

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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THE KING JAMES VERSION A Brief Summary Of The Textual Evidence

Joseph D. Meador

***...the textual foundation of the Authorized (KJV) Version,
as a translation, is solid and stable as it remains
in truth the Word of God!***

Although the majestic King James Version of the Bible has come under repeated attack, a summary of the textual evidence demonstrates that this translation of God's Word is far superior to the numerous would-be translations and versions of today. Yet, the criticism is heard that *"the newer versions are more reliable because they use better Greek manuscripts."* Indeed, how do we respond to the sincere critics of the KJV on these grounds?

Are the newer versions really based upon superior Greek manuscripts? A critical examination of the evidence does not yield that conclusion. According to current figures (1992), the Greek manuscript base supporting the Authorized (KJV) Version has some 5,210 textual witnesses (papyrus fragments, uncial and cursive manuscripts and lectionaries). However, the textual witnesses supporting the Western or Nestle/Aland readings number only 45 papyrus fragments, uncial and cursive manuscripts. These 45 texts provide the foundation for all modern versions and translations of the English Bible as well as for the two Greek Testaments endorsed by most

modern critical scholars. Both of these Greek Testaments are based upon the Nestle/Aland text.

At this point, the history of textual cataloging becomes important. The system of cataloging and listing the manuscripts of the New Testament text was introduced by Johann Jakob Wettstein. Wettstein was born at Basle, Switzerland in 1693 and published his two-volume edition of the New Testament in 1751-52 from Amsterdam. William Bowyer, of London, first published a New Testament with Wettstein's improvements in 1763. Regarding the cataloging of manuscripts, Wettstein designated the uncial manuscripts (those written in upper case Greek letters) by capital letters. Wettstein cataloged the minuscule manuscripts (those written in lower case Greek letters) by a system of Arabic numerals. Wettstein cataloged approximately 125 Greek manuscripts in his edition of the New Testament.

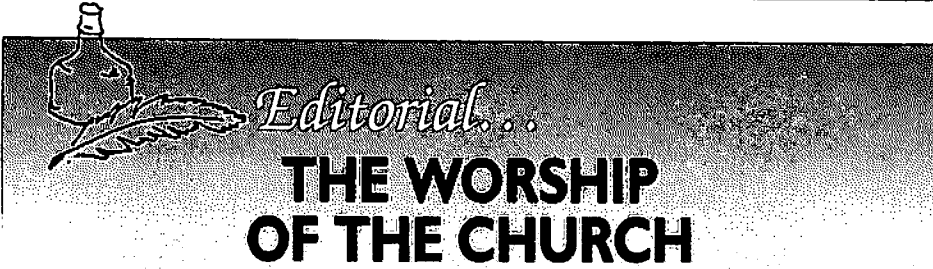
Between the years of 1820 and 1836 J.M.A. Scholz catalogued 616 additional new manuscripts, and from 1861 to 1894 F.H.A. Scrivener cataloged an additional 3,000 Greek manuscripts of the New Testament

text. C. R. Gregory, working from 1884 to 1912, catalogued over one-thousand new manuscripts bringing the total to over 4,000 documented Greek manuscripts. Kurt Aland has had the responsibility of cataloging Greek manuscripts for the scholarly community for some years and he has listed 5,255 known Greek manuscripts containing all or part of the New Testament text.

As stated above it is important to note that the overwhelming majority of these manuscripts, about 90% according to Kurt Aland, have been found to contain the Traditional text (*Textus Receptus* or *Received Text*). In 1992 that figure was increased to 99% by textual scholar D. A. Waite. He explains that *"the vast majority of extant New Testament manuscripts all use the Received Text. This includes about 99% of them, or about 5,210 of the 5,255 manuscripts."*

Accordingly, the Authorized (KJV) Version is in complete agreement with 90% to 99% of the textual evidence, as opposed to the modern versions. Why would anyone know-

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The KJV...



THE WORSHIP OF THE CHURCH

Garland M. Robinson

This very hour there are people all around the world who are engaged in worship. Whether it be the one true God or the devil — people are busy worshipping. This has been so since the beginning of time. Almost every page of the Bible speaks of worship: from Cain and Abel in Genesis four to the announcement of the angel in Revelation 22. God has always desired that men worship him, though few have chosen to obey in compliance to His will.

