

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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NO. 5

DECEIVING & BEING DECEIVED

By *BENNIE T. CRYER*

A semi-retired conservative but digressive preacher moved to a community where there was a faithful but small congregation. He began meeting with the loyal congregation and informed them he did not want to take part in the public services of the church. He just wanted a place to meet and worship. They thought that would be fine so they permitted him to meet with them. Things went well for a while, but suddenly they found out that while he did not want to take part in the public services he had been working “wilily” or craftily behind their backs and so instead of taking part in the assemblies of the church he took part of the congregation away in a division and started his own congregation. He had deceived the brethren there. This illustrates that the future is mostly a mystery to us. This fact includes the children of God. God knows the future but he has not bequeathed to his people the ability to know what the future holds for the church except what he has revealed in his word, the Bible. We cannot send spies into the future as Israel of old sent spies into Canaan ahead of their arrival to find out what they were going to face when they arrived to possess the Promised Land.

ISRAEL'S DUTY

Israel only had her directives and promises from God about what they were to do and have when they arrived. Deuteronomy 7:1-2, “When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; 2 And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them.” Israel only knew that God would be with them and would give them victory over the lands mighty inhabitants. They also knew what their job description was when they opposed those who would fight against them with determination to keep the land that flowed with milk and honey. Did God keep his

promises? Yes he did. Did Israel heed her directives from God and do the work they were supposed to do? They did for awhile for the most part. But I want to call your attention to an event where they were beguiled by the Gibeonites, (who were inhabitants of the land) right after their victories over Jericho, Ai, and, more importantly, right after Joshua read all the law before Israel that included Deuteronomy 7:1-2 which said “thou shalt make no covenant with them, nor shew mercy unto them.” They had just heard this taught. Did they believe this directive? Surely they did. Were they ready to obey it? Yes, they were, but let us see what happened.

THE GIBEONITE'S DECEPTION

Then the Gibeonites came into the Israelites, God's people's camp. They only had to travel a few miles from their city, but deception was in their plans. Here is how the scriptures described them and the aims they had. Joshua 9:3-15, “And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, 4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; 5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and moldy. 6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us. 7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you? 8 And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye? 9 And they said unto him, From a very far country thy servants are come because of the name of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt, 10 And all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth. 11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We

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Editorial

NEVER EXPEDIENT UNLESS LAWFUL

By: DON L. KING

Notice: Due to a printer error an incorrect name appeared on the editorial for the April issue. The editorial was actually written by Don L. King. Our apologies for any misunderstanding. -DLK

As difficult as it is to believe, in 1865 Moses E. Lard declared that division in the church was virtually impossible. He claimed the teaching of the church condemned it; and furthermore, the churches had no ecclesiastical tribunal to declare it. Lard also felt that the autonomy of the local church was a barrier to division. This idea began to catch on and in 1868, even Ben Franklin voiced his approval of Lard's sentiments. In our own age, all of us would heartily disagree with what Lard believed. We live in an age where division has been far too commonly experienced for us to espouse such a naïve belief. By the time another decade had passed, many doubted the comments of Mr. Lard.

During the civil war, (1861-1865) the instrumental music subject had been roundly debated. Most brethren objected to it and refused to allow it entrance into the church. Many of the better-known writers of the day wrote and spoke against it. For a time it appeared the instrument would not be allowed. Many saw it as a possible cause of division, but seemed fearful of standing up in real opposition to it. Does that sound familiar? For instance, John F. Rowe, while opposing innovations, did not act consistently with what he really believed. It soon became evident that he would be inconsistent and even ride the fence in actually opposing the innovations. There can be little doubt that had some who rode the fence been more consistent, the church might have been saved much hurt and damage. This is still the case today. If all brethren who are alarmed by the liberal tendencies we see in some places were to stand united in opposition, the day would doubtless be saved.

Many argued the instrument was a matter of expediency. In fact, it was a very common argument. That rings a familiar bell does it not? Those who insist on using individual cups for the Lord's Supper often claim it is expedient to use them. Sadly, the folks who claim that have been so insistent as to say we are going to have them; and if you don't like it, get out. Guess what, the exact same thing happened with the instrument. In **THE SEARCH FOR THE ANCIENT ORDER**, by Earl Irvin West, Vol. 2, page 81 he wrote: '...A gathering storm indicated division was on the way. Late in 1870, Robert Graham, Isaac Errett, Alexander Proctor and I.N. Rogers went to St. Louis to quiet the trouble. A

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THE QUERIST COLUMN

By RONNY F. WADE

Question: Is I Corinthians 16:1-2 authority for a weekly collection or was this just a one time collection for the poor saints in Jerusalem?

Answer: The scripture in question reads “Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.” The collection, here commanded, was for the “poor saints in Jerusalem,” and was to be ready for Paul when he arrived. “That there be no collections when I come” precludes the idea that the collection was laid by at home. Had the collection been at home another collection would have been necessary upon Paul’s arrival. The purpose of a common treasury was to avoid such. McKnight in his commentary on the Apostolic Epistles says “The apostle’s meaning is, that every first day of the week each of the Corinthians was to separate, from the gains of the preceding week, such a sum as he could spare, and put it into the treasury; that there might be no occasion to make collections when the apostle came” (Volume 1, p. 291). The phrase “lay by him in store,” suggests a treasury. In fact the Greek word translated “in store,” literally means “putting into the treasury.” Giving to the treasury took place on the first day of the week, since that was the day Christians came together for worship according to Acts 20:7. Corinth already had a treasury. The funds collected for this specific need were to go into the treasury. These verses specify who is to be helped with this money. It was the “saints.” We learn from other passages that each congregation provided for its own (Acts 2:44-45; 6:1-7; Eph. 4:12; I Tim. 5:16). When a church was unable to do so, as in the event of a famine, other congregations assisted by supplying help (Romans 15:26; and 2Cor. 8:14; 9:1). All of these passages indicate that the benevolent work of the church was limited to “brethren,” “saints,” “poor saints,” and “widows indeed.” This, of course, excludes those outside the body of Christ. There is no scriptural authority for a church sending funds from its treasure to help the “United Way,” “Community Chest,” “underprivileged children’s fund,” etc. Individual Christians may help any worthy cause out of their pockets, but there is no scriptural authority for the church doing so. In fact, not all needy saints are to be helped. Family members who are able to supply the needs of loved ones are required to do so, that the church be not burdened. The widows of 1 Timothy

