



Crossing

the

Line

What's Wrong With
The Irving
Church???

(108 W. Grauwylor Rd.)

(By George Battey)

**An open invitation stands to
publicly discuss any topic
found in this booklet with the
leadership of the Irving
congregation.**

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"CROSSING THE LINE"

What's Wrong With The Irving Church?

By George Battey

Many people are asking, "What has the Irving congregation really done that is so bad?" People hear many rumors about the Irving congregation. Some of those rumors have proven to be untrue or at least distort the truth. Other rumors, however, are true and need to be known by faithful brethren. This booklet is intended to answer with documented facts the question: What has the Irving church really done? However, before presenting an answer to that question, some preliminary matters must be considered.

1) Preliminary Question: Why is this tract being written and published?

This tract is not designed to lash out at anyone. It is not designed to belittle, humiliate or hurt anyone although some may feel hurt. When a parent corrects and rebukes a child, it is not with hateful feelings or intentions (Hebrews 12:5-11). Correction is painful for the child receiving chastisement, but it is likewise painful for the parent administering the punishment. Likewise, correction is painful for brethren and sisters to receive, but it is also painful for the preachers who administer rebuke and correction (2 Corinthians 2:3-4).

This tract is being produced to warn those in error that they have "gone beyond what is written" (1 Corinthians 4:6) and they are no longer "walking in the light" (1 John 1:6-9). This tract is also designed to give warning to those who might be thinking about attending the services of the Irving church or joining themselves to the Irving congregation. Rather than joining-in with those in error, the Lord has instructed His people to "mark and avoid" them (Romans 16:17-18) and to cut-off association with those who stubbornly refuse to repent (Ephesians 5:11; 2 John 9-11).

2) Preliminary Question: Is the Irving church autonomous and do they have the right to choose their own course of actions?

The answer to the above question is both yes and no. The word *autonomous* means "not controlled by others or by outside forces; independent" (American Heritage Dictionary). Yes, the Irving church is autonomous. Yes, autonomy allows Irving to choose her own course of actions. However, being autonomous does not necessarily mean a church chooses to do what is scriptural and right. God created all men and women autonomous (Joshua 24:15). To the sorrow of many parents, eighteen-year-old sons and daughters are autonomous too and many exercise their prerogative to choose evil. No one questions the autonomy of the Irving church. This tract is merely pointing out that the Irving church leaders have chosen to do what is unscriptural and sinful of their own free-will. Since they have exercised their autonomous right to choose contrary to God's word, faithful brethren and faithful congregations have decided to exercise their autonomous right to point out these unscriptural and sinful practices lest others be swept away into the same errors (1 Thessalonians 5:14; Acts 20:31).

3) Preliminary Question: Have the leaders of the Irving congregation been given a fair opportunity to repent of their wrong doings?

Yes, they have. Countless efforts have been put forth to plead with the Irving leaders to repent of wrongs and come back to the old paths. The following preachers and church leaders have, at one time or another, spoken with or written to the leaders of the Irving congregation in an effort to bring about repentance:

Allen Bailey	Donald Coon	Bill Davis
Mark Bailey	Jim Reiser	George Battey
Alton Bailey	Bob Johnson	Glen Ballard
Wayne McKamie	Ronny Wade	Greg Gay
Doug Edwards	James Orten	Hans Roodschild
Glen Osburn	Don McCord	Barney Owens
Alan Bonifay	Mike Criswell	
Wes Cockrum	Joe Norton	

Not all of these men agree with every item enumerated in this booklet. Nonetheless, each has, at one time or another, approached the Irving elders about some of the items listed. The Irving leaders have confessed to actual wrongdoing in very few instances regarding the issues listed in this booklet. Three things are noteworthy. First, the Irving leaders at one point denied wrongdoing regarding several "rumors." The elders sent out a letter to the entire brotherhood (November 7, 2004) stating not one of their teachers had taught the false doctrine of Calvinism. They wrote:

The elders have, however, followed up with the teachers who made these statements and have determined the teachers in question are sound in doctrine. ... We are not aware of any recent statement from the pulpit that could be regarded as Calvinistic ... These matters have been clarified. Of the five points of classic Calvinism ... not a single teacher at Irving teaches or believes a single point. Any accusation you hear to the contrary is false and should be disregarded. (p. 1).

Ten months later (August 29, 2005) these same leaders sent another letter. This second letter admitted the first letter was incorrect and that the false doctrine of Calvinism had indeed been taught and one brother even made a confession. No explanation was offered explaining the discrepancy between these two letters. How could the elders be so adamant Calvinism was never taught only to admit ten months later it had?

Second, the Irving leaders make a careful distinction between "apologizing" for offending people and "confessing" sin. Duane Fancher (an elder of the Irving church) wrote, "... I have made public apologies in the congregation for both incidents, not because I believe that they are wrong, but because they caused some people some concern and disturbance" (letter to Mark Bailey, October 27, 2004). Duane recognizes the difference between an apology and a confession. Without repentance and confession of sin there can be no forgiveness granted: neither by God (Luke 13:3; 1 John 1:8-9) nor by brethren and sisters in the church (Luke 17:3-4; James 5:16).

Third, the Irving leaders refuse to confess to wrongdoing in many instances simply because they do not believe some things to be wrong. The Irving congregation has a different way of interpreting scripture. They

believe the explicit-only doctrine. This doctrine says if the scriptures do not explicitly say, "Thou shalt not ...," the congregation is free to do as she wishes. This doctrine is saying the silence of scripture is permissive, whereas the Bible clearly teaches silence is prohibitive (Genesis 4:1-5; Leviticus 10:1-2; Acts 15:24; 1 Corinthians 4:6; 2 John 9-11).

Fourth, this very booklet was mailed to every single elder, every single deacon and the preacher of the Irving congregation. An honest effort was made to mail each booklet to an address believed to be valid. In the case of two deacons, their booklet was mailed to the Irving church building address. These leaders were given two weeks to look over this material and check for inaccuracies. Only one deacon even responded within the timeframe. He wrote that he was praying for "Mr. Battey," but wrote nothing about any misrepresentation. Four days after the deadline another deacon responded. This response consisted of a prayer found in 2 Corinthians 13:14. Why did these leaders not dispute the accusations? They did not dispute the charges because their own letters, website postings, Facebook postings, PowerPoint charts and recordings were the sources of the charges contained in this booklet. No valid objections could be raised against their own writings and postings.

While some ask, "Have you gone and talked with the Irving leaders personally?" no one seems to be asking the Irving leaders, "Knowing you have offended your brethren, have you 'left your gift at the altar and gone your way to be reconciled before offering your gift'?" (Matthew 5:23-24). The "have-you-gone-to-talk-street" seems to apply only to preachers who oppose Irving. When Duane Fancher, for example, asked the congregation to stand and recite Psalm 23 without giving the audience prior warning, some participated against their better judgment. Their consciences were offended. They truly felt they had sinned (Romans 14:23). Causing people to violate their consciences was never confessed and no prayer was offered for forgiveness – only an apology with the clear understanding this was not a confession of sin (Letter to Mark Bailey, October 27, 2004). Causing any person to violate his conscience is a sin against Christ (1 Corinthians 8:12) and constitutes "no longer walking in love" (Romans 14:15). When Irving leaders marvel from the pulpit about the "love" existing in the Irving "family," the truth is, love is withheld from those who have a conscience against unscriptural innovations. Irving is selective in who receives their love.

4) Preliminary Question: What sort of evidence constitutes valid, objective proof that an event actually occurred?

The following types of proof are considered by God as sufficient evidence to establish a fact: (a) If the Irving leaders themselves admit an event occurred, that constitutes valid proof (Luke 19:22). (b) If two or three credible witnesses testify to an event, that also constitutes valid proof (2 Corinthians 13:1). (c) If something is "common knowledge," this is considered as valid proof (1 Corinthians 5:11).

5) Preliminary Questions: Does a person have to go to the Irving congregation personally and witness an event to know it actually occurred? Furthermore, must a person interview the leaders of the Irving congregation personally in order to know an event actually occurred?

No. It is not possible for every single person to witness an event or interview those involved to know whether something is true or false, right or wrong. For example, it was neither necessary nor possible for every person to interview the apostles, the Jewish leaders, and the Roman leaders personally in order to know if Jesus actually resurrected. If valid evidence is presented, one can know the certainty of an event without being an eyewitness of the event (Luke 7:22). The Lord and His apostles expected people to hear and read the testimony of valid witnesses and be convinced of truth without witnessing those events personally. (John 20:29-31; see also 1 Corinthians 1:11; 5:1)

ANSWERING THE QUESTION

Now to the question: What has the Irving, TX congregation done that is so wrong?

CONTEMPORARY-WORSHIP-ISSUES

The following five items concern the worship of the church. The Bible clearly teaches God gave a divine pattern for worship (John 4:24). Changes to this divine pattern render the worship as *vain worship* (Matthew 15:9). Those who lead others in vain worship and those who

follow leaders of vain worship will both be lost on the Judgment Day (Matthew 15:13-14). Mortal men were never granted permission by God to invent their own worship. When uninspired men altered the divine pattern of worship in the past, they were destroyed by God (Leviticus 10:1-2) as a warning for those who might follow the same destructive course (1 Corinthians 10:11). In spite of these warnings, the Irving church has tampered with the worship. These changes are titled Contemporary-Worship-Issues because such changes cannot be found in scripture. These practices are of recent origin.

1) Contemporary-Worship: The entire Irving congregation recited Psalm 23 together during a Sunday morning worship service.

Brief description: On November 4, 2001, Duane Fancher (ordained as an elder the night before) asked the entire congregation to stand and recite Psalm 23 together during the Sunday morning assembly.

