koinonos" is most often translated as "partaker":

1) Matt. 23:30—"And say, if we had been in the days of our fathers, we would not have been *partakers* with them in the blood of the prophets."

2) 1 Cor. 10:18—"Behold Israel after the flesh: are not they which eat of the sacrifices *partakers* of the altar?"

3) 11 Cor. 1:7—"And our hope of you is steadfast, knowing, that as ye are *partakers* of the sufferings, so shall ye be also of the consolation."

4) 1 Pet. 5:1—"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a *partaker* of the glory that shall be revealed."

5) 11 Pet. 1:4—"Whereby are given unto us exceeding great and precious promises: that by these ye might be *partakers* of the divine nature, having escaped the corruption that is in the world through lust."

On three other occasions "koinonos" is translated as "partner":

1) Luke 5:10—"And so was also James, and John, the sons of Zebedee, which were *partners* with Simon..."

2) 11 Cor. 8:23—"Whether any do inquire of Titus, he is my *partner* and fellowhelper concerning you..."

3) Philemon 1:17—"If thou count me therefore a *partner*, receive him as myself." Hebrews 10:33 is the other passage in which "koinonos" is used, and in that case it is translated as "companions."

"Metoche" is another noun form which is translated as "fellowship," but its usage is limited to 11 Corinthians 6:14. The verse

states, "Be ye not unequally yoked together with unbelievers: for what *fellowship* hath righteousness with unrighteousness? and what communion hath light with darkness?" Thayer defines "metoche" as "a sharing, communion, fellowship,"<sup>7</sup> and Arndt and Gingrich similarly give its meaning as "sharing, participation."<sup>8</sup>

Two closely related Greek verbs, "koinoneo" and "sunkoinoneo," also have a meaning of fellowship. According to Thayer, "koinoneo" means "to come into communion or fellowship, to become a sharer, be made a partner...to enter into fellowship, join one's self as an associate, make one's self a sharer or partner."<sup>9</sup> Arndt and Gingrich define it as:

share, have a share...To share, participate in the deeds of others means to be equally responsible for them... Participation in someth. can reach such a degree that one claims a part in it for oneself; take an interest in, share...Give or contribute a share...<sup>10</sup> (Emphasis is the writer's, RDC).

Some form of "koinoneo" is found in ten different New Testament passages, and on five occasions it is translated as "be partaker":<sup>11</sup>

1) Rom. 15:27—"It hath pleased them verily, and their debtors they are. For if the Gentiles have been made *partakers* of their spiritual things, their duty is also to minister unto them in carnal things."

2) 1 Tim. 5:22—"Lay hands suddenly on no man, neither be *partaker* of other men's sins: keep thyself pure."

3) Heb. 2:14—"Forasmuch then as the children are *partakers* of flesh and blood, he also himself likewise took part of the same..."

4) 1 Pet. 4:13—"But rejoice, inasmuch as ye are *partakers* of Christ's sufferings..."

5) 11 Jn. 11—"For he that biddeth him God-speed is *partaker* of his evil deeds."

Twice it is translated as "communicate":

1) Gal. 6:6—"Let him that is taught in the word *communicate* unto him that teacheth in all good things."

2) Phil. 4:15—"Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church *communicated* with me as concerning giving and receiving, but ye only."

The last passage in which it is used is Romans 12:13: "*Distributing* to the necessity of saints; given to hospitality."

The other verb form, "sunkoinoneo," carries with it a meaning very similar to that of "koinoneo." According to Arndt and Gingrich, it means to "participate in with someone,"<sup>12</sup> and Thayer says that it means "to become a partaker together with others, or to have fellowship with a thing."<sup>13</sup> It occurs but three times in the entire New Testament, and it is translated differently in each case:

1) Eph. 5:11—"And have no *fellowship* with the unfruitful works of darkness, but rather

reprove them."

2) Phil. 4:14—"Notwithstanding ye have well done, that ye did *communicate* with my affliction."

3) Rev. 18:4—"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not *partakers* of her sins, and that ye receive not of her plagues."<sup>14</sup>

The above information includes certain facts which cannot be overlooked. First, the words which are translated as "fellowship" take on different meanings, depending on the context. Secondly, in the overall meaning of the words translated as "fellowship," there is definitely the idea of *participation, sharing, and being partners or partakers*. To lose sight of these four words in regard to fellowship is to miss the true meaning of the word. In regard to the relationship or action of fellowship, Pledge says, "...those (all) in fellowship must do something to maintain that relationship once in it. There must be a partaking AND a sharing; a receiving AND a giving on the part of all involved in fellowship."<sup>15</sup> These passages listed also show that fellowship can be described as a state, relationship, or condition. For instance, this activity or experience is denoted in the Scriptures as:

1) Fellowship or communion with the Father and with His Son Jesus Christ (1 Jn. 1:3).

2) Communion or fellowship with the Holy Spirit (Phil. 2:1; 11 Cor. 13:14).

3) Fellowship one with another, i.e., among brethren (1 John 1:7).

4) Communion between the Son of God and His Heavenly Father (Matt. 11:25-27).<sup>16</sup>

However, the passages and Greek words quoted above show that fellowship is much more than a condition. It is also an *activity*, that is, action is involved or it is something that *can be done*. The Lord's Supper is described as an act of fellowship, for Paul described it as a "communion" and spoke of those who eat it as "partakers" (1 Cor. 10:16-17). In this feast, brethren participate one with another, and at the same time there is a spiritual unity or sharing with Christ. In Galatians 2:9 it is stated that Paul and Barnabas received "the right hands of fellowship" from Peter, James and John. This obviously meant that the latter group was not only endorsing the work of Paul and Barnabas, but they were counting themselves to be their associates in it. Also, the contribution which went from the Gentiles in Macedonia and Asia Minor to the poor among the saints at Jerusalem was a definite *act* of fellowship (Rom. 15:26; 11 Cor. 8:4; 9:13), and for those who contributed were partners or shared in the great work. By sending this money, they evidenced their unity in Christ. Furthermore, the Scriptures teach that church cooperation in evangelism is also an act of fellowship. When Philippi and other churches sent money to Paul while he laboured at Corinth, they

aided his work and became partakers of his preaching (Phil. 1:5; 4:15; 11 Cor. 11:8).<sup>17</sup>

Having examined the meaning of the Greek words from which the word "fellowship" was translated, and some of the necessary conclusions from the use of these words, it is now necessary to examine further aspects of fellowship.

#### FELLOWSHIP'S BASIS AND ITS RELATIONSHIP TO UNITY

Directly related to the question of fellowship is the matter of unity. While in prayer to His heavenly Father, Jesus said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, are in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (Jn. 17:20-21). This prayer clearly shows that Jesus desired that His followers would be one, and thus *united*. Such unity existed in the early days of the church at Jerusalem, as seen by the fact that "the multitude of them that believed were of one heart and of one soul" (Acts 4:32). Prior to that time, their unity was shown by their being together "with one accord" (Acts 2:46). But when they were united, they were *in fellowship*, for the two concepts (unity and fellowship) go hand in hand. Brother N. B. Hardeman said, "If men are united and have fellowship in the church of the Lord, they must be converted precisely as the Bible directs, and they must be of the 'same mind and the same judgment.'"<sup>18</sup>

Where there is fellowship, there must first be unity. Unity, in other words, involves the fellowship described in 1 John 1:3: "...that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ." The unity for which Jesus prayed was to be based upon the word of God: "Unity is based on the teachings of the apostles. Our fellowship with God comes through fellowship with the apostles and this establishes fellowship with each other. When unity is destroyed fellowship is broken."<sup>19</sup> Because unity is based upon God's word, fellowship, in turn, *must* be determined by the divine standard. There is no room for human opinion to dictate, but instead the lines of fellowship are drawn by the New Testament and we must conform to them. The very thought of unity or fellowship necessitates the existence of *agreement*:

One principle we must ever keep before us is the fact that preceeding all fellowship there must be agreement (Acts 9:26-28; Gal. 2:1-10; Amos 3:3). Without agreement THERE CAN BE NO FELLOWSHIP in the New Testament sense of the word. God settled this long ago and we, to be in agreement with God, must practice it.<sup>20</sup>

1 John 1:3ff makes it clear that Christians have fellowship with one another because they have a mutual fellowship with God the Father and His Son. Thus, when one is not in fellowship with the Father and the Son, he cannot be in fellowship with his brethren. Fellowship may be viewed as being both vertical and horizontal in nature. Our fellowship in a vertical line refers to our fellowship with the Godhead, while the horizontal line refers to our fellowship one with another. The fellowship which we enjoy in a vertical line is the cause of the horizontal, and the horizontal is evidence of the vertical: one cannot exist without the other. In other words, unless we have fellowship with God, we have no fellowship with man, and vice versa.<sup>21</sup>

Man was created in God's image to be in fellowship with God. Man was created for the pleasure of Jehovah (Rev. 4:11), and man's failure to be in fellowship with God is rebellion against God's purpose for him. The fellowship which man has with God is based upon the condition that man walks *with* God, or as John describes it, "if we walk in the light" (1 Jn. 1:7), meaning that we must walk in harmony with that which God has allowed us to see through His inspired word. Thus, this fellowship with God is based upon man's *obedience* to God's law and his expression of love toward God (1 Jn. 2:3-6).<sup>22</sup>

Some have erroneously concluded that union should be sought, in order that fellowship might exist. Such is based on the assumption that union is equal to unity, but this is false. It is possible to tie the tails of two foxes together and thus have union, but not have unity. It is impossible to disregard doctrinal differences and truth and call a relationship unity or fellowship: "When truth is given up for so called fellowship, it is the surrender of real fellowship. All real fellowship is based on Christ and the gospel."<sup>23</sup> God will *not* accept every case of unity, because in some cases there must be a division to keep the church pure. This certainly was the case at Corinth when the church had to withdraw from the fornicator (1 Cor. 5) and lose a portion of their unity. This example, when coupled with Romans 16:16-17, shows that some division is necessary in order to stay in the favor of God.

These things being true, where does fellowship begin? The Scriptures teach that:

The beginning of fellowship is with Christ in obedience to the gospel. Fellowship with Christ brings fellowship among Christians. Just as certain things are essential for fellowship with Christ, obedience to the truth, continued obedience to the truth, is necessary for fellowship to be maintained by Christians.<sup>24</sup>

Fellowship with God is reached when an individual becomes one of His children, for at that time he is born into God's kingdom and out of

the kingdom of the devil (Jn. 3:5). A person becomes a child of God by being baptized into Christ, for only in Christ is salvation located (Gal. 3:27; 11 Tim. 2:10). At that point the person becomes a member of the Lord's church and enjoys the fellowship of God, and therefore he also enjoys the fellowship of God's faithful children. A person's fellowship with God and his brethren from that time forth is *dependent* upon his continuous obedience to God's word.<sup>25</sup>

### WITHDRAWAL OF FELLOWSHIP

Because a Christian's fellowship with God and his brethren is based upon that person's continued obedience to the word of God, many sin in such a fashion that the necessary action by the church is to withdraw fellowship from them. Withdrawal of fellowship is not only authorized, but in many cases it is demanded, as seen in the following passages:

1) Matthew 18:15-17—These verses teach that when a Christian sins against a brother in Christ and refuses to repent, the church is to let that person "be unto thee as an heathen man and a publican." If such a person is to be treated as this, then he is to be treated as one who is unworthy of the kingdom of God and an outsider. This necessitates their removal from the church's fellowship.<sup>26</sup>

2) 1 Cor. 5:2-13—The specific problem at hand in this chapter is the church's failure to respond properly to the fornication engaged in by one of its members. Paul said that such a sinful person as this was to be delivered "unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (5:4). In addition, Paul said that they were "not to company with fornicators" (5:9), i.e., they were *not* to extend to such persons the right hand of fellowship. This means that the church *had to* withdraw itself from this individual in order to remain a pure "lump" (5:6-7). To even stress the fact more, Paul instructed them to "put away from among yourselves that wicked person" (5:8). If he was to be "put away," then the church could no longer accept him as a faithful brother in Christ and the only way to do this was to withdraw from him.

3) 11 Thess. 3:6—If there were no other passages in the entire New Testament which stated the need to withdraw fellowship, this verse would show the necessity of doing it. Paul did not express his own opinion in any form, but he said, "Now we *command* you brethren, in the name of our Lord Jesus Christ, that ye *withdraw yourselves* from every brother that walketh disorderly, and not after the tradition which he received of us" (3:6). Thus, Paul *commanded* the church to *withdraw* its fellowship from any disorderly person or group of persons. He gave this command by the authority of Jesus Christ, so his statement was just as binding as it would have

been coming from the mouth of the Lord. All authority belongs to Christ, and when Paul spoke by Jesus' authority, his statement was heaven-sanctioned and bound (Matt. 28:18; 18:18).<sup>27</sup>

These three passages clearly set forth the fact that God's faithful children must withdraw their fellowship from certain persons. Despite this plain Biblical truth, some contend that to withdraw fellowship is unloving, and thus they do not practice discipline. The problem with this reasoning is that it is based upon man's wisdom, for God is the author of spiritual wisdom, and He said that fellowship is to be withdrawn in certain cases. The command to withdraw fellowship given by Paul in 11 Thessalonians 3:6 is just as binding on men living today as was Peter's command for Cornelius and his household to be baptized (Acts 10:48). Yet, in many cases brethren will instruct persons to be baptized in order to obey Christ's command, and turn right around and withdraw from no one. Such inconsistency will cost many elders, preachers, and other Christians their souls! Many refer to the command to withdraw fellowship as "the forgotten commandment," but if this is an appropriate title, it is only because men have *willfully* forgotten it. It could more appropriately be labeled as "another ignored and forsaken commandment" given by our Lord.

Having established the fact that the New Testament teaches that withdrawal of fellowship is necessary, it is now important to specifically point out certain persons or groups which cannot be in the fellowship of faithful brethren. Faithful brethren cannot fellowship unbelievers: God's children cannot extend their fellowship to just any and everybody, for to do so would be a sacrifice of truth. Paul said, "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (11 Cor. 6:14). The obvious point is that Christians can have no fellowship with unbelievers. Similarly, the church cannot fellowship persons who worship idolatrous gods: "And what agreement hath the temple of God with idols...Wherefore come out from among them and be ye separate, saith the Lord..." (11 Cor. 6:16-17). The question asked by Paul has the implied answer that Christians have no agreement with idol worshippers, so they must be separated from them.<sup>28</sup>

Thirdly, there can be no fellowship with Judaism, because Jesus prayed for unity among those who *believe* in him and who are willing to *accept* the apostles' doctrine (Jn. 17:20-23). Judaizers neither accept him as the Christ, nor do they accept and follow the apostles' teachings. Thus, there can be no unity among them and Christians, meaning that there can be no fellowship. In fact, Ephesians 5:11 teaches that Christians can have no fel-

lowship with *anyone* in darkness. Paul said, "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (5:11). Those in darkness indicates those who are in the world. When individuals obey the gospel, God delivers them from the power of darkness and translates them into the kingdom of His dear Son (Col. 1:13). Peter said that God called us "out of darkness into his marvelous light" (1 Pet. 2:9). One who is outside the body of Christ is in darkness because he is in service to Satan, not the Christ. Being in darkness, a person is *not* walking in the fellowship of the church (Eph. 5:11). This is the very reason why God's people cannot fellowship denominational groups. Those people have *not* been translated into the kingdom, so they are still in darkness. Fellowship is based upon unity which is based upon the word of God: denominational groups do *not* teach the word of God properly; so we have no basis of unity with them. Therefore, we can have no fellowship with them, for they pervert the gospel of Christ and stand accursed (Gal. 1:6-9).<sup>29</sup>

The Bible plainly teaches that congregations must withdraw fellowship from members who refuse to work. Paul had commanded the members at Thessalonica to work with their own hands (1 Thess. 4:11), yet some had refused to do so. Paul declares this in 11 Thessalonians 3:10-12:

For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

Notice that Paul described a person who would not work as "disorderly." But, he had just commanded them to withdraw from the "disorderly" (11 Thess. 3:6), so in verse eleven he was demanding that they withdraw fellowship from those who would not work. This must also be done today when men are physically able to work and refuse to do so.

Paul further taught that fellowship must be withdrawn from any brother that is a fornicator, covetous, a railer, a drunkard, or an extortioner (1 Cor. 5:11). He specifically said that with such persons the church is not to "keep company" (5:11). Paul indicated in 1 Timothy 1:20 that Christians must withdraw themselves from a blasphemer. He said that he had delivered Hymanaeus and Alexander "unto Satan" that they might learn not to blaspheme. What he had done with these two was exactly what he had taught the members at Corinth to do, for he told them "to deliver such an one unto Satan for the destruction of the flesh" (1 Cor. 5:5). But he explained in 1 Corinthians 5 that this meant for them to withdraw from that person. Thus, it must be concluded



that Paul withdrew himself from these two blasphemers (1 Tim. 1:20) and Christians must withdraw from all blasphemers today.<sup>30</sup>

Our fellowship must be in the truth because the "light" of 1 John 1:7 is God's word. David said, "Thy word is a lamp unto my feet and a light unto my path" (Psa. 119:105), and we must be guided by *that* light. Obviously then, when the teachings of men do not harmonize with *that* standard, they are engaged in false or sinful teaching. Very plainly Paul said,

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

These verses teach that any person who teaches a doctrine "contrary to the doctrine" of the apostles is to be *marked* and *avoided*. That means that a false teacher is to be labeled as such and disfellowshipped. God's faithful children *cannot* be united with false teaching without being guilty themselves.

A similar passage to Romans 16:17-18 is Titus 3:10-11. Paul said, "A man that is an heretick after the first and second admonition reject. Knowing that he that is such is subverted, and sinneth, being condemned of himself" (3:10-11). Paul describes a person who is to be rejected, but who is he, and in what sense is he to be rejected? The word "heretick" comes from "hairetikos," and Thayer says in this passage it means, "schismatic, factious, a follower of false doctrine."<sup>31</sup> Also, the word reject in this instance means "to shun, avoid."<sup>32</sup> Thus, Paul's meaning is that a false teacher is to be avoided: that was exactly what he said in Romans 16:17-18, and again the import is to withdraw fellowship from false teachers and teaching.

