

Defender

"I am set for the defense of the gospel"

Vol. XLVI;

*201**



January

April

July

October

February

May

August

November

March

June

September

Defender

“I am set for the defense of the gospel”

Vol. XLVII

January 2018

Number 01

Web Site: <http://www.bellviewcoc.com>

Email: bellviewcoc@gmail.com



Elders

George E. Darling Sr.

Introduction

In the interest of the cause of Christ and for the peace and happiness of each local church—every member should learn and respect God’s law relating to the organization of the local church.

As the human body is composed of many members and all have not the same office, so the church, the body of Christ, is composed of many members and all have not the same office.

1 Corinthians 12:12-27

Ephesians 4:11-12

In our text the Holy Spirit has named the “efficiary” of the church, and in other passages to which we shall call to your attention he has specified their particular function.

I. The Purpose of the Church “Officiary.”

A. Apostles

Acts 1:22; 22:15 teach us that one of the qualifications of an apostle was that he must have seen the Lord after the resurrection, in order that he might be a witness of the same. This first qualification does away with the possibility of apostles today.

B. Prophets

Since all New Testament proph-

ets became such by imposition of apostles hands, we have no more.

C. Evangelists

This office is designated in the New Testament by three titles.

1. **Evangelists**—used three times in the New Testament and means bearer of good news (Acts 21:8; Eph. 4:11; 2 Tim. 4:5).

2. **Preacher**—used four times in the New Testament and means a proclaimer; one who heralds (Rom. 10:14; 1 Tim. 2:7; 2 Tim. 1:11; 2 Pet. 2:5).

3. **Minister**—used many times in the New Testament and means servant; or one who serves. Neither title carries any suggestion of authority. Never capitalized.

4. **Pastors**—used only once (Eph. 4:11), “*Poimen*” Shepherd. This office is designated in the New Testament by seven different titles. Each designating some particular phase of his office, work, or duty.

a. **Bishop**—means overseer (1 Tim. 3:1). We have more “over lookers” in the eldership than we have overseers.

b. **Overseer**—means a man charged with the duty of seeing that things done by others are

done right.

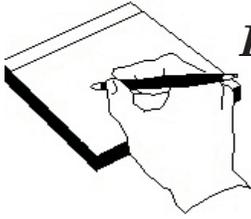
c. **Presbyter**—means Elder—older.

d. **Elder**—a term denoting rank by reason of age and experience. Brethren, I know not your convictions, but I am convinced that we are treading on mighty dangerous ground when we appoint some 30-40-year-old man to the high and holy office of elder. He might know the Scriptures. He might meet the physical qualifications but believe me he is going to get a lot of experience after he has reached 40. The Christian church and perhaps others have what they call “**Junior Elders.**” Teenage boys and girls (maybe these Jr. elders have Jr. elders wives) This will catch on in the brotherhood before long. We already have our “**Junior Church**”

e. **Pastor**—means shepherd.

f. **Shepherd**—one who has watch, care or control over others. The term Shepherd best defines elder as far as I am concerned. When a man tends the church as a shepherd tends the flock, brother you’ve got an elder. We have a lot

Continued on Page 5



Notes From The Editor

Michael
Hatcher

Email address:
mhatcher@gmail.com

God's Need For Men

In the long ago, God instructed Jeremiah to, "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it" (Jer. 5:1). The days of Jeremiah were dark days for the children of Israel. Soon God was going to bring about a destruction of Jerusalem and carrying the Israelites into captivity at the hand of Nebuchadnezzar and the Babylonian armies. As a result of this ungodly condition, God tells Jeremiah to see if he can find any men because they were sorely needed. Jeremiah searched, but there were no men that were doing what God expected.

God has always needed men and needs men in the church today. "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13). Quit you like men comes from a single word meaning "to be manly," "to act like a man," or "play the man." Let us notice a few types of men God needs in the church today.

God needs men of conviction. As is being used here, conviction carries the meaning of "convincing or bringing certainty to the

mind" and not "the act of proving or finding guilty of a crime or sin." When a person has a knowledge and assurance of something, they are convinced they are right; they are men of conviction.

This quality to a great extent has been lost in the people of the United States. It is almost a badge of honor to have no true convictions regarding any subject, but simply be a person that accepts anything and everything. What is in the world eventually makes its way into the church. While at one time, the church had convictions regarding most all religious issues, such is not the case today. Years of being told and instructed that we cannot know or be assured of anything has taken its toll. Yet, Jesus still says, "And ye shall know the truth, and the truth shall make you free" (John 8:32). Later, in His high priestly prayer, He prayed, "Sanctify them through thy truth: thy word is truth" (17:17). Since God's Word is truth, and others are now saying we cannot really know the truth; they are saying we cannot know and understand what God says. Yet, Paul writes, "Wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph. 5:17). We can understand the Lord's will, and if we can understand it, we will be understanding it the same.

Yet, the cry today (even by many of our own brethren) is to agree to disagree. The world, and many brethren are saying that it does not make any difference what one believes as long as he is sincere. Thus, no one should be dogmatic about anything. What this ultimately states is that we should not have strong convictions regarding any subject and

in particular matters of a spiritual nature. These views are patently false and they destroy the moral fiber of both the nation and the church. James describes such people by saying, "A double minded

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 previously agreed to otherwise. 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.

Defender is published monthly (except December) under the oversight of the elders of the Bellview Church of Christ, 4850 Saufley Field Road, Pensacola, FL 32526. (850) 455-7595. *Subscription is free to addresses in the United States.* All contributions shall be used for operational expenses. All correspondence permissible for publication.

Michael Hatcher, Editor

man is unstable in all his ways” (James 1:8). People have simply become wish-washy today. Elijah charged the people of his day (and likewise applies to us) to take a stand and to take one even if it was wrong: “And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word” (1 Kin. 18:21). The Laodiceans were condemned with the words, “I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth” (Rev. 3:15-16). God needed men—men of conviction—instead of lukewarm members who were good for nothing. This quality will lead to other qualities God can use. Consider some areas where this quality of conviction where we, brethren, will be dependable, take a stand and be men of action.

We must have conviction regarding God, His existence and nature. “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb. 11:6). We cannot please God without believing He exists. Likewise we must believe that Jesus is the Christ, the Son of God. “Let not your heart be troubled: ye believe in God, believe also in me” (John 14:1). Peter made the good confession when he answered Jesus’ question with the words, “Thou art the Christ, the Son of the living God” (Mat. 16:16).

