

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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Reviewing The NEW INTERNATIONAL VERSION #1

Ben. F. Vick, Jr.

Objections to this version have been made for many years; but because this version has become so popular, both within and without the church, it is necessary that further opposition be made against it.

The apostle Paul expressed gratitude for the Thessalonian brethren's reception of the word of God. He wrote, "*For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe*" (1 Thess. 2:13). However, we express no gratitude, but grieve that many today accept the *New International Version*, the word of men, as if it were the word of God. In the case of some, their use of this perversion is a matter of ignorance; but with many professors and preachers who should know better, it is wholly uncalled for and inexplicable. They do not desire the unadulterated word of God; otherwise, they would use a reliable

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CLAIMS FOR THE PURPOSE OF TRANSLATION

We are informed in the Preface that the translators are of "transdenominational in character." In other words, it was an ecumenical work in which some from different denominations had a part. It is regrettable and an embarrassment that, in the list of denominations represented, the Church of Christ is mentioned. The Lord's church is no denomination, contrary to the

inclusion. It would have been far better for the truth if brother Jack P. Lewis had refused to have had anything to do with this translation, even in an advisory capacity, because now some will link the Lord's church to it. Lewis should have done as brother H. Leo Boles did in reference to the *Revised Standard Version* when invited to have a part in the translation work. Having seen the direction of the translation, he withdrew himself from the effort.

In the Preface of the *New International Version* we are told that the translating committee held to "certain goals," like "an accurate translation," "clarity," and "literary quality." On the last-mentioned goal, we shall let others judge; but as to the other points, we simply say that it is clear that the NIV is not an

accurate translation, as we shall demonstrate. It may be easy to read, but accuracy and faithfulness in translation must precede readability.

We are told: "The first concern of the translators has been the accuracy of the translation and its fidelity to the thought of the biblical writers. They have weighed the significance of the lexical and grammatical details of the Hebrew, Aramaic and Greek texts. At the same time, they have striven for more than a word-for-word translation."

But if the translators' number-one concern was to be accurate in translating the thoughts of the Bible writers, why did they strive for "more than a word for word translation?" Jesus, in quoting from the Old Testament, said, "It is written, *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God*" (Matt. 4:4). The writer of Proverbs wrote, "Every word of God is pure..." (Prov. 30:5). It is understood that, in translating the Greek into English, it might take two or three words in the English to translate one Greek word; but we should strive for the exact equivalent, whether it be one, two, or three words. No one has the right to modify the word of God by adding or subtracting from it (Rev. 22:18-19).

We are also told that "The Greek text used in translating the New Testament was an eclectic one." The word "eclectic" means "selecting what appears to be best in various doctrines, methods, or style, composed of elements drawn from various sources." In other words, they did not have a specific text but followed the highly educated method of "eeny, meeny, miney, mo." To say the least, such a method is subjective. It is evident that the translators basically followed the Westcott and Hort text, which is based on two or three scandalous, corrupt manuscripts that had omitted words, phrases,

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verses, and paragraphs.

There are other points mentioned in the Preface, that could be addressed, but the best way to test a product is to check it out. We have no intention of discussing every criticism that could be made of the New International Version, but we want to give enough to demonstrate that it is not reliable.

TEACHES THAT ONE IS BORN A SINNER

A glaring error in the NIV is the rendering of **Psalm 51:5** to teach that David was born a sinner. The 1978 edition of the NIV says, "Surely I have been a sinner from birth, sinful from the time my mother conceived me." The 1984 edition does not improve the earlier rendering of this verse. It says, "Surely I was sinful at birth, sinful from the time my mother conceived me." This is rank Calvinism. John Calvin taught that one is born into this world totally depraved, having inherited his sin from Adam. None among us preaching and promoting the NIV could meet successfully the sectarians on this tenet of Calvin. A sectarian preacher could hold the feet of those supposed gospel preachers to the fire on this verse. If they do not believe the verse as it is

rendered, then, why do they use this version?

Calvinism permeates the denominational world. Gospel preachers of bygone years silenced the sectarian preachers on this tenet by using the Authorized or *King James Version*. Psalm 51:5 faithfully rendered says, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51:5). David was not saying that he was born a sinner but that he was born into a world of sin. We were born into the English-speaking world, but we were not born speaking English nor any other language (Acts 2:8). We had to learn it. We are not born sinners. To become sinners, we must first transgress God's law (1 John 3:4).

