

# Defender

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

*Vol. XXXIX*

*2010*



January

April

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February

May

August

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March

June

September

# Defender

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## Response To The Forest Hill Church Of Christ Elders "Marking" Of David P. Brown And Dub McClish

**December 18, 2009**

### **Introduction**

In 2005, a great division occurred among brethren who formerly worked shoulder-to-shoulder in proclaiming the saving Gospel of Christ and defending it against those preferring a perverted gospel. The division involved primarily the defense by Memphis School of Preaching and others of Apologetics Press and its executive director, David Miller, the most renowned proponent of the doctrine of elder reevaluation and reaffirmation and perhaps the only proponent among brethren of the "marriage intent" doctrine.

Two things are certain. First, we have openly opposed both of these doctrines since becoming aware of them prior to June 2005, and we will continue to oppose them publicly. Second, MSOP and Forest Hill opposed the so-called elder R&R doctrine (and, we are confident, the "marriage intent" doctrine as well; if they did not do so, they can so declare) before June 2005, but have since either embraced the doctrine, or continue to verbally oppose it while

fellowshipping those who uphold it.

Furthermore, MSOP and FH have assumed a stance of confidentiality and nondisclosure. We want transparency; they want to keep it quiet. The following statement and letters to the FH elders are made available to you in furtherance of our effort at transparency. We call upon the FH elders and MSOP faculty to make public all the documentation in their possession claimed to sustain their position, and to engage in an open discussion of the same. You, the reader, would thus be properly equipped to evaluate the evidence for yourselves.

### **Statement Dated December 10, 2009 By the Elders of the Spring Church of Christ Regarding the "Marking" of Brethren Brown and McClish By the Elders of the Forest Hill Church of Christ**

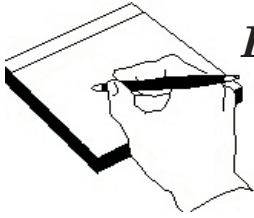
The elders of the Forest Hill Church of Christ ("FH") announced in the December 1, 2009 issue of *The Forest Hill News* ("TFHN") that they had marked brethren David P. Brown and H. W. (Dub) McClish. Both are

overseen by the Spring elders.

In the announcement, the FH elders asserted that brethren Brown and McClish have engaged both in a "continual pursuit of sowing discord among brethren" and in telling "outright lies concerning" the FH "elders, evangelist, the Memphis School of Preaching," and the FH congregation. The evidence for such was purportedly to be found "once again" in the October, 2009 issue of *Contending for the Faith* ("CFTF"). The "once again" descriptive would imply, at least, that evidence may be found in other issues of *CFTF*.

Since 2005, many brethren including, but not limited to, those at Memphis School of Preaching, Southwest School of Bible Studies, Schertz, Texas Church of Christ, and by implication at least, their overseeing elderships, have engaged in fellowship practices not authorized by the New Testament. *CFTF* has chronicled and exposed these compromises in scripturally authorized fellowship. We are fully aware of what brethren Brown and McClish

*Continued on Page 4*



## Notes From The Editor

Michael  
Hatcher

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### But Now

Not too long ago, if a brother in Christ decided to advocate

- singing a song that addresses and prays to the Holy Spirit and for His direct impact upon Christians
- that teachers and preachers using whatever version/perversion they choose in the pulpit and classrooms does not indicate liberalism on their part
- supported the breakup of Sunday night worship services in favor of small groups in various homes of its members
- proposed dismissing or changing the time of the Sunday evening services so they would not clash with the Super Bowl
- taught that brethren may forsake the assembly to participate in various sports activities that might take place during the time of the worship assembly
- had no objections to providing coffee and doughnuts during our Bible classes (especially Sunday mornings)
- indicated that brethren should begin enlarging our fellowship "circle"

almost every man whom brethren considered sound and faithful (conservative) would have spoken out against such practices.

I can *hear* in my mind how brother Ira Y. Rice would have boisterously condemned such a brother as one who

is a rank liberal and is attempting to destroy the Lord's church. Brother Roy Hearn would have rebuked such advocacy as being liberal. Brother E. L. Whitaker would not have tolerated the promotion as such liberalistic tendencies. The same could be said of brethren Richard Curry, John Renshaw, and J. A. McNutt, along with a host of other faithful brethren.

At one time men such as Garland Elkins, Curtis Cates, and Keith Mosher would have rebuked any brother who attempted to promote such actions. Brother Bobby Liddell would have reprovved such actions through the pages of *Defender*, while he was its editor. Brother Robert R. Taylor would have altogether arraigned, accused, and admonished brethren that involvement in such actions are indefensible and inexcusable (he even wrote an excellent book dealing with the versions—*Challenging Dangers of Modern Versions*).

But "now, it is different" (Hiscox 22), at least with some of these brethren. In the February 10, 2009 edition of *The Forest Hill News*, bulletin of the Forest Hill Church of Christ (home of Memphis School of Preaching), Barry Grider (then the pulpit preacher for the congregation) defended all the above actions in the three articles he chose for that week's bulletin (one he wrote, one Tyler Young wrote—and given the direct endorsement of Barry Grider, and an older article about enlarging one's circle of fellowship). Many brethren thought that at least some of the previously mentioned brethren who are still alive and at least some of the Forest Hill elders would have objected to the material presented in that bulletin. However, in response to articles suggesting that some of these brethren might not be pleased with the actions advocated, Barry Grider

wrote in the December 1, 2009 *Forest Hill News* that the Forest Hill elders, preacher, and the MSOP faculty "have operated in peace and harmony to this present hour." If we accept brother Grider at his word (and we have no reason not to believe such), then who changed? Sound brethren still oppose such actions as the ones brother Grider supported in the February 10 bulletin. Yet, brother Grider sanctions these actions, and then informs us in the December 1 bulletin that he, his elders and his fellow faculty members at MSOP are operating "in peace and harmony." Thus, according to brother Grider, these brethren who would once oppose such compromises, will now work "in

## Policy Statement

All correspondence written to *Defender*, myself (Michael Hatcher), or to the elders at Bellview concerning anything in *Defender* is viewed as intended for publication unless otherwise stated. While it is not the practice of *Defender* to publish our correspondence, we reserve the right to publish such **without further permission being necessary** should the need or desire arise.

