

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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A WORD OF WARNING ABOUT A NEW BOOK

Raymond Elliott

THE JESUS PROPOSAL, a book by **Rubel Shelly** and **John O. York**, was published in the spring of 2003, by Leafwood Publishers in Siloam Springs, AR. Most brethren know that Rubel Shelly is a preacher for the Woodmont Hills Church of Christ in Nashville. John O. York is "Associate Professor of Preaching and New Testament at Lipscomb University" in Nashville, Tennessee. He also shares the pulpit responsibilities with Rubel at Woodmont Hills. The material in this book has been adapted from sermons they delivered at the Woodmont Hills Church (p.21). (Note: Woodmont's website says they are the "Family of God at Woodmont Hills" and only use the words "Church of Christ" in small print at the bottom of the page.)

Though I do not commend this book, I do, on the other hand, recommend that every faithful elder, deacon, preacher, Christian University teacher and all Christians read this book very carefully. It is my humble opinion that the contents of this book are the most definitive treatise written during my forty-eight years of preaching that declares just how far these brethren have digressed from the simplicity of New Testament Christianity. The errors taught are too numerous to list in this short review. You will have to take the time to read it for yourself to completely understand my statement. Basically,

what is taught in this book is the old error of "Unity in Diversity of Doctrines" clothed in "new wineskins."

I will endeavor to list some of the teachings found in this volume. They are all false to the core!

1. That religious divisions caused during the past 200 years were due to culture rather than theological reasons. (Preface)

2. That "Jesus Christ should mean more than denomination or theological tradition or method of interpreting the Bible." (Preface)

3. The authors are calling for unity among believers based solely upon an "orthodox confession of Jesus Christ as the Son of God." (p.20)

4. The Bible should not be interpreted by an individual but rather in a group setting. Believing that one could understand objective truths has been a major reason for the divisions that exist in the church. (p.29)

5. The church has been wrong in requiring that others have the same understanding regarding instrumental music and baptism in order to be acceptable to God. (p.43)

6. Please observe this statement by the authors: "The local church for which the two of us preach is consciously trying to continue to sink into union with the body of Christ at large (p.47). The authors include the religious world in general when referring in this statement to "the body of Christ at large." Sound famil-

iar? Isn't this the sentiment expressed by the Disciples of Christ?

7. Conversion is a process in which baptism is only a part. It is meant by this that there is no one "event" at which time a person can know that his past sins have been forgiven. (p.48)

8. "Denominations are not sinful per se. More than that, they are surely inevitable and potentially valuable." (p.63)

9. Diversity of doctrine is not a hindrance to unity. "But there is nothing inherently sinful about varieties of understanding, taste, and practice that create denominations." (p.64)

10. There was not a uniformity of organization in the early church, nor the teachings on subjects like spiritual gifts, understanding of Christ's return or baptismal doctrines. (p.74)

11. That the Holy Spirit can work in various denominations as He did in the various congregations in the first century. (p.77)

12. A relationship with Christ should cause us to overlook errors taught by different denominations. (p.83)

13. Shelly states, "So long as repentance and faith (notice his order) in Christ as Savior is proclaimed as gospel, can we not grant that intelligent people of goodwill

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New Book...



Guest Editorial

CONTEND EARNESTLY FOR THE FAITH

Caleb C. Campbell

In the third verse of his inspired epistle, Jude sounds out the cry for Christians to “*earnestly contend for the faith.*” To contend is to strive, debate or fight. It is “literally, to wrestle” [Guy N. Woods, A Commentary on the New Testament Epistles of Peter, John, and Jude]. Jude was exhorting his audience of disciples to stand up and fight for the incomparable cause of Christ. They were to defend and proclaim their convictions regarding the Gospel of Christ.

The idea of fighting for and defending “the faith” is one that is unpopular in the “feel-good Christianity” of our day. It is deemed as un-Christ-like, and a mere sign of immaturity and maliciousness. Nevertheless, several times in the New Testament, various writers exhort Christians to do so. Paul wrote to the church in Ephesus, telling them to “*put on the whole armor of God*” (Eph. 6:11). He told Timothy to “*fight the good fight of faith*” (1 Tim. 6:12). He told Titus to rebuke false teachers “*sharply, that they may be sound in the faith*” (Titus 1:13). Peter told his readers to be ready to “*give an answer to every man*” that would inquire concerning Christianity (1 Peter 3:15).

