

Contending FOR THE Faith™

FOR ELDERS, PREACHERS, TEACHERS, AND CONCERNED CHRISTIANS

OKLAHOMA CHRISTIAN UNIVERSITY OF SCIENCE AND ARTS' "KINGDOM OF INCLUSION" INCLUDES TOO MUCH

Rick Popejoy

Along with other faithful brethren, I too was concerned, but not shocked, when I received my brochure of Oklahoma Christian University of Science and Arts (Hereafter referred to as OC) 2004 Lectureship. The topic chosen for the lectureship is *"The Kingdom of Inclusion, What the gospel of Luke reveals about the nature of the Kingdom of God."* I knew something was amiss from the opening pages as I read over the welcome message from President **Mike E. O'Neal** who wrote:

We have a responsibility not to be spending our limited energy and resources identifying and magnifying the differences between us (Maybe the apostle Paul should have heeded this advice with the brethren of the 1st century.—rlp) or, on the other hand, diluting the truth in an effort to stay in the mainstream of our culture. I pray that the Church of the 21st century will learn both from its too often sectarian spirit of the 20th century and from the pure teaching of the New Testament.

As is the case with many such "explanations" in recent years, President O'Neal is extremely vague in his remarks. For example, what does he mean by the "sectarian spirit of the 20th century"? What President O'Neal means is to be found in the details of the OC 2004 Lectureship.

By noting the speakers on the OC 2004 lectures we can begin to understand Dr. O'Neal's concept of the "sectarian spirit of the 20th century". Some of the

OC Lecture speakers *do not* believe the following: (1) Bible silence is prohibitive and not permissive; (2) the Bible is much more than just a "love letter"; (3) the New Testament is a pattern that must be followed; (4) that the New Testament is a pattern that must be followed is the essence of and the authority behind the restoration principle (Luke 8:11); (5) the church of the New Testament is not a denomination; (6) water baptism is for, unto (with a view toward) the remission of sins; (7) congregational singing is the *only* music authorized by the New Testament for the worship of God; and (8) females exercising dominion over males is contrary to the teaching of the New Testament. The previous enumerated Bible truths are only some of the views that Dr. O'Neal would consider to be sectarian.

SOME OF THE 2004 OC LECTURE SPEAKERS

Some of the speakers for the OC Lectures that evidenced the direction the University is going are: **David Padillo** of the Oak Hills Church in San Antonio, Texas; **Mark Henderson** and **Gary Bruce** of the Quail Springs Church of Christ in Oklahoma City; **Randy Harris** of Abilene Christian University and author with **Rubel Shelly** of *The Second Incarnation*; **Chris Altrock** of the Highland Street Church of Christ in Memphis, Tennessee; **Ken Jones** of Lubbock Christian University; **Wade Hodge** of the Garnett Road Church of Christ in Tulsa, Oklahoma; **Don**

(Continued on Page 5)

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

Editorial...

What of 2004 and Beyond?

As we at *CFTF* wish everyone a happy and prosperous new year I am made to think of the past. There is no reason to believe that the future holds anything any different in the conduct of men than is recorded in the history of the race. However, we should above all people know who holds the future in his hands.

I found the following quote in the editorial of Volume CIV, Number 37, September 13, 1962 *Gospel Advocate*. It well reveals the perpetual anxieties of men toward the affairs of the world at any given time.

It is a gloomy moment in history. Not in the lifetime of any man who reads this paper has there been so much grave and deep apprehension; never has the future seemed so dark and incalculable. In France, the political cauldron seethes and bubbles with uncertainty.

England and the English Empire being sorely tried and exhausted in a social and economic struggle, with turmoil at home and uprising of her teeming millions in her far-flung Indian Empire.

The United States is beset with racial, industrial and commercial chaos—drifting, we know not where.

Russia hangs like a storm cloud on the horizon of Europe—dark and silent. It is a solemn moment, and no man can feel indifference, which happily no man pretends to feel in the issue of events.

Of our own troubles, no man can see the end. (*Harper's Magazine*, October 10, 1847)

Yes, the affairs of this world have often caused men to be filled with fear and worry. And, without Christ, there is in actuality cause for fear (Matthew 10:28; II Thessalonians 1:6-9). But, for the faithful child of God, these things are but the passing affairs of a brief and terminating state. As Abraham, we consider this present age on earth a “**strange (foreign) country**” and by the eye of faith we look “**for a city which hath foundations, whose builder and maker is God**” (Hebrews 11:9, 10; See I Corinthians 15:58; Philippians 2:12; Revelation 2:10). “**For**”, as Paul penned, “**we walk by faith and not by sight**” (II Corinthians 5:7; See Romans 10:17).

In the flesh we are wedded to time and space. But it is a bond that does not at best long endure. The

silver cord that binds us here is easily broken (Ecclesiastes 12:6, 7). And, if our Lord tarries, certain is the breaking thereof (Hebrews 9:27a). And we know not the day, the hour, or the manner of its breaking. Life's brevity is seen in the words of the inspired penman when of it he wrote, **'It is even a vapour, that appeareth for a little time, and then vanisheth away'** (James 4:14b). So we should order our earthly pilgrimage accordingly (Psalm 90:12).

Unless life in the flesh is used to prepare for heaven, it is vain. Thus, the elect see this world as a place to get ready for our **'long home'** (Ecclesiastes 12:5b). It is God's dressing room for eternity. It is the place for man to demonstrate his love of and faith in God and his gospel system of salvation by obeying our Lord's will (Ecclesiastes 12:13; Matthew 6:33; I John 2:3-6; 5:2, 3; Romans 1:16; 6:17, 18; Hebrews 5:8, 9; John 14:15).

The world and its ways are ever the same (Galatians 5:19-21). The daily news does not change. Yes, there are new people, different names, newer technology and the like—but the same lusts are moving people as Satan deceives and leads them thereby to engage in sin (James 1:13-15; I John 2:15-17; I John 3:4; James 4:17).

God in his good providence is in control (Daniel 4:17:b). Our job? — To solve life's problems with God's word (II Timothy 3:16, 17; James 1:25; Ephesians 6:17; Luke 8:11; Hebrews 4:12)—the standard by which all men will be judged (John 12:48).

As the days of our lives unfold in 2004 it will be as it ever has been; we will either determine our conduct by the precepts of God's word or we will not (Joshua 24:15). Sadly, most people will not be governed by the mandates and principles of the Bible (II Timothy 2:15; Colossians 3:17). Thus, the great majority of the human race in each generation will enter the same wide gate. And, they will walk down the well-worn and greatly populated road to their own eternal destruction (Matthew 7:13). Our singular duty is to keep God's commandments and thereby walk in the way of God's grace—the strait and narrow way that leads to eternal life (Matthew 7:14; Ephesians 2:8-10; Romans 5:21). And, by God's good grace we are guaranteed a home in heaven (Titus 2:11, 12). All of it is accomplished one day at a time (Matthew 6:33, 34; I Corinthians 15:58).

—David P. Brown, Editor

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Jesus The Good Shepherd

One of the most beautiful and poetic pictures of the Christ is that of the Good Shepherd. In John chapter ten Jesus repeatedly referred to himself as the Good Shepherd. The picture is one of a unified relationship. The needs of the sheep are provided by their perfect protector, the loving shepherd.

When we think of Jesus as the Good Shepherd perhaps no passage comes to our minds more readily than the twenty-third Psalm. This beloved passage is one with which most people are very familiar. As soon as our children are old enough we usually have them memorize this poetic and picturesque psalm. We have heard it read at numerous funerals, but the twenty-third Psalm is not a “funeral” psalm. It is not a passage about death, but rather a passage about life. And what a glorious picture it paints of the faithful of God. The passage reads:

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths or righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

As we look at the word picture so ably painted by the psalmist of the Lord, our eyes moisten with appreciation, our hearts burn with love, and our souls rejoice in the knowledge of our loving Lord's relationship with us. The passage affirms:

THE LORD IS OUR SHEPHERD

This implies we are his sheep. We are to follow the path or way he has set before us (Matthew 7:13,14; John 12:48). He is the authority in our lives (Matthew 28:18-20). We are to hear his voice and follow him (John 10:3).

