

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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“As we go to press this month we have received the sad news of the passing of Virgilio O. Danao, Sr. It is a sad day. More next month, Lord willing. DLK”

WITH WINGS LIKE EAGLES

BY JOE NORTON

“But those who wait on the Lord Shall renew their strength; They shall mount up with wings like eagles, They shall run and not be weary, They shall walk and not faint. (Isaiah 40:31).

When Isaiah makes this powerful and dramatic declaration to the Israelites, he is attempting to convince them of the matchless and incomparable nature of Jehovah, the only true and living God. Mankind’s disposition is to grow weary when the burdens of life become heavy, and that is what Israel has done: she thinks God is like her. Problems have come to her, and she thinks God has grown weary of her.

Isaiah says, “No, God is not like man.” The prophet agrees that man, even youth, does grow weary when he works so hard that he is exhausted. But he emphasizes that not only does God Himself not grow weary, He even gives strength to those who become weary.

Who are the ones who do not grow weary?

Those who do not grow weary in well-doing in any age of time are those who “wait on the Lord,” that is, those who believe in Him. By their connection with God, their strength is renewed, they draw upon His strength, they do not tire from running the Christian race, and they do not faint when the going gets rough and when their faith is challenged.

This encouragement reminds us of the affirmation of the Apostle Paul as he writes to the young preacher Timothy, “For this reason I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day” (2 Timothy 1:12). Paul’s faith was so solid that he never wavered; and with that faith, he had the confidence he could face any challenge with which he was confronted.

We need a faith like Paul’s, one that will give us the strength to withstand any onslaught the devil may put before us. The time has never been more urgent-actually our spiritual survival depends on this kind of faith.

The faith upon which we stand now faces uncertain challenges. But they are not challenges we cannot overcome. Never let us think we are the first to face such challenges. Our forefathers faced them with strength and courage, and we must do the same. The devil assails us on every hand, and every Christian must have a solid faith like Paul’s and a basic knowledge of God’s word if we are going to be able to respond forcefully and positively to the devil’s attacks.

As Paul writes to the Corinthians, he knows that the serious difficulties they face can be discouraging to them and even a distraction from moving forward with their mission of spreading the gospel. So, it is with passion and urgency that he writes near the end of his first epistle to them and says, “Moreover, brethren, I declare to you the gospel which I presented to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you-unless you believed in vain” (1 Corinthians 15:1-2).

And, then, in concluding his rousing appeal, he writes, “Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord” (1 Corinthians 15:58).

How different this teaching from the popular cry that times have changed and we live in a different age, so we should change, too. Times have changed, but the gospel has not-it is still God’s power to save, and it always will be.

Actually the gospel is all we have. As we go out into the world to convert those who will listen, the gospel really is all we have to offer. We do not have magnificent cathedrals, massive worship centers, emotionally charged worship services, extensive recreational activities, or multiple offerings of the social gospel. All we have is the simple gospel that Paul preached. And it

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PUBLISHER

Don L. King
1147 Sherry Way, Livermore, CA 94550
Fax 925-454-8995

ASSISTANT PUBLISHER

Ronny F. Wade
P.O. Box 800337 LaGrange, GA 30240

EDITORIAL STAFF

Bennie Cryer	Greg Gay
Billy Dickinson	Carl Johnson
Jerry Dickinson	Barney Owens
Johnny Elmore	Kevin Presley

OLD PATHS ADVOCATE WEBSITE:

www.oldpathsadvocate.org
Rick Martin, Website Publisher
Terry Studdard, Website Asst. Publisher
Brandon Steward, Webmaster

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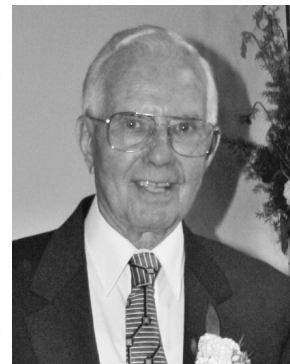
Editorial

HONORING OUR OLDER PREACHERS

By *RONNY F. WADE*

ZADE McCLURE

On October 19th of this year brother Zade McClure celebrated his eighty-sixth birthday. He was born in 1924 just a few miles south of the current building of the Blue Springs congregation located seven miles south of Mt. Vernon, KY. With the exception of two years his entire life has been spent in and around Rockcastle County, KY. In 1947 he was married to Rekel Isaacs. This couple raised five children and enjoyed life together for over sixty years. In 2007 she was called away after several years of declining health. During those years Zade stayed faithfully by her side caring for her with love and compassion. In 1963 Zade was baptized into Christ by Barnes and of his life as he took an the work and the church.



conversion two of the Blue Springs and the third church. The preaching and caring for the church was placed on his shoulders. Under his capable leadership the church grew and others were trained in teaching, song leading, and serving as they could. In time Zade began to branch out preaching at other congregations in the area. As his ability increased so did the calls for his service and advice. As a resident of the community he was respected and admired. His name was as good as gold. His reputation was spotless. This godly man who never traveled far and wide in his preaching efforts has conducted over 215 funerals in and around Rockcastle County. People who never darkened the door of the church building wanted him to preach their funeral. His influence lay like the dew of the morning of the people of that area. He never took a dime for the service he rendered to the church at Blue Springs. He worked for many years at the Blue Grass Army Depot as an accomplished carpenter. When he retired the commander over the Depot said “if ever there was a Christian man on earth, that man, Zade McClure, was one.” What a wonderful reputation. Those of you who have met

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THE QUERIST COLUMN

By RONNY F. WADE

Question: Would you please explain 1 Peter 3:7?

