

Seek The Old Paths

"Stand ye in the ways, and see, and ask for the old paths...and walk therein."

(Jeremiah 6:16)

Vol. 4, No. 4

April 1993

LOOKING BEYOND THE EXTERNALS

Ben F. Vick, Jr.

Some brethren are advocating that when it comes to worship, holiness means being more concerned with internal things than with external things. We are told that we ought to be more like Jesus in that we imitate his ability to see beyond the external things and look into the hearts of others. Is this right? Nevertheless, what saith the Scriptures? *"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them"* (Isa. 8:20). Maybe we have been too quick to judge, condemn, and write-up some men whose hearts have been right, though their actions were, to say the least, questionable. I must confess to you my limitations (as if you did not know already); I am unable to read the hearts of others as did the Lord.

We have probably been a little too hard on Cain, according to the reasoning of some. He lived in the too distant past for me to judge his heart. Why, when he offered his sacrifice to God, he may have been sincere and devout in his heart. Now, since externals are of little importance, maybe we should change our sermons on acceptable worship. However, we just cannot get around Hebrews 11:4, which

reads, *"By faith Able offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."*

Well, Nadab and Abihu

Some have accused faithful brethren of trying to do all the right things, yet not having the right kind of heart. However, one cannot do the right things unless his heart is right. To do otherwise is to have a form of godliness, but denying the power thereof.

have certainly taken a beating over the years, haven't they? We are told, *"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not"* (Lev. 10:1). Now, there is nothing in the text to indicate that their hearts were not sincere. They may have thought that, as long as their worship

was directed to the true and living God and that they offered up incense to him, it didn't matter from where they got their fire. Why, they may have been just as sincere as those in the Christian Church, or the Moslems who pray toward Mecca. Who am I to judge their hearts? Remember, we need to look beyond the external things. Does anyone want to question God's actions, since he destroyed them for the external action? *"And there went out fire from the Lord, and devoured them, and they died before the Lord"* (Lev. 10:2).

And who can forget poor **King Saul**? The men of Israel were in a difficult situation because the army of the Philistines were gathered to fight Israel. All the people were trembling; Saul was anxious; and Samuel, the prophet, priest, and judge was not there. Therefore, Saul presumptuously offered the burnt offering to the Lord. When Samuel arrived, he rebuked Saul. He said to the king, *"Thou hast done foolishly: thou has not kept the commandment of the Lord thy God, which he commanded thee..."* (I Sam. 13:13). Now, if external matters are of little importance, why was Samuel judgmental of king Saul? Do you suppose his intentions were

right? Could it be that his actions were a manifestation of his heart (Prov. 4:23)?

Perhaps we had better take another look at King Saul's saving the best of the sheep and cattle and old King Agag. We have always condemned his failure to carry out God's command completely; but who knows but that maybe his heart was right? Even though his actions prove otherwise, he said that he had "obeyed the voice of the Lord." Maybe some of our enlightened preachers today need to visit the witch of Endor and call Samuel from that unseen abode and advise him. Remember what Samuel told Saul?

"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king" (I Sam. 15:22-23). The truth of the matter is that Saul's actions proved his heart was not right.

Some have accused faithful brethren of trying to do all the right things, yet not having the right kind of heart. However, one cannot do the right things unless his heart is right. To do otherwise is to have a form of godliness, but denying the power thereof. Jesus said, *"God is a Spirit: and they that worship him must worship him in spirit and in truth"* (John 4:24). That means we must worship (1) the right object, God; (2) with the right heart, in spirit; and (3) in the right form, in truth. My worship to God will not be any more acceptable to him if I fail to have the right heart than if I fail to follow the right form, i.e., in truth. To do the right things with the wrong heart is just as unacceptable to God as to do the wrong things with a right

heart. I care not to be in the shoes of either on the day of judgment.

No one can accuse **Saul of Tarsus** of not having his heart (internal things) right, even when he was persecuting the early church. Jesus said of some, which surely included Saul, *"They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service"* (John 16:2). Later, Paul said, *"I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth"* (Acts 26:9). He had lived in all good conscience before God, even while killing Christians (Acts 23:1). Now, who is arguing that external things do not matter as much as internal things?

