

Seek The Old Paths

"Stand ye in the ways, and see, and ask for the old paths...and walk therein."

(Jeremiah 6:16)

Vol. 4, No. 2

February 1993

The Second Incarnation #1

Charles A. Pledge

A book under the above title written by **RUBEL SHELLY** and **RANDY HARRIS** and published by Howard Publishing Company of West Monroe, LA, delivers more spiritual poison than any other single book I have seen in this decade. It appears more deliberately deceitful in arrangement than most I have read. All who know Rubel Shelly understand his adeptness at communicating. In the past, any misunderstanding of his writing almost had to be artificially produced. Not only is Rubel a master at verbal communications, his non-verbalized communications are also potent. This book represents what Rubel has been preaching at home and abroad at least since 1985. He has had ample time to hone the points and reconstruct some of his approaches. Nearly all he has written in the book has, at one time or another, already been answered by some brother in an article or sermon.

The first warning that this book would be a radical attack upon the church of the New Testament is in the first paragraph of the preface. It is in the quote: "Someone needs to push us to re-think the subject of the church. It is the only corrective to this sort of mistake." The second warning came in his use of the word **pa-**

rameters in connection with a "biblical doctrine of the church." Parameter means a constant with a changing value. What a strange word to use to refer to a "biblical doctrine of the church" if one believes in the plenary verbal inspiration of the Bible and its consequent objective and ab-

Rubel's theology for the 21st century (his words) is nothing but a cheap, sectarian concept of the church where there is no distinctiveness between what the Bible teaches about the church and what denominationalists think of the church; where a core gospel will bind together in unity all those who believe it in spite of diverse and contradictory doctrines believed, taught, and obeyed about anything except the deity of Jesus

solite nature – a doctrine that remains the same but has changing values as it is connected with the blood bought church of God. This terminology actually indicates the changing values of Rubel as he unfolds the form and substance of his **new theology** of the **Second Incarnation** and his **Pilgrim** church.

Because others have answered the specifics of Rubel's new theology, we do not propose to enter into a page for page refutation of his material. And it would almost be page for page because on nearly every page blatant error is propagated in one of the most skilful and deceitful ways imaginable.

Rubel disavows **existentialism** but he quotes (uses as proof-texts) existentialists and those influenced by Neo-Orthodoxy and Form Criticism to define terms and premises. He holds up for ridicule "proof-texting" (appealing to texts of Scripture for proof) but does the same himself. Although he claims to be above subjectivism he says in the Introduction, "Simply reciting verses from the Bible is no guarantee that a viable community of faith will be developed." If by "simply reciting" he ridicules the preaching of faithful men of the past and present, we will take strong exception to his evaluation of gospel preaching. If he means by this that Scripture belief and practice will not develop a community of faith we again take strong exception. On the other hand, if Rubel merely attempts to build a straw man by stating something that is untrue as true (i.e., implying that all we have ever done is merely to recite passages from the Bible

without valid and proper exegesis and application in our preaching and teaching), and then arguing against the untruth to build his false case, we merely say Rubel knows what a hopeless task of presenting proof he faces. If by his remark Rubel indicates he has lost his confidence in Scripture as the final appeal to every matter religious we offer our sympathy. We believe, in spite of Rubel's disclaimer of the last, the latter two serve as his basis for many of his arguments that follow in the book.

Rubel posits two false alternatives in his **Introduction**: "Doctrine works between the two poles of faithfulness to Scripture and relevance to the present age." He poses faithfulness to Scripture and relevance as the two poles, or alternatives. He says "doctrine" must work between these two regarding the church. Truth is always relevant. Men may not accept it, but it is relevant. Men may hate it, but truth is relevant. If Rubel restricts "doctrine" to merely judgmental opinions about the size of the building, the comfort of the seats, etc., that is one thing. But by doctrine, teaching is meant. Teaching about the church should always set forth that which Scripture says about it. More than that is adding to the word and less than that is taking therefrom. Teaching must always be faithful to Scripture regardless of how men react to that doctrine. What Rubel is saying is, "I have sampled the winds of change and want to lead the way that I have found people going." I have known of his "New Theology" in the form of articles, books, and sermons from men who have ploughed the way in the church of this idiocy. Rubel's theology for the 21st century (his words) is nothing but a cheap, sectarian concept of the church where there is no distinctiveness between what the Bible teaches

about the church and what denominationalists think of the church; where a core gospel will bind together in unity all those who believe it in spite of diverse and contradictory doctrines believed, taught, and obeyed about anything except the deity of Jesus (and we wonder how much fickleness - remember the word parameter - he would allow in that area). We think it will probably not be long before he tells us plainly unless he changes his direction.

