

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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Due to the rising cost of postage, paper, and printing, we are forced to increase the subscription price of Old Paths Advocate to \$15 yearly, effective with the January, 2014 issue. All who subscribe before then may do so at the old price of \$13 and you may subscribe for as many years as you wish. Please, consider subscribing for a friend and encourage others to renew their subscription now at the old price. We apologize for any inconvenience and thank the many readers who have been loyal to the paper for many years. May God bless us all. DLK

BY FAITH MOSES. . .

By JERRY DICKINSON

Hebrews chapter eleven has been called the Faith Hall of Fame. It certainly contains the names of notable men and women who exercised great faith. Please note that the record says over and over, “By faith . . .” and it is not only the fact that they had faith but that they exercised their faith. Really, more precisely Hebrews chapter eleven should be called The Faith Exercised Hall of Fame. After all, faith without works is dead. (James 2: 20) It is a living, active faith that is emphasized and accentuated throughout the Bible. It is interesting to me that the sacred writer gives more room to the faith of Moses than any other Patriarch in this chapter. There are nine verses that describe what Moses accomplished by faith. He had a truly remarkable faith and we would do well to emulate this man with whom God spoke “face to face”. The passage delineates seven things Moses did by faith.

1. Refusing - “By faith Moses, when he became of age, refused to be called the son of Pharaoh’s daughter.” (verse 24) This was quite a refusal! It took courage and conviction to turn his back on the pleasures and power of Egypt. In Stephen’s masterful sermon in Acts 7:22 we learn that Moses “was learned in all the wisdom of the Egyptians, and was mighty in words and deeds.” He was in line, no doubt, to be the ruler of all Egypt. Why

turn your back on all that? His mother, who became his nurse you recall, undoubtedly taught him that he was specially chosen of God to deliver Israel from bondage. Moses accepted the teaching of his mother and refused to be called the son of Pharaoh’s daughter. He said no to Egypt. He said no to worldly power and pleasure. He refused! Sometimes people say they are so tired of negative preaching. Don’t tell us what is wrong, they say. Tell us what is right. We do not want a negative religion. Give us something positive. Serving God, however, is both negative and positive. Yes, there is a positive side to being a Christian, but there is a negative side too! We must refuse the bad before we can choose the good. Next, notice this is exactly what Moses did.

2. Choosing - “Choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin.” (verse 25) That was quite a choice! Moses did not choose to be famous or to live a life of ease in the land of Midian (though he did end up there for a time) but his choice was to identify himself with the afflicted children of Israel and attempt to lead them out of their bondage. His timing, unfortunately, did not coincide with God’s timing and it would be another forty years before he accomplished his task but he made his great choice by faith. Why would Moses choose to suffer affliction over the pleasures of sin? The next verse helps us understand his reasoning in reaching his decision.

3. Esteeming - “Esteeming the reproach of Christ greater riches than the treasures in Egypt, for he looked for the reward.” (verse 26) What a revealing statement. It gives us an insightful look into Moses thinking process. The word esteeming can also be translated, “accounting”, and the idea is that Moses was “balancing the books” in making his decision. This is the process in all good decision making. Before we decided to move to Texarkana and begin working with the church here, Judy and I did some

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Editorial

GREAT LEADERS

By: DON L. KING

It is strange to consider the way history has shown itself. Great men come and go; and as time has continued, there emerges several who seem to have been greater than others. We have recently seen much on the news about the death of Nelson Mandela from South Africa and its former President. He recently died at the age of 95 and is given much credit for the end of apartheid. He claimed to have fought against racial prejudice all of his life and, spent 27 years in prison largely because of his beliefs. Today he is heralded as a great leader of that country, and his funeral was attended by dignitaries from all over the world including the President of the United States.

Through the years, history has recorded many great men who have been in one way or another the saviors of their lands. The United States looks to many great men such as George Washington, Abraham Lincoln, etc. and duly notes their great leadership. Without question, our nation would have been much different today if those and many others had never been born. God has abundantly blessed this nation and from it the gospel has gone forth to many nations in modern times. From small congregations all over these United States, we have made it possible for evangelists to preach the gospel all over the world. The truth has gone into places we scarcely could have imagined only a few years ago. Thousands have obeyed the gospel in many lands. Make no mistake our foreign work is still a great work. If you are not involved, you should be. The great commission is continuing. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and to, I am with you always, even unto the end of the world." (Matthew 28: 19, 20) A similar passage is found in Mark 16:15, 16.

When reading the Scriptures, we note many great men who helped carve the nation of Israel. Of course, we realize Almighty God has always had a hand in the affairs of the world. Consider what Daniel 2:21 says, "And He changeth the times and the seasons: He removeth kings, and setteth up kings: He giveth wisdom unto the wise, and knowledge to them

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QUERIST COLUMN

By Ronny F. Wade

Question: What is the meaning of the word uncleanness in Deuteronomy 24:1?

Answer: The verses in question read as follows “When a man takes a wife and marries her, and if it happens that she finds no favor in his eyes because he has found some uncleanness in her and he writes her a certificate of divorce, puts it in her hand, and sends her out of his house. When she has departed from his house and goes and becomes another man’s wife, if the latter husband detests her and writes her a certificate of divorce, puts it in her hand, and sends her out of his house, or if the latter husband dies who took her as his wife, then her former husband who divorced her must not take her back to be his wife after she has been defiled...” Deut. 24:1-4. First of all the word “uncleanness” is from the Hebrew ERVAH and is defined by Strong as “nakedness, shame,” Brown-Driver and Briggs define the word to mean “nakedness of a thing i.e. prob. Indecency, improper behavior.” Hence the woman of this passage, being guilty of such behavior, was to receive a writing of divorce from her husband, who had determined to put her away. Those who claim that the “uncleanness” is fornication have no scriptural ground upon which to make such a claim. By way of definition the word ERVAH can mean a number of different things. That being the case, how could anyone claim that the uncleanness of this verse had to be fornication? If, as some claim, fornication was the only scriptural reason for divorce under the Law of Moses, why did not the sacred writer use the word ZANAH, which means fornication? Nelson’s Expository Dictionary of Old Testament Words on page 467 says “While the term means to commit fornication whether by male or by female, it is to be noted that it is almost never used to describe the sexual misconduct of a male in the Old Testament.” Had this word been used in Deut. 24 we would have known that the woman was guilty of sexual misconduct i.e. she had committed fornication. The basic lesson of Deut. 24 is that the woman who was put away could not remarry her first husband. This legislation would prevent the husband from discarding his wife and then charging her with