Far too often we forfeit joy in this life because we stubbornly refuse to let Jesus lead us. We try to go our own way, failing to realize that any way but his leads to destruction (Proverbs 14:12; Acts 4:12).

HE PROVIDES ALL THAT WE NEED

The passage shows him leading us to green grass and still waters. All that we need, the savior has lovingly and graciously provided. It is sickening to listen to people who claim to be Christians complain about their station in life, about the trials and persecutions, and the lack of appreciation given them by those outside the

Lord. We should rejoice in the Lord and again I say rejoice (Philippians 4:4).

We may not always have everything we want but if we are faithful to him, Jesus has promised to provide everything we truly need (Matthew 6:33). We should attempt to cultivate appreciation for the sweet sustenance our shepherd provides.

HE REFRESHES US

He restores our soul when we become despondent and doubtful. He knows our trials and tribulations, because he has gone through them as well (Hebrews 4:15,16). In the first recorded sermon of our Lord we find him encouraging the faithful to not lose heart over such things (Matthew 5:10-12).

When we are weak, he offers strength. When we doubt, he offers certainty. When we fall, he picks us up. When we are tired, he provides rest. What a comfort it is to know that our shepherd is ever ready to restore our souls.

HE LEADS US IN RIGHTEOUSNESS

Many wander in darkness concerning religion and righteousness, but not the faithful flock of the Lord. He directs our steps in the way that is true, by his beloved word (Psalm 119:11, 97, 98, 104, 128, 142, 160, 172; John 12:48).

With Jesus as our shepherd we are not left to wander like blind men in the dark places of uncertainty and doubt. He is our protector. Even while facing death, the child of God is confident in his Lord.

We should approach life with the same attitude displayed by Shadrach, Meshach, and Abednego. They were courageous in the face of a fiery death. They were confident in God's ability to save them (Daniel 3). No matter what this life hurls our way we serve a Lord who can help. Jesus told us not to fear even death (Matthew 10:28).

Men of the world have difficulty understanding the serenity Christians possess in times of great trials and tribulations (Philippians 4:7, 13).

With Jesus as our Good Shepherd, we will not fear what men shall do to us.

HE IS OUR HOPE OF ETERNAL LIFE

Because of the Shepherd's willingness to lay down his life for the sheep, we have the hope of heaven (John 10:14-19). We have the promise of salvation in him, due to the historical fact of the shedding of his blood (death) and his coming forth from the grave (resurrection).

The Roman writer gloried in the fact that as he

was buried in the ground, so are we buried in water; and as he resurrected, we too put to death the old man of sin and “arise” (resurrect) to walk in newness of life (Romans 6:1-6). In Matthew 10:22 Jesus promised, “**And ye shall be hated of all men for my name’s sake:**

**but he that endureth to the end shall be saved.”
PRAISE GOD FOR JESUS THE GOOD
SHEPHERD.**

—*Michael Light, Assistant Editor*

OKLAHOMA CHRISTIAN UNIVERSITY

(CONTINUED FROM PAGE 1)

McLaughlin of the North Atlanta Church of Christ in Atlanta, Georgia; **Ronnie Norman** of the First Colony Church of Christ in Sugar Land, Texas; **Glenn Pemberton** of Oklahoma Christian in Edmond, Oklahoma; **Carson Reed** from Indianapolis, Indiana; **Tim Spivey** of Highland Oaks in Dallas; and **Rusty Tugman** of Alameda in Norman, Oklahoma.

It was because of the foregoing speakers that a meeting was set up between **Shon Smith**, the Vice President of Church Relations and Lectureship Director, to come to Lawton, Oklahoma to explain the rationale of inviting such men. I suppose I should explain at this time that the churches in Lawton have been wonderful allies and partners of OC throughout the years. **Dr. Lynn McMillon**, Head of the Bible Department, also came with Smith and spoke to some fifty concerned preachers, elders, and members from about thirty-five congregations across Oklahoma.

Lawton Meeting: November 17, 2003: The following lists the names of preachers, elders, and members who attended the meeting with OC representatives.

1. **Monte Ginnings**, Northwest church of Christ Lawton, OK
2. **Mike Bentley**, University church of Christ Lawton, OK
3. **Jerry Brewer**, Elk City, OK
4. **Lyndal Werner**, Elmore City, OK
5. **Ken Chumbley**, Belevedere, SC
6. **E. L. Wyatt**, OK City, OK
7. **Marion Fox**, Barnes Church of Christ, OK City, OK
8. **Troy Yandell**, Maysville, OK
9. **Mike Seuter**, Tipton, OK
10. **Mario Pineda**, Comanche, OK
11. **Donald Scott**, Velma, OK
12. **Roger Schwenn**, Lawton, OK
13. **Brett Page**, Velma, OK
14. **James Cudd**, Hinton, OK
15. **Ron Stough**, Eastside church of Christ, Duncan, OK
16. **Glen Mullens**, Duncan, OK
17. **Bill Jones**, Stratford, OK
18. **Brett McKnight**, Norman, OK
19. **Leon Dennis**, Norman, OK
20. **J. A. Farber**, Cheyenne, OK
21. **Kendall Adair**, Cheyenne, OK
22. **Cliff Werhan**, Rush Springs, OK
23. **Donald Singletary**, Marlow, OK
24. **Weldon Flanagan**, Lawton, OK

25. **Jeremy Mills**, Lawton, OK
 26. **Timothy Sparks**, McLish Avenue church of Christ, Ardmore, OK
 27. **Brant Stubblefield**, Lindsey, OK
 28. **Don Brantley**, Sterling, OK
 29. **Jon Bruce**, Cache, OK
 30. **David Ridenour**, Fredrick, OK
 31. **Ralph Wallace**, Lawton, OK
 32. **Harold McRay**, Lawton, OK
 33. **Hyman Copeland**, Lawton, OK
 34. **Doyle Harris**, preaches at Cortez, OK
 35. **Norman Easter**, Noble, OK
 36. **G. Scott Furness**, Purcell, OK
 37. **Rick Popejoy**, Wellington, TX
 38. **Caleb Popejoy**, Wellington, TX
 39. **Rawls Kincade**, Wewoka, OK
 40. **Durward Weatherford**, Erick, OK
 41. **Johnny Hinton**, Wewoka, OK
 42. **Dennis Fulks**, Leedey, OK
 43. **Louis Joseph**, Lawton, OK
 44. **Ernie Landry**, Tuttle, OK
 45. **Johnie Fredman**, Ada, OK
 46. **Don White**, Maysville, OK
 47. **Dave Dugan**, Eighth & Lee church of Christ, Lawton, OK
 48. **Mike Jones**, University church of Christ, Lawton, OK
 49. **Shon Smith**, Vice President of Church Relations and Lectureship Director, OCU
 50. **Lynn McMillon**, Head of Bible Department, OCU
 51. Helper OCU—Helped with Power Point?
- Note: A couple of those in attendance did not sign the sheet.

AGENDA FOR THE MEETING

- 10:00-10:20: Welcome, introduction (ground rules outlined) and area of concern outlined for OC visitors.
- 10:20-11:00: Shon Smith and OC visitors to have opportunity to explain their direction and why they would choose the speakers.
- 11:00-11:10/15: Break
- 11:10/15-12:00 Questions and Answers from the floor (everything will be done decently and in order).
- 12:00-12:20: Closing statements by Rick Popejoy, Shon Smith, followed with remarks by Monte Ginnings of the Northwest church of Christ in Lawton and alumnus of OC.

After a brief welcome and introduction Shon Smith presented several charts on the purpose and work of OC. Only the following four have to do with the specific reason for the meeting. Thus, they are included here in their entirety. These charts deal with the purpose of the lectureship and the choice of the speakers.