We need to be men of conviction regarding the church

Jesus established upon that good confession of Peter’s. We need to realize and hold to the fact that there is only one church. “There is one body, and one Spirit, even as ye are called in one hope of your calling” (Eph. 4:4). That body is the church (Eph. 1:22-23), thus only one church even though there are many pretenders in the world.

We must be convicted regarding the terms Christ has established for entrance into that one church which He established (Mat. 16:18) and of which He is its head (Eph. 1:22-23). When one views the Great Commission (Mat. 28:19-20; Mark 16:15-16; Luke 24:46-47), we learn what Christ requires. The Gospel must be preached so people (Rom. 10:12-17) can hear God’s saving message because faith comes by hearing God’s Word. Faith is required and upon that faith, one must repent of his sins. Also, a faith that is not worth confessing is not worth having, so confession of our faith is necessary (Mat. 16:16; Rom. 10:9-10; Acts 8:37). One must then be baptized (immersed) in water for the purpose of the remission of sins or salvation. We need to have brethren who will stand with conviction regarding God’s terms of entrance into the church.

Likewise, we need faithful brethren who have convictions regarding the worship of the church. We must recognize there are five (5) avenues through which we worship God: singing, prayer, Lord’s Supper, Contribution, and preaching. In that worship we must also recognize that men and not women are to lead the worship (1 Tim. 2:11-12). Sadly, we

have many today who have lost that conviction God desires and are allowing women leaders in all aspects of the church. Also, we have many elderships and congregations who have compromised in allowing mechanical instruments of music in the worship and prayers to someone other than the Father (through the mediatorship of Christ), the Lord’s Supper being a common meal and partaking of it on any day of the week instead of the one and only day that was authorized by God—the first day of the week, Sunday. The preaching in many congregations is totally worthless as to preaching the Word (2 Tim. 4:2) reproof, rebuking, and exhorting with all longsuffering and doctrine. All that is done in many pulpits is nice, short, moralistic stories being told, but little to no preaching the Word.

God needs men of conviction regarding the organization of the church of Christ. Christ is the head of the church (Eph. 1:22-23; Col. 1:18) and as such He has all authority (Mat. 28:18) and we must do everything by His authority (Col. 3:17). Since Christ is the head, there are no earthly headquarters for the church even though many pretenders. On the local level, there are local congregations with each one autonomous in nature under the headship of Christ. Within that local congregation, God established elders (pastors, overseers, shepherds, bishops, presbyters) to make decisions in carrying out what God has authorized (Acts 20:28; 1 Pet. 5:1-4). These men (a plurality in each congregation) watch for the souls of those under their care (Heb. 13:17). These men must

meet the qualifications set forth by God in Titus 1 and 1 Timothy 3. Additionally, 1 Timothy 3 also gives the qualifications for deacons who serve under the oversight of the elders. Yet, there are many attacks on the leadership within congregations. There have always been the Diotrefes who try to rule over everyone else. Then there are those who have attacked the authority of the eldership saying the elders only authority is their example to the Dave Miller elder reevaluation doctrine and practice. A more subtle attack is simply to refuse to appoint an eldership.

Men of conviction are needed by God when it comes to whom we are to fellowship. We need men who will only fellowship those who are in fellowship with God. To be in fellowship with God, one must obey the Gospel; obey those terms God set forth to become a Christian (see previous comments regarding this).

However, if one is no longer walking in the light (1 John 1:7) and, thus, walking in darkness, then we do not have fellowship with God (1 John 1:6). When a person teaches false doctrine, then they do not have God (2 John 9). Additionally, those who fellowship the false teacher are also separat-

ing themselves from God (2 John 10-11). Yet, many brethren defend their joint participation in speaking appointments with those who are false teachers by claiming their joint participation is not fellowship. ("Joint participation" is one of the definitions of *fellowship*. Thus, if their joint participation in these programs is not fellowship, then what is it?) When those who have the conviction that God de-

speaks of is that Gospel of Christ as we see in 2 Thessalonians 2:14-15.

Conviction is needed in moral areas. Through the years worldliness and materialism has crept into the church (maybe now rushing in might be the more accurate term). At one time the church stood firm regarding the various types of immorality because brethren had the conviction of

God's standard of morality. We need men of conviction today who will stand against the immorality, immodest apparel, dancing, "social" drinking, tobacco, gambling and the lottery, corrupt communication, and all the other forms of worldliness that is permeating our society and the Lord's church. God expects Christians and the church to be pure: "Blessed are the pure in heart: for they shall see God" (Mat. 5:8). God's grace that brings salvation teaches us to deny "ungodli-

ness and worldly lusts" and "live soberly, righteously, and godly, in this present world" (Tit. 2:12). An example of things brethren need to have some conviction about concerns the viewing and drawing of semi-nude pictures in the art department at Freed-Hardeman University. Because



CONTENDING FOR THE FAITH RADIO

24 hours a day ♦ 7 days a week

www.contending4thefaitth.org

- ♦ Listen to Biblical Lessons
 - Different programs with different speakers
 - Various Biblical subjects studied
- ♦ Take an online *Bible Study Course*
 - 27 Lessons
 - Read online; submit answers online
 - Assistance available when needed
- ♦ Compatible with mobile devices
 - Instructions on website

mands expose the compromisers regarding their sinful fellowship, they are then attacked by those compromisers and their supporters. We must also recognize God's standard of fellowship when one walks disorderly "and not after the tradition which he received of us" (2 The. 3:6). That tradition Paul

of the inaction of the University regarding this matter, a website with the documentation and a petition was created. I would encourage all brethren to go to the website (<https://kteam1981.wixsite.com/fhu-uncovered>) and read the documentation and then sign the petition. Is it not time for brethren

to have both convictions regarding morality and be willing to take a stand regarding it?

In Jeremiah's day, he searched for a man but could not find one. The result was the destruction of Judah and Jerusalem. If Jeremiah was alive today, would he find a man? Would he find men of

conviction in the Lord's church? I certainly believe he would find some, but the number is dwindling at an alarming rate. Each one of us should determine in his mind to be men of conviction regarding God and His Word.