Another passage which must be considered in regard to fellowshiping false doctrine is 11 John 9-11. The ASV renders this passage, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works."

Verse nine clearly teaches that all who go forward and fail to abide in the doctrine of Christ have *not* God, neither do they have His approval. Such a person is not in a proper relationship with God, and thus *cannot* be in God's fellowship. But, when a person is not in fellowship with God, neither can faithful brethren fellowship him. Faithful brethren can no longer extend the right hand of fellowship to such a false teacher.

Verse ten points out that if anyone comes to us without *this* teaching, i.e., the teaching of Christ, he is not to be received nor given any type of greeting which would indicate an acceptance of his false teaching. This is the case because one who bids the false teacher Godspeed or who gives him greeting becomes a partaker of his evil deeds. "Partaker" is from "koinoneo" and it means to have fellowship with, in the sense of sharing or becoming partners. If a person teaches false doctrine, he stands condemned before God, but this verse sets forth the truth that anyone who fellowships this person stands condemned also! Why? This is true because when one fellowships false teaching, he becomes a partner in that *sin* and thus *shares* in it and partakes of it! That is exactly the meaning of the Greek word "koinoneo," and when individuals or congregations extend the right hand of fellowship to a false teacher, they engage in *sin*. Thus, the only proper course of action is to try and teach them the truth, but if they refuse to change, fellowship *must* be withdrawn from them.

A number of instances have been cited to show that fellowship must be withdrawn in specific cases. However, Paul's instruction to "withdraw yourselves from every brother that walketh disorderly" (11 Thess. 3:6) includes all sins not explicitly named in the New Testament. It is possible for one to "walk disorderly" by committing any sin which shows that he is not obeying the words of inspired men (11 Thess. 3:6, 14). This includes willfully forsaking the assembling of the saints (Heb. 10:25), fornication, covetousness, uncleanness (Eph. 5:3), homosexuality (1 Cor. 6:9-10), hypocrisy (1 Cor. 16:22), etc. Any persons who engage in such sins and are unwilling to repent, must be withdrawn from.<sup>33</sup>

Undoubtedly, through the years many have not administered discipline in a proper manner or with proper love. Unless the love of souls is a motivating factor, withdrawal of fellowship is done improperly. Withdrawing fellowship is not done for the explicit purpose of making one suffer, although this will be involved in many cases. Secondly, fellowship is not supposed to be an act of revenge or vengeance. In other words, it is not to be a means of "getting back at" someone. Nor is withdrawing fellowship the church's condemnation of the person to hell, for that is the sole responsibility of the Lord. Many persons have had congregations withdraw from them when the congregation was the party in the wrong. Fourthly, a congregation has not withdrawn from anyone simply by making a public announcement. Certainly this should be a part of the process, but fellowship is *not* withdrawn until the individual members cease to fellowship the erring one(s). Finally, when a person is withdrawn from, it does not mean that such an individual is an enemy. On



the contrary, Paul said, "Yet count him not as an enemy, but admonish him as a brother" (11 Thess. 3:15).<sup>34</sup>

Instead of these things, withdrawing fellowship is a removal of erring members, avoiding them, or turning away from them, and involves a refusal to keep company or associate with the offender(s). In addition, no encouragement or evidence of acceptance is to be given to the offender(s) until repentance takes place (11 John 11).<sup>35</sup> This raises the question of how the disfellowshipping is to be done. First of all, it is only to be carried out when the guilt of the person involved is beyond question. The law of Moses plainly taught this concept (Deut. 13:14), and it is just as important for men today to not rely on heresay in taking such action. Next, the disorderly person must be warned about his sin and rebuked. Paul said to *warn* the unruly (1 Thess. 5:14) and to reject a heretic, but only after admonishing him (Titus 3:10-11). Finally, there must be a sincere effort to restore the individual(s) to faithfulness: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1). Only when these steps have been taken and the person(s) refuse to repent, should fellowship be withdrawn.<sup>36</sup>

Once the disorderly are withdrawn from by a church, the Bible teaches certain principles which are to guide the treatment of them by faithful brethren. The following statements summarize the treatment to be given persons from whom the church has withdrawn its fellowship:

- 1) *Every* member of the congregation must support the action: it will be of no avail if this does not take place, and one who continues to fellowship a disfellowshipped person is himself disorderly—1 Cor. 5:4-5.

- 2) They are to be treated as heathens and publicans—Matt. 18:17.

- 3) They are to be avoided and made to know that they are neither in the fellowship of the faithful brethren nor God—Rom. 16:17.

- 4) Faithful brethren are to have no company with them—11 Thess. 3:14-15; 1 Cor. 5:11, 13.

- 5) Faithful brethren must *not* engage in a social meal with them—1 Cor. 5:11.

- 6) The church must always be ready and willing to receive one who repents back into its fellowship—11 Cor. 2:6-8.

- 7) Other congregations must refuse fellowship to such a person.<sup>37</sup>

Though the Scriptures teach that God demands that fellowship be withdrawn if necessary, and they also teach from whom fellowship is to be withdrawn and how this is to be done, many persons are disallusioned as to *why* this has to take place. Such persons in many cases believe that there should be a general mood of toleration in which men let their

love "cover a multitude of sins." Love can and must do this, but not at the expense of condoning sin! There are several reasons why God's people must practice discipline by withdrawing fellowship. First of all, it is done in an effort to save the soul of the erring member(s). This has to be the most important reason, because men's souls are the most important aspect of this life (Matt. 16:26). Another reason for withdrawing fellowship is to cause the disorderly brother(s) to be ashamed, and hopefully lead to his repentance and return to faithfulness. When the church was in its earliest years, the brethren were so united and so closely bonded together that it would have been a great shame to have been expelled from such a group. To lose the fellowship of the brethren would have left a great mark on their life in many cases. The same will occur today in many cases also.<sup>38</sup>

In addition, fellowship should be withdrawn in an attempt to save the souls of the non-guilty members. Indeed, if some person is in need of being disciplined, the church stands condemned if it does not carry out such action. Another reason for such action is to keep the church pure. This keeps the evil out of the church and helps the church keep a good name in a community. Those outside the body of Christ must be able to see that a congregation does not have sin in the camp. Otherwise, the non-members may be influenced to *not* obey the gospel. Finally, fellowship must be withdrawn in order to cause every church member to examine his own life: if discipline is carried out properly, it will serve as a detriment to sin in the lives of others. This is evident from the example of Ananias and Sapphira, because after discipline was practiced in their lives, others feared greatly (Acts 5:5-11).<sup>39</sup>

#### NEW UNITY MOVEMENT AND LIBERAL ARGUMENTS

Headed by Karl Ketcherside and Leroy Garrett, the New Unity Movement attempts to unite the independent Christian Church with the churches of Christ. In reality, they are trying to bring together all baptized persons, regardless of their doctrinal differences. Their cry is for "unity in diversity," but they really are hoping for *union* and not unity. One of their claims is that there is a distinction between "gospel" and "doctrine." According to them, "doctrine" is what is taught to the church and does not deal with fellowship, but only the maturation and growth of Christians.<sup>40</sup> This notion is refuted by Paul, for he said that those who caused division and offences contrary to the *doctrine* were to be marked and avoided. Thus, Paul said that matters of doctrine were tests of fellowship!

Those of this movement also claim that fellowship always is considered to be a noun, and only involves a relationship between

persons:

It is never to be used as a verb and is never to be used with things. According to this view, fellowship has to do with the state or relationship between God, man, and men into which the immersed believer enters when his obedience to "gospel" is completed. Thus, all who have obeyed 'gospel' are in the fellowship.<sup>41</sup>

They conclude that since fellowship is never a verb, it can never be "done" by people; that is, people cannot "do it" to one another. This entire line of reasoning is easily refuted by the examination of the meaning of "koinoneo." This is a *verb* form which means to be a partaker, to share in, etc., and it is used to mean fellowship which is extended to others: therefore, fellowship is a noun *sometimes*, but *not* all of the time.

Another argument of this movement is that there is no agreement which must be made or conditions met before fellowship can exist. This means that all major doctrinal points can be overlooked.<sup>42</sup> This is false, because in Acts 9:26-28 it is recorded that the church would not fellowship or accept Paul until Barnabas vouched for him. In Galatians 2:10 it is seen that the right hand of fellowship was extended to Paul and Barnabas only *after* it was seen by the brethren at Jerusalem that the gospel was committed unto Paul and the grace of God perceived. Both of these examples show that prior to the right hand of fellowship being extended, there were certain conditions which had to be met.

The arguments of liberals in the church are many in regard to fellowship, and many are deceived by their fancy speeches. Many of them insist that we should have unity and fellowship to the point of overlooking many doctrinal differences among us. This is false because fellowship is based upon the word of God or doctrine of Christ. To go beyond this standard is to forfeit the fellowship which persons had with God (11 Jn. 9-10). Others say that fellowship should be extended to all persons who accept Jesus as the Son of God and are baptized. Who drew such a conclusion? It was not made by God, but came about by the wisdom of men! This teaching overlooks the fact that the Scriptures emphatically teach that some can lose fellowship with God after being baptized into the church.<sup>43</sup>

Logan Fox and others contend that those who have been sprinkled are Christians, and thus they should not be refused our fellowship. He says that it is obvious to the heart and mind that those who are sprinkled are Christians. Such assumes that sprinkling is really baptism and that sprinkled persons are considered "Christians" by the Lord. Neither of these assumptions is supported by teachings by the Lord. The extremists go so far as to contend for open fellowship with any who consider themselves to be Christians. This is a

plain rejection of anything said by the Scriptures, and a refusal to accept God's authority.<sup>44</sup>

Many of these same persons claim that the restoration plea for unity is impractical. The restoration plea for unity based *only* on the Bible has not failed, but rather men's efforts have failed to carry out its principles. Others claim that we should have open fellowship because the church of Christ is just a denomination. Denominational doctrine and tendencies exist in a great number of congregations, but this does not make the Lord's church a denomination. When only the word of God is sown and followed, the result is the non-denominational church of the New Testament (Lk. 8:11). One of the most degrading liberal claims is that we should practice open fellowship because we cannot understand the Bible alike. Their plea is that no two people can see the Bible alike, so certainly all religious people cannot agree. However, Jesus said, "Ye shall know the truth, and the truth shall make you free" (Jn. 8:32), so in the Lord's mind, we *could* know and practice the truth.<sup>45</sup> All of the arguments which are set forth by such brethren as this are in an effort to compromise the truth of the gospel of Jesus Christ and to make the Lord's body just another of the many man-made denominations.

#### CURRENT ISSUES AND PROBLEMS EXAMINED

Anyone who honestly evaluates the present situation in our brotherhood today must admit that it is plagued with the chronic problem of division. We can preach to denominationalists until we are blue in the face about division in their ranks, but we must face the cold reality of our own division. The seriousness of this lies in the fact that sin is involved when division takes place. Paul said,

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment (1 Cor. 1:10).

Thus, unity based upon truth must be our goal, though it is not always attainable. Much of our division is over matters of strife, envy and opinion, but we are also greatly divided over doctrinal matters. When this kind of division takes place, who is responsible for it? Although this question has been argued for years, the Biblical answer is that those who teach false doctrine are responsible for division.

Perhaps one of the areas in which lines of fellowship have been most clear-cut is the division among our brotherhood over "antemism." In most cases it is not a matter of the practices of "antis," but rather their attempts to bind on others exactly what they

practice. Such efforts were made in the first century when Judaizers tried to bind circumcision on the Gentiles (Acts 15:1-6). It was certainly acceptable for the Jews to be circumcised, but it was sinful when they tried to force such a practice upon the Gentiles. It was wrong because God had made no such law. Today the practices of individual support of orphans, money sent directly to preachers, using only one communion cup, having no Bible classes, etc., are all acceptable because they are Scriptural. Division has resulted because some have said, "Everyone *has to* do it this way or be wrong." What they have done is write a law which God has not authorized, and are guilty of going beyond the doctrine of Christ (11 Jn. 9-11). As a result, faithful brethren cannot fellowship such false teaching because to do so would make them partakers of their evil deeds (11 Jn. 11).

One of the issues which has been discussed the least is the matter of one congregation withdrawing fellowship from another congregation. Some have denied that this practice is founded upon the Scriptures, but those who advocate it have discussed it very little, and they practice it even less. There are principles which must be observed in regard to false teaching. Faithful brethren cannot extend fellowship to other religious groups or denominations because they are *not* walking in the light and are not in God's fellowship (1 Jn. 1:7). Yet, when a congregation of God's people fails to walk in the truth of Christ's teachings, it is no longer in God's fellowship. We cannot fellowship those whom God does not fellowship: if a congregation is not walking in the light, then it is in darkness, and Paul said to "have no fellowship with the unfruitful works of darkness" (Eph. 5:11). To extend fellowship to a group of people who are in darkness, regardless of who they are, is to rebel against Paul's instructions in Ephesians 5:11.

The book of Revelation indicates that God *will* withdraw His fellowship from congregations which refuse to repent of their sins. The seven letters which were written to the churches of Asia indicate that if they would not repent, their candlesticks would be removed out of their places (Rev. 2:5): in other words, they would no longer be in the fellowship of God. It is not stated how long the Lord would allow for them to repent, but the warning is simply stated. If God refuses to extend His fellowship to an apostate congregation, then how can faithful brethren continue to extend their fellowship to such a group of people? To extend fellowship to a congregation from which God has withdrawn His fellowship, is to become partakers of their evil deeds and be engaged in their sin. Therefore, one congregation *must* withdraw from a group of God's people who promote, teach, or uphold false teaching. A failure

to do so is to cause any congregation to lose their fellowship with God.

Certain objections are offered to the above conclusions, and these must be carefully evaluated. One of the first objections is usually that there is no authority for such action. There *is* authority in Romans 16:17, because Paul said to "mark" and "avoid" those who teach doctrine contrary to the word of God. If one congregation withdraws from every member of another congregation which is engaged in false teaching or practice, then the end result would be that they had withdrawn from the *entire* congregation. Now what is the difference in doing it one at a time until all the members of a congregation are disciplined, than doing it to the congregation as a whole? But some would say that to withdraw from any persons from another congregation is a violation of local autonomy. This is false because it does not matter *where* the sin is located: Paul said to withdraw from *every* brother that walketh disorderly, and he did not restrict this to any place or group. The only difference between not fellowshiping an individual ("brother") and a congregation ("them") is the *number*. Sin is sin, and it cannot be fellowshiped in any place or in any form.<sup>46</sup>

Others say that it is wrong to withdraw from a congregation because innocent persons would be involved. By this they usually mean that faithful members would be withdrawn from who were not deserving of such action. If a person is so faithful, why is he still in an apostate church bidding them Godspeed (11 Jn. 11)? One who is faithful would first try to teach the apostate group (Titus 3:10), then withdraw from them and go elsewhere. Closely linked to this is the argument that the church from which fellowship is withdrawn may be trying to correct the problem. Human judgment must be applied, but this is not the issue: the real issue is whether a congregation *can scripturally* withdraw from another one.<sup>47</sup>

Another argument is that there is no fellowship between congregations in the first place. The churches of Christ who were known by Paul saluted the church at Rome (Rom. 16:16) and the churches of Asia saluted the church at Corinth (1 Cor. 16:19). There was a very definite bond which existed between these churches which could be labeled as fellowship. If such fellowship existed between them or churches today, why can it not be withdrawn? As in other matters, some say that they have never heard of such a practice, so it must not be right. This argument could do away with almost every practice of the New Testament church, and thus is must be rejected as pure ignorance.<sup>48</sup>

One of the greatest downfalls in our brotherhood in matters of fellowship has been a failure to *practice* the teachings of 11 John 9-11. Men have often written or spoken the truth regarding this passage, but have failed

to carry out its principles in their own situation. Very simply stated, the passage teaches that one who teaches false doctrine does *not* have God: this means that he is *not* in God's fellowship. When an individual or congregation fellowships a false teacher or false teaching, they stand condemned also because they become partners, sharers, or partakers of the false teaching. Thus, when an individual or congregation extend their fellowship to a false teacher, they *sin* in so doing (11 Jn. 9-11). To deny this is to deny the teachings of 11 John 9-11 and the meaning of "koinoneo," which has been set forth previously in this paper.

The problem listed above is extremely critical, but it also leads to another question. Can an individual or congregation (A) fellowship another church or individual (B) which has extended fellowship to a false teacher or false teaching (C)? There are actually three lines of horizontal fellowship involved: first of all, neither (A) nor (B) can fellowship (C) and be right in God's sight because of (C)'s false doctrine. To fellowship (C) would make (A) or (B) condemned because they would be partakers of the evil deeds of (C) (11 Jn. 11). But, if (B) fellowships (C), then (A) cannot fellowship either one. Why? They cannot do so because (C) is condemned by its false teaching and (B) is sinning by fellowshiping (C). If (A) were to fellowship (B), (A) would be engaged with and in fellowship with *sin*. Thus, (A) would forfeit its fellowship with God: if this were not true, when why did (B) and (C) lose their fellowship with God? This conclusion is not pleasant, nor encouraging, nor easy to practice, but the question is, is it right? In order for it to be correct, then it must be God's opinion of the situation. In order for it to be wrong, then it must be acceptable in God's sight for individuals and congregations to fellowship error. To affirm that this is acceptable is to disregard Paul's teaching for us to "Lay hands suddenly on no man, *neither be partaker of other men's sins...*" (1 Tim. 5:22).

An ever present problem along this line is the appearance of supposedly sound men on lectureships with persons who are known false teachers. Can a person appear on a lectureship with such men and not be in fellowship with them? Certainly to appear on lectureships with false teachers and say nothing against their doctrine is *sinful*. To act in this fashion is to become partakers of or sharers in their teaching, because a failure to condemn their doctrine in reality is to endorse it. Is it possible, though, to associate with these men and not be in fellowship with them? It seems that it is possible *if* the one who does not want to fellowship them will speak out against their falsehoods and let all present at the lectureship know exactly where he stands on the issues at hand.

This would be the same as preaching for the Baptist Church: there would be a definite association of one's name with the Baptist Church, but the one speaking could avoid fellowshiping the Baptists by condemning their doctrine and preaching the truth. It is *not* possible to preach the truth among false teachers unless their doctrine is exposed and denounced!