adultery if she remarried. To avoid this, the husband who divorced her was to provide her with a writing of divorce, for her protection. This passage was not given to authorize divorce. “There is no law in the Old Testament that institutes the practice of divorce; it was an age-old and accepted custom.” (Jack Lewis in *Your Marriage Can Be Great*) The subject of discussion in Deut. 24 is about whether a divorced woman can return to her first husband if her second husband dies or if he divorces her. This verse is not a provision for divorce, but rather a limitation on it. Divorce had been practiced by the Semites long before the time of Moses. McClintock and Strong: “There is great probability that divorces were used among the Hebrews before the law, since Christ says that Moses permitted them by reason only of the hardness of their hearts; that is to say, because they were accustomed to this abuse, and to prevent greater evils... We find no instance of a divorce in the books of the Old Testament written since Moses, though it is certain that the Hebrews separated from their wives on trifling occasions...” Notice also that when the woman of these verses marries again if her second husband “hates” her, he can then divorce her. Since she came to him a divorced woman, and IF, as some claim, fornication was the only reason one could scripturally get a divorce under the Law of Moses, he had to know she had been a fornicator when he married her. “Hate” or dislike is not fornication, yet that is why he divorced her. We can know by way of definition, that the meaning of ERVAH (uncleanness) could be a number of things. However we do not know specifically what it meant in this verse, because the scriptures do not say. (Send all questions to Ronny F. Wade P.O, Box 14352 Springfield, MO 65814 or ronnywade36@gmail.com)

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INDIVIDUAL-CUP COMMUNION: WHERE'S THE JUSTICE

By Andrew Richardson

It amazes me how deep and complex the debate concerning the correct quantity of communion cups becomes sometimes. It is not, as it is laid out in scripture, a complicated concept; it's not taught as complex doctrine. Repeatedly we read of Jesus taking "a cup" and giving it to the disciples gathered with Him (Matt 26:27; Mark 14:23). We also read where He commands them, "Drink of it, all of you" (Matt. 26:27 ESV), and where they "all drank of it" (Mark 14:23); therefore it is not within our liberty to use individual cups of fruit of the vine in this memorial. Arguments like, "well, you can drink of a cup without putting your lips on it, can't you?" and "they drank of Jacob's well without all drinking from the same container, didn't they?" really beg the question- are you serious? A cup is not a water-well for crying out loud! A well is a supply source; a cup is a drinking vessel-it's not exactly quantum physics! We need to forget about what "can" be done and concentrate on what should be done - what Jesus intended to be done. In regard to the Lord's supper, the language always presents the cup in the singular form. Always! In every instance! This is particularly interesting considering the inspired gospel writers use the plural form, cups, in instances where there is more than one (Mark 7:4, 8), but, as stated earlier, never in reference to communion. There's a reason for that! The kind of arguments mentioned before are always revealing to me, making it obvious what the preacher is doing - simply trying to justify his position.

Jesus told the woman at the well that the Father "seeketh" those who will worship Him in "spirit and truth" (John 4:23); moreover they "must" worship Him this way (v. 24). "Truth," according to Christ, is the word of God (John 17:17). God seeks those who will worship Him in sincerity from the spirit and in harmony with His revealed word. This is a "must"! God is not searching for those who worship Him in ways He has not authorized and approved, if our observance of the Lord's supper is not as it is found in the Holy Scriptures, the pattern Christ gave, then it is not according to truth and therefore not acceptable worship. The communion passages, very simply, tell us Jesus took a cup, blessed it, gave it to the apostles, and commanded them to drink of it. He also told them to do this in remembrance of Him (Luke 22:19; 1 Cor. 11:24-25). This command binds this divine ordinance on the church (something Christians must do), but performing a different ordinance, i.e., one using multiple cups, is not keeping that command. Paul, in

inspiration, told the Corinthians: "Keep the ordinances, as I delivered them to you" (1 Cor. 11:2). He delivered to them the ordinance of the Lord's supper (v. 23) and speaks of "the cup," and quotes Christ saying, "This cup is the new testament in my blood" (v. 25). This ordinance, as Paul delivers, very clearly involves the use of one cup of fruit of the vine. Basic English! Paul emphasized the same concept of staying true to taught traditions (or ordinances) from the apostles elsewhere:

"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle" (2 Thess. 2:15).

OBEDIENCE FROM LOVE

There is another reason we should put so much significance in adhering to God's pattern of worship because we love Him! God is love (1 John 4:16), and He showed us great love by sending His Son on our behalf (John 3:16), and it is for this reason that we love Him (1 John 4:19). Our love should, and will, drive us to worship God in the manner He has prescribed (John 14:15,23-24; 15:10). Not only do we love Him, but we also believe Him and trust His "methods" to be above and beyond our own presumptuous ideas of what aspects of worship are "insignificant," and we realize that human standards cannot be trusted (Prov. 14:12; 28:26).

JUSTIFICATION, WHERE ARE YOU?

However, there are many that seek to justify the human tradition of multi-cup communion. How do they attempt to do this? By clouding the truth. A lawyer, when talking to Jesus about how to attain eternal life, quoted the Mosaic command to love your neighbor as yourself. Jesus responded by telling him he would live if he did this, and then we read:

"But he, willing to justify himself, said unto Jesus, And who is my neighbour?" (Luke 10:29)

How did this lawyer go about trying to justify himself? By clouding the truth. When all else fails in trying to justify ourselves, we can simply ask needless questions (to which we really know the answers) in an attempt to make it appear as if the truth on which an issue hinges cannot be determined. His inheriting of eternal life hinged on loving his neighbor, so he attempted to muddy the water -well, who exactly is my neighbor anyway? Now if we want to get out of keeping the divine pattern of communion, as exemplified by Christ, and we want to feel justified in not obeying the command, "drink of it, all of you," then we merely have to make it seem as though the truth of what He did and commanded is undeterminable. We might ask this question: did they

have to put their lips on the cup to drink “of it”? Or perhaps this question (which I have been asked): if Jesus had taken two cups, can it not still be said that He took a cup? Those who ask such questions are trying to present it as if Jesus’ action is vague.

