

News and Notes

PLEASE PRAY FOR:


- Harold Tydings** - Faithful brother and Kenya supporter in Broken Arrow, Okla. Heart procedure.
- Danny Douglas** - Faithful preacher in Tennessee. Prostate cancer surgery.
- Paul Brantley** - Elder at Bellview, Pensacola, Fla. Heart damage and constant pain.
- Earlene Holley** - Sherlene’s mother. On hospice care In Elkwood Assisted Living.
- Janice Ruffner** - Roelf Ruffner’s wife, Columbia, TN. Blood clots, Fibromyalgia, Lung problems.
- Nancy Reed** - Various health issues.
- Patrick King** - Hemiplegic Migraine.
- Sandy Craig** - Ongoing kidney problems.
- Jo Ann McLerran** - COPD.
- Glenda Marble** - Lexington, Okla. - Heart problems.
- Paul Marble** - Glenda Marble’s son. Recurrence of cancer, now doing well.
- Charles and Linda Pogue** - Congestive heart failure. Charles having dizzy spells.
- Nancy Verkist** - Ellensburg, Washington. Von Hippel Lindau disease.
- Don Smith** - Brother in Christ persecuted for teaching fellow inmates in an Ohio prison.

BELLVIEW BIBLE CLASS - Bellview’s adult Bible class in Pensacola, Fla. is live on the internet at www.bellviewcoc.com each Wednesday at 7 p.m. Northeast brethren should avail themselves of this fine class, taught by Michael Hatcher. The lessons are also archived on Bellview’s website. The class is currently studying the book of Isaiah.

KENYA REPORT - Contributing this week to the Kenya Fund were, Ron Skinner, Lexington, Okla.; and Jess and Terry Whitlock, Denison, Texas. We are deeply grateful to all of these who assist us in preaching the gospel in Kenya.

HOME AGAIN - We don’t have red shoes to click together and exclaim, “There’s no place like home,” but that sentiment is, nevertheless, ours. Sherlene and I are home after two weeks and around 2,000 miles of travel. We began June 6 on a trip to Pensacola, Fla. for the Bellview Lectureship. Following our return from there on the afternoon of June 14, we left the next day for Vernon, Thalia and Crowell, Texas where I performed a wedding ceremony. We returned June 16, then left for Denison, Texas on June 22 where I spoke three times on June 24 in the Morton Street Lectureship. We returned that evening and on Monday, June 25, took our daughter, Holley, to Norman for a colonoscopy. That ended our travel and it ended well. There were no problems encountered by Holley’s doctor in the procedure, for which we are thankful to God.

<p>Website - www.necocelkcity.com Face Book - www.facebook.com/nechurchofchristecok You Tube - www.youtube.com/channel/UCjd5rSEV1vXCnX52ouOrXoQ</p>	
<p>Those Who Serve Sunday Morning, July 1, 2018 First Prayer - Patrick King Closing Prayer - Dylan Brewer Communion - Earl Reed Offering - Dylan Brewer Sunday Afternoon, July 1, 2018 First Prayer - Earl Reed Closing Prayer - Jerry Brewer</p>	<p>Records - June 24 Bible Class.....NA Mornng Worship.....NA Afternoon Worship.....NA Contribution.....NA</p>
<p>Weekly Meeting Times</p>	
<p>Sunday Morning Bible Classes.....9:30 Sunday Morning Worship.....10:30 Sunday Afternoon Worship.....5:00</p>	



Sound Doctrine

“But speak thou the things that become sound doctrine” (Titus 2:1)

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Holy Spirit Mania—Again

Jerry C. Brewer

Like multitudes of brethren today, Benjamin Franklin, editor of *American Christian Review*, at first tended to ignore the apostasy that was sweeping the church in the mid-1800s. Earl Irvin West wrote,

...Ben Franklin up to the war days was following pretty much with the general drift of the brotherhood. He supported missionary societies, and meanwhile, watched anxiously the passing of the years. With the apparent refusal to believe that a drift from the truth could ever come. But by 1859 he began to have a definite feeling that all was not right within the walls of Zion. Unknowingly, the Trojan horse had been rolled into the mighty fortress, and now Zion was beginning to boil with internal dissension. There were enemies on the inside, and he was just awakening to the fact (*The Search For The Ancient Order*, Vol 1, 1849-1865, Gospel Advocate Co., Nashville, 1964, p. 345).

But unlike multitudes of self-blinded brethren today, Franklin not only awakened to the dangers facing the church in his day, but had the fortitude to speak out and oppose them. He wrote,

We have tried to construe things we have seen among us in a favorable light, and to keep up the conviction that no evil was intended. But it was all in vain; the conviction is *there, deep and strong*, and though we desire to remove it, have tried to have it removed, it only becomes deeper and still deeper, that *evil, most ruinous and mischievous evil is intended*. It is now widely discovered that the terms laid down in the New Testament, as advocated, propagated, and defended with such unprec-

edented success by the Disciples, for the last thirty years, as one man expressed it, ‘have rendered us ridiculous in the eyes of the world,’ and that we must, ‘go on to perfection.’ But where have these men gone to, in ‘going on to perfection’? Some of them have gone so far as to reach the silly, the anti-evangelical practice of praying for the conversion of sinners at the mourner’s bench! Others of them have progressed so far as to make the remarkable discovery that the voice of conscience is the voice of God. Again, it has been discovered that man cannot believe the testimony of God till the Spirit quickens him and gives him life. (“The Defection Again,” *American Christian Review*, Vol. II, No. 15, April 12, 1859, p. 58 [cited by West in *The Search For The Ancient Order*, Vol. I, p. 345, 346]).

