



*"The words that I speak unto you,
they are spirit, and they are life."*

(John 6:63)



July 2017 A Free Bi-Monthly Publication Vol. 3 No. 3

"the churches of Christ salute you" (Romans 16:16)

"Spirit and Life"

Event Indicated Imminence

By Holger Neubauer

The terms "near," "at hand," "soon" and their cognates all have one ultimate and indisputable truth in which God communicates to men: that whatever was being spoken about was about to take place within the generation addressed. Both Post-Millennialism and Pre-Millennialism were defeated by emphasizing Jesus' time statements in the Gospel accounts. When Jesus declared, "the kingdom of heaven is at hand" he meant within reach of the very generation being addressed (Matthew 4:17). Before the work of Wallace and Oliphant, the church was largely Post and Pre-Millennial. Alexander Campbell's work the "Millennial Harbinger" is proof enough for his views. The late date of Revelation (95,96 C.E.), were common positions held among the brethren until the later work of Wallace, Ogden, Camp, and West, all preachers in the church who "changed" to a pre-A.D. 70 date. The very reason each of these brothers wrote their volumes was to share their changed view through carefully considering the time-statements found in the book (Rev 1:1,3; 22:16,10).

Recently, because of the pressure brothers have felt from our arguments, some have attempted to argue that the "at hand" statements in Scripture are very elastic, which is very much in line

with Pre-millennialism. I hope these brethren never study with Pre-millennialists, because they will wind up making their arguments for them! One argument put forth that attempts to answer us is to cite Isaiah 56:1 and the Lord's promise, "my salvation is near." Isaiah wrote some 700 years before this promise was fulfilled. Then is it the case that a "near" statement can be very elastic and consequently "near" from God's perspective? May I say kindly, but firmly, "ABSOLUTELY NOT". This would reduce the "at hand" statements to mean nothing to the audience that was being addressed. Suppose you listened to the sermon of John and heard him say, "Repent for the kingdom of God is at hand" (Matthew 3:2)? If "at hand" could mean near or far off, but near to God, the phrase would mean nothing at all, which is why Pre-millennialists are still awaiting the kingdom of God! The first recipient of the message would be in the dark until the event would actually arrive. One would wonder why God even used the phrase in the first place?

When one actually looks at the text under consideration, one sees that Isaiah was foretelling "when" the event that he was predicting would be near. A parallel statement is found by the Lord in this prophecy, "when ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (Luke 21:31). Jesus in this text was predicting when the event of the fulness of the kingdom (not Pentecost) would be near. Jesus earlier spoke about the time when they would see "armies compass Jerusalem, then know that the desolation is nigh" (Luke 21:20). Jesus is telling the disciples "when" the prophecy would be near. Jesus himself predicted the kingdom would be completed when Jerusalem fell (2 Timothy 4:1; Rev 11:15; 12:10). Isaiah employs the same prophetic device and tells us "when" salvation would be near. A few verses later the text says, "neither let the eunuch say I am a dry tree" (Isaiah 56:3). The eunuch would receive a name better than sons and daughters (Isaiah 56:5). When the Ethiopian eunuch obeyed the Gospel, he received something far better than sons and

Things Written for Our Learning



You Are Invited!

August 4-6



Rom 15:4 "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

Everyone is invited to attend a GREAT weekend of Bible study and fellowship. We will be having a conference on proper application of Old Testament Scripture; How does it affect New Testament application and understanding. How did the Bible writers apply the Old Testament scripture. Specifically, how they relate to the "Time of the End." You do NOT want to miss this conference!

The festivities begin:

Friday Aug 4 at 2-5 PM with a debate between Drew Leonard and Steve Baisden on the second coming of Jesus. Followed at 7-10 PM with Lessons. An open Q&A will follow each speaker each day.

Saturday Aug 5 Lessons 10 AM – 12:30 PM – FREE LUNCH PROVIDED – Debate 2-5 PM

Sunday Aug 6 Bible Study 10:30 AM – Worship 11:30 AM – FREE LUNCH PROVIDED – Debate 2-5 PM

Lessons will be given on themes like: "The Song of Moses" "The Feast Days" "The Resurrection of the Just and Unjust" and many others. An open Q&A will follow each speaker.

Special Guest Speakers Include:

John Watson from Indy, IN.
Daniel Rogers from Piedmont, AL.
Scott Kluft from Midland, MI.
Brent Bischel from Springville, CA.
Holger Neubauer from Matawan, MI.

Meeting will take place at:

Church of Christ Ludington
3816 West Fountain Road
Ludington, MI. 49431
For more info call:
Steve 231-425-6044

PLAN TO BE THERE, MAKE A VACATION OUT OF IT AND BE WITH GOOD PEOPLE SEEKING TRUTH IN LOVE.
YOU DO NOT WANT TO MISS THIS EVENT! SEE YOU THERE!

daughters to carry on his name, he received the promise of eternal life (Acts 8:35-40). Isaiah was predicting “when” the event would be near. This is event indicated imminence. The book of Isaiah comprises itself of 66 chapters, mirroring our Bible. The first 39 chapters deal with Israel’s judgment, the second 27 speak of the reign of Christ. Isaiah points to the coming kingdom and the second coming of Christ (Isaiah 11:11; 66:16).

