



# 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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## YOU DON'T PET A RABID DOG

*John Chowning*

***Thank God for congregations with godly shepherds who diligently watch for grievous wolves and zealously seek to protect the Chief Shepherd's flock from such spiritual predators. What rabies is to your mind and body, a heretic's influence is to your heart and soul.***

**B**ecause of their scavenger nature, very few animals of the canine family were domesticated house pets in Jesus' day. A dog's willingness to live off refuse and even feed on dead bodies (2 Kings 9:35-36) quickly convinced the Jews to consider them an unclean animal. Because of their uncleanness, the practice developed among Abraham's descendants of referring to Gentiles as dogs. Jesus used this common practice of His day when conversing with a Gentile woman who sought healing for her daughter (Matt. 15:22-27).

One clear sign of a dog's undiscerning palate is its willingness to eat its own vomit (Prov. 26:11; 2 Peter 2:22). Because of their willingness to eat almost anything, Jesus instructed His disciples, *“Give not that which is holy unto the dogs”* (Matt. 7:6).

When warning of the Judaizing teachers of the first century (i.e. false teachers who sought to add part or all of the Law of Moses to the Gospel of Christ and bind obedience thereto), the apostle Paul wrote: *“Beware of dogs, beware of evil workers, beware of the concision”* (Phil. 3:2)!

In Revelation 22, Jesus contrasted those who obey His commandments and thus have a right to the tree of life and open access to the heavenly

city (v.14) with those who are forever barred outside of it; the list of those excluded are dogs, sorcerers, whoremongers, murderers, idolaters, and everyone who loveth and maketh a lie (v.15).

Spiritually speaking, a person is a dog when he is spiritually unhealthy because of a disgusting appetite for and consumption of impure, unholy things. Of such people, every Christian needs to beware (1 Cor. 15:33).

Though the New Testament never refers to anyone as being a rabid dog, it does command Christians to take actions which are in keeping with dealing with a dog infected with the *rabies lyssavirus*. For example, Jesus solemnly declares, *“Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves”* (Matt. 7:15). Regardless of whether a wolf was rabid or not, every wise person would vigorously instruct others to not attempt to touch or pet it. They would emphatically insist that everyone stay away from it.

This counsel precisely corresponds with John's inspired words concerning false teachers who cross the divinely drawn parameters of sound doctrine, espousing and promoting error. He writes, *“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”* (2 John 9-11).

Just as you don't pet a rabid dog, a Christian must leave a wolf in sheep's clothing completely alone. Thank God for congregations with godly shepherds who diligently watch for grievous wolves and zealously seek to protect the Chief Shepherd's flock from such spiritual predators.

Because of the swift action the New Testament prescribes to quarantine him and his deadly infectious influence, a heretic is like a rabid dog. Paul warns of such in Titus 3:10-11 where he writes, *“A man that is an heretic after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself.”* Peter's solemn words are equally sobering, *“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even deny-*

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**Don't Pet a Rabid Dog...**



Editorial...

## GOD'S DIVINE POWER #3

Garland M. Robinson

There is great profit that comes from following the Word of God (2 Tim. 3:16-19). It furnishes us with literally everything we need to become a Christian, live faithful to God and go to heaven (2 Peter 1:3).

The Divinely Breathed Word is good for **Doctrine**. It is the *teaching* that reveals what is right and what is wrong — what is truth and what is error. It remains the Truth whether it is read or not, believed or not, practiced or not. It is the eternal Word and Way of God. In the Lord's prayer unto the Father He prayed, "*sanctify them through thy truth: thy word is truth*" (John 17:17). The Psalmist said, "*O how love I thy law! it is my meditation all the day*" (Psalm 119:97; cf. Psalm 119:113,163,165). "*Thy word have I hid in mine heart, that I might not sin against thee*" (Psalm 119:11). Job said, "*Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food*" (Job 23:12).

The Divinely Breathed Word is good for **Reproof**. It *convicts* and *rebukes* us of our sins. It gives warning of men's wicked ways. David spoke of the warning he received from God's Word. "*Moreover by them is thy servant warned: and in keeping of them there is great reward*" (Psalm 19:11).

Ezekiel was commanded to give warning from God. "*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.*"<sup>18</sup> "*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.*"<sup>19</sup> "*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.*"<sup>20</sup> "*Again, When a righteous man doth turn from his righteousness, and com-*

*mit 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.*"<sup>21</sup> "*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).