The NIV changes "flesh" to "sinful nature" in **Romans 7 and 8** and **Galatians 5 and 6**. There is no reliable lexicographer, to my knowledge, who will so render the Greek word *sarx* as "sinful nature." According to Thayer's lexicon, the definition to be applied to this word in the passages cited is that it "denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God" (p. 571).

Once again, this shows the influence of Calvinism in this version. Calvinism teaches that one is born a sinner. "Nature" has to do with one's birth; "sinful" means full of sin. Therefore the conclusion, according to the NIV, is that one is born full of sin. Those who quote from the NIV need to address this striking error. R. L. Whiteside wrote:

Sin is no more a part of your nature than dust in your eye is a part of the nature of your eye. Because the desires, appetites, and passions of the flesh so often lead to sin, flesh is called sinful. But we should remember always that fleshly

desires lead to sin only when the mind, or heart, purposes to gratify the flesh in an unlawful way. (*Commentary on Romans*, p. 170).

DELETED WORDS AND PHRASES

The deleted words, phrases, verses, and passages of the New International Version is inexcusable. Some of the whole verses omitted are: **Matthew 17:21; 18:11; Mark 15:28; 16:9-20; Luke 24:12,40; John 7:53 - 8:11; and Acts 8:37.** There are some other significant expressions excised from the text as well. For instance, the latter part of **Matthew 19:9**, which says, "...and whoso marrieth her which is put away doth commit adultery," is omitted. In regard to the crucifixion, an Old Testament reference, as Matthew gives it, is omitted: "...that it might be fulfilled which was spoken by the prophet, They parted My garments among them, and upon My vesture did they cast lots" (Matt. 27:35). Luke's statement of the trilingual superscription over the cross is deleted in the NIV (**Luke 23:38**). **Acts 2:30** omits, "according to the flesh, He would raise up Christ." All of **Acts 9:6** is removed which says, "And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." Many others could be mentioned. According to one source, 17 verses and 180 significant expressions are omitted in the NIV.

A CONTRADICTION ON ABOLISHING THE LAW OF MOSES

In **Matthew 5:17** the NIV says, "Do not think that I have come to **abolish** the Law or the

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Prophets; I have not come to abolish them but to fulfill them...." However, this translation contradicts a later statement found in **Ephesians 2:15** of the same version, which reads: "...by **abolishing** in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace...." If Jesus said that he did not come to abolish the law or the prophets, and Paul said that Christ did abolish the law with its commandments and regulations, then, that puts Jesus and Paul in conflict with each other. Those who preach and teach from this version as if it were reliable need to explain this contradiction.

The King James Version uses the word "destroy" in **Matthew 5:17** and "abolish" in **Ephesians 2:15**. Though these terms are considered to be synonymous, their nuances are different in both the Greek and English. These different shades of meanings need to be noted. The word "destroy" means to "undo or

unbuild; to ruin the structure, organic existence, or condition of;...to ruin completely or injure or mutilate beyond possibility of use, as by tearing, breaking, burning, erosion, etc.; as, to destroy a document, a dress, a work of art, a river's bank." One might speak of a building's being destroyed by fire.

But Jesus did not come to mutilate nor demolish the law of Moses beyond the possibility of use. In fact, Paul later said that things written aforetime were written for our learning and admonition (Rom. 15:4; 1 Cor. 10:11). If Jesus' purpose was to annihilate the law, why did the New Testament writers allude to it so often? The word "abolish" means "to do away with wholly; to annul; to make void." The word "abolish" applies, in particular, to things of a permanent nature, such as institutions, usages, customs; as, the abolition of slavery.

Part 1 of 2
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This two-part article by Ben Vick on the NIV is in tract form and can be ordered free of charge from the Shelbyville Rd. Church of Christ at the address above.

