

Seek The Old Paths

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

(Jeremiah 6:16)

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WITHDRAWAL OF FELLOWSHIP

The purpose of this piece is to motivate Christians and congregations to start studying church discipline seriously, and then start practicing withdrawal of fellowship. Withdrawal of fellowship is God's only means to correct sin and false teachers and to keep the church from apostasy.

All over our nation, sound brethren have been, for some time, speaking and writing about their concern for the number of brethren and congregations that are apostatizing. But it seems that no one is writing and speaking about the causes of apostasy, and working to eliminate the causes. Why have we not had a lectureship program on the subject of withdrawal of fellowship?

The lack of withdrawal of fellowship is one of the causes of apostasy. Church discipline to the point of withdrawal of fellowship is God's only way or means to keep the church pure by keeping sin and false teachers out of the church. We are having so many to apostatize because most congregations, for many years, have not obeyed God's command to withdraw fellowship from every brother that walks disorderly (2 Thess. 3:6). By not withdrawing from those who practice sin and will not repent of their immorality and false doctrines, we have encouraged, enabled, condoned and sanctioned sin and false doctrine, if not encouraged apostasy. The congregations who continue to **not study** withdrawal of fellowship in

their classes, and continue to **not practice** withdrawal of fellowship, will continue to enable and aid the apostasy (2 John 9-11). Christians and congregations will continue to go into apostasy as long as Christians and congregations do not practice withdrawal of fellowship. "*A little leaven, leavens the whole lump*" (1 Cor. 5:6).

When the history of the church is written for this period of time, it will show that the church, by not practicing withdrawal of fellowship, aided the church in going into apostasy. And, the preachers that did not preach, teach and write to warn the church about not withdrawing fellowship, aided the church in apostasy. So what will you do? Withdraw and obey Christ or not withdraw and disobey Christ? What will it be – withdrawal of fellowship and be sound and faithful or not withdraw and be unsound, unfaithful and condone apostasy? These are the only two choices since withdrawal is obligatory (2 Thess. 3:6).

We have become hypocritical by emphasizing that the Lord's church obeys all of Christ's commands or practices all that the New Testament authorizes, while disobeying Christ by not practicing the command to withdraw (2 Thess. 3:6). Also, the criticism of hypocrites being in the church would be all but eliminated if we would withdraw from them. How could we have been so inconsistent in this matter for so long without being persistently reproved and rebuked by sound,

faithful Gospel preachers? Where are the writings of the sound preachers on this matter?

Therefore, we plead with our brethren to obey ALL of God's commands by starting to study withdrawal and then withdrawing fellowship from the ungodly that will not repent (2 Thess. 3:6). If we loose where God has not loosed or make a matter of obligation that which is a matter of option, then we sin. We have loosed withdrawal of fellowship where God has bound it and we have made the obligatory doctrine of withdrawal of fellowship a matter of option (2 Thess. 3:6). Therefore, we have sinned and need to repent and start practicing withdrawal of fellowship to save our souls, the souls of the erring and the church. How can we continue to consider Christians and congregations sound and faithful, if they continue to refuse to obey this command to withdraw fellowship from the disorderly? And, how can elders claim to be faithful in watching for the souls of their flock (Heb. 13:17), while refusing to discipline their members and withdraw from them if they fail to repent?

Let's quit talking and crying about the symptoms of the problem (apostasy) and start dealing with and eliminating the cause of the problem (the refusal to withdraw fellowship).

I realize the problem behind refusing to practice the command to

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Withdrawal Of Fellowship...



Editorial...

OUR PLEA

Garland M. Robinson

The plea of the churches of Christ is very simple. It is a desire to “**go back to the Bible**” and let it be the guide for all we say and do. Actually, this is a Biblical plea that has been true ever since the Old Testament era. During the days of Jeremiah the prophet, six hundred years before Christ, we read, “*Thus saith the Lord, 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*” (Jer. 6:16).

God has always desired that men follow His way in every generation of time – from the beginning of Adam and Eve in the garden of Eden, to the present, and on until life on the earth will be no more when (Jesus comes again).

All men today will be judged according to “the old paths” (the New Testament). Jesus said, “*He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day*” (John 12:48; cf. Rev. 20:12). Are you ready? Are you prepared to meet God?

Only when we lay aside the creeds, disciplines and tenets of denominationalism and go back to the New Testament can we be right with the Lord. We must accept God’s “old paths” as our rule of faith and practice. Let us go “back to the Bible.”

This plea is...

