

# 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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## SEEK THE OLD PATHS LECTURESHIP REVIEW

*Garland M. Robinson*

**T**he liberal, digressive mindset within the church nowadays is making a host of militant and heretical statements concerning the Lord's church and absolute Truth. We are continually hearing comments such as: "Our purpose is to contribute to church renewal...it is not doctrinal conformity..." "Renewal is coming, we cannot constrain it..." (Mike Cope and C. Leonard Allen in *Wineskins*, June 1992, pp.3,5,26). The church "needs to change." "The last thing it (the church) can afford is inflexibility and defiance toward change." The Scripture "certainly does not present an absolute blueprint for building a church" (Rubel Shelly and Randall Harris, *The Second Incarnation*, p.3,7,36). "The church has never existed except in the Father's mind" (Rubel Shelly, Pepperdine speech 1990 and West Memphis, Arkansas, speech).

It was because of such outlandish statements as these that the theme for the 1993 lectureship was selected: **Preaching Needed For The Nineties**. We affirm without hesitation or fear of refutation that **the church**

**does not change or need to change!** It was instituted, organized and proclaimed in the first century just as God desired it. The kind of preaching needed for this decade of the nineties is the same kind that was needed for the 80's, 60's, 40's, and every other decade since the first century! It is the same kind of preaching that will continue to be needed until time shall be no more at the second advent of our blessed Lord. The Lord's church does not change with culture or with time. Neither does the gospel message change. It is complete and absolute (II Peter 1:3; II Tim. 3:16-17; John 8:32; 17:17). It is that which will judge us in the last day (John 12:48).

The **Seek The Old Paths** Lectureship for 1993 proved to be one of the best, if not the best, lectureship ever. The subjects selected and material presented were second to none. There are many good sound lectureships today (though many are not sound nor good). However, you will not find a lectureship program better! I don't say that because it is held where I preach nor because I am connected with it. I say it because of experience

and because that is the comment from so many that attend.

The **Seek The Old Paths** lectureship doesn't mind "calling a spade a spade" and identifying those who are sowing discord and spouting false doctrine like it was cotton candy. This is as it should be and any who will not do so need a good dose of Rom. 16:17, Eph. 5:11 and II John 9-11. They need to repent of their refusal to obey God and pray that their thought and practice may be forgiven before God! Why many who profess to be "sound" will not stand up and proclaim the "*whole counsel of God*" (Acts 20:26-27) and condemn error is beyond my comprehension. They just **DO NOT LOVE THE TRUTH!**

While the Lord's church is being bombarded on every side by devilish doctrines, so many have their thumbs in their ears and fingers over their eyes! They are like the proverbial monkeys who "hear no evil" and "see no evil." However, it cannot be said they "speak no evil" because their silence and failure to condemn error and those who propagate it amounts to approval and consent of the same. God said to Ezekiel, "*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*" (Ezek. 3:17-19). Where are the watchmen today? Who is willing to stand foursquare on the Gospel Truth and "...declare unto Jacob his transgression, and to Israel his sin" (Micah 3:8)? As God told Isaiah, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" (Isa. 58:1).

Thirty one different speakers (coming from 7 states) presented 40 different lessons. They did an outstanding job in presenting the Gospel as they were asked and expected to do. They were timely, to the point and filled with scrip-

ture. The ladies enjoyed their classes each day taught by capable preachers' wives.

Among those in attendance this year were brother and sister **Ernest and Sybil West** along with **Matt Owens** of West Monroe, Louisiana. With great courage, determination and tearful heart and eyes, brother West spoke from the pulpit (along with brother Owens who came out of the White's Ferry Road heresy) and commended our efforts in opposing his son **LARRY WEST** in his compromise of the faith. He commended highly the **May & June 1993** issues of **Seek The Old Paths** wherein Larry's teaching and practice were examined and refuted. Brother West's love of the truth is stronger than the blood-ties of family (Matt. 10:37). This session was taped and is available for \$1.25 (postage paid).

