

# The Watchman

O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me (Ezekiel 33:7).

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## The GSOBS and BVBI Organizations Are Patterned After Catholic Dioceses

**Jerry C. Brewer**

The Global Schools of Biblical Studies is a work of our Lord which is comprised of five preacher training schools around the world: United States of America, Zambia, Uganda, Ghana, and Kenya. GSOBS is under the oversight (sic) of the elders of the Kansas Expressway church of Christ in Springfield, MO, and it is operated by the staff of the Bible Institute of Missouri. Why not consider coming to one of our schools yourself that you may grow in the Word of God and be trained as a preacher. Maybe you know of someone who would be interested in training to be a preacher. Perhaps you will consider helping us with this great work through prayers, support, or other means. Obviously, there is cost for operating each of the schools and in training preachers. Please feel free to look around our site and learn about each of our schools. Please send us any questions or comments you may have. May God bless us all in the labors of His Kingdom as we do those things which are according to His will! (<https://www.gsobs.org/>).

There are five Global Schools of Biblical Studies are listed under “Our Schools” on their website (<https://www.gsobs.org/index.html>). The Kenya school is listed under Zambia.

In 1988, Jerry and Edith Sullins moved to Botswana, Africa and began the preacher training school called the Botswana School of Biblical Studies. This school was moved to Livingstone, Zambia in 1995 after an invitation was given by Lloyd Henson to use his house as a facility. At that time the school was renamed the Zambia School of Biblical Studies. Under the supervision of Jerry Sullins, three instructors serve as co-directors of this work at the present time: Peter Masiya, Webby Kennabanyama, and Godfrey Pitika. All of these men are previous graduates of the school. This school has its own land and facility. After around 18 years of work in Africa, Jerry Sullins was invited to come to Springfield, Missouri and start the Bible Institute of Missouri. In 2003 this school started as a full-time preacher training school in a new facility. Jerry currently directs this school of preaching as well.

Also in 2003, a sister school was opened full-time in Busia, Uganda. This school is called the East Africa School of Biblical Studies. This school is presently directed by Alex Barasa (a graduate of the Botswana School of Biblical Studies). It is also under the supervision of Jerry Sullins. Two other graduates help teach in this school. This school now has its own land and facility.

In 2017, after years of having a part-time school in Ghana, the Missouri Institute of Biblical Studies Ghana was turned into a full-time school. Williams Benjamin Anarfi currently directs the school under the supervision of Ray Sullins and Brent Green. Two other graduates assist as teachers (<https://www.gsobs.org/pages/about/history.html>).

The organizational arrangement of the Global Schools of Bible Studies under the oversight of the Kansas Expressway church in Springfield, Mo. is sinful. Elders must be located **among** the flock which they oversee. They cannot oversee a flock by long distance:

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind (1 Pet. 5:1-2).

Peter used the word *among* in those verses, referring to the elders—“The elders which are **among** you.” How can elders Jerry L. Sullins and David Fielder in Springfield, Missouri be **among** those in Africa **and** in Springfield? The word *among* is from the Greek, *en*, and is defined by Thayer as, “a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between *eis* and *ex*.” *En* is between *eis* and *ex*—the former looks forward and the latter looks backward. *En* (*among*) is a word **between where** one has the place terminated **and** its origin. Daniel Denham, who has taught Greek, commented on the GSOBS' organization:

They cannot be among two distinct congregations at the same time and to the same extent by definition. Further, they are seeking to exercise authority over both congregations, I take it, which has no Biblical authority. In fact, the authority of an eldership is clearly limited to its oversight over one flock, not multiple flocks. Also, if an eldership can exercise authority over multiple congregations, why not large numbers of congregations (like the diocese system) or every congregation (like the papal curia)?

These brethren are trying to control multiple congregations by means of the school system they've created. They are fashioning their own diocese on a planet-wide basis. Some years ago I became concerned over colleges and preacher schools possibly working in a similar way by controlling the men who had access to the various pulpits and thereby even elderships (as preachers frequently have considerable influence in the appointments made to the same) through job recommendations, information access that often went through the respective schools, and such like...While someone might rationalize such a practice, it nonetheless points up an attitudinal and practical problem wherein such men can come to view themselves as royalty above and beyond their fellows. The same can befall elderships as well, especially when they are secure financially with powerful political allies in the church at large. I can easily see how the early church slid off into the system that gave the world the bane of the papacy (Emails from brother Denham, Nov. 9, and 15, 2022).