DIVERSION

Another tactic is to distract from the real point. The metonymy-argument falls into this category. If you don’t know what a metonymy is, that’s ok, it’s not important-you can go the rest of your life without knowing what a metonymy is, and more importantly, you can understand the communion passages without knowing what it is. However, if you do want to know, it is figurative language where one thing is named while another thing is understood: if I say the kettle is boiling, you understand that by naming the container (kettle), I am referring to the contents - the contents are boiling. It is argued that the word “cup” is used to refer to the fruit of the vine and not the actual container. My response: so, what? We must still follow Jesus’ example in using one cup. We must still keep the ordinance as it has been delivered! Whether the “cup” is named to stand for its contents or not, it doesn’t change anything, because it’s still a fact that the cup is there. If I drink milk out of a cup and say, “I drank the cup,” what effect has that had on the physical cup? The cup is still there, of course. A metonymy is not a magical spell that causes the cup to vanish from reality. The fruit of the vine was not contained in the fruit of the vine. Such is absurdity and is exactly what kind of a nonsensical discussion this argument leads to. It’s just another maneuver attempting to justify a man-made tradition that violates scripture. What Jesus took in His hand was a cup, and that cup contained fruit of the vine - period.

AS MANY CUPS AS CONGREGATIONS

Another argument often put forth is the idea that since there are multiple congregations that observe the Lord’s supper, there must be more than one cup of fruit of the vine anyway. Kevin Pendergrass, a multi-cup advocate, used this argument in the Pendergrass - Elmore debate which took place on June 5th, 2009:

“To argue that each congregation is to have its own ‘cup of the Lord’ is to argue for more than one cup of the Lord - as many cups as congregations. To contend for only one container and then justify as many containers as there are congregations is to abandon the argument for having only one container to begin with” (1st Speech, 19:47).

This reasoning astonishes me. Do we not understand that we are speaking of multiple observances of this ordinance? Each assembly’s observance is independent

from another, and that being the case (as with any ordinance or observance), each individual one must follow the form established by the example and commands of Jesus. Mr. Pendergrass’ logic is strangely based on the idea that all observances throughout the entire world on the first day of the week merge as one single communion. At least this is the premise on which his argument needs to be based if it’s even going to be considered.

In the Old Testament, God commanded there to be one lamb for each household in the keeping of the Passover (Ex. 12:3). Nationwide, there would be many families with a lamb; therefore, necessarily, there would also be many lambs, but (as in Mr. Pendergrass’ argument) this is meaningless, because each family’s observance is independent of another, and each individual one must follow the requirement one lamb per house.

Man’s desire to accommodate the overly-large congregations and to appeal to the mass’s faithless fear of germs they think they will catch from the common cup rejects the commands of Jesus Christ to Whom this ordinance belongs in the first place. Nevertheless, it is indeed the Lord’s; let’s observe it in the way He intended. We should not take it upon ourselves to perform it in a different manner than Jesus Himself. Lord, let us men understand your will!

HOW MAY I HELP YOU?!!

By *MICHAEL BOLTON*

The workers at large retail corporations are generally instructed to be outgoing and helpful as can be. Often the above question is caught by the confused and somewhat lost shopper as one of the workers approaches them. Many times the shopper is ecstatic to explain how they may be helped. And if the sales person is genuine they are thrilled to do all in their power to assist. People in all walks of life have found themselves on one side of this equation or other. Yet every person alive in the world today has needs that cannot be filled with a piece of lumber or a can of vegetables. All men today have need of Jesus. Yet many do not understand why or how, they need this humble Jewish carpenter from so many years ago.

I need Jesus as my SAVIOR from sin. I’ve done some things the Lord told me not to do (1 John 3:4; 5:17), and I’ve failed to do some things the Lord told me to do (James 4:17). That makes me a sinner. Sin is very serious business, because it separates me from God (Isaiah 59:1-2). The Bible also reveals the punishment for sinners, and it is not a pretty picture: “in flaming fire taking vengeance on those who do not know God,

and on those who do not obey the gospel of our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power” (2 Thessalonians 1:8-9). Hell is the place reserved for sinners—a lake of fire and brimstone in which all the wicked will be cast to burn forever and ever (Revelation 21:8). That’s what I was facing as a sinner. I desperately needed someone to rescue me from all this, to save me from sin and its horrible punishment. Of course, it was Jesus who did just that. He came to this earth to “seek and save that which was lost” (Luke 19:10). I was among the lost He came to save, and He did just that when I turned from my sins and was baptized in His name (Acts 2:38). Jesus washed my sins away with His blood (Acts 22:16; Revelation 1:5); He redeemed me from sin and its consequences (1 Peter 1:18-19). So first and foremost, I need Jesus as my Savior from sin. Without Him, I would be on my way to hell.

I need Jesus as my INTERCESSOR. I wish I could tell you that after I was saved by the blood of Christ, that I learned my lesson and never sinned any more. But I would be lying if I said that. To my shame, even as a child of God, I still commit sins. When I do sin, I need the blood of Jesus. Thankfully, when Jesus died for me, He was not through with me. He ascended to the right hand of the Father, and “He always lives to make intercession” for me (Hebrews 7:25; Romans 8:34). With Him as my Advocate (1 John 2:1), I can confess my sins before God with a penitent heart, and be assured that all is forgiven (1 John 1:8-9).

