

Our purpose is to “earnestly contend for the faith which was once delivered unto the saints,” and to “prove all things; hold fast that which is good.”

# OLD PATHS ADVOCATE

“To continue speaking the truth in love,” “endeavoring to keep the unity of the spirit in the bond of peace,” “keeping the ordinance as delivered.”

“Thus saith the Lord, ‘stand ye in the ways, and see and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest of your souls.’ (Jer. 6:16) “And they that be of Thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in.” (Isa. 58:12).

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## PROFESSING GODLINESS OR HARLOTRY? MODEST APPAREL

By RONNY F. WADE

### Introduction

*“In like manner also, that women adorn themselves in modest apparel...which becometh women professing godliness...” (1 Tim. 2:9-10).*

*“And behold, there met him a woman with the attire of an harlot, and subtle of heart” (Prov. 7:10).*

Immodesty, lust, adultery, deceit, drunkenness, murder. Not a very nice list of words, is it? You might wonder why immodesty is listed with the others. The reason is that all of the Words listed belong to the same narrative, and are listed in the progressive order of events, beginning with immodesty and ending with murder. The incident concerns David and Bathsheba (2 Sam. 11-12:25).

Many women apparently do not realize the power they exercise over the thinking and actions of men, by the way they dress. Who could have believed this woman would have ever been able to make David do the things he did after she displayed herself immodestly within his view?

There was a time when immodesty was limited to such haunts of unrespectability as houses of prostitution, bars and night clubs. The circus has often displayed women in costumes which “hesitated to begin and ended almost immediately” as one Kentucky preacher complained in the Apostolic Times, May 6, 1875.

No longer do we need to look in such places of ill repute to find immodest dress. Any public gathering place will suffice, or even observing people walk down the street. The sad reality of this situation is that in many places church members are going along with the modern trends and practices of the day in this regard. Some even claim

there are no standards or biblical guidelines in such matters, and that dress is a matter of self determination. For this reason, it would be good for us to remind ourselves of some very basic Bible principles:

1. Matthew 5:13-16 - Christians are to be the “salt of the earth” and “light of the world.”
2. Romans 12:1-2 teaches we are not to “be conformed to this world.”
3. 1 Thessalonians 5:22 says we that are to “abstain from every form (appearance) of evil.”
4. 2 Corinthians 6:17-7:1 says that we are to “come out from their midst and be separate.”
5. Exodus 23:2 warns “you shall not follow a multitude to do evil.”
6. Matthew 7:13-14 reminds us that “everybody is doing it” is no reason for doing something wrong.
7. 1 John 2:15-17 admonishes “Do not love the world, nor the things in the world.”

These passages should serve to warn each of us about our responsibility to the world and other Christians and the way we live before them.

### Bible Teaching On Inadequate Clothing

Early on in the Bible we have certain principles set forth that relate to the matter of human adornment, specifically clothing. After God placed Adam and Eve in the garden, the Scripture says “And the man and his wife were both naked and were not ashamed” (Gen. 2:25). The clear implication is that at some future time they would be “naked and ashamed.” Throughout Scripture nakedness is connected with things not being what they should be. When Adam and Eve sinned they gained a knowledge of what is right and what is wrong. They realized that it was wrong (under usual circumstances) to be naked. So they sewed “fig leaves” together, and made themselves aprons (Gen 3:7). Evidently these aprons only partially covered their bodies, because when God came into the garden they tried to hide. God called out “Adam, where are you?” Trembling, Adam came into the presence of

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**Editorial**

**ANOTHER REFORMATION NEEDED**

*By J.D. PHILLIPS*

**PUBLISHER’S NOTE**

*The January issue of Old Paths Advocate will begin our 90th year of publication. When this paper began, probably few if any, envisioned such a long existence. We plan, Lord willing, to make the January issue a special one. We hope to have a few pictures to share with you as well as some writings from that first issue 90 years ago. In this current issue we are presenting some writing from one of the editors in 1932, Brother J.D. Phillips. He wrote editorials, and articles from the beginning. He was well known among our brethren at the time as a very capable preacher and writer. He and my father, Homer L. King, were old friends and together had been given the task of taking over the paper from H.C. Harper then called “The Truth,” which began in January of 1928. Brother Harper’s health was failing, and he realized he would soon be unable to carry on the job. In January of 1932 the name was changed to Old Paths Advocate, but the look and style remained virtually unchanged and remains to this day. At that early time our brethren were very concerned and occupied with the changes innovations had introduced to the church through the ages. Old Paths Advocate was, from the beginning, an issue oriented paper. In the March, 1932 Editorial below, you can easily detect that this concern was keenly felt by J.D. Phillips who immediately points to the source of much of the trouble. It would be advantageous if more of us were so concerned. —DLK*