CHART #1

- The lectureship is to be a forum for Bible Study, the sharing of practical ministry ideas, and dialogue.
- The University is not promoting nor endorsing **all** (emp. mine— rlp) of the doctrinal positions held by the lecturers.
- The University does not pretend to know **all** (emp. mine— rlp) the doctrinal positions held by those on the program.

CHART #2

- The lectureship audience consists primarily of mature Christians who can study and discern correct teaching.
- Ultimately, each eldership must determine whether the material presented at the lectureship is appropriate for the congregation under their oversight.

CHART #3

- Each speaker on the lectureship program is a faithful member of the church of Christ.
- Each congregation represented teaches baptism for the remission of sins, practices acappella worship and male leadership in the assembly.

CHART #4

- As the landscape of churches of Christ become more diverse there must be a forum for brothers and sisters to come together and study and pray, question and dialogue, love and fellowship with one another.

These charts are somewhat deceptive in the areas I have emphasized. We did not and are not asking OC to know *all* the doctrinal positions held by the speakers. However, OC is responsible for those that are widely published, such as Oak Hills and Quail Springs churches. As one preacher brought to our attention the day of the meeting, *“How can OC say that all the speakers are faithful members of the church of Christ unless they know what the speakers believe and teach?”*

LYNN MCMILLON, HEAD OF THE BIBLE DEPARTMENT, SPOKE TO THE SUBJECT McMillon stated:

It’s a real delicate thing, the subject area, that we’re talking about as regards to lectureship or other programs that are held on campus. Let me really emphasize to you and it is the absolute truth, OCU stands for what it has always stood for; you can count on it; you can believe it; it is true.

Now if you take an individual program; you take an individual speaker that comes to campus; there will be times in which somebody (we have civic speakers, we have political speakers, we have people from the fine

arts, we have religious people from various sorts); and there are times in which there are, maybe an aspect of their teaching is something that we don’t personally support or believe; we make every effort to make sure that those kinds of people are not addressing subjects where we know that there is some significant divergence. But if they are speaking on subject A and we understand that there is some difference on subject X or Y, and we understand that if they are true to what we’ve ask them to do that by asking them to speak on subject A that this other subject is not going to come up. Then because we are a university we do that.

But I think one of the real challenges for all of us is to really understand the differences between a university and a church. Now the university does represent churches of Christ. There is a sense in which we are the church because our faculty, our board, 80% of our students, what we uphold in our beliefs, what we teach in our classroom, is what is found in churches of Christ. But in another sense we’re not the church, and I’m not sure you would want us to be the church or function like a church. I certainly would not. And so there is this challenge to be true & faithful to churches of Christ in every respect and yet at the same time to understand that at universities we are dealing with different kinds of things. And I also want to stress to you that the lectureship represents three days out of the year – and it by no means is any kind of expression, although I know that it is made out to be this way, I certainly understand that, I hear that from time to time. There is no way in which the lectureship represents what so called the directions the university is taking it what is has always taken (Last sentence is awkward—Editor).

No less than four times before McMillon gave the preceding response to the previous question, I asked McMillon and Smith the following question: *“Is Bible silence prohibitive or permissive?”* The following quote is the response I received.

That is not the subject we were asked to come address, and I don’t mean to be evasive, but I also think there’s a matter of fairness here Rick, in allowing people to be prepared to answer some things. The question of silence, the authority of the silence of scripture is not a simple question. It’s very likely the most complex subject in Hermeneutics. As a simple answer in applying that principle of Hermeneutics is in being consistent with it. I understand the position we have traditionally taken. I understand historically what has happened with that issue and so I’m not trying to be evasive, but I’m not willing to step out and just make off the cuff comments on something that has so far reaching impact as a hermeneutic question like that. And so if we need to deal with that at another time we will do that.

At this point before the whole assembly I engaged brother **Brant Stubblefield** in a spur of the moment conversation that is recorded here in its entirety.

Rick: “Brother Brant, which school of preaching did you go to?”

Brant: “Brown Trail.”

Rick: "Did you finish?"
 Brant: "No."
 Rick: "Have you graduated from any school of preaching?"
 Brant: "No."
 Rick: "Any Christian College?"
 Brant: "No."
 Rick: "How long have you been preaching?"
 Brant: "Since about fourteen" (six months fulltime work).
 Rick: Would you stand and give us about two or three scriptures on the silence of Scripture?"
 Brant: "Certainly."

At which time he quoted several verses (By the way, Brant did a wonderful job.) Afterwards, I ask the concerned crowd:

Would anyone disagree with the fact that Colossians 3:17 deals with Bible silence? I Peter 4:11?—Do those passages deal with Bible silence in such a way that even those of us who are not highly trained in Greek can clearly understand that the Bible does not allow anything that it does not expressly authorize. It's not a big deal. It's something that you learn the very first course you take in a Bible school, or it should be.

From the gathering one of the other questions raised dealt with **Curt Niccum's** teaching that Mark 16:9-20 is not a part of the New Testament. Dr. Niccum is the Associate Professor of Bible at OC. To this question McMillon gave the following answer.

Those of us that have studied very much Greek and very much textual criticism know that the question on the end of Mark is not a simple one. I would be happy to take up that subject but I'm not willing to declare someone a heretic just because it is not something we've always held to because the textual evidence for the ending of Mark is a matter of considerable discussion and has been for a long time.

"Yet no translation leaves it out" (from the audience).

McMillon continued...

But they also treat it in various ways to show the textual critical issue that's involved with the ending of Mark. It's just like a number of other critical questions on the New Testament.

But if somehow or another, that was communicated in a way that does not show proper respect to the word of God and the authority of God I will address that too. That sort of thing should be taught as a critical issue and the various evidence for the various endings because there are of course three major endings for Mark and in order to be a careful and honest Bible scholar a person really has to decide which of those endings has best critical evidence for it because we are upholding the word of God.

There is not departmental viewpoint of that ending of Mark.

Just a side note here, *how is it that on the spur of the moment a person can discuss in length the textual criticism issues surrounding the ending of Mark's gospel and not be able at the drop of a hat to dis-*

cuss the issue of Bible Silence?

LETTER FROM PRESIDENT

On December 3, 2003 President O'Neal of OC sent me a letter in response to the meeting of November 17, 2003 as well as in response to the many letters of concern that the university has received over the last several months.

December 3, 2003

*Mr. Rick Popejoy
 PO Box 349
 Wellington, TX 79095*

Dear Brother Popejoy:

Thank you for contacting us regarding the 2004 Lectureship at Oklahoma Christian University. I am grateful that you and others are interested in what we are doing to carry out the spiritual mission of Oklahoma Christian. As I have said on numerous occasions over the past 18 months, the spiritual mission of OC is of primary importance to me. We have taken several initiatives both to strengthen the spiritual impact of the University among the students and to reach out to the churches in this region, and we plan to do even more in the days ahead.

I am writing to personally assure you that we have heard your voice and that of others who have communicated with us about the Lectureship program. We are deeply concerned that we have offended or alienated some of the people whom we desire to serve. I also want to assure you that neither Shon Smith, nor I, nor the Board of Trustees, is trying to change the purposes or direction of Oklahoma Christian University. We are working diligently to fortify the founding purposes and in doing so to be faithful to the scriptures and to the fellowship we serve and love.

We earnestly desire that our program strengthen the church and provide insights and inspiration for doing the Lord's work better. We want to take a path which points the church to its biblical foundations. Though not all within our constituency will agree on every point, or with the selection of all the speakers or topics, some sharing of views may be useful on certain issues. However, we understand the importance of exercising care and wisdom in our decisions about the Lectureship program.

As you know, the Lectureship involves a large number of people and is now widely advertised. Many arrangements have been made by those who will speak or attend in just a few weeks, making our options to deal with this situation all the more complicated. Though the arrangements already set in place make it necessary to continue with the program largely as is, we believe the concerns raised are significant enough to call for a thorough and careful evaluation of the program and its purposes as we plan for future years. In that regard, it is my intention to schedule a half-day meeting (or more if needed) after the Lectureship, inviting you and several other parties who attend the OC Lectureship to come to the campus so we can further hear your thoughts and suggestions regarding future programs. We will listen carefully and prayerfully consider how we might shape future programs to strengthen the church and edify all who come. Though it will require additional time, we also be-

lieve this matter of sufficient importance to share it with our Board of Trustees and seek their wisdom and guidance for the future.

