

# Termination

The three letters that follow herein provide the documentation for the actions surrounding my termination as pastor of Pleasant View Baptist Church on 2-28-93. Resistance to my preaching Free Grace theology and its attendant doctrine of rewards had been building. My preaching against the President's promotion of abortion and homosexuality enflamed the emotions of the resistance, resulting in my swift termination.

In preparation for the business meeting that morning back in 1993, my earlier letter to the deacons had been made available to the church. This letter to the deacons is the primary letter referred to herein. (See [letter 2.](#)) Next, an explanatory letter to the church was made available that Sunday. (See [letter 3.](#)) Afterwards, I wrote a letter to document the business meeting when the vote for the termination was made. (See [letter 1.](#))

These documents are now being provided in an online article with the same content they had in 1993. But yellow highlights have been added to accentuate parts of the material. The pagination has been changed also since this material is being presented in an online article. Hyperlinks, accordingly, have also been added, but the text used for those hyperlinks has not been changed except for the color in order to signify the link. Putting this information online was necessary to provide documentation for some comments in my little booklet, *A Tribute to Grace*.

My father recently asked me to speak at his funeral if he were to die before the Lord returns. In preparation, I produced that booklet to describe his transition to Free Grace theology. As it turns out, he had pastored this same church years before. But during that time, he was teaching Lordship Salvation. It was not until after he left Pleasant View that he embraced Free Grace theology. Explaining his transition in the *Tribute* booklet necessitates that I describe what happened at Pleasant View. If he were to die before the Lord returns and I were to speak and have printed copies of *Tribute* available, some previous parishioners from the time he pastored Pleasant View would probably attend. Therefore, this documentation is being provided to substantiate my pertinent statements within the booklet, with a link to this documentation inside the booklet, should any of those previous parishioners attending wish to consult the documentation.

As to the general reader, if you would like to get a copy of the *Tribute* booklet, one should be available online. To summarize the pertinent points of that booklet in regard to this termination, my father had preached Lordship Salvation while at this church. So when I preached Free Grace theology at this same church, they complained that this was new, something that they were not accustomed to hearing, which was true. Having been pastored exclusively by Lordship Salvationists, most of them could not understand or believe the message of grace, which is my primary concern. For this may mean that most those misled by that teaching will spend eternity either in the fires Hell or the outer darkness of Heaven.

# **Letter 1**

To the Reader

Dear Reader,

## OVERVIEW OF THREE LETTERS

The church where I served as pastor recently voted to terminate me as their pastor. A pastor's termination is hardly news, but in this particular case you will be interested in the details because the primary reason that this church terminated my employment was because the church members were extremely upset that I had protested the President's positions on abortion and homosexuality. I would like to share three letters with you that detail the criticisms leading up to my termination: (1) a letter addressed to you the reader, (2) a letter addressed to the deacons, and (3) a letter addressed to the church. I have divided these letters into sections, and I indicate these sections by capitalizing their names. My purpose in sharing these letters is to call attention to the issues involved. The principle issue is that as Christians we must speak out against certain actions of our President if we are going to be faithful to the Bible. I hope that in reading these letters, you will be challenged to step out of the closet by protesting the President's political actions concerning these two moral issues.

In this particular letter, I give the principle statements that were made at the business meeting in which my employment was terminated (2-28-93). I was the moderator, and our chairman of deacons opened the meeting by making a statement and a motion. Afterwards, various members asked a few questions to which the moderator, the chairman of deacons, and various deacons responded. The letter that is referred to in the business meeting was my letter addressed to the deacons. I had made it available to the church members the preceding Sunday. The letter addressed to the church was made available to them after the business meeting was over.<sup>1</sup>

### BUSINESS MEETING

(The emphasis in this section is mine.)

*Chairman Of Deacons:* "I also would like to make a statement that **REALLY THIS WAS NOT AND IS NOT A POLITICAL ACT**. You have a pastor's relationship committee of which I am a member. We met as far back as last February concerning the conflict, confusion, difficulties within our church. We met as a committee, as a group, because of some disturbing things that had been brought to our attention. We, at that time, did not make a decision, and we took the position of **wait-and-see**. Again, the later part of September of last year, we met again primarily for the same reasons. And then on October 11, three of the three members of this committee met with our pastor and shared with him some of our concerns, that you had shared with us. This was on October 11. **AND THEN MANY OF YOU WERE IN THE CONGREGATION THE SUNDAY BEFORE OUR ELECTION**. Here, I think on January 30, we gave our congregation the opportunity to respond to a letter which I myself had written to the deacons. This was on the growth of our church, the decline of our church, what our solutions would be—what do you think about the whole situation is more or less what I was trying to say. And in our final conclusion of that meeting, after brainstorming quite a bit, we decided to let the church have a say. We received 23 letters in our suggestion box. And out of those twenty-three

letters, 18 responses in one way or another was [sic] about our pastor. But only three of those responses was [sic] about politics. So with that in mind, I would like to make this motion. I make the motion that the church give Pastor Marty Cauley his termination notice.”

**Question By Member:** “Am I to assume that this whole issue is over your [the pastor’s] opinions of **three issues**?”

**Moderator:** “No . . . have you had a chance to read the **letter**?”

**Member:** “Yes, I am still not completely clear on why we are here today, as far as the issues that are at hand, as to why they are asking you to step down.”

**Moderator:** “Allow me to make a brief summary. In the letter I tried to summarize all relevant criticism which has been addressed toward me regardless of what the source has been, whether it be the pastor’s relation[ship] committee, which is mentioned in the letter, whether it be polls, whether it be the deacons. No, it is not exclusively, therefore, politics or these **three issues** [identified in the letter as abortion, homosexuality, and the President’s promotion of these two sins]. It is my position that these are the primary problem areas. . . .But these are not the only issues; I have tried to address all relevant issues in that letter.

**Question By Member:** “Could the reasons for the termination have not have been put into the motion?”

**Moderator:** “I suppose they could have been, but they were not. It was not felt necessary I suppose.”

**Deacon:** “I feel like the reasons presented by [our chairman of deacons] at the start . . . [go] back to why the deacons felt that this was the decision that the church members had to make . . . And we hope that everybody will make their decision according to how they feel in their heart.”

**Result:** The vote was taken. I lost. I closed the meeting by asking the Lord’s blessing on them, and then I made this closing statement: “It is time for us now to both go and reap what we have sown; I am looking forward to the harvest!”

## **OVERVIEW OF BUSINESS MEETING**

As you can see from the BUSINESS MEETING, the deacons gave three reasons for my termination: (1) criticisms expressed by the pastor’s relationship committee, (2) my sermon on November 1, and (3) the criticisms expressed in the polls. It is interesting that not one of the criticisms from the committee or the poll was explicitly named. As we proceed through this letter, I shall demonstrate why they were not named. Also, I will point out why I was shocked by the chairman of deacon’s opening statement in the business meeting in which he attempted to deny that political criticism was a reason for my termination. I had never heard that denial before. Quite the opposite had been said in the deacons’ meetings that I attended. His opening statement was a major misrepresentation of the facts. He attempted to deny, or at least lessen, the fact that their actions were political. It would have been much more accurate for him to have said that this request for my termination was not initially or not exclusively a political act. But as it is, he said, “This was not and is not a political act.” This statement is simply not true and a distortion

of the facts. He based this denial in his opening statement on two arguments: (1) that the criticisms of the pastor's relationship committee existed before my sermon on November 1, and (2) that the criticisms expressed in the polls were not political. I shall respond to his two arguments and then present two arguments of my own which will demonstrate that his opening statement is false.<sup>2</sup>

### **PASTOR'S RELATIONSHIP COMMITTEE**

I summarized the primary criticisms of the pastor's relationship committee in my letter to the deacons (see [OFFENSE—GENERAL](#)). Two of the three members from that October 11 pastor's relationship meeting were deacons who were present at the deacon's meetings when my [LETTER](#) was read. In fact, these two deacons were the very deacons who read the [CLARIFICATION](#) in the [POSTSCRIPT](#) (see my [letter to the deacons](#)). They said that it removed any misrepresentation from the [LETTER](#). And one of those two deacons was our chairman of deacons! If there was any need to correct my assessment of the October 11 meeting, I certainly gave them every opportunity I could to make such a correction. But they said that no corrections were necessary. The deacons (which included the two deacons from the pastor's relationship committee) did not feel any need to correct my summation of the criticisms of the pastor's relationship committee expressed in my [LETTER](#), nor did they feel any need to add any further criticisms from that committee. They, thereby, acknowledged that I had dealt accurately with all relevant criticisms from the pastor's relations committee in that [LETTER](#). (You shall see that this is indeed the case when you read my [letter to the deacons](#).) In the very next section ([ABORTION](#)) of that letter I said, "On 10-11-92, I met with the pastor's relationship committee. They also expressed criticisms of my preaching to which I have responded in this letter." Again, the deacons (including the two from the pastor's relations committee) read these comments and did not feel that my claim needed correcting or that I had misrepresented the facts. Consequently, the reason the deacons did not give any specific concrete reasons to the church for my termination from the pastor's relationship committee was simply because (by their own admission) I had already given and dealt with all those criticisms (of any significance) in my [LETTER](#). (When you read that [LETTER](#), you will see what the criticisms were.) However, this does not mean that the criticisms from the pastor's relationship committee were the primary reason for my termination as is seen by the timing of that meeting and their shift in attitude.

The pastor's relationship committee was silent about politics because of its timing. I had not yet addressed any moral issues that had political ramifications. But after my sermon on November 1, [MONEY OR MORALITY](#), much of the criticism became political in nature. In that sermon I said that the morality concerning abortion, rather than the money involved in the economy, should be the deciding factor as to how we vote in the election. Not only is the content of this sermon important, its timing is also important. I did not preach it until after the October 11 meeting with the pastor's relationship committee. Thus, the criticism did not shift in its focus to politics until **after** the last meeting of the pastor's relations committee. After that last meeting, my sermon, [MONEY OR MORALITY](#), lit a

fuse of political criticism. However, not only was there a shift in focus, there was a shift in attitude as well.

The pastor's relationship committee decided on October 11 that they could adopt the attitude of "wait and see" (to use the words of the chairman of deacon). The issues of abortion, homosexuality, and the President had not yet surfaced. But after criticisms concerning these three areas entered the brew on November 1 and especially on February 7, the wait was over. (On February 7, I preached my infamous<sup>3</sup> sermon, THE SECRET DISCIPLE, which protested the President's attempt to lift the ban on homosexuals in the military.) As a result, they could wait no longer. By the end of that same month, they voted to terminate me. Talk about lighting a fire under someone, that sermon certainly did! They could not even wait until after the birth of my child (who was born the following night after they terminated me), much less wait until the Lord gave me an opportunity to go elsewhere. These shifts in focus and attitude argue conclusively against the accuracy of the chairman of deacon's opening statement.

### POLL LETTERS

The real explosion of political criticism came after I protested the lifting of the ban on homosexuals in the military by the President in that sermon (THE SECRET DISCIPLE). It was unquestionably this political issue which the deacons stressed in their meeting that Sunday evening (2-7-93). They called a special meeting for the next night; I told them that I would respond to their criticisms at that meeting. I also said that my response would probably be broad enough to cover the criticisms which would be expressed by the poll letters which we would read at that time. After the poll letters were read the next night, I read the first draft of [letter to the deacons](#). I told the deacons that I felt that my letter to them had adequately anticipated and responded to the criticisms expressed in the polls. They agreed. So the deacons again focused their criticism on the sermon the day before (THE SECRET DISCIPLE)—thus political criticism. Therefore, the reason the deacons did not use the poll letters to give any specific concrete reasons for my termination to the church was simply because (by their own admission) I had already given and dealt with all relevant criticisms from those poll letters in my [LETTER](#) addressed to the deacons and made available to the church.

Not only do I question the chairman of deacon's perspective concerning the poll letters, I also question the accuracy of his count. He said that three out of the eighteen poll letters which criticized me referred to politics. Using his numbering of the poll letters, let me correct that count. ① Poll letter number two said, "There should be no politics from the pulpit."

② Poll letter number three said, "Presidential campaigns have no place in the pulpit or in the church. I was greatly insulted the Sunday before the election. The 'sermon' that Sunday only accomplished alienating the Democrats, who by the end of the service were labeled as 'murderous Democrats.'"<sup>4</sup> That same poll letter sounded very much like what the deacons were saying in their criticisms of me when that letter continued by saying: **"TOPICS SUCH AS ABORTION, HOMOSEXUALITY, AND POLITICS HAVE NO PLACE IN THE PULPIT.** It [sic] serves no positive purpose—it only alienates the

congregation and leaves them angry if they happen to be on a different side from the Pastor.” (Emphasis mine.)<sup>5</sup> In the opening paragraph of my first letter to the deacons, I said, “(1) abortion is wrong, (2) homosexuality is wrong, (3) the President is wrong, and (4) it is wrong not to say so.” You can see the fundamental disagreement that exists between my letter and that poll letter. It is true that this is only one poll letter, but its comments represent the same emphasis in criticism that I received from the deacons. Thus, I contend that the primary reason I was terminated was due to this fundamental disagreement.

