

Banner of Truth

"The truth shall make you free." (John 8:32)

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Will "Our Schools" Be Our Downfall? (#3)

As we review the activities of "our schools," it is evident that a departure from the course envisioned by their founders and from that which is in harmony with God's will continues at a rather rapid pace. What will the future bring? Of one thing we can be sure, and that is, "As our schools go, so will go those congregations (for the most part) which are under their influence."

Editor's Note: The above topic and the following discussion is a reprint from Sept. 1996. We will add an "update" to some of the following schools. We believe the subject is just as timely now, if not more so, than it was over nine years ago. Readers have doubled to more than 7,000 at present.

As our discussion continues more and more matters of concern relative to our schools come to mind. However, due to space limitation it will be necessary to give a rather brief review of several schools, simply pointing out a few errors, yet clearly showing the course which they are on and the direction in which they are headed and the hurtful results which may be forthcoming. This part of our article will bring to a close this particular subject. This is not to say, however, that other matters concerning the schools operated by our brethren will not be discussed as circumstances warrant.

Lest one misunderstand, let it be repeated that much good was done by our schools in the past. The years I spent in our schools were very worthwhile and will never be forgotten. But at the same time, it just be acknowledged by faithful brethren that good done in the past, or for that matter at present, can never justify the evil influence of what we generally term *liberalism*, which is currently emanating from some of our schools at such an alarming rate. It has been my primary objective in this discussion of our schools to call attention to this matter, trusting that some might be aroused to action and turn some of our schools around. What a blessing it would be if to our brotherhood if our schools would return to the same sound principles which prevailed at Freed-Hardeman College during the leadership of brother H.A. Dixon.

With the above thoughts in mind, we →

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continue our review of a number of our schools. We shall now give some attention to:

IV. OKLAHOMA CHRISTIAN UNIVERSITY

Our review of OCU will deal primarily with *The Christian Chronicle*, billed as "an international newspaper for members of the Churches of Christ." The paper is said to be "owned and published monthly by Oklahoma Christian University of Science and Arts."

Inasmuch as *The Christian Chronicle* is "owned and published" by OCU, we believe it is fair to say the paper represents that for which the school stands. At least, it is a matter of fact that OCU is responsible for the influence which emanates from the paper since they publish it.

Those who are familiar with *The Christian Chronicle* are well aware of the far-out and erroneous material which is carried on its pages from time to time. Such activities as : Herald of Truth, The Nashville Jubilee, and Promise Keepers are advertised and/or pro-

moted by the paper and its owner, OCU. False teachers of varied stripes are often given access to the pages of *The Chronicle* to promote their errors.

Brethren, it would be an "eye opening" experience to envision for a moment just what the church would be like today if it stood for all that OCU stands for, as evidenced through the pages of its publication, *The Christian Chronicle*. It would fall so far short of the divine pattern set forth in the New Testament.

The main point to which call attention relative to *The Christian Chronicle* is the outright support and encouragement of the organization of error called Promise Keepers. Brethren, who are informed at all now know what this denominational organization stands for and some of the error which it propagates. Yet support and encouragement of this organization comes, in 1995, from none other than our brother Howard Norton, editor of the paper. We call attention to some of his statements of support as carried in *The Christian Chronicle* last year.

In the September issue a headline on page 18 reads: "Editor defends *Chronicle's* Promise Keepers center spread." The center spread article extols the virtues of the Promise Keepers in no uncertain terms. The editor attempts to defend his support of Promise Keepers by noting social problems with which they deal. What Norton fails to deal with are the religious doctrines and practices of this organization and the fellowship that is enjoined when brethren participate.

His second defense of the article is sated as follows: "We believe it is right to publish information like that in last month's center spread because the men's movement is fulfilling one of the most needed missions in America today."

Finally, under brother Norton's third defense of the article, he makes the following statement: "We believe it is right to run last month's article on the men's movement because there is much good in what the movement is attempting to do." On the same basis one could defend the Salvation Army, Catholic Church, and the Masonic Lodge.

Brother Norton continues to defend Promise Keepers in the October issue of *The Christian Chronicle*, but his approach differs somewhat from his editorial in September. In October the headline of his editorial is: "We need to teach how to separate

‘bones from fish.’” Before considering this *fishy analogy*, let us note his admission of some of the error, which he calls “some bones,” within Promise Keepers:

Let me say clearly that there are some ‘bones’ in Promise Keepers. What are these ‘bones’? Let me mention a few: the misunderstanding of Promise Keepers concerning the role of baptism in salvation; the temptation to think that all people who stand for Christian values are saved and are my brothers even though they have not obeyed the Gospel of our Lord Jesus Christ; the incentive to bring instrumental music into the church’s public assembly; the danger that this para-church organization might replace the allegiance of Christians to the one church for which Christ died; and even the temptation to elevate emotions above the authority of God’s inspired word.

From the above is it not abundantly clear that brother Norton’s advocacy of the Promise Keepers is not due to any ignorance on his part of the many ways in which this organization is not in harmony with New Testament? Rather, his *full disclosure* here only makes matters worse. To uphold something thinking it is for good, while ignorant of the teaching involved, is one thing. But to uphold something with a full knowledge of its error is quite something else. The latter involves an attitude toward scriptural authority. Just how much error would bother Norton have to see in something before he would say that we cannot have fellowship with it? For there can be no doubt that he certainly advocates and encourages fellowship with the Promise Keeper.

Why is it wrong to fellowship Promise Keepers? It is wrong because it is a violation of God’s word. Paul says, “And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus...” (Col. 3:17). He also says, “And have no fellowship with the unfruitful works of darkness, but rather reprove them” (Eph. 5:11). “Fellowship” involves joint participation. When one participates in the Promise Keepers activities one is “fellowship[ing]” them. This is a clear violation of Ephesians 5:11, as well as 2 John 9-11. Yet OCU, through its paper and editor, advocates the violation of these scriptures.

EDITOR’S UPDATE NOTE, JAN. 2006.

A forum was conducted at OCU on Feb. 13, 2004. This forum came about as a result of grave concern

shown by many faithful brethren as to the speakers to be used on the 2004 Lectures. Mike O’Neal, President of OCU, addressed an “Open Letter to Churches of Christ,” encouraging attendance at the lectures. O’Neal said, “...the overwhelming majority of the speakers are from mainstream Churches of Christ.” He did not define what he meant by “mainstream.” Brother Mark McWhorter had the following to say in an e-mail, Mar. 31, 2004:

Here’s one example of Oklahoma Christian’s continued fellowship with the unfruitful works of darkness, despite the objections voiced by faithful brethren on February 13, 2004 at their ‘forum’ on the campus.