If external things do not matter as much as internal things, then, watch out! Such "reasoning" will open the doors for the missionary society, instrumental music in worship, fellowship with

the denominations, women preachers, sprinkling and pouring as substitutes for immersion, etc.

Though we cannot know the hearts of men, we are obligated to judge their fruits. The "fruits" mean their teaching. I can compare their teaching with the standard and determine if it is sound. Jesus said, *"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them"* (Matt. 7:15-20).

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The New Hermeneutic's Rules Of Interpretation

Victor M. Eskew

Those who are calling for a new hermeneutic in the church have been very slow in "spelling out" the specific guidelines of the new hermeneutic. To date, no rules have been set forth by these proponents of change. Presently, they have done a "better" job of attacking those who adhere to the old hermeneutic.

However, the new hermeneutic advocates have done much speaking and writing on various topics. From their speeches, articles, and books, one is able to pick-up on some of the "rules" of their new system of Bible interpretation. The following is a list of ten rules of interpretation that many have advocated.

1. If the Scriptures do not specifically forbid an action, it is scriptural.
2. If the Bible specifically condemns an action, there is a high

(Continued on page 8)
NEW HERMENEUTIC

THE VALUE OF THE PRINTED PAGE

Garland M. Robinson

The usefulness and full impact of the written word is known only to God. Eternity only can reveal the countless numbers of those who were benefitted by it.

Before the Lord ascended into heaven, he gave the command unto the apostles to preach the gospel. *“And he said unto them, Go ye into all the world, and preach the gospel to every creature”* (Mark 16:15). The same was to be passed on to all disciples (Matt. 28:19-20). It is every Christian’s duty today to spread the gospel.

The command is to go – go preach the gospel! HOW we are to go is a generic command. We may walk, ride or fly. We may preach by means of pulpit and classroom, public and private. We may use mass-media to multiply our efforts. We can use radio, TV, newspaper or magazine. It is the last of these – the written word – that we wish to expound upon in this article.

There are many great and noble uses of the printed page. There are certain advantages it has that are not available by any other means of communication. It is simply a “way” to teach the gospel but certainly not the only way. The written word has some advantages over the spoken word just as the spoken word has some advantages over the written word. Note some advantages of the written word:

The written Word can **GO WHERE WE CANNOT**. Many times it’s not possible for us to travel to some places because of political situations or some other obstruction. The written word

can go to these places being distributed by hand and through the mail. It can literally go around the world! The written words of God’s revelation were sent by courier to brethren everywhere in the first century. By reading these words, men were taught the things of God, believed, repented, obeyed the gospel or were brought back to the faith. Paul said, *“For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season”* (II Cor. 7:8). Paul was able to teach these brethren though he was absent from them. *“I charge you by the Lord that this epistle be read unto all the holy brethren”* (I Thess. 5:27).

The written Word can **STAY LONGER THEN WE CAN**. A tract, article or letter will stay where it is placed until someone moves it or it is destroyed. Hilki-ah the priest found the book of the law of the Lord in the temple and it was read to Josiah the king which brought about a great reform. The temple was being renovated when the book was found. *“And Hilki-ah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilki-ah delivered the book to Shaphan. And Shaphan carried the book to the king, and...told the king, saying, Hilki-ah the priest*

hath given me a book. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the law, that he rent his clothes” (II Chron. 34:15-19). It may be that we cannot stay, but the written word will continue. It may lie on a table for days or weeks or be stored away in a drawer or chest for months or even years before someone reads it and learns the truth. The present generation is able to read and learn from the study of godly men long since gone from this life by their words preserved on the written page. They being dead, yet speaketh.

The written Word can **ENJOY A MUCH WIDER CIRCULATION** than any one person. It can be copied and passed around until its usefulness has multiplied many times over. One tract left in the hands of one person can be read again and again and again by multitudes of people. It may be that a tract left at one’s house may not be read by the person in whose hand it was delivered but may be picked up by another family member or visitor and read thoroughly. There’s no end to which the written word may travel. The scribes of Israel copied the law so that others would be able to read. *“And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel”* (Josh. 8:32). The brethren at Colosse were

instructed: "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea" (Col. 4:16).