Houston College of the Bible presents **A Religious Debate** January 16-17 and 19-20, 1995, 7:00 pm each evening. Spring Church of Christ building, 1327 Spring Cypress Rd, Spring, TX 77383. Propositions: Mon. and Tues. "The Scriptures teach that singing is the only music authorized as an element of Christian Worship." Tom L. Bright Affirms, Bob L. Ross Denies. Thur. and Fri. "The New Testament scriptures authorize the use of Mechanical Instruments of Music in Worship to God today." Bob L. Ross Affirms, Tom L. Bright Denies.

IS IT RIGHT TO SHOW PEOPLE THEY ARE WRONG?

Ron Hutchison

If a doctor knows that another doctor has made a wrong diagnosis and thus prescribed the wrong medicine for a patient, would it be wrong for that doctor to tell the other he is wrong? If a Pharmacist knows that another Pharmacist has given the wrong medicine to a patient, would it be wrong for the first to tell the second that he is wrong? If a preacher hears another preacher teach something that he knows to be wrong, would it be proper for that first preacher to tell the second that he is wrong?

It never ceases to amaze me what people will accept in other areas of life. In the above illustrations, we know we would want the first doctor to speak up if the other doctor had prescribed the wrong kind of medicine if we were the patient! If we were the customer of the Pharmacist we would certainly want the Pharmacist to speak up if he knew his partner was giving us the wrong medicine. But what about the third illustration? Should a preacher ever tell another preacher he is wrong? Should a member of one religious group tell a member of another religious group that he is wrong? Unfortunately, many people would answer NO to these questions. They do not believe that one religious person has a right to tell another religious person that he is wrong.

This belief is based on the "live and let live" – "just preach Christ and let everyone else alone" – "we're all going to the same place, we're just taking different roads to get there" – "as long as a person is sincere, that's all that matters" theories. **EVERY ONE OF THESE THEORIES IS TOTALLY FALSE!**

If one religious person is prescribing the wrong "medicine" (teaching that which is in conflict with the Bible) — that which will lead to spiritual death — then all others have a right and an obligation to tell him he is wrong for his sake as well as those who hear him. There are some things that we just cannot

be wrong about and be saved! And not only would it be right to tell people who are teaching things that are false that they are wrong, we have an obligation to do so!

There is a principle set forth in Ezekiel 3 that applies here: "*Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul*" (Ezek. 3:17-21). Will someone please tell me how we can warn the wicked of their wicked ways if it is not right to tell them they are wrong? It would be impossible to fulfill this responsibility without telling them they are wrong. We are just as much watchmen as Ezekiel was, and we have the same responsibility to warn the wicked from their wicked way.

The Bible teaches in Titus 1:9-11 that an elder has the responsibility of "*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." The word "convince" means "to convict." How can an elder convict the gainsayer of his sins and stop his mouth without telling him he is wrong. It would be impossible!

Paul taught preachers "*In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will*" (II Tim. 2:25-26). How can you instruct those who oppose themselves without telling them they are wrong? How can they recover themselves out of the snare of the devil if they don't realize they are wrong?

Paul taught, "*Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ*" (Gal. 6:1-2). James taught, "*Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins*" (James 5:19-20). How can we restore someone if we don't tell them they are wrong? How can we convert someone who has erred from the truth unless we point out his error? It is impossible.

Jesus taught, "*Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother*" (Matt. 18:15). What does Jesus mean when He says, "*go and tell him his fault?*" Does it not mean that you are to show him where he is wrong? We not only have the right, but we have the obligation to show people where they are wrong in their religious beliefs and to help them see the truth.

One of the objections people have to telling people that they are

wrong in religion is based on the false teaching that people can't really know the truth – that we can't really know what is right and wrong in religion. Of course this contradicts what Jesus said in John 8:32, *“And ye shall know the truth, and the truth shall make you free.”* This ought to forever settle the question as to man's ability to know what is right and wrong.