A RETURN TO NEW TESTAMENT ORGANIZATION

There was no hierarchy in New Testament times as is seen today in denominations of men. There is no clergy/laity system in the scriptures. The organization of the church in the Bible was simple in its arrangement. No one congregation had any authority over any other congregation. Each one was autonomous (self

governing).

There were **elders** (also called bishops and pastors) who were the overseers of their own local congregation of which they were members (Acts 20:28; 1 Peter 5:1-3). God has given them the charge to see to it that what is done is done according to His Word. There were **deacons** who were special servants of the church (1 Tim. 3:8-13; Acts 6:1-4). There were **members** who were baptized penitent believers (Acts 2:38,41,47; Eph. 4:25). There were **evangelists** who preached the Word (1 Cor. 9:16; Eph. 4:11).

Let us return to this Biblically authorized arrangement.

This plea is...

A RETURN TO THE PLAN OF SALVATION

Our plea is a return to the Lord’s plan of salvation. It is not my plan or any man’s plan. It is God’s plan. We do not have the authority to add to it, nor do we have the authority to take from it.

Luke 19:10 says Jesus came to “seek and save the lost.” Salvation is only in his name. “*Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved*” (Acts 4:12). Jesus said, “*...I am the way, the truth, and the life: no man cometh unto the Father, but by me*” (John 14:6). He died for our sins according to the Scriptures (1 Cor. 15:3; Heb. 2:9). He was raised from the dead for our justification (Rom. 4:25). He alone is the author and giver of salvation (Heb. 5:8-9). He has the authority to speak about salvation and how to obtain it (Matt. 28:18). Why not let the Lord himself speak and tell us what to do to be saved?

Jesus said everyone must **believe** in him as the Christ, the Son of God. “*I said therefore unto you, that ye shall die in your sins: for*

if ye believe not that I am he, ye shall die in your sins” (John 8:24; Heb. 11:6). Jesus said all men must **repent** of their sins to be saved. “*I tell you, Nay: but, except ye repent, ye shall all likewise perish*” (Luke 13:3,5; Acts 2:38; 3:19; 17:30). Jesus said all men must **confess** him before men. “*Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven*” (Matt. 10:32; Rom. 10:9-10; Acts 8:37). Jesus said all men must be **baptized** (immersed) in water for the remission of sins. “*He that believeth and is baptized shall be saved; but he that believeth not shall be damned*” (Mark 16:16; Acts 2:38; 22:16; Rom. 6:3-6; 1 Peter 3:21). Jesus said all men must live a **faithful** Christian life. “*...Be thou faithful unto death, and I will give thee a crown of life*” (Rev. 2:10; Matt. 10:22 1 Cor. 15:58).

Let us return to the Biblically authorized plan of salvation.

This plea is...

A RETURN TO THE PATTERN OF NEW TESTAMENT WORSHIP

Worship must also be directed by Christ if we expect to be pleasing unto God. God has not left men to themselves to devise what they choose in worship. When we do that which is not authorized in worship, our worship becomes vain and unacceptable. Jesus spoke of those who “*...draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men*” (Matt. 15:8-9).

The New Testament reveals five acts of worship. These acts are included in worship on every Lord’s day (the first day of the week). They include: **Singing**: “*Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord*” (Eph. 5:19). Singing is congregational and a cappella, i.e., without the accompaniment of mechanical instruments of music. There are no choirs, solos or “special music” in New Testament worship. **Teaching**: ***A message from God’s Word is delivered.*** “*And upon the first day of the week... Paul preached unto them... and continued his speech*

until midnight” (Acts 20:7). Nothing but the pure and unadulterated Word of God is proclaimed. The whole counsel of God is preached without fear or favor of any man (Acts 20:26-27). **Giving:** A free-will offering is collected from each member on the Lord’s day. “Upon the first day of the week let every one of you lay by him in store, as God hath prospered him...” (1 Cor. 16:2; 2 Cor. 9:6-7). You will not find sales and fund raisers in New Testament giving. **Lord’s supper:** Each member partakes of unleavened bread and fruit of the vine every first day of the week to remember Christ’s suffering and death on the cross. “And upon the first day of the week, when the disciples came together to break bread...” (Acts 20:7; cf. 1 Cor. 11:23-29; Matt. 26:26-29). **Praying:** Members reverently pray unto God the Father in the name of Jesus Christ the Son. “...Prayer was made without ceasing of the church unto God...” (Acts 12:5; cf. Acts 2:42).

Jesus said true worship is “in spirit” (from the heart, sincere) and “in truth” (according to and directed by God’s Word) (John 4:24). Does this characterize your worship?

Let’s return to the Lord’s authorized acts of worship.

This plea is...