Answer: The verse in question reads as follows: "Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered." Having given instructions to wives, Peter now turns his attention to husbands by stating that they are to dwell with their wives "according to knowledge." Christians have access to the teaching of the Scriptures concerning the marriage relationship, which pagans did not recognize. (See 1 Corinthians 7, beginning with verse 1) This knowledge provides the Christian husband with information about the physical as well as the spiritual nature of his wife, thus guiding him by a standard of moral wisdom and conduct. The reference to the wife as the "weaker vessel," is one of comparative degree with the husband. Peter is not saying that she is weaker spiritually or intellectually, but that she is weaker "physically," and is of a more tender emotional nature than her husband. Because of this difference pagan men often abused their wives by beating and mistreating them. Even today some husbands abuse their wives simply because they have the strength to do so. The Holy Spirit in this passage is demanding a different kind of behavior of the husband in this relation. Women are not adapted to some of the more rigorous tasks of life and men should honor her for what she is and should at all times provide her with considerate and loving protection. "As being heirs together of the grace of life." This phrase teaches that the wife is a "joint or fellow-heir" that is, she shares equally in the life that the grace of God brings. She has spiritual rights equal to those of her husband. Galatians 3:28 "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." The last phrase in this verse "that your prayers be not hindered" is one that should give all reason for concern. Peter is telling us that improper treatment of one's wife will result in our prayers being impeded. Husbands cannot have a right relationship with God, when they ignore or fail to maintain a right relationship with their wife. In the view of this writer if all husbands, and wives alike, gave proper attention to the way we treat each other, there would be fewer marriage problems in the church.

Question: Is it permissible to give the remainder of the loaf and grape juice to kids at the end of the morning service, as the table is being cleared?

Answer: The Scriptures do not give us specific instructions about how to dispose of the left over bread and fruit of the vine after the communion is completed. That being said, it seems to me, as a matter of judgment, that to give it to children is totally beyond the pale of

wisdom and decorum. The observance of the Supper is one of solemn reflection. When the remains are distributed among children with childish glee it seems that we are diminishing the dignity that the entire process deserves. When children ask for such, it seems to me a good time to impress upon them that what has just been completed is a very sacred remembrance of our Lord who died for our sins and that the remains of that observance will be discarded in a manner that will not detract from the solemnity of the occasion just observed. (Send all questions to Ronny F. Wade P.O. Box 800337, LaGrange, GA 30240 or rfwade@charter.net)

THE KINGDOM WAS AT HAND

By CLINT DE FRANCE

From the earliest days of the Christian faith there has been trouble, consternation and division over the distinction between the covenants. What parts of the Law of Moses are applicable to Christians today? When did the Law of Moses end and the New Covenant begin? What about that period of time recorded in the Gospels when the covenants seem almost to blur? Some have tried to remove any distinction whatsoever and have felt free to use any passage of scripture in the gospels as a precedent for Christian doctrine and practice, while others have concluded that, "Matthew, Mark, Luke and John should have been tacked on to the end of Malachi and are wholly Old Testament books."

This controversy has affected all areas of the Christian faith from worship (instrumental music and Sabbath day observance), the plan of salvation (i.e. some claim the thief on the cross "proves" baptism is not necessary), and morality (marriage, divorce, and remarriage) as well as numerous other doctrines. The focus of this brief study will be the treatment of marriage and divorce in the Old Testament and also in the New.

A careful and scriptural consideration is certainly worthy of our time in order that we might be "approved workers handling correctly the word of truth". The Bible clearly states: 1) the Kingdom was not established until the day of Pentecost (Matthew 3:2, 4:17, 10:7; Mark 1:15) and, 2) the New Covenant was not ratified until the death of Jesus Christ. (Heb. 9:1617)

The Preparatory Work of John the Baptist and Jesus

The Bible says in John 1:6, "There was a man sent from God, whose name was John." John served

as one of the most important prophets of all time. His work was foretold by Isaiah, hundreds of years before his birth:

“The voice of one crying in the wilderness: “Prepare the way of the LORD; Make straight in the desert A highway for our God. Every valley shall be exalted And every mountain and hill brought low; The crooked places shall be made straight And the rough places smooth...” (Isaiah 40:3-4)

This prophecy foretells of one who would be sent before the Messiah to prepare the way for His coming and the establishment of His kingdom. The allusion is that of a man sent ahead of the King to clear the highway so the King’s journey is more comfortable. God knew that most of the Jews had slipped into a state of forgetfulness; they had crafted by their traditions a new kind of Messiah, very different from the one that the scriptures had promised. The Jews believed in an earthly kingdom and a great military ruler who would establish a Solomonic utopian empire. John was this forerunner sent as a “fire and brimstone” preacher to reform the nation and turn them back to God so that they would be ready to accept the Lord when he came. Another prophecy concerning John’s work was made by angels just prior to his birth:

“And he will turn many of the children of Israel to the Lord their God. He will also go before Him in the spirit and power of Elijah, ‘to turn the hearts of the fathers to the children,’ and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.” (Luke 1:16-17)

John preached water baptism and went into the wilderness of Judea baptizing Jews “for the remission of sins.” (Mark 1:4) This is a powerful demonstration of John’s preparatory work, for though he baptized for the remission of sins, Jesus had not yet died, so remission of sins had not actually come. (Heb. 10:4) The baptism of John was with a view to the coming sacrifice of Jesus Christ on the cross.

We also find that John came preaching repentance, saying, “the kingdom of God is at hand.” (Mark 1:15) According to John 3:6 the Baptism of John was also “to enter the kingdom,” that is, with the promise that when the kingdom was established, those who had received John’s baptism would be in it. After Jesus was baptized, and His divinity was recognized from Heaven, we find that John was put

into prison and Jesus and the disciples took up his work and preaching.

