

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 in 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. 8

## THE LORD’S SUPPER

BY JERRY DICKINSON

We believe in calling Bible things by Bible names. This is why we are very careful how we refer to the Lord’s Supper. After all, it is the Lord’s Supper. It was instituted by our Lord, it is in memory of Him, and we dare not change the meaning, the elements, or even the names by which it is referred to in the New Testament. Moreover, these names or designations give us vital information about the purpose and proper observation of the communion service. Note with me the three designations used.

**THE LORD’S SUPPER:** In I Corinthians 11:20 Paul uses the term, Lord’s Supper. The church at Corinth had corrupted the Lord’s Supper and had basically turned it into their own supper. Not only so, but to make matters worse still, they divided into cliques, or classes, when they came together to eat. Everyone brought beforehand their meals, divided into their respective groups, and without waiting for others, began to eat. The wealthier members would bring a bountiful feast and get with their group and eat. Then other people would join their groups and begin to eat what they had brought. Sadly, the poorer members would arrive and have nothing to eat. What a shameful sham! No wonder Paul tells them that they came together, not for the better, but for the worse! (verse 17) In that context he tell them that what they are eating is not the Lord’s Supper at all. They have corrupted the purpose and the proper way of observing the Lord’s Supper as set up by Jesus. Paul then reiterates what Jesus did in the night of his betrayal. (verses 23-25) and then commands them to wait for one another and properly partake of the communion meal.

By the way, when Paul tells them to wait or tarry for one another he is simply telling them to stop dividing into groups or classes. They are commanded to come together into one place at one time in one assembly to worship and observe the Lord’s Supper. Notice that in verses 17, 18, 20, and 23 Paul uses the following phrases: “Since you come together...” (verse 17) “When you come together as a church” (verse 18) “Therefore when you come together into one place...” (verse 20) “When you come together to eat...” (verse 23) Interestingly, he uses the same phraseology in I Corinthians 14:23 where he writes, “Therefore if the whole church comes together in one place...” This is one reason,

of course, that it is wrong to divide the church into so called Bible classes or Sunday school classes. Paul says we are to wait for one another, that is, we are to come together in one assembly to worship, study God’s Word, and eat the Lord’s Supper.

The Lord’s Supper, then, is a meal we eat together consisting of a loaf of unleavened bread, which Jesus said was his body given on the cross for us. We also drink the fruit of the vine, which our Lord said was his blood shed for the remission of sins, from a cup. The cup, as we shall notice next, is a communion cup and Jesus declared, “This cup is the New Testament in my blood. (Luke 22:20 & I Corinthians 11:25) The Lord’s Supper is a meal consisting of literal elements that have spiritual significance to every believer.

**COMMUNION:** The Lord’s Supper is referred to as the communion of the body and blood of the Lord. (I Corinthians 10:16) The word communion means a sharing or joint participation. The loaf of bread is a communion loaf. “For we, though many, are one bread and one body, for we all partake of that one bread.” (I Corinthians 10:17) We do not have individual wafers or crackers, but all break and eat from a common loaf. Likewise, the cup is a communion cup. There is no such thing, grammatically, as an individual communion cup. There is no such thing as individual communion - that is an oxymoron! If I told you that I was moving to Montana and starting a commune you would probably ask me if my wife, children and grandchildren were going too. Suppose I answered, “No, I am going alone. I am going to start an individual commune.” Hopefully, you would point out to me that the word commune connotes the idea of more than one person. There is no such thing as an individual commune! Just so, there is no such thing as individual communion. Individual wafers and individual communion cups are unscriptural and they destroy and desecrate the Lord’s Supper. No wonder there was such an outcry against individual cups when they were first introduced a little over a hundred years ago, not only in churches of Christ but in denominational churches as well. Sadly, today many know little of the great controversy and division wrought by this innovation and still many more do not realize they are not observing the Lord’s Supper in a Scriptural and meaningful manner. Many see the crackers and trays of cups on the table and do not, and cannot, see the meaning and beauty of the communion of the body and blood of Jesus as set forth by

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Editorial

CHIPS OFF THE OLD BLOCK

By CLOVIS T. COOK

In our last editorial, we pointed to a period of time that was called "a more propitious season" by Alexander Campbell, and also, a group of men who fit the description of the "large vessel" that he predicted would be needed to put the finishing touches on the restoration movement. J.D. Phillips, commenting on Campbell's predictions said, "We are on the job... contributing our mite to the work." And yes, there are many of us who are still on the job pleading for the Old Paths.

The next generation of gospel preachers were men in my age group, and some of them were able to travel and learn from our older preachers. Among this group (all of whom we will not be able to mention), were some, who were "chips off the old block." Some of these are now deceased.

From the mid-thirties to the mid-fifties, were some of the busiest years of my life. T.R. Chappell, and myself worked together in a few meetings in the early thirties. Bro. Chappell, was a good man and a faithful preacher. He was the first among a long list of preachers with whom I worked in my age bracket (now deceased).

Frank Cope, was a young man I grew up with. He began to preach or make talks in 1934. Frank Cope developed into an excellent gospel preacher very rapidly. He was persuasive and powerful. He declared himself to be one hundred percent committed to the fight against all innovations. In the June issue (1938) of the Old Paths Advocate, under the caption "The Unity Movement" Frank Cope quoted from an article in the Christian Leader, where the Christian Church and Church of Christ met attempting to effect unity between the two. The Church of Christ preacher, Tom W. Butterfield, was permitted to address the official board of the Christian Church. He said, "Bretheren, if we, as the church of Christ in this town, are doing one unscriptural thing that is keeping you from worshipping with us, please state the thing and we will omit it from our worship." Frank Cope stated that he would offer Tom Butterfield, (Church of Christ preacher), the same proposition. "We are ready to meet you at any time" and Frank named the differences between us: "Sunday School, pastor system, individual cups," etc. Not too many

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## THE QUERIST COLUMN

By *RONNY F. WADE*

**Question:** I recently heard someone say in a sermon that depression was nothing more than a lack of faith. Is this true, or can depression be related to a physiological malfunction?