There are two types of worship: true (acceptable) and false (vain). Sad to say, but the majority of the world has always chosen that which is false. False worship is that which is not directed and authorized by God. True (acceptable) worship is that which is directed and authorized by God. Jesus said, *"God is a Spirit: and they that worship him must worship him in spirit and in truth"* (John 4:24). To worship "in spirit" is to worship from the heart with a genuine devotion and intent to pay homage, respect and adoration to God. To worship "in truth" is to worship according to the truth, God's word. It is worship directed by a *"thus saith the Lord."* Therefore, true worship is two-fold: from the heart and according to God's instructions. To worship in the absence of either of these two (spirit and truth) constitutes vain worship.

The New Testament clearly authorizes five acts of worship: **Preaching, Lord's supper, Prayer, Giving, Singing.** Let's briefly examine each of these.

PREACHING AND TEACHING

Preaching has always had its place in God's plan. Preaching is designed to make known the will of God and exhort and rebuke the hearers to obey. Paul said, *"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation"* (Rom. 1:16).

God has chosen the simple means of "preaching" to save them that believe. *"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God...it pleased God by the foolishness of preaching to save them that believe"* (1 Cor. 1:18,21).

The charge to Timothy was to **"preach the word"** (2 Tim. 4:2). Preaching the word excludes preaching which pleases men (Gal. 1:10). When we cease to boldly proclaim the *"whole counsel of God"* we cease to worship God acceptably. Paul had boldly proclaimed the whole counsel of God and so was pure from the blood of all men (Acts 20:26). Our worship becomes vain when there is a lack of God-designed and Christ-centered preaching.

LORD'S SUPPER

Jesus instituted the Lord's supper while on earth and said that it would be partaken of in the kingdom (church). *"...I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God"* (Mark 14:25).

There are two elements in the supper (Matt. 26:26,29): "bread" (unleavened bread, v.17) and "fruit of the vine" (juice of the grape). To substitute a hot dog bun and kool-aid as one has suggested is without God's authority. We cannot change what God has given.

The time of its observance is also specified. *"And upon the first day of the week, when the disciples came together to break bread ..."* (Acts 20:7). There is no mention as to any specific "first day of the week." Therefore, since every week has a first day, the supper is to be eaten EVERY first day, which is Sunday. No authority can be found to include other days of the week or for any purpose other than worship. Some have perverted the Lord's supper by eating it at a wedding on

Thursday! God forbid!

The purpose of the Lord's supper is as a memorial. Jesus said, *"This do in remembrance of me"* (Luke 22:19). It is in memory of Christ's suffering and death. It is a declaration of faith looking forward to the Lord's return (1 Cor. 11:26).

The supper is to be eaten in a worthily manner. Each one is to examine himself while discerning the Lord's body (1 Cor. 11:27-29). One cannot be whispering, laughing, making faces at babies, or writing notes, while properly observing the Lord's supper.

PRAYER

The early church engaged in prayer without ceasing. *"They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers"* (Acts 2:42). When Peter was thrown in prison *"...prayer was made without ceasing of the church unto God for him"* (Acts 12:5). Jesus taught his disciples to pray and to pray often (Luke 11:1; 18:1). It constituted a vital part of their worship.

There are five elements of prayer: **worship** (Luke 11:2), **thanksgiving** (1 Tim. 2:1), **confession** (1 John 1:9), **petition** (Phil. 4:6), **intercession** (1 Thess. 5:25). We should pray for forgiveness (Matt. 6:12), ourselves (1 Tim. 2:8), others (James 5:16), strength (Jude 20), courage (Acts 2:42), and help (James 5:13). We should pray according to the Lord's will (1 John 5:14) and by his example (Matt. 6:9-13). We must be careful that our prayers are not selfish (James 4:3).

Prayer is greatly abused today by degrading our heavenly Father by using such terms as daddy or pop. The honorable terms of "thee" and "thou" are certainly appropriate in addressing the Father. I much prefer their use to continue.

GIVING

Every Christian is commanded to give and to do so every first day of the week. *"Now concerning the collection for the saints.... Upon the first day of the week let every one of you lay by him in store, as God hath prospered him..."* (1 Cor. 16:1-2). This command is irrespective of age, sex, martial status or financial condition. It involves every individual member of the church. 2 Corinthians 9:7 says, *"Every man according as he*

purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

Giving is an act of love and comes from the heart. We need to express joy and delight in our giving. The Lord said, "*It is more blessed to give than to receive*" (Acts 20:35). Is this so with you?