We can know the truth, we can know when one errs from the truth. People seem to think that because men and women of equal education and attainments disagree on even basic passages that means the common man can never come to a knowledge of the truth, or at least, can never be certain that he has. Nothing can be further from the truth! God has so designed the Bible that no matter how many degrees a person has behind his name, he has no more ability to understand the Bible than the man who has a third grade education. In fact, the man with the third grade education may have the advantage because he doesn't have his mind clouded with the words and writings of modernists! **WE CAN KNOW THE TRUTH! JESUS SAID IT AND WE ALL OUGHT TO ACCEPT IT WITHOUT RESERVATION!!**

Another objection people have to telling people they are wrong is that each one of us is a sinner and thus we do not have the right to tell another sinner that they are wrong. I agree that each one of us sins (1 John 1:8), but I disagree that each one of us lives a life of sin. To hear some of our brethren talk, they believe that we are just as bad after becoming a Christian as we were before. It is true that before we became Christians we lived in sin, but when we became Christians we became dead to sin (Rom. 6:2). We are now “walking in the light” (1 John 1:7). However, the person who is wrong religiously is walking in darkness – he is living in sin because he is not walking according to the teaching of the New Testament. I submit to you that the person who is walking in the light (in spite of the fact that he sins) not only has a right, but he is obligated to tell the person who is walking in darkness that he is wrong. If that were not the case, then no one but a

sinlessly perfect individual could ever preach the gospel to others, and there aren't any of them on the earth anymore! If the gospel (truth) is to be preached it must be preached by those who are walking in the light, even though they may sin at times. Let me say again, if a person is not right religiously he is not “walking in the light,” he is “walking in the darkness” and he must be told that

he is wrong if there is to be any possibility for salvation. The person who is “walking in the light” is the one who has the responsibility to tell him.

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REPROVE THEM!

Paul M. Wilmoth

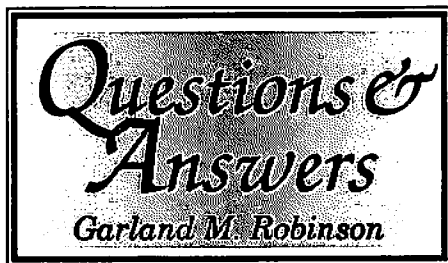
There is a principle stated by Paul in Ephesians 5:10-11 which is often overlooked by some who are eager to be positive about everything. Paul states: *“proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, BUT RATHER REPROVE THEM”* (emphasis mine, pmw). The word “reprove” is defined by Webster: “To administer a rebuke, to scold. To express disapproval of: CENSURE, CONDEMN.” Paul is telling us that we are to demonstrate that which is acceptable unto the Lord. Two ways he mentions that we are to do that is by having no fellowship or participation with evil works and to reprove, rebuke, condemn those evil works.

As I write these words I have before me an article by a prominent man in our brotherhood bemoaning the fact that “too much negative has been knocked around on the subject (of Jubilee).” He reaches the conclusion that Jubilee “has become a magnet for liberal brethren.” Yet, he still sees no right to condemn someone who chooses to attend and states that, “A man's position does not depend on whether he attends this or that, but what he believes and teaches.” Certainly this brother has some valid points. However, unless one is attending to discover the truth about the matter, why would he choose to attend sessions when known false teachers are abundant? Would that be following Paul's teaching regarding fellowship of error? Is the one who attends, knowing that false brethren are advocating changing the church from the New Testament pattern, reproving the evil works of darkness? I believe the answers are self-evident.

Too many are willing to take the silent side of an issue because to speak out against that which is popular makes one unpopular and he might even be labeled as “negative.” But according to Paul's instruction in the text before us, refusing to partake with false works is only part of the requirements. We must also “reprove” them. That may be unpopular and it may cause unkind things to be said about the one obeying God's divine injunction, but I believe I will go with Paul as he was instructed by the Holy Spirit.

We are living in a time when some are very negative about anyone who is negative. We are living in a time when some are quick to condemn anyone who through God's Word reprove the unfruitful works of darkness. We are living in an age when some are quick to criticize anyone who criticizes anything or anyone. The legs of the lame are unequal! Popular or unpopular, liked or disliked, criticized or not criticized, I intend to stay with Paul. He also wrote: *“For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.”*

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Note: We are continuing to respond to a letter we received from Celina, Tennessee, that was quite critical of **Seek The Old Paths**. The first part of this letter was printed in the Nov/94 issue. The paragraph in bold below is his words. - gmr

Rom. 2:1-3; Rom. 14:1-14; III John and in Matt. 18: Jesus did not say if you have a fault with a brother to go and write him up in a brotherhood paper. Is that doing unto others as you would have them do unto you? I think not.