### **Alexander Campbell's Erroneous Concept of the Church**

The organization of the schools in Springfield, Mo. and in Africa are patterned after Alexander Campbell's societies. Campbell was a proponent of the missionary society long before 1849. His position was rooted in an **erroneous concept of the church**, as indicated in the following from *Millennial Harbinger*:

In all things pertaining to public interest, not of Christian faith, piety, or morality, **the church of Jesus Christ in its aggregate character, is left free and unshackled by any apostolic authority.** This is the great point I assert as of capital importance in our great conventional movement or cooperation in advancing the public interests of a common Christianity and a common salvation. My strong proof for this conclusion is that, while faith, piety and morality are all divinely established and enacted by special agents—apostles and prophets possessed of plenary inspiration—matters of prudential arrangement for the evangelizing of the world, for the better application of our means and resources, according to the exigencies of society and the ever-varying complexion of things around us—are left without a single law, statute, ordinance, or enactment in the New Testament (West, 2:169, Emph., JCB).

Campbell erroneously maintained that local churches are governed by inspiration, but the church universal (its “aggregate character”) is not and is therefore free to devise its own plan of evangelism “according to the exigencies of society and the ever-varying complexion of things around us.” No modern change agent could have better expressed that heresy. Exigencies (the needs, demands, or requirements intrinsic to circumstances) of society and its ever changing complexion became his rationale for creating an organization wholly foreign to the New Testament. Of Campbell’s rationale for the society, West observed:

This is the heart of Campbell’s reasoning on Church Organization. He insists on beginning with the church in the aggregate or universal sense of the term. It is vital to his viewpoint to ignore, at least for the time being, the local character of the church. It is with the church universal that he begins. Reasoning from the point that the church in the aggregate has the responsibility of converting the world, and that since Christ has given no divine plan for the church, in this sense, to function; therefore the church is left free to devise its own plan, according to its own wisdom, with only the law of expediency applying...To Campbell, it was expediency pure and simple and on that ground could be defended...The weakness in Campbell’s reasoning was to be found in his beginning point—the church universal. The church universal had but one set of officers—the apostles, and these were the personal am-

bassadors of Christ sent on a special mission to supervise the work for Christ in the infancy of His church...when the last apostle had died, the church was known only by the individual congregations scattered over the world. The work of Christ to evangelize was carried on through the influence of the local church in its community. Even in apostolic times the churches felt no need of an organization devised by human planning, through which the church could cooperate to evangelize the world. They had a fervency and zeal, and the history of the church has well shown that the less zeal and devotion there is in the church, the more institutionalism and human organizations are needed (West, 1:169, 170).

The church which Jesus built has no organizational structure larger than the local congregation with Christ as its Head, elders overseeing it, deacons serving, evangelists preaching the Gospel, and members working and worshiping together, all under its elders. It is sufficient in all of its aspects for accomplishing the commission of the Lord to preach the Gospel in all the world (Matt. 28:19; Mark 16:15). The Lord's church does not need the "help" of men's organizations, whether societies or schools.

West said Campbell's advocacy of an organization of the church universal for evangelism was "expediency pure and simple." That concept was, of course, later adopted and enunciated by W.K. Pendleton and opened the floodgate of error. Since that time, every innovation unknown in Holy Writ has been introduced in mainstream churches on the ground of **expediency**. Those include not only modern versions of the missionary society, but benevolent societies as well. In fact, West says the latter was Campbell's goal in the years leading up to the formation of the society in 1849. Just prior to its formation, Campbell wrote: "The purposes of such a primary convention are already indicated by the general demand for a more general and efficient cooperation in the Bible cause, in the missionary cause, in the education cause" (1:171).

West further observed that the arrangement Campbell envisioned was the progenitor of both missionary and benevolent societies of today's mainstream churches.

