

Defender



“I am set for the defense of the gospel”

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A Statement from Brother Dave Miller

Dub McClish

On September 23, 2005, brother Dave Miller issued the following statement in response to the accusations of numerous brethren that he has taught and practiced the unauthorized elder reevaluation/reaffirmation procedure and that he has advocated an erroneous position regarding marriage, divorce, and remarriage. We produce his statement in full below:

For Honorable Brethren Who Sincerely Want to Know

The vast majority of those in our great brotherhood who encounter rumors and hearsay choose to believe the best about their brother, suspending judgment until verification is forthcoming. They sincerely want to believe and hope the best about their brothers and sisters in Christ (1 Corinthians 13:7). *For the sake of these dear brethren*, and in the spirit of Proverbs 18:17 (“the first one to plead his cause seems right, until his neighbor comes and examines him”), I wish to offer a brief word of explanation and clarification concerning the allegations and accusations that are circulating.

“Elder Reaffirmation”

I do not believe in the “reaffirmation/reevaluation of elders” as my critics have defined the concept.

I do not believe that elders should be temporarily appointed and their “terms” only continued on the basis of an arbitrary vote of the membership.

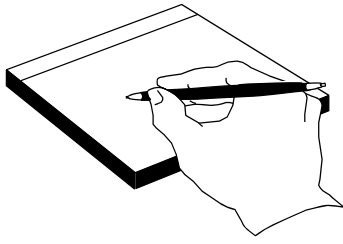
I do not believe that a congregation has the right to use any procedure that expels qualified men from the eldership.

What I **do** believe is that elders have the authority to solicit from the congregation the congregation’s desires regarding who should serve them as elders.

The specific instance at Brown Trail in 1990 entailed a process that was instigated and executed by the elders themselves. The elders appointed Johnny Ramsey, two instructors from the school of preaching, and me to do the “leg work,” but it was **the elders themselves that initiated the process and implemented it** from beginning to end. The issue boils down to a single point, illustrated by two questions: (1) Does an elder (or preacher, deacon, Bible class teacher) have permission from God to request the members to give him their feedback regarding whether they think he is qualified to continue to serve and/or perform his job properly? (2) And does that elder then have the scriptural right to decide whether he will remove himself on the basis of the response that he gets from the members? The few passages that have anything to do with the selection and ongoing qualification of officers in the church (e.g., Acts 6:3; 1 Timothy 5:17-20), imply that the congregation has the right to participate in the appointment (i.e., “evaluation”) of their leaders. The process or method by which an individual is deemed to be biblically qualified is not spelled out in Scripture. It is therefore a matter of expediency that falls within the God-granted **authority of the elders**. Those who have turned this issue into their pet hobby are the very ones who are tampering with the authority of elders.

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Notes From The Editor



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Word Games!

For years faithful brethren have realized that one cannot simply accept some responses at face value. One good illustration deals with the subject of the inspiration of the Bible. Almost everyone will admit that they believe in the inspiration of the Bible. We can ask atheists if they believe the Bible is inspired and many of them will state that they do believe the Bible is inspired. If we left it at that point, we might come away with the idea that the atheist in question not only believes in God but also believes in the Bible as God's Word. However, we must dig a little deeper than simply asking if they believe the Bible is inspired, or we will never know what they really believe. We must ask them if they believe the Bible is inspired of God and then they will give a negative response. If we then asked them what they mean by inspiration, they would explain that they believe the Bible is inspired in the same way that other works are inspired (works such as works of art, music, etc.). They have played a **word game** with us and the question.

In dealing with a modernist, we can ask him if he believes the Bible is inspired, and we will get a positive response. We might then go a little bit further and ask him if he believes the Bible is inspired of God. The modernist would answer that he believes the Bible is inspired of God. Again, if we simply accept what is said, we will be deceived into believing that the modernist believes the same thing we believe. The modernist is playing **word games** with us. While the modernist claims to believe that God exists and that the Bible is "God's Word," he also believes that there are mistakes and errors throughout the Scriptures. Modernists do not believe that every word comes from the breath of God; instead, they only believe that the over-all idea, sometimes referred to as over-all "tenor," of the Bible is inspired. This is also called "thought inspiration"

because they think God gave the writers the general thoughts, but they wrote in their own words. They believe the writers preserved the thoughts, but mistakes and errors crept into what they wrote. The modernist has played a **word game** with us, and we must be careful not to be deceived by such tactics.