You, like many others, are confusing a "personal fault" with another with the exposure of false doctrine. We have dealt, time and again, with the passages you mention here and your misuse and misapplication of them. I refer you to a most recent issue of S.T.O.P. (Aug/94) in which appeared several examinations and explanations of "going to a brother."

Let's briefly examine each of the passages you list.

Romans 2:1-3 - *"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. ²But we are sure that the judgment of God is according to truth against them which commit such things. ³And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?"*

The context of this passage is dealing with the Jews' thinking and judgment in regards to the Gentiles as described in chapter 1. Though they judged the Gentiles guilty, they themselves were guilty of the same things. They, both

Gentiles and Jews, had rejected God and his Way. The Jews felt they had special favor extended to them because of their heritage. Yet, they were guilty of committing the same crimes (sins) as did the Gentiles and were, therefore, guilty before God and would be so judged by him.

What is described in these verses is a "class distinction." The Jews, as a class, thought of the Gentiles, as a class, as unworthy of God's mercy. However, by inspiration, Paul shows that, the Gentiles are under sin (chapter 1), the Jews are under sin (chapter 2), and that all, both Jew and Gentile, are under sin (chapter 3). Therefore, all have sinned and are in need of salvation (3:23).

You imply from your use of this passage, in regards to us and others of "like precious faith" (II Peter 1:1), that we are guilty of the *same things* that we expose among false teachers in the pages of *Seek The Old Paths*. Let me ask you, are we guilty of the same things we "reprove, rebuke and exhort" among them (false teachers) and, therefore, have no right to expose their error? Do we teach there are Christians in all the various denominations as did Rubel Shelly? No, we do not. Do we have joint services with denominations as did Joe Van Dyke and the Magnolia church in Florence, AL, or Rubel Shelly and his church with six denominational groups in Nashville? No, we do not. Do we refuse to go around the country and preach against instrumental music as Jeff Walling? No, we do not. Do we teach we should throw the calf rope around all who believe and rub shoulders with them as Jeff Walling did? No, we do not. Do we teach we ought not limit the size of the kingdom of God to our brotherhood as Rick Atchley? No, we do not. Do we teach salvation is a free gift of God, period; that we are saved by grace alone and that God will accept mother Teresa even though she hasn't been baptized, as Randy Mayeux!? No, we do not. Do you hope Billy Graham does well

in his preaching work as Randy Mayeux hoped he would? Surely, you don't! Need I say more?

Romans 2:1-3 certainly does not apply as you have used it for if it did, we could not preach "anything" to anybody because we, having sinned, would have no right to preach to those who are in sin, i.e., practicing sin!

Romans 14:1-14. The point made in these verses is regarding things that are neither right or wrong within themselves. These are things as a matter of conscience, not a matter of doctrine. Are you saying that brethren can disagree over doctrinal matters (the deity of Christ, baptism for remission of sins, the exclusive nature of the one church, etc.) and still maintain fellowship and acceptance with God as you have implied by your use of this passage? Surely not. By your implied interpretation of Romans 14:1-14, are you not guilty of violating this passage by "judging" that the work we do is not the Lord's work? To use this passage as you apparently do, you have no right to "judge" us for judging because you are doing the same thing you condemn us for doing! *"And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God"* (Rom. 2:3)?

III John. This passages certainly does not fit your use of it. On the contrary, it refutes it! Notice verses 9-10, *"I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. ¹⁰Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbid-deth them that would, and casteth them out of the church."* Diotrephes was examined and exposed publicly among the brethren by the epistle of III John. Nothing is said in the text that indicates that John went to him first privately before he wrote

what he did. He named him by name and then told what he was doing that was in error. There was no personal problem between Diotrefes and John. They were not at odds concerning a personal private matter between them. Diotrefes' problem was that he "loved the preeminence." He was to be blamed and John, by inspiration, exposed him. This passage doesn't support your contention at all. Are you saying that what John did in exposing Diotrefes was a violation of Matthew 18?