The written Word is **MORE PRIVATE**. People will sometimes read and study in private what they do not take time for otherwise. It may not, at the moment, be convenient for them to discuss the scriptures with someone. They may even refuse to discuss the scriptures with someone individually. However, in their leisure they will sit down with a tract or article and read and contemplate on the gospel. The eunuch was reading the scriptures when Philip was instructed to go to him. "...Behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, Was returning, and sitting in his chariot read Esaias the prophet" (Acts 8:27-28)? "These were more noble than those in Thessalonica, in

that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

The written Word **CAN BE RESTUDIED**. One may not fully grasp the meaning or significance at first hearing or reading and therefore needs to study further. The option is there to take one's time to read, study and compare. Each one can advance at his own pace. The eunuch was reading Isaiah 53 and needed help. "And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou redest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him....Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus" (Acts 8:30-31,35). The command is for all to study. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

The usefulness and full impact of the written word is known only to God. Eternity only can reveal the countless numbers of those who were benefitted by it. As Paul was in prison he desired the written word. He wrote to Timothy and said, "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the **parchments**" (II Tim. 4:13).

The written word is certainly a worthy way to preach the unsearchable riches of Christ!

EDITOR'S NOTE: It is beyond the realm of human comprehension exactly how much good **Seek The Old Paths** is accomplishing. We always desire that God receive the glory and no credit to us. We receive comments, calls and letters every day from people all around the country that express their appreciation for it. Many of the notes they write are included in the "Mailbag" on the back page. To all these we say "thankyou."

The Second Incarnation #3

Charles A. Pledge

Rubel Shelly flagrantly disregards truth as he deliberately posits false positions and alternatives. Deliberately? Yes! In former years Rubel exposed such chicanery for what it was but now he engages in it to deceive the simple, the young, and the thoughtless. In chapters four and five Rubel discusses his second incarnation and the pilgrim church as opposed to the kingdom of God.

Rubel arrives at the concept of second incarnation rather artfully. He begins with Paul's statement in Ephesians 1:22-23: "And hath put all things under his feet,

and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all." Rubel emphasized the "fulness of him...." Barclay, many years ago, included a brief discussion of this in his little commentary on Ephesians. Essentially, the conclusion is that "the fulness of him..." might well mean that the church is charged to do the work that Jesus would do were he here. With this interpretation I have no quibble. Rubel, however, changes this to **representing** Christ, and then to being who Christ is. He evolves in this

meaning to deduct the **second incarnation**, that is, God enfleshed in the church.

It is one thing to argue that the church, the body of Christ, is to do the work Jesus would be doing were he here on earth to personally do it among people, i.e. to minister to people's spiritual and physical needs, to demonstrate compassion and kindness, to oppose every false way and defend the right, etc. That, I think, most of us already believe. That is very different to claiming that the church is God enfleshed. Rubel can accuse others of arrogant presumption, but how much

higher arrogance and how much greater presumption than to claim to be part of God enfleshed?

Rubel argues that since we are members of Christ himself, we are collectively Christ in the flesh, or God incarnate. Let's look at his argument in micro. Husbands and wives are one body; members of each other. Does this mean one is the other incarnate? Obviously it takes more than a metaphorical oneness (unity) to produce incarnation. Rubel knows this. Rubel has dealt well in the past with incarnation. He deliberately evolves his meaning when there is no relationship between his basic assumption (the church is the spiritual body of Jesus) and his conclusion (the church is God in the flesh).

Rubel argues on page 48 that the Holy Spirit animates the church (on page 49 Rubel argues that **"God is incarnate in a fellowship larger than any geographical boundaries or sectarian divisions..."**). His definition of the church here argues that the Holy Spirit is within (and that God enfleshes) denominationalism and other groups possibly apart from denominationalism. Just one point here to consider on this. God incarnate (God in the flesh) is not a debatable proposition. Arguments can't prove incarnation. It takes action. Let Rubel's church prove its incarnation; it's God enfleshment. Let it produce miraculous works equivalent to the works of Jesus. Let it produce a Scripture such as God spoke through his Son. Let the claims be proved by works. That is the only proof. Rubel, give us works. Work a miracle. Let your God enfleshed church bring forth a Bible. Are these two items next on your list? False teachers always try to prove their claimed (or implied) works by their words. Jesus and the apostles proved their words by their works. That is the difference between Rubel (and all

other false teachers) and Jesus and his apostles. The second incarnation is nothing more than a blasphemous claim that doesn't thinly disguise the direction of thought Rubel and his fellow travellers have.