Now we are faced with well-respected brethren in places of great influence in the brotherhood who are playing **word games** with us. Instead of playing word games about the inspiration of the Bible, their word games concern the reevaluation/reaffirmation of elders. These brethren say they do not believe in the reevaluation/reaffirmation of elders, and that they believe this action is wrong. Some have preached sermons condemning the action. They tell us they do not believe that (1) elders should be appointed on a temporary basis and (2) elders should only be allowed to continue based upon the vote of the membership. Some of them tell us that they do not believe that a congregation has the right to remove from the eldership any man who is scripturally qualified.

They then turn around and try to rewrite history by telling us that what the Brown Trail Church of Christ in Fort Worth, Texas, did in 1990 was not the practice of reevaluation/reconfirmation of elders. However, it makes us wonder what they would have to do to practice this doctrine. They are claiming that all that took place was that the elders went to the congregation to get *feedback* as to whether or not they thought the existing elders were qualified to continue to serve and perform their work as elders, and that based on that feedback elders could choose to remove themselves from the eldership. Since elders are shepherds, and Jesus is the Chief Shepherd (1 Pet. 5:4), should Jesus also go to the members of His church and get *feedback* from them to see if they think He is qualified to continue to serve and perform His work as our Chief Shepherd? According to the reasoning above, He would have that right! In fact, since He is our perfect example, He **should** have done this.

Did the existing elders have the option to remain elders or remove themselves regardless of the *feedback* they received? According to the printed information describing the Brown Trail reevaluation/reaffirmation program in 1990, the elders had no such option. Their description of the process, titled "Procedure For Implementing Elder Evaluation/Selection Process," subtitled, "Brown Trail Church of Christ," contains one point in particular that concerns this question. Under point number four they write: "Tabulation of forms by the committee. Present elders must receive 75% support of those submitting forms." Notice carefully the word

must. If they **must** get 75% support, and they do not get to the 75% level, where is their choice of stepping down as an elder or continuing as an elder? That choice was taken out of the individual elder's control and placed in the control of the flock, at least the 75%. The spin some have made on what took place at Brown Trail is simply not according to the facts of the situation.

Another fact which shows the decision was not the individual elder's decision after getting the feedback from the congregation is the announcement Johnny Ramsey made on May 6, 1990. Prior to this "evaluation" process, Brown Trail had five elders. Brother Ramsey preached the sermon that Sunday morning, then after the invitation, he returned to the pulpit and announced the "mandate" of the congregation concerning the eldership. He stated that two of the present elders had been "reconfirmed" and one other man would be added to their number. After his announcement of who had been "reconfirmed" followed by a prayer, one of the elders (who did not attain the 75% approval) then resigned from the eldership "in compliance with the ground rules" set forth at the start of the process. The other two who did not attain 75% approval rating did not resign! If it is the case that they had the choice as to what they would do (remain elders or remove themselves), when they did resign, why were they not still elders? They did not resign, **but they were no longer elders!** Why not? Also, why did this one elder resign "in compliance with the ground rules" if it was only his **choice** to remove himself or not?

Also, by the very nature of the case at Brown Trail, while some claim they oppose any action which might remove a scripturally qualified man from the eldership, the very action which they took could as easily remove a man who is qualified as one who is not qualified. Notice also in another form handed out by the Brown Trail congregation in 1990 (titled: "Biblical Rationale For Evaluation Of Elders"), we have another important consideration concerning this matter. Their point number 2 states, "Shepherds cannot lead where sheep will not follow. Even if a man is technically qualified to be an elder, if the membership where he attends does not perceive him as a leader whom they respect and trust, he cannot shepherd effectively." Thus, the very rationale for what they were doing at Brown Trail in 1990 states that one who is "technically qualified" (i.e., according to the Scriptures) might be removed because what amounts to 26% of those who filled out the forms (note, not of the congregation, but merely of those who filled out the forms) choose not to follow him. Instead of this type of action taking place, should the congrega-

tion not be taught to submit to the elders as the Bible teaches (Heb. 13:17), instead of removing the elders?

