

Contending FOR THE Faith™

FOR THOSE WHO LOVE THE TRUTH AND HATE ERROR

I WANT TO THANK BRAD HARRUB FOR SPEAKING AT FREEMONT AND TAHOE...

Johnny Oxendine

I do not know when the specific seminal moment occurred, but when Dub McClish finished the letter that eventually led to his and David Watson's removal from *The Gospel Journal*, he did the church a big favor. His request for more disclosure regarding the Bert Thompson fiasco has brought us to the point where now we have Brad Harrub, once again, speaking with Sunset's Truitt Adair at the 2008 Tahoe Family Encampment. Brad also recently spoke at the Fremont church of Christ (which continues to work with the Palo Alto group with women leaders). What this represents is the continuous slide of what might have been considered solid and faithful brethren drawn into fellowship with those who are involved in unity discussions, and all manner of liberal doctrinal error from divorce/remarriage to open fellowship with denominations, and now women deacons and spiritual leaders. One can make a speaking mistake once, but when it occurs over and over it becomes obvious that where one speaks is not an issue for that person. What is fellowship? [See Townsend article, *How Long Do We Wait*, p. 12, concerning Brad Harrub's connections in this issue.—Editor]

When Dub asked for more information about Thompson, things just got ugly, then uglier, until stands were taken for and against the new Apologetics Press leadership. Because of the ties between so many that had been developed over the years, brethren decided (in many cases) that money and longtime loyalties to men mattered more than adhering to the Word of God. Though they will not admit to it, that is exactly what happened: *friendships*.

Have any of these brethren asked Phil Sanders (where Dewayne Bryant, also on the Tahoe schedule, a member of the congregation at Concord Road in Tennessee) for clarification on his comments about the Independent Christian Church being his brethren (I will venture that his comments were a surprise to many)? No. Have any asked how he thinks we can teach side-by-side with false teachers, baptizing people into

what, exactly? No. Do these brethren care that Mack Lyon gets his support from the Edmond church of Christ? No. Do you know why the answer to any number of these questions will be "no"? It is because they have painted themselves into a corner with their support of GBN, MSOP, Apologetics Press, etc. The sad rationale for this is (has to be) *not to see continued associations as fellowship*. Pathetic.

They cannot complain about or expose any error now or they will seem to be a part of the "toxic circle" that exposed Joseph Meador (the Gestalt Geek) [And his adulterous escapades—Editor]. They can no longer contend for the faith and are now a part of the larger group accepting just about anything. That means they fundamentally have to accept Mike Cope, Stan Crowley, and Mac Deaver: why not? That means they have to accept the errors of Richland Hills (which not only re-evaluates elders, but has added instrumental music): if not, why not – how is the error there any different from the error they do support (through fellowship)? Are there now levels of error – acceptable error? I remember someone telling me emphatically that they support Brad – still?

This is why I want to thank Dub: his actions prompted others to draw the line in the sand that said, "we will continue to fellowship these people anyway, it does not matter that their alliances will accept "some" of the Independent Christian Church as brethren, it does not matter that they speak on liberal programs, it does not matter that they are attending Christian Scholars' Conferences, it does not matter because we have to seek balance in the brotherhood. We do not want to be critical, we do not know what is in their hearts, and you have not spoken to each and every one of them." Brethren, like it or not, this is where we are.

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Contending FOR THE Faith™

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CONTENDING FOR THE FAITH is published monthly. P. O. Box 2357, Spring, Texas 77383-2357 Telephone: (281) 350-5516.

Ira Y. Rice, Jr., Founder
August 3, 1917-October 10, 2001

Editorial...

EVALUATING A DEBATE

Of all truth, spiritual Truth is the most important (Matt. 6:33; John 8:31,32; 17:17; 1 Tim. 2:4; James 1:18). Believed and obeyed from the heart, spiritual Truth alone procures the remission of man's sins he has committed against God and thereby his reconciliation to Him (Rom. 5:10; 6:3, 4, 17, 18; 1 Peter 1:22; Col. 2:12; Eph. 2:16; 2 Cor. 5:18, 19). We, therefore, dare not let our admiration for and friendship with any preacher, paper, school, anything or anyone else cause us to reject the Truth on any subject. Our love for the Truth of the Gospel should even exceed our love for our families.

In seeking to "be established in the present truth," men have utilized the polemic platform as one means to test their convictions (2 Peter 1:12). When conducted properly, debates have served well to aid men in complying with Paul's directive to "**Prove all things; hold fast that which is good**" (1 Thess. 5:21). Such debates expose error as well as uphold Truth. Such discussions are, therefore, "proving ground" operations.

The Scriptures are the objective, absolute, humanly attainable, final, infallible, complete standard for determining God's Will in any and all moral and spiritual matters (2 Tim. 3:16,17; James 1:25; 2 Tim. 2:15; John 12:48). This is because the Bible was inspired by God (1 Cor. 2:9-16; Gal. 3:16; 2 Peter 1:2-4; 19-21).

However, we must properly use the rational faculties God has given us in arriving at the Truth on any subject (Isa. 1:18; Acts 17:2; 18:4; 24:25; 1 Thess. 5:21; 2 Thess. 3:1, 2). The reader must determine whether the debaters stayed true to and consistent with what they "declared," "acknowledged," and "affirmed."

This debate is a written one. It began on July 3, 2008 with Darrell Broking's first affirmative post to the chat group **ContendingFTF@yahoogroups.com**. Also, it will appear on **churchesofchrist.com**. It is being posted on Al Maxey's debate web site, **zianet.com/maxey/pattern.htm**. [See advertisement on page 3].

A written debate allows for each man to have sufficient time to study and think through his position and arguments as well as those of his opponent. Each disputant should be able to argue his case as he sees fit to do so. Further, each disputant is expected to press what he deems to be inconsistent and contradictory on the part of his opponent. True and False questions as well as other questions will be employed by each debater to expose what he considers to be inconsistencies and contradictions of his opponent. This is the nature of a debate; and, therefore, the reason the honest and serious student is benefited by it.

The earnest pupil knows what to look for in a debater's effort to prove his case as well as refute the position of his opponent. Though *not exhaustive* the following fundamental questions should be asked by the reader concerning each participant's efforts in this debate, or any debate, whether oral or written.

1. Did each disputant define the *terms* of his proposition?
2. Did each party understand the *implication(s)* of his proposition?
3. Was the Bible used as the *only* standard of measurement in attempting to prove and disprove matters (2 Tim. 3:16, 17)?
4. Was there a clear *respect* for and a *thorough understanding* of the importance of the *immediate* and *remote context* of the Scriptures employed in the debate?
5. Did each person indicate that he knew the difference between *generic* and *specific* terms?
6. Did each disputant understand that *a modern dictionary only gives the present usage of words*?
7. Did each participant evidence a clear understanding

most advantageous (expedient) manner?