The attendance this year was the best yet. Totaling all the sessions together, the attendance was 3,910. The highest attendance at any one session was 163 and the lowest was 64 with the average for each of the sessions being 109. Twenty-five classes

had over 100 in attendance. Visitors who signed the guest register came from 12 different states (MS, AL, AR, TN, FL, KY, IL, IN, LA, WY, TX, PA) and one foreign country (Thailand). One of the points made by many was that they come to the **Seek The Old Paths** Lectureship, not to be seen or see (although the fellowship one with another is pleasant and worth while), but because of the strong Biblical content of every lesson. They come to feast upon the hearing of God's Word (Psalm 119:97). There is no famine of hearing the words of the law here (cf. Amos 8:11)!

The telephone calls and letters we received came from all over the country stating they would love to be with us but could not and would be praying for our efforts. Over 100 sent envelopes (from 21 different states) to receive the book of outlines and we continue to receive requests daily.

The theme for next year (July 24-28, 1994) will be: **GOD'S WORD ON MORAL ISSUES**. Make your plans now. We look forward to seeing you then!

## Reflections On The "Seek The Old Paths" Bible Lectureship

*Gilbert Gough*

On July 25th through the 29th, the East Corinth church of Christ in Corinth, Mississippi, conducted the eighth annual "**Seek the Old Paths**" Bible Lectureship. The theme of the lectureship was *Preaching Needed for the Nineties*. It was emphasized in every lecture that the preaching needed for the nineties was the kind of preaching needed until Jesus returns and the world ends. It was a week for those who attended that will not soon be forgotten.

The elders of the East Corinth church who oversee this lectureship are **Wallace Benjamin, Earl Case** and **Edmond**

**King**. We commend these wise bishops for having this uplifting week of Bible study. They are men who greatly love God, the truth and the brotherhood. These overseers desire the truth to be preached, false doctrines and false practices exposed, and false teachers opposed. The speakers selected for this year's lectureship did as the elders expected: They "Preached The Word."

The faithful and sound preacher of the East Corinth church, who serves as director and emcee of the lectureship, is **Garland Robinson**. No man has any greater love for God and for the church than this man. He

proves the sincerity of his love by the work he does. He staunchly stands upon the truth and aggressively resists heresy through his preaching and writing. He, like his elders, yearns for souls to be saved from sin and error. He did a tremendous job organizing and emceeding the lectureship.

Every speaker was well prepared and every lecture was faithful and true to God's word. Sermons of exhortation, warning, reproving, and even rebuking were presented. There was not a poor lesson delivered. Every speaker presented his lesson with the skill and ability God

gave him. With forty lectures by thirty-one lecturers, a spiritual feast was provided with all the trimmings.

The East Corinth church provided an excellent booklet of the outlines of each lecture (114 pages) and it was a great help when studying along with the lesson presented. Most outlines were sentence outlines and could be studied and preached right from the booklet. Each outline is full of scripture references to back each point and subpoint. [This booklet is still available for the asking. If you send for it, remember to send a self-addressed 6"x9" envelope with \$.65 postage attached so the church will not be charged with this expenditure.]

The lectureship continues to grow each year. The crowds were larger than ever before, setting records in its eight year history. Brethren came from many other states like Tennessee, Alabama, Arkansas, Florida, Kentucky, Louisiana, Texas, and many stayed most of the week.

The fellowship was great. The singing was superb and the prayers were thoughtful and grateful. When the worship hour was over and everyone had ten to twelve minutes to stretch and rest between lectures, it was difficult to call the next session to order. The brethren loved being with one another and talking to each other.

We extend a hearty "thank you" to the good sisters of the East Corinth church for preparing lunch (a big lunch) for everyone who attended Sunday through Thursday. Each day over one hundred people paraded through the preacher's house to get and eat their lunch. With everyone being filled with so much sumptuous, delicious food, it put the first afternoon speaker in the precarious position of keeping everyone awake.

One of the funny but miserable moments of the lectureship

happened on Monday. The air conditioning in the auditorium went out, kaput! The temperature outside was reaching one hundred degrees. What would the lectureship crowd do? They stayed inside and fanned their faces like they did in the days before air conditioning. If people can sit in a fishing boat in ninety degree weather; if people can sit and watch a ball game in the hot sun; then sitting in a hot auditorium listening to great preaching should be no problem.

