

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 ordinances 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 for your souls’ (Jer. 6:16). ‘And they that shall 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’ (Isaiah 58:12).

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NO. 5

BEING REVERENT TOWARD

GOSPEL EFFORTS

By Eric Bullock

Each Lord’s Day morning Christians across the world assemble and worship God according to the New Testament pattern. Being doers of the word and not hearers only is what God expects of each of His dear children.

Jesus died so that you could be delivered from the guilt and power of sin, pardoned by His perfect and undefiled blood. Therefore, living faithfully toward God in true worship and sacrificial service must be the preeminent priority of creation. This can only happen if we live and worship according to His written word.

Hebrews 12:28-29 says, “Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear. For our God is a consuming fire” (NKJV).

We must approach God with reverence during the Lord’s Day morning assembly, but bringing our thoughts and actions captive to King Jesus should extend to any occasion we find ourselves assembled with our brethren to worship.

Many Christians are looking forward to warmer weather, because along with the sunshine comes gospel meetings. Gospel meetings are wonderful opportunities to hear the word of God preached, grow in knowledge, offer worship, and contribute to the expansion of God’s kingdom.

Are we attending meetings with this in mind? Are we inviting people to meetings with this in mind? Are we taking our families to the

meetings with this in mind? It is easy to get caught up in the fellowship feature of young people’s meetings and other big meetings, forgetting the preeminent priority of God’s people. It is wonderful to be excited about the brethren you are going to spend time with, but this should not be our main source of fuel.

Whether local or larger meetings are on the itinerary for your family this year, spiritual goals for the meeting should be discussed. We can set the tone to be excited about an opportunity to hear the word of God preached. These days, the sermon topics and scriptures of study are announced months ahead of time. We should study these scriptures thoroughly before we attend the meeting so we can be more fully engaged in the services and be prepared to have more meaningful spiritual conversations with our brethren.

They are called “gospel meetings” for a good reason. The gospel of Jesus Christ is being preached to the lost. Therefore, we should work on our approachability in preparation for a meeting. Be the person a visitor feels comfortable with asking a question. This could be the only time they hear the gospel preached and you could be the only person they feel they can talk to.

Worshiping, learning, and contributing to the growth of the kingdom should come first. Fellowship and activities associated with the meeting are secondary. When posting meeting announcements to social media or inviting people in person, folks should see our concern for lost souls and spiritual growth, not volleyball and photo opportunities.

When making a post on social media to recap a gospel meeting we have attended, we should be

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reverent and take care in what we say. There is nothing wrong with having a good time and enjoying wholesome Christian fellowship, but the things we say about a meeting should encourage our brethren and the lost in our community to come to the next meeting for the right reasons. If our social media posts and conversations only describe the activities that took place apart from services or only contain a bunch of silly pictures, what is motivating folks to come to the next meeting? I'm afraid it's not the gospel. Our posts to social media and conversations need to express to folks the opportunity they have to hear sound biblical preaching, participate in true worship, and potentially witness lost souls added to the kingdom. That is what should motivate us and that should be the motive of others to attend.

Before posting your next gospel meeting announcement, recapping the meeting you've attended, or discussing the meeting with someone, ask yourself these questions to make sure you convince someone to attend for the right reasons.

1. Does this post or conversation reflect that I am grateful to God for adding me to a kingdom that cannot be shaken?
2. Does this post or conversation indicate that I'm excited to offer acceptable worship?
3. Does this post or conversation show my reverence and awe for the Almighty God and Christ our Savior?

I am looking forward to worshipping God, hearing the word of God proclaimed, and hopefully seeing lost souls added to the kingdom of God as we attend gospel meetings together this year!

Editorial

DEATH: WHAT THEN? (Conclusion)

By Don L. King

The passage in Luke 16:19-31 is well known, but not often taught for some reason. It is commonly called the parable of the rich man and Lazarus. But is it really a parable? Many believe so, but it is doubtful to my mind. Jesus began the narrative with the words: "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day" (Luke 16:19). It seems as though he could have named the rich

man. Notice, he said, “there *was* a certain rich man...” In the next verse he did name the beggar as a man named Lazarus. Lazarus was a rather common name in Bible times; but nevertheless, in parables the names are not normally called. However, we would not argue the point since our Lord never spoke a parable that wasn't possible.

