

# 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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## Baling Up The Liberals

Jerry C. Brewer

***Longing for sound speech (Titus 2:8), I heard only the corruptions of Ashdod. The raucous, hand clapping, joking, laughing, casually-dressed crowds and speakers bore no resemblance to New Testament Christians in demeanor nor doctrine.***

Sitting under the tent at the *Red River, New Mexico, Family Encampment* June 22-26, 1996, I recalled the words of Foy E. Wallace, Jr. I'd heard 26 years earlier. During a gospel meeting at Chillicothe, Texas, in 1970 he said, "There was a time when you couldn't shake a liberal out of the churches of Christ with a fine-toothed comb, but now you can take a hay rake and bale them up." Had I possessed a hay rake at Red River, I could have baled them up by the ton. The raucous, hand clapping, joking, laughing, casually-dressed crowds and speakers bore no resemblance to New Testament Christians in demeanor nor doctrine. My reaction was one of profound sadness and righteous anger for what heretics are doing to the body of Christ.

Longing for sound speech (Titus 2:8), I heard only the corruptions of Ashdod. Hungry for the bread of life, I was fed the husks of worn-out denominational doctrines. Thirsting for Living Water, I choked on the brackish waters of humanly-hewn cisterns (Jer. 2:13). The agents of change were alive, well, and duly supported by ears that itched for jokes, "scholarly" dissertations and

personal experiences.

*"A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" (Jer. 5:30-31)?*

It was difficult to believe I wasn't attending a holy-roller convention. Oral Roberts, Pat Boone and every other holy-roller, Assembly of God, Pentecostal or Nazarene would have been right at home. The *Red River Family Encampment* is a paradise for false teachers who regurgitate denominational doctrines all over a crowd that loves it. Three predictable patterns emerged in all of the speeches.

- 1) The speakers believe in the direct operation of the Holy Spirit.
- 2) They believe and preach a subjective/experiential religion.
- 3) They read their heresies out of the *New International Version*.

From Edwin White's opening salvo on Saturday until our departure on Wednesday, we were blasted with religious subjectivism based on the direct operation of the Holy

Spirit. White, of Phoenix, Arizona, used the word "experience" 13 times in his 40 minute speech on *The People Who Know Their God*. He further said many of those who have a knowledge of Scripture "can smell unsound doctrine a mile away," but don't really know their God. I was sitting only 60 feet from him and the stench was unbearable. If he can "know God" apart from Scripture, let him demonstrate it (1 Cor. 2:4). As goes the proposition, so must be the demonstration.

The highlight of "Heresy Week" was Stanley Shipp's tribute to every Assembly of God preacher I ever heard. Full of himself, Shipp made joke after joke while relating a string of personal experiences and saying the Holy Spirit delayed a man's flight in Oklahoma City so Shipp could talk with him. The climax of his clown-act in this three-ring liberal circus was the evening he had the audience "give God a standing ovation." Like sheep plunging into a canyon after a blind leader, the audience arose and clapped for God — all except those of us from Arapaho, Oklahoma.

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**Baling Up The Liberals...**

*Guest Editorial...*

## GLAZED-OVER EYES

*Alan Adams*

*Language and expression that ought to be part an parcel of the preachers vocabulary and thought processes is virtually foreign to many preachers among us. It is at points such as this that you begin to see the glazed-over, distant look in the eye.*

There is a certain universal phenomenon: Glazed-over eyes. This is the kind of look people get when they hear and process your words, but do not understand what you're talking about. This is the kind of look that people get when they are looking in your direction, yet looking through or past you. I've seen that look on the faces of many preachers as I tried to discuss with them concepts that have been part of preaching parlance for years; in fact, concepts that are as old as the Bible itself. One such concept is: authority.

The differences between the Lord's church and man-made churches (denominations) are of course too numerous to list in one sitting. Yet, the most glaring and obvious differences has to do with how we view the Bible. All of the denominations with which I am familiar follow the philosophy of: If it is not expressly forbidden in the Bible, we have the right (or authority) to do it. Simply put, this says: If the Bible nowhere specifically says do not do this thing, we then have the right to do it. In other words they view the silence of the Scriptures as being equivalent to Divine permission. This is exactly why many people have difficulty in understanding why churches of Christ (as they say:) Don't believe in pianos. Whereas we look in the New Testament, see mention only of a cappella music, and conclude there's no authority for mechanical instruments. They look at the Bible and say, "Well, it doesn't say not to."