I hope you agree that Oklahoma Christian University is a precious resource for the churches of Christ, and we want it to remain that way. I ask that you continue to keep us in your prayers for wisdom and guidance from the Lord as we seek to guide these fine young people in the paths of righteousness. When we stumble or fail in judgment, we seek your grace and your loving counsel.

We are also looking forward to opportunities to share with you the many steps we are taking to strengthen the spiritual mission of Oklahoma Christian University. When that opportunity comes (perhaps even at the Lectureship), I think you will be encouraged by hearing what this University is doing to nourish its spiritual dimension and deepen its faithfulness to the scriptures. In contrast to 95+% of colleges and universities, the entry and exit testing we do indicates that our students develop a stronger allegiance to church doctrine during their years at the University. It is our commitment to consistently affirm the scriptures as our sole source of authority and to faithfully to (sic) stress the basic biblical doctrines which have been central to the message of the church since Pentecost.

With regard to this year's program, we will ask that all speakers be sensitive to the issues you have raised. Due to significant changes in worship and name announced by one church after the program was put together, we have accepted the voluntary withdrawal of one speaker. Our prayer is that God's truth prevail in all we do. I encourage you and others in your congregation to come and participate in the Lectureship with the same spirit in which it is offered—a time of bringing people together, for finding and sharing common ground, for enriching fellowship, for learning from the Holy Scriptures, and for advancing the gospel among the lost. With firsthand knowledge of what takes place this year, we will come together following the Lectureship to honestly evaluate the program parameters for future years.

Thank you again for expressing your concerns. And thank you for your prayers, your patience, and your efforts to understand our hearts, our intentions, and our efforts to advance the Kingdom of Christ.

*Your brother,
[signed]
Mike E. O'Neal*

cc: Mr. Shon Smith

Let me quote again from O'Neal's letter. He wrote:

As you know, the Lectureship involves a large number of people and is now widely advertised. Many arrangements have been made by those who will speak or attend in just a few weeks, making our options to deal with this situation all the more complicated. Though the arrangements already set in place make it necessary to continue with the program largely as is, we believe the concerns raised are significant enough to call for a thorough and careful evaluation of the pro-

gram and its purpose as we plan for future years. In that regard, it is my intention to schedule a half-day meeting (or more if needed) after the Lectureship, inviting you and several other parties who attend the OC Lectureship to come to the campus so we can further hear your thoughts and suggestions regarding future programs. We will listen carefully and prayerfully consider how we might shape future programs to strengthen the church and edify all who come. Though it will require additional time, we also believe this matter of sufficient importance to share it with our Board of Trustees and seek their wisdom and guidance for the future.

O'Neal continued,

With regards to this year's program, we will ask that all speakers be sensitive to the issues you have raised. Due to significant changes in worship and name announced by one church after the program was put together, we have accepted the voluntary withdrawal of one speaker.

A CONVERSATION WITH DAVID PADILLO

The only person that President O'Neal ask to step down from the OC Lectureship was David Padillo who is associated with The Oak Hills Church in San Antonio, Texas. I took the opportunity to phone Padillo and asked him why he was removed as a speaker. He confirmed my suspicion. Originally OC knew about and did not have a problem with the "significant changes in worship and name" at The Oak Hills Church. And, in the beginning they had no problems with him speaking at the lectureship. "There was no problem with the organizers", Padillo said. However, later he told O'Neal, "Whatever they needed to do I would step back." Why the change? Could it be that the people with "clout" protested to O'Neal about Padillo being on the OC Lecture program?

THE GLENN PEMBERTON DISK

As a result of the meeting in November I received a CD in the mail from a former student of OC's Masters Program. The CD is audio data from a graduate class in the fall semester of 2002 entitled "Advanced Old Testament Introduction". It was taught by Dr. Glenn Pemberton, Associate Professor of Bible, College of Biblical Studies at OC. The following is just a sampling of the many errors promoted in the class.

Introduction to the Class: Start @ 8:00

Rather what I will demand and hold your feet to the fire on is that you really do understand what were talking about... If for no other reason so that you will not make simple statements from the pulpit or from a class or anywhere else that will destroy your credibility as a preacher and teacher with those who are informed with these materials. Now let me give you some examples. See if I can get us riled up yet. For example, you maybe preaching along, and you're studying out of Genesis,

and you kind of go along and say, and as we all know, Moses wrote in Genesis chapter five, and just keep right on going. What's wrong with that? Well a lot of people won't think there is anything wrong with that, but the scholarly world in the Old Testament and people who have been exposed to that will look at you and wonder if you have any idea what you were talking about not just about Genesis but about the Bible period. You will lose credibility with them like that (snaps fingers).

Jonah: Start @ 22:22

Jonah is just a short story, and further might even be regarded as historical fiction.

Isaiah: Start @ 59:58

It might not be a stretch just to use one example which I know will get me into all kinds of trouble. The early church might not have had a problem saying that Max Lucado was an inspired writer. Now that doesn't mean he's authoritative, and that doesn't mean he's always right, but they can see the spirit of God working through him. I mean we see the early church documents talking about non-biblical writers as inspired, (pause) now I'm in trouble!

Messianic Prophecy: Start @ 0:00

Ok. Let's go to Isaiah chapter seven. This is a notorious problem or issue that we skipped over last week, and we really need to talk about it, because of its fame or infamy. You might say and it all has to do with the statement in verse fourteen where it says 'Therefore the Lord himself will give you a sign, look the something is with child and shall bear a son and shall name him Immanuel.' And so we have the Charlie Brown Christmas and all of that kind of stuff from the text.

Messianic Prophecy: Start @ 5:15

Ok. What is the linguistic evidence on our word that I keep skipping over? The word "alma" most often translated for example in the NIV as the "virgin", the KJV, "virgin", the ASV, "virgin", the RSV translates it "young woman". Linguistically, what does "alma" mean in Hebrew? Linguistically it simply means a young woman. Might it be a virgin? Yes, it might, but in Isaiah chapter seven is that the point? That's not the point. The point is there is a young woman who is pregnant whose getting ready to give birth to a child and we're going to name him God is with us, because God is really with us. That's the point of Isaiah chapter seven. Was she a virgin in Isaiah chapter seven? Apparently not, she's already pregnant or shortly will be. The issue is not virginity in Isaiah chapter seven, in the original context with the linguistic evidence. You say is there a Hebrew word that denotes virgin? Yes there is, the word "bethulah", that's not the word here. I mean if that's what Isaiah was trying to get across he had the word available and chose not to use it.

Composition of Job: A graduate student speaks following Dr. Pemberton's lead. Start @ 0:30

Some elements within the book appear to be additions to the original, some appear to be missing, and so uh,

the book of Job seems to be a big mess, but others at the same time say it is exactly as it was originally intended to be. Another student asks the question, "Ok, what do you personally think about Elihu?" The response, "I personally think he's an addition. I really do because it just makes no sense. It seems to me that an Israelite said 'This doesn't work. They're not making enough sense and so I'm going to add in something and Israel will save the day.' That's how I see it."

FROM BRANT STUBBLEFIELD

After attending the meeting in November to which I previously referred as well as reviewing the CD by Dr. Pemberton, Brant Stubblefield a co-worker in Christ's kingdom, e-mailed me the following information.

After a review of the speakers for the 2004 Lectureship at Oklahoma Christian many faithful Christians are upset and heartbroken that this so called "Christian University" has plunged deeper into the raging sea of liberalism. Lynn McMillon, Head of the Bible Department at OC along with his comrade Shon Smith, Vice President of Church Relations for the university traveled to Lawton, Oklahoma during the month of November to speak to a group of concerned Christians. They claimed the University is still the same ole University it has always been.