5:16 are a case in point. There is no scriptural authority for any congregation taking up a contribution for any work it is not authorized to perform. For example the church is not in the entertainment business. Hence there is no scripture for a church buying playground equipment for children. There is no scriptural authority for them donating to orphan homes, colleges, or nonmembers in need. I am amazed at how some churches spend the Lord’s money today. They act as though there is no scriptural restraint upon them whatsoever. To argue that the situation described in I Corinthians 16:1-2 is a one time event, and because of this we are free today to spend the Lord’s money on unbelievers or whatever we choose is to overlook the plain implications and teachings of inspired writers. (Send all questions to Ronny F. Wade P.O. Box 800337 LaGrange, GA 30240 or rf Wade@charter.net)

PAGES FROM THE PAST

We are pleased to present an exceptionally interesting article from the Old Paths Advocate almost 71 years ago. Ervin Waters wrote the “Spirit of Compromise” in 1940. He was only twenty-two years old at the time, but it is so contemporary it could have been written this month. Please, read and enjoy. Let us know if you would enjoy more articles such as this. Feel free to write and comment on things you like or do not like about the paper. We will perhaps print some of the comments in later issues under the title: “What others are Saying.” -DLK

THE SPIRIT OF COMPROMISE

By Ervin Waters

At the present time there is a spirit which permeates the atmosphere of the brotherhood, threatening to undermine the church and to cause the loss of all the ground that we have gained in our fight against digressive aggression. That spirit is the spirit of compromise and we should attempt to exterminate it just as we would a poisonous reptile which was a menace to the community.

A compromise is “an agreement reached between two parties in which both make concessions to the other.” But, may I ask, what “concessions” can he who has the truth make to one who denies that truth? Any concession would be a sacrifice of truth. “What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?” (2 Cor. 6:14). Can righteousness compromise with unrighteousness or can light compromise with darkness? Then can truth

afford to compromise with error?

The “spirit of compromise” and the “spirit of Christ” are antipodal. “Now if any man have not the spirit of Christ, he is none of his” (Rom. 8:9). Then a compromising church member has not “the spirit of Christ” and, consequently, does not belong to Christ. We are facing a crucial period in the history of the church; a period in which divers innovations are being palmed off on the brethren and in which thousands are drifting back into the “wilderness of sectarianism.” Our future success depends upon our ability to cling tenaciously to the truth without “compromise” and upon our steadfastness in battling the enemy courageously.

The church has divided in successive order over Instrumental Music, Sunday School (call it what you may), and Cup’s. These were borrowed from the denominations. Many churches, heeding the cry of the spineless compromising brethren and failing to turn a deaf ear to the “good words and fair speeches” of the false teachers, introduced some or all of these innovations into the church, thus “winking” at old Satan himself. These innovations have become idols to many churches, which had rather have them than peace and unity. Brethren, will you then “fall into the same temptation and snare of the devil?” Will you then “compromise” with those who have caused such breaches in the church? Will you worship at the apostate altars of these rebels against God’s divine order when the voice of Jesus, still reverberating against the hills of Zion, says, “In vain they do worship me, teaching for doctrines the commandments of men” (Matt. 15:9).

Will you even remotely consider the introduction of one of these innovations into the church, which Jesus “purchased with his own blood” (Acts 20:28)? Paul, with irresistible logic, condemns such in these unmistakable words, “And what agreement hath the temple of God with idols? For ye are the temple of the living God” (2 Cor. 6:16). Instead of attempting to compromise with the innovators and walk with them, we should “come out from among them, and be separate” (2 Cor. 6:17).

Instead of subjecting ourselves to the ordinances of man we should heed Paul’s question, “Why as though living in the world are you subject to ordinances?” We, in obeying the gospel, become dead to the world. Why then should we compromise with the world? (“Touch not; taste not; handle not; Which all are to perish with the using;”) after the doctrines and commandments of men” (Col. 2:20-22). True it is that many, times the apostate

worship has a “shew of wisdom in will worship” (Col. 2:23). But remember “The world by wisdom knew not God” (1 Cor. 1:21).

Many congregations claim to oppose these innovations, but they persistently continue to support those preachers who endorse them. These congregations also are guilty of the malignant sin, compromise. “If there come any unto you, and bring not this doctrine, receive him not into your home neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds” (2 Jno. 10-11). Compromise assumes so many different forms and approaches us daily. “See then that ye walk circumspectly” (Eph. 5:15).

Two years ago a congregation, with whom I had labored in the past and whose worship I endorsed, wrote me a letter saying, “Bro. Waters, everyone wants you for another meeting here, but unless you will agree not to mention the “Cup question,” we can’t use you.” This is in substance what was written. I of course answered that I could not agree not to preach the truth because Paul said, “This thing was not done in a corner” Acts 26:26). Paul neither preached the truth in a corner nor practiced it in a corner. I kept back nothing that was profitable unto you but have shewed you, and have taught you publicly and from house to house” (Acts 20:20). If a thing is worth teaching privately, it is worth teaching publicly. This same congregation wrote me, “Farewell.” Why? Because I would not compromise on my preaching. The preacher that will do so needs to step down from the pulpit and let a man preach who is not afraid to “Contend earnestly for the faith” (Jude 3). “Heresies” are brought in “privily” (2 Pet. 2:1). The truth is to be preached “openly.”

