

News and Notes


PLEASE PRAY FOR:

- Earlene Holley** - Sherlene's mother. Moved to Bell Ave. Nursing Home and in therapy.
- Janice Ruffner** - Roelf Ruffner's wife, Columbia, TN. Blood clots, Fibromyalgia, Lung problems.
- Pat Miller** - Wife of Jim Miller, Gray, Maine preacher. In therapy from auto accident.
- Nancy Reed** - Various health issues.
- Patrick King** - Hemiplegic Migraine.
- Sandy Craig** - Ongoing kidney problems.
- Jo Ann McLerran** - COPD.
- Glenda Marble** - Lexington, Okla. - Heart problems.
- Debbie Post** - Wife of Salisbury, Maryland preacher Doug Post - Cancer.
- Sissy Craig** - For spiritual and emotional strength.
- Charles and Linda Pogue** - Congestive heart failure.
- Nancy Verkist** - Ellensburg, Washington. Von Hippel Lindau disease.
- Chuck Verkist** - Ellensburg, Washington. Undergoing treatment for Prostate Cancer.
- Don Smith** - Faithful brother in Christ persecuted for teaching fellow inmates in an Ohio prison.

PREACHING THIS WEEK - This is the second Sunday of the month, so Patrick King will preach at both periods of worship.

KENYA REPORT - Contributing to the Kenya Fund this week were Holley Brewer, Weatherford, Okla.; Gary and Jacque Rogers, Quanah, Texas; the church of Christ, Hornbeak, Tenn.; the Bellview church of Christ, Pensacola, Fla.; Charles and Nancy Verkist, Ellensburg, Wash.; and the Fish Hatchery Rd. church of Christ, Huntsville, Texas. Here is Benard's latest report on the Kenya work: "Last week we had very successful gospel meetings with two baptisms and great attendance. God has been good to us as we do His will. We are still praying for the good for this year. We are also having a plan to plant a new congregation in Bungoma County within this month. Keep on keeping on praying for the preachers here working in the Lord's field. Our preacher boys are back home to be with their families before they come for further studies, keep them in prayers too. Brothers we have done these because of your strong stand with us in this great work of the Lord and you are in our prayers."

Website - www.necocelkcity.com Face Book - www.facebook.com/nechurchofchristecok You Tube - www.youtube.com/channel/UCjd5rSEV1vXCXn52ouOrXoQ	
Those Who Serve Sunday Morning, Mar. 11, 2018 First Prayer - Landry Brewer Closing Prayer - Earl Reed Communion - Patrick King Offering - Landry Brewer Sunday Afternoon, Mar. 11, 2018 First Prayer - Jerry Brewer Closing Prayer - Dylan Brewer	Records - Mar. 4 Bible Class.....18 Morning Worship.....21 Afternoon Worship.....14 Contribution.....\$488.00
Weekly Meeting Times	
Sunday Morning Bible Classes.....9:30 Sunday Morning Worship.....10:30 Sunday Afternoon Worship.....5:00	



Sound Doctrine

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

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“There Must Also Be Heresies...”

Jerry C. Brewer

“For there must also be heresies among you, that they which are approved may be made manifest among you” (1 Cor 11:19). The word “heresy” is from the Greek *haireisis*, which Strong defines as, “properly a *choice*, that is, (specifically) a *party* or (abstractly) *disunion*. (“heresy” is the Greek word itself.): - heresy [which is the Greek word itself], *sect*” (*eSword*). Robertson says the word indicates a theory which results in division. “Heresy is theoretical schism, schism practical heresy” and that, “God’s purpose in these factions makes the proved one become manifest. ‘These *haireseis* are a magnet attracting unsound and unsettled minds’ (Findlay)” (*eSword*). Heresy is a *choice* of the inner man.

Like all actions, organic division begins in the heart of man, which entertains theories contrary to the word of God (Matt. 12:34). When heresy enters the heart, it issues in factions, and division is the result. That was the case in the 19th century when innovations of men were introduced into the work and worship of the church—The American Christian Missionary Society and mechanical instruments of music. From the mid to late 1800s, discerning brethren could see that apostasy coming from the hearts of those who were not content with the New Testament pattern for the church. Earl Irvin West wrote, “The missionary society and the instrumental music...were but two expressions of the attempt at progress. Back of these and underlying them were dangerous trends of thought” (*The Search For The Ancient Order*, Vol. 2, 1866-1906, Religious Book Service, Indianapolis, 1950, p9. 130, 131).

The, “dangerous trends of thought” of which West wrote were the theoretical schisms that Robertson defines. These were the seeds of schism, factions, and the ultimate “standings apart”—*dichostasia*—(Rom. 16:17; 1 Cor. 3:3). Those trends were observed by Moses Lard, who wrote,

He is a poor observer of men and things who does not see slowly growing up among us a class of men who can no longer be satisfied with the ancient gospel and the ancient order of things. These men must have changes; and silently they are preparing the mind of the brotherhood to receive changes (*Lard’s Quarterly*, “The Symptoms of The Future,” April, 1865, pp. 262, cited by West, p. 131).

Another observer of those “dangerous trends” was Robert Graham. West described him as, “ordi-

narily a man of milder moods” who “saw there was a radical change underway in the church during these years.” (p. 132). In 1869, Graham wrote,

...there is among ourselves a falling off from the simplicity of the gospel, a conforming to the mode of *other* denominations, the loss of zeal for the spread of the gospel for fear people will think us solicitous only to build up a party, the decrease of Bible reading and study among us of late, the growing disposition to recognize the distinction of clergy and laity in our churches, and among much more that might be named, our conforming to the unscriptural phraseology of sects., to say nothing on our adopting many of their anti-scriptural customs. With the uniform experience of past ages before us, the tendency of men to make the gospel popular under the plea of extending its influence, and that, too, even at the cost of its purity and power to save, should make us keen to detect and fearless in our condemnation of all departures from the faith (“The Signs of The Times,” *Apostolic Times*, April 15, 1869, p. 4, cited by West, p. 132).