\* \* \* \* \*

Occasionally we receive requests to reprint articles from *Defender*. It is our desire to get sound material into the hands of brethren. Thus, it is our policy to allow reproduction of any articles that should appear in this publication. However, honesty should demand that you give proper credit when reprinting an article. You should give the author credit for his work and we would appreciate your including that you got the article from this paper.

peace and harmony” with those who advocate such.

### Forest Hill Elders’ Marking

In the same bulletin (*The Forest Hill News*, December 1), the Forest Hill elders “marked” brethren David Brown and Dub McClish. We will make two observations concerning this marking.

First, God gives us a command to mark those who cause divisions and offenses contrary to the doctrine of Christ (Rom. 16:17). When discussing the withdrawal of fellowship and marking of brethren, there is often latitude given in **how** to go about such. However,

sometimes God has given specific instructions regard-

ing these actions. He gave specific instructions when a Christian trespasses against another Christian in a personal offense. The Lord says the offended Christian is to go privately to the offender and “tell him his fault.” If he fails to repent, then the offended is to take one or two with him on a second visit with the offender. If the offender still refuses to repent, the offense is then to be told to the church to bring about the entire church’s influence upon the offender. If he still refuses to repent, then he is to be “as an heathen man and a publican” (Mat. 18:15-20).

When one is “an heretick” (KJV), God has again given specific instructions regarding the marking of that individual. *Heretic* as is translated in the KJV, is “factious man” in the ASV, “stirs up division” in the ESV, and “divisive person” in the NET, and “divisive man” in the NKJV. These are translated from the Greek *hairesitikos* that means, “causing divisions.” Inspiration states: “A man that is an heretick after the first and second admonition reject” (Tit. 3:10).

God gives the specific instructions that there must be a first admonition, then a second admonition before the divisive man (a charge the Forest Hills elders specifically lodged against brethren Brown and McClish) is rejected. My first question for the Forest Hill elders (and thus for all brethren) is, “When and where did the first admonition take place?” My second question is, “When and where did the second admonition take place?”

I know of two invitations to those at MSOP to meet with brethren Brown and McClish (along with

Some are now calling toleration and compromise, longsuffering and patience.

others) to discuss matters that are dividing us. Those of MSOP (and their supporters) refused the invitations. Then another attempt was made that encouraged Forest Hill and MSOP to host a meeting to discuss these matters (for which meeting we would pay our own expenses), but there was never any response to this attempt. Therefore, where and when did the Forest Hill elders do what God commanded them to do in admonishing David Brown and Dub McClish (whom they accused of a “continual pursuit of sowing discord among brethren”—another way of accusing them of being divisive) the first time and then the second time? If they failed to do this, then they have violated God’s instructions and need to repent.

The second observation concerns the accusation that these brethren told “outright lies.” We have heard these types of accusations (and documented them) from those of Memphis before. At the 2006 West Kentucky Lectureship (Sunny Slope Church of Christ in Paducah, KY),

Keith Mosher made the claim: “If you’re going to believe some of these publications you’re going to have a problem because those brethren are lying to you” (it is a shame that Harold Wood, the director of the lectureship, and the West Kentucky Lectureship did not hold Keith Mosher accountable for these statements). Thus, in the August 2007 issue of *Defender*, we challenged brother Mosher (who has an earned doctorate and thus knows how to do research and provide evidence) to **prove** (provide the proper evidence for) the alleged lies which “some of these publications” had printed concerning Dave Miller. Brother Mosher never

has made an attempt to prove any alleged lies anyone has printed concerning Dave Miller. Instead, in an email to me, he accused me of “evil surmising” (does this sound familiar?). In light of this history, while the Forest Hill elders should document the “outright lies” that brethren Brown and McClish supposedly have told, why would we expect them even to attempt to document anything?

### Troubler

“And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father’s house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim” (1 Kin. 18:17-18). In the current Forest Hill/MSOP situation we could rightly change the foregoing wording as follows: “And it came to pass, when Forest Hill (elders, preacher, and faculty of MSOP) saw David Brown and Dub McClish, they said to them, Art ye they that troubleth Israel? And David Brown and Dub McClish

answered, we have not troubled Israel; but ye in that ye have forsaken the commandments of the LORD, and ye have followed Dave Miller.”

At least Ahab was willing to gather all his people for a meeting to examine the evidence (18:19-20). To this time: Curtis Cates, Bobby Liddell, MSOP faculty, and Dave Miller (and those associated with him) have refused to gather for a meeting to lay out all the facts and consider the evidence. Are they perhaps afraid they might suffer an outcome similar to that which befell Ahab, Jezebel, and their false prophets? A similar offer is being made to the Forest Hill elders as was made to Curtis Cates, Keith Mosher, and MSOP as recorded in the August 2007 issue

of *Defender*. I am calling upon the Forest Hill elders to arrange a public meeting at the Forest Hill building between all who are involved in the current controversy (inclusive of the Forest Hill elders, MSOP faculty, and Dave Miller, along with any others they might deem necessary and David Brown, Dub McClish, the Spring elders, myself, and any others we might deem necessary). This meeting must be video taped and the tapes made available to all who request them. In this meeting, both sides must have equal opportunity to present evidence and ask questions (it must be fair to all involved, not a sham meeting like the one in which Jerry Manning and Curtis Cates sought to bushwhack Ken Chumbley

a few months ago). The Forest Hill elders can arrange the details as to topics, date, and time (as long as these are agreeable to both sides) since all such meetings we have attempted to arrange were ignored by Dave Miller and his supporters. Surely truth has nothing to fear (1 The. 5:21; 1 Pet. 3:15). We desire unity, but it can only be based upon the truth of God’s Word and our obedience to it. Unity will not come about by compromising the Scriptures. Forest Hill elders: The proverbial ball is in your court. Are you for unity and peace? Or are you for division?

### Work Cited:

Hiscox, Edward T. *The Standard Manual For Baptist Churches*. Philadelphia, PA: American Baptist Publication Society, 1890.

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*Continued from Page 1*  
have written in opposition to these compromises and commend them for their efforts.