From that time Jesus began to preach and to say, “Repent, for the kingdom of heaven is at hand.” His disciples also continued John’s baptism. (Matthew 4:17; John 4:1-2) Thus, the period of time recorded in the Gospels is unique in that it is a time of change. The Law was coming to an end and the New Testament was about to be established. While this did not fully occur until the death of Jesus Christ (Heb.9: 16-22), during three years of ministry. He laid the foundation of His kingdom and introduced laws and principles that the Church would rest on. We will notice some clear and definite examples of this.

The Plan of Salvation

When considering Gospel passages dealing with the forgiveness of sins it is an admittedly difficult task to discern if they had application under the Old Law, or were special circumstances during the life of Christ, or were forecasts of the kingdom law and were not put into force until after Christ’s death.

However, with the whole of scripture we can find a sure and simple answer. From time to time we read about people in the Gospels who made animal sacrifices in the temple (i.e. Luke 2:22-24). We can be assured that these were Old Testament ordinances and are not enjoined on Christians (Hebrews 9:23-28). Other times in the Gospels we find where men and women were directly forgiven of their sins by Jesus Christ (i.e. the thief on the cross, the paralytic, the demoniac of Gadara, the adulterous woman) and none of these cases were alike. There are several reasons why such cases cannot be repeated, not the least of which is that Jesus is not personally on the earth today.

Regardless of how much anyone wishes it, it is impossible to identically replicate the conversion of the thief on the cross or any of these others remarkable situations. How then can we be saved? It is important to note that Jesus went through the countryside “preaching the gospel of the Kingdom.” (Matthew 4:24 and 9:25 - emphasis added) In the gospels we find record of when men were commanded to believe in Jesus Christ as the Son of God, (John 3:16, 18) to repent of their sins, (Luke 13:3, 5) to confess faith in Christ (Matthew 10:32) and to be baptized for the forgiveness of sins. (John 3:5)

Although these principles were taught prior to His death, it is obvious that these teachings would

not be put into force until the Kingdom was fully established and the New Covenant was ratified by His death ! While there are examples of men and women being saved without one or more of these steps prior to Christ's death, after the death of Christ, no one was saved without compliance to the entire system.

Church Discipline

One of the most glaring proofs that Kingdom law was taught prior to the establishment of the Kingdom is found in Matthew 18:15-17:

"Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. But if he will not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word may be established. 'And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector."

Here we find an instruction on Church discipline, written in "Old Testament language", before the church was even established! Obviously, like the Gospel preaching we just noticed, this was a part of the Lord's preparatory work, laying the foundation for the kingdom. It is important to notice that the instruction contained in these verses is not repeated by any Apostle in post-crucifixion writings.

The Lord's Supper

For further proof we might notice the effect it would have on the Lord's Supper to exclude any and all teachings found only in the Gospels as "Old Testament doctrine." It should be noted that the first observance-the pattern for all subsequent observances-occurred prior to the death of Jesus Christ. However it is clearly born out that this was going to be a 'kingdom ordinance' (Mark 14:25; Luke 22:18). Furthermore there are several aspects of the Lord's Supper that are only mentioned in the Gospels, namely, the use of unleavened bread (Matthew 26:17) and the identification of what kind of drink element should be put in the cup. (Matthew 26:29) This is of exceptional importance to our study because if one discounts **everything** mentioned only in the Gospels than he will wind up with a cup and nothing to put in it when he observes the Lord's Supper!

The Sermon on the Mount

Around the issues we have thus far addressed

there is very little controversy. Some claim that water baptism was an Old Testament ordinance and dismiss its necessity today, but very few serious scholars hold this position. However, when it comes to Jesus' sermon on the mount, there is an overwhelming amount of controversy. Which sections (if any) were statements to the church? Which parts (if any) were statements to the nation of Israel?

Some points we have already noticed are worth bringing up again: 1) The mission of Jesus was preparatory for the coming of the Kingdom, 2) Jesus did, on several occasions, teach laws that only had application to the church and would mean nothing at all to the Old Law system, 3) On several occasions Jesus used what might be termed "Old Law Language" (i.e. Matthew 18) to help His Jewish audience to understand His teaching, even though they were ultimately for the church.

It is quite evident that this same theme is present throughout the Sermon on the Mount. In chapter 5:1-11 Jesus gives the Beatitudes which no one fails to apply to the Church and are obviously in contrast to the structure of the warring, fleshly nation of Israel. In verses 17-20 Jesus explains how He was not going to abolish the Law but rather He was going to bring the "fulfillment" of everything the Law longed for (alluding in his last statement to the 'new birth' which is the only way true righteousness could be attained).

In verses 21-26 a phrase begins to be used which is especially important: "You have heard that it was said to those of old..." Here Jesus is making a distinction between the Law of Moses (which he quotes) and His new teaching, which is marked by the statement "but I say unto you..."