Rubel, in next to the last paragraph of his introduction, proposes to divorce history and Scripture in his ecclesiology (study of church architecture, art, doctrine, etc.) "that is oriented more toward the future than the past for its ultimate significance in God's eternal purpose." In other words, cut the cords of history and Scripture and let me have the freedom to create a theology that is better than anything to date. How humble he is in his approach to such a great task.

Rubel claims this book is a "testimony to his love for the church and seeks to be a positive contribution...." His "church" in his words: "If we become preoccupied with maintaining our institutional structures - or, worse

still, our denominational identities and traditions - we may frustrate heaven's intention to use the church as its mechanism for penetrating history with the kingdom of God." In other words, the church Rubel now claims to be a part of and to promote is that vague, indefinable, indefinite, and indefensible denominational concept of church. All to this point refers only to the Preface and Introduction to the book. Actually, a series of rebuttals could be written just on his Preface and Introduction.

Reading this book caused emotional distress, deeply so. All who have known and loved the Rubel of many years ago are sadly moved by his radical departure from the faith once for all given to the saints of God. Many are the prayers that have been offered on his behalf, and frequent tears shed as some have observed his steady march away from truth into digression. In most instances in his early deviations, Rubel simply preached what many, many brethren had practiced. His **Big F** and **little f** fellowship was nothing more than vocalization of a common practice; an unscriptural, and ungodly practice, by many of our

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INCARNATION)

EDITOR'S NOTE: Two books are available which examine thoroughly **The Second Incarnation**, a book by **Rubel Shelly** and **Randy Harris**. Both of them are well worth your study.

Wayne Coats' 106 page book, **A Review Of The Shelly-Harris Material On The Second Incarnation**, is available packed in bundles of 50 ready to mail. These books (available at cost) are 60 cents each which is a total of \$30 plus postage. It needs to be distributed far and wide. It exposes the heresy of Shelly and Harris in such language as only brother Coats can do. Send your order to:

**Wayne Coats, 184 Hillview
Mt. Joliet, TN 37122.**

A 55 page book by **Curtis Cates** likewise deals a devastating blow to this pernicious doctrine. It contains over 220 quotes of Shelly's book and refutes his apostasy at every turn. You may order copies at \$3.50 each plus \$1 postage:

**Cates Publications, 5512 Cottonwood
Memphis, TN 38115.**

Occasional Criticism

Garland M. Robinson

The phone calls and letters we receive from readers of **Seek The Old Paths** are overwhelmingly positive and uplifting. We are encouraged by so many to continue in the “good fight of faith” (I Tim. 6:12). To each and every one we say “Thank You” for your support and prayers.

Occasionally, we receive a note of criticism concerning our efforts in “contending for the faith” (Jude 3). Comments range from a simple “take me off your mailing list” to a more severe, “you are sowing discord in your paper.” The remark has been made that “you are tearing down instead of building up.” Such statements as these make us sad to think of some misguided soul who thinks that ALL God requires is evangelism. Such is NOT SO!

The work of God is not complete unless we do ALL God has commanded. God requires BOTH **building** and **defending** that which has been built. “Building” is found in Mark 16:15, “*And he said unto them, Go ye into all the world, and preach the gospel to every creature.*” “Defending” that which has been built is found in Philippians 1:17, “*...knowing that I am set for the defence of the gospel*” (cf. also verse 7).