Another important question must be considered: if "sound" brethren are continually asked to appear on the same lectureships with false teachers, have such "sound" preachers really made it known that these brethren are wrong? The plain fact that men are constantly asked to return to such lectureships demonstrates that they either do not speak out against the errors of those present or else they speak in generalities! If they *did* speak out against the false teaching of those present, then they wouldn't be asked back. To please the ears of those present at a lectureship is indeed the easiest and most popular thing to do, but is it what our Lord would do if He were given the opportunity to expose false teachers?

Regarding such lectureships, in reality, what can one hope to gain or accomplish by speaking for a few minutes on a lectureship with false teachers? Anything which could be said there could be said just as well, if not better, via correspondence with the false teachers or through the pages of a periodical. One thing which will be gained by appearing with false teachers is an association of a person's name with false teachers: even if a person does expose the error involved, the publications which for months list one's name with false teachers could be of great harm in the long run. Preachers need to decide whether they want their names associated with those who preach the true doctrine of Jesus Christ or with those who teach the devil's false doctrine!

When the situation is reversed so that a congregation has a false teacher speak for them or hold a meeting, is there a different conclusion to be reached? When a congregation allows any teacher to preach for them, they have extended their fellowship to him: this is true because they bid him Godspeed (11 Jn. 11). To do this is to become partakers of their evil deeds, but to become partakers or partners of evil deeds is *sinful* (1 Tim. 5:22; 11 Jn. 11). Thus, a congregation cannot allow a false teacher to preach, regardless of whether they tell him to "just preach the truth." Because of the principles of 11 John 9-11, a congregation also cannot extend fellowship to a visiting preacher who fellowships error.

## CONCLUSION

The topic of fellowship has received very little attention from most brethren, yet its

importance cannot be stressed enough. If we fail to be in God's fellowship, we will be lost: that is how very serious this issue really is. This study has set forth the definitions and usage of the Greek words which have a great bearing on the meaning of fellowship. It has also examined the relationship of fellowship and unity, the Bible basis of fellowship, and liberal arguments which are made regarding fellowship. Withdrawing fellowship was also discussed, as well as some current problems among us. Admittedly, this section has not been entirely complete, nor has it answered every question for the writer; neither has it claimed to have all the answers. It is hoped, however, that this paper can provide a good foundation for a greater study.

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# DEFENDER

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

VOLUME X. NUMBER 8

AUGUST, 1981

EDITOR'S NOTE: Brother George Darling passed away March 27, 1980. Following is a reprint of an article he wrote for the DEFENDER which was published February 28, 1973.

## **Preach The Word and LET 'ER SPLIT**

**George E. Darling Sr.**

If preaching the truth of God's word to a thing that calls itself a church will split it, then for the Lord's sake, "Preach the Word" and let her split. The only thing that the pure word of God will drive out of a church is the Devil, and he has no business being in the Lord's church anyway.

I have never been in a church when it split. I have been in some that should have divided long ago. I have been closely associated with congregations that have split over the preaching of the truth. The Devil and his cohorts were driven out, and the church has had one of the sweetest, most peaceful periods of work one can imagine. They have more than half of the membership present at mid-week services. Twice as many ladies now attend the Ladies Bible Class. The church is active in a training program for the young people. A preachers class numbers around 15 young men. The Sunday services have more members in attendance. The evening service has as many as the morning service (sometimes more) for the year around. Contributions are up - above what they were when the unruly ones left. In fact the SPLIT has helped the church that I have in mind to grow.

If preaching against worldliness will split the "church" (?) then turn loose the power of the word of God and Let'er Split. When you rid yourself of the boozers, the women chasers, the dancers and the gamblers, the rebellious, unruly and the belligerents, you will have done the church a favor. You can't build the "Ship of Zion" out of rotten timber. It seems that some are trying to do this. They are taking into their fellowship anything and everything that claims to be a Christian. The

cast-offs are welcomed. The Devil looks on with his smile of approval when he sees known adulterers accepted as members in good standing, or an admitted whoremonger and gambler waiting on the Lord's table. If a few denominationalists are accepted now and then, the old boy laughs with glee!! Brethren, we can't build much of a fortress out of rotten wood. Preach the word and clean house.

Everyone likes peace, but peace at the price of godliness and righteousness in the Lord's church is not peace, it is treason. The preacher who does not speak out against evil is a traitor, he is treacherous and he is a disgrace to his vocation. We must stop this denominational BACK SCRATCHING.

Let the preacher who evades the question of worldliness by saying, "Of course I am against it and the congregation knows that I do not approve of it, but if I say anything about it from the pulpit, it would SPLIT the church wide open," remember that Samuel rebuked Saul, Nathan rebuked David, Elijah rebuked King Ahab, John the Baptist rebuked Herod, Stephen rebuked the Jews and Paul rebuked Peter at Antioch. These men are honored NOW but it was a big decision for them to make when they made it. They did what was right and we honor them now. One of these days our great, grand children are going to be looking at our records. They will honor us or they will sneer at our cowardly name. Reproof has become a lost word in too many pulpits because the preacher fears the people more than he fears God. Preach the word, if it splits the church; thank God for the dead wood that has been removed. Let'er split!!!!

## EDITORIAL

# WILL CARL SAGAN FACE UP TO AN ACCEPTANCE OF HIS "OPEN CHALLENGE" TO BIBLICAL CREATIONISTS?

Thomas B. Warren

Dr. Carl Sagan, Professor of Astronomy in Cornell University, was recently described, in a leading journal, as a sort of super-star of science (*TIME*, October 20, 1980). Of him *TIME* says, "Sagan also issues some open challenges. To creationists, who argue for a biblical interpretation of life's beginnings, he states that evolution is not a theory, it is a fact." (October 20, 1980, p. 63)

Even before this article appeared in *TIME*, the Central Church of Christ in Visalia, California had written (October 9, 1980) both to Professor Sagan and to me, inviting us to be the two disputants in a public, oral debate on the question of the origin of human beings (was it by creation or by evolution?). This effort to arrange such a debate had arisen out of the enormous amount of publicity which had been given, in the various news and entertainment media, to Professor Sagan and his anti-God, anti-creation views. Among these had been Johnny Carson's "Tonight" Show and Sagan's "Cosmos" series on television--both of which were viewed by millions. Then the *TIME* article (with Professor Sagan on the cover) appeared under date of October 20, 1980.

Since the *TIME* article indicated (1) that Prof. Sagan had issued challenges to "Biblical creationists" and (2) that Sagan *knew* that evolution was *not* merely a *theory* but a *fact*, I felt certain that he would quickly respond by accepting (as I did) the invitation which had been extended to us to debate the question of the ultimate origin of human beings. But Sagan did not respond to the invitation at all.

In the light of Dr. Sagan's lack of response to the invitation to debate, the minister (Mark K. Lewis) who had written the letter (for the Church Involved which extended the invitation to us) again wrote (on December 4, 1980) to Professor Sagan urging him to respond to and to accept the invitation to debate. Again, no response came from Dr. Sagan.

After waiting almost two months for a response to Lewis' December 4th letter, I myself wrote (on January 26, 1981), to Dr. Sagan, a letter in which I said the following:

Dear Professor Sagan:

Several weeks ago I received from the Central Church of Christ, Visalia, California (through their evangelist, Mark K. Lewis), an invitation to engage

in public debate on the ultimate origin of human beings. Mr. Lewis indicated that you were being invited to be the other disputant in a four-night debate on this very crucial topic. You were invited to affirm, in effect, that all human beings now living owe their ultimate origin to evolution (by purely naturalistic, non-purposive, non-intelligent, non-living materialistic forces) and I to affirm that we human beings owe our ultimate origin to the miraculous creative activity of the infinite God. I immediately accepted that invitation. So far as I know, you have not responded to that invitation.

Since I feel that this matter is of such great importance to every individual, to our nation, and to the world, and since I am certain that God created man, since (according to TIME, Oct. 20, 1980, p. 63) you are certain that evolution is not merely a theory but is a fact, and since (according to TIME) you have issued "some open challenges" to Biblical creationists (of which I am one), I am convinced that this opportunity for a four-night public debate on this matter should not be allowed to escape us. Thus, I am writing to you to urge you to accept the invitation to debate the issue. It seems certain that no scholar of your stature would issue such a challenge and then be unwilling to defend it when it has been accepted.

I have met in public debate (on the existence of God--a question which included much discussion of the theory of evolution), such world renowned philosophers as Professor Antony G. N. Flew of Reading University (England) and Professor Wallace I. Matson of the University of California at Berkeley. Both of these debates have been published in book form.

This past November I met a Humanist (Professor J. E. Barnhart) in a four-night debate on the Utilitarian Ethics of Jeremy Bentham, versus Christian Ethics. That debate is also to be published in book form.

Since you have been so splendidly straightforward in issuing, according to TIME, "open challenges" to "Biblical creationists", permit me to be just as forthright in accepting your challenge and in saying that, in light of your challenges, I feel certain that you will feel under obligation to accept this invitation to publicly test (with an opponent who strongly disagrees with

you) the claims which you have made for the theory of evolution.

May Mr. Lewis and I hear from you as soon as your convenience will allow? Since I feel that the editors of various magazines which have recently described you as being something of a champion for the view that all human beings now living owe their ultimate origin to evolution, I am sending a copy of this letter to them. I feel certain that these editors will recognize the element of fairness needed in the matter of your having been pictured as issuing "open challenges" to Biblical creationists in regard to the theory of evolution not being merely a theory but a fact. Perhaps some of them might even be interested in noting that there are some who are willing to affirm in honorable public oral debate that they know that all human beings now living owe their ultimate origin to the miraculous, creative activity of God. If you are right (about evolution and there being no infinite God), then nothing really matters. If I am right (about my view that men can know that God exists and that He created the first human pair), then nothing else matters more.

I sincerely hope that you will accept--as I have--the invitation to be a disputant to this proposed public debate.

Best wishes always,

Respectfully yours,

(signed)  
Thomas B. Warren

I sent a copy of this letter to the editors of TIME. In a letter dated February 17, 1981, Amy Musher, of the TIME editorial offices, kindly wrote to me, saying that TIME was unable to publish any part of my letter in its letters column. So, on February 26, 1981, I wrote to the TIME editor as follows:

Dear Sir:

Since your rather detailed story (TIME, October 20, 1980) on Dr. Carl Sagan, indicating that he had issued "some open challenges" to Biblical creationists (of which I am one) to deny his (Sagan's) contention that evolution is not merely a theory but is a fact, Prof. Sagan and I have been invited to



go to California to engage one another in a public, oral debate on the basic question: do all human beings now living owe their existence ultimately to evolution (by purely naturalistic forces) or to the miraculous creative activity of God. I accepted that invitation immediately after receiving it last Fall. In spite of the strong claims stated in his behalf in TIME, nothing was heard from Prof. Sagan. After some time had elapsed, the party who had extended the invitation (the Central Church of Christ in Visalia, Ca., through its minister, Mr. Mark K. Lewis) again wrote to Prof. Sagan, asking for his response to the invitation to debate. Again, there was no response from Prof. Sagan.

So, after further waiting with still no reply from Prof. Sagan, I myself wrote to him on January 26, 1981, suggesting that due to (1) his strong "open challenge" to Biblical creationists" and (2) the importance of the question for our nation and for all mankind (there could hardly be a more important question) that he--as did I--accept the invitation to orally debate the issue of the origin of human beings.

However, at this writing (February 26, 1981), there has still been no word from Prof. Sagan.

Can it possibly be the case that TIME's reporter misunderstood Prof. Sagan in regard to his challenging Biblical creationists? Surely a scholar of his stature would not issue such a strong "open challenge" and then reject the opportunity to "make it good" when such is offered to him!

In previous oral debates, I have met (on this same basic question) such world-renowned scholars as Dr. A.G.N. Flew (Reading University, England) and Dr. Wallace I. Matson (University of California at Berkeley).

I anticipate that TIME--being the fair journal that it is--will want to make these facts known to the public.

Respectfully,

(Signed)  
Thomas B. Warren

Then, on March 9, 1981, Amy Musher (a TIME editor) again wrote to me, basically in response to the fourth paragraph of my

February 26 letter to TIME. Editor Musher assured me that TIME did not misrepresent Prof. Sagan in regard to his challenge to Biblical creationists in its October 20 cover story (on Sagan). She said that the story was very carefully checked for accuracy and that much of it was read by Prof. Sagan himself. (However, TIME has printed nothing to make clear to its readers that Prof. Sagan has not even responded to the acceptance of his challenge.)

Thus, it must surely be the case (1) that Prof. Sagan has issued "some open challenges" and (2) that, to creationists who argue for a Biblical interpretation of the ultimate origin of human beings, he emphatically states that evolution is not merely a theory but is a fact!

In the light of the foregoing facts, I would like for the people of America--especially the youth of America--to know that even though Prof. Sagan has boldly offered a challenge to Biblical creationists by stating that evolution is not a theory but is a fact, he clearly seems to be unwilling to face up to the obligation under which his issuance of that challenge placed him!

So, I would like to suggest again--in the light of the tremendous importance of this question for our nation and for the world (every atheist must be an evolutionist!)--that Prof. Sagan and I debate orally four nights for two hours and ten minutes each night) the following propositions (two nights to each proposition):

1. RESOLVED: I know that God does not exist and that all human beings now living owe their ultimate origin (as human beings) to evolution (by purely naturalistic forces) from non-living matter.

AFFIRM: \_\_\_\_\_  
Carl Sagan

DENY: \_\_\_\_\_  
Thomas B. Warren

2. RESOLVED: I know that God does exist and that all human beings now living owe their ultimate origin (as human beings) to the miraculous creative activity of God.

AFFIRM: \_\_\_\_\_  
Thomas B. Warren

DENY: \_\_\_\_\_  
Carl Sagan

This is a question of utmost importance to every person. If Prof. Sagan is right (about evolution and there being no infinite God) then *nothing* really matters. (As it has been well put, "If there is no God, then *everything* is permitted.") On the other hand, if I am right (about my view that man *can know* that God exists and that *He created* the first human pair), then nothing else matters *more*.

And, let neither Prof. Sagan nor any of his supporters say it should be sufficient to superficially discuss these propositions for some ten to twenty minutes on a radio or television talk show, allowing each speaker no more than ten minutes or so to present his own case and to refute his opponent's case. A subject so complex cannot be discussed adequately in ten minutes so as to satisfy the minds of an inquiring public. But a four-night debate (with more than two hours each night) during which, in addition to his regular speeches, each disputant has the right to ask questions of the other, will provide a

basis for honest people to see just what the truth about the existence of God and the origin of human beings really is.

"The ball is now in Dr. Sagan's court." Will he honor the challenge which he issued to Biblical creationists? If yes, we are ready. If no, then what rational explanation can he give for his refusal? Will Prof. Sagan prove to be--as some leading journals have intimated -- science's *superstar* or merely science's "*super-wind*"?

As a Biblical creationist (to whom Prof. Sagan issued some "open challenges") I have accepted his challenge. How can he honorably refuse to face up to what his challenge obligated him to do?

It is frightening to contemplate the implications -- for America -- if Prof. Sagan's views should become the prevailing viewpoint of its people.

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## *Challenging Dangers Of Modern Versions (No. 30)*

# **Studies In Isaiah 7:14 (NO.4)**

ROBERT R. TAYLOR, Jr.

Our previous study called attention to the question of whether there is such a thing as predictive prophecy in the Old Testament. By way of ardent affirmation that there is we noted a number of predictive prophecies in the Pentateuch that touched the coming of the Messiah. We pick up right at that point and continue.

### **PREDICTIVE PROPHECY IN THE PSALMS**

Some one thousand years before the death, burial and resurrection of the murdered Messiah, David wrote in Psalm 16:10, "Therefore my heart is glad, and my glory rejoiceth: My flesh also shall dwell in safety. For thou wilt not leave my soul to Sheol; Neither wilt thou suffer thy holy one to see corruption." In his powerful proclamation of the complete or perfected gospel on the memorable day of Pentecost Peter said, "For David saith concerning him, I beheld the Lord always before my face; For he is on my right hand, that I should not be moved: Therefore my heart was

glad, and my tongue rejoiced; Moreover my flesh also shall dwell in hope: Because thou wilt not leave my soul unto Hades, Neither wilt thou give thy Holy One to see corruption. Thou madest known unto me the ways of life; Thou shalt make me full of gladness with thy countenance." (Acts 2:25-28.) What David PREDICTED in Psalm 16 in eleventh century Israel came to be fulfilled very accurately and very minutely in first century Palestine according to Peter's inspired declaration in Acts 2. Religious leaders who deny the reality of predictive prophecy in the Old Testament which is fulfilled in the New Testament do not have the same concept of prophecy as did David and as did the apostle Peter. But come to think of it these deadly and destructive critics of today have both a different God and a different Bible than David and Peter possessed some three thousand and two thousand years ago respectively!!

Psalm 22 contains a number of predictive prophecies relative to the Messiah. It begins

with the declaration, "My God, My God, why hast thou forsaken me?" (Psalm 22:1.) One only has to turn to the gospel records in the New Testament and read where this was fulfilled to the minutest letter on the brow of cruel Calvary. Matthew records the thought in Matthew 27:46, "My God, My God, why hast thou forsaken me?" It reads just the same in its fulfilled state as it did in its predictive state. Such is the holy harmony and comprehensive completion that exists between predictive prophecy and New Testament fulfillment. Psalm 22:16 suggests that "They pierced my hands and my feet." The beloved physician Luke records the thought, "And when they came unto the place which is called The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left." (Luke 23:33.) In their crucifixion of him they pierced his hands and feet just as predictive prophecy indicated they would. The Sweet Singer of Israel again looks forward by means of predictive prophecy and writes, "They part my garments among them, And upon my vesture do they cast lots." (Psalm 22:18.) By way of accurate and minute fulfillment the Bible says in John 19:23-24, "The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my garments among them, And upon my vesture did they cast lots." What the Psalmist predicted the disciple whom Jesus loved referred to as realizing minute fulfillment at Calvary.