12. Did each disputant indicate that he understood the difference between obligatory and optional matters?
13. Did either one of the debaters attempt to make optional matters *obligatory* or *obligatory* matters optional?
14. Did each disputant evidence proper respect, understanding, and use of *the laws of valid inference* in efforts to argue his case from the Scriptures?
15. Is there evidence that each person understood the difference in merely *asserting* something to be true and *proving* it to be true?
16. Did the disputants show they understood that *truth cannot imply error*?
17. Did each party reveal that he realized that students



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Darrell Broking

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Affirm --- Darrell Broking

Deny --- Al Maxey

The New Covenant writings CONTAIN specific requirements and expectations of our God, few in quantity, that are essential for both fellowship and salvation.

Affirm—Al Maxey

Deny—Darrell Broking

The Debate Began With Darrell Broking's First Affirmative Posted on July 3, 2008.

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1st Rebuttal: Al Maxey
2nd Affirmative: Darrell Broking
2nd Rebuttal: Al Maxey
3rd Affirmative: Darrell Broking
3rd Rebuttal: Al Maxey
4th Affirmative: Darrell Broking
4th Rebuttal: Al Maxey

1st Affirmative: Al Maxey
1st Rebuttal: Darrell Broking
2nd Affirmative: Al Maxey
2nd Rebuttal: Darrell Broking
3rd Affirmative: Al Maxey
3rd Rebuttal: Darrell Broking
4th Affirmative: Al Maxey
4th Rebuttal: Darrell Broking

of the Truth, that before one is *obligated* before God to do anything, the Word of God must *authorize* it (Col. 3:17)?

8. Did each disputant demonstrate that he knew that the Bible authorizes anyone to do anything *only* by *direct statements, example, and implication*?

9. Did each debater indicate he fully understood that an example of something *does not* have to be found in the Bible before it authorized?

10. Did each debater disclose that he knew that in the process of authorizing certain matters, the Bible allows for *options* in getting done the thing(s) authorized?

11. Did each person understand that in discharging the obligation wherein options are available, that *one chooses the option that discharges the obligation in the*

of the Bible are to *infer* only what the Bible implies?

18. Did each debater understand that when *all of the parts of a thing are proven to be True the whole of the thing is True*?

19. Did either party *ridicule* logic?

20. Did the participants reveal that they understood that *precisely stated propositions* are without exception true or false (not true)?

21. Did the debaters know *how* to make an argument?

22. Did the parties understand that when the *major and minor premises* of a *sylllogism* are true and *the syllogism is valid* that *the conclusion cannot be wrong*?

23. Did the disputants understand that *an illustration proves nothing*; that *it only illustrates*?

24. Was there an attempt to *deny* the implication(s) of

one's proposition?

25. Did the debaters treat one another with *respect*?

26. Was the *issue* clearly stated?

27. Was the material presented *systematically*?

28. Was there any attempt to "*beg the question*"?

29. Did either debater *attack his opponent's person*?

30. Did either disputant *demonstrate* that he would **not** change his position regardless of how adequate the evidence was or how logically it was presented?

31. Did either debater deny that the Bible authorizes by implication?

32. Did either debater deny that what the Bible implies is as binding on man as what it explicitly authorizes?

In college one of the courses most beneficial to me was "*Listening Comprehension*." We were taught that a person could say he had "*listened*" *only when he had understood the information*. While there are many things necessary to listening, if one cannot *logically* analyze information, it is impossible for him to comprehend it; and, if one has not comprehended what was said or written, he has not listened. Hence, knowing *how* to properly "think through" material is directly connected with drawing a correct conclusion. The aforelisted questions emphasize principles necessary

to analyze material whether spoken or written. Thus, when one has finished reading and studying each participant's material, he may correctly answer the question: "*What did the debater/speaker/preacher actually say?*"

Another very important point necessary to correctly evaluating a debate is to *examine closely* whether each disputant has truthfully represented *what* his opponent has said. *In other words, did each debater say what his opponent said he said?* For obvious reasons this is more easily done in a written debate; however, it is *imperative* that *time* and *effort* be used in *reading* and *re-reading* material if such is to be adequately done.

In closing it is most appropriate to emphasize the Words of Jesus when He instructs us to "**Take heed what ye hear**" and "**how ye hear...**" (Mark 4:24; Luke 8:18). We must be sure that *what* we hear is truly Bible instruction. *How* one hears pertains to one's proper application of God's Truth to his life (Luke 8:15; Matt. 5:6; John 7:17). Hence, it seems most appropriate to urge the reader of this debate to heed the Words of Jesus when He said, "**Who hath ears to hear, let him hear.**" (Matt. 13:9).

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2008 Bellview Lectures

David P. Brown

[I wrote the following for the purpose of posting it to certain Internet chat lists. Michael Hatcher read it and desired to run it in Defender. He ran it in the 2008 June issue of that good paper. I had planned on printing it in CFTF any way, so here it is.—Editor]

Yesterday afternoon (Wed.) I returned from the thirty-third annual Bellview Church of Christ Lectureship, Pensacola, Florida. The theme of the 2008 lectures was “Preaching From The Major Prophets.” We strongly recommend the oral lectures and the lectureship book. Michael Hatcher is the faithful director of the lectures and editor of the book. He is also the editor of *Defender* and has preached for the Bellview church since about mid-1994.

We commend the Bellview elders, Paul Brantley and Fred Stancliff for their faithful work in the Lord. Our prayer is that they continue their faithful efforts in all things they strive to do and that the Bellview church will grow spiritually as well as numerically in this difficult time for the church of our Lord.

If in a few words we can describe this year’s lectures it would be as follows. The Old Testament prophets spoke only the whole counsel of God to the people to whom God sent them. They did not shrink from their task, though the people to whom they were sent in most cases did not receive their God-ordained message. To the contrary they rejected it. In many instances the prophets were persecuted because they told the people the unvarnished truth. They truly were to “comfort the afflicted and to afflict the comfortable” in Zion. This they did faithfully while all the time teaching of the coming Messiah.

If brethren want to know what God’s view of “balanced preaching” is, they should not stay long away from the prophets of the Old Testament. Being that the Old Testament was written afore time for our learning (Rom. 15:4), then one should not find it difficult to understand that Gospel preachers should learn from the Old Testament prophets much about “balanced preaching.” It is interesting to note the preaching of John the Baptizer, the forerunner of the Lord, Jesus’ Himself, our Lord’s apostles and the early evangelists. Compare and contrast these of the New Testament with the prophets of the Old Testament. You cannot help but notice how much they resemble one another in the preaching of the Truth, the exposure of error and the refutation of false teachers. What balanced preaching they did! It is a far cry from what some of our “super spiritual” preachers engage in today whether orally or in print.