**Answer:** There are many problems that can arise as a result of a lack of faith. When people lose their faith or when their faith grows weak they leave themselves open to sin and all kinds of difficulties. Depression is defined as “a feeling of sadness, gloom, or dejection.” It is possible for people who sin, when they know better, to feel sad about what they have done. (Judas brought back the thirty pieces of silver Matthew 27:3-10) They may even experience symptoms of withdrawal because of the shame they feel. (he went out and hanged himself) However, to make a blanket statement, that “depression is nothing more than a lack of faith,” is very misleading and inaccurate. The Random House dictionary under Psychiatric depression says “a condition of general emotional dejection and withdrawal; sadness greater and more prolonged than that warranted by any objective reason.” According to the querist a person in the audience, who had been on medication for depression for a long time, began to question her faith and went home after hearing the preacher say this and stopped all medication. This was, of course, extremely dangerous. One must be weaned off all such medications by a doctor. Before long she was in terrible shape and had a long road back to recovery. Modern psychiatric doctors have determined that depression may occur as a result of conflict or frustration or possibly be influenced by chemical imbalances in the brain. They tell us that our brain is divided into two hemispheres (right brain/left brain). These hemispheres are connected by a thick cable of interconnecting neurons. Anything affecting the amount of effectiveness of neurotransmitters in the brain is likely to have an effect on our thinking and mood. When the neurotransmitters have been blocked the

brain does not function as it should. The mind-altering medications given by doctors allow many people to live a normal life who otherwise would not be able to do so. From this we can conclude that one may suffer from depression because of a physiological reason not related to their faith or religious dedication or a lack thereof. It seems to me that preachers need to preach the gospel and not become involved in areas where we don't belong. To make a blanket statement such as the one made by this preacher was careless at best. In almost every audience there are all kinds of people with various problems, limitations, and difficulties. We preach an eternal message with the power to change the lives of those who hear (Romans 1:16). We are not doctors, psychologists, or sociologists. We fill the pulpit to warn men of the impending doom of those who reject God and His word. We are to point men to the Saviour of the world and may God help us to do that job well. (Send all questions to Ronny F. Wade P.O. Box 800337 LaGrange, GA 30240 or rfwade@charter.net)

## WORSHIP

By *BARNEY OWENS*

After man's transgression making it necessary for the human race to grapple with sin, paradise was lost. On the outside, the first conflict that is revealed to us involves worship. This conflict was between man and God, and ultimately between man and his fellow human beings. God demanded that sacrifice be offered. He detailed what was to be placed on the altar of worship. Abel responded in obedience, while his brother Cain pursued his own will by placing on his altar something that was not requested by God.

Upon God's rejection the “purpose” he had in mind failed. Angered by this, he sought a place to vent his anger. Being in the way with his brother, he rose up against him and “slew” him. “Cain knew his brother was righteousness” (See Heb. 11:4). Abel was everything that Cain wanted to be. Abel could prove his worship was ordained by God. Remember, Abel “offered by faith” and we are given the principle that “faith cometh by hearing, and hearing by the word of God” (Rom. 10:17). Cain not only knew his sacrifice was rejected, but he knew the reason it was unacceptable. Envy drove him to this tragedy.

The importance of worship is presented very early in history. It is the means of our approaching God and receiving His seal of approval. It also was and is the line that separates men. To this day men are divided over the way to worship God. Sadly, it must be acknowledged that churches of Christ are divided because of false worship. While we should be united in seeking to teach and present the truth by true worship, we spend most of our time discussing the differences that exist about the requirements of true worship.

### **JESUS FACED THE ERRORS OF WORSHIP**

YE HYPOCRITES, WELL DID ESAIAS PROPHECY OF YOU, SAYING, THIS PEOPLE DRAWETH NIGH UNTO ME WITH THEIR MOUTH, AND HONOURETH ME WITH THEIR LIPS; BUT THEIR HEART IS FAR FROM ME. BUT IN VAIN THEY DO WORSHIP ME, TEACHING FOR DOCTRINES THE COMMANDMENTS OF MEN. (Mt. 15:7-9).

Up to this point, Jesus was the most popular preacher that had ever walked upon the earth. People came from far and near to hear Him. Some followed until they were exhausted for lack of food. From this point, many began to reject Him. Why? Because He spoke out against their false worship. A man can take a knife and carve out a god and fall down before it in worship, it does not matter how silly it may appear to others, he does not want anyone to say anything against it. However, that did not bring our Lord to a stalemate, as He demands our acts of worship to be commanded by God. Anything less is "vain" or empty and void. Such is the "way of Cain." To follow that way is to displease the Heavenly Father.

### **WORSHIP DEFINED**

By looking extensively at the Greek word from which worship is translated, we learn that it means: "to express profound reverence for, to do homage to, make obedience, to revere, to stand in awe of, to venerate, to adore, to serve, to perform sacred services, and to offer gifts." It involves the act of paying reverence to, "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him." (Mt. 2:1-2). In the margin of the American Standard Version, there is this note: "The Greek word denotes an act of reverence

whether paid to a creature or to the Creator." The word worship in some form appears in the Bible 190 times. Worship is not an option for those wishing to please God as Jesus describes it as a "must." God is a Spirit: and they that worship him must worship him in spirit and in truth" (in. 4:24). That brings to the forefront a couple of facts sometimes forgotten about worship.

1. Worship is more than attendance. An atheist, drunkard, or any other sinner may attend services of worship (even on a regular basis), but that does not mean they worship. In worship, we "draw nigh unto God" not "nigh unto a building" (Acts 17:24-28). We must be worshipers not just churchgoers. How many are there that think that they are worshipers of God simply because they are numbered with others in the assembly?