Since the New Testament is the last will and testament of Jesus Christ (Heb. 9:15; 12:24) and since all authority is his, then it is clear that his authority, his say so, is expressed in that testament. It's not

enough to say, Well, the Bible doesn't say No, therefore, I may. Rather, we must have some positive grounds on which to say the Lord has either commanded us to do a certain thing, or has given us permission to do the same. Silence, as far as the Scriptures are concerned, is golden, only in the sense that we know we may not delve into beliefs and practices on which God's Word is silent. Remember the case of Nadab and Abihu? They offered strange fire before the LORD, which he commanded them not, and were themselves destroyed by fire from Heaven (Lev. 10:1-2). Whatever strange fire means, I know they did something that God had not authorized them to do. It was something God had been silent on; and, they died because of their presumption.

Not so long ago, I was discussing with several preachers the practice known as Children's Workshop, Children's Bible Hour, and so on. I'm not talking about Bible classes for children, but I am talking about a situation wherein while the church is assembled together in one place, a place wherein they are supposed to be eating the Lord's Supper (1 Cor. 11:20) and engaging in the other four acts of worship; but, in the meantime, the children have been taken out of the assembly. Even more importantly, Christians, members of the church, who ought to be in that assembly, are also absent from the assembly so that they can take care of the children. I simply asked the question, Where is the authority for doing

that? There either is or there is not Bible authority for this practice. After much discussion, the only answer I got was Well, the Bible is silent on this matter; shouldn't we be. This is precisely the point: The Bible is silent as to such a practice, therefore there is no authority for it. Language and expression that ought to be part and parcel of the preacher's vocabulary and thought processes is virtually foreign to many preachers among us. It is at points such as this that you begin to see the glazed-over, distant look in the eye.

Brethren, I guess I'm just dumb enough to keep on asking: Where's your authority for forming special music groups to entertain people with psalms, hymns, and spiritual songs? Where's the authority for making merchandise of the Gospel by selling tickets so that people can come hear you sing psalms, hymns, and spiritual songs? Where is the authority for Easter Services? Where is the authority for the church to build a fellowship hall — cum-basketball court-cum — shower and tea facility? In fact, where is the authority for the church to get into the business of entertaining, which is strictly the purview of that other Divinely established institution: the home? Where's your authority for Youth Ministers, Married/Single Ministers, Body Life Ministers...? Where's the authority for dividing The Assembly? I'm not suggesting that one must produce a statement or command that explicitly mentions these things. The Bible also authorizes by accounts of action and implication. But, however it's done, there must be a positive procedure through which we derive the sound conclusion: Therefore, God authorized me to do this or that. Many brethren today, deem such questions as raised above to be irrelevant, even impertinent. They often just smile, some even laugh; but, they do not respond. Neither did Nadab and Abihu.

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## Baling Up The Liberals...

(Continued from page 1)

Speaking on *The Majesty of God*, Shipp said he felt irreverent “to even speak of God.” That was a strange statement since he didn’t mind turning an hour of worship of the Almighty into a holy-roller, hand clapping hour of jokes and personal experiences. His act included the statement that “God loves you with unconditional love.” Liberals love that word, “unconditional.” It fits right in with their Calvinistic agenda, eliminating any conditions on man’s part for salvation. Faith is excised from Ephesians 2:8-9 and it’s all a matter of grace.

While I’m sure he didn’t intend to take issue with any of the other speakers, **John W. Smith** of San Diego, California, contradicted Shipp in a later speech.

The God of unconditional love is a just barely divine being who wouldn’t hurt anybody. He would never ask you to change or do anything that would violate your rights or self image. He is a God who gives “high fives,” who makes *requests*. He never makes *demands*. When this God speaks about hell, He really doesn’t mean it, because He doesn’t believe in fear motivation. Hell is just a cosmic joke, sort of a weak threat to get you to do better. The God I hear about today is so inoffensive that He’s hardly worth believing in. (*The Goodness and Severity of God*, John W. Smith, Red River Family Encampment, 9:00a.m., June 25, 1996)

**Chris Altrock** of Las Cruces, New Mexico, began his speech June 24th by saying he hoped he wouldn’t have a topic like *The Wrath of God*. He said he would rather speak on God’s love or grace. Then reading from Jeremiah, he launched into a plea for the church to embrace the “social gospel.” Quoting secular sources on the

income gap between the rich and poor, he said Judah was carried away captive because she failed to produce social reforms. Punctuating his speech with the language of Ashdod, he said Judah’s “church was full” but they failed to manifest love for each other. This, he said, was what brought the wrath of God upon them. Then, like a true “change agent,” he said “external reform must come or churches will die in this post-Christian age.”