Matthew 18. I believe you probably are referring to verses 15-17. I'm amazed how some continue to use this passage that speaks of a private matter between two brethren and use it to cover every public matter and sin involving brethren in the church. Verse 15 says, "*Moreover if thy brother shall trespass against THEE....*" This is a private matter where one has sinned against another personally. False teachers have not sinned against me or you personally when they teach their error. They have sinned against God and the entire brotherhood. To demand that the faithful must talk to them privately to resolve the matter before a public exposure is made of the incident is a perversion of the passage in which the devil must have great delight.

To believe and teach the devil and his cohorts have free reign to teach and propagate every brand of error they can imagine but that God and his elect cannot teach and proclaim the truth about the same subject until they first discuss it privately with the one in error is preposterous! Imagine how absurd this becomes when someone preaches, by way of public appearance or in writing, that instrumental music is not a subject over which we should divide and then a faithful gospel preacher cannot preach by the same means (pulpit or writing) what God's Word says concerning instrumental music without first going to the erring brother and discussing it with him! I suppose,

according to your view, that you have to close the assembly in which the error was taught, meet with the false teacher privately, and if that doesn't work, you must take one or two more, and if that doesn't work tell it to the church and then if that still doesn't work, wait till the next assembly (when the same crowd that heard the error would not be there) to preach against the error that was taught and set forth the truth on the matter. To be consistent, would not every person in the audience that heard the error have to do the same thing, i.e, go to the false teacher privately and discuss his error with him? According to your thinking they certainly would!

Here is something else to consider: what if, after you have spoken with him concerning his error, he repents of his false teaching? As per Matthew 18:15-17, when the problem is resolved, the matter has no need to be brought before the whole church! As a matter of fact, it is not to be brought before the church! But if such is the case, what do you do about the error that was taught? Is not error to be exposed and explained? Isn't the truth to be set forth on the subject? Certainly it is! Error cannot go unchallenged. Brethren must be made to know the truth. Since the public matter of false teaching was taken care of privately, then according to your implied view it cannot be explained and refuted publicly. That makes no sense at all. Public error demands public refutation! Someone, preferably the one who taught the error but has since repented of it, **MUST** explain and expose the error **PUBLICLY** so that brethren may know what is error and what is truth. There's no way in the world that it can be kept silent and just let it "slide!"

Matthew 7:12. "*Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.*" Again, your implied view of this passage is to let the public proclamation of error have its way. I take it, from your words

above, that you believe it is unkind and unchristian to write up a false teacher in a brotherhood paper. Where is the passage that teaches this is so? The scriptures you listed do not teach so as we have examined. Where is the passage that says we must let error go unchallenged?

Apparently, your idea on this verse is that since you would not like your teaching to be examined because it would hurt your personal feelings, then you would not examine anyone else's teaching because it might hurt their feelings. Is this not replacing God's standard with your own? Truth is more important than feelings!

Sin damns a person's soul. That is serious business for one soul is worth more than the whole world (Matt. 16:26). The most loving and kind thing we can do is to help people see the error of their ways and warn everyone concerning error/sin of every kind.