The same point is made in Isaiah 13:1-22 as Babylon’s destruction is predicted. Their destruction was called “the day of the Lord” (vs. 9). The stars would not give their light on that day (vs. 10). The heavens and the earth would be shaken upon that day (vs. 13). Yet the day was “at hand” (vs. 6). But when would the day be at hand? Isaiah points to the time the Medes would be stirred up against them (vs. 17). Babylon was told that when the Medes would be stirred up there would be no hope for their land. This is simply another instance in which the prophet is predicting the event in such a way that those living at the time would know when God’s judgment was near. Jesus, a Jewish prophet himself, speaking to a Jewish audience used the exact same method of prophecy in Luke 21! Isaiah also predicted the Lord would ride upon the clouds against Egypt, but would use Sargon of Assyria to accomplish his judgment (Isaiah 19:1-20:5). Does anyone see a train coming yet?

It amazes me that so many are ready to label us and those contending with our views heretics because we say “at hand” always means imminence. It most assuredly does! In Ezekiel’s day, the false prophets were identified by saying the “at hand” statements were for a time “afar off” (Ezekiel 12:21-28). Those who oppose us make that same exact arguments that the false teachers made in Ezekiel’s day. God, in this passage, gives us His criteria for a false prophet. It is God himself that has the right to identify just how a false prophet is identified. The false prophets announced the prophesy of Ezekiel was for times “afar off” but Ezekiel was told the days were “at hand” (Ezekiel 12:27, 23). Just

read the text! We are not the ones who are bending scripture to fit our views, we are the ones who are pointing out that the nature of the event is to be understood by its timing and not the other way around (letting nature determine timing is yet another Pre-millennial platform). Let this method of Bible interpretation be utilized and a quick check of the context will clear up any alleged discrepancy. Event indicated imminence is the key. The more one seriously ponders these things, the more one will come to the truth. But before you sweep out the garage, you to have to open the door! [HN]

Reserved Unto Fire – Part 7: **A Series on 2nd Peter 3**

By Scott Kluft

The Scoffers

The good Bible student draws conclusions from the evidences only after collecting them together to consider them as a whole. Once collected, the evidentiary passages must be viewed from the perspective of the original recipients of those inspired writings from their place in the events of time, not from the 21st Century perspective. This called “audience relevance.” It is only then may the student consider the implications, both to the subject matters and in application to themselves.

Peter informed his readers, and reminded them, that what he had to say was previously taught to them; which forced our study to go back in time to see what else Peter, the other apostles, the Lord Jesus, and the scriptures, revealed to them that we might harmonize subject matters with 2nd Peter 3. When coming to the more immediate context of Peter’s second epistle, we saw that Peter started defending “the power and coming of our Lord Jesus Christ” from those who labeled it “cunningly devised fables” (2Pet. 1:16). These accusers become the focus of Peter’s thoughts in the entirety of chapter 2 as the “false teachers” who were “denying the Lord who bought them” (2Pet. 2:1; cf. Jude 17). Peter is then prompted to address the false teacher’s further accusation in chapter 3. On that, we will have much to say in other installments of this series. The point is this: The whole focus of the book of 2nd Peter is in dealing with those whom he

calls “scoffers” (2Pet. 3:3) who desired to cast doubt upon “the power and coming of our Lord Jesus Christ.”

The fact that Peter is having to deal with this attaches itself to Peter’s reminding reference (3:1, 2) to the “prophecies” penned in “old time” by the “holy men of God” (2Pet. 1:20, 21). He was reminding his first-generation readers that they were personally living in the days of fulfillment of those prophecies – prophecies that foretold of scoffers at the time of fulfillment.

After the first six articles in this series, it might come as no surprise that Peter is referencing Isaiah 28 when he calls these false teachers, “scoffers” (Grk. “empaiktēs” – mockers, scoffers). The more scripturally versed Jewish Christians would have recognized it immediately. Within the context of judgment brought upon Israel, saving a remnant, and the Divine placement of a “cornerstone in Zion,” the prophet uses two expressions that call up the notion of scoffers:

Isaiah 28:14 ¶Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem.

Isaiah 28:22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.

It has been said before, but it cannot be over emphasized: The inspired penmen of scripture never quote, reference, or echo other passages of inspired scripture out of context; and, therefore, the context of the passage quoted always applies to the subject matter under consideration.

Isaiah 28:9-22 (and really, a much bigger context in Isaiah) applies to God’s wrath befalling Jerusalem, fulfilled in the AD 70 devastation of Judah. Albert Barnes, the respected author of Barnes Notes, says the expression, “upon the whole earth,” is better rendered, “upon the whole land of Judah,” and refers to his comments on Isaiah 24:1 “Behold, the LORD makes the earth empty and makes it waste, Distorts its surface And scatters abroad its inhabitants.” He says:

“That is, will depopulate it, or take away its inhabitants, and its wealth. The word ‘earth’ here (אֶרֶץ ‘ārets) is used evidently not to denote the whole world, but the land to which the prophet particularly refers - the land of Judea. It should have been translated “the land” (see Joel 1:2) ...” (Barnes Notes, electronic edition)

Clearly, the Jewish mind would have understood “the land” in the original language instead of “the earth.”