A RETURN TO THE PATTERN OF NEW TESTAMENT TEACHING

We desire to teach and do only those things authorized in God’s Holy Word. This is expressed in Colossians 3:17, “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.” To do something in the name of someone means that we act upon their authority. Therefore, our teaching and practice must be according to a “thus saith the Lord.”

Churches of Christ wear an authorized name. “The churches of Christ salute you” (Rom. 16:16). Members are called: *disciples* (Acts 16:1), *believers* (Acts 5:14), *saints* (Acts 9:13), *sons of God* (1 John 3:1-2) and *Christians* (Acts 11:26). Each Christian is a member of Christ’s one body, the church (Eph. 4:4; 1:22-23).

In the New Testament we learn that Christ: loved the church and died for it (Eph. 5:25; Acts 20:28), built it (Matt. 16:18), is its head (Eph. 1:22-23), adds the saved to it (Acts 2:41,47) and will save it at the end of the world (Eph. 5:23).

In the New Testament we read about one kingdom (Col. 1:13-14). “There is **one body**, and one Spirit,

even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all...” (Eph. 4:4-6).

Followers of the Lord must “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (2 Tim. 4:2). We must “speak as the oracles of God” (1 Peter 4:11) and “contend for the faith” once delivered unto the saints (Jude 3). We must “buy the truth and sell it not” (Prov. 23:23) for it is God’s “power unto salvation” (Rom. 1:16).

We live in view of the judgment “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” (2 Cor. 5:10).

The plea of the church of Christ is to go back to the Bible – to do Bible things in Bible ways and to call Bible things by Bible names. It is a plea to break away from the excess baggage of the doctrines and traditions of men and return to the simple teaching of the New Testament.

If we obey God’s Word then we can enjoy God’s promises! Are you ready to learn more? Are you interested in the same?

101 QUESTIONS FOR CAMPBELLITES, ANSWERED #3 – Questions 30-53

Chuck Northrop

30. “Do you and your Brethren not also teach and believe – that Jesus Christ was not the Son of God until after His Baptism?”

The term “son” is used in two ways in scripture. First, it is used of the offspring of parents. Second, it is used to express relationship. According to the first usage of this word, Jesus became the Son of God when Mary conceived the Christ-child in her womb. When “the Word was made flesh, and dwelt among us,” Jesus became “the only begotten of the Father” (John 1:14), “the only begotten Son” (John 1:18; 3:16,18).

However, Jesus was eternal (John 1:1; Col. 2:9). As an eternal being, He could not have been begotten in the since of offspring. Thus, the term “Son of God” sometimes refers to the relationship Jesus has with the Father. John wrote, “In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him” (1 John 4:9). The Psalmist also proclaimed, “Thou art my Son; this day have I begotten thee” (Psalm 2:7; Acts 13:33; Heb. 1:5; 5:5). In both of these verses, Jesus was declared to be the Son before He was born. How can that

be? The term expresses the close relationship Jesus has with the Father in eternity (John 17), and in the mind of God, He was foreordained to redeem the world “before the foundation of the world” (1 Peter 1:18-20).

31. “Whose Son was He in BETHLEHEM’S MANGER?”

The virgin birth clearly reveals Jesus to be the Son of God. To Mary, before Jesus’ birth, the angel said, “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of

God" (Luke 1:35).

32. "Is not the sum of your doctrine simply this: He that lives Closest to the creek, lives closest to the Lord? He that lives furthest from the creek, lives furthest from the Lord? Does this not place the DESERT dwellers at a distinct disadvantage? Then a Man's Salvation would be simple or difficult according to his GEOGRAPHICAL location? Does this sound like Jesus Christ in John 3:16?"

In reality, this question places God to blame where man chooses to live. Since God teaches, "*He that believeth and is baptized shall be saved; but he that believeth not shall be damned,*" then it is up to us to obey it no matter how difficult or easy it might be for us. Let's state the question another way. Take for example the person raised in an ungodly environment as opposed to one raised in a godly environment. Which would more easily be able or more apt to come to the Lord? Does God's love change because of the place we live or the environment we live in? Of course not! Or, consider the person who was raised a Baptist, and who has difficulty accepting the Bible doctrine of baptism for the remission of sins as taught in Acts 2:38. Is this person at less of an advantage? Probably so, but nevertheless the Bible doctrine of baptism is still true.

33. "Are the FAMILY of God, the KINGDOM OF GOD and the CHURCH OF GOD ALL one and the SAME???"