A preacher can preach the truth anywhere. I would be glad to hold meetings for the innovating brethren, but I would certainly preach the truth. When a preacher under such circumstances does preach the truth, one of several things will happen. They will either get rid of the preacher, or change their practice. When the truth causes division, then that division is needed. Paul turned a city “upside down” with his preaching. He was accused of “being a mover of sedition among the Jews throughout the world” (Acts 24:5). Epithets may be hurled at us for preaching the truth, but let us not falter nor compromise. Let every preacher give the people what they “need” and not what they may “want.” “Let the heathen rage and people imagine vain things” but let us pursue an uncompromising course toward the everlasting city of our God. —*OPA July 1940*

**DEBATE BETWEEN
BARNEY OWENS & REGGIE YOUNG**

The following discussion is between R. Barney Owens of W. Chester, OH and Reggie Young of Abington, PA. Brother Owens affirms and Brother Young denies.

THE SCRIPTURES TEACH THAT WHEN THE CHURCH COMES TOGETHER FOR WORSHIP (Acts 20:7) A WOMAN COMMITS SIN IF SHE INTENTIONALLY SAYS ANYTHING OUT LOUD, INCLUDING “AMEN,” DURING THE TEACHING PORTION OF THE SERVICE.

Rules of the discussion.

1. The discussion shall be in written form.
2. There shall be three (3) affirmatives and three (3) negatives.
3. Each affirmative and each negative shall be no longer than 1000 words.
4. New material may not be introduced in the last negative.

BARNEY’S FIRST AFFIRMATIVE

Dear Brother Young, I count myself happy to affirm the Proposition before us.

THE SCRIPTURES TEACH THAT WHEN THE CHURCH COMES TOGETHER FOR WORSHIP (Acts 20:7) A WOMAN COMMITS SIN IF SHE INTENTIONALLY SAYS ANYTHING OUT LOUD, INCLUDING “AMEN,” DURING THE TEACHING PORTION OF THE SERVICE.

To avoid confusion I define the Proposition as follows:

By the scriptures, I mean the word of God, what we commonly call the Bible, especially the New Testament. By Teach, I mean to impart instruction, convey the meaning, or that the statements made regarding this matter make the conclusion necessary. When the church comes together for worship (Acts 20:7), means the first day of the week assembly when the church is taught by a man preaching like Paul did on that occasion. A woman commits sin if she intentionally says anything out loud, means she violated the Lord’s will and is accountable for her action. Sin is to fall short of God’s word or to violate it by transgressing it (I Jn. 3:4, I Jn. 5:17, II Jn. 9-11). Intentionally is with intent to be heard. Of all the words or expressions that can be spoken, Amen is included. During the teaching portion of the service, it is at this time during worship we are considering while teaching is done before the congregation.

As you deny this proposition, it follows that you affirm that “when the church comes together for worship (Acts 20:7) a

woman may intentionally say anything out loud, including “Amen,” during the teaching portion of the service.” If this is not correct, why not?

Some questions to clarify the issue.

1. Is there in scripture a command for a woman to speak out loud when the congregation is being taught (preached to)?
2. Is there in scripture an example of a woman speaking out loud when the congregation is being taught (preached to)?
3. If a bilingual man came into the assembly where you worship and preached an entire sermon without pause (for interpretation) in the Choctaw language would this be sin?
4. Are there things other than “Amen” that a woman may say while teaching is being done? If so, name some of the things said by women in the congregation where you worship regularly.
5. May women say negative things (contradicting the teacher)?

(A) “Let your women keep silence in the churches:” (I Cor. 14:34). Paul is discussing the church when it came together for instruction (V. 23-25). At this time women are to keep silence. Silence (Greek sigao), means “to be silent, when speaking to cease to speak.” The word is used one other time in the NT, Acts 15:12, “Then all the multitude kept silence and gave audience to Barnabas and Paul...” There was no speaking by the multitude as there is to be none by women in the assembly—they are to be quiet or hush. Failure to obey this injunction by a woman is to commit sin. The Proposition is sustained (B) “For it is not permitted unto them to speak, (I Cor. 14:34). Permitted is “to permit, allow, or give leave.” The word is used in Acts 26:1, “Then Agrippa said to Paul. Thou art permitted to speak for thyself” Paul was allowed, given, leave, or permitted to speak by the King (Agrippa). Had this word been used alone in our text, then women could speak with God’s approval. However, Paul used the word “NOT,” putting the matter in reverse. 7 (permitted) “denies absolutely and directly, expresses full and direct negation.” God does NOT “give leave, allow, or permit” women to speak. Therefore if a woman intentionally speaks when disciples are gathered during the teaching of the word, she transgresses God’s will therefore she is guilty of sin. The proposition is sustained.

(C) “But they are commanded to be under obedience,” (I Cor. 14:34). Obedience means “the act of subjecting, to subordinate, to subject one’s self.” Commanded is “to be ordered.” The Lord orders the women in this respect to subordinate herself, by refraining from speaking or to remain silent while men speak. The woman who ignores this order and deliberately

speaks transgresses the will of God and is therefore guilty of sin. Once more, the proposition is sustained.

(D). "As also saith the law." (I Cor. 14:34). A reminder to women everywhere in the Church of Christ that the "Law" stipulated in the beginning applies as the word of God is being taught when disciples gather. We are not bound by it because it was in force then, but it is renewed now, in the New Testament. "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. (I Tim. 2:13-14). Women are to keep silence says the Apostle for two reasons: (1) Adam was created first, the right to lead was given him; (2) The woman was deceived and led in the transgression. These are both universal reasons showing the rule is universal. Could God make it plainer than He has in these passages? To affirm that women may speak aloud while teaching is being done is to deny the word of God. Women, who do so, sin. The proposition is sustained.

Brother Young, you, nor I, neither any man has a right to set aside these words of inspiration. Rather, we must teach women the will of our Savior. Paul goes on to say, "If any man think himself a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." As an Ambassador of Christ what he wrote came from Him and must be acknowledged in congregations everywhere, including Ohio and Pennsylvania. The proposition is proven. I await your reasons for believing and advocating to the contrary.

