



Preparing Souls To Serve The Lord

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Holding Hands With Denominations

By
Stefan Dickerson

"Is it a sin for a Christian to involve himself with 'prayer breakfasts' and other such religious activities with sectarians (denominations)?"

"What saith the scripture (Rom. 4:2)? The 'Blessed' man of Psalm one was the one who would not walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful (Psa. 1:1). He did not compromise with the enemy of God. Peter allowed the influence of unbelievers to cause him to sin when he warmed himself by their fire, yea, he even sat down among them (Lk. 22:55). When Sanballat, Tobiah, and Geshem, the enemies of God, wanted to 'meet together' with

Nehemiah in the plain of Ono, Nehemiah would not go (Neh. 6:1-3). Moses rose up against Korah, Dathan, and Abiram and said to the congregation 'Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins' (Num. 16:26). To those who would have had Christians do the wrong thing (keep the law of Moses), Paul said, 'To whom we gave place by subjection, no, not for an hour that the truth of the gospel might continue with you' (Gal. 2:5). When writing to the Corinthians, Paul told them not to be 'unequally yoked together with unbelievers' and that they were to 'come out from among them, and be ye separate' (II Cor. 6:14-18).

The prophets of olden days went to the enemies of God to preach to them and not pray with them (Jonah 3:2; Jer. 1:4-10; Isa. 58:1). And, it was God who chose the foolishness of preaching (he did not say foolishness of praying) to save them that believe (I Cor. 1:21). Someone might still say that these 'prayer breakfasts' and such 'seem good and certainly good might come.' 'There is a way which seemeth right unto a man, but the end thereof are the ways of death' (Pro. 14:12; 16:25). We must not do evil that 'good' may come (Rom. 3:8). We must not let our 'good' be evil spoken of (Rom. 14:16). And the Bible still says, 'And have no fellowship with the unfruitful works of darkness,

but rather reprove them' (Eph. 5:11). Is it sinful? you decide for yourself (Phil. 2:12; II Cor. 13:5; I Kings 18:21; Acts 2:40)." (From October 9, 1994, bulletin of the Seibles Road Church of Christ, Montgomery, Alabama.)

"Change Agents and Churches of Christ"

By
William Woodson

[This is a book that you need to read and encourage others to read. There are things being taught in the church today that should not be taught. There are men and publications that you need to know about and to oppose. I know of no greater help to enlighten you in this task than this volume. I will cite direct quotes from it and give the page numbers. Editor.]

The book . . . speaks to and thereby becomes involved in a rather extended controversy ongoing at present among churches of Christ. Its origin lies in the invitation of Winfred Clark for me to discuss several current difficulties being faced by brethren. Lectures prepared and presented in sessions of the Alabama School of Bible Emphasis in Athens, Alabama, since November 1993, have grown into this work. The earlier drafts of these lectures have been expanded, revised, and updated as the topics in discussion have ebbed and

flowed these past several months (Preface, p. 3).

. . . Self styled "change agents." This term, originating among various writers in *Image* and *Wineskins* issues, has to do with those who hold generally, in whole or in large part, the following views: that churches of Christ are sectarian and denominational in their nature and status; that brethren generally have misunderstood or failed to understand the true and full teaching of the Bible on grace; that grace means there is to be a revision of the understanding brethren have maintained of the relation of faith and works in the plan of salvation; that baptism for the remission of sins is not mandatory to be understood and present in one's becoming a Christian; that salvation is by the grace of God alone, but also by faith which is not required to "do" anything to demonstrate it is genuine; that nothing one can do contributes or can contribute one whit to his or her salvation; that worship services must be revised and renewed to be more appealing to the present generation of younger adults; that instrumental music is not a legitimate barrier to at least some form of fellowship and worship services with various denominations, particularly with the Independent Christian Church denomination; that the Bible must not be regarded as

setting forth "pattern" instruction which must be followed exactly; that women are to have certain new and obvious roles in the public worship of the church; and that certain "core" elements of the entire New Testament can be isolated and used as the irreducible minimum and the unexceedable maximum of the test of fellowship with religious groups around us, etc. (Preface p. 5).

The proposed changes are manifested in a reduction of the responsibility to observe "all things whatsoever" Jesus commanded to the responsibility only to regard a so called "core gospel" or the "historic, orthodox Christianity issues" or "Bull's Eye things" as essential to salvation and fellowship in a neo-Pentecostal type worship service in which women have public speaking, praying, etc., roles; in a redefining of the church from its origin in the addition of the saved to the church by the power of God to a man made church which is removed some distance from the church revealed in Scripture; in the down

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"The Good News That Troubles The World"

January 16-19, 1995

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Lectureship Schedule

— Monday —

- 9:00 **Why Does the Good News Trouble the World?**
Freddy Bell, Lakeland, Fla.
- 9:45 **The Good News and Our Reward**
V. P. Black, Chickasaw, Ala.
- 10:45 **Good News Troubled Jerusalem**
Winfred Clark, Athens, Ala.
- 11:30 **Lunch**
- 1:30 **Trouble in Restoration History: Part I**
Adron Doran, Lexington, Ky.
- 2:30 **The Good News Troubles the Homosexual**
Wade Johnson, Winter Haven, Fla.
- 3:30 **The Good News Troubles the Ignorant**
Chris Steele, New Port Richey, Fla.
- 4:30 **Dinner**
- 7:00 **The World Troubled Jonah**
William Howard, Daytona Beach, Fla.
- 7:45 **John the Baptist Troubled the World**
B. C. Carr, Lakeland, Fla.