These two men were at the opposite ends of the spectrum. One lived an opulent lifestyle, the other very much the opposite. Lazarus had nothing. He was a beggar; and at the time of this story, he was incapable of doing anything for himself it appears. Jesus says he was “laid” at the rich man’s gate, “...full of sores.” Jesus tells us that the dogs came and licked his sores and he was apparently at their mercy. What a picture this brings to mind! The word “laid” indicates someone must have carried him there and put him down so he could eat the leftovers from the rich man’s table. It would be impossible to imagine a more pitiful scene than the one our Lord narrates. In my travels to other countries, I have often seen men simply lying on the street hoping for someone to take pity and help in some manner. They are always nasty and uncared for, and passersby walk around them as much as possible. Hence, this is our picture, and a sad one it is!

Now, in the narrative both of these men died and normally we could have no idea of what came next. However, Jesus lifted the curtain and gives us a view of the next life. He points out that the rich man was buried, but nothing is said about the burial of Lazarus. He may have been, but probably not. However, we may be certain that the burial of the rich man was with pomp and splendor. Likely, a large crowd attended. Now, the story gets interesting; and we are about to learn much. Jesus tells us the beggar was carried by the angels into Abraham’s bosom. This was a place of great comfort and peace. The rich man lifted his eyes in hell. “Hell” is *hades* in the Greek here. Notice: what eyes did he lift up? Not his physical eyes. They were in the grave and saw nothing. What does this mean? He simply perceived that he was not with Abraham. He was lost, and *he knew it!* He saw Abraham afar off and Lazarus with him! What does this tell us? We can see that the rich man was conscious and aware after he died! He knew he was in a bad place and Lazarus was in a good place. He then calls to Abraham and begs for Lazarus to come and dip his finger in water

and cool his tongue. He says he is tormented in a flame. No, the flame could not be physical since we are seeing what happened in a spiritual world. The flame was likely mental and we can understand that. Abraham calls for him to “remember.” Remember? Yes, the rich man can remember his life on earth and how he was then comforted with everything and Lazarus nothing. Notice: the rich man was conscious enough to recall his past life, he was also concerned about his present condition, and he was worried about the future of his five brothers. Think about this: none of us are more conscious or aware than that at this very moment of life. He remembered everything, but could do nothing about any of it now. The time for making changes is past, and he will have to live with his terrible condition. Lazarus has everything he ever wanted, but the rich man has nothing but misery. No question about it, brethren. Consciousness and awareness continued right on for him after death, and so it will for us.

Abraham also mentions the “great gulf” between them and how no one can cross it from either direction. So, the false doctrine of “purgatory” is shown to be impossible of being true. Once death takes place, we can make no changes in our eternal destiny. This is also taught in that Abraham reminds the rich man that his brothers should hear and believe Moses and the prophets; and that if they refused to do so, they would not believe now even if one went to them from the dead. What an awful thought, but undoubtedly true.

One final point: it is obvious that once death took place, both the rich man and Lazarus were able to know their fate but could not change them. This tells us that if those who are living in a lost condition now, in this life, could know this, they would undoubtedly make changes in their lives and become Christians now, because it will be too late after death.

Think on these things! DLK.

THE CHRISTIAN WOMAN AS
DESCRIBED TO TITUS

By Kaleb Leonard

Moses began the first book of the canon by recounting the inception of our universe and its crowning jewel, the human race. In Genesis

chapter one, the creation of man is told from a very non-detailed perspective; however, in chapter two the event is retold in more vivid particulars by describing the loneliness of the first man and showing the need for a helper. Then the Lord God sees that the man is alone and decides to give him a “helper comparable to him.” In verses twenty through twenty-four, we read an account of the creation of this helper.