Source: Letter written by the Irving elders (November 7, 2004) explicitly stating, "This accusation is true."

Passages Violated: (a) Men are to speak one at a time to one audience in every assembly conducted by the church (1 Corinthians 14:31). Every member speaking simultaneously to recite Psalm 23 is a direct violation of this rule. (b) Women must remain silent in all assemblies conducted by the church (1 Corinthians 14:34-35). Asking women to recite Psalm 23 in a church assembly is a direct violation of this rule. (c) When worship is based on what men like rather than what God authorized, that worship is in vain (Matthew 15:9) and will be rejected by God (Matthew 15:13-14).

Repentance, confession and prayer? Not as of November 15, 2010. An apology was offered, but Duane Fancher made it clear he was not confessing to wrongdoing, "... I have made public apologies in the congregation for both incidents, not because I believe that they are wrong, but because they caused some people some concern and disturbance" (letter to Mark Bailey, October 27, 2004).

2) Contemporary-Worship: Children perform theatrical skits on stage during Irving's worship services.

Brief description: During Steve Orten's sermon (June 3, 2007), children were invited to come up onto the pulpit stage and act out a skit during the sermon.

Source: Irving's own website posting (Steve Orten's sermon, "*One Day in the House of Mercy*," June 3, 2007). This posting is still present on Irving's website as of September 30, 2010.

Passages Violated: (a) The Lord must authorize everything taught and practiced (Colossians 3:17). The Lord does not authorize a theatrical performance by children during worship services. Bible silence forbids such practices (2 John 9). (b) When worship is based on what men like rather than what God authorized, that worship is in vain (Matthew 15:9) and will be rejected by God (Matthew 15:13-14).

Repentance, confession and prayer? Not as of November 15, 2010. The above internet posting demonstrates the congregation has not repented of the decision to allow children to perform theatrical skits during church services.

3) Contemporary-Worship: Irving practices preaching-while-communion-is-being-served.

Brief description: On several occasions, the brother waiting on the table preaches to the audience while serving communion. This practice began when Terry Baze introduced it to the Irving congregation on October 22, 2006. This practice was suspended temporarily, but was resumed this year (2010).

Source: Bruce Bailey (an elder of the Irving congregation) admitted to this event in a letter to Gerald Hill (November 29, 2006).

Passages Violated: (a) All things must be done "in order" ("one at a time") (1 Corinthians 14:40). Preaching while serving communion is a direct violation of this rule. (b) The Lord must authorize everything taught and practiced (Colossians 3:17). The Lord does not authorize preaching while serving communion. Bible silence forbids such practices (2 John 9).

(c) Each believer is to examine himself (1 Corinthians 11:28). This cannot occur if the preacher is simultaneously addressing the congregation. Rather than examining oneself, a person is concentrating on the preaching. (d) When worship is based on what men like rather than what God authorized, that worship is in vain (Matthew 15:9) and will be rejected by God (Matthew 15:13-14).

Repentance, confession and prayer? Not as of November 15, 2010. The fact that this practice was resumed demonstrates no repentance has occurred.

4) Contemporary-Worship: Irving practices handclapping during the song service.

Brief description: During the worship service, while singing, the members are encouraged at times to clap their hands in rhythm to the singing.

Source: Common knowledge from various visitors. Common knowledge is a legitimate form of proof ("It is reported commonly" – 1 Corinthians 5:1).

Passages Violated: (a) Handclapping is equivalent to percussion instruments of music. The reasoning that makes mechanical instruments unscriptural is the same reasoning why handclapping should be rejected. The Lord must authorize everything taught and practiced (Colossians 3:17). The Lord does not authorize mechanical instruments of music including handclapping. Bible silence forbids such practices (2 John 9). (b) When worship is based on what men like rather than what God authorized, that worship is in vain (Matthew 15:9) and will be rejected by God (Matthew 15:13-14).

Repentance, confession and prayer? Not as of November 15, 2010. The fact that this practice continues demonstrates no repentance has occurred.

5) Contemporary-Worship: Men and women respond verbally to the speaker in the pulpit.

Brief description: The speaker says, "Good morning," to the audience. The audience responds back, "Good morning."

Source: (a) Common knowledge from various visitors. Common knowledge is a legitimate form of proof ("It is reported commonly" – 1 Corinthians 5:1). (b) Irving's own website postings. One hears these verbal greetings and audience responses on some of the recorded sermons (for example, Steve Orten's sermon, "*God Chose You*," June 27, 2010; this particular posting is still present on Irving's website as of September 30, 2010).

Passages Violated: Women must remain silent in all assemblies conducted by the church (1 Corinthians 14:34-35). Allowing women to respond verbally to the speaker in the pulpit is a direct violation of this rule.

Repentance, confession and prayer? Not as of November 15, 2010. The above internet posting demonstrates the congregation has not repented of the decision to allow women to respond verbally to the speaker in the pulpit.

OPEN-FELLOWSHIP-ISSUES

Open-Fellowship was a major problem in the 1960s among digressive churches because two men, W. Carl Ketcherside and Leroy Garrett, began pushing the idea. Their position was that fellowship should be open and extended to every person baptized for the remission of sins. They taught matters of worship and doctrine should not be tests of fellowship. In the late 1960s and early 1970s this idea caught on among some of our own preachers. J. Ervin Waters and Jim Russell began advocating the same doctrine. Irving has once again resurrected the Open-Fellowship policy. The Irving church believes in opening their pulpit and services to those who worship and practice error. This is wrong simply because the Bible teaches that those who do not "walk in the light" (the teachings of the NT scriptures) are not in fellowship with the Lord (1 John 1:6-10; 2:3-5). If these people are not in fellowship with the Lord, neither should they be in fellowship with the Lord's body (the church). Those who "do not bring the doctrine of Christ" are not to be received or welcomed to lead in faithful congregations (2 John 9-11). Rather, those who digress from the truth of the gospel are to be exposed, marked and avoided (Ephesians 5:11;

Romans 16:17-18). The following four items have to do with Irving's policy of Open-Fellowship.

6) Open-Fellowship: Digressive preachers preach at the Irving congregation.

Brief description: (a) Ryan Connor preached at the Irving congregation after he became an active member of the digressive church in Monroe, LA. Ryan continues to align himself with the White's Ferry Rd. Church of Christ (a digressive church) as of September 30, 2010. (b) Rick Atchley, the preacher for Richland Hills Church of Christ (a digressive church), preached to the Irving congregation via the internet, a PowerPoint projector and a sound-system. (c) Gary Fancher worshipped with the digressive church for many years. He now attends the Irving congregation and is in full-fellowship (participating in leadership roles) without any admission of wrongdoing and without prayer for forgiveness.

Source: (a) Irving's own website lists Ryan Connor as the speaker on September 5, 2010. (b) Irving's own website posting with Rick Atchley preaching (Steve Orten, *"The Lame Man Healed,"* November 1, 2009). (c) Irving's own website lists Gary Fancher as a teacher of the church. These postings are still present on Irving's website as of September 30, 2010.

Passages Violated: (a) The church is to "come out from among them and be separate" (2 Corinthians 6:17) rather than joining in with those who have left the faith. Digressive preachers have left the faith. (b) The church is to "have no fellowship with unfruitful works of darkness" (Ephesians 5:11) and those in digression are in "darkness." (c) To "bid Godspeed" to those who refuse to abide in the "doctrine of Christ" is to partake of their evil deeds (2 John 9-11). Digressive preachers do not abide in the Lord's doctrine.

Repentance, confession and prayer? Not as of November 15, 2010. The above internet postings demonstrate the congregation has not repented of the decision to use these digressive men.

7) Open-Fellowship: Irving has fellowship with digressive and denominational churches.

Brief description: "Great Days of Service" is an annual event in which the Irving congregation will team up with denominational and digressive churches to spruce up homes throughout the community.

Source: Irving's own website posting (PowerPoint chart of Jim Crouch's sermon, "*Where Are We Going?*" September 19, 2010).

Passages Violated: (a) We are to "come out from among them and be separate" (2 Corinthians 6:17) rather than joining in with those who have left the faith. Digressive preachers have left the faith. (b) We are to "have no fellowship with unfruitful works of darkness" (Ephesians 5:11) and those in digression are in "darkness." (c) To "bid Godspeed" to those who refuse to abide in the "doctrine of Christ" is to partake of their evil deeds (2 John 9-11). Digressive preachers do not abide in the Lord's doctrine.

Repentance, confession and prayer? Not as of November 15, 2010. The above internet posting demonstrates the congregation has not repented of the decision to practice open fellowship with digressive and denominational churches.

8) Open-Fellowship: The Irving church promotes and advertises digressive church services.

Brief description: The Temple, TX congregation (a digressive congregation) held a New Year's Meeting. The Irving congregation advertised this meeting and encouraged people to attend. The Temple, TX congregation is a digressive congregation because they use and cooperate with digressive preachers and digressive churches that use individual cups and Bible classes. They also use and cooperate with churches that use fermented wine in communion.

Source: Irving's own website posting (Gospel meeting announcement posted January 1, 2009). This posting is still present on Irving's website as of September 30, 2010.

Passages Violated: (a) The church is to "come out from among them and be separate" (2 Corinthians 6:17) rather than joining in with those who

have left the faith. Digressive preachers have left the faith. (b) The church is to "have no fellowship with unfruitful works of darkness" (Ephesians 5:11) and those in digression are in "darkness." (c) To "bid Godspeed" to those who refuse to abide in the "doctrine of Christ" is to partake of their evil deeds (2 John 9-11). Digressive churches do not abide in the Lord's doctrine.