If A equals C and B equals C, then A equals B. Things equal to the same thing are equal to each other. A equals C, or to put it another way, under the New Testament dispensation, the family (house) of God is the church of God. Paul wrote, "*But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth*" (1 Tim. 3:15). And B equals C, or to put it another way under the New Testament dispensation, the kingdom of God is the church of God. Notice how Jesus interchanges the terms with reference to the same thing in Matthew 16:18,19: "*And I say also unto thee, That thou art Peter, and*

upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Therefore, A equals B, and the family, kingdom, and church of God are all one and the same.

34. "Do all who belong to the family of God also belong to the Church of God?"

Again, Paul wrote the house or family of God is the church (1 Tim. 3:15). All who are members of the church are members of God's family.

35. "Did God have a family before Pentecost?"

Yes. Under the Old Testament economy, the nation of Israel was the family of God, but because they rejected God, God ultimately rejected them. Moses declared to the nation of Israel, "*Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee*" (Deut. 28:45). Israel hearkenedst not, and God rejected them as He promised. The term kingdom of God was used in the same way. Under the Old Testament age, the nation of Israel was the kingdom of God, but it was taken from them. Jesus said, "*The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof*" (Matt. 21:43).

36. "Then is it now possible to become a member of the family of God and not become a member of the Church at the same time?"

Since, under the New Testament dispensation, the family of God is the church (1 Tim. 3:15), then it is not presently possible for a person to be a member of the family of God and not be a member of the church.

37. "When and How did Jesus become a member of the Church of Christ?"

While Jesus lived on earth, He was not a member of the church of Christ. During His personal ministry, He promised to build His church (Matt. 16:18). Who's church?

His church – the church of Christ. Furthermore, He purchased the church with His own blood (Acts 20:28). Therefore, the church belongs to Him. Thus, the church is Christ's church or church of Christ. Today, He is the head of the church (Eph. 1:22-23). Since, the church was in promise during the personal ministry of Jesus, then He could not have been a member of it.

Since this question was asked by Baptists, then the question should be turned around. When and how did Jesus become a member of the Baptist Church? The answer is simply He was not and could not have been. The Baptist Church did not exist until 1607. Of course, many would say John the Baptist was a member of the Baptist Church, and when Jesus was baptized, He became a member of the Baptist Church. However, there are at least two things wrong with that. First, John the Baptist was not a Baptist in the denominational sense of the word. The original word means baptizer or one who administers baptism. John was a baptizer – not a Baptist. Second, Jesus was baptized of John before He promised to build His church. Therefore, if Jesus was baptized into the Baptist Church, then the Baptist Church could not be the Lord's church which He promised to build. Of course, Jesus was not and could not have been baptized into the Baptist Church since it did not exist until 1607. The Lord's church, the church of Christ, was not established until after His death on the day of Pentecost in Acts 2.

38. "When and How did the Apostles become members of the Church of Christ?"

The Bible does not reveal when the apostles were baptized. Therefore, that is a secret that belongs to God (Deut. 29:29). Paul may have alluded to this in 1 Corinthians 12:28, "*And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers....*" Since John's baptism was "*for the remission of sins*" (Mark 1:4; Luke 3:3), then it was not necessary for those who had been baptized of John to be baptized again with Christ's baptism (the baptism instituted by Christ in the great commission [Matt. 28:19; Mark 16:16]) which, also, was for the

remission of sins. The question then arises about Acts 19, why were those baptized with John's baptism commanded to be baptized again? The answer is simple. They were baptized with John's baptism after the cross. John's baptism, like all Old Testament doctrine, was taken out of the way and nailed to the cross (Col. 2:14). On the day of Pentecost in 30 AD, Christ's baptism (of the great commission, Mark 16:16) came into effect and John's baptism went out of effect. The day of Pentecost is when they became members of the church of Christ.

39. "Was John's Baptism, Christian Baptism?"

No, John's baptism was not "Christian baptism." The baptism of the great commission is for an alien sinner, not a Christian. Therefore it is not "Christian baptism." The purpose of John's baptism had one similarity to that of Christ's baptism today – "*for the remission of sins.*" However, John's baptism was for the house of Israel to prepare the way of the Lord. Further, it was a baptism of repentance, whereas Christ's baptism, the baptism of the great commission (Mark 16:16), is for those who have already repented. Also, as we have previously noted, John's baptism is not presently in effect, whereas Christ's baptism (Mark 16:16) will be in effect until the end of time.

40. "Who Baptized Jesus Christ?"

