

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).

VOL. LXXXII

LEBANON, MISSOURI • OCTOBER 2010

NO. 10

OBEDIENCE TO GOD

By RICK MARTIN

God has a perfect and an absolute right to expect and demand obedience from all people and in all ages of time. In 1 Samuel 15:22, we see that God demanded obedience from Saul. And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. Obedience is necessary and it is God’s way of testing our faith. There is a great emphasis placed on obedience in the book of Deuteronomy. This book contains the repetition or the restating of the law, and sets forth the obligation of observing the Law in the strongest possible terms. Deuteronomy 13:4 says, Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

Obedience runs like a golden thread throughout the Bible. God expects obedience from His people under grace as well as under the Law. Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: It is by our faith and obedience that we prove our love to God. Today we hear much about love. Love is very important and needful, but some would have us to believe that one can be full of love and that gives them the license to omit obedience to the commandments of God. This is not so. Notice what Jesus says on this subject: John 14:15 If ye love me, keep my commandments.-John 14:21-24 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me. Here we see that we show our love by keeping His commandments. In other words obedience is necessary.

Obedience to God shows us many things. It is through obedience that we know we are friends with God and Jesus. John 15:14 Ye are my friends, if ye do whatsoever I command you. Obedience shows us that we know Him. 1 John 2:3-5 And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is

not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. Obedience shows us that He hears us: 1 John 3:22-23 and whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. Obedience shows that we are in Him and He is in us: 1 John 3:24 and he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. Obedience is the way the Lord will save us: Hebrews 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him; To refuse to obey the Lord is to refuse His Lordship over our lives.

The spirit and the manner in which obedience should be rendered to God are very important. Obedience should be from the heart: Deuteronomy 11:13 - And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul. Obedience should be rendered to God full and unreserved: Psalms 119:6 Then shall I not be ashamed, when I have respect unto all thy commandments. Obedience should be rendered to God promptly and without hesitation: Psalms 119:32 I will run the way of thy commandments, when thou shalt enlarge my heart. Psalms 119:60 I made haste, and delayed not to keep thy commandments. Obedience to God should be rendered constantly and unbroken: Psalms 106:3 blessed are they that keep judgment, and he that doeth righteousness at all times.

Obedience to God is pleasing to Him and it is through our obedience that we will have a right to the tree of life. Revelation 22:14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

In this article we have proven that obedience is required by God. It is by obedience that we:

1. Prove our love to God.
2. Know that we are friends with God.
3. Demonstrate our knowledge of God.
4. Know that God hears us.
5. Know we will be saved.

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FROM THE FIELDS 9-11

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SUBSCRIPTION RATES

Single Subscription One Year..... \$13.00
Also On The Internet
Published Monthly by **Old Paths Advocate**, Lebanon, MO
A.C. Brockman, 2033 King James, Lebanon, MO 65536
periodical postage paid at Lebanon, MO 65536
Send Form 3579 to **Old Paths Advocate**
1147 Sherry Way, Livermore, CA 94550.

All articles published in **Old Paths Advocate** contain the view of the writer and do not necessarily reflect the views of the editors and publishers. If you have any questions, please direct them to the author listed at the heading of the article.

Editorial

“I SUFFER NOT A WOMAN TO TEACH”

By BILLY D. DICKINSON

1 Tim. 2:11-12 declares: “Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.” What is Paul saying in these verses? Does it have a broader application than what he wrote to the Corinthians or does it merely apply in the assemblies of the saints? While there should be no doubt that “it is shameful for a woman to speak in the church” (1 Cor. 14:35/ASV), the prohibition that Paul gives to Timothy has to do with women teaching in a public capacity. Hence this would definitely include the public assemblies of the church, but it also has a broader application that involves more scenarios than that.

THE CONTEXT

The word “teach” in 1 Tim. 2:12 is defined by Thayer as “to hold discourse with others in order to instruct them, deliver didactic discourses” (P. 144). Bagster says it is “to teach or speak in a public assembly” (The Analytical Greek Lexicon, P. 98). What is Paul forbidding a woman to do? It is delivering a didactic discourse in public! Does this interpretation agree with the context? Yes, it certainly does. Let’s notice how...