What an example is found in the faithful prophets of old for Gospel preachers to follow today in their efforts to preach the Gospel. We too are to preach only what God has given us to preach—the New Testament of Christ—without addition, subtraction or any kind of alteration—and with-

out apology for it. In so doing we are to, as the prophets of old did, reprove, rebuke and exhort, with all longsuffering and doctrine, while all the time pointing people to the end of time when the Lord will return to destroy the world and judge all men in righteousness. He will then open the gates of Heaven to the righteous and consign the wicked to eternal torment in Hell.

This lectureship was truly a preaching lectureship. It was not an “I’m okay, you’re okay” affair. It truly followed in the steps of the prophets in their approach to addressing sin and salvation. There was no effort to gloss over sin. False teachers’ names were called and their errors exposed and refuted. On all topics the Truth of God’s Word was proclaimed and magnified. Great emphasis was given to the need of evangelism as we labor to keep the church pure. Certain lectureships at one time were known for their soundness in proclaiming the whole counsel of God without fear or favor, while also exposing all error and those who propagate it. They did this consistently while teaching the Truth on all subjects without favor and respect of persons. Such lectureships as MSOP, Schertz, TX, Southwest Lectures, Southside Lectures, Lubbock, TX, Power Lectures, East TN School of Preaching and Florida School of Preaching to name a few, have given up dealing with issues that trouble the church. Each year such lectureships more and more mimic the lectureships of the universities operated by weak and unfaithful brethren. They are insipid and weak as water (with our apologies to the water). To put it bluntly, “They have sold their birthright for a mess of pottage and warmed over denominational soup.” But this was not the case with the Bellview Church of Christ Lectures.

To order books, CDs of the books, or DVDs you may contact the Bellview congregation.

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*“And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire”
(Matt. 3:10)*

I DON'T TAKE SIDES

Alton W. Fonville

Who is on the Lord's side? This was the question that Moses asked shortly after Aaron had made the golden calf to worship. In Exodus 32, we have the account of a very grievous sin being committed while Moses was on the mountain talking with God. In addition to worshiping the golden calf, they were showing their shame by being naked. Moses demanded them to make a choice as to whom they would serve. Later, just before Moses died, he again pleaded with the people: **"See, I have set before thee this day life and good, and death and evil; Therefore choose life"** (Deut. 30: 15).

The people of God have always had to make choice—take sides. They have had to "judge" as to what was good and what was evil, then make up their minds for which side they were going to cling. After all, there have always been two sides—the Lord's side and the devil's side. Our Lord taught us that when he said, **"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon"** (Matt. 6:24). So, when we hear people say that "I don't take sides," it is clear which side they have already chosen. They don't like the implication being left of serving the devil, but, what else is it? On matters of doctrinal issues, the Christian has no choice of sides if he wants to be a friend of the Lord. When we take the passive side and remain silent in places where we should be speaking out and "keeping the commandments" of the Lord to reprove, rebuke, exhort, mark, avoid and have no fellowship with certain kinds of behavior among our brethren, we are choosing the devil's side. You cannot cover it up by saying, "I don't take sides." Do you recall the teaching of James? **"...know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God"** (James 4:4).

This same teaching is repeated by John:

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:15-17).

Another clear case of making a choice of sides which we will choose—love of the Father or the love of the world with Satan as ruler. When we fellowship the works of darkness within our ranks, or even have pleasure in those who do, we have already taken sides with the devil. There is no gray area or middle ground, or a fence to straddle for us to select. Lukewarmness is sickening to our Lord and he will vomit those out who refuse to take sides against evil and wickedness.

For the some time now, our brotherhood has been well supplied with documentation on certain brethren who are

among us, living as though they have not sinned publicly, and who refuse to repent. And, there are those who "have pleasure" in having full fellowship with them, completely disregarding what the scriptures clearly teach: **"Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them"** (Rom. 1:32). They may have never said it publicly, but, they have taken sides whether they intended to or not. In the long ago, Joshua expressed it as though the people thought it was evil to serve the Lord. He said to his people:

"And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD" (Joshua 24:15).

As certainly as they were called on to take sides in the battle for righteousness, every Christian is also called upon to take the same side that Joshua and Paul took—"set for the defense of the gospel of Christ" (Phil. 1:17).

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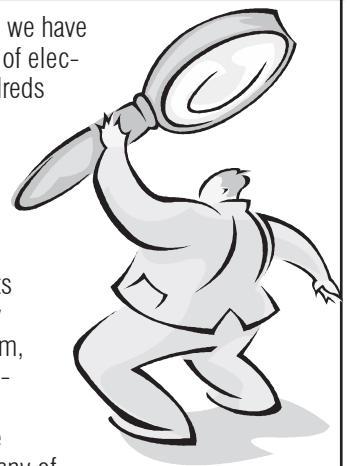
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—Dub and Lavonne McClish



The Basis Of Christian Unity

Guy N. Woods

Unity in the body of Christ—the church of our Lord—is a goal for which every sincere and faithful follower of the Christ diligently seeks and fervently prays. Why those who profess his name and adhere to His standard should all be one are matters clearly taught in the Scriptures and therefore unquestioned by those who respect His will and who confess allegiance to His cause (1 Cor. 1:10; Eph. 4:1-6). But, its realization has, in large measure, eluded us.

Why?

The reasons are many, chief among them being the view that unity must be reached on the basis of agreement in certain prescribed areas, one's soundness being determined by one's mental assent to the views common to the faction to which one belongs. This concept, characteristic of all parties among us, is basically and fundamentally unsound because unity in the body of Christ does not necessarily result from agreement among those who constitute any faction or all of them together. It should be obvious to all that men may, and often do, agree fully on all matters by them regarded as essential yet are far, very far from being one in Christ. Unity—conformity of views—may exist out of Christ as well as in him; but, this is very far from being the unity for which the Savior prayed in Gethsemane. Unity in commitment to a cause is not a necessary consequent of faithful discipleship; agreement on certain creedal matters as a condition of acceptance in fellowship is to resort to a human, not a divine standard of soundness. Paul perceived that there were those who would seek to establish their loyalty to party in this manner, and wrote, **“For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise”** (2 Cor. 10:12).

Christ is the source of our lives as He is also the sphere

of our total religious faith and spiritual activity. As the branch withers and dies when separated from the True Vine (John 15:1-6), so the members of his body—the church—subsist and are one in Him only as they partake of His spirit, accept fully His teaching and conform wholly to His will (Luke 6:46). This done, unity with Him prevails and, in consequence, with all others in His body with like motivation.