Some will argue that the "complexion of the congregation" changed and thus some of the present congregation might not follow those elders who were previously selected and appointed. Brother Garland Elkins speaks to this point when he writes: "Those who contend for 'reconfirmation' argue that many of the present members were not there when the present elders were appointed, and if they were given the opportunity at present they would not be in favor of appointing the present elders. That may be true, but remember that they agreed to work under the oversight of the present elders when they placed their membership with a given congregation" (qtd. in McClish 94). Brother Elkins made the foregoing statement in response to what took place at Brown Trail and specifically to the sermon preached by Dave Miller advocating such. (For a complete transcript of his sermon see *Contending For The Faith*, Aug. 2005, pp. 10-14.)

It is sad that some are now playing word games with us as if what Brown Trail did in 1990 was not what it was. Some claim they would be opposed to the elder reevaluation/reaffirmation program if it were done on a regular basis, or if an elder would only be appointed for a specific time frame and continued only on the basis of a vote of the membership. However, there is no basic difference in these actions and what Brown Trail did in 1990. If Brown Trail had the right to do the reevaluation/reaffirmation once, then, it has the right to do it a second time, a third time, or every few years to see if its elders should continue to serve in that capacity. The action taken is the same action, whether a congregation does it once or several times.

The Brown Trail congregation repeated the process in 2002 (see Marvin Weir, "Change Agents and Leadership" *The Gospel Journal*, Oct. 2002). Following this second reevaluation/reaffirmation process, they issued an undated statement in 2004, titled "Elder Evaluation and the Brown Trail Church of Christ." In it they state: "For the mistakes made the present elders have asked forgiveness of the congregation through public confession and request for prayer on July 28, 2002." In this statement they did not confess the sinfulness of the practice, which they had done twice, but simply for making "mistakes" in the process of doing it.

The problem with the actions Brown Trail took is aptly stated by Garland Elkins when he wrote: "I do not know of any Bible authority for 'electing' elders as if it were a political process. Neither do I know of any Bible authority for 'reconfirming' existing elders. If elders lose their qualifications, they should resign. If

qualified elders resign, the congregation has the same right to appoint them again in the future (if they are qualified) as they did the first time they were appointed.... I do not know why brethren cannot be content to simply ‘appoint’ (ASV), ‘ordain’ (KJV) (Acts 14:23) rather than to come up with an imaginary ‘reconfirmation’ of present elders” (qtd. in McClish 100). There is simply **no authority** for this action and it is sad that some are playing word games with us to try and justify it when there is **no justification** for it. Why are some trying to justify it now? It appears that the reason is to support Apologetics Press, and to support Apologetics Press they must support Dave Miller (Apologetics Press Executive Director), and to support Dave Miller one must find a way to justify the sermon he preached advocating this procedure and the procedure itself as implemented at Brown Trail in 1990. Time will not take care of the false doctrine which Dave Miller taught or the false practice which Brown Trail practiced in their “evaluation” of its present elders in 1990. As with all sins, only confession and repentance will properly handle these sins. *MH*

Work Cited:

McClish, Dub. “Reevaluation/Reaffirmation of Elders?” *Leadership*, ed. Michael Hatcher. Pensacola, FL: Bellview Church of Christ, 1997. 83-103.

While I am not aware of any unscriptural actions having occurred, I was not in any way involved in a completely separate procedure implemented at Brown Trail **in 2002** by a different eldership that was then in place. I had already resigned and was in the process of moving to Alabama. It is astounding that an event that occurred **15 years ago**—an event that I have neither repeated nor promoted since—should cause such a stir!

M,D,R as it Relates to “Intent”

It is unnecessary for me to explain my views regarding what the Bible teaches on the overall subject of marriage, divorce, and remarriage. I have taught on this subject for many years and my views are a matter of public record, having been permanently documented in lectureship manuscripts, school of preaching classes, a tract I wrote on the subject, a section in *Piloting the Straits*, numerous sermons I have preached over the years, articles in brotherhood journals, and television programs recorded for “The Truth in Love.” My views are the same views held by the faithful segment of our brotherhood: one man for one woman for life with fornication being the one and only exception by which the innocent party can put away his/her mate and remarry.