The Apostolic Church—the church of Christ—originated in Jerusalem, Palestine, in the year, A.D. 33. All who became members of this church confessed Jesus of Nazareth to be the Messiah. They regarded Him their only Priest, their only Law Giver, their only King. Submission to His will, obedience to His laws, and reverence for His word seemed to be uppermost in the minds of all His faithful subjects. They had no feast and fast days; no Thanksgiving Days; no Christmas Celebration. They knew nothing of such things. They had no Sunday Schools; no Missionary Societies; no Christian Endeavor Societies; no Bible Colleges. As the great reformer, A. Campbell, said, “In their church

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**PAGES FROM THE PAST**

*The following article by Brother Tom Smith is from the May 1928 issue of The Truth. Brother Tom along with Brother Lynwood Smith started the annual New Year's meeting in Oklahoma. He is the father of Brother C.A. Smith.*

**SELF-COMDEMNATION**

By Tom E. Smith

“Happy is he that condemneth not himself in the thing which he alloweth.”

Brethren often use this in giving the lesson that we should not condemn a person for doing or teaching a thing when we are guilty of doing or teaching the same thing or something equally as bad. This is a good lesson.

I have often heard it used against the Sunday School brethren, for while they condemn the society and the instrumental music brethren, they are themselves just as guilty of doing something which they cannot read in the Bible. And this reminds us of the Savior's language: “Why beholdest thou the moat that is in thy brother's eye, and considerest not the beam that is in thine own eye?”

When brethren condemn any one for saying that they believe a person can be saved in any church, they generally begin to reason with such like this: Christ is the head of the body, the church—just one. And we are called into one body, the church—just one.

And when they hear brethren say they believe in the class system, they cite to them 1 Corinthians 14:31 and give them Christ and the apostles always teaching, but not in classes.

But now let someone present the same line of Bible reasoning and proof for one cup in the communion, and they say: “Oh that is different.” Now, there is just as much Scripture for one cup as there is for one body, or church, or for one kingdom, or for one teaching at a time in the church. Why do we contend for one body; for one kingdom; for one bread; for one cup? The answer is: Because the Bible so teaches and gives us the example. He took the cup or a cup. And Paul gives it the same. It is never in the plural.

Some say that Christ had reference only to the contents. Wonder where they learned that? Not from the Bible, I am sure. Do they really think he handled the contents without the cup? The cup is the communion of the blood of Christ. Hence without the cup there is no communion. If we have two cups, for instance, and pass one to the north side and the other to the south side of the assembly we destroy the communion, for to be such it must be common. So I say let those who advocate cups first cast out the beam from their own eye then they can see clearly to take out the moat from their brother's eye. In love and for unity.

**DOES THE DEATH OF ONE ELDER  
DISQUALIFY ANOTHER?**

By EDWIN S. MORRIS

I have received a letter requesting that I write about the following two questions. First, “If two elders were appointed and one died, does this disqualify the other?” and second, “Just what does the Bible teach concerning elders in relationship to the people?”

First, we will discuss: “If two elders were appointed, and one died does this disqualify the others?” Each time in the New Testament that it speaks about elders in the congregation it is always in the plural, Acts 14:23; Titus 1:5; Phil. 1:1, etc. It is evident that when men are appointed to take the oversight of the church two or more should be appointed. Actually, it would be good to have at least three, so that in cases of difference in opinion, matters could be settled. Not only should we have elders, but we should have men who are training and even qualifying other men so that if one died or became unable to carry on, there would be one to take his place. This should be a work that is carried on constantly. We have failed in not having qualified elders, and at the same time training other men for the work. If we were doing this, and one of the elders died, we would have one qualified and ready to step in and take his place. However, the way it usually is, if there are two qualified and elected, there is no preparation made for others to be qualified, and as a result, when one dies we have no one to take his place and we are left with the problem of having one elder.

Now, I do not believe just the death of one elder disqualifies the other. The living elder had no control over the death of the other. This is not a qualification. This would not disqualify him. As I see it, when there was a plurality of elders, they would work and co-

operate with the other male members. They would plan the work with them, etc. If one died, the remaining elder would continue to do the same. He would not act as a dictator, but would, with the help of the other brethren, continue to carry out the work until such time as other elders could be qualified and appointed. We can eliminate all the confusion, though, by simply teaching men to qualify for the eldership and always have men preparing and ready to serve when the occasion arises.

Second, “Just what does the Bible teach concerning elders in relationship to the people?” First, it teaches they are to watch over the people. In Hebrews 13:17, we read: “Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.” The elder is to take interest and watch over the church just as parents would watch over their children. He will always be interested in their welfare and growth. Second, they are to set a good example of faith. In Heb. 13:7: “Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.” The elders are to be faithful men and living a life of faith that is an example for all the church to follow. They are to set a good example. Thirdly, the elder is to teach the church. In 1 Peter 5:2, “Feed the flock of God which is among you.” Acts 20:28: “To feed the Church of God,” and 1 Tim. 3:2 “Apt to teach.” It is the duty of the elder to continually teach the church. It is not his duty to hire someone else to do it or to appoint someone else each service to do it, but it is his duty to teach and feed the church. “Apt” means skillful. So, the elder is to be able and skillful so that he may teach, train and instruct the church. He is to be able to convince the gainsayer, Titus 1 :9. I have heard brethren say we need someone to “run this church.” They mean they need someone to boss. That is not the idea of the elder, even though he is to rule; he is to lead, set the example and teach the flock. I say we need men who can lead and teach the church. Fourth, the elders and the members are to be in subjection one to another. In 1 Peter 5:5 we read: “Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.” If it is the duty of the elder to rule, it is the duty of the members to submit to that rule. If it is the duty of the elder to teach, it is the duty of the members to receive that lawful instruction. In humility, both are to discharge their duties.