The Truth is, the faith that saves is vastly more than simple intellectual assent to a body of teaching; unless it is characterized by love, deep devotion and commitment without ratiocination to Him; unless the heart, the mind, and the soul are wholly His; unless one's thoughts, purposes and plans all converge in Him is there unity with the Head and consequential with all other members of His body (1 Cor. 12:12). Where the one is wanting, the other is impossible.

To seek unity on the ground of common belief in party tenets alone, promotes sectarianism and produces more division in the body of Christ. James wrote, **“The devils also believe, and tremble”** (James 2:19). These demons were of common faith and thus united in their convictions but the “unity” resulting was far from that which God intended for His people. One's views may harmonize fully with those of the party yet far short of that unity of the Spirit in the bond of peace which Paul approved. Each factious group among us today began, is maintained and persists solely on the basis of agreement in a narrow and restricted area of allegiance to a hobby and sectarian view acceptable only to the group which holds it, but which effectively operates as a barrier to others of like precious faith in all other areas of teaching and practice! How unutterably sad must this situation be to Him who earnestly prayed that his followers might be one.

—Deceased

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An Email Debate

Between Two MSOP Graduates, Preachers & Longtime Friends

BOTH DISPUTANTS STIPULATE DAVE MILLER IS A FALSE TEACHER

• **Larry Powers** •

**Member & Former President MSOP Alumni Association;
Instructor—Online Academy of Bible Studies;
Preacher—Sharon Church of Christ, Sharon, TN**

Defends Fellowshiping a False Teacher & Those Fellowshiping One

• **John West** •

**Gospel Preacher
Instructor—Truth Bible Institute**

Opposes Fellowshiping a False Teacher & Those Fellowshiping One

[Whether Powers realized it or not, in his email exchange with West, he unofficially represented the position of MSOP & OABS regarding fellowshiping a False teacher & those Fellowshiping one.—EDITOR]

Beginning on April 17, 2008 John West sent his first email concerning the false doctrine of Dave Miller and those that fellowship Miller to Larry Powers. Though not realized at the time, West's email was the first in an exchange of emails between the two preachers that concluded with West's tenth email to Powers. Powers' last email to West was the eighth in their exchange of what turned out to be a total of ten emails. West's ninth email was a response to Powers' eighth email, but Power's refused to answer him. On May 30, 2008 West wrote what turned out to be his final email (tenth email) to Powers and the last one in their email discussion. Powers had quit the polemic exchange and again refused to respond to West. Thus, their email exchange (debate) ended.

A FEW OBSERVATIONS REGARDING THE POWERS/ WEST DISCUSSION

Powers fundamental contention is that (1) the re-evaluation and reaffirmation of elders is a false doctrine, (2) and it had not caused a cessation of fellowship between certain brethren prior to July 20, 2005 (his assumption). (3) thus, there must be some other

reason for the cessation of fellowship between certain brethren who, prior to said date, had worked together in unity for many years. (4) Therefore, Powers concludes that the present division has nothing to do directly with Miller's having taught and practiced, along with the Brown Trail Church, the false R & R doctrine (1990) and, in 2002, when Miller was leaving BT for his present position at AP, his failure to voice any opposition to it when the BT Church practiced it a second time. (5) Hence, Powers concludes that said division is in reality the fault of Dub McClish's and Dave Watson's dismissal on July 20, 2005 from *The Gospel Journal* as its editor and associate editor respectively. (6) So, Powers asserts that the false R&R error is simply a smoke screen, raised by McClish and Watson and their supporters, in an attempt to cover up the real reason for said division. (7) Therefore, Powers alleges it is McClish's, Watson's and their supporters *wounded pride, hurt feelings, along with their loss of power, prestige and influence in the brotherhood that is the cause for said division, not the false doctrine that he readily admits Miller taught, practiced and continues to believe.* (8) Thus, Powers asserts that McClish, Watson et al., in

actuality, are seeking to take vengeance on TGJ Board, MSOP, AP, et al., by carrying out a vendetta against said persons and institutions because of their dismissal from their positions in *TGJ*. Furthermore, (10) Powers boldly asserts that McClish, et al., are doing so without caring what their personal animosity does to the precious blood-bought body of Jesus Christ.

John West's, basic response to Powers' lack of evidence to sustain his position, his flawed reasoning and his libelous assertions are derived therefrom is: **"You have made your bold accusations, now do what is necessary to prove them to be true"** (1 Thess. 5:21).

One thing that certainly needs to be emphasized before going on with this summary is this—at least in his emails to West, Powers *put into print before the public* what has been propagated *privately out of print* by TGJ Board, MSOP, et al., to as many brethren as would listen to them since July 20, 2005. Powers, who has fully believed MSOP's spin on McClish, et al., simply did not have the cunning craftiness of MSOP, et al. to keep his views clandestine and out of print. However, because of this email exchange, Powers has learned at least one thing from West, and it is what Curtis Cates, and friends have known all along—that *their explanations regarding the reason(s) for the division obtaining for the last three years between certain brethren cannot stand the light of a fair, objective and open polemic study.*

In dealing with brother Powers' position brother West pointed out to him that he (Powers) had truly written and preached that Miller was/is a false teacher. He quoted from Powers' chapter in the 2005 Bellview Lectureship book on Liberalism. This lectureship was held only about a month before the firing of McClish and Watson. In his chapter, Powers wrote the following about the R&R of elders.

Today some liberals are advocating that elders should be re-evaluated each year or so. While visiting the Pearl Harbor church of Christ in Honolulu (December, 1996) one of the elders said, "I will only be serving as one of the elders until December 31st, after that the congregation will be re-evaluating us and I probably will not be serving after that." This elder did not attend the Sun-

day evening service that evening because he had family visiting. There are other congregations throughout the brotherhood who have adopted this practice of re-evaluating or reaffirming elders. Contending for the Faith, January 2003, list[ed] some congregations [that] are using this unscriptural method of dealing with elders. They list[ed]:

1. The Richland Hills Congregation, North Richland Hills (Forth Worth), Texas
2. The Houston Park Congregation, Selma, Alabama
3. The Pleasant Ridge Congregation, Arlington, Texas
4. The Airport Freeway Congregation, Euless, Texas
5. The 11th and Willis Streets Congregation, Abilene, Texas
6. The Crestview Congregation, Waco, Texas
7. The Brown Trail Congregation, Bedford, Texas (The only congregation in the list without a reputation for liberalism to a greater or lesser degree)

The congregations using this unscriptural re[-]evaluating or reaffirming of elders have several different methods for the process. They have different time tables(sic) and different criterion to determine if a man may continue to serve. Some have attempted to give this process a different name to make it sound more pleasing. But no matter what it is called, a skunk by any other name still stinks. Some have set the minimum level of confidence for elders at 70%. Brother Marvin L. Weir stated:

One valid objection disqualifies a man from serving as an elder. However, where is the scripture or wisdom that necessitates that an elder who has been selected by the congregation and who meets the Holy Spirit's qualifications can/must be periodically 'reaffirmed?' (CFTF, January 2003).