Further, there are several inspired examples in days gone by of faithful prophets and preachers who contended for the cause of Jehovah. In the Old Testament, one can find Elijah challenging the damnable prophets of Baal (1 Kings 18). Other prophets, such as Jeremiah, fought false teaching and pled with God’s people to be faithful and obedient to Him. The New Testament tells of John the Baptizer fighting for the kingdom (Matt. 3:1-12). Stephen, the first faithful martyr of Christianity, was one who engaged in religious dispute (Acts 6:9). Even our Lord Jesus Christ verbally fought for His own cause, as on several occasions He warded off the attacks of the Phar-

isees, Sadducees, Herodians, and others.

The fact is, if we as Christians are to show our love for the Lord by obeying His will, we must “contend for the faith.” It is just as much an inspired command as to sing songs of praise (Eph. 5:19) and to partake of the Lord’s supper (1 Cor. 11:23-26) in worshipping God. It is just as clearly stated as the need to “flee fornication” (1 Cor. 6:18) and “not forsaking the assembling of ourselves together” (Heb. 10:25).

The Christian, however, is not simply to fight for the faith. He is to do so “earnestly.” The word “earnestly” is defined by Webster as being “serious and intense, zealous and sincere, with determination.” It comes from the Greek word *agonidzomai* which includes the idea of striving for a cause.

This should in no way surprise us, for all that the Christian does is to be with his entire being. Our Lord despises one who is a lukewarm follower and does not devote his entire self to His cause (Rev. 3:16). Indeed, we as Christians are to be a truly zealous people. The area of defending the Gospel demands a special zeal, as we are not fighting for our own cause, or any kind of carnal institution/teachings, but rather the cause of Christ.

Having stated the previous, it must also be stated that while we “contend earnestly,” we are to do so with the proper disposition, attitude and motive. While many in the church today err greatly by not standing up and fighting false teaching, there are others who have reacted with another extreme: that of contending and fighting in an arrogant and uncaring way that does nothing but inflame the personal ego. We are to answer others “with meekness and fear” (1 Peter 3:15). We are never to fail to speak the truth, but do so in love (Eph. 4:15). The ultimate goal in contending is not to promote strife,

but rather to lead others to the truth of the saving Gospel of Christ.

Jude gives his readers a specific message to contend for: “the faith.” Faith is indeed one of the great themes of the New Testament, and for that matter, the entire Bible. The vast majority of the “Christian” world recognizes the importance of faith and its role in the salvation of man. Yet, the faith spoken of here by Jude is not one’s personal faith that leads an individual to salvation (John 3:16; Rom. 5:1; Heb. 10:38). He is speaking rather of THE faith, the summation of the Gospel. He was not speaking of a vague, subjective thing that varied from person to person, but was exhorting Christians to unite behind the “one faith” of Ephesians 4:5, the summation of the Gospel of Christ. It was the faith that priests had obeyed (Acts 6:7), that Paul had preached (Gal. 1:23) and that had arrived to replace the imperfect law of Moses (Gal. 3:23-25).

This faith had been “once for all” given to the saints (ASV). The clear meaning in light of the original Greek language is that the faith had been completely given in its complete form. Brother Guy N. Woods again stated, “The meaning is that truth is delivered for all time; it is a permanent deposit, it will never be superseded, amended, or modified.”

The implications of the above are incredible in light of the state of the religious world today. First, it is clear that God has revealed His will to man. Those that believe and teach that man cannot know the will of God are obviously in blatant contradiction with Scripture (John 8:32). Second, the will of God has been completely revealed. If truth has been “once for all delivered,” then there is no new truth to be revealed! When someone today claims to have a new revelation from God, he is obviously mistaken and in danger of adding to the word which God has given (Rev. 22:18,19). Third, it is clear that since God has revealed His complete will for man, it is an objective standard that must be followed. Jesus Himself claimed that we have truth, and that it is the word of God (John 17:17).