In the February 10, 2009 issue of *TFHN*, Barry Grider, currently the pulpit minister of FH, wrote two articles entitled “I Got Used to It” and “I Drew My Circle Again”. These articles, which, in effect, question the singularity of the Lord’s church and its doctrine, were critically reviewed by Dub McClish in the April 2009 issue of *CFTF* [also carried in the September 2009 issue of *Defender*]. In his editorial in the October 2009 issue of *CFTF*, David Brown again referred to these two articles. In the same February 10<sup>th</sup> *TFHN* bulletin, Grider also included an article by Tyler Young excerpted from Young’s manuscript for the 2008 Lubbock Lectureship. The import of Young’s article supported Grider’s two articles and was likely included for that reason. Young was publicly and appropriately rebuked

by Tommy Hicks, director of the Lubbock Lectureship, for presenting this material there when he had been expressly forbidden to do so by Hicks (Hicks had excised this material from Young’s manuscript prior to its inclusion in the lectureship book). As a matter of information, Hicks is in close fellowship with the staff of Memphis School of Preaching and likely the FH elders. We assumed that the FH elders were opposed to the sentiments expressed in these bulletin articles as were Hicks and others. We were wrong. Not only do the FH elders not oppose the loose views expressed in these articles, but by virtue of their “marking” action, they agree with and endorse these views.

With our assumptions now corrected, it is still the case that assertions are not proof. In order to be credible, the FH elders must provide adequate evidence to support the assertions made in their “marking” announcement. In a letter to them

of this date, we have invited them to provide such proof. As a matter of record, previously we have invited the principals at MSOP, SWSBS, Schertz, Apologetics Press, et al, to participate in an Open Forum, but such efforts were spurned or ignored.

If the response to our letter to the FH elders is either silence, dismissal, or a soliloquy similar to the self serving lead article of the above mentioned December 1<sup>st</sup> bulletin, then we must assume that the “marking” has no merit.

As a further comment, we express surprise at the timing of this “marking”, the necessity of doing it formally, and the limitation of the same. The fellowship issues that have divided us began in 2005. We have not had fellowship with MSOP, FH, SWSBS, Southwest Church of Christ (Austin, Texas), Schertz Church of Christ, AP, and others similarly disposed, from the time they demonstrated that they would condone or practice, or both, unau-

thorized fellowship. So why now? Also, they have “marked” brethren Brown and McClish but not the elders who oversee their work. Do the FH elders still consider themselves in fellowship with the Spring elders? Will they now mark all those who remain in fellowship with Brown and McClish? In the marking of brethren Brown and McClish, the proper approach would be to provide the Spring elders with the adequate evidence to substantiate their action. Once proved, they should then call upon us to act accordingly in a disciplinary action against Brown and McClish. In our humble opinion, their marking action will likely extend far beyond their expectations and result in consequences that are both unanticipated and uncontrollable.

Perhaps our aforementioned letter will prompt them to do what they have thus far failed to do. We wait, hopefully not in vain, but certainly not in idleness.

/s/ Kenneth D. Cohn elder  
/s/ Buddy R. Roth elder  
/s/ Jack T. Stephens, Jr. elder

**Letter Dated December 10,  
2009 From Brethren David P.  
Brown and H. W. (Dub) McClish  
To the Elders of the Forest Hill  
Church of Christ**

Dear brethren:

We are in receipt of your December 1, 2009, edition of *The Forest Hill News (TFHN)* in which you announced you have “marked” us as unworthy of fellowship on the basis of Romans 16:17. We assure you that we believe in following and count very important what the New Testament teaches regarding the marking and withdrawing of fellowship. You accused us of two things in your announcement: “sowing discord” among brethren and telling “outright

lies” concerning yourselves, your evangelist, MSOP, and Forest Hill, serious allegations indeed. While granting for the moment that our words/deeds may have caused discord, as you brethren know, doing so is not inherently evil (Mat. 10:34–39; Luke 12:51–53).

We are truly thankful that you have clarified your position regarding your past, present and continued support of brother Barry Grider. Your public statement of implied support for brother Grider’s doctrine and conduct dispels any idea on our part (and should do so on anyone else’s part) that any one of you disagrees with and/or opposes him. Contrariwise, your statement implies to all that the Forest Hill eldership, the Forest Hill church and MSOP faculty **are in full support** of brother Grider’s doctrine and conduct. We assure you that any suggestions to the contrary we have made regarding the same were based on information at hand (which we believed to be reliable) and with no intent to deceive.

We will publicly correct our misconceptions of this matter on the pages of *Contending for the Faith* and trust that you will forgive our erroneous suggestion. It has always been the policy of *Contending for the Faith* to make appropriate acknowledgments and corrections when we become aware of any misstatement. Regarding such matters, we have expected that same Scriptural attitude in and conduct from others, but have sadly found that, all too often, others are unwilling to make necessary corrections when they have not only been charged with error, but have been proven guilty of said charges. Lamentably, many who are guilty of sin and/or error seem to be far more interested in attempting to justify their erroneous conduct than repent-

ing of it.

You did not specify the “lies” of which you accused us, making it difficult for us to repent of unspecified offenses and leaving us to guess at what they might be. In brother Grider’s article that accompanied your announcement, he pointedly expressed his frustrations with us, but in the venting of his spleen, he was no more specific in his charges against us than were you men. To simply throw out invectives as brother Grider did only proves (if it proves anything at all) that he can throw out invectives without specificity. It is strange that he did not deal with specifics, but chose rather to deal only in caustic generalities.

From reading brother Grider’s recent article, it appears that you and he were most disturbed by the following (which he termed a “lie”): Our suggestion that one or more of you men and/or one or more of the MSOP faculty members may have sorely disagreed with brethren Grider’s and Young’s February 10, 2009, *TFHN* articles. Brother Grider stated in his December 1 article:

*The truth is our elders, this preacher, along with our faculty, have operated in peace and harmony to this present hour.*

We accept brother Grider’s claim, and stand corrected as previously noted. We are in brother Grider’s debt for setting us straight. Taking him at his word **in writing, you and the entire MSOP faculty** “have operated in peace and harmony to this present hour.” Simply put, we did not think that any (much less, all) of you men could ever approve of the February 10 articles. While we have apparently **misstated** the case in this regard, this hardly makes us **liars**, for a liar is one who makes “a false statement with deliberate intent to

deceive.” We ask your forgiveness for suggesting that there may have been disagreement within the eldership and that some of you and some of the faculty may have been displeased with brother Grider because of his February 10 articles.