2. Worship involves more than going through a form. There is no wish to cast out or belittle the five avenues specified by God in which men are to worship Him on the Lord's Day. However, we must avoid merely going through these while our heart is engaged or involved elsewhere. Looking at photos, clipping one's nails, whispering, passing notes, sleeping or doing various and sundry other things that destroy our attention and disrupt others nullifies worship to God.. "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me."

### **ONE MUST BE A MEMBER OF THE CHURCH TO RENDER ACCEPTABLE WORSHIP**

Remember the plea made by Moses unto Pharaoh long ago requesting the freedom to sacrifice unto the Lord? The Devil came out in the king when he denied the request by saying, "go ye, sacrifice in the land (Ex. 8:25). The same thing is said by the old Demon today, although it is crouched in different language. Says he, "you can worship in the world as well as in the church." Or, "you can worship God as a member of any church or religious organization." After all, "it is not the denomination that is important, if the heart is set on God" However, the New Testament teaches us that the church is the exclusive place where men acceptably worship God.

NOW THEREFORE YE ARE NO MORE STRANGERS AND FOREIGNERS, BUT FELLOW CITIZENS WITH THE SAINTS, AND OF THE HOUSEHOLD OF GOD; AND ARE BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING

THE CHIEF CORNER STONE; IN WHOM ALL THE BUILDING FITLY FRAMED TOGETHER GROWETH UNTO AN HOLY TEMPLE IN THE LORD: IN WHOM YE ALSO ARE BUILDED TOGETHER FOR AN HABITATION OF GOD THROUGH THE SPIRIT. (Eph. 2:19-22).

The “household of God” is “the church of the living God” declares Paul in I Tim. 3:15. It then is the church that is the place of worship called in this Ephesian passage “an holy temple in the Lord.” Only those who are in the church (in the Lord) are in a worshiping condition. All others are “strangers and foreigners.”

### THE ASSEMBLY OF WORSHIP

The church is to assemble for worship. Contrary to the thinking of some, worship is not an individual function; it is the function of a local congregation. Disciples while not of the world live in the world. As any other human being the necessities of life must be seen to and cared for. However, unlike common men the disciples gather on the Lord’s Day to worship.

AND WE SAILED AWAY FROM PHILIPPI AFTER THE DAYS OF UNLEAVENED BREAD, AND CAME UNTO THEM TO TROAS IN FIVE DAYS; WHERE WE ABODE SEVEN DAYS.

AND UPON THE FIRST DAY OF THE WEEK, WHEN THE DISCIPLES CAME TOGETHER TO BREAK BREAD, PAUL PREACHED UNTO THEM, READY TO DEPART ON THE MORROW; AND CONTINUED HIS SPEECH UNTIL MIDNIGHT. (Acts 20:6-7).

NOT FORSAKING THE ASSEMBLING OF OURSELVES TOGETHER, AS THE MANNER OF SOME IS; BUT EXHORTING ONE ANOTHER: AND SO MUCH THE MORE, AS YE SEE THE DAY APPROACHING. (Heb. 10:25).

Of the many things that are taught respecting the assembly, there are two that have caused confusion among congregations that need to be considered. Please try to put preconception out of your mind and think soberly about these.

1. Christians take a dim view of anything that will ultimately destroy the assembly. There are some that think they can create little gathering which allows them to reject the “gathering with other disciples” on occasion. For example: Some while traveling or vacationing take elements found in the Lord’s

Supper and eat this in a motel room. Others think several members of the congregation can go to the mountains or lake and set aside a time for worship. Still others believe they may eat the Lord’s Supper at home, in the hospital, or anywhere else because “all of life is worship.” These gathering are not for the better.

NOW IN THIS THAT I DECLARE UNTO YOU I PRAISE YOU NOT, THAT YE COME TOGETHER NOT FOR THE BETTER, BUT FOR THE WORSE. FOR FIRST OF ALL, WHEN YE COME TOGETHER IN THE CHURCH, I HEAR THAT THERE BE DIVISIONS AMONG YOU; AND I PARTLY BELIEVE IT .... WHEN YE COME TOGETHER THEREFORE INTO ONE PLACE, THIS IS NOT TO EAT THE LORD’S SUPPER. (I Cor. 11:17,18,20).

2. Christians understand the difference between the building and the assembly. The building is the place of assembly. The assembly does not necessarily need a building to take place. Before the days of air conditioning, disciples would assemble on the outside of the building during the heat of summer enjoying a breeze rather than the stuffiness of the inside. Gospel Meetings (assemblies) were held in brush arbors or under tabernacles for the same reason. Congregations met in schoolhouses, lodge halls, garages, courthouses or anywhere else big enough to accommodate the assembly. In my early days of preaching, I have preached in living rooms and kitchens using ironing boards, sewing machine cabinets and soda pop cases for pulpit stands. We of churches meeting in the houses of certain Christians, for instance: “the church in thy house” (Philemon 2). The assembly was for worship, but when the worship was not taking place they ate common meals together, “these are spots in your feasts of charity, when they feast with you” (Jude 12). There is no doubt that the Corinthians abused these “feasts of charity” by making the Lord’s Supper a physical meal.

In my childhood, the church now meeting in Sharonville met in a schoolhouse in Crescentville. We often would have dinner together on the grounds, then visit together and old and young would play games. No one thought of the building being a holy place. There was a clear distinction between the building and worship. I am not saying that we should not respect and care for buildings, but a building is not holy.

WHEREFORE, MY BRETHREN, WHEN YE

COME TOGETHER TO EAT, TARRY ONE FOR ANOTHER. AND IF ANY MAN HUNGER, LET HIM EAT AT HOME; THAT YE COME NOT TOGETHER UNTO CONDEMNATION. AND THE REST WILL I SET IN ORDER WHEN I COME. (I Cor. 11:33-34).