During this meeting many preachers spoke out. Shon Smith, looking up to the Power Point screen, read the following, "All speakers on the Lectureship are faithful members of the church of Christ." The crowd responded with sighs of heartache and tears of disappointment, as heads were shaking in opposition to the lies.

One speaker on the Lectureship is Mark Henderson, preacher for the Quail Springs Church of Christ, in Oklahoma City who advocates "fellowship" with denominations, female leadership in worship, the use of mechanical instruments of music in worship to God today, among other false doctrines. If this is the type of people OC is calling "faithful" I would sure hate to see any of those they might call liberal. The Bible is clear on the matter of fellowship, the brethren at OC need to take another look at it (Ephesians 5:11).

If anyone wants a copy of several graduate classes taught by Dr. Pemberton of Oklahoma Christian on a CD please write to:

Brant Stubblefield, 304 SW 6th, Lindsay, OK 73052

I will be happy to send you a copy. However, I cannot be responsible if the liberal tone and false teachings in these lessons makes you ill. For example, the inspiration of the Bible is tossed out the window, Jonah is pictured as "historical fiction", and many other ridiculous positions are pushed on the students, and we have it all on a CD.

It is high time the faithful men and women of God rise together like never before with a deep loyalty and strong devotion to God to expose and oppose such error and those that propagate it. We must fight the "good fight of faith" and never surrender to the captain of hell. May

we ever be reminded of the words of long ago “**My people are destroyed for a lack of knowledge**” (Hosea 4:6). God speed the day when we will be content to hear, preach and practice only the inspired, authoritative, all-sufficient, objective, absolute, humanly attainable, and powerful word of God—the Bible.

**SPEAKERS AT OC
WHO ARE TO SPEAK AT ACU**

Randy Harris; Don McLaughlin and Glenn Pemberton.

**SPEAKERS OF
INTEREST AT ACU**

Shon Smith; **Leonard Allen; Lynn Anderson; Dan Bouchelle; Mike Cope; Leroy Garrett; John Mark Hicks; D’Esta Love; Rubel Shelly and Tim Woodroof.**

Much can be said about the destructive nature of these speakers. They do not promote Bible doctrine and their mouths must be stopped (Titus 1:11). However, stopping their mouths cannot be done by giving them an uncontested format on university lectureships. And, this says nothing about the ICOC and the possible rejoining with “mainstream churches of Christ”. Of this matter the ACU Web Page informs us:

A special forum with representatives from Churches of Christ as well as the International Churches of Christ will take place Monday through Wednesday at 3:15 p.m. in Cullen Auditorium. Participants will be **Al Baird, Mike Taliaferro, Gregg Marutzky, Gordon Ferguson, Jack Reese, Jim Woodroof and John Wilson.**

‘For nearly 20 years, a growing silence has marked the division between these two groups,’ Love said. ‘While division loves silence, peace cherishes conversation. The good news is that change in both groups has brought us to a place where conversation is again welcomed and desired’ (http://www.acu.edu/events/news/archives2003/031209_lectureship.html).

Such a conference may be compared to a meeting of the Independent Christian churches with the Disciples of Christ to discuss their differences with a view toward “unity”—neither group has the truth and seeking unity based on Colossians 3:17 is far, far, from their mind.

**WHERE TO
GO FROM HERE?**

According to OC’s Shon Smith the only thing we can do to protest such erroneous teaching as previously quoted is to contact each of the speakers personally by phone and ask them what they believe. This is a distortion of Matthew 18:15-17. When we do contact them and they refuse to answer the questions, what then? When they give answers that do not coincide with what they freely publish, what then? When they give answers that are not biblical in nature, what then?

Let me make a few suggestions.

1. *Make a telephone call to the following people:*

- Mike E. O’Neal, President OC (405) 425.5100
- Shon Smith, VP of Church Relations and Lectureship Director (800) 877.5010
- Lynn McMillon, Head of Bible Department (800) 877.5010

2. If you have e-mail, please send an e-mail expressing your concern to the following people:

- Mike E. O’Neal, mike.oneal@oc.edu
- Shon Smith, shon.smith@oc.edu
- Lynn McMillon, bible@oc.edu

3. *Send a personal letter to the following people:*

- Mike E. O’Neal, Box 11000, Oklahoma City, OK 73136-1100
- Shon Smith, Box 11000, Oklahoma City, OK 73136-1100
- Lynn McMillon, Box 11000, Oklahoma City, OK 73136-1100

4. *Contact David Dugan at:* Eighth and Lee Church of Christ, PO Box 285, Lawton, OK 73501-0285, Phone: (580) 355-1779, E-mail cofclawton@juno.com Ask David to put your name on the letter of concern going out in January to OC.

5. *Do not attend the lectureship this year and inform OC as to why you did not attend.* We cannot give aid and extend fellowship (II John 8-11; Ephesians 5:11) to those who would destroy the church that our Lord purchased with his own blood (Acts 20:28). Many of the speakers on this year’s lectureship program as well as some of the professors at OC are teaching doctrines that if believed and practiced will destroy and not build up the body of Christ.

6. *Attend, if possible, the meeting with President O’Neal after the lectureship and voice your protest.*

—1200 Bowie St.
Wellington, Texas 79095

Produce Your Cause is a free monthly e-newsletter designed to help preachers, elders, and concerned brethren understand how Satan is fighting against the word of God through destructive criticism. Subscribe today by sending an e-mail to Proveit-subscribe@yahoogroups.com. To receive free reproducible adult Bible class material send an e-mail to MtnCityReminder-subscribe@yahoogroups.com.

Destructive Criticism's View of Salvation in the Old Testament

Darrell Broking

Answering the question, "If Salvation was for Jews Under the Old Law, Were Jewish Women and all Gentiles Condemned to Hell?" **John Harrison**, Graduate Chair, M.A. in Ministry Program at *Oklahoma Christian University*, stated:

During the period of the Old Testament there was no developed concept of a positive afterlife, that is you died and that salvation was conceived of as living with God in heaven. That concept of salvation, which we gather out of the New Testament, did not exist in the Old Testament. Their concept of salvation primarily rested in this present life. Their concept of the afterlife was, well the Hebrew word Sheol. Sheol means the grave and their, what, concept of the afterlife we can get from bits and pieces out of different places that are stated is that you went to Sheol and Sheol was not really a very positive experience for anyone, whether you were righteous or unrighteous. Everyone went to Sheol and there God kind of forgot about you. But it wasn't until the New Testament that we get the full revelation that the mystery of what God does with the righteous. And it's in the New Testament period that we then see this anticipation of both after one has died that they are to go and be with God, and to await the Day of judgment and the concept of the resurrection of the body also begins to appear. There are hints of a concept of a resurrection in the Old Testament, but at that stage there is no belief in the resurrection of the body ...The metaphor of resurrection is used in Ezekiel and Daniel. More of that has to do with national resurrection. But the concept of individual—personal resurrection or an individual's personal eternal life, that just is not present or explicitly stated there. So, Jews, both Jewish men and Jewish women, looked to God to provide salvation for them in the terms of, [God, D. B.] would spare them from destruction, would spare them from calamity and in those ways they would be saved. Saved from the wicked nations that would seek to try and destroy them.¹

Many historians allege that **Zarathustra (Zoroaster)** created a religious system, which influenced the religions of Judaism and Christianity instilling in them the concept of salvation. The false theories of modernistic, scholars are being read into the biblical text and parroted by men who are attempting to train men to preach the gospel, as mentioned.

Tradition suggests that Zoroaster,² at approximately twenty years of age, began to search for enlightenment. When Zoroaster was in his thirties he said that he had a vision in which the god Ahura Mazda revealed the true religion. Ahura Mazda was aided by Spenta Mainyu, who allegedly became the Holy Spirit of the New Tes-

tament. Ahura Mazda was also aided by six other radiant beings, who are alleged to be the archetypes of the archangels of the Bible. What did Zoroaster preach? He:

- offered a **teleological** interpretation of time and the world from *telos*, the Greek word for the end of things
- In trying to answer the problem of evil in the world
- he believed that man was participating in a cosmic struggle;

- between good and evil

- and that individuals were compelled to choose one side or the other.