In the past, many traditionalist denominations have used this passage to advocate for a totally dominant, almost master-like position of a man over any woman, but such an application is unwarranted. The Hebrew word *ezer* is the word translated “helper,” and it is not a word used infrequently in the Old Testament scriptures. Take for example Psalm 89:19.

“Then you spoke in a vision to your holy one
And said I have given help to one who is mighty;
I have exalted one chosen from the people.”

Clearly stated in this passage is the *ezer*, or help, which the Lord gave to David the king, and not a single person, layman, or scholar would argue that David ruled over God. Rather, each one would argue that God is greater than David. Applying this to Genesis chapter two, it cannot be, and should not be concluded, that the man is greater than the woman and permitted to exercise complete dominating authority over the woman. However, the scriptures clearly indicate that the plan of the Almighty Father, regardless of dispensation, has always included a specific role for men and women who are equal and yet distinct. In this godly home, God gives the man the role of leader and head, while the woman is the submissive helper. This is the pattern begun in the garden where woman is a helper to man, and this is reinforced by such inspired writers as Peter who references the submission of Sarah to Abraham as a pattern for new covenant families.

I feel compelled to mention at this point that, in my case, speaking to the younger women of the church and elsewhere has never been a particular talent of mine, and I am sure that writing this article will not change that. However, I do have the job of expounding on this topic and so I will do my best.

Paul charges Titus with the task of appointing elders in every city, but the instructions which the apostle gives the young preacher do not stop there. In Titus chapter two, there are also directions for the older and younger men, as well as the older and younger women, and the implication is that Titus and the newly established elders would ensure the members have the traits listed there. For our purposes, an examination of the instructions given to the older and younger women will suffice.

Paul writes in Titus 2:3-5, ³“The older women likewise, that they may be reverent in behavior, not slanderers, not given to much wine, teachers of good things—⁴ that they admonish the young women to love their husbands, to love their children, ⁵ to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed” (NKJV).

While it is implied that some women will have husbands and perhaps children, these attributes should be displayed by every woman seeking to please the Almighty. The first characteristic assigned to the older women is reverent behavior. Mentioned first perhaps because of its importance, “reverent behavior” refers to the behavior of women both in the assembly of the church and anywhere else they might find themselves. Reverent (Greek *hieroprepeis*) literally means “fitting for the temple,” meaning the behavior of the woman should reflect the holiness of God found within the Hebrew temple in the Old Testament. This is surely a lifelong task. The aforementioned Hebrew temple would have housed the *Shekina Glory* of God in the holiest of holies, a place only entered once a year by the high priest. However, on the greatest day in history, the veil that separated the most holy place from the rest of the temple was rent (torn) in two from top the bottom, symbolizing the end of the Mosaic Covenant and the beginning of the reign of the Messiah. When it is understood that the behavior of women, and men also, should reflect the great respect and reverence of the temple and its priests, the seriousness with which the father looks upon the behavior of his children becomes much clearer.

After emphasizing the kind of behavior that the Lord wishes to find in the women in the church, Paul gives a three fold list of traits which are ex-

amples of such behavior. The women are commanded to abstain from slander, alcohol, and to promote righteous teaching. "Slander" is defined as speech that may or may not be true, which is spread with the intent of character assassination. It is fairly easy to understand how devastating slander can be, and even the irreligious heathen, if his conscience has not been seared, finds that this kind of speech is wrong in most situations. The apostle Paul reminds God's people everywhere that slander is not to be tolerated among men or women. Paul also instructs women not to be given to much wine. This passage cannot be interpreted to mean that some small amount of alcohol is acceptable; rather, in accordance with other passages we understand that women are to abstain in every way from any and all alcohol (see Ephesians 5:18; Galatians 5:21).

The final trait listed for the older women is that they teach good things. This in no way means that a woman can or should speak in the public assembly. This was never the will of God (1 Timothy 2:12; 1 Corinthians 14:34-35), nor can any man say otherwise. However, the words of the apostle must be taken to mean that women are to teach in circumstances outside of the public assembly of the church. In private, women are to teach others about the will of God just as often as the men, and never should any Christian woman be discouraged from teaching others the gospel of Christ in the appropriate setting. This concludes the attributes which Paul charges to the older women.