The world has tried to make Christianity an abstract religion based on the subjective feelings and intuitions of individual human beings. Jude, however, reminds us

that there is an objective standard — a pattern — that we are to follow in the realm of religion. This pattern is that which can save us (Rom. 1:16) and that which will one day judge us (John 12:48).

Are you contending for the faith?
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New Book...

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may come to contrary conclusions about nuances of baptismal theology?" (p.87)

14. Shelly also affirms that there was no uniformity of conversions in the book of acts and that we have tried to force others to accept a biblical pattern of conversion that is not found in the Bible. He states: "I don't know what to make of the lack of strict uniformity in these conversion events in the New Testament — except that God is not bound to a pattern that has him doing things with uniformity, that God is more concerned with relationship than with regularity." (pp.88,89)

15. York writes that we should "lay aside individual interpretations" and should "listen to the voices of scholarship." (p.115)

16. Shelly declares that he knows good people who are more righteous than him even though they did not have a scriptural understanding on the teaching of scriptural baptism. Therefore, God's grace should cover them. (p.126)

17. Shelly looks with horror at his understanding of baptism when he was immersed as a young lad — that salvation was "God's part" and baptism was "man's part". He refers to such as "baptismal regeneration" and states, "How much more confused and wrong-headed could a baptismal theology be?" (p.130)

18. He thinks that when he gets to heaven, he might ask God when he was saved. This is because he believes that no one event occurred in his process of salvation wherein he could know that his past sins had been forgiven. (p.130)

19. There is no command given that would restrict observing the Lord's Supper only on the first day of the week. (p.186)

GOD STILL SAYS, "PREACH THE WORD"

Roger D. Campbell

2 Timothy 4:2 — How many times have we heard it quoted and mentioned in public lessons? Its clear message reads, "*Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.*" What word is it that God wants His servants to preach? It is the message of the Holy Scriptures (2 Tim. 3:15), the inspired message of God's word (2 Tim. 3:16).

Despite the Lord's charge to "preach the word," and despite the command to "preach the gospel" (Mark 16:15), men are often not pleased with such an idea. Some who are listeners do not desire to hear the pure word of God. And, some that preach do not really desire to preach the word of God. Be that as it may, God still says, "Preach the word."

Man prefers to hear a "more modern" message, but God still says, "Preach the word."

Man longs to hear a message that *makes him feel good*, but God still says, "Preach the word."

Man thinks that just *any religious message is good enough to save the soul*, but God still says, "Preach the word."

Man cries for a message that's *more entertaining*, but God still says, "Preach the word."

Man despises the word of God that *rebukes his sin*, but God still says, "Preach the word."

Man wants to hear *jokes and funny stories*, but God still says, "Preach the word."

Man thinks that *drama would be more moving*, but God still says, "Preach the word."

Man says that the Bible's message *offends people*, but God still says, "Preach the word."

Man thinks the Bible's message is *dry and boring*, but God still says, "Preach the word."

Man loves to hear stories about *people's so-called "experiences"*, but God still says, "Preach the word."

Man says that if we would preach a message that was *more appealing to the masses*, we would grow more, but God still says, "Preach the word."

Man says if we don't *water down the message*, we will never attract people from the community, but God still says, "Preach the word."

God's way is always right. God says, "Preach the word." Since that is what the Lord wants, then that, my brothers and sisters, is just what we must do! Preaching the word is what the world needs in order to be saved. Preaching the word is also what the church needs in order to be strong spiritually and prepared to meet the devices of the devil.

Yes, man may say a lot of things, but God still says, "Preach the word."

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ENEMIES OF THE CROSS

James W. Boyd

The enemies of truth are sapping the strength from the church because members of the church are allowing them to do it. So much of the church suffers because so many obviously take the lethargic and contemptible attitude, "So what?"

Brethren be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things" (Phil. 3:17-19).

As astounding as it might sound to the faithful child of God, there are those who choose to be enemies of the cross. History tells us of events in the twelfth and thirteenth centuries called the Crusades. They were certainly not Christian in the Biblical sense of the word. They were a fanatical series of military conflicts between "Christian" Europe and the Mohammedan world for control of Palestine. In Europe, where Catholicism ruled and placed such emphasis on relics, the "Christians" wanted possession of what some considered to be the greatest relic of all, the "Holy Land," and sought to deliver it from those they considered to be enemies of the cross.