Where is the Bible authority for such a practice? The Bible puts forth the authority for the selection and appointment of elders (Acts 14:23; 15:4ff; 16:4; 20:17; 1 Tim. 3:1-7; Titus 1:5-9). The Bible does not give the specifics of how this selection is to take place. Therefore the how of the selection is left to human wisdom. But this must be done in accordance and harmony with

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scriptural principles. No where(sic) in the scriptures does it give authority for a re[-]evaluation or reaffirmation of elders.— Larry Powers, Bellview Lectureship Book (pp. 276-277). [*Unless it has been removed recently Powers had posted on the Sharon Church of Christ Web site his Bellview lecture containing this quotation.—Editor*]

Having proven from Powers' own words in a public record, which record was originally written months before McClish and Watson were fired, that Powers taught the truth about Miller, West then pointed out to Powers that he (Powers) had believed and taught that Miller was "in error," calling BT and supporters "liberal" and "unscriptural." But now Powers is declaring that the New Testament authorizes fellowshiping a false teacher. Did Powers think when he wrote the previously quoted material from his 2005 lecture chapter in the Bellview book that Miller should be supported and everyone continue in fellowship with him as Powers is adamant in doing today? [*If he believed then what he believes and teaches today, why did Powers not write the same in his 2005 Bellview Lectureship book chapter? Is it possible that Powers understood that faithful children of God would know that one who is unscriptural, a teacher of error and liberal, is not to be fellowshiped by faithful brethren? Furthermore, should Powers not have been as vocal and adamant regarding said error and he who taught it then as he is now? Why did he, along with Curtis Cates, Bobby Liddell, et al., not chastise McClish and the rest of us for our teaching against the false R&R doctrine and marking Miller for teaching it and never repenting of doing so? —Editor*]

West also gave Powers many True/False questions to help him see his error, but did Powers answer them? He answered none of those questions, though West repeatedly called his attention to the questions, reminding him that "he had not touched them top, side, bottom or edge." In the late Guy N. Woods' debates he often would point out at the beginning of a debate that the way the debaters dealt with questions went a long way toward proving to the audience the integrity or the lack of it of the disputants.

West pressed Powers for obvious reasons with the likes of the following comments and questions that Powers refused to answer. West wrote, saying to Powers:

Larry, you must have missed or ignored my last email when I stated to you (and you know this perfectly well) that God approves of certain division (over error) and condemns certain division (over judgment). God also approves certain unity (Biblically based), and condemns certain unity (based on false doctrine). Congregations supporting false doctrine need to be taught and,

if not repented, the faithful need to split to start a faithful congregation in the area. I guess you have changed that belief as well Larry. In the past you would not have upheld a congregation, school, organization, etc. who promoted, supported or defended a false teacher. I have a few more questions for you to answer.

1. (T/F) It is acceptable in the sight of God for the faithful to tolerate false teaching anywhere.
2. (T/F) It is a sin for the faithful to separate themselves from the unfaithful/false teachers.
3. (T/F) All division in the church is sinful division.
4. (T/F) All unity in the church is acceptable to God.
5. (T/F) When faithful brethren separate themselves from unfaithful brethren (who refuse to repent of their sins) the faithful brethren are in the wrong.
6. (T/F) Dave Miller preached false doctrine in 1990 while a member of the Brown Trail church of Christ.
7. (T/F) Dave Miller practiced false doctrine in 1990 while a member of the Brown Trail church of Christ.
8. (T/F) Brown Trail practiced false doctrine when Miller was leaving Brown Trail in 2002.
9. (T/F) No one made elder R & R a test of fellowship prior to July 20, 2005.
10. (T/F) Curtis Cates had no problem with Dub McClish's opposition to Dave Miller's error before July 20, 2005.
11. (T/F) Curtis Cates opposed Dub McClish's opposition to Dave Miller's error before July 20, 2005.
12. (T/F) The practice of the R & R of elders as taught by Dave Miller is an optional matter.
13. (T/F) God demands that men be of the same mind and judgment on obligatory matters.
14. (T/F) God approves of brethren disagreeing on obligatory matters.
15. (T/F) Someone is in sin when two brethren disagree over obligatory matters.
16. (T/F) With all other things being scripturally equal, Christians must fully agree on the manner or mode of the indwelling of the Holy Spirit in a Christian in order to be pleasing to God.
17. (T/F) With all other things being scripturally equal, God is pleased when Christians practice the R & R of elders as was done by the Brown Trail church of Christ.

Powers' view of "arguing and proving this case" was seemingly learned from denominational preachers and apostate brethren. No matter the evidence or the argument West presented to Powers, answering, contradicting and refuting Powers' position, he ignored it—*then reasserted his views*. He also ignored the implications of his position—*then reasserted his views*. Furthermore, Powers ignored his inconsistencies, then, you guessed it—*he reasserted his views*.

To "argue" from the premise, as Powers, MSOP, et al., routinely do, that when one recommends a book by an erring brother one is necessarily by so doing put one into fellowship with the erring author is absurd on the face of it. If such were the case every book in the

MSOP library would have to be written by a faithful member of the church who remains faithful unto death. That would include every preacher's personal library as well. The only exception, according to Larry Powers, would be Dave Miller, or someone such as Miller, whom some sort of Church of Christ Synod has met and conferred *Most Beloved False Teacher* status.

There are several other matters brought out in the debate that I have not covered in this brief summary. Nevertheless, the most common errors committed by Powers I have noticed.

West offered Powers the following propositions for debate, but he ignored them to the point that his silence was/is deafening. West wrote to Powers:

Since you are so firm in your support of a known false teacher, I will challenge you to a four night oral debate. I have listed propositions for you. Since you are bent on defending this in email, you should have no problem defending it in a public date.

RESOLVED: "The New Testament of Christ authorizes the practice of the re-evaluation and reaffirmation of elders as Dave Miller and the Brown Trail Church of Christ taught and practiced the same."

Affirmative: _____

Negative: John West

RESOLVED: "The Scriptures teach that faithful children of God may fellowship Dave Miller even though he (Miller) is guilty of violating a Scriptural obligation when he practiced the re-evaluation and reaffirmation of elders as he (Miller) and the Brown Trail Church of Christ practiced the same."