Concerning Christ, Paul said, "*Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus*" (Col. 1:28). As Gospel preachers we are to "*Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine*" (2 Tim. 4:2).

The Divinely Breathed Word is good for **Correction**. It provides those things necessary to *straighten up* our life. After being shown what is wrong, being reprov'd for our involvement in it, we are not left wondering what to do to correct our life. The Divinely Breathed Word shows us how to correct our wickedness. "*Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word*" (Psalm 119:9). "*But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; To such as keep his covenant, and to those that remember his commandments to do them*" (Psalm 103:17-18). "*Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart*" (2 Tim. 2:22).

The Psalmist David said, "*The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. More*

*to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb*" (Psalm 19:7-10).

To straighten up our life we must:

1) **Believe in Christ** as the Son of God. "*I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins*" (John 8:24).

2) **Repent of your sins**. "*I tell you, Nay: but, except ye repent, ye shall all likewise perish*" (Luke 13:3,5). "*And the times of this ignorance God winked at; but now commandeth all men every where to repent*" (Acts 17:30).

3) **Confess faith in Christ**. "*Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven*" (Matt. 10:32). "*And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God*" (Acts 8:37).

4) **Be baptized for the forgiveness of sins**. "*He that believeth and is baptized shall be saved; but he that believeth not shall be damned*" (Mark 16:16). "*Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins...*" (Acts 2:38).

5) **Continue faithful in the Lord's service**. "*Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord*" (1 Cor. 15:58). "*...Be thou faithful unto death, and I will give thee a crown of life*" (Rev. 2:10).

The Divinely Breathed Word is good for **Instruction In Righteousness**. When one has obeyed the Gospel, he continues to grow in the Lord by following the instruction of His Word. It is able to furnish us completely in being pleasing unto the Lord. "*As newborn babes, desire the sincere milk of the word, that ye may grow thereby*" (1 Peter 2:2). Timothy was instructed by the apostle Paul: "*Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee*" (1 Tim. 4:16). "*But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith*

which is in Christ Jesus” (2 Tim. 3:14-15).

The text of this study, 2 Peter 1:3-12, gives instruction in growing unto maturity. “For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. ... For if ye do these things, ye shall never fall” (2 Peter 1:8,10).

Paul made it clear that the words he wrote were the words and commandments of God. “And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power” (1 Cor. 2:4). “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual” (1 Cor. 2:12-13). “If any man think himself to be a prophet, or spiritual, let him acknowl-

edge that the things that I write unto you are the commandments of the Lord” (1 Cor. 14:37). “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).

God’s Word is true and is for our benefit. “Thy word is true from the beginning; and every one of thy righteous judgments endureth for ever. ... My heart standeth in awe of thy word” (Psalm 119:160-161). “For he spake, and it was done; he commanded, and it stood fast” (Psalm 33:9). “The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times” (Psalm 12:60). “The entrance of thy words giveth light; it giveth understanding unto the simple” (Psalm 119:130). “The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple” (Psalm 19:7). “For

the word of the LORD is right; and all his works are done in truth” (Psalm 33:4).

Jesus gives His stamp of approval upon the entire Old Testament when “he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me” (Luke 24:44).

God’s abundant grace and mercy is extended unto all mankind alike. “For there is no respect of persons with God” (Rom. 2:11; cf. Eph. 6:9; Col. 3:25; 1 Peter 1:17). Jehovah’s divinity demands respect. His goodness demands attention. Following his Way gains reward.

Friend, wouldn’t you like to be a partaker of God’s “divine nature.” You can if you will repent and keep His commandments. Jesus said, “If ye love me, keep my commandments” (John 14:15).

Part 3 of 3

## Don’t Pet a Rabid Dog...

(Continued from page 65)

ing the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not” (2 Peter 2:1-3).

In the final analysis, a heretic is someone who esteems his own opinions higher than the word of the holy men of God who spake and wrote as they were moved by the Holy Spirit. His opinion of his opinions is so perverse that he demands the followers of Christ to choose his teaching(s) over Christ’s. Because he believes himself more authoritative on matters of faith and practice than does He who has all authority in heaven and earth, a heretic is — spiritually speaking — turned inside out (i.e. “subverted,” Titus 3:11).