Repentance, confession and prayer? Not as of November 15, 2010. The above internet posting demonstrates the congregation has not repented of the decision to advertise meetings of digressive churches.

9) Open-Fellowship: The Irving church has announced plans to sponsor Songfest with the Plymouth Park Church of Christ.

Brief description: Jim Crouch announced the Plymouth Park Church of Christ in Irving, TX will "join in with us" at the Songfest on November 13, 2010. The Plymouth Park Church of Christ writes, "We practice immersion baptism, but accept any baptism centered in Christian faith." Plymouth Park Church of Christ chooses leadership positions "based on Biblical principles, personal desire, ability, availability, and leadership skills rather than strictly on gender, ethnicity, social standing, or one's past." In other words, just because a person is a female, she is not necessarily excluded from being a preacher, waiting on the table, leading the singing or being an elder.

Source: (a) Irving's own website posting (PowerPoint chart of Jim Crouch's sermon, "Where Are We Going?" September 19, 2010). (b) Plymouth Park Church of Christ website.

Passages Violated: The mere intent and public announcement of this event violates the following Bible passages even if the event itself never materializes: (a) The church is to "come out from among them and be separate" (2 Corinthians 6:17) rather than joining in with those who have left the faith. Digressive preachers have left the faith. (b) The church is to "have no fellowship with unfruitful works of darkness" (Ephesians 5:11) and those in digression are in "darkness." (c) To "bid Godspeed" to those who refuse to abide in the "doctrine of Christ" is to partake of their evil deeds (2 John 9-11). Plymouth Park people do not abide in the Lord's doctrine. (d) It is an abomination to "devise wicked plans" even if the actual action is never carried out (Proverbs 6:18).

Repentance, confession and prayer? Not as of November 15, 2010. The above internet postings demonstrate the congregation has not repented of the decision to have open fellowship with digressive churches.

NOTE: For more issues involving fellowship, cooperation and alliance with denominations and digressive churches, see also Social-Gospel-Issue #30: The Irving church will be participating in "Great Days of Service," and Social-Gospel-Issue #31: The Irving church will be participating in the "Family Promise" program. Participation in both of these programs constitutes an alliance with digressive and denominational churches.

BIBLE-CLASS-EQUIVALENT-ISSUES

The next three items revolve around the teaching services of the church. The Lord Himself regulates the teaching of the church: "The things which I write are the commandments of the Lord" (1 Corinthians 14:37). Let the reader ponder that last scripture citation. The instructions for teaching are for all assemblies conducted by the church (1 Corinthians 14:26, 33-35). In every assembly conducted by the church the people are to be gathered together into one place (1 Corinthians 14:23) and stay together (1 Corinthians 14:26-40; 11:33). The men alone are to speak one at a time to the assembled audience (1 Corinthians 14:26-40). The women are not even permitted to ask a question (1 Corinthians 14:35). These rules, given by the Lord Himself (1 Corinthians 14:37), are why faithful congregations have rejected Bible classes. Bible classes violate every rule named above. Yet, in spite of these clear instructions, the Irving congregation has decided to use methods equivalent to Bible classes. No, the Irving church has not built separate classrooms onto their building, but on occasions, the Irving congregation has simultaneous group-teaching. Furthermore, women speak in these groups and occasionally constitute the teachers of the groups. For these reasons, the following three issues are titled Bible-Class-Equivalent Issues.

10) Bible-Class-Equivalent: The Irving church invites people in worship to fall down on their faces in the aisles. Others are encouraged to gather around each "sinner" to speak words of encouragement. All groups are invited to speak and act simultaneously.

Brief description: Terry Baze addressed the Irving congregation on New Year's Eve (2009). The following is a paraphrase of what he invited the audience to do, "Fall down on your face ... in the aisles or up front. Invite Jesus into your filth and sin. Those who see people falling down on their faces, get up and go to them. Put your arms around them and speak with these people. Tell them you love them." (NOTE: The paraphrase above is not exaggerated. Terry Baze was not suggesting that people invite Jesus into their "life." He was suggesting that people invite Jesus into their "filth" and "sin." This part of the statement is very accurate.)

Source: Irving's own website posting (Audio sermon, "*Mutual Edification and Encouragement*," January 3, 2009).

Passages Violated: (a) Men speak one at a time to one audience (1 Corinthians 14:31) not simultaneously to smaller groups. (b) Women must remain silent in all assemblies conducted by the church (1 Corinthians 14:34-35), but the situation described above calls upon women to speak. (c) All things must be done "decently" (i.e. reverently) and "in order" (i.e. one item being done at a time) (1 Corinthians 14:40). Multiple groups with multiple speakers all speaking simultaneously constitutes confusion of which the Lord is not the author (1 Corinthians 14:33).

Repentance, confession and prayer? Not as of November 15, 2010. The above internet posting demonstrates the congregation has not repented of the decision to allow simultaneous group-teaching in a public worship service.

11) Bible-Class-Equivalent: The Irving church conducts simultaneous teaching services parallel to digressive Bible classes.

Brief description: The elders of the Irving church have replaced the regular Sunday afternoon worship services with three, simultaneous "Small-Group-Studies" of the Book of Romans. These "Small-Group-Studies" are conducted in different members' homes rather than in classrooms built onto the church building, but there is no essential difference from digressive Bible classes. These "Small-Group-Studies" are announced in the worship services as a work of the church and on Irving's website.

Source: (a) Irving's own website posting (Jim Crouch's sermon, "State of the Congregation 2008," January 6, 2008). (b) Irving's own website posting (PowerPoint chart of Jim Crouch's sermon, "Where Are We Going?" September 19, 2010).

Passages Violated: (a) All assemblies conducted by the church require all the members to "come together into one place" and stay together in one place (1 Corinthians 14:23-40). (b) Women must remain silent in all assemblies conducted by the church (1 Corinthians 14:34-35), but the women in these "small-group-studies" are allowed to speak. (c) The Lord must authorize everything taught and practiced (Colossians 3:17). The church conducting simultaneous small-group-studies is not authorized. Bible silence forbids such practices (2 John 9).

Repentance, confession and prayer? Not as of November 15, 2010. The above internet postings demonstrate the congregation has not repented of the decision to allow simultaneous group-teaching in a public worship service.

12) Bible-Class-Equivalent: The Irving church conducts Vacation Bible School ("Bible JAM") that is parallel with digressive Bible classes.

Brief description: "JAM" means "Jesus and Me." This is a vacation Bible school. Irving invites both members and non-members to bring their children. After dividing the children into groups, the sisters from the congregation each teach their assigned group. All teaching is simultaneous. In the beginning, these classes were conducted on the church's property, but this year they were conducted on private property. There is no essential difference between this arrangement and digressive Bible classes.

Source: Irving's own website posting (Jim Crouch's sermon, "State of the Congregation 2008," January 6, 2008).

Passages Violated: (a) All assemblies conducted by the church require all the members to "come together into one place" and stay together in one place (1 Corinthians 14:23-40). (b) Women must remain silent in all assemblies conducted by the church (1 Corinthians 14:34-35), but the women in these "small-group-studies" are allowed to speak. (c) The Lord

must authorize everything taught and practiced (Colossians 3:17). The Lord did not authorize the church conducting simultaneous "JAM" groups. Bible silence forbids such practices (2 John 9).

Repentance, confession and prayer? Not as of November 15, 2010. The above internet posting demonstrates the congregation has not repented of the decision to have "Bible JAM."

FEMALE-MINISTRY-ISSUES

In the beginning God created the man first and the woman second. He had a reason. This order of creation indicates the man is to be the leader and the woman the follower (1 Timothy 2:13). In all public situations, God intended that men lead while women silently listen and learn (1 Timothy 2:11-12; 1 Corinthians 14:34-35). The world has chosen to rebel against this divine mandate. The world has decided women have just as much right to speak out for the Lord in public assemblies as men do. Hence, most denominations have female ministers or teachers. Christians expect this from the world, but not from those who claim to be members of the Lord's church. The Irving congregation has chosen to follow the example of denominations in allowing women to teach the scriptures publicly. Although closely akin to the Bible-Class-Equivalent-Issues, the Female-Ministry-Issues differ in the sense that here women are addressing a single audience. In Female-Ministry-Issues there is only one audience, but rather than the teacher being a man (1 Corinthians 14:31; 2 Timothy 2:2), the one audience is being taught by a woman. There are four practices to consider under this heading.

13) Female-Ministry: The Irving church allowed a woman to teach publicly in their building.

Brief description: The Irving Church advertised to the public that Pam Johnson would be speaking on the topic of, *"God's Original Plan For Health And Healing"* (April 10, 2007) at the Irving church building. Irving provided a "light meal."

Source: Irving's own printed bulletin.

Passages Violated: (a) Women must remain silent in all assemblies conducted by the church (1 Corinthians 14:34-35). This was an assembly wherein the keynote speaker was a woman. (b) Men alone are to teach, one at a time, in all assemblies conducted by the church (1 Corinthians 14:31). Here was an assembly wherein men listened and a woman taught. (Most digressive churches oppose a woman teaching a mixed assembly wherein men are present, but Irving goes further than even digressives are willing to go.) (c) Women are not permitted to teach the scriptures in any public capacity (1 Timothy 2:11-15).

Repentance, confession and prayer? Not as of November 15, 2010.

14) Female-Ministry: The Irving church hosted Women's Retreat (2010).

Brief description: On Facebook, all interested women were invited to attend a "Women's Retreat (2010)" conducted entirely by women. This public gathering featured singing with Pam Johnson leading the singing and public teaching by various women speakers – including a teacher and popular author from the Baptist Church via video, Beth Moore.

Source: (a) Irving's own website posting. (b) Facebook photos of the event posted October 3, 2010.