Affirmative: Larry Powers

Negative: John West

RESOLVED: "Dave Miller's "marriage intent doctrine" is authorized by the New Testament."

Affirmative: _____

Negative: John West

RESOLVED: "Dave Miller's 'marriage intent doctrine' violates a New Testament obligation."

Affirmative: John West

Negative: _____

RESOLVED: "The Scriptures teach that faithful children of God may fellowship Dave Miller with God's blessings even though he (Miller) is guilty of violating a Scriptural obligation in supporting and defending the 'marriage intent doctrine' as practiced by Everett Chambers."

Affirmative: Larry Powers

Negative: John West

West also wrote to Powers the following and offered other questions to him that, of course, he ignored.

Larry Wrote:

You have accused me of supporting elder R/R merely because I support MSOP and would recommend the school.

John's Reply:

Larry, are you saying that you do not support MSOP who directly supports Dave Miller. Remember, Dave Miller has never repented of preaching or practicing the elder R/R doctrine at Brown Trail in 1990. Am I accusing you of supporting elder R/R or is it a fact that you ARE supporting it by your evil associations?

Let me ask you a few more questions.

1. Do you support MSOP?
2. Does the faculty at MSOP support Dave Miller?
3. Has the faculty at MSOP spoken with Dave Miller on any lectureship, thus lending support to the elder R/R doctrine?
4. Has the faculty at MSOP spoken against (condemned) Dave Miller for teaching his elder R/R doctrine?
5. Has the faculty at MSOP spoken against (condemned) Dave Miller for practicing his elder R/R doctrine?
6. Has the faculty at MSOP spoken against (condemned) Dave Miller for his "marriage intent" doctrine?

Let me remind you that a number of men you support (Robert Taylor, Curtis Cates, Garland Elkins, Bobby Liddell, Gary McDade, to name a few) are speaking WITH Dave Miller on the Truth in Love Lectures THIS WEEK (May 14-18, 2008).

In ending this brief review we make the following offer to our readers:

WRITE OR EMAIL CFTF FOR YOUR COPY OF THE LARRY POWERS/JOHN WEST EMAIL EXCHANGE

In case anyone might think we do not desire for people to see the exact and complete Powers/West email exchange, we will be happy to email or mail a complete copy of it to those who request it. There will be no charge made for those who order it by email. For those who order it by regular US Mail we will only charge for postage and handling.

—David P. Brown, Editor

HOW LONG DO WE WAIT?

Kevin Townsend

A question often arises in the minds of faithful brethren as to how long we should bear with a much beloved Christian family member or Christian brother or sister who is involved in continued unrepentant sin. Our emotions tug at us in one direction to “give them some more time,” while our knowledge of God’s word and our strong desire for them to put away sin and be saved tugs in an equally strong manner in the opposite direction. What is one to do?

The Bible gives us a great object lesson on the attitude we should have in these situations as we balance our emotional feelings for the erring brother with the actions demanded of us by our holy and just God. In 1 Samuel 15, we find God displeased with Saul for failing to destroy all the Amalekites. The Bible shows the prophet Samuel’s love for Saul and that he was grieved by God’s pronouncement of Saul’s punishment. Samuel attempts to intercede with God to stay Saul’s punishment, 1 Sam. 15:11b **“...And it grieved Samuel; and he cried unto the LORD all night.”** God does not withdraw His punishment or change His mind, so the next day Samuel faithfully and fully carries out God’s command against Saul, his loving emotions towards Saul notwithstanding. The day ends with Samuel performing the Old Testament equivalent of what we would call today a withdrawal of fellowship. We also find Samuel mourning the loss of all future fellowship with Saul due to Saul’s sinful conduct: **“And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel”** (1 Sam. 15:35).

The lesson here is clear. Our feelings for someone, be it family or friend, must NEVER override God’s word, EVER! In this example, Samuel had to depose his friend as king and then never go to him again for the remainder of his life. God expects this level of devotion and commitment from us today (as stated in his New Testament, e.g., Matthew 10:34–39).

When beloved Christian brethren are involved in continued sin and we are working to bring them to repentance, how long do we bear with them if they continue in sin and show no signs of turning back to righteousness? There are some Bible principles that must be considered. First, we must consider the soul of the erring brother: **“Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins”** (James 5:19-20).

Second, we have to consider the negative effect on the body of Christ when other Christians see this erring brother being allowed to continue in open sin, apparently without consequence or restraint. Other brethren may come to believe that sin is allowed or tolerated by the lack of action on our part or the excessive time the unrepentant brother is allowed to continue in sin.

THE TAHOE FAMILY ENCAMPMENT

A current example may help to clarify some of the issues involved in the question under discussion. The Tahoe Family Encampment (TFE) (tahoefamilyencampment.com) has been from its beginning, and remains for the most part, a platform for liberal preachers who are connected with schools and/or congregations that are engaged in various religious errors. (It, therefore, mainly draws members of the churches of Christ who are, in large part, of the same mindset or who are so Biblically ignorant and naïve that they are dupes for error.) To demonstrate this fact, some of the 2008 speakers at TFE include:

Truitt Adair, Lubbock, Texas – The Executive Director of Sunset International Bible Institute (formerly Sunset School of Preaching): sibi.cc/index.php?option=com_frontpage&Itemid=1. This school has been recognized for years as having teachers holding errors on the Holy Spirit, grace, and marriage, divorce and remarriage (MDR), and its alumni have caused grievous problems in foreign fields (e.g., they divided the church in Bangkok, Thailand, in the 1980s and have caused problems in Indonesia). He came up through the ranks at Sunset as a teacher, so he is well aware of the doctrinal positions of those on his staff. He has spoken at Tulsa Workshop.

Tex Williams, Cedar Park, Texas – Longtime teacher at Sunset International Bible Institute. Tex left Sunset several years ago to become director of World Bible School (WBS), succeeding Reuel Lemmons. WBS’s headquarters is in Austin, TX, at the liberal Westover Hills Church of Christ. Check their website westover.org/ and especially look under “resources” (the very liberal *Heartlight* electronic magazine heartlight.org/ is supported by the Westover Hills Church; also look under “Who We Are” and check their false concept of the church¹).

Ken Wilson, Tacoma WA – Ken is a member of the Lakeview Church of Christ lakeviewcofc.org/index.php

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which has a Bible school, Lakeview Bible Institute, a satellite of Sunset International. His biography shows he earned his Doctor of Ministry degree from Bethany Theological Seminary. His religious and ministerial education was based on this denominational philosophy: “Bethany’s educational program bears witness to the beliefs, heritage, and practices of **the Church of the Brethren** in the context of the whole Christian tradition. Among its values and goals, Bethany Theological Seminary: . . . Seeks to equip the whole church to better discern its faith and calling. Invites into the community persons of both genders, and of all races, nations, **and confessions**” (*emphasis added*; bethanyseminary.edu/about/mission).