In this particular case (verses 21-26) His language seems to be very archaic, using terms like 'the council,' "raca" and "the altar." However in spite of this, it is almost universally conceded that these statements refers to a distinctly "New Testament" concept! Certainly the same is true of Jesus' next statements regarding lust and adultery. But now, when we come to verses 31-32 the water seems to become very muddy for many people and suddenly it is "obvious" that Jesus is here teaching Old Testament Law. The first major problem with this theory is that the Old Testament didn't teach what Jesus said! Furthermore it has been said, "Whoever divorces his wife, let him give her a certificate of divorce." But I say to you that whoever divorces his wife for any reason except sexual immorality

causes her to commit adultery; and whoever marries a woman who is divorced commits adultery.” (Matthew 5:31,32)

Jesus gives here only one exception for remarriage after divorce, and that exception is adultery. But the Law of Moses gave several exceptions for divorce and remarriage:

“When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some uncleanness in her, and he writes her a certificate of divorce, puts it in her hand, and sends her out of his house, when she has departed from his house, and goes and becomes another man’s wife, if the latter husband detests her and writes her a certificate of divorce, puts it in her hand, and sends her out of his house, or if the latter husband dies who took her as his wife, then her former husband who divorced her must not take her back to be his wife after she has been defiled.” (Deut. 24:1-4)

Here we find that “uncleanness” (a term which had a wide variety of meanings) and “detesting” were scriptural causes to put away a wife under the Old Law, and she was allowed to remarry (except to her first husband) if she had a spouse in between the divorce and the reconciliation. Furthermore we find that if a wife was found in adultery the husband was not to divorce her but to stone her to death! (Lev. 20:10) What Jesus taught in Matthew 5:31-32 was not the same thing that the Law taught, in fact it was nothing like it!

Those who wish to exclude Jesus’ teachings on divorce from the New Testament are grossly inconsistent in that they will accept his statements before and after verses 31 and 32, even though they sound more “old testament” than verse 31 and 32! There is no just cause to exclude the “Sermon on the Mount” from the New Testament law. It was a great demonstration of Christ’s preaching of transition from one testament to another.

Matthew 19:9

Matthew 19:9 teaches virtually the same thing as Matthew 5:32, but we will give it close attention as well because it serves to further prove our case. In Matthew 19:1-9 the Bible says: “Now it came to pass, when Jesus had finished these sayings, that He departed from Galilee and came to the region of Judea beyond the Jordan. And great multitudes followed Him, and He healed them there. The Pharisees also came to Him, testing Him, and

saying to Him, ‘Is it lawful for a man to divorce his wife for just any reason?’ And He answered and said to them, ‘Have you not read that He who made them at the beginning made them male and female, and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh?’ So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate.” They said to Him, “Why then did Moses command to give a certificate of divorce, and to put her away?” He said to them, “Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so. And I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery.”

In this remarkable discourse we find Jesus laying out the changing of God’s Law on marriage, divorce and re-marriage throughout the three dispensations of sacred history. This is especially interesting because most moral principles have remained constant and unchanging from creation.

Divorce and re-marriage are unique in that God had divinely changed what is moral and immoral regarding this matter three times! But the last time was in the New Testament, His final revelation, so we should not look for it to change again! In verse 4-6 He speaks of that which was: 1) “from the beginning” (that is the Law during the Patriarchal Age leading up to the Old Testament’s inauguration on Mount Sinai) that is, that marriage was for life, no exceptions, but this was changed by... 2) Moses, who, “because of hard hearts” gave the Law to Israel that they should give a bill of divorcement and put a woman away. Finally we see... 3) Jesus, who gives us an all new, and final, teaching on the subject when He says: “Whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery.”

It amounts to nothing to argue that this teaching occurs nowhere else in the gospels or the writings of the Apostles, for the same could be said about a number of other issues we have already noticed, and the truth of the matter is that just one scripture is authoritative!

Closing Thoughts

It would be pure hubris to discount the difficulty that some gospel scriptures present as to their

classification as Old Testament or New Testament. God's servant must be diligent, comparing scripture with scripture to determine the truth. The only way to accomplish that task is by avoiding unnecessary and dangerous extremes (i.e. excluding everything or including everything.) One undisputed statement of Jesus is His great promise, "ask and you shall receive, seek and you shall find, knock and it shall be opened unto you." What a grand assurance that honest hearts can find the truth!

DANGERS FACING THE CHURCH

By RICK MARTIN

The purpose of this article is to give warning of two dangers facing the church. We would be well served to reflect upon these two dangers and by reflecting upon them we can avoid the problems they may cause.

The first danger I will mention is indifference. Some synonyms for indifference are unconcerned, detached or disinterested. The word involves not caring, at least not caring enough to make an effort to get involved. The children of Israel had plenty of ability and opportunity, but there were occasions when they did not care. Their indifference led to Babylonian captivity and eventually to their extinction as an elect nation. Their experience should be a lesson to us.

The New Testament records many situations where people were indifferent and unconcerned. Paul preached to Felix of righteousness, temperance and the judgment to come. Felix trembled and told him, he would call for him when he had a convenient season. Surely Felix cared about the things which Paul preached or he would not have trembled, but he did not care enough to repent of his sins and turn to the Lord for forgiveness. In the Revelation we see two churches that were indifferent. The church at Ephesus had some qualities to be admired. Some might even argue that this was a good church or even a great one, but the Lord who knows the heart says, "Nevertheless, I have somewhat against thee, because thou hast left thy first love." The love that they first had, had cooled in spite of their doctrinal purity. Is a church in danger of losing its standing when it loses its first love? We do not have to speculate. Revelation 2:5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Most people would probably agree that the greatest example of religious indifference was the church at Laodicea. Jesus says about this church, "I know thy works and you are neither hot nor cold; I wish that you were hot or cold, but because you are lukewarm, I will vomit you out of my mouth." Lukewarm Christians make the Lord sick to his stomach.