The Lord's business is to be financed by the Lord's people in free-will offerings. There is no authority for the church operating businesses to receive revenue into the treasury of the church. The church cannot operate as a "flea-market" no matter how good the cause. There's simply no scripture for it.

SINGING

Singing psalms, hymns and spiritual songs is also a vital part of worship. It, like all other acts of worship, is not a "take it or leave it" situation. It is a command of God for every Christian. "*Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord*" (Col. 3:16; cf. Eph. 5:19).

Singing is designed to praise and worship God, instruct, teach and admonish to righteous living.

The song service should be characterized by the deepest reverence. It's not a preliminary to worship or a time to settle everyone down or bring them in from the back. One's heart should be filled with gratitude, dependence, love, respect and praise. Songs of patriotism or nationalism do not meet God's standard.

Solos, duets, quartets, choruses, and choirs have no place in the singing of psalms, hymns and spiritual songs, whether it is intended as worship or not because it cannot be done by the authority of God. The scripture demands mutual participation (reciprocal action) by everyone present in its use of the terms "*one another*" (Col. 3:16) and "*yourselves*" (Eph. 5:19).

The use of mechanical instruments of music is likewise without authority. Men may like it, but men are not the ones we seek to please. God is the audience, not man.

Any deviation from God's pattern constitutes vain worship.

CONCLUSION

The worship of the church is not to be dismissed or thought of lightly. It must be sincerely from the heart and according to God's instructions for it to be acceptable. Those who do

not worship in this way will never hear the Lord say, "*Well done thy good and faithful servant.*"

What will you hear the Lord say?

YOU'VE COME A LONG WAY, BABY

Charles Blair

The above slogan was used by one of the tobacco companies to promote their product. It was aimed at the fact that women in the past could not smoke in public. Hence, the slogan implied how much things had changed. I would like to borrow that slogan somewhat for this article.

While watching the early morning news, there was a report on one of the music award shows. There were two men at the podium. One was "Alice Cooper" and the other was a fellow in a black leather vest with no shirt underneath. He had fake tattoos and other things to make up his over-all appearance. He truly looked more worldly than "Alice Cooper." Who was this man? Perhaps another rock star? No, it was Pat Boone.

There has been such a movement within the church here of late to find ways to fellowship the denominations of men. We continue to hear messages about tolerance. If someone believes they can worship with the instrument, we are supposed to be tolerant and be understanding of their "tradition." If someone believes in the 1,000 year reign of Christ on the earth from Jerusalem, we are supposed to be tolerant. The thought occurred to me while watching the disgusting behavior and dress of Pat Boone, how would the liberals of our day be able to condemn Pat in any regard?

There is a truth which sets men free (John 8:32). This truth comes from God (2 Tim. 3:16). We are to understand that truth in order to be saved (Rom. 6:17-18). But there is also the idea that we not only understand the truth, but that we understand the truth alike (1 Cor. 1:10). How can truth save, if the meaning of truth is left up to each person's subjective ideas about truth? What view do we have of God when we believe He gave us truth that none of us can agree upon? Pat Boone sees that truth allows him to dress in such an ungodly manner. Who can condemn him? The people who are crying for us to be more tolerant ought to be as silent as the tomb if they do not wish to wear the tag of hypocrisy.

It is my firm conviction that there is going to be an awakening of God's people. Christians are going to get their personal lives right with God and are going to demand that the Word of God once again fill our pulpits. We have heard all the jokes and slander about the body of Christ that we can stand. It is going to come to a point where our faith is going to be in God and His Word, and not some letter which Alexander Campbell wrote to some lady about baptism. When God's people start hungering for the Word, cute stories and "pie in the sky" religion will be on its way out.

How long will we tolerate the Heartlands and Jubilees? Pat Boone has indeed "come a long way, baby." The sad part is so many are following his steps. They may not go as far, but they are certainly on the same road. They may find acceptance in our Christian colleges built by money from Christians, but their acceptance among God's people is going to be limited. Do not tell me how far they have come, just remember where they are going.

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GOD'S PLUMBLINE

Danny L. Box

“Thus he showed me, and behold the Lord stood upon a wall made by a plumbline, with a plumbline in his hands. And the Lord said unto me, Amos what seest thou? And I said a plumbline. Then said the Lord, behold I will set a plumbline in the midst of my people Israel” (Amos 7:7,8).