Passages Violated: (a) Women must remain silent in all assemblies conducted by the church (1 Corinthians 14:34-35), yet women were the speakers of all these public assemblies conducted. (b) Men alone are to teach, one at a time, in all assemblies conducted by the church (1 Corinthians 14:31). No men were present to teach at Women's Retreat 2010 (c) Women are not permitted to teach the scriptures in any public capacity (1 Timothy 2:11-15). Even if one argued these were assemblies not conducted by the church, they were still public assemblies and women were teaching scriptures publicly. (d) Concerning Beth Moore speaking, consider the remarks made in the Open-Fellowship-Issues section (Ephesians 5:11; 2 Corinthians 6:17).

Repentance, confession and prayer? Not as of November 15, 2010. The above internet posting on Facebook demonstrates the congregation has not repented of the decision to have Women's Retreat 2010.

15) Female-Ministry: The Irving church had a woman publicly "signing" for the deaf in a worship service.

Brief description: Laura Maddox, using sign language, taught several people during the assembly while a brother was preaching his sermon in the pulpit. In Sarah Fancher's own words, "We all got to see Laura interpret church that night. Last time I watched her interpret I would start out watching her, then got caught up in what she was interpreting, so I would move my attention, but Wednesday night I watched her the entire time and I really caught a lot of signs."

Source: Posted letter by Sarah Fancher on Xanga page. (Sarah Fancher and Laura Maddox are members of the Irving congregation.)

Passages Violated: (a) Women are "not permitted to teach" in any assembly conducted by the church (1 Corinthians 14:34-35). Using sign language is equivalent to speaking; therefore, this is a case of a woman speaking in the assembly of the church – a direct violation of the rules for all assemblies conducted by the church. (b) Men alone are to teach, one at a time, in all assemblies conducted by the church (1 Corinthians 14:31). Having a woman sign-for-the-deaf violates this rule. (c) Women are not permitted to teach the scriptures in any public capacity (1 Timothy 2:11-15).

Repentance, confession and prayer? Not as of November 15, 2010.

16) Female-Ministry: The Irving church has announced plans to begin offering a 12-Step Recovery program.

Brief description: The 12-Step Recovery program is titled "Celebrate Recovery." All 12-Step Recovery programs require interaction between the teacher and the audience. In other words, in a public assembly conducted by the church, women will speak and teach. (This is being advertised as a work of the congregation and not the work of individuals merely using the building facilities. Notice the sermon title when this was announced, "Where Are We Going?" The "we" in this sermon means the Irving congregation.)

Source: Irving's own website posting (PowerPoint chart of Jim Crouch's sermon, "Where Are We Going?" September 19, 2010).

Passages Violated: The mere intent and public announcement of this event violates the following Bible passages even if the event itself never materializes: (a) Women must remain silent in all assemblies conducted by the church (1 Corinthians 14:34-35), but the women in these "small-group-studies" speak. (b) The Lord must authorize everything taught and practiced (Colossians 3:17). The Lord did not authorize the church to conduct a 12-Step Recovery Program. Bible silence forbids such practices (2 John 9). (c) Women are not permitted to teach the scriptures in any public capacity (1 Timothy 2:11-15). (d) The 12-Step Recovery program borders on the Social-Gospel problem. The church becomes distracted with programs that convert no one. After the 12-Step program ends, participants are still as lost in sin as when the program started. The 12-Step program did not save them. The church must now preach the gospel to these folks. When the church preaches the gospel, there is now hope that a sinner can be saved. The question to ask is this: Does the Lord authorize the church to spend its resources operating programs that will never save a single sinner from sin? To ask the question is to answer the question. The church is authorized to preach the gospel (1 Timothy 3:15; Mark 16:15). The Lord does not authorize the church to conduct programs that do not convert men. (e) It is an abomination to "devise wicked plans" even if the actual action is never carried out (Proverbs 6:18).

Repentance, confession and prayer? Not as of November 15, 2010. The above internet posting demonstrates the congregation has not repented of the decision to begin a 12-Step Recovery program.

FALSE-DOCTRINE-ISSUES

Doctrine is what people believe. What people believe eventually affects how they act. When people believe false doctrine, that belief causes them to act contrary to God's law (compare Genesis 6:5 with Genesis 6:12). When people believe the once-saved-always-saved doctrine, rather than being "diligent to make [their] call and election sure" (2 Peter 1:10), they relax. After all, "Why worry? Once saved, always saved," people think to themselves. When people believe the doctrine of salvation-by-faith-only, they do not concern themselves with exact obedience to the commands of God. While Jesus taught His people to keep even the "least commandment" (Matthew 5:19), salvation-by-faith-only does not concern itself with "little commands." The Lord uses

"little commands" to test the loyalty of His people (2 Corinthians 2:9). False doctrine believed equals sinful action performed. This section focuses on ten false doctrines propagated by the Irving church.

17) False-Doctrine: Irving leaders teach Calvinism: The imputation of Christ's righteousness.

Brief description: Tony Taylor, with the approval of the elders, has taught the "imputation of Christ's righteousness." This doctrine teaches men are saved because the "perfect life of Christ" is transferred to a Christian to cover his sins. When God looks down from heaven, He does not see the sins of the Christian. All He can see is the "perfect life of Christ" covering the Christian. This is a Calvinistic doctrine.

Source: (a) Letter written by Jim Crouch to the elders of the Irving congregation. (b) Letter written by the Irving elders (November 7, 2004) explicitly stating, "Of the five points of classic Calvinism ... not a single teacher at Irving teaches or believes a single point," followed by another letter (August 29, 2005) explicitly stating Tony Taylor had indeed taught this doctrine.

Passages Violated: (a) This doctrine teaches the "perfect life of Christ" saves men, but the Bible teaches men are saved by the Lord's death (Matthew 26:28). It is true Jesus had to live a perfect life in order to be a perfect sacrifice. However, this doctrine teaches the perfect life of Jesus alone covers and saves a sinner. If Jesus' perfect life alone could save men, He would not have had to die on the cross (Matthew 26:39). This doctrine logically denies the essentiality of the Lord's death. (b) This doctrine is the basis of once-saved-always-saved. If God looks down from heaven and can only see the "perfect life of Christ" covering the Christian, the logical conclusion is the Christian can continue in sin under that covering and God will never see it. This is false and dangerous. A Christian cannot continue in sin and be saved (Romans 6:1-2; 1 John 1:7-10). (c) This doctrine constitutes teaching "another" gospel not taught by the apostles (Galatians 1:8-9).

Repentance, confession and prayer? Not as of November 15, 2010. On August 13, 2005 Tony Taylor made a confession for teaching the false doctrine of Calvinism. The eldership never repented. (a) The eldership allowed false doctrine to be taught without any opposition whatsoever.

(b) The eldership sent a letter throughout the entire brotherhood assuring everyone no false doctrine had been taught. (c) Ten months after sending out their assurance to the brotherhood they sent out another letter reporting Tony's confession, but never admitting they themselves had deceived the brotherhood in the first letter.

18) False-Doctrine: Irving leaders teach Calvinism: Inherited sin.

Brief description: With the approval of the elders, Tony Taylor taught that babies are born with a sinful nature inherited from Adam. The doctrine of inherited sin is the foundation of the doctrine of infant baptism. If infants truly inherit sin, as Irving elders teach through Tony Taylor, those infants are in a lost condition. Should they die in that condition, they would die eternally lost. Therefore, the infant must be baptized "for the remission of sins." This is a Calvinistic doctrine.

Source: (a) Letter written by Jim Crouch to the elders of the Irving congregation. (b) Letter written by the Irving elders (November 7, 2004) explicitly stating, "Of the five points of classic Calvinism ... not a single teacher at Irving teaches or believes a single point," followed by another letter (August 29, 2005) explicitly stating Tony Taylor had indeed taught this doctrine.

Passages Violated: (a) Babies are born innocent and free from sin – "of such is the kingdom of heaven" (Matthew 18:1-3; 19:13-15). (b) The fleshly body of man comes from Adam, but the spirit of man comes from God (Hebrews 12:9). (c) Children do not inherit nor become guilty of sins their forefathers have committed (Ezekiel 18:20). (d) If children inherit sin from their parents, then Jesus would have been born with sin because He was born to a human mother (Matthew 2:11).

Repentance, confession and prayer? Not as of November 15, 2010. On August 13, 2005 Tony Taylor made a confession for teaching the false doctrine of Calvinism. The eldership never repented. (a) The eldership allowed false doctrine to be taught without any opposition whatsoever. (b) The eldership sent a letter throughout the entire brotherhood assuring everyone no false doctrine had been taught. (c) Ten months after sending out their assurance to the brotherhood they sent out another letter

reporting Tony's confession, but never admitting they themselves had deceived the brotherhood in the first letter.

19) False-Doctrine: Irving leaders teach Calvinism: Salvation by faith-only.

Brief description: With the approval of the elders, Tony Taylor has taught salvation is by faith-only. This is a Calvinistic doctrine. In Tony's own words, "You have to respond to the grace that comes through Jesus Christ. You have to respond when you understand that Jesus died for your sins, and that you can have forgiveness **without any requirements on your part except coming and just putting your faith and trust in that.** And when you accept it ... when you accept the grace, it's going to have a tremendous impact on your life."

Source: Irving's own website postings (Tony Taylor, "*What About The Change,*" July 29, 2007).

Passages Violated: (a) The scripture explicitly states men are not saved by faith only (James 2:24). (b) Faith itself is called a "work" by Jesus (John 6:29). (c) Humble obedience to the five steps of salvation (hearing, believing, repenting, confessing, baptism) are required for salvation (Romans 10:17; Romans 10:10; Acts 2:38). (d) One must obey all that Jesus taught after baptism (Matthew 28:19-20; Luke 17:10). Faith alone saves neither Christians nor sinners.