I need Jesus as an EXAMPLE to follow. We all learn from the example of others. We may be following good examples or bad, but to a large extent, our lives are shaped by the lives of others. I’ve learned some wonderful lessons from the example of my parents and other dedicated Christians, not to mention the examples found in the Bible. But if we’re looking for the perfect example, the perfect role model, it would certainly be Jesus. Hebrews 4:15 says He “was in all points tempted as we are, yet without sin.” That being the case, I should be able to learn an awful lot from Him. Let me just mention a few things. I can learn from His example how to resist temptation (Matthew 4:1-11). I can learn from His willingness to suffer in order to do God’s will (Matthew 26:39). I can learn from Him how to handle the mistreatment of others (1 Peter 2:21-23). Jesus has gone before me to show me the way. He has blazed a trail for me to follow, a trail that will lead me to eternal life.

I need Jesus to give MEANING to my life. In case you haven’t noticed, many people are dissatisfied with their

lives, perhaps for different reasons. Some people are caught up in the routine of every day living, and really see no purpose to their lives. They have no goals. Others are chasing “rainbows,” goals they really have very little chance of reaching. Those who have “caught their rainbows” end up being disappointed, because it really didn’t bring the happiness they thought it would. But I can confidently say that Jesus has given real meaning to my life. I now understand that my time here on earth is very limited, and the time I do have is to be devoted to the God who created me and the Savior who died for me. Here is how it is expressed in Ecclesiastes 12:13: “Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is man’s all.” That’s what my life is all about. The apostle Paul summed up his life this way: “I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me” (Galatians 2:20). What is it that gives my life meaning? The fact that every day I’m living for someone who loved me enough to die for me.

I need Jesus for DAILY STRENGTH. Some problems are too big for me—I humbly admit that. I need Jesus to help me. I believe I can face any problem with the strength I find in Christ, because that’s what the Bible teaches me. For example, “I can do all things through Christ who strengthens me” (Philippians 4:13). And these words: “At my first defense no one stood with me, but all forsook me... But the Lord stood with me and strengthened me...” (2 Timothy 4:16-17). How comforting it is to know that Jesus will stand with ME and strengthen ME! Jesus is my High Priest, constantly interceding on my behalf before the Father, and as a result, I can go “boldly to the throne of grace” and “obtain grace and mercy to help in time of need” (Hebrews 4:14-16). I need that, and so do you!

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 BY FAITH MOSEScontinued from page one

accounting, trying to balance the books and look at both sides of the ledger. We took a piece of paper and wrote two headings - PROS and CONS. On one side we wrote reasons to make the move and on the other reasons not to make the move. After weighing both sides we esteemed, or accounted, the move to Texarkana the right thing to do. This is exactly what Moses did - by faith. On one side of the ledger were the “treasures in Egypt” and on the other side was the “reproach of Christ”. The word Christ is the Greek form of the Hebrew word Messiah. Moses was a type of Jesus, our Messiah and our deliverer from sin. Just as Jesus suffered reproach, misunderstanding, and persecution Moses realized

his role as the deliverer of the Israelites would be fraught with danger, opposition, and reproach. The choice then is the treasures of Egypt as opposed to a life of danger and deprivation. He weighed the two sides, did his accounting, and acted on the basis, not of earthly consideration, but faith. He chose the path of reproach and suffering. Why would he make that choice? Notice that the passage says “he looked for the reward.” The reward? What could that possibly be? Not the treasures in Egypt! Not a life of privilege and pleasure. No, the reward Moses sought was to please God by doing what he had been raised up to do. There can be no greater reward than being faithful in God’s service. Paul describes the true way of balancing the books in these words. “Seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, and not on things on the earth.” (Colossians 3:1,2)

4. Forsaking - “By faith he forsook Egypt, not fearing the wrath of the king...” (verse 27) It is not enough just to refuse and choose, based on proper decision making; we must also forsake and turn completely away from sin and evil influences. That is what Moses did, and that is perhaps the deepest measure of his faith. He completely cut off all ties with his former lifestyle and wholeheartedly embraced his new role as God’s servant. Again, his timetable was not in sync with God’s and that caused him problems. He presented himself to the Hebrews as their deliverer, even killing an Egyptian, thinking they would understand God had called him to help them. They did not understand, and they were not ready, so Moses had to flee for his life. Moses was not ready either, though at the time he did not understand that. Finally in God’s good time (forty years later) everything was ready and God sent him to accomplish the task. Be all that as it may, it was by faith that Moses forsook Egypt. Faith leads us to flee far from sin. Joseph fled from the grasp of Potiphar’s wife, leaving his coat behind. Paul admonished, “Flee youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.” (II Timothy 2:22) Solomon gives the same instruction. “Do not enter the path of the wicked, and do not walk in the way of evil. Avoid it, do not travel on it. Turn away from it and pass on.” (Proverbs 4:14, 15) In speaking of an enticing, immoral woman Solomon counsels the young man to “remove your way far from her, and do not go near the door of her house.” (Proverbs 5:8) Avoid, do not go near, turn away, pass on, and do not enter the path of the wicked. By faith Moses forsook. May we by faith follow his example.

5. Seeing - “For he endured as seeing Him who is invisible.” (verse 27) How do you see the invisible? How did Moses see God? By faith! Notice he endured, or persevered, because he could see God. This is really the key to Hebrews chapter eleven and all these heroes of faith. They all could see by faith what is invisible to the natural eye. Verse six declares that “without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.” In verse thirteen Paul expressly says that these saints saw God’s promises by faith, even though they never actually experienced them. Even so, they were assured of them and embraced them. How? By faith in God’s testimony. “Faith comes by hearing and hearing by the word of God.” (Romans 10:17) “For we walk by faith and not by sight.” (II Corinthians 5:7) Can you see the invisible? Can you see Him who is invisible? Moses could see because he believed the word of God. If we believe what God has revealed to us in His word, we can see, and we can endure like Moses. Paul soars to the highest eloquence in II Corinthians 4:16-18 when he writes, “Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory. While we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.”