First, notice verse 8: “I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.” The word “men” is aner in the Greek and refers to males only. Vine says that it “is never used of the female sex” (P. 716). Paul is saying that he desires for men (males) to do the praying in every place, indicating that the leadership role is reserved for men when prayer is offered. As the apostle emphasizes that the woman’s role is one of submissiveness, this is even demonstrated in how she dresses. We learn in verses 9-10 that her apparel should manifest who she is on the inside humble, discreet (not seeking attention), self-controlled, etc. All of this sets the stage for what follows on the subject of teaching because Paul argues that this is based on the order of creation (not just traditional customs): “For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression” (verse 13-14).

Finally, Paul brings up the subject of childbearing (verse 15) which, of course, has to do with the domestic duties of the woman as it applies to the home and her private life. So, when we consider what “teach” means in 1 Tim. 2:11-12, as well as looking at the fuller context of the chapter, we conclude that Paul is saying that a woman is not to be a teacher in a public capacity. In fact, nowhere do the Scriptures, either by precept or example, lead us to

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THE QUERIST COLUMN

By RONNY F. WADE

Question: Would you please define “cross-dressing?” Does the Bible teach that it is sinful?

Answer: The general dictionary definition of cross-dressing is “to dress in the clothing characteristic of the opposite sex.” Michael Gilbert, professor at the Department of Philosophy, New York University, Toronto offers the following: “A cross-dresser is a person who has an apparent gender identification with one sex, and who has certainly been birth-designated as belonging to one sex, but who wears the clothing of the opposite sex because it is the clothing of the opposite sex.” Transgender is the state of one’s “gender identity” (self-identification as a woman, man, or both) not matching one’s assigned sex as male or female. In other words a person born male who decides to dress like and assume the role of a woman may be described as “transgender.” With these thoughts in mind, let us now proceed to how the Scriptures treat these issues. We are told in Matthew 19:4 “And He answered and said to them, “Have ye not read that He who made them at the beginning made them male and female.” The scriptures indicate that Adam and Eve were not only different physically but also occupied different roles. The man was to toil and provide for the family and the woman was to bring forth children in pain. “Your desire shall be to your husband, and he shall rule over you.” Paul declared “Wives submit to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body.” Eph. 5:23. The differences existing between men and women may also be seen in the work assigned to the church. In its teaching program Paul in 1 Cor. 14:35 forbids women to speak in the church. In 1 Timothy 2:11-12 he does not permit her to teach or have dominion over the man. In the area of leadership men only are to be ordained as elders. In 1 Corinthians 11 the apostle admonishes women to let their hair grow, and men to shear or cut theirs. The reasons he gives reference the order of creation. They were male and female, and differences were to exist between them. In Deut. 22:5 the law of God stipulates that “A woman shall not wear anything that pertains to a man, nor shall a man put on a woman’s garment, for all who do so are an abomination to the Lord your God.” This verse does not describe the difference in the garments worn by men and

women, but it clearly forbids cross-dressing at that time. Keil and Delitzsch say “The immediate design of this prohibition was not to prevent licentiousness, or to oppose idolatrous practices... but to maintain the sanctity of that distinction of the sexes which was established by the creation of man and woman, and in relation to which Israel was not to sin. Every violation or wiping out of this distinction... was unnatural, and therefore an abomination to the Lord.” E. M. Zerr makes the following observation on Deut. 22:5 “Now the New Testament commands that women use modest apparel. (I Timothy 2:9) By considering the present verse we may get a view of God’s mind on the subject of modesty. It does not mean anything here for the purpose of the lesson at stake to mention the indefinite modes that might have been used by the sexes. We do not have to know or consider a single item on that. What we do know is that at the time the law was written there was a recognized form of clothing for women that was distinguished from that of man. These must not be exchanged. The same principle applies today. When women appear on the streets, or in other public places, wearing the form of clothing that is always regarded as the kind belonging to man, they are guilty of immodesty and are violating the language of Paul.” There is, in the world of our day, an attempt to destroy gender distinctions. The National Organization of Women, along with other like groups, is doing its best to make men and women equal in all aspects. The attempt a few years back to pass the Equal Rights Amendment was designed to wipe out distinctions between men and women. However men and women are biologically, psychologically, and functionally different, and the Bible teaches us to respect these differences. Tampering with gender distinctions can have devastating effects on the family. Clothes not only define our identity (you are what you wear) but also help us develop a new identity (we tend to become what we wear). When we blur gender distinctions in the way we dress, we gradually lose our male or female identity. Michael Levin, a professor of philosophy at City College of New York, said “There is a deep and abiding difference between the sexes and much of modern unhappiness comes from attempts to transform women into pseudo-men.” Unfortunately there are times when women become very masculine in their appearance, while men become more feminine. God has decreed that there be a plain distinction between men and women. Unfortunately we live in a world today that is in rebellion against God. A world where men and women assume roles God never intended. The result is gender confusion, not