Paul was making a distinction. The worship is one thing; physical gathering for physical purposes another. As stated before I have met with disciples in kitchens, a place where the primary function is to prepare and eat food, but no one would think of eating during the assembly. Once worship ended, it reverted to the "home function." It is not sinful to gather for worship in someone's kitchen, nor is it sinful to eat a sandwich in a church building. The assembly of worship is one thing-the building in which worship takes place is another. (More to come).

## FEAR THE LORD

*By PAUL O. NICHOLS*

In the scriptures there are literally dozens of passages that teach men to fear the Lord. We often wonder why the preaching and teaching of the word of God falls on deaf ears. We wonder why men are not moved by the scriptures when they are plainly taught. However, in Romans 3:18 the answer can be found. The inspired writer says, "There is no fear of God before their eyes."

When the apostle Paul wrote to the church at Corinth, he said, "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). But if the gospel, which is "the power of God unto salvation" falls on deaf ears and fails to penetrate non-receptive hearts, it accomplishes nothing; it is wasted seed.

The wise man, Solomon, states, "The fear of the Lord is the beginning of knowledge" (Prov. 1:7). If one truly does fear God, he will want to know something about Him. Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

The fear of God as taught in the scriptures means "reverential awe." One is to reverence the Lord for whom He is, and recognize the power and the authority that He has. God is the creator of the universe, the maker of our bodies, and the giver of our spirits. He has the power to condemn to

everlasting punishment or to save forever in heaven. David, who receives credit for the book of Psalms, said, "My flesh trembleth for fear of thee; and I am afraid of thy judgments" (Psa. 119:120). Jesus said, "...Fear him which is able to destroy both soul and body in hell" (Matt. 10:26). We are told in Luke 1:50, "His mercy is on them that fear him."

Many preachers and teachers of the gospel of Christ get discouraged and disheartened because there are few positive results from their efforts. But Christ and the apostles had the same problem in their day. Concerning our Lord we are told, "He came unto his own, and his own received him not" (John 1:11). Too, we are told by the apostle Paul, "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4:2). On their first missionary journey Paul and Barnabas preached the gospel at Antioch in Pisidia, and because it was rejected by the Jews, they declared to them, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts 13:46). The truth was preached, but it was not "mixed with faith." Therefore, it did the hearers no good.

The scriptures say, "The fear of the Lord is the beginning of wisdom" (Prov. 9:10) and "The Lord taketh pleasure in them that fear him" (Psa. 147:11). The apostle Paul wrote to the brethren at Rome, "Be not highminded, but fear" (Rom. 11:20). The gospel fails to profit some because they are too proud and arrogant to receive the simple gospel of Christ. Regardless of how much gospel they hear, it makes no difference in their attitude or conduct. They make no changes for the better. The word of God teaches that members of the church who hear the teaching of God's word but do not put it into practice simply deceive themselves (Jas. 1:22). "Dost thou not fear God?" (Luke 23:40). "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!" (Deut. 5:29).

The fear of God prompts us to treat our fellow man as we should. God's people were told long ago, "Ye shall not... oppress one another; but thou shalt fear thy God: for I am the LORD your God" (Lev. 25:17). Listen to the apostle Paul as he writes to Christians at Ephesus, "Submitting yourselves one to another in the fear of God" (Eph. 5:21). Again, Peter admonishes, "Honor all men. Love the brotherhood.

Fear God. Honor the king” (1 Pet.2: 17). “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil” (Eccl. 12:13,14). “Be not wise in thine own eyes: fear the LORD, and depart from evil” (Prov. 3:7). “Let all the earth fear the Lord” (Psa. 33:8).

**What My Absence From Service Did -**

It made some think that I regarded my spiritual welfare as a matter of small concern. It made some think I am a pretender. It caused others to stay away from worship. It discouraged the brethren. It weakened the effect of our worship service. It made it harder for the preacher to deliver his lesson. It encouraged the habit of non-attendance. It made some question the reality of Christianity.

*Forsaking the assembly does much harm to the cause of Christ!*



*THE LORD’S SUPPER . . . . . continued from page one*

using a common loaf and common cup.

BREAKING BREAD: The term breaking bread is used three times in the New Testament in reference to the Lord’s Supper. Breaking bread is a synecdoche, a figure of speech in which a part is put for the whole. “And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers.” (Acts 2:42) “Now on the first day of the week, when the disciples came together to break bread...” (Acts 20:7) “The bread which we break, is it not the body of Christ?” (I Corinthians 10:16) From these three references we learn: A. The disciples continued in “breaking bread”. B. They broke bread on “the first day of the week.” C. It is the bread which “we” break. The early disciples, according to the Scriptures and all the evidence of antiquity, met on the first day of every week to eat the Lord’s Supper. Notice particularly that Paul says it is the bread “we” break. No, the brother waiting on the table does not break the bread into two or more pieces. Each disciple breaks a piece and eats of the one communion loaf. “For it is one loaf of which we all partake.” (I Corinthians 10:17 NEB) After all, the bread is a representation of the one body of Christ. Two or more loaves on the table destroys and desecrates the beautiful memorial Jesus left us. In the same way, two or more cups on the table destroys and desecrates the Lord’s declaration that the cup is the New Testament ratified by His blood. The one cup and the one loaf perfectly fulfill the Lord’s words and show the Lord’s death till he comes. (I Corinthians 11:26)

Here in Texarkana we had a man and his wife visit on a Sunday not knowing that we used one cup in the communion. Later he called me and said he was a member of the church but he did not like the idea of drinking from one container. He asked if it would be all right to bring another cup just for him and his wife. I told him that it was not a matter of opinion but a matter of faith with us to use just one cup in the communion. He seemed stunned that we actually believed that only one cup must be used in the communion service. I referred him to the Scriptures that command and exemplify the use of one cup and he listened patiently without argument. I pointed out that the church was divided, and is divided, over this issue and it should not be so. Again, he listened without argument or disagreement. Finally, he conceded that his objection was to drinking after other people. He was worried about germs and viruses. I suggested he research the common cup in the communion and he would discover that there is no documentation of any disease ever being contracted by using one cup, and there is interesting evidence that grape juice has antiviral qualities. Ultimately, however, it is a matter of faith. We believe in keeping the ordinances just as delivered and we believe the Lord will keep us perfectly safe in so doing. We believe in Jesus and therefore we keep his memorial supper just as He gave it to us. 502 Mitchell Ryan, Wake Village, TX 75501 misterjld@msn.com