R. Barney Owens 3/29/2010

REGGIE YOUNG'S FIRST NEGATIVE

Greetings Bro Owens; Your Affirmative: The Scriptures teach that when the church comes together for worship (Acts 20:7)

A Woman commits sin if she intentionally says anything out loud, including "amen", during the teaching portion of the service.

Your foundational scripture was (Acts 20:7) which "SAYS NOTHING" about a "teaching portion of service" nor does it say who CAN and CANNOT SPEAK, it just tells us WHO SPOKE (Paul) (Acts 20:7) SAYS NOTHING about singing, which according to your definition of intentionally would mean she sins by coming to service to be heard singing, and this passage SAYS NOTHING about women saying "AMEN". The definition of intentionally is that something you made up, is it from the dictionary, or from the scriptures (Please Explain). In my denial of the proposition, I am denying based on the scripture you picked (Acts 20:7), I am not affirming woman may intentionally "say anything" out loud, that was your wording and that's why I asked you to define the proposition which you failed to do accurately, I

reiterate (Acts 20:7) says NOTHING about WHO can and CANNOT SPEAK, just WHO spoke.

Bro Owens you attempted to be crafty in your wording of the proposition and it backfired, the REAL ISSUE is you believe it is SINFUL for women to say "AMEN" (Acts 20:7) DOES NOT TEACH THAT!!

You also stated in previous correspondence that I advocate, practice and encourage women, to speak out loud, which I told you was not true, so that was a false accusation.

The questions you posed don't clarify the issue because (Acts 20:7) doesn't command anything it is an ACCOUNT of action, again it doesn't say who can or cannot speak, it says nothing about speaking in Tongues(Choctaw) or contradicting the speaker, and your application of I Corinthians 14 is contextually incorrect, the silence is in contrast to speaking, the speaking is not "AMEN" the speaking is referring to Exercise of a spiritual gift, Tongues or Prophecy, 1 Corinth 12,13,14 all deal with this subject(GIFTS). Not only have you used Acts 20:7 contextually incorrect, you have done the same with I Corinth 14 And in debating that is called "giving up the proposition" . A suggestion would be for you to reread The proposition and make the necessary changes, because (Acts 20:7) does not say anything about sin, so when you examine your proposition you went from the scriptures(plural) to Acts 20:7 singular.

For the record, when the proposition is not accurate the affirmative will always give up the proposition.

Bro Owens is there any brother that would be willing to debate this publicly, since you wouldn't and have failed at your attempt to prove it, let me know.

Reginald Young

More Next Month- DLK



"DECEIVING & BEING"continued from page one

are your servants: therefore now make ye a league with us. 12 This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is moldy: 13 And these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey. 14 And the men took of their victuals, and asked not counsel at the mouth of the Lord. 15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them."

If I counted right the Gibeonites committed five lies by their actions, and seven lies came out of their mouths

in smooth words. It was easy for Joshua and the men of Israel to believe them. Their appearance seemed to have matched their words. After all, just look at their shoes, wine bottles, and clothes. The moldy bread was just about the clincher. They looked like they had traveled a long way. The fact was they had traveled probably less than ten miles and they lived in the promised land. Israel had been instructed to smite them and utterly destroy them and make no covenant with them. But Joshua and the men of Israel had let them deceive them. And besides they came to us “because of the name of the Lord” our God. While they did not say it they may have thought, “We have found some new brethren who want to serve God with us.” So they made peace with them. Then formed a league with them and let them live. You might say, “Do you mean Joshua was deceived?” Absolutely! So were the leading men of Israel. This means that leading preachers, teachers, and church leaders can be deceived in this 21st Century. The reason: We seem to have, in some congregations, and around us modern day Gibeonites.

COVENANTS WITH THE WORLD

Can we be deceived today? Many brethren are being deceived as I write this article and as you read it. I recently heard that a division has occurred in one congregation where those who left the faithful brethren decided that they would be sort of a community type church welcoming all to be members whether they had been baptized correctly and for the right reasons or not. And who can forget the sixties and seventies in the preceding century when some in the church decided they could begin accepting or “go along” with things they had formerly rejected as untruths. Did they try to deceive us as to what they believed and wanted to practice? Absolutely! One brother recalled that one of these now wayward men told him what they (There were several.) believed and wanted to accomplish. It was suggested he bring this up in a business meeting of the congregation. He did but kind of changed his story. When he was asked privately, “Why didn’t you tell them what you told me?” He replied “I was not ready yet to go public with this.” Now, as I understand it, that can be translated as saying “there are a few more I am trying to convince privately and I want to wait to see if I can change their mind so they will come along with me.” Deception was his game. He was and is a modern day Gibeonite. I have seen and heard preachers give devious answers to brethren’s questions about their position on certain actions that indicated they were straying from the truth. That, in reality is what they were doing, straying from the truth. The answers the preachers gave, however, made the questioner think the preacher was solid and still with us. Modern day Gibeonites? I think so.

But, you say, the Gibeonites were not of Israel. That is true. However, they did claim to come in the name of the God of the Israelites. If that is not enough, consider Genesis 27:18-35 where Jacob deceived his own father with lies in words and actions and by this subtlety took away the blessings that his twin brother Esau thought he should receive. Brethren can, will, and are deceiving their own brethren. God has warned us this would happen in 2 Timothy 3:13: “But evil men and seducers shall wax worse and worse, deceiving and being deceived.” Surely church leaders and preachers would not do this. Did not Paul issue a warning in Acts 20:29-31? Read, my brethren: “For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch.” OPA



NEVER EXPEDIENT UNLESScontinued from page two

compromise was reached whereby the instrument, for the sake of peace, was kept out. This lasted only a few years when the advocates of the organ took control, and those who opposed it were forced to leave and establish another congregation.