Repentance, confession and prayer? Not as of November 15, 2010. On August 13, 2005 Tony Taylor made a confession for teaching the false doctrine of Calvinism. However, the above internet posting demonstrates the Calvinistic teaching of salvation by faith-only resumed with the approval of the Irving elders. Therefore, the leaders are once again guilty of propagating this false doctrine and have not repented as of November 15, 2010. Furthermore, the eldership never repented in the first place. (a) The eldership allowed false doctrine to be taught without any opposition whatsoever. (b) The eldership sent a letter throughout the entire brotherhood assuring everyone no false doctrine had been taught. (c) Ten months after sending out their assurance to the brotherhood they sent out another letter reporting Tony's confession, but never admitting they themselves had deceived the brotherhood in the first letter.

20) False-Doctrine: Irving leaders teach refilling the communion cup as often as needed to serve communion.

Brief description: In 2004, Duane Fancher taught refilling the communion cup as often as needed to serve a large assembly. He taught the cup may be refilled over and over on a regular basis if necessary.

Source: Letter written by the Irving elders (November 7, 2004) explicitly stating, "This accusation is true."

Passages Violated: (a) The pattern given by Jesus to the church is as follows: One cup containing fruit of the vine; one prayer over the one cup; all members are commanded to drink from that one cup (Matthew 26:27; 1 Corinthians 11:23-25). (b) May the church use another loaf if the first loaf "runs out"? Certainly not (1 Corinthians 10:16-17).

Repentance, confession and prayer? Not as of November 15, 2010. Duane Fancher wrote the following, "... I have made public apologies in the congregation for both incidents, not because I believe that they are wrong, but because they caused some people some concern and disturbance" (letter to Mark Bailey, October 27, 2004). Duane recognizes the difference between an apology and a confession of wrongdoing.

21) False-Doctrine: The Irving leaders teach that faithful brethren are guilty of causing division by opposing manmade innovations.

Brief description: Jim Crouch announced he is "ashamed" of his heritage in the one-cup brotherhood. He taught that Daniel Sommer divided the church over instrumental music. (Those using instruments escape blame for the division.) When other divisions are considered, the brethren who stood for the Bible pattern are always blamed. Those introducing innovations consistently escape all censure.

Source: Irving's own website posting (Jim Crouch's sermon, "*Divided Kingdoms, Part 1*," May 17, 2009).

Passages Violated: (a) Brethren must speak the truth (Ephesians 4:15). Jim is not speaking the truth here. (b) Accusing faithful brethren of causing division when they opposed manmade innovations constitutes the

sin of slandering those who stood for truth (2 Timothy 3:3; see also Hebrews 13:7 and consider the past tense of the verb).

Repentance, confession and prayer? Not as of November 15, 2010. The above internet posting demonstrates the elders of the Irving congregation have not repented of advocating this false doctrine.

22) False-Doctrine: Irving leaders anointed a woman with oil during the worship services.

Brief description: In January 2004, "A young lady diagnosed with cancer came forward during a prayer service and requested for the elders to pray for her and to anoint her with oil. The elders complied with her request."

Source: Letter written by the Irving elders (November 7, 2004) explicitly stating, "This accusation is true."

Passages Violated: (a) The passage used for anointing with oil mentions no church service (James 5:14-15). (b) There is no example in scripture of anointing with oil during worship services. The Lord must authorize everything taught and practiced (Colossians 3:17). The Lord never authorized anointing someone with oil during a worship service. Bible silence forbids such practices (2 John 9). (c) If this passage is understood literally (i.e. literal physical sickness and literal oil), the logical conclusion is a belief in modern-day miracles. "The prayer of faith *will* save the sick," the passage says. It does not say, "The prayer of faith *might* save the sick." The scriptures plainly teach miraculous powers ceased at the close of the apostolic era (1 Corinthians 13:8-13). Though the elders later stated they did not believe in modern-day miracles, their actions and use of James 5:14-15 taught otherwise. Teaching miracles are still possible today constitutes "another gospel" not taught by the apostles (Galatians 1:8-9).

Repentance, confession and prayer? Not as of November 15, 2010. The official statement made in writing by the elders, "In order to maintain congregational unity, the Elders have decided to continue this practice only in a private setting." No confession of wrongdoing was made.

23) False-Doctrine: Irving leaders believe the "explicit-only" doctrine.

Brief description: Tony Taylor (deacon), Mike Rogers (deacon) and Duane Fancher (elder) believe instrumental music is permissible in worship because the Bible does not explicitly forbid such. Their position is that Bible silence permits Christians to do whatever they wish – including the use of instrumental music in worship to God. These men teach this in private conversations and in email letters circulated across the country.

Source: (a) Eyewitness testimony (2 Corinthians 13:1 – Allen Bailey, Mark Bailey, Grady Coble ("*To Whom It May Concern,*" December 24, 2004). (b) Letter written by James Albert and forwarded by Tony Taylor to at least 24 email addresses, March 7, 2008.

Passages Violated: (a) Many passages teach that God's silence alone is sufficient to forbid an action or doctrine (see Hebrews 1:5, 13; 7:14; Acts 15:24; Galatians 1:8-9; Revelation 22:18). (b) The Old Testament scriptures taught by implication the resurrection (Mark 12:26-27). This passage alone demonstrates the explicit-only doctrine is the false doctrine of the Sadducees.

Repentance, confession and prayer? Not as of November 15, 2010.

24) False-Doctrine: The Irving leaders have a blatant disregard for 1 Corinthians 11:2-16.

Brief description: Four of the seven deacons' wives were guilty of cutting their hair at the time these men took their office.

Source: Common knowledge from former members. Common knowledge is a legitimate form of proof ("It is reported commonly" – 1 Corinthians 5:1).

Passages Violated: (a) Women are to be covered (1 Corinthians 11:2-16). The covering is the hair (1 Corinthians 11:15). Hence, the covering (hair) may not be removed. (b) The wives of deacons are to be "faithful in all things" (1 Timothy 3:8-11). When they cut their hair, they are being unfaithful.

Repentance, confession and prayer? Not as of November 15, 2010.

25) False-Doctrine: The Irving leaders teach the Lord's supper may be taken more frequently than once a week.

Brief description: Tony Taylor taught, with the approval of the elders, that the Lord's supper "may have been in smaller groups" than the general assembly with all the members together and "it may have been more frequently than what we do it" – i.e. more frequently than the first day of the week.

Source: Irving's own website posting (Tony Taylor, "A Christ Centered Community," October 25, 2009).

Passages Violated: (a) When the church observes the Lord's supper, all the members are to be together in one assembly (1 Corinthians 11:33). (b) The communion is to be observed only once on the first day of each week (Acts 20:7). (c) The Lord must authorize everything taught and practiced (Colossians 3:17). Teaching small-group communion and more frequently than once a week are not authorized doctrines. Bible silence forbids such practices (2 John 9).

Repentance, confession and prayer? Not as of November 15, 2010. The above internet posting demonstrates the elders of the Irving congregation have not repented of advocating this false doctrine.

26) False-Doctrine: The Irving leaders teach miracles are still possible and the Holy Spirit operates upon men directly.

Brief description: Tony Taylor taught, with the approval of the elders, concerning Acts 4:23-31, "Could our place be shaken today because of our corporate prayer that's so fervent? Could that happen today? I believe very much that could happen."

Source: Irving's own website posting (Tony Taylor, "A Christ Centered Community," October 25, 2009).

Passages Violated: (a) Miracles ceased at the close of the apostolic era (1 Corinthians 13:8-13). These leaders are teaching the exact opposite of

scripture. (b) This doctrine constitutes teaching "another" gospel not taught by the apostles (Galatians 1:8-9).

Repentance, confession and prayer? Not as of November 15, 2010. The above internet posting demonstrates the elders of the Irving congregation have not repented of advocating this false doctrine.

SOCIAL-GOSPEL-ISSUES

The Social-Gospel is an attempt to combine social matters with spiritual matters. It confuses duties of individual people with duties of the church. God has given to individual people certain jobs to do (1 Corinthians 11:34 and Ephesians 6:4). Brethren are explicitly told not to turn these domestic-social matters over to the church (1 Timothy 5:16). God has given to the church spiritual jobs to do (1 Timothy 3:15 and Acts 13:2-3). When a church attempts to do the work that God gave individuals, the church has become distracted and cannot properly fulfill the spiritual work that God intended she should do.

Denominations have practiced the Social-Gospel for so long that most Americans see the church primarily as a social institution rather than a spiritual institution. Do you need food? Appeal to the church. Do you need help with your electric bill? Call the church. Do you need a babysitter? Find a church to help. This is how denominations have trained Americans. When worldly-minded people receive pay to come to church, they respond in great numbers. When the church gives food, rent-money, entertainment, babysitting services, marriage-counseling, divorce-counseling, anger-management counseling, job training, secular education and parties to fleshly-minded people, they will flock to the church in massive numbers. Read John 6:22-26 and see the large crowd gathering around Jesus for more food after He fed them the night before. After reading those verses, read verses 27-71 where Jesus refused to give more food and watch the crowd go away. Jesus purposefully preached in John 6:27-71 to drive insincere people away – people who were interested only in social matters. The following six items illustrate how the Irving church has adopted the Social-Gospel approach – an approach that came, not from the scriptures, but from denominations.

27) Social-Gospel: The Irving congregation had a church "yard sale."

Brief description: In 2008, the Irving congregation had a "Yard Sale." A street sign was posted in their yard which read "Church Yard Sale."