Let us all remember that the eldership is a God-given

office, and when men are qualified, they are to be put into the office, and it is our duty to submit unto them. When we do, we are actually submitting unto God. Certainly, the elder does not have the right or authority to require anything of us that is not required in the Bible.

In conclusion, I beseech every man who possibly can, to desire and work toward becoming an elder: We should desire this highest and most honorable office, and when we do, we will be pleasing our Father in heaven.

### AGE TAKES ITS TOLL

*By RICK MARTIN*

All of us remember the amazing things that David did when he was a young man. We remember that he killed a lion and a bear, and he took down the mighty giant Goliath. He led the people of God into battle on several occasions. But the time came when age took its toll.

When David was an older man, he was almost killed in a battle, 2 Samuel 21. David’s men saw that he had almost been killed and they made him promise not to engage in battle anymore, lest he should “quench the light of Israel” 2 Samuel 21:17. They had previously made this request in 2 Samuel 18:1-4. David was not the mighty warrior he once was. They could do without David as a soldier, but they did not want to continue without his leadership. His role needed to change.

As we get older our roles change. We move from a child to an accountable person; then from a teen to an adult. We go from dependency to being employed. Many of us move from being single to married life and children are brought into the picture. The children grow up, and we become empty nesters.

We move from full strength to limited strength. The physical man waxes old with time; 2 Corinthians 4:16-18 “For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” As we age, we may not be able to do all that we used to, but we can do what we can. “She has done what she could” (Mark 14:8) is the right formula for pleasing the Lord!

Younger Christians need the power of the positive example of the aged. When the young see older Christians attend services when they don’t feel like

it, it encourages them to come. Older Christians have wisdom from which younger Christians need to learn; Prov.16:31 “The hoary head is a crown of glory, if it be found in the way of righteousness.” The older women are to teach the younger; Titus 2:3-4 “The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women...”

I would advise young people to take advantage of the wisdom and experience of older Christians. Old people know more about being young than young people do about being old.

As aged Christians we must remember that young people do not need to hear: “We’ve done that before; It won’t work; everyone’s already heard that”. As age takes its toll let us remember the young do not need to be criticized and attacked because of our petty jealousy. We move from independent to dependent, and from earth to eternity. We cannot stop the aging process, but we can keep ourselves useful.

There may come a time when our role in the church must change, even against our desires. Unfortunately, some do not go quietly and cause a problem for the congregation of which they are a member and the church. That time may come when we get older and are not able to accomplish physically what we once could. This does not mean we cease to work or cease to be of value to the church. It means we change how we work. There may come a day when all we can do is pray-but that is a lot! James 5:16 “The effectual fervent prayer of a righteous man availeth much”.

Whatever we can do in our old age, we should do it “heartily unto the Lord and not unto men”; Colossians 3:23. Whether it is from behind the scenes to on stage, or from limelight to unnoticed makes no difference. As age takes its toll, we should be willing to serve God wherever He needs, and we should be willing to seek His glory in our old age.

### **MY BODY, MY CHOICE**

*By AL FELDER*

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (1 Corinthians 3:16, 17)

My body, my choice has been the mantra for feminist for years. Of course, they mainly used it in reference to a woman’s right to have an abortion. Lately, however, the phrase has been used for many other issues. It has become a catch phrase for personal autonomy. The individual’s right to reject anyone or anything that would seek to put restrictions on him/her. It is the attitude that no one can tell me what to do.

Well, eventually the attitudes of society become the attitudes of members of the church. Just as people in society argue for self-autonomy, members of the church begin to think the same way as well. Over the course of time it gets to a point where the average member thinks that it really doesn’t matter how they live Monday through Saturday. Furthermore, it’s nobodies business.

What does God think about that attitude? Is it alright to think and act like the world during the week so long as we show up on Sunday morning? It may surprise you to know that there was a church in the first century who tried that very thing. They maintained their worldly ways of thinking, and it led to chaos in the church. In case your wondering, I’m talking about the church in Corinth. If you ever want a “How to” of what not to do, read the epistles to the Corinthians.

Corinth was the commercial center of Greece. It was four times larger and about fifty miles west of Athens. It had a population of 400,000 people making it the fourth largest and richest cities in the Roman Empire. It was also one of the wickedest. It was here in the years 52- 53 AD that Paul established a church right in the shadow of Athenian philosophy. Athena was the patron of Athens; she was the goddess of wisdom, arts and crafts. It was believed that her wisdom created the cosmos.