History tells us of this same thing happening repeatedly. In truth, the use or non-use of the instrument was symptomatic of an attitude toward the scriptures. Those who realized the use of the innovation was in direct violation of a basic Bible principle opposed it. Those who had believed the lie that it was an expedient accepted it. Those who accepted it tried to use the apostle Paul as their champion. Paul wrote in 1 Corinthians 6:12, “All things are lawful unto me, but all things are not expedient:...” They, (and many today), failed to realize that for anything to be expedient it must first be proven lawful. It could be lawful and not be expedient, but it will never be expedient unless it is first proven lawful in the scriptures. It is impossible for the instrument to be proven lawful since it is not found in the scriptures as lawful for Christian worship in the New Testament, hence could never be an expedient.

The reader might not be aware that another problem during the post civil war years was the use of suppers and festivals for raising money. This also was allowed as an expedient with no apparent realization that it could not be proven Biblically lawful. We hear of similar things today in a few instances. Brethren should be ashamed to allow history to repeat itself again. Those things were a cause of division among our people as far back as the civil war! When will some realize there is no scriptural example of any New Testament church ever engaging in such? Either we follow the Bible or we do not. Either

we stand on a thus saith the Lord or we do not. Either we follow Paul as he followed Christ (1 Corinthians 11:1) or we do not. If we do not follow the Bible completely, why trouble ourselves to follow any of it?

The church is not in the business of entertaining anyone anymore than the business of raising money except through regular Lord's Day contributions (1 Corinthians 16:1,2; 1 Corinthians 9:7,8) There is no other scriptural manner of raising money found in the New Testament. Neither do we have Bible precedent to provide playground equipment for the children, gymnasiums for the pleasure of the grown ups, church paid-for social halls, nor a bus to get people to church. Our business is the King's business of saving the lost by and through the ancient gospel of Jesus Christ. That is the most powerful force we have at our disposal today, and we need to content ourselves with the use of it. Remember the apostle Paul said: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Romans 1:16) Brethren, there will never be a greater drawing power unto the sinner than the gospel of Christ. Nothing can ever replace it as long as the world stands.

We love the church, and believe in it with all of our hearts. Within her sacred arms lies the peace and salvation the world so desperately needs. They will be lost without the church and the gospel. May the Lord bless us all with a fervent love of truth, and may we be totally dedicated to the declaration of it to the entire world. Think on these things. -DLK

**WHAT MODESTY SHOULD
MEAN TO A CHRISTIAN
PART 2**

By P. Duane Permenter

In the past article (April 2011 OPA), we learned all must be clothed. We must wear clothes. The reason goes all the way back to Genesis. This change did not come about because man was banished from the garden it became an edict from God because of sin. In fact, both banishment from the garden and wearing of clothes became a reality because of the sin of man. Not only is God concerned about what we put on... He has ordered that we wear clothing to cover the shame of our sin and nakedness.

In the April issue of the Old Paths Advocate, my concluding paragraph went as follows: "This was all pointing to something bigger and better. What do you suppose it was? In fact, what kind of animal was it that was sacrificed? Does the Bible give answers to these questions anywhere?"

In the Genesis account, we are not told what animal was sacrificed, but often facts are left out here that are not necessary to the scene from heaven's point of view. Some very important facts that we do learn from the account, however, must be remembered. First, in order for an animal to give skin there must be death and the shedding of blood. We are told in the book of Hebrews, "And according to the law almost all things are purified with blood, and without shedding of blood there is no remission. (9:22, NKJV). Second, it is obvious that God set up a vicarious system of sacrifice for sin. The beginning chapters of Genesis do not lucidly identify this principle; nonetheless, it is obvious when one studies the Bible through.

In Hebrews 10 and verse 4, it is stated that the blood of bulls and goats could not take away sin. Animal sacrifice was necessary; however, it was not able to eradicate sin. Only in type was sin forgiven, thus pointing to the coming of Jesus Christ who would be the culmination of all the sacrifice since the beginning. In fact, we are told in Revelation, "All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world" (13:8, NKJV). In this verse Jesus is shown to be the lamb slain from the foundation of the world. What does this imply?

The only way that Jesus could be the lamb slain from the foundation of the world is if that first sacrifice was a lamb pointing to Jesus Christ. This is why John the Baptist stated, ". . . Behold! The Lamb of God who takes away the sin of the world!" (John 1:29, NKJV). We know the animal in Genesis was a lamb.

We learn in Romans 3:21-26 that God passed over sin through all those Old Testament sacrifices until Jesus died on the cross. In Christ we have redemption through His blood! The sacrifices for sin began with the lamb slain to cloth Adam and ended by means of Jesus' death on the cross.

God's word clearly magnifies the importance of clothing. The idea of clothing and modesty goes all the way back to the beginning of the fall of man. All of us must be concerned about what modesty is, and how we can demonstrate this. We need to know exactly what the Bible means in reference to being modest.

Look at I Timothy 2 to see a good understanding of modesty. Paul writes, "in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing" (I Timothy 2:9, NKJV).

(Remember, God is the author of the clothing it takes to cover our bodies. Also, God clothed both the man and woman in the beginning. It is not any more wrong for a woman to run around without her blouse, than for a man to run around without his shirt.")

The above verse says that women must adorn themselves. The word “adorn” means to arrange well or to decorate. The idea is, thought and preparation go into the process when arranging one’s attire. It is not wrong for a woman to wear nice things. Included in the idea of decorate would be make up and jewelry.

The verse says, “not with gold, pearls, or costly clothing.” It appears from first glance that it might be wrong to wear makeup or jewelry, but the context suggests that the wearing of some decoration is not wrong. Again, clearly included with beautify would be jewelry or makeup. The point is further explained in the other adjectives describing a godly woman.