Webster's dictionary defines the plumbline as; “a lead weight hung at the end of a line to determine whether a wall is vertical or straight, instrument used to test if something is vertical or straight; instrument used to determine if lines are true.”

When God showed this vision to Amos, He was giving him a message to deliver to Israel. The message was “I have set a standard before you to follow, and you are going to be judged by this standard.”

In his commentary, Adam Clarke had this to say about the plumbline seen by Amos; “This appears to be an emblem of strict justice and indicates God is going to now visit them according to their iniquities.”

God goes on to tell Amos that Israel is about to be destroyed because they did not adhere to the standard He had set. On another occasion God again informs Israel, “Judgment also will I lay to the line, and righteousness to the plummet” (Isa. 28:17).

Jeremiah knew that God had set a standard or “plumbed the line” before the people, and that is why his concern is so clear as he penned the following words; “Stand ye in the ways, and see and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls” (Jer. 6:16). But what was the response of the people? They said, “We will not walk therein.”

Even our Lord knew that man would not walk by the “plumbed” way. He told us there were two ways. One wide and broad that leads to destruction, the other strait and narrow that leads to life eternal. Many would go in by the broad way, but only a few would enter that

strait and narrow way (Matt. 7:13,14).

In everything we do we must look for God's “plumbline,” because it is by this measurement or standard that we will be judged. Let's look now at what God has put His “plumbline” against to set the standard for us.

God has set His “plumbline” against our SALVATION. God and Christ want all men to be saved, they are not willing that any should perish. For this reason, God has given a standard which we must follow if we expect to be saved. 1) We must *hear* the true word of God, because faith comes by hearing and hearing by the word of God (Rom. 10:17). 2) We must *believe* the word and in Jesus, God's Son, because it is impossible to please God without belief (Heb. 11:6). 3) We must *repent of our sins*, because without repentance there can be no forgiveness (Luke 13:3). 4) We must *confess Christ*, because if we confess Him before men, He will confess us before the Father (Matt. 10:32). 5) And we must be *baptized for the remission of our sins*, because it is in baptism that we contact the cleansing blood of Christ (Acts 2:38; Mark 16:15,16; Acts 22:16; Rev. 1:5). This is God's standard for obedience to the Gospel. Anything else, taught by anyone else, anywhere else, at any other time is not true if it does not “plumb” according to God's Word. We must be sure that what we do for salvation must not deviate from God's straight line or else we will be lost.

God has placed His “plumbline” against our LIFE. Once we have obeyed the Gospel and become one of His children, God expects us to walk by His rule — His standard. He does not leave His

rules to guess, but has laid them out for us in a straight forward way. 1) We are to *deny ungodliness and worldly lust, and live soberly, righteously and godly* (Titus 2:12). 2) We are to *abstain from every form of evil* (1 Thess. 5:22). 3) We are to be *steadfast, unmoveable, always abounding in the work of the Lord* (1 Cor. 15:58). 4) We are to *avoid the works of the flesh, and seek the fruits of the spirit* (Gal. 5:19-23). 5) We are to *study to show ourselves approved of God*, so that we might grow in the grace and knowledge of the Lord (2 Tim. 2:15; 1 Peter 2:2). 6) We are to *add to our life the Christian Graces* (2 Peter 1:5-10). 7) We are to *be an example* to those around us (1 Tim. 4:12-16). If we live by these and other rules and standards found in God's Word, we can look for Him to say on that day of judgment “*Well done thou good and faithful servant...enter thou into the joy of thy Lord*” (Matt. 25:21).

God has placed His “plumbline” against our WORSHIP. God expects us, as His people, to worship Him “in spirit and in truth.” Worship must be done decently and in the order (1 Cor. 14:40) as God dictates; and, it must be for His glory. God's standard for our worship includes the following; 1) *Preaching and teaching* Jesus Christ and Him crucified (Acts 20:7). 2) *Congregational singing* (Eph. 5:19; Col. 3:16). 3) *Publicly offering up prayers* (Acts 2:42). 4) *Remembering the Lord's death* by the partaking (on each first day of the week) of the *Lord's supper* (1 Cor. 11:23-29; 1 Cor. 16:1). 5) *Giving of our means* as we have purposed in our hearts, with the right attitude (1 Cor. 16:2; 2 Cor. 9:7). This is God's prescribed way to worship, and He

holds His "plumbline" against what we do and call worship. Anything left out is not pleasing to Him, and anything added is not pleasing to Him.