Brandon Holt, Riverside, CA – Brandon Holt is the evangelist at the Corona church of Christ in Corona, CA: coronachurchofchrist.com/index.php?nid=22287&s=hm. A look at their worship web page coronachurchofchrist.com/index.php?s=mn&nid=23157 reveals that their worship involves the use of an “Actors (Worship Ensemble),” a “children’s worship hour” (i.e., children’s church), and a three minute “greet and meet” prior to the song where worship of God is interrupted and the assembled people chat with each other instead of worshipping. Such things are not in harmony with the word of God.

Jim Gardner, Fresno, CA – Jim Gardner is the preacher for the very liberal Woodward Park church in Fresno, CA: woodwardparkchurchofchrist.com/ministers.html He preached at Marble Falls, TX, in 2005–2006 before moving on to a much larger (and even more liberal) church in Fresno. Marble Falls was already very doctrinally weak before Gardner got there in 2005. He helped turn the church so much further to the left that several families (including some deacons, one of which was the treasurer) could no longer in good conscience stay. They left and began a new congregation.

Each year Paul Methvin, director of TFE (a brother whose liberal sympathies and connections are well known by those familiar with his history), invites a very few supposedly “conservative” speakers, while packing the speakers lineup with liberals. Among the alleged token “conservatives” on this year’s lineup once again are Glenn Colley², Mack Lyon³ and Brad Harrub⁴.

BRAD HARRUB—A CASE IN POINT

This year will make at least three consecutive years brother Harrub has spoken at TFE. Various brethren as early as September 2005 began expressing concerns about some of the congregations where brother Harrub was accepting preaching engagements. Brethren warned him of the rampant liberalism of TFE before he participated in the 2006 program, but he elected to participate in spite of their warnings. He not only spoke on the 2006 TFE, but while in California for that engagement, he also spoke on the Spiritual Growth Workshop at the Woodward Park congregation in Fresno with Jim Gardner (referenced above) and several other liberals.

He then saw no inconsistency in speaking at Lubbock Lectures (October 8–12) and then at Spiritual Sword Lectures (October 15–19), the latter of which also had Dave Miller on its speakers lineup. (The respective directors of these two lectureships who invited brother Harrub to speak apparently also saw no spiritual inconsistency between his speaking on their programs and speaking on lecture programs loaded with liberals.)

I am aware of one brother who has, in recent years, exerted special efforts to turn brother Harrub away from his sinful fellowship with those at TFE and other places (2 John 9–11). Among other efforts to do so, he sent brother Harrub a copy of the February 2007 *Contending for the Faith* (Spring, TX) Lectureship book, *Fellowship—From God or Man?* marking specific pages he especially thought would be helpful. Additionally, this brother has discussed brother Harrub’s sinful fellowship practices with him. Even after all this concerted effort to move brother Harrub towards righteous living, he continues to violate God’s law on fellowship year after year. He seems to be “ever learning, and never able to come to the knowledge of the truth” on this Bible doctrine (2 Tim. 3:7). It would be one thing if brother Harrub were a novice in the faith or if he at one time unintentionally “stumbled” into a situation without warning where fellowship was compromised, but this is not the case. He has walked into this sin with his eyes wide open, and after ample warnings, he continues to repeat his error. He has obviously disregarded such warnings and has apparently decided he is not subject to God’s fellowship boundaries. How many such offenses should he be allowed to commit to see if he will finally abandon his course of compromise? We have waited now almost three years. Do we wait another year? Another three years? As the title of this article says, “How Long Do We Wait?” before we react to brother Harrub’s violation of 2 John 9–11?

Given brother Harrub’s consistent history of fellowship with error over the past three years, how can the faithful continue in fellowship with him (or others in similar circumstances) in light of the foregoing passage and other Biblical principles? Has he not regularly and repeatedly given amicable greetings and implicitly (if not explicitly) bade Godspeed to those holding and teaching error and sin? If we continue to extend our fellowship to him while he continues in sin (2 John 9–11), do we not show respect of persons (Acts 10:34–35) and treat him with “prejudice” and “partiality” (1 Tim. 5:21)?

Sin potentially affects two entities—the sinner and those

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around the sinner. If the sinner cannot be turned from his or her evil course of conduct then we must follow God's commands and protect those in the body of Christ. We must do this in a manner so as not to leave the impression that sin is tolerated or accepted while at the same time allowing the erring brother an opportunity to study, repent of his sinful conduct and progress towards salvation. God provides us a general sequencing of how these events are to occur: **"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"** (Titus 3:10–11).

Although God does not tell us specifically when we must start this process or how much time must elapse between the admonitions, He does provide one overriding guideline that should infuse a major sense of urgency into everything we do in regards to the issue of fellowship: "...**Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us**" (1 Cor. 5:6b–7 emphasis KT).

The Spirit, through the Apostle Paul, tells us there is danger to the body of Christ when sin is allowed to remain in the camp. Whenever we help bear our brother's burden of sin (Gal. 6:2) we should allow a period of time for the erring brother to repent and put away this sin. In so doing we give him opportunity to repent of sin and escape the devil's snare (2 Tim. 2:24–26). If it becomes clearly apparent that the erring brother is not moving towards repentance, then protection of the Lord's body becomes the paramount objective. We must, as God instructs, "after the first and second admonition reject" the brother who willfully chooses to walk in sin rather than righteousness (Rom. 16:17–18; Phil. 3:17–19; 2 Thess. 3:6).

How long do we wait? For the lost sheep who has wandered away and is in need of our help to returning to faithful service, we work with him as he progresses towards repentance and restoration. For the resistant and defiant brother who remains in sin we warn the brother (Titus 3:10–11), hoping for his repentance. If none is forthcoming, we take steps to keep the body of Christ pure. Such is the command of God.

END NOTES

¹ They have this overly broad statement to say about the church, God's family: "About God's Family – Another term for God's family is **the church which is the community of everyone who has been saved by Christ. They can be recognized by their commitment to following Christ, their love for God's family, and their service to their community and the world...**" (emphasis added) <http://www.westover.org/who-we-are.html>

² Glenn Colley is a multi-year attendee at the Tahoe Family Encampment. He was scheduled at TFE 2006 and may have attended other years as well. He is an elder at the West Huntsville church of Christ and, as such, brother Colley apparently had a hand in extending fellowship to "Dr. Miller" when he came and spoke at West Huntsville in 2007. <http://www.westhuntsville.org/Meetings/Seminar2007.shtml> Brother Colley has also written materials that are currently in use by the liberal Lads to Leaders organization. <http://www.lads-to-leaders.org/holdfastchapters.pdf>

³ Mack Lyon is also a multi-year attendee at the Tahoe Family En-

campment. He was scheduled at TFE 2006 and may have attended other years as well.