We have the words “propriety and moderation” which describe not only what we put on but also a disposition and attitude. Propriety has to do with the woman’s role and refers to her ability to blush when she is out of that role. Clearly, both what we wear and how we act are included in this definition. The second word is moderation and this has to do with dressing within our means. These two words speak volumes. It behooves every Christian to carefully study this out and make application. Whatever a person believes, we must all admit that God intends us to be dressed appropriately both in body and mind. Modesty is not so much one specific garment as it is everything about our character. Paul concludes in verse 10, “.. proper for women professing godliness, with good works” (1 Timothy 2:10, NKJV).

A good question: Am I professing by my garb who I am claiming to be? The truth of the matter is, some are demonstrating by their apparel that Jesus is not first! What we are on the inside shows up on the outside. God bless! Duane_and_laurie@yahoo.com

Announcements

New Directories will be available for purchase at the 4th of July meetings at Springfield, Missouri and Sulphur, Oklahoma. You may also place an advance order now for your congregation and I will ship them to the address you designate as soon as they are ready. You may prepay (please make check payable to RAM Publications) or I can send an invoice with the shipment. The selling price will be \$4.00 each, plus shipping.

Please send your orders to:
Ram Publications 300 Clubview Terrace
Woodstock, GA 30189 Directories may also
be purchased at www.oldpathsadvocate.org

*Shipping Rates:

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19-24 book- \$7.00	43-48 books - \$14.00
49 and over books - \$30.00	

TIME CHANGE

The brethren at the Crescent Ridge congregation in Birmingham, AL have decided to change our Sunday afternoon services from 2:00pm to 2:30pm beginning Sunday, May 1, 2011. I realize this information is more than likely too late to make it into this years Church Directory. So we would request that you mention it in the next printing of the Old Path’s Advocate to make potential visitors aware of the change. I hope all is well for you in California, and lord willing we will see you soon. Thanks, Blake Wallace



MEETING ANNOUNCEMENT

Sulphur, OK - for OPA It’s time to start planning for the annual Sulphur, Oklahoma 4th of July meeting. This will be the 74th year for the meeting. It will begin on Wednesday, June 29th, with services conducted at 8:00 P.M. and at 10:00A.M., and close on Monday, July 4th, after the morning service. Conducting the meeting this year will be Brother Bennie Cryer from Live Oak, CA, and Brother Bill Fergerson of Broken Arrow, OK. Sulphur is in a growing stage right now and there are new listings for places to stay and/or eat. The Chamber of Commerce has a great website that gives more information than we could include in a mailout. Their website is www.sulphurokla.com. They have a lot of information and usually some pictures of the places to stay, and they keep it updated regularly. If you prefer, you may call 580-622-2779 or e-mail g7v6hil@cablone.net or gjvand@brightok.net and we can send you a list of most of the places with addresses and phone numbers on it. We are expecting a wonderful meeting again this year and have two very capable, seasoned preachers in charge. Any questions or suggestions may be directed to the numbers above. We will be sending out postcard announcements to congregations soon. George Hill and the Sulphur brethren.



MEMORIAL DAY MEETING

The Brethren of the Ardmore, OK congregation would like to announce their first annual Memorial Day meeting to be held May 27-29th by Brother Kevin Presley. Visiting preachers may be asked to speak at Kevin’s discretion. We look forward to the growth of this meeting and hope you can attend. Services will be Friday and Saturday at 7:00. Sunday at 10:30 and 2:00. Contact: Johnny Elmore 580-226-0340 (johnnyelmore@gmail.com); Sean McCallister 304-550-5457 (Duke5457@yahoo.com); Joe Koller 580-229-3915.



PHILIPPINE WORK

Lord willing, in the June or July issues we plan to begin sending the on line Old Paths Advocate to 100 people in the Philippines. We are currently gathering more e-mail and hope to have the list complete soon. A generous brother has agreed to donate the funds to cover the cost

for the paper and we thank him very much. The 100 people who will receive the paper on line will be asked to print off as many as 100 copies of selected articles and pass them to 100 of their friends or brethren. This means theoretically 10,000 people every month can read the gospel in the Philippines. We have no doubt this will result in many baptisms and even new congregations being established there. We ask your prayers. If this is successful, as we believe it will be, we will then pursue doing the same in other foreign fields. Brethren Jimmy Catting and Clint DeFrance have agreed to write articles designed just for that use and we will begin a new column under which these articles will be presented. Look for this in the very near future. Tell your friends and brethren and be sure your subscriptions are up to date so you do not miss any of the material. May God bless this effort. –Don L. King



BUILDING IN HAWAII

Brethren, this is just a reminder that we need to keep the payments made on the building where the church meets in Hawaii. We have a few months ahead but can always benefit from more donations. The payments are \$1400 a month. Please, make your checks payable to Indy Mac (that is the lender) and send them to me for the time being and we will send them in at the appropriate times. My address is 1147 Sherry Way, Livermore, CA, 94550. Thank you. Don L. King



MISSOURI 4TH OF JULY MEETING

Springfield is the site of the annual Missouri 4th of July Meeting again this year. The meeting will begin June 26 and continue through July 3. The meeting is under the oversight of the Mission Hills Church and this year will be coordinated by Brother Johnny Elmore. Services on Sunday, Monday, and Tuesday will be at the Mission Hills church building. Beginning Wednesday the meeting will move to the Remington center (same as last year) and continue thru Sunday July 3. Sunday morning services will be held at the Mission Hills building and other congregations in the area. Final service will be at 3pm Sunday afternoon. The Comfort Suites Motel has offered special pricing again this year. You may contact them for information at 417-887-8500. Be sure and tell them you are with the church of Christ. Other motels are available in the area. For general information about the meeting you may contact local brethren at the following phone numbers 417-725-4463, 417-988-2969, and 417-839-8222.

Our Departed

FARRY- Joseph Randall Farry departed this life on March 28, 2011 at the age of fifty three while a resident of The Colony, Texas. He is survived by his wife Ronda, several children and grandchildren. Also his mother and two sisters. Brother Joe was a faithful member of the Lord’s church in Frisco, Texas for near seventeen years. He was active in the public assemblies of the Lord’s church, leading songs,

prayer, waiting on the Lord’s Table and arranging services. He will be greatly missed by all those that knew him and loved him. A large crowd of friends, family, and a host of Christians filled the church building to capacity where the memorial was held.