To indicate how far Rubel and his companions have gone from truth, we read on page 56: "The church is also an organism; its identity must be discovered experientially..." Rubel wants a new theology for his new church; his God in the flesh church; a church which doubtless will attempt working miracles to prove it is God in the flesh. Is this to be part of their experiencing the identity of the church, working miracles as Jesus did? We shall see. At least he introduces the idea on page 60 in a quote from Glenn Hinson: "exists in order to pour out its life in service - healing the sick, casting out demons, cleansing lepers, restoring sight for the blind...." Yes, it is just a quote but it is an endorsed quote in a plea for a keener awareness of the function of the church. He concludes on page 65 that this chapter is an "affirmation of grace over our tendency to find and bind rules. It is an affirmation of freedom under Christ's headship, over bondage to an imagined prototype or blueprint for the church."

In chapter five, Rubel discusses the Pilgrim Church and its distinction from the kingdom of God. Rubel asserts on page 71 that the nature of the church is that of a pilgrim - always in a moving process. No, individuals are pilgrims but the church is immovable. Individuals must progress but God has set forth in Scripture his church that was perfect from the beginning. We individuals must try to measure up to the ideal of God, knowing all the while we fall short. This emphasizes our need to depend upon the grace of God to provide sufficient to enable us. In this chapter, Rubel argues that there has never been the perfect church on earth. We refer you back to the biblical statement of "perfect" in article number two. We never argue for sinless perfection in this life for any other than Jesus. God never demanded sinless perfection of his church; he demands spiritual perfection as described in Scripture. Rubel bases his assumption that the church and kingdom are two separate entities on: (1) the assumption that since the church is not now sinlessly perfect, God didn't intend for it to be perfect, but did intend his kingdom to be perfect. (2) That the church is evolving toward ultimate, sinless perfection which shall be arrived at

EDITOR'S NOTE: Two books are available which examine thoroughly **The Second Incarnation**, a book by Rubel Shelly and Randy Harris. Both of them are well worth your study.

Wayne Coats' 106 page book, **A Review Of The Shelly-Harris Material On The Second Incarnation**, is available packed in bundles of 50 ready to mail. These books (available at cost) are 60 cents each which is a total of \$30 plus postage. It needs to be distributed far and wide. It exposes the heresy of Shelly and Harris in such language as only brother Coats can do. Send your order to:

**Wayne Coats, 184 Hillview
Mt. Juliet, TN 37122.**

A 55 page book by Curtis Cates likewise deals a devastating blow to this pernicious doctrine. It contains over 220 quotes of Shelly's book and refutes his apostasy at every turn. You may order copies at \$3.50 each plus \$1 postage:

**Cates Publications, 5512 Cottonwood
Memphis, TN 38115.**

somehow just as the end time arrives. (3) That the kingdom is solely the rule of God within.

Rubel tries to evade objections by arguing (per Hans Kung) "that even though the church is not the kingdom of God which is to come, it is already under the reign of God which has begun." This means, according to Rubel that Christians are in the kingdom, but they are not yet in the kingdom. That is the inconsistency of Existentialism for you. Rubel confuses some by affirming that he believes the kingdom is here, but in other sub-contexts arguing that the kingdom is yet to come. It is impossible for two contradictory statements to both be true at the same time in distinction to each other.

It is true that **one meaning** of kingdom of God is **Royal, divine rule** (Thayer, p.33). We have for many years emphasized that meaning, as have many other faithful gospel preachers. But that is not the sole meaning. Rubel is too knowledgeable to argue that as the sole meaning, or even the primary application

of meaning in the New Testament. That the kingdom is an entity is obvious from the fact that people reside in the kingdom (Col. 1:12-13; Rev. 1:9). That the kingdom is more than royal rule is seen from the fact that Jesus is ruler over the kingdom and possesses authority over it (Acts 2; I Cor. 15:24). One does not rule over his rule.