The church at Laodicea had a different view of themselves, than the Lord had. Their attitude was, "we are rich, and increased in goods, and have need of nothing." What we think about ourselves and what the Lord thinks about us may be entirely different. Jesus said of the Laodiceans, "you do not know that you are wretched, miserable and poor and blind and naked." I suspect there are some congregations today who think more highly of themselves than the Lord does. Some want to go their own way and do their own thing, ignoring the Word and the advice of men who are doctrinally sound, wiser, and more experienced. They have been warned about going to the edge. Good men have pleaded with them to stop their unsound practices, yet they persist. They show an indifference and uncaring attitude toward the Word when their overseers and teachers, teach and allow unsound and strange things.

Another sign of indifference is when Christians fail to give time for study of the scriptures. We cannot know how to serve God acceptably unless we are acquainted with the Word. Because some Christians spend so little time in studying the Word, errors are allowed to creep into the church. Many do not know enough about the Word to recognize false doctrine. We are often warned about false teachers. 1 John 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. From this verse we can see that we have an obligation to make sure that what is taught is of God and true. It is not enough to wait and see how things will turn out. The waiting game will not solve the problem. To let things take their course or to leave them alone is not the proper course when false teaching is involved. The problem should be dealt with or apostasy will be the end result. We must study the Word and apply it to combat false doctrine. Indifference takes many forms. We see people who are indifferent about their attendance and giving. Some are indifferent about teaching the lost about Christ. Whatever form indifference may take, it is a great danger confronting the Church.

The second danger facing the Church is ineffective

preaching. Congregations need to be deeply concerned about the quality of teaching that is taking place. We are living in a day and age of “show business.” We need to realize that the miracles performed by our Lord were not done to dazzle the people and win their allegiance. When it came to making disciples, Jesus never tried to sell himself to the world by portraying discipleship as an exciting experience or something that would enhance people’s materialistic existence. His idea of discipleship was a life of self-denial, potential hardship and possibly even persecution. He did not hide the fact that one has to pay a high price to be a disciple. Many religious bodies today would consider such preaching to be ineffective, but it is the kind of preaching that God demands of all who would be faithful to him.

Ineffective preaching often involves a deliberate perversion of the Scriptures. We have all seen some nationally known TV evangelist leave out part of a verse of the Scriptures. Deliberate perversion of the Scriptures could be one reason why so many have little if any respect for the Word of God. Nobody has the right to use the Scriptures in such a way. Twisting the scriptures will bring destruction on those who do it. 2 Peter 3:16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction. Effective preaching emphasizes a ‘thus saith the Lord.’ “If any man speak, let him speak as the oracles of God”, must be the cornerstone of all preaching and teaching. We seem to be hearing more preaching on human reasoning than on the Word of God. When someone preaches on a subject, they must use the Bible as their authority for being for or against a particular thing.

Attempts have been made to paint the Church in a negative light and condemn those who have taken their stand on the Word of God. Many who write for, and support this paper have been branded as trouble-makers and non-progressive. When we question unsound practices and teaching we are accused of trying to control the “Brotherhood.” Instead of giving Biblical proof for their actions, they point an accusing finger at those who insist on staying with the Word. This is simply a diversion tactic.

The accusation has been made that the Church exalts doctrine over Christ. To that accusation I ask these questions,” Can we not exalt Christ and

doctrine at the same time?” and “Is it possible to exalt Christ and not exalt the doctrine that He and the apostles taught?”

If exalting doctrine is so bad, then why would Jesus say, John 7:16 -17, my doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

Paul uses some form of the word doctrine on many occasions. Sometimes he uses the word as the doctrines of men and even demons, but that in no way detracts from true or sound doctrine. Paul admonished Timothy, “Till I come, give attendance to reading, to exhortation, to doctrine. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.” Preaching of Bible doctrine must be directed both to the alien sinner and to the Christian. We cannot neglect either and still preach the whole counsel of God. It is tragic that many downplay what Christ and his disciples exalted.

Ineffective teaching leads to an untaught membership. There are two grave dangers in an untaught membership, first, the membership may go back into the world from where it came and be eternally lost. Second, and perhaps even worse, it may stay in the church and corrupt its teachings, its doctrine and its life. Either way it is a dangerous thing for the church. Every man who preaches or teaches the Word must be devoted to doing what God requires of him. God requires that we teach only what the Bible says about salvation and Christian living. We need to urge people to be loyal to Christ, all Scripture and not to man. . Unsound, doctrinally challenged, ineffective preaching is a danger to the church which can and has caused many problems,

In conclusion, there are some who resent a preacher discussing dangers confronting the church. They like to think only in terms of the positive. Perhaps, that is one reason why the world and the church are in the shape they are today. When preachers and teachers fulfill their duties, they have no choice to but to warn of dangers that can destroy. They may be ridiculed and belittled, but they must continue to warn. What would we think if healthcare officials failed to warn of the dangers of some dreaded epidemic? The church of our Lord and Savior, Jesus Christ is a wondrous and glorious institution. There are dangers facing this glorious body, but

we are encouraged in knowing that the Church will never fail. “Tho the clouds are gathering dark on either side, many hearts are shivering from the stormy gale, but one blessed promise, keeps me satisfied, for the church of Jesus shall never fail. Men in power may try to crush her to the ground, Christians may be murdered, others cast in jail. Still her light shall shine no power can keep her bound, for the Church of Jesus shall never fail.”



WITH WINGS LIKE EAGLES. . .continued from page one

is all we need to get to heaven.

Listen to Paul as he writes to the Roman church: “For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, ‘The just shall live by faith’” (Romans 1:16-17).

The gospel is the beginning and the end of our faith.

So we look to the future with the kind of faith Paul had and with the confidence that we can be successful even in a world where religious ideas have run far amuck from the word of God. It is a world where sometimes even those around us would entice us to give up the faith that was once delivered for all saints and come on over to join the masses as they seek God on human terms.