Source: Photo of Irving's church sign taken by Mark Bailey. See this photo on the inside of the back cover of this booklet.

Passages Violated: (a) Jesus condemned the use of food to attract people to become "disciples" (John 6:25-35, 48-63). This is the foundational passage against using social "tools" as a means of "sparking interest." A yard sale is a social matter for individuals, not a function of the church. (b) A free-will offering on the first day of the week is the only authorized method of raising funds for the church (1 Corinthians 16:1-2). The Lord must authorize everything taught and practiced (Colossians 3:17). The Lord does not authorize church yard sales. Bible silence forbids such practices (2 John 9).

Repentance, confession and prayer? Not as of November 15, 2010.

28) Social-Gospel: The leadership of the Irving church believes in using the church treasury to help non-members.

Brief description: In 2009, Jim Crouch taught at the James Orten Memorial Study that the church treasury is not just "for the saints" but intended for non-members as well.

Source: Glen Osburn and Raymond Fox were eyewitness. "In the mouth of two or three witnesses every word will be established" (2 Corinthians 13:1). (NOTE: This citation does not indicate either of these men agrees with the conclusions of this booklet. The only thing being documented here is that these men were present at the study mentioned and heard the presentation. In Fact, when Jim Crouch began teaching this false doctrine, Glen Osburn refused to stay any longer – walking out of the study.)

Passages Violated: (a) Jesus condemned the use of food to attract people to become "disciples" John 6:25-35, 48-63). This is the foundational passage against using social "tools" as a means of "sparking interest."

Using money to attract non-members is equivalent to using food. (b) The collection is "for the saints" (1 Corinthians 16:1-2), not for non-members. (c) The use of the church treasury is restricted when used for members of the church (1 Timothy 5:3-16). If using the treasury for bona fide members is restricted and regulated, where are the restrictions and regulations for using the treasury for non-members? This question brings up the next point. (d) The Lord must authorize everything taught and practiced (Colossians 3:17). The Lord never authorized using the treasury for unbelievers. Bible silence forbids such practices (2 John 9). (e) When the Lord sent His disciples out to preach, He explicitly instructed them not to take gold, silver or copper in their money belts (Matthew 10:9). Jesus did not want the preachers attracting would-be-disciples with money. Rather than preachers supplying the physical needs of potential converts, the reverse was the divine pattern: The potential converts were to supply the physical needs of gospel preachers (Matthew 10:14-15).

Repentance, confession and prayer? Not as of November 15, 2010.

29) Social-Gospel: The Irving church has announced plans to begin offering G.E.D. classes to the community.

Brief description: In February 2011, the Irving church will begin teaching G.E.D. classes. Those in the community needing a high school diploma will be able to come to the Irving congregation and prepare for the G.E.D. test. (This is being advertised as a work of the congregation and not the work of individuals merely using the building facilities. Notice the sermon title when this was announced, "Where Are We Going?" The "we" in this sermon means the Irving congregation.)

Source: Irving's own website posting. (PowerPoint charts of Jim Crouch's sermon, "Where Are We Going?" September 19, 2010).

Passages Violated: The mere intent and public announcement of this event violates the following Bible passages even if the event itself never materializes: (a) The Lord must authorize everything taught and practiced (Colossians 3:17). The Lord did not authorize the church to teach secular education. Bible silence forbids such practices (2 John 9). (b) The church becomes distracted with programs that convert no one. After teaching G.E.D. classes, students are still as lost in sin as when the program started. The G.E.D. classes do not save anyone. The church must now preach the

gospel to these folks. When the church preaches the gospel, there is now hope that a sinner can be saved. The question to ask is this: Does the Lord authorize the church to spend its resources operating programs that will never save a single sinner from sin? To ask the question is to answer the question. The church is authorized to preach the gospel (1 Timothy 3:15; Mark 16:15). The Lord does not authorize the church to conduct programs that do not convert men. (c) Jesus condemned the use of food to attract people to become "disciples" (John 6:25-35, 48-63). This is the foundational passage against using social "tools" as a means of "sparking interest." The G.E.D. program is equivalent to offering food. (d) It is an abomination to "devise wicked plans" even if the actual action is never carried out (Proverbs 6:18).

Repentance, confession and prayer? Not as of November 15, 2010. The above internet posting demonstrates the elders of the Irving congregation have not repented of this practice.

30) Social-Gospel: The Irving church has announced plans to participate in "Great Days of Service."

Brief description: "Great Days of Service" is an event wherein volunteers spruce up homes throughout the community. This is a collaborative effort of several Irving churches and organizations.

Source: Irving's own website posting (PowerPoint chart of Jim Crouch's sermon, "Where Are We Going?" September 19, 2010).

Passages Violated: The mere intent and public announcement of this event violates the following Bible passages even if the event itself never materializes: (a) The Lord must authorize everything taught and practiced (Colossians 3:17). The Lord did not authorize the church to spruce up houses. Bible silence forbids such practices (2 John 9). (b) The church becomes distracted with programs that convert no one. After sprucing up a house, homeowners are still as lost in sin as when the program started. The "Great Days of Service" did not save anyone. The church must now preach the gospel to these folks. When the church preaches the gospel, there is now hope that a sinner can be saved. The question to ask is this: Does the Lord authorize the church to spend its resources operating programs that will never save a single sinner from sin? To ask the question is to answer the question. The church is authorized to preach

the gospel (1 Timothy 3:15; Mark 16:15). The Lord does not authorize the church to conduct programs that do not convert men. (c) Jesus condemned the use of food to attract people to become "disciples" (John 6:25-35, 48-63). This is the foundational passage against using social "tools" as a means of "sparking interest." The "Great Days of Service" program is equivalent to offering food. (d) The "Great Days of Service" program presents a problem of having fellowship with denominations and digressive churches. All churches involved are working together – in fellowship and mutual respect for one another. This is an unscriptural alliance with false religions. The concept of denominations and digressive churches being spiritual enemies of the Lord's church is lost in this project (Ephesians 5:11). The Lord's people are to "come out from among them and be separate" (2 Corinthians 6:17) rather than "join in with" denominations and digressive churches. (e) It is an abomination to "devise wicked plans" even if the actual action is never carried out (Proverbs 6:18).

Repentance, confession and prayer? Not as of November 15, 2010. The above internet posting demonstrates the elders of the Irving congregation have not repented of advocating this practice.

31) Social-Gospel: The Irving church has announced plans to participate in the "Family Promise" program.

Brief description: The Irving church will cooperate with 12 other churches in the "Interfaith Hospitality Network" (IHN) to help homeless families. Homeless people will be sheltered at night in the Irving church building. During the day the homeless people will be trained with job-skill programs by a social worker. (This is being advertised as a work of the congregation and not the work of individuals merely using the building facilities. Notice the sermon title when this was announced, "Where Are We Going?" The "we" in this sermon means the Irving congregation.)

Source: Irving's own website posting (PowerPoint chart of Jim Crouch's sermon, "Where Are We Going?" September 19, 2010).

Passages Violated: The mere intent and public announcement of this event violates the following Bible passages even if the event itself never materializes: (a) The Lord must authorize everything taught and practiced (Colossians 3:17). The Lord did not authorize the church to shelter people

at night and job-train them during the day. Bible silence forbids such practices (2 John 9). (b) The church becomes distracted with programs that convert no one. After housing and job training, those in the program are still as lost in sin as when the program started. The "Family Promise" program did not save anyone. The church must now preach the gospel to these folks. When the church preaches the gospel, there is now hope that a sinner can be saved. The question to ask is this: Does the Lord authorize the church to spend its resources operating programs that will never save a single sinner from sin? To ask the question is to answer the question. The church is authorized to preach the gospel (1 Timothy 3:15; Mark 16:15). The Lord does not authorize the church to conduct programs that do not convert men. (c) Jesus condemned the use of food to attract people to become "disciples" (John 6:25-35, 48-63). This is the foundational passage against using social "tools" as a means of "sparking interest." The "Family Promise" program is equivalent to offering food. (d) The "Family Promise" program presents a problem of having fellowship with denominations and digressive churches. All churches involved are working together – in fellowship and mutual respect for one another. This is an unscriptural alliance with false religions. The concept of denominations and digressive churches being spiritual enemies of the Lord's church is lost in this project (Ephesians 5:11). The Lord's people are to "come out from among them and be separate" (2 Corinthians 6:17) rather than "join in with" denominations and digressive churches. (e) It is an abomination to "devise wicked plans" even if the actual action is never carried out (Proverbs 6:18).

Repentance, confession and prayer? Not as of November 15, 2010. The above internet posting demonstrates the elders of the Irving congregation have not repented of advocating this practice.

32) Social-Gospel: The Irving church hosted a community carwash.

Brief description: On October 2, 2010 the congregation had a "community carwash." While a car is being washed outside in the parking lot, the driver of the car is inside being offered hot dogs and drinks and being "evangelized" by members of the Irving church.

Source: (a) Irving's own website posting (PowerPoint chart of Jim Crouch's sermon, "Where Are We Going?" September 19, 2010).

(b) Irving's own Facebook page with postings of photos from the car wash (posted October 3, 2010). See photos of signs held by members on the inside of the back cover of this booklet.

Passages Violated: (a) The Lord must authorize everything taught and practiced (Colossians 3:17). The Lord did not authorize church carwashes. Bible silence forbids such practices (2 John 9). (b) The church becomes distracted with programs that convert no one. After washing cars and feeding hot dogs, the car owners are still as lost in sin as before the car was washed and the hot dog eaten. The carwash did not save anyone. The church must now preach the gospel to these folks. When the church preaches the gospel, there is now hope that a sinner can be saved. The question to ask is this: Does the Lord authorize the church to spend its resources operating programs that will never save a single sinner from sin? To ask the question is to answer the question. The church is authorized to preach the gospel (1 Timothy 3:15; Mark 16:15). The Lord does not authorize the church to conduct programs that do not convert men. (c) Jesus condemned the use of food to attract people to become "disciples" (John 6:25-35, 48-63). This is the foundational passage against using social "tools" as a means of "sparking interest." The carwash program is equivalent to offering food.