Speaking on *The Love of God*, **Joe Beam** of Augusta, Georgia, had the unmitigated gall to compare his fellow heretics with those heroes of faith listed in Hebrews 11.

Some of my heroes in the faith are sitting here. There’s Willard Tate and Stanley Shipp and Jim Bill McInteer and if God were writing the 11th chapter of Hebrews today they and other people in this group here would be in that chapter. (*The Love of God*, Monday, June 24, 1996)

Beam didn’t manifest the signs of an apostle (2 Cor. 12:12) so I don’t know how he knows what God would include in the Bible if he wrote it today. His speech was filled with subjectivity, from personal experience of his childhood, to stories of his own children. Then he took a swipe at the church for not making people feel loved.

Jesus loves me this I know, for the Bible tells me so. Jesus loves me this I know, though the church has seldom made me feel quite so. Jesus loves me this I know, for the Father let him go. Jesus loves me this I know, for in my life he’s made it so (Emph. JCB, *Ibid*).

He not only took a shot at the church, but in Billy Graham style, said he knows God is real and Jesus loves him because he *feels* it in his life.

When I finally let God love me, I learned how to

love God. And now it’s not just something I sing. It’s something I *feel* and I can say it in front of you. I love you, God and I’m not embarrassed. I love you, Jesus for what you’ve done for me and I love you Spirit for putting up with me and living in me anyway, Rom. 5:5 which I read by mistake (*Ibid*).

A final example of the sectarian mush that was palmed off as God’s Word was the direct indwelling /leading of the Holy Spirit taught by *Phil Ware* of Austin, Texas. Speaking on the topic of *Abba Father*, Ware demonstrated his ability as a spiritual contortionist. He twisted and wrested the Scriptures to explain that *Abba* meant something more special than *Father*. Had he ever known the Scriptures, he would understand that *Abba* is the Hebrew word for father and Paul made the point to the Galatians that, in Christ, God is the father of both Jews and Gentiles.

Like the others, Ware echoed the old Calvinistic doctrine that “we are given the Spirit in Baptism,” gave personal experiences and praised **Jim Bill McInteer, Stanley Shipp, Harold Hazelip, Tom Milholland** and **Willard Tate**. Of course, he was warmly applauded at the conclusion of his speech.

*“The ways of Zion do mourn...Her adversaries are the chief, her enemies prosper...Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow”* (Jer. 1:4,5,12).

The *Red River Family Encampment*, run by **Jerry Lawlis** of Pueblo, Colorado, isn’t worth attending if you want the truth, unless you have a hay rake and just want to bale up liberals. On the other hand, if you *want* the kind of preaching you’ll hear there, I recommend you save your money, stay home and watch Jan and Paul Crouch on TBN.

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# THE SEVERITY OF GOD IS AS SURE AS HIS GOODNESS

(Examining Some Statements of F. LaGard Smith)

*Rusty Stark*

“The wedding ceremony of baptism is certainly a responsive act of love. But it is also a courageous act of humble obedience — a step we each must take” (F. LaGard Smith, *Baptism: The Believer's Wedding Ceremony*, Nashville: Gospel Advocate Publishers, 1993, p.204). “None of us can presume to know about the eternal destiny of anyone, on the basis of any question of doctrine...” (p.201). “Are unbaptized believers destined to hell? Are those who have received only infant baptism in eternal jeopardy? Only God knows. On one level, these are questions we have no right even to ask... Nevertheless, I would hope that God might apply the “common law marriage” approach for those who have lived a lifetime of service in His name without having participated in the wedding service of baptism” (p.206).

Every honest reader can surely see the contradictions in the quotes above. On the one hand, if baptism is a step we all must take, then God will not apply a common law marriage approach for the unbaptized believers, and we can know for sure the eternal destiny of those sinners who remain unbaptized. On the other hand, if God may accept those unbaptized believers, then baptism is not a step we all must take. We cannot have it both ways.