We shirk not from the responsibility that is laid upon us to “Watch, stand fast in the faith, be brave, be strong” (1 Corinthians 16:13). We shall run but not grow weary- we shall walk and not faint.

Rather, with firm resolve, we lift our wings and soar like eagles as we rise to face the challenges that lie ahead. And we do so with the faith and assurance that all will work out according to the will of the Father who provided for the eternal welfare of our souls and who does not want us to allow Satan to win this or any other battle.



ZADE MCCLURE continued from page two

and known Zade are aware that he never sought or wanted recognition or the limelight. In fact he doesn’t even know that I’m writing this article. He was and is the kind of person who proves how much can really be accomplished when people don’t care who gets the credit. Those who have come to the Lord under his preaching and influence number in the neighborhood of one hundred. Only God knows the extent of his influence on the churches of that area. One thing is certain, this world would be a better place if we had more Zade McClure’s.

Announcements

CHURCH DIRECTORY

I will soon begin work on the 2011/2012 edition of *Where the Saints Assemble*. I will be sending out letters to each congregation with the current information I have. If you have a 2009/2010 edition it would be helpful if you would check the current information and send me any changes you may need to make. If your congregation has no changes I would appreciate you letting me know that also. If you are a preacher, please check your information and send me your changes. You may send your information to: mmartin@bellsouth.net or to my address, 300 Clubview Terrace Woodstock, GA 30189. The Directory is only as good as you make it. Your current information is needed to make the directory a useful tool. Thank you in advance for your help in this endeavor. -Rick Martin

ALABAMA NEW YEAR MEETING

The New Years meeting in Alabama will be held in Dothan again this year December 26-31. The services on Sunday (26th 10 A.M. and 5 P.M.) and Monday night (27th 7 P.M.) will be at the church building on the Hartford Hwy. On Tuesday morning we will move to the Honeysuckle School Auditorium where services will be held at 10 A.M. and 7 P.M. each morning and evening thru December 31st. The meeting will be conducted by brother Ronny Wade, with visiting evangelists preaching throughout. We anticipate a large crowd again this year and we hope you will make your plans to attend. The host hotel this year will be the Hampton Inn. They have provided a special rate of \$74 per night (for double or king rooms) for people attending the meeting. When making reservations please identify yourself with the Church of Christ. The phone number is (334) 671-7672. Should you need information about other places to stay you may contact brother Charles Marsh at (334) 618-3233. We hope to see you there.

HAWAII WORK NEEDS YOUR HELP

Brethren, we must not delay any longer. There is enough money to make one more payment on the building. About \$167,000 is owed and the building is worth about \$400,000. We can’t afford to lose the building. If 167 men would send \$1,000 each we could pay it off completely. Or, if several congregations would agree to send one time lump sums, the payments could be continued. Or, if a congregation would be willing to make the payments for a time that would also work. There is no doubt the funds exist to do the job. Will anyone agree to help? As you know, Bro. Danao has had to return to the Philippines because of sickness. He is very weak and it appears that the end is near

for him. Bro. Eric Stone and family have expressed a willingness to move back to Hawaii and continue the work Bro. Danao was doing. He is willing to work full time to support himself but will need support until he can find a job to support himself and family. This work is crying out for assistance brethren. Please do not delay. Feel free to call Don L. King (925) 454-0530 for details.

STUDY

We invite everyone to attend the 2010 Preacher's Study in Oklahoma City. The dates are December 20-23, 2010. If you would like to see the topics for this study go to the congregations website nw21stchurchofchrist.com If you have questions or need additional information please contact: Duane Cutter 405-745-2581, d_m_cutter@juno.com; Cliff Arney 405-685-5437; or Allen Bailey 214-505-8242, allen.bailey@yahoo.com

Our Departed

BROWN- Clarence Edward Brown, was born October 4, 1921 at Crab Orchard, KY. He died November 1, 2010 at Goshen, OH. Preceding him in death are his wife of 64 years Nellie; his parents William and Ester Brown, 4 brothers and 2 sisters. He is survived by his daughter Geraldine Deatherage and his sons Shelby, Clarence and Lloyd and several grand and great grandchildren. Clarence was acknowledged to be a good man by his brethren and sisters in Christ as well as neighbors and friends. We knew him as a Bible reading and practicing Christian. He lamented, when his health failed him confining him to bed, that he was unable to worship and contribute to the church as he had faithfully done most of his life. He worked hard most of his life, retiring from the Stearns and Foster Co. He loved his wife and children and the church for which Jesus died. I am thankful for his friendship, which I enjoyed since my Junior High School years. Members of the Goshen church sang. Assisted by Mark Deatherage, his grandson, I spoke words of encouragement and warning relating to obeying Christ using Clarence as an example to those gathered. We then laid his body to rest beside his dear wife Nellie.-Barney Owens

Field Reports

Greg Gay, October 31, 2010. I was in a meeting at Broken Arrow, OK near Tulsa September 26 - October 4 that closed with two confessions. What a great area of the Lord's vineyard! The brethren were very hospitable. We also had many area visitors and some outside interest. Preaching brethren who came to encourage the meeting included Larry Combs and Matt Trent. I especially enjoyed being able to spend time with Jack Cutter and Bill Ferguson who both work with the congregation. Jack has been there from the beginning of the congregation and continues to work and encourage all to faithfulness as his health allows while Bill is a welcome addition to also attend to the needs of the large congregation. I appreciate the leaders' interest in learning about the dangers among us and protecting

their flock from departures from faithfulness that others are practicing or promoting. Our work continues with the 64th St. Congregation in Sacramento. Recent preaching appointments have included Escalon, Yuba City, and Clovis, all in California. Justin Owen, our son-in-law, works with the congregation at Clovis. He and our daughter Lori just had a new baby on October 11, Noah, their 4th child and our 6th • grandchild. 1820 Casterbridge Dr., Roseville, CA 95747 papagregaol.com