What rabies is to your mind and body, a heretic’s influence is to your heart and soul. Just as you would want to immediately quarantine a

rabid dog and warn everyone not to pet it, a heretic among God’s people must be quarantined swiftly and decisively. Brethren need to heed the warning when godly shepherds lovingly warn them to stay away from him.

You don’t pet a rabid dog.

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EDITOR’S NOTE: Now that you’ve read this article, turn to page 68 and read what has been announced regarding **Abilene Christian University — “Baptist ministry classes find home at Abilene Christian University.”** According to *Abilene Reporter-News* published 3:58 p.m. CT June 15, 2020...

“Myles Werntz will spend the fall semester building a new program for Abilene Christian University.”

“ACU will open, under Werntz’s leadership, a *Baptist Studies Center* within the graduate school of theology.” Myles Werntz, the T. B. Maston Chair of Christian Ethics and Practical Theology at Logsdon School of Theology at Hardin-Simmons University, announced: “I’ll be creating space for preparing Baptist students for ministry,

teaching courses in Baptist theology and history, and working to help ministry students receive mentoring and placement.” HSU (Hardin-Simmons University) announced, “We are pleased that a number of schools, including Abilene Christian University, will be offering graduate school options for future Baptist ministry students.”

Tim Sensing, associate dean and director of ACU’s graduate school of theology announced, “The BSC (Baptist Studies Center) will provide a natural transition for current Logsdon students to continue their ministry preparation.” “We are deeply grateful for the opportunity to partner with West Texas Baptist churches that have a longstanding relationship with a regional seminary.”

ACU has not been a sound school for many many many years, but this a new low that continues their long standing of scraping the bottom of the barrel.

When there’s no LOVE of the TRUTH there’s no end to how far you will go away from God. You become a law unto yourself and make your own rules.

# ACU AND 2 JOHN 9

Randy Kea

In a recent publication of the *Abilene Reporter News*, in an article by Timothy Chipp (June 15, 2020), it was advertised that **Baptist Ministry classes** would find a home and be welcomed into **Abilene Christian University**. According to the article, ACU will open a Baptist Studies Center within the graduate school of theology. They will be “serving undergraduate students looking for a Baptist education” and preparing students for “ministry in Baptist churches.”

When I read this article I immediately thought of the sobering warning sent by John to the “elect lady and her children” found in the brief book of II John: “*Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son. If there come any unto you, and receive 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*” (2 John 8-11).

In John’s letter and immediate context you have three phrases: 1) walking in the truth, v.4; 2) walk after his commandments, v.6; and 3) abide in the doctrine, v.9. Therefore, to abide in the doctrine of Christ would involve walking in the truth of God’s Word and keeping the commandments of the Lord. “*Whosoever transgresseth*” (goeth onward) and “*abideth not,*” describe the same act, one in a positive way, one in a negative way.

The “doctrine of Christ” is parallel to “the truth” and “his commandments.” The word doctrine simply means teaching. All truth comes from God through Christ and His apostles and the Word they left us in the New Testament (John 12:48-50; John 17:8, 14, 17, 19, 20, 21; Eph. 3:3-5). Anything outside of the doctrine of Christ (the New Testament) would not be from God or Christ. Further, when one goes outside of the doctrine of Christ in his teaching and practice, according to John, he forfeits his relationship with God and Christ, i.e. he “*hath not God.*” When one abides within the doctrine of

Christ, he “*hath both the Father and the Son.*” Then John gives this stern warning: if someone comes to you, and does not bring “*the doctrine of Christ,*” we are not to “*receive*” him into our house nor “*bid him God speed.*” If we support or endorse any doctrine outside of the doctrine of Christ, we are a “*partaker*” of the evil deeds of the false teacher.

The Baptist denomination advocates teachings that are clearly in conflict with the doctrine of Christ. Here are a few of these doctrines:

1) The doctrine of *heredity total depravity*, see Ezek. 18; James 1:13-15; 1 John 3:4.

2) The Calvinistic doctrine of *irresistible grace*, see Acts 7:51; 13:46.

3) The doctrine of *repentance before faith*, see Rom. 2:4; Acts 2:36-38; Rom 10:13-17.

4) The doctrine of *salvation at the point of faith without further acts of obedience*, see Mark 16:16; Acts 2:38; 22:165.

5) *Voting people in and out of the church* by its members, see Acts 2:47; 8:26-396.