Up to this time the character of the proposed convention had been very little discussed...The missionary society was but one phase of the organization in which he was interested. He wanted an organization that would be missionary, educational, and benevolent, taking care of all the interests of the church, and not limited to any one interest (Ibid.).

Upon Campbell's reasoning that these were expedients—a position later articulated by W.K. Pendleton—rest the benevolent, education, missionary, and publication societies among mainstream churches of Christ 160 years later.

### **The Work of a Shepherd**

Peter wrote, "Feed the flock of God which is among you, taking the oversight..." It is interesting that Peter used the very words that Paul used to the Ephesian elders in Acts 20:28: "Take heed therefore unto yourselves, and to all the flock, **over the which the Holy Ghost hath made you overseers, to feed the church of God**, which he hath purchased with his own blood" (Emph. JCB).

When Luke penned Paul's last words to the Ephesian elders in Acts 20, the Holy Spirit guided his hand in selecting a single word that graphically sums up and illustrates the work of elders—*poimaino*. According to McClintock and Strong, this word means, "to tend as a shepherd (or fig. supervisor) :- feed (cattle), rule" (*Greek Dictionary of The New Testament*, p. 59). The root word for *poimaino* is *poimen*, which McClintock and Strong define as, "shepherd, pastor" (ibid). The word *pastor* occurs only once in the New Testament in Ephesians 4:11, but it is the English rendition of the Latin term, *pastor*, which means "shepherd" and is also translated from *poimaino*. In both instances, the words *feed* and *pastors* should have been translated, "**shepherd**." Elders are shepherds of the flocks over which they have the oversight and that word, selected by Divine genius in its simplicity, carries a depth and richness that fully describes the work of elders. After discussing the titles *episcopos* (bishop) and elder that belong to that office, J. W. McGarvey wrote,

The title Shepherd is still more significant than either of the other two. The Jewish shepherd was at once the ruler, the guide, the protector, and the **companion of his flock**. **Often...he slept upon the ground beside his sheep at night**. Sometimes, when prowling wolves came near to rend and scatter the flock, his courage was put to the test (John 10:12); and even the lion and the bear in early ages rose up against the brave defender of the sheep (1 Sam. 17:34-36). He did not drive them to water and to pasturage; but he called his own sheep by name, so familiar was he with every one of them, and he led them out, and went

before them, and the sheep followed him, for they knew his voice (John 10:3-4) (*A Treatise on The Eldership*, 1962, DeHoff Publications, Murfreesboro, TN, p. 21, 22, Emph. JCB).

Paul's charge requires elders to **lead the flock to pasture and water and know them intimately**. But above all, the shepherds are to guard the flock against the ravening wolves who come to rend the flock with false and divisive doctrines. That is the paramount responsibility that rests upon an elder's shoulders. Brother McGarvey again wrote,

This apostolic command, has failed to make its due impression on the English reader, because of the very inadequate translation of *poimaino*. Let it be noted, then, and never be forgotten, that the term employed in these passages **expressed the entire work of a shepherd**, of which feeding was very seldom even a part in the country where this use of the term originated. The shepherds of Judea, and those of Asia Minor, pastured their sheep throughout the entire year. Their duty was to guide them from place to place, to protect them from wild beasts, and to keep them from straying; but not to feed them. Here, then, are two specifications under the general idea of acting the shepherd, and they are strictly analogous to the work of the literal shepherd. It is made the duty of the eldership, first, to protect the congregation from false teachers from abroad; second, to guard carefully against the influence of schismatics within the congregation; third, to keep watch both within and without, like a shepherd night and day watching his flock, so as to be ready to act on the first appearance of danger from either direction (ibid, pp. 25, 26).

When Paul commanded the elders to **shepherd** the flock, they understood what the work of a shepherd was. The significance of his charge in Acts 20 and 1 Peter 5:1-2 was that he dwelt upon one particular aspect of a shepherd's work—**protecting the flock** from dangers within and without. The fitness of a shepherd to provide such protection was addressed by Paul when he gave the elder's qualifications to Titus as one who is, "holding fast the faithful word as he hath been taught, that he may be able both to exhort and to convince the gainsayers" (Titus 1:9).

Paul's warning included not only "ravens wolves" who would enter from without, but also those within, "from among your own selves." How can elders protect the flock of which they are charged to protect if they are **not among** them?