MH

Continued from Page 1
of men in the eldership who need a course in "shepherding."

g. Ruler—one who leads, directs (Heb. 13:7). Many elders cannot lead because they don't know how to lead. John says "We have elders who couldn't lead a hog to slop" (that's John O'Dowd—not John the apostle). The average congregation is crying for leadership. God ordained that the elders take the lead. I hear many complaints from elders. "The congregation won't cooperate"—**teach them**. The trouble is in many cases they can't cooperate. They know enough to see that the weakness is not theirs, "Others are better qualified than I am"—**use them**, but not as an excuse to justify unwillingness on the part of the elders, "Preacher looks after that work." Yes, and he ought to be ashamed. He cannot do the work of others. He doesn't have to give an account for your work, but you do (Heb. 13:17). Elders have a serious responsibility and if they are not willing to accept it they ought to resign!

Elders need to plan the work in such a way as to involve as many as possible. If the New Testament teaches anything it teaches that the Lord's work should be carried on in a systematic way. The early church planned their work. I can show you congregations who have

not even planned for the Lord's Day service next Sunday. Ask them if the church will meet for worship. "I suppose so" is the answer you'll receive. Everything is just taken for granted—no definite plans are made. But it takes more than planning, the plan must be worked!

Qualifications and Duties

The New Testament sets forth 21 qualifications and 7 specific duties of elders. Of the qualifications, there are 7 negative and 14 positive. Absolute & Relative.

Of the duties, there are 4 which apply to the elder himself and 3 have to do with his duties to the flock.

All these qualifications and duties are set forth in three Scriptures:

1 Timothy 3:1-7 Titus 1:5-9

1 Peter 5:1-4

First let us notice **The Negative:**

1. Not given to wine (Beer, Whiskey, etc.)
2. Not a striker
3. Not covetous
4. Not a brawler
5. Not a novice
6. Not self willed
7. Not soon angry.

The Positive:

1. Husband of one wife
2. Vigilant
3. Sober
4. Of good behavior
5. Given to hospitality

6. Patient
7. A lover of good
8. Just
9. Holy
10. Blameless
11. Temperate
12. Apt to teach
13. Of good report from without
14. Rule well his own house.

Four Duties of Elders to Self

"Take heed therefore unto yourselves" (Acts 20:28). Doing comes before teaching. An elder must first practice then teach.

"Ruleth well his own house" (1 Tim. 3:4). If a man knows not how to rule his own house, how can he rule the house of God? Having his children in subjection. Ruling his house would include ruling his wife. How many congregations have been in a state of turmoil simply because some elder's wife had a tongue long enough to sit in the front room and lick the skillet in the kitchen. I've known of elders meetings to be held in the home with all the elders wives present and having a part.

"Holding fast the faithful word" (Tit. 1:9). An elder who is untaught and does not know the Word, or who is willing to play fast and loose with the Scriptures, is not eligible to the office of elder.

"Being ensamples to the flock" (1 Pet. 5:3). An elder must be an

example unto the flock in conduct, love, forgiveness, devotion, loyalty, prayer, giving, and in sacrifice. An elder must be a living example. Many young Christians have been discouraged by elders who smoke, slip around and buy beer, curse, tell dirty jokes or laugh when dirty jokes are told. Brother, I want my children to look to the elders for examples of what it really means to be a Christian, don't you?

Three Duties of Elder's to Flock

1. "Take heed to the flock."
 - a. As a good shepherd, protect the flock from ravages of sin and false teachings. Protect them from wolves and false teachers, and believe me there are plenty of false teachers,
 - b. Make them to lie down in green pastures, lead them beside the still waters, restore the soul. Guide them into paths of righteousness.
2. "Feed the flock."
 - a. Feed the flock and cause them to be fed upon the bread of life.
3. "Rule well."
 - a. Do not lord it over the flock, by being an example. Not of constraint, but willingly. Not for filthy lucre, but of a ready mind.Having said all of this, let me say that I am for the elders. Don't you bring an accusation against an elder to me unless you are willing to face the man. I'll stand behind them as long as I feel they are doing

their best to carry out the Lord's work. An elder has the most thankless job in the church. Very few of us ever go to them and tell them our appreciation for the work they do. I've never known an elder who would not do a better job if he had just a little encouragement from the congregation he serves. And Yes, I know men who are qualified elders and my hat is off to them.

Let me close with the poem—

The Elder!

An elder of the church was he;
The church of Jesus' plan,
Example in all charity,
And yet, withal a man.
He knew his task, full well indeed,
To safeguard all the sheep,
And, yet, how careful with the lambs,
To train as well as keep.
Though stern at times and standing fast
For all the Bible way,
He knew full well, as elders should;
That lambs some times must play,
And so in kindly, helpful mood
He entered like a man
Into whatever things were good
As, surely, elders can.
A father was he to them all,
A father true indeed,
And when he counseled them
betimes
They gladly gave his heed.
By love and kindness did he

rule,
And not by stern decree,
He led where he would have them go,
Example first was he.
He knew the scriptures, apt was he
To teach the word and way,
And just because they loved the man,
They loved to hear him pray.
So, when he stood to lead in prayer,
Or read the living word,
Respectfully they gave him heed
As one who loved the Lord.
Of good report was he among
The people, one and all,
Doors opened gladly to his knock
Where'er he chose to call.
The sick, the wayward, heard him read
Full often from the word,
And many turned he to the way
Of Jesus Christ the Lord.
And though sometimes the elder grieved
For sheep that went astray.
In kindly patience still he plead
For their return some day.
And though he walked all patiently
On toward the setting sun,
He smiles, for surely he shall hear,
"Well done thou faithful one."
Deceased
"Elders" *Remove Not The Ancient Landmarks*. Pensacola, FL: Bellview Church of Christ, 1975. 50-55

Make plans now:

June 8-12, 2018, in Pensacola, Florida

43rd Annual Bellview Lectureship

Theme: The Church

The "I Am" Statements of Jesus

2018 Spring Church of Christ
Contending For The Faith Lectureship
February 23 – 25, 2018

Friday, February 23

6:30 PM CONGREGATIONAL SINGING

7:00 PM I Am the Way

8:00 PM I Am the Resurrection

John West
Roelf Ruffner
Terry Hightower

Saturday, February 24

9:00 AM I Am the Door

10:00 AM I Am the Good Shepherd

11:00 AM I Am the Light of the World

Lunch Provided by Spring Congregation

1:30 PM I Am the Alpha and Omega

2:30 PM A Came Not to Send Peace, But a Sword

3:30 PM John 12:48

Geoff Litke
Jess Whitlock
Gene Hill

Jerry Brewer
Wayne Blake
John West

Sunday, February 25

9:30 AM I Am the Bread of Life

10:30 AM I Am the Vine

Lunch Provided by Spring Congregation

1:30 PM I Am the Life

2:30 PM I Am the Truth

Michael Hatcher
Danny Douglas

Harrell Davidson
Bruce Stulting

Lectures can be viewed live or archived at:

www.churchesofchrist.com

Previous lectureship hardback books still in print, CD of all books in PDF, or CD of individual books in PDF, can be purchased by contacting:

Contending For The Faith

at (281) 350-5516 or dpbcftf@gmail.com

Elders:

David P. Brown, Kenneth Cohn
Buddy Roth, and John West

Secretary:

Sonya West

NO book, CDs, or DVDs available for this lectureship

Spring Church of Christ

Phone (281) 353-2707 ~ springcoc@gmail.com

PO Box 39 (Mailing Address) ~ 1327 Spring Cypress Road, Spring, TX 77383

Books-On-CD

The 1988-2005, 2007-2017 books, all *Defender* issues of 1970, 1972-2016, and the weekly bulletin *Beacon* 1974-2014, along with numerous other books, tracts, and studies are available on computer disk in Adobe Acrobat Reader (PDF) format (making it useful for both Windows and Macintosh computers). The CD is completely indexed allowing searches of all the books at the same time (you can find every occurrence of a word or phrase such as "baptism for the remission of sins" in every book at the same time). The cost of the CD is only \$35 plus postage/handling fee of \$2.75 (total is \$37.75) in which you receive all the lectureship books (about \$1.20 per book) and other material. If you purchased a previous version of our CD, the upgrade price upon return of the previous CD is only \$7.75 (includes postage). Take advantage of this great offer. Order from Bellview Church of Christ.

DEFENDER
 Bellview Church of Christ
 4850 Saufley Field Road
 Pensacola, FL 32526-1798
 RETURN SERVICE REQUESTED

Nonprofit Org. U.S. Postage Paid Pensacola, FL Permit No. 395

Set Ye Up A Standard In The Land 2017 Bellview Lectures

Chapters On:

My People Are Destroyed for a Lack of Knowledge Jess Whitlock
 Study to Show Thyself Approved.....Johnny Oxendine
 God Hath Spoken by His Son...Refuse Not Him That Spoke...
 Michael Hatcher
 Will We Come No More Unto God?..... Jess Whitlock
 Go Stand and Speak..... Gene Hill
 Set Ye Up a Standard in the Land Bruce Stulting
 And Having Done All to Stand Roelf Ruffner
 Mechanical Instruments of Music..... Terry Hightower
 As Hard as an Adamant Stone Danny Douglas
 The Prophecy of Hosea Phil Smith
 The New Birth..... Daniel Denham
 Restoring the Erring Paul Curless
 This Is the Love of God Paul Curless
 Be Thou an EnsampleJohnny Oxendine
 If You Weary Running with the Footmen,
 How Can You Contend with Horses? Gary Summers
 Are We Carrying the Right Banner? Gene Hill
 The Book of Ezra Jerry Brewer
 When Is an Example Binding? Terry Hightower
 The Church Is Precious in God's Eyes Jerry Brewer
 The System of Salvation Harrell Davidson
 Who Did Hinder You That You Should
 Not Obey the Truth.....Phil Smith
 Growing in Grace and Knowledge Daniel Denham
 Living Soberly, Righteously, and Godly Roelf Ruffner
 Confess Your Faults One to Another Danny Douglas
 The Prophecy of Micah Harrell Davidson

Spiritual Gifts Bruce Stulting
 There Is a Balm in Gilead..... Gary Summers

\$5.00

Plus \$3.75 Postage and Handling Per Book

Typology (2016)\$5.00
 Refuting Realized Eschatology (2015)\$25.00
 Understanding The Will Of The Lord (2014).....\$11.00
 Innovations (2013)\$5.00
 What The Bible Says About: (2012)\$11.00
 Back To The Bible (2010).....\$4.00
 Preaching From The Major Prophets (2008).....\$5.00
 A Time To Build (2007)\$5.00
 The Blight Of Liberalism (2005).....\$5.00
 Great New Testament Questions (2004)\$5.00
 Great Old Testament Questions (2003).....\$5.00
 Beatitudes (2002).....\$5.00
 Encouraging Statements Of The Bible (2001)\$5.00
 Sad Statements Of The Bible (2000)\$5.00
 Worldliness (1999)\$5.00
 Christian Fellowship (1998)\$5.00
 Leadership (1997).....\$5.00
 Preaching God Demands (1996).....\$5.00

The 2017, 2016, 2013, 1999, 1998, and 1997 books are spiral-bound. The 2010, 2012, 2014 books are soft-cover books. Each of the other years books are hard-cover. To receive your copy of the lectureship book(s) send your check or money order to:

Bellview Church of Christ
 4850 Saufley Field Road; Pensacola, FL 32526

Defender



“I am set for the defense of the gospel”

Vol. XLVII

February 2018

Number 02

Web Site: <http://www.bellviewcoc.com>

Email: bellviewcoc@gmail.com

Freed-Hardeman University (Uncovered)

Gary W. Summers

When Brother Kerry Sword first learned of this problem, he and his family were working in Kiev, Ukraine, where they had served the kingdom for 25 years. His oldest daughter, Savanna, had graduated from Freed-Hardeman in December 2014. His son Aaron was in his fourth year, and his daughter Christina was in her second year and minoring in Art. Fellow students showed her what she would be required to draw in Drawing 2 the following semester—nude figures. This was (rightly) not acceptable to her.

It so happened that Kerry's mother passed away that October when his daughter had learned of the course content for the next semester. Thus, he made the trip to the states for her funeral and managed to schedule a meeting with two art teachers and one department head—one of them the wife of an elder at the Henderson Church. Since they allowed Kerry to tape the meeting, one can read their actual defense of the use of nudity. Kerry presented Scriptural objections to the three women, but his protests fell on deaf ears.