6) The *impossibility of apostasy*, see 1 Cor. 10:12; 2 Peter 3:17; 2:20-22.

7) Erroneous usage of the terms *deacon, elder, and pastor*; see Acts 20:17-28; Titus 1:5-11; 1 Peter 5:1-48.

8) Erroneous *millennial doctrines*, see Mark 9:1; 1 Cor. 15:24; Col. 1:13; 3:15.

9) Erroneous doctrines concerning the *nature and existence of the church of Christ*, see Matt. 16:18; Acts 2:47; Eph. 1:22-23; 4:1-6; 5:22-32.

10) The *corruption of New Testament worship by instrumental music*, see Matt. 15:7-9; John 4:24; Eph. 5:19; Col. 3:16-17.

These are several of the egregious doctrines propagated by the Baptist denomination. By examining the terminology used in the article describing the upcoming relationship between **Abilene Christian University** and the **Baptist Church**, one can see the University is definitely in rejection and violation of the mandate set out by John in 2 John 9-11.

Here are some excerpts from the article: “to continue the faithful formation of ministers” (Baptist minis-

ters), “offering graduate school options for future Baptist ministry students,” “the Master of Divinity degree to prepare students for ministry in Baptist churches,” “we are deeply grateful for the opportunity to partner with West Texas Baptist churches.” In light of these phrases, one might wonder what else ACU would have to do to receive them and bid them God speed?

Here are some other (certainly not all) passages that the above posture and practice of ACU would be in conflict with:

1) “*Have no fellowship with the unfruitful works of darkness, but rather reprove them*” (Eph. 5:11).

2) “*Wherefore come out from among them, and be ye separate*” (2 Cor. 6:17).

3) “*Come out of her, my people, that ye be not partakers of her sins*” (Rev. 18:4).

4) “*Commandments of men, that turn away from the truth*” (Titus 1:14).

5) “*But in vain they do worship me, teaching for doctrines the commandments of men*” (Matt. 15:9).

6) “*Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him*” (1 John 2:3-4).

Since Abilene Christian University has the word “Christian” in it as a part of their title, one would assume they would hold fast to the true teaching of New Testament Christianity. They either need to repent of their apostasy and digression or remove the term “Christian” from the name of their institution.

Let us all heed the admonition of Paul: “*Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus*” (2 Tim. 1:13).

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“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.” (Rom. 16:17-18)

# SOME MAY CALL ME OLD-FASHIONED

Gary Colley

**B**rother H. A. Dixon, the late president of Freed-Hardeman University, wrote an article entitled, “A New Breed of Preachers.” He referred to those preachers who seemed to have little regard for quoting the Bible, little respect for the Lord’s church, and who appeared to be lacking in the attitude of devotion in upholding the fundamentals of the Gospel. They seemed to be so busy exalting themselves they ignored exalting the Lord. Sadly, time has shown his writing to be true and to the point, but no doubt rejected by some! His article reminds us of Paul’s statements about some “grievous wolves” that would harm the church after he was no longer preaching there!

Some may call me old-fashioned, but it seems quite timely to call to our attention what the great apostle Paul and Joshua had to say about this very matter! Paul clearly stated, “*And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. 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*” (Acts 20:25-30).

We are also reminded of Joshua’s departing words to Israel and how the people were faithful for a while, but only continued to be faithful until Joshua and the elders continued to live. His farewell address to them challenged and exhorted: “*Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which*

*your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD. And the people answered and said, God forbid that we should forsake the LORD, to serve other gods*” (Josh. 24:14-16). Joshua further reminded the people of God and warned them: “*If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good. And the people said unto Joshua, Nay; but we will serve the LORD*” (Josh. 24:20).

Later, in this very chapter, it is said of the people who made the covenant with Joshua about continuing faithful to the Lord: “*And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel*” (Josh. 24:31).

All preachers today need to be sure they have a **word for word translation of the Bible** (or else we do not have “inspiration”). We also must remember the charge given by Paul to Timothy: “*I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry*” (2 Tim. 4:1-5).

To the brethren at Corinth Paul powerfully wrote: “*For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel*” (1 Cor. 9:16)!

Would some today call Paul and Joshua “old fashioned?” No doubt some would! But will not the first question be (asked of preachers on the Judgment Day): “Did you preach

the Word? The pure Word” (2 Tim. 4:1-4; Luke 24:46-47)?