Tuesday afternoon was the most touching moment of all. After the last afternoon lecture, brother Case came to the pulpit and introduced a young man named **Matt Owens**. Matt was converted in West Monroe, Louisiana, and attended the Whites Ferry Road congregation. This church has been very liberal and digressive through the past few years. Matt learned of their false teaching and practices and came out from among them. He stood in the pulpit and told the audience of his experience.

Along with Matt was **Ernest West** and his wife **Sybil**. Ernest and Sybil are the parents of **LARRY WEST** who works with the Whites Ferry Road church and travels this country speaking at sundry places. In May of this year, the East Corinth church published the *Seek The Old Paths* paper and exposed Larry West for the uncertain sounds he teaches, because he was coming to Corinth to preach in an area wide meeting sponsored by some other churches of Christ in the Corinth area. Ernest and Sybil West, upon receiving this issue, sat down together and went over it with a fine tooth comb. After Matt spoke, brother Ernest stood at the pulpit and told the audience that the May issue of *Seek The Old Paths* was accurate in the assessment of their son. He and his wife cried with bitter tears due to their son's digression. Now, will the churches of

Corinth and churches elsewhere who have used, and will use, Larry West believe that he is unsound? To fellowship one in error is sin, and there needs to be repentance by some congregations and individuals. Those who publicly ridiculed the brethren of the East Corinth church owe them an apology.

One of the most interesting, yet sad, lectures took place each weekday at 3:30 p.m. The elders asked **Wayne Coats** from Mount Juliet, Tennessee, to come and speak on *Digression – Update '93*. No man in the brotherhood is any more informed as to what is happening in the church with those who are digressing from the truth. While many churches have elders and preachers who choose to stick their heads in the sand, the East Corinth church wants to be forewarned of the devil's henchmen and their evil activities. Brother Coats was given the unenviable task, but a great job he did! Do not impugn his motives. He loves the church and the One who died for it, but he hates perversion. So he warned us, exposed error, and opposed false teachers. He brought the audience to attention with shocking news of the teachings and activities by many who have abandoned the Faith and seek to draw away disciples after them. His cassette recordings need to be listened to by every Christian.

It was a tremendous lectureship! The tapes and booklets are still available by contacting the East Corinth church of Christ. Through these means this lectureship will continue to influence for good.

Next year's lectureship will again begin the fourth Sunday of July and the theme will be *God's Word on Moral Issues*. Make plans now to attend. You will be delighted you did.



# LECTURESHIP REFLECTIONS

*Sidney White*

On July 25-27 my wife and I were privileged to attend, and I was privileged to participate, in the **Eighth Annual "Seek The Old Paths" Lectureship** at the East Corinth Church of Christ in Corinth, Mississippi. Five days filled with sound, clear, concerned messages from God's word bring joy to the hearts of those interested in Truth and the souls of men. Several areas of the lectureship will be remembered for years to come.

First, and most importantly, was the soundness of the messages presented. Not once in all the lessons we heard did we have the idea that "somehow that just did not ring true." Not once did we have a problem understanding exactly where the speaker stood on any issue discussed. Not once were we forced to listen to a "good little talk" without an abundance of scriptures. Not once did we hear a speaker using a "perversion" (version) of the scriptures. The lessons were presented in boldness, yet the love and concern of each speaker was evident. This lectureship provides some of the best "preaching" you will hear anywhere.

Second, the balance of material was a great point of interest. As the lectureship theme, *Preaching Needed for the Nineties*, would suggest, a variety of topics was discussed. Lessons dealing with home and family life, matters of morality, getting along as brethren, evangelism, authority and the church were presented. Lessons dealing with attitudes in various areas were discussed to the benefit of the listeners. Lessons calling out attention to such matters as the Bible school, human suffering and purity were delivered. Some lessons dealing with digression and specific areas of digression were clearly and uncompromisingly taught. But one common factor in all these areas was the fact that the basics were presented. Oh, how we need to get away from pretty speeches filled with high sounding phrases and back to preaching on the basics - faith, purity, soundness, authority, etc. This characterized the lectureship.