On February 8, 1996, at the Freed Hardeman lectureship F. LaGard Smith spoke on the topic *God's Message Is Settled In Heaven*. It was disappointing that brother Smith had the opportunity to clear up any confusion his book caused,

and instead tried to make a defense of his indefensible statements.

During this lecture, brother Smith taught some good things. However, there was much that was false — and extremely dangerous — in this lecture. In fact, it would take far too much time and room to expound on all the difficulties brother Smith set forth that night. The most distressing thing about the lecture was that it (like the book quoted above) cast doubt on the punishment God has promised for those who have not obeyed the gospel of Christ.

### **CAN GOD CHANGE HIS MIND ABOUT PUNISHMENTS HE HAS PREDICTED?**

“There are any number of other occasions where it certainly looks like God changed his mind, even unassociated — and this is important — even unassociated with repentance. As was the case when Nineveh, you recall, repented as Jonah went to preach to them, wholly with repentance” (Smith).

Exodus 32 (the story of the golden calf) and I Chronicles 21 (David's curse for numbering the people) were given as examples of God stating a punishment, and then changing his mind “wholly unassociated with repentance.”

First, notice that the charge is untrue. In both cases repentance had to take place for the Lord's wrath to be turned aside. When Moses came down from the mount he called on the people to come stand by him if they were on the Lord's side. Those who did not do so were killed (3,000 men, verses 26-28). How can this be called “unassociated with repentance?” In the case

of the plague David's sin brought on Israel, David not only repented, he offered a sacrifice on the threshing floor of Oman, and the sacrifice appeased the wrath of God (1 Chron. 21:18-27 and 2 Sam. 24:25). It is a poor representation of these texts to say that God changed his stated punishment without any repentance on the part of the sinners.

But second, notice that both of these passages are written in language which is designed to accommodate our limited understanding of God. Both describe God's reactions in ways we can understand so that we will believe in His anger toward sin and in his mercy toward sinners.

Third, and more important, both passages are shadows of things to come in showing us how salvation comes to men. Moses was a shadow of our mediator Christ (1 Tim. 2:5), and the people of Israel could not be saved unless they came to the mediator (Exodus 32:26). Similarly we cannot be saved unless we come to Christ (John 14:6). In the case of David's sin, a sacrifice (a death) was necessary to turn away God's wrath. Just as Christ is set forth as a propitiation for our sins today (1 John 2:2).

When we understand these passages in this light, they offer no hope that God will turn from the punishment he has promised to unbaptized sinners. No one can be saved without the advocate Jesus Christ; we must be baptized into Him (Gal. 3:27). No sins can be forgiven without His sacrifice, and we must be baptized into His death (Rom. 6:3).

### **IS THE MESSAGE SETTLED IN HEAVEN?**

“In each instance that I've given to you the mes-

sage of God had been clear and unequivocal. Disobedience deserved punishment. That message was settled in heaven before the beginning of the world. Nevertheless, God changed his mind. No! No! Not about the message, but about the just disposition of those who had disobeyed the message. The punishment he had promised received, on these two occasions, not to be confused with any other occasion, necessarily, but at least on these occasions received divine clemency" (Smith).

Why preach about a message that is settled in heaven if you don't believe that the threats stated in the message represent the intentions of God? It is double talk to say that God didn't change his mind about the message but simply "about the just disposition of those who disobeyed the message." The commands of God, and the punishment for those who do obey the commands are both part of the message (2 Thess. 1:7-8). If God changes his mind about either part

of it, the message is not settled in heaven.

### **CAN WE PREDICT GOD'S JUDGMENT?**

"On the other hand, sometimes we want to appropriate the mind of God, as if by knowing the message settled in heaven we can thereby put God in a box, and force him to be the God we want him to be, to act, perhaps, as we would have him act, to pronounce judgments precisely as we might reasonably predict from the message we have received. What could be more arrogant than appropriating to ourselves God's omniscient mind? or subjecting God to our predictability? or assuming his seat on the throne off final judgment?" (Smith).

God's final judgment will be according to his revealed Word (John 12:48). It is not my prediction that unbaptized sinners will spend eternity in hell; it is part of the settled-in-heaven message. To deny it,

or to speculate otherwise is to deny either the message or the faithfulness of God.