6. Keeping - “By faith he kept the Passover and the sprinkling of blood, lest he who destroyed the firstborn should touch them.” (verse 28) Think about how strange it must have sounded to the ears of the Israelites when Moses told them to kill a lamb, sprinkle the blood on the door posts, roast and eat it, and stay inside the house, lest the destroyer enter your abode. When the Lord sees the blood He will pass over you! How strange the words, and how peculiar the orders. But, Moses kept the Passover, and all Israel as well, and the destroyer who touched all the firstborn in Egypt did not touch any in Goshen. Note what it meant to keep the Passover by faith. It meant to keep it exactly as God had instructed. Nothing could be changed or altered. There could only be one lamb per house. All leaven had to be removed. The blood had to be on the door posts. Faith means obeying God’s word precisely and completely. Anything less than that is not faith. Paul declared that we must keep the ordinances just as delivered. We read God’s instructions and we keep them just as delivered. That is faith. Sometimes we are accused of being

fanatical and overbearing about using only one cup in the Lord’s Supper. It has nothing, however, to do with being narrow minded or fanatical. It has everything to do with faith! Insisting that the only proper way to observe the Lord’s Supper is with one cup is a matter of faith. Moses kept the Passover by faith. We follow his grand example when we keep the Lord’s Supper, and all of the Lord’s ordinances, just as delivered in scripture. That is faith.

7. Passing Through -”By faith they passed through the Red Sea as by dry land, whereas the Egyptians attempting to do so were drowned.” (verse29) It must be pointed out that the passage says “they” passed through the Red Sea. Of course, Moses led them through at the command of God, but this was an epic moment in the history of the children of Israel. The Red Sea was the line of demarcation that separated them once and for all from bondage and brought them into a new freedom. Paul explains that they “all were baptized into Moses in the cloud and in the sea, all ate the same spiritual food, and all drank the same spiritual drink.” (I Corinthians 10:2-4) It took faith in Moses, who spoke by God’s authority, to pass through the deep bottom with a wall of water on either side, hoping it would hold till you got through. This was a great act of faith, on the part of Moses and Israel. The words, however, are sweet and victorious - “they passed through.” They made it! The pursuing Egyptians did not. We can only pass through by faith. We are passing through a world filled with pitfalls and temptations. We can only make it by faith. If we keep our eyes on Jesus, His word, and the reward that He has promised we can pass through. Jesus is with us on the journey and He is faithful. Let us determine to walk by faith like Moses, enduring to the end, as seeing Him who is invisible.

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GREAT LEADERS continued from page two

that know understanding.” In Daniel chapters 2-5 Daniel tells of the fall of Nebuchadnezzar, King of Babylon. God gave him an opportunity to change his wicked ways, and it appears he did so. However, a son or grandson came to power after him. His name was Belshazzar, and he was wicked in the extreme. He was eventually killed by his enemies, and the kingdom of Babylon overthrown. Without question, God brought all of this about. The nation of Israel had been virtual slaves for a number of years. God needed the Jews to go back to their own land in order for the prophecy concerning Jesus to be fulfilled. He needed to be born in Bethlehem of Judea. In order for this to happen, the nation of Israel had to be returned to their land so God saw

that it took place. How foolish we would be to think that God is no longer in control!

When Israel faltered under the leadership of King Saul, God brought David into the picture. It all would have seemed natural enough at the time. Israel was fighting the Philistines and Goliath was their champion. David was sent to the battle site by his father to check on his brothers who were there as part of the army of God. Upon arrival he witnessed the humiliating challenge of the giant and the embarrassing flight of Israel. 1 Samuel 17 Though but a lad, he insisted that he be allowed to fight the giant. Even Saul tried to dissuade him to no avail. David had faith that God would help him prevail, and he did exactly that. In 1 Samuel 17: 47, David told the giant: “And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord’s and He will give you into our hands.” God did as David had faith He would do, and Israel learned a great lesson that day. This wasn’t a case of a boy who got lucky. This was a case of a boy who had an obedient faith and acted upon it. The giant was killed and Israel had a new hero. He eventually took over as King of Israel and reigned for 40 years before Solomon, David’s son, became King and ruled another 40 years. Of course, there were many other great men in the history of Israel, David being but one example.

Finally, the Savior came into the world; and Heaven’s marvelous plan came into focus. He chose the disciples, fulfilled His personal ministry, died, and only days later the church was established. Thousands obeyed the gospel immediately, and the church is still triumphant today. It is being severely tried as we write this. The forces of evil seem to be everywhere. In a few cases, men we once counted as stalwart leaders have failed and become weak and untrustworthy. While this is heartbreaking, we are not discouraged at all. We know the church will stand. Thank the Lord, young men are rising to the challenge. Some are becoming great preachers while others have become strong leaders in local congregations. Young women are also filling great roles as faithful wives and mothers in the church. When John was writing of the Heavenly scenes in Revelation He said, “And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee bride, the lamb’s wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of Heaven from God.” (Revelation 21:9, 10) If our understanding of this is

correct, we have a picture of the church triumphant. Someone wrote a song some years back and part of the words say, "I have read the back of the book and we win." Yes, the church will finally win and may we all remain faithful and be gathered among those who are winners. Brethren, this is no time to be weak, worldly, liberal and sinful. We don't know when the Lord will return, it could be any time. Think on these things. DLK