This religion is:

- the first monotheistic religion;

- the first universal salvationist religion;

- the first religion to be based on individual ethical actions and choices;

- the first religion not linked to a geographic locality or an ethnic group.

He offered a **dualist** conception of the cosmos

- Ahura Mazsa and Angra Mainyu.

The struggle between these two powers

- was reflected at all layers of the cosmos

- and especially in the physical world;

- in the past, present, and future.

Supporters choose one side or the other:

- followers of the truth or followers of the lie;

- at the end of this present age, the world will be destroyed by fire;

- the dead will arise to join the living;

- all will be gathered into a great judgment hall;

- the good will go to paradise, the bad to a lake of burning metal, which will destroy their bodies and burn their souls;

Sound familiar? Well, it should... This is where it all comes from ...³

Destructive criticism alleges, monotheism, spiritualism, and salvation are new developments of the post-captivity period, through the Persian influence of Zoroastrianism. Before that time, it is alleged, Israel was polytheistic and embraced the doctrine of the Sadducees. One writer alleged that:

while Buddha in India was preaching the death of desire, and Confucius in China was formulating wisdom for his people, this 'Second Isaiah,' in majestic and luminous prose, announced to the exiled Jews the first clear revelation of monotheism, and offered them a new god, infinitely richer in 'loving kindness' and tender mercy than the bitter Yahweh even of the First Isaiah.⁴

It is thought that the post-exilic period not only witnessed the development of monotheism, but also

the formation of the Torah. **Julius Wellhausen** alleged that under **Josiah** the “Yahwehists” introduced the Deuteronomic code, and that under **Ezra** the priestly code was introduced.⁵ The beginning of the documentary hypothesis can be traced to **Jean Astruc** (1684-1766). Its next stages developed under **Johann Gottfried Eichhorn** (1752-1827). The final form of the documentary hypothesis was shaped by **Karl Heinrich Graf** (1815-1869), **Abraham Kuenen** (1828-1891), and **Julius Wellhausen** (1844-1918).⁶ While the proposal by the *Graf-Wellhausen* theory that Ezra was the final composer of the Torah was ignored by the *Graf-Wellhausen* generation, it set the standard for succeeding generations. Recent archaeological discoveries have rendered the *Graf-Wellhausen hypothesis* passé;⁷ however, all models of source analysis use the *Graf-Wellhausen* framework.⁸ Destructive critics allege that the development of Jewish monotheism is complete with the expectation of a resurrected life. Destructive critics theorize that only in the “late” book of Daniel is the resurrection concept developed.⁹ The result of Zoroastrianism’s influence, they say, is an intermediate state between death and the judgment day, a general resurrection, and the announcement of final destinations.¹⁰ Furthermore, “anti-inspirationists” allege that the Persian period added to this mix the concept of people living in pure morality, “as in a sacred community.”¹¹

Instead of Zoroastrianism influencing God’s people, God’s people influenced Zoroastrianism, much like denominationalism draws from Christianity. Job is by far the oldest book of the Bible. Historically Job was the Patriarch and God’s witness between Noah and Abraham. Did Job believe in dualism, the angelic realm and one God? Or did Job simply contemplate that something like a resurrection might take place, as suggested by Harrison? In the beginning of Job’s book one reads about Satan and various angels around the throne of God. The earliest writing of scripture is replete with dualism, years before the spread of Zoroastrianism during the Persian period. Furthermore, notice the following quote by Job:

For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me. But ye should say, Why persecute we him, seeing the root of the matter is found in me? Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is* a judgment. (Job 19:25-29).

Job knew about the resurrection, he did not hint that something akin to the resurrection might take place.

Before Moses gave the law, God’s people believed in monotheism, the bodily resurrection and the judgment to come. No wonder destructive critics feel that they must re-date the Bible. Re-dating theories are

essential to liberalism’s allegation that Zoroastrianism is the seed of monotheistic Judaism and the New Testament concept of salvation. Modernists are not about to submit to the God of the Bible. Therefore, Modernists twist and spin the facts in a vain attempt to escape the consequences of the existence of the God of the Bible.

Is it suggested herein that Harrison is teaching the error that Zoroaster and the Persians are responsible for the New Testament doctrine of salvation? *Not at all!* What is being said is that Harrison’s teaching concerning Old Testament salvation is a doctrine that developed through destructive criticism and pragmatic modernistic scholarship, not from God or his book the Bible.

While I was working on a reply to Harrison’s allegations from the Old Testament itself, he was privileged to listen to **Curtis A. Cates** answer the Old Testament question “If A Man Die, Shall He Live Again?” (Job 14:14) at the 2003 Bellview Church of Christ Lectureship. Cates answered the anti-Old Testament salvation doctrine in a manner that completely and forever exposes it for the error it is! Brother Cates’ masterpiece can be viewed online at [www.oabs.org/Archives/Lectures/ bv2003.htm](http://www.oabs.org/Archives/Lectures/bv2003.htm).

ENDNOTES

1. John Harrison, “If Salvation was for Jews Under the Old Law, Were Jewish Women and All Gentiles Condemned to Hell?”, *Open Forum*, (Oklahoma City: Oklahoma Christian University, 2002) cassette tape.
2. Zoroaster is traditionally dated to about 600 B.C.; however, linguistic analysis of the *Gathas* and the *Avesta* indicates that Zoroaster may have lived between 1400 and 1600 B.C.
3. William Douglas Burgess, Class Lecture Notes, *Historiography*, (Johnson City: East Tennessee State University, 2003). This quote is taken verbatim from Dr. Burgess’ personal notes, a copy of which is in my files.
4. Will Durant, *Our Oriental Heritage*, (New York: MJF Books, 1963), 325. To answer the ungodly theory that there were two or three writers of Isaiah see: Oswald T. Allis, *The Unity Of Isaiah*, (Phillipsburg, NJ.: Presbyterian and Reformed Pub. Co., 1980).
5. Julius Wellhausen, *Prolegomena to the History of Ancient Israel*, (New York: TheWorld Pub. Co., 1957), 408-409. For more information on the Documentary Hypothesis see Darrell Broking, “A Brief Introduction To The Development of Destructive Criticism,” *Produce Your Cause*, 1 (2003): 3-5.
6. Norman L. Geisler and William E. Nix, *A General Introduction to the Bible*, (Chicago: Moody Press, 1986), 159-160.
7. Bill T. Arnold, “What Had Nebuchadnezzar to do With David? On The Neo-Babylonian Period And Early Israel.” in *Mesopotamia and the Bible*, ed. Mark W. Chavalas and K. Lawson Younger, Jr., (Grand Rapids, MI.: Baker Academic, 2002), 342-344. Geisler and Nix, *General Introduction*, 332-333.
8. John Drane, *Introducing The Old Testament*, (San Francisco: Harper & Row Pub., 1987), 168-170.
9. Harry Emerson Fosdick, *The Modern Use of the Bible*, (New York: Macmillan Co., 1924), 100. Notice that destructive criticism late dates Daniel in an attempt to harmonize it with the influences of Zoroastrianism.
10. *Ibid.*
11. Georg Wilhelm Friedrich Hegel, *The Philosophy of History*, trans. J. Sibree, (New York: Dover Pub., Inc., 1956), 114.

REVERENCE OR RECREATION?

Martha Bentley

What has become of reverence in worship? Do we no longer care that God sent his only begotten son to suffer humiliation, betrayal, scourging, and the horrible agony on the cross just for our sins? Where is our respect for God's word? What are today's children being taught about respect and reverence in the worship assembly?