Third, as one looks over the list of speakers, several things are evident. Both young men and older men were involved, and how encouraging it is to hear the older men who still stand and

younger men who are coming on who love the truth. Men from small and large churches were used and no difference was made between them. Some speakers were highly educated and others not so highly educated, yet the reliance of both on a "thus saith the Lord" as final authority was evident.

Fourth, the fellowship was tremendous. Many of those who attended were people who return year after year. The atmosphere is one of a family reunion and that is the way it should be. We also had the opportunity to meet some brethren who were there for the first time. To be able to study, sing, pray, eat and visit with those of "like precious faith" is a wonderful experience.

Fifth, one could not reflect on such a great lectureship without being very appreciative of the hospitality of the brethren of the East Corinth church. The elders are to be highly commended for their zeal, wisdom and courage in supporting such an event. It is indeed rare to find an eldership who will stand as firmly as these men do. They are truly blessed to have the preacher they do, Garland Robinson. His endless efforts with the paper, lectureship, local work, bulletin, radio, TV and other activities surely are evidence of one who is not lazy. The meals provided by the members and many other behind-the-scenes tasks are so deeply appreciated. Brethren from all around the world appreciate the East Corinth church.

Finally, but on the other side of the coin, is a sad reflection. With the spiritual feast, food and fellowship available with sound brethren right in their "back door," it is amazingly sad how few brethren from the area support and attend this great work. What are those brethren interested in - including elders and preachers? Is there a lack of interest in spiritual things? Are they looking for something different? Are they seeking popularity with the world? Are they afraid to stand firm? Are they a part of the liberal camp? These are questions that they really need to answer before they get to the judgment and we pray they will.

Thanks, East Corinth, for a job well done.

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# DIGRESSION IS A REALITY

*Charles Leonard*

Shortly before Christ went to the cross, he prayed for his disciples that they would be united, or be one, as he and the Father were one (John 17:20-21). The early church was able to practice the unity that Christ prayed for because they were of one heart and one soul (Acts 4:32). When the church at Corinth was divided, Paul urged them to all speak the same thing and be perfectly joined together in the same mind and in the same judgment (I Cor. 1:10). Unity must be possible or the Lord would not have prayed for it, the early church would not have been able to practice it, or Paul would not have commanded it. The psalmist revealed that it is good and pleasant for brethren to dwell together in unity (Psalm 133:1). Many of our people have lost interest in the unity taught in the New Testament and are producing an environment which is neither good nor pleasant.

The movement to "renew" or "restructure" the church is a movement on the part of individuals and congregations to bring the rest of us under bondage to their teaching. The people in this movement believe they know more than the rest of us and that we are behind the times and should change in order to fit in with their new agenda for the twenty-first century. They believe that we need something in addition to the Gospel in order to reach people today or we need to interpret the scriptures differently from what we have in the past. The new things being introduced by this movement are a wedge between faithful and digressive brethren. Just as the one who drives the

log, the digressive brethren are driving the wedge that is splitting the body of Christ. It seems strange that these brethren, with all their knowledge, will not meet in open debate to defend their new practices. Surely they know that they cannot give Bible authority for their new found knowledge and they simply ask us to take their word for it.

Individuals and congregations involved in their "renewal" efforts have joined the enemy and are helping to destroy the body of Christ. Those involved in such activities are sinning against the Lord and the church he purchased with his own blood. Forgiveness is available for those who have the courage to repent. No individual or congregation can ignore sin without receiving the wages of sin which is death (Rom. 6:23). Congregations sometime think they can get by with it because of their numerical or financial strength. To teach that which is false or support a false teacher brings the same penalty for all. The New Testament warns against teaching another gospel, having fellowship with the unfruitful works of darkness and bidding God speed to those in error (Gal. 1:6-7; Eph. 5:11; II John 9-11).

God's second law of pardon is the same for individuals or congregations who are in error, teaching error or supporting error. Christians in sin must repent, confess sin and pray for forgiveness (Acts 8:22; James 5:16; I John 1:9). May those who are destroying the church have the courage to renounce sin and get right with God before they destroy their soul and the souls of others.