PREDICTIVE PROPHECY IN ISAIAH 53

Isaiah 53 has long been recognized as the clearest prophecy about Christ that can be found in the entirety of the Old Testament. It was written by a prophet of God who lived some eight centuries before it was fulfilled in Christ. There is not any doubt as to the object the prophet had in mind. He was not speaking of Israel, the Suffering Nation, as infidel Jews have long contended. The Suffering Servant of this chapter keeps his mouth shut and that is one thing the suffering Jews as a nation have not done. They have suffered much at the hands of their determined foes through the centuries but they have never been like a sheep dumb before its shearers. That this majestic chapter has reference to the Christ is easily seen by turning to Acts 8. Here the man from Ethiopia was reading this very chapter. When joined by the gospel preacher Philip he asked of whom the prophet Isaiah had been speaking—of himself or of someone else. By inspiration

Philip gave him the answer to his concerned inquiry. Isaiah was speaking not of himself but of another. He was speaking of Jesus. The Bible says that Philip began at the same Scripture, Isaiah 53, and preached unto him Jesus. (Acts 8:35.) Therefore Isaiah 53 has reference to the Christ. It was a predictive prophecy. We read of its fulfillment in the New Testament.

PREDICTIVE PROPHECY IN MICAH 5

Micah 5 contains a great predictive statement relative to the birth of the Messiah. We read from the pen of the eighth century prophet of Judah these words, "But thou, Bethlehem Ephratha, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel: whose goings forth are from of old, from everlasting." (Micah 5:2.) When the perplexed Herod the Great inquired of the Jewish leaders where the Christ, the King of the Jews, should be born, they answered him by saying, "In Bethlehem of Judaea: for thus it is written through the prophet, And Thou  
(Continued on next page)

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*	J. T. Tolbert.....	15.00 *
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Bethlehem, land of Judah, Art in nowise least among the princes of Judah: For out of thee shall come forth a governor, Who shall be shepherd of my people Israel." (Matt. 2:5-7.) Micah 5:2 is predictive prophecy; Matthew 2 is its fulfillment; its minute fulfillment.

#### PREDICTIVE PROPHECY OF A GENERAL NATURE

Not only is there much predictive prophecy in the Old Testament relative to the coming of God's Son but there are many other subjects covered within the realm of predictive prophecy. Deuteronomy 28 is a predictive prophecy uttered in regard to the future blessings and punishments that would befall the Israelite nation hundreds of years before its fulfillment. Truly this is predictive prophecy; later Hebrew history contains its minute fulfillment.

In the tenth century before Christ the young prophet from Judah came to Israel and cried out against their many infractions of the Mosaic Law. He looked way into the future and predicted what a son born to the house of David would do to that unlawful altar of idolatry they had erected at Bethel. He even called the human object of this predictive prophecy by name--Josiah. It was not fulfilled until late in seventh century Judah or a full three hundred plus years later.

Isaiah called Cyrus by name in eighth century Judah. Cyrus did not come to power among the Medes and Persians until the latter part of the sixth century. This is another clear-cut case of predictive prophecy. Later history both among the Jews and also among the Medo-Persians contains its amazing and accurate fulfillment.

Ezekiel and Daniel were both prophets in the Exile. Ezekiel predicted that Israel would be brought back into captivity in Babylonia into their own land again. Daniel prayed for this to occur in the latter portion of his book. It did occur just as Ezekiel predicted that it would. Daniel made a number of predictions relative to political powers in the centuries ahead. He spoke of the Babylonians, the Medo-Persians, the Greeks and the Romans. They came to power just as he predicted they would in Daniel 2 and appeared upon the governmental horizon to play their respective roles in power politics in the precise order in which the devout Daniel predicted they would. They were characterized just as he predicted they would be. He predicted some amazing things about Alexander the Great. This he did a full two hundred years plus before Alexander of Macedonia, Philip's illustrious son, began his world-wide conquests of power plays.

#### THE SIGNIFICANCE OF PREDICTIVE PROPHECY TO OUR CURRENT CONSIDERATION

You may have been thinking in our presentation of this material in this and a former article just what significance all these other prophecies and their minute fulfillments have to do with Isaiah 7:14. Be fully assured that they have much to do with it! If there is no such thing as predictive prophecy in the Old Testament, then we might as well close our study of Isaiah 7:14 now as far as its connection with Christ and Christianity is concerned. If there is no predictive prophecy in the Old Testament, then Isaiah 7:14, written as it was in eighth century Judah, could have no reference at all to an event separated a full seven to eight centuries later. But if there is such a thing as predictive prophecy in the Old Testament, and we have proved abundantly that there is, then we have prepared well the ground for setting forth what we believe to be the very truth of Isaiah 7:14. That truth is that Isaiah 7:14 is predictive prophecy in the real meaning of that comprehensive term. That truth is that it was not fulfilled in Isaiah's day, in Ahaz's day, either partially or otherwise. IT IS EXCLUSIVELY A PREDICTIVE PROPHECY THAT POINTS TO THE MESSIAH AND TO THE MESSIAH ONLY!! It receives its exclusive fulfillment in the virgin conception and virgin birth of the Babe of Bethlehem in Matthew 2 and Luke 2. I believe most assuredly that this is what the inspired sage envisioned when the predictive prophecy was initially given: I believe most assuredly that this is what the angel had in mind by way of complete and exclusive fulfillment in Matthew 1:22-23. Then and THEN ONLY is when this predictive prophecy was FILLED FULL so marvelously, so majestically, so magnificently. Why should any deviate from the resplendent and comprehensive beauty of such?

(To be continued)

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## *"If The Blind Lead The Blind..."*

**David P. Brown**

What a terrible thing it is to be blind! One's eyes are no longer capable of functioning properly. One can no longer see the beauty of God's creation, of his loved ones or his friends. Darkness prevails!

When one's sight is gone it cannot be replaced by anything else that can do the job as effectively. But even with the loss of one's physical sight he can train his other senses to become sharper to help in overcoming the loss. This is the case with physical blindness. Other senses are there so that one is not left in total darkness.

There is another blindness. It is far more black and total than physical blindness. Jesus said, "Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit" (Matt. 15:14). Luke records it in this way, "And he spake also a parable unto them, Can the blind guide the blind? Shall they not both fall into a pit?" (Luke 6:39).

Thayer says of the Greek word translated "blind" in our English Versions, that it means "to raise a smoke;" hence properly "darkened by smoke". It is interesting to note that these so-called teachers of truth were themselves overwhelmed by the smoke that they had raised. To follow their teaching was only to walk in a dense blinding smoke. Each step was taken with doubt and uncertainty.

These people had the ability to understand but they would not. Jesus spoke of those who had closed their eyes when he said, "By hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive: For this people's heart is waxed gross, And their eyes they have closed; Lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them" (Matt. 13:14,15).

A dark cloud of smoke is willingly raised by some. It is a smoke of peace and harmony even at the expense of truth. Some Christians can become so obsessed with peace and harmony that they are willing to have peace regardless of the cost. "We see no evil," is their cry. Truly they do not because they will not. "They have healed also the hurt of the daughter of my people slightly, saying, Peace, Peace, when there is not peace" (Jer. 6:14).

People need the "eyesalve" of the Laodiceans that they might be able to disperse the smoke of false doctrine that burns and blinds the eye of the soul. Let us not be willing to have peace at any price. But let us open our eyes to see through the smoke of false teachers to the pure doctrine of the Lamb of God.

"But blessed are your eyes, for they see; and your ears, for they hear" (Matt. 13:16).



# DEFENDER

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

VOLUME X, NUMBER 9

SEPTEMBER, 1981

## The Kind Of Men Needed On The Mission Fields

**JOSEPH A. RUIZ**

It was while I was in Hong Kong this past March talking to brother Jim Waldron about efforts to recruit more men to come over to the Far East and do mission work among the Chinese that the idea of writing an article such as this took seed. The reason being, often times, I have felt that in our search for preachers to labour across the sea we become so thrilled having found one who is willing to go that we say, "Great! How soon can you get ready to go?"--and then ship him and his family off as soon as possible without any further consideration of the matter. (Of course, now-a-days, that may not be until two years later before we can send them off, because it takes just about that long to find a congregation who is willing to oversee the work and to raise the necessary support. Even then, the family may have to leave not having secured all of their needed funds to avoid waiting another year before going. In the meantime, it doesn't seem to bother a good portion of our brethren that thousands are dying each day on the mission fields without Christ and headed for a devil's hell). I have said the above parenthetical to impress upon the reader's mind how difficult it is today to get a new family actually out on the mission field. However, we must not fall into the devil's trap by becoming over enthused when we find a preacher and his family who is *willing* to go without considering the *KIND* of man he is before sending him off.

Many excellent books have been written by our brethren to prepare those seeking to take the gospel abroad for the mission field. Such if read, will help make smooth transitions into a new country and avoid hard "culture

shock." Books on Anthropology are also urged to be read to give one knowledge of the kind of people with whom they will be working. Again, books on Mission Methodology come in very handy when one is seeking to begin a new work. All of these are wonderful tools which can and should be employed by the preacher going on the mission field in order that he might be more effective in this work. The point just here is, "What Kind of Men are Needed on the Mission Fields?", that, with the use of these tools will bring forth the proper results in establishing the Lord's church? The Bible answers, "And the things that thou hast heard of me among many witnesses, the same commit thou to FAITHFUL MEN, who shall be able to teach others also." These are those that are willing to "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (2 Tim. 2:2; 4:2). In this connection let me suggest to you the kind of men we need on the mission fields.

(1) We need missionaries that **KNOW** that God is. We do not need those of the persuasion that "We cannot really know and therefore prove that God exists"; that "evidence will only take one so far and then you have to accept the rest on the basis of FAITH." By "this faith, of course they mean a "leap in the dark" belief for which there is no evidence. I can just envision a preacher with this type of philosophy trying to convert the heathen with his multiplicity of gods that **KNOWS** they exist! We need men on the fields that are ready to present to the world the incontestable evidence that God is, and that He is the God of the Bible.

(Continued on page 75)

(USPS 935-520)

# DEFENDER

EDITOR  
WILLIAM S. CLINE

ASSISTANT EDITOR  
WINSTON C. TEMPLE

ASSOCIATES  
ERNEST S. UNDERWOOD  
JOHN G. PRIOLA

Published Monthly  
(except December)  
by the

BELLVIEW CHURCH OF CHRIST  
4850 Sautley Road  
Pensacola, Florida 32506

Second Class Postage  
PAID at  
Pensacola, Florida 32506

SUBSCRIPTION FREE  
All contributions used in  
operational expenses

## EDITORIAL

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

### *WHY CAN'T WE...have more elders?*

**George E. Darling Sr.**

Here and there, scattered across the brotherhood today you will find a few elders that are scripturally qualified according to the Bible and functioning accordingly, but for the most part the opposite is true.

Many preachers have given up in their determination to see this particular item restored to true apostolic practice. Some say it is impossible to find men who are willing, able and qualified. Instead of demanding that elders meet all of the qualifications laid down in the New Testament, they have decided to use "the best men available" regardless of the qualifications given. Some insist that a man does not *have to be* married and have children, but if he is married and IF he has children, then he should be scripturally married and that the children be faithful and obedient.

There are many honest and reasonable reasons as to why we do not have more scripturally qualified elders. There has been a generation of preaching just passed that has preached very little Bible and that has allowed just about anything to go on in the name of New Testament Christianity. This hits me and it has been a hard conclusion to accept, but it is true.

How many times we have heard, "You preach like the old preachers used to preach"... "That's the kind of preaching we used to hear when we were children"... "It's been a long time since we have heard preaching like that -- it reminds us of the good old days and brother \_\_\_\_\_. " These statements are not from one little country church somewhere back in the woods. They are heard time after time when a preacher stays with the Book. They definitely indicate that some preachers have not preached the Word of God.

Along with a lot of this "horseplay preaching," almost everything has crept into the practice of the church. Under such preaching, interest has died. Therefore, many congregations have no distinctive message of New Testament Christianity. This is why we have had our Pat Boones and Carl Ketchersides, et al, who advocate going in with the denominations in all kinds of "Union Services," we call them Seminars, and if a preacher comes to town and begins to preach that the church is NOT a denomination, he immediately encounters difficulty and opposition within the congregation and finds that he is standing alone, without the backing of the "elders".

Teaching and preaching about marriage in the Lord

was overlooked. Teaching from the Bible - (not Popenoe or Dr. Spock) - about the home, with the husband's place of being head of the house and with the children and wife being in subjection was not mentioned from the pulpits. Teaching about the sinfulness of divorce and the sinfulness of unscriptural remarriage was not taught. The qualifications of elders were not taught, nor required. The work that the Bible sets forth for elders to do was not carried out and about the only thing required of an elder was that he be a good mixer and offer thanks at the Lord's table now and then.

Today, many men, who could be elders as far as their own spirituality, ability and indoctrination is concerned, cannot qualify because they married out of Christ. Some cannot qualify because they have allowed their wives to dominate them for so long that they can't be the head of their own house. Many cannot be elders because their children have not followed them in the faith. Many cannot be elders because they have living *WIVES*. Some do not qualify because they are too "set" in their ways to make adjustments necessary to being good teachers. Some because they lack the firmness needed to take a stand for the truth at all costs. And not to be overlooked is the fact that under a generation of such molly coddling preaching, one of the greatest barriers to a functioning eldership has arisen -- that of a "pastor system" with the preacher calling all the shots and a congregation that refuses to recognize the authority of elders.

I am encouraged. In the past few years there have been enough people wake up to what is taking place that there seems to be a swing -- back to the old paths. At least some preachers are beginning to preach the old paths. I pray that will continue until the end of time. Under such preaching, the gospel will have its course and many will again take a firm stand for the truth and within a surprisingly few years we will have many - yes many - good, qualified elders. Actually doing the work that God ordained for them to do. If there can be a revival of preachers and preaching and there has been, and is now being--then there can be a revival of elders too. *Preach it brother!*

---

#### THE KIND OF MEN NEEDED . . .

(2) We need missionaries that will present the true picture of God -- because ours is a world of "love" verses "truth". Some of the sermons you hear on "God's Grace, Love and Mercy" from our pulpits Sunday after Sunday, leads one to wonder if we're not back in the Baptist church. The idea expressed is that God is so kind and good that He will forgive you of all your sins regardless of whether or not you ask for your forgiveness. We need men on the fields that will preach the good-

ness as well as the severity of God, His mercy as well as His justice, His loving kindness as well as His vengeance and while truly a God of love, His wrath will not fail against all the impenitent and disobedient.

(3) We need missionaries that believe the Bible to be the verbal, plenary, inerrant word of the Living God and that respect and honor it as such. We definitely do not need individuals that affirm one version is as good as another and that they "can take any of them and teach a sinner about Jesus Christ." They further voice that all have faults and therefore we have no inspired Bible today. These so-called gospel preachers will ridicule and down play anyone that would spend time memorizing passages of scripture from any versions much less the King James or American Standard. No, we don't need those kind on the mission fields. We need those that still hold the King James and the American Standard Versions in high esteem because they are still the most reliable and true to the original text. We need those that would speak out against these modern unreliable versions such as: *The New International, Revised Standard, New English, New American Standard* and a host of other perversions. We need those that not only can take any version and teach a sinner about Jesus Christ but also be able to teach him about His virgin birth, the great commission, the proper relationship of faith and works, law and grace, etc.

(4) We need missionaries that believe and boldly preach that the church of Christ is the only church you read about in the Bible and that one must be a member of it in order to go to heaven. Brethren, we do not need anyone out on the mission field that views the church of Christ along side all the denominational groups making it out to be just another one of them -- who would attend their meetings to learn from them how they are "fast growing" -- who would further believe one can be immersed in a denominational group and at the same time be added to the Lord's church. Good people, what we need is men that love the church of Christ enough to be willing to lay down their lives when efforts are made to destroy its distinctiveness and that would further abhor anything second-handed from denominationalism which would seek to creep into the body of Christ.

(5) We need missionaries that would hold the Biblical attitude with respect to FELLOWSHIP. There are those in high places among our ranks today that believe and teach publicly that we can differ on matters of doctrine and still be in fellowship. I speak to our shame. If this is not what has been long termed among the denominations as "unity in diversity" I don't know what it is. This type of liberalistic philosophy will extend fellowship to anyone and everyone as long as they claim to be a Christian. What we need



on the mission fields is gospel preachers that have some guts to mark and withdraw fellowship from any and every brother that is walking disorderly, causing division contrary to the doctrine, teaching any other gospel, drawing away disciples after him, and leading the very elect astray with no intention of ever repenting.

(6) We need missionaries that would preach sound doctrine on crucial issues facing the church today. There are far too many filling our pulpits today who will avoid preaching on subjects that are of a controversial nature among our brethren. Sermons on Marriage, Divorce, and Remarriage, The Role of Women in the Church and Home, Fellowship and Discipline, The Six Days of Creation, The "Total Commitment" Philosophy, The Work of the Holy Spirit, Divided Worship Assembly, are never heard from their lips. We need men of conviction on the fields that are willing to teach the heathen from the start what the Bible has to say about Marriage, Divorce and Remarriage — that "whosoever" means whosoever and that "except" means except in Matt. 19:9 — who will condemn such damnable teachings as Matt. 19:9 being a covenant passage, or that the guilty party can remarry, or that the innocent deserted party can remarry. We need men of God that will lead in the church and in their home when it comes to worshipping, teaching, praying, singing, etc. — and that would oppose those that would tend to use women in such capacities as would place them over the man, be it in the church or in the home. Brethren, what we don't need is men from these schools that are condoning this cultic Crossroads "Total Commitment" Philosophy to be sent out on the mission fields. We have seen what this movement has done to congregations in the States and we surely don't need it out here!

(7) We need missionaries with the proper attitude toward morals and ethics. We are living in an age when I am ashamed to write, we have elders, preachers, teachers and Christians in the church that have a spirit of true friendship and compromise with the world and its works. They have come to embrace such sins as social drinking, smoking, dancing, mixed swimming, immodesty and a host of others. Sins of these kinds are usually first despised, then tolerated and finally embraced. We need godly men on the mission fields that still despise such filth of the flesh and will not allow himself, his wife or children to engage in any such like. Men that will be the proper example to the heathen world in converting them to the purity and the perfection of Jesus Christ. We would not have those that would change their moral standards and Christian ethics each time they changed countries claiming that "nobody thinks it's wrong to do it here." No, we need righteous men that know the gospel is a universal standard and not a good little set of rules which work in one country but not in another.

