

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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August 1994

Woodmont Hills and Rubel Shelly Marked and Withdrawn From By Trinity Lane Church of Christ

The letter printed below was mailed out to congregations in and around Nashville by the Trinity Lane Church of Christ: 1079 Trinity Lane, Nashville, TN 37216, Ph: (615) 228-0206. I wish to hold up their hands and brethren everywhere need to let them know they appreciate their efforts. Give them a call or drop them a note - gmr

June 5, 1994

Dear Brethren:

After much prayer and thought, the elders and ministers at the Trinity Lane Church of Christ have determined that it is necessary to identify Woodmont Hills Church of Christ as having departed from the faith. There have been many disturbing trends developing over the years in our brotherhood and many churches of Christ have been "quietly" disturbed. There are times, however, when instead of being quiet, we need to be bold and make a strong stand for the truth. We feel that the time has come for such a stand in Nashville.

On April 10, 1994, the Woodmont Hills Church of Christ had a joint worship service with six denominational groups: Woodmont Christian Church, Woodmont Baptist, Calvary United Methodist, Covenant Presbyterian, Saint Paul Southern Methodist and Trinity Presbyterian. At the worship service, Rubel Shelly in his sermon, embraced the entire group as Christians and said that all of them should come together as the army of God. Rubel then took the position that what makes us Christians and enables us to have fellowship is faith in the resurrection.

I believe the telling sign of the agenda of Rubel Shelly and the Woodmont Hills Church of Christ is seen in his statement: "The devil cannot like what's happening tonight." In essence, Rubel was saying that when the churches of Christ object to denominationalism, infant baptism, instrumental music, neglect of the Lord's Supper, human creeds, doctrine of salvation without baptism etc., and thereby refuse to fellowship those involved in these practices, then

we have advanced the cause of Satan.

Consequently, we cannot recognize Woodmont Hills Church of Christ as a faithful congregation and we will not support or endorse their efforts to advance this agenda. It must be noted that Woodmont Hills mailed out the Jubilee newsletter for 1994. At Trinity Lane, we feel that supporting the Jubilee either monetarily, encouraging one's members to attend, or speaking at a lecture, is ultimately an endorsement of the actions of Woodmont Hills.

If this is not the case, then we would like to know how congregations can support Jubilee with Woodmont Hills as sponsors and at the same time oppose their actions? John wrote: "If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him; for he who greets him shares in his evil deeds" (II John 10-11).

It should also be noted that many of the listed speakers for Jubilee this year have also been

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TRINITY LANE WITHDRAWS



Guest Editorial

"Mark Them Which Cause Division"

Ed Casteel

The true Lord's prayer, as found in John 17, was for the church to be united. "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:20-23).

Unity can only be maintained when we follow the injunction of the apostle Paul as found in I Corinthians 1:10. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." We will speak the same thing only when we speak as of the oracles of God (I Peter 4:11). We will speak the same things only when we, like Paul, speak the whole counsel of God (Acts 20:27).

Division existed in the day of Paul, and exists as well today because people are failing to speak the same thing. One says baptism is essential to salvation, another says it is not. One says instrumental music is acceptable in worship, another says it is not. One says orphan children may be helped from the church treasurer, another says they may not. One says we can fellowship the denominations, another says we may not. On and on we could go. If we all would simply speak the same thing, and I believe we can do just that, then we would have perfect harmony and unity.

The thrust of our study is to

raise the question what are we, the church of the Lord, to do concerning those who are teaching false and damnable doctrines. Does the Bible say anything concerning what the faithful are to do? Indeed it does.

MARK THEM

The word "mark" says we are to keep our eyes open and be on the lookout for those who are trying to divide the body of Christ, and who are enticing other brethren into sinning by placing temptation to do wrong in their way. Roy H. Lanier, Sr. wrote in the *Gospel Advocate Annual Lesson Commentary*, "it is like one is in a tower watching the movement of an enemy. His constant watching is "marking" the enemy, according to the use of the word" (12/24/50). While the word mark does not of necessity include the idea of publishing the false teacher, the interest which we have for the purity of the church will cause the faithful to do so.