We must therefore regretfully accept the fact that **all** of the Forest Hill elders and **all** of the MSOP faculty **are now on record** as being in **full agreement** with and as having **no objections whatsoever** to the following things advocated in the Grider and Young articles: (1) Singing the song, “Sweet, Sweet Spirit” in your assemblies (which song directly addresses and prays to the Holy Spirit for his direct impact upon the singer), (2) allowing teachers, preachers, and preacher students to use whatever Bible version(s) they choose in your pulpit and classrooms (including MSOP), (3) dismissing your Sunday evening worship assemblies in favor of small group meetings in homes, (4) moving or canceling your Sunday evening worship period on “Super Bowl Sunday,” (5) serving coffee and doughnuts during your Bible classes, (6) teaching your members and preacher students that they may forsake the assembly in order to participate in sports activities, (7) enlarging your fellowship “circle,” and (by implication) (8) teaching in the classes at MSOP that the foregoing practices and teachings are mere incidental and optional matters.

With your official public statement, along with brother Grider’s December 1 article, we now know exactly where you stand and what you advocate concerning some of the things brother Grider advocated himself and that he defended in brother Tyler Young’s teaching in the February 10 articles. Your statement also gives us greater insight concern-

ing your attitude toward brother Dave Miller’s errors and toward those who fellowship him.

While we continue to have difficulty believing that you brethren countenance such things, brother Grider’s declaration of your perpetual “peace and harmony” leaves us no alternative but to believe that you do. So that brethren may know of our admission of mischaracterizing you brethren as defined and set out in this letter, please distribute our admission in this regard as widely as you have distributed your statement of marking. This distribution, however, must include this letter in its entirety.

Sincerely yours,

/s/ David P. Brown

/s/ H. W. (Dub) McClish

P.S. We were a bit surprised that you took more than four years to mark us as unworthy of your fellowship. Because of your fellowship compromises, we have not been in fellowship with you since you began (in 2005) defending, endorsing, and extending fellowship to brother Dave Miller in spite of his errors and of his steadfast refusal to repent of the same. We know of nothing that proves brother Miller’s repentance, confession of sin, and/or his request for brethren to pray for his forgiveness. If you do know of such precise and specific evidence, please make that evidence available to us. We would greatly rejoice in his repentance as we would rejoice in your repentance as well for extending your fellowship to him and to those who fellowship him in his unrepented-of errors. Until such a time, even if you should “unmark” us, you will remain “marked” by us and by all who refuse to show “respect of persons for the sake of advantage” (Jude 16).

**Letter Dated December 10,**

## **2009 From the Elders of the Spring Church of Christ To the Elders of the Forest Hill Church of Christ**

Dear brethren:

Thank you for informing the Spring elders by means of the December 1, 2009 issue of *The Forest Hill News* (“TFHN”) of your markings of brethren David P. Brown and H. W. (Dub) McClish. You sent the bulletin to the offices of *Contending for the Faith* (“CFTF”) with which we are associated as an eldership only by sentiment. (Brother Brown expeditiously hand delivered the bulletin to the elders. Please note above the correct mailing address of the Spring Church of Christ. [Letterhead in original: PO Box 39; Spring, TX 77383]) Both brethren are, however, overseen by the Spring elders.

We, as well as brethren Brown and McClish, were operating under the assumption, proved by you brethren to be false, that you and perhaps some of the faculty of the Memphis School of Preaching (“MSOP”) were not in full agreement with the articles appearing in the February 10, 2009 issue of *TFHN*. As distasteful as it is to us, your action in marking these brethren has forced us to recognize the harsh reality that you indeed have endorsed and are in full agreement with said articles. What is further distressing is that the implications and repercussions of your endorsement and agreement extend far beyond the subscribers of *TFHN*. Please extend our gratitude to brother Grider for informing us that you elders, the MSOP faculty, and he are even to the present operating in peace and harmony.

Any marking is a serious matter. This one is especially so because its implications are broader than just the congregations of Spring and

Forest Hill. For that reason, and in order for us to fulfill our obligations as elders having oversight over two whom you have marked, we respectfully request that you, collectively but endorsed individually, provide us in writing the specific information you considered and the reasoning from the Scriptures you employed in arriving at your decision. Surely you “proved all things” prior to your action. Prove it not only to yourselves, but to us, David, and Dub as well. If only for the sake of David’s and Dub’s souls, surely you are willing to do this.

We reference your announcement in the December 1, 2009 issue of *TFHN*. You accuse them of a “continual pursuit of sowing discord among brethren.” Even a “continual pursuit” must have a beginning. Please tell us just when this “continual pursuit” began. What were the actions, words, and the like, that constituted “sowing discord”? We are not concerned with sowing “discomfort” if such is deserved. Paul did not say “Have I become your best friend

because I tell you the truth?”

You accuse them of telling “outright lies” concerning you, the Forest Hill elders, the Forest Hill evangelist (which we assume to be Barry Grider), MSOP (Did you mean just the faculty, the students, former students, or all inclusive?), and the Forest Hill congregation (Did you mean each and every member, individually, or the aggregate?). You further state that the evidence of such lies (and perhaps respecting the “continual pursuit” statement as well) was to be found in the October 2009 issue of *CFTF*. Please enumerate each and every statement made by Brown or McClish or both, whenever or wherever made, but particularly in *CFTF*, known by you to be a lie respecting each group mentioned in your announcement. Also, please clearly state the reason such statement is a lie and the truth pertaining thereto. Although you may believe the task to be unduly burdensome, do not let that be a deterrent to an honest effort. In order that our understanding may not be lacking, your responses

may be the occasion of further questions.

It is important for us in fulfilling our obligations as elders and for all faithful Christians everywhere to be provided the foregoing in order that all may consider the merits of your action. We certainly do not want such egregious conduct, if indeed it is, to go uncontested.

Given the far reaching implications of your action and the need of the brotherhood to be adequately informed, in your response, do not invoke a right of confidentiality. It will not be honored. Likewise, we claim no right of confidentiality for ourselves. You may distribute our communications with you as widely as the distribution of *TFHN*. We stipulate only that our communications with you be reproduced in their entirety.

Trusting that your response will be timely and thorough, we remain

Yours truly,

/s/ Kenneth D. Cohn

/s/ Buddy R. Roth

/s/ Jack T. Stephens, Jr.