The following advertisement appeared in *The Daily Oklahoman*, March 27, 2004:

“On Palm Sunday April 4 At 6 p.m. The Oklahoma Christian University Chamber and Chorale will present a concert at the Midwest City Free Methodist Church. Dr. Ken Adams will lead the choir in singing. You are invited to join us for a wonderful evening of inspirational and sacred music...”

This is more recent example of the course being taken by ACU.

V. FAULKNER UNIVERSITY

Our brief review of Faulkner University consists mostly of excerpts from articles by brother O. B. Porterfield, preacher for the Seibles Road congregation in Montgomery, AL., the home of the school. Brother Porterfield’s articles were carried in the weekly bulletin.

From the June 5, 1994, we note the following which appeared under the heading, “Faithful Christians Can’t Support Faulkner’s Focus ‘94”:

Many have called and written to protest the use of liberal speakers, in particular brothers Buddy Bell of Pensacola, FL and Joe Beam of Augusta, GA, on Faulkner’s first such program, and rightfully so. Many who have listened to brother Beam on Highland’s “Power for Today” radio broadcast in years past will remember his liberal position and that he doesn’t stand for the “old paths.” Faulkner’s response to the objections has either been non-existent or ambivalent.

In the same issue of the Seibles Road bulletin as the above, brother Porterfield entitles an article: “A Call For Action To Withstand A Dangerous Departure!” In it he reveals some important information: →

I attended the graduation ceremonies of Faulkner University in 1992 and, to my amazement, the keynote speaker wasn't a member of the Lord's church. He was a member of the Methodist Church. He also received an Honorary Doctorate degree from Faulkner.

The 1994 Commencement Program for Faulkner University revealed that Dr. Wanda Bigham gave the Commencement Address. She is the president of Huntingdon College, a very prestigious Methodist college located here in Montgomery....Some Faulkner students told me that a man spoke to them at chapel this last school year who was introduced as "Pastor ____." One student who asked the speaker about his church affiliation said his reply was that he was not currently "pastoring" a church but the he was associated with the Lutheran Church. Can you imagine requiring students of a Christian university to attend chapel and then having a denominational preacher as a speaker?

The following excerpts are from "An Open Letter To Friends Of Faulkner University," by Tracy L. Moore, a former student at Faulkner. The "Open Letter" was carried in the Seibles Road bulletin of July 23, 1995:

I feel that I need to inform you, and thus the brotherhood, of some more "unsound" activities coming from Faulkner University....Why this letter? My purpose is not to tear down the school but to restore and help prevent the same mistakes that caused other universities (e.g. Pepperdine, Abilene) to go down the road of apostasy. Some may think that writing a letter like this will only hurt the school, but I hope by making others aware of what is going on, we can help the university to stay where God wants it....Over the past two years I have seen a steady decline in the decisions made by the school. I first noticed these changes happening when the scheduling of chapel services was taken from the Bible department and given to another department in the school. Students stopped hearing Gospel sermons by faithful brethren every day, and, instead, heard about one or *maybe* two sermons a week. I regret that during my enrollment at Faulkner I never made an official complaint against this move (although my wife did)...Recently (July 6-9), Cornerstone (Faulkner's singing group) sang at "Jubilee" in Nashville, Tennessee.... I found out that they also sang there last year. Not only that, but Faulkner sets up a recruiting booth at Jubilee each year....When will someone put a stop to this? What is it going to take? I pray that all Faulkner Alumni who love the school will make their voices heard. I have found that my letters and calls have been to no avail.

It is my understanding that the Bible Department at

Faulkner did not go along with the scheduling of Buddy Bell and Joe Beam, but it happened anyway. Interested brethren can well see the course Faulkner has chosen and the direction in which they are heading. But, let's go on to a small college in the northern part of the U.S.:

VI. MICHIGAN CHRISTIAN COLLEGE

Our discussion of Michigan Christian College (MCC), though brief, will show clearly that this school is even now within the liberal camp. We begin with some statements by Joe Hegyi, as carried in an article in the Nov. 13, 1994 issue of the Seibles Road church bulletin. Joe Hegyi was considering attending MCC in 1992. The following statements by Joe are related to his request by letter in the spring of 1992, for information about the school to determine whether or not it was liberal.

In response to the inquiry Joe says, "I received a letter from then newly appointed MCC President Kenneth Johnson telling me that he was unaware of what a liberal was." Joe then wrote the president, asking him or the head of the Bible department "to answer some questions to clarify if MCC was 'liberal' or not." The president's response was that he would not answer those questions in writing.

In the summer of 1994, Joe Hegyi went to work with Dan Streble in the Harrison, MI, congregation. In July the congregation received a letter from Kenneth Johnson, asking that an advertisement from MCC be run in the church bulletin. In a further effort to determine MCC's attitude toward liberalism, Joe wrote brother Johnson on August 1st requesting that the head of each department at MCC answer six questions. Those questions, which follow, were never answered. In this case, silence says a lot.

1. Are you in fellowship with denominational bodies?

2. Would a person who as accountable for his actions and not baptized for the remission of sins be saved (based on what the scriptures say)?

3. Is the use of instrumental music in the worship assembly a sin?

4. Do works play a vital role in man's part in being saved or is man's part faith alone (not does faith cause works but are works necessary before the initial act of salvation takes place)?

↑

5. What constitutes worship?

6. What role (if any) do women play in leading worship?

Before a reply from brother Johnson was forthcoming, notice of two upcoming events was received: "One... was the vocal band Acapella coming in concert..." "Second, at their upcoming lectureship MCC was going to have *Herald of Truth* which in recent years has taken itself out from under the oversight of an eldership; now being under a board of directors..."

Brother Ben Vick wrote an article in the Sept. 17, 1995 issue of *The Informer*, entitled "New Testament Christians In A Post Modern World." The following is from that article:

Once again we have an example of a college lectureship among us which is providing a forum for false teachers. The colleges and universities run by our brethren are doing more to spread liberalism, modernism, and softness in the Lord's church than any other single thing. To be specific, it is the 38th Annual Michigan Christian College Lectureship, which is scheduled for October 1-3, that will help spread the influence and teaching of these false teachers. There may be some of this lectureship who do not adhere to nor do they teach what some of the false teachers do; but since they are associating with them, we might as well point them out too.

The speakers scheduled to appear are: Jimmy Allen, Carroll Osburn, Greg Sterling, Flavil Yeakley, Birgie Niemann, Dorris Schultz, Patrick Mead, Dale Smith, Mike Westerfield, Jack Reese, Andre Resner, David Fleer, Otis Gatewood, Berkeley Hackett, and Landon Saunders. Ken Johnson, President of MCC, defends these men as being faithful to the Lord.