However, several years ago an incident occurred in

the school of preaching where I served as director. One of the staff members was found to have gained entry into the U.S. several years earlier (before he became a Christian) at the behest of his cousin who had concocted a plan by which they would “marry” on paper in order to defraud the U.S. government to achieve his entrance into the U.S. As soon as the conspiratorial goal was achieved, they planned to put through the paperwork to end the “marriage.” When the elders and I became aware of this situation—which had occurred years earlier—we confronted the brother, who acknowledged/confessed the incident and expressed a penitent attitude. The elders then assessed the situation and decided that he would be allowed to continue in his capacity with the school and church. The elders counseled him to rectify these past mistakes to the extent that he was able to do so. They also cautioned him regarding his marital status, but no official pronouncement was made concerning his future eligibility for marriage in view of the fact that he was single and not entertaining any prospect of marriage. The entire affair was laid to rest to the satisfaction of the eldership. Five factors that the talebearers of the brotherhood consistently fail to include in their widespread reporting of this circumstance is (1) the woman who offered to accomplish his entry into the U.S. was **his cousin** (illegal in and of itself); (2) the two never did anything to indicate that they actually **intended** to be married or viewed themselves as such (i.e., they did not live together or enter into any relationship or arrangement that could even be remotely construed as marriage); (3) the woman had been married before and was **not eligible to remarry**; (4) the woman is **dead and has been deceased for many years** (cf. Romans 7:1-3); and (5) he remains **unmarried** to this day.

Totally separate and apart from this incident which occurred in the 1990s, I was asked by the elders to participate in a Wednesday evening Summer Series program in 2001 in which the preachers of the congregation formed a panel and fielded questions from members of the auditorium class. One question posed the hypothetical situation in which two people conspire to defraud the government in order for one of them to gain entry into the U.S. In a completely off-the-cuff response to the question. I pointed out that there must be mutual intention for a marriage to take place. I gave as an example (poor as it may have been) a situation in which a person is kidnapped and drugged only to wake up days later to find that he is married—with no recollection of having gotten married. He did not consent/intend to be married. [Another example would be Hollywood actors making a movie in which their

characters get married. They speak the vows and say everything that would ordinarily be said at a real wedding. Yet no one thinks they actually get married—since their intention is lacking.] These incidents, in which I responded “off the top of my head” in an attempt to offer input on the submitted question have been latched onto and blown all out of proportion to make it appear as if I’ve abandoned Bible teaching on M,D,R and am out counseling hundreds of people to remarry. They claim I advocate that a marriage is not a marriage if either party had “mental reservations” when they married! I categorically deny ever having said, implied, or believed such a thing. My spur-of-the-moment remarks do not contradict my continued belief that two eligible people who are married can divorce only on the grounds of fornication, with the result that the fornicator is not eligible to contract another marriage. Yet, this extremely rare, unusual, unique situation is being held up as a “false doctrine that threatens to undermine the very foundations of marriage”!

May God bless us all in our efforts to be faithful to Him, and to do His work without the distractions of unnecessary division.

Dave Miller
Montgomery, AL
9/23/05

PS: In addition to the above misrepresentations, I have been astounded that in the last 3-4 years, additional FALSE rumors have circulated about me, including the following:

1. That I believe in instrumental music in worship
2. That I stole money from Brown Trail (a charge dispelled by an IRS audit)
3. That I had an affair with a woman
4. That I believe in the doctrine of annihilation of the soul
5. That I am dead

A Response to Brother Miller’s Statement

I am glad to see that brother Miller has finally addressed in print the accusations many of us have made against him for a long time. I have read brother Miller’s statement, and I have some observations:

1. His condescending attitude is evident in the title of his statement. He suggests that those who dare question his doctrine or practice is “dishonorable” and “insincere,” and that those who do not accept all of his explanatory statements are “dishonorable,” “insincere,” and wilfully ignorant. He obviously does not think well of those who dare question his doctrine or practice.
2. He based Brown Trail’s implementation of the reevaluation/reaffirmation (hereafter r/r) procedure in

1990 on the claim that the elders themselves “initiated,” “instigated,” and “executed” the program. To argue that a practice is authorized merely because fallible elders decide to do it is very dangerous ground. A large number of unauthorized and erroneous practices, which elderships have “initiated,” “instigated,” and “executed” characterize many congregations nowadays. “Eldership authorization” and “Scripture authorization” may be and sometimes are vastly different. Liberals argue that women may lead prayers or preach in mixed adult assemblies **if the elders themselves “initiate” and “instigate” it.**

3. I do not know about other “critics,” but I have not defined brother Miller’s r/r doctrine for him in what I have written about him (1997 Bellview Lectures book, *Leadership*). I simply quoted him and let him define what he believes and advocates concerning the practice. I believe he has attempted to erect a straw man here, of which he can easily dispose, of course. He needs to come face-to face-with what he taught and helped implement, rather than accusing others of inventing things about him.