Call me “old fashioned” if you will, but I completely agree with these men of God we have mentioned! Let us all be of the same mind and judgment (1 Cor. 1:10).

**Some call me old-fashioned for upholding the King James and American Standard Versions.** These “word for word” translations of the Bible today do not tell us what the “translators” thought the apostles meant — that seems to suit their false doctrines — but rather the words spoken by the apostles as they came from “the Lord of lords” (Luke 10:16). It seems strange that the 148 Greek Scholars who made these translations are “set aside” by some preachers and by some of “our schools” in order to take up “New Translations” with many less qualified Greek Scholars — some “translations” of which there is only one “scholar.” It is strange that some of these same preachers, even if they do endeavor to quote even one Scripture reference in a sermon, will quote from the King James or American Standard versions! Few if any can quote the new translations! Not only do these “translations” not read the same, they often in their writing contradict each other! It is not unusual for a teacher to use the KJV to show the differences of wording from the “New Translations.”

Our young people cannot help but be confused by such inconsistent and straying preaching in the use of these “translations.” Is this one of the reasons some congregations are losing their young people? 1) When they are not grounded in the pure fundamentals of the Gospel? 2) When there is no consistency in the Bibles used in the classes and pulpits? 3) When they do not hear about the errors in the “New” Translations? We question whether they will be prepared for most of today’s colleges or the outside world in general. Will they be ready to give a defense of the faith when confronted with liberalism? (Please read and study closely: 1 Tim. 3:15; 2 Tim. 3:15; 1 Peter 3:15).

Are not our young people worth more than the bottom line of money

for which these “translations” seem to be published? It is really no wonder that some of the “New Translations” refuse to list the “translators” who wrote their version! Perhaps the reason being is that these so-called translators cannot read, speak, or write the Greek, yet proclaim themselves “Greek Scholars!” They place themselves on slippery slopes (1 Cor. 10:12). Paul warns: *“For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools”* (Rom. 1:20-22).

One young Lady returned from a congregation where the **“New International Version”** was being used from the pulpit (even with its adoption of all five points of Calvinism!), and she said, “they are even using the HIV!” I responded, “Well, one of these (HIV) refers to a physical sickness, and the other (NIV) to a spiritual illness!” The congregations where I have labored in the Gospel for the past 65 years have had the applied policy of using only the King James Version and the American Standard Version in the classes and in the pulpit. I continue to recommend and encourage this practice today. I do not know of any of the young people from these congregations that have left the Lord’s church for one of the many “Community Churches” or other denominations who completely deny the authority of the Lord for the “approval of the community” (Matt. 28:18-20). We must decide who we desire to please, especially for the benefit of these precious young people.

Some claim that they just cannot understand the wording of the older translations, especially the KJV which has, oddly enough, been correctly said to be written on a fifth-grade level of words. For instance, some contend they can understand the new translations “so much better!” Notice a case in point, 1 Peter 4:4 in the **“New King James”** reads, “..They think it strange that you do not run with them in the same flood of dissipation, speaking evil of you.” Is that “much clearer” than the King James Version (KJV)

that says, in 1 Peter 4:4 “Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you.”

Just as the “common people” heard Jesus gladly (Mark 12:37), so it has been shown that generations of “common people,” who have studied from and obeyed the Truth found in the KJV & ASV translations have had very few if any problems along this line! Could it be that one would have to have one of the many “high college degrees” offered in worldly colleges in order to understand that they “cannot understand” these word for word versions? Or, could it be because they want their denominational errors so badly that they willingly sacrifice the Truth? (2 Thess. 2:10).

Or, perhaps they particularly want the removal of the beautiful words of reverential respect of the terms **“Thee, Thou, and Thine.”** Some say (as Webster’s Smaller Dictionary) that these are “archaic.” But keep in mind that Webster’s Dictionary gives TODAY’S COMMON USAGE of words and not the “solemn form of address to God” as used in the songs we sing and in the Scriptures we should read. Webster’s Dictionary also defines “baptism” as being in one of three modes or forms: sprinkling, pouring, or immersion! Shall we take what the Bible says in Romans 6:3-4 and Colossians 2:12 (that baptism is a mode in itself, a “burial in water) or what Webster says and begin to sprinkle people calling it baptism? Would you suggest this is being “old fashioned?”