③ Poll letter number eight said, “Keep politics out of the pulpit.” ④ Poll letter number sixteen said, “There has been a lots [sic] of critizism [sic] about politics in the Pulpit.” This letter should probably be understood as saying that a lot of the criticism about me has been about politics. ⑤ Poll letter number eighteen said, “As a visitor in your church, I did not receive a spiritual invitation. I do not believe political issues belong in the pulpit. Further, I consider the pastor’s closing prayer unpatriotic and bordering on sacrilege.” This letter is interestingly enough apparently referring to my closing Sunday morning prayer on February 7. I deal with that prayer in my letter to the deacons; but for now, I want to point out that it was written by a visitor who probably did not have a chance to respond to the poll the previous Sunday morning. Most of our members had probably already responded to the poll before I preached that sermon and thus were unable to criticize me in their poll letters for that sermon. This would explain why the deacons were complaining that people were contacting them the evening of February 7 (criticizing me for my sermon that morning, THE SECRET DISCIPLE) and yet there was practically no criticism of that sermon expressed in the poll letters. Although the political criticism of that particular sermon was almost not even expressed in the poll letters, it was stressed in the deacon’s meetings. The deacons did not have to address their political criticism of me to a sermon which I had preached four months ago; they could criticize me for my sermon that very morning. And they did so, as you shall see when you read my letter addressed to them, which is a response to their criticisms.

Our chairman of deacons miscounted the number of the responses about politics. It was five not three, as I have just shown, which means that 28% of those eighteen poll letters which criticized me mentioned politics as one of their criticisms. Not only do I deny the accuracy of his count, I also deny its relevance when you consider the timing of the poll. It was about four months after my November 1 sermon, and it was practically over before my February 7 sermon. Judging from what the deacons said in their meetings (see my other letters), the percentage of political criticism would have been tremendously higher if the poll had started rather than ended on the Sunday I preached my sermon, THE SECRET DISCIPLE. My perception is based on what the deacons actually told me rather than on a weak argument from silence. They told me that there was a lot of criticism of that sermon. But the chairman of deacon’s opening statement was based on a weak argument from silence.<sup>6</sup> All but three (to use his mistaken count) of the poll letters were silent about politics. Let me put it another way. Not one of those eighteen poll letters said that politics “was not and is not” one of their criticisms. Although the majority of the poll letters did not affirm politics as a criticism, none of them denied that politics was an issue. It could



be that many more of our members were still upset over that sermon four months earlier, but they did not explicitly mention it, being content just to criticize me or my preaching in general.

The chairman of deacons made a statement on the basis of the poll letters, but not one of the poll letters made that statement. Therefore, in pointing out his lack of accuracy, lack of relevance, and weakness of argument, I have responded sufficiently to his argument based on the polls. It may be that his two arguments, based on the pastor's relationship committee and the polls, are really more so arguments for my conclusion (that my termination was primarily due to political criticism) rather than for his conclusion (that their action "was not and is not" political). The shift in attitude of the pastor's relationship committee<sup>7</sup> from a "wait-and-see" attitude to an attitude of proceed with all possible speed argues much more for my conclusion than for our chairman of deacon's conclusion. Additionally, the deacons' claim that the criticisms in the poll letters were a major reason that they requested my termination in and of itself admits that at least part of the reason they requested my termination was for political purposes since 28% of the poll letters had political criticisms.

#### CHAIRMAN OF DEACONS

Having dealt with the chairman of deacon's two arguments, I now present two arguments of my own to show that the primary reason I was terminated as pastor was because of my opposition to the President's actions concerning abortion and homosexuality. My first argument is based on the very words of the chairman of deacons himself. Even while attempting to deny the political bias of their actions in his opening statement of the BUSINESS MEETING, the chairman of deacons implicitly admitted it. Recall that he actually gave three reasons for my termination: (1) the criticisms of the pastor's relationship committee, (2) the criticisms of the poll, and (3) **MY SERMON ON NOVEMBER 1 (A PRO-LIFE SERMON WHICH ATTACKED THE PRESIDENT'S POSITION ON ABORTION)**. Our chairman of deacons needed to only mention that one sermon from four months previously for the congregation to know what he was talking about. That sermon, "MONEY OR MORALITY," lit the fuse. Its twin sermon, "THE SECRET DISCIPLE" (2-7-93), caused the explosion!

#### DEACONS

My second argument is even far more forceful and decisive. It is my **LETTER** to the deacons. I asked the deacons if my **LETTER** was an adequate response to their criticisms. They agreed that it was. By their own admission, my **LETTER** (with its **CLARIFICATION**) did not misrepresent the criticisms of the pastor's relationship committee, the criticisms of the polls, nor the criticisms of the deacons. Furthermore, also by their own admission, my **LETTER** dealt with all criticisms that they thought needed to be mentioned. The deacons read my **LETTER**, which was addressed to them, and said there were no misquotes or corrections or further criticisms. They admitted that the only area in which they felt misrepresented was clarified in the **CLARIFICATION**. Since the deacons acknowledged that my **LETTER** did not misrepresent their criticisms against me,



I base my arguments primarily on that [LETTER](#), but for now, allow me to make a few observations based on that [LETTER](#).

(1) When you read that [LETTER](#), note that I presented their criticisms (on behalf of the church) in sections 3-17. Their criticisms in sections 3-10,16,17 were exclusively of a political nature and made in response to two of my sermons, MONEY OR MORALITY and THE SECRET DISCIPLE.<sup>8</sup> These criticisms were not based on the pastor's relationship committee nor on the non-political criticisms of the polls. Their criticisms in these sections were based on my two sermons that rebuked the President's attempt to lift the ban on homosexuals in the military and his position on abortion. Therefore, out of those 15 sections of criticism, 10 sections were exclusively political in nature. Since the majority of their criticisms were political criticisms, how could the chairman of deacons say that their vote to terminate my employment as their pastor "was not and is not a political act"? (2) On the contrary, it was so obviously "a political act" that **one of the deacons said that the vote to terminate me was a vote as to whether or not they were Democrats or Republicans!** (See [section 4](#) of that [LETTER](#).) (3) Not only were the majority of their criticisms in the [LETTER](#) political criticisms, but their criticisms that were **stressed** in that [LETTER](#) were the political criticisms. The deacons did not say that this emphasis misrepresented them. Quite the contrary, they said that the only misrepresentation in the [LETTER](#) was the one I dealt with in the [CLARIFICATION](#). (4) Allow me to also make another observation based on the [CLARIFICATION](#) since two deacons (one being the chairman of deacons) read this [CLARIFICATION](#) and also attested its accuracy as well. In the [CLARIFICATION](#) the deacons wanted me to explain why they were so critical of my preaching against abortion and homosexuality. **If the deacons' criticisms were not primarily political, then why did they want me to keep silent about abortion and homosexuality?** But there is no need to answer such a question because in the [CLARIFICATION](#) I explained why the deacons were so critical of my preaching against abortion and homosexuality. Their reasons for criticizing me in these two areas were primarily for **political** reasons. Amazingly, this fact is what they wanted acknowledged in the [CLARIFICATION](#)! Again, two deacons (one being the chairman of deacons) proved that this was indeed the case by attesting the accuracy of the [CLARIFICATION](#). I conclude by summarizing my arguments using deductive logic expressed in the form of a syllogism:

- (1) their motion to terminate me was based on their criticisms of me;
- (2) their criticisms of me were primarily political criticisms;
- (3) thus, their motion to terminate me was primarily "a political act."

When you read the [LETTER](#) (and the [CLARIFICATION](#)), decide for yourself whether or not I am correct in maintaining that **the** primary reason I was terminated was because I spoke out against the President's positions on abortion and homosexuality. This [LETTER](#) is a competent basis on which to base your judgment since the deacons themselves admitted that my [LETTER](#) did not misrepresent them! Since they reacted so negatively to my preaching on these issues, is it any wonder that they were discontent with my preaching in general?<sup>9</sup> As you read my letters, you shall see my arguments as to why,

biblically, these issues should not have even been issues at all, much less back breaking straws. I have the biblical right and responsibility to protest the President's actions when necessary. However, I do not believe that my opposition to the President's position was the **straw** that broke the camel's back. Instead, judging from their reaction, it was the **ton of bricks** that broke the camel's back. Judge for yourself as you read my other two letters.

#### PERSONAL NOTE

On Sunday morning (February 28, 1993), I was terminated as pastor of the church where I served primarily because I opposed homosexuality and abortion—because I stood for the holy union of a man and a woman and for the rights of unborn children. The next day, Monday, I wrote the rough draft for this third and final letter in an attempt to persuade you to take a stand on these issues. I went to bed at 11:30 that night. Three hours later I was in the hospital holding my wife's hand as our unborn child became our newborn son. When my son grows up, I will ask him to read these letters and tell him, "While you were yet in your mother's womb, we loved you and spoke out for your rights." My wife is a great woman. She has always stood by me when I have been persecuted for believing, teaching, or preaching the Bible. Will you?

The first thing I did as we looked upon our newborn child was to look at him as a whole person and then count his toes and fingers and see that all the parts were there. And yet our President has endorsed legislation which allows our children to be chopped up and used for spare parts. My dear reader, in this case the saying is true, "The sum is greater than its parts." Let us not take our children apart. Biblically and mentally, I know that I am right. But as I held my dear wife by one hand and held my newborn son with the other hand, I also had an emotional confirmation of doing the right thing. The day before, I had done the right thing in allowing myself to be terminated for preaching in defense of the holy union of a man and a woman, and of a parent and a child.

I hope that you will be convinced of the accuracy of my statement concerning my termination as you read my letters. But the most important point and primary reason I share these letters are because I hope and pray that you will be challenged to follow my example in protesting the President's positions on homosexuality and abortion. I share these letters with you to call your attention to the fact that biblical obedience to the Lordship of Christ demands that we speak out in protest of the actions of our President on abortion and homosexuality. We have the moral responsibility to speak out in our churches and in our pulpits. The most beautiful thing in the world to me is the Lordship of Christ. And for the beauty of that Lordship to be displayed in our lives, we must be willing to count the cost (even willing to lose our jobs if necessary). We must be willing to take up the cross of discipleship (even if it is at the very difficult time of pregnancy). In the midst of her tears of pain, during this difficult time, I have seen the beauty of Christ's Lordship displayed in my wife's life. I hope to see that same beauty displayed in your life as well. My wife and I also want to see that beauty displayed in our children's lives, and we are determined to give our children a biblical example to follow so that they will be able to radiate that same beauty in their lives, even in the hard times. What are you giving your children? We may not have a lot in the way of money to give our children, but we will be

able to give them something that money cannot buy—a living and loving example of the Lordship of Christ. This is the heritage my parents gave me, and it is the heritage that I will pass on to my children as well. “I am looking forward to the harvest!”

Sincerely,

A handwritten signature in black ink that reads "Marty Cauley". The signature is written in a cursive, flowing style.

Marty Cauley

## END NOTES

<sup>1</sup>Any corrections which I made to these letters after they were read by the church were strictly corrections of a typographical nature primarily correcting spelling and grammar.

<sup>2</sup>In this letter I have called the chairman of deacon’s opening statement a distortion and a misrepresentation; in other words, a false statement. In doing so, I intended for the reader to be perceptive to the fact that I stopped short of calling it a lie. A lie is a false statement which is made intentionally. In this letter, I have been unwilling to pass judgment on his intentions in making that statement since the Lord will judge his motives (1Cor 4:5). In my letters, I have tried to affirm the integrity of my opponents as much as possible while attacking the issues—their statements and positions.

Perhaps an illustration of the potential difference between a lie and a falsehood will be helpful. As I have proven in this letter, the chairman of deacons made an error to his advantage in counting the number of poll letters that were about politics. I did not stoop to hitting below the belt by attacking his integrity and calling that error a lie. He probably made an honest error in his count. Perhaps his error in judgment concerning the political aspect of their actions was also somehow an honest mistake. I hope so. In any case, the Lord will judge. As for me, in order to present the truth of the matter, I had to expose his errors in counting and judgment.

<sup>3</sup>I use the word “infamous” to describe **their** perception of that sermon based upon their criticism of it.

<sup>4</sup>Incidentally this quotation, “murderous Democrats,” is not accurate. If the Lord wills, I hope to find a way to make the sermons for which I was terminated, “MONEY OR MORALITY” and “THE SECRET DISCIPLE,” publicly available.

<sup>5</sup>This poll letter was written before any of my three letters were written, and I wrote the rough draft of my first letter to the deacons before I read these poll letters.