While preaching the Gospel in other areas, Paul was told of serious disputes and problems that had arisen in the church at Corinth. I Corinthians is one of several letters Paul wrote to this church in order to deal with its many problems. One of the main problems stemmed from the fact that this church was made up of mostly Greek (or Gentile) converts. Unlike the Jews who were well trained in moral living and religious worship to God, Greeks came from an extremely immoral sexual background and had many false ideas about God and religion. This had been planted in them by a long history of Greek philosophers and pagan religious teachers. Because of this, they had more difficulty adapting to the Christian lifestyle. They often tried to mesh their former pagan ideas and philosophies with the teachings

and practices of Christ.

The Corinthians failure to change their way of thinking from that of society around them led to many problems in the church.

1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? (1 Corinthians 3:1-3)

The Apostle says that they were carnal. This simply means that they lacked spiritual maturity. They were still governed more by their fleshly appetites than they were the word of God. The carnal Christian operates like unbelievers. They behave like a person who is outside of Christ. It was for this reason that things such as envy, strife, and divisions existed among them.

The carnal Christian understands only milk, not solid food. They are unable to process the meatier teachings of the bible. They are only able to understand the surface level of bible doctrines and cannot grasp the deeper teachings. Their reasoning is more in line with the world than it is God.

This was certainly the case with the Christians in Corinth and it can be illustrated through the things Paul addressed. The eating of meat that had been offered in the pagan temples to false gods was a big issue among the Corinthians. It was an issue that had already been addressed by the Apostles and elders in Jerusalem.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. (Acts 15:8, 9)

In regards to the eating of meat sacrificed to idols, the answer was no.

Despite this fact, a debate raged on among the members of the church in Corinth.

1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. 2 And if any man think that he knoweth

any thing, he knoweth nothing yet as he ought to know. 3 But if any man love God, the same is known of him. 4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. 5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) 6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. (1 Corinthians 8:16)

Here is an example of the kind of wisdom that was prized and practiced by the church at Corinth. Their reasoning went like this:

There is only one God, and no other. Thus, idols, which represent other gods, are not real. Therefore meats sacrificed to idols are not contaminated, so I am free to eat these meats.

The argument sounded profound and compelling to some of the Corinthians. For one thing, it sounded spiritual. They were professing faith in only one God, and acknowledged that all the other Greek gods were not gods at all. It was an argument that seemed to skillfully set aside the command that came from the Apostles and elders in Jerusalem.

Paul didn't cut off this line of reasoning immediately. He allowed their reasoning to stand in order to show where the wisdom of some in the church led. It sounded good. It justified eating forbidden meats. And it seemed to set aside the very narrow ruling from Jerusalem. But in the end, it was merely sophisticated reasoning which justified disobedience. The Corinthians were guilty of bringing their culture into the church.

It's not until chapter 10 that Paul exposed their error. For now, he allows their reasoning to go unchallenged. They have concluded that it is acceptable for them to eat meats offered to idols. Paul recognized their argument and showed them the error in their thinking. Even if they had the right to eat meats offered to idols, that right should not be exercised if doing so would cause a weaker brother (who believes eating these meats is sin) to stumble. Even if this practice were lawful (which, in truth, it was not), they should not do it because of others.

Using the logic of the teachers they had chosen to follow, everything seemed to be lawful, even the things

that were clearly not lawful (like eating meat offered to idols).

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; 11 And through thy knowledge shall the weak brother perish, for whom Christ died? (1 Corinthians 8:10, 11)

The Corinthians were allowed to buy meat in the market, and there were occasions where the meat sold was the remains of idol sacrifices. In these instances they were not to ask where the meat originated. The Corinthians had blown past this allowance and the decree given by the Apostles and elders from Jerusalem. They had gone to the point of participating in the pagan rituals themselves. They forgot a simple truth. Even if something is lawful, it is not necessarily beneficial, for the one who does it, or for the one who sees it done.

When Paul finally challenged the Corinthians' right to eat meat offered to idols, he didn't cite the decree given from Jerusalem. Instead, he pointed out the incompatibility of the table of the pagan ritual with the Lord's Table:

14 Wherefore, my dearly beloved, flee from idolatry. 15 I speak as to wise men; judge ye what I say. 16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 17 For we being many are one bread, and one body: for we are all partakers of that one bread. 18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? 19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? 20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. 21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. 22 Do we provoke the Lord to jealousy? are we stronger than he? (1 Corinthians 10:14-22)

When the liberated Corinthians participated in the heathen rituals, they participated in worship of heathen gods. Paul reminded them that while there may not be other gods, there are demons, and they are very much involved in heathen worship. Christians who sit weekly at the Lord's Table should have no part in the heathen

rituals in which meat is offered to idols. The liberty that was so cleverly reasoned out in chapter 8 was no liberty at all. Eating meats offered to idols was strictly forbidden if it involved participation in the heathen ritual itself.

Eventually, the way you live your life Monday through Saturday makes it's way into the assembly on Sunday. That was the case with the Corinthians.