One way in which the older women can exercise their ability to teach privately is by admonishing the younger women. It is implied that the older women also have the traits given to the younger women so that their teachings may not be hypocritical. The characteristics which the older are to teach the younger are as follows: be lovers of family, discreet, chaste, homemakers, good, and obedient to their husbands.

The first of these is that the younger women should be lovers of their husbands as well as their children. The love used to describe this feeling in Greek is *philia*. This love was known by Greek philosopher as the ideal love. While an *eros* love may refer sexual love, *philia* love was an appreciative love, a noble love, a loyal love, and a sacrificial love. This kind of love was chosen by the

those who displayed it to those closest to them. This is exactly the kind of love that Paul is commanding.

Next, the younger women are told to be discreet and chaste. "Chastity" is an attribute that is not valued in today's society as in the past. In our current culture, sex has become an activity that is no longer between a man and a woman within the confines of marriage; rather, it has become perverted in nearly every way possible. However, in the sight of the Creator, the prescription for scriptural sex has not changed nor will it ever change. In view of this, Christians everywhere must remember the words of the apostle in Titus 2:5, and seek to please the one who died for the sins of the world rather than themselves.

"Homemaker" is a word that has become somewhat frowned upon in the eyes of many. In light of the many women's movements happening currently across the country, many younger women are seeking to break barriers by refusing to become homemakers. However, the scriptures instruct the young wife to ensure the stability of the home. Not only that, but they are also told to be obedient to their own husbands in the Lord. This must be the first and foremost task of any young wife in the home. However, as stated before, this must not be taken too far. The helper created for Adam was never intended to be a slave or indentured servant, but she was told to be a helper, equal in every way, yet distinct in roll. Paul told the Ephesians (5:22-24) that the submission of the wife to the husband mimics the submission of the church to Christ. No matter how much the world may change in their view of the role of women, their biblical role is to be homemakers who are loving toward their husbands and children, a love second only their love for God.

The role of women in the fold of God is absolutely necessary to a spiritual home and healthy congregation. Women are told to be teachers, just as any man is to be a teacher as well. In fact, when many obey the gospel, it is often because of the influence and teachings of a godly woman. If, for example, a mother raises her children in the admonition of the Lord, and those children become faithful members of the congregation of Christ, it is the godly mother who should be thanked for her efforts in furthering the cause of Christ. Also, if a young woman instructs a friend or coworker

in the teachings of the scriptures, then she has grown the kingdom and shown that the glory of the Father is of primary importance in her life.

In conclusion, it may not be possible for a woman to hold the office of an elder, deacon, evangelist, or public teacher—this much is true—but a man is not permitted to be an elder or deacon either, unless he firsts has a godly wife. If a woman decides to marry, it should become a priority for her to seek to qualify to be the wife of an elder and to encourage her husband to qualify for the eldership, so that, if the day comes, her husband may become an elder and shepherd of the local congregation. It may seem like a lesser role in the eyes of some people, but in the eyes of the Lord, a godly woman who seeks to serve the Lord and promote the gospel should be praised above all.—Huntington, WV

Announcements



Our beloved Paul O. Nichols has passed away. Paul celebrated his 100th birthday on September 5th. He was born on that date in 1922. He was a well known preacher whom I personally loved and admired. He was a great encouragement to me when I began preaching back in the day. I will always be grateful. Next month, I plan to write some about him and include a few of my personal memories. Our preachers are welcome to send their writings about him to me this next month. We will be happy to include them in the next issue after this

one. Our deepest condolences to the family at this time. —Don L. King

GETTING ACQUAINTED WITH OUR YOUNG PREACHERS (January 1943)

By J. Ervin Waters

Note: Please join the staff of the *Old Paths Advocate* in extending their deepest sympathy to the family of Brother Paul Nichols. He was the first preacher to do mission work in Africa. Only eternity knows the great work he has done. A great soldier is now at rest. —Rick Martin

The following article and picture are from the January 1943 issue of the *Old Paths Advocate*.