Paul knew the words of Hymenaeus and Philetus doth eat like a canker (II Tim. 2:17), so he marked them and exposed them, that others might not follow in their way. When one or more are found to be teaching doctrine contrary to that which has been received of the Lord, it is the duty of him who first learns it to warn others lest they should entice others to follow his pernicious ways (II Peter 2:2). We cannot ignore error and hope the false teachers will soon be quiet. Paul says we must not only refuse to have fellowship with him, but we also are to "reprove" him (Eph. 5:11). If we just cease to have fellowship with him, and never rebuke him, we have only fulfilled half of what the Lord commanded us. If Naaman had dipped half the times the Lord told him to dip, would the Lord be

pleased with him? Why then do we think we can be pleasing before the Lord if we only do half what he tells us to do?

EXAMPLES OF MARKING

Is it the responsibility of the faithful of God to actually mark those who are teaching error? I have already mentioned Hymenaeus and Philetus that Paul was certainly marking in II Timothy 2:17. Was Paul not marking *Alexander the copper-smith* who did him much evil (II Tim 2:14)? Was Paul not marking *the man who was living with his father's wife* (I Cor. 5:1ff)? Was Paul not telling the church to mark the one or ones that were *walking disorderly* and not after the tradition which they had received (II Thess. 3:6)? Was Paul not marking *the Judizing teachers* who were teaching that the Gentiles must be circumcised and keep the law to be saved (study the book of Galatians)? Was John, the apostle of love, not marking *the anti-Christ teachers* who taught Christ did not come in the flesh (I John 4:2,3)? Was not John marking, "that woman **Jezebel**, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols" (Rev. 2:20)?

My brethren, to mark a false teacher is not only good for the well being of the church, but we also have the command of the Lord to do so, as well as examples where it was done in the scripture.

STANDARD TO USE

The standard to use to determine who is to be marked are all those who are causing division and occasions of stumbling contrary to the doctrine of the apostles. When Paul wrote the church at Thessalonica he observed some who were not working at all. Of these individuals Paul says, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (II Thess. 3:6). Further in the text we read, "if any man obey not our word by this epistle, **note that man**

(emphasis mine, E.C.), and have no company with him, that he may ashamed" (II Thess. 3:14).

When Paul left Timothy at Ephesus there were some who were teaching different doctrines, and giving heed to endless fables. Paul desires Timothy to remain there that he could charge these false

teachers to teach no other doctrine (I Tim. 1:3,4). We are only to preach what the apostles preached. Paul said, "*the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also*" (II Tim. 2:2).

The doctrine of Christ is the

standard to use to determine if one is preaching the truth or not. If one is not, then Paul, by inspiration said, "*mark them.*"

AVOID THEM

The false teacher, who with their good words and fair speeches

Matthew 18:15-18 Private or Public Procedure?

Holger Neubauer

It seems there is an ever growing segment among the church that seems to view Jesus' instruction in Matthew 18:15-18 as a pattern of procedure for every sin committed, whether the sin be public or private. This misunderstanding has led some to believe that any public statement that is not doctrinally correct, must be first privately corrected before one may, with God's approval, review the errant teaching in a public forum. This further has led brethren to the conclusion, that although a brother may have been guilty of marring the truth of our Lord, since those correcting the brother did not first privately instruct him on the matter, two sins have been committed and the scales have been somehow balanced. Many are echoing the sentiment, "I do not agree with the false teaching but neither do I agree with the way some have handled this matter." Then, almost invariably, those who had the courage to correct the false teaching are looked on with greater disdain than those guilty of preaching another gospel. This simply ought not be.

Jesus said, "*Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone*" (Matt. 18:15). Clearly, Jesus spoke about a case where one brother had sinned against another brother in a private setting. This matter could be taken care of privately because no one else knew of the matter. Jesus demanded the confession of sin to the one sinned against in Luke 17:3, where he said, "*If thy brother trespass against thee, rebuke him: and if he repent forgive him.*" Since confession of wrong was to be made to the one who was sinned against, and Jesus spoke about keeping the matter "*between thee and him alone,*" it follows that Jesus spoke of a situation of which no one else was aware. If others were aware of the situation, Jesus would have demanded confession of faults to those that knew of the sin. Then, when others were made aware of the sin, Jesus demanded confession to be made to "them" (Matt. 18:17). Jesus taught, that when a private sin had been committed, it ought to be handled privately.