*CHIPS OFF THE OLD BLOCK . . . . . continued from page two*

years after Frank started preaching, while in the state of W. Va., he gave up his first love, and like J.L. Muskgraves (whom we mentioned in our last article) accepted an offer in the South Charleston, W. Va., digressive church to become their pastor. Both Bro. King and myself, met Frank and tried to get him to see the error of his way, but to no avail. He soon moved to the Golden State of California, and fell in with the most liberal group you can imagine. I consider Frank’s family, most of them to be my dear friends. They never followed Frank into digression.

Frank continued to take the Old Paths Advocate, and had it sent to his two children. It was hard for Frank to give up his “first love.” Not many years ago he suffered a heart attack, and died. He baptized hundreds of people while working with us. We may have heaped too much praise upon him in his youthful days.

Beware young preachers! Frank offered to meet the digressive on our differences, as we have shown, but after becoming one himself he repeatedly declined to discuss the matter with us J. Ervin Waters began to preach in 1935 in the same month in which he

was baptized by Frank Cope. He like Frank Cope, traveled and studied under Homer L. King. He, according to his own admission, was thrust into the fight against all innovations early in his preaching career. He handled the sword of truth so effectively and powerfully, that the digressives were soon looking for the strongest debaters among them to meet Ervin. There were a few who came forward and attempted to meet him: Joe Blue, Guy N. Woods, Robert Price, Curtis Porter, etc. But some of the others, who were considered to be top preachers, among them, thought it best to let him alone and the cause he so faithfully espoused at the time. I have heard it said that they reasoned like Gamaliel in Acts 6:34-39, concerning the work of the apostles, "...for if this... work be of men it will come to naught: But if it be of God ye cannot overthrow it." They surely got the point pretty soon, for though we lost two or three able proclaimers of truth, dozens of others arose to "...make up the hedge, and stand in the gap" (Eze. 22:30), created by a few defectors.

Many of the principles of New Testament Christianity concerning the work and worship of the church, in its strongest presentation, I learned from Ervin Waters. His clear perception of truth with his analytical mind cleared the way for many of us to meet the enemy with the greatest of ease. I moderated for Ervin Waters in several debates (including the Porter-Waters debate). I always felt comfortable sitting at his feet, so when the day came that we had to sever fellowship with him, which is just what he did in his early preaching career with those who had departed from the faith, and was just what he advised the rest of us to do, it was a sad day.

There were many other preachers in my generation that remained faithful "...Until death" (Rev. 1:10), and some though they be few, who are still contending for the "faith" (Jude 3), because there are not many in my generation who are still active gospel preachers.

"Chips off the same old block" you say? Yes, some were and are -- but a few capitulated -- and defected to the enemy's camp, accepting a doctrine and practice they once would have branded as "Dead flies in the apothecary's ointment" (Eccl. 10:1).

During the period of time I have covered in the two articles I have submitted, I have only dealt with what I have seen with my own eyes, and heard with my own ears exactly how the matter of innovations was handled. "The repairer of the breach, The restorer of paths to dwell in" (Isa. 58:12), these men could

rightfully and respectfully, be called, "who foresook not the truth."

In the September issue of the O.P.A., Bro. King wrote an article entitled "Avoid Them." He used Rom. 16:17-18, and other passages, to show the church should handle and treat those who have wandered off into digression, but later express a desire to come back to their first love, but refuse to admit that he did anything wrong while worshipping with the digressives. "What shall we do?" Someone inquires. "Let him be a good listener" Bro. King answered, "...until, if ever, he is willing to declare his loyalty." As Bro. Harper pointed out in the Jan. 1935 'issue of the O.P.A., "Honesty Is The Best Policy" and honesty on the part of anyone will require him to declare his teaching and practice. What do we have to lose by following such sound advice?

"Where Do We Go From Here?" We will look at this question next. Are there dangers ahead? We hope not, and may God help us all to pull together, both young and old, to dispel any dangers down the road.

## Announcements

Subscribing and renewing subscriptions for the Old Paths Advocate is now much easier. You can subscribe and pay online at [www.oldpathsadvocate.org](http://www.oldpathsadvocate.org) You may specify if you want the paper version or the online version. The online version is the same as the paper version. We are excited about this feature and feel that it will be a great help with foreign subscriptions. Subscription price is \$13.00. Be sure not to let your subscription expire. You can also follow us on Facebook. We will be posting articles, announcements and reminders on the group page. If you are a Facebook fan, we invite you to join the Old Paths Advocate group.

### 27th ANNUAL TENNESSEE LABOR DAY MEETING

The Tennessee Labor day meeting conducted by the Chapel Grove Church of Christ will begin, Lord willing, on Wednesday September 1st and continue thru Sunday September 5th Brother Kevin Presley will be our host preacher and he will be speaking at each service, except the final service, which will be reserved for the young preachers and teachers. In addition to Brother Presley other visiting preachers will be heard from service to service. The Wednesday through Friday

services will begin at 7:00 PM. On Saturday we will have 2 services at 10:00 AM and 4:00 PM. The Sunday services will be at 10:00 AM and 2:30 PM. The meeting will be held in a large tent on the property of the Chapel Grove congregation which is located at 30 North Old Military Road Summertown, TN. We are 10 miles north of Lawrenceburg and 1 mile north of Hwy 43 North at Three Oaks. Just follow the signs! We hope you will make plans to attend and bring others with you! We are expecting to have a great meeting, worshipping the Lord with those of like precious faith. For lodging and other information you may call or email the following brethren: John Daniel at 931-766-1674 or 931-629-4514 j.daniel@yahoo.com Steve Patton at 931-829-2485 or 931-629-0385 spatton@lorettotel.net Danny Burns at 931-964-4263 or 931-215-1086 dburns52@cafes.net