In the Feb. 18, 1996 issue of *The Informer* brother Ben Vick wrote an article: "An Exemplary Product Of A Christian College?" The following excerpt from that article is self-explanatory, and more could be said.

Well, let us just look at the kind of product which Michigan College puts out and applauds...

In this winter's issue of North Star, the news bulletin of the Michigan Christian College, the alumni section applauds the attainments of David Gatewood, the son of the first president of MCC, Otis Gatewood. We are told that David Gatewood is a 1963 graduate of MCC and that "he currently is the clinical supervisor for the counseling department of Focus on the Family in Colorado Springs." he was the founder of California Christian Counseling Center in 1976, and in 1992 founded

the Colorado Christian Counseling Center. He directs both centers. The article also tells us that, in addition to his work with Focus on the Family and the private centers, he is an adjunct supervisor for Fuller Theological Seminary and directs the National Referral Network, a nationwide database of 1,500 professionals.

The president of Focus on the Family is James Dobson, a Nazarene preacher. Fuller Theological Seminary is a sectarian school. No Christian is going to be in cooperative cahoots with these sectarians, but David Gatewood has continued to fellowship them...And to add sin to sin, MCC is lauding David Gatewood for his accomplishments!

If the above is not enough to show where MCC stands, what need is there for more? Therefore, we turn our attention to yet another of "our schools."

EDITOR'S UPDATE NOTE: In more recent years MCC has gone even farther from the shores of truth. Brother Rusty Stark, by way of his *Benton Banner*, March 28, 1999, gives an example. The "Annual Sermon Seminar" at Rochester College (formerly Michigan Christian College) which was scheduled for May 1999, listed Tom Long as a presenter. The contact person for Rochester College, David Fleer, said that Long was not a member of the church of Christ, but he thought he was a Presbyterian.

When one of "our schools" go so far as to use denominational people to teach our brethren how to preach, it has gone much Too Far and should no longer exist. But we wish to include another note of a later date, by brother Ben Vick. Note the quotation:

...Does Rochester College deserve the support of faithful brethren? Without any equivocation the answer is No. Absolutely not. Let me give some reasons why we should oppose Rochester College.

On May 2022 of this year a conference was held by Rochester College with a number of sectarian preachers on the program. The *Christian Chronicle* (July, 2002) had a short article entitled "Preachers of Different Faiths commune at RC Conference." It stated, "About 140 ministers from 14 different Christian faiths and 27 states participated in a communion service as part of Rochester College's fifth sermon seminar May 20-22 at the Rochester Hills, Michigan school."

EDITOR'S UPDATE NOTE. JAN. 2006:

In more recent times, Rochester College has gone even farther away from New Testament truth. →

Ken Johnson resigned as president in 2003. While this could have been encouraging news, it was to the contrary. When Our Schools depart from the truth it is the usual thing that time only worsens the departure. A case in point is noted in the following quotation from *Mission Monthly*, March 2005. This paper is a publication of the Center Road church of Christ, Saginaw, MI.

On January 30, 2005, Rubel Shelly, announced that he would be teaching his preaching position with the Family of God at Woodmont Hills to accept a faculty role at Rochester College. Shelly described his upcoming role as one in which he would, "be involved in the academic training of your people for ministry... [The] mentoring, instruction and preparedness of people in their twenties and thirties to help them engage their ministry."

Knowing the apostasy of Rubel Shelly as we do, this tells us that Rochester College no longer has any just right to claim they stand for distinctive New Testament Christianity. As sad as it is for one person to depart from the faith as Rubel Shelly has, that pales in comparison with the hundreds, even thousands, who uphold such apostasy. From the spiritual perspective it would be a blessing if the doors of the facilities of Rochester College were closed today! Now how can anyone who loves Christ and his gospel take issue with that conclusion?

VII. INTERNATIONAL BIBLE COLLEGE

Since I do not currently receive information from IBC, the following discussion will relate to last year (1995) or before.

In the *Lamplighter*, Dec. 1995, IBC's President has an article, "From The President's Desk." The following is a portion of that article:

Unfortunately, the brotherhood continues to be troubled by extremists both the right and the left. Those on the radical right seem to think they are the only ones who are sound. Those on the liberal left seem to think they are the only ones who are spiritual.

Apparently both extremes spend a great deal of their time finding fault with the brotherhood, exchanging information via their "network" and keeping files on what other brethren are doing.

One has to wonder when do these men find time to evangelize? What are their priorities? Both sides seem to have the "messiah complex" as if it's left up to them to save the brotherhood. Only the Lord can save, and

only through teaching and preaching his word can souls be won.

The extremists constantly seek to pull the Lord's work at International Bible College into the snare of controversy and division. We steadfastly refuse to sacrifice our mission to join the fray...."

In view of what I see in the material put out by IBC, I must say that I find brother Dennis Jones' statements quite interesting, as they relate to "the extremists." Especially is true with respect to the "liberal left."

IBC's 21st Annual Workshop, 1992, list such speakers as: J. Wayne Kilpatrick, Howard Norton, Joe Van Dyke, and F. LaGard Smith. Jay Lockhart is listed four times on the 24th Annual Workshop Schedule for 1995. Brother Lockhart teaches rank false doctrine on the subject of marriage and divorce. Among other things, he teaches that there are at least two reasons for divorce and remarriage.

We wonder just what kind of guidelines brother Dennis would use to determine who should fall into the "liberal left" category? And, another question, Does he understand what it means to be perceptive and then consistent?

VIII. FREED-HARDEMAN UNIVERSITY

As I begin a review of FHU I have strong mixed emotions. I reflect first upon the state of the school in 1953, when I entered as a preacher student, and am so thankful. Under the leadership of brother H. A. Dixon, God's truth was upheld and emphasized. Compromise was not to be found. To be a preacher student in those days was something for which to be justly proud.

When reflection then turns to the changes which have occurred at FHU within the past forty years, sadness then appears and disappointment takes over. Compromise is now in the air as evidenced by activities on campus and the liberal speakers who are invited and who influence the minds of the young (and some not so young), who will be setting the pace for congregations where they worship in the years ahead. To some degree they are doing this now. This is great cause for concern.

Beginning in 1953, the loyalty of my wife and I to Freed-Hardeman was very strong for a number of years. We were involved in raising support for the school, and we defended it when we thought it was unfairly criticized. But our loyalty was not

so strong that we were oblivious to harmful changes when they began to take place in the years ahead. In the 1970s two changes occurred which were disappointing to us.