P. Duane Permenter, P.O. Box 37073, Lusaka, Zambia, 10101, Nov. 1-Don and Pat King left this morning on British Airways, and it was a great help to have them for a couple of weeks. We spent many hours teaching and preaching around the country and this was an immense benefit to the work. Obviously, it was a blessing to both Laurie and me to have them here as well. We thank God for the opportunity to once again work together in the Lord's vineyard. Don has been an encouragement to me through the years. I express my appreciation for his help and encouragement. The work continues to grow and develop and to God be all the praise! If you would like to receive the Zambian newsletter just send us an email letting us know your desire. We will put you on the list to receive it monthly. Laurie and I are looking forward to our move back to the USA next year and God bless the faithful. Duane_and_laurie@yahoo.com

Paul O. Nichols, 14217 Rosehill, Overland Park, KS 66221, pon.wjn.ks@juno.com, November 4 - It was my good pleasure to be with the congregation at North Plains, OR., Oct. 28-31. It was my first time there and I saw people present for the meeting that I have known since they were children. They and their children and their grandchildren are still endeavoring to serve the Lord. This was encouraging. There were also new faces in the audience. We had good crowds; many came from far and near. This is where preaching brethren, Delmar Lee and Gayland Osburn meet for worship. I was privileged to make my home with Gayland and Roetta. I have known Gayland more than 75 years and we have been coworkers in various places, including the mission field in Nyasaland (Malawi), Africa. I was also privileged to attend and participate in the Celebration of Gayland's long Preaching career, which was well attended by their family and many other members of the church. It was a beautiful celebration of appreciation for Gayland's and Roetta's faithful service in the Lord's work. October 20th marked my own preaching career of 70 years. My next meeting will be the New Year's meeting at Tucson, Ariz., Dec. 30-Jan. 2, 2011.

Johnny Elmore, 419 K SW, Ardmore, OK 73401, johnnyelmore@gmail.com November 8 - I have been at home mostly since July but I have spoken at Mission Hills in Springfield, MO on our trips there for medical treatment. We enjoyed these visits and we were blessed by being able to stay with Floyd and Betty Harris. I held a short meeting at Galey, here in Oklahoma, November 5-7. This congregation seems energized and I spoke to good crowds at each service. I regret having to cancel plans to conduct the new year meeting at Lodi, CA but I am hopeful that I can engage in scheduled work next year.

Don L. King, 1147 Sherry Way, Livermore, CA 94550, old_paths@juno.com November 13- On October 5th Pat and I went to Zambia to work with Duane Permenter for a few weeks. We enjoyed it immensely, though it was a very tiring trip. While there, we enjoyed a study in Lusaka for about a week where we taught various subjects and answered questions from the local preachers and brethren. We also journeyed to the Copper Belt for a few days where we preached on various topics. In between, we visited various local congregations preaching as we went. There are several hundred churches so it was not possible to see them all. We were encouraged to see that Zambia has a number of very talented preachers. They are well versed in the Scriptures, show good leadership talent, and this became evident in their questions and preaching. The Zambian work should continue to grow even after Duane's departure next year. We thank God for this work. I also want to say that Duane has done a great work in helping the brethren become as competent as they are. Niles Stein is also there and studying under Duane and we enjoyed being with him. When he was a boy he attended services in Fremont with his parents before they moved to Arizona so it was good to be with him again. About a week after arriving home we left for a meeting in Wichita Falls, Texas. We made our home with Charles and Jan Goodgion and were treated royally. Jimmy Cating has been there for some time and has done a wonderful work. Lately he has been joined by Clint DeFrance and the good work continues. A number of cups and classes people have been converted and two came to the last Sunday of the meeting. We wish for this congregation the very best. Our crowds were good throughout and several outsiders also attended. We are at home now until we go to the Philippines in January. May the Lord bless the Brotherhood.

THE CHURCH IN CORINTH

By BENNIE CRYER

The church in Corinth existed in a hostile environment that greatly influenced some of the members activities, attitudes, and beliefs in the wrong way. They thus became a paradigm, not for churches or some of their members to exist in error and still remain faithful to the Lord, but as a congregation or individual, that must receive proper instructions, be affected by these instruction so that they repent, and then stand fast in the faith, 1 Corinthians 16:13. If they did not Paul was going to come with a readiness to revenge all disobedience, 2 Corinthians 10:6. He was not going to let error continue in the congregation at Corinth. The errors in Corinth included perverting the Lord's Supper and failures to faithfully carry out the instructions regarding teaching in the assembly. Those two items were enough for Paul to consider them in dire spiritual danger but he continued to expose a host of errors that needed correcting. He did not limit the errors to just the two aforementioned items. The apostle, guided by the Holy Spirit begins to deal with these many problems one by one. Let us begin with 1 Corinthians 1:1 and follow the trail of the gentle but firm admonitions about the various sins of some of the Corinthians. It will be a long and difficult journey, but one that will be worth our time.

1 Corinthians 1.1, Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,. It was necessary for Paul's apostleship to be established quickly. Some at Corinth doubted that he was an apostle of Christ, 9:1-2, perhaps because he was not one of the original twelve. He deals with this problem again in 15:1-10. Paul did not choose himself to be an apostle. He was a called apostle (Called is from a Greek adjective qualifying apostle, like old modifies or qualifies man in "the old man," having been chosen by Jesus Christ, Acts 9:15. This verse also teaches his sending was a divine sending to Gentiles, kings, and the children of Israel which would certainly include the Corinthians as well as us today. All of this was through the will of God.