Bear Valley Bible Institute's (BVBI) tentacles stretch around the world. BVBI has extension schools in Africa, Asia, Central and South America, Europe, and Oceania (New Zealand). Their organization is diocesan, as GSOBS is, and foreign to the structure of the New Testament church. How do the Bear Valley elders oversee all of those schools? **They don't!** In 2012, the *West Virginia Christian* carried the following article:

Lord willing, a Bear Valley preacher training extension will become a reality in Luanda, Kenya, in 2012.

November 7-14, 2011, Keith Kasarjian (assistant director of overseas extensions for Bear Valley) and I made a survey trip to western Kenya upon the request of several Kenyan evangelists to explore the feasibility of placing a Bear Valley extension in the Western Region of Kenya. Seventy-five percent of Kenya's nearly 40 million people live in and north-west of Nairobi. The site chosen for the school is outside of Kisumu and is strategically located to reach the majority of the population of Kenya. Over thirty students have already expressed serious interest in attending the school. Also, eleven qualified, potential instructors attended an informational meeting November 12 at the Ahono Church of Christ in Luanda (the chosen site for the school).

...To date, the following aspects of the school have been secured:

- I (Michael P. Reese) will be the stateside coordinator of the Kenya school of Preaching;
- Charles Ogutu will be the on-site director;
- Charlotte Ave. Church of Christ (Rock Hill, SC) will be the overseeing congregation;
- The school will be located on land adjacent to the Ahono Church of Christ in Luanda, Kenya (Feb., 2012).

The Lord has no organization higher than the local congregation to do His work. Neither the Bear Valley elders, nor the Charlotte Ave. church of Christ in Rock Hill, North Carolina can

scripturally oversee and operate a school for the Ahono church 9,000 miles away. This arrangement is unknown in the New Testament and is structured after the pattern of Catholicism. And another question arisen's about this conglomeration of schools and churches: What kind of organization is it? Is it a work of a preaching school of Bear Valley, or the Charlotte Ave. church of Christ in Rock Hill, North Carolina? Is the Bear Valley elders overseeing it? Would they oversee a work of Charlotte Ave. since the latter is "the overseeing congregation"? Or, are the elders at Charlotte Ave. overseeing a school that is a work of Bear Valley? What about the Ahono church of Christ Luanda, Kenya? Do they have elders?

Neither the Bear Valley elders nor the Kansas Expressway elders can find **any authority** within the Bible for their organizations. Those elders are either ignorant of the word of God, or they are deliberately disobedient. Either way, they are Satan's disciples.

#### Works Cited

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## BVBI is in Fellowship With The Assembly of God, and Will Charge You \$5 to Answer the Question, 'What Must I do to Be Saved?'

### Jess Whitlock

And Elijah came near unto all the people and said, how long go ye limping between two sides? If Jehovah be God, follow Him; but if Baal then follow him. And the people answered him not a word (1 Kings 18:21).

When given this assignment I thought back to 1970, five years after Bear Valley School of Preaching was founded. I was working with the late brother W.S. Boyett in Mangum, Okla. The year I worked with him was a learning experience in hermeneutics, homiletics, and the work of the preacher, much beyond what I had learned at Oklahoma Christian College and the Preston Road School of Preaching. W.S. Boyett was invited to join the faculty at Bear Valley School of Preaching, and was ecstatic. He accepted, and I thought how fortunate those students would be who would sit at his feet daily.

That was a long time ago. That school is now Bear Valley Bible Institute (BVBI) and I pulled up their website and learned that the staff is far different today. Dennis Petrillo is the President of BVBI and the instructors are Michael Hite, Donnie Bates, Wayne Jones, Dave Chamberlin, Wayne Burger, and John W. Moore. Then looking at the links at their website, I was surprised to learn of their close association with *Apologetics Press*, and an announcement to attend the "Assemblies of God Theological Seminary." Would it not be better to encourage others on their website to study the Bible (2 Tim. 2:15)?