A controversy arose over the versions of the Bible being used at F-HC. The publicly stated policy was that only the KJV and the ASV would be used as the basic text in bible classes with others being used only for comparative purposes. But at the same time the RSV was a *required* in one of the Bible classes. From various reports it appears that the NIV is now widely used at FHU. A preacher friend of mine related how that he had discussed the use of the NIV with an individual recently. The individual defended the use of the NIV on the basis that a faculty member used it, and if a faculty member used it, it must be alright.

The second disappointment was the decision to use *Herald of Truth* speakers on the (then) FHC lectures after those brethren had taken a course of liberalism which was clearly recognized by faithful and concerned brethren.

FHU PROMOTES BOOKS BY FALSE TEACHERS

In 1992 I was again disappointed to learn that FHU was promoting the sale of a number of books by false teaches, both within and without church. The March issue of FHU Today carried a full-page ad of the "TOP 20 Clothbound Religious Books." Included were books by: Pat Robertson, Charles Swindoll, Robert Schuler, and our own false brother, Max Lucado, with an impressive recommendation for each book. There was *no word of warning* relative to the dangers of these book by false teachers.

Later in that same year FHU sent out a four-page ad which included a "Policy Statement" by Joe Glisson, General Manager of FHU Bookstores. The "Statement" made it clear that their policy would not change. Out of concern I wrote President Milton Sewell. In a letter dated March 18, 1993, brother Sewell said: "I do personally agree that we should make these books available."

Three explanations have been given by FHU personnel for the sale of the books: 1. Brother Jack Hilliard said, "There is some good in them." 2. Joe Glisson said, "Our goal is to provide scholarships for young men and women to get a Christian education." 3. President Sewell said, "We do it as a service to our brethren."

Does the end justify the means?

President Sewell said further, "We are not interested in promoting the false teachers and their ideas." If the advertising of these books, along with their recommendation, is not "promoting" them, I guess it would stand that Wal-Mart is not promoting their products by all the mail-outs and the various ads they run.

SPEAKERS AT FHU

In 1991 Mike Cope was invited "to speak at a student recruiting weekend." Bro. Sewell said he was canceled "after we found out some things about him." My question is, why was a known false teacher invited in the first place?

For the "All Fired Up" program at FHU, April 2 and 3 in '93, Buddy Bell was a scheduled speaker. Buddy Bell was listed as a speaker at the Nashville Jubilee in 1993. A preacher from Memphis was in attendance at a youth rally in Senatobia, MS when Buddy Bell was a speaker. of Buddy Bell he says:

I can only say that he praised the "handclapping" in worship (as songs were being sung) and attempted to justify the innovation on the basis that the reason most congregations feel uncomfortable with the action is due to the way it "breaks the traditional way they worship." He left the impression with the hundreds of teens there that clapping or not clapping isn't right or wrong – it's basically what you feel comfortable with that will help determine acceptable worship. He also left the unmistakable impression that to be highly emotional was equal to being spiritual. He lauded their enthusiasm and told them in no uncertain terms that such enthusiasm was proof that they worshipping God. He did not appeal to authority of the Scripture as to what constitutes worshipping *in spirit and in truth*, rather he appealed to human thought, human emotions, and human desire as to what is biblical and right.

The FHU which would invite a person with such ideas about worship as those described above is certainly not the Freed-Hardeman that I came to know in the 1950s, ye some have the audacity to say the school has not changed! The handclapping is now practiced at FHU.

Scheduled to appear on "Rush '93," at FHU were Jerome Williams and Don Williams. Both these men appeared on the Tulsa "Soul Winning Workshop." Jerome Williams did not appear at FHU due to "family problems," as stated by brother Sewell. He →

was not canceled by Freed-Hardeman.

An often used speaker at the FHU lectures is our brother John Dale from here in Murray, KY. I have known John for many years. He is a very congenial individual but he is not known for a strong stand for the faith. More than twenty years ago, John and one other preacher were the only ones who would not stand with ten or twelve other gospel preachers in the count in opposition to getting the “Prom” into the county high school. But an event last year tells us more about our brother John and the congregation where he preaches, Glendale Road. In April 1995, the University congregation here in Murray invited Randy Harris for a “special workshop.”

Randy Harris is co-author with Rubel Shelly of the infamous book *The Second Incarnation*. Both these men are false teachers who are doing much hurt to the Lord’s church. Harris, according to the *Murray Ledger & Times*, brought a “drama group” from Lipscomb University, which were to perform “skits with a spiritual message.”

The reason for mentioning the “special workshop” with Randy Harris at the University congregation is that the Glendale congregation, where John Dale preaches, canceled their Sunday evening services to support Harris at University. I have been told by a reliable source that John encouraged participation in the activity. It would surely be safe to assume that the elders at the Glendale Road congregation approved. If this is not a case of bidding “God speed” to error (2 John 9-11) where could one be found?

F. LaGard Smith is another false teacher among the many who are now troubling spiritual Israel. I note that he was a speaker at the FHU lectures on Feb. 8, 1996. The following excerpts from his book, *Baptism: The Believer’s Ceremony* should suffice to show the serious error he espouses, by which he influences others.

None of us can presume to know about the eternal destiny of anyone, on the basis of any question of doctrine, on the basis of any question of doctrine....Are unbaptized believers destined to hell? Are those who have received only infant baptism in eternal jeopardy? Only God knows. On one level, these are questions we have no right to ask....Nevertheless, I would hope that God might apply the ‘common law marriage’ approach

for those who have lived a lifetime of service in His name without having participated in the wedding service of baptism (pp. 200, 201, 206).

The time was when such error as the above would never have been tolerated on the campus of Freed-Hardeman. Sadly, “the time was” is not now. But many of us sincerely wish it were.

Sundry Matters re FHU

In the Nashville Jubilee publication of 1992, FHU carried a full-page ad. This year (1996) FHU had booth #211 among the “Jubilee Exhibitors.” In the March issue of CFTF, p. 1, brother J.E. Choate wrote: “The FHU Lectureship Committee feared that Dr. Shelly would emerge as a martyr by calling his name more than one time. What nonsense.”

In a letter postmarked Nov. 18:1994, brother Milton Sewell wrote the Hickory Grove church of Christ:

As the time approaches to plan your 1995 budget, please consider putting the Bible Teaching Program at Freed-Hardeman University in that budget....What better mission effort could we have than to keep our young people in the church.

What a frightening bit of irony. The church by supporting error can bring about its own destruction.