20 When ye come together therefore into one place, this is not to eat the Lord's supper. 21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. 22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. (1 Corinthians 11:20-22)

The Lord's Table - the most solemn event of the church's gathering - was conducted in a way that must have been similar to the heathen rituals the Corinthians were forbidden to attend.

This brings us back to our opening text.

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (1 Corinthians 3:16, 17)

Paul speaks of the church corporately as the temple of God. He is cautioning those who build on this foundation not to use the wisdom of man in their building. He warns all who build to build rightly, using God's wisdom and not man's. He concludes by saying that anyone who does damage to God's temple will be destroyed by God.

Monday through Saturday the Christian doesn't get to live by the worldly philosophy of My Body, My Choice. It matters how we live and how we think because we are the temple of God. We are His dwelling place. Instead of bringing our culture into the church, we are to continually change so that we become more like Christ. This process will cause us to leave behind the worldly philosophy of My Body, My Choice so that we may develop the heavenly mindset of His Body, My Obligation.

*PROFESSING....continued from page one*

God and said “I heard the sound of Thee in the garden and I was afraid because I was naked; so I hid myself” (Gen 3:10).

Even though Adam was wearing his girdle of fig leaves, he knew instinctively that this was inadequate and he was still naked. It is noteworthy that God did not deny that Adam was naked, but rather asked “who told you that you were naked?” (Gen. 3:11). After this, “The Lord God made coats of skins, and clothed them” (Gen. 3:21).

#### Lessons From The Genesis Incident

1. Under usual circumstances, nakedness is shameful and if self imposed, sinful. The exception would be the marriage relationship (1 Cor. 7:4). But in the normal circumstances of day-to-day life nudity is not right. In the case of Adam and Eve, who were tending their garden responsibilities, it was not fitting (see also Gen 9:21-27 and Lev. 18:6-9).

In Luke 8:26-27, we read of a man possessed by demons who was naked. After the demon left, the Bible says he was “clothed and in his right mind.”

Revelation 3:18 ties together nakedness and shame, and is followed by Revelation 16:15 that implies the same.

In Exodus 28:42, Moses tells the priests how they should conduct themselves when they offer sacrifices:

And you shall make for them linen breeches to cover their bare flesh; they shall reach from the loins even to the thighs. And they shall be on Aaron, and on his sons when they enter the tent of meeting, or when they approach the altar to minister in the holy place, so that they do not incur guilt and die. It shall be a statute for ever to him and to his descendants after him.

Some make the argument that it is cooler to wear shorts. The logical answer to that argument is that it would be even cooler to wear nothing. The point is, every argument made to justify intentional wearing of insufficient clothing will also justify nudity, if carried to its logical conclusion.

2. Inadequate clothing, in God’s sight, is the same as

nakedness. Adam and Eve realized they were naked, even though they were wearing fig leaf girdles. God did not say “Oh, no, you are not naked, because you have covered a few key spots on your body.” God even acknowledged their nakedness by making them coats of skins.

In view of this basic truth, it should be noted that inadequate or skimpy clothing can actually be more seductive than no clothing at all. Even though the Bible does not state that a garment can be two inches above the knee and no higher, it does provide us with guidelines to help us in such matters. We have already seen that Adam and Eve were wearing clothing that was insufficient. The priests had to wear linen britches to cover their loins and thighs, in addition to their robes. Passages such as 2 Samuel 10:4 and 1 Chronicles 19:4 tell us that part of the shame of being a slave or captive was to wear cut-off garments. The most important guideline of all, is that our clothing must be reflection of the Christian heart. It is extremely difficult to imagine anyone dressed in the modern costumes of the day, with bare legs, bare middles, bare backs and sometimes even more and say that they reflect Christian values.

Another principle that women need to take to heart is given in Matthew 5:28, i.e., it is a sin for a man to lust after a woman in his heart. But 2 John 11 teaches that if one encourages sin, he/she becomes a partaker in that sin. If the way a woman dresses encourages a man to sin she is as guilty as he.

3. These truths have some application to both men and women. When Adam was inadequately clothed, he was just as “naked” as Eve. Both he and God recognized this fact. Matthew 5:28 speaks of a man lusting after a woman, and 1 Timothy 2:9 says that it is women who should adorn themselves in modest apparel. These verses seem to imply that the major thrust should be to encourage women to dress properly. One would miss the mark, however, if he did not recognize that men can also dress or undress immodestly. Modern swim suits and tight trousers, worn by many men today, can by no stretch of the imagination be declared modest.

#### The Meaning of Important Words

1. Modest.

Orderly, well-arranged, decent, modest (akin to kosmos, in its primary sense as harmonious arrangement, adornment, cp. kosmikos, of the world, which is related to kosmos in its secondary sense as the world) used in 1



Tim. 2:9 of the apparel with which Christian women are to adorn themselves” (W. E. Vine). Thayer says, “well-arranged, seemly, modest.” “The well ordering is not of dress and demeanor only, but of the inner life” (Trench). “Well-arranged, becoming” (A. T. Robertson). “Well ordered, moderate, orderly, well-behaved, discreet, modest decorum, decently” (Liddell and Scott).