Matthew 3:13-17; Mark 1:9-11; & Luke 3:21-22 declare John the baptizer baptized Jesus. From Matthew's account, we learn that John would have hindered Jesus from being baptized and said, "*I have need to be baptized of thee.*" Some say John was so humbled by the fact that Jesus came to him. However, based on Jesus' explanation, John knew Jesus was a righteous man who did not need to be baptized for the remission of sins. So, Jesus explained He wanted John to baptize Him "*to fulfill all righteousness.*" Because of the situation surrounding the Lord's baptism, the Spirit of God descending like a dove and the voice out of heaven saying, "*this is my beloved Son,*" this event clearly reveals Jesus was the divinely appointed Messiah.

41. "Did Jesus Christ have

Christian Baptism?"

Again, the answer is no. Christ instituted the baptism of the great commission (Mark 16:16) after His resurrection when He told the apostles to go into all the world to preach and/or teach the Gospel. His testament, the New Testament, did not go into effect until after His death when His death, burial and resurrection was first preached on the day of Pentecost in 30 AD.

42. "Have you received the same kind of Baptism, Jesus and the Apostles received?"

No. Jesus was baptized "*to fulfill all righteousness.*" He did not receive the remission of sins because He had no sin. Because I have sinned, I have been baptized in the name of Jesus Christ for the remission of sins as the Apostles commanded according to New Testament teaching. This is the baptism to which all men everywhere are to submit.

43. "Is Jesus Christ the Head of the Church of Christ?"

According to Ephesians 1:22,23, He is.

44. "Since the Head of the Church received ONLY John's Baptism, is not John's Baptism, Christian Baptism?"

John's baptism was in preparation for the coming of the Lord. The church was established upon the Lord's death, burial, and resurrection. John's baptism was at the beginning of the Lord's ministry on earth, whereas Christ's baptism was established after His ministry on earth. Those are two separate ends of the Lord's earthly ministry. Thus, John's baptism cannot be Christ's baptism as taught and practiced in the book of Acts.

45. "Or Has the Head of the Church received one KIND of Baptism and the Church altogether another Kind?"

That is exactly the case, and it has to be the case. Why? Jesus had no sins to be remitted. All other persons need their sins remitted. Thus, Christ's baptism is for the remission of sins (Acts 2:38; 22:16).

46. "Alexander Campbell received BAPTIST BAPTISM, and died with it. Did he go to heaven or hell? Campbell never did repudiate this baptism by a Baptist preacher, was he saved or lost?"

What Alexander Campbell did or did not do proves nothing. A "*thus saith the Lord*" is the authority or standard. The Lord said, "*He that believeth and is baptized shall be saved; but he that believeth not shall be damned*" (Mark 16:16).

47. "What kind of Baptism did the Apostles receive? Were they saved or Lost?"

As we have clearly stated, the apostles were baptized with John's baptism for the remission of sins before the New Testament dispensation. Thus, they were saved.

48. "What kind of Baptism did these Disciples who were baptized by the Apostles on the authority of Christ during His personal ministry receive? John 4:1-2. Were they saved or Lost? Was this before Pentecost?"

During the earthly ministry of Jesus, His disciples baptized according to the Lord's instructions. Jesus' baptism during His personal ministry was like John's in that it was in preparation of the coming Messianic kingdom, the church. Just as John preached the coming of the kingdom, so Jesus did the same (Matt. 3:2; 4:17). Though this baptism was for the remission of sins, it was not into "*the name of the Father, and of the Son, and of the Holy Spirit*" as taught in the great commission (Matt. 28:19), and which was first proclaimed on the day of Pentecost in Acts 2. These disciples were saved because they lived under a different dispensation. Today, all who are baptized must be baptized with the baptism Christ instituted in the great commission which was "*for the remission of sins*" (Mark 16:16; Acts 2:38; 3:19; 22:16).

Do all these questions about John's baptism prove the Baptist position? Absolutely not! Why? Because John baptized "*for the remission of sins.*" Therefore, John's baptism is not Baptist baptism! Baptists believe and teach a person is saved before baptism. Thus, their baptism cannot be for the remission of sins.

49. "How was Abraham Saved? David? Enoch? John the Baptist? The Virgin Mary? The Demoniac of Gedara? The Penitent thief?"

These were all saved by a working, obedient faith. "*By faith Abra-*

ham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went” (Heb. 11:8). Enoch pleased God (Heb. 11:5). How? Because he lived as God instructed, and God translated him. The same could be said of David and the others. Under the age or dispensation in which they lived, they obeyed God, and God rewarded them. Today, we must also live by faith – the same kind of faith they had. A faith that is living, active and obedient. It is a faith that moves one to obey the Lord by being baptized for the remission of sins.

50. “How were sinners saved between the Crucifixion of Christ and the Day of Pentecost?”