When the walls of Jerusalem were being built by Nehemiah, there were enemies who sought to hinder and destroy the work. “*And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah.*” ¹⁷*They which builded on the wall, and they that*

bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.” ¹⁸*For the builders, every one had his sword girded by his side, and so builded*” (Neh. 4:16-18).

Faithfulness in the kingdom demands both building and defending! It is a warped concept to do one without the other. Both are demanded.

Jude 3 also demands a defense be made of the gospel. “*Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.*”

There are many avenues through which the “work of God” (preaching, teaching and defending) can be done: pulpit, classroom, door to door, radio, television, tract, newspaper, printed page. The message must be “*the whole counsel of God*” (Acts 20:27). Even the exposure of error and those teaching it must be done whether in the church or out of the church. This is not an optional matter. Ephesians 5:11 says, “*And have no fellowship with the unfruitful works of darkness, but rather reprove them.*” Romans 16:17-18 also demands the same. “*Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.*” ¹⁸*For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.*” It is not possible to leave off this

most important responsibility and still meet with God’s approval.

The question is: through which of these avenues should we “defend the faith” – expose and rebuke brotherhood error? The Truth can always be preached and defended at any place and at any time. However, we should exercise wisdom and common sense in using all available means to accomplish the most good. It is for that reason that the East Corinth church of Christ has chosen to use the printed page (**Seek The Old Paths**) as a means to “defend the faith.” It is mailed to members of the church. We do not deem it expedient to deal with brotherhood error or problems by public media such as radio, TV or newspaper and, therefore, do not do so.

We thought it worthy to also mention that the East Corinth church of Christ is actively preaching and teaching God’s Word by every one of the means mentioned above! We use the newspaper, radio, television, pulpit and door to door as evangelistic tools while utilizing the pulpit and printed page (**Seek The Old Paths**) to refute brotherhood error.

Refuting error (in the world or brotherhood) is a fact that no one can deny must be done. It appears, however, far too many are not dealing with it at all, but instead, are ignoring it. Are you one of them? We work both with the “*shield of faith*” and the “*sword of the Spirit*” (Eph. 6:16-17).

INCARNATION

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preachers and elders. Some who condemned Rubel for his preaching, practiced what he preached, and some still do. That early departure by Rubel only portended worse, which even now, is to come. No man can accept what Rubel has obviously accepted that is so critical in an approach to and study of the Bible and continue indefinitely to believe what the Bible says. Rubel appears to have been in pain but has learned how to ignore that pain and harden himself against it. This is said because of his glaring inconsistencies in dealing with basic matters; some to be identified in later articles. Of others we might state the case a little differently. We desperately desire and fervently pray that Rubel will return to the truth he once taught, the Scripture he once defended, and the church he once helped strengthen. That possibility at this time does not appear strong.

(1st of 4 parts)
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THE BIBLE GOD'S WORD

Billy Bland

With the millions of books in this great world there is one that is unique and stands above all others. This Book is the Bible. No other book can successfully make the claims that the Bible does. Take a moment to note the following with regard to this grand volume.

It Is Inspired: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17).

The word "inspiration" means "God breathed." Thus the Bible came forth from God. He has breathed out His word unto us. Peter also informs us how the word of God came to mankind. He wrote: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:20-21).

It Is Verbally Inspired: What is meant by verbal inspiration is that God has given us His very word. The writers did not write from their own interpretation, but God gave them the very words He wanted in the Bible. David said, "The Spirit of the Lord spake by me, and his word was in my tongue" (II Sam. 23:2). Likewise, Jeremiah said; "Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth" (Jer. 1:9).

Jesus speaks of verbal inspiration when He told His disciples: "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the

Spirit of your Father which speaketh in you" (Matt. 10:19-20).

It Is Powerful: We cannot begin to imagine the great power in the word of God. However, we see it demonstrated in the creation of the heavens and the earth (Gen. 1:1). The Psalmist said: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." And, "For he spake, and it was done; he commanded, and it stood fast" (Psalm 33:6,9).

The written word is also powerful. The gospel is "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). The Hebrew writer stated: "For the word of God is quick, and powerful, and sharper than any twodged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

It Is Complete: Jesus promised His Apostles; "Howbeit when he the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come" (John 16:13). Jesus was true to His promise and we have the complete revelation from God in the Bible!