Brethren, there is a most urgent need to try to turn FHU around and head it in the direction from whence it came. This cannot be done by supporting the error which has come to be. One wonders why in the world the administrators of the school, including those who constitute the board of directors, are allowing the things to happen which are happening. At least one of the board members speaks of having time to “chart Milton’s course for him.” The board could do that but it will take more than one member to bring it about, that is for sure. Let us now consider:

EDITOR’S UPDATE NOTE. JAN. 2006. To my knowledge nothing has happened at FHU during the past nine years to indicate a return to the noble principles which used to hold sway many years ago. To the contrary, more things have happened which testify to the fact that FHU is going farther and farther away from its former soundness. Due to lack of space I will touch upon only a thing or two, but there could be several other matters.

At the 2005 FHU Lectures a discussion took place which was billed as a “Contemporary

Discussion.” The topic of the discussion was: SHOULD THE USE OF INSTRUMENTAL MUSIC IN WORSHIP BE A BARRIER TO FELLOWSHIP WITH OTHERS, SUCH AS INDEPENDENT CHRISTIAN CHURCHES?

Marlin Connelly, assisted by C. Phillip Slate was to take the position that the instrument should be a barrier to fellowship. Phillip Morrison, assisted by Tim Woodroof, took the position that the instrument should not be a barrier to fellowship.

While I was attending Freed-Hardeman such a discussion as this would not have taken place. Few members of the church took a compromising position, that of extending fellowship to the Christian Church, period. But things have changed at FHU. I was not in attendance at the discussion but many trustworthy brethren were sadly disappointed that the truth was not upheld in a much better way.

Matters took place in fall of 2000, which involved John Dale and then FHU. In the *Murray Ledger & Times*, Sept. 21, 2000, a quarter page ad appeared, advertising “*Jubilee 2000 Revival!*” at the St. Leo Catholic Church in Murray. That ad featured the photos of the speakers: a Catholic woman, a Baptist preacher, a man and a woman from the Presbyterian Church, and John Dale. Needless to say that I was very much concerned. I cannot say that I was terribly surprised.

Brother Richard Guill and I attended the session of the *Jubilee 2000 Revival!* at which our brother John Dale spoke. We heard what was said, we have a tape of what was said. Therefore, we know what took place. In an “open letter” to John, dated Sept. 30, 2000, I expressed my sincere concern about what he had done by participating in the Catholic Revival. The following paragraph is a part of that letter:

John, as you stood before the packed house in the Catholic Church, you seemed to be in your glory. Your adulation was quite evident. Your mention of the “warm welcome” you had received and your enjoyment at being present for the first two services of the “**Jubilee 2000 Revival**” tends to confirm this. In the midst of the levity, which brought forth more than half a dozen outpourings of laughter you gave evidence that you were truly glad to be where you were, doing what you were doing. In addition, one of your final statements, as I recall it was, “This jubilation is a celebration.” I have

yet to find in God’s word where it is proper to celebrate that which is not in harmony with God’s word, a case in point would be the violating of God’s law on fellowship in which you engaged. In no sense of the term did it appear that you might be where you were in order to take issue with the spiritually shameful and soul-destroying errors upon which the Catholic Church was built and still stands today.

The letter containing the above paragraph was sent to John and the elders of the Glendale congregation, where John preaches.

I have included the above information about John Dale and the Catholic Church because it has a relationship to FHU. Just a few months after John’s participation in the Catholic Revival, he was “**NAMED TO FHU BOARD OF TRUSTEES.**” If this isn’t valid evidence of FHU’s drift away from the principles upon which Freed-Hardeman was founded, and stood for many years, I know not what would suffice as evidence.

IX. DAVID LIPSCOMB UNIVERSITY

Lipscomb University is one of the larger of our schools. Those familiar with the school know that for a great many years it had a good reputation under the guidance of David Lipscomb. However, it, like so many of our schools, has veered greatly from the course envisioned by its founder many years ago.

Evidence of this can be seen by listing some of the speakers used by DLU, and other activities which take place on the campus, or are in some way related to DLU.

Wayne Kilpatrick, a rank liberal for years, is listed as the 7:30 p.m. speaker on the Willard Collins Summer Lectures, June 11, 1996. Kilpatrick is also listed in connection with “21st Century Christian Luncheon” on the same date.

Some questions were raised as to what brother Kilpatrick stood for, way back in 1984 at the so-called Joplin Summit. There Wayne suggested that bringing Christian Church preachers into our classrooms might “be a good thing.” He further suggested, “I think you can lease from the class to the pulpit,” and this involved letting them “tell about doctrine.”

Though brother Kilpatrick later allowed a statement of apology to be published under his name, his further actions only served to prove his liberal stance. →

In 1985 he preached in a meeting at the Ashwood congregation where Rubel Shelly was the preacher, and this was after Rubel had revealed his departure from the New Testament principles he held years earlier. In a letter to Victor Askew, Wayne attempted to justify his actions of preaching in the meeting, but to little or no avail.

Brother Kilpatrick's home congregation, Homewood, in their bulletin carried an article by Dale Vernon (June 11, 1991) which makes the wild claim, "Another spiritual gift which God provides to some within His Body is the gift of prophecy." The gist of Vernon's article is that this gift, along with others, is for people today.

Even more egregious is a February 1992 letter sent out by brother Kilpatrick lauding the 17,000 member Willow Creek Community Church near Chicago. The letter, sent to "Dear Fellow Preacher," tells of Kirkpatrick and others attending and being wowed by a Leadership Seminar conducted by this denominational group. So fascinated was he (Kilpatrick) with these sectarians, that he sent out his letter to invite brethren to attend a similar seminar to be conducted by the Homewood church in Birmingham; the Mayfair church in Huntsville; and the Vaughn Park church in Montgomery.

In the *Jackson Sun* (July '92) an article by Ray Waddle of *The Nashville Tennessean* quotes Kilpatrick as highly commending the Nashville Jubilee, stating, "I see Jubilee as a positive thing. People come for a spiritual high."

"LIFT 92" at Homewood featured Jeff Walling and Acapella, that *innovating* singing group which replaces New Testament "one-to-another" "speaking" and "singing" with an oral lip-miming of musical instruments. "LIFToff!" at Homewood featured: "Jeff Walling & Straight Company."

Lipscomb's "Impact '93" and "Impact '94" listed **Jeff Walling** as a "keynote speaker." In '94 the Acapella Vocal Band was included. **Buddy Bell** was listed as a speaker in '93.

Jim Woodruff, known for his error on MDR and other matters, at the '92 Lipscomb lectures, spoke twice on "The Church in Transition."

HAZELIP AND SHELLY

From *Love Lines*, "The weekly newsletter of the

Family of God at Woodmont Hills," came the following announcement:

Harold Hazelip Preaches at Assemblies May 5.

Harold Hazelip, President of David Lipscomb University, will preach at both the 1:30 and 4:15 assemblies this Sunday. Highly respected for both his academic contributions and support of the local church, it will be a treat to have him with us....