KORNEGAY- On March 8, 2011 James Wallace “J. W.” Kornegay, Sr. died at the age of 91. He was a great man. He was not a military leader or well-known politician; nor was he a best selling novelist or famous movie star. Nevertheless, he was a great man. Brother Kornegay was a great man because he preached the gospel for more than fifty years. He had been a successful meat cutter when he obeyed the gospel. He worked hard through the day and came home to study his Bible at night. Eventually he reached the point where he felt he had to preach. Although brother Kornegay had no degree of divinity from some school of theology he could serve as a role model for any young man who desired to be an evangelist. To him the Bible was the most important book in the world. He read it; he studied it; he memorized it. Such love and devotion to the Word was reflected in his preaching. He was not very good at cute little stories but he could mesmerize people with his rapid quotation of the Scriptures.

Brother Kornegay was a great man because he was a servant to his brothers and sisters in Christ as well as to his fellow man. It did not matter what time of the day or night it was he was willing to sit and listen to other people’s problems and concerns. He has driven hundreds of miles to baptize someone that he was studying with over the telephone; he has spent the night at the bedside of Christians who were sick or dying; his home was always open to every wandering pilgrim who should cross his doorstep.

Brother Kornegay was a great man because he remained faithful to the wife of his youth. Living in an age when some people exchange spouses about as often as they buy new cars, brother and sister Kornegay have stood as a testimony to the will of God. He and sister Verlie enjoyed more than sixty-nine years as husband and wife.

The influence of brother Kornegay’s preaching has been felt all over the eastern United States. From Florida to Michigan and every place in between he has lived and preached. He pulled a tent behind his car and conducted numerous tent meetings throughout these states. There were periods in his life when he and Verlie would live in a little camper while he preached for weeks or even months in a community. Hundreds of people have obeyed the gospel as a result of his efforts.

About a hundred people gathered together on Saturday morning March 12 for a memorial service. The service was outside at his son James’ home. It was a beautiful setting and a beautiful day. Both sons, James and Johnny, spoke a few words, and then I was privileged to speak also. I considered this quite an honor. It was through brother Kornegay that I first heard the gospel, and it was he that baptized me more than forty-five years ago.

–Richard Bunner

Field Reports

P. Duane Permenter, 1705 Pecan Drive, Cleburne, TX, 76033, Telephone: (817) 240-1944, Apr 1- It has been my privilege to preach at Cleburne, Mineral Wells, Weatherford, McGregor, Frisco, and Allen all in Texas since last reporting. We witnessed a response to the gospel recently for which we give the praise to God. We continue to labor in the community at Cleburne as we have opportunity and pray that God will bless our efforts. My schedule for the next few months is as follows: Stockton, CA April 29-May 1, Fremont, CA May 13-15, Planz Rd. in Bakersfield, CA June 5-12. We will be in Allen, TX, June 22-26, Houston, TX July 17-24 at the Fairbanks congregation. The church at Cleburne plans a meeting with Jimmy Catting July 6-10 and we are looking forward to this as well. Please, if you can be at any of these efforts. We encourage you to do so. God bless the brotherhood! Duane_and_laurie@yahoo.com

Bennie T. Cryer, 4635 Larkin Rd., Live Oak, CA 95953, E-mail, jobenc58@yahoo.com We are still with the Olivehurst, CA congregation and things seem to be going well. The leadership stands for the old paths wherein is the good way. On January 16, I preached at both services at the Brundage Lane church in Bakersfield. We always enjoy going there not only to visit relatives but to be with brethren who have known me from the start of my evangelistic work. February 11-13 the church in Turlock had me for a week end meeting. It was good to work with Richard DeGough again and to stay with him and Glenda during the meeting. They were gracious hosts. We had visitors from the area congregations and a number of preachers. We enjoyed the meeting and one reason for that is they stand for preaching the truth and against innovations that are creeping into the church. March 27th I preached for the Escalon, CA congregation. We are to return there on May 22. This place is where I performed my first wedding ceremony for Jim and Shirley Vaughn. Jim is a faithful leader there. April 8-10th I worked with the 64th Street congregation in Sacramento, CA in a week end meeting. It was a pleasure to work with Greg Gay in this work. They are blessed by having Greg there to work with them. It was also a pleasure to be with the leaders there. This is where Earl Helvey and Ed Powell have been with the congregation for a long while. They are both in their 90's. I am looking forward to working with Bill Ferguson in the, annual 4th of July meeting in Sulphur, OK June 29th through July 4th. We hope you will attend and pray God's blessings upon this meeting.

March 30, 2011 Darrell Crawford 208 E Baldwin Rd Unit S, Panama City, Fl. 32405 bugz1955@hotmail.com. Spring has arrived here in the sunshine state of Florida. We are moving along with our studies here, we had a study with a digressive preacher on the Cup, unfortunately, we saw no visible evidence at the time, but He had heard the truth on the matter. A Catholic

lady continues to attend services each week, we pray that she will be able to see the truth soon. We just returned from a trip to Alabama, Texas and Oklahoma. We were privileged to speak at Dothan, Alabama We dearly love these brethren and the work they are doing. They are indeed a light in the community there in the city of Dothan. we also were able to speak at Arlington, Lexington in Oklahoma, 21st and at Capitol Hill while on the quick trip. It was so nice to see so many brethren while we were gone. It was indeed a privilege to be with the brethren there at Lexington, Okla. They are so special to us both. At Arlington, Texas an old school friend and his wife came by, and at 21st a teacher I used to work with and his wife came by and surprised us. They said they really enjoyed services, so we may have another opportunity there as well. On our way home we went by the Athens, Alabama congregation, where Ronny wade was in a meeting, we hadn't heard him in a while so it was very enjoyable. This was our first time to be in Athens, the brethren there are especially nice. We were able to visit with Bobby Pepper and his wife who made us feel right at home. If you know of anyone in the area we can contact please let us know. And if you are visiting the area please come by and worship with us. Please pray for the work here. Let us stand for the old paths, and may the Lord bless His church everywhere. -Darrell Crawford Evangelist Church of Christ