Beloved, of course we should greatly rejoice when we find an individual who is willing to leave home and do missionary work in a foreign land. Our prayer is that he will be the type of preacher that we have described in this article as needed on the field. May he be the one that has been trained by godly men in a school that still adheres to the old paths and are bold in proclaiming the whole council of God regardless of the consequences. Write it down brethren, AS THE MISSIONARY IS, SO WILL BE THE FRUITS OF HIS WORK!

Tien Mou P.O. Box 52-5  
Taipei, Taiwan III  
Republic of China

## CHALLENGING DANGERS OF MODERN VERSIONS (NO. 31)

### *Studies in Isaiah (No. 5)*

**ROBERT R. TAYLOR, JR.**

We now continue with our study into one of the most important and most strategic passages of the Old Testament. Isaiah 7:14 reads this way in our reliable Bibles, "Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Thus far in our investigations of this great passage we have supplied some of the background that led up to the giving of this powerful prophecy. We have taken note of the significance of the

prophecy. We have suggested about a half dozen views that have been taken in regard to the passage and suggested our deeply felt view of it as having reference to the strict and exclusive Messianic application. In some detail we have looked into the matter of whether there is such a thing as predictive prophecy set forth within the Old Testament. A great deal of the Old Testament falls into this very category as we proved most abundantly.

## SIGNIFICANCE OF THE WORD SIGN IN ISAIAH 7:14

This is truly one of the very important and absolutely crucial words found in Isaiah 7:14. Its significance cannot be emphasized too highly. Just what did Jehovah's eighth century prophet have in mind when he spoke of God's giving a sign? Was it to be an ordinary sign or one miraculous in its basic nature? Remember this sign was to be accomplished by the hand of the Lord; it was not one that would be performed by the power of humanity. The very fact that it was to be given by God would naturally and normally lead to our concluding that it would be supernatural or miraculous in its crucial nature. The very fact that it touched the coming of God into Incarnate humanity would again lead to its obviously supernatural or miraculous connections. This sign was not talking about an earthly mother and an earthly father. That had been happening from the very dawn of creation. Again this was to be the type of sign that the besieged house of David, whose very future was now under threat from the forces of Pekah and Rezin, could and would place reliance upon it with the fullest of confidence. But there is one additional proof that is strongest of all. The angel that spoke with the perplexed Joseph in Matthew 1:22-23 declared, "Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophets, saying, Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel; which is, being interpreted, God with us." The sign that was given was the virgin birth of God's Son. But the virgin birth is of the miraculous, of the supernatural. It was clearly the case of one parent's giving birth to a son when it had always and still does require both a man and a woman to bring a child into the world. The overwhelming evidence is on the side of those who contend for the miraculous or supernatural significance of the sign. In reality the miraculous or the supernatural was absolutely essential. There would have been no significance to a married woman's giving birth to a child. If so, WHAT? That has occurred literally billions of times in this century alone to say nothing of the countless centuries of the near and dim past. Something that happens daily and in mass numbers at that would contain no significance. If so, WHAT WOULD BE ITS SIGNIFICANCE? Again, there would have been no significance in an immoral woman's giving birth to a child. Again that has been happening since early in the race when men and women decided they did not have to pay any attention to God's laws on sex and reproduction. But in the case of a virgin who would conceive without knowing a man and in the case of her giving birth some nine months later without any man's participation

therein is a sign, a stupendous sign, a significant sign, a mighty miracle. Let no one debate this point!

That ripe and seasoned Bible scholar Guy N. Woods who scarcely has a peer either among us or outside of us has well said, "It is beyond belief that men who entertain real respect for the Scriptures, and who regard them as inerrant and reliable could see in this prophecy anything other than a clear reference to the birth of Christ detailed by the Holy Spirit, through Matthew and Luke hundreds of years later. But, there are those who thus do; their long draughts from the wells of denominational theology have bemuddled their minds and beclouded their vision to the point that this prediction of the prophet is by them believed to have only local and limited application, and to have been fulfilled IN THAT DAY! How is this conclusion reached? (1) By denying that the 'sign' was one of supernatural significance. (2) By alleging that the Hebrew word ALMAH may properly be translated 'young woman,' as well as 'virgin.'

"They are wrong, grossly and dangerously wrong, on both counts. The 'sign' was to be given by Jehovah. In the nature of the case it had to be something other than a token or action resulting from the ordinary operations of nature. RAIN, falling out of a thunderstorm on a summer day, is no mark of immediate and exceptional divine intrusion: SNOW, falling from a cloudless sky in the summertime would be! Only an event far removed from the usual course would suffice for a 'sign' from God. Anything less than a miracle would have been discounted by Ahaz and all others." (QUESTIONS AND ANSWERS OPEN FORUM—Freed-Hardeman Lectures, p. 357.)

### OTHER SCRIPTURAL OCCURRENCES OF THIS WORD

The word for sign, as used here in Isaiah 7:14, is from the Hebrew term OTH and appears scores of times in the Old Testament. It is frequently associated in the same passage with wonders. It is used quite frequently in the book of Exodus to refer to the miraculous events that God brought to bear upon the stubborn Pharaoh and the obstinate Egyptians prior to Israel's marching forth from the land of their tyranny.

I choose a few passages from various places in the Old Testament to show its miraculous connections. In giving Moses his commission at the burning bush incident in the craggy regions of Mt. Sinai God told the reluctant eighty-year-old shepherd, "And thou shalt take in thy hand this rod, wherewith thou shalt do the signs." (Ex. 4:17.) The next few chapters reveal how that these signs were supernatural or miraculous in nature. They referred to the ten plagues he brought upon the idolatrous Egyptians. In Exodus 7:3 God said, "And I

will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt." These signs and wonders are divinely linked. In Judges 6:17 the reluctant Gideon said to the Lord, "If now I have found favor in thy sight, then show me a sign that it is thou that talkest with me." Does anyone suppose that he was requesting an ordinary sign? Such as that would have given him no divine assurance would it? If so, WHAT WOULD IT HAVE BEEN? In Isaiah 38 the king of Judah, Hezekiah, is sent word through Isaiah the prophet that he should set his house in order for he was soon to die. The distraught monarch immediately went to God in prayer relative to this stunning declaration. Jehovah God heard this prayer and added another fifteen years to the concerned king's life. The Bible says, "And I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city. And this shall be the sign unto thee from Jehovah, that Jehovah will do this thing that he hath spoken: behold, I will cause the shadow on the steps which is gone down on the dial of Ahaz with the sun, to return backward ten steps. So the sun returned ten steps on the dial whereon it was gone down." (Isa. 38:6-8.) There is no doubt but that the king considered this to be a supernatural sign or miraculous manifestation. The sacred scribe of 2 Kings supplies an inspired commentary on this by saying, "And Hezekiah said unto Isaiah,

What shall be the sign that Jehovah will heal me, and that I shall go up unto the house of Jehovah the third day? And Isaiah said, This shall be the sign unto thee from Jehovah, that Jehovah will do the thing that he hath spoken: shall the shadow go forward ten steps, or go back ten steps? And Hezekiah answered, It is a light thing for the shadow to decline ten steps: nay, but let the shadow return backward ten steps. And Isaiah the prophet cried unto Jehovah; and he brought the shadow ten steps backward, by which it had gone down on the dial of Ahaz." (2 Kings 20:8-11.)

#### CONCLUSION

Without that first fear of successful contradiction I affirm with total confidence that the significance of the sign set forth in Isaiah 7:14 is supernatural in nature; it is miraculous in its intention. To connect an ordinary sign with the ushering into the world of the Mighty Messiah is to miss entirely the meaning of this predictive prophecy in Isaiah 7:14 and its minute and ONLY TIME fulfillment in Matthew 1 and 2 and Luke 1 and 2 world without end!! Without any sort of doubt or successful equivocation the significance of the predicted sign in Isaiah 7:14 is supernatural or miraculous. Such is crystal clear to anyone who will accept what the Bible says at this crucial point.

## CHALLENGING DANGERS OF MODERN VERSIONS (NO. 32)

### *Studies in Isaiah (No. 6)*

**ROBERT R. TAYLOR, JR.**

Any serious and critical study of Isaiah 7:14 has to take into consideration the significance of the word SIGN and the meaning and proper understanding of the word VIRGIN. Our last segment of this study centered emphasis upon the significance of the sign that is delineated within this Sacred Passage of Holy Scripture.

#### VIRGIN: THE MOST CRUCIAL WORD OF ISAIAH 7:14

The word *virgin* in Isaiah 7:14 comes from the Hebrew word *almah*. How should this Hebrew word be rendered? The King James Version reads, "Therefore the Lord himself shall give you a sign: Behold, a VIRGIN shall conceive, and bear a son, and shall call his name Immanuel.\*" The forty-seven men who translated this magnificent version said *almah* should be rendered VIRGIN. The American Standard Version reads, "Therefore the Lord himself

will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." For the marginal reference for *virgin* the ASV has "maiden." Thus the one hundred and one men who translated this highly accurate version said it should be rendered as VIRGIN. That makes an imposing number of one hundred forty eight of the ripest Hebrew, Greek and English scholars who ever lived who went on record publicly as saying THE ALMAH should be THE VIRGIN.

But a number of the modern speech versions in more recent years such as the RSV and the NEB deviated at this crucial and critical point in their translational stance on this passage. The RSV reads, "Therefore the Lord himself will give you a sign, Behold, a YOUNG WOMAN shall conceive and bear a son, and shall call his name Immanuel." The late and lamented B. C. Goodpasture considered this as a modernistic approach to Isaiah 7:14. The NEB

also puts in the "young woman" rendering.

Which is the correct rendering? I have no hesitation in suggesting that it should be VIRGIN and that YOUNG WOMAN is an improper and highly inaccurate rendering. To put young woman here, in my judgment, is to be guilty of injecting fatal error into the Biblical text. But here is why I answer that it should be VIRGIN and should not be YOUNG WOMAN. Young in his *Analytical Concordance* says the term meant, "Concealment, unmarried female." Thus she was one who was unmarried; one who had never been known by a man; one whose body had been concealed, as it were, from any and from all men. In a scholarly article written by the erudite Guy N. Woods and entitled "The Virgin Birth" we note where this mighty man of God has ably stated, "Moreover, that the Hebrew word ALMAH signifies only an unmarried woman, and a true virgin, is clear from an induction of its entire biblical usage. Psalm 68:25 (damsel); Exodus 2:8 (maid); Proverbs 30:19 (maid); Genesis 24:43 (virgin); Song of Solomon 1:3 (virgins); 6:8 (virgins); Isaiah 7:14 (virgin). A careful analysis of these passages—all of the instances in which the word ALMAH (translated virgin in Isaiah 7:14) appears—reveals that the term is never applied to a married woman, never designates a non-virgin, never alludes to an impure woman." (GOSPEL ADVOCATE, Vol. CXV, Number 8, February 22, 1973.) For just such reasons as these the term is not correctly and accurately rendered as "young woman" in the RSV, the NEB and a number of the modern speech versions. Why? A young woman's being with child would not constitute a sign of the supernatural or a coming event that belonged to the miraculous. If so, what would it be? Such has been happening since the beginning of time. And a young woman does not have to be married to bring a child into the world as is proved hundreds of thousands of times in our country annually. But a virgin's being with child and bringing forth a son without any co-operation from a consenting man would be a sign, a remarkable sign. And that, my reader friends, has NEVER OCCURRED BUT ONCE in the history of the world. It cannot ever occur again. Its ONE TIME OCCURRENCE was in the case of Mary and Jesus.

#### HOW MUST ALMAH BE TRANSLATED?

The term MUST be translated as VIRGIN. This is precisely the way the one hundred and forty-eight translators of the King James and the American Standard Versions rendered it—as VIRGIN. The RSV put virgin in the margin but preferred young woman for the actual text. Truth belongs in the Biblical text—not the margins!!! Is there a significance in what the RSV did in Isaiah 7:14? I verily believe there is. That they felt little or no compunction to translate ALMAH consistently as

YOUNG WOMAN or YOUNG WOMEN, if the plural be demanded, is witnessed in the fact that in its other occurrences they only used YOUNG WOMAN once. This was in Genesis 24:43 and they had already identified and designated Rebekah as a maiden, a virgin or one not known by a man in Genesis 24:16 which is a translation of the Hebrew word BETHULAH. This rendering of YOUNG WOMAN in Isaiah 7:14 does not state whether the feminine object of the predictive prophecy is married or unmarried, pure or impure, a virgin or a non-virgin. It is not this way with a correct rendering of ALMAH. Married women, unmarried women, pure women and impure women have all given birth to children. Only one virgin (Mary) has given birth to the virgin-born son (Jesus Christ). The angel in Matthew 1:22-23 makes it decisively definite and crystal clear that Isaiah 7:14 is surely Messianic in its nature and finds its ONE and ONLY fulfillment in the virgin-born Jesus, the Babe of Bethlehem. Brother Woods again states so ably, "Matthew's unequivocal assertion that the birth of Jesus to Mary, 'the virgin,' fulfills the prophecy of Isaiah, (a) establishes the Messianic character of Isaiah 7:14; (b) identifies the virgin of the passage with the virgin Mary; and (c) proves that any translation of Isaiah 7:14, which renders the Hebrew word ALMAH, by words indicating anything less than virginal character (as do most of the so-called Modern Speech Translations), is wrong, and propagates grievous and dangerous error." (Ibid., p.118.)

But a reader may be ready to ask, "Just who says the Hebrew word ALMAH should be translated VIRGIN in Isaiah 7:14?" Here are in excess of two hundred witnesses to support the basic contention set forth so ably by Brother Woods and which has been this writer's understanding of the passage for many years. It is commonly believed there were about seventy-two Greek and Hebrew scholars who produced the Septuagint Version from the Hebrew into the Greek some two to three centuries before the birth of Christianity on the earth. They said the term should be translated virgin. There were forty-seven men who translated the King James Version in 1611. These forty-seven said it should be translated as virgin. This makes a total of at least one hundred nineteen. Already the list becomes impressive by its scholarly background. There were one hundred and one of the American Standard translators in 1901. They also went on record as saying ALMAH should be translated as virgin. This makes two hundred twenty. This is a fairly impressive number don't you think? But we have saved the five most mighty witnesses until the very last. They spell decisiveness in this matter to anyone who has love, regard and real respect for the word of the Lord. Number one of this mighty five is the inspired Matthew, an apostle of Christ, who

penned the words of Matthew 1:22-23. The militant Matthew went on public record, and written record at that, in what is the first book placed in the New Testament and in its opening chapter as affirming that almah in Isaiah 7:14 should be translated as virgin. So there we have an apostle's taking the very same position I have taken throughout this article. But let us remember that Matthew simply quoted what the angel said to the perplexed Joseph in allaying his fears relative to Mary's totally unexpected pregnancy. Hence, an angel of God is our second mighty witness that the ALMAH of Isaiah 7:14 becomes the VIRGIN of Matthew 1:22-23. Let it be kept firmly fixed in mind that the angel's message and Matthew's recording of the same were not done on their own authority. The message of Matthew 1:22-23 was given by the inspiration of the Holy Spirit. But he was not an originator of a truth but a revealer of what the Father and the Son prompted him to speak. Hence the entire Godhead, the three most mighty witnesses of all, are on record that ALMAH should be translated as virgin. The entire Godhead in Matthew 1:22-23 have given their own inspired interpretation of the word Isaiah was prompted to use in Isaiah 7:14. They say, plainly, positively, pointedly and without equivocation, that the ALMAH of the Old Testament predictive passage in Isaiah 7:14 is the PARTHENOS, the purest of all Greek words for virgin, in Matthew 1:22-23. Discard the two hundred twenty human witnesses of translational fame and greatness, if you will, and we still have an apostle, an angel and the entire Godhead all in sacred affirmation that ALMAH should be translated VIRGIN. That is where sound Bible scholarship has stood for centuries; that is where I stand today; that is where I sincerely hope each of you stands.

Today, I feel just as Robert Dick Wilson, a man who mastered some forty-five languages in his day, said many years ago, "Finally, two conclusions from the evidence seem clear: first, that 'alma, so far as known, never meant 'young married woman,' and secondly,

since the presumption is common law and usage was and is, that every 'alma is virgin and virtuous, until she is proved not to be, we have a right to assume that Rebecca and the 'alma of Is. 7:14 and all other 'almas were virgin, until and unless it shall be proven that they were not. If Is. 7:14 is a prediction of the Conception and if the events recorded in Matthew 1:18-25 and Luke 1:26-38 are true and the Holy Spirit of God really overshadowed the Virgin Mary, all difficulties are cleared away. The language is not the difficulty. The great and only difficulty lies in disbelief in predictive prophecy and in the almighty power of God; or in the desire to throw discredit upon the divine Sonship of Jesus." To this I say AMEN and AMEN!! The prophet of Isaiah 7:14 had his eye upon Matthew 1:22-23; the angel of Matthew 1:22-23 had his eye upon Isaiah 7:14; the Godhead had their eyes upon both the predictive prophecy of Isaiah 7:14 and the precise fulfillment in Matthew 1:22-23. Without equivocation or successful contradiction both the predictive prophecy and the amazing fulfillment are exclusively Messianic. HERE I STAND!!

*****		
*	<b>CONTRIBUTIONS</b>	*
*	Eugene Walp.....	\$10.00 *
*	R. H. McDaniel.....	40.00 *
*	Daniel F. Carver.....	5.00 *
*	Mrs. Ray McGehee.....	10.00 *
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*	Harold L. Meisenheimer.....	10.00 *
*	Mrs. Edith Nunnery.....	10.00 *
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# DEFENDER

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

VOLUME X, NUMBER 10

OCTOBER, 1981

## CHALLENGING DANGERS OF MODERN VERSIONS (NO. 33)

### *Studies in Isaiah (No. 7)*

ROBERT R. TAYLOR, JR.