In Joshua 23:14-16 Joshua makes it plain that the severity of God is as sure as the goodness of God. Notice this partial quote: "...not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof. Therefore it shall come to pass, that as all good things are come upon you, which the Lord your God promised you; so shall the Lord bring upon you all evil things...when ye have transgressed..." The severity of God is as sure as his goodness.

Nahum 1:3 tells that God "will not at all acquit the wicked." If the promise of hell can be set aside, then can the promise of heaven possibly be set aside also? The destiny of those outside of Christ is a question only in the minds of those who are ignorant of the message, or those unstable ones who "wrest the scriptures to their own destruction." The severity of God is as sure as his goodness.

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## **CHRIST'S ATTITUDE TOWARD FELLOWSHIP**

*Lindon Ferguson*

In speaking of Christ's attitude toward fellowship, most, hopefully all, will have no problem understanding that fellowship, as taught by the various writers, wrote that which was given them by the Holy Spirit, and such was given to the Holy Spirit by Christ (John 15:26; 16:13,14). It is interesting to note that Matthew, Mark, Luke and John do not mention fellowship (*koinonia*) as applicable to Christ and his people, but who would doubt that fellowship is involved.

The authority of Christ is in the written Word of the New Testament (Matt. 28:18; John 12:48). The apos-

tolic Word is the Word of Christ (cf. John 17:20,21; Acts 2:42).

Directly related to the question of fellowship is the matter of unity (John 17:20,21). Where there is fellowship, there must be unity (1 John 1:3). The unity for which Christ prayed was (is) to be based upon the Word of God, therefore fellowship is based upon the Word of God. With this clearly in mind then it is not difficult to understand why faithful brethren cannot fellowship those who follow the systems of men, while claiming to follow Christ, and why faithful brethren cannot have fellowship with those

among us who are espousing salvation by grace alone; instrumental music in the worship of God poses no violation of scripture; that there are sincere, devout and knowledgeable Christians in all the various denominations, so fellowship them; that we must have a "new hermeneutic," plus a number of other erroneous areas of teaching.

When faithful proclaimers of the Word of God preach "Christ and him crucified" (1 Cor. 2:2), they must of necessity preach "all the counsel of God" (Acts 20:27), and such preaching/teaching includes the Bible doctrine of fellowship

which becomes reality when the glorious gospel of Christ is properly obeyed.

### **BIBLICAL FELLOWSHIP DEFINED AND EXPLAINED**

It is interesting to learn that there are five Greek words relating to this study: *koinonia*, *koinonos*, *metoche* (nouns), and *koinoneo* and *sunkoinoneo* (verbs). A basic definition of the above words as relating to biblical fellowship is: "association, participation, partnership, joint-sharing, communion." When an alien sinner surrenders himself to Christ, through obedience to the gospel plan of salvation, this enables that one to enter into a spiritual relationship, becoming a partaker (*koinonos*) of the divine nature (1 John 1:3). Fellowship with God is represented by the vertical line, while the horizontal line refers to our fellowship with one another. Vertical line fellowship is the cause of the horizontal, and the horizontal is evidence of the vertical. The fundamental principle of fellowship makes the unity of all Christians a necessary thing. Biblical unity is neither optional nor negotiable, it is required (cf. 1 Cor. 1:10; 2 John 9). If the Bible writers missed the true concept of fellowship and unity, then the Holy Spirit missed it, then to where will this take one (note paragraph 1, introduction)?

Fellowship is well illustrated in the unity of the physical body. Each member of the body works in harmony with every other member, each having a function to perform. When this does not happen, we know that something is wrong with

the body. The church is the spiritual body of Christ (1 Cor. 12:27; Eph. 1:22,23; Col. 1:18,24). In the church there is spiritual fellowship with others of like mind and understanding. This great fellowship is a great brotherhood in Christ. It is here that all selfish, secular and detrimental distinctions which prevail in the world are removed (Gal. 3:28). We must be careful as to factions and divisions which destroy the fellowship of the church (1 Cor. 12:25).

### **THE VALUE OF FELLOWSHIP IS SEEN WHEN WE VIEW THE AREAS IN WHICH WE HAVE FELLOWSHIP**

**Fellowship in salvation:** It is through the gospel that men are called out of darkness and ignorance of sin (2 Thess. 2:14). The obedient, as partakers of the divine nature, have been called by God into fellowship (*koinonia*) with Christ (1 Cor. 1:9; 1 John 1:3). Salvation in Christ (Acts 4:12; 2 Tim. 2:10) links men together in holy fellowship.