“Restrained by sense of propriety; not forward or bold; not presumptuous or arrogant; not boastful; unobtrusive; in a somewhat stronger sense, retiring; bashful; dissident-free from anything suggestive of sexual impurity; free from indecency; showing such reserve or decorum as is associated with a chaste mind, moderate; not excessive or extreme; not extravagant; as a modest computation” (Webster).

These definitions indicate that one can dress in style with clothing that is well-arranged and still be modest.

## 2. Shamefacedness.

“A sense of shame, modesty, is used regarding the demeanor of women in the church. Shamefastness is that modesty which is fast or rooted in the character” (Vine). “A sense of shame, modesty” (Thayer). “Shamefast that which was established and made fast by (an honorable) shame” (Trench).

## 3. Sobriety.

“Denotes soundness of mind, Acts 26:25, soberness, 1 Tim. 2:9-15, sobriety sound judgment practically expresses the meaning; it is that habitual inner self-government, with its constant rein on all the passions and desires which would hinder the temptation to these from arising...” (Vine). “Soundness of mind, words of sobriety, (A.V. soberness) self control, sobriety” (Thayer). “The word is compounded of safe, sound and mind. It signifies entire command of the passions and desires; a self-control which holds the rein over these” (Vincent).

## 4. Professing.

“To announce, i.e., this word is in the middle voice and means to announce concerning one’s self. So in effect, you announce what you are by what you wear” (Vine).

### Relevance of Bible Teaching Today

Is the Bible teaching on modest apparel relevant to this age? I believe it is. An all-wise, all-knowing God had the ability to design laws and commandments and

principles suited to all men of all nations of all time. (Mt. 24:35; 1 Pet. 1:23)

The idea that modesty is relative, i.e., what is modest now was very immodest fifty years ago, misses the point entirely. The teaching of the Scripture regarding any garment in any age is simply: however a woman may dress that causes or invites sexual interest in her on the part of the male observer, or which calls attention to herself as a result of overdressing, is immodest, and what does not cause it and does not invite it is modest.

While it is true that the physical aspects of modesty change from generation to generation, it must be remembered that the principles governing what is modest and immodest do not change.

Common sense will help here. If a bikini bathing suit is modest, what would it take to be immodest?

Immodest dress can take in a variety of dress styles. In the immediate context of 1 Timothy 2:9 and 1 Peter 3:1-6 the writers are concerned with overdressing, i.e., being ostentatious in dress and appearance. Immodest clothing can be too tight, too low, too thin, too revealing, too short, too little, too costly, too ostentatious, or too anything that calls attention to oneself in the wrong way.

Someone is ready to say regarding a certain garment, “It’s more modest in that situation.” I submit to you that immodest clothing is never appropriate regardless of the activity. If an activity cannot be indulged in without wearing an immodest garment, then, the activity should be left off, be it skating, skiing, boating, horseback riding, gardening, picking apples or blackberries, whatever, it makes no difference. The Christian woman should not participate in an activity if she cannot dress modestly when so doing.

### Not—But

An important principle is advanced by Peter in 1 Peter 3:3-4: “Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart.”

The idea advanced is simply that Christian women emphasize, by the way they dress, the inner beauty of godliness, rather than call attention to their outward attire. He is not saying that it is wrong for women to wear their hair a certain way, or that it is wrong to wear gold, or apparel, but that emphasis should not be placed here. Let it not be, but let it be this, etc. A parallel is

given by Jesus when He said, "Labor not for that meat which perisheth, but for that meat that endureth unto everlasting life." It is certainly not wrong to work for a living, but that is not where the real emphasis should be. If Christian women today were as concerned about their inner beauty and godly spirit as they are their outward appearance, immodesty would be no problem.

#### Why Do Women Dress Immodestly?

If women are fully aware that their outward clothing should be a representation of their inner spirit, why then would anyone wear a garment that is immodest? There are perhaps several reasons:

1. Ignorance—a failure to realize the import or results of what they wear. Some may underestimate their power over other people.
2. A failure to think about the impression we are making on the world. How could a Christian woman wear something that would degrade her religion, or cause a man to sin?
3. A desire to tempt and receive attention. It is evident that many garments are not only designed to reveal, but are bought and worn with that specific intent in mind. Let us never forget that the world is taking a good look at us, and they may be seeing more than we realize.

More than ever before in the church, women and young girls are wearing garments that reveal, tempt, and expose. The casual attitude of society is creeping into the body of our Lord. Even at socials for young people, garments that would not have been tolerated a few years back are now in vogue. Such should not be.