For several articles now we have been engaged in a rather thorough study of a truly crucial and critical passage in the Old Testament. Isaiah 7:14, as per our reliable Bibles, says, "Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

#### A BRIEF REVIEW

Thus far in our investigations of this highly important and deeply crucial verse we have looked into the background that produced the statement of prophetic interest. We have touched the significance of the passage. We have suggested some five or six different positions that have been taken toward this controversial verse of Sacred Scripture. Primarily, we have been interested in ascertaining whether the passage is a dual prophecy with a partial fulfillment in Isaiah's and Ahaz's era and another in the time of Mary and the Babe of Bethlehem of Matthew 1 and 2 and Luke 1 and 2 or whether it is exclusively a Messianic prophecy which has long been my understanding of the passage. We have talked in detail as to whether there is such a thing as predictive prophecy set forth in the Old Testament. In a previous study we talked at length of the significance of the sign that is mentioned in Isaiah 7:14. Then we took note of the crucial and critically important word ALMAH and how it should be translated. Without any sort of modernistic compromise and liberalistic leanings we suggested that the word virgin is the absolutely correct rendering of the Hebrew original. That is

the way the King James Version rendered the term in 1611; that is the way the American Standard Version of 1901 rendered the term. The Greek version of the Old Testament, the Septuagint, used the term PARTHENOS, which is the purest of all Greek words for the virgin. By using the word PARTHENOS in Matthew 1:22-23 the apostle and the Spirit of truth who inspired his pen in this gospel production have forever settled this matter, at least for those who have no modernism to uphold or liberalism with which to extend any semblance of sympathy. ALMAH SHOULD BE TRANSLATED AS VIRGIN!!

#### WHO IS OF THE CONTRARY POSITION?

Who is of the position that it should not be virgin but should be translated as young woman? Those who wish to rob our beloved Bibles of the virgin birth of the Christ child. Those who do not believe in the virgin birth at all. Those who place no stock at all in the predictive prophecies of the Old Testament. Those who have drunk so long from sectarian and denominational wells that they currently fail to distinguish between pure and unadulterated truth and definite trends toward modernism and liberalism. Those who do not wish to offend any of their modernistic and liberalistic colleagues with whom they are frequently thrown together within the academic community. The new modern speech versions of the Bible such as the Revised Standard Version and The New English Version. These and other subtle forces are at work in the mutilation of the great Bible Doctrine of the Virgin Birth. And if I were the devil,

(Continued on page 83)



(USPS 935-520)

# DEFENDER

EDITOR  
WILLIAM S. CLINE

ASSISTANT EDITOR  
WINSTON C. TEMPLE

ASSOCIATES  
ERNEST S. UNDERWOOD  
JOHN G. PRIOLA

Published Monthly  
except December  
by the

BELLVIEW CHURCH OF CHRIST

4000 Sadley Road  
Pensacola, Florida 32506

Second Class Postage

PAID  
Pensacola, Florida 32506

SUBSCRIPTION FREE

All contributions need a  
transmittal envelope

## Editorial

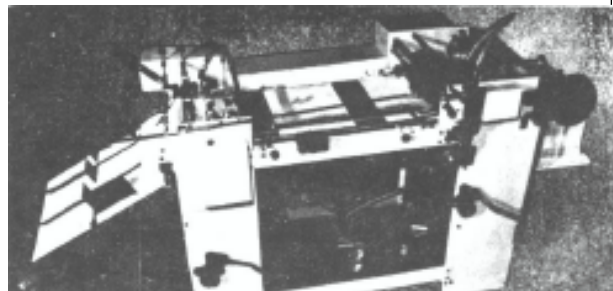
The *DEFENDER* was first published in 1970. It had a small beginning. It was run on a mimeograph machine and had a beginning mailing list of 250. The mailing list grew and we tried to grow with it. In February, 1972 we purchased an offset press and went to a second class postal permit as our mailing list continued to grow. Out of necessity, we purchased a small folding machine and an addressograph machine. We, at that time, had to ask our readers for help and you came through like "Champions". Since those beginning years a lot of changes have taken place. One thing that did not change, and we hope *never* will change, is the cost of the *DEFENDER*! We have always sent it *free* to anyone who requested it. Contributions from our readers and *thousands* of dollars from the Bellview congregation have made this possible.

We have long ago put to rest that first offset press. We now have a Chief 17 professional press and are looking and dreaming of one day being able to purchase a Heidelberg press—when that day comes our press worries will be over. We now have a complete darkroom equipped with camera, plate maker and all the trimmings. The original folder went the way of all over-worked machinery and it was replaced with a new one. That new one is now ready for "file 13".

The *DEFENDER* has grown from a mailing list of 250 to approximately 7,000. A few years ago we began publishing Roy Deaver's *BIBLICAL NOTES*. Those *notes* have a mailing list of over 4,000 and like the *DEFENDER* go into nearly every state and numerous foreign countries. In addition to these publications, we print nearly all of the material used in class work in the Bellview Preacher Training School and the school is presently printing Robert R. Taylor's book on the *Versions*.

We have finally come to the point that a tabletop folder will not even begin to take care of our needs. More than 40,000 pages a month are folded and thus demands a heavy duty folder. We are presently trying to get together enough money to purchase the folder pictured below. Its cost is over \$5,500.00! We have been able to raise \$3,170.00 from the church at Bellview, but we still need over \$2,400.00. Can you help us raise this money so that a folder can be purchased and the *DEFENDER* and *BIBLICAL NOTES* can continue to be sent out free of a subscription charge?

Generally people think someone will surely help -- we need *YOU* to help in any way that you can. Right now, while you are thinking about it, send a contribution to the Bellview church of Christ for the folder. We will carry a full report as soon as we purchase the folder.



#### CHALLENGING DANGERS OF MODERN VERSIONS...

this is one of the first, if not the VERY FIRST Bible doctrine, I would seek to undermine and eliminate from human hearts. If this doctrine falls, then down, Down, DOWN goes Christianity world without end! Christianity cannot survive in the collapse of the virgin birth doctrine. That is just how crucial and critical this matter is. That is why we are spending so much time on it. We want you to observe its tremendous and strategic importance.

#### WHEN WAS ISAIAH 7:14 FULFILLED?

Was there a partial fulfillment in the era of Isaiah and Ahaz? Was the remainder of the fulfillment reserved for the time of the Galilean maiden, Mary, and the Babe of Bethlehem? Reader friends, I do not accept for that first moment the idea of a dual fulfillment of this passage. For the life of me I cannot understand how any other person who takes the Bible just for what it says can give any credence at all to this far-fetched theory. And that is about the kindest thing I can say relative to it. I can turn to the very book, chapter and verses in the New Testament and read where an angel of Jehovah God declared, "Now ALL this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel; which is being interpreted, God with us." (Matt. 1:22-23.) Those who call for a partial or a first fulfillment of his prophecy in Isaiah's day and in the era of Ahaz cannot turn to a passage in the Old Testament that reads this way. If so, WHERE IS IT FOUND? For those who contend that Isaiah 7:14 was fulfilled in the prophet's day of eighth century Judah I have some questions that I believe are worthy of challenging consideration. I shall number them as I list them. (1) What was the name of the precise virgin that so conceived and brought forth a son without the aid of any man of that eighth century generation? (2) What was the name of the precise child that was virgin-conceived and virgin-born in the eighth century? (3) Was this virgin-conceived and virgin-born son of eighth century Judah really God with us in human flesh? (4) If so, then have there not been two Incarnations—one in eighth century Judah and the one of the Christ child in the days of the Roman kings? (5) Were they two different Immanuels or the one Immanuel that appeared in human flesh two different periods? (6) Did Deity reside in human flesh in eighth century Judah and again in what we now know as the first century of this current era of time—the A.D. period? (7) Did both occasions then constitute the fulness of time? (8) Was there an atonement

made by the virgin-born Immanuel of eighth century Judah? (9) If so, why was there an additional one needed eight centuries later? (10) If not, what was the purpose of the virgin-conceived and virgin-born Immanuel in the eighth century of the B. C. era? (11) If there was no virgin-conceived and virgin-born Immanuel in the eighth century, in what sense was there any sort of fulfillment of Isaiah 7:14 in that particular era? (12) If there were indeed some sort of partial fulfillment of Isaiah 7:14 in Isaiah 8 or in that general area of time, why did the angel in Matthew 1:22-23 say "ALL THIS IS COME TO PASS, that it might be fulfilled which was spoken by the Lord through the prophet...?" Why did he not say the REST or the REMAINDER of that DUAL prophecy was fulfilled in the conception and birth of the Christ child? (13) What purpose at all is served by all this talk about there being two fulfillments or a double fulfillment of Isaiah 7:14? (14) Does this double fulfillment talk do anything to enhance the great Bible Doctrine of the Virgin Birth of our adorable Saviour either in the precious predictive prophecy or in its precious and minute fulfillment in Matthew 1:22-23? If so, WHAT IS IT? I confess a dense naiveness in seeing anything of value in this dual fulfillment contention of Isaiah 7:14. I think it is worse than worthless!!

Do you believe these fourteen questions are worthy of some rather definite, not hazy, answers from those who have long contended for the dual fulfillment aspects of Isaiah 7:14? I surely do. I would like to go on public record again, as I have done in times past upon the pages of the DEFENDER, the GOSPEL ADVOCATE and other papers as denying that Isaiah 7:14 had both a near and a distant fulfillment. I do this recognizing quite clearly the high type of intelligent people who peruse the pages of these widely read brotherhood publications of deep interest. I make this statement in full view of the fact that we are eternity-bound men and women, boys and girls. Furthermore, I would like to go on public record as denying that ANY portion of Isaiah 7:14 had any type of fulfillment, partial or otherwise, in the time of Isaiah the prophet, in the era of King Ahaz.

#### THIS I FIRMLY AND FULLY BELIEVE

I firmly and fully believe there has only been one virgin to conceive. I firmly and fully believe there has only been one virgin to bring a child into the world. I firmly and fully believe there has only been one virgin-conceived and virgin-born son and that Son was Jesus Christ, the Beautiful Babe of Bethlehem. This has long been my position. It has been my firm and full understanding of this passage for as long as I have studied



it. I have yet to read anything from any man's pen or hear anything from any man's lips that has made my faith shaken in this position. Furthermore, it has been the position of some of the greatest Bible students who have ever lived. I recognize that the doctrine is not so simply because I have believed it fully and firmly and have taught it uniformly that way. I recognize rather deeply that it is not necessarily so because many others have taught it that way through the passing of the centuries. The precious doctrine of the virgin birth in Isaiah 7:14 as predictive prophecy and its TOTALLY EXCLUSIVE fulfillment in Matthew 1:22-23 is true because the Bible supports it and proves it to be so, many of my brethren to the contrary notwithstanding!!

## CONCLUSION

Without any sort of doubt or equivocation I suggest emphatically that the passage in Isaiah 7:14 is predictive in its nature and is exclusive in its total and exhaustive fulfillment in Matthew 1:22-23. The seed of the woman in Genesis 3:15, the virgin birth of Isaiah 7:14, the giving of the child and the birth of the son with that glorious host of royal names in Isaiah 9:6, the righteous reign of the Branch in Isaiah 11 and the new thing of a woman's encompassing a man in Jeremiah 31:22 all find their fulfillment, their TOTAL FULFILLMENT, in the virgin conception, the virgin birth and the great work that would stand victoriously accomplished by the Mighty Messiah. How beautifully unique all this was!!

## CHALLENGING DANGERS OF MODERN VERSIONS (NO. 34)

### *Studies in Isaiah (No. 8)*

**ROBERT R. TAYLOR, JR.**

This will be our final segment of study relative to Isaiah 7:14. Suggested previously have been the background of the passage, the various positions that have been taken toward the passage, why it is so crucial and critical in our day, the controversial nature of the passage, the meaning of the words sign and virgin in the passage ("young woman" in RSV and NEB), whether there is such a thing as predictive prophecy in the Old Testament and the contention, widely held in our day both in and out of the church, that Isaiah 7:14 is a dual prophecy with a double fulfillment—one for Isaiah's era and one for the first century when the Christ child was born in Bethlehem. There is a final aspect that we need to pay attention toward and then draw some conclusions.

#### **IF ISAIAH 7:14 ONLY APPLIES TO THE COMING OF THE MESSIAH, HOW COULD THIS BE A SIGN TO AHAZ?**

Among those who stoutly object to the exclusive Messianic fulfillment of Isaiah 7:14 is the oft repeated contention that we want to notice in some detail. The contention grows out of an unbounded amount of interest in and concern for Ahaz. If some type of fulfillment of Isaiah 7:14 did not occur in the era of Ahaz, then there was no meaning at all for the Judaeen monarch and his generation. Poor Ahaz if Isaiah 7:14 is exclusively Messianic in its predictive import!!

It never ceases to amaze me how greatly concerned for Ahaz that these objectors are. One would think from all the concern that they exhibit for Ahaz that he was one of the most godly men who ever graced the Hebrew throne of the devout David. They seemingly think that we have done him a grave and grievous injustice by taking an exclusively Messianic view of Isaiah 7:14. What about Ahaz as man and king? The truth of the matter is that he was an unrighteous man and a very wicked ruler. His history as king is given in Second Chronicles 28. He was twenty years of age when he began to reign. He reigned in Jerusalem for sixteen years. He did not that which was right in the eyes of Jehovah as per his historical record in Holy Writ. He did not walk in the ways of David his father. He walked in the ways of the kings of Israel. He made molten images for the Baalim--hence was an idolater of the deepest dye. He had his children burned in the idolatrous fires. He sacrificed and burnt incense in the high places, on the hills, and under every green tree. He sent for aid from the heathen forces of his day and robbed Jehovah's temple on Mount Moriah to pay for such requested aid. He sacrificed to the gods of Damascus. All of his active life as king he did one thing right after the other to provoke the Lord to righteous indignation. In view of all the evil he perpetrated in Judah, can anyone tell me why so many religious leaders today, even among our brethren, are so overly concerned

about the sign of Isaiah 7:14 as meaning so very, very much to Ahaz? The sign of Isaiah 7:14 meant NOTHING to the mad monarch!! He showed his utter contempt for the Lord, for the Lord's help and for the Lord's prophet by refusing to ask for a sign when the prophet of God told him to ask for such either in the heights above or in the depths below. It was at this very point of refusal that the prophet said that the Lord will give a sign anyway and this is just what he did.

Those who are so overly concerned about Ahaz in this matter should take another look at Isaiah 7:13. That passage declares, "Hear ye now, O HOUSE OF DAVID; is it a small thing for YOU to weary men, that YE will weary my God also?" (Emphasis mine-RRT.) The prophet of God is no longer discoursing with just the stubborn and rebellious monarch, the unbelieving king. He is now talking to the house of David. That is seen by the designation he employs and the plural use of the pronouns in verse 13. God is giving a message of hope and comfort to the house of David. The house of David was much more comprehensive than just the one man Ahaz. Thank God for that!! The opposing kings from the north, Rezin of Syria and Pekah of the Northern Kingdom, would not destroy the house of David. God's faithfulness would not allow such. One from the house of David, the Messiah, was going to be virgin-conceived and virgin-born. Further descriptions of what he would be and accomplish are set forth in Isaiah, chapters 9 and 11, and throughout much of the remainder of Isaiah's many Messianic prophecies, each one of which was predictive in its noble nature. God's faithfulness and not just the comfort of a wayward monarch is really the deep matter of gravity at stake in this entire process. Unless one can say that the house of David could derive no comfort, no solace and no profit from the predictive prophecy of the coming Messiah, then he should cease to declare that the prophecy had to be partially or entirely fulfilled in that eighth century era to have been of meaning or profit to them.

#### *SOME CONSEQUENCES OF THIS CONTENTION*

To take the erroneous position, as some have done and continue to do, that unless a predictive prophecy like this is fulfilled in the era in which it was given, that it is robbed of all meaning to its initial recipients, is, in my judgment, an exceedingly dangerous error. There is NO end to where such will ultimately lead. What will such an attitude as this do to other of the hundreds of predictive prophecies of the Old Testament? Genesis 3:15 is a predictive prophecy about the seed of the woman, the Christ, who would bruise the head of the serpent. Because the seed of woman did not come in the era of Adam

and Eve, its original recipients, was such a precious predictive prophecy robbed of all comfort, of all solace for the first human couple? In the giving of the Abrahamic promise in Genesis 12 and its renewals later to Isaac and Jacob in Genesis 26 and 28 respectively, there was a seed promise extended to the future founders of the Israelites. It was a promise about the coming Messiah that would bless all nations. The Messiah did not come as the SEED in the times of Abraham, Isaac and Jacob, the initial recipients of this precious predictive promise. Was the seed promise or prophecy thus robbed of all meaning and profit for the three Hebrew nation founders? Moses told about the coming of the great prophet that would be one like unto himself in Deuteronomy 18:15ff. Because this great prophet did not come in Moses' lifetime, but fifteen centuries later, was Moses robbed of all meaning, of all profit by this predictive prophecy? David, the Sweet Singer of Ancient Israel, had much to say relative to the coming Messiah. He talked about his death, his resurrection and the great blessings he would bring in such marvelous psalms as Psalm 16 and Psalm 22. But David's spiritual descendant, his Son, did not come to fulfill these predictive prophecies in the lifetime of either the Shepherd King or in the lifetime of any of his immediate family. Was such therefore of no meaning, of no profit to the heart of the renowned king? Look at the multitude of predictive prophecies that the Spiritual Bard Isaiah gave in regard to the coming Messiah. All of them were some seven to eight centuries in the future from his era. Were they all of no meaning, of no profit to the stately prophet of Judah because they were out there in the distant future when he penned them faithfully and loyally? What kind of irreverent attitude is it that suggests that no predictive prophecy is of value unless it has an entire or partial fulfillment in the lifetime of its initial recipients? Such an attitude or position as this toward predictive prophecy is absolutely destructive to the overall theme of predictive prophecy and its longtime fulfillment in the distant future. If not, WHY NOT?