The place where the President of DLU was scheduled to speak is where the apostate Rubel Shelly preaches. If this doesn't tell people something about David Lipscomb and its leadership, then they just can't be told. Also, it is reported that a great many DLU students and faculty members attend services where Rubel Shelly preaches. How could faithful brethren have a part in such error?

FORMER LIPSCOMB TEACHER SPEAKS

Brother J.E. Choate, for decades a teacher at David Lipscomb, has some words of warning concerning David Lipscomb University:

The most popular David Lipscomb University Bible teacher, whose classes are crowded with your children, conducts the favorite David Lipscomb University chapel assembly with polished pizzazz of a combination of the Grand Ole Opry and a "Willow Creek" razzle-dazzle worship service. This same minister failed in a takeover of the South Harpeth church of Christ. He is now engaged to serve as the youth minister of the Hendersonville Community Church....Postscript

What I and others with whom I have talked find so puzzling is that such brethren think us to be no naïve and poorly informed that we can not track them like a full moon across a night sky to read clearly that they have in mind and where they came from.

And do the David Lipscomb University administrators, faculty, and personnel actually believe they can use the name of **David Lipscomb** to endorse this form of contemporary church sectarianism with impunity. Why would they violate the charter principles which were handwritten by David Lipscomb when he gave all his worldly possessions to the school which bears his name?....(CFTF, Aug. 1995, p 9).

There is much more which could be said about DLU and its departure from its founder's intended course, but this must suffice for now.

EDITOR'S UPDATE NOTE. JAN. 2006. So much has happened at Lipscomb since nine years ago that ↴

it will be impossible to even mention much of it. As is often the case, when liberalism rears its head in a school, it will increase with time rather than decrease. This is the case at DLU.

1999 is the year that F. LaGard Smith joined the Lipscomb faculty. Smith was mentioned earlier in this discussion. He takes the position that some may be saved without scriptural baptism. He also takes the position that punishment of the wicked will not be “everlasting.” I would be a sure sign of a lack of respect for the truth to have one like this speak at a lectureship, but to employ him as a member of the faculty leaves no doubt whatsoever.

“**THE LORD REIGNS Summer Celebration Lipscomb University June 30-July 3, 2004**” included “Featured speakers and teachers” which tell us something important about Lipscomb. The following speakers were among those listed: Joe Beam, Randy Becton, Jerry & Lynn Jones, Prentice Meador, Jr., Landon Saunders, F. LaGard Smith, Jeff Walling and Rick Atchley.

Lipscomb named Gwen Shamblin as “Christian Business Leader” for 1998. Pat Boone, an apostate member of the church, was to be honored by Lipscomb on Nov. 8, 2003. He was to receive an “Avalon Award for Creative Excellence.” Pat Boone went into Pentecostalism several years ago, and people at Lipscomb know that.

Lipscomb has had strong ties with Woodmont Hills, where Rubel Shelly has been preaching. We noted earlier that Rubel Shelly is now teaching at Rochester College. Since Steve Flat became President of DLU, three elders at Woodmont Hills: Robert Hooper, Roy Hamley, and Bill Tallon were faculty members at DLU.

Lipscomb has also used people for lectures who were not members of the church.

If the above is not enough to show where DLU stands, stating much more evidence would not likely suffice either. — End of EDITOR’S UPDATE NOTE.

X. SCHOOLS OF PREACHING

The schools of preaching which have come to be during the past few decades have, in many instances, served a very good purpose, resulting in a great blessing to the cause of Christ. As emphasis upon the Bible and preparing young men to preach lessened in “our

schools,” the schools of preaching filled a need by providing a period of intense Bible study and that of closely related subjects which are of great benefit to the gospel preacher.

But like our other schools, schools of preaching can veer from their rightful course and result in hurt rather than help to the cause of Christ by promoting doctrines which are at variance with New Testament teaching. It is possible for any school to depart from truth and teach error. This has been amply demonstrated in a frightening way in the past several years.

There is valid reason for serious concern that some of our schools of preaching may now be encouraging the furtherance of what I am convinced is false doctrine. I speak of the relatively recent practice of using women translators before audiences of both men and women.

There are at least two of our preacher schools which have some teachers who believe the New Testament authorizes the use of women translators. If I were a teacher in such a school, and believed the New Testament authorized the said use of women translators, I would certainly teach my students the same. In fact, it would be hard for me to be intellectually honest and not do so. There are reports of some who say they are not going to “rock the boat” on the subject, but who affirm they still believe the practice is scriptural. I wonder if such brethren would withhold what they believe to be the truth on other subjects? For example, the cooperation of congregations in doing a scriptural work and the care of orphans by the church in an orphan home.

One student in a school of preaching likens the discussion to the subject to such questions as: “Why did Nicodemus travel at night?” and “What was it that Jesus wrote in the sand?” Then he goes on to say, “Now, if you had a choice between a man and a woman to translate for you. Then choose a man. If there is no choice but a woman and the Gospel needs to be spread then have the woman translate for you.” This student did not come up with such a notion by himself. Several leaders and teachers within some of our “schools of preaching” have said the same thing.

This fails to answer some crucial questions: If a woman is scriptural, why choose a man? If the end justifies the means when a man is not available, →

would not this authorize a woman to preach when the Gospel needs to be preached and no male preacher is available?

As scary and dangerous as is this unauthorized use of women in the assembly; scarier still is the underlying philosophy: Better to use a man when one is available, but a woman will suffice in a pinch. That leaves the impression to impressionable students that this matter of Bible authority is situational and relative. Men with this mindset firmly entrenched can do great harm to the brotherhood as they go out to work with local churches.

CONCLUSION

The review of our schools has not included nearly all of them, nor has it called attention to all the error involved. But we stand by our conviction that if the present trend continues, the conclusion: “Our Schools Will Be Our Downfall,” is warranted. In honesty it cannot be denied that our schools have already influenced many in their acceptance of error. Unless there is a drastic change the future will wreak only more spiritual destruction among us.

It will come as no surprise if some charge me with being “against our schools.” But truth and honesty will not verify such. Brethren have a right to have schools, and I have spent some years in our schools and helped raise financial support for one. Our schools have done much good in the past and have the potential for doing the same today, provided they are loyal to the truth and the purpose for which the schools were founded in the first place.