I noticed that they gave a summation of some questions concerning what the President and every member of the staff at Denver, and BVBI extension schools in other parts of the world had signed. It covered,

**What Is Taught:** Bible Inspiration, Nature of the Church, **Unity of Fellowship**, Marriage—Divorce and Remarriage, Those Calling for Change, Role of Women, Salvation by Grace and Man's Part in Salvation, and Role of Baptism in Relation to Salvation.

It did not have a listing for what is believed about the **Holy Spirit, Holy Spirit Baptism**, or the **Reaffirmation of Elders**.

Under the heading of *What is Taught, Unity of Fellowship*: "As John instructed in 1 John 1:3-7, we can only have fellowship with those who have fellowship with God...we equally will not fellowship those who do not abide by the teachings of Christ (2 John 9)." Are they implying that they are in fellowship with the **Assemblies of God**? Let me state emphatically that I am

not in fellowship with the **Assemblies of God**, nor their doctrines!

One cannot study the website of BVBI and not see they are in full fellowship with *Apologetics Press*! The website contained four videos to demonstrate their full fellowship with *Apologetics Press*, preceded with this statement: “Bear Valley has a long and close connection with the staff at *Apologetics Press*; Dave Miller, Eric Lyons, Kyle Butt, and Jeff Miller...and teach classes in Apologetics and Christian Evidences in our two year preaching program.” If that is not the **equivalent of fellowship**, then I have no idea as to the actual meaning of fellowship!

At least seven times I read an invitation to anyone visiting their site to fellowship BVBI financially. For example, “Donate with Microsoft,” “Your gift will support BVBI of Denver,” and “Donate to help us reduce the supporting cost of housing for our several students.” We have no way of knowing if some of that support comes from the “Assemblies of God” or the “Baptists” or whoever. At least a dozen times you see the button: (**DONATE**) on their website. Does not a **donation** indicate fellowship?

At one point you were allowed to ask questions and “chat” with a representative of the school. I asked a question about the past history of BVBI, going back to 1965. I was told that I could have that answer for \$5.00. I tried again, without success, but was told that I could join the club for \$55.00 a month! Next day, I asked for the answer to this question: “What must I do to be saved?” Again, I was informed that for \$5.00 I could have an answer! In over fifty years of preaching the Gospel of Christ, I am confident I have never charged a dime to any person for giving a Bible answer to the question of what one must do in order to be saved. I would be ashamed to do so and BVBI should likewise be ashamed.

In 2005 brother Hite of BVBI, contacted brother Dub McClish about placing an advertisement in *The Gospel Journal*. Brother McClish responded by stating: “...we will not be able to accept advertising from BVBI, because of concerns about both the Bear Valley church and the school (BVBI – jlw) ...”

1. “We can find no Scriptural authority for an “elder reaffirmation” program, such as the church there practiced in 2001...brother Petrillo, director of BVBI defended its practice in a lectureship in Longview, Texas...”
2. “I have visited the Bear Valley congregations Website and find some disturbing things there, especially in the links to other Sites... There is a link to “We Care Ministries,” directed by Larry West... “
3. “The former director of BVBI (J.J. Turner) did not help the school... he apparently was not hesitant to appear with the collection of liberal speakers in the 2002 Red River, New Mexico Encampment. ...he was willing to join with Joe Beam, Prentice Meador, Ronnie Norman, Joe Barnett, Carl Brecheen, and Willard Tate...”
4. “J.J. Turner invited me to speak in chapel at BVBI approximately 5 years ago... I came away disappointed... A student led a prayer to which I could not say amen. It would have sounded very much in place in a Pentecostal religious service.
5. “I was further disappointed to learn that BVBI had representatives with a sizeable display from the school at the recent Tulsa Workshop... this year including two denominational “pastors.” (*The Thing That Hath Been*, Jerry Brewer, Vol. 2, pgs. 164-167). In brother Dub’s final paragraph (p. 167) note this: “I sincerely hope that Denny P. (Petrillo – JB) will bring a new and stronger Biblical and doctrinal emphasis to the school that will allow faithful brethren to support, endorse, and recommend it without reservation...”

In a personal note to me, brother Lester Kamp wrote: “BTW Curtis Cates before July 2005 was always appalled at the fellowship and other issues related to Bear Valley. But alas, from July 2005 onward MSOP has taken a much more acceptive attitude toward many they formerly opposed.”