#### Who is Responsible?

Who is responsible for public nudity today? The answer is husbands, fathers, church leaders and preachers. Any husband who allows his wife to appear in public in attire that is immodest and suggestive must share in the responsibility for her sin. Any father who allows his daughters to wear scanty attire must share some of the responsibility for the results of such undressing. Fathers may not pay much attention to what their daughters wear, but they should never forget that the eyes of young male friends will not overlook what he has. Every church leader and teacher should ask themselves have I taught and preached on this as I should? Every preacher should consistently and continually make such teaching a part of his exhortation. P. O. Box 10811, Springfield, MO 65808.

#### ANOTHER....continued from page two

capacity alone they moved." No "Reverends," "Rt. Reverends," "D.D.'s," etc., existed among them. No Pope, no ecclesiastical council, no human creed was recognized by them. They all believed that: "He that believeth and is baptized shall be saved" (Mark 16:16); "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God" (John 3:5). They believed that the great question: "What must I do to be saved?" should be answered this way: "Repent, and be baptized, every one of you, in the name of Jesus Christ, for (Greek eis, in order to) the remission of sins" (Acts 2:38). They believed that all who did these things should "Continue steadfastly in the Apostles' doctrine (teaching) and fellowship, in the breaking of bread and in prayers" (Acts 2:42). They believed that the disciples should "come together to break bread" "upon the first day of the week" (Acts 20:7). They believed that the teaching should be done by one male member speaking at a time (1 Cor. 14:31, 33-35). They believed in "Laying by in store as the Lord had prospered them" and that this, like the "breaking of bread" should be done "upon the first day of the week, when ye come together" (Acts 20:7, 2:42; 1 Cor. 16:1, 2). They believed that this contribution, or "fellowship" (Acts 2:42) should be for the support of Gospel preachers and for the poor saints.

But, this was not the condition of the Church for a long period of time. Paul warned the Ephesians against false teachers. (Acts 20:28-30). He warned Timothy of the same (1 Tim. 4:1-3; 2 Tim. 4:1-4). He told the Thessolonians that: "That day (Christ's second advent) shall not come, except the falling away come first and that Man of Sin be revealed, the Son of Perdition" (2 Thess. 2:3). He even saw the great Anti-Christ in his own day, "He that opposeth and exalted himself against all that is called God or that is worshipped ("an object of worship." —Marginal reading); so that he (the Man of Sin) sitteth in the Temple (Church, 1 Cor. 3:16, 17) of God, setting himself forth as God." That Man of Sin can be none other than the Pope of Rome, who declared himself to be "the very and Eternal God"; "His Holiness, Lord God, the Pope"; "Another God upon Earth"; and "the King of Kings and Lord of Lords." Such blasphemy and arrogancy can't be found outside of the ranks of Roman Catholicism. Paul declared that this Man of Sin—the Papal Hierarchy was invading the Church of his day. "For the mystery of iniquity (lawlessness) doth already work: only there is one that restraineth now, until he shall be taken out of the

way.” Pagan Rome was restraining the development of Roman Catholicism. But the Empire fell in the year 476 A.D. The Roman Catholicism was fully revealed. “Then shall be revealed the lawless one” (See 2 Thess. 2nd Chap.). Now, Paul declares that as long as Pagan Rome existed, Papal Rome could not be developed. Compare with this fact what is said of the Little Horn (Roman Catholicism) coming up among the ten horns of the Roman Beast (Dan. 7) — J.D. Phillips

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## Announcement

NEW BOOK - Description: The denominational world has championed the case for Christians drinking alcohol socially long as it doesn't lead to drunkenness. This is the accepted position by most Bible commentators, and there are many in the Lord's church who say Amen. There are several things that have contributed to this mixing of oil and water or the Christian and alcohol. In this brief book, Aaron Battey and Trever Calvert give a concise and simple explanation of what the Bible teaches on this subject.

Price: \$5 each (shipping not included)  
Contact: Aaron Battey - [ambattey@yahoo.com](mailto:ambattey@yahoo.com)

## Field Reports

Don L. King, 1147 Sherry Way, Livermore, CA 94550, [oldpaths@juno.com](mailto:oldpaths@juno.com), November 13. Since last report we have preached at home and Turlock, CA. We are happy the pandemic has eased somewhat, though we must all remain careful. The reports from the Philippines are encouraging because in spite of the virus, (they now

have the vaccinations available which has helped so much), they are still as active as possible and baptizing quite a number each month. We hope to be able to go back and be with them sometime next year, Lord willing. We have a number of meetings booked in this Country next year and will announce them as the time draws nearer. Again, we mention that the January issue will begin our 90th year of publication. We hope preachers will report for that issue. We will be happy to have a few old pictures if you have something from years back you are willing to share. May the Lord bless those who belong to Him.