God has placed His "plumbline" against FALSE TEACHERS. God wants the Gospel preached to the whole world. It is this Gospel that is the power of God unto salvation to all that believe (Rom. 1:16). Those who do not follow the standard in their preaching and teaching will have to face the wrath of God. Galatians 1:6-9 says that if we preach any other gospel than that which was once and for all delivered by the Lord, we will be accursed. 2 John 9-11 informs us as a people that if any one preaches or teaches any thing other than what was delivered by Christ, we are to reject them. Then 2 Peter 2:1 tells us that false teachers who bring in their "damnable heresies" shall be destroyed.

God and Christ knew that men

would depart from sound doctrine, and would gather to themselves men who would preach to please the ear (2 Tim. 4:3-4), and for that reason the "plumbline" was set against what must be preached, and we cannot deviate from it. God's word is complete, it is perfect, it is simple, and it is universal in that it applies to all men.

God has placed His "plumbline" against our WORKS. Matthew 5:16 says, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." A Christian must be an active working servant in the Lord's kingdom. Just as the physical body has many working parts, so does the spiritual body. And, for the body/church of our Lord to be in "good health," every member must be a working part of it.

When God put His "plumbline" against our works, He looks to see if we have taken every opportunity to do good (Gal. 6:10). He looks to see if

we are doing those works for His glory, or are we doing them to be praised of men (Matt. 5:16). He looks to see if we are following "that which is good to all men" (1 Thess. 5:15). We must remember that on the day of Judgment we will give an account of all that we have done on this earth whether it be good or evil. God's standard is for us to do good to all.

God told Amos "I will set a plumbline in the midst of my people." Brethren we must believe that He has. Everything we do must be in accordance with God's standard or else it is sin.

Now let me ask you, if God was to hold His "plumbline" up beside you right now, as a congregation or as an individual, would you be straight and true or would you be "off plumb?"

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The KJV...

(Continued from page 1)

ingly criticize the KJV for its Greek textual base? Indeed, why do so many promote and strongly advocate the modern versions which can only claim a mere 1% to 10% of the actual textual evidence; and what does such a disagreement with the majority of textual witnesses say about the Greek texts upon which these modern versions are founded?

In the marginal notes of most modern versions it is stated in writing that the "best" or "oldest" manuscripts omit certain verses or even entire sections of Scripture. We humbly ask: *by what authority?* Indeed, to the modernist, his idea of "best" is that which only equals from 1% to 10% of the overall textual evidence! Certainly a much higher percentage would be required in any court of law if the textual accuracy of the Bible were on trial, and in one sense, the KJV is on trial. It is under vigorous protest from without and from within. Let us then be ready and willing to carefully examine the majority of the evidence and not render a hasty verdict of guilt based upon such scant testimony.

Although the popular and influential works of modernist textual critics such as Aland, Metzger, Nestle, Reinecker, et.al., are so widely accepted, we believe that a formal study of the New Testament text is incomplete and lacking without a responsible investigation of the works of: John Burgon, F.H.A. Scrivener, Hermann von Soden, Robert Wilson, Edward Hills, Jakob Van Bruggan, Zane Hodges, Wilbur Pickering, Harry Sturtz, and D.A. Waite, et.al. These and other textual scholars have ably defended the textual integrity of the KJV on the highest plains of true scholarship.

In summary, the KJV is based upon the majority of textual witnesses, some extending back to A.D. 150, predating by two hundred years the so-called "best" or "oldest" manuscripts of the modernist and liberal higher critics.

Therefore, the textual foundation of the Authorized (KJV) Version, as a translation, is solid and stable as it remains in truth the Word of God!

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- Correction: Elizabeth Hamilton made a contribution of \$20 in Feb/98 in memory of Elizabeth Cousins

IS JESUS COMING SOON?

Guy F. Hester

Since New Testament times there has been much speculation about the time of the second coming of Christ. Many say that His coming is very near, or that "He is coming soon." This is one of the favorite themes of the false teachers on radio and television. According to them, every thing that happens, whether it be an earthquake, trouble among nations, a presidential election or a federal building that is bombed in Oklahoma City, is a sign that the coming of the Lord is going to be soon.