Brother Jerry Brewer states: “Bear Valley’s tentacles stretch around the world. BVBI has extension schools in Africa, Asia, Central and South America, Europe, and Oceania (New Zealand. That arrangement is diocesan in structure... (On the Website I counted at least nineteen such schools – jlw) ... How do the Bear Valley elders oversee all those schools?” (*The Thing That Hath Been*, Jerry Brewer, p. 167).

Brother Neal Pollard was the pulpit preacher at Bear Valley church of Christ and an instructor at BVBI, when he agreed to hold a meeting at the Sherman Drive congregation (formerly Pearl

Street) in Denton, Texas. He knew that Weylan Deaver was the local preacher in that apostate church. Brother Pollard preached that meeting on May 15-18, 2011. Mac Deaver and his son, Weylan Deaver are both in error concerning the Holy Spirit.

In 2006 Mac Deaver publicly taught that all sinners must undergo both water and Holy Spirit baptism. If have counted correctly that means there are two baptisms. The apostle Paul wrote that “There is **one** body, and **one** Spirit, even as ye were called in **one** hope of your calling: **one** Lord, **one** faith, **one** baptism, **one** God and Father of all, who is over all, and through all, and in all.” (Eph. 4:4-7). There is a definite conflict between “one baptism” (God’s Word) and “two baptisms” (Mac and Weylan Deaver). BTW, Weylan Deaver has a master’s degree from BVBI.

Weylan Deaver’s writing indicates that he believes there is not only a personal indwelling of the Holy Spirit, but that His dwelling is quite active, too (*The Immanent Presence of Jehovah*, Parts I and II) found on the *Biblical Notes* site. Brethren Daniel Denham and Gary Summers both had contacted Neal Pollard by email messages and telephone, attempting to warn him of Sherman Drive’s many departures from the truth. In spite of such knowledge he travelled to Denton, Texas in **full fellowship with the Deaver error**.

Now remember earlier that under numerous topics of what is believed and taught at BVBI, there is not a heading which states where BVBI stands in topics related to the stance taken on the Holy Spirit, and especially the current teaching/belief on the baptism of the Holy Spirit.

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## Feminism and Egalitarianism Trump the Truth at OCU, Freed-Hardeman, and ACU

Mike Demory

The Lord’s church is constantly bombarded with the darts of Satan, with one doctrine of Baal after another. In the March 2020 issue of the *Christian Chronicle*, several articles were set forth (as it appears to me), to encourage the idea that egalitarianism is more Biblical than previously presumed. This term describes the complete equality of all humans in every aspect of life (social, economic, political, religious). While we agree that no one should be mistreated, due to their gender (male and female only, as they are the only two scientific genders), race, politics, or religious beliefs, we must say that there are limiting factors that can and in some instances, should, prevent total equality; something that feminists and socialists wish to ignore.

According to the Chronicle, (by the way, it is sent to us without a subscription), more congregations are jumping on the ‘egalitarian’ bandwagon, in an effort to demonstrate how “open-minded” and tolerant they are, by allowing women to preach, lead singing and prayers, read scripture, teach adult classes, as well as ordaining women elders and deacons, and committee members. The ever popular argument for those who have switched to the tracks of progressivism, is they have spent hours in prayer, study, and meditation; and have reached the conclusion that God has led them to a supra-spiritually. They contend they didn’t come by their change easily (This was the same argument used by Pat Boone years ago for accepting Pentecostalism). We would expect this type of thinking from the likes of Pepperdine, ACU, and OCU, but never Freed-Hardeman, the supposed, last bastion of faithfulness, right? **Not!** We have already spoken of their support of nudity in their Arts and Photography classes, now we find Professor Ralph Gilmore supporting what he calls ‘*modified-egalitarianism*,’ where women can be involved in anything **but**, preacher, elder or deacon. The question is why? Why is he setting a limitation on these things, but not on others? Shouldn’t he be considered closed-minded, or even hypocritical?