The result was several military efforts, each with declining success, to capture and control Palestine, liquidate all enemies and infidels, whether Jewish or Mohammedan, all heretics (which meant anybody who questioned papal domination and authority).

NONE WERE FRIENDS

There is no question that **Jews and Mohammedans are enemies of the cross of Christ**, but neither is there any doubt that those who instigated and executed these Crusades were not Christians as the Bible teaches. Such warfare is not the way that Christianity is to

advance.

Jesus said, "My kingdom is not of this world" (John 18:36). Paul wrote, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds..." (2 Cor. 10:4). Ephesians 6:12 mentions the Christian's warfare and it is not one for a literal, carnal warfare, but a spiritual warfare.

The cross of Christ had enemies in the past and has had them all along. The first enemies of which we read were Jews. With fair means or foul, legal or illegal, they tried to silence the message of Christianity. Even from within the church came the digressions of Judaizing teachers who falsely preached that Gentiles, in order to come to Christ, must accept the law of Moses. They attempted to bind circumcision and other matters as part of the faith of Christ (Acts 15:1; Gal. 5:1-4). They attributed salvation to the works of the law rather than the system of grace, faith, blood, obedience and the law of Christ that was purchased by the blood of Christ. Paul said such were perverting the Gospel (Gal. 1:7).

PAGANISM

Pagans and heathens and their idolatrous gods are enemies of the cross of Christ. Any religion that teaches there is more than one Deity (Godhead) is an enemy of the cross of Christ. In Athens, Paul said, "For as I passed by, and beheld your devotions, I found an altar with this inscription, To The Unknown God. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing he is Lord of heaven and earth, dwelleth not in temples made with hands..." (Acts 17:23,24). But they mocked the

truth that he preached (Acts 17:32).

It is a wonder that Christianity, the cross of Christ, has survived through the ages seeing the intense hatred and enmity that has been raised against it from every side from its infancy until now.

ISMS

Enemies of the cross have arisen through the years of ecclesiastical history. There are vicious, potent and diabolical enemies now. **Modernism, atheism, secular humanism** are the most deadly facing the truth today. These philosophies deny everything the Christian cites as authority. They reject the Bible, the Deity of Christ, life after death, the existence of God, miracles, the virgin birth, the spirit of man, the resurrection of Jesus, the efficacy of his blood, whatever.

Such enemies wage their warfare on many fronts, such as pseudo-science in the educational institutions, textbooks, television programs, political forums, even in seminaries and churches that claim to respect Christ.

Denominationalism has long been an enemy of the cross even though they claim to be a friend. Faithful brethren have done battle against denominationalism, and though some are now compromising God's truth to "go along and get along" with denominations for the sake of peace, faithful brethren still combat the denominational menace.

Denominationalism causes and feeds upon division, confusion and chaos, creating waste, doubt with creeds and churches of men rather than of God. The denominational world has done more than Darwin, Marx or anyone else in paving the way for the advance of atheism and

humanism. It has sown the seeds into the hearts of generation after generation that it does not matter what one believes just so long as honesty and sincerity prevails. They have adopted names, doctrines, theories, theologies, philosophies, etc. that are contrary to what God has revealed in His Word, and the result is that more and more people wonder if the Bible is from God at all.

The clergymen of denominations have much for which to give answer before God in judgment for promoting their religions which are departures from the word of truth.

We have already referred to **moralism** and **humanism**, but more needs to be said. Humanism contends that “man is the most” and there is no need for God, or any god. It denies there is absolute truth and standards. It is the preacher of “do your own thing” religion and life. While it calls for “morality,” it destroys any possibility for a standard of morality. If there is no God, whose standard is to be followed?

It is somewhat ironical that the very position of humanism, denying right and wrong and rejecting God, laughing at the Bible, ridiculing life after death, has destroyed any basis, reason, motive or purpose in being what they call good and moral. If humanism is right, nothing matters whatever. Sin, hell, heaven, righteousness are not realities and make no difference if there is no way to determine which is which. We are not going anywhere anyway according to this teaching.