The missionary society and instrumental music were only the tip of the iceberg. The trends that Lard and Graham saw—“theoretical schism”—were many and resulted in the sundering of fellowship between brethren and resulted in the emergence of another denomination in 1906, known as “The Christian Church.” When that occurred, those whom God approved were “made manifest” among the disciples of Christ and faithful brethren recognized what had already taken place. A sect (heresy) arose within the church and, “They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but *they went out*, that they might be made manifest that they were not all of us” (1 John 2:19).

Another sect has been in the process of incubation in the church for about the past 50 years. It has also introduced unscriptural practices into the work and worship of the church and captured the hearts of many Biblically ignorant and unsuspecting brethren. Apostasy never occurs in one fell swoop. It is silent, devious, conniving, and manipulating and occurs in gradual steps. This sect grows today under the facade of “the mainstream church of Christ” and consists of hundreds (if not thousands) of churches which at one time were sound in the faith. Those churches once carried out the Great Commission, preaching the gospel and saving souls, and worshiped according to the New Testament pattern. But, through the years, heresies arose in the hearts of many of their elders and preachers, reaching a point that Paul’s command to preach and practice only those things for which we have Christ’s authority (Col. 3:17) became meaningless to them.

In 1966, the “progressive” *Mission Messenger* published a book of essays edited by Robert Meyers, entitled, *Voices Of Concern* in which apostates vented their spleen against the body of Christ and called for “change.” The change the book advocated is a rejection of the exclusive nature of the church.

We consider variety itself a significant part of the lesson this book would teach. Free minds cannot be predicted. The Spirit of God really does move at liberty like the invisible air, and it impels men in various ways. There are writers here who believe in the principle of Restorationism, and men who do not; men who believe in what is loosely called Fundamentalism, and men who do not; men who are restrained and analytical, and men who verge upon the mystical in their rhapsodies about the guidance of God’s Spirit. The book obviously means to urge no one way of religious expression, but plead from such evidence as is here the need for *unity in diversity* [Emph. his] (Meyers, Introductory, p. 5).

Voices of Concern is perhaps the clearest statement of heretical thinking that was extant more than 50 years ago in the church and has since borne its poison fruit. Some of its essayists may be familiar; others may not. They were Logan J. Fox, J. P. Sanders, Laurie L. Hibbett, Norman L. Parks, Thomas P. Hardeman, Carl L. Etter, Roy Key, Ralph V. Graham, Margaret Edson O’Dowd, William K. Floyd, Cecil L. Franklin, Charles E. Warren, Ralph Milton Stolz, David R. Darnell, Martha Armstrong, William P. Reedy, and Robert Meyers. These were the “progressives” who articulated their heresies and urged them upon churches of Christ.

In those years, faithful brethren who could “discern this time” sounded warnings against the heresies that were being urged upon churches of Christ. Among those was Ira Y. Rice, Jr. who wrote three volumes entitled, *Axe On The Root*. The first was issued in 1966, the second in 1967 and the third in 1970. In all three volumes, he documented departures from the New Testament pattern and warned brethren of the dangers facing the church.

Another who lifted up his voice “like a trumpet” was Foy E. Wallace, Jr. who traveled across the land warning brethren of the dangers of modern (so-called) “versions” of the Bible that teach fatal error. Brother Wallace’s prolific pen examined the errors of modern “Bible versions” in a large volume published in 1973, entitled, *A Review of The New Versions*. The adoption of a babel of conflicting versions by many brethren fed heresy in the churches, and continues bearing its nefarious fruit today. At the Freed-Hardeman lectureship in 1973, G. K. Wallace said, “If the denominations cannot read their creeds out of the Bible, they will write them into it.” That is what they have done and heretical brethren have bought those “Bible versions” by the hundreds that purport to be the word of God but teach fatal error.

In the 1960s, erroneous doctrines concerning the Holy Spirit gained prominence among many members of the church—Pentecostal doctrines that in previous years and generations were met and defeated by faithful men on the polemic platform. Those caused no little stir among the faithful, and in 1967 Foy E. Wallace, Jr. produced his book, *The Mission and Medium of The Holy Spirit*, to answer those errors. In its introduction, he wrote,

The extent to which this ‘Operation Holy Spirit’ has developed is evident in the wave of emotionalism across the nation which is crystallizing into a new movement within our ranks. The promoters of it have had a field day, without significant or effective opposition, through the printed mediums extending from California to Tennessee, in articles full of error, some of which could be adapted and printed without comment or exception in a Holiness magazine and in most of the denominational publication organs. The emphasis of this revolutionary movement is on the activities of the Holy Spirit apart from the word (pp. 1, 2).

Faithful men such as Leroy Brownlow, Franklin Camp, Guy N. Woods, Roy J. Hearn, Gus Nichols, and a host of others also warned of creeping apostasy over the last half century but, like Israel of old, were ignored by those who desired, “that we also may be like all the nations” (1 Sam. 8:20). And, “*like the nations*” they have become. In hundreds of places in the world today, churches of Christ cannot be distinguished from “the nations” (denominations). The likenesses are innumerable, and are found in the work, worship and doctrines of those churches. Discerning brethren must recognize the difference between those and the church revealed on the pages of the New Testament. In that way, those whom God approves are “made manifest” among us. Heresies devolve into division—division which the undiscerning may not see. It exists in fact but, “Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his” (2 Tim. 2:19).