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MICHAEL HATCHER, EDITOR

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# Defender

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



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Number 02

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## History Repeating Itself

*Michael Hatcher*

In the early 1900s, Robert Henry Boll (1875-1956) became a very popular writer within the Lord's church. He was a front-page editor of *Gospel Advocate* for several years till he was forced to resign in 1915 because of his premillennial views. In the 1930s, brother Foy E. Wallace, Jr., combated the premillennial views being espoused by Boll (often identified within the church as Bollism). If it were not for brethren like brother Wallace and other faithful men, the Lord's church might have apostatized into premillennialism. Yet, because of brother Wallace's opposition to Bollism, his adversaries often vilified him. Because of the personal attacks against him, he wrote two articles titled "The Campaign of Calumny" that he published in *Bible Banner*. Consider carefully what brother Wallace says concerning the events of that day and compare what is taking place in the church today as some are making simply personal attacks against others instead of dealing with evidence and fact (evidence of Dave Miller's false teaching and the material Barry Grider published in *The Forest Hill News*, February 10, 2009).

### November 1938

The appearance of anonymous circulars of malicious character apparently represents a well-laid underworld plot. There is more than one party to it. There is the writer; there is the source of his underground information; there is the one who furnishes the money. It is also remarkable that it proceeds from brethren who have boasted of superior spirituality and sweetness of disposition, and who have repeatedly charged others with dealing in personalities in the fight waged against millennial teaching. Yet it is a noteworthy fact, yea, a notorious fact, that dating from the Winchester, Kentucky, debate this group of brethren have dealt in nothing but personalities and of the basest sort.

In all the debates held on these questions, and in the editorials and articles written, we have never even by remote inference reflected on any man's character and for this contemptible contumely and work of infamy going on among these brethren whose false doctrine has been exposed, we have nothing but scorn.

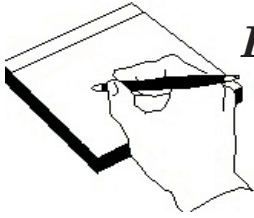
So grossly perverted are the matters referred to in these scurrilous

documents that even any element of truth or fact upon which some of their references are based is lost in their perversion.

We have abundant documentary evidence, signed and sworn to, in proof that all transactions referred to were honest and upright. But personally, I have never felt disposed to debate my own character. That to me is not debatable.

My own person is nothing and my individual fortune insignificant, compared with the eternal interests of the cause we have set out to defend. Therefore, should my foes succeed in proving that I am as bad as they say I am, it does not change the truth for which we have fought. The ignoble means to which they resort in a final effort to dispose of men who are in their way can be construed only as an admission of defeat in the issues which we have debated. It is a campaign of calumny which all their pious protestations cannot conceal, though they may smile and smile and smile. They may, and doubtless will, continue to talk and talk and talk—but as they talk we shall continue to strive to do our whole duty as hum-

*Continued on Page 5*



## Notes From The Editor

Michael  
Hatcher

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### Ad Hominem

We have all heard the expression that you have never been *loved* till you have been *loved* by a liberal. The reason for such an expression is because while the liberal **claims** to be loving and kind, they are actually mean and vicious. They are often the most vicious, inhuman people that you will ever encounter if you cross them. If, however, you never cross them, they keep that kind, gentle, loving spirit and portray themselves as such to everyone.

Barry Grider outdid himself in his *ad hominem* attack against David Brown and Dub McClish in his editorial for the Forest Hill Church of Christ bulletin, *The Forest Hill News*, December 1, 2009. The mean-spirited, vicious, hateful *ad hominem* attack against these brethren should bring shame upon everyone associated with the Forest Hill congregation and Memphis School of Preaching. Since it is obvious to all who read the attack that Barry Grider could not contain himself, someone else should have. However, if history is a predictor, then nothing but praise will be heaped upon him.

Barry's editorial reminds me of the preacher who had written in the margin of his outline: "Weak point, yell real loud." Barry did not produce any evidence, all he did was "yell real loud." Or we might say that all Barry did was whine and viciously attack real loud. He simply made *ad hom-*

*inem* attacks against David Brown and Dub McClish. *Ad hominem* is an "argument against the person." So instead of dealing with the issues, Barry introduced a red herring to divert attention away from what he wrote in his editorial for February 10, 2009 and the articles he included in that bulletin. By trying to present brothers Brown and McClish as evil men "on a vendetta" and what they write is "venomous" and "outlandish," and "filled with evil surmisings." He attacks them as having no "respect for truth whatsoever" and having an "attitude that is totally devoid of anything Christ like." He pronounces "they cannot love the church," they are "rude and crude," "hateful and haughty" and they are "not normal." He attacks them by saying "they behave like spoiled children." What a malicious and sadistic attack Barry made. If these things were true (which they are not), why would anyone listen to anything they have to say? This is the whole idea behind the venomous attacks. Divert attention away from those things advocated in the February 10, 2009, *The Forest Hill News*, by attacking the credibility of others.

Even if everything Barry has written about brethren Brown and McClish were true (which it is **not**), it does not change the **fact** of Barry advocating in that bulletin article these doctrines:

- singing a song that addresses and prays to the Holy Spirit and for His direct impact upon Christians
- that teachers and preachers using whatever version/perversion they choose in the pulpit and classrooms does not indicate liberalism on their part
- supported the breakup of Sunday night worship services in favor of

small groups in various homes of its members

- proposed dismissing or changing the time of the Sunday evening services so they would not clash with the Super Bowl
- taught that brethren may forsake the assembly to participate in various sports activities that might take place during the time of the worship assembly
- had no objections to providing coffee and doughnuts during our Bible classes (especially Sunday mornings)
- indicated that brethren should begin enlarging our fellowship "circle"

Another thing that Barry said in his December 1, 2009 bulletin article was of special interest to me. He wrote, "We gave them one of their last platforms of influence, through our lectureship and *The Gospel Journal*." The first observation regarding this amazing statement is that everyone should now realize they if you appear on the MSOP lectureship, they are simply using you. Truth and error no longer matter; it is if they can use you to further themselves is all that matters. Also in connection with this is that no one has any influence unless they give it to you.