It Is Eternal: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). God's word, the Bible, is indestructible! Peter wrote that God's word liveth and abideth for ever and that the word of the Lord endureth for ever (I Peter 1:23-25).

Oh, how we ought to love God's law and meditate upon it all the day (Psalm 119:97).

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INSTANT CHRISTIANITY

Rod Rutherford

We live in an age of speed. We try to cram as many activities into a day as possible. With many, the definition of a successful person is one who is always busy, always on the run, and has more demands made on his time than he can possibly satisfy. Because of this fast pace of life, a host of consumer services and products have been marketed. "Fast food" restaurants, which specialize in ready made food so the traveler can get on his way quickly, have become the vogue. For the hurried, harried housewife, there is a great variety of quick foods such as TV dinners, "pop in the oven" pizzas, instant potatoes, instant pudding, instant coffee, etc. Everything is available to us instantly. We have come to expect and demand such services and products.

In other aspects of our lives, we also seek instant gratification. Many young couples unrealistically expect to begin married life in a modern home with all the labor-saving gadgets it took their parents 20 years to accumulate. "Shortcuts" up the career ladder are sought so that one can quickly be promoted into the higher paying brackets without having to toil for years to work oneself into such positions.

Sadly, many view Christianity in the same way as they view their consumer products or career aspirations. They want instant results and so they attempt to bypass the daily struggle over a long period of time to achieve spiritual maturity. Prayer "seminars," fasting, and emotion filled, clapping, stamping "workshops" are offered to guarantee instant "spirituality." The years of diligent study of God's Word, of prayer and daily cross-bearing

which are essential for a sound, solid, well-balanced spiritual maturity are set aside in the vain hope to achieve this instant spirituality. Those who think they have become mature by such shallow means soon find that when the emotions subside, when the "feeling" is gone, and trials confront them that they do not have the spiritual resources necessary to overcome.

There is a great desire in our brotherhood today to achieve instant church growth by the same type of approach. Personal work methods that move and manipulate by psychological pressure and cultic techniques are applied. A whole host of social and recreational activities are offered to draw the unthinking masses. There will always be those who come seeking the loaves and the fishes as in Jesus' day (John 6:26,27). When the loaves and fishes run out, they are soon gone on to some other organization which will supply their carnal cravings.

The Jerusalem church is often cited by advocates of instant church growth as proof that their approach works. What they do not stop to consider is that the response of 3,000 souls on Pentecost (Acts 2) was the natural fruit of a harvest, long cultivated by prophets of old who foretold the coming of the Messiah, by widespread knowledge of the Scriptures among the Jews, by the ministry of John, the Harbinger of the Christ, whose preparatory work shook Judaism to its foundation; and by the personal ministry of our Lord Himself. Jesus' three years of patient preaching, marvelous miracles, and training of the Twelve bore fruit on Pentecost Day. There was already a great body of believers in Jesus

in Israel as evidenced by the fact that in one of His recorded post-resurrection appearances, "He was seen of above 500 brethren at once" (I Cor. 15:6). The conversion of the multitude on Pentecost and the continuing conversion of great numbers in Jerusalem was not instant church growth but the culmination of much preparation and planting over a long period of time.

The only way to build a strong mature faith that will meet the trials of life and carry one safely through to the Celestial Shore is by daily crossbearing, diligent study, persistent prayer, much meditation, and increased strength as a result of surmounting spiritual obstacles (James 1:2-4). The only way to build a strong, sound, growing church that will continue to increase is by patient plowing and planting of God's Word in the "good and honest hearts" of men (Luke 8:15). A steady diet of strong gospel preaching from the pulpit and Bible teaching from the classroom, coupled with wise oversight of godly elders who truly care for the souls of the flock, is the only formula for church growth that will be pleasing to God and eternal in its results.

Mighty Rome was not built in a day nor is a great congregation or a strong Christian character developed instantly. Let us follow God's ways, not man's, and we can be assured of success as it is measured by God's infallible Word, not by man's shallow standards.