FROM WITHIN

But not all enemies of the cross of Christ are outside the church. One deadly enemy is the **division** and **schism** that exists. While there is much religious division outside the church, the church bleeds internally for the same reason. One truth we need to understand is the following: those who cause trouble in the church are those who (1) teach false doctrines and practices, or (2) those who demand conformity to their opinions in matters of opinion. Those who resist the invasion of false doctrines and false teachers, and who insist on allowing what God allows are not those who create havoc for the church. Error, not truth, causes

division among brethren.

Division often reaches the point of bitterness, lying, back-stabbing, bad-mouthing, poisoned-penned brethren who will likely as not be big-name brethren, editors, college presidents, pulpit preachers even of big and prominent churches, attacking anybody who dares raises questions about what they say and do. Some of the most vicious diatribes that have been leveled against this writer has come from just such men, men who were compromising truth with error, diseased with “go-alongism,” teaching and practicing error, and who considered it an offense to even have what they said and did questioned and investigated in light of Scripture.

SELF-APPOINTED ELITE

We have in the church a “scholastic elite” who have been schooled in liberalism and modernism who have been pouring their errors into the church, even in schools where they teach as much as any other one source. The compromising religious politicians and liberal editors have aided and abetted them in their goal of restructuring the church to be more acceptable to the world. Their tactics include ridicule, intimidation, threats, lies and character assassination in order to promote their heresies.

Matters of opinion have rent the church asunder, such as the anti-orphan home and anti-cooperation hobbies. Matters of faith are issues in the church because some inject false doctrines, promoted through perverted “versions,” false teachers fellowshipped, digressive programs endorsed and advertised as if truth really no longer mattered. Why are not such things enemies of the cross?

This biting and devouring of one another is tearing the church apart. But there is no way to stop it until error is removed. The trouble today is that error has been so adopted in many churches that little can be done. The warnings against apostasy and the demand for authority for what is said, done and taught are being ignored in favor of what Brother big or some “scholar” has decreed.

Worldliness and hypocrisy in the church is one, possibly the most potent, weapon against the cross in

the devil’s arsenal. Strange how Christians provide the devil with one of his most powerful weapons! What better way to cause people to scoff at Christianity than to have the capacity to array a host of people who claim to be Christians but who are practicing the very things the Lord condemned and omitting what he commanded?

Some have refused to become Christians because of hypocrisy in the church. Of course, such people will not be excused from their duty to God. We cannot go to heaven on the sins of somebody else. But what a sad and distorted display so many present by the daily lives they lead while professing to be Christian!

WHAT TO DO

But what can be done? To bemoan bad situations is not enough. Nothing will be done until another enemy, the enemy of **lethargy**, **indifference** and **inaction**, is removed from the hearts and lives of brethren. This “let-the-other-fellow-do-it” attitude has put many to sleep and they are content on the sidelines. “Spectator religion” is all they have. They just watch, but not participate! That is the way it is with many. The only time they get aroused is when somebody says they ought to act. They never speak up, stand up, or can be counted for truth.

The enemies of truth are sapping the strength from the church because members of the church are allowing them to do it. We have branched out into the fun, food and frolic fellowship with games, gyms, glamour and gimmicks and the sound, solid message of salvation has been dimmed in the process. So much of the church suffers because so many obviously take the lethargic and contemptible attitude, “So what?”

The goal of any who oppose the cross is to ultimately destroy it and its influence, whether intended or not. But in contrast to the enemies of the cross, there are those who are like Paul, “*But God forbid that I glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world*” (Gal. 6:14).

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DENOMINATIONAL FILMS AND CHURCHES OF CHRIST

Winfred Clark, deceased

In an effort to draw a crowd, we need not adopt the policy that “the end justifies the means.” If we are not very careful, the floodgates are opened to any and all things that attract other than the Gospel of our dear Lord.

When we speak of denominational films, we mean those which feature men like Swindoll or Dobson. Neither of these men are among us. They are denominational preachers who are speakers on films that focus on families and related topics. They are now receiving acceptance among churches of Christ along a broad front. Local advertising in some cities promote these without any reluctance.