However, this simply is not parallel to a public sin. In Galatians 2, Peter had publicly been carried away with the "dissimulation" and forbade the Gentiles from full fellowship in Christ. Paul, being made aware of

the situation from other brethren, came to Antioch and withstood Peter "*to the face because he was to be blamed*" (Gal. 2:11). As Paul withstood Peter, verse 14 says he did this "*before them all.*" Paul did not go to Peter privately first. Paul met Peter publicly because Peter was guilty of a public sin. Paul simply acted in harmony with the nature of the sin Peter committed.

Did the apostle Paul do wrong when he exposed the division in the church at Corinth in I Corinthians 1:11? Remember, Paul had only heard that such was the case from the house of Chloe. According to the reasoning of some, Paul must have been dead wrong. The truth of the matter is that Paul corrected another public problem. Our Lord himself reviewed the specific doctrines of the Pharisees and Scribes without first going to each Pharisee and scribe individually (Matt. 23).

The sentiment that demands all sin to be handled in the same manner would, in reality, forbid a correction of any false teaching. If the one doing the false teaching must be met privately before exposure to his false teaching is made public, then, does not every Christian have an obligation to first go privately to all those that hold a particular false teaching before an exposure of that teaching is made? Must a Christian go to every brother that believes false doctrine concerning "divorce and remarriage" before he says that such a doctrine is false? If it is wrong to expose a false teacher before he is met privately, would it not be wrong to expose a particular teaching without going to each individual who holds to that teaching? If not, why not? This sentiment is simply not consistent and if logically followed to its implied end, would lead the whole church into apostasy.

Private sins should be corrected privately, but public false teaching is not a private matter. I would to God, that all the brethren would see this point. But while some brethren are studying this issue, let those who know the truth never be afraid to unsheathe the sword of the Spirit when false doctrine is openly and publicly espoused, and with the spirit of Jesus, call all men to true service of our heavenly Father.

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deceive the hearts of the simple, when properly marked because of their false doctrine, is to be avoided. Remember, Paul said to Titus, "A man that is a heretic after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself" (Titus 3:10,11).

A heretic is an espouser and follower of false doctrine. Paul says that a person who continues to teach false doctrine, in spite of repeated efforts to bring him to repentance, is to be rejected. The question that needs to be asked today in the body of Christ is how long can a false teacher be allowed to ravish the church with his error before he is marked and avoided? How long must we wait before we apply this order to men who are openly teaching diverse and contrary doctrines? When do we start to apply this principle to men who are teaching error on marriage, divorce and remarriage? When do we start to apply this principle to men who are teaching error on God's grace and salvation? When do we start to apply this principle to men who are themselves fellowshipping and at the same time trying to lead the beautiful bride of

Christ into complete and open fellowship with the denominations of the world? When do we start to apply this principle to those who are using women to lead prayers, lead singing, and teach classes in the presence of men? When do we start to apply this principle to men who are tolerating the use of the denominational practices of instruments of music, choruses, choirs and special musical entertainment in the worship, and at the same time teaching the church to be tolerant of the same?

Elijah asked Israel of old, "How long halt ye between two opinions? if the LORD be God, follow him; but if Baal, then follow him. And the people answered him not a word" (1 Kings 18:21).

Brethren, can we not tell the difference between the word of the Lord and the teachings of error? How long are we going to tolerate error? "And the people answered him not a word."

If now is not the time for the faithful of God's army to take a firm stand and be ready not only to take note of these false teachers but be ready also to expose them for the error they teach, and turn from

them, then when will the time be right? How much longer are we going to wait before we fulfill the command of the Lord? How many more churches must be destroyed? How many more souls must be lost to damnable and fatal error?

When we begin to follow this command of the Lord to mark and avoid every false teacher then they will no longer be appearing on our college lectureship programs, they will no longer be invited to speak in gospel meetings, or to deliver special series of lessons on certain assigned topics. If the command to avoid them does not mean stop using them, then what does it mean?