Dean of Biblical Studies at ACU, Ken Cukrowski says, when he speaks to various congregations about the gender issue, he leaves them with three guiding principles **(1) Go back to Scripture**—Not using book, chapter and verse decisions but learning to...**(2) Think theologically about gender**—which will be hard concerning our book, chapter, verse thinking, but we must become strong theologically. And lastly there is a **(3) Big difference between head and heart**—We each have an emotional component (the heart) that we don’t use enough. In other words, the only way we will become more tolerant, is to ignore God’s word, redefine terms, and become subjective in our goals rather than objective. Sounds a lot like denominational

Christianity, doesn't it?

Five female OCU students were interviewed by the *Chronicle* concerning what the future of the Lord's church should be regarding women's roles. They said they were brought up with the usual Scriptures being quoted, but now realize they are mere man-made commands, not God's. It appears they were not grounded in the truth before attending OCU, and have since been persuaded to bow at the altar of Subjectivism. They now believe they have a 'calling' from God to support and even participate in roles outside the sphere set by God for women. This should remind us of the example set by the Israelites (God's chosen), who rather than influencing the world for good, allowed the world to influence them for evil.

So what about complementarianism, you ask? This is the view that men and women have different but complementary roles and responsibilities in marriage, family, society and within the church. According to Christianity.com, "This view holds that masculinity and femininity were created by God as meaningful distinctions indicating different roles that, when embraced, will lead to the best possible spiritual wellbeing for all believers." It would appear that this view is much closer to what God had in mind since the beginning. Though it is true that women have for centuries received the proverbial 'short-end of the stick,' that does not mean that in order to make up for past generations down-falls we should run head-long into egalitarianism. Our "faith-walk" as the progressives like to describe it, is not to be a subjective one, but one based solely on how the Holy Spirit guides us—and that is only through His Word. God calls upon no one to do something contrary to His word. Faith comes by hearing the Word of God (Rom. 10:17); and if a practice, or teaching is not authorized in God's Word, it is sin (Rom. 14:23; Col. 3:17).

Feminism is alive and well in the world and gradually creeping into the Lord's church. No woman in the church should feel slighted, that they are not allowed to take part in certain aspects of the work. There is a hierarchy set by God which begins with the Father who is the head of Christ, who is the head of man, who is the head of woman (1 Cor. 11:3). You will have to take it up with Eve, as to why things ended up this way (2 Cor. 11:3). The infamous passages by Paul that teach that only men are authorized to offer prayers (everywhere) and that women are not authorized to teach over men, should be enough to stifle the change agents (1 Tim. 2:8-14). Common sense and logic should also demonstrate, no matter how many prayers and studies are conducted, that a woman cannot meet the qualifications of being an elder or deacon (1 Tim. 3:2, 12). But of course, when one determines to become more subjective than objective in their thinking, change is inevitable. The sad thing about all of this, is that it will lead to the exact place where denominations find themselves—excepting and defending abortion, homosexuality in all of its forms, gender fluidity, and the casting aside entirely of God's Word (as if that is not already occurring).

Brethren, lest we forget, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). As difficult as it is to accept that such things are happening and that other errors will follow, all we need do is read God's words meant to teach us the mistakes of the past (Rom. 15:4; 1 Cor. 10:11). These things occur because Christians hide their heads in the sand, rather than being that watchman on the wall, constantly peering in the distance for the enemy, so that we may be able to warn others (Ezekiel 33). It is the duty of every faithful child of God to daily wear the whole armor of God and fight the good fight!

## **Holy Rollers at the SIBI in Ladies' Classes Will Help Anyone to *Find* His 'Spiritual Gifts'**

**Jerry C. Brewer**

When we were baptized into Christ, God gave us all spiritual gifts. He has arranged, 'the parts in the body (His church), every one of them, just as He wanted them to be'—1 Corinthians 12. BUT what if I'm not serving in my 'arranged area'? Let's look at how important it is for us to serve God where He intended for us to serve!

Many of you have probably received the above Holy Roller silliness from Sunset International Bible Institute in Lubbock, Texas. This is from the flyer touting "Workshop Ladies' Classes" in

which “Betty Tracy, who has served as Dean of Women for the past 10 years as well as being involved in ministry with her husband Bill for over 30 years...” The flyer goes on to say that she, “will bring lessons on Friday concerning how to discover our spiritual gifts and how we can use them while serving the body.”