Repentance, confession and prayer? Not as of November 15, 2010. The above internet posting demonstrates the elders of the Irving congregation have not repented of advocating this practice.

DIVISIVE-ATTITUDE-ISSUES

The Irving leaders have demonstrated a divisive attitude that should concern faithful members of the Lord's church. While teaching on love and peace, the actions of the leaders often show disregard for the consciences and concerns of the flock of which they are overseers. Shepherds are to be concerned over every lamb in the flock (Luke 15:4-7). Yet the leaders of Irving have demonstrated that innovations and doctrines are more important than any one single lamb. This divisive attitude goes beyond their congregational members. The leaders of Irving have no regard for the feelings of the brotherhood which Christians are told to love (1 Peter 2:17). The following three items discuss this divisive attitude.

33) Divisive-Attitude: Irving leaders have a divisive attitude and lack of love for brotherhood.

Brief description: Deron Smith (a teacher of the Irving congregation), taught with the approval of the elders, that the congregation should "reexamine the restoration," avoid the "status quo" and not allow "fear of the brotherhood" to stop them.

Source: Deron Smith's sermon notes, December 22, 2003.

Passages Violated: (a) Christians must "love the brotherhood" (1 Peter 2:17). (b) Church leaders should have "deep concern for all the churches" (2 Corinthians 11:38). (c) Each congregation should attempt to stir up sister congregations to be loyal to God and His word (2 Corinthians 9:2).

Repentance, confession and prayer? Not as of November 15, 2010.

34) Divisive-Attitude: Irving leaders have a lack of love for individual members and their conscience.

Brief description: When the conscience of a member is violated by an innovation, the elders sometimes suspend the practice. Yet the leadership never confesses to the wrongdoing of causing a person to participate in a practice that violates his/her conscience.

Source: Common knowledge from former members. Common knowledge is a legitimate form of proof ("It is reported commonly" – 1 Corinthians 5:1).

Passages Violated: (a) "Do not destroy with your food the one for whom Christ died" (Romans 14:15). This means one should not insist on a liberty to the point it causes someone else to violate his conscience. NOTE: Irving leaders claim they were exercising their liberties when they had everyone stand and recite Psalm 23 in a worship assembly. If they decide to defend this unscriptural practice by arguing it is a liberty (which it is not), then they were still sinning. Exercising a liberty is not acceptable if it causes people to participate against their better judgment. Those participating against their better judgment actually sinned and some made confessions later. However, the leaders also sinned, but refused to

confess to wrongdoing when confronted with this matter. (Read Duane Fancher's remark to Mark Bailey again.) (b) "Do not destroy the work of God for the sake of food" (Romans 14:20). (c) "If food makes my brother stumble, I will never again eat meat, lest I make my brother stumble" (1 Corinthians 8:13).

Repentance, confession and prayer? Not as of November 15, 2010. Duane Fancher wrote the following statement: "... I have made public apologies in the congregation for both incidents, not because I believe that they are wrong, but because they caused some people some concern and disturbance" (letter to Mark Bailey, October 27, 2004). Duane was referring to asking the congregation to recite Psalm 23. He apologized, but refused to confess to wrongdoing.

35) Divisive-Attitude: Irving leaders try to evangelize people from faithful congregations of the Lord's church.

Brief description: Members of the Irving congregation speak to Christians and young people from faithful congregations of the Lord's church attempting to convince them that the teachings and practices of the Irving congregation are acceptable.

Source: Common knowledge from various people. Common knowledge is a legitimate form of proof ("It is reported commonly" – 1 Corinthians 5:1).

Passages Violated: The practices and teachings advocated by the Irving church that are discussed in this tract are without Biblical authorization. Neither Jesus nor His apostles taught nor practiced such things (Colossians 3:17). Things not authorized by the Lord constitute a "different gospel" – which is forbidden (Galatians 1:8-9). It is always sinful to evangelize others to accept that which is wrong.

Repentance, confession and prayer? Not as of November 15, 2010.

CONCLUSION

Consider all the sins enumerated in this booklet in one, uninterrupted listing:

- 1) Men and women in church services recited Psalm 23.
- 2) Children perform theatrical skits during worship services.
- 3) Preaching while communion is served.
- 4) Handclapping during the song service.
- 5) Men and women respond verbally to the speaker in the pulpit.
- 6) Digressive preachers are used in services.
- 7) Digressive churches are fellowshipped.
- 8) Digressive church services are advertised.
- 9) Songfest in cooperation with Plymouth Park church.
- 10) "Sinners" asked to fall down in the aisles with simultaneous counseling sessions during worship services.
- 11) Simultaneous, publicly advertised teaching services equivalent to Bible classes.
- 12) Vacation Bible School called "JAM."
- 13) Woman preaches publicly in building on "God's Plan for Health and Healing."
- 14) Women's Retreat 2010 (women publicly teaching the gospel).
- 15) Woman signing-for-the-deaf in the worship services.
- 16) 12-Step Alcohol and Drug Recovery program for community sponsored by the church.
- 17) Calvinistic doctrine of imputation-of-Christ's-righteousness.
- 18) Calvinistic doctrine of inherited-sin.
- 19) Calvinistic doctrine of salvation-by-faith-only.
- 20) Teaching the communion cup may be refilled over and over during worship services.
- 21) Teaching those who oppose manmade innovations cause division while those who introduce manmade innovations are not guilty.
- 22) Anointing a sick woman with oil during the worship services.
- 23) Teaching only things explicitly forbidden are forbidden – silence permits.
- 24) Teaching deacons' wives may cut their hair contrary to 1 Corinthians 11:2-16.
- 25) Teaching communion may be taken in small-groups more frequently than once a week.
- 26) Teaching miracles are still possible and the Holy Spirit operates directly upon men.

- 27) Church yard sales.
- 28) Non-members financially assisted from church treasury.
- 29) G.E.D. classes offered to the public.
- 30) Alliance with denominations in "Great Days of Service" program.
- 31) Alliance with denominations in "Family Promise" program.
- 32) Church carwash.
- 33) Lack of love for the brotherhood.
- 34) Lack of love for the conscience of individual members within the Irving congregation.
- 35) An effort to evangelize the young and weak from faithful congregations to accept all of the above.

The Irving congregation refuses to admit wrongdoing in every issue listed above. Although Tony Taylor confessed to teaching three false doctrines of Calvinism (imputation of Christ's righteousness, inherited depravity, salvation by faith-only), he resumed teaching one of those false doctrines (salvation by faith-only). The eldership pointed out Tony made a confession, but they themselves never confessed to sin in this matter.

The title of this booklet is *Crossing The Line*. Can you, the reader, look at the list above and see why this title was chosen to describe the Irving church?

The Irving congregation has a completely different mindset from the faithful brotherhood. Its desire to grow numerically has fostered the concept of "the-end-justifies-the-means." Brethren there are willing to do whatever seems to work if it brings about numerical growth.

The Irving congregation has lost its respect for Bible authority. Rather than seeking authorization for everything taught and practiced (Colossians 3:17), members of Irving are asking the age-old question, "Where does the Bible say we can't?" They have fallen victim to the explicit-only doctrine. In other words, if the Bible does not explicitly *forbid* something, then it is okay to participate in the practice. They have forgotten the Bible does not explicitly forbid infant baptism, the ordination of a universal Pope, the sale of indulgences and many other practices. They refuse the Bible's teaching that silence forbids (2 John 9; Hebrews 1:5, 13; 7:14; Acts 15:24).

The Irving congregation has lost its love for the brotherhood – a dangerous attitude in view of 1 Peter 2:17. The brotherhood represents

the church for which the Lord died (Ephesians 5:25). Deron Smith, a former member of the Irving congregation (having left to join himself to a denomination), admonished the Irving congregation to ignore the brotherhood and continue the course already begun. Under the banner of "autonomy," Irving does as she pleases, but autonomy does not guarantee she has chosen the right path. Autonomy allows leaders to choose sin if they so insist.

Where does the doctrine and behavior of the Irving church lead?

- a) It leads to a division in the brotherhood – something sinful (1 Corinthians 1:10).
- b) It results in members leaving the church and joining denominations – for, after all, they were taught to have fellowship and high regards for denominations and digressive churches. "Evil companionship corrupts good manners" (1 Corinthians 15:33). "A little leaven leavens the whole lump" (1 Corinthians 5:6).
- c) It results in "those who call evil good, and good evil; Who put darkness for light, and light for darkness; Who put bitter for sweet, and sweet for bitter!" (Isaiah 5:20).
- d) It results in digressive and denominational people thinking they are saved in their present condition – because they are treated as if they are in full fellowship with the "faithful."

The Irving church has proved that denominational methods and mindsets will result in numeric growth. Unfortunately, the Irving church has not learned the Lord is interested in devotion to Him and His law (1 Corinthians 9:21) more than massive numbers of people who have no regard for His law. Love for the Lord is keeping His commandments (John 14:15).

What should faithful brethren and congregations do in response? Irving supporters point to autonomy as justification for Irving's actions, yet they fail to realize autonomy is a two-way street. Irving has autonomy to do as she pleases, but other congregations also have autonomy. Other congregations have the autonomous right to tell their members (a) to avoid Irving, (b) to refrain from utilizing Irving members when they visit and (c) to refrain from utilizing preachers who support Irving. When Irving chooses to follow digressive teachings and practices, faithful

congregations must choose to follow the scriptures in response. What do the scriptures require in this case?