Peter’s use of the word, “scoffers” (after having expressed intent to remind his readers of what he and scriptures had previously taught them), called their minds to Isaiah’s chapter 28 prophecy. It is not the first time Peter had done so. He made a similar reference before the Sanhedrin council in Acts 4:11. It was from Psalm 118, which is clearly Isaiah’s source reference also (See Spirit and Life, Vol. 2 No. 4, p. 7, 8). The Jewish leaders knew that prophecy very well and knew judgment was being brought upon them specifically from those contexts. The apostle Peter is not deviating from that. He is specifically telling his readers that these scoffers are the mockers and scornful men foretold by the prophets.

It would be a shame to miss the fact that Jesus had addressed this very thing and that the apostles were merely expanding upon it. After Jesus declared the house of Israel would be made “desolate” (Matt. 23:38 – another Isaiah reference, e.g. 24:1-12), and then declaring to His disciples that the Temple would be obliterated (Matt. 24:1, 2 – another Isaiah reference, e.g. 27:9), those disciples began asking the Lord to give them signs of “the end,” and of His “coming” (cf. Matt. 24:3; Mrk 13:4; Lk 21:7). In which answer, Jesus included the following:

Matthew 24:4 ¶And Jesus answered and said unto them, Take heed that no man deceive you. 5 For many shall come in my name, saying, I am Christ; and shall deceive many.	Mark 13:5 ¶And Jesus answering them began to say, Take heed lest any man deceive you: 6 For many shall come in my name, saying, I am Christ; and shall deceive many.	Luke 21:8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.
Matthew 24:6 And ye shall have	Mark 13:7 And when ye shall	Luke 21:9 But when ye shall

Matt. 24:11 And many false prophets shall rise, and shall deceive many.

Matthew 24:23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.	Mark 13:21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:	*Luke 17:22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. 23 And they shall say to you, See here; or, see there: go not after them, nor follow them.
Matthew 24:24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 25 Behold, I have told you before.	Mark 13:22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. 23 But take ye heed: behold, I have foretold you all things.	
Matthew 24:26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.		[*Luke 17:20 ¶And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.]

It is admitted that Luke 17 is not a parallel to the Olivet Discourse found in Mark and Matthew; but it is the same subject matter and nearly the same speech given on a different occasion. There is no conflicting information, therefore, and the Luke passage must be considered complementary information. That being the case, the careful reader will see something that should trouble anyone with a future-looking view of Christ's coming.

Jesus specifically warned his disciples against believing false teachers who would prematurely claim the Christ's coming in Luke 21:8. They are deceivers, He says. The apostle Paul finds a need to deal with those claiming the coming of the Christ and the resurrection too soon in 2nd Thessalonians 2:1-3ff. He even names a couple of men that overthrew the faith of some by teaching the resurrection attendant to the coming of Christ had already passed in 2nd Timothy 2:17, 18. Those two examples prove Jesus' words to be fulfilled, during the apostle's ministry, just as the Lord foretold.

And yet, although they had been specifically warned against declaring it too soon, the apostles, some years later, claim the imminence of His coming. Peter did: 1Pet. 4:7, 17, 18. James did: Jms. 5:3, 7-9. John even noted the false teaching antichrists as an indication of the Lord's coming being imminent: 1Jn. 2:18, cf. 2Jn. 7f. As did Jude: vv. 17, 18. Paul had so much to say about the subject, it is difficult to choose merely a few examples from the host of them: Rom. 13:11-12; 1Cor. 7:29-31; 2Cor. 11:12-15; Phil. 4:5 (et. al.)

Did the apostles make themselves false teachers? Or had enough time passed that inspiration by the Holy Spirit could warn and encourage the brethren by indicating the Lord's immanent coming in all good conscience? The Holy Spirit was given to them, after all, to show them the "things to come" that Jesus could not tell them while still with them (cf. Jn. 14:25, 26; 16:7, 12-13). A future-looking eschatology that has the Lord's return as an unfulfilled promise cannot make proper sense of this.

Since Peter has been dealing with the accusations of these false teachers, scorners, and mockers since 1:16 on into chapter 3, it is easy to see that they play a significant role in discerning the meaning of chapter 3. They are the fulfillment of Old Testament prophecy as a marker for the faithful Christians in Peter's days to be able to know the imminence of the coming of the Lord.

It would be a test of their faith, for sure; but, Jesus did warn them in advance not to think His coming would be in a visible, earthly form or location (cf. Matt 24:23, 26). Jesus was coming with His kingdom in the glory of His father (cf. Matt. 16:27, 28), but the kingdom was not coming “with observation” (Lk. 17:20). Therefore, neither would Jesus’ coming be “with observation.” He would be concealed by “clouds” (Matt. 24:30; 26:64; Mrk 13:26; 14:62; Lk. 21:27; 1Thes. 4:17; Rev. 1:7; 14:14-16 cf. Acts 1:9-11).

The false teachers and false Christs as well as the scorers and mockers not only played a significant role in the historical narrative of eschatology, but they were the whole focus of 2nd Peter. The entirety of chapter 3 must be viewed from this perspective, after having collected all of the evidences that contribute to the greater picture. The good Bible student will recognize this and include all of the information when trying to discern the meaning of Peter’s discourse. The information cannot be placed in a vacuum, separated from its historical significance, nor viewed as stand-alone futuristic prophecy, having no application to the people who originally received Peter’s letter. But the scoffer’s appearance in the days of fulfillment of Old Testament prophecy marked the positive nearness of the coming of the true Christ with His kingdom.