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## NEWS RELEASE

The second annual **Truth for the World Mission Forum** will be hosted by the church of Christ, 4400 Knight Arnold Rd. Memphis, TN 38118, **August 27-29, 1993**. Eleven speakers will address the theme "Bringing in the Sheaves." Presentations will be made on opportunities for evangelism in China, Ghana, Russia, the South Pacific, Thailand and the media. A dinner honoring long-time missionaries, Ed and Lina Crookshank, for their years of service in Africa and the South Pacific will be a part of the program. All who are interested in preaching the whole truth to the whole world are encouraged to attend. For further information write the address above or call (601) 895-9740.

# Is What One Congregation Does The Business Of Any Other Congregation Of The Lord's People?

Charles A. Pledge

*Meddlers in affairs of human judgment are never appreciated. They are but busybodies. But God needs strong children who will speak out and act regarding sinful practices and teaching whether it be in the world or in the church.*

Congregational autonomy (the right of a congregation to govern itself) is a New Testament principle which must be observed by all who will live in harmony with the will of God. But congregational autonomy has been used to cover a multitude of sins and prevent any criticism of them. That is perversion of truth when practiced.

Congregational autonomy does not provide freedom for any congregation to transgress God's will. Congregational autonomy does not mean that a congregation has the freedom to do as it pleases in matters revealed by God. Congregational autonomy is not a license to sin and a safeguard against any criticism or censure by others.

Congregational autonomy applies only in matters of human judgment because the Lord is the head of the church (Eph. 1:22-23) in all matters of faith and duty. Truth is not open to negotiation! Revealed truth was given us by God to guide us in obedience.

Some things are evidently wrong; that is, some things are so wrong on the face of the matter as to not be defensible. Other things which may present a new face or appearance to some principles must be studied and for a while may be in the realm of question. When in the latter, a practice of these things should be avoided until definite conclusions can be arrived at (Rom. 14:23).

Some things are expedients

(things necessary to obedience to a command). These are always authorized by the command being obeyed through the observance of them. Some things called expedients are not divine expedients; merely human excuses to do them.

Some things are obviously left in the realm of human judgment and one brother has no right to judge another brother's use of them. The color one paints a meeting house is one of these matters in the realm of human judgment. If brethren wish to paint their meeting house a glowing scarlet color, that is their business. When human judgment interferes with obedience to God's commands, or in any way frustrates the truth, that judgment is obviously wrong and must be refrained from. That which contradicts or violates God's will is not permissible.

Obviously, the freedom we have in ruling ourselves (congregational autonomy) is in the choice of things either in the realm of human judgment or in expediencies. The Lord retains all other ruling interests as head of the church possessing all authority (Matt. 28:18; Eph. 1:19-22).

No congregation (nor individual) has the right to legislate to another congregation in matters of judgment or expedients. Obviously, only the Lord has the authority to govern in matters of faith and duty.

One congregation (or individual) has the right to rebuke sin and error anywhere, regardless of who may be involved in it (Eph. 5:11). If it be objected that Ephesians 5:11 is limited to an individual, let it be remembered that individuals may act in unison in the rebuke of sin. Therefore, an individual may rebuke a whole congregation; a congregation may rebuke an individual; or, one congregation may rebuke another congregation.

When a congregation acts contrary to truth, is it any less the duty of Christians to rebuke that congregation than if the action had been done by an individual? Is it not the responsibility of faithful congregations to take a stand (in a public manner) for the truth whenever the truth is endangered in a public way? If not, why not?

It is a common thing for individuals to criticize in matters of judgment and ignore transgressions of truth. Many representatives of the **Herald Of Truth** have been sharply critical of local congregations relative to their approach in preaching the gospel. When, however, individuals and congregations criticize the Fifth and Highland church for false doctrine and erroneous practices, they have hid behind the cloak of congregational autonomy.