#### *SOME LOGICAL CONCLUSIONS DRAWN*

By way of conclusion some things can be stated with definite assurance. (1) There is such a thing in the Old Testament as predictive prophecy and in the New Testament as the precise fulfillment of the same. (2) Predictive prophecy is just as much a miracle or a supernatural event as healing the sick or raising the dead. Supernatural power is demanded in all of these mighty works or miraculous events. (3) Isaiah 7:14 is a predictive prophecy. (4) It spoke of a coming miraculous or supernatural event—the virgin-

conception and the virgin-birth of the Mighty Messiah. (5) This passage had no reference to some woman and her son in eighth century Judah as a first or partial fulfillment. (6) It had exclusive reference to THE virgin Mary in the New Testament and her virgin-conceived and virgin-born son — THE Babe of Bethlehem. (7) The sign of Isaiah 7:14 would be miraculous or supernatural. (8) The correct rendering for the ALMAH of Isaiah 7:14 is VIRGIN—not "young woman"—as per the RSV, the NEB and nearly all other modern speech versions. We say this with confidence all these perverted versions to the contrary notwithstanding. (9) The exclusive, total and entire fulfillment of Isaiah 7:14 is set forth in Matthew 1:22-23. I believe I have established these premises both by appeals to Scriptural authority and sound logic.

In regard to every subtle attempt to mutilate Isaiah 7:14 as to meaning, as to background, as to significance, as to correct

rendering of almah and as to its one and only fulfillment in Matthew 1:22-23 the entire Christian world should rise up in one strongly united and deeply solid block of courageous confrontation and say with a loud and world-shaking cry that they are not going to succeed in their modernistic endeavors. Surely this should be the case among ALL our brethren.

Quite frankly, I am deeply ashamed of any preacher or professor, regardless of his place, position or prestige, who has joined his efforts with the motley crew whose infamous purpose it is to mutilate the sacred and holy ground of Isaiah 7:14. Friends, it is much later in these momentous matters than many imagine it is. Are you concerned with what the RSV, the NEB and other modern speech versions have done to Isaiah 7:14 by way of malicious mutilation? If so, are these still your preferred Bibles, so-called? If so, why? Why? WHY??

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EDITOR'S NOTE: The following article is from a book entitled, *SERMONS*, by Gus Nichols and others. It was a radio sermon delivered over WWVB in Jasper, Alabama by brother W. T. Hamilton on August 19, 1948.

## What Should A Preacher Preach?

**W. T. HAMILTON**

"Good morning friends. I appreciate the opportunity of presenting a lesson which I trust will build us up in the faith. When asked to speak on this program the first thing to decide was: What shall I preach? I know that there is one answer that is true generally, and from which we cannot vary. We are to "Preach the word, be instant in season, out of season" (2 Tim. 4:2). Many other passages teach the same thing (Mk. 16:15). Paul said, "I am ready to preach the gospel to you that are at Rome also" (Rom. 1:15,16). If we preach any gospel other than that which Paul preached the curse of heaven will rest upon us (Gal. 1:6-9). Paul said, "For I determined to know nothing among you save Jesus Christ, and him crucified" (1 Cor. 2:1,2). The apostle John said, in the last chapter of Revelation, that we are neither to add to, nor take from the things that are written in God's Book. Paul told the elders of the church at Ephesus that he had not shunned to declare unto them the whole counsel of God (Acts 20:27). So, we are to preach the truth, we are to preach the word, we are to preach the gospel of Christ, we are to preach what the Bible contains without adding to, or taking from it. But to make an application to one sermon, that would be entirely too general. Now we must preach the truth. Anything that is not the truth should never be preached, and a perversion of

the truth should never be preached. But what portion of the truth should we select for any one sermon? I believe that the Bible lays down very definite principles along that line. I think that without exception in Bible days the inspired preachers preached that which the audience to whom they were speaking needed the most. I think then that we can lay that as a foundation for the lesson this morning. We want to see some Bible examples where that very thing was done. Let's not be too general and just say that the truth and the truth only should be preached. Certainly that's so, but we need to be specific. What portion of the truth should be preached in each lesson? I'm sure that faithful gospel preachers would desire above almost any other gift, to know that which would be best and accomplish the greatest amount of good every time they stand before an audience. We must use the very best judgment we have and strive to preach that which the audience needs the most. We have in the church today entirely too many members who think that the preachers should preach the truth but that he should try to find that portion of truth that would not contradict the belief or opinion of him who might be present. Oh yes, our brethren want the truth preached without exception, but sometimes, in some places, we find those who want that portion of the truth preached that

will not fit the audience to whom the preaching is being done. But that was not the case among inspired preachers. In the New Testament when those who were inspired by the Holy Spirit were speaking, without exception when they stood before an audience, they selected that which the audience needed the most. Let's see some Bible examples of that very principle being worked out.

#### PETER TO THOSE WHO CRUCIFIED CHRIST

When the first sermon was preached in the New Testament church on the day of Pentecost, Peter was talking to a group of Jews that had been guilty of crucifying the Son of God. He said, "Whom ye have taken and by wicked hands have crucified and slain" (Acts 2:23, 24). Peter could have preached any number of sermons to that audience and never have mentioned their sins. He could have preached the truth for a long time. He might have even held a gospel meeting in their midst and never mentioned the fact that they had been guilty of crucifying the Son of God. But he didn't do that. In the very first sermon, he said, "ye have taken and by wicked hands have crucified and slain." That sermon might have been good preached TO someone that was not guilty and ABOUT those who were, but that was not the place the apostle preached it. He preached to those who were guilty and he did it in such a way that there could be no doubt as to what he was saying. He said, "YE have taken." They knew he was preaching the truth, and that they were guilty. That sermon brought conviction to their hearts and converted them to the truth. Today the church is the body of Christ (Col. 1:18). People today can crucify the Son of God afresh, and when we begin to crucify that spiritual body, that's worse than crucifying the fleshly body of Christ. And if we find those who are guilty, the thing for us to preach to them is that they are taking and by wicked hands are crucifying the spiritual body of the Lord Jesus Christ. We should not have any doubt as to what to preach if we have those who are crucifying the spiritual body of Christ in our audience. We need to preach just as firmly as did the apostles on the day of Pentecost.

#### PAUL TO THE ATHENIANS

We see our principle at work again in Acts 17. Paul is the preacher. He went to the place where the cultured and the educated people of the world had come together. In the city of Athens, at Mars Hill, there were a group of philosophers and men that had nothing to do except to tell or to hear some new thing. They were the educators of the day. They were the ones who prided themselves on their wisdom and on their philosophy. And when Paul began to preach to them he mentioned

the fact that they were idolaters. He said, "As I passed by and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD." Now if we were to stop there we would not think much about it, but the rest of that verse uses a word which must have been repulsive to those educated people. He said, "Whom therefore ye IGNORANTLY worship." Now Paul didn't say that to a group of ignorant people, nor did he say it about a group of people that were untaught concerning the affairs of this world. But he spoke to those who were educated and enlightened according to the customs of the day, that they were ignorant of God. He said, "Him declare I unto you." So today when we find people that do not know God and do not know how to worship God in the way the Bible directs, the duty of the gospel preacher is to declare God, and to declare His worship to those who know it not. We must point out the sins of the people even though they are against their vanity.

#### PAUL CORRECTS PETER

We also have an example of Paul preaching to brethren. Peter had been acting a hypocrite with others. He had been teaching one thing in one place and practicing something else in another. Now Peter was a brother in Christ. Not only that but he was a gospel preacher. Furthermore he was an inspired preacher, and yet he was to be blamed. "But when Peter was come to Antioch, I withstood him to the face because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all." (Gal. 2:11-14). So you see that Paul, when he found his brethren in error corrected them—withstood them to the face. Now today, when we see those who are guilty of dissimulation, or hypocrisy, our duty should be to rebuke them, to teach them, to withstand them to the face, if need be, before all. If we are preaching to an audience where hypocrites are to be found, we shouldn't try to cover up hypocrisy, and make their sin look respectable, but we need to teach and preach against—to those who are guilty.

#### JOHN THE BAPTIST AND HEROD

But let us notice another example. John the Baptist is the preacher and the reference in Matt. 14. John had been imprisoned and while he was in prison he had the opportunity to talk to Herod. Herod was living with his brother's wife. Now John could have preached

much truth and never mentioned the sin of adultery. But when he looked at Herod and saw the sin of which he was guilty, he said, "It is not lawful for thee to have her." In other words, he pointed out the specific sin that Herod was guilty of, and said that it was not lawful for him to live like he was doing. He could have preached a sermon on baptism, or a sermon on love, or a sermon on any number of good things, and maybe never have bothered Herod very much. But he preached on ADULTERY! He taught him that he was living in sin; that one sermon finally cost John his head; but nevertheless he preached the truth to those who needed to hear it. Today when we are preaching to those who are living in adultery, we should not skip over it, or say that maybe it will be all right. We need to cry the same thing that John did in the long ago. We need to say "It is not lawful for thee to have her." Regardless of the consequences, we should preach the truth today to those who need to hear it. To those who are guilty of some sin that sin needs to be pointed out and specifically condemned when the need is there. We need, to, with John, say to those who are living in adultery, "It is not lawful for thee to have her."

#### PAUL TO ELYMAS

One more illustration is needed for the principle of our lesson today. Again, Paul is the preacher. He is on one of his missionary journeys on the Isle of Paphos. When he arrived there he found a sorcerer, a false prophet, a Jew whose name was Bar-jesus, which was with the deputy of the country, Sergius Paulus, a prudent man, who called for Barnabas and Saul and desired to hear the word of God. Now when someone desires to hear the word of God, the preacher is usually anxious to preach the Word. But in this case, Elymas the sorcerer, withstood them, seeking to turn away the deputy from the faith. Thus Paul was confronted with a man that was guilty of sin. He was trying to withstand the gospel or to

turn away those who were interested in the gospel and to keep them from hearing it. We have people today who commit the same sin. They don't obey the gospel and they don't want others to. They will do everything in the world they can to keep others from hearing the gospel. Sometimes we find preachers and churches that do that, and oftentimes we find individuals. But notice what Paul said to the man when he found him guilty of turning away others from hearing the gospel. "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10). Thus, Paul turned upon him and said that he was a child of the devil, he said that he was full of subtilty and all mischief, and that he was an enemy of righteousness because he was guilty of the sin of withstanding the gospel. That's a terrible sin. If you're striving this morning to keep others from hearing the gospel, or if you're withstanding it in your own life then you need to turn to Acts 13:10 which is Paul's statement to one that was guilty of the same sin and apply it to yourself because it is just as bad to be guilty of that sin today as it was in the day when Elymas was guilty of it.

So whatever the sin might be, we need to condemn it today just as the apostles did in New Testament times.

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*	<b>CONTRIBUTIONS</b>	*
*		*
*	Herbert Hurd.....	\$10.00 *
*	Thomas M. Bowen.....	20.00 *
*	W. B. Pence, Jr.....	10.00 *
*	Foy L. Smith.....	15.00 *
*	Mrs. Howard Paullin.....	5.00 *
*	Eugene Walp.....	10.00 *
*	Philip H. McCrea.....	5.00 *
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# DEFENDER

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

VOLUME X, NUMBER 11

NOVEMBER, 1981

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

## **ANXIETY for the CHURCH**

**George E. Darling Sr.**

In Paul's catalogue of experiences which had troubled him, including all the physical persecutions he had suffered, he named the anxiety which was in his heart for the churches and his brethren (2 Cor. 11:28).

Those who wound or hurt the church, also wound the body of Jesus Christ, as did the soldiers who put him to death. The man of the world who hurls a charge at the church will surely be dealt with by the Lord in his own good way and time. Let him not think that he can insult the children in God's family and get away with it without answering to the Father. The church has Jesus Christ as its head. If the church is a group of narrow-minded bigots, then Christ is a narrow-minded bigot for he is its mind.

But the man of the world with all his slur, will not hurt the church so much as the unconcerned, lukewarm and indifferent members of the church. False teachers of the world can never lead away as many as can the false teachers within the church.

A wolf, clothed as a sheep, can slip into the flock and destroy the entire fold. And he will begin his destruction among the lambs and God warns of this and has ordained that elders are to guard against such. However, in many places, the elders seem to be incapable of distinguishing between wolves and sheep.

This is why the members of the church should be concerned, anxious and jealous about the church and its welfare. This is why every man and woman in it should be measured not by their place in the world, not by their formal

education or by how much wealth they possess, but by their love and faithfulness in truth and righteousness. Teachers need to be exhorted to *"speak things which become sound doctrine"* (Titus 2:1).

Any member of the church should be so anxious to preserve the welfare of the Lord's church, that he would diligently study God's word to see that all that is taught and practiced in the congregation where he holds membership is in complete harmony with the truth of the scriptures. If it is not, he should either cause an uproar or move his membership, not before he has done all within his power to correct the error, but after having done all he can do to correct it.

He does not care for the church who shuts his ears to the warnings that come to the church about sin, error and false teaching and unscriptural practices in the lives of its members. He does not love the church, who will not confess his sins and repent of his actions that have injured God's family. The preacher who is called in to conduct the "Big Day" program for a congregation that is known to uphold false doctrine, ungodly elders, adulterous deacons and preachers, on the pretense that he is only interested in raising money for a "just cause" does not care for the church. He is too "yellow-bellied" to point out the sins and wrong doings. No sir, that preacher does not love the church and is too ignorant to see that they have called him only as a matter of endorsement.

"Brother 'So and So' was our speaker for our 'Big Day' program, and no one could doubt his firm stand for the faith. Why he is  
(Continued on page 96)

## EDITORIAL

# *Who Shall I Send, And Who Will Go For Us?*

WINSTON C. TEMPLE

In Isaiah 6:8, the question which titles this article was the one asked by God unto Isaiah when he received his call to the prophetic office. This verse implies four things: First of all, there must be a sender; secondly, there must be one or ones who will go; thirdly, the one or ones going must be prepared for the task before him. In the light of the above comments, let us consider the following --

God is the Sender! In the Old Testament God called and commissioned men as prophets to go and preach His Word unto the people (Heb. 1:1,2, c.f. Acts 3:21-23). Moses was called of God and sent to preach unto His people and to the Egyptians (Ex. ch. 3). He was to deliver His people from the bondage under which they were oppressed. Samuel was called to the office of judge and prophet to lead his people back to God and out of the Philistine oppression (1 Sam. ch. 3; c.f. Acts 3:24). Isaiah was called to preach to his own people who were determined to go into Assyrian captivity (Isa. 6:1-11).

In the New Testament Jesus Christ is the Sender. He chose twelve men (Matt. 10:1-10). He gave them the great commission (Matt. 28:18-20). They fulfilled their mission (Col. 1:23). In fulfilling their mission, they along with others, established many congregations of the Lord's church. In turn, these congregations sent out others who likewise preached the gospel and established congregations (Acts 13:1-3; Rom. 10:13-15). This same responsibility rests upon congregations of the Lord's church which exist in this present time.

In order for congregations to send preachers, *there must be those who are willing to go.* We must be like Moses, Samuel, Isaiah and all of those of both Testaments who were willing to spend and to be spent for the cause of the Christ (Acts 20:20,27).

*We have a proper message.* It is one revealed from God (2 Tim. 3:16,17), the glorious gospel of the risen Christ (Rom. 1:15,16). Christ sanctified it with His precious blood (Matt. 26:28). It has been confirmed and once and for all delivered (Heb. 2:1-4; Jude 3) into our hands, and entrusted into our care (2 Cor. 4:7).

*We must have men who are prepared to go.* Moses spent forty years in Pharaoh's house and forty years in the wilderness, thus preparing himself to be a leader of God's people. Samuel had to serve and sit at the feet of Eli. God prepared Isaiah for his task. Jesus prepared the twelve before He sent them out to preach to the world. Before we go we must be prepared!

The Bellview Preacher Training School, under the oversight of the Bellview church of Christ's elders, has been, since August of 1973, actively engaged in preparing men to preach the gospel of the Christ. Since its beginning, the school has graduated some 18 men of which number as far as we have record, are all doing what they were trained to do. Two of these men, brothers Tommy Alford and Joseph Ruiz are currently serving as missionaries on the Island of Taiwan. They have dedicated 20 years of their life to see that the Lord's cause is strengthened on that island of 17 million people. They have just completed their language studies and have moved to the city of Hualien where they plan to establish a new work. Up to the present time, there has not been a congregation of the Lord's church in this vast city. May God bless their efforts.

The Bellview Preacher Training School, as

all such efforts, is constantly in need of financial assistance, but at this time, this is not the plea that is being made. Our problem is to us at this point a much graver matter. Our present class of students will graduate in July of 1982.

As of the present, we do not have any sure prospective students. As everyone knows, a school is not a school without students. Time and time again, we have had to appeal to our brothers and sisters in Christ for help of one kind or another. This time we need students. We are all fully aware of the vast need for trained men to preach the gospel, and we are aware that fewer and fewer young men of our number are going into the work. This makes our plea more urgent than ever before! Due to the heavy work load of our faculty and due to the extreme costs of travel, it is difficult for us to travel as we would like to. If you, the reader, know of someone who might be interested in attending the Bellview Preacher Training School, please contact us.

Brothers and sisters in Christ, we covet your prayers and hope diligently that you will help us to find men who will be willing to train themselves for the greatest work on earth -- carrying the gospel to a lost and dying world.

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# Anticipated Objections To The Straight-Line Messianic Prophecy Of Isaiah 7:14 (No. 1)

**ROBERT R. TAYLOR, JR.**

For several months now I have presented a detailed and in depth study of the majestic and marvelous Messianic prophecy that is eloquently embedded as a generous gem in Isaiah 7:14. With consistency and persistency the position has been made and sustained that this marvelous message is NOT a double or dual prophecy with a partial fulfillment in the age of Ahaz and the remnant in the birth of Bethlehem's Fame Babe more than seven centuries later. With a depth of conviction the argument has been advanced ardently that Isaiah 7:14 is an exclusive, straight-line Messianic prophecy and experiences full, complete, entire or 100 per cent fulfillment in Christ's birth and that birth alone. This double or dual fulfillment theory (and that is about the kindest thing that can be said in its favor) removes and robs much of the uniqueness of the exclusive prophecy as given by Isaiah in eighth century Judah and Matthew's stirring account of its one time fulfillment in the birth of Bethlehem's Babe. Yet when the exclusive or straight-line aspects of Isaiah 7:14 are taken there usually are some objections raised. These may be sincere on the part of those searching deeply for truth or they may serve as a deliberate and modernistic smokescreen to cover the obviously weak foundations upon which this dual or double prophecy and fulfillment theory has long rested. Toward the former attitude I have all kinds of patience; toward the latter I have nothing but disdain. It is with the former class in mind that we take note of these anticipated objections. Those in the latter class are not likely to read with profit or appreciation anything that upsets their modernistic prejudices or preconceived notions. We take note of a trio of objections raised to the position that has been uniformly taken in this series of lessons on Isaiah 7:14. One will be considered in this article; the remaining two will be set forth in a subsequent article.