I do not know how much influence Barry Grider has with the MSOP lectureships, but he adds *The Gospel Journal* to his list. I was there for the very first meeting in November 1998 regarding what was to become *The Gospel Journal*. Barry Grider was not at that meeting! I was one of the men to be on an ad hoc committee in the forming of the publication and attended just about every meeting if not every one. Barry Grider was not on that ad hoc committee nor was he at any of the meetings. I received the emails that went

back and forth in the forming of the paper (and still have most if not all those emails). Barry Grider did not receive any of those emails. I contributed my thoughts to the forming of *The Gospel Journal* both in meetings and emails. Barry Grider contributed nothing in the forming of it. I was one of the men selected to be on the board of directors for *The Gospel Journal* and served as the secretary of the board till I resigned from that post in 2005. Barry Grider during that time was never on the board. I along with the other four members of the board (only one of them having a direct connection with Forest Hill and MSOP) selected brother McClish to be the editor of the paper and could not think of anyone more qualified or anyone else we wanted to be the editor. Barry Grider had nothing to do with that selection.

Yet, Barry Grider says, “We gave them...” Barry, just who is the “we”? *We* is a first person plural, yet you—Barry Grider—were not involved in any way in the forming of *The Gospel Journal*, in getting the first editor (Dub McClish), nor in the first five years of its existence. However, Barry Grider might have played a part in the forced resignations of Dub McClish and Dave Watson from *The Gospel Journal*. Notice carefully the following Open Letter written by brother Virgil O. Green.

**AN OPEN LETTER TO MY  
BRETHREN  
(QUESTIONS OF GREAT  
CONSEQUENCE)**

In September 2005, this writer and sister Sandra Greene sought counsel of brethren whom we greatly respected and admired, Curtis Cates and Garland Elkins, concerning a personal matter brought about by the contents of a lesson preached by brother Cates at 2004 lectureship

at Sunny Slope Church of Christ at Paducah, Kentucky.

After the meeting we, Sandra, brother and sister Cates and I, went to a local restaurant for lunch. It was during this time we spent with the Cates that we discussed the removal of Dub McClish from the editorship of T.G.J. and the false teaching of brother Dave Miller (which Dave Miller has not repented of, not to my knowledge. V.G.) I am dealing with this part of the overall problems that have besieged the brotherhood since July, 2005. There is plenty of evidence out there concerning these things. I have written letters to all parties involved up front and directly associated with said problem involving Dave Miller.

I became aware of Dave Miller’s false teaching in the summer of 2000. I was made aware of his apostasy through brethren at Roanoke, Texas. I investigated the evidence and found that it revealed him to have taught falsely on Elder R & R at the Brown Trail church of Christ, Bedford, Texas. All this has been proven so I will get to the reason for this letter.

In September, 2005, I was at M.S.O.P. in regard to said lecture mentioned above (i.e., at Sunny Slope). At this time, I was in the dark as per the reasons of the removal of the editor and co-editor of *The Gospel Journal*. I was made aware that Dub McClish was to be removed from that position because he had “gone off the deep end” (words of Bryan Braswell who had started his work at Roanoke in the summer of 2002). I was also made aware that this change was to take place on the week following the lectureship at Sunny Slope at a scheduled meeting of *The Gospel Journal* board at Schertz, Texas.

I knew only a few days before I

attended the lecture at Sunny Slope that the editorship was to be changed. I had not researched nor sought any information on these matters until after my meeting with the two brothers at M.S.O.P. I did relate to brother Cates what I had found out in my investigation at Brown Trail and that being, that brother Dave Miller was guilty as charged.

After the lunch with brother and sister Cates, we (sister Sandra Greene and I) sat in the parking lot going over the information given us. We were emotionally upset by the accusations leveled at Dub McClish, for we knew the truth of Dave Miller’s teaching on Elder R & R. Up to this point, I had not sought any information on the reasons for the removal of Dub McClish and Dave Watson from the ranks of T.G.J. I let my subscription lapse after the change. It was not of the quality I was used to in the original journal that I received since its beginning. I knew something terrible was amiss. I had been heartsick since I had been made aware of Dave Miller’s apostasy, and now it was clear that there was more to this than was told me by brother Cates when I was in Memphis.

Our brothers at M.S.O.P. truly expect souls who are in sin, who are taught the truth about their sins, to repent and be restored to the body of the Lord. At least, that is the impression I have always had of them. Even when they were counseling us on the personal matter mentioned above, they indicated and acted as though, when a person becomes aware of his sins, he needs to repent of said sins and turn away from such and not be involved with such sins any longer.

The sins of defamation publicly committed against brothers McClish and Watson, started off with the attack on brother McClish by brother

Frank Chesser in Alabama, which caused brother Cates to accuse brother McClish of wrong doings. Brother Cates was visibly upset over this ordeal. I had asked him if brother McClish had gone off the deep end and he agreed that it was so. Brother Cates told us that brother Miller had told him that he never did the things that he was accused of. I related how I had come to know about Miller's false teachings regarding the 2002 practice of Elder R & R, and which I had verified by brother Dan Flournoy, one of the other preachers at the Brown Trail congregation at the time. He told me that Miller (although he was already involved in getting ready for his move to Alabama) was involved behind the scenes in the action Brown Trail was taking against their Elders. Brother Cates mentioned several times that "they" made him take actions against McClish. When I asked, "they who?," he replied that the board members told him that since he was the president of the board, it was his place to remove McClish.

Now, I ask you folks in Memphis, in Schertz and all others who claim to be preachers and teachers of God's Holy Word, when are you going to do the very thing that you teach others to do? Repent! Admit that your attack on brother McClish was unwarranted, and work to straighten out this big sin against the truth of the living God of Heaven! If you brethren have any biblical proof against brother McClish, you should make it known publicly—just as publicly as your attacks have been on brother McClish, brother Watson and those that support the truth! Either admit your sins or if you are so sure that you haven't sinned, then publicly discuss these issues. The liberals, whom you all have stood against in the past, are happy to know that you folks are

moving over to their way of thinking.

How can an honest Bible student support the apostate elements, operating as workers of righteousness, who you stood against in the past, but now, you openly fellowship and defend? Now you ignore their wrongs! Those of us who have looked to you brethren for sound teaching are hurting, knowing that, for some ungodly reasons, many of those whom we felt could be relied upon have deliberately left off standing for the truth and the righteousness of our God and His Only Begotten Son.