But I am opposed, and make no apology for it, to the liberalism which has engulfed our schools generally. It is a sad day when all our brethren who claim to be sound do not also stand in opposition. But a great many do not. Political fealty and the ever present quest for money are alluring dangers facing our schools of preaching as well as the colleges and universities among us. These are the things which cause otherwise sound brethren to “look the other way” and still their tongues and pens when *certain* brethren and issues are concerned. The fact is, the church has its own version of what plagues our government: Political Action Committees and Lobbyists. This is why so many brethren practice a rather selective form of “contending for the faith.”; a kind of Don’t-Gore-The-Wrong Ox-mentality.

Financial pressure, sadly, seems to be the only thing that can effect change in our schools. Let faithful brethren withhold their dollars. If the schools yet refuse to change, then their failure would be a blessing to the cause of Christ. Let us pray for and work toward either change in, or dissolution of our schools.

EDITOR’S UPDATE NOTE. JAN. 2006. With the exception of the “Update Notes,” the above is word for word as published about nine years ago. Would I change anything if I could go back nine years and rewrite the article again? For the most part, no! I would probably give greater emphasis to the support of our sound preacher training schools. As the years have passed and “our schools” have gone deeper into error, our preacher training schools have become even more important. Of course, they too, must stand for the truth without compromise.

With respect to “our schools,” I don’t know of a single one that I have discussed which has made a turn in the right direction during the past nine years. But that they have gone farther into liberalism is a matter of fact which anyone can see, if they desire

I simply cannot understand why the leadership in “our schools” has chosen to take them farther off course. What do they have to gain? What is their motive? Surely, the leadership in general has a reasonable knowledge of God’s word. This being so, it makes one wonder if the “love of the truth” is involved. To me it seems so.

A matter which is so serious, is that the financial supporters of “our schools” must think in the same way that the leadership thinks. If this were not the case, then the supporters would demand change, and that in the right direction rather than into left field. The school supporters have it within their power to demand change. In this it is a fact that “money talks.” Not only are the leaders of the schools guilty of error, those who support them are also guilty.

The time was that I would have encouraged parents to send their children to a “Christian school,” but the “time was” is certainly not NOW. It is difficult for young people to sit at the feet of teachers of error and not imbibe some of it. We are seeing the sad results of such in many places. Brethren, we need to “stand fast in the faith”.

— Editor

Your Help is Urgently Needed to Train Gospel Preachers and Teachers in the Philippines.

Where is there a greater need than that of teaching God's word to those who will teach it to others? Our Lord said, "Go ye into all the world, and preach the gospel to every creature" (Mk. 16:15). This takes in the people of our own country but also all the countries of the world, including the Philippines.

Within the church as a whole, there are not a great many who are willing to give years of their lives to teaching of God's word in foreign countries. When one who is eminently qualified to do an outstanding work in a foreign country and willing to give years of time, the support of such a person is an opportunity that should not be passed up. Every faithful child of God should be willing to help send those who are willing to go.

A faithful brother, such as described above, and his devoted wife are making preparations to move to the Philippines for at least five years. Knowing them as I do, I would imagine that after five years, they will continue in that work.

Who are those willing to go? Our faithful brother, *Joe Spangler* and his wife, *Connie* are. Their plans are to move to the city of Cebu in June this year. They will be working with the Mango Green church to establish a school to train gospel preachers and teachers. This congregation has sacrificed to secure a building for the school. The city of Cebu is located in the southern two-thirds of the Philippines. This will be an ideal place to reach out to the 85 million souls of the Philippines with the gospel.

Brother Spangler is now working with the Viva Drive congregation in Truman, Arkansas, and has been for several years. But the Greensboro Road congregation in Jonesboro will be taking care of the *giving and receiving* of the funds. That con-

gregation is to be commended for helping in this good work in this way.

The Qualifications of Joe Spangler. It has been my privilege to know Joe for several years. At this time I can't think of a brother who is more qualified for the work which is planned. He has been preaching for 27 years, and has made several trips to Southeast Asian countries since 1989. Having known brother Spangler as I have for several years, I feel sure that his good and kind personality will fit in, in an excellent way with the Philippine people. Within the past few years I made a number of trips to the Philippines and preached in several places. I have come to love the people of the Philippines and am sure that the Spanglers will do likewise. The Central Visayas Bible School will offer a two year program with nine months of classroom instruction (6 hours daily) each year. The Bible will be the principal course of study. Special classes on practical evangelism and current issues facing the church will be conducted in 18-hour (3 day) mini-courses, taught primarily by faithful native-Filipino teachers. When students finish their studies, they will have sermons, written materials, and a complete set of notes covering every book of the bible, to use in local teaching, plus six months of practical experience.

Brother Joe Spangler and his wife, Connie, need the support of faithful brethren to be able to do this great work. Monthly or one-time support will be greatly appreciated. More information will be gladly supplied. Joe can be reached at 150 Ada Drive, Truman, AR 72472. E-mail: joe_ss2003@yahoo.com; Tel. (870) 483-7396. Contributions can be sent to: Church of Christ, 2008 Old Greensboro Road, Jonesboro, AR72401. My wife and I visited a grand sister in Christ yesterday, who just turned 96. I told her about the Spanglers need for support. She said: "I want to help support them." This is an excellent example of one who truly loves the truth. That's a good example for us.

— Editor



The Writer, the Tablet, and the Ink

Chimney Corner Scriptures range from the relatively benign, as in: Matthew 5:20 teaches that Christians must give at least a dab more than ten percent in order for their “righteousness [to] exceed the righteousness of the scribes and pharisees.” More dangerous are such as: I Corinthians 3:15 teaches that once a person is saved he is always saved despite the nature of his “works” in this life. Relatively benign or dangerous: we must be serious about interpreting and applying the Bible accurately.

Several articles have examined and refuted the the purely *Chimney Corner* notion that there are two levels of Divine Law: The superior “Spirit” level, and the “Letter” level. Let’s look at another related put upon passage.

Paul said the Corinthian Christians were and “epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God.” He went on to speak of himself as a minister “of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life” (2Cor 3:1-6)

Some think this passage lends support to the idea that the Holy Spirit, in a direct, personal, and immediate way, dwells in the heart of a Christian, which indwelling is averred to immediately begin after one is baptized in water for the remission of sins. One writer has appealed to this passage and asserted: “If the Spirit operates only through the Word, how can Paul say that the Corinthians are a letter written with the Spirit and ‘not with ink’?” (Jay Guin, *The Holy Spirit and Revolutionary Grace*).

Whereas this gentleman goes to lengths to decry and deny the idea that today the Holy Spirit’s work as regards conversion and sanctification is limited to the instrumentality of the inspired Word, it is ironic that this passage upon which he bases his assertion, in reality, sets forth the very principle of the *means-* or *representative-* indwelling of the Holy Spirit s that he makes light of.