In the next installment, we will take a closer look at what the scorers were saying to undermine the nearness of Jesus’ coming presence, and Peter’s refutation of it. Many have misappropriated what Peter said in this chapter to promote erring ideas of a future coming; but what Peter had to say indicated a nearness to himself and that generation. He also, true to his word (3:1, 2), draws us back into the Old Testament scripture that foretold of the subject matter that Peter says is near to fulfillment. [SK]

Blood Infusion: **Life is in the Blood**

By Steve Baisden

I will never forget the birth of my oldest daughter Amanda; she came by means of an emergency C-section. I watched in shock and awe as the doctors and nurses rushed around my wife, and I can still see the blood that was hitting their shoes and the floor as they performed that emergency procedure. After what seemed to be a lifetime, I saw them pull my oldest daughter out of my wife. The baby was lifeless; pure white, like a wet

dishcloth. “She will not live” is the first words I heard as they rushed her to get a blood infusion. They explained to me that she had come loose from her mother’s placenta and that she had lost almost all her blood. They feared the worst as the baby was motionless and they told me that in all likelihood she would not live. She was flown in a helicopter to the University of Michigan and fought for her life for several weeks. Today she is a Christian, married to a faithful man, with children of their own now. That blood infusion saved her life!

Moses said that life is in the blood “For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul” (Lev 17:11). In like manner, the life of Christianity is also in the blood: for without blood there is no remission; “For this is my blood of the new testament, which is shed for many for the remission of sins” (Mt 26:28); “In whom we have redemption through his blood, even the forgiveness of sins,” (Col 1:14). Christians understand that they need the blood of Jesus in their lives and without that blood there is no Christian life.

Sin is a spiritual problem NOT a physical problem. Every sin an accountable person commits comes from within; Pro 4:23 “Keep thy heart with all diligence; for out of it are the issues of life.” Jesus stated in Mt 12:35, “A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things;” and in Mt 5:28, “But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.” Before anyone curses it is first thought of and decided in the heart of man; the same is true regarding fornication, drunkenness, or any other sin. “But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death” (James 1:14-15). The physical flesh is simply the medium whereby sin is seen, it was in the heart before it is acted upon in the physical flesh.

When we come to Romans 6:23 and find that the wages of sin is death, we have to understand here that Paul is not discussing physical death, but spiritual. The reason we know this is because sinless infants die all the time, yet God is clear that the souls who sins is the one who will die (Ez 18). Furthermore, Paul wrote that he died when he reached the age of accountability and sinned by coveting (Rom 7:7-9). Obviously, he did not

die physically, he died spiritually. This is not to say that his soul was destroyed or abolished, spiritual death simply means separation from God (Isa 59:1-2, Gen 2:17, 3:23-24). Paul died spiritually and was in need of a spiritual blood infusion since it is blood that atones for the soul (Lev 17:11).

Jesus gave His blood on the cross in order for us to be saved and I MUST ask a very serious question here; is it the physical biological blood of Jesus that we must come into contact with in order to be saved? If so we are all in trouble because there is NO physical biological blood of Christ available for anyone today! IF it is the physical biological blood of Jesus that saves, how about all those that came into contact with the physical blood of Jesus? For example, the Roman soldier standing beneath Jesus that pierced His side and forthwith came blood and water, do you think some of Jesus' blood touched him? If so, did the physical blood of Jesus save that Roman soldier? Certainly NOT! The wicked sinful Jews that demanded Jesus to be crucified said, "His blood be on us, and on our children" (Mt 27:25); do you mean to tell me that the blood of the crucifixion was literally, biologically, physically, on them? Did that blood save them? No way!

Peter wrote, "ye are NOT redeemed with corruptible things" (1Pet 1:18). The physical blood of Jesus that was shed on the cross was corruptible. It broke down biologically and returned back to the dust of the ground. This is just a fact that we must accept. His physical blood did not save anyone. God demands equal payment for what has been lost, eye for eye, tooth for tooth, hand for hand, foot for foot (Exodus 21:24).

Consider Eph 1:3, all spiritual blessing are IN Christ. Since the blood of Jesus is a spiritual blessing it is found in Christ (Eph 1:7). The blood of Christ is in His body and His body is the church (Eph 1:22-23). This demands that the blood which is in the church is Jesus' spiritual blood and NOT His physical blood! Why? Because the church is a spiritual body and NOT a physical body (Lk 17:20-21, Mt 16:18-19, Col 1:18, Lk 21:20-32).

Since the church is a spiritual body, when one gets into the body of Christ he is NOT in Jesus' physical biological body, he is in His spiritual body and that is where the blood is applied. Jesus' blood is in His body and that is the blood you MUST contact for salvation (Eph 1:3,7,22-23).

Again, is Jesus' physical blood in the church? Certainly NOT! This is why I disagree with the idea of transubstantiation, which teaches that the fruit of the vine in communion is literally turned into the physical blood of Jesus and the bread becomes his actual body and flesh. The error with this doctrine is that it turns spiritual concepts into physical ones. (Taking spiritual ideas and making the physical...sound familiar?)