<sup>6</sup>This does not mean that arguments from silence are not legitimate. I myself used an argument from silence in one of my sections (see [MY PERCEPTION OF THE VOTE](#)) in my letter to the deacons, but I informed the readers of that letter that it was an argument from silence and thus weak, and I did not use this weak argument to make a major point. However, our chairman of deacons built his opening statement about politics and the polls almost exclusively on an argument from silence.

<sup>7</sup>The pastor’s relationship committee had two out of three of its committee members expressing themselves at the deacons’ meetings so they could have made any corrections to my **LETTER** if any had been necessary.

<sup>8</sup>The prayer in section 5 was my closing prayer at the end of this latter sermon. Section 10 was concerning offense caused by this latter sermon; compare my letter to the church.

<sup>9</sup> The discontent with my preaching in general is demonstrated by the fact that 94% (17 out of 18) of those who criticized me criticized some aspect of my **preaching** (or teaching or use of sermon notes which I make available to the congregation). An “x” means that I was explicitly criticized by the respective poll letter in a particular area. A question mark (?) means that the reference was not explicit. For example, poll letter #7 stated its criticism in two words, “the preacher,” which I counted as a reference to my preaching. A number of the 18 poll letters were critical of a lack of goals (or plans or leadership) without explicitly saying that it was my lack of goals that they meant to indicate. Similarly, a number of the letters criticized the visitation program without explicitly indicating that it was my visitation that was in mind.

#	preaching	goals	visitation	other
1	x	x		
2	x	?		x
3	x	x		x
4	x		x	
5	x	x	?	
6	x	?		
7	?			
8	x		?	
9	x			
10	x		?	
11	x			
12	x			
13	x	?	?	x
14	x			x
15	x			
16	x			
17		?		x
18	x			
total	17	7	5	5

In regard to the criticisms of my **visitation**, the reader needs to be aware that I reactivated the church’s Deacon Family Ministry Program, in which I would visit with our deacons. I informed our deacons (during their special called deacon’s meeting in February 1993 in which they read the poll letters) that one evening in the latter part of 1992, I had called three deacons asking them to visit with me, and I was turned down by all three. During this meeting, I also informed them that, after being turned down in that manner, I switched to designating one deacon each month to visit with and that in the past two months those two deacons had not been able (or willing) to visit with me.

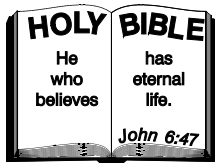
This is not to say that my policy of visiting with our deacons is an adequate response to all criticisms of my visitation policy. For example, one of our members asked me to visit his ailing mother. But she was not a member of our church and had another pastor

visiting her. Consequently, I told him that it was normally my policy not to visit nonmembers who had another pastor ministering to them. At the time I told him about this policy, I was unaware that he was upset with this aspect of my visitation policy. But weeks later when I said, “Hello,” he became so upset that on two separate occasions (once with knife in hand) he threatened to stab me.

With respect to **goals**, I also showed the deacons a graphical analysis of our attendance in which I reminded them that in the first ten months in which I was the pastor, the attendance had been rising. During that time, I set a goal (which I had announced to the deacons and the church) that when our attendance reached 150, we would start looking for a youth minister. However, I also showed the deacons in this graphical analysis that when the pastor’s relationship committee started meeting to discuss criticisms of me, the attendance started dropping like a rock, which resulted in a nullification of my previous goal. The church did not grow because it criticized its pastor, and then it criticized its pastor because it did not grow. This is my answer as to why we did not grow. (The poll was a church wide survey which purpose was to give our members a chance to say why they thought our church was not growing.) The **other** criticisms in the poll letters were that I should be more personable and allow women to lead the Sunday morning prayer “from the pulpit.”

# **Letter 2**

## **To the Deacons**



# Pleasant View Baptist Church

Marty Cauley, Pastor

2/19/93

2545 Primrose Drive  
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LETTER	POSTSCRIPT
<ol style="list-style-type: none"> <li>1. INTRODUCTION</li> <li>2. MY POSITION</li> <li>③ <i>CHURCH AND STATE IN GENERAL</i></li> <li>④ <i>POLITICS IN PULPIT</i></li> <li>⑤ <i>PRAYER</i></li> <li>⑥ <i>CHURCH AND STATE IN SERMON</i></li> <li>⑦ <i>FALSE APPLICATION</i></li> <li>⑧ <i>MISAPPLICATION</i></li> <li>⑨ <i>SCRIPTURE</i></li> <li>⑩ <i>OFFENSE—SCRIPTURE</i></li> <li>⑪ <i>OFFENSE—SPIRIT</i></li> <li>⑫ <i>OFFENSE—EVANGELISTIC QUESTION</i></li> <li>⑬ <i>OFFENSE—EVANGELISTIC ANSWER</i></li> <li>⑭ <i>OFFENSE—REWARDS</i></li> <li>⑮ <i>OFFENSE—GENERAL</i></li> <li>⑯ <i>ABORTION</i></li> <li>⑰ <i>HOMOSEXUALITY</i></li> <li>18. CONCLUSION</li> <li>19. PAST</li> <li>20. PRESENT</li> <li>21. FUTURE</li> <li>22. PURPOSE</li> <li>23. SALUTATION</li> </ol>	<ol style="list-style-type: none"> <li>1. FORWARD</li> <li>2. NO MISQUOTES, CORRECTIONS, OR FURTHER CRITICISMS</li> <li>3. CREDIT OF LOVING INTEGRITY</li> <li>4. CLARIFICATION</li> <li>5. EMPHASIS</li> <li>6. DEACON'S VOTE</li> <li>7. MY PERCEPTION OF THE VOTE</li> <li>8. CIRCULATION OF THE LETTER</li> <li>9. INTEGRITY AND BACKBONE</li> <li>10. MAIN ISSUE</li> <li>11. OPTIONS</li> </ol> <p style="text-align: center;"><b>END NOTES</b></p> <p style="text-align: center;">Please note the CLARIFICATION in the POSTSCRIPT.</p>



# LETTER

Dear Deacons,

## 1. INTRODUCTION

In our previous meeting one of you suggested that I make this letter public to the church. At that time I disagreed because I thought that making this letter public would provoke further division in the church. However, it is evident from what you have said that the division is already very strong. Thus, I hope that we can put this criticism behind us by my responding to it. This does not mean that we will agree. It simply means that both sides will have had their say. Since these criticisms which you have expressed have been on the behalf of the church, I believe that the church has the right to hear my response. Also, I have the right and obligation to make a response. Further, if the only way for us to work together in harmony until I leave is for me to stop addressing these issues, then I must share this letter. Speaking out in this letter is the only way I can refrain from speaking out in the pulpit without compromising my convictions. Therefore, I will make this letter available to anyone who wants to read it.

Although I disagree with you, I do not want to misquote you or misrepresent what you have said. So please help me by reading this letter and indicating in writing if there is any area in which you feel that I have misquoted you or misrepresented you. I ask you to do this in writing and sign your name. As you can see, I am only asking you to do what I myself have been willing to do. A written note will better enable me to correct this letter, if any corrections are necessary. Also, it will be easier for us to discuss your corrections or criticisms if they are written down. Please pardon the length of this letter, but I have tried to respond to all of your criticisms. If you have no corrections or further criticisms after reading this letter, then let us proceed to the vote.

## 2. MY POSITION

In our meetings the majority of you spoke out in opposition of my sermon on John 19:38-42. My message basically ended with this summary and application: (1) abortion is wrong, (2) homosexuality is wrong, (3) the President is wrong, and (4) it is wrong not to say so. I preached that the President is wrong in promoting legislation which promotes abortion and homosexuality (in making them even more socially acceptable).

### ③ ③ CHURCH AND STATE IN GENERAL

You criticized me for the last two points. Your criticism is that even if the President is wrong, I have no business saying so from the pulpit. (You did not acknowledge that he is wrong.) My practice in the past has been to generally agree with the colloquial wisdom that politics should not be discussed in the pulpit. But I believe that on these issues our President is so violently wrong that it would be doing violence to the Word of God to not apply the Word of God to the President. This is especially true since he is a fellow believer (even a fellow Southern Baptist). I remind you that Jesus spoke out against the policies of the Sanhedrin in His day. The Sanhedrin was not only a religious body; it was a political body as well. Both religion and politics were combined in the body of the Sanhedrin in

Jesus' day and are combined in the person of the President in our day. In regard to your emphatic insistence that I more fully comply with the separation of church and state, I respond that abortion and homosexuality (like murder, theft, and crime for example) are not only political issues but moral and religious issues as well. Either I have the liberty to speak out against them, or I do not. I believe I do.

Many Christians were put to death because their faith got them in trouble with the state (Rome) in various ways. One reason they got into trouble was because they were unwilling to say, "Caesar is Lord." Instead, they said, "Jesus is Lord" (compare Phil 2:11). They were willing to put their heads on the chopping block because they were saying in effect, "We must obey God rather than men" (Acts 5:29). Or more specifically, especially in their case, they were saying, "We must obey God rather than Caesar." Would you accuse them of resisting Caesar for political reasons? Will you not agree that sometimes the church cannot just sit back and rubber stamp what the state does? Or are you going to say that those martyrs were fools who did not need to die if they had just kept their nose out of the state's business? I remind you that Peter and Paul (who wrote Rom 13:1-7) were martyred by the state. I believe that the example of Peter, Paul, and other martyrs demonstrates that sometimes the church must oppose the state. I am thankful that they did not say, "My President right or wrong." I would urge you not to say it either by automatically ruling out opposition to his positions just because he is the President. Peter, Paul, and others opposed the position of their government when they had to in order to be faithful to biblical truth. And I oppose the position of our President concerning abortion and homosexuality in order to be faithful to biblical truth. Would you not admit that Shadrach, Meshach, and Abed-nego were thrown into the furnace because sometimes it is impossible to sit back and say that the separation of church and state makes it possible to not take a stand? Sometimes you have to take a stand if you are going to be true to your convictions, and sometimes that stand will bring you into conflict with the state. Do you think that Daniel was a fool who was justly thrown into the lions' den because he refused to submit to the state? All Daniel had to do was keep his mouth shut, and he would never have gotten in trouble with the state. Instead he opened his mouth, and it was the lions who<sup>1</sup> got their mouths shut. I intend to follow Daniel's example. Would you also criticize Samuel and Nathan? Samuel rebuked King Saul by saying, "You have rejected the word of the Lord" (1Sam 15:26). Nathan rebuked King David by asking, "Why have you despised the word of the Lord by doing evil in His sight?" (2Sam 12:9) Those prophets rebuked what the king had done; this preacher rebuked what the President has done. Am I wrong for taking these prophets as my role models in this regard?

#### ④ *POLITICS IN PULPIT*

And yet some of you try to turn this discussion into a mere political disagreement. You try to turn this into another squabble between two political parties. No! And a thousand times, No! Would you accuse Peter and Paul of refusing to obey Caesar because they were interested in politics? Can you not see that the reason they were involved in this political skirmish was for biblical rather than political purposes? The Lord still has martyrs who are willing to put their heads on the chopping block rather than bow their knees to

Caesar and open their mouths and say that Caesar is Lord. He still has martyrs who are willing to put their heads on the chopping block rather than shut their mouths and say by their silence that abortion and homosexuality are justified. When it comes to abortion and homosexuality, these martyrs are willing to say, “Jesus is Lord, not the Caesar of yesterday, today, or tomorrow.”

Jesus, likewise, was killed because His opponents falsely twisted His religious claim to be king (Jn 18:37) into a political claim to be king (Jn 19:12). Shall you likewise twist my religious claim that abortion and homosexuality are wrong into a political claim that abortion and homosexuality are wrong. Jesus was willing to be crucified for telling the truth (Jn 18:37), even though it brought Him into conflict with the state and the politics of His day. Should I not follow the example of my Lord even though it brings me into conflict with the politics and the Caesar of my day?

And yet one of you said that the vote we are to take (as to whether you ask the church to terminate my employment as your pastor or to allow me to merely leave in peace) is a vote as to whether you are a Democrat or a Republican. You said that you had been a Democrat all your life and that I was asking you to vote to become a Republican! I pity you if that is what you sincerely think. Indeed, it is quite possible that the Republicans could run a candidate at the next Presidential election who would take the same position that this current Democratic President is taking. The Republicans may very well do this if they think it will help them win the election. And if they do so, they will deserve the same rebuke.

My opposition is not against a person or party but against a position. It is my position which results in references to persons and parties. The basis of my criticism is not politics. My position is not political; it is biblical! I would not be surprised to find out that I am not the only preacher in America who has put his head on the chopping block for voicing opposition against the President’s positions concerning abortion and homosexuality and refusing to bow the knee (1Kings 19:18). Nor would I be surprised to find out that in that godly number of 7,000 pastors that some of them are loyal Democrats! There are complex areas concerning which disagreement is permissible. For example, whether to be a Democrat or a Republican is such an area. But there are also areas where disagreement is not justifiable. I have not asked you to choose between being a Democrat or a Republican. I have asked you to choose between standing for a pro-abortion and pro-homosexuality position or a biblical position in the way you vote and what you permit me to say. I do not really care which party you serve, but I do care which position you take.