Since Kerry has been supported

by this congregation for most of the time he was abroad, and since they were returning in May for the graduations of his two twin daughters (a home school group scheduled their graduation in Orlando), we discussed the matter at that time. I encouraged him to pursue his efforts to effect change at Freed-Hardeman, and he has had many meetings—with Roy Sharpe, with the new president, and others—all to no avail. He tried unsuccessfully to meet with the elders of the Henderson Church.

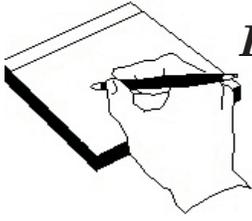
Therefore, there seemed to be no other option than to take the issue to brethren so the school's policy toward acceptance of nudity in both Art and Photography might be changed. I suggested the Website, as opposed to sending out printed matter because the latter is costly, takes more time, and cannot be changed as easily. Also, it might have proved difficult to get addresses for all who needed to be informed. The history I have briefly described is available, along with the interview and other pertinent facts at <https://kteam1981.wixsite.com/fhu-uncovered>.

Viewers should not be intimidated by all the material there is

to see. It was painstakingly and prayerfully gathered together by Brother Sword. Available is a pdf file with pictures from the student's textbook that are offensive. Only view these if you are not convinced you are being told the truth. Some who have seen them have become incensed—no, not at the school for making students purchase materials like these—but that they were shown to them. Apparently, they do not realize that students in these courses must view such obscenities. That a “Christian” university would require materials of this nature is unconscionable. What was the Art Department thinking? And why are people attacking Brother Sword for exposing the situation?

Who was “the troubler of Israel”—Ahab or Elijah (1 Kin. 18:17)? The prophet claimed it was the king who had led the nation in forsaking the commandments of the Lord and in following the Baals (18:18). Who caused the problem in the first century—Herod, who unscripturally took his brother Philip's wife, Herodias—or John the Baptizer who told him it was not lawful to have her? Of course, if you ask the guilty

Continued on Page 4



Notes From The Editor

Michael
Hatcher

Email address:
mhatcher@gmail.com

God's Need For Men

As mentioned in last month's article, Jeremiah was instructed to go through Jerusalem and see if he could find a man: "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it" (Jer. 5:1). While Jeremiah could not find such, God is always in need of men—certain types of men. We first considered that God needs men of conviction. God also needs men of courage.

Courage is defined as "that quality of mind which enables one to face dangers, difficulties, threats, pain etc., without fear; bravery, boldness, intrepidity, pluck." Without the quality of courage, even if a man had the proper convictions, he would not be of any value to him because he would be too scared to act. Paul told Timothy, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7). *Fear* in this passage means "cowardice or timidity." God expects Christians to be courageous and not be timid or cowardly in our attitudes and actions. Let us consider some areas where we must have and be bold and courageous.

We need to be courageous in our preaching and teaching. Notice some of the times it is mentioned regarding the apostles that they were bold in their preaching and teaching.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus (Acts 4:13).

And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word... And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. (Acts 4:29, 31).

And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God (Acts 19:8).

But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention (1 The. 2:2).

And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak (Eph. 6:19-20).

Bold, and its various forms, comes from the Greek **παρρησία** (*parresia*) which BDAG defines as "a use of speech that conceals nothing and passes over nothing, outspokenness, frankness, plainness." Zodhiates defines it as "Freedom or frankness in speaking. NT meanings: freedom in speaking all that one thinks or pleases... confidence or boldness, particularly in speak-

ing... plainness or exactness of speech."

When one considers the context of many of these statements, we begin to get a better understanding. In Acts 4, Peter and John had been arrested after healing the lame man and were now before the Sanhedrin. They were being questioned "By what power, or by what name, have ye done this?" (4:7). Notice that in response they did not simply state it was by the power of Jesus Christ, but they added, "whom ye crucified, whom God raised from the dead" (4:10). They added that Christ was "the stone which was set at nought of you builders" (4:11). Peter and John were very frank in telling the Sanhedrin what the Sanhedrin had done in crucifying the one God raised up and their rejection of the stone which had become the head of the corner. This is the type of boldness we need today in our preaching and teaching but is so often lacking.

Preaching to the Lost

We need this type of courage, boldness, in preaching to the lost trying to save their souls. We must convict people of their sin.

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of

Defender is published monthly (except December) under the oversight of the elders of the Bellview Church of Christ, 4850 Saufley Field Road, Pensacola, FL 32526. (850) 455-7595. *Subscription is free to addresses in the United States.* All contributions shall be used for operational expenses. All correspondence permissible for publication.

Michael Hatcher, Editor

judgment, because the prince of this world is judged (John 16:8-11).

Consider on the day of Pentecost with the inaugural sermon for the church as Peter states to the Jews, “ye have taken, and by wicked hands have crucified and slain... whom ye have crucified” (Acts 2:23, 36). Peter let them know very clearly and precisely where they stood and the sin of which they were being condemned. Stephen was the same way as he told the Sanhedrin:

Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept *it* (Acts 7:51-53).

In trying to convert the lost, those of the first century made sure they stated clearly that those they were trying to convert were in sin (reproved them of sin). Without a realization of sin within one’s life, there is no need to correct the sin, come out of it, and be forgiven for it. Thus, they made sure by their courageous speech, that people realized they were in sin. (Additionally, I have yet to read anything about “friendshipping them into the church.”)

Standing Against Error

Elders have an awesome responsibility as they watch for the souls under their care (Heb. 13:17). In watching for their members’ souls, they have the obligation to stand against error. In giving the qualifications, Paul stated:

Holding fast the faithful word as he hath been taught, that he may be

able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake. One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith (Tit. 1:9-13).

They must stop the mouths of those who are “unruly and vain talkers and deceivers” and they are to “rebuke them sharply.” It takes courage on the part of elders to stop mouths and rebuke people sharply.

Preachers also have the specific responsibility of taking a stand against error. Paul writes:

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry (2 Tim. 4:2-5).

Error will come. Brethren will love the error more than the Truth. Preachers have the responsibility to preach God’s Word and in doing so to reprove, rebuke, and exhort. It takes courage to stand against error (and those teaching and supporting it) when most desire the error.

Then all Christians need to have the courage to stand against error. It must not be left to only elders and preachers. Jude wrote, “Beloved, when I gave all diligence

to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints” (Jude 3).