When Jesus died on the cross He died BOTH physically and spiritually (Isa 53:10-13, Mt 27:46, 2Cor 5:21). This is a difficult concept for many to grasp (and accept), but the Bible is crystal clear. Both His physical and spiritual bodies died on the cross and it was most assuredly both types of blood shed there. Heb 9:12,24, explains how Jesus was in "heaven itself" with His blood making the atonement for us when the book of Hebrews was written, about AD 64. Yes it was shed on the cross but, just as the High Priest of the Jews would take the blood from the sacrifices from the altar, into the veil, the most holy place, and would then return to the people to signify that God had accepted that sacrificial atonement (Lev 9:22-23), Jesus was doing that literally at that time for all mankind. But He would only do it once for all time. 1Cor 15:50 teaches that flesh and blood cannot enter the kingdom of Heaven, but Heb 9 says He took His blood into heaven. How can this harmonize? The only way it can, is to understand that it was spiritual blood that was shed and taken into heaven for the atonement. Just as the body of Christ is spiritual so too must His blood, of that same body, be spiritual.

We are not denying Jesus' physical death, burial, and resurrection: He in fact did die physically, was buried physically, and was resurrected physically. What we are affirming is that His physical death, burial, and resurrection, illustrated a greater spiritual reality. It was Jesus sinless soul that removed sin, not his eyebrows, skin, hands, or feet. Why then did He have to die physically? Jesus told us why; Mt 12:38-40 Jesus explained that His physical death burial and resurrection would be a "SIGN." A sign never points to itself, it always points to the real thing, just like a street sign that has curves on it. That sign is NOT the real curves, it only points to the real curves. In like manner, Jesus physical death burial and resurrection pointed to the real body and blood that was sacrificed, His spiritual body and blood. Jesus further explained that "a spirit hath NOT flesh and bones..." (Lk 24:39). Scripture teaches us in several places that Jesus physical death burial and resurrection was a "sign" (Jn 20:30-31, Jn 2:18-19). Jesus was the sacrifice that fulfilled all the types of Old

Testament sacrifices, they all point to Jesus, including the drink offering of Number 15:24. When Jesus shed His blood it signified that His life was being poured out for sin.

The spiritual significance of Jesus and His sacrifice can be found in Jn 6:53-56 where Jesus asked those following Him to eat His flesh and drink His blood. The people of Jesus day immediately rejected that and said “this is an hard saying who can hear it?” (Joh 6:60), and at that point they left our Lord. They, like some brethren today, do not understand the blood of Christ that must be consumed. The Jews could only picture Jesus physical biological blood, and therefore they rejected Him and departed from Him, not understanding that he wanted them to partake in His spiritual nature not His physical flesh and blood. Some brethren today are making the same mistake: they say it is only the physical biological blood that atones, all the while they know it is NOT His physical blood that is in His spiritual body the church. Just like the Jews demanding a physical kingdom, some brethren are just as carnal demanding that it is only the physical flesh and blood that atones.

Baptism is when the repentant believer buries His dead body and is resurrected from that dead state (Rom 6:3-6). This is NOT Physical death and resurrection, it IS spiritual death and resurrection. Baptism is where the Christian contacts the blood of Jesus, and is washed in His blood (Rev 1:5, Acts 22:16). Please tell me, when you were baptized, were you washed in Jesus physical biological blood? Certainly NOT! Please tell me which blood it was that did that “washing”?

Why is it some are quick to see the spiritual kingdom yet reject the spiritual blood of that kingdom? Are they like the Jews of Jesus day saying “this a hard saying who can hear it?” In John 6:63 Jesus said, “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” No wonder Jesus asked “Believest thou this?” regarding the eternal life promised to every believer (Jn 11:26).

Let no one tell you that Jesus only sacrificed himself physically. That could never pay the price for spiritual consequences. The wages of sin is death and that death is NOT physical death, it is spiritual death which demands equal payment. Some, no doubt, will continue to drown in a physical understanding that cannot produce eternal spiritual life. I choose

eternal life, I choose the blood of Christ which is found in His body, the church of Christ. [SB]

Questions? Comments? Want more material?

Church of Christ, 3816 West Fountain Road, Ludington, MI 49431

Email: Spiritandlifemail@yahoo.com Phone: 269-325-4449

Review of the Second Denham-Neubauer **Debate**

By William Bell

Note: This is an article preview. To view the full article, go to
<http://cocludington.com/spirit-and-life/>.

Initially, I had thought to leave the matters of the debate to the videos (which I understand most people will not see). However, while at the debate, I learned that brother Gary Summers planned to write a review. I had never met brother Summers before this debate though I'd heard his name. Yet, when I heard him say he would write a review, my natural instinct led me to kindly request a copy of his review. I wanted to see how well the arguments were being communicated. About the last week or two in May, I received an email from brother Summers with his review of the debate in three segments. I gleaned it and was appalled. I said to myself, apparently, we were not at the same debate. At his request, I forwarded a copy to Holger Neubauer and Steve Baisden. Holger asked if I would write a review. I hesitated to offer a review. Consequently, with as many misrepresentations, and additions and subtractions made by brother Summers I agreed to review it.