Evidence that this kingdom as an entity has already been established upon the earth is seen in the New Testament from the fact that members of the church at Colosse and in Asia, along with the apostles, were in it in the first century.

The fact that this kingdom will not exist on earth after the appearing of Jesus in the resurrection of all from the dead is easily seen from the prophecy of Zechariah (6:12-13) who prophesied that the Messiah would serve as both king and priest upon his throne. While priest he would be king; while king he would be priest. If he is not one, he is not and cannot be the other. But from Hebrews 8:4 we learn that the Levitical priesthood was God's design for the earthly high priesthood, and that Christ could not, therefore, serve as high priest on earth. Those who look for a physical kingdom to arrive on earth with Jesus sitting on an earthly throne are doomed to disappointment. Jesus will be priest as long as he is king, and king as long as he is priest. He will administer salvation so long as he serves on the throne as king and priest. But should he come to earth, he could not serve as high priest, therefore, not as king.

Rubel's diagrams are based upon his faulty assumption that there never was an ideal church on earth and never will be. He defines the ideal, not God. God was pleased with the apostles and early Christians. He accepted the sacrifice of their lives as they were offered through their high priest, Jesus Christ (Eph.

3:21). One of the purposes of this flawed argumentation by Rubel is to broaden the base of unity, pages 80-81. He says we must rethink this matter of unity with each other (all religious groups professing belief in Jesus) and establish a moratorium on discussions about unity until we come to see that we all are in the same condition and circumstances before God. That is subjectivism for you.

Unity with each other first demands unity with God. God tells us that unity with him demands that men first agree with his word. We read in Amos 3:3: "Can two walk together, except they be agreed?" Unity with each other implies fellowship - a oneness. But fellowship is conditioned upon walking in the light of God's word (I John 1:7): "*But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*"

I am not ready to cast aside God's word; therefore all faith and hope. I am not ready to allow false teachers to spoil me of my reward in Jesus. Why should we give up all the freedom we have in Christ; all the attendant blessings and joys of salvation, because of smooth words and vain deceits of men like Shelly, Jack Reese of Abilene, and numerous other humanist oriented, pragmatic Existentialist influenced men whose faith disappeared in the maze of philosophy they engulfed themselves in rather than a study of God's word? Let all Israel arise and demand these men repent. They refuse to debate their positions (unless one has changed his mind since the writing of these articles). They merely wish to propagandize and draw away disciples after themselves. Romans 16:1-18 and Titus 3:10 tell us how to deal with all such.

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Shall We Study DENOMINATIONALISM?

Holger Neubauer

It seems there is a sentiment in the church, though hopefully of a minor proportion, that believes the specific study of denominational dogma in the Bible study hour is unwise and may be in some instances even unscriptural. To this sentiment I simply do not concur and am persuaded that it is this very attitude that is responsible for the insipid liberalism now being promoted by so many in the church. The reasoning behind such sentiment will not to offend any visitor that might hold to some specific denominational tie that may be under review. Yet, would not the same reasoning forbid teaching against fornication if a fornicator visited our assemblies? Suppose a couple were unscripturally married. Should we then fail to teach the truth about Jesus' statement in Matthew 19:9? In any given assembly on the Lord's day there will be visitors and even members of the church that hold to unscriptural doctrines. To then determine not to teach the whole gospel because there are those who might be offended is to turn away from the gospel itself.

Many times our Lord mentioned by name the false sects of Judaism. When Jesus said, in Matthew 23:15, "*Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves,*" it must be noted that the scribes and the Pharisees were two distinct divisions of the Jewish people. When Jesus said, "*Ye do err not knowing the scriptures nor the power of God*" (Matt. 22:29), he was speaking to the Sadducees, another Jewish sect.

On one occasion the disciples were concerned about the strong teaching of Jesus toward the sect of the Pharisees and they inquired of Him, "*Knowest thou that the Pharisees were offended at this saying*" (Matt. 15:12)? However, Jesus responded by saying, "*Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall in the ditch*" (Matt. 15:14).