Living Right

It takes courage today to live right in a world that is dominated with wickedness. The advocates of ungodliness have been given such a vocal platform and the advocates of righteous living have been squelched to such an extent that it does take great courage to stand for the principles of godliness. Our society (and even some in the church) now call good evil, and evil good. Giving in to the pressure of our evil society is the easy way out, but it takes courage to stand. Paul tells us to put on God’s armor so we can stand. “Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore” (Eph. 6:13-14). The battle is not for the weak but for the courageous. Those who are fearful will have their part in the lake of fire (Rev. 21:8). Each Christian must determine to have the backbone (the courage) to take a stand for right and against error.

God’s Support

When we are courageous in the way God desires us to be, He has promised to be with us. Notice some of the many promises given:

Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest (Jos. 1:9). Be not afraid of their faces: for I *am* with thee to deliver thee, saith the LORD (Jer. 1:8).

The LORD *is* my light and my salva-

tion; whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid? (Psa. 27:1).
Let your conversation be without

covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may bold-

ly say, The Lord is my helper, and I will not fear what man shall do unto me (Heb. 13:5-6).

MH

Continued from Page 1
Herod....

In mysteries, the author often uses misdirection to draw the reader's attention away from the murderer. When those associated with Freed-Hardeman begin attacking Brother Sword and his family (which they are doing), they are employing the tactic of misdirection. It does not matter who brought this ungodly material to light, what matters is the what—the content that has been part of FHU's curriculum for several years.

Remember too that, when people charge Kerry (or anyone else) with "just trying to make a name for himself," it is nothing more than an ad hominem attack. If that were his objective, he could have rushed into an all-out assault over a year ago. The fact that he took so long and talked to so many people disproves such an unfounded allegation. When you have examined all that you care to concerning this matter, please sign the petition that is on the Web.

1 Timothy 2:9-10

Now we want to cover what the Scriptures teach on this subject.

In like manner also, that women adorn themselves in modest apparel with propriety and moderation, not with braided hair or gold or pearls or costly clothing, but, which is proper for women possessing godliness, with good works.

While brethren sometimes disagree over plunging necklines and skirts a few inches too high (both of which are wrong), does anyone have any real difficulty seeing that

a woman wearing no clothes at all cannot be dressed modestly? If so, we would all like to see that definition, as well as the dictionary it came out of (Harvey Weinstein's, perhaps?). Would it be acceptable for a Christian lady to pose naked for art students?

The reason this question must be asked is that the defense for nudity in the courses under discussion is: "But it's art." Really? So, will the Heavenly Father say, "Oh! Why didn't I think of that? I should make an amendment to 1 Timothy 2:9-10"? Do brethren really want to make this argument, knowing they will face the pure and holy Jesus on the Day of Judgment? If so, it is time to quit thinking emotionally and try logic. The very idea that a Christian lady could disrobe in class while her peers draw her nude body is beyond comprehension! "Oh, but if we call it art, it's okay."

Does everyone agree that this would violate New Testament teaching? "Yes, but no such thing was done at FHU." Correct. But what if the same young woman was photographed without her classmates being present—and then they were asked to draw her? Yes, she would still have violated God's commandment concerning modesty, would she not? Additionally, is it not possible that some young men in the "art" course might lust after her, in which case they have committed sin (Mat. 5:28)? But she has sinned, also, and is a stumbling block (Luke 17:1-2).

"But the pictures in the textbook

of naked men and women do not involve Christians." Oh, so if the models were not Christians, it is okay to lust after them? Is that what makes it art—the models (live or in print) not being Christians? Seriously? It is still sinful to pose for nude pictures, and it is still sin to view them. What could not be classified as *art*? Why cannot *Playboy* be put into this category? The men who view such publications say they are very artistically done. Madonna posed for pictures a few decades ago, which were collected into a book and purchased by public libraries because it was considered *art*. To paraphrase Shakespeare, "Pornography by any other name would still elicit lust."

In fact, Christina Sword posted the following observation on January 15, 2018.

I know three students who had to view this type of "art," for their degree, who had all admitted to me that they were seeing the campus counselor because they struggle with pornography as well as going to group sessions for students struggling with such addictions! And yet they couldn't say anything for fear of not passing the class. The teachers requiring students to view these images are the ones causing them to stumble.

Some of the Photography classes are just as bad. Actually shown to students is a PowerPoint presentation of nude photos. Maybe one of the instructors would like to show these in one of the evening sessions of this year's lectures—just to prove that there is no problem with

students and their parents observing them. If not, why not?

History

Brethren have long recognized the sinfulness of what is now being done at Freed-Hardeman University. Recently I came across an article about liberalism written some years ago. This paragraph is interesting because it shows that liberalism affects both doctrine and morality. The observation was made:

These liberals insist that a person is to look beyond the pornographic content of lewd, obscene pictures and literature, and see the art that is supposed to be there (Matt. 5:27-28).

Hmm. The writer stated it accurately, did he not?

Where We All Once Stood

In 2009, David Brown published Johnny Oxendine's chapter, "THE SEXUAL REVOLUTION: Are We Dressing Fornication and Adultery in Formal Wear?" in the book, *Religion and Morality—From God or Man?* Oxendine points out the addictive effects of pornography by mentioning that David Duchovny of *The X-Files* "actually had to go to therapy because he was 'hooked' on pornography" (474). We may think of this allurements as only affecting poor lonely shlubs with poor social skills, but obviously it can conquer

the intelligent, the rich, and the famous as well. Why would FHU want to possibly introduce someone to that nightmare?

According to "Pornographic Statistics" from Safe Family Media, with data from 2006, "every second there are 28,258 users viewing pornography on the Internet. Every 39 minutes a new pornographic video is uploaded" (481). But Oxendine presents more information:

More than 12% of the total number of the websites in the world are dedicated to pornography; over 25% of the search engine (Google, Yahoo!, etc.) requests are for pornographic sites; and over 35% of all internet downloads are pornography! (481-82).

Plainly, we are living in a pornography-saturated society. So why would anyone want to open the door to such seediness—especially for college students? One can peruse the articles and chapters brethren have written for the last half-century and find all manner of information about Christian women dressing modestly. Can anyone imagine that, after taking issue with immodest clothing, these same brethren would then argue in favor of students at a "Christian" university being shown nude photos or having to draw

people who are naked in the name of "art"?