First, I will approach each argument as best as I can and address the responses to it speech by speech. My aim is not to give my overall opinion and summary, but call the debate play-play from the perspective of the objective of each speaker in fulfilling the duties of the proposition. I will use a simple scoring system of one point for arguments made and unanswered, a half point for arguments which are not directly related to the proposition to be proved, but that the speaker demonstrates are indirectly related, and zero points for arguments that are totally unrelated to the proposition.

The scoring method will be determined by the “affirmative” speaker’s successful argumentation. In other words, I will judge the affirmative speaker’s ability and responsibility to affirm and defend his proposition. I will judge the negative on following only those arguments that address essential (related arguments). If an argument is non-related to the proposition, the negative may answer it and receive a quarter of a point, but I will not award a point to either person who makes an argument irrelevant to their proposition, though I may comment on that argument for sake of the review.

Process

Howard Denham was the affirmative speaker. His arguments are listed first. Under each of his arguments, I will list the responses so the reader can see those responses speech by speech. In this way, it will be easier to see what is addressed and what is not. It will also protect from the biased and irresponsible approach taken by Gary Summers. As I critique the debate, I will also document the comments from that Gary Summers’ own pen that demonstrate his dishonest treatment of the facts.

In the first speech, Denham was to affirm the proposition: “The Scriptures teach that the general resurrection of the dead is yet future and is a bodily resurrection.”

1. Denham began his presentation with a question: “What Bible passage applies to us today”? This was before he presented and defined his proposition. It is irrelevant to proving his proposition. (0-points)

Neubauer responded with Scripture: Daniel 12:3: Those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness like the stars forever and ever. He said this is evangelism occurring after the resurrection. (.25)

Preterist Pilgrim Weekend

Holger Neubauer, Daniel Rogers, and William Bell, among others, will be speaking at this year’s Preterist Pilgrim Weekend in Ardmore, OK. The theme is “Problems with Postmillennialism.” You can watch their speeches on YouTube. Contact Daniel Rogers for a link. The events will be live July 13-15.

2. Denham's second point addressed issues related to this writer. He claimed I was marked as a false teacher and addressed fellowship issues. After these arguments, Denham began to address by definition his proposition. (0- points)

Neubauer addressed the argument by citing conditions upon which he agreed/disagreed with the writer and Don Preston. The issues were immaterial to the discussion (0-pts).

Comments: The design behind introducing this material into the debate was to prejudice the minds of the audience against brother Neubauer and to further mar the influence, character and name of Preston and Bell. Denham's claim that Preston was a borderline Universalist is a lie. Preston's view on Universalism can be found in his book on 2 Peter 3 pages 259-265, under the headings of "Apostasy" and Post-Parousia Ethical Demands". I include the following quote:

"Universalism is falsified if a person could or can forsake Christ, faith and grace, and suffer a fate worse than physical death. Those in Hebrews 6, 10 were forsaking Christ, faith and grace, and were in danger of a fate worse than physical death. Therefore, universalism is falsified".¹

It appears that Denham and Summers were more concerned with denigrating character when they could have spent less than \$20 bucks to ensure they accurately represented Don Preston's views on Universalism.

Secondly, in regard to my being a marked man, this is not true of all the churches in Memphis, and perhaps elsewhere. I am

¹ Don K. Preston, D. Div. "The Elements Shall Melt With Fervent Heat, A Study of 2 Peter 3, p. 262, JaDon Publications, LLC, © 2006.

not speaking of churches that are considered “out of fellowship” with the mainstream. I know these brethren personally, have spoken to them and they did not then, and do not to this day, honor the withdrawal of fellowship letter sent out by the East Haven church of Christ in Memphis. In fact, a few of these churches have ministers who are convinced that Christ returned in 70AD but they do not teach it publicly because they feel, the brethren will not hear it. Shortly after the letters were sent out, I had a conversation with a preacher, brother Bill Coleman, (I think that was his name) who preached at Coleman avenue. He called me about the letter and was curious of my views on resurrection and we met in his office and discussed it. This was in 1983. I asked him if he honored the letter and without hesitation he responded with an emphatic “no”, without even given it a second thought.

Sure, there were some churches influenced by the MSOP (Memphis School of Preaching) who were then perhaps more concerned with losing their financial donors for having a “70AD graduate” that supported the unscriptural withdrawal. Curtis Cates even charged me with deceptively holding the view while I was in the school and just about every student in my class and some in the second year class could testify in court that was not true. Hearn knew it well in advance of my graduation as we discussed it in his office. So did Frank Young (who lectured on it while I attended the school), John Renshaw, Richard Curry, Dean Gittings, Joe Spangler, Ron Reeves, Steve Nowlin, Isaac Bowie, Peter Moss, William McNeil, and Will Gibson, to name a few.

Dean Gittings vouched for the same in a face to face meeting encounter with Cates and myself at an MSOP lecture, perhaps when Varner spoke on the topic. Cates had claimed I taught it secretly and deceptively while in school. Gittings informed him

it was not true stating it was known that I taught it by several students including himself. Dean and I had many conversation about it. Several of these men have “fallen asleep” but “some remain to this present!”