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SEEK THE OLD PATHS

work you do and your stand for the truth and for S.T.O.P. Keep on exposing those liberals and false teachers" ...*Dan Manuel, Shady Valley, TN.* "We appreciate the fine work you are doing" ...*Perkins & Wanda Cochran, Senatobia, MS.* "Thank you for having us on your mailing list. We appreciate your publishing of this great paper" ...*Reford McQueen, Shady Valley, TN.* "I read the August issue and I do appreciate the good elders and ministers who speak up for the truth of the Bible. We do support the "Old Paths" and do not agree with this liberalism that is sweeping through many congregations in Nashville and elsewhere" ...*Virginia Suddarth, Nolensville, TN.* "I enjoy the paper very much" ...*Judy McElroy, Union City, TN.* "Sure do enjoy your publication" ...*Charles Arnold, Sumner, TX.* God bless the good work you are doing for His kingdom" ...*Jim Wilson, Weatherford, TX.* "Your publication is always enjoyable to me. I pray your work will continue in a fine way. I realize the paper is free, but I wish to make a contribution to help defray costs" ...*Wally Kirby, Gainesboro, TN.* "Our country is being torn apart by the administration in power. Our constitution is constantly ignored while they push their agenda and take away our rights. Treasonous offenses! Your lessons this year on immorality should be heard/ read by everyone. Until all of us again hunger for God's Word and do our best to live it, we may not improve soon. Immorality, starting in the 60's in a more blatant way, had undermined God's laws, and our country's foundations are being shaken to an alarming extent. May you be blessed with many more years to stand firm for the truth and the freedom in which to teach it! Enclosed is a contribution to help in mailing S.T.O.P." ...*Doyle & Lois Schmidt, Meridian, ID.* "I happened upon your paper and am greatly delighted that there are still those who preach the "whole counsel of God." Please send me S.T.O.P. as I am greatly interested in the truth" ...*Ronald Greenman, Lake City, FL.* "Loving greetings in the precious name of our Lord and savior Jesus Christ. Your magazine is most superb. We thank you again for the love you are showing in sending us such a great and wonderful magazine S.T.O.P. for free of cost. We are praying for you and the people of East Corinth Church of Christ. Hope you will do the same for us. All the churches of Christ here salute you" ...*J. Prasada Rao, G. Pedapudi, India.* "Please take me off your mailing list at once!" ...*Phillip Clemons, Florence, AL.* "I deeply appreciate S.T.O.P. Keep up the good work" ...*Bruce Ligon, St. Jo, TX.* "May God continue to bless you and the work that is going on for the Kingdom's sake. I look forward to the next issue of S.T.O.P." ...*Jimmy Young, Mena, AR.* "I've just finished reading the March/94 issue on Liberalism by Walter Pigg. This needs to be taught often as possible in the church so that we all realize it can sneak in without notice and pervert the Work of God" ...*Johnny Sams, Fulton, KY.* "Please continue your subscription to me, it's very helpful. May God bless you all and continue in the faith" ...*John Jenkins, Ft. Deposit, AL.* "Keep up the good work you always do on S.T.O.P. It is undoubtedly one of the finest papers among us" ...*A. L. Parr, Grove City, OH.* "Do continue S.T.O.P." ...*Norman Barnes, McCloud, OK.* "You are doing a good work there with your lectureship and your publication. I appreciate them very much and wish to make a small donation. Thank you very much" ...*Charles Ivie, Clayton, NM.* "I hope this small contribution can help pay for my subscription so the good work you are doing can continue. Preach the Word!" ...*Gary*

"It is an excellent publication. We can use it as a tool in our lives, as well as a means to teach others. It is greatly needed in the brotherhood today. May you have many more years in His service" ...*Marianna, AR.* "Thanks for all the great

Francisco, Kingsport, TN. "I just received my first copy of S.T.O.P. and am enjoying it very much. I read in the mailbag comments of the Feb. and Aug. '94 issues concerning the speakers at Jubilee. I need these issues if possible to help spread the truth about this heresy in Nashville. Thank you so much" ...*Richard Bentley, Cary, NC.* "You are doing a great job with S.T.O.P." ...*Ron Gilbert, Joppa, AL.* "Would you please add me to the mailing list. I was given a copy a few days ago and enjoyed it very much. Many thanks!" ...*Bill Northam, Clayton, LA.* Please remove us from your mailing list. We are not interested in receiving this publication" ...*Pat Scott, Tucson, AZ.* "I enjoy S.T.O.P. As liberalism sweeps through the brotherhood it is always good to read material that encourages all men to do all things only as the Lord in His word authorizes (Col. 3:17). We wish you the best as you teach the truth and defend the faith" ...*David Brown, Spring, TX.* "Please take our name off your mailing list. We prefer not to receive your publication" ...*Mark Wade, Memphis, TN.* "I receive S.T.O.P. It is so sound. I wanted you to send it to a preacher friend of mine. He is 92 years old, still preaches some and is really sound in the faith. I know he will enjoy reading it like I do" ...*Winfred White, Hohenwald, TN.* "S.T.O.P. is a publication all Christians, including the deaf, need to read and study **only** if they wish to contend for the faith. God bless you in his labors and may you keep it up for years to come. Your elders are truly men of God" ...*Dick Venable, Indianapolis, IN.* [Note: brother Venable is deaf and works with the deaf in many areas in teaching the gospel. He does a lot of work on computer to provide materials for the deaf in his preaching. - gmr]

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.

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