## Our Departed

**DAVIS-** Barney Edward Davis of Edwardsville, Kansas, was born April 14, 1934, and died March 7, 2010, at the age of 76. He is survived by his wife Rose of the home; two sons: Tom Davis and Rob Davis; two daughters: Cathy McAllister and Brenda Hachinski. Honorary casket bearers were Buck Davis, Tim Davis, Shawn McAllister, Jhon Davis, Jake Hachinski, Greg Cornish, Jhoey Davis, and Luke McAllister. Barney was a member of the Mill Creek congregation in Shawnee, Kansas, and he loved the church passionately. He was very well-studied in the Scriptures and loved to study with others. He was also a man given to wonderful hospitality. I stayed in his home many times over the past 30 years and learned to love Barney and Rose, their children, and grandchildren. I'll miss his presence in the assembly, his sense of humor, and his unwavering encouragement as I attempted to preach the precious gospel of Christ. Keith Sifford, an elder of the Mill Creek congregation, Billy Dickinson, and I conducted the memorial services before a large crowd at the Maple Hill Funeral Home in Kansas City, Kansas. --Carl M. Johnson

**SLIGER-** Margie Sliger of Dallas, Texas, was born October 12, 1927, at Ada, Oklahoma to Claud J. and Hester Anderson Tiner. She died June 3, 2010, at a Dallas hospital. She married Ray Sliger on October 8, 1966 at Durant, Oklahoma. He preceded her in death on December 2, 1992 in Ada. She is survived by three sons: Dewitt Houchen, Helena, OK, Gary Houchen, Balch Springs, TX, and Tex Houchen, Marshall, TX; a stepson, Elton Sliger of Barry, TX; sixteen grandchildren; nine great grandchildren; a brother, Wayne Tiner, and

two sisters, Beatrice McDonald, and Patsy Arney, Oklahoma City. She was preceded in death by two sons, Robert Houchen and Milton Houchen; and a stepdaughter, Leta Townsend. I knew Margie Ruth all of my life. Her family and my family lived in the same neighborhood and worshiped in the same congregation for many years. Her oldest son Robert and I went through elementary school together and we remained good friends until he died. Margie had her share of sorrows and pain during her lifetime, but she always maintained a cheerful humor. She was a pleasure to be around. I was honored to conduct her funeral, and I am thankful to Cliff Arney, her brother-in-law, for his assistance. The service was conducted at Criswell Funeral Home in Ada before a large crowd of family, friends, and brothers and sisters in Christ.--Carl M. Johnson

**MILLER-** Brother Raymond Dallas Miller was born November 17, 1932 in LaGrange, GA to E. H. and Zona Belle House Miller. He departed this life on July 10, 2010 at his home near Five Points, AL. He had undergone heart valve replacement surgery and two bypasses just a few days before. Doctors believe he suffered a heart attack. At the time of his passing he was being cared for by his loving wife Barbara. He was a good man, who charted his own course in life. His love of the sacred word and the Lords church was evidenced by his life and daily conversations. He was kind, considerate and compassionate. He always stood at the church house door and opened it for all who came. He was a quiet unassuming fellow. He didn't demand a lot of attention, he just wanted to serve. He will be greatly missed by all who knew and loved him. He is survived by his wife Barbara of the home, two sons, one sister and several nieces, nephews and other relatives. Brother Sonny Fling and this writer conducted the memorial service from the Murphy Ave church building in LaGrange. Brother Larry Thompson led the singing, the final song being one written by his father the late E. H. Miller. -Ronny F. Wade

**MCDAVITT-** Eugene McDavitt, 67, of Pleasant Hill, Missouri was born January 24, 1943 in Edwards, Missouri and passed away March 30, 2010, Eugene was a charter member of the Pleasant Hill congregation. I first met Eugene in 1975 in a meeting at the old 36th and Everett congregation in Kansas City, Kansas. He was always a quiet man who shied away from crowds and public notice. He loved the church and his family and was a rock solid member of the Pleasant Hill congregation. He was always the first person at the building and he loved good preaching. His brother Clayton said that in every one of his prayers at church

he always said, "Lord, help us not to add to or take away from your word." Jonathan told David, "Thy seat will be empty." There is an empty seat in the church in Pleasant Hill, Missouri but the sweet memory of our good brother will always linger. I know I will miss him when I preach there and I will miss his words of encouragement. Eugene is survived by his wife of 44 years Linda, four sons Paul, Jason, Christopher and his wife Kelli and Joseph; two granddaughters and an expected grandson; three brothers, Othello, Kenneth, and Clayton and one sister Tessie Henson. We buried Eugene on a beautiful day (just the kind of day he loved so much) with the expectant hope of a glad reunion in that land of fadeless day. -Jerry Dickinson

## Field Reports

Ronny F. Wade P.O. Box 800337 LaGrange, GA 30240 rfwade@charter.net July 20-We were privileged to attend the annual July meeting in Springfield, MO and greatly enjoyed seeing so many from different parts of our great brotherhood. After the meeting we went to Claxton near Competition, MO where we started on July 7 and continued to July 11. We had the largest crowds that I can ever remember having since I began preaching there in 1954. It was a trip down memory lane for me. So many dear friends of yesterday are no longer there. Houses where I used to stay are no longer occupied. Saints of yore have long since departed and their works follow them. The Lord willing we go next to New Salem near Brookhaven, MS July 30-Aug. 8 and then to Fort Worth for the Texas Labor Day meeting Sept. 3-5. We look forward to great crowds again this year. I hope you can be there. October 17-24 Lord willing, we will be at Blue Springs church near Mt. Vernon, Ky. May the Lord bless His faithful people everywhere.