There is only one way to be right, and that is to do what God, through his holy and divine book, commands. Everything else must be rejected. Everyone who teaches things contrary to the doctrine of the Lord must be rejected as well. Now is the time to stand up for truth and be counted on the Lord's side. Now is the time to, "mark them which cause division."

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TRINITY LANE WITHDRAWS...

(Continued from page 1)

involved in joint programs of worship with various denominations. Do congregations in Nashville really believe that it is wise to encourage their members to hear lectures from speakers that are promoting radical and unscriptural changes in the church? Paul wrote: "Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you have learned, and avoid them" (Rom. 16:17).

We know that there are many churches in Nashville and the surrounding areas that have supported Jubilee in the past. However, Jubilee has changed and now it is a tool of those who want

to bring the church of Christ into fellowship with denominations without agreement over doctrinal issues. In light of these current developments we are asking congregations to voice their objection to Jubilee in its present format. It is our prayer that churches will not compromise with doctrinal error but will instead be courageous and stand for what is right. We hope that this letter will be received in the same spirit in which it was written.

In Christian Love,

Signed:

J. I. Case, Elder
Richard Vines, Elder
Thomas Snow, Minister
Richard Smith, Associate Minister

On June 9, 1994, two letters were sent out in response to Trinity Lane's letter dated June 5, 1994. One is from Woodmont Hills where Rubel Shelly preaches and the other is from the Madison Church of Christ who is a major supporter of Jubilee. The letters read as follows:

June 9, 1994

Elders and Ministers
Trinity Lane Church of Christ
1079 Trinity Lane
Nashville, TN 37216

Dear Brothers:

Yesterday we received your letter of June 5. It contains misinformation, factual error, and wrong judgments about motive.

We believe your distribution of such a letter throughout

churches in the area is inappropriate to both the letter and spirit of the Word of God. Jesus said that issues among brothers were to be addressed in a way far different from the method you have chosen. "If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one. But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. If the member refuses to listen to them, tell it to the church; and if the offender refused to listen even to the church, let such a one be to you as a Gentile and a tax collector" (Matthew 18:15-18). Your letter begins where the Bible method ends; the Bible method has several intervening steps that you have omitted.

If you wish to speak to Rubel and/or us about any matter of concern, we are willing to arrange such a meeting that will honor Christ's instructions. We will not hold an exchange with you through correspondence, although we will distribute this letter to churches who have received your earlier one.

We would like to discuss your concerns within a biblical framework and therefore look forward to setting up a private meeting at your earliest convenience.

Sincerely yours,

Signed: Roy Newsom
for the elders

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June 9, 1994

Dear Fellow Christian:

In just a few weeks, we will be enjoying the sixth JUBILEE, an event that the Madison Church has endorsed from the

beginning. Next year, in 1995, we are committed to being a co-sponsor of JUBILEE with the Green Ridge Church of Christ. We consider JUBILEE to be a spiritual feast - and a church rallying point - of major proportions.

It is no surprise that from time to time someone on the program will stir controversy or one of our co-sponsoring congregations may be in the news. Please recognize that this is to be expected in any area-wide endeavor involving a wide range of congregations, speakers, and viewpoints. Madison is in no position to censor or stifle the speakers.

Taken as a whole, JUBILEE is thought to be of enormous benefit to individual Christians as well as the cause of Christ in this area. You are urged to attend - to talk it up - and to invite your friends.

In Christian love,

The Elders and Ministers of the
Madison Church of Christ

Signed: Tom Balthrop, Bill Bennett, Dale Bishop, Joe Corley, J. D. Elliott, Bob Hudson, Russ Kersten, Charles Link, Bob McElhiney, Ken Rice, Glendle Slate, Ray Wilson, Steve Flatt, Dan Dozier, Norman Slate, Nick Boone, Jerry Sherrill, Frank Scott, Bill Hunter, Tory Tredway.