## WHAT ABOUT THE SIGN PROMISED TO AHAZ?

At this time tiny Judah was under siege by the confederate forces of both Syria and Israel — northern neighbors to Judah. Ahaz was king. Both he and Judah were in fearful straits. Isaiah, Judah's great prophet of the period, was sent with a message of assur-

ance to frightened Ahaz directly and to all quaking Judah indirectly. (Isa. 7:3-9.) The message referred to the northern conspirators as two tails of smoking firebrands. The Syrian Rezin and the Israelite Pekah has just about run their infamous course. They are about ready to fizzle out. The fire is gone out of them and their current threats constitute nothing but remaining smoke. The prophet assures the trembling monarch that the conspiracy from the north will fail; it will not come to pass as they have planned. The prophet then chides, "If ye will not believe, surely ye shall not be established." (Isa. 7:9.)

The Merciful and Patient Jehovah goes the second mile with the arrogant Ahaz who, previous to this, had already fixed his eye of hope on Assyrian aid for this crucial emergency. The Bible says at this point, "Moreover (and the Lord added to speak-margin) the Lord spoke again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above." (Isa. 7:10-11.) The proposed and proffered sign could be anywhere between the two extremes of earth below and heaven above. It could be miraculous in its confirmation of the hopeful message just conveyed to the king from Jehovah's inspired Seer. But Ahaz is not interested in complying with Heaven's wishes and the prophet's offer. He rebelliously responds by saying, "I will not ask, neither will I tempt the Lord." (Isa. 7:12.) This was not an exhibited show of docile humility on his part; it was plain rebellion. Surely, it could be no temptation of God to do his bidding. Ahaz was more interested in Assyrian aid than he was the proffered power extended to him by the stretched out hand of the Sovereign Jehovah of the Universe. Such an attitude as that displayed by Ahaz reflected on the prophet and was wearisome to God. The prophet now no longer addresses Ahaz alone but turns to the house of David and declares boldly and uncompromisingly, "Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?" (Isa. 7:13.) Because Ahaz refused to request a sign the prophet assures that the Lord himself will give you a sign of his own choosing. The choice of the sign is no longer in Ahaz's hands; now the Lord will do the choosing. The

sign chosen by the Lord occupies the great prophecy that composes Isaiah 7:14.

Relative to this sign R. L. Whiteside sagely stated in the 1939 ANNUAL LESSON COMMENTARY ON BIBLE SCHOOL LESSONS, "Ahaz had declined to ask a sign of Jehovah, but Jehovah proposed to give a sign anyway. This sign would not be for Ahaz, but for the people of later days. This sign would be such an occurrence as had never before happened: 'a virgin shall conceive, and bear a son.'" (p. 229.)

What about the sign promised to Ahaz? It never materialized because the rebellious monarch refused to request such a sign. One can linger long with this question but it in

no way discredits the straight-line prophetic import of Isaiah 7:14. Unfortunately and pathetically, some have exhibited more interest in the sign promised to Ahaz which never materialized than in the one the Lord actually gave in Isaiah 7:14 and which materialized magnificently and fully in Matthew 1:22-23. I find this to be amazing indeed among religiously-minded people. The sign promised to Ahaz did not keep Matthew from recording the fact that Isaiah 7:14 finds its rich, entire and comprehensive fulfillment in the beautiful birth of the Christ child. This question should not interfere with our full faith and complete confidence in Isaiah 7:14 and our total acceptance that Matthew 1:22-23 is its complete and absolute fulfillment. Do you not agree? If not, WHY NOT??

## Anticipated Objections To The Straight-Line Messianic Prophecy Of Isaiah 7:14 (No. 2)

**Robert Taylor, Jr.**

In the previous article I called attention to one of the objections that usually comes up when we take the straight-line or exclusive Messianic nature of the great prophecy in Isaiah 7:14 and its one time—AND ONE TIME ONLY—fulfillment in Matthew 1:22-23. That one objection touched the sign that was initially promised to Ahaz but was refused on his part. The remainder of this article will touch two more objections that are frequently raised in this regard.

### WHAT ABOUT ISAIAH 7:15-16?

Those who contend that Isaiah 7:14 calls for a double or dual (and it is futile to try and make a distinction between these terms since word authorities say double means dual and dual means double) fulfillment—one for Ahaz's age and the remote one reserved for the Babe of Bethlehem—seemingly labor under the impression that the two subsequent verses to Isaiah 7:14 furnish them with sustaining proof. They read, "Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings." (Isa. 7:15-16.)

Since these two verses form a part of the context of Isaiah 7:14 and the virgin-conceived and virgin-born son—the Immanuel—is under strict consideration in that verse, it would strongly appear that the same child is

under consideration in the two subsequent verses. It is a strained interpretation to make these two verses refer to Isaiah's son who is mentioned in Isaiah 7:3. Likewise it is an exceedingly strained interpretation to make the child of Isaiah 7:15-16 refer to Ahaz's son or to some totally unknown son of that general area of time.

What is the significance of his eating butter and honey? Some have thought that this simply refers to the fact that he would be human as well as divine. They aver that verse 14 mentions the divine aspect; verse 15 the human aspect. But verse 14 calls attention to both his divinity and humanity. He is God and yet is God WITH US. He is to be born of a virgin which demands his humanity as well as his Deity. It seems to me that a far better foundation upon which to rest the thought has been suggested in that butter and honey helped to constitute the food of kings. Hence, his regal character is exhibited. Isaiah 7:14-15 are closely linked with Isaiah 9:6-7 and there the regal character of the promised Son is set forth in crystal clear language such as the government's being upon his shoulders, his being the Prince of Peace, the prosperity and peace of his reign, his occupancy of David's throne and his execution of kingly functions. Edward J. Young, one of the greatest scholars of Isaiah that this century has produced, suggests this as a distinct possibility on page 292 of his definitive

work in THE BOOK OF ISAIAH, Vol. I. An objector might rise up and say, "But that is just YOUR opinion!" But if it were not for opinion he would never have come up with two sons, two virgins and two fulfillments in Isaiah 7:14. It is my seasoned judgment that what has been suggested in this paragraph has far greater weight in support of its correctness than the objector's opinion that two virgins and two sons are under prophetic contemplation in Isaiah 7:14. Isaiah spoke of THE virgin and his double or dual opinion will not fit the depiction of just ONE virgin to conceive and bear and just ONE son to be conceived and to be born. If so, HOW??

What is the significance of his knowing to refuse the evil and choose the good? Young again sagely states "that the Child will reach an age in which He can distinguish between good and evil, rejecting the evil and choosing the good. Immanuel will possess knowledge, a knowledge which consists in choice of good as over against evil. Unlike our first parents, He does not choose the evil. His nature is such that He rejects evil." (Ibid.,) Everything we know of the Christ in the four inspired portraits of Matthew, Mark, Luke and John only confirms this self-evident fact relative to our lovely Lord.

What is the significance of verse sixteen that before the child is old enough to know to choose the good over the evil the abhorred land (Syria and Ephraim) would be forsaken of both her kings? Just as the time is rather short between a child's birth and his reaching the place where he can distinguish good and evil just so the twin threat from Syria and Ephraim in the persons of Rezin and Pekah would be short-lived. Young, says, "Ahaz should be quiet, and not fear. His enemies are but the smoking tails of firebrands. The threat that they can provide will at best be short-lived. Indeed, before the boy even knows to despise the evil and choose the good the land will be forsaken. When a boy (na'ar) knows the difference between good and evil, he may be very young. The word is also used of the baby Moses (Exod. 2:6). Even before such a time shall have arrived, the threat will have come to an end."

Albert Barnes maintains that Rezin was slain about one year after the prophecy of Isaiah 7 and that Pekah was slain about two years after the giving of this prophecy. Either of these would be before a child is old enough to distinguish good from evil. (Barnes, Isaiah, Vol. I, p. 162.)

Isaiah 7:14 promises the coming of Immanuel. Isaiah 7:15, according to Edward Young, "proceeds to make the infancy of the Messiah a symbolical representation of the fact that

the threat which overhung Judah would be short-lived. This he does by picturing the child in vision eating royal food." (op. cit., pp. 293-294) Isaiah 7:16 teaches that "before He reaches the age where He knows the difference between good and evil, the two kings which Ahaz dreads will forsake the land of Israel, and there will be nothing more for him to fear from them." (Ibid.,)

Quite surely the angel who spoke the words of Matthew 1:22-23 and the inspired apostle Matthew—who penned these words—knew of the presence of what we now know as Isaiah 7:15-16. Without hesitation the Spirit who inspired both passages—Isaiah 7:14 and Matthew 1:22-23—knew of Isaiah 7:15-16. Yet the presence of Isaiah 7:15-16 did not keep the unnamed angel, an inspired apostle and the Infallible Spirit of Holiness and total truth from affirming that "ALL this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." (Matt. 1:22-23—Emphasis supplied.) Since these three envisioned no such difficulty with Isaiah 7:15-16 as subsequent to and in the very context of Isaiah 7:14, then why should I experience any imagined difficulty? I have neither trouble with Isaiah 7:14 as an exclusive Messianic prophecy nor with verses 15-16 which accompany it. I wish I knew more about all three verses but I am not interested in reading into this strict, exclusive Messianic prophecy something not there, i.e., this double or dual prophetic and fulfillment theory.

#### WHAT ABOUT ISAIAH 8:8?

The context speaks of the Assyrian threat to the land where God's people dwelt. The Assyrian threat will be vast and widespread. The Assyrian king and his military hosts will be like a rampaging river that overflows its channel and goes over all its banks sweeping all within its perilous path. The Bible says at this point, "And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel." (Isa. 8:8.) Though some Bible students seemingly think that some child of eighth century Judah is mentioned here by the name of Immanuel—perhaps Isaiah's son—it seems much more likely that God's prophet uses Immanuel to refer to "God with us" or to the Messiah in this verse exactly as he did in the previous chapter or in Isaiah 7:14. Isn't it far more likely that he refers to this land as belonging to Deity than simply to some Israelite son like Isaiah's child or the offspring of Ahaz? Remember this passage (Continued on page 96)

# Florida School Of Preaching

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## SEVENTH ANNUAL LECTURESHIP

January 18 - 21, 1982

THEME: "THINGS ETERNAL"

### MONDAY, JANUARY 18:

9:00 "THIS WORLD IS NOT MY HOME".....  
Ronnie Norman  
9:45 "THINGS ETERNAL IN EVANGELISM".....  
V.P. Black  
10:45 "COMMIT THOU TO FAITHFUL MEN: THE  
ETERNAL TRUTH".....Alan Cloyd  
11:30 LUNCH  
1:30 "IMMORTALITY OF THE SOUL"...L.W. Mayo  
2:30 "CLAIMS AND CHARACTER OF THE ETERNAL  
WORD".....Robert Taylor  
3:30 "THE ETERNAL GOD".....Franklin Camp  
7:00 "PREPARATION FOR ETERNITY: PRIMARY  
OBEDIENCE".....T.L. King  
7:45 "THINGS TEMPORAL VERSUS: THINGS  
ETERNAL".....C.W. Bradley

### WEDNESDAY, JANUARY 20:

9:00 "CAPTIVES OF THE ETERNAL WORD"....  
Robert Taylor  
9:45 "THINGS ETERNAL IN EVANGELISM".....  
V.P. Black  
10:45 "ETERNAL TRUTH AND STRONG DRINK".....  
Billy Lambert  
11:30 LUNCH  
1:30 "IMMORTALITY OF THE SOUL"...L.W. Mayo  
2:30 "LEANING ON THE EVERLASTING ARMS".....  
George W. DeHoff  
3:30 "THE ETERNAL GOD".....Franklin Camp  
7:00 "PREPARATION FOR ETERNITY: FAITHFUL  
LIVING".....Louis Luco  
7:45 "ETERNAL PUNISHMENT".....J.T. Marlin

### TUESDAY, JANUARY 19:

9:00 "HUMAN CORRUPTIONS OF THE ETERNAL  
WORD".....Robert Taylor  
9:45 "THINGS ETERNAL IN EVANGELISM".....  
V.P. Black  
10:45 "THE ETERNAL KINGDOM: ITS PURITY"....  
Wayne Coats  
11:30 LUNCH  
1:30 "IMMORTALITY OF THE SOUL"...L.W. Mayo  
2:30 "MAN'S ETERNAL NEEDS"....C.W. Bradley  
3:30 "THE ETERNAL GOD".....Franklin Camp  
7:00 "PREPARATION FOR ETERNITY: THE HEART"  
Daniel McCullor  
7:45 "JUDGED BY ETERNAL TRUTH".....  
Billy Lambert

### THURSDAY, JANUARY 21:

9:00 "THE ETERNAL KINGDOM: IN PROPHECY  
PLAN — PURPOSE".....Glenn M. Lee  
9:45 "THINGS ETERNAL IN EVANGELISM".....  
V.P. Black  
10:45 "ETERNAL TRUTH IN CONFLICT".....  
W.E. Wardlaw  
11:30 LUNCH  
1:30 "ETERNAL TRUTH IN CONFLICT".....  
W.E. Wardlaw  
2:30 "THE SEVEN CHURCHES OF ASIA MINOR"....  
J.T. Marlin  
3:30 "THE ETERNAL GOD".....Franklin Camp  
7:00 CHORUS — CHRISTIAN HOME AND BIBLE  
SCHOOL.....Vernon Means, Director  
7:45 "ETERNAL HOME OF THE SOUL".....  
George W. DeHoff

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\*  
\* **Soon To Be Off The Press** \*  
\*  
\* After months of diligent effort Robert \*  
\* R. Taylor's CHALLENGING DANGERS OF \*  
\* MODERN VERSIONS is scheduled to be \*  
\* completed by the first of the year. \*  
\* Those of you who have ordered copies \*  
\* can expect yours in the mail soon \*  
\* thereafter. We regret that it has \*  
\* taken as long as it has but "mountains \*  
\* of work" do not get done in a day. \*  
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#### ANTICIPATED OBJECTIONS . . .

is in that list of chapters where the Messiah is spoken of as virgin-born in Isaiah 7:14, as the son that would be given in Isaiah 9:6 upon whose shoulders divine governmental powers would be conveyed and as the Beautiful Branch from Jesse's family in Isaiah 11:1. What greater comfort could there be than to assure Judah that even though the Assyrian threat would be great and would reach even to the neck (possibly a reference to Jerusalem, controlling city of Palestine, which the Assyrians came very near conquering in Hezekiah's reign but was foiled with the overnight deaths of some 186,000 choice Assyrian troops by the Lord's mighty messenger from heaven) yet the land was not Assyria's, it belonged to the Messiah. It would be preserved and in that land he would be born; in that land he would tabernacle; in that land he would pay the ransom of redemption; in that land he would establish his church or kingdom in later centuries; in that land converts would first be made to his Glorious Cause. It seems far more likely to me that this is the meaning than that it refers to some child of eighth century Judah who surely did not have ownership powers over this threatened land by a pagan power from the northeast.

But regardless of the meaning there is nothing in Isaiah 8:8 to discredit the straight-line or exclusive Messianic fulfillment of Isaiah 7:14 in Matthew 1:22-23. And no person would have ever thought so unless he were vainly trying to drum up sagging support for a theory that calls for an Immanuel (just a human and nothing more) in eighth century Judah and another Immanuel (Jesus himself) a few centuries later. Isaiah 8:8 presented no difficulty to the angel who orally stated Matthew 1:22-23; it presented no difficulty to Matthew who wrote what we now know as Matthew 1:22-23; it presented no difficulty to the Spirit of truth who inspired its writing; it presented no difficulty to me for I learned a long, long time ago that Matthew 1:22-23 settles the exclusive, straight-line Messianic nature of Isaiah 7:14. For that weighty reason I have never felt any obligation to defend this humanly concocted theory about two virgins, two virgin sons and two Immanuels in Isaiah 7:14. I do not envy

those who seek to uphold the double or dual prophetic and fulfillment theory of Isaiah 7:14 and Matthew 1:22-23 respectively. I, for one, am glad I have NEVER been in the unenviable category of its adamant proponents. And until I see something stronger than any of our brethren or its proponents outside our brotherhood have come up with to date in favorable argument form, I have no intention, near remote, of moving one inch toward its adoption. I know not what course you, the reader, may take but here I take my strategic stand, my unbending posture.

I have called these *anticipated* objections because these last two articles were penned before the DEFENDER published any of my eight articles on the in depth study of Isaiah 7:14. The objections noted and answered in this study have not shaken my faith and confidence in the straight-line, exclusive nature of Isaiah 7:14 in the least or in THE ONCE FOR ALL FULFILLMENT ASPECTS OF Matthew 1:22-23.

#### ANXIETY FOR THE CHURCH, continued

known throughout our brotherhood. No one can call us in question since he appeared on our program. If Bro. So and So endorses us, and he does, or else he would have had no part with us, how can anyone fail to do so?"

Brethren, let us anxiously strive to keep the church clean, both from within and without; for ourselves and for others who will follow after us.

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*	<b>CONTRIBUTIONS</b>	*
*		*
*	Jerry Lindesmith.....	\$70.00 *
*	Dwight Callens.....	10.00 *
*	Roanoke church of Christ.....	25.00 *
*	Eugene Walp.....	10.00 *
*	James C. Mettenbrink.....	15.00 *
*	W. F. Parker.....	10.00 *
*	Ector R. Watson.....	15.00 *
*	B. H. Johnson.....	7.50 *
*	Jennie C. Hartsock.....	5.00 *
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