Roy Deering - Enjoyed a tremendous spiritual feast during our meeting at the Fieldstone, Missouri congregation, March 13-20, with incredible hospitality from the congregation and encouraging support from the sister congregations in the area. Moved on from there to our annual spring meeting at Holdenville, Oklahoma, where we were thrilled with nearly two dozen visitors from the community through the five days of the meeting, March 30 through April 3. We ended the meeting with three baptisms on Saturday evening and another Sunday afternoon. What a joy to be a part of such an incredible event. We next travel to Houston, Texas, to host the Deer Park congregation's Young Speaker's Meeting, June 16-18 before we head west for a month's worth of meetings in Oregon and Washington. We begin June 24 at Klamath Falls, Oregon, and then will have the opportunity to attend the Odell, Oregon Fourth of July Camp Meeting for the second year in a row. The next week, we hold a weekend meeting at the North Plains congregation in the Portland, Oregon area July 8-10, and then close out our west-coast month with another weekend meeting at the Pacific Congregation in the Seattle area July 15-17. Our sons, Noah and Caleb, were honored to have been asked to speak at the first annual Weatherford, Texas Young Speakers Meeting the second weekend in February. It was an uplifting meeting with great young speakers and tremendous hospitality by the brethren. We continue our regular speaking schedule throughout central Oklahoma, visiting Davis, Galey, Holdenville and Wynnewood on a regular basis, and also look forward to other opportunities to preach the Gospel where ever we can.

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THE BACK PAGE . . .

ALL THE KING'S MEN

BY CARL M. JOHNSON

The King James Bible celebrates its 400th anniversary this month (April). This Bible translation and the works of William Shakespeare are the two most quoted sources in the English language. Both have enriched the English language and provide enough quotations to cover absolutely any situation. As a result, people are often confused about the source of a quote. Is it from the King James Bible, or is it from Shakespeare? Furthermore, these sources are so strikingly similar in style that many folks believe Shakespeare must have been involved in the translation of the Bible.

Adding fuel to the discussion is an amusing “conspiracy theory” that has circulated for years that Shakespeare actually left his signature in Psalm 46 of the King James Bible. Shakespeare was forty-six years old in 1610, the year the bulk of the King James translation was completed. The forty-sixth word from the beginning of Psalm 46 is “shake.” Counting backwards from the end of the Psalm (if you omit the final word “selah”—a part of the inspired text), the forty-sixth word is “spear.” Some theorists conclude that these remarkable facts are conclusive proof Shakespeare surreptitiously left his autograph in the translation of the King James Bible.

The identities of the once-anonymous King James Bible translation committee are pretty well-known today, however, and Shakespeare was not one of them. The events and dates in the life of Shakespeare are fairly well known, and in all of the known facts about his life, not a single paper or document puts him anywhere near the translation process of the King James Bible.

King James was a lover of the theater, and he actually became a patron to the theater troop of Shakespeare. In fact, Shakespeare’s troop became known as “The King’s Men.” Shakespeare and King James held a special relationship because of their love of literature and language. Shakespeare even wrote his famous play, “Macbeth” specifically for King James. The theater, however, was hardly considered as one of the serious arts. There was still something less than respectable about it, a sense that it was sinful in some way. There were all kinds of laws against actors and theaters, which explains why all the London theaters were across the Thames River from the main part of the city and located in an area of “ill repute.” A man so closely knit to this community would hardly be the person the King would ask to be on a committee to translate the Bible.

King James himself was one of the most learned and curious men ever to sit upon any throne. Like many monarchs of the time, he was not reared by father or mother, but by tutors and chambermaids. The most influential of his tutors was George Buchanan. Under his strict teaching methods King James became fluent in Greek, Latin, French, English, and Scots, and was schooled in Italian and Spanish. He once remarked that he could speak Latin before he could speak his native Scots. Because of his linguistic capabilities, King James did not need a translator when conducting business with other heads of state.

Since the king was a genuine scholar himself, he could see the folly of including actors and poets on the committee to translate the Bible. The committee was comprised of the 54 best linguists and scholars in the world, and much of their work forms the basis for our linguistic studies today.

They were not only world-class scholars, but some of them served as deans and presidents of the universities at Westminster, Cambridge, and Oxford. One translator, Dr. Lancelot Andrews, mastered at least 15 languages, and by the time he was 6 years old, he had read the entire Bible in Hebrew. Others on the committee were just as qualified. Some wrote foreign language dictionaries and lexicons, they commonly debated in Greek, they translated and edited great works, and they wrote their own. They not only knew the Hebrew, Aramaic, and Greek biblical languages, but they were also proficient in related languages such as Arabic, Persian, Coptic, Syriac, Latin, Chaldee, Spanish, French, Italian, and Dutch. Shakespeare was a genius as a playwright, but he had none of these linguistic qualifications.

Shakespeare and all “the king’s men” from his theater troop have left us a rich legacy of literature and language, but the men the king handpicked to make his new translation of the Bible have left us a far more important and enduring legacy.

For many years the King James Bible was the only Bible many English-speaking people knew, and its language became deeply ingrained within their hearts. As the late Johnny Snow from Abilene, Texas once said, “When you read the 23rd Psalm at a funeral, it just doesn’t sound right if it is not from the King James Bible.”

The King James Bible is certainly not the only reliable English translation today and it may not be the translation you prefer, but you cannot deny the tremendous impact it has had upon us. Therefore, I salute its 400th anniversary, and I salute all the king’s men who made it possible. carlmj@cablone.net