Our Lord clearly did not hold to the sentiment under review. Jesus not only identified sin, but also identified the segments of the Jewish people that held to sinful doctrines. Jesus told the Samaritan woman, "*Ye worship ye know not what: we know what we worship: for salvation is of the Jews*" (John 4:22). Not only would Jesus name names, but He also specifically told this woman that her entire people did not know what they worshiped. And yet, Jesus taught the truth of God in love. Jesus wanted those to whom He presented the gospel message saved. He identified sin specifically in order that the truth seeking people would realize their error and respond.

The apostle Paul said, "*I am not ashamed of the gospel of Christ*" (Rom. 1:16). Paul was not ashamed of any of the gospel, nor of its application. Before a profligate Roman procurator named Festus, Paul "*reasoned of righteousness, temperance and judgment to come...*" (Acts 24:25). The text goes on to inform us that Felix was left trembling by the powerful message. The silversmith Demetrius was offended at the apostle Paul because he preached, "*They be no gods which are made with hands*" (Acts 19:26). In Acts 17, Paul's spirit

was stirred within him when he witnessed the whole city given to idolatry. Notice his preaching in verses 22 and 23 of this great chapter. "*Then Paul stood in the midst of Mars Hill, and said, ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you.*" The same sentiment of not naming names would have kept Paul from addressing the truth in these circumstances. Paul, under the influence of the Holy Spirit, would not be deterred by the response of weak men.

Denominationalism by its nature is sinful. Those in them are lost and need badly the truth of the gospel. To not study their tenets because someone might be offended, will not only not assist those in denominations to see the truth, but also keep members of the church from seeing the truth from error. God instructed His people to know the difference between the clean and the unclean (Lev. 10:10). Today our entire membership must see the difference between the truth of the one church and what denominational dogma upholds, lest our people become like so many in the church that have ceased to be distinctive and have faded in sectarian beliefs.

Though we should never will to offend anyone, the preaching of the truth will always offend some. Let us be distinctive and never allow the trumpet to give an uncertain sound lest our people be unprepared for the battle.

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NEW HERMENEUTIC

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- degree of probability that the action is only cultural, and does not apply in the twentieth century.
3. If the Bible condemns an action, and if the action is not cultural, seek a new definition of the Biblical terms.
 4. Uphold the Bible as God's Word, but refuse to teach that it is to be used as a pattern to be followed.
 5. Never seek to understand one passage of Scripture by comparing it to other passages on the same subject.
 6. If an action is believed to be consistent with the person and work of Jesus Christ, it is authorized to be done.
 7. Never study the Bible with the attitude that you can obtain full understanding on any subject.
 8. Remember that it is possible for two opposing views of the Scripture to be correct.
 9. Be completely open to the leadings of the Holy Spirit.
 10. Rely on God's grace to excuse all doctrinal errors you may formulate due to misunderstandings and incorrect reasoning and the use of imperfect rules of interpretation on your part.

This list is not given to be the "complete" list of rules of the new hermeneutic. There are many more items which others would probably like to see included. This, however, is a start.

Dear readers, this list should cause you to be greatly concerned if you love the truth. If these guidelines are permitted, the doors of the church will be opened to any and every innovation imaginable. The feelings and opinions of men will replace the standard of God's Word. If you are concerned, will you not join us in fighting "the good fight of faith" (I Tim. 6:12)? If you have been in the trenches, we urge you to continue to stand (Eph. 6:13-14), and contend earnestly for the faith which was once delivered to the saints (Jude 3).

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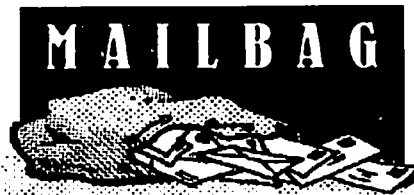
Seek The Old Paths

Lectureship

July 25-29, 1993

"Preaching Needed For
The Nineties"

East Corinth Church of Christ
Corinth Mississippi



"I have been helped so much by the teaching in *Seek The Old Paths*. I'm 68 years old and have been a member of the church for 57 years, but all of a sudden, I feel a lack of understanding of

what is going on in the church. The *Old Paths* are so much a part of my thinking. I'm shocked to know so many seem to be teaching otherwise in the church. Thank you"...*Montgomery, TX*. "May God bless your efforts to teach the truth and refute the error that is so prevalent"...*Bentonville, AR*.

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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Corinth, MS

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