#### ⑤ *PRAYER*

You also criticized me by saying that I should not speak out against the President since he is **my** President and I am supposed to pray for him rather than criticize him. First, let me respond by saying that I disagree with you that I am not supposed to speak out against the President just because I am supposed to pray for my leaders. On the contrary, the biblical mandate to pray for my leaders does not cancel out the biblical mandate to rebuke sin. I practice both mandates. In my sermon I rebuked the sin encouraged by my President, then I closed our service by praying for my President. I prayed that the Lord

would grant him repentance and that if he would not repent that he would be removed from office or find his positions on abortion and homosexuality opposed and circumvented by others in congress. I also prayed that the Lord would bless his health, family, and marriage. I also prayed that the Lord would give him wisdom, that our President would show much greater wisdom in dealing with the economy than he had in dealing with morality. To my prayer I still say, "Amen."

I also find you practicing a double standard here. You say that I am not supposed to criticize the President's actions because I am supposed to pray for him. Yet you are supposed to pray for me, and yet you criticize me. You believe it is all right to criticize your preacher for whom you are to pray but not your President for whom you are to pray! If your argument against me holds any water, then how do you justify your criticism of me?

In further response to this particular criticism, let me remind you that during the sermon I read from James Montgomery Boice's commentary, *THE GOSPEL OF JOHN* (p. 1320):

We are reminded here of the Nazi era in Germany . . . although many German Christians obeyed the government . . . they . . . should not have.

Some stood up against these monstrosities. One who did so was Martin Niemoeller who, for preaching the truth, was eventually thrown into prison. We are told that another minister then visited him in prison and argued that if he would only keep silent about certain subjects and respect the government, he would be set free. "And so," he concluded, "why are you in jail?"

"Why aren't *you* in jail?" Niemoeller answered.

I believe that Niemoeller did the right thing. And I said that it was not wrong for the Germans to criticize Hitler, although they were supposed to pray for their leaders. Likewise, it is not wrong for us to criticize the President, although we are to pray for him. I further said that if we do not have the right and obligation to criticize the President, then they did not have the right and obligation to criticize Hitler. If the mandate to pray for your political leader automatically prevents you from criticizing that leader, then it is wrong to criticize that leader even if he is a man like Hitler. If you do not have the right to criticize the President, then you do not have the right to criticize Hitler. I still stand by these statements.

#### ⑥ *CHURCH AND STATE IN SERMON*

My above argument concerning prayer also holds true for your criticisms of me based on the separation of church and state. If the separation of church and state and the fact that we are to pray for our leaders prevent us from criticizing our President, then it should have prevented them from criticizing their leader, Hitler. I further pointed out that in Niemoeller's day there were MANY preachers who remained silent when they should have been speaking out. I said this was like the "MANY" rulers in John 12:42 who believed

in Jesus but who were not willing to speak out for their convictions. (Their convictions ran counter to the Sanhedrin.) I said that they were wrong for not speaking out, and we would be wrong if we refuse to speak out. I believe this to be a justifiable application.

#### ⑦ *FALSE APPLICATION*

You accused me of a false application of John 19:38-42, that the application of my message was not derived from the text. Again, I disagree. In the same sermon, THE SECRET DISCIPLE, in which I used John 12:42 as a major reference, the major point of my message was that you should not be a closet disciple, that the courage of your convictions should cause you to step out of the closet. More specifically, I said that **it took the death (murder by crucifixion) of Jesus to give Joseph of Arimathea and Nicodemus the courage to take a public stand for Christ—to stand on their convictions. I also said that the death (murder by abortion) of millions of unborn babies should give us the courage to stand on our convictions.** I see that as a justifiable application. I also said that we should step out of the closet and criticize the action taken by our President concerning this matter and homosexuality. Again, I believe this is a justifiable application of the text. You should not keep your convictions a “secret” (Jn 19:38); rather, you should take a public stand on them.

#### ⑧ *MISAPPLICATION*

You have charged me with misapplication of the Bible, but I believe that you are the ones who have misapplied the Bible. You applied the Bible twice in stating your convictions against me. I commend you for turning to the Scripture to try to prove your point. Praise the Lord! I wish that all who sought to criticize me would do so with a verse of scripture in mind. In this you have done very, very well. However, criticism should not only be based on scripture; it should be based **accurately** on scripture. In this I believe you failed.

#### ⑨ *SCRIPTURE*

You criticized me for speaking in a judgmental manner of our President and applied John 3:17 to justify your criticism. You said that Jesus did not come to judge the world and so I should not judge. Well, I agree that Jesus did not come to **execute** judgment, but I do not desire to take a gun and **execute** judgment on the President either. And I believe that you miss the point of numerous passages of scripture if you think that Jesus did not say some very judgmental things,<sup>2</sup> which Jesus Himself summed up in this very book (Jn 7:7). I follow the example of Jesus in testifying against evil—that the President’s deeds in promoting the social acceptance of abortion and homosexuality are evil.

#### ⑩ *OFFENSE—SCRIPTURE*

The other passage of scripture to which you appealed was from Romans 14:20 (1Cor 10:32?). You said that if my preaching offends people, it is wrong. On the contrary, your misapplication also condemns Jesus since His preaching offended people (Mt 13:57; 15:12-14)! Yes, some of our people have stopped coming to church, but some of Jesus’ disciples also stopped following Him because they were offended by what He had to say (Jn 6:61-66). Would you also criticize Jesus for turning some of His people off? Furthermore,

clearly my preaching is to involve reproof and rebuke (2Tim 4:2), which will certainly be offensive to those who want the preacher to preach what they want to hear (2Tim 4:3,4). Thus, I believe that you are biblically wrong. May I ask you to also reconsider just how practical your demand is that my preaching not offend people? My preaching has been criticized by some of the membership of Pleasant View in a number of areas. Consider the following areas where they have criticized my preaching or teaching. Practically speaking, how would I avoid this criticism?

### ⑩ OFFENSE—SPIRIT

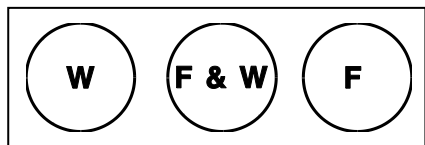
I have been criticized for preaching on being filled with the Holy Spirit. I preach that all Christians have and are sealed with the Spirit, but not all Christians are filled with the Spirit. Only those Christians who walk according to the Spirit are filled with the Spirit. Am I to stop preaching this because some are offended?

### ⑪ OFFENSE—EVANGELISTIC QUESTION

Some of our members are offended because I have asked them, “Why should God let you into heaven?” This is a standard question in many evangelist presentations and is even used by our Home Mission Board on page 2 of their tract, “DO YOU KNOW FOR CERTAIN THAT YOU HAVE ETERNAL LIFE AND THAT YOU WILL GO TO HEAVEN WHEN YOU DIE?” Am I to readjust my approach to evangelism every time some of our members criticize my approach?

### ⑫ OFFENSE—EVANGELISTIC ANSWER

In connection with evangelism, you have also criticized me for using these three circles. If I recall correctly, I got the idea for using these three circles while listening to a tape from my favorite Christian organization,



GRACE EVANGELICAL SOCIETY. (Abbreviated as GES, this society is dedicated to promoting a clear and accurate gospel. I urged our people to sign up for the free GES newsletter.) During the GES tape, someone made a comment that they used these three circles to help explain the gospel. Although the speaker did not identify himself, I believe that it was the unique voice of one of my favorite evangelists, Larry Moyer of EvanTell (an evangelistic organization)—I think these circles are a great idea, and I am just trying to give credit where credit is due. I tell people that the first two circles represent the wrong answers to the question, “Why should God let you into heaven?” And I cross out the wrong answer/circle as I explain: The first circle is the wrong answer because it signifies someone who is trusting in works to get them into heaven. You cannot be saved by works. The second circle is the wrong answer because it signifies someone who is trusting in Jesus and works to get them into heaven. You cannot be saved by faith and works. I then tell them that the third circle represents the correct answer because it signifies someone who is trusting in Jesus alone for salvation. You are saved by faith alone in Christ alone (which is the GES motto). Eternal life is a free gift and must be received as a free gift. It cannot be received any other way.

You say that I confuse people by asking the question, “Why should God let you into heaven?” You also say that I further confuse them by giving them the answer using these

circles. I disagree. Our people are already confused. My question merely reveals their confusion; it does not cause it. When I have asked this question in the homes of our people, the vast majority have said that the reason God should let them into heaven is because they do the best they can to live a good life. They give the answer represented by circle number one—the wrong answer. Many others say that the reason God should let them into heaven is because they do the best they can to live a good life and trust in Jesus as their Savior. They give the answer represented by circle number two—the wrong answer. Only a very small minority gives a correct answer when I initially ask them why God should let them into heaven. I try to speak the truth as lovingly as I can while presenting the gospel to them (Eph 4:15); nevertheless, I still must tell them the truth. I show them which circle their answers correspond to and which circle represents the correct answer.

What I encounter next is often stubborn unbelief, stubborn confusion,<sup>3</sup> or embarrassment. Some agree that the third answer is correct but are embarrassed to have initially given the wrong answer. I would rather risk the wrath of their embarrassment than have them risk the wrath of hell. The loving thing to do is to not let people persist in (doctrinal or moral) error since they will reap the results of that error (Gal 6:7). We should say something! Unfortunately, truth can be confrontational. The darkness (of misunderstanding) does not enjoy being exposed (Jn 3:19,20). If I were driving by someone's house at night and saw that it was on fire, the loving thing to do would be to wake them up, not to keep my mouth shut, even though they might be offended initially by the sound of my voice waking them up from their sound sleep.

#### ⑭ *OFFENSE—REWARDS*

Some respond with disagreement rather than with embarrassment. They criticize me by saying that I am saying that good works are not important. On the contrary, I believe that good works (a good life, etc.) are very important, but they have nothing to do with getting into heaven. Most of our people seem to think that getting into heaven is all that really matters. I disagree! If that were the case, then logically the only thing that really matters is whether or not you believe. And if that were the case, then the way you live does not really matter. But that conclusion is terribly wrong because it is built upon a sandy foundation. Getting into heaven is not all that really matters. Therefore, I try to lay a biblical foundation in their thinking by showing them what the Bible has to say about people who get into heaven. I show them what the Bible has to say about the Judgment Seat Of Christ (2Cor 5:10; 1Cor 3:11-15; Mt 25:14-30; etc.). The point I make is that on the basis of the Judgment Seat Of Christ, the Lordship of Christ cannot be ignored without suffering the consequences. Anyone who ignores the Lordship of Christ will suffer the consequences, and that “anyone” includes Christians. I read 1Cor 3:15 with them where Paul talks about Christians suffering loss. (Yes, I believe what the Bible says when it says that there will be suffering in heaven as a result of the Judgment Seat Of Christ.) Next, I generally make the statement, “Although there may be disagreement as to the **nature** and **duration** of that suffering, there should be no disagreement as to the **fact** of that suffering since the Bible explicitly teaches it” (1Cor 3:15).



My phrase, “there may be disagreement,” means that not only does disagreement exist, but it is also permissible. In my opinion, disagreement on the nature and duration of the suffering is permissible. Thinking men and women must sometimes allow for disagreement when taking positions on complex issues where the Bible does not speak with sufficient clarity. But my phrase, “there should be no disagreement,” means that there are certain issues where the Bible speaks with sufficient clarity so that disagreement is not justified. For example, one of our members said that only a moron believes that Jesus is the only way to heaven. I told that member that I was one of those morons (to use his words) who believed that Jesus is the only way (Jn 14:6; Acts 4:12). I may have offended him by not agreeing with him. Be that as it may, I make no apology. I do not consider that disagreement a justifiable disagreement. Nor do I believe that abortion and homosexuality fall into the category, biblically speaking, of being justifiable disagreements. Biblical statements and principles are sufficiently clear enough on these two areas to rule out justified disagreement. Abortion is not justifiable homicide!