Brother Paul O. Nichols, 849 Wilcox Ave., Hollywood, CA was born Sept. 5, 1922, at Alamo-gordo, NM. Shortly afterwards, his family relocated to El Paso, TX, and in 1930, they moved to Hollywood, CA. Paul was indeed blessed in that he was “brought up in the nurture and admonition of the Lord” (Ephesians 6:4) in the midst of a wonderful family. Like Timothy, “From a child he has known the holy scriptures” (2 Timothy 3:15), and, like Timothy, the unfeigned faith that is in him was “first in his grandmother and in his mother” (2 Timothy 1:5). His father, Brother Carl N. Nichols, has been one of the leaders of the Siskiyou church for years, is an excellent teacher of God’s word, and is zealous “unto every good work.”

Paul obeyed the gospel in 1937, under the preaching of Bro. Homer L. King and preached his first sermon October 20, 1940. He graduated from high school June 26, 1941, and that night left with me on a three-month tour through fifteen states.

In April of 1939, Brother Paul, being only sixteen, said to me, "I think that I will be a preacher of the gospel." He said it quietly and resolutely and at that time began preparation for being an evangelist. He has never been known to deviate from that decision or be deterred from his course.

He is now twenty years of age and has preached in California, Oregon, Texas, Louisiana, Mississippi, Oklahoma, Missouri, and Iowa. He is one of the most conscientious young men I have known. His sober demeanor and humble manner "adorns the doctrine" which he preaches. Most of the preachers are acquainted with him and he is rapidly becoming acquainted with most of the brotherhood.

Paul is a talented singer and his articles in the *Old Paths Advocate*, with which he stands in the fight against digression, attest to his ability as a writer.

Ervin Waters.

Note: I want to say, Amen! to the above concerning Paul. Homer L. King.

It was the mid-week meeting,

WERE YOU THERE?

By Homer A. Gay

The quiet hour of prayer:
The Master of Assemblies
Patiently waited there.

A look of pain and sorrow
Shadowed His face Divine,
"I cleansed ten," He murmured,
"Where, then, can be the nine?"

"Have they so soon forgotten
The sins I washed away?
Has not their Weakness taught them
The need to watch and pray?"

"On mountain and in desert,
Beset by Satan's power,
For them I prayed and fasted,
Can they not watch one hour?"

They had not meant to slight Him
Because they did not go:
Their heart had never told them
That He would miss them so.

And so the Master waited
In loneliness and grace,
While they, alas! neglected
The holy gathering place.

Oh, Savior dear, forgive us,
We are so slow to come
To seek the blest communion
Of the quiet upper room.

Lord, give us clearer vision,
Thy loveliness to see,
Till naught shall so delight us
As fellowship with Thee.

Field Reports

Billy D. Dickinson, 2850 N. Oakland, Springfield, MO 65803, bddickinson@juno.com, April 4: My first meeting for this year is now history and it was a great delight to be with the brethren at Dothan, AL in March. This is where Kevin Presley labors, a man I highly respect for his ability and knowledge in the scriptures, and I treasured spending time with him while there. We had good attendance from far and near, including visitors from Florida, Georgia, Missouri and Mississippi, and it was a blessing to preach to people who were enthusiastic about hearing the gospel proclaimed. Judy went with me, soon to be my wife of 50 years (Sept. 7), and she has always been a rock for me to lean on and the type of companion that every preacher needs. Obviously, I could not have been an evangelist all of these years without her encouragement and cooperation. Many thanks to the brethren at Dothan for the grand hospitality they lavished on us while in their midst! Also, Darrell Crawford and his wife, Beverly, were with us for two services. He, of course, labors with the church in Panama City, FL and we have been friends with them for many years. My next meeting is only a

few weeks away at this writing. I will be at Council Hill, OK on the dates of April 19-23. Jerry and I will hold this meeting together, something brethren sometimes ask us to do, and we are both looking forward to it very much. If you are in driving distance, please come and be with us. As to the rest of my schedule, I have meetings at West Monroe, LA in June, Hamilton, OH in September and Birmingham, AL in October. With Spring finally here in all its glory, may the Lord bless us all and keep us safe in His loving care. Yes, the world is in bad shape and polls say that interest in religious matters are way down. However, the gospel is still God's power to save and we must continue to preach it at every opportunity to do so. Let's do our part and pray fervently that the Lord will open doors and give the increase!