Don L. King, 1147 Sherry Way, Livermore, CA 94550, old\_paths@juno.com July 19- Due to being away in meetings we are a few days late getting the copy to the printers for the August paper. Perhaps they may still be able to get it to you on time. If not, my sincere apologies. Pat and I were happy to attend part of the 4th of July meeting at Springfield, MO. Overall I thought it was a very good meeting and the crowds were encouraging. What a blessing to see so many old friends. From there, we went to Kentucky for a meeting at the Hilltop congregation near Liberty. I had only been there once before but we had a good meeting and really enjoyed being with the church. We were glad Doug Hawkins and family were able to be there one night. Next we were at West Chester, Ohio where we worked with the church from 1969-71. We appreciated wonderful cooperation

from surrounding congregations and enjoyed seeing so many we have known for many years. Preaching Brethren Barney Owens, Stan Owens, Brian Burns and Mark Deathridge attended several times. Our thanks also to R.H. and Leora Renner for driving us there from the 4th of July meeting, allowing us to use their car for the trip into Kentucky and giving us a home while we were in Ohio. They are old friends and we enjoyed being with them. We are now at home for a while and will try to catch up with chores left undone while we were away.

Carl M. Johnson 1400 Northcrest Dr. Ada, OK 74820 carlmj@cablone.net July 9--We had an excellent meeting with the Galey, OK congregation recently. Crowds were consistently good and the meeting resulted in one sister who had been out of the church for many years being restored, and two confessions of faults. I was able to attend one night of the Sulphur, OK Fourth of July Meeting and enjoyed it. My schedule of meetings for the second half of the year includes: Marietta, GA (July 11-18), Rogers, AR (July 21-25), San Angelo, TX (Aug. 1-8), Buffalo, MO (Aug. 18-22), Yuba City, CA (Aug. 27-29), California Labor Day Meeting at Oakdale, CA (Sept. 1-5), Killbuck, OH (Sept. 9-12), Joplin, MO (Sept. 22-26), Nashville, TN (Oct. 13-17), Jamesville, MO (Oct.), and Imperial, NE (Nov. 10-14). Kevin Presley held us an excellent meeting in the spring of this year, and we look forward to having Brad Shockley with us for our fall meeting. We continue to solicit your prayers.

Brethren, I held a week long meeting at Harrisonville, MO in mid May. It was good to see so many young people interested in the gospel and it was encouraging to share the fellowship of the older brothers and sisters too. I made my home with John Pruitt who displayed great hospitality even though dear Glenda was with her grieving father Glenn after the loss of Sister Donna Bray. Our prayers are with her and all who must feel the sorrows of departing family. Speaking of which, I was privileged to attend the funeral of a great man and friend, Brother Clovis Cook. Though we didn't have as many times together as some of you had, we always enjoyed our visits and talks of history. Our thoughts and prayers are with his widow Wilma as well, she's a jewel. Next I held a meeting in Broken Arrow, OK from a Wednesday through Sunday in early June. Though no visible results were seen, I know that many private lives received some helps and encouragements along the way. This wonderful congregation and her sister congregations supported the meeting with an outstanding crowd and careful attention to every presentation. Recently, I was

able to attend the first two nights of the Sulphur meeting where Glenn Osburn and Brian Burns were doing an admirable job of hosting the age old meeting (though they didn't get to experience the treat of 105 degree heat like Johnny and I did last year). Then, I traveled in a caravan with some of my Ardmore family to the Springfield, MO meeting. My confidence and zeal were refreshed with such a crowd and beautiful singing. The preaching was strong and authoritative. Our youth was exemplary in number, appearance, talent and desire. Our aged men were an honor to see and hear. I would that all could see the glory and wisdom of the godly gray heads. My next meeting schedule is September 15-19 in Sacramento, CA at the 64th Street congregation. This will be my first trip to California and my first trip West passed Wichita Falls, TX. The congregation here at Ardmore desires your prayers. Visit if you can. With Love, Sean S. McCallister 1009 Republic St, Ardmore, OK 73401.

Darrell Crawford 208 E. Baldwin Rd. Unit S, Panama City, FL, 32405 bugz1955@hotmail.com. July 5, 2010. Greetings to the faithful everywhere. We are still enjoying the beautiful weather here in Panama City, and no oil yet! We have attended meetings at the Oyster bay, cong. with Allen Bailey, he did an excellent job of preaching. It was good seeing him again! We also were able to travel to La Grange, Ga. where Don King was in a meeting. It was our first time to be at La Grange, as usual, Don did a very excellent job as well. It was nice to see Patsy as well. We also were happy to see Ronny and Alfreda Wade. Ronny does a great job there, always standing for the Old Paths wherever he goes. The work here in Panama City is progressing: we now have a weekly newspaper article, we are praying it will stir some interest in the community. We will also Lord willing start an extensive mail out program later this month. We are starting another home study, and we are having some outsiders attending occasionally. We pray this will lead to more studies. We are planning a Gospel Meeting here August 12-15. If you are in the area, would love for you to attend one or more nights of the meeting. It will be a kind of a "get acquainted" meeting, introducing the church as well as myself to the area. We ask that you continue to pray for the work here, that we can continue to grow spiritually as well as in number. We still have some dates available for meetings. May we all stand fast and hold to the "Old Paths" and may the Lord bless His church everywhere. -Darrell Crawford Evangelist Church of Christ

Bob Johnson 1945 Marble Falls Ln. Little Elm, Tx 75068 Bobusj@gmail.com May 25, 2010. We are happy

to report that all is well on the home front. Brother Alan Bonifay just concluded a five day meeting for the church here in Frisco. Alan and I conducted home studies together when I lived in West Virginia from 1988-1993. I have much respect for him in his labors and knowledge of the scriptures. Alan's sermons were most informative and the topics were well chosen. The attendance was good, one gentleman from the community visited one evening. We also had a lady visitor that has been coming fairly regular on Lord's Day morning. It was good to have Alan in our home during his stay here and to rekindle our friendship. In recent weeks I have been going door to door, with invitations to visit the assembly. We have recently placed an ad in a local newsletter offering a Bible course, that will run for seventeen weeks. We are permitted to change the wording of the ad as often as we like. The first edition will come out on June 3rd This newsletter is distributed in many of the local fast food houses and other establishments as well. The reading audience is well up in the thousands and the cost is minimal. We can only hope and pray for some results. Our next meeting, Lord willing, will be with Billy Dickinson, September 17-19. We solicit your prayers as we continue to reach out to the lost. God bless!