"LONG HAIR"
By DOUG HAWKINS

Paul addressed a very important doctrine and spiritual truth in 1 Corinthians 11:1-16. So many wrongly contend that the passage has limited application in time and scope and does not pertain to Saints today. However, it should be pointed out that Paul based this divine instruction on the creation of God and not the social culture of man. He says that Christ is the head of the man and that man is the head of the woman and God is the head of Christ (1 Corinthians 11:3-5). He also stated that man is not from the woman, but the woman from the man and the man was not created for the woman but the woman for the man (1 Corinthians 11:8,9). Man's prideful nature tends to resist such admonition and today's society completely resents such statements. But this should not be surprising, especially since Paul said, "The carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh cannot please God." (Romans.8:7,8) Paul then showed the propriety of the man praying to God with his physical head uncovered to honor his spiritual head which is Christ and the woman praying with her physical head covered to honor her spiritual head which is the man (1 Corinthians 11:4-7). Paul then made the statement in which we are going to briefly take interest:"But if a woman have LONG HAIR it is a glory to her for her hair is given to her for a covering." (1 Corinthians 11:15) The man is the glory of God and the woman is the glory of man (1 Corinthians 11:7). A woman's glory is her long hair (v.15). In recent years the question has been posed, "what is long hair?" Does 'long hair' not just refer to the length of a woman's hair? When Paul said, "if a woman 'have long hair it is a glory to her," he used a word in the original language (the Greek) which means "to let the hair grow, to have long hair." What does that mean? Interestingly, when Jewish scholars translated the Hebrew scripture into the Greek language (That translation is called the Septuagint), the translators used the very word that Paul used in 1 Corinthians 11:15 to describe the Nazarite letting his hair grow. Numbers 6:5 reads, "All the days of the vow of his separation no razor shall come upon his head; until the days are fulfilled for which he separated himself to the Lord, he shall be holy. Then he shall let the locks of the hair of his head grow." (NKJV) Notice that the Nazarite let the locks of his hair grow when no razor came upon his

head. Is it mere coincidence that Paul by inspiration used the very word that the Jewish Scholars used to translate the inspired Hebrew words into Greek? I firmly believe that such gives clarity as to the meaning of "have long hair"- almost like a divine definition. Furthermore, Paul contrasts "have long hair - v.15" (i.e. letting it grow) which is the woman's glory with "being shorn or shaven - v.6" (cutting it with a razor - or scissors or clippers) which is a woman's shame. (cf. 1 Corinthians 11:15 and 1 Corinthians 11:5,6). May all godly sisters whose hearts and minds belong to Christ continue showing honor and glory with that beautiful symbol of authority - your "long hair."

Announcements

A NEW TRACT

I wanted all to know that we are going to press TODAY with The Blood of the Lamb. We almost got the 4000 orders we needed and feel we can safely print 5000. We could raise that number if we get more orders this week. Lord willing, we expect the tracts on doorsteps in 20 days!!!

We appreciate your help. I firmly believe this work is not one just for this generation but for generations to come, if the Lord delays. Thanks so much to all for supporting this work!

It's such a small investment: \$32.50 for 50. (Think of sharing the truth on baptism to 50 people for \$32.50! Amazing!) ... Or a hundred for \$65. We built no monetary profit into this work, but the profit for the Lord, we are confident, will be tremendous!

Steve :) steven.bowen@redoakisd.org 972-824-5197

Send material to Ronny Wade until after February 15.

Due to our being out of the Country for a few weeks please send all material for publication to Ronny Wade, P.O. Box 14352 Springfield, MO 65814 or e-mail ronnywade36@gmail.com DLK

Our Departed

PADGETT -Sister Padgett was 79 years of age. She passed away on December 3rd, 2013. She had been ill for sometime and hospitalized for a number of days. She was at home when her body gave way to death's call. Delphena grew up near Cross Hollow where on the family farm she learned how to be a worker and serve the Lord. It was here she heard the gospel from preachers like Lynnwood Smith, Clovis Cook, and many more. She married Lyle Padgett who was her faithful companion for 60 years. On Friday morning in Cassville Missouri a small number came to the services made up of only her family and perhaps 2 or 3 others. The weather was very bad. We traveled through snow and freezing rain to get to the services. The graveside was at Clio Cemetery some 15 miles or so across the hills. The little Clio Church of Christ building sat empty and cold near the tent where we gathered. It was at the

Clio building voices of the past seem to be singing precious memories as they watched the closing address. I recall Clovis Cook, Lynnwood Smith, Johnny Elmore, and many more from bygone years preaching at this remote location in the Ozarks. I personally recall being in the Padgett home to share a meal or just to visit many times. She lived for the Lord and gave herself to His service as long as I can remember. I ask that all remember Lyle in your prayers and the family. It is never easy to say farewell to loved ones but for those who die in the Lord it is a bittersweet event. We know one day the children will gather in the Father's house to dwell forevermore. The sleep of death shall come to all but how comforting it is to know for Christians it marks the beginning of a new and endless life. Soon the boatman's call will sound at the waters edge and then the tale of our life will be remembered by only those who remain in the wake of our influences. The blessing is in knowing a great record of our life will be opened in heaven one day and then peace shall fill our soul forevermore. It was a great honor to speak words of comfort and hope to this family whose tears flowed like a springtime flood. Roger L. Owens

Field Reports

Don L. King, 1147 Sherry Way, Livermore, CA 94550, e-mail oldpaths@juno.com December 14- Since last report some news has been received about the storm damage in the Philippines. Undoubtedly the damage to the Country itself will go into many millions of dollars and there have been thousands killed. Yet, according to latest report our brethren were somehow spared major damage and deaths. That is incredibly good news and we give the Lord Praise and thanks. It is possible we may learn of some damage when we go there soon, but for the most part all is well. We have been advised to beware of persons contacting our brethren asking for help and to investigate carefully before sending money. Please, continue to keep our brethren in your constant prayers. Lord willing, January 2 Brother Frank Brancato and I will depart for the Philippines for a three week period of work. Our plans are to travel among as many congregations as possible preaching and aiding the brethren in whatever way is possible. This is always an exhausting trip but enjoyable as well. We ask you to remember us when you pray. The work has continued to grow and is much larger now than a few years ago. While we are gone Brother Ronny Wade will publish the February and March issues. Please send your materials to his address until after the middle of February. His address is P.O. Box 14352 Springfield, MO 65814. You may also reach him at his e-mail address: ronnywade36@gmail.com We thank him in advance for taking care of this work for so many years. May God bless us all.