- a) The scriptures teach us to "mark and avoid" those who cause offenses and divisions contrary to the doctrine taught by the apostles (Romans 16:17-18). This means faithful Christians should not attend the services or activities hosted by the Irving church.
- b) Each faithful member must be warned against associating with Irving church members. Passages about evil associations were not written for "others" – they were written for each one of us. The danger of evil companionship is real and applies to all Christians no matter how strong some think they are (1 Corinthians 15:33; 5:6; 2 John 9-11).
- c) Each faithful congregation should inform its members about the unscriptural practices at Irving (1 Timothy 1:19-20; 2 Timothy 4:14).
- d) Irving members who visit the services of a faithful congregation should not be used to lead any portion of the services (song leading, prayers, waiting on the table, teaching, making announcements, etc.) (2 Timothy 2:2).
- e) Faithful members who attend the Irving church services should not be used in leadership (songs, prayers, table, etc.) when they return home (2 Timothy 2:2).
- f) Church leaders must come to realize the Irving church has already been given ample "time to repent" and "she repented not" (Revelation 2:21). The time has come to take a stand and warn others lest they become ensnared in sin. (2 Corinthians 5:11; Jude 23).

Being a faithful congregation involves more than merely using one loaf, one cup and no instruments of music. Being faithful means keeping all that the Lord commanded (Matthew 28:20; Luke 17:10; 1 John 2:3-5) – even those commands which seem small and insignificant (Matthew 5:19; Luke 16:10). When a congregation loses its bearings on 35 critical issues, the time has come to realize this congregation is itself digressive – it has digressed from the Lord's pattern, being more impressed with denominational practices than with the word of the almighty God. Some may not agree that the 35 issues enumerated are equally critical. Yet there is enough evidence presented in this tract to demonstrate the Irving church has digressed. If someone could successfully prove that half of the

items enumerated in this booklet are inconsequential, there would remain 17 or 18 more items staring the reader in the face. Let the reader also ponder the fact that, even though more than 22 preachers and leaders have tried to reason with the Irving leaders for nine years, in only three instances has the leadership confessed to wrongdoing. Even then, in one instance they recanted. At the very least this constitutes stubbornness and stubbornness is "as iniquity and idolatry" (1 Samuel 15:22). Is stubbornness itself enough to make Irving wrong? Surely it is.

ENDORSEMENTS

George Battey has produced a succinct, well-written tract that indicts the Irving Church of Christ of their errors. The leadership at Irving has acknowledged many of the thirty-seven practices called in question and these are documented in this tract. Above all, I pray that our brethren at Irving that we love will abandon their ventures into denominationalism and digression but until then, I hope that brethren will obtain and read this tract and be warned and informed.

Johnny Elmore (October 20, 2010)

I believe this tract is well written and to the point. It would be wonderful if this effort would bring our brethren at Irving to repentance. It is our prayer that this tract will be a blessing to the brotherhood and serve as a warning about departures from God's way.

Melvin Blalock (October 26, 2010)

I appreciate your willingness to collect all these facts and publish them. I certainly endorse your tract. My hope and prayer is that the Lord will bless your tract and use it as an instrument to help correct errors and heal wounds that have been inflicted on the brotherhood by irresponsible brethren.

Bennie Cryer (October 27, 2010)

George Battey has performed a valuable service to the brotherhood with this revealing tract. ... Obviously, when a congregation accepts the false premise that silence is permissive and that unless something is explicitly commanded or explicitly forbidden the congregation is free to do what it pleases then there is no stopping place. One error after another begins to emerge. ... We are all in debt to Brother Battey for pointing this out to us so clearly. He has faithfully executed the duties of the watchman on the wall. It is now up to the readers to weigh these things by the Scriptures and take the appropriate steps to respond.

Alan Bonifay (October 27, 2010)

Our family agonized as we read about the documentation for the teaching and practices at Irving. Misinformation in favor of (and in opposition to) the Irving church has spread making this booklet an invaluable tool. Now every word can be established and a fair evaluation can be made (1 Corinthians 11:19).

Brett Hickey (October 30, 2010)

I support the publishing of this material but grieve at the turning of every page. Countless souls have been affected by the inappropriate actions and wrong beliefs that are listed. My prayer is that this tract will be received as being sent forth from faithful watchmen who love the brotherhood and want only to walk in truth. May God grant that as a result these errors may stop, supporting voices to these errors will be silenced, truth will reign, and that we can walk by the same rule and mind the same thing.

Greg Gay (October 30, 2010)

Thanks for sending me your booklet on the Irving Problem. I have read the material and will be happy to endorse it. We are seeing a revival of the Unity-in-Diversity doctrine of the 60s and 70s. The results are the same: Christians confused, churches leaving the brotherhood, and preachers extending the right hand of fellowship to those in error.

Jerry Cutter (October 31, 2010)

The information presented in your booklet is very disturbing and eye-opening. It challenges all who love truth, to stand for what is right without compromise.

Ronny Wade (November 1, 2010)

It saddens me that events at the Irving congregation necessitate this tract, but it is necessary. We must stand up against this error in hopes that our brethren may be led to repentance, and failing that, faithful brethren can be warned against giving aid and comfort to the erring.

Smith Bibens (November 1, 2010)

We are a small brotherhood made up of close-knit churches. What affects one church affects us all. The problems delineated in this tract have been ongoing at the Irving congregation for several years now and have been the cause of division and trouble, not only in the churches of the Dallas/Fort Worth area, but throughout the brotherhood. Brethren have been more than patient and have bent over backwards hoping the leaders at Irving would cease their persistent and arrogant changes to simple New Testament principles. They have not, and apparently will not, even for the sake of peace in the brotherhood. As you can see from the tract, it is not a case of an isolated incident here and there, but a consistent pattern of pushing the envelope and going beyond the Scriptural pattern. They have indeed crossed the line, over and over again.

Jerry Dickinson (November 2, 2010)

George, I thought you did an excellent job in exposing the error at Irving and warning about fellowshipping such works of darkness. Such exposure in the capacity that you have done is long overdue. Thanks for dealing with it as you have. The church will be better for it, I'm confident!

Bill Ferguson (November 6, 2010)

If only half of what is in this tract is true, that should be enough to alarm all brethren everywhere. There comes a time when enough is enough, as the saying goes, and that time has surely come for the Irving congregation. Handclapping during the song service ... women reciting Psalms 23 in the assembly ... theatrical skits ... anointing a woman with oil in an assembly ... trying to get people to fall out on the floor all over the building ... G.E.D. classes for the public ... car washes ... Vacation Bible School ... All of this demonstrates how incorrigible the Irving congregation has been in promoting disunity without repentance. I predict that the more brethren learn about what has been going on at Irving, the smaller their circle of influence is going to become. This tract provides more than enough information for that purpose.

Billy Dickinson (November 6, 2010)

The leadership of the Seminole, Oklahoma Church of Christ stands united with Brother George in his writing and publishing of this material. We grieve over those who have left the Bible pattern and have chosen to participate in matters not authorized in the NT scriptures. It is our prayer that those who have left the strait gate and narrow way (Matthew 7:14) will see the destruction that lies ahead and return before it is everlastingly too late. We pray that others who "think they stand" might be warned to "take heed lest ye fall" (1 Corinthians 10:12).

*Daniel Smith, Darrell Fesler, Michael Fesler,
Owen VanVranken, Ken Glass, Kent Barton,
Jason Holland, Clint Morgan (November 7, 2010)*

I have read with great interest this information gathered by Brother George Battey and others. The factual information will undoubtedly be of great value to our brotherhood. I appreciate Brother Battey for his work to put this material together, though we are sad it has become necessary. Our prayer is that the Lord will bless the brotherhood everywhere.

Don L. King (November 9, 2010)



What's wrong with church yard sales? What's wrong with a church carwash? What's wrong with offering free hot dogs and drinks to the public enticing them to come to church?

Do you suppose the apostles had "Free Ox Cart Washes" for Jews to entice them to "come to church"? Does it seem reasonable to imagine Christians of the first century standing at the door of John Mark's house holding a sign advertising "Free Kosher Hot Dogs and Drinks" for passers-by? Is there any scripture indicating Christians in apostolic times had "Church Yard Sales"? These and other issues are discussed in this booklet.

(NOTE: The above are actual photos taken on the Irving Church of Christ property—108 Grauwlyer Rd., Irving, Texas.)

CROSSING THE LINE

Every person has, in his own mind, a certain “line” which, if crossed, is considered “going too far.” For faithful Christians, this line is found in the Holy Scriptures. Faithful Christians believe the Scriptures constitute a binding pattern for everything said and done (Colossians 3:17). They believe 2 John 9 actually teaches that if anyone “goes beyond” what the apostles taught, then that person “does not have God.” It’s that simple.

This booklet is about the congregation meeting at **108 W. Grauwylor Road in Irving, Texas.** (A faithful congregation meets at 1709 Colony Dr., Irving, Texas. This booklet is *not* about that congregation.) This booklet documents 35 times in which the Irving congregation has “crossed the line.” These 35 points are irrefutable. Each of the 35 points has a brief description of the unscriptural action committed, documentation proving beyond doubt the action was committed, and a brief list of Bible passages showing what is wrong with each action.

For those who simply do not know what is going on, this booklet will explain why faithful brethren are warning others to “mark and avoid” the Irving church (Romans 16:17-18). If the Holy Scriptures are to be regarded as the supreme standard of authority, then there can be no doubt the Irving church has “crossed the line.”