Sosthenes name meant of sound strength. The name is used in Acts 18:17 but we do not know whether he is the same man in this verse. If the meaning of his name meant anything the church could sure use more Sosthenes today. 1:2, Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: This epistle was written to those in Corinth that had been called out of the wickedness found in that immoral city for this is the meaning of the word translated church. Those who answered the call were added to the church, Acts 2:47. The church was called out of the world. Satan encouraged the pagans to try to call members of the church back to its feasts. Paul wrote against answering the call that would make the members of the church an ally with false worship. Satan is still instructing the world and false religion to call, invite, or encourage churches to join with them in some of their works, 10:20. Sadly, some have answered their call and are fellowshiping denominations and other forms of digression.

They were sanctified in Christ Jesus. They were separated from that which they had been called out of and dedicated to God and his cause, 6:9-11. They were saints as a result of their calling and were expected to live holy lives free from the sins they committed before their conversion. They were in Christ Jesus. This meant they had been baptized (immersed in water), Acts 18:8; Romans 6: 3-4. 1:3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

With so many errors in the Corinthian church they needed the Father and the Lord to look down on them in tender mercy and favor. They were favoring the members with two epistles. These writings are a part of God's favor to us today. Let us acknowledge these inspired letters and adjust our lives to them. They also needed to restore peace with God and with each other because divisions and even heresies had crept in among them. Is it any different today than it was then? I think not.

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THE BACK PAGE...

¿HABLA USTED ESPAÑOL

BY CARL M. JOHNSON

At one of the annual Preacher's Studies in the decade of the 1990's, brother Wayne McKamie was asked to tell us some things the church could do to prepare itself for entering into the 21st Century. Wayne said that one of the best things we could do was to learn to speak the Spanish language. At first hearing his suggestion may have sounded like a small thing. However, now that the first decade of the 21st Century is behind us, we can see clearly the prescience of his words. America has over 35.5 million people who speak Spanish as the primary language at home making it the second largest Spanish-speaking community in the world, after only Mexico (2009 American Community Survey conducted by US Census Bureau). Furthermore, we have seen in the past couple of decades that the Spanish-speaking population is one of the most fertile fields for preaching the gospel both in America and throughout the world.

All inability to communicate with brethren in Mexico was almost responsible for our American brethren's dropping that work in the early 1960's, at a time when the work was still new. The New Salem, Mississippi, congregation became involved in the work. Because of an inability to communicate with the Mexican brethren, however, they were uninformed of the work's progress, and were on the verge of dropping their financial support. Before the church made a final decision about the matter, Brother Grafton C. Smith decided to make a trip to Monterrey to investigate. Because of his unfamiliarity with the country, the people, and the language, Grafton hired a translator, located, and observed in action Juan Rodriguez Sr., who had begun the Mexico work along with his brother Jesus Rodriguez. Grafton was most favorably impressed. When he returned home to New Salem and reported his findings, the brethren gladly continued to support the work. They continue to support the work to this day along with the works in Cuba and Ecuador.

During that initial trip Grafton saw clearly the problems created by the language barrier, so he approached 13 year-old Juan Rodriguez Jr. and asked him if he would be willing to study English in order to help the English-speaking and Spanish-speaking brotherhoods communicate. When Juan agreed to the request, Grafton began sending money out of his own pocket each month to pay for Juan's schooling. Juan determined to learn English and started by going to small schools in Monterrey three times per week, one hour per time. Later, when Brethren Waymond Coleman and Raleigh Perkins of San Antonio became involved in the work, Juan traveled to their homes during summer months, worked on his English, became acquainted with the brotherhood, and began his preaching career in Mexico.

From that inauspicious beginning the Spanish work has expanded today to other parts of the world, including Central America, South America, Cuba, and Spain. Juan recently told me, "It all started because these brethren were willing to do a little at the time and the Lord used it for greater things--The preaching of the Gospel and the salvation of souls!"

It was during those early days that I first met Juan Jr. I conducted several meetings in San Antonio in the 1970's while he was visiting with the Colemans and I observed him working diligently on his English. My brother Benny, who has taught Spanish for 40 years at the high school and college levels, lived in Nacogdoches, Texas, at the time. He and his wife Sondra attended my meetings in San Antonio and we all became fast friends with Juan Jr. and his family. My only regret is that I did not have the foresight at the time to see the need to study Spanish as Juan was studying English.

UCLA's Dr. Harry Chugani, the world's leading authority on pediatric brain research, says the best time to teach children a foreign language is during the first 12 years of life, just as it is the best time to teach them to play a musical instrument. He says the brain is more absorbent during those years than at any other time of life. As evidence, he told of one of his colleagues who took a year's sabbatical from UCLA, took his 7 year-old son along, and went to Spain to study Spanish. Upon his return home, he spoke pretty good Spanish, but his young son spoke it like a native. Perhaps Dr. Chugani stumbled upon one of the reasons the Lord commands us to teach our children His Word during those early, formative years (De. 6:7; Pr. 22:6; Eph. 6:4).

As you train up your children in the way they should go (Pr. 22:6), see to it that they are also trained to speak Spanish. They will be better equipped to fulfill the charge to preach the gospel to every creature (Mk. 16:15), including those among one of the ripest fields of harvest, but where the laborers are few (Mt. 9:37). carlmj@cableone.net