Any brethren who fail to be upset and outraged by Freed-Hardeman's curriculum have not been reading the New Testament and its pleas for Christians to be holy as God is holy (1 Pet. 1:14-16). Those who would defend the materials used have obviously not cleansed themselves from all filthiness of the flesh and the spirit (2 Cor. 7:1).

Brethren need to rise up and notify the school that their course of action is not acceptable. Change needs to occur. Hopefully, it will. But in the meantime, it is disturbing that this curriculum has been operating this way for years, and all who knew about it at the university approved of it.

So far, the reaction to a legitimate protest concerning the use of nudity has been met with stonewalling, ad hominem attacks, and shoddy defense mechanisms. The Henderson Street church's elders have fared no better in dodging the issue, and several others have refused to say anything (does anyone remember "Curse Meroz!" from Jud. 5:23)? Only hearing from right-thinking brethren will probably make an impact.

Winter Park, FL

Freed-Hardeman Doubles Down On Nudity

Gary W. Summers

In the previous article, we apprised brethren who may not have known about Freed-Hardeman University's use of nudity in both their Art and Photography Departments. Because of Brother Sword's website (<https://kteam1981.wixsite.com/fhu-uncovered>) and perhaps criticism

from others, the new president of Freed-Hardeman, David Shannon, felt compelled to respond by making a statement in chapel on Ground Hog's Day. Below is his speech in its entirety, transcribed by your congenial columnist.

Students, you are the reason Freed-Hardeman exists, and your faculty

and staff are dedicated to helping you develop your God-given talents for His glory. We realize the responsibility and privilege we have of empowering you with an education that integrates Christian faith, scholarship, and service. This is the core as you grow in the ways to serve God and your community.

Recently the university and some faculty and staff, alumni, and students have been publically challenged and at times attacked regarding the study of nude and semi-nude human forms in sculptures, paintings, pictures within the art program. Your confidence in the academic and spiritual integrity of the program is critically important. Your instructors continually assess the effectiveness and appropriateness of curriculum and even use opportunities such as this one to again review your degree program in light of FHU's mission. Following these recent challenges, faculty, staff, and administration have again concluded that these studies of the human form are necessary and appropriate in a large number of academic disciplines, programs, and courses at this university, including the art program. It is crucial for an Art graduate from a liberal arts university to be able to draw the human and therefore understand the body. It is believed that Michelangelo even autopsied bodies because he wanted to see layers of muscle, veins, and bone structure.

While FHU students do study the human form, FHU art students do not and never will work with nude, live models. Perhaps drawing the human form or studying semi-nude or nude art violates your conscience. If so, you have informal and formal mechanisms available to request modifications to your curriculum. Your request will be evaluated based on its reasonableness and its impact on the academic integrity of your studies.

Several allegations made recently have been disappointing, including intimidating students, faculty, and staff over personal convictions and falsely using the word *pornography*, *erotica*, to describe art that is studied here. No instructor will ever seek to incite vulgarity or lack respect for God's creation—the human body.

This is a good opportunity to discuss

roles in all of our careers as we decide daily if we will walk with the Lord or follow the world. Part of our role as FHU faculty, staff, and administration is to make you aware of the challenges you will face in your career, provide you with guidance, instruction, and encouragement to reflect Christ within your career. Our goal is to provide you with Christian instructors, mentors, and even a safety net as you consider choices that you will face in your journey after college. We are called to honor our Creator with how we live in our bodies and how we interact with others and their bodies. With respect for others, a pure heart and God-seeking actions, your work will bless those around you.

Thank you for making spiritual, intellectual, and social choices that will honor our God today and in the future. If you would like to see me about any of this, I would be glad to visit with you.

Crossing the Rubicon

Is it really necessary to respond to this weak attempt to justify nudity? Probably not, but let us call attention to crucial points. In making this statement, Freed-Hardeman has crossed the Rubicon. This matter no longer remains what an Art teacher or Department Head has done in the classroom. It has now become a matter of what the entire faculty, staff, and administration at Freed-Hardeman believes. Paragraph 3 says that all three groups have concluded that “studies of the human form are necessary and appropriate.” Unless one of these (and that includes the Bible department) says he disagrees, it should be assumed that he backs up what the president said.

Even if Freed-Hardeman should ever come to its senses and (due to pressure) change its policies regarding nudity, how can brethren ever

trust their young people to them again, knowing that this is the way they truly feel about it? Frankly, they have shown themselves unworthy of either students or financial support, and even though we have highly recommended them in time past, that day is finished.

They have made it clear that they will continue to require that students study “nude and semi-nude forms in sculptures, paintings, pictures within the art program.” How is that possible in a *Christian* university? And the president is disappointed that brethren find fault with this? Really? It would be grievously disappointing if Christians were not appalled.

“Feel Good” Statements

The speech contains several statements calculated to make students and all others feel good about the school—that they are looking out for the students' interests. However, this is window dressing—to cover up the nakedness. In the very next sentence, after saying students will continue to study nudity, he has the temerity to talk about the academic and *spiritual* integrity of their art program. Dr. Shannon apparently does not see the conflict between the spirit and the flesh (Gal. 5:19-23).

He avers that it is absolutely *crucial* (an odd choice of words since it refers to the cross) for their graduates to be able to draw the human form. Many who have majored in art disagree. Also, since when is Michelangelo a greater authority than the Word of God? Readers, have you noticed that Shannon did not use one Scripture to justify students studying nudity? The reason is that none exists! Lack of Scripture to justify what they are doing should have told him that no Biblical prin-

ciple can justify this curriculum.

Shannon went on to say: “We are called to honor our Creator with how we live in our bodies.” That may be the truest line he spoke all morning, but it works against him—not in his favor. How do we “serve God” by dwelling on nudity? How do we “honor our Creator” with this emphasis? What does the Bible say? Does 1 Corinthians 6:19-20 ring a bell?

Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own. For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s.

So is it a sin and a shame to remove one’s clothes to pose nude? Does that honor God? “Oh, but we wouldn’t do that,” Shannon protests. Good, but is it right for you to look upon and draw the body of someone else who has shamed himself or herself? Adam and Eve experienced shame when they ate of the tree of the knowledge of good and evil. They covered themselves (Gen. 3:7). Had a Freed-Hardeman art teacher been present, she might have suggested they draw each other’s perfect bodies for future art students to use before covering up! Would this be respecting “God’s creation—the human body”?