Those who deny the right of one congregation to rebuke another congregation (or a false teacher within the other congre-

gation) are not consistent and do not believe their own premises. In fact, if other congregations consistently apply their premises they will be offended. For example, let one congregation withdraw from a reprobate sinner one week and the next week that disciplined member has been welcomed with open arms by a congregation across the way. What is the reaction of faithful brethren about that matter? Does one congregation have the authority to warmly accept that individual without repentance on the part of the sinner? If one can't accept into their fellowship such an impenitent sinner, why should they be expected to accept into their fellowship a false teacher in another congregation or a congregation which deliberately supports and defends false teachers? And, if such fellowship cannot be extended, are those who Scripturally refuse to extend it to remain silent about the why and wherefore of it? Are they to just withhold fellowship in silence? These questions are merely rhetorical to those who know the Scriptures.

Any act to muzzle the truth is an act of sin because such is contradictory to truth. Those who have spoken out about congregations teaching and supporting false doctrine have been attacked as meddlers and watchdogs. Some who speak out against congregational practice of error are effectively isolated and treated as publicans and sinners. One of the most disappointing features of this is that many who claim to be loyal to truth and righteousness go along with it. Some claim that love demands better treatment than speaking against a congregation. But what about the individual who is treated unlovingly because he dared speak out? Does love demand we defend the fornicator in his fornication? Does love demand we isolate those who teach that homosexuality is sinful?

Love demands we do all we can to help our brethren go to heaven. It is impossible for us to help those enmeshed in sin (whether it be an individual or a congregation) by remaining silent about their sin. Love demands we speak up forthrightly! We certainly realize the necessity of maintaining the spirit of love and kindness in our dealings with all. We recognize the need to try to exert influence on others to do right. We also recognize the command of God to rebuke sin and works of darkness and, ultimately, a refusal to extend fellowship to those who refuse to hear the rebuke and correct their lives.

Suppose a group of brethren is meeting on the corner of First and Second Streets in Somewhere U.S.A.? One Sunday they see a sign erected on the front of a building across the street proclaiming Homosexual church of Christ. Upon further investigation they learn that a group of men claiming to be members of the church have established meetings to practice their sexual preferences as worship and proclaim to the world that they are a church of Christ. What is the next thing the faithful congregation should do? First, rebuke their sin (Eph. 5:11). If the rebuke goes unattended and their practice continues, a public statement to the effect they are not in fellowship with the homosexual church because they practice sinful acts must be forthcoming! If such a public statement is not forthcoming, how will the world know that the group of homosexuals is not accepted and fellowshiped? What can be said in this instance can be said in any instance where sin is persisted in after efforts to correct them have failed. If not, why not?

The command to rebuke works of darkness (acts of sin, Eph. 5:11) cannot be ignored by any who will please God. The command to mark and avoid false teachers (Rom. 16:17-18)

cannot be evaded without injury to the soul. The command to reject the heretic (even if that one is a member elsewhere) must be obeyed by those who will go to heaven. The command to withdraw and withhold fellowship from the known immoral brother is not confined to congregational lines. Suppose a brother deliberately, openly living in homosexuality, who is tolerated and fellowshiped by a congregation in the neighborhood, attends a faithful congregation and says I would like to lead in prayer this morning and want to place my membership here? Will he be accepted or rebuked? Keep in mind, he is still a member of another congregation at that moment. Brethren, let's be honest about this matter.

Meddlers in affairs of human judgment are never appreciated. They are but busybodies. But God needs strong children who will speak out and act regarding sinful practices and teaching whether it be in the world or in the church. One congregation does have the right to speak out against the false and evil practices of another congregation. Such is not meddling. It is obedience to the Lord's plain teaching. It is not arbitrary "watchdogging," as some contemptuously refer to it, for individuals to speak and warn about the false teaching and evil practices of individuals and congregations. This is a part of the discipline of the body which will serve to keep us alert and vigilant in our efforts to please the Lord. Those who slander and oppose such efforts are condemning themselves by their own words. If it is wrong to speak out against false teachers and their teaching, it is sinful to speak out against those who do speak out. But the legs of the lame were never equal. May God raise up more who will follow his plain teaching in such instances about such matters.