The same way they were saved before the crucifixion. Christ’s testament could not go into effect until after it was made known which took place on the day of Pentecost in AD 30. John’s baptism looked forward to or in prospect of Christ’s death, burial, and resurrection. Christ’s baptism looks back to the reality of the Lord’s death, burial, and resurrection.

51. “How is Abraham the FATHER of the FAITHFUL when he was not Baptized by a Campbellite preacher?”

Where in the standard of all religious matters, does the Bible say anything about a “Campbellite” or “Baptist” preacher? It doesn’t. Those who are faithful to God and His word do not say, “I am of Paul and I of Apollos; and I of Cephas; and I of Christ” (1 Cor. 1:12). Such language reveals a contentious attitude – not desiring to know the truth.

What made Abraham faithful? Was it faith alone or was it faith coupled with works of obedience? James answers the question. “Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only” (James 2:21-24). Abraham was

the father of the faithful because under the covenant in which he lived, he demonstrated his faith by obedience to God. In the same way, we, today, are faithful to God when we receive His word according to the covenant under which we live and obey it. Thereby, we follow the father of the faithful.

52. “Since the same FAITH dwelled in Timothy, his Mother and his Grandmother, were they not all saved alike?”

The passage this question alludes to is 2 Timothy 1:5 which speaks about the “unfeigned faith” of Timothy’s grandmother, Lois, and mother, Eunice. The first time we are introduced to Timothy is in Acts 16:1 which says, “Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timothy, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek.” What does Luke mean when he said Eunice “was a Jewess, and believed?” By nationality, she was a Jewess, and religiously, she was a believer which refers to the fact that she was a Christian. When Luke wrote she “believed,” it doesn’t mean she only believed or had a knowledge of facts. She believed and her belief was coupled with faithful obedience which included obedience to God’s command to be baptized for the remission of sins (cf. Acts 2:38; 22:16).

53. “Who preached the Gospel to Abraham? Galatians 3:8.”

Paul wrote in Galatians 3:8, “And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.” As we examine this passage, please notice that God teaches or preaches through Scripture. Thus, God through His Scripture preached the Gospel to Abraham. The entirety of the Gospel? No, God prophesied concerning the Gospel the heathens or Gentiles would be justified through faith. What kind of faith – empty faith like the devils or obedient faith like Abraham? Of course, obedient faith for a person cannot be justified “by faith only” (James 2:24).

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Steve Daugherty	\$150
Josie J. Smith.....	\$15
East Corinth Church of Christ (Memorial: Doug Purvis, Mary Epperson)	\$107
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Lizzie M. Payne.....	\$15
Dr. & Mrs. Robert Crowe (Memorial: Doug Purvis)	\$30
W. P. Glenn	\$100
Anonymous.....	\$60
Anonymous.....	\$180
Anonymous.....	\$160
Church of Christ, La Feria, TX	\$100
Beginning Balance.....	\$4,349.54
Postage	\$941.80
Contributions	1,708.00
Ending Balance.....	\$5,115.74

CORRECTION: In the May issue on page 35, we had the wrong author credited with the article titled “Crossview Magazine, White’s Ferry Road.” The author should have been: Freddie Shows, P.O. Box 395, Jonesboro, LA 71251. Sorry brother Shows.

Withdrawal Of Fellowship...

(Continued from page 41)

withdraw fellowship is the lack of love for Christ (John 14:15) and being unconverted as manifested by our unbelief and lack of respect for the authority of the Scriptures (2

Tim. 3:16-17; Col. 3:17). So, let us convict and convert our members to Christ and the authority of the Scriptures and then let's practice church discipline and withdrawal of fellowship to help prevent apostasy.

Thank you for your consideration and obedience in this matter. And, may God help us all to obey

Him in all things, including withdrawal of fellowship, in order to be faithful and go to heaven. Please let me hear from you on this matter.

Faithfully yours in concern and hope,

*Lawrence Williamson
314 Chad Grace Rd.
Red Boiling Springs, TN 37150*

15TH ANNUAL SEEK THE OLD PATHS LECTURESHIP

Always the 4th Sunday in July

July 23-27, 2000

Dangers Facing The Church – Changing Views

SUNDAY, JULY 23

- 9:30 Jimmy Bates.....*Leaving Our First Love*
- 10:30 Rusty Stark.....*Bible Authority*
- 7:00 Garland Robinson.....*Grace, Law, and Works*
- 8:00 Nat Evans.....*Binding Where God has Not Bound*

- 2:30 Joel Morrison.....*What Biblical Love is*
- 7:00 James Boyd.....*Christian Schools – Source of Digression & Apostasy*
- 8:00 Ken Burleson.....*Emotionalism/Pentecostalism, Pep-rally Religion*