In many of "our" song books we have a song titled, "JESUS IS COMING SOON" (written by Mr. R. E. Winsett, a denominational premillennialist, based upon a false view of Matthew chapter 24). The words of that song teach that since *"Troublesome times are here...Love of many grown cold, losing their home of gold, This in God's Word is told...When these signs come to pass, nearing the end at last, It will come very fast...Jesus is coming soon."*

Since we are to teach and admonish one another in our singing (Col. 3:16), it is just as wrong and sinful to sing a false doctrine as it is to teach a false doctrine from the pulpit or in the class room. We have no argument with anyone over the fact of the second coming of Christ. I certainly believe and teach this. When we eat the Lord's supper on the first day of the week, it is not only to remind us of His suffering but also a looking forward to His return (1 Cor. 11). If we had no hope of His second coming, we would not be Christians at all (John 14:1-3; Heb. 9:28; Acts 1:9-11; 1 Thess. 4:16-18; Matt. 25:31-46; 2 Thess. 1:5-10).

The point we wish to make is that the time of the Lord's return has not been revealed. We do know it is getting nearer all the time, it is just as certain as death. But we do not know when He is coming! It could be soon or late. Jesus said, *"Ye know not when the time is"* (Mark 13:33). The time of the second coming is one of the "secret things" which belong "unto the Lord our God" and not to us (Deut. 29:29). *"But of that day and*

that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32,35; Matt. 25:13). Therefore, no man knows that Jesus is coming soon; neither does any one know that His coming is in the far distant future. We just do not know when it will be! To say (or sing) that we know that it will be soon, is to say that we know more about it than the angels of heaven or even the Son of God Himself (Mark 13:22).

Many have tried to set the time for the return of the Lord, but just as many have failed and have been proven to be false prophets. William Miller set the time to be 1843, but Jesus did not come. He moved the time up another year, His coming would be October 22, 1844, but still He didn't come. Mrs. White predicted He would come in 1856. She told those who were present at a conference that some of them would "be alive and remain upon the earth to be translated at the coming of Christ." That was in 1856, 142 years ago. All of those delegates have long since been dead and Christ has not come. While the Bible teaches we are to live in view of the Lord's coming, it is unscriptural to set the time as either soon or in the far distant future.

Connected with every war since the Lord's ascension back to heaven, there have been predictions of His return. These are based upon a perversion of a passage which in fact says that wars are no sign of His soon returning! Jesus said, *"And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet"* (Matt. 24:6). The time setters think we ought to be "troubled" when we "hear of wars and rumours of wars." But Jesus said, *"See that ye be not troubled...the end is not yet."* While no man knows the time of the Lord's return, the Father does know — it is set in His own mind (Mark 13:32-33).

When Jesus comes, the judgment will take place (Matt. 25:31-46). The time is set, *"He hath appointed a day, in the which he will judge the*

world" (Acts 17:31). This "appointed" day has not yet come. When God gave the New Testament He knew Christ would not come before 1998, for He had that day "appointed," and, to date, it has not arrived. Therefore, He did not teach Christians in the first century that Christ would come in their day. In light of the fact that Christ has not come yet, we know that God has never taught anyone that Christ was coming prior to 1998. God never teaches falsely. Therefore, God did not teach people through the New Testament in the first century that Christ was coming in their lifetime. Since the New Testament did not teach when it was written in the first century that Christ was coming before 1998, it did not teach that He would come "soon."

The New Testament teaches now, as it did then. It still teaches nothing as to the time of the second coming of the Lord. What it does say is, *"Ye know not when the time is"* (Mark 13:33). If the New Testament did not teach when written that Jesus is coming soon, it cannot teach it now; for it has not changed its teaching and meaning since it was written.

There is another passage that is often perverted to teach that Christ will "soon" come. Jesus said, *"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come"* (Matt 24:14). The "end" here referred to is the end of the Jewish nation, which came in A.D. 70. By that time, the gospel had been preached *"to every creature which is under heaven"* (Col. 1:23; 1:6; Rom. 10:18).

No man knows when the coming of the Son of God will be. Whether it will be soon or yet thousands of years in the future. We know that he will come, and that He will come quickly, suddenly and without warning. The thing for each of us to do is live so that we will be ready, whether it be in our lifetime or hundreds of years after our bodies have turned to dust (Matt. 24:44).