— Tuesday —

- 9:00 **Identifying Troublemakers**
Mark Mosher, Jacksonville, Fla.
- 9:45 **The Good News and the Church**
V. P. Black, Chickasaw, Ala.
- 10:45 **Good News Troubled Thessalonica**
Winfred Clark, Athens, Ala.
- 11:30 **Lunch**
- 1:30 **Trouble in Restoration History: Part II**
Adron Doran, Lexington, Ky.
- 2:30 **Jesus Troubled the World**
Robert McAnally, Lakeland, Fla.
- 3:30 **The Good News Troubles the Indifferent**
Bob Winton, Sebastian, Fla.
- 4:30 **Dinner**
- 7:00 **The World Troubled Elijah**
Neil Lopez, South Ozone Park, NY
- 7:45 **The World May Infiltrate the Church: Part I**
Harold Redd, Memphis, Tenn.

— Wednesday —

- 9:00 **The World Needs Peace**
Jimmy Clark, Athens, Ala.
- 9:45 **The Good News and Grace**
V. P. Black, Chickasaw, Ala.
- 10:45 **Good News Troubled Athens**
Winfred Clark, Athens, Ala.
- 11:30 **Lunch**
- 1:30 **Trouble in the Church Today: Part I**
J. E. Choate, Nashville, Tenn.
- 2:30 **The World May Infiltrate the Church: Part II**
Harold Redd, Memphis, Tenn.
- 3:30 **The Good News Troubles the Educated Elite**
Dennis Gullledge, Little Rock, Ark.
- 4:30 **Dinner**
- 7:00 **The World Troubles the Christian**
David Dominessy, Ocala, Fla.
- 7:45 **Paul Troubled the World**
Jimmy Clark, Athens, Ala.

— Thursday —

- 9:00 **We Must Not Make Peace with the World**
Dennis Gullledge, Little Rock, Ark.
- 9:45 **The Good News Troubles the Prejudiced**
Billy R. Davidson, Clearwater, Fla.
- 10:45 **Elders: Protecting the Church from the World**
Maurice Davis, Lakeland, Fla.
- 11:30 **Lunch**
- 1:30 **Trouble in the Church Today: Part II**
J. E. Choate, Nashville, Tenn.
- 2:30 **Jeremiah Disturbed the World**
David Watson, Orange Park, Fla.
- 3:30 **The Good News Troubles Some Women**
Charles Orr, Orlando, Fla.
- 4:30 **Dinner**
- 7:00 **The Good News Troubles Denominationalism**
Larry Williams, Bradenton, Fla.
- 7:45 **Confronting the World with Good News**
Winfred Clark, Athens, Ala.



Freddy Bell



V. P. Black



B. C. Carr



J. E. Choate



Jimmy Clark



Winfred Clark



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The 1995 lectureship book, **"The Good News That Troubles The World"** is being offered at a pre-publication price of \$12.00 until January 1, 1995. After this date, the price will be \$14.00.

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playing, if not the dismissal, of the sin of instrumental music in worship; in the elevation of a so called discovery of grace alleging salvation is attained by grace through faith as the "one step" to salvation; in baptism, as the "fifth step in the plan of salvation," being termed a monstrosity and theologically horrible; in the fellowshipping of various denominations – including Baptists, Methodists, Presbyterians, Disciples of Christ, and Pentecostal groups – with the use of instrumental music in worship, with the virtual exoneration of denominationalism as a barrier to fellowship, and with the provision of the example to young and less well grounded members which leads them to regard such fellowship with denominational churches as right and proper. Included also, are such practices as the dedication of infants, the use of worship teams of men and women to lead singing, and the use of skits and other dramatic performances being presented instead of the preaching of the word. Added to all this is the constant

appeal to an alleged work of the Holy Spirit—in addition to if not above and apart from Scripture—said to provide what is termed the preregenerate "dynamic" said to be such that even though, allegedly, the Christian falls from grace the verdict of God has already been pronounced, "No Condemnation," etc. In the presence of such mistakes of doctrine of practice, understandably, the tensions multiply (pp. 319-320).

The attempt to tar all who oppose change agency among churches of Christ with the same brush as ill trained, unaware of contemporary developments in religious history and thought, uninformed traditionalist, backward looking reactionaries, and legalistic extremists will not do; it simply is not the case. Too many people know better; however reluctantly the leadership of change agency is coming to recognize if not acknowledge this fact. If there are extremists who oppose the change agents, that is not the case with the vast majority of their opposition. (pgs.

320–321)

More and more our people are being obliged to recognize and resist this movement for what it is: A redefining of the church, its life, and work, to a community church type, with only the flimsiest of connection with the heritage of churches of Christ. Such a church type is not the church this generation of Christians should resolve to pass to those who come after us (p. 323).

The time to be alert to danger is now; the encouragement of our great and good brotherhood is that with love, with full regard for the nature of the problem, but with loyalty to Christ and his body, it will insist that these change agents, and their allies and converts, will be obliged to repent of their hurtful efforts and desist; if not, "It is time for them to go" (p. 324).

This book may be ordered from:

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