After I read 1Cor 3:11-15 and make my statement concerning suffering, I read Jesus’ words in Mt 25:14-30. I then point out that this passage is to be understood metaphorically, not literally.<sup>4</sup> I demonstrate this by saying that we are not literally “slaves,” and the “talents” are not literal. Thus, we should understand the “outer darkness” as metaphorical rather than literal. I also point out that the “slaves” represent Christians since the Lord did not entrust the work of His kingdom to the lost. Further, their relationship to their Master is identical. Each of them belong to Him. The purpose of the judgment is not to see whether or not they believe in Him (each of them believes their Master/Lord is returning); it is to see if they have worked for Him. The purpose is not to see if they are believers, but workers; not to see if they are genuine servants, but faithful servants; not to see if they are genuine believers, but faithful believers. I then point out that the lazy Christian suffers loss, not the loss of salvation, but the loss of serving his Master by ruling over his Master’s house. The result is weeping. Thus, the parable presents some Christians as ruling with Jesus in heaven because they have taken His Lordship seriously. And the parable presents some Christians as weeping in heaven because they have taken His Lordship<sup>5</sup> carelessly. They have suffered the loss of the joy of ruling with Christ in heaven. The gospel is not, “Trust in Jesus, do the best you can, and hope you will go to heaven.” It is, “Trust in Jesus, know you are a child of the King and going to heaven, and then live like a child of the King so that you can rule with Him in heaven.” Next, I refer our people to Charles Stanley’s excellent book, ETERNAL SECURITY,<sup>6</sup> if they would like to do further reading regarding the doctrines of salvation or rewards (especially the “outer darkness”). To be sure, you have criticized me for reading this passage of scripture (Mt 25:14-30) and making this clear application because some of the people are offended. But if Jesus’ words offend people, am I to blame? If I must choose between offending people by reading and applying Jesus’ words or between offending Jesus by being ashamed to read and apply His words, then I will choose the former option. I would rather offend people than Jesus (Mk 8:38). Practically speaking, there are times when you have to offend one or the other.

## ⑤ OFFENSE—GENERAL

At the pastor's relationship committee meeting in October, the primary criticisms of my preaching were (1) that I do not preach what the people want to hear or are accustomed to hearing, (2) that I have preached against the ordination of women as deacons, and (3) that I should not tell people that they are wrong even when I believe they are biblically wrong. Practically speaking, what should I do? Should I try to please everyone? I hope you see the futility of such a suggestion. So much for trying not to step on anyone's toes. It is a practical impossibility to not offend someone sometime and still preach God's Word.

Therefore, my responses to the three criticisms are: (1) the Lord called me to preach His Word whether you want to hear it or are accustomed to hearing it or not (**please read 2Tim 4:1-4**); (2) I preach what I understand God's Word has to say about the ordination of deacons, whether you want to hear it or not; and (3) I am not only supposed to exhort you but to reprove and rebuke you as well, which I believe includes telling you when you are wrong. Can you imagine how difficult it would be to referee a ball game if you could not call the fouls? Quite often the player who committed the foul is offended (and also his teammates and his fans in the stands). That is unfortunate; nevertheless, the fouls must be called, especially the flagrant fouls. I call the fouls. For evil to triumph, good men have only to sit back and say nothing. Certainly, this statement would apply first and foremost to preachers. This preacher is not one to sit back and say nothing. When necessary, I will reprove and rebuke my brethren whether they be in the church or in the White House!

## ⑥ ABORTION

You criticized my opposition to abortion by asking me about illegal abortions and "babies thrown into dumpsters." Your implication was that since they are going to practice illegal abortions or kill their newborn babies, we might as well let them have legal abortions. My response is that illegal abortions do not justify legal abortions. Sin does not justify sin. Their sin against their children does not justify our sin in legalizing it. However, I am not going to give scripture against abortion in this letter, since I have given it elsewhere.

On 10-11-92, I met with the pastor's relationship committee. They also expressed criticisms of my preaching to which I have responded in this letter. There was one criticism that they made which I find somewhat humorous. The criticism was that my sermons should be more contemporary. Shortly thereafter, on 11-1-92, the Sunday morning two days prior to the election, I preached a sermon entitled, MONEY OR MORALITY, in which I asked the question, "Which is more important in determining your vote, the economy or the morality involved in killing unborn babies?" You cannot be much more contemporary than that! I then proceeded to give the scripture against abortion by showing from the Bible that the unborn child is indeed a child and not a choice. You got the contemporary preaching you demanded. Be careful what you ask for, you might get it! It is an understatement to say that there was some very negative reaction. Perhaps the desire for contemporary sermons was not so strong after all!

## Ⓢ HOMOSEXUALITY

You also criticized my preaching by saying, “Homosexuals have rights too.” I acknowledge that technically you have a point. But I would phrase it much differently: “Homosexuals have rights, but homosexuality is not right nor is it a right; it is a sin.” For example, child abusers have rights, but that does not mean that child abuse is right! You said that “probably 80% of the church” agrees with me that “homosexuality is wrong.” I wish that it was a 100%! Even so, if I have the agreement of 80% that it is wrong, then why do they and you criticize me for publicly saying that it is wrong? We are to hate sin but love the sinner. (In my sermon I said that gay bashing is wrong.) We are to love homosexuals, but we are supposed to hate and **oppose** homosexuality (and child abuse).

### 18. CONCLUSION

In conclusion, I dearly appreciate the very perceptive statement that one of you has made. The one among you who has probably been the most persistent and outspoken in criticizing me has summed up my preaching by saying emphatically and repeatedly in these meetings, “**Biblically, Marty, you are 100% right. You can take your Bible out and show us that everything you have said is biblical.**”<sup>7</sup> Consequently, I have nothing else to say or prove (QED<sup>8</sup>). This deacon’s statement more than anything else shows that enough has been said. More discussion will merely generate more heat than light. I have accomplished my objectives in showing you that my positions are biblical.

### 19. PAST

There has been another time in my life in which I have been involved in a related series of events. At my seminary I was the most outspoken “**inerrantist**” on campus (that is, I believe the Bible tells the truth and nothing but the truth). I was very severely criticized by many of my fellow students and professors who were “**errantist**” (that is, they believed that sometimes the Bible tells the truth, and sometimes it does not). I did not back down on my convictions then, and I will not do so now. At the President's Forum, a handful of us conservative students (members of the Conservative Evangelical Fellowship) were ridiculed by our seminary president and put on probation because we had responded to the opportunity to go speak with the Peace Committee of the Southern Baptist Convention (although this committee had been sent to our school by the Southern Baptist Convention to talk with the students and administration). In the midst of such a packed and hostile audience, I had the backbone to stand up and read publicly the statement which I had prepared. It read in part:

I have every reason to believe that this school denies Mosaic authorship and does not even present it as being an intelligent position (which implies that it is not intelligent to believe Jesus). I also do not believe that **any** of my professors affirm Mosaic authorship. Rather, they deny it along with inerrancy.

I must choose either to believe this school **or** the Bible concerning this matter. Due to the complete lack of balance in this school, my decision must logically be either/or. In short, I must believe either Jesus **or** this school. It

is impossible to believe both. I believe Jesus! And I affirm Mosaic authorship on the basis of this deductive logic:

Jesus taught it;  
Jesus is trustworthy;  
therefore it is true.

And I end my statement with the words of Jesus: “For if you believed Moses, you would believe Me; for he wrote of Me. But if you do not believe his writings, how will you believe My words (Jn 5:46,47).”

But after boldly and publicly taking this stand, I came to the conclusion that enough is enough. I had taken my stand and everyone knew where I stood. Any more discussion would just unnecessarily provoke tempers even further. During one of my classes, one of the students criticized me before the class for refusing to discuss the controversy with him. (He did not refer to me by name, although certainly everyone in the class knew who he was talking about.) To his credit, my teacher, who was an errantist, responded accurately to the criticism by saying, as best I can recall: “While misunderstanding exists, there is the potential that further dialogue will prove helpful, but when the issues are clearly understood by both parties, then further dialogue shall probably be futile and only result in further entrenchment.” I could not have summed up my feelings any better than my teacher did for me. There are occasionally periods of time when your position is so well known and understood that silence is the most effective speech of all (Mk 14:61; Jn 19:9). To me the words of this deacon on this particular occasion signify that this time has now come. In the providence of God, Pilate came to the point where he was able to say, “What I have written I have written” (Jn 19:22). Due to the providence of God, what he had written was absolutely true, and his statement signified that there was no need to add to or take away from what he had written. In the providence of God, I believe that the time has come where I can also respond in regard to this letter and this discussion by saying, “What I have written I have written.”

In addition to sometimes being the most effective strategy, silence can sometimes be a shrewd, strategic withdrawal and preferred over further confrontation (Mt 12:14,15; Mk 3:6,7; Jn 7:1). In these cases, silence is not the mark of a coward or the loss of backbone. For example, after the forum (1) the dean tried to intimidate me into recanting what I had told the Peace Committee with the threat of a lawsuit. My response to him was that I had told the truth and would not recant it.

(2) I went to speak to one of my professors in his office to tell him that anything that I had said to the Peace Committee was not directed against him personally. It was his position against inerrancy that I had to speak out against. He wanted me to recant what I had told the Peace Committee. He was visibly upset, almost trembling, when I said, “I cannot recant the truth.” He used this very vivid illustration to express his feelings: “If my daughter is gang raped by a gang of blacks and gets pregnant and cannot get an abortion because of you fundamentalists, I am going to take a gun and shoot you.” I was a little shocked, but I figured that he was just trying to graphically illustrate his point.

However, I had trouble understanding what his point was since I had not mentioned abortion to anyone, not to the Peace Committee, not to the students at the forum, not to him. There was a simple reason for my not having said anything about abortion—I had not yet taken a position concerning abortion. I figured that it might be pragmatically justified and one of those areas of justified disagreement. The only thing important to me was that what the Bible affirmed as true be accepted as true (inerrancy). I was not aware of any passage where the Bible said, “Thou shalt not have an abortion.” And I assumed that it did not have anything definite to say on the subject.

My professor could read the puzzlement on my face and could see that his point had not sunk in, so he restated it again even more clearly with greater emotional emphasis, particularly on certain words: “Marty, you don’t understand! If that happens, I will take a gun and shoot YOU!!” He succeeded in effectively moving his statement from an illustration into a threat and a promise. I got the point. I hope that this was one of those occasions when someone says something in a moment of great emotion which later they regret and would never carry out. I hope so.

But I figured that if someone was going to threaten to shoot me for something, I should at least find out a little more about that something! After considering what the Bible has to say about the unborn, it appeared to me that abortion was not one of those areas of justifiable disagreement. So you see that my position on abortion was developed from my belief in inerrancy. Thus, for me, they have become inseparably linked. Biblical principles clearly make abortion wrong. Thus, if I refuse to accept as true what the Bible teaches about abortion, then I must refuse to accept as true what the Bible teaches. This I refuse to do.

(3) One of my professors called me into his office and told me it was foolish to believe that Abraham, Isaac, and Jacob were real people and that Moses wrote the Pentateuch (the first five books of the Bible). I told the professor that I disagreed but that I would keep silent and not disrupt the class with my disagreement. The professor responded, “That’s not good enough. I am going to pin you against the wall in class.” Silence was not weakness; he continued to pin.

(4) Toward the end of my seminary experience, when I walked into the cafeteria, a student hollered out to me across the cafeteria, “Marty, are you a conservative?” I hollered back to him across the cafeteria, “No, I am a fundamentalist!” He hollered, “What’s the difference?” I hollered back, “A fundamentalist is a conservative with backbone!”

(5) And toward the very end of my seminary experience, a group of students surrounded me outside on the campus’ grounds in order to argue about inerrancy with me. I did not back down. And to my amazement, one of the errantists actually called me later that night to apologize for the way that her friends had treated me during that argument.

I do not enjoy being ridiculed, threatened with a lawsuit, threatened with a gun, put on probation, pinned to a wall, surrounded, or threatened with a termination notice and unemployment. I am just a voice crying out in a moral and theological wilderness. You feel that you have to terminate that voice. I do not enjoy the timing of your threat which comes in the last month of my wife’s pregnancy. I love my wife and children (both of them—born and unborn). But there is something I love even more than my family (Mt

10:37); I love the truth—my Lord and His Word (Jn 14:6; 17:17). And when God has something to say through His Word, who am I that I should keep silent?<sup>9</sup>

## 20. PRESENT

Since you will not repent and I will not recant, there is nothing left for us but a parting of ways. Since you are determined to silence the voice of my opposition to the President's actions concerning abortion and homosexuality, you must take action. I am not the type of pastor to back down and tickle your ears by telling you what you want to hear rather than what you need to hear. The only way you can terminate my voice on these subjects is to pass one of these two motions—to either give me my termination notice or a gag order:

(1) Rather than work with our pastor until the Lord permits him to leave as quickly and as peaceably as possible, the deacons of Pleasant View Baptist Church bring as a motion before the church that the pastor's employment be terminated in accordance with the terms of his job description.

or

(2) The deacons of Pleasant View Baptist Church will work with our pastor as long as he refrains from voicing any opposition from the pulpit against (a) abortion, (b) homosexuality, or (c) any position by the President of the United States. We hereby revoke our previous commitment made to him in "The Church's Commitment" (under which we called him as our pastor) which reads: "We will give him freedom in the pulpit to express honest, thoughtful convictions in interpreting God's Word, though they may not always coincide with those of every individual in the congregation." Should the pastor feel it necessary to violate any one of these three restraints on his preaching, then we shall feel it necessary to recommend to the church that his employment be terminated in accordance with the terms of his job description. Be it further understood that the pastor is to instruct any guest speakers or revival speakers to abide by these restraints as well.