⁴ Brad Harrub, a former associate of Dave Miller at Apologetics Press, is currently the co-founder of Focus Press and Editor of Think magazine: <http://www.focuspress.org/brad.html>

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LIVE ONE DAY AT A TIME

No man ever sank under the burden of the day. It is when tomorrow's burden is added that the weight is more than a man can bear. Never load yourselves so. If you find yourselves so loaded, at least remember this: It is your doing, not God's. He begs you to leave the future to Him, and mind the present.

Finish each day and be done with it. Some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense.

Matt. 6:34

—Emerson

GRATITUDE AND APPRECIATION

God and the doctor we all adore
At the brink of danger, but not before:
The danger passed —the trouble righted —
God is forgotten, and the doctor sleighted.
—Selected

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Error On The Holy Spirit

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Works of Darkness That Cannot Be Fellowshipped

David P. Brown

SUNDAY – August 3rd

9:30 AM -

The Sin of Silence

Daniel Coe

10:30 AM -

The Consequences of Unscriptural Fellowship

David P. Brown

Noon Meal

2 PM -

Open Forum

David P. Brown

3 PM -

Sacrifices and Blessings of Scriptural Fellowship

Danny Douglas

Lodging on Beautiful Lake Erie

Portside Hotel (419) 732-2700 • Budget Inn (419) 734-5633 • Comfort Inn (419) 732-2929

For more information: Contact the local evangelist: Gary Boling (419) 734-6663

e-mail: rboiling91797@roadrunner.com

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Directory of Churches...

-Alabama-

Holly Pond—Church of Christ, Hwy 278 W., P.O. Box 131, Holly Pond, AL 35083, Sun. 10:00 a.m., 11:00 a.m., 6:30 p.m., Wed. 7:00 p.m., (256) 796-6802, (205) 429-2026.

-England-

Cambridgeshire—Ramsey Church of Christ, meeting at the Rainbow Centre, Ramsey, Huntingdon. Sun. 10, 11 a.m.; Wed. (Phone for venue and time); www.Ramsey-church-of-christ.org. Contact Keith Sisman, 001.44.1487.710552; fax:1487.813264 or Keith Sisman.net. Research Website of 1,000 years of the British Church of Christ; www.Traces-of-the-kingdom.org and www.Myth-and-Mystery.org.

-Florida-

Ocoee—Ocoee Church of Christ, 2 East Magnolia Street, Ocoee, FL 34761. Sun. 9:30 a.m., 10:30 a.m., 6:00 p.m. Wed. 7:00 p.m. David Hartbarger, Evangelist, (407) 656-2516, ocoechurchofchrist@yahoo.com, www.ocoeccoc.org.

Pensacola—Bellview Church of Christ, 4850 Saufley Field Road, Pensacola, FL 32526, Sun. 9:00 a.m., 10:00 a.m., 6:00 p.m., Wed. 7:00 p.m. Michael Hatcher, evangelist, (850) 455-7595.

-North Carolina-

Rocky Mount—Scheffield Drive Church of Christ, 3309 Scheffield Dr., Rocky Mount, NC 27802 (252) 937-7997.

-South Carolina-

Belvedere (Greater Augusta Georgia Area)—Church of Christ, 535 Clearwater Road, Belvedere, SC 29841, www.belvederechurchofchrist.org; e-mail belvecoc@gmail.com, (803) 442-6388, Sunday: 10:00 a.m., 11:00 a.m., 6:00 p.m., Wed. 7:00 p.m., Evangelist: Ken Chumbley (803) 279-8663

-Oklahoma-

Porum— Church of Christ, 8 miles South of I-40 at Hwy 2, Warner exit. Sun. 10 a.m., 11 a.m., 6 p.m., Wed. 7 p.m. Allen Lawson, evangelist, email: lawson@starnetok.net.

- Tennessee-

Murfreesboro—Church of Christ, 837 Esther Lane, Murfreesboro, TN, Sun. Bible class 9:00 a.m., Worship 10:00 a.m., Fellowship meal 11:00 a.m., Devotional 12:00 p.m.; Wed. Bible Study 7:00 p.m. For directions and other information please visit our website at www.murfreesborochurchofchrist.org. evangelist, Steve Yeatts.

-Texas-

Denton area—Northpoint Church of Christ, 5101 E. University Dr. (Greenbelt Business Park). Mailing address: Northpoint Church of Christ, Greenbelt Business Park, 5101 E. University Dr., Box 12, Denton, TX 76208. E-mail: northpointcoc@hotmail.com. Sunday: 9:30, 10:30, 6:00; Wednesday 7:00. Contact: Dub McClish: 940.323.9797; tgjoriginal@verizon.net.

Houston area—Spring Church of Christ, 1327 Spring Cypress, P.O. Box 39, Spring, TX 77383, (281) 353-2707. Sun. 9:30 a.m., 10:30 a.m., 6:00 p.m., Wed. 7:30 p.m., David P. Brown, evangelist. Home of the Spring Contending for the Faith Lectures beginning the last Sunday in February. www.churchesofchrist.com.

Hubbard—105 NE 6th St., Hubbard, TX 76648, Sun. 9:30 a.m., 10:30 a.m., 6:00 p.m., Wed. 7:00 p.m. Delbert J. Goines; djgoins@gmail.com.

Huntsville—1380 Fish Hatchery Rd. Huntsville, TX 77320. Sun. 9, 10 a.m., 6 p.m., Wed. 7 p.m. (936) 438-8202.

New Braunfels—225 Saenger Halle Rd. Sun: 9:30 a.m., 10:30 a.m., 6:00 p.m. Wed. 7:30 p.m. Lynn Parker, evangelist. (830) 625-9367. www.nbchurchofchrist.com.

Richwood—1600 Brazosport, Richwood, TX. Sun. 9:30; 10:30 a.m., 6 p.m., Wed. 7 p.m. (979) 265-4256.

-Wyoming-

Cheyenne—High Plains Church of Christ, 421 E. 8th St., Cheyenne, WY 82007, tel. (307) 638-7466, Sunday: 9:30 a.m., 10:30 a.m., 6:00 p.m., Wed. 7:00 p.m., Tel. (307) 514-3394, evangelist: Roelf L. Ruffner

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