Just what do churches of Christ have in common religiously with Swindoll and Dobson? Jesus would place such in the category with wolves and sheep (Matt. 7:15). A wolf and a sheep are not the same. I do not think there is a whole lot these two classes have in common. Draping the sheep's clothing of “Focus On the Family” over Dobson does not make a sheep of the gentleman. Allowing Swindoll to appear under the garment of practicality does not change his nature. He is either a false teacher or he is not. Though he speaks some truth, this does not make him only slightly a teacher of error. For all his good, he is still a teacher of error. Films do not change that.

These men are being brought into classes by way of their films and in some cases, if not all, not one word of precaution is seen in the advertising. Is this the route they will later take to the pulpits? Shades of Joplin! Did not the instrument start somewhere else before it reached the worship service? Reminds me of the Arab's camel that took his master's tent little by little.

Would churches now using the films bring these men in person to speak? Would they invite them for a series of lectures on the same theme? Suppose they assured you they would say no more than is on the films. Would they be invited? If not, why not? Can somebody, anybody show the difference if he is only going to say the same thing in person that he does on the film? Does not your Bible speak of an unequal yoke (2 Cor 6:14)? It surely does, and this is a case in point.

But one may say, “You use commentaries written by denominational preachers.” Yes, it is the case that one may from time to time consult such commentaries. Adam Clarke's commentary is often studied but who among us would invite him to speak

in one of our assemblies?

You have read what Satan had to say in various places — even in cases where he may quote the Bible (Matt. 4:6). Would that justify placing him on film in places where he quoted the truth? Would such justify bringing him into the classroom in person or on film? If not, why not? When you find the answer to that you will be able to see there is absolutely no justification in bringing false teachers in to teach, films or otherwise.

But one says, “We sing songs written by non-members.” Yes, that is the case but we are singing the songs and are selective even in the use of those. But do we have denominational people to come and direct the songs? There is an obvious difference.

Some have attempted to justify the use of such by reference to Paul's statement “As certain of your own poets have said” (Acts 17:29). Would this be construed as Paul giving endorsement to bringing one of their poets to teach a class for Christians and non-Christians? Did Paul advertise him as an authority on the nature of God? Did not he maintain his separation by pointing out that they are “your own poets.” Paul didn't act like they were one with him.

In an effort to draw a crowd, we need not adopt the policy that “the end justifies the means.” If we are not very careful, the floodgates are opened to any and all things that attract other than the Gospel of our dear Lord.

In the ecumenical thrust of our day, some have been carried far beyond points they ever thought they would reach. It is time, high time, past time, for brethren to look at their conduct and the consequences.

For those who have internet access, there are many good web sites available we would like to let you know about. Many of you may remember brother Jim Boyd's publication a few years ago entitled: “A Burning Fire.” Many of those lessons are now available in audio format as well as two of his books. Check these out.

www.aburningfire.net
www.pioneerpreachers.com
www.eecc.org
www.seektheoldpaths.com

RELIGIOUS OXYMORONS

George W. Lambroff

Webster defines an “oxymoron” as: “acutely silly”: “a figure of speech in which opposite or contradictory ideas or terms are combined.” It is important that Christians have a proper understanding of the meaning of oxymoron, since on occasion we find ourselves using an oxymoron, we must be prepared to admit that we are guilty of uttering a statement that within itself becomes self opposing. Many times, Christians offer clichés that incorporate the use of an oxymoron.

What are the oxymorons that are commonly used within the church of Christ? A very common one that has been so widely used is: **“unity through diversity.”** This is a perfect example of an oxymoron because it demonstrates that the terms are antipodal to each other. Words have meaning! Unity means “oneness.” It is also defined as 1. the state of being one or united; oneness, singleness. 2. something complete in itself. 3. the quality of being one in spirit, sentiment, purpose, etc.: harmony, agreement, uniformity. (Webster)

Now, let us compare this with diversity. Webster defines it as: 1. quality, state, fact, or instance of being diverse; difference. 2. variety. Now where does that statement make sense? When brethren use this oxymoron statement, they are actually stating that we should acquire unity or oneness through the practice of being different and having variety! Does that make sense? Absolutely not! Yet, a segment of the congregations of the Body of Christ have embraced this in the name of oneness within their own congregations and their relationship and acceptance of the secu-

lar religious world!