**Some call me “old fashioned” for urging the need to use the “solemn form of address to God in prayer — the one who made us, the universe and heaven.**

Some will say these are old terms that should be brought up to date in the 20th Century. Is it “old fashioned” to make the plea for the solemn form of address to Deity? It is true that today’s words may be interchanged and mean the same? Yes, this may be true. But that is not the point that we should seek to make. Rather, should we not strive to use the available words that make our thoughts and prayers to God more respectful and meaningful? The writer of Hebrews reminds us, *“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and*

*godly fear: For our God is a consuming fire”* (Heb. 12:28).

For illustration, would it be the same meaning for the word “Father” in our prayers if it were changed to “Pops, Dad, or Old Man?” Could we show the proper respect to God by saying instead of “who art in Heaven” to say, “above the clouds,” or “upstairs?” In other words, would we without fear pray a prayer such as, “Dear Pops, hey Old Man, up in the clouds, the sky, Gratts to You for sending Your kid to wipe out our sins on the cross bar?”

Surely this would shock our ears! It would “vex” the righteous soul of all trying to follow such a prayer! No, “Have thine own way Lord” is not to be compared with “Have Your own way” or, “How Great Thou Art” being changed to “How great You are?”

If this makes one old fashioned, count me in!

**Some call me “old fashioned” for not believing in the “direct, personal indwelling” of the Holy Spirit today.**

Though the words “direct” and “personal” are never applied to the Holy Spirit in the genuine translations of the Bible, some want their opinion about this matter to be found in the text of the Bible so badly that they “wish it into their translations!” Some today would have us believe that the Holy Spirit now tells them what to do and where to go in this world. He is today usually referred to as “it” by these, but in the 264 references to the Holy Spirit in the New Testament, He is always spoken of in the person, masculine gender (Please note chapters 14,15, and 16 of the book of the apostle John). He is the third person spoken of in the Godhead (Acts 17:29; Rom. 1:20; Col. 2:9).

We do not believe the Holy Spirit today leads us to the hospital parking lots, the right elevator, the right room, or that we can “just open our Bibles and “It” tells us what a passage means!” We need to ask them, “Just what has the Holy Spirit revealed to you that is not found in the Word of God? If these claims are true about the Holy Spirit’s direct guidance, there would be no need for the Bible! Nor, (though we are commanded to do so) would there be a need to study the Bible at all (2 Tim. 2:15; 3:16-17; John 5:39-40; Acts 17:11). There would be no such thing as unity upon the Word or

a reference to sound doctrine anymore (2 Tim. 1:13; John 9-11)!

If saying that the Holy Spirit does not directly and personally direct us today is “old fashioned,” I must confess, “There am I!”

**Some call me “old fashioned” for saying some are too casual in their dress for worship to the almighty God.**

It is not so unusual today to see

some come to worship with flip-flops and a t-shirt, with advertising on the front, and blue jeans. Some come with clothing too short, too tight, too revealing, in the time that solemn worship is being offered to God. It still shocks good manners in faithful Christians to see the lack of respect shown by some who wear short shorts, even at a funeral for the dead! It seems that everyone should know that short

shorts are immodest, but especially when seen at a funeral or a worship service of the Lord’s people!

We certainly agree with the one who correctly wrote, “Everything precious is covered. A person modestly dressed is like a pearl in its shell!”

If this makes me “old-fashioned,” then I’m “guilty as charged!”

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# Elder's COLUMN

## THE BIBLE, GOD'S TEXTBOOK ON DIVISION

*Everything man needs for his spiritual well being is supplied in the inspired, inerrant, all authoritative Word of God!*

**H**ow rapid a wide-open division occurs in a congregation that is not the same for all religious groups. Often, it is not one particular episode, but an accumulation or underlying cause through months and even years that reaches the point of “Mt. St. Helens.” Remember, it just takes “a little leaven” to destroy the body of Christ (1 Cor. 5:6)! A raging firestorm within the body of Christ is often started by a spark which ignites a fire, then fanned, and if not extinguished, results in a raging inferno. The old proverb, “an ounce of prevention is worth a pound of cure” is well worth heeding!

Prevention is the operative word! What can be done to prevent division within the body of Christ? While we should strive to do everything that is biblical in preventing division, there are two major areas where division occurs: 1) personal opinions and 2) a matter of doctrine. Simply stated, when people are not willing to submit to God’s instructions, division is inevitable!