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Thirteenth Annual “SEEK THE OLD PATHS” LECTURESHP

July 26-30, 1998

(Always the 4th Sunday in July)

Theme:

THE HOME

JULY 26

- 9:30 *Windell Fikes* – The Origin of Marriage and the Home – A Divine Institution
10:30 *Garland Robinson* – God’s Purpose of Marriage and the Home
7:00 *Melvin Sapp* – Preparing For Marriage and the Home (What to look for in a mate)
8:00 *Terry Joe Kee* – God’s Word on Divorce and Remarriage

MONDAY, JULY 27

- 9:00 *Jim Blankenship* – After the Honeymoon (Dealing with Troubled Marriages)
10:00 *Mark Lindley* – The Home Under Attack, #1: TV, abortion, immodesty, homosexuality, drugs
11:00 *Virgil Hale* – Definitions: fornication, adultery, separation, divorce, put away, effeminate, natural affection, abusers of themselves with mankind, love, forgiveness
1:30 *Wayne Cox* – Why marriages fail, Things which cause Problems in a marriage, Why one becomes unfaithful
2:30 *Chuck Northrop* – Questions: Does Paul contradict Jesus, Can the guilty party remarry, Can one forgive their spouse of fornication and still put them away, etc. What does it mean to marry “only in the Lord,” What does it mean to be “bound to a wife” and “loosed from a wife?”
7:00 *Nat Evans* – The Responsibility of Children to Parents
8:00 *Ed Casteel* – The Responsibility of Parents to Children

TUESDAY, JULY 28

- 9:00 *Jerry Joseph* – A Successful Marriage takes two, a Partnership, Ingredients of a Successful Marriage
10:00 *Joe Nichols* – Facing Tragedies and Adversities in the Home
11:00 *John Grubb* – Unique Situations: elderly parents and grandparents, in-laws, step-parents, step- children, foster children
1:30 *Robin Haley* – The Home Likely Determines the Destiny of the Children
2:30 *Ken Burleson* – Questions: Can one live in adultery, Do

Christ’s words apply today and to all men, Does God call for the separation of those in adultery, Does baptism wash away adultery, What does it mean to abide in the same calling wherein you were called?

- 7:00 *Gilbert Gough* – The Home Under Attack, #2: atheism, evolution, humanism, secular education, denominationalism, etc.
8:00 *James Boyd* – How to Keep your Children Faithful

WEDNESDAY, JULY 29

- 9:00 *G. W. Childs* – Following Christ’s Example in the Home
10:00 *Bryan Hodge* – Your Occupation Affects the Home
11:00 *Richard Guill* – How to Strengthen the Home, What the Home needs now
1:30 *Wayne Coats* – The Home and Congregation Help Each Other
2:30 *Toney Smith* – Questions: What about same sex marriages, What if one is a eunuch, May wives and daughters lead prayer at home, What affect do government programs have on the home, What about “mental adultery?”
7:00 *Ted Thrasher* – The Role of Wife and Mother in the Home
8:00 *Guy Hester* – The Role of Husband and Father in the Home

THURSDAY, JULY 30

- 9:00 *Alan Adams* – Authority in the Home
10:00 *Tom Bright* – When the Children Leave Home (the empty nest)
11:00 *Jimmie Hill* – The Joy of the Christian Home (no place like home)
1:30 *Walter Pigg* – Discipline in the Home (all family members)
2:30 *Jimmy Bates* – Questions: Who can get married, Is desertion a cause for divorce and remarriage, What is “due benevolence,” Was Jesus narrow-minded?
7:00 *Bill Crossno* – The Home as God Would Have It
8:00 *Charles Blair* – Our Heavenly Home

East Corinth Church of Christ
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"I came across the Demas page while doing a search for the latest in Rubel Shelly's movement in the COC. I just wanted to say that I am proud to have brothers and sisters in Christ that are willing to take a vocal stand against the "new hermeneutic" teachers. I am working on a graduate degree in engineering/physics at a university