Greg Gay, April 12, 2023. I left Oklahoma January 16 to preach in Southern and Northern India for several weeks. The work in Southern India goes back many years. In recent decades, Brian Burns, Jim Rogers, and others have traveled there many times to labor with brother Lazarus Saganty and others among the over 70 faithful congregations in Southern India. This was my first trip to Southern India to meet individuals I had only visited and studied with online. My first stop was in Hyderabad to conduct preachers' studies and preach at area congregations.



Lazarus Saganty and Greg Gay, Hyderabad, India, January 2023



Gathering in Southern India

Brother Lazarus flew with me to Vijayawada, then we traveled by car to the village of Evangelist Nani, the nickname by which I know him, where we stayed in his home. Brother Nani filled my schedule from early to late every day with studies and preaching appointments.



Evangelist Nani and Family, with Greg Gay

At end of my time in Southern India, two had been baptized and several preachers committed themselves and their congregations to begin observing the Lord's Supper correctly. While there, I was able to share information online with my Facebook group, "God's Good News from Greg." Some members of my group traveled to be where I was and were introduced to faithful brethren. I had many more invitations for studies and preaching appointments but could not possibly fill them all. What a wonderful problem! The hospitality of each congregation was amazing.

My next stop was to Northern India to the new work that is within 500 miles of Mount Everest. The church is growing there amid oppression. Alan Bonifay and Jacob Kelso joined me in



Greg Gay, Alan Bonifay, Jacob Kelso (left to right)

Northern India for a few days but had to leave early due to Covid.



Baptizing Spot far from town to avoid persecution



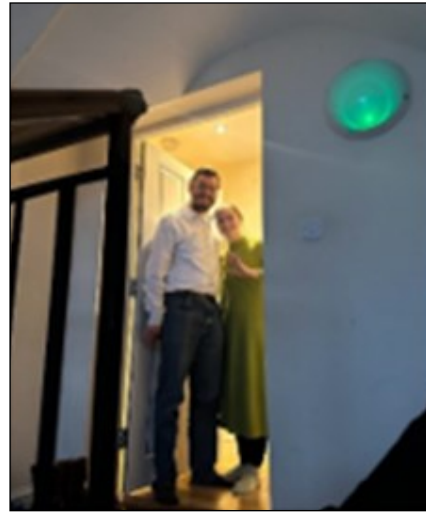
A Beautiful Sunset in Northern India

Three were baptized while I was in Northern India, making twenty who have been baptized in the fourteen months since the first congregation's existence. I appreciate Fieldstone MO, Pleasant View, MO, and Crescent, OK paying my preaching expenses for this trip.

On the way home from India I extended a layover and met Cassie in London. On Lord's Day we worshiped at Kentish Town and enjoyed the afternoon with Matthew and Japonica Shaffer who invited us to their flat for a meal and visit (see next photo). From London, we traveled to Paris for some days and returned home to Oklahoma on February 18.

I was in Gosen, Ohio for a meeting in March. Cassie and I enjoyed staying with Jim and Priscilla Rogers and the invitations to visit other families for meals and visits. We also enjoyed being with Brian and Sharon Burns who made us feel right at home. After the meeting, Cassie and

I stopped in Columbia, MO for the first couple of days of the Mid-MO study. We heard excellent presentations by David Griffin and Jonathan Edwards.



Matthew and Japonica Shaffer at Kentish Town

Since returning home to Oklahoma, area preaching appointments have included Crescent, Moore, Ada, and Edmond-Sandstone Hills. We have enjoyed attending area meetings with Brett Hickey at Moore and Edmond-Oakwood, and Kevin Presley at 21st. St., Oklahoma.