(Notice the quick response from **Woodmont Hills and Madison**. They refuse to deal with the error involved. Though Madison does not even attempt to deal with scripture, Woodmont Hills uses **Matt. 18:15-18** and grossly misuses it. This is a common ploy of those in error. They desire to spread their error publicly but want those who refute it to come to them privately! This scripture speaks of a personal offense between brethren. It is not talking about the refutation of false doc-

trine. If such were the case, we would have to speak to the pope privately before we could examine Catholic doctrine publicly. Regarding those who cause division, Rom. 16:17 tells us what to do - **mark and avoid!** Who will heed the warning? Please read the Guest Editorial on page 2 written by brother Ed Casteel and also brother Holger Neubauer's article on the same on page 3)

**A REVIEW OF THE
9TH ANNUAL
"SEEK THE OLD PATHS"
LECTURESHIP WILL APPEAR
IN THE SEPTEMBER ISSUE**

**10TH ANNUAL
UPPER OHIO
VALLEY
LECTURESHIP**

September 29, 30 - October 1, 2, 1994

Theme...
**The Bible Doctrine
Of Final Things**

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(The following letter is from the West Sparta Church of Christ, 100 Hampton Dr., Sparta, TN 38583, ph: (615) 836-3790. It also concerns the **Nashville Jubilee**.)

Dear Brethren:

We, the elders at West Sparta Church of Christ, have decided to take a public stand against the Nashville Jubilee and the numerous false teachers who regularly speak on this program. We are taking the following steps:

1. We are making a statement in our weekly church bulletin (The West Sparta Messenger) renouncing the false teachers who speak year after year on Jubilee, and we are admonishing our members here not to attend or otherwise support these men.
2. We are having the local preacher here (Randy Kea) bring a lesson (June 5th) documenting and exposing the false doctrines held and propagated by Jubilee speakers.
3. We are sending this letter and a copy of brother Kea's sermon to congregations in the area encouraging them to publicly renounce and oppose the false teachers appearing on the program at the Nashville Jubilee. If you are interested in a tape of brother Kea's sermon, you may contact the church office.

We are taking these steps in obedience to New Testament teachings.

The following passages obligate this type of action from sound brethren everywhere: Matthew 7:15-16; Acts 20:29-31; Ephesians 4:14-15; 5:11; I John 4:1; Philippians 1:17; Titus 1:9-11; Romans 16:17-18; II Corinthians 11:13-15; Revelation 2:2; Jude 3; and II John 9-11. We take these steps out of concern and love for the souls of men and women and love for the truth.

In Christian love,
The Elders of West Sparta
Bo Young
Walt Holman
Don Pearson
Kenneth Broyles

Following, is a copy of brother Kea's sermon.

WHAT IS WRONG WITH THE NASHVILLE JUBILEE?

Randy Kea

Sermon Text: "And have no fellowship with the unfruitful works of darkness but rather reprove them" (Eph. 5:1).

"Reprove" defined: Convict, refute, confute, generally with a suggestion of the shame of the person convicted, by conviction to bring to light, to expose, find fault with, correct, reprehend severely, chide, admonish, to call to account, to show one his fault, demand an explanation, to chasten (Thayer's Greek Lexicon, pp.202-203)

INTRODUCTION AND EXPLANATION

The elders have asked me to speak about the Nashville Jubilee. I am putting the substance of this sermon in written form and handing it out to the congregation in order to make sure everyone understands what I am saying and also provide a source for future study of these matters. I invite your careful attention to the following material:

Origin of Jubilee - I would like

to quote an article written by Steve Flatt, preacher for the **Madison Church of Christ** in Nashville, in which he describes the beginning and purpose of the Nashville Jubilee:

"Three and one-half years ago, the idea was borne. I was having coffee with J. D. Elliott and Bobby McElhiney, two wonderful shepherds at Madison...And then came the idea. Why doesn't Nashville, with scores of thousands of Christians living in this area, have a grand celebration of Christian living every year? ... The idea went before the ministers and elders at Madison where it was met with unbounded enthusiasm. But what about a name? We wanted something happy, upbeat, and with a feeling of praise. After dozens of suggestions, 'Jubilee' seemed to fit. Next came the question of oversight. The Madison elders were happy to supervise the first Jubilee and to have that responsibility every third year. Invitations were extended to the Antioch and Woodmont Hills congregations to provide leadership responsibility on the same rotating basis."