What many do not know (but others do) is that the elders serving at East Haven at the time gave me their approval and endorsement knowing what I believed and taught. They subscribed to Charlie Geiser’s paper, and did not object to my views on eschatology until they were backed into a corner and pressured by other brethren. As it was reported, they fired me when Brother Roy Hearn called them and told them to do so after they had agreed to work with me in spite of my views, which I proactively informed them of months in advance in June of 1982. The firing occurred in October 1982. My intentions were for us to end our good relationship quietly which is why I approached them, before any issues came up. They chose not to, expressed their approval and agreed to continue working together.

Reputable preachers in Memphis, TN, know this information. When those elders, and the MSOP, with brother Terry Varner years later were asked to defend their position they refused and have refused to do so to this day. Those are facts.

3. Denham never made an affirmative argument during his first speech in defense of his proposition. The closest he came was citing Romans 8:11 as proof of his “bodily” resurrection as stated in his proposition. Yet, he never made an argument on the verse. He made “assertions” without an attempt to prove them, and then began to speak about Neubauer’s views and what the latter would have to prove.

Here is a list of his assertions on the left with Neubauer’s responses on the right.

Denham's Assertions	Nebauer's Rebuttals
<p>1. The dead are raised using their individual bodies per Rom. 8:11 and other passages?</p>	<p>He (Denham) says the body is the physical body. Neubauer cited Romans 8:10-11, "if Christ is in you, the body is dead", saying it is ludicrous to view this as the physical body. But the Spirit is life because of righteousness. That's not the physical body.</p> <p>Neubauer then proceeded to demonstrate from Scripture why this could not be the physical body of Denham's affirmative.</p> <p>He showed where Denham also took Eph. 1:13-14, on the purchased possession to refer to the physical body, thus making it parallel with Romans 8:11. Neubauer then showed that the "purchased possession" was the church, citing Acts 20:28. He stated the church was being redeemed from sin, not from skin.</p> <p>He showed that just as in Rom. 8:15, the earnest or firstfruits of the Spirit was given to the church for the adoption of the body (the church) to redeem them out of Old Covenant Israel. He cited Romans 9:4 to show that the adoption belonged to Israel, according to the flesh and that the believers or sons of God were being raised out of that Old Covenant body into the church.</p> <p>The redemption of the body would be completed when the work of the Spirit was complete in 70AD (Rom.</p>

	8:23), which he equated with the seal of the earnest until the day of redemption of the purchased possession, Rom. 8:23. Neubauer demonstrated this was a proleptic progressive salvation. (1pt)
2. The word resurrection implies something that is dead being raised back to life?	Neubauer pointed out that the death involved was sin death, citing Romans 7:9, "I was alive without the law, but when the commandment came, sin revived and I died." He said the redemption to life from this death was the resurrection. (1pt.)
3. It implies it is in the state of being dead prior to resurrection?	As #2 shows, Neubauer stated this was sin death (1pt)
4. It implies that sometime before it entered into death?	Neubauer point out that they died when they sinned per Rom. 7:9, 1 pt.
5. It implies an adequate cause killed it.	Sin was Neubauer's answer shown above (1pt)
6. It had to come into a state of being alive in order to die?	Again, Roman's 7:9 adequately both states (life, death, and life from that death) and addressed this "argument" 1 pt.
7. The AD70 people are going to have to change the meaning of words and they have? (irrelevant, 0 pts)	Observation: Neubauer did not seek to change the meaning of words but used the Scriptures to reason from, in fact the same Scripture Denham had in his proposition. (0 pts)
8. How long was whatever was being raised spiritually dead?	Neubauer addressed this with Rom. 7:9 & 8:10 as demonstrated above. (1pt)
9. When specifically did it die, if it was the corporate body (the church)?	Neubauer stated the "body of sin" was put to death in baptism, Rom. 6:3-5, (1pt)
10. How long was it alive before dying?	Answered with Romans 7:9, 1 pt.
11. When did the church come into existence in the state of being alive?	Neubauer responded, "through the preaching of the gospel, in baptism and the reception of the Holy Spirit. He stated the church began as an infant or small child, crying Abba Father, and grew to become a full-

	grown man through power of the earnest of the Spirit. He cited Eph. 2:6 as the beginning of the prolepsis stating the resurrection would be the consummation. (1pt)
12. What exactly killed it?	Answered with Rom. 7:9 (1pt)
13. We need to know if it is a spiritual resurrection?	Resurrection is from sin, not from skin, citing the evidence above. (1pt.)
14. The resurrection of the just entails the physical body being the final part of the resurrection.	Neubauer pointed out that Jesus' quote in John 5:28-29 cites the only place in the (O.T.) which mentions the resurrection of the just and unjust i.e. Dan. 12:2. He stated that it would be at the time of the great tribulation of Dan. 12:1, which Jesus quoted and applied to 70AD in Matt. 24:21. He then stated the time was "a time, times and half a time Dan. 12:7, and 1,290 days, which equated to the 3.5 years beginning 66 – 70AD for the destruction of Jerusalem when the daily sacrifice was taken away and the abomination of desolation was set up. He said Christ quoted this text in Matt. 24 He also said Daniel would receive is inheritance at the end of those days, which was the resurrection. (1pt.)

4. Anyone reading the list above who knows anything about logic and valid arguments can see that Denham's statements in the left hand column are questions and statements, not arguments. They don't even apply to Denham's position, but are inquiries about it. Therefore, Denham gets 0 points.