Yes, God did create the human body—but not for public display—either in sculpture, paintings, or photographs. Respect for one’s privacy is lauded in the Scriptures. Ham did not honor his father when he lay drunk within his tent. “But Shem and Japheth took a garment, laid it on both of their shoulders, and went backward and covered the nakedness of their father. Their faces were turned away, and they did not

see their father’s nakedness” (Gen. 9:23). Oh, but at Freed-Hardeman it is *crucial* for students to study “nude and semi-nude human forms in sculptures, paintings, pictures within the art program.”

What is Sin?

Have none of the instructors in the Bible department ever preached Matthew 5:28: “But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart”? If so, how can they reconcile the philosophy of the Art Department with what Jesus said? Do they not want the young men who attend Freed-Hardeman to be pure in their thoughts toward women? Do they not want young men to treat young women with respect? Then why are they in agreement with the faculty, the staff, and the administration that young men taking art must view nude and nearly nude bodies? Can they explain that Scripturally to anyone? If not, they should refrain from preaching against what they will not oppose. What a terrible position to be in. Worse yet will be having to justify this position to a holy God on the Day of Judgment.

Here are the facts made as simply as they can be put. First, it is wrong to uncover oneself and pose naked or nearly naked in front of others. Second, it is wrong to view such a person naked or nearly naked. Third, it is wrong to draw a person who is naked or nearly naked. “Oh, but you don’t understand, Brother Summers. That’s art.” No, that is **sin!** And I defy anyone at Freed-Hardeman or the Henderson Church to prove that this is righteous behavior. David was one of the most godly and spiritual of men, a man after God’s own heart. Yet

he was drawn into sin by viewing a naked woman bathing. How can those in the Bible Department not recognize the destructive nature of this sin?

Attacks

President Shannon slanted the situation just a bit. Neither Brother Sword nor myself have attacked anyone personally. He and I have challenged only the issue itself. Shannon has stated he is disappointed that the words *pornography* and *erotica* were used. I am not sure that they are incorrect terminology—especially since one of the textbooks uses the word *erotica*, but just for his benefit, we omitted their use from this article and only used his own description of what is being done.

In 1 Kings 15:13, King Asa removed “an obscene image of Asherah” and burned it in the fire. Why? Why was this sculpture not regarded as “art” and maintained so art students could draw the human form with accuracy? Was it that it was a statue of a pagan deity, or one that displayed nudity? What made it obscene?

Brethren, we need a healthy dose of sanity when discussing this subject. We cannot continue to turn away our eyes and conclude that nakedness is all right because it is *art*. Someone at Freed-Hardeman needs to step forward and say, as in the story of “The Emperor’s New Clothes,” that the pictures are of naked people. Should we not all “cleanse ourselves of all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor. 7:1)? Should we not try to be holy, as God is holy (1 Pet. 1:15-16)? Brethren should compare the Scriptures with Shannon’s speech. What think ye?

Winter Park, FL

DEFENDER
 Bellview Church of Christ
 4850 Saufley Field Road
 Pensacola, FL 32526-1798
 RETURN SERVICE REQUESTED

Nonprofit Org. U.S. Postage Paid Pensacola, FL Permit No. 395

Set Ye Up A Standard In The Land 2017 Bellview Lectures

Chapters On:

My People Are Destroyed for a Lack of Knowledge Jess Whitlock
 Study to Show Thyself Approved.....Johnny Oxendine
 God Hath Spoken by His Son...Refuse Not Him That Spoke...
 Michael Hatcher
 Will We Come No More Unto God?..... Jess Whitlock
 Go Stand and Speak..... Gene Hill
 Set Ye Up a Standard in the Land Bruce Stulting
 And Having Done All to Stand Roelf Ruffner
 Mechanical Instruments of Music..... Terry Hightower
 As Hard as an Adamant Stone Danny Douglas
 The Prophecy of Hosea Phil Smith
 The New Birth..... Daniel Denham
 Restoring the Erring Paul Curless
 This Is the Love of God Paul Curless
 Be Thou an EnsampleJohnny Oxendine
 If You Weary Running with the Footmen,
 How Can You Contend with Horses? Gary Summers
 Are We Carrying the Right Banner? Gene Hill
 The Book of Ezra Jerry Brewer
 When Is an Example Binding? Terry Hightower
 The Church Is Precious in God's Eyes Jerry Brewer
 The System of Salvation Harrell Davidson
 Who Did Hinder You That You Should
 Not Obey the Truth.....Phil Smith
 Growing in Grace and Knowledge Daniel Denham
 Living Soberly, Righteously, and Godly Roelf Ruffner
 Confess Your Faults One to Another Danny Douglas
 The Prophecy of Micah Harrell Davidson

Spiritual Gifts Bruce Stulting
 There Is a Balm in Gilead..... Gary Summers

\$5.00

Plus \$3.75 Postage and Handling Per Book

Typology (2016)\$5.00
 Refuting Realized Eschatology (2015)\$25.00
 Understanding The Will Of The Lord (2014).....\$11.00
 Innovations (2013)\$5.00
 What The Bible Says About: (2012)\$11.00
 Back To The Bible (2010).....\$4.00
 Preaching From The Major Prophets (2008).....\$5.00
 A Time To Build (2007)\$5.00
 The Blight Of Liberalism (2005).....\$5.00
 Great New Testament Questions (2004)\$5.00
 Great Old Testament Questions (2003).....\$5.00
 Beatitudes (2002).....\$5.00
 Encouraging Statements Of The Bible (2001)\$5.00
 Sad Statements Of The Bible (2000)\$5.00
 Worldliness (1999)\$5.00
 Christian Fellowship (1998)\$5.00
 Leadership (1997).....\$5.00
 Preaching God Demands (1996).....\$5.00

The 2017, 2016, 2013, 1999, 1998, and 1997 books are spiral-bound. The 2010, 2012, 2014 books are soft-cover books. Each of the other years books are hard-cover. To receive your copy of the lectureship book(s) send your check or money order to:

Bellview Church of Christ
 4850 Saufley Field Road; Pensacola, FL 32526