ASK FOR THE OLD PATHS
(Jeremiah 6:16)

I. The request.
A. Jeremiah ask the people to stand in the way and see.
   1. It is as if a traveler has come to an intersection with several
called paths from which to choose.
   2. He needs to stop and see which is the right way.
B. God wanted His people to find which way was His and travel on it.
C. God has a way for His people today.
   1. Isaiah prophesied of it a long time ago (Isaiah 35:8).
   2. Jesus called it the narrow way (Matthew 7:13-14).
D. To get on this road we must stop and ask how to do so.
   1. Everyone we read about in the New Testament had to do some
   things in order to get on it.
   2. Many had to ask, “What must we do?”
   3. That question must still be asked today.
E. The request is still being made (Revelation 22:17).
F. We must be careful which road we choose because there are many from
   which to choose.
   1. I read just the other day about a tennis player from Serbia who was
   going to a tournament.
   2. He pulled into Carlsbad, NM, 764 miles away from the site of the
   tournament in Carlsbad, CA.
   3. We must be careful which road we choose or we will end up
   somewhere other than where we want to be.
G. God requests us to seek His way and there are markings for it.
   1. His way has Jesus as the Head (Ephesians 1:22-23).
   2. His way has the blood of Jesus as the only source of salvation
   (Hebrews 13:12; Revelation 1:5).
   3. His way has one church (Colossians 1:18).
   4. His way attests to the inspiration of the scriptures (2 Timothy 3:16).
   5. His way attests to the reality of heaven and hell (John 14:1-3;
   Matthew 25:41).
H. These are few of the markings of the way to heaven that cannot be
   tampered with if one wants to reach the destination of heaven.

II. The reason.
A. God was looking out for the souls of the Jews, calling them back to His
   way.
   1. This was the way of faith in Him.
   2. It had been walked on by Moses, Joshua, David and all the other
   men and women of faith who were their forefathers.
B. This was the way of safety for them that would have kept them out of
   harm’s way.
C. The reason God wants us on His road is that it is the good way where rest
   for our souls is found.
D. It is a good way because of the life that is lead on that road.
   1. There is no better life than the Christian life.
   2. It is a life of peace in the midst of storm, joy in the face of crisis and happiness in the presence of persecution.
   3. No other way can make these claims.

E. Not only that it is the only place where rest for one’s soul can be found.
   1. The reason for that is it is the only road that leads to Jesus

F. God’s commands are all for our good.
   1. We lead better lives when living for Him.
   2. If there was no heaven to gain or hell to shun, this life would still be the best life there is.

G. When we walk on the road laid out by God there is aid from Him.
   2. 1 Peter 5:7.

III. The response.
A. Sadly, the Jews responded, “We will not walk therein.”
B. They refused to walk in the old paths but continued on their way of idolatry, murder and covetousness.
C. In our day, there are those Christians who refuse to hold to the “old Jerusalem gospel.”
   1. This is the message that came forth out of Jerusalem about a saving Christ whose blood washes away sins and allows people entrance into His church.
   2. That exclusive message is not wanted by many because it keeps people out who refuse to obey it.
   3. It is a restrictive message that requires faithful obedience that many do not want to give.

D. There are Christians today who say we will not walk in that way and the church of our Lord is hurting in many areas because of it.

IV. The result.
A. For the Jews, the result was physical oppression and captivity.
   1. 6:22-23.
   2. This is exactly what happened (2 Chronicles 36:16-20).
B. For the Christian it will result in loss of spiritual life and eternal separation from God (2 Thessalonians 1:7-9).
C. This is easily avoided by simply following the old paths that lead one to the church of Christ through being washed by the blood of Jesus in baptism.