As I read this, I wondered if those in Ephesus, on whom Paul laid his hands on, had to look for their spiritual gift of tongues before they used them (Acts 19:6). This verse indicates that they did not have to “discover” the gift of tongues. When Paul laid hands on them, they immediately prophesied.

Then, there’s the matter of taking a chapter and wresting it to her own destruction. First Corinthians 12 has nothing to do with modern day “gifts.” I don’t know what (per)version the above quote is from, but I do know that this chapter deals specifically **with the miraculous**. Notice that these people never define what they mean by “gifts”? If they mean native talent, then by what stretch of the imagination can they be called “gifts”?

Saying, it’s important to “serve God where he intended us to serve” is Calvinism, pure and simple. “God has a plan for my life, but I have no idea what it is, so I must look for it” is a denial of scripture and Calvinistic in nature. God’s plan for man is simple, as stated in Ecclesiastes 12:13.

Does this woman believe we are endowed with miraculous gifts today? Or, does she even care about context? And, what about the classes? They are for women. Will she help those women use their “gifts” like the woman at 4th Street in Franklin, Tenn.? That woman claimed she was just using her “gifts” for the Lord in order to violate scripture and publicly preach.

By the way, I am sure that you know this big “Sunset Vision Workshop” can be attended by anyone with enough money. Sunset left any semblance of soundness decades ago and any support of that unscriptural entity is a violation of 2 John 9-11.

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## Bulletins, Pigs, Sheep, And Cattle

Jerry C. Brewer

Things congregations consider of prime importance are often reflected in their bulletins. Churches which take the Great Commission seriously use their bulletins to teach the Gospel to both saints and sinners. That is what Christians have always considered to be the purpose of a church bulletin which is produced at a cost paid from the treasury of the Lord’s church—**not a newsletter** as so many have become in the last couple of decades or so. Good bulletins teach about the church, salvation, the atoning death of Jesus, right living, faithfulness, and a myriad of other things necessary for folks to know who want to serve God. That isn’t the case in far too many instances today. Because the church has caved in to a denominational mindset, congregations now utilize their “bulletins” for public relations, stroking the egos of members’ families and a newsletter about everything but the Truth.

One such bulletin came from the Second and Adams church in Elk City, Okla. Their “**newsletter**” of March 13, 2013 had the entire front page devoted to pictures of members’ children showing their animals at the Beckham County Livestock Show. There are pigs, sheep, and cattle, but no Bible teaching on that page. Nor was the Bible taught on **any** of the other pages. They had items like “Men’s Prayer and Coffee,” a notice of the church’s office closing for Spring Break, a “Teen Building Open House,” a “Friend Day,” an announcement of “No Wednesday night meal March 20th,” a menu of spaghetti for March 27th, and 14 birthdays listed on one page, along with an anniversary announcement, but no Bible articles to teach the lost or edify the church—just a couple of cute items that say, “When the world pushes you to your knees, you are in a perfect place to pray,” and “Life is fragile—handle with prayer.”

Now, here’s the tragic thing about this congregation. It was once a pillar of doctrinal strength in western Oklahoma, producing a bulletin filled with Bible teaching, conducting a preaching school and hearing great men preach in its gospel meetings—men like Leroy Brownlow, Franklin Camp, Foy E. Wallace, Jr., V.E. Howard, Guy N. Woods, Foy Smith, J.T. Marlin, and a host of other sound preachers from a previous generation. But, alas, that congregation has sold the truth for a mess of public relations pottage and saints are left today with a weekly “**newsletter**” reporting pigs, sheep and cattle shows.

# FREE!

## **“The Thing That Hath Been...”: The Cycle of Apostasy Volume 2, Enlarged and Revised**

**By Jerry C. Brewer**

“The thing that hath been, it is that which shall be...and there is no new thing under the sun” (Eccl. 1:9). Nineteenth century apostasy has come full circle in churches of Christ and this book exposes it for all who will learn the lessons of history.

The second volume is an enlarged revision, containing all of the material in the first volume and five **new** chapters. It is 362 pages, including the title and copyright pages, dedication page, Foreword, Author's Preface, and table of contents listed here:

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