Our work in Oklahoma continues with the West View congregation in Piedmont. We completed our annual winter study sessions online while I was in Southern India. We are preparing a series of mailings to the neighbors near the church building to assess interest in the area.

Lord willing, in July and August I will travel to Uganda with my son-in-law, Justin Owen. I have a significant number of Facebook group members in Uganda who have expressed great interest in the gospel. We have started online studies with interested individuals from there. From Uganda, I plan to visit Kenya again before returning home. We are thankful for the Norman, OK congregation for financial support and encouragement for that trip. 3816 Tambos Trl., Edmond, OK 73034, Ph. 916-804-3787
papagreg@aol.com



WALKS THROUGH THE BIBLE...

YOU NEED THIS GREAT SAVIOR TODAY

by Jerry Dickinson

“Therefore we must give the more earnest heed to the things we have heard, lest we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him, God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to his own will?” (Hebrews 2:1-4).

A Great Salvation! A great salvation, of course, demands a Great Savior. When Jesus was born there was a great expectancy and urgent longing for a savior and redeemer. When John began preaching in the wilderness of Judea, the Bible says all Judea went out to hear his message and were baptized in the Jordan. This is hyperbole of course. Not every single person in the country went out, but the idea is that great crowds came and heard and were baptized by John. What was his message? “Repent, for the kingdom of Heaven is at hand!” Then again, “There is one coming who is mightier than I, whose shoes I am not worthy to unlatch.” Later, he pointed Him out as the Lamb of God who takes away the sin of the world.

In the fullness of time, Paul declares, God sent his Son to redeem men from sin. All the prophecies of the Old Testament culminated in His coming. In the Temple, Anna and Simeon had their sense of expectancy fulfilled when they saw with their own eyes the newborn Savior. God’s timing was perfect. Jesus fulfilled all the prophecies. He was born in Bethlehem (Micah 5:2). He rode into Jerusalem on a donkey as the expectant crowd praised him (Zechariah 9:9). He was silent before His accusers (Isaiah 53:7). His hands and feet were pierced (Psalm 22). He was given vinegar to drink on the cross (Psalm 69:21). Lots were cast for His garments (Psalm 22:18). Not a bone of His body was broken (Exodus 12:46). He was raised from the dead (Psalm 16:10). All these prophecies, and many more, were fulfilled, proving Jesus to be the Great Redeemer and Savior.

After His resurrection and just before His ascension back to Heaven, Jesus declared, “All power (authority) has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the world” (Matthew 28:18-20). Notice the “Four All’s” of the Great Commission. All power! All nations! All things I have commanded! Always with you! Indeed He is the Great Savior, with all power and authority, for all the world, for all time.

When we left digression in 1967, we began meeting with the Aurora Street church of Christ in Houston, TX. At the time, they were using Lynwood’s book *Heavenly Harmonies*. There was a song in the book which I loved, entitled “You Need A Great Savior Today.” When Lynwood was preparing a new book for 2006, I called him for some reason and he asked if I had a song I would like him to include in the book. “Don’t give me one published by Stamps Baxter though,” he added. He had to pay extra for those, he explained. I told him I loved the song referred to above and it had not been in one of his books since 1963. He said he would put it in the book for me, which he did. However, when the new book came out, I saw that the song was published by Stamps Baxter! I thought, oh my, Lynwood must have had to pay extra. Nevertheless, he put it in at my request. LOL. I still love the words. You Need A Great Savior Today!

You need a great Savior to cheer and to bless, To give you fresh courage in times of distress; You need Him to guide you and show you the way, You need this great Savior today. You need this great Savior when dangers assail, In moments of weakness His strength cannot fail, In sunshine or shadow let Him be your stay, You need this great Savior today. You need this great Savior to walk by your side, Then nothing can harm you whatever betide; Too long you have wandered in evil astray, You need this great Savior today. You need this great Savior, let Him be your friend, He never will leave you till troubles all end; Accept His salvation, no longer delay, You need this great Savior today. You need this great Savior today, You need Him each step of the way; Let Jesus come in, He will save you from sin, You need this great Savior today!