The first Jubilee was held in July 1989 and each summer since. It needs to be made clear I am not opposed to church cooperation and Christians gathering together from different places to worship and praise the Lord and study His word. What I am opposing and exposing in this presentation is the false doctrine embraced and taught by the various speakers on the Jubilee program. I am also opposing any endorsement of such men by members of the church who lend their support with their time, money, presence and participation at the Nashville Jubilee.

THE SPEAKERS: WHO ARE THEY AND WHAT DO THEY TEACH AND STAND FOR

The following men will be or have been speakers for the Nashville

Jubilee. I here document what these men believe and teach by quoting their own words. After each quote I will cite the scriptures that expose and refute the doctrines and philosophies set forth by these men. Please let it be known that this is an expose of false doctrine, not a personal attack on these men. In fact, I know none of them personally. I pray that they will renounce the error.

JEFF WALLING - scheduled speaker for Jubilee 1994.

Comment on John 17:20-21: "The text says believers - those who say 'Yes, Jesus is the Christ,' 'Yes, He is divine,' 'Yes, He is Lord'... Jesus asked that we should throw the calf rope around all of those who just believe in Him and pray and work for the unity of all believers... True commitment to Jesus will cause me to be out there rubbing shoulders with all believers... and causes me to work towards oneness with every believer in Jesus." (Taken from speech at Tulsa Soul-Winning Workshop on Unity)

BIBLE - Jesus actually said, "Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20-21). We believe on Jesus THROUGH THE WORD OF GOD. We must accept what the Word of God says. In addition, the Bible says: "Why call ye me Lord, Lord and do not the things which I say?" (Luke 6:46); "Not every one that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21); "Not by faith only..." (James 2:24); "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God" (II John 9:11).

JEFF WALLING - "I don't go around the country preaching against instrumental music..." (Taken from speech at Ozark Christian College (a Christian Church school) at Joplin, Mo., 1987)

BIBLE - Jesus would have preached against any act of unauthorized worship. In fact, He did: "In vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9).

RUBEL SHELLEY, regular speaker for Jubilee.

"We do not contribute one whit to our salvation" (Woodmont Hills

bulletin, 10-31-90). "Our salvation arises entirely and only from grace... not by one act of duty, not by one deed of obedience, not by one righteous thing we do. It is entirely of grace through faith" ("A Christian Antinomy" at Jubilee 1991, "Room at the Cross").

BIBLE - "Save yourselves" (Acts 2:40); "Work out your own salvation" (Phil. 2:12); "Blessed are they that do his commandments, that they may have right to the tree of life" (Rev. 22:14); "But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34-35). If we are saved by grace only, everybody would be saved (Titus 2:11; II Cor. 6:1).

RUBEL SHELLEY - "Remember, adultery is not a sexual word... The word adultery means covenant breaking..." (sermon at Woodmont Hills church on the Sermon on the Mount, 1988).

BIBLE - "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb. 13:4).

RUBEL SHELLEY - "Obeying laws doesn't put a person into the kingdom of God" (sermon at Woodmont Hills church, 2-7-88).

BIBLE - "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). Isaiah prophesied that the law of the Lord would go forth from Jerusalem (Isa. 2:1-5). In Luke 24:46-49 Jesus alludes to this prophecy and applies it to the establishment of the church and the beginning of the proclamation of the gospel of Christ which took place in Acts 2 on the day of Pentecost. The gospel therefore is the law of the Lord that we obey in order to enter the kingdom (John 3:305; I Peter 1:22-25; Rom. 6:16-18; Heb. 8:8-13).

RUBEL SHELLEY - "I reject pattern theology... I am not looking for a pattern..." (sermon, West Memphis, Ark, April 20-21, 1990).

BIBLE - "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (II Tim. 1:13). The ASV says, "Hold the **pattern** of sound words which thou hast heard from me." Rubel rejects Paul.

RUBEL SHELLEY - "I'm not sure there is any sense in which the law of Moses is abrogated" (sermon

at Woodmont Hills, 2-7-88).