**Fellowship in worship:** In Christian worship we have spiritual ties that bind us to Christ and to one another. The first New Testament use of "fellowship" is in the very important second chapter of Acts verse 42. Here is a relationship between individuals involving "a common interest and a mutual active participation" (M. R. Vincent). Acts 2:42 declares Christian worship. Let us consider two items (or avenues) of our worship. In the *Lord's supper* there is a sharing and a participation (1 Cor. 10:16,17). Concerning the word "fellowship" (communion) as found in Acts 2:42, Thayer says, "the share which one has in anything, participation." The sharing is in the benefits procured through Christ's death, and a participation in it. Only those who have participated in the death of Christ through faith, repentance, confession and baptism for the remission of sins can enter into a communion with him in the supper.

In *giving* there is fellowship (2 Cor. 8:4). Occasionally poor saints stand in need of help (cf. Rom. 15:26). Here the word "contribution" is from *koinonia* (fellowship).

There is therefore fellowship in supplying needy brethren, and fellowship with them as receivers. When non-saints are helped (cf. Gal. 6:10; Acts 24:17 — included in the word "nation"), brethren have fellowship in supplying a need, but there is no fellowship with the receiver.

It is through giving that we help *preach the gospel* (Mark 16:15; 1 Cor. 9:14; Gal. 6:6). Brethren have fellowship in the spreading of the gospel and with the receiver (i.e., the evangelist/teacher). Giving is a wonderful privilege because of the opportunity for fellowship and it is a serious responsibility for the same reason.

**Fellowship in thinking:** One needs only to read Paul's words to the Corinthians and Philippians (1 Cor. 1:10; Phil. 4:8) to know this. Our thinking must be alike regarding the essentials of the gospel of Christ. Further, Christians are to think of things true to fact, thus not hidden, things honest or honorable therefore worthy of reverence, things upright or virtuous, things free from defilement, things spiritually lovely (acceptable/pleasing), and things reputable or fit to hear.

**Fellowship in work:** There is a work to be done therefore Christians are to be workers (cf. Matt. 20:1; Mark 13:34; 1 Cor. 3:9; 15:58; Titus 2:14). Mark 2:1-12, in principle, teaches self-responsibility, work, cooperation, however we accomplish nothing without Christ (John 15:4-5).

**Fellowship in trails and joys:** Please read Romans 12:15; 1 Cor. 12:25,26; Gal. 6:2. As there is mutual sympathy in the physical body for an injured member, so it is to be in the spiritual body. Because one is a Christian does not mean that sickness, sorrow, suffering and death are to avoid him. From the book of Job there are words that are most appropriate for here: "Yet man is born unto trouble, as the sparks fly upward" (Job 5:7). As our brethren suffer because of persecution, sickness, sorrow may we suffer with them. An interesting passage to look at is Hebrews 10:32-34. In verse 33 we find the word "companions." This word is from *koinonos*, thus fellowship is involved. The other side of this is to rejoice with

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those who are honored, who feel joy. **Fellowship in association:** Social activities that are proper and biblical (Acts 2:46). Christians should try to spend more time together than they do. It is a real joy to be with brethren, converse about the Lord's work, discuss the Bible and be strengthened in the faith. Yet, too often, we allow our fellowship to begin and end inside the meeting-house.

**CONCLUSION**

Not every thought or the scripture projected in the above effort will find the particular words "fellowship, partakers, sharers, participation, association, collection, contribution, communication, or communion," but the lesson is there.

The New Testament presents to us Christ's attitude toward fellowship.

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**HONOUR TO WHOM HONOUR**  
**Carl Bullock: A Great Man**



Brother Carl Bullock recently resigned as an elder of the Greenfield church of Christ in Greenfield, Tennessee.



He faithfully served this church for approximately ten years as one of the overseers. During his tenure as an elder, his leadership and knowledge of the Word of God helped the Greenfield church stay on a straight and narrow path, for he loves the truth, lives the truth and will stand for the truth. He always desired for the church to be what God intended it to be.

Carl also served as an elder at the Kimberly Downs church of Christ in Lansing, Michigan, for twenty-two years and that was after he had served that congregation as a deacon for ten years. Again, there is no question of this man's love for the church and willingness to serve God anywhere and in anyway possible.