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"WE HAVE CHANGED!" IS IT TRUE?

Gary Colley

It is always a source of rejoicing when one truly repents of denominationalism, sin as a Christian, or when one sincerely changes from any sin.

It is always good to know the changes of some who formerly have been walking in sinful errors of doctrine and/or practice! We speak of those who, because of Godly sorrow for sin, have repented or changed! Paul writes, "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (II Cor. 7:10). Godly sorrow was practiced by Peter and Simon; worldly sorrow was practiced by Judas. Godly sorrow is God approved sorrow; when men turn their thinking and lives back to God and His will. But worldly sorrow is the result of getting caught in that which one would do again if popular and an advantage! It is always a source of rejoicing when one truly repents of denominationalism, sin as a Christian, or when one sincerely changes from any sin. Angels rejoice and so do we (Luke 15:10)! God looks upon it with great favor (II Peter 3:9).

We have recently heard by several that some of "our" schools are saying "we have changed." Nothing would make us happier, if this is true! It is hard to see the future of the church harmed by the schools filling our young with distortions of truth! But if change has come as stated, what is the sin from which they are turning away, and why has a statement of the fact not been published?

It would be sad to think that the moral fabric of these administrators and teachers is so low that these statements would only be made when a big fund drive is

about to begin, or when they are trying to disarm parents in order to have them enroll their children in their school!

What now is the difference from which these say they have changed? Have they changed from:

1. Teaching the direct personal indwelling of the Holy Spirit today?
2. Supporting those who openly state they want to restructure the church? Using them on their Lectureships unopposed?
3. Supporting and using those who have divided the church with the Crossroads movement, and this without one dissenting voice?
4. Using the "New" Translations, such as the New International Version with all of its five points of Calvinism, in their papers, Bible Bowls, and in the class-rooms, with no word of warning of its destructive doctrines?
5. Have they changed from supporting, and failing to oppose, those who teach error on Marriage, Divorce, and Remarriage?
6. Using men in their classes and on their programs who teach the "grace alone" theory, that "the Kingdom has not come," and that "there are Christians in all denominations?"
7. Have they changed or repented of placing full page ads for two or more years in the cost-

ly, slick magazine promoting the "Nashville Jubilee" or, of sending representatives and their choral groups to sing?

8. Have they repented of appointing Pat Boone as new chairman of the advisory board?
9. Or, from their president personally appointing a Methodist preacher to be the editor of the school paper?

This writer has seen no notice to the effect that any of the above changes have been made. Even more changes might be known by others that need to be made. If changes have been made:

1. Where was it made known?
2. Which of the above departures from the faith have been changed?

Is it true that "WE HAVE CHANGED?"

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Q&A

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reader, does this describe you?

It is true some, yea most, people will not change (Matt. 7:13-14), but should that deter us from preaching and writing? Not at all. As the faithful through the ages have done, we will keep on preaching and teaching God's saving message. It speaks of God's dear love to all mankind in the giving of his Son. Won't you yield to it today?

Opposing Error!

Sidney White

One fact that must be impressed upon the minds of those who desire to be faithful to God is that there is no place for the person who desires to be neutral or take a “middle ground” position. The Bible speaks of the “strait and narrow way” as opposed to the “wide and broad way.” Each person is on one side or the other. There is no middle ground (Matt. 7:13-14). Works are characterized either by light or darkness (Eph. 5:7-14). John speaks of lies and truth (I John 1:6), but no half-truth. He also speaks of love of the Father and love of the world (I John 2:15), but not a mixture of both. He speaks of children of God or children of the devil (I John 3:10), but there is no other choice. He continues in I John 4:14-15 by speaking of life and death, love and hate. No middle ground or neutral position is found. We either know God or we do not know God (I John 4:7).

The same idea is found in Eph. 5:11, **“And have no fellowship with the unfruitful works of darkness, but rather reprove them.”** There is no place for “some” fellowship in the idea of “NO” fellowship. Neither does the idea of “reprove” carry the idea of silence. Christians are to walk in the light (I John 1:7) but we are also light (Matt. 5:14). **“Ye are all the children of light, and the children of the day...”** (I Thess. 5:5). In Ephesians 5:10 we are taught to prove **“what is acceptable unto the Lord”** (cf. also Rom. 12:2), and the standard is the word of God. We are to **“try the spirits”** (I John 4:1) and that is done by comparing what is taught and done with the scriptures (Acts 17:11).