Another oxymoron that is prevalent is **“can we agree to disagree?”** Again, we must return to the meaning of words. Agree is defined as: 1. to consent or accede. 2. to be in harmony or accord. 3. to be of the same opinion; concur. As we look to the word “disagree,” we find the word defined as: 1. to fail to agree; be different; differ. 2. to differ in opinion, to quarrel or dispute. 3. to be harmful or give distress. Now when we hear this oxymoron, we are being asked to consent or accede as Christians while at the same time agreeing to be different, harmful and distressful!

Now, having understood what these types of religious clichés and oxymorons really mean, we should never entertain such statements! Why are they used? Only to simulate “unity” on occasions of differing. They have been used in the church of Christ in place of searching the Scriptures for answers. They serve as “protection” against false doctrines that must be saved at all costs, even at the cost of the truth!

Brethren, we cannot afford to be wrong when serving the Lord. We cannot afford the “luxury” of clichés and slogans to maintain ABSOLUTE ONENESS! Nothing is greater for the unity and oneness of the Body of Christ than the prayer of our Lord and Savior in John 17:20-23. The apostle Paul in 1 Corinthians 1:10 pleaded for oneness! With our Lord’s prayer for oneness and the apostle Paul’s pleading for oneness, how dare we state otherwise?

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Claud Estep (In memory of Everitt E. Wittig)	\$50
Anonymous	\$25
Hornbeak church of Christ, Hornbeak, TN	\$200
Crandull church of Christ, Shady Valley, TN	\$100
Anonymous	\$25
E. Russell King	\$10
Robert Price	\$200
Rube & Lorene Wilson	20
Church of Christ, Rockford, IL	\$20
Beginning Balance	\$ 9,870.86
Credits	
Contributions	3,075.26
Debits	
Printing (paper, supplies, etc.)	1,851.29
Postage	1,272.62
Ending Balance	\$ 9,822.21