To be an elder of the church speaks volumes regarding the life and character of this man of God. Few men ever attain such a sterling character as Carl possesses. The qualifications of an elder are clearly listed in the holy scriptures (1 Tim. 3:1-7; Titus 1:5-10) and he lived such a life that met those qualifications. He has spent his lifetime being a grand Christian gentleman.

Carl is a man who is blameless and lives above reproach. He is so well thought of that if someone were to attack his character, no one would believe them. Not once have I heard anyone speak ill of him.

Carl is worthy of praise for his being a faithful husband, loving father, and a good provider. Through these roles he has gained years of wisdom and experience that has helped him be the elder God desired.

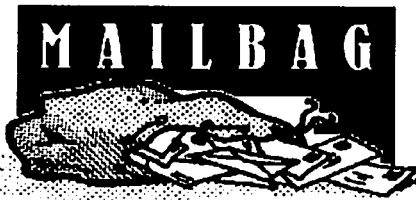
On September 5, 1996, Carl and his dedicated, sweet wife, Sue, will be married for fifty-four years. Sue has been and continues to be a Christian woman who loyally supports and encourages her husband in the work of the Lord. If you were to talk with Carl, he would tell you that he would not be the man he is without his wonderful help meet.

Carl is a friend of faithful gospel preachers. Brother Charles Leonard, who preaches for the Danville church of Christ near Rienzi, Mississippi, has known Carl since the middle fifties and said of him, "I have known brother Carl Bullock for nearly forty years. Having worked and worshiped with him in the past, I have found him to be a person of honesty, fairness, and integrity. He is a friend, supporter, and encourager of sound gospel preachers. Carl always tries to do right and do what is right and best for the church." So, preachers who love the truth love brother Carl, because he loves and appreciates them for the work they do.

Carl and Sue have been great supporters of good lectureships because they love to hear the gospel preached. They have attended the lectureship at East Corinth, the **Seek The Old Paths** Lectures, for many years and hardly ever miss a single lesson.

Carl and Sue are to be appreciated and honored for their work in the kingdom of Christ. The Greenfield church will miss his wise leadership. So little is said to honor good Christian people today, but it is so refreshing to know, love and appreciate people like Carl and Sue Bullock. It reminds me of the following verse: "He that followeth after righteousness and mercy findeth life, righteousness, and honour" (Prov. 21:21).

Gilbert Gough  
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Ripley, MS 38663