Regardless of which motion you vote for, I intend to refrain from addressing these three areas any further from the pulpit (being content with taking my stand in this letter), and I shall leave as quickly and as peaceably as the Lord permits (Rom 12:18). It is your decision.

## 21. FUTURE

A biblical example for this type of action is illustrated in Acts 15:37-40. For the sake of your own emotional healing as a church, let me ask you to please read chapter nine of Charles Swindoll's book, THE GRACE AWAKENING, even if you do not have an opportunity to do so until after I leave. I shall have a copy placed in our church library. It has a great chapter on parting and Acts 15. When you read it, you will understand this compliment which I pay you, "Come to blows we must, but your blows (for the most part) have been above the belt. You have fought fair. You have not stooped to questioning my

intelligence nor my integrity. You have not been character assassins.” And although there may be some among you or the congregation who may not love me or the Lord (1Jn 4:20), there are, nevertheless, many among you and the congregation who sincerely love me and the Lord even though you have been very critical of my preaching. So be it. May we part in peace.

## 22. PURPOSE

Difficulties between a pastor and a church are nothing new. Even Paul had difficulties with some of his churches. Consider the tension between him and the church at Corinth. And the tension between him and the church at Galatia was such that he even asked them, “Have I therefore become your enemy by telling you the truth?” (Gal 4:16) Apparently I have. But perhaps the Lord brought me here for this very purpose. Neither you nor I had any way of knowing that after I came here that we would clash over a President who has taken the stand which he has. The whole scenario reminds me of what happened to Esther (4:10-14). Perhaps the major reason that the Lord brought me here was “for a time such as this” (4:14). Unlike Esther (4:11) however, I have a much greater fear of the suffering at the Judgment Seat Of Christ (1Cor 3:15) than of the suffering at your hands. The blows which I have delivered have been very hard. They had to be; I have not been shadow boxing at the air. However, I have delivered all my blows above the belt. Now, it is finished; I have fought the good fight, and may the Lord, the righteous Referee, award to me the verdict of well done; and not only to me, but also to all those who love the truth, whether they be in the pulpit or in the pew.

## 23. SALUTATION

Finally, I close with the words from First Samuel. And the Lord said to Samuel, “Listen to the voice of the people in regard to all that they say to you, for they have not rejected you, but they have rejected Me” (8:7). You have neither a doctrinal nor a moral charge against me. The only charge you have against me is that I preach and teach the Bible, and to that charge and that charge alone I plead guilty and shall continue to be guilty, along with Samuel who said: “As for me, far be it from me that I should sin against the Lord by ceasing to pray for you; but I will instruct you in the good and right way” (12:23). This is how Samuel continued to show his love for his people even after rejection, and this is how I will continue to show my love for you. One way I do this is by writing this letter to you. Unfortunately, teaching you the “right way” may not necessarily mean teaching your way. Sometimes, love must be firm.<sup>10</sup>

Sincerely,

A handwritten signature in black ink that reads "Marty Cauley". The signature is written in a cursive, flowing style.

Marty Cauley



## POSTSCRIPT

### 1. FORWARD

The following is my summary of the last special called deacon's meeting. This meeting had been called to decide what action and motion would be taken in order to deal with my preaching. At this meeting, one deacon read his letter of response. (There were no copies made available.) I suggested that his letter also be made public to the church. He disagreed with me since, as he correctly stated, his letter could really only voice his opinion and not actually be considered the voice of the church, even though it would voice the same convictions of many in the church. His letter and the conversation which followed basically said that my preaching was from the Bible but was unjust in criticizing the President's position since this was criticism of civil authorities, involvement in politics, and violated the separation of church and state.

### 2. NO MISQUOTES, CORRECTIONS, OR FURTHER CRITICISMS

I then passed out written copies of my LETTER and read it out loud, word for word, only leaving out some of the scripture references and the footnotes, with their permission. They had printed copies of the LETTER from which they could read these references and footnotes for themselves. I paused occasionally to point out and mark a few typographical corrections (and the such) which I would need to make in the LETTER.

This LETTER you have read above is the same LETTER that they read and which I read to them. The only corrections I have made in the text of the LETTER are typographical corrections, and I also added a couple of transitional sentences (sentences of a typographical nature) to make the LETTER a little easier for you to read. These corrections have not changed the substance of the letter at all. I left the printed copies of the LETTER with the deacons and told them that I would make typographical corrections, add a **POSTSCRIPT**, put a **CLARIFICATION** in the POSTSCRIPT, and make a reference to the POSTSCRIPT at the beginning of the letter. I have also added an **OUTLINE** at the beginning of the letter which should make it easier to read the letter and find the CLARIFICATION. (The deacons can compare this letter with the one which I gave them to see that this is indeed the case.)

Let me clearly point out that the deacons have not had an opportunity to read and respond to the POSTSCRIPT. I am confident that it reflects the same high degree of accuracy as does the LETTER since I have written it in the same way: taking notes and writing immediately after the meeting while the actions and statements were still fresh and accurately in my mind. In the LETTER this process resulted in no misquotes and no need for corrections, and I believe that the same is true of the POSTSCRIPT. The only reasonable exception to this high degree of accuracy in the POSTSCRIPT may be in one section, MY IMPRESSIONS OF THE VOTE—see comments there.

Of course, since I read the LETTER to them, this means that in the beginning of the LETTER I read the paragraph in which I asked for them to point out any area where I may have misquoted or misrepresented them and to point out if there were any corrections that I should make or any further criticisms to which I should respond. After reading this letter

to them, while they followed along by reading the printed copies, I again asked if there were any misquotes, misrepresentations, corrections, or further criticisms with which I should deal. They said that there were no misquotes or corrections, and that there was no further criticism that I should respond to. They had no retractions.

### 3. CREDIT OF LOVING INTEGRITY

In this regard, allow me to give them the credit they deserve. It takes a person of integrity to stand by what he has said. In standing by what they have said, they have shown integrity. Therefore, although I disagree with what they have said and the positions which they have taken, which are recorded in this letter, I have not been given reason to question their integrity. I hope and anticipate that they shall continue to show this same integrity. To those readers of this letter who want to use this letter to criticize this church or any other church by saying that this is just another church fight which demonstrates that the church is no different from the world, I want to say that you are wrong. Just listen to your television the next time an election comes up. The difference should be apparent. In our disagreement, neither side has stooped to question the integrity of the other side. Also, although I do not believe that the option which they chose was the most loving of the two options—I shall explain in a moment—they did, nevertheless, show love in the way in which they carried out the option they chose. Tell me, where in the world would you be able to find two sides which are forced to come to heavy blows over issues which are very important to them and yet carry out that fight with love and integrity? If the world condemns the Lord's Church because of such fights, how much more so does the world condemn itself with its own criticism?

### 4. CLARIFICATION

The deacons did feel, however, that I had misrepresented them and the church as being pro-abortion and pro-homosexuality. I appreciate their sharing their feelings in this regard and told them that I would do my best to clarify their perceived misrepresentation in this POSTSCRIPT. I asked the deacon who expressed his feelings pertaining to this misrepresentation to read this section (CLARIFICATION) and help me insure accuracy in presenting those sentiments.

In the second section of this LETTER (MY POSITION), let me remind the reader that I said, "(1) abortion is wrong, (2) homosexuality is wrong, (3) the President is wrong, and (4) it is wrong not to say so." My very first statement, in the very next section—which is the first section of church criticism—says that they "criticized me for the last two points." Thus, in my opening remark, I sought to convey to the reader that I do not perceive that the cause of the opposition in this church to my preaching is primarily<sup>11</sup> due to my preaching against ABORTION and HOMOSEXUALITY. Thus, within this context, my perception is that the reason the criticisms and statements in the sections ABORTION and HOMOSEXUALITY were made (and they were made) was not so much because those who made these statements are necessarily pro-abortion or pro-homosexuality; rather, they were primarily made in order to criticize my preaching against the President's position on abortion and homosexuality. I hope that this clarification shall remove any feelings of

misrepresentation on this point. Perhaps, their sentiment could be accurately summarized this way: They do not want me to use abortion or homosexuality in criticizing the President, but this does not prove that they are pro-abortion or pro-homosexuality.

*The deacon who expressed his feelings in regard to this misrepresentation has been kind enough to read the above CLARIFICATION. After he read it, I asked him if he thought this CLARIFICATION was sufficient. He said that it was. We then both agreed and wrote down this wording to summarize it: "This is an adequate response to the perceived misrepresentation." He also showed this CLARIFICATION to another deacon who also agreed. Now, with this CLARIFICATION made, this letter should **truly** be considered accurate representation of all<sup>12</sup> the criticisms which have been directed toward me.*

#### 5. EMPHASIS

They also basically repeated the emphasis that my preaching and letter are unjust in criticizing the President's position since these are criticisms of civil authorities, and involvement in politics, and violations of the separation of church and state. I suppose their perception is that I have turned abortion and homosexuality into political issues. I consider that perception very unfortunate as I have already argued in the LETTER.

#### 6. DEACON'S VOTE

After I read my LETTER to them, the deacons, with practically no hesitation, voted for option one in PRESENT. They felt that option two was too negative. However, they also felt that option one was too negative so they changed the wording of the motion to what they felt would better represent their feelings. Their motion is:

"I [the chairman of deacons] make the motion that the church give Pastor Marty Cauley his termination notice effective no later than June 1st, 1993.

Because of the agreement at his call, he will be given three (3) months, if needed, to vacate the parsonage with salary and benefits continued. In addition to the above, the church will pay two (2) month's severance pay (salary and benefits) or money in lieu of benefits."

#### 7. MY PERCEPTION OF THE VOTE

Making it effective in three months, providing salary and benefits, and providing severance pay are all very loving, but these compensations were also specified in my job description when I was called to this church as their pastor, and this job description was signed by the deacons. Consequently, this motion simply gives me what I am required to be given in my termination notice. Their action in regard to the wording of the motion, therefore, shows that, if they had wished, they could have done the same thing with option number two. (For the wording of these motions/options in my LETTER see PRESENT.) If they had been willing to work together with me "UNTIL" the Lord opened up another

opportunity, they just as easily could have chosen option number two and reworded it to better express their feelings. I heavily stressed the word “until” in option number one when they were discussing the wording of it. I did so in order to point out to them that there were two genuine options: (1) basically to terminate me as quickly as they possibly could in accordance with my job description, or (2) basically to work together with me until the Lord opened another door for me—I would give them the freedom to put restrictions on the areas of my preaching that they found so offensive, but they would have to specify what those areas were.<sup>13</sup>

Now this next point is **very** important. My wording of the motions in PRESENT did not force their choice; it only vividly expressed what their options were. **They chose the option they wanted and worded it in the way they wanted.** For example, with the same ease they could have chosen option number two and reworded it as:

(a) The deacons of Pleasant View Baptist Church will work with our pastor as long as he refrains from voicing any opposition from the pulpit against any position by the President of the United States.

Or they simply could have said:

(b) The deacons of Pleasant View Baptist Church will work with our pastor as long as he refrains from voicing any opposition from the pulpit against the positions taken concerning abortion and homosexuality by the President of the United States.

In fact, I told them that I had “succeeded in avoiding mentioning abortion” in my Valentine sermon, which was the Sunday morning the day before this meeting, but “I had stepped all over my tongue in trying to avoid making any reference to homosexuals in that sermon.” But I had succeeded.

I had little reason to mention the President in that Valentine sermon, but I had very strong reasons to mention abortion and homosexuality. In that sermon I was answering the question, “Why wait?” until marriage to engage in sex. Pregnancies and abortions are one reason; AIDS is another. I had planned on quoting a reference from Josh McDowell’s book, “Why Wait?” (p. 206): “We have more heterosexuals infected today [with AIDS] than we had homosexuals infected five years ago.” But it did not occur to me that the statement had the offensive word “homosexuals” in it until I was starting to make this statement in the sermon. I realized almost in mid sentence during the sermon that they would probably take offense if I used the “homosexuals,”<sup>14</sup> so I stumbled in my wording by trying to find an alternative way to get the point across. It would have been very easy to avoid mentioning the President and just condemn abortion and homosexuality in that sermon. Yet, after I told them about that experience of getting tongue tied by trying to avoid using the words “abortion” and “homosexuals,” in that Valentine sermon the morning before, the deacons did not say in any shape or fashion that it would have been all

right to rebuke homosexuality or abortion in that sermon as long as I did not mention the President. Nothing at all!

Not only did they not say anything to this effect; they also had a splendid opportunity to demonstrate that they were not opposed to my preaching against abortion or homosexuality in general, but only as it related specifically to the President. By choosing the more loving option, number two, and rewording it in such a manner that it would have permitted preaching against abortion and homosexuality as long as the President was not mentioned, they could have made it very clear that they were not opposed to my preaching against abortion or homosexuality in general, but that they were only opposed to my preaching against abortion and homosexuality in reference to the President's actions.