MONDAY, JULY 24

- 9:00 Tom House.....*Instrumental Music*
- 10:00 Richard Guill.....*Elders*
- 11:00 Michael Jordan.....*Faithfulness*
- 1:30 Tom Bright.....*The Indwelling of the Holy Spirit*
- 2:30 Victor Eskew.....*Special Music*
- 7:00 Charles Leonard.....*Preachers Under Fire*
- 8:00 Gilbert Gough.....*Loosing Where God has Not Loosed*

WEDNESDAY, JULY 26

- 9:00 Alan Adams.....*Fellowship – Unity in Diversity*
- 10:00 Robert Taylor.....*The Baptism of the Holy Spirit*
- 11:00 Johnny Burkhardt.....*Materialism*
- 1:30 Gary Williams.....*Young People*
- 2:30 Roger Campbell.....*The Work of the Church*
- 7:00 Virgil Hale.....*The Role of Women*
- 8:00 Terry Joe Kee.....*Benevolent & Missionary Societies*

TUESDAY, JULY 25

- 9:00 Freddie Shows.....*Changes in Worship: All of life is worship, Holidays, Praise Teams, Hand Clapping, etc.*
- 10:00 Bill Lockwood.....*What the Holy Spirit Does for us Today*
- 11:00 Gary McDade.....*The Community Church*
- 1:30 Chuck Northrop.....*Modern Versions & Translations*

THURSDAY, JULY 27

- 9:00 David Paden.....*Corruption of the Plan of Salvation*
- 10:00 Dwight Fuqua.....*Humanism*
- 11:00 Ed Floyd.....*Sin*
- 1:30 Don Tate.....*Immorality, Homosexuality*
- 2:30 Mike McDaniel.....*Bible School Literature*
- 7:00 Ed Casteel.....*Who is on the Lord's Side?*
- 8:00 Charles Blair.....*Evangelism*

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CASSETTE TAPE INFORMATION: Audio cassette tapes are being offered free by the church. Donations to help defray their cost are welcome. Order cassette tapes from the church. East Corinth church of Christ, 1801 Cruise St., Corinth, MS 38834

BOOK INFORMATION: \$5 pre-publication price if post-marked by July 31, 2000. \$6.50 beginning August 1, 2000. Please include postage and handling: 1 book \$1.75; add 50¢ for each additional book. Make checks to "Old Paths Pub-

lishing" and mail to: P.O. Box 97, Nettleton, MS 38858. These books are not sold by the church.