What paradigm (pattern, model) should one use in resolving potentially explosive areas of conflicts in the church? Many will look to the science of psychology which is a study of the mind and its behavior to solve any and all problems. Dr. Samuel L. Jones and Dr. Richard E. Butman in their book (*Modern Psychotherapies*, p.11) quote a work identifying 260 distinct schools of psychotherapy. Which of these schools, if any, should one turn to for help in dealing with church conflicts? While these theories are in-

teresting and, helpful, depending on the theory, one must remember everything man needs for his spiritual well being is supplied in the inspired, inerrant, all authoritative Word of God! “*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works*” (2 Tim. 3:16-17). Again, we are told, “*According as his divine power hath given unto us all things that pertain to life and godliness...*” (2 Peter 1:3).

As Dr. Carl D. Mills so well stated, “While the Bible was not written as a textbook on psychology, it contains the most psychologically sound teaching available on the needs of human life. ... I affirm that no man is fully prepared to assist people to meet the above needs if he does not respect biblical teaching. I further affirm that any appropriate method, or school, or psychotherapy will reflect truths found in the Bible” (*Personal Counseling*, Dr. Bill Flatt and Others, pp.35-36).

Let us go back to the Bible, not only in preaching fundamentals of the faith, but also in dealing with church conflicts! A key passage in dealing with church conflict is the prayer of our Lord in the garden of Gethsemane where Jesus prayed, “*Father, if thou be willing, remove this cup from me: nevertheless, not my will but thine, be done*” (Luke 22:42). That phrase “not my will but thine, be done” is the key in solving any and all conflicts!

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## SEEK THE OLD PATHS

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"sharing Jesus." He went into the wilderness of Judea, not to share, but to preach! "In those days came John the Baptist, **preaching** in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand" (Matt. 3:1-2). What about Jesus? Did he share, or preach? "From that time Jesus began to **preach**, and to say, Repent: for the kingdom of heaven is at hand" (Matt. 4:17). When Jesus sent out the twelve disciples, did he send them out to share the Kingdom of God, or to **preach** it?

Something is lost in the translation of Acts 8:4 if I read it the way many of my brethren seem to understand it: "Therefore they that were scattered abroad went everywhere sharing the word." No! They went preaching it! I have to wonder just how convincing Philip would have been if he had gone to Samaria to "share Jesus" (Acts 8:5,12). He preached, and the results were conversions of both men and women. I somehow cannot envision Philip "sharing Jesus" with the Ethiopian eunuch in Acts 8:35. It says he "preached unto him Jesus."

When Paul went to Athens, the text says, "...as his manner was, he went in unto them, and three sabbath days reasoned with them out of the scriptures Opening and alleging, that Christ must needs have suffered, and risen from the dead; and that this Jesus, whom I preach unto you, is Christ" (Acts 17:3-4). Somehow, sharing just doesn't convey the same idea!

Dennis Gullede

## SHARE OR PREACH?

I have to wonder just how convincing Philip would have been if he had gone to Samaria to "Share Jesus?"

The new buzzword today is the word "share." In the church we hear it quite often: "Share Jesus!", "Share the gospel," "Share conversion experiences." As a child I was taught to share. I teach my children the same virtue. It means to impart some of what you have to others. There is no real Christianity with out sharing (Eph. 4:28).

Many preachers, however, don't preach anymore. Now, they share. Perhaps there is a sense in which preaching is sharing, but the word share hardly fits the meaning of Biblical preaching. Some in the church have forgotten what preaching really is.

There are two words in the New Testament that specifically define what Biblical preaching is. One is the Greek word *kerusso*, which is translated "to preach" fifty-three times in the New Testament. It denotes the actions of a herald, with these characteristics: 1) The herald has in his voice a note of certainty, 2) The herald has in his voice a note of authority because he is speaking for a king, 3) The herald's message is not his own; it is from the king.

There are many in the church today who are uncomfortable with "certainty" and "authority" in speaking. For that reason they have abandoned the word "preach" in their vocabulary, and adopted the word "share," because it rings of a more "humble" and "caring" tone.

The second word is *evangelizo*. It is always used of the good news of Christ as proclaimed in the Gospel. It means to make known the good message relative to sin and salvation. The Lord who commanded men to preach also told them what message to proclaim.

It is very hard for me to imagine John the Immerser

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