P. Duane Permenter, P.O. Box 73073, Lusaka, Zambia, July 1-It was my pleasure to preach and spend the day at Weatherford, TX, recently. The church at Weatherford is doing well and Melvin Blalock continues to wield his good influence there to help them continue to grow and develop. Our baby Leah Permenter was born this past week to Philip and Amie, and to God we give all the praise. Both Amie and the child are doing well and will soon come home from the hospital the Lord willing. I am submitting my current meeting schedule for next year at this early date, so if I have forgotten someone that has me booked or changes need to be made, brethren may contact me. These dates are for 2011 after we move home to Cleburne, TX in May. Our first meeting is with Planz Rd. in Bakersfield during the month of June. Our next will be at Fairbanks, in Houston, TX July 15-24; Moshier, IL, August 7-14; Collins, MS, Sept. 25-Oct. 2; 85th & Euclid, Kansas City, MO, Oct. 5-9; Liberty, KY, Oct. 12-16; Ceres, CA. Oct. 23-30; Clovis, CA. Nov. 6-14. This schedule can change some; however, this is the tentative schedule that I have presently. I am looking forward to seeing many friends of yesteryear and meeting new ones during these meetings. It is a great privilege to be of service anyway that I can for our Lord. God bless the brotherhood! Duane\_and\_laurie@yahoo.com

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## THE BACK PAGE...

### COUNTING COUP ON THE DEVIL

BY CARL M. JOHNSON

Of all the many acts of bravery performed by the Sioux Indians and General George Armstrong Custer's Seventh Cavalry soldiers as they fought each other at the battle of the Little Bighorn, none was more remarked upon by the Indians than when a diminutive warrior named Yellow Nose "counted coup" with a Seventh Cavalry flagstaff.

The word "coup" (pronounced "koo") is a French word meaning "a hit, a blow, or a strike," and it refers to a custom practiced by the Plains Indians of North America. Warriors won prestige by acts of bravery in the face of the enemy, and these acts could be recorded in various ways and retold as stories. The most prestigious of these acts included getting very close to your enemy and touching him with your hand or with a "coup stick," -not seriously injuring him, but reminding him you could have injured him-and then escaping unharmed. The warrior had to risk injury or death in order to count coup. Coups were recorded by notches in the coup stick, or by feathers in the headdress of a warrior who was awarded them for an act of bravery.

As Yellow Nose led a group of young warriors against the skirmish line of the Seventh Cavalry's C Company, he saw a soldier riding toward him with a flagstaff in his hand. Instead of holding the flag upright in the usual fashion, the flag bearer, who may not have had the time to reload his carbine, was attempting to spear Yellow Nose with the brass ferule at the end of the staff. Thinking it was some kind of gun, Yellow Nose yanked the flag out of the soldier's hands, and while bullets were flying all around him, he reached out and audaciously tapped the soldier with the flag.

General Custer's brother Tom had been awarded two Medals of Honor for capturing the enemy's flag during the Civil War. Yellow Nose not only accomplished this largely ceremonial feat at Little Bighorn, but he one-upped Tom Custer by fearlessly counting coup on the color-bearer with his own flag.

While the Sioux Nation warriors reveled in telling of Yellow Nose's counting coup, we are not told how many warriors were killed that day because they attempted to play this glorified game of tag in the midst of bloody conflict.

There is an old saying that "discretion is the better part of valor." In other words, it is okay to be brave, but it is also good to be careful. In their quest for prestige, sometimes the warriors confused carelessness and stupidity with bravery, and the results were fatal.

Through the years, many of God's people have been guilty of the same kind of mistake. Since the fall of Adam many of God's children have found it exciting to see how close they can get to our greatest enemy Satan (1 Pet. 5:8), while confidently expecting to escape from him unharmed. In essence, they risk their souls while trying to count coup on the devil.

The classic example of one thinking he can get close enough to play hand-tag with Satan and not get hurt is the patriarch Lot. According to Genesis 13:14, Lot pitches his tent toward Sodom, one of the wickedest cities in existence. He is not in the city yet, but he is near it. He is still in his tent; he is a sojourner in the land. But he pitches it just outside the city of Sodom in order to take advantage of all the cultural pursuits of the city. Then, in Chapter 14, we read that he has moved right into the city. In Chapter 19, he has become the mayor of the town!

However, because of the unspeakable perversion practiced by the inhabitants of the city, God decides to destroy Sodom and Gomorrah with fire and brimstone which reduces the cities to ashes. Lot escapes Sodom with his life, but he loses his wife who is turned into a pillar of salt.

Lot's two daughters also escape with him, but they do not escape the influences of Sodom. They have grown accustomed to obscenity and unrestrained luridness, and when they reach the safety of the cave on the mountainside they conspire to involve their father in a foul orgy of drunkenness and incest. At that point, Lot has nothing but heartbreak and grief to show for his years in Sodom.

It is true that Lot comes out of the entire ordeal with his own righteousness intact (2 Pet. 2:8), but in view of the horrible collateral damage he suffers we cannot conclude that he escapes unharmed.

So it is today. We may choose to imitate the worldly religions around us, or pick our associates, friends, or mates from the kingdom of darkness, but we shall surely reap what we sow (Gal. 6:7). Paul warns us to "come out from among them ...and touch not the unclean thing" (2 Cor. 6:14-17; 1 Cor. 15:33), because no one counts coup on Satan and escapes unharmed. carlmj@cableone.net