When brother Miller stated that the liberal element was no longer a big problem (in my words V.G.), he must have meant that most of the opposition to him and his type were being manipulated over to the side of the liberals. I am thankful that I understand enough of God's word to be obedient to it. I have many steadfast brethren to thank for this. It's a strange thing to me how I struggled, constantly in trouble with my liberal brethren because they didn't live (stand behind) what they taught or preached. Thanks to many of you brethren, sister Sandra and I came to a better knowledge of the Word and grew in the Faith to a point that we **could** repent and be reconciled to God.

Now I am in kind of a dilemma. If I continue to study and grow in knowledge and in faith, is there a point that I will reach that I can go on where Christ has not led? God forbid!! Some of the men who seemed so strong have been turned aside by Satan. He used some of the same tactics that he used on Eve... surely you won't die (spiritually)... God doesn't want you to be ever so popular and in good standing **only with the minority!** You need to buddy up with those who have much

money, power and influence in order to come to the more popular life, to be **all** that you can be!!

Don't listen to Satan! There are many who love your souls and pray for you daily.

I wrote only what I know about, what I personally was witness to. These things alone seem to be the great cause of all that has come to be. The problem exists because no one will stand up and face the facts at hand.

As your brother in Christ, I am seeking for the "peace that passeth all understanding" for this great brotherhood. It can only exist in the Christ and His Word. Amen!

*Virgil O. Greene*

*P.O. Box 212; Alto Pass, IL 62905*

Now regarding Barry Grider's part in this: how did Bryan Braswell know before the board meeting that Dub McClish was going to be "removed" as editor of *The Gospel Journal*? Barry Grider had called Bryan Braswell and talked to him on the phone (Barry Grider has denied telling Braswell that brother McClish would be "removed"). However, we also know that on July 17, 2005, McClish called Cleatius Copeland (one of the elders at Roanoke where Braswell preached at the time) to tell him about the Schertz meetings and that he suspected and that he might not be editor of *TGJ* when he came back from that board meeting. McClish then told Copeland, "For all I know, you may already know about the meetings in Schertz and their likely outcome." Copeland then replied, "As a matter of fact, I do" and proceeded to tell McClish of Grider's call to Braswell.

Thus, instead of giving Dub McClish "one of their last platforms of influence," Barry Grider tried to destroy the influence of Dub McClish.

One last observation about brother

Greene's open letter is that I (one of the members of the board of directors at the time) do not know of anyone who told Curtis Cates "that since he was the president of the board, it was his place to remove McClish." While some other board member might have

said this, I do not know of it taking place, and any action would have been an action by the board as a whole and not the responsibility of any one member of the board (whether president or not).

Brethren, these things are certainly

a sad state of affairs. However, they need to be exposed for all to see. While Barry Grider and his cohorts might attack and defame faithful brethren, we will not be deterred from exposing and opposing error.

MH

*Continued from Page 1*  
bly as we can while "the nations rage and the heathen imagine vain things." We shall not stoop to their plane, neither be deterred by their calumny. *They shall not pass!*

*Bible Banner p.12*

Later, others attacked brother Wallace (this time from those who wanted to sell the Lord's church out to the denominational Christian Church), so he again took pen in hand and wrote this article under the same title. It was also published in *Bible Banner*, on page 2.

## June 1941

There is nothing new about it. It is the same old campaign of calumny. If it breaks out in a new place it comes from the same old source. It began with the discussions which were held with Boll, Neal, and Norris. Defeated on the issues, they swore vengeance in personal destruction. Even when Norris sought palliation for utter defeat in personal retaliation these false brethren fed him on slander and slime. There they met on common ground.

Then came the Clinton Davidson movement and anonymous letters. Because the *Bible Banner* stood squarely in the way of this sinister movement its promoters vowed to destroy its editor. His movement died but his bitter hatred lives and flows through other channels.

Next up was the Murch-Witty National Unity Meeting notion-a

carefully devised scheme to take over the church. The *Bible Banner* opposed the schemes of Witty and Murch on the same principle precisely that it opposed the schemes of Clinton Davidson. Stung by defeat, Davidson was seeking revenge and saw an opportunity to enlist the assistance of Claud F. Witty. The following letter reveals the Davidson-Witty calumnious coalition. It was written by Brother F. L. Rowe as a "confidential" letter to the editors of the *Christian Leader*. But as it was sent as a form letter, it could hardly be maintained that it is confidential. Read it and see the spirit and the persons back of the campaign being waged.

### CONFIDENTIAL LETTER TO LEADER EDITORS

January 8, 1941.

Dear Brother: About three weeks ago, Brother Davidson called up from New Jersey about 8:30, but I let Sister Bauer answer the phone as I have a little difficulty sometimes in hearing clearly. The substance of his conversation was that if I would go after Foy E. Wallace and expose him in every way that I could and in every way that would be proven to me that such a work on my part would be financed by a Brother in Detroit. My answer to him was I would have no part in any such an affair and that as far as I am concerned I am out of all that. I had Sister Lena tell him that I was starting a new paper and wanted to keep it clean. So much for that.

Then this week, Monday, Claud F. Witty came to Cincinnati and called on me and talked to me privately about lending my name of influence to a paper for a few months at least whose purpose would be to expose Foy E. Wallace because of his bitter attacks upon Witty and others. I told Brother Witty I could not lend my name to any such a proposition and I suggested that he get some small-town printer get the paper out for them and that they mail it themselves. I told him I was through with all that manner of contention among brethren. I asked him why he came to me. His answer was, he wanted my name and reputation. I told him he would have to find someone else that I would be no party to it.

*Fraternally, F. L. ROWE.*

No comment is necessary to point out the evident purpose of what is being done. Regardless of who is doing what or whether they have an understanding or not, they are one in aim, and intent. Here they meet on common ground "of one accord and of one mind"—to destroy whom they hate.

The amazing thing is that the men back of this thing are the promoters of "unity meetings" and appear as love embodied and piety personified.