## SEEK THE OLD PATHS

truth is being published. Please add me to your list so I can receive it" ...*Ryan Frederick, Montgomery, AL*. "Please send me 10 copies of the April/96 issue. It was extra good and to the point about Instrumental Music" ...*Stanley Davis, Michigan City, IN*. "I would like to receive *Seek The Old Paths*. It is informative and sound" ...*Wilburn Baird, Troup, TX*. "Someone gave me a copy of the June 1995 S.T.O.P. It is a most impressive paper. Thank you so much for it" ...*Lucille Krantz, Ashland City, TN*. "I have recently seen a copy of S.T.O.P. and liked it. Please put me on your mailing list" ...*R. D. Starnes, Tompkinsville, KY*. "I truly appreciate S.T.O.P. and I thank our Heavenly Father for you, the elders and Editor for this fine and informative paper. Enclosed is a small token to help in this great work" ...*Lois Smith, Tyler, TX*. "I just want to thank you for sending the paper. I enjoy it and the wonderful truth found therein. Here is a contribution to help you in the sound work you are doing" ...*Mack A. Bennett, Bluff City, TN*. "Keep up the good work" ...*Julius Parden, Huntsville, AL*. "I find your paper very good, scriptural reading. Keep up the good work" ...*Erik Burner, Romney, WV*. "Please add my name to your mailing list. I've received several copies of your publication" ...*Jerry Brewer, Clinton, OK*. "A friend of mine gave me an issue of *Seek The Old Paths* and I enjoyed reading it. Please put me on your mailing list" ...*Dwayne Oakley, Benton, KY*. "Please take my name off your mailing list" ...*Mozelle N. Ray, Hazlehurst, MS*. "God bless your efforts for the Truth and the Kingdom" ...*James Stroud, San Angelo, TX*. "May God bless you in your good work. We need more men like you to stem the tide of the departure that is taking place in the church today, how sad!" ...*Daryl Busby, Dongola, IL*. "I would like to commend your work for God and for always promoting sound doctrine (Titus 2:1)" ...*Chris Hodges, Montgomery, AL*. "Would you please send me the publication *Seek The Old Paths*? I've wanted to tell you I've read it before. Job well done. May God bless your work" ...*Bruce McFarren, Ludington, MI*. "Please put the enclosed check toward the expense of publishing S.T.O.P. We are encouraged each month when it arrives. As you are probably well aware, the church here in the West is not very strong. Thank you for a marvelous monthly effort" ...*Martin Bedford, Tucson, AZ*. "We currently receive two copies of S.T.O.P. each month. After discussing it with the men we ask that you remove us from your mailing list. Thank you for your kind attention in this matter" ...*Glenn Newton, Pine Grove Church of Christ, Fulton, MS*. "Please add the following names to your mailing list for S.T.O.P. We appreciate the firm stand that you take in the defense and proclamation of the Gospel of Christ. I have received S.T.O.P. for some time and have passed it around to the members here. In the business meeting we decided that we wanted the paper sent into each home to increase the solid biblical material entering the home. We are enclosing a check to help pay some postage. May God continue to bless you and the church at East Corinth as you stand firm for the cause of Christ" ...*Larry Bailey, Lansing, MI*. "Thank you for your continued work and fantastic publication" ...*Delsie Zimerlee, Las Cruces, NM*. S.T.O.P. is the best publication I receive. I am very happy for the work you are doing" ...*Danni C. de Vera, Cubao, Quezon City, Philippines*. "I appreciate so much the good work you do with S.T.O.P. A great publication. Do keep up the good work!" ...*Ethel Blevins, Shady Valley, TN*. "The Gateway congregation in Yazoo City, Miss, is looking for a full-time preacher to come and work with the church. If you know of anyone that would be interested please tell them to contact Cecil Saxton (601) 746-4775 or Ricky Risher (601) 746-4850. The Steens congregation nearby the town of Columbus, Miss, will be supporting us and helping us to find a full time preacher to come here and work. There are many souls here that we need to reach and it is so hard to do without a preacher to live here and help us win them to Christ. We are a sound church and do not agree with a lot of the new that is coming into the Lord's church today. We have suffered many hardships because of our stand for the truth in this area. Please pray for us that we will find a good sound man to come here and work with us" ...*Cecil Saxton, Yazoo City, MS*. "I am grateful for those who will seek the old paths, where is the good way and walk therein. May God's blessings be with you and yours" ...*Herb*

"I enjoy very much getting your paper, more than I can say. I am uplifted by the wonderful articles. Keep up the good work" ...*Meritta Cobb, Crossville, TN*. "I am a student at Faulkner University and have read S.T.O.P. on a few different occasions. I have enjoyed the articles in it and I appreciate that the

*Hurd, Aromas, CA*. "We appreciate the stand for truth that *Seek The Old Paths* takes. Please use this check to help with its publication. Also, I like the idea of a questionnaire to detect false teachers and preachers. We are anxious to see the questions discussed in future columns" ...*MO*. [EDITOR'S NOTE: We plan on printing these questions in the next issue.] "*Seek The Old Paths* is a vitally sound voice amidst the babel of uncertainty that is being heard in Zion today. I am thankful for your firm stand for the truth as it is in Christ and pray God's blessings to attend your efforts. I preach for the church in Arapaho, Oklahoma, located in a pocket of liberalism in western Oklahoma. We need the information contained in your paper" ...*Jerry Brewer, Clinton, Ok*.

## New Web Page!

You can now read the current and past issues of *Seek The Old Paths* on the World Wide Web. Anyone in the world with a computer, modem and access to the Web can now view my "home page" which includes many other Bible lessons and will be growing as I have time to post them. We invite you to join us as we launch out into this new field of spreading the Gospel. Anyone with the knowledge of html who would like to help us "spice up" our page, we invite you to do so. Please contact us. I look forward to seeing you on the Web!

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- Editor

*Seek The Old Paths* is a monthly publication of the East Corinth Church of Christ and is under the oversight of its elders. It is mailed FREE upon request. Its primary purpose and goal in publication can be found in Jude 3; II Timothy 4:2; Titus 1:13; Titus 2:1; II Peter 1:12. All mail received may be published unless otherwise noted. Articles are also welcomed.

Editor: **Garland M. Robinson** / Associate Editor: **Jimmy Bates**

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