Why did they not choose the more loving option? Or why did they not simply tell me that their only quarrel was that I had mentioned the President and that I was completely free to condemn abortion and homosexuality as long as I did not mention the President. My opinion is that they did not because they could not. They could not choose the second option and give me that kind of freedom because they knew that this would upset the people. For example, what would happen if, in a few of months, the President again pushed to lift the ban on homosexuals in the military and I were to preach a sermon or say anything in that time frame from the pulpit to condemn homosexuality, even without making reference to the President or his actions? Another explosion! And the only way that I would refuse to speak out against homosexuality on such an occasion was if they had clearly told me not to. (This is why I worded option number two the way I did: if they wanted me to keep quiet on these two issues, they were going to have to admit it.) I had anticipated that they would choose option number two and reword it, if they found that it did not truly convey their feelings. Indeed, before I read my LETTER one deacon even suggested that I be given through the rest of the year in order to find another church. That was a very loving suggestion and very similar to my option number two. But after the reading of the LETTER, option number two was not even a real consideration. The same love was still there, but (in my opinion) the reason option number two was no longer an option was because they could easily see just what would actually be required to appease the people in my preaching. It was not a pretty sight. So they did not give option number two a second thought.

My analysis in this particular section (MY PERCEPTION OF THE VOTE) is **very** speculative, which is one reason I call it, "my perception." My other responses in the other sections of this letter have been based on the things they have actually said. But my analysis in this particular section is based almost exclusively on what they actually did (and did not do, and arguments from silence<sup>15</sup>). In trying to interpret the motives of their actions in this particular section, I am admittedly doing something in which I am probably subject to error. I want the reader to be aware of this fact and to be aware that I am aware of it. Nevertheless, I have taken the time to share my perception because if there is any element of truth in my analysis in this particular section (which of course I believe there is), it may reflect on the issue discussed in the CLARIFICATION. It may be that the church (although not pro-abortion nor pro-homosexuality) does not really want abortion or homosexuality criticized from the pulpit now that these moral issues have become political issues.

However, I do not believe that it was my preaching on these moral issues which made them political issues; rather, it was the President's position on these moral issues which made them political issues. Consequently, it became impossible to preach biblical morality without at the same time **implicitly** addressing political issues as well. The reader may disagree with my conclusion in this particular section. However, it is of little consequence concerning the real heart of the matter because the heart of the matter is that I believe that I should not only be able to implicitly say that the President is wrong, I should be able to say it **explicitly** as well!

#### 8. CIRCULATION OF THE LETTER

The deacons did express their wish that I not make this letter public; however, I told them that I could not agree to their request. I reiterated that I have the right to defend myself and my position. I reread to them my statement from the INTRODUCTION of the letter: "I will make this letter available to anyone who wants to read it." I also told them that another reason I would need to make it available to anyone is that since they have put me in the position where I must look for another pastorate, this letter may be helpful in the Lord opening up the door to another pastorate.

I realize that there will probably be many churches out there who will agree with the action which the deacons have taken, maybe even the majority of churches will agree with them. Do those churches not have the right to know where I stand? They need to know what I believe, what I preach, and why I was terminated so that they will not call me as their pastor! There is no use for those churches to call me and think that I will change my preaching to accommodate their opinions—unless, of course, those opinions can be demonstrated from the Bible. I have done nothing wrong, so I do not intend to change what I have done. As a matter of fact, this is one of the reasons that I have shared in this letter every relevant criticism which this church has made against me. I want to avoid as much trouble as possible in the future by sharing as much about myself as necessary from my past so that any prospective church which reads this letter can make an intelligent decision as to whether or not to call me as their pastor. I have backbone, but that does not mean that I enjoy fights. Not at all! My father brought me up with this advice, "I do not want to ever hear of you starting a fight, Marty, but if someone else starts it, you finish it!" I will not run from a fight, but I do not run to them either. This letter is much more detailed than any résumé. It lets a prospective church see me for who I am. What you see in this letter is what you get in this pastor. Hopefully, there will be some churches out there that will read this letter and say that I am the type of pastor they need and want.

The deacons did, however, make some requests of me in regard to the circulation of this letter which I thought were reasonable and to which I agreed. They asked (1) that I not put copies in the church bulletins, rather, that I make them available in the lobby for those in the church who wanted to pick up a copy, (2) that I not mail them to our church members, and (3) that I pay for the printing and postage involved in sending them wherever else that I wanted—"to anyone who wants to read it." I found their reason for number two to be interesting. They did not want me to mail this letter out to our church members in an attempt to get them to vote for me. Fine by me. The thought never crossed my mind. I

am not a politician anyway; it runs against my nature. But I hope that they practice what they preach in this regard as well. They do not want me to try to drum up votes by contacting our membership; fine, I never had any intention of doing so. But I hope that the membership and the Lord will find that they have shown the same integrity in this matter. (4) They also asked that they be allowed to share a copy of this letter with any prospective pastor whom they may want to call after I leave. I gladly grant permission; it is a very good idea.

## 9. INTEGRITY AND BACKBONE

After I expressed my position to the deacons as to why I need to share this letter and that I was agreeable to the four concessions above, some of them were more agreeable to the idea that I should be allowed to share the letter. In fact, one of the deacons impressed me with both his integrity and his backbone. The deacon whom I had recorded as saying, **“Biblically, Marty, you are 100% right. You can take your Bible out and show us that everything you have said is biblical.”** turned to that quotation, read it out loud, and affirmed that those words were correct and that he had said them. He even did it on his own initiative. Such action shows a lot of integrity, and I mean a lot! At seminary I was more accustomed to hearing a professor say one thing and then back down when confronted with what he had said. However, in this deacons’ meeting, this deacon did not deny what he had said; he actually confessed it. In doing that, he reminded me of one of our heroes, John the Baptist, “he confessed, and did not deny” (Jn 1:20). This Baptist deacon showed more integrity than a number of my Baptist seminary professors. That is not something that I am likely to forget (especially if the Lord allows me to pursue a doctorate and become a seminary professor myself). As you recall from my LETTER, in seminary they responded with ridicule, threats of lawsuits, and threats of a gun to try to silence me. Anyone can do that. But I refused to back down because I had told the truth. In making those threats, my professors not only showed their lack of integrity, they also showed their lack of backbone—they were not willing to stand by what they had said.

But this Baptist deacon, in contrast to those Baptist professors, proved to be a modern day example of John the Baptist. That I am accurate in giving him this tribute is even further demonstrated by his remarks which followed. He then responded to the discussion about my sharing this letter by saying that he would stand by what he had said, that I could sign his name to it (address it to him if need be), that I ought to have the right to share the letter as I had said (with “anyone who wants to read it”), and that they would “be able to take the heat” by explaining their convictions. Although this deacon and I have strong disagreements; nevertheless, I admire his genuine integrity and backbone. It sounded like something I would have said if I had been in his shoes! I was impressed; I know from experience how hard it is to do.

Further, let me remark that thus far the deacons as a whole have been pretty much of the same basic nature. Therefore, reader, if you believe that the criticisms of this church against me (which I have given in this letter) represent your convictions as well, then you would do well to consider making this church your home church. For the most part, to this point they have demonstrated love, integrity, and backbone—even in the midst of some



very strong disagreements. I hope that they shall continue demonstrating these virtues until the end. Although I do not mind them taking the heat (to use that deacon's apt expression) for what they have said, I want the heat to be for the right reason—for the issues involved. My letter is an attack against positions (which they expressed in their criticisms), not against personalities. This letter is intended as an attack of a church's position, not as an attack of a church's love or integrity. And I say, "A church," because I believe there are many other churches out there which unfortunately take the very same positions which this church has taken. This letter is intended for them as well.

#### 10. MAIN ISSUE

I have dealt with many criticisms/positions in this letter, but the primary purpose in doing so was to deal with the major issue/criticism which is (1) abortion is wrong, (2) homosexuality is wrong, (3) the President is wrong, and (4) **IT IS WRONG NOT TO SAY SO.**

I believe that my testimony is exemplified in our biblical hero, John the Baptist.<sup>16</sup> In his preaching he rebuked and offended the religious people of his day (Mt 3:7). Not only did he rebuke and offend the religious people of his day, he also rebuked and offended the civil authorities of his day with all his relentless preaching and rebuking (Mt 14:4; Mk 6:18; Lk 3:18-20). His preaching confronted the civil authorities of his day with the cry, "It is not lawful!"<sup>17</sup> He was not interested in politics or even really in civil law. He was concerned about God's moral law, what was morally lawful. He reprovved the Herod of his day in his preaching, and I have reprovved the Herod of my day in my preaching. It seems that our people would rather have John the Baptist in their Bibles and in their Sunday School lessons rather than in their pulpit! John the Baptist lost his head for reprovving the political leader of his day, and so have I. Although the religious people and civil authorities of his day were not pleased with John's preaching, Jesus was well pleased with it. I believe the Lord shall, likewise, be well pleased with my preaching.

#### 11. OPTIONS

Allow me to also build a warning upon the confession of the deacon who reminded me of John the Baptist when he confessed and did not deny, "**Biblically, Marty, you are 100% right. You can take your Bible out and show us that everything you have said is biblical.**" If this deacon is correct in that statement, as the other deacons seemed to agree, then could it be, at least just maybe, that what I have been saying in this letter by way of so many biblical examples about my right and responsibility to rebuke the President from the pulpit is also biblical? Pause for a moment and think about it. You just might hear the voice of Gamaliel whispering in your ear, "Take care what you purpose to do . . . or else you may even be found fighting against God" (Acts 5:35,39). The options which face you are very similar to those options which faced the religious crowd whom Gamaliel advised. Option number one is to terminate me (Acts 5:33). Option number two is to order me "to speak no more" about these matters that you find so offensive and simply release me to go as soon as the Lord permits, thus allowing me to go on my way from your presence rejoicing that I have "been considered worthy to suffer shame for His name" (Acts

5:40,41). I am going to keep right on preaching and teaching wherever the Lord gives me opportunity (Acts 5:42); the question is, “What are you going to do?”

## END NOTES

<sup>1</sup>Personified pronoun.

<sup>2</sup>He called the Pharisees “hypocrites” (Mt 15:7; 22:18; 23:3,15,23,25,27,28,29), blind guides (Mt 15:14; 23:16,19,24,26), sons of hell (23:15), “fools” (Mt 23:17), hardhearted (Mt 19:8), serpents and vipers (Mt 23:33), called Peter “Satan” (Mt 16:23), and just read what He had to say in John 6:41-70 & 8:31-55! (All scripture is quoted from the NASB throughout the letter.)

<sup>3</sup>I wonder at times if some of this confusion is unbelief masquerading as confusion. Perhaps sometimes I “am misunderstood by those who **want** to misunderstand” (emphasis his, James Dobson’s book, LOVE MUST BE TOUGH, p. 149).

<sup>4</sup>This is not to deny literal interpretation. Quite the opposite, literal interpretation means that you take the passages in the Bible the way they were meant to be taken, not any way you want to take them.

<sup>5</sup>Of course, I am referring to the subjective Lordship of Christ. All believers have responded in faith to His objective Lordship, but not all believers have responded in obedience to His subjective Lordship/Mastery of their lives.

<sup>6</sup>In addition to this book, we also have two other books concerning the doctrine of rewards in our library, which I have suggested that our people read, especially if they want more information concerning the outer darkness: GRACE IN ECLIPSE by Zane Hodges, and THE REIGN OF THE SERVANT KINGS by Joseph Dillow.

<sup>7</sup>Nevertheless, the criticism continues both by the deacons and the deacon who made this particular statement. In light of his statement that my preaching is biblical, may I ask you to read Matthew 12:37.

<sup>8</sup>QED is a mathematical expression. I was a mathematics major at the state university I attended. When a proof had been completed, there was no further need to hammer away at it. The point was proven; it was time to move on. So it is. Jesus said it best, “If you do not believe his writings, how will you believe My words?” (Jn 5:47)

<sup>9</sup>My prayer is expressed in the form of a riddle of multiple biblical allusions: I am willing to have my heel bruised in order to crush the serpent's head; and although this roaring lion has been grievous to bear, may the Lord make him as sweet as honey by causing these words to pierce deeply, and may he be fed the blasphemous Goliath instead.

<sup>10</sup>This allusion to James Dobson’s book, LOVE MUST BE TOUGH, is justified. The principles and advice of the book apply to more than just physical adultery (p. 19). There are other cases as well where “the best approach is to force a crisis that will bring the matter to a head” (p. 56), even if it is “a crisis of major proportions” (p. 59). And putting thoughts in writing can often be “recommended since words can be chosen more carefully without counter arguments and interruptions; also, a letter becomes a permanent document to be read and reread in the days ahead” (p. 68). Although the church to which he was writing

was probably offended by his strong words, James (4:4) used this type of approach when Christ's bride committed spiritual adultery with the world. I have followed James' approach. That love is firm does not mean that it does not care. On the contrary, I dare to discipline my child because I do care. My discipline is not a sign of indifference but of love. You can have discipline without biblical love, but you cannot have biblical love without discipline (Heb 12:6).