The errors of which Franklin wrote in 1859 confront the church in 2018. In a sarcastic reference to the “new lights” in his day, he said they were, “wisely discovered,” “widely discovered,” and the, “remarkable discovery,” as though they—like Joseph Smith—had discovered some “new thing.” Solomon wrote,

The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us (Eccl. 1:9-10).

Franklin knew that in 1859, and we know that today. But that does not prevent “new lights” among us from theorizing, speculating, and propagating “*new discoveries*” they are *certain* that no one ever noticed before. Among those are the Holy Spirit errors propagated by such men as Mac Deaver, his toadies who parrot them, and “mainstream churches of Christ” who have adopted them in one form or another.

On its website, the Wilbarger Street church of Christ in Vernon, Texas says that, “We Believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life. The Holy Spirit also empowers believers for service and seals them unto the day of redemption.” David was obviously ignorant of Wilbarger Street’s “discovery” when he wrote, “Thou shalt guide me with thy counsel, and afterward receive me to glory” (Psa. 73 :24), as was Peter who wrote, “As newborn babes desire the sincere milk of the Word, that ye may grow thereby” (1 Pet. 2 :1). No passage of Scripture teaches that, “The Holy Spirit empowers believers for service.” Nor does the Holy seal anyone today, “unto the day of redemption.” The seal of the Spirit referred to spiritual gifts in the apostolic age.

The “Grace Crossing (A Community Church Of Christ) Conroe, Texas” claims this: “We believe in the present ministry of the Holy Spirit, whose indwelling at baptism enables Christians to lead a godly life. (John 16:4-16; Romans 8:9-26; Acts 2:38-39; 2

Corinth. 3:17-18; Ephesians 3:20-21).” Like all “mainstream churches of Christ,” Grace Crossing strings a list of passages together that have no bearing on what they claim.

The East Alameda Church of Christ in Norman, Okla. Claims that, “The Holy Spirit provides the Christian with understanding of spiritual truth and guidance in doing what is right. Romans 8:26-27; 1 Corinthians 2:12; Galatians 5:22-26.” So, now we have the Calvinistic doctrine of “Divine Illumination”—that one cannot understand the word of God without additional help from the Holy Spirit, despite Paul’s clear statement that, “Whereby, when ye read, ye may understand my knowledge in the mystery of Christ” (Eph. 3:4).

The South Yukon Church of Christ in Yukon, Okla. Says, “We believe that the Holy Spirit gave us the revelation from God through the prophets and apostles. He lives in the Christian as a comforter, an intercessor, and guarantee of our inheritance. John 14:16.” After conceding that God’s truth came through inspired men, South Yukon then claims that men today have the Holy Spirit as Jesus promised *only to the apostles* in John 14:16.

The Lamar Avenue Church of Christ in Paris, Texas claims that, “God the Holy Spirit is present in the world to make people aware of their need for Jesus Christ. He lives in every Christian from the moment of salvation. He provides Christians with power for living, understanding of spiritual truth and guidance in doing what is right. (Genesis 1:1, 26-27; Romans 8; 2 Corinthians 13:14; John 1:1-5; Hebrews 4:14-15; John 16:7-13).” Not only does Lamar Avenue claim that the Holy Spirit “provides Christians with power for living, understanding of spiritual truth and guidance in doing what is right,” but that the Holy Spirit works upon the alien sinner by making, “people aware of their need for Jesus Christ.” That’s Calvinism *before* and *after* conversion.

Finally, the Faith Village Church of Christ in Wichita Falls, Texas parrots Mac Deaver’s “new discovery” that the Holy Spirit, “is involved in the spiritual formation of every person when he baptizes us in the waters of baptism (Acts 19:1-6; 1 Corinthians 12:13).” Then they claim that, “Jesus sent him to live inside every baptized believer so that we can become sons and daughters of God (John 14:16).” Jesus told the apostles in John 14:16, “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever,” which cannot be construed as, “so that we can become sons and daughters of God,” by any stretch of even fermentedly ignorant imagination.

Benjamin Franklin was a man of integrity and fortitude who recognized apostasy and spoke out against errors corrupting the church and leading men to hell in his day. The Lord needs such men in our day, but that need is ignored by mute simony practitioners in Memphis, Lubbock, Austin, and a hundred other places. As in 1859, the time for recognizing separation between the faithful remnant of God’s people and the “mainstream” has come—again.