Gary Summers' comment that Neubauer made no attempt to follow Denham's rambling non-argumentation is a falsehood. Anyone with eyes can see the evidence above. Why would Summers so blatantly and deceptively seek to obscure the facts?

5. Next, in Denham's argumentation was an appeal to Acts 1:11. This too was an irrelevant argument. It had nothing to do specifically with the resurrection being yet future. Denham felt the need to make the argument because according to Him, Neubauer did not address it in the first discussion. However, Denham never "proved" it was yet future, nor vital to his resurrection affirmative. He only asserted it was.

Neubauer replied to this assertion by saying the text says Christ clearly ascended in a cloud to veil or hide his Presence out of their site. He argued the angels chided the apostles for gazing up into the sky. In responding to Denham's literalistic "in like manner" statement, Neubauer cited Christ would return riding on a horse, Revelation 19. Neubaur also stated that Christ ascended with bruised hands, feet and side. These statements addressed the woodenly literal use Denham made of "in like manner". Neubauer illustrated the point by saying he personally left home in one suit of clothes but would return as the same person in another. (1pt)

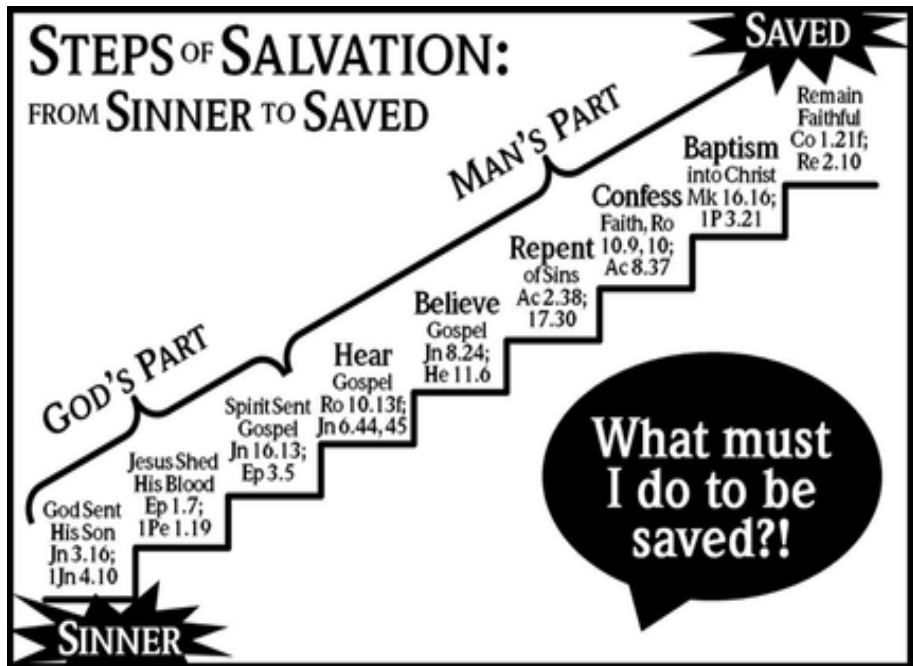
6. For Denham's final attempt, he began another series of questions and statements about various or multiple comings of Christ. These too were "irrelevant" arguments in that none of them were offered in proof of his resurrection affirmative. To prove there are multiple comings does not prove either of those comings are Christ's Parousia and related, nor do they prove a resurrection of the physical body. (0 pts)

I personally don't fault Denham for making the "arguments". Rather, I fault him for not having enough discernment to realize those who gave them to him had no clue what they were talking about either.

Neubauer addressed these assertions by citing John 14:21-23, saying these verses directly related to the coming of the Lord. He said these verses were about the place Jesus was preparing and that he and His Father would return to those who were obedient to him and kept his word. But notice v. 23. If he loves me he will keep my word and we will come to him and make our abode with him. That's Revelation 21. That's not heaven, That's the fullness of the church with God tabernacling with us. Christ came in 70AD the fullness of the church and he lives with us and in us through his word and the gospel. (1pt).

That concluded the first two speeches. We're showing Neubauer addressed all of Denham's statements, assertions and questions. We're showing Denham failed to make arguments with clear and valid premises which led to the conclusion he was required to affirm to prove his proposition. From my calculation, I award Neubauer with 14.25 points and "zero" for Denham. The reason is he never made a complete argument in support of his proposition. For the purposes of debate, his first speech was an utter failure.

This reveals the utter bias of Summers' overview that Neubauer did not seek to follow Denham. We have more speeches to go, but I leave the evidence before the reader to decide if (a) Denham made any arguments and (b) if Neubauer failed to address even the statements and assertions in addition to offering evidence supporting Neubauer's position and refuting Denham's. [WB]



There is

- ONE BODY (*Church*)
- ONE SPIRIT (*Holy Spirit*)
- ONE HOPE (*Eternal Life*)
- ONE LORD (*Jesus*)
- ONE FAITH (*Law of Faith*)
- ONE BAPTISM (*Water*)
- ONE GOD (*Father*)

(*Eph 4:4-6*)

James Street Church of Christ
3816 W Fountain Rd.
Ludington, MI. 49431

Postage Paid
Pentwater, MI.
49449
Permit # 9