If the Corinthians were (and for that matter, still

are) an “epistle,” and that epistle was “written...with the Spirit of the living God...[written] in tables that are hearts of flesh,” then the reader will want to know, *How* was that epistle “known and read of all men”? Let’s consider several things —

First, as to a 2006 application of this passage: If, say, I learn, believe, and live out what Paul, by the Spirit (1Corinthians 2:13; cf. Ephesians 3:2-4) wrote the Corinthians; in other words, if I “prove what is that good, and acceptable, and perfect will (word) of God” (Romans 12:1-2), would people today, in some sense, be able to “know” and “read” what is in my heart (i.e. that which I have learned, believed, and am living by)? Does this idea do violence to the passage at hand? No. By the medium of Paul’s Holy Spirit inspired pen, wouldn’t my heart thus, be a tablet written upon by the Spirit of the living God?

Second, based on the entire “Corinthian” context, let’s ask: Why does Paul speak of “commending” ourselves, and “letters of commendation to you” in verse one? One misses the actual point of the passage by assuming that “ink” here has reference to the *written words of the Bible*.

Several references from the Corinthian epistles show that Paul had his detractors there as elsewhere. Lenski says of “[the] false preachers [there],” “...such entrance as they had found was due, as it seems, to letters of commendation which they had submitted in Corinth” (*First and Second Corinthians*, p. 908). Paul needed no such letter of recommendation. The Corinthian brethren were themselves his (Paul’s) letter. Those false preachers, or detractors of Paul, had letters written merely with “ink.”

Paul’s letter was written “with the Spirit of the living God.” Now how would Paul prove this?— 1, He had the “signs” of an apostle which those brethren there had most certainly seen. 2, There were brethren there who had not only heard and obeyed the gospel preached through Paul; but had also, through Paul, received the “gifts of the spirit” (1Corinthians 12, 14; cf. Rom 1:11) ↑

This was in contrast to those false brethren, who could only talk, but not demonstrate any authoritative basis for their teaching, notwithstanding their contemptuous claims about Paul. It was a classic case of: The proof's in the pudding. A good parallel passage is First Thessalonians 1:5—“our gospel came not unto you in word only, but also in power, and in the Holy Spirit.” How would the Thessalonians confirm, that “Yes, Paul’s message had accompanying, and demonstrable power as provided by the Holy Spirit”? Simple: They had seen it, heard it; and, by implication, had received certain powers themselves. Read and compare Mark 16:9-20 and the circumstances surrounding Acts 8:6.

Third, three elements are in this passage— 1, The writing tablets: the hearts of the Corinthian brethren; 2, the stuff used to write upon those tablets: not *with* ink, but *with* the Spirit; and 3, the writer: Paul, for he said, “ye are our epistle.”

It was Paul who *wrote* “with the Spirit.” He did so by— 1, The “thing he preached” (cf. 1 Corinthians 1:21); and 2, by use of the “power” given him by the Spirit to demonstrate to the Corinthians that what he preached was in fact from God. Now if anyone is going to use this passage for reference to any kind of present indwelling of the Holy Spirit (personal or indirect), he is going to have to reproduce all such parties and powers as existed then, or he will have to indirectly apply the principles contained therein.

It is no stretch or license to say that I, today, am the “epistle” of several gospel preachers and other brethren who influenced and taught me. I accepted what they taught me as true, when they showed it to me from the Holy Spirit-Produced-and-Confirmed-Word. Their “epistle (me)” can be read of “all men” through the things I say and do; through the attitudes I manifest in my life; and through the way I likewise base the authority for what I believe and teach on that same Holy Spirit-Produced-and-Confirmed-Word. Did those brethren write on my “heart” with ink, or with the “spirit of the liv-

ing God”? — the latter. Into what well did they dip their quills in order to write upon my heart with that special ink? —from the well of the Holy Spirit-Produced-and-Confirmed-Word.

By ignoring the context and flow of thought in this passage, some come away with the idea that Paul’s reference to “ink” means the mere written words of the Bible; and in contrast to these mere words of the Bible, we have the “the Spirit of the living God” as that which is written in “heart” of people.

Continuing that erroneous train of thought, people will go on to verse 6 and equate their misappropriated “ink,” with the “letter that kills.” By again ignoring the context, they believe that the *killer letter* in this passage has reference to the Word of God in general, and not the Law of Moses. For example, the writer quoted above, says, “there is a big difference between God’s Word acting alone and God’s Spirit...the letter kills...” “The Word is of critical importance, but by itself it only kills” (p. 16, 44).

From verse 6 to the end of the chapter, contrast is drawn between the “new covenant” which came through the ministry of the Apostles, and the “old covenant” which came through the ministry of the great Moses. Paul describes the “old covenant” in various terms: “the letter,” “ministration of death,” “engraven on stones,” “ministry of condemnation.” It is horrible to apply the *killer letter* appellation to God’s Word in general, when Paul has specific to the Law of Moses.

Is the “new testament,” written down? How do one even know there is a New Testament? Does it’s being written down make it therefore, a “ministration of death,” etc.? There is **no** contrast drawn in this passage between trying to live a life based only on God’s Word, as opposed to a life also involving a direct, personal, immediate indwelling of the Spirit. The contrast is between the two covenants.

What a terribly ridiculous thing to say that Paul, in First Corinthians 3, teaches that “The Word...by itself...only kills.

—AA

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Bible Classes 9:00 a.m.
Worship 10:00 a.m. 6:00 p.m.

Wednesday:

Bible Study 7:00 p.m.

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Postage Increase. Our mailing costs increased by about 12% in this New Year. The one pound bundles to foreign countries increased from \$2.80 to \$3.30. One pound bundles in the U.S. increased from \$1.35 to \$1.51. We thank our brethren for supplying the funds which are necessary.

Next Issue. The Feb. issue of BOT will include our financial report and Readers' Response. It will also include a note from Virgil Hale, the new preacher at Hickory Grove.

Judge Alito Hearings. After listening to the hearings for several hours, one point became very clear. The uppermost opposition to this judge was the fear that he might rule against the murder of the innocent unborn. This shows just how fast the current culture war is advancing. If ever there was a case of calling "evil good, and good evil" (Isa. 5:20), this is it. And, Isaiah there was such a case. — Editor

[*Oops.* We forgot. We're not supposed to mix "religion" with "politics." Listening to Messrs. Kennedy, Shumer, Durbin, Leahy and crew try to assassinate the character of Samuel Alito: well, it made me mad. Not satisfied there, I reflected on the fact that there are not a few brethren who will "pull the lever" of support for these men and their party. That only made me madder. I don't understand some people; I guess I don't care to. — Assistant Editor]

Banner of Truth Lectures
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Curris Center — Murray, KY

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