Douglas T. Hawkins 409 Worthington Pl. Richmond, KY 40475 (859) 353-2538 douglast69@bellsouth.net - December 7, 2013- The year prepares to turn its page yet again. In retrospect, I have been very blessed and fortunate to be with a number of brethren in 2013. Since last writing; I have been in Bakersfield, CA; Ft. Worth, TX; Jacksonville, FL; and Mt. Home, AR For sake of time and space, I

must simply blanketedly say how much I appreciate the friendships and hospitality of each home and family in each place. I was refreshed to be with my dear preaching brethren Frank Brancato, Philip Prince, and Brett Hickey. Each of them labor tirelessly for the Lord and are to be highly esteemed for their work's sake. Going forward, I am intending to focus my time, effort, and energy here at home. I have three boys ages 13, 10, and 5 that I must tend to and so by design, I am going to be greatly limiting my travels and time away from home. Let me invite our young men to contact me if you are interested in joining our online study beginning in January of 2014. I am also intending to direct a leadership study with the congregation at Indianapolis over the course of 2014. We pray the Lord's choicest blessings for you.

Steven R. Bowen, 105 N. Lenard, Red Oak, TX 75154; 972-824-5197: As we come to the end of 2013, we are so thankful for the good year and the opportunity to share the gospel. The year 2013 was our first complete year to share the gospel full-time. Daily, we cannot help but concur with the apostle, who writes humbly, "Unto me, who am less than the least of all saints, is this grace given, that I should preach ... the unsearchable riches of Christ" (Ephesians 3:8). What a true blessing! The year had its difficulties -- particularly the last half with the surgery and recovery-- but the Lord, nonetheless, continued to bless and give strength in the inner man" (Ephesians 3:16). The congregations at Lexington, Oklahoma and Duncanville, Texas continue to be sources of great encouragement, and their fields are fruitful. We have much to say, but for now we especially need to share another blessing in the Lord's work, the arrival of our second tract of 2013, called The Blood of The Lamb. We are currently sending the manuscript to press, even as we write on the third of December. Lord willing, we hope to have it on doorsteps by the 23rd, long before you receive this report. This effort offers no monetary advantage, but we are convinced the profit for the Lord will be tremendous. Imagine preaching the truth of the gospel on baptism to 50 people! We all can do that when we distribute 50 copies of this old-time sermon/tract to both our young people and those who have not reached the blood of our Lord by being baptized into Jesus Christ and into His death (Romans 6:3). To make the tract a reality, we consulted one of the best editors I know- L.G. Butler from Lubbock--and best designers - Guy McAlister, from Edmond, OK; and, of course, we consulted the best source for the content, the Word of God, which still is "sharper than any two-edged sword" (Hebrews 4:12). We owe many thanks to those two gentlemen for the many, many hours they devoted with us to make sure we share the gospel in both a simple and professional way. Orders came in quickly, so we were confident enough to order a thousand extras on this first printing (5000 total); so, please consider ordering for you and your congregation. Write my home address, or e-mail me. The cost is \$32.50 for 50 and \$65 for 100. The Blood of the Lamb is in book form and costs more than the 3000 Words That Could Lead You to Heaven. We also are taking orders so we soon can go to a 3rd printing of the 3000 Words. Its cost remains at \$35/100. If you want to review either tract write, and I'll gladly send to you at no cost. God bless you all. We will be so honored if

you will remember us and the work in your prayers - steven.bowen@redoakisd.org.

Roger Owens Neosho Missouri the Freeman Road congregation. (rowens700@yahoo.com) P.O. Box 239 Neosho, MO. 64850.1-417-451-0330 The year has passed and our work seems yet so much to do. The work in Neosho is doing very well. The brethren have grown in knowledge and we have grown in number. Most all our members are taking one of the five correspondence course we offer. We have a number of new prospects due to the good work of the local members. The men of this congregation have grown so much in singing, prayers, teaching, reading, and attending the services with a loving spirit to learn and grow. One of the most exciting things for me in this work is knowing the brethren are going to be at every service unless sickness or death keeps them away. We are looking forward to a great meeting in January with Kevin Presley. Kevin is a great speaker a very special outstanding man of the book. Then I must update our efforts in Wyoming. We have had a number of prospects and good news coming to us from a number of areas. The TV program is starting to bring in new prospects. The news paper articles have given us a continual flow of good prospects over the past 2 years. We have received word back that many read our articles and many more watch the TV program with Brett Hickey. Brethren we need someone to move into this area and do the daily leg work needed to stabilize our efforts. I am now getting interest in the Riverton area. Riverton is about 125 miles west of Casper. I believe there are good prospects in this town of about 11000. If you or someone you know is interested in moving to this area please have them contact me as soon as possible. I have other congregations willing to support this effort, but we need boots on the ground to get the big payout we now pray for. Beginning in November I am also spending one week out of each month in the Brumley Missouri area. I will be there the first full week of each month for a period of time. Brother Dan Wissinger works at Eldon congregation and the surrounding area and what a great personal work this soldier of the cross has been and continues to be. I deeply appreciate and love him for the good work he has done and is doing for the Lord's cause. The folks in Brumley are excited and so am I as we assist them in this wonderful effort for the Lord. The new year is full steam ahead as we work with brethren helping them to grow and assisting them in bringing the lost to the Lord. Pray for us and these areas mentioned. If you as a congregation wish to assist in anyway to help us out in these efforts please let us know. God bless the church and may the new year bring many to the Lord. If we can help you in your work in some way please let us know.

Brett Hickey, 8373 Highway 5 South, Mountain Home, AR, 72653, unityseeker@hotmail.com, December 9 -Our meeting with Doug Hawkins was brief but beneficial. Doug has a long, strong history here. Brethren from Harrison, Cave City, Lead Hill, Stony Point (KC, KS) and Broken Arrow, OK, supported the meeting. We