SEEK THE OLD PATHS

"Herewith is my little contribution for STOP, small amount, but it's deep in my heart. May you receive more and more of God's mercy and love. God bless us all. Your works will be honored by God" ...**Corazon Santiago, Van Nuys, CA**. "Thanks for your help. Without you, *Seek the Old Paths* would not be possible" ...**Name Withheld, Saltillo, MS**. "I would like to begin receiving your publication. I have been reading my daughter's copy for some time now, but she wants to send her copies to a friend several states away. Your articles are always very timely and applicable. Please add me to your mailing list. Thank you and God Bless!" ...**Ann Lowman, Cabot, AR**. "I just received my STOP today and thank you so much for keeping us informed on the churches that are departing from God's Word. I pray God may continue to bless you in this wonderful work" ...**Georgia Dashner, Verona, MO**. "Just take me off of your mailing list" ...**Charles Dyer, Louisville, KY**. "May our God continue to help you in your effort to proclaim His Truth. Christians have their work cut out for them in their attempt to retain a pure and wholesome doctrine. May our God continue to bless your work" ...**Harold & Kitty Wood, Mt. Pleasant, TN**. "Enjoy STOP so much. Hope this contribution will help to keep it being printed. May God bless you in your work" ...**Rube & Lorene Wilson, Binger, OK**. "*Seek the Old Paths* is certainly what is needed today. We are getting away from the truth. I look forward to receiving this publication. Thank you" ...**Harriet Reddens, Dayton, OH**. "Thank you for the excellent paper. Please continue my subscription. Keep up the good work" ...**Wayne Crum, Caledonia, OH**. "Thank you for sending me the past issues. I have been reading it and I am preparing lessons from each issue. I treasure this paper so much because it is a sound publication. It informs us and gives us warnings about liberalism, it provides us more information about important issues/topics like "authority," "leadership," etc. It is a very good tool for Bible studies, sermons and good material for gospel meetings. STOP is one of my dearest reading materials in my library along with the *Spiritual Sword*. Thank you for including me in your list. Keep up the good works. God bless" ...**Tito Perazta, Philippines**. "The written word is so powerful. Keep on with the excellent articles" ...**Tommy Exum, Nashville, TN**. "I enjoy the paper. It is needed everywhere" ...**Bob Heflin, Vichy, MO**. "Enclosed is a small gift to help with the paper. I certainly do not want to see this excellent paper stop. I look forward to it each month. Also have been using some of the articles on our church internet web page" ...**Wesley & Naomi Snyder, Mexico, MO**. "I have received the paper for several years and enjoy it very much. There are too few today who are seeking the old paths. What a shame. I got to hear Bro. Robinson speak at the Banner of Truth lectures and enjoyed it very much" ...**Gary Price, Murray, KY**. "We appreciate the work you and the congregation does for the Lord's cause" ...**Jerry & Judy Powell, Morrison, TN**. "Always look forward to *Seek the Old Paths* and I pass it on to others. Always spreading the truth. All Christians need to read. Would like to see it continue" ...**Wilma Danielson, Wewoka, OK**. "Thank you for your fine paper. Every article enforces the word of our Lord" ...**Art Rocco, Toms River, NJ**. "Please accept this donation to your great work. It is truly one of the greatest publications in the brotherhood today. May God continue to bless your work" ...**Lloyd & Joanne Waldron, Whitleyville, TN**. "I receive your monthly publication. It is a wonderful magazine. I enjoy reading it each month. Please keep me on your mailing list" ...**Martha Hudgins, Centerville, TN**. "I read your publication *Seek the Old Paths* on the internet and find it timely and informative. I am enclosing a donation to help support your efforts" ...**L. Douglas Power, Houston, TX**. "We enjoy and are blessed by the edification we receive from the articles which appear in it. After we read it, we pass it on to some other brother or sister in the Lord to read also" ...**Marvin Mathis, Newton, KS**. "Thank you for your publication. Thank you for all you do. Please continue to stand strong" ...**Phillip Vanwinkle, AR**. "I have truly enjoyed reading *Seek the Old Paths* monthly publication. It has helped my family and I to grow and absorb the meat of the Word. It has been one of the media that has encouraged us to be sound, steadfast, and immovable for Christ. Keep the Faith!" ...**De'Angelo Brown, Durham, NC**. "I just received the July issue. It contains information that should be disseminated as widely as possible. I refer to the articles "*The Gospel is Not Enough*" and "*Coming in Through the Back Door*." Of course, all the information published in every issue should be so circulated, but this is especially urgent. I am

including in this letter the names of a number of individuals that I'd like for you to add to your mailing list. These are men who may not want the information contained in STOP, but in my opinion they desperately need it. I might add that these individuals are elders and preachers of a congregation that they have taken into apostasy. Each of them (with one exception) are men who I like personally but I hate what they have done to the church and to those whom they are leading into perdition. I have no objection to your publishing this letter but for obvious reasons I'd prefer to remain anonymous" ...**Name Withheld**. "We have been receiving and enjoying your publication for several years and look forward to each issue. Hope the publication will continue for many years. It's much needed" ...**Hugh Word, Russellville, AR**. "We enjoy your publication and would hate to see it stopped because of a lack of funds" ...**Pete & Colleen Anderson, Flint, MI**. "I appreciate the work you do for the cause of Christ by publishing *Seek the Old Paths*. I have been receiving the publication for several years and look forward to its arrival each month. I thank you for the splendid articles and the stand you and the East End congregation have taken to uphold the truth. You are truly an anchor, steadfast and true! Please accept this small token of my admiration and use it as you see fit to continue the publication of. May God bless you with many more years of this work. We need to continue every work that upholds the truth in this time of compromise and unfaithfulness" ...**Joe F. Travis, Angleton, TX**. "We appreciate the sound paper you publish and the hard work that goes into it. May God continue to bless you as you continue to stand for the truth" ...**Name Withheld**. "The brethren at Chinquapin church of Christ want to help you with your publication this month. Keep up the good work" ...**Chinquapin church of Christ, Batesville, AR**. "I would like to thank you, the elders and the brethren at East End for all of your hard work. I greatly enjoy reading *Seek the Old Paths* and listening to the lectureship tapes each year. I do hope that one year my family and I will be able to be in person at the lectureships" ...**Jason & Cindy White, Fort Collins, CO**.

Seek The Old Paths is a monthly publication of the **East End 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**

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