As we enter the place of worship we see a table on which are the emblems of the greatest gift we can ever receive. Although this is not the actual body and blood of the crucified saviour, as some religions teach, it is emblematic of that sacrifice. It is the center and core of our gathering together on the first day of every week. We do as the early disciples did when they **"came together to break bread"** (Acts 20:7). It is at that assembly we observe the other items of worship as prescribed by God (I Corinthians 16:2; Acts 2:47).

Worship is a solemn and sacred privilege, not an exercise in entertainment for our own pleasure. Should

we not then enter into it reverently and with respect? Teaching on these things should begin at home by both instruction and example and preparation made well in advance of the time of worship. If children are taught from infancy, we will not be seeing some of the actions which hinder our worship and the worship of others.

Little ones are often left in a "staffed nursery" to play and be entertained rather than being trained properly in the assembly with and by their parents. No child should have to have candy, gum, loud toys, etc., in the worship assembly. Nor should they be allowed to freely run up and down between the pews, often being entertained by teenagers who should know better. Quiet stuffed toys and books can be used when necessary, while proper reverence is being taught to little ones.

With proper training neither would we see immodest clothing such as spaghetti straps or too-tight, too-short tops over very tight, low-cut jeans, and such like. Young men in knit shirts emblazoned with miscellaneous words and pictures, worn with ragged jeans and bare feet in flip-flops! Reverence and respect? Although we are not under the Law of Moses today, we are told those priests were to be properly clothed in preparation for worship (Exodus 28:42; 39:41). We are all priests (I Peter 2:9), blessed with a better covenant, based on better promises (Hebrews 8:6). Should we not also be properly dressed?

Talking, writing notes, drawing pictures, et al., during the entire song service, prayers, and sermons, are commonplace in many congregations. Do not funerals and weddings receive more reverence and respect? Such activities must assuredly hinder the partaking of the Lord's Supper in a worthy manner (I Corinthians 11:27-29). Granted, there are many times the public prayer cannot be heard by all, but a taught reverence would indicate bowed heads and a quiet behavior.

It is difficult to go into worship with the proper attitude and then have to sit behind those whose irreverence hinders worship in spirit and truth (John 23:34). Is it any wonder when children are untaught as to the seriousness of acceptable worship, they feel no need to remain faithful when they go out on their own in life? Reverence or recreation? Which are you teaching your children?

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JUDAISM— FROM GOD OR MAN?

FEBRUARY 22-25, 2004

DAVID P. BROWN, Lectureship Director

Sunday, February 22

9:30 A.M.	"Who is a Jew?"	Jerry Murrell
10:30 A.M.	"Do We Hate The Jews & Desire their Destruction?"	David P. Brown
4:00 P.M.	"Jewish Sacrifices"	Jim Nash
5:00 P.M.	"The Design & Purpose of the Law of Moses"	Michael Hatcher
6:00 P.M.	"Jewish Plan of Salvation"	David B. Smith

Monday, February 23

9:00 A.M.	"Jewish Eschatology"	Eddie Whitten
10:00 A.M.	"Jewish Holidays, Feasts, & Traditions"	Billy Bland
11:00 A.M.	"Jewish Prayer & Worship"	David Baker
1:30 P.M.	"Sabbath Observance Then & Now"	Jason Rollo
2:30 P.M.	"Jewish Proselytes, Strangers & Sojourners"	Gary Grizzell
3:30 P.M.	"Conservative Judaism"	H. D. Simmons
DINNER BREAK		
6:30 P.M.	CONGREGATIONAL SINGING	
7:00 P.M.	"What is Anti-Semitism?"	Don Walker
8:00 P.M.	"The Jewish Trial of Jesus"	Lynn Parker

Tuesday, February 24

9:00 A.M.	"Judaizing Teachers—Troublers of the First Century Church"	Mike McDaniel
10:00 A.M.	"Reformed Judaism"	Lester Kamp
**10:00A.M.	"Women Who Hinder God's Plan"	Irene Taylor
11:00 A.M.	"First Century Jewish Sects"	Tom Moore
1:30 P.M.	"Messianic Expectations of First Century Jews"	Kent Bailey
2:30 P.M.	"Orthodox Judaism"	Bryan Braswell
**2:30 P.M.	"Women Dedicated to Serving God"	Irene Taylor
3:30 P.M.	"The Jewish Dispersion"	Steve Yeatts
DINNER BREAK		
6:30 P.M.	CONGREGATIONAL SINGING	
7:00 P.M.	"Zionism & the Arab-Israeli Conflict"	Keith Mosher, Sr.
8:00 P.M.	"The Jewish Use & Abuse of the Old Testament"	Robert R. Taylor, Jr.

Wednesday, February 25

9:00 A.M.	"The Impact of the Destruction of Jerusalem on Judaism"	Marvin Weir
10:00 A.M.	"Jewish Synagogues"	Darrell Conley
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2:30 P.M.	"Definition & Overview of the Talmud & its Role in Jewish Life"	Gary Summers
3:30 P.M.	"Jewish Mysticism"	Paul Vaughn
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6:30 P.M.	CONGREGATIONAL SINGING	
7:00 P.M.	"The Relationship of the Modern State of Israel to Judaism"	Curtis Cates
8:00 P.M.	"The Jews' Objections to Jesus"	B. J. Clarke
**Ladies Only		

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VOLUME XXXIV/2003

David P. Brown, *Editor*

(INDEX prepared by Leon D. Schrei)

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- Hackworth, Noah – “Does Our Law Judge A Man Before It First Hears Him And Knows What He Is Doing?”, (November / December): 25.
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- Light, Michael – “You Just Can’t Warn Some People”, (May): 4.
- Light, Michael – “War – What Is It Good For”, (June): 3.
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- Light, Michael – “Choice”, (August): 4.
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- Light, Michael – “Are You Sure” (That Oak Hills Is Wrong?), (October): 5.
- Light, Michael – “Can A Homosexual Remain A Christian?”, (November / December): 5.
- Litke, Geoff - How Was Lydia’s Heart Opened?, (May): 7.
- Litke, Geoff – Satan Is An “Incrementalist”, (August): 9.

- Litke, Geoff – “Fanning The Flames”, (November / December): 26.
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- Popejoy, Rick – Accusations Against ACU, (July): 1.
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- Price, Wayne – “Oak Hills Drops ‘Church of Christ’”, (October): 16.
- Price, Wayne – Does Truth Matter Anymore?, (November / December): 7.
- Reed, W.A. – Pat Boones Penalized By Church Of Christ, (November / December): 13. From Tennessean Religion News editor.
- Reed, W.A. – Boone Labeled ‘Sin Carrier’, (November / December): 14. From Tennessean Religion News Editor.
- Renfroe, Brandon – Messenger Shooting, Summer Soldiers, and Sunshine Patriots, (February): 7.
- Rollo, Jason – March Madness!, (April): 14.
- Ruffner, Roelf L. – Another New Testament Pattern, (March): 15.
- Ruffner Roelf L. – Too Many Chilies In New Mexico, (August): 13.
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- Summers, Gary W. – The Reaffirmation Of Elders, (January): 21.
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- Summers, Gary W. – The Leaven Of The Pharisees, (June): 11.
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- Vaughn, Paul – A Review Of “Bound To Slavery, James Shannon And The Restoration Movement” Written By Barry Poyner, (April): 16.
- Vaughn, Paul – A Reply To “The Plain Truth About The Church Of Christ” By James L. Melton, (May): 16.
- Vaughn, Paul – “Satan Has Done It Before”, (June): 16.
- Vaughn, Paul – Is The Restoration Of New Testament Christianity Dead?, (July): 15.
- Vaughn, Paul – John Smith From Calvinism To Christianity, (August): 14.
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- Vaughn, Paul – First Annual Contending For The Faith Lectures At Cane Ridge, (November / December): 8.
- Watson, David – A Study Of II John 9-11, (March): 14.
- Weir, Marvin L. – Response To Open Letter Of Maxie Boren, (January): 28.
- Weir, Marvin L. – “Church To Cast Net For Youth”, (June): 14.
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- Whitlock, Jess – Sing, Sang, Sung, And Prayer?, (November / December): 20.
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- Yeatts, Steve E. – They Won’t Play On Sunday, (April): 10.
- Yeatts, Steve E. – “Bruce Almighty” – Innocent Fun Or A Blasphemous Attack Against The God Of Heaven?, (August): 10.
- Young, Ken – Same Names Can Confuse, (October): 18.