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S.EEK T.HE O.LD P.ATHS

...**Harold Gregor, Hillsdale, MI.** "Your publication helps our Christians to mature and remain strong in the Lord" ...**Lawrence Williamson, Red Boiling Springs, TN.** "I enjoy reading your paper and have learned a great deal from it. Please keep up the good work and you are always in my prayers" ...**Wong Yu Chung, Singapore.** "Thank you and keep up the good work" ...**Charles Ivie, OK.** "I would like to be put on your mailing list as well as receive the issue (Aug/99) that involved the critique of Jeff Walling by a Mr. Blackwell" ...**Wayne Blake, Azle, TX.** "A friend gave me a copy of the publication *Seek the Old Paths*. I would like to have it sent to me" ...**J. W. Alsop, Pulaski, TN.** "Keep up the good work. Enjoying your paper" ...**Robert Diel, Jr., Imlay City, MI.** "I am fortunate enough to be receiving *Seek the Old Paths*. May God bless you richly with His grace, mercy, and peace" ...**Ronald C. Brewer, Shawnee Mission, KS.** "I thoroughly enjoy the bulletin. May God bless you and keep up the wonderful job" ...**Edwin Strother, Lindsay, OK.** "I am very appreciative of your work and of those who contribute their time, knowledge and voice through *Seek the Old Paths*. Thank you for your article (Chuck Northrop). Keep defending the Faith!" ...**Michael Wilk, WV.** "Please take me off your mailing list. I recently received the April 2000 issue and was quite disturbed over your cover article" ...**Doug Lundy, Temple, TX.** [Note: The April issue began a series of articles which answers Baptist questions, gmr]. "We enjoy the paper very much. Keep up the good work. We are praying for you and your work" ...**Jo Alice Bradford, Rayville, LA.** "Thanks for a good paper" ...**T. W. Meredith, Coldwater, MS.** "I have recently read a copy of *Seek The Old Paths* and I wish to subscribe. Thank you for your good publication" ...**Jerry Noblin, Jr., Nashville, TN.** "I appreciate the work you do with your publication *Seek The Old Paths*. Please add me to your mailing list" ...**Wayne Bowen, Calhoun, GA.** "Please add me to your mailing list for the publication *Seek The Old Paths*. I am enclosing a check to help pay the cost of the publication. Thank you" ...**Billy H. Smith, Nashville, TN.** "I received a copy of *Seek The Old Paths* from the Southern California School of Evangelism. I appreciate your stand for the truth and would like to receive a copy of the monthly publication. Thank you" ...**Peter M. Tenhedza, Zimbabwe, Africa.** "We enjoy your paper so much. Keep up the good work of spreading the truth. Hope this helps get the word out to a few more lost souls. Yours in Christ" ...**M/M Leon Crisp, Gainesville, MO.** "My brothers, we are more impressed with each new issue...I am using much of the material in sermons and classes. Enclosed is our monthly contribution to this worthy, Godly effort. Our prayer is for your continued efforts" ...**Martin Bedford, Tucson, AZ.** "I am a Filipino working here in Singapore a member of Church of Christ. I have been reading once the articles in *Seek the Old Paths* that I received at a visiting church. I find out that your publication is very interesting, informative and a good source of encouragement. I appreciated so much. Please do put me in your mailing list. Thank you and God Bless" ...**Sonie Alvaro, Singapore.** "Thanks for sending us copies of *Seek the Old Paths*. This donation is in appreciation" ...**Church of Christ-West, Livonia, MI.** "Thank you so much for sending us your publication" ...**Baxter T. Exum, Madison, WI.** "We think this publication is a fruitful source of the truth" ...**C. B. Burkham, Crowley, TX.** "Thank you for the subscriptions to *Seek the Old Paths* which you have been mailing. We appreciate very much the effort put forth by those involved in this endeavor to preach and teach the truth" ...**Doyle Griffis, Rockwood, TN.** "I would like to receive your publication *Seek the Old Paths*. I was given the March copy from a fellow elder and think it's one of the best" ...**Leonard Sowell, Senatobia, MS.** "We enjoy the paper" ...**Charles Evans, Grandview, TN.** "I read your paper today. I really enjoyed its truth. Please put me on your mailing list" ...**Richard Lyons, Morganfield, KY.** "I appreciate your newsletter, *Seek the Old Paths* very much" ...**Ernest R. Burnette, Sugar Hill, GA.** "Thank you very much for your courage in teaching sound doctrine. In 12 years of being in the church of Christ I have seen many changes and am grateful for men

"Received *S.T.O.P.* Jan. Don't know who sent my name in but sure enjoy the articles. I am not surprised at anything that comes out of our Christian(?) Universities. Parents are paying these institutions to destroy their children's souls. Keep up the good work of exposing these false teachers"

like you who continue to preach truth. Thank you for sending this powerful paper that proclaims truth and exposes error. May God bless you and keep you" ...**Vickie Avinger, Harker Heights, TX.** "The church here is getting worse all the time. All but one elder is very liberal and anything goes. Some people just don't know what is going on out there that is hurting the church so much. It just makes you want to sit down and cry from the way things are getting and I know our Lord does not like what is happening to his church. There was a group of the teens from here that went to the **Winterfest** in Tennessee. Do I need to say more? Keep up the good works. In Christian Love" ...**Anonymous.** "That article was scary [about Highland in Abilene]. I knew Abilene had gone astray, but I didn't know how far. Thanks so much for keeping us informed on what is happening. Thank you so much, and keep up the good work" ...**Martha Hill, Longview, TX.**

We have purchased a new printer to help us in publishing *Seek The Old Paths*. So many have been helpful in sending contributions toward this worthy work. If you would like to assist us with the \$11,000 cost of this machine, your assistance would be greatly appreciated. All the work done in publishing this paper is by volunteers. Our only costs involve materials and postage. Please help us if you can.

The 1994 lectureship book of 36 lessons on "Immorality" is back in print. This is its fourth printing. Many are being used as a guide in classroom study. They are \$4 each plus \$1.50 postage. Add 50¢ for each additional 2 books. Order from: Old Paths Publishing, P.O. Box 97, Nettleton, MS 38858.

Seek The Old Paths is a monthly publication of the **East Corinth Church of Christ** and is under the oversight of its elders. It is mailed FREE upon request. Its primary purpose and goal in publication can be found in Jude 3; II Timothy 4:2; Titus 1:13; Titus 2:1; II Peter 1:12. All mail received may be published unless otherwise noted. Articles are also welcomed.

Editor: **Garland M. Robinson** / Associate Editor: **Jimmy Bates**

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