A Boll-Jorgenson-Witty writer descended to the level of contributing an article to the editor of the paper which is now their tool. It revealed their own mental level. They claim that they do not "sanction" the Unity Movement—but "rejoice in the

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## “Profiles In Apostasy #1”

February 28 - March 3, 2010

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David P. Brown, Director

### Sunday, February 28

9:30 AM	<i>The Worldly Church</i> by Alan, Hughes, & Weed	David P. Brown
10:30 AM	<i>Facing Our Failure: The Fellowship Dilemma in Conservative Churches of Christ</i> by Todd Deaver	Terry Hightower
5:00 PM	<i>Down, But Not Out</i> by Al Maxey	Lester Kamp
6:00 PM	<i>Free In Christ</i> by Cecil Hook	Lynn Parker

### Monday, March 1

9:00 AM	<i>The Core Gospel</i> by Bill Love	Skip Francis
10:00 AM	<i>Don't Shoot We May Be On The Same Side!</i> by Marvin Phillips	Daniel Coe
10:00 AM	<i>Women in the Church: Reclaiming the Ideal</i> by Carroll D. Osburn #1**	Sonya West
11:00 AM	<i>Shall We Splinter?</i> by James D. Bales	Bruce Stulting
1:30 PM	<i>Errors on MDR</i> by Several Authors	Daniel Denham
2:30 PM	Extended Open Forum: Barry Grider's Article in the Dec 1, 2009 <i>The Forest Hill News</i>	
6:30 PM	CONGREGATIONAL SINGING	
7:00 PM	<i>Our Heritage of Unity and Fellowship</i> by W. Carl Ketcherside and Leroy Garrett	Ken Chumbley
8:00 PM	<i>The Stone-Campbell Movement: The Story of the American Restoration Movement</i> by Leroy Garrett	Paul Vaughn

### Tuesday, March 2

9:00 AM	<i>Rebaptism</i> by Jimmy Allen	John West
10:00 AM	<i>In Search of Peace, Unity and Truth</i> by Olan Hicks	Danny Douglas
10:00 AM	<i>Women in the Church: Reclaiming the Ideal</i> by Carroll D. Osburn #2**	Sonya West
11:00 AM	<i>They Smell Like Sheep: Spiritual Leadership for the 21st Century</i> by Lynn Anderson	Gene Hill
1:30 PM	<i>The Cruciform Church</i> by C. Leonard Allen	Doug Post
2:30 PM	<i>Leadership in the Kingdom: Sensitive Strategies for the Church in a Changing World</i> by Ian Fair	Wayne Blake
3:30 PM	Open Forum	
6:30 PM	CONGREGATIONAL SINGING	
7:00 PM	<i>Sermon on R &amp; R of Elders Delivered at the Brown Trail Church of Christ</i> by Dave Miller	Michael Hatcher
8:00 PM	<i>Come to the Table: Revisioning the Lord's Supper</i> by John Mark Hicks	Johnny Oxendine

### Wednesday, March 3

9:00 AM	<i>What Would Jesus Do Today</i> by Mike Cope and Rubel Shelly	John Rose
10:00 AM	<i>Daring to Dance With God: Stepping into God's Embrace</i> by Jeff Walling	Jimmy Gribble
11:00 AM	<i>Righteousness Inside Out</i> by Mike Cope	Lee Moses
1:30 PM	<i>The Fire That Consumes</i> by Edward Fudge	Gary Summers
2:30 PM	<i>The Peaceable Kingdom</i> by Carroll D. Osburn	Jess Whitlock
3:30 PM	Open Forum	
6:30 PM	CONGREGATIONAL SINGING	
7:00 PM	<i>The Way of Salvation and The Gist of Romans</i> by K.C. Moser	Dub McClish
8:00 PM	<i>Who Is My Brother?</i> by F. LaGard Smith	Gary Summers

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iniquity” of libel. They have admittedly distributed bundles of papers containing what was indecent, to get even with Foy Wallace because of his alleged “unchristian” treatment of the promoters of Premillennialism and pseudo-unity movements.

The denominations will unite to oppose their common foe—the church. It is in the same spirit that these men, some of whom have little or no use for each other, have met on common ground to oppose the *Bible Banner* by any means or measures necessary, fair or foul—mostly foul.

It is my firm conviction that the public in general, and the readers of

the *Bible Banner* in particular, can and will see the influences back of this campaign of calumny. It cannot be disguised.

Concerning the personal attacks that are being made, the *Bible Banner* has no reply to make. Our battle has been fought on issues and attitudes that affect those issues. We have not attacked the personal character of any man in all these controversies. We shall continue to leave that type of “journalism” to those who oppose us. It is significant that we have refused to even quote the bad language of articles to which attention has been called. The person of this editor is nothing,

and his personal fortunes are nothing. Do unto him what they will; it does not matter. But as long as he lives he will continue *the fight on error* “while the heathen rage and the people imagine vain things.” We shall continue to stand by the issues involved in this controversy. And on these issues—*they shall not pass!*

*Deceased*

We can truthfully say with brother Wallace regarding the “issues involved” in the present controversy—**they shall not pass!** We will continue to fight the good fight of the faith even though personal assaults come our way.

MH

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MICHAEL HATCHER, EDITOR

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 Improper Rejoicing (Hos. 9:1)..... Johnny Oxendine  
 God's Goodness and Severity (Joel)..... Dennis (Skip) Francis  
 Pouring Out of the Spirit (Joel 2:28-32)..... David Brown  
 Two Walking Together (Amos 3:3)..... Darrell Broking  
 Prepare to Meet Thy God (Amos 4:12)..... Paul Vaughn  
 Woe to Them at Ease in Zion (Amos 6:1-7)..... Wayne Blake  
 A Famine in the Land (Amos 8:11)..... Lynn Parker  
 Comfort for the Afflicted (Obadiah)..... Michael Hatcher  
 Whale of a Tale (Jon. 1:17)..... Ken Chumbley  
 Preaching That I Bid Thee (Jon. 3:2)..... Terry Hightower  
 Prophecy Ye Not (Mic. 2:6)..... Dub McClish  
 Evil Leaders (Mic. 3:1-3)..... Fred Stancliff  
 What Doth the Lord Require? (Mic. 6:8)..... Jimmie Gribble  
 God's Jealousy (Nah. 1:2)..... Jess Whitlock  
 Woe to the Bloody City (Nah. 3:1)..... David Watson  
 How Long? (Hab. 1:2)..... Lester Kamp  
 The Just Shall Live by Faith (Hab. 2:4)..... Danny Douglas  
 The Lord Will Act (Zep. 1:12)..... John West  
 No Shame for Sin (Zep. 3:5)..... Darrell Broking  
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