Greg Gay, 3816 Tambos Trl, Edmond, OK 73034, [papagreg@aol.com](mailto:papagreg@aol.com), 916-804-3787, November 6, 2021. We were in Kauai, Hawaii the end of September with island-hops to Oahu for worship each Lord's Day. It had been several years since we had been to Hawaii, so we were glad to see everyone again. Other “mainlanders” from California, Kansas, and Missouri were also visiting which always makes worship there even more special. In October I held a meeting at Ozark, MO on the theme of the eldership. I enjoyed revisiting this ancient theme and encourage all to renew the commitment for elders in our congregations. I am grateful for the meals and visits with so many in the congregation and the wonderful hospitality of Smith and Mitzi Bibens. I appreciate all that Smith does for the cause. It was great to see the visitors from area congregations including preachers Billy Dickinson and Richard Bunner. My work with the Facebook group, God's Good News from Greg, continues with good interest in each video. The group now has members in sixty-eight nations around the world. There are from 10 to 100 members of the group in thirty-seven cities. Those numbers are sufficient to begin another phase with the group, to see if there is appropriate interest for more concentrated studies with the possibility of future visits where we do not now have congregations and referrals where we do have congregations. Our work continues with the Piedmont, Oklahoma congregation. Currently I am studying with members who have invited friends to studies and getting ready for a winter study with the leaders. This year's theme will be on the subject of “What do you do if...,” using situations I have experienced or have been told about through the years. Sometimes we think we are well prepared for everything that can happen in life as individuals and in our congregations, except we rarely are. Lord willing, I have two more meetings this year: Longwood, FL in November, and Galey, OK in December. We are looking forward to seeing all who can attend, as always!

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## WALKS THROUGH THE BIBLE...

### WHAT IF YOU HAD BEEN NOAH?

By JERRY DICKINSON

“Then the LORD saw that the wickedness of man was great in the earth, and that every intent of his heart was only evil continually. And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. So the LORD said, ‘I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them.’ But Noah found grace in the eyes of the LORD.” (Genesis 6:5-8)

The description of the world in Noah’s day sounds a lot like our own world today. Right? Violence had filled the whole earth, the imagination of man’s heart was evil continually, and even the sons of God had corrupted themselves. Three terrible words vividly portray how far gone things were: every, only, continually! Every intent and imagination was evil. Not just some thoughts, but every thought! Not just evil, but only evil! Not just some of the time, but continually! Man’s every thought and intent was only evil all the time. So great was this wickedness that God decided to destroy the world with a flood. But, the scripture proclaims, Noah found grace in the eyes of the LORD.

“By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is by faith.” (Hebrews 11:7) Noah saved his family, and the human race from extinction, and is a perfect example of the righteousness which is by faith. He believed the warning he received from God, he was moved and motivated by reverential fear, and he obeyed the instructions given to him to the letter. That is salvation by faith! Hearing. Believing. Obeying. But, what if you had been Noah?

If you had been Noah would you have accepted the great responsibility of building the ark? I know of many who are not Christians simply because they do not want to be responsible for their actions to anybody - certainly not to God! Many Christians shirk from teaching and serving others. Let someone else be responsible is the attitude of too many sons of God even today. Like the priest and the Levite in the parable of the good Samaritan, they pass by on the other side, not wanting to get too involved in the work of helping hurt and wounded souls. Noah was moved with Godly fear to accept a seemingly overwhelming task of building a giant boat to save his family, and the human race from extinction.

If you had been Noah would you have been satisfied with the pattern for the ark just as God gave it? The Lord was very specific about the dimensions of the boat He wanted Noah to build. Too, it was to be built out of gopher wood. Suppose Noah used the rationale of so many today and decided the specific instructions are not important and decided to substitute pine or oak for gopher wood. Would God have accepted substitutions for His plan? It is the Lord’s plan after all. Noah heard God’s word, he believed and was motivated by reverential fear to obey precisely. If we fear God and reverence His instructions we will always follow the pattern He has given and obey precisely!

If you had been Noah could God have used you as he used Noah? The reason Noah found grace in the eyes of the LORD was because, the Bible says, he was an upright and righteous man. Many times we want to be of service but our hands and lives are dirty and stained with sin and God cannot use us. Let us strive to keep our lives pure for the sake of others we could help save. The Lord wants to use you to save your family and friends, but how can you help others if your life is outside of God’s grace. Ruth and Boaz, because of the wise and righteous choices they made, became a highway for God to fulfill His plan to bring Jesus into the world as Messiah and Savior. Your choice to live a righteous life becomes an opportunity for God to use you to save others. Did Noah have any inkling (or Boaz and Ruth for that matter) that simply by living a righteous life he was preparing an opportunity for God to save the human race?

If you had been Noah would you have persevered and held on while waiting for God, in His own good time, to perform His will? Noah worked on the ark (and preached righteousness to his neighbors) for 120 years before the flood finally came upon the world. It is hard to wait 12 years much less 120 years! Noah held on to the promise of salvation for him and his family in spite of the mocking and sneering of an unbelieving world, and in spite of having to wait so long. The world that then was, Peter declares in 2 Peter 3:6, perished in the waters of the flood. A new world appeared to Noah and his family as they exited the ark. The long wait was worth it. Christians have been waiting a long time for the promised return of our Lord Jesus Christ. He is preparing a place for us, and in His own good time He will come to receive us to Himself, that where He is there we may be also. Noah held out and held on! Are you?