4. I have never suggested (nor have I seen it suggested by others) that Dave Miller believes in the practice of “term limits” or stated terms for elders, at the end of which they must submit to the r/r procedure. This is another straw man.

5. If he does not believe “that a congregation has the right to use any procedure that expels qualified men from the eldership,” why did he advocate and help implement a procedure that could do just that? In the “Rationale” (prepared and issued by the Brown Trail r/r committee, of which brother Miller was a part), issued to help “sell” the congregation on the r/r program it implemented in 1990, we read the following:

Shepherds cannot lead where sheep will not follow. Even if a man is technically qualified to be an elder, if the membership where he attends does not perceive him as a leader whom they respect and trust, he cannot shepherd effectively.

Brother Miller said the same thing in his sermon on April 8, 1990, from the Brown Trail pulpit. The admission that an elder who is qualified may be removed simply because a sufficient number of members choose not to follow him or do not “perceive him as a leader” is a glaring and exceedingly dangerous addition of Sacred Scripture. To “perceive” one as a leader on its very surface is a subjective evaluation. This, in effect, adds another qualification to those Paul specified in 1 Timothy 3 and Titus 1.

6. Brother Miller cites Acts 6:3 as if it favors his r/r

case. All this passage does is furnish the principle that the whole congregation is to be involved in the selection of elders and/or deacons. One searches it in vain to find some intricate reevaluation process of men who were already selected, appointed, and serving. Acts 6:3 does not help his cause.

7. To use 1 Timothy 5:17–20 as authority for the r/r practice is to engage in eisegesis rather than exegesis. To say that a man should be removed because “25% of the congregation doesn’t want to follow him,” “doesn’t like him, or “doesn’t perceive him as a leader” is not in this passage or any other. 1 Timothy 5:17–20 does not help his case. Obviously, brother Miller would have used additional passages to justify the r/r process if he could have found them.

8. To accuse those who dare question brother Miller’s advocacy of r/r as thereby pursuing a “pet hobby” is purely pejorative terminology, intended to bias uninformed readers against those who sincerely question his doctrine and/or practice. The hurling of such terminology has for years been a favorite ploy of liberals, and it is certainly unworthy of the author of the fine book, *Piloting the Strait*.

9. We who deny the existence of Scriptural authority for the r/r process are not the ones who tamper with the authority of elders, as he charges. Rather, those (whether or not they are elders at the time) who form committees (such as brother Miller was a part of) are those who tamper with the authority of elders **by becoming de facto “elderships” while the r/r procedure runs its course**. The existing elderships and their respective congregations in such cases **must subject themselves** to such committees for the plan to operate.

10. If brother Miller was not involved in the 2002 r/r procedure at Brown Trail, why did he help Maxie Boren (Brown Trail preacher at the time) defend the practice to brother Dub Mowery (nativeheritage@peoplepc.com), who journeyed all the way from Drumright, OK (near Tulsa, where he preached at the time) to Brown Trail (about 300 miles) to express his objections to and concerns over their 2002 version of r/r?

11. Brother Miller seeks to place the Brown Trail practice of r/r in the realm of “expediency.” This appeal to “expediency,” however, overlooks an elementary principle of Biblical hermeneutics: Scriptural authorization must precede expediency. No matter can be expedient unless it is first authorized, and the Scriptural authorization for this practice has not been and cannot be produced.

12. Why is brother Miller “astounded” that an event that occurred 15 years ago could cause such a “stir”?

Surely, he is aware that the mere passage of time does not transform sin into righteousness or error into Truth? Repentance, rather than the passing of time, is necessary for correction and forgiveness. My guess is that he has likely preached this principle to others through the years.

13. Brother Miller denies he has “preached or promoted” this practice since 1990 (clearly, an admission that he “preached” and “promoted” it then). Brother David Watson has observed his influence encouraging this practice in a congregation near him in recent years, contrary to his disclaimer.