had eleven from the community. We mailed invitations to scores of leads and invited a couple hundred door to door. A few came from invitations by mail. No one came from the door to door effort, but a number were watching the program and several others said they would watch it. A lady we met knocking doors in the summer attended three services and, after a Bible study Monday, obeyed the gospel. It was great to get better acquainted with the Grapevine congregation during our weekend meeting. Lyndon and Lynn Cox opened their home and radiated the fruit of the Spirit. We had several visitors from the TV program and trust the seed was sown in good hearts. We look forward to returning shortly for the Preachers' study. Brethren from Cincinnati, OH, Brazil, Bedford, and Richmond, IN, supported our meeting in Indianapolis. John Trisler sent fliers and called TV contacts before I arrived. I received a positive response from the twenty-one TV leads I called on Thursday after I arrived. Twelve non-members attended; eight from the TV program. One man came three times after another TV lead posted the announcement at their cups congregation. That TV lead came twice and his wife came once. We had a two hour study Friday with a denominational lady who came on Thursday night. She was able to see much of the error practiced where she has worshipped. Family members came from a cups congregation in Bedford, IN. The Stepp's, new members since our meeting last year, also brought two friends. I feel like I belong at the Trisler's when I'm in Indy. I have always been impressed with the warmth and generosity at Napoleon but every time I hold a meeting there, they take it up a level. Sidney and Sandra Prince showed me kindnesses I've never before experienced. Sidney drove me to Georgia to see Alice Ann in LaGrange. Though she still has a way to go, I was pleased Alice Ann Thompson was better than when I saw her this summer. Her husband, Larry, and sister, Ruth Maharry, have been faithful caretakers. I invited a number of TV leads by mail and by phone. Ronnie Prince drove me to Talladega for a Bible study with one of them. Ronnie was a natural at personal work. Nobody encouraged me more, though, than long-time family friend, Annie Pearl Mann, who worked for the meeting behind the scenes like a sister half her age. We had a number of non-members present and support from Gadsden and Piedmont, AL, LaGrange, Marietta and Temple, GA. Winter weather impacted our weekend meeting in Bridgeport, TX, but we had a great time with the Williams and other brethren there and anticipate a more fruitful meeting when we return. I look forward to the Oklahoma New Years meeting and meetings in Jackson, MS, January 22-26 and in Glendale, AZ, February 13-16. Let the Bible Speak is now airing in Yakima/Kennewick, WA, on Fox at 6:30 am Sunday and will begin airing on WGGG in Greenville at 7:30 am beginning January 5th. Lonnie Shirey and Joe Norton have made headway in a number of studies with a website lead in France that, Lord willing, will open more doors for the church there. What a blessing to be associated with brethren, across the country and abroad, who will keep their hand to the plow in seeking to save the lost!

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QUOTES AND COMMENTS FROM 2013

By CARL M. JOHNSON

“God has no grandchildren.” I first read this quote from an autobiography entitled *Eleven Rings*, by Phil Jackson a couple of months ago. Since then, I have come across the quote again. I may have seen it before, but perhaps it did not resonate with me because I was not a grandparent at the time. Jackson, one of the most successful coaches in the history of the National Basketball Association, says both his mother and father were preachers of the Pentecostal Holiness Church. He says they reared him strictly according to its teachings, but as he approached college age he began to rebel. While talking to a friend about the emotional conflict he was experiencing by turning away from the teachings of his parents, his friend replied, “Remember Phil, God has no grandchildren. “The statement is true. We do not inherit our salvation from our parents (Gal. 3:26). Paul says in matters of religion that we all must be persuaded in our own minds (Rom. 14:5). No one can believe for you. No one can be baptized for you. We shall all give an individual account of ourselves to God (2 Cor. 5:10). I am learning it is a wonderful thing to have grandchildren in this realm, but in the spiritual realm God has no grandchildren. He has children only (1 Jn. 3:1-3).

“I really enjoyed your article ‘Divine Patterns.’ The timing of it is most interesting because I am spending a lot of time currently teaching my students about the biochemical patterns that comprise living organisms.” This letter comes from a university professor of biochemistry. The referenced article (OPA Oct. 2013) states that we are surrounded by myriads of patterns and we spend most of our lives discovering, identifying, or following them. The professor agrees that education in sciences and mathematics consists of learning and testing formulaic patterns, as do art, music, and literature. Therefore, we should not be surprised God has given us patterns of fundamental laws, principles, and truths to follow during our sojourn on earth (Gen. 6:22; Heb. 8:5; 2 Tim. 2:2, 13; 1 Cor. 2:9-13; Gal. 1:69).

“The singing had degenerated into screeching and brawling that would even scare the rats from worship.” I recently ran across this quote made by L. I. Pinkerton of Midway, Kentucky in the 1860s. I vividly recall seeing just such an incident occur years ago in an old country church building. During the song after prayer, I saw a rat run from behind the lectern, down the platform steps, and outside through a crack in the back door. I am not sure the rat left because of our singing, but Pinkerton actually used the above statement in the 1860s as justification for adding instrumental music to the song services. I am not sure his logic is sound. It seems to say that if we do not get some instruments of music involved in worship, we are not going to be able to keep the rats.

“Those who have no real devotion or spirituality in them, and whose animal nature flags under the oppression of church service ...Instrumental music would be ...an essential prerequisite to fire up their souls ...But I presume, to all spiritually-minded Christians, such would be as a cowbell in a concert.”

The legendary Alexander Campbell made the above observation in 1851 about the instrumental music controversy (Millennial Harbinger 582).

“We want to keep more of our people that were leaving to go to instrumental churches. The other thing we’re trying to do is to reach some people that we’ve been missing.” Obviously, the controversy over instrumental music continues in modern times. The above quote is from the preacher of the Quail Springs Church of Christ explaining why the congregation decided to break with tradition and add a service that will include instrumental music. He explains further that the church occasionally has visitors from the community who are turned off by the absence of instruments of music and the church wants to appeal to them. He hopes a “band with a drum set, a keyboard, and two or three guitars would satisfy that need” (The Oklahoman Jan. 26, 2008). Recently, when a lady sitting beside me on an airplane learned I am a preacher for the Church of Christ, she asked me what I think about the Quail Springs decision to add instrumental music to its worship. She prefaced her remarks by saying, “I am a Baptist so it doesn’t matter to me one way or the other, but I have a life-long friend who has been a member of that church for years and it bothers me that she has compromised her convictions and gone along with the decision.” Her words are profound. You cannot win anyone’s respect by compromising your convictions. J.W. McGarvey (1829-1911) agreed. The brilliant, Princeton-educated preacher, heralded by the London Times as the “ripest Bible scholar on earth,” said in January of 1902, “You cannot successfully combat error by fellowshipping it and going along with it. I have tried. It won’t work.” cmjthebackpage@gmail.com