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## STEPS TOWARD APOSTASY

James W. Boyd

Apostasy is the abandonment of what one has voluntarily professed. It is a desertion of principle and faith. In New Testament language, it means "ye are fallen from grace" (Gal. 5:4). It means that the faith of Christ revealed in the Bible is no longer the faith in one's life. It means surrendering and compromising truth once upheld.

We read in the Bible of individuals and churches that suffered apostasy. The apostles and other New Testament writers warned of impending apostasy, departing from the faith, grievous wolves entering in not sparing the flock, turning aside from the truth to fables.

But apostasy does not occur overnight. Even though the predicted apostasy was already at work during the time of Paul, it was not until many years thereafter that it came to its full and disastrous fruition. The gradual process of falling away makes apostasy hard to detect. It creeps up slowly and deceitfully and is in control before it is realized.

But we are warned against apostasy and have information how it comes. In Paul's letter to Timothy he outlined the steps by which apostasy takes place (II Tim. 4:3-4). First, there is a gradual but certain contempt for sound doctrine. Little by little the plain truth becomes unbearable and is no longer desired. Those that adhere to the truth become a burden and will not be heeded. Next comes the taking of the kind of teachers that please. There are always plenty of teachers who will teach and preach what is wanted rather than what is needed. So out go those who proclaim what is needed and then comes the acceptance of those who tickle the ear.

Soon the truth has no place and in its stead is error. But people are pleased and security, however false, is enjoyed. So it goes.

Brethren who have preached for many years have seen this process time and again, with individuals, and with churches. We must be on guard.

Rt. 11 Box 90  
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Dear brethren,

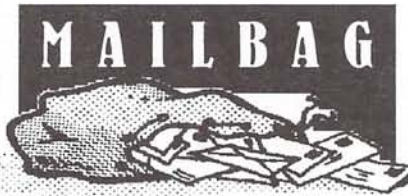
It was a great joy and spiritual feast which you gave us at the Eighth Annual Lectureship. The lectures were of the best sort and well presented. They were also what was needed and many more people should have been there to partake.

We appreciate what you are doing for the cause of Christ by papers, lectures and other ways and especially for your stand for the truth. We pray that through such efforts the kingdom of satan may be rolled back. Please express our thanks for all the many expressions of kindness shown my brother and myself and especially to the ladies for the food and hospitality of Garland's home. We will be looking forward to seeing many of you at our lectureship (at the Ensley Church of Christ in Pensacola, FL) in September and maybe be able to repay, in part, your kindness shown to us.

May the Lord bless you and all your labors in His cause.

Brotherly,  
William L. Word

(First Annual "Labourers With God" Lectureship, September 19-23, 1993. Ensley Church of Christ, 57 East Hannah Circle, Pensacola, FL 32534. Look for the full schedule next issue.)



"I read every issue, save every issue and place selected articles in the local church bulletin" ...Sparta, MO. "I think very highly of your publication" ...Hernando, MS.

"We enjoy the paper and think it is among the best" ...Coldwater, MS. "We look forward to this great paper" ...Kosciusko, MS. "We appreciate the good work you are doing" ...Amory, MS. "Keep up the good work. I very much appreciate preachers and elders who will stand up for the truth" ...Richmond Hill, GA. "I guess your paper is the only one we get that I most always read all of it in a short time" ...Coldwater, MS. "Your publication is educational. You are doing a good work and may God bless you" ...Palestine, AR. "Excellent paper. Enjoy reading it" ...Greer, SC. "Your paper is one of the best I receive" ...Moss, TN. "I praise God in the name of Jesus Christ my savior for this paper. I thank God for men of the truth. I was praying that I would get this paper" ...Chicago, IL. "We love your paper" ...Mt. Olive, MS. "I am thankful for the great work that is being done through "Seek The Old Paths" ...Dennis, MS. "It is one of the truest that I receive. I enjoy it so much and now that I'm almost a shut-in, is so much comfort to know we in the church have a few faithful brethren who will stay with the Word of God" ...Coffeeville, MS. "You are to be commended for the great work you are doing. I really enjoy your paper" ...Kosciusko, MS. "It's an encouragement" ...Fulton, MS.

Seek The Old Paths is a publication of the **East Corinth Church of Christ** and is under the oversight of its elders. 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.

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