BIBLE - In discussing the Old Testament law and its abrogation (end), the Hebrew writer says, "He (Jesus) taketh away the first (testament), that he may establish the second" (the New Testament) (Heb. 10:9-10). Bible writers are sure (Rom. 7:4; Gal. 3:16-28; Col. 2:14).

RICK ATCHLEY - scheduled speaker for Jubilee 1994.

"...Let's not limit the kingdom of God to the size of our brotherhood... this is what I heard... the only people that could go to heaven were in churches of Christ... I'm going to suggest to you not only is that not biblical, but it is in fact a violation of the very restoration plea to which we are heirs... when I accept someone who has believed and repented and been born again of water and the Spirit that does not necessarily mean I endorse everything he says or does. And let me say this clearly, I have brothers and sisters in Christ who may be in churches where I couldn't worship... But if grace will cover moral error, why are we so afraid to let it cover doctrinal error?..." (sermon "Don't Bother Your Brother" at Richland Hills church in Ft Worth, Tx, 10-14-90).

BIBLE - "There shall be one fold and one shepherd" (John 10:16); "baptized into one body" (I Cor. 12:13); "many members, yet but one body" (I Cor. 12:20); "the church, which is his body" (Eph. 1:22-23); "of the same body" (Eph. 3:6); "there is one body" (Eph. 4:4); "translated us into the kingdom of his dear Son" (Col. 1:13); "called in one body" (Col. 3:15). All of God's people are in the one, true church (kingdom).

RANDY MAYEUX - speaker for Jubilee 1991.

"...I really hesitate to do this on tape. Turn the tape off. I have preached and believed, I believe deeply that the New Testament teaches that salvation is a free gift of God period. You are saved by grace alone... Now Mother Teresa hasn't been baptized by immersion for the forgiveness of sins... but if you ask me what happens to the person who loves their God, and loves Jesus Christ, and hasn't seen it that way... when a person follows the will of God as far as they understand it God accepts that person... The church that says if you only go to church of

Christ stuff... that church is going to be down to nothing in the 1990's. Whether you like it or not that's the fact" (sermon "The Church of the 90's Will Celebrate Genuine Diversity" at Lubbock Civic Center, Oct. 16-19, 1990).

BIBLE – Jesus Christ is the "author of eternal salvation unto all them that obey him" (Heb. 5:9). "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21-23). "Hereby we do know that we know him, if we keep his commandments" (I John 2:3). Note: If saved by grace alone, then all are saved (Titus 2:11).

RANDY MAYEUX – "I don't know about you but I hope Billy Graham gets some response when he preaches behind the Iron Curtain. I really do... and I will tell you personally, you feel free to disagree, I pray that God will bless the preaching of Billy Graham behind the Iron Curtain. I pray that unashamedly..." Refers to Billy Graham as a "a believer in Christ who doesn't quite understand baptism the way we do" (Lubbock sermon, 10-90).

BIBLE – "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God...if there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (II John 9-11). Enough said.

MAX LUCADO – scheduled to speak at Jubilee in 1994.

"The Bible is a love letter as opposed to a blueprint... for me, for years Christianity was a moral code. It is not becoming a love affair. For years there were rules and regulations, now it's a relationship" (Tulsa World, 3-12-89).

BIBLE – "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (I John 5:3).

CONCLUSION

Why would any sound faithful member of the Lord's church want to attend an event and support it with their time, influence and presence where such blatant and fatal error is taught?? Please read and carefully consider the following passages of scripture. These scriptures are crystal clear as to what our obligations are.

THE CHURCH'S OBLIGATION TO STAND FOR TRUTH AND OPPOSE ERROR

Matt. 7:15-16: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits."

Acts 20:29-31: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."

Eph. 4:14-15: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

Eph. 5:11: "And have no fellowship with the unfruitful works

of darkness, but rather reprove them."

I John 4:1: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

Phil. 1:17: "But the other of love, knowing that I am set for the defence of the gospel."

Titus 1:9-11: "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake."

Rom. 16:17-18: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 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."

Jude 3: "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."

II John 9-11: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

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