Directory of Churches...

-Alabama-

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

Somerville-Union Church of Christ, located on Hwy 36, one mile east of Hwy 67, Somerville, Alabama, Sun. 9:30 a.m., 10:30 a.m., 6:00 p.m., Wed. 7:00 p.m., Tom Larkin, Evangelist, (256) 778-8955, (256) 778-8961.

Tuscaloosa-East Pointe Church of Christ one block from Exit 76, off I-20, I-59, Sun. 9 a.m., 10 a.m., 6 p.m., Wed., 7 p.m. Abiding in God's Word—The Old Paths. U of A student, visitor, or resident? Welcome! Andy Cates, Evangelist. (205)556-3062.

-England-

Cambridge-South Cambridge Church of Christ, Brian Chadwick, 198 Queen Edith's Way, Cambridge. Publishers of "Oracles of God". Tel: (01223) 501861, e-mail: brian.chadwick@ntlworld.com

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

-Florida-

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

-Georgia-

Cartersville-Church of Christ, 1319 Joe Frank Harris Pkwy NW 30120-4222. Tel. 770-382-6775, www.cartersvillechurchofchrist.org. Sun. 10, 11 a.m., 6 p.m. Wed. 7:30 p.m. Bobby D. Gayton, Evangelist-email: bdgayton@juno.com.

-Indiana-

Evansville-West Side Church of Christ, 3232 Edgewood Dr., Evansville, IN 47712, Sun. 9:00 a.m., 10:00 a.m., 6:00 p.m., Wed. 6:30 p.m., Larry Albritton, Evangelist.

-Louisiana-

Chalmette-Village Square Church of Christ, 200 Delaronde St., Chalmette, LA 70044. Mark Lance, Evangelist, (504) 279-9438.

-Massachusetts-

Chicopee-Armory Drive Church of Christ, 26 Armory Drive; Chicopee, MA 01020, in-home, (413) 592-4834, Ken Dion, Evangelist.

-Michigan-

Garden City-Church of Christ, 1657 Middlebelt Rd., Garden City, MI (Suburb of Detroit), Sun. 10:00 a.m., 11:00 a.m., 6:00 p.m., Wed. 7:00 p.m., Dan Goddard, Evangelist. (734) 422-8660. www.garden-city-coc.org

-Missouri-

Farmington-Sunnyview Church of Christ, 2801 Hwy H, Farmington, MO 63640, Sunday: 10:00, 10:45 a.m., 6:00 p.m., Wed. 7:00 p.m., (573) 756-5925.

-North Carolina-

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

-Oklahoma-

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

-Tennessee-

Memphis-Forest Hill Church of Christ, 3950 Forest Hill-Irene Rd., Memphis, TN 38125. Sun. 9:30, 10:30 a.m., 6:00 p.m., Wed. 7:00 p.m. (901) 751-2444, Barry Grider, Evangelist.

Rockwood-Post Oak Church of Christ, 1227 Post Oak Valley Rd., Rockwood, TN 37854. Sun. 10 a.m., 11 a.m., Wed. 6 p.m. Contact Glen Moore, (865) 354-9416 or Mel Chandler, (865) 354-3455.

-Texas-

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

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

Hurst-Northeast Church of Christ, 1313 Karla Dr., P.O. Box 85, Hurst, TX 76053. Sun. 9 a.m., 10 a.m., 6 p.m., Wed. 7:30 p.m. Jason Rollo, Evangelist, (817) 282-3239.

Lubbock-Southside Church of Christ, 8501 Quaker Ave., Box 64430, Lubbock, TX 79464. Sun. 9:00, 9:55 a.m., 5:00 p.m., Wed. 7:30 p.m. Sunday worship aired live at 10:15 a.m. over KFYO 790 AM radio. Tommy Hicks, Evangelist. (806) 794-5008 or (806)798-1019.

New Braunfels-1130 Hwy. 306, 1.5 miles west of I-35. Sun: 9:30 a.m., 10:30 a.m., 6:00 p.m. Wed. 7 p.m. Lynn Parker, Evangelist. (830) 625-9367. www.nbchurchofchrist.com.

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

Roanoke-Church of Christ, Corner of Rusk and Walnut, Roanoke, TX 76262. Sun. 9:45, 10:45 a.m., 6 p.m., Wed. 7:30 pm. (817) 491-2388.

Schertz-Church of Christ, 501 Schertz Pkwy., Schertz, TX. (210) 658-0269. Sun. 9:30a.m., 10:30 a.m., 6 p.m., Wed. 7 p.m., take Schertz Pkwy. Exit off I-35, NE of San Antonio, Kenneth Ratcliff and Stan Crowley, Evangelists.

-Wyoming-

Cheyenne-High Plains Church of Christ, 421 E. 8th St., Cheyenne, WY 82007, tel. (307) 638-7466, Sunday: 9:30 a.m., 10:30 a.m., 5:00 p.m., Wed. 7:00 p.m., Gerald Reynolds, Tel. (307) 635-2482.

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inclusion, equity, deficit perspective on inclusion, social constructivist stance on inclusion. For some educators this represents a triumph of inclusive policies. Others view the increased presence of students with disabilities in regular educational settings merely as a step toward truly inclusive schools (Allen, 2006). These positions reflect fundamental differences in the meaning of inclusion and the means for achieving inclusive schools. Fleshing out the meaning of inclusion in an American context is the aim of this paper. We begin by offering a brief history of inclusion in the United States drawing heavily on Robert Osgood's (2005) historical review of inclusion in the US. Recommendations include that all stakeholders should have historical awareness and discriminative ability, in-depth comprehension of special education laws, and adapting the same definition, standards and clear objectives in implementing inclusion programs. View. Show abstract. Considering the changing beliefs related to the placement of students with disabilities in general education settings, Jahnukainen (2015) and Rodriguez and Garro-Gil (2015) differentiated between the terms, integration and inclusion. The integration of "more and more, when we're interviewing, candidates are asking what we're doing about diversity and inclusion. And it's not just diverse talent themselves, and it's not just millennials or Generation Z" we're hearing this from white, straight men in the Midwestern United States. Organizations are also realizing that making diversity and inclusion a business imperative will help them avoid tarnishing their reputation, Clark says. Hiring goals may boost diversity numbers, but this won't automatically create an inclusive culture. Too often, leaders focus diversity and inclusion efforts disproportionately on the employee pipeline, but the employee experience continues far beyond an offer letter. The inclusive classroom means that all students have the right to feel safe, supported and included at school and in the regular classroom as much as possible. There is ongoing debate about placing students completely in the regular classroom. Views from both parents and educators can create a great deal of anxiety and passion. Many parents want both inclusion and alternative settings. Sometimes the full inclusion model just won't support all the needs. Although inclusion is the preferred approach, it is recognized that for a number of students, it is not only challenging but sometimes controversial. If you are a special education teacher, there is no doubt that you have discovered some of the challenges of inclusion. Discover librarian-selected research resources on Inclusion in Education from the Questia online library, including full-text online books, academic journals, magazines, newspapers and more. Inclusion in Education: Selected full-text books and articles. Creating an Inclusive School By Richard A. Villa; Jacqueline S. Thousand Association for Supervision and Curriculum Development, 2005. Read preview Overview. Inclusion: Policy and Practice By Thomas P. Lombardi Phi Delta Kappa Educational Foundation, 1999. Read preview Overview. Successful Inclusion for Students with Autism: Creating a Complete, Effective Asd Inclusion Program By Sonja R. De Boer Jossey-Bass, 2009. Read preview Overview. Seven Pillars of Support for Inclusive Education: Moving from "Why?" to "How?"&qu