Paul says **“have no fellowship with the unfruitful works of dark-**

ness” (Eph. 5:11). In verse 7 he had said **“be not ye therefore partakers with them.”** So we are not to be partakers, have no fellowship with the works of darkness nor those responsible for them. The idea of fellowship involves encouragement, approval and endorsement.

But how often do we hear concerning a false teacher, **“...but he didn't teach any error when I heard him.”** That is indeed a lame excuse to fellowship one who teaches and/or practices error. We are to do nothing to show approval of them nor their actions.

But Paul doesn't stop there. The Christian cannot be passive and silent toward the works of darkness nor those engaged in such. We must actively oppose and expose the works of darkness and those involved in such so that others will not be misled by them. By reprovng them we make them known for what they are. **“But all things that are reprovng are made manifest by the light”** (Eph. 5:13). **“Woe unto them that call evil good, and good evil”** (Isa. 5:20). The marginal reading says, **“Woe to them that say concerning evil, It is good.”**

In Ephesians 5:14, Paul then calls on Christians to wake up and arise for the battle against sin and error. There is no place for silence and indifference toward the works of darkness and those who practice the same among faithful Christians. Even among many of my preaching brethren this idea of silence exists. Brethren don't want us to speak out against certain people and practices and too often we oblige them. We need to start practicing Ephesians 5:11 and teaching the brethren to do the

same. **“But brother _____ has so much influence in this area. If I speak out against him or his teaching I don't know what might happen.”** **“Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell”** (Matt. 10:28). **“But he has family in the church where I preach.”** **“He that loveth father or mother..., Son or daughter more than me is not worthy of me”** (Matt. 10:37). **“But the elders don't like for me to call names and expose things so close to home.”** **“We ought to obey God rather than men”** (Acts 5:29).

Brethren, there is just no excuse for our silence when the church of our Lord is being torn asunder with so many sinful practices and so much error. Let us get back to believing and obeying the word of God.

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EDITOR'S NOTE:

Brethren, the ONLY way that liberalism and Satan will be stopped is if ALL members of the Lord's church will rise up and stand on the Bible once again. The Lord instructed Jeremiah to **“stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls”** (6:16). WE MUST stand there also. This new wave of liberalism that has emerged and is sweeping the church and in particular our young people, will overwhelm us and the next generation if we do not go to battle against it. It would be nice if all could be peaceful and lovely, but that is not the way it is and we only fool ourselves when we believe it is. I pray that brethren in every congregation will stand upon the gospel and ask for the Old Paths. God will bless you for doing so.



YOU CAN'T CHANGE SOME PEOPLE SO WHY DON'T YOU STOP TRYING?

It is not within my power to change anyone except myself, even Jesus could not do that. It is the GOSPEL, the WORD OF GOD, that has the power to change people's lives if they will take heed and obey it. Paul said, "For I am not ashamed of the gospel of Christ: for **it is the power of God unto salvation to every one that believeth...**" (Rom. 1:16). My job, as a gospel preacher, is simply to "**Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine**" (II Tim. 4:2). When I have preached the "whole counsel of God," without favor to any man, I am then "pure from the blood of all men" (Acts 20:26-27).

Each individual is responsible for himself and no one else. This principle is stated in Ezekiel 18:20, "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." It is God's will, therefore, that every man hear the saving truth. Jesus said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15-16). "For we must all appear before the judgment seat of Christ; that every one may receive the things done in **his body**, according to that **he hath done, whether it be good or bad**" (II Cor. 5:10). Are you ready for judgment?

It is sad when men will not heed the gospel's call. But, the reason is clear, they are "...lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God" (II Tim. 3:2-4). Such pleasures (sins) are only for a short while. Why can't more be like Moses who chose "...to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:25)? The answer is because they are unwilling to do it. Dear

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