<sup>11</sup>We do have deacons and church members in our church who are pro-choice; whether or not, or to what extent, that means pro-abortion, you decide.

<sup>12</sup>This deacon, who had expressed his feelings as to the initial perceived misrepresentation and then said that the CLARIFICATION was an adequate response to that perceived misrepresentation, also suggested after he read the CLARIFICATION that there might be another misrepresentation in the letter. He felt that I should make mention that there were some other criticisms in addition to those mentioned in this letter.

I have tried to imply this fact by saying in this boxed text at the bottom of the CLARIFICATION that this is a "*representation of all the criticisms.*" I did not say that it "*represents (i.e., lists) all the criticisms.*" Also, in the CIRCULATION OF THE LETTER section I said, "I have shared in this letter every relevant criticism." But this is perhaps an extremely subtle way of indicating that there were other criticisms as well. So, at the request of this deacon, let me mention that there were other criticisms as well. The one criticism that this deacon specifically mentioned when he made this request was that someone in the church had criticized me for using notes in my sermon delivery. Additionally, in the beginning of the last deacon's meeting, another deacon had said that someone in the church had criticized me for using too many books in my sermons (i.e., my sermon preparations I suppose), and that I should depend more on the Holy Spirit and scripture. So, yes, there have been other criticisms such as these.

Two **practical** reasons I have not dealt with criticisms of this type in the letter are for the simple reasons that (1) this letter is long enough already, and (2) I had limited time to write it. I had to write, type, correct, and print this entire letter in twelve days while performing my normal duties. There are also two **moral** reasons that I have not responded to criticisms of this nature. (1) I have tried to keep my blows above the belt while defending myself, even on the few occasions when others have not done so in giving that criticism. The reason I have tried to keep my blows above the belt is not just because of a book (Swindoll's THE GRACE AWAKENING). The primary reason is because I follow the example of my Lord. In one of Jesus' arguments, His opponents stooped to hitting below the belt twice. His opponents said, "We were not born of fornication; we have one Father, even God." (Jn 8:41) Jesus responded to the latter charge, not the former one, which was intended as an insult to imply that Jesus was born of fornication. Jesus' opponents also said, "Do we not say rightly that You are a Samaritan and have a demon?" (Jn 8:48) Jesus responded to the charge about the demon but not to the charge about being a Samaritan. This latter blow was a sheer insult based on prejudice. Similarly, I seek to follow the example of Jesus even on those occasions when my critics follow the example of Jesus' opponents.

(2) The other moral reason that I have not responded to such criticisms as these is because I promised not to do so. I asked the deacons at that last meeting, “Do you want me to respond to any further criticisms?” They said, “No.” But I wanted to deal with the criticism which was expressed at the beginning of the meeting concerning using too many books in my sermon preparation and not relying on scripture—at least I wanted to respond to that part of it. You might even say that I was chomping at the bit to do so! My eagerness was apparent. I asked again, “Are you sure that you don’t want me to respond to that criticism?” I told them that “I would be **very** happy to respond to it in this letter” and that “I could hit a home run with that criticism!” Again, they said, “No.” My point is that since they were not willing to give me permission to defend myself against these criticisms (even after they had been given every possible opportunity to express those criticisms in the meetings), they should not persist in such trivial criticisms now. I am not upset because they considered these other criticisms so unimportant as to not need or deserve a response. I agree: they do not deserve a response. As a matter of fact, the reason I did not even want to mention them in this letter at all is because they are so ridiculous that they made whoever offered them appear to be foolish, and it has not been my purpose in this letter to hit below the belt by questioning the integrity or intelligence of my critics. I want to concentrate on the issues. Nevertheless, I have at least mentioned these additional criticisms (here in this footnote) at the request of the deacon who thought that it would clear up any perceived misrepresentation. I will wait until another day to hit that home run. However, today, in this letter, I refuse to defend myself against these criticisms since I had told them that I would not do so—after they said, “No.”

<sup>13</sup>I had told them that I would be willing to try to work with them in peace by not referring to these three areas any longer since the church was so sensitive about them. As to the basic meaning of the options in the vote, please note that I had already said, and they had read, that the vote was “as to whether you ask the church to terminate my employment as your pastor or to allow me to merely leave in peace.” See POLITICS IN PULPIT, paragraph three.

<sup>14</sup>I felt that this was particularly the case since this Valentine sermon came the Sunday morning after the sermon on John 19:38-42, “THE SECRET DISCIPLE,” which caused such an uproar. As you have seen in the LETTER, that uproar was caused because I had said that the President was wrong in his stand on homosexuality (and abortion). After that sermon, at the conclusion of the special called deacon’s meeting, I had told them that I would try to refrain from offending the people any further by making any additional references to homosexuality, abortion, or the President’s stand on these positions. I would be content with expressing my convictions in this letter and, consequently, trying to work with them as peaceably as possible until the Lord opened up another door.

<sup>15</sup>Arguments from silence are arguments based on what someone did not do, or what someone did not say, rather than on what they did do or say. This type of argument is valid but very weak and speculative.

<sup>16</sup>Since the deacon whom I also favorably compared to John the Baptist and I are on opposite sides, the reader may be puzzled as to how I can refer to both this deacon and myself as both following the example of John the Baptist. Allow me to explain. To the

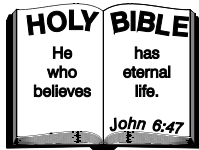
degree that both of us are willing to state our positions and stand by our statements and positions, to that degree we both reflect the strength and integrity of John the Baptist. But in addition to having strength and integrity, John the Baptist also had a position (concerning for example, whether it was right or wrong to preach against the actions of civil authorities). The deacons and I disagree on that position. In addition to following the biblical example of John the Baptist in having strength and integrity, I have also followed him as my biblical example as to what position I should take in speaking out against moral evil. The deacons, on the other hand, have rejected that **position**.

<sup>17</sup>You have probably heard the expression, “God created them Adam and Eve, not Adam and Steve.” In the same way, consider the following word play based upon a hypothetical possibility. John the Baptist told Herod, “It is not lawful for you to have her” (Mt 14:4). Do you think John would have hesitated to tell that **man**, “It is not lawful for you to have **him**”? John told Herod, “It is not lawful for you to have your brother’s wife” (Mk 6:18). Suppose the roles had been reversed and it had involved the spouse of Herod’s sister instead of the spouse of Herod’s brother; I am confident that John would have told that **man**, “It is not lawful for you to have your **sister’s husband**.”

Also, consider another hypothetical situation. Suppose that Herod, instead of merely setting a poor example and thus making it more socially acceptable for a man to take his brother’s wife, had instead had the audacity to actually pass **legislation** which would have made it even more socially acceptable for a man to take his brother’s wife. Imagine what John the Baptist’s response would have been then! Now, just imagine that, instead of passing legislation making it possible for a man to take his brother’s wife as his wife, Herod had the hideous nerve to pass legislation making it possible for a man to take his sister’s **husband** as his wife. What would John do?

# **Letter 3**

To the Church



# Pleasant View Baptist Church

Marty Cauley, Pastor

2/27/93

2545 Primrose Drive  
(704) 437-3469 Office

(704) 437-7243 Home

Morganton, NC 28655

Dear Church,

As you recall, at the conclusion of our worship service last Sunday morning (2-21-93), our chairman of deacons read the announcement that you would be voting this Sunday morning (2-28-93) on the motion from the deacons to give me my termination notice. Immediately following his announcement last Sunday morning, I told you that one of our members had come that morning, before worship service, and asked me to circulate a letter of protest concerning the lifting of the ban on homosexuals in the military. She wanted me to endorse this protest by asking the members of our church to sign it and mail it in to our representatives in Congress and our state representatives. The Lord bless her. As Christians we should be protesting the actions of the state (our President) on such matters. However, I told her and you that although I would normally endorse such a protest, I would not be able to do so now. I told you that the deacons have told me that the church is separate from the state, that the church has no business protesting the actions of the state, and that I, as your pastor and representative of the church, should not protest the actions of the state. I told you last Sunday morning that as a result of this criticism from them that you would hear nothing but “**dead silence**” from this pulpit concerning the three areas mentioned in my letter to the deacons—abortion, homosexuality, and the President’s actions.

A deacon told me this week that one of our members is still questioning why I made this decision. Even after I made this statement last Sunday morning and then made my letter to the deacons available to the church, a member said that I was allowing two or three deacons to tell me what to preach. Not so! I would not have chosen this course of action if I had only encountered such a limited rejection. On the contrary, the majority of the deacons were in an uproar over that sermon, **THE SECRET DISCIPLE**. Only two or three deacons were not in an uproar, but they said nothing in support of the sermon. They basically kept silent and allowed the majority to speak out with the result that what I received was 100% criticism of that sermon from the deacons in their meetings. They also said that the majority of the church was upset with that sermon, that members had come to them the very afternoon that I preached that sermon (2-7-93) complaining about it, and that there were some people in the service that Sunday morning who, in response to that sermon, said that they would never come back as long as I was the pastor here.<sup>1</sup> Not only did I hear 100% criticism from those deacons who voiced their convictions, but the deacons also voted unanimously (100%) to request my termination.

My “dead silence” is a silence of judgment, not a silence of fear. Before I preached that sermon, **THE SECRET DISCIPLE**, I anticipated your uproar. I had a decision to make.

I could either listen to your voice out of fearful anticipation, or I could preach God’s word regardless of your roar. If I had not preached that sermon, I would have had to say with Saul, “I have sinned; I have indeed transgressed the command of the Lord . . . because **I feared the people and listened to their voice**” (1Sam 15:24). Biblically, there are times when it is a sin to listen to the voice of the people—especially when you are tempted to listen to their voice because you **fear** their reaction (cp. 2Tim 1:7). But biblically, there are also times when it is a sin **not** to listen to the voice of the people. Samuel was explicitly told by God to “**listen to the voice of the people in regard to all that they say to you**, for they have not rejected you, but they have rejected Me” (1Sam 8:7). Samuel was told by God to listen to the voice of the people after the rejection and to give the people what they wanted. Likewise, after the clear rejection of God’s Word<sup>2</sup> by your deacons, and you as represented by your deacons, I have been biblically compelled by the Lord to follow His instructions given to Samuel under similar circumstances. As a result of your rejection, you have been given what you asked for—silence (in regard to abortion, homosexuality, and the President).<sup>3</sup>

Sincerely,

A handwritten signature in black ink that reads "Marty Cauley". The signature is written in a cursive, flowing style.

Marty Cauley

## END NOTES

<sup>1</sup>My sermon, THE SECRET DISCIPLE, was unquestionably the primary source of their criticism. To be sure, the deacons mentioned that many in the membership do not like my preaching in general, but it was my preaching specifically on **abortion** and **homosexuality** (particularly as these two issues relate to **the President’s actions**) that caused the uproar and received the lion’s share of the attention and criticism. It was these three specific issues which compelled the deacons to insist upon my termination.

The accuracy of MY PERCEPTION OF THE VOTE has been further attested by the actions of the deacons this week. They meet Wednesday night and informed me afterwards of their meeting. They informed me of this meeting Friday night when they requested to change the effective date of my termination from June 1st to March 1st. Among other things, this request demonstrates that they want to terminate me as quickly as possible rather than work together with me until the Lord opens up another opportunity for me.

I told them that I would pray about it and call them back the next morning to notify them if I could consent to their request. I called back the next morning to agree to their request, after I had meditated on three passages of scripture. (1) **Amos** asked, “Can two walk together, except they be agreed?” (3:3 KJ, other scriptural quotations are from NASB)



The nature and intensity of our disagreements are such that it is extremely difficult for us to work together. (2) As **Jesus** submitted to the plans of Judas, I have submitted to their request. With Jesus I say, “What you do, do quickly” (Jn 13:27). (3) If they are going to sever my relationship with the church, then let them do it like they did it to to **John the Baptist**—with one quick chop!

<sup>2</sup>They rejected my biblical right to protest the actions of the state, that is, the actions of the President in regard to homosexuality and abortion.

<sup>3</sup>I have refused to follow the example of Saul; rather, I have followed the example of Samuel. Samuel was told by God to accept His judgment on the people. What was God’s judgment on the people? It was to give His people exactly what they wanted! In that case it was a **king**; on other occasions it has been something else. The children of Israel did **not want to enter** the land of Canaan; His judgment was to give them what they wanted (Num 14). The children of Israel wanted **meat**; His judgment was to give them what they wanted (Num 11; Ps 78:29-31; Ps 106:13-15). In those cases, God’s judgment against them was to listen to their complaining and give them their desire and request. (Another example of God judging people by giving them what they wanted—**depravity**—is also found in Romans 1:24-32.) In this case, I have also listened to your complaining and allowed God to exercise His judgment on you by giving you what you want—**silence**.