14. If brother Everett Chambers and his cousin “never did anything to indicate that they actually intended to be married or viewed themselves as such (i.e., they did not live together or enter into any relationship or arrangement that could even be remotely construed as marriage),” how did their actions help him get into and stay in the U.S.? Did they not have to go through some sort of wedding ceremony and did they not have to affix their signatures to an application for a marriage license and then do the same on a marriage certificate? Were not these actions on the part of both of them actions which indicate “that they actually intended to be married,” even though their purpose in doing so was a conspiracy to “defraud” the authorities? Was not the full intent of both of them to become legally married so as to enable him to enter and remain in the U.S.? Had they not indicated to the authorities (by going through required marriage procedures) that they desired to be married, they could not have accomplished their purpose. They may not have viewed themselves as married, but the authorities did, else they would not have had to “put through the paperwork to end the ‘marriage’” (generally called “divorce”). I have the same difficulty justifying this “I didn’t intend to” doctrine that I do in justifying the Roman Catholic doctrine of “mental reservation.”

15. Is brother Miller implying in the statement above that a man and a woman are not married at the time they are pronounced husband and wife, but that they must “live together” before they become married? If, after being pronounced “husband and wife” in the eyes of both civil and Divine law, Bob and Sally, on the way from the wedding site to the place of their initial act of intimacy, Bob dies of a heart attack, were they never married?

16. What is the relevance of the woman’s being ineligible to marry brother Chambers because they were cousins? Is he arguing that had she not been his cousin, their defrauding the immigration authorities

would have been acceptable?

17. That the woman had been married before and was not eligible to remarry does not alter the fact of their conspiratorial intent. Is brother Miller attempting to argue that had she been eligible to marry, the deception would have been justified? If this is not his point, I missed it.

18. That brother Chambers was not a Christian at the time he and his cousin “accidentally” married is hardly relevant, unless one wishes to argue (as many false teachers do) that one’s marriage relationships before he becomes a Christian do not “count,” and that baptism takes care of such unscriptural unions.

19. Whether or not brother Chambers “remains unmarried to this day” is not the issue. The issue is, does brother Miller believe/teach that brother Chambers has a Scriptural right to remarry?

20. So far as I know, neither brother Chambers nor his cousin whom he married was kidnapped or drugged and therefore pronounced “husband and wife” against their wills or while in a drugged stupor. They were quite conscious of what they were doing, fully intending deceptively (yet nonetheless actually) to marry each other. Nor were they actors in a movie, but they deceptively “acted out” a live drama, with full intent to satisfy civil marriage laws so as to deceive the U.S. Government.

21. I have never suggested or heard anyone suggest that brother Miller has so “abandoned Bible teaching on MDR” that he is “out counseling hundreds of people to remarry.” If anyone is doing so, he should stop. Also, if anyone is doing so, let brother Miller produce the evidence of such or stop his accusation.

22. It is good to see brother Miller’s forthright declaration of his position on who is eligible to marry, divorce, and remarry. However, he then diminishes the impact of that position statement with a significant “However, several years ago the following...” exception, describing the behavior of Everett Chambers. After describing

it, he then concludes: “Yet, this extremely rare, unusual, unique situation is being held up as a ‘false doctrine that threatens to undermine the very foundations of marriage’!” It matters not how “extremely rare, unusual, unique” the situation with brother Chambers may have been and may still be. If one (including brother Miller) justifies and excuses this practice in one person, then he must logically and consistently do so for all persons. If (a) brother Chambers did what brother Miller says he did (legally married his cousin), and (b) if he did it for the reason brother Miller says he did it (to defraud the U.S. Government, lying in order to circumvent U.S. immigration law), and (c) if, as brother Miller believes, brother Chambers and his cousin were not really married because of their lack of “intent,” then (d) “the very foundations of marriage” are indeed thereby threatened.

23. Brother Miller refers to those who have dared challenge his strange MDR position relative to brother Chambers as “talebearers of the brotherhood.” Would liberals, whose errors he exposed so well in *Piloting the Strait*, be accurate in characterizing him as a “talebearer of the brotherhood”? I doubt that he would think so. Neither do I believe that he is accurate or fair in thus characterizing those who are not content to let his errors pass.

24. Brother Miller’s statement will doubtless be more than sufficient for those who have defended him through the years. They will now begin saying that he has “cleared up” and “corrected” all of those accusations. However, for my part, I see no substantive answers to any of the nagging doctrinal questions he has created. I find his statement to be a very weak and self-serving one. Some may even suggest that I will not be satisfied unless “he crawls over shattered glass” and “bathes my feet in tears,” but they will be as wrong as wrong can be. While I require no such thing, I do wish he had forthrightly repented of (instead of denying) his errors.

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