not 80 miles away from where Rubel Shelly preachers (if you can call it preaching). It is amazing that his movement is starting to influence many sound congregations in my area. Many aged brothers and sisters (who claim that they have studied the issues for 30 or 40 years) are now making comments that "instrumental music is not a sin in worship, it is just a choice that we choose not to make!" When I and some others discuss such topics as why sound teachers should not partake in the Jubilee, the response is that we are judging these teachers and we have never attended the conference! I responded to one sister that I have never been to Hell, but I can tell you it is a bad place and do not go there! This stuff is spreading like cancer as Paul told Timothy. Fortunately, there are some preachers in the area willing to preach against this stuff. Unfortunately, it seems we are becoming a minority. If I come across any of Rubel's latest doctrines and whims, I will send the information along to you all. God bless and keep you all! Keep up the good fight! In Christ," ...*David*. "I really enjoy your work and keep telling the truth as God intended. My name is Brother Earnest Newson, Jr. I am originally from Senatobia, MS, where I attended the Gilmore St. COC where Michael Cathey is minister. By way of the Army, I am stationed here in El Paso, TX at Fort Bliss. I attend Montwood COC where Randy Flynt is our minister. I know you are a busy man so I'll end by saying God bless you and the work there in Corinth. Pray for me and my family that together we all can serve him as we should. Yours in Christ" ...*Earnest Newson, Jr.*, elnewson@swbell.net. "I want to Thank you for the information on the promise keepers. I am a member of the church that meets in Thayer, MO and we were having a discussion about this movement at our ladies devotional last night and I had never checked this out. I just assumed that it would not affect the church. I find that I was wrong and so have been trying to learn how to help if anyone asks me about this so that I will have the correct Bible verses to give them to study. Your article helps a lot. Thank you and please keep up the good work. When I decided to check the web for information I was so pleased to see so much written by members giving the Bible references to show where they are in error. I also checked some of your home page and from what I have seen I think you are doing a good job." ...*Joan Stucky*. "Bless you a thousand times for publishing the article "Why Does it Make So Much Difference About Sound Doctrine?" in your December 1997 Vol. 8 No. 12 issue. You are constantly publishing these type of articles and they are always refreshing to see. Thank you for never being afraid to speak the truth, even though it may step on some toes!" ...*Kim Combs, Lexington TN*. "I appreciate your STOP publication very much and look forward to receiving it each month. I want to especially thank you for the article that you published in the Dec 1997 issue that was entitled "Shall We Change The Time Of Our Worship For Christmas?" by Doug Smith. It was very well written and thought provoking. These days it takes a great deal of courage to throw down the altars that brethren have erected to stand between them and God. May the Lord God continue to bless your efforts" ...*Ted Parks*. "I enjoy your publication. Keep up the fight for truth. In Christ," chuckay@localaccess.net. "Brother, I appreciate your labors in the kingdom. Keep on keeping on preaching the Word!" ...*Chuck Northrop*. "Dear Bro. Robinson, I have been receiving your papers for about eleven years now. I, and other faithful brethren, appreciate your stand for the truth. It is heartbreaking to see what some are trying to do to the precious bride of Christ. We need more brethren who will neither turn to the left nor to the right. Keep up the good work. May God continue to bless your efforts in His kingdom." ...*Mike Jones, Andalusia, AL*. "Hello, I am a fifteen year old member of the Collinsville Church of Christ. I plan to become a preacher in the future and have already started to prepare myself. S.T.O.P. has been a very influential and positive publication for me. I have greatly enjoyed and gained spiritually since I first picked S.T.O.P. up a few months ago. May God bless you all and your work for the Lord. I thank you for helping spread sound doctrine (Titus 2:1). Always remember that we all appreciate your fight to spread the word. I pray that God will give me your strength and conviction. The grace of our Lord Jesus Christ be with you all. Amen, Rev. 22:21. In Christian Love" ...*Joe Deweese*. "I'm very grateful for your publication. I receive it through my home congregation (39th Street, Independence, Mo), a faithful congregation. My parents live in Wichita, KS and also are members of the Lord's church. It is my belief that the Lord's church

in Wichita has been weakened greatly by the "change agents." My parents attend one of the errant congregations, thus I would love to get this publication in their hands. I've been working on them for awhile, and hopefully with your help we can get them to see the importance to worship with a faithful congregation. In addition, if you could send me a copy via email (rhastings1@jun0.com) I would appreciate that too. Thank you very much" ...*Robert Hastings*. "Please add my name to your e-mail address. I appreciate receiving "Seek the Old Paths." It is encouraging to know there are those who still stand for the truth." ...*J.T. Morgan, Florence Church of Christ, Florence, MS*. "I'd like to be added to your mailing list to receive STOP by mail. I have read copies of it that my aunt has given me and I enjoy it very much." ...*Travis C. Phillips, Florence, AL*. "My wife and I are members of the Shiloh Church of Christ here in Green Hill. May God continue to bless your ministry." ...*Travis*. "I'm impressed with your homepage! Dave Ferneyhough recently contacted me and said you were there for a meeting. Nice hearing from him again. I enjoy reading S.T.O.P. Keep up the good work!" ...*Toby Miller, Paulding, OH*.

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