only in roles but clothing as well. A woman who wants to function as a man is likely to dress like a man. I remember several years ago a person came to my office with a problem and my reply was "Sir, how may I help you?" She replied "I'm not a Sir." But she was dressed like a Sir. Her hair was cut like a Sir. I simply couldn't tell the difference. The moral and social confusion of our time is projected in genderless clothing. This, in part, explains why interest in wearing the clothes of the opposite sex is growing rapidly, and certain magazines are devoted to the subject. (See *Transvestia* and *Turnabout*) Without doubt we have a problem related to dress in our society today. How do we deal with it? What attitude should a Christian possess? In view of the trend in modern fashions to seemingly eliminate gender distinctions in clothing, it is imperative for all Christians to ask when buying or wearing any garment "does this article of clothing help me to affirm my gender, or does it make me look as though I belong to the opposite sex? If an article of clothing does not belong to your gender, leave it alone. Don't wear it. Cross-dressing is sinful, and the Christian should reject it. (Send all questions to Ronny F. Wade P.O. Box 800337 LaGrange, GA 30240 or rhwade@charter.net)

SHOULD WE WORRY ABOUT GLOBAL WARMING?

BY BART SHAW

The Apostle Paul gives the Philippians some practical and amazing admonition:

"Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus." (Phil 4:6-7, NKJV)

Back in the 50's Charles Schultz adapted Paul's teaching and placed it in the mouth of Peanut's resident theologian Linus van Pelt. In a comic strip Lucy and Linus are seen looking out a window at a downpour of rain. Lucy (in her typically pessimistic, cranky, and crabby way) is anxious that the never-ending rain might flood the whole world. Linus reminds her of a promise from God in Genesis the 9th chapter that never again would the world be flooded. Lucy is comforted and the comic strip ends with the affirmation "Sound theology has a way of doing that." In short, Schultz is pointing

out that Bible knowledge has the side-benefit of reassuring the believer about the various anxieties of life.

My father taught me a similar lesson back in 1983. I was 17 years old and the USSR was still very powerful and threatening during the administration of President Reagan. Our family gathered to watch a nuclear doomsday TV movie called "The Day After." I was greatly distressed by the weary wandering of actor Jason Robard's disfigured character through the postholocaust radioactive wasteland. I asked Dad (who was sitting in his favorite recliner) if he was worried such a horrible scenario might come to pass. He said (as best as I can remember):

"It isn't going to happen because the Bible tells us how the world will end. Nuclear war isn't on the table. The Lord will return like a thief in the night and THAT will be the surprise that shocks the world. But, in truth, if the Lord determines that nuclear war was going to happen, no one on earth could stop it. So don't worry, leave it to God to work out."

Those words from my father had an immediate salutary effect upon me and have been formative in my thoughts about the faux-emergencies of the day. While nuclear war with the USSR is no longer greatly feared, other scary bogeymen are continually propped up by the media to terrify a theologically unsound populace: Will a gigantic asteroid hurtle from outer space and smash the earth with the force of countless hydrogen bombs? Could be! Perhaps a local galactic supernova will bathe the earth in harmful radiation and destroy our precious atmosphere! Or the supervolcano that lies under Yellowstone will erupt and cause wintry famine that kills billions! Will carbon dioxide-induced global warming melt the ice caps and cause global flooding?

On and on the fear-mongering speculators work an insidious web of anxiety, promoting unease and discomfort about the future. But God's still and quiet voice commands us to be 'anxious for nothing' and my father's words echo in my mind. "...don't worry, leave it to God to work out."

That is the job of the Christian, isn't it? Our spiritual avocation is not to prevent climate change, or to promote green technology, or to dig nuclear bunkers, or to stockpile guns and ammo, but rather to be about our Father's work. We don't have to

spend priceless time fretting about the fantasies of faithless men fashioned to cause confusion and panic. The scripture assures us that the world will come to an end at the time and place of God's choosing. Before that happens, the seasons will continue unaltered as witness to God's love and mercy. When Noah climbed down out of the ark, God said:

“While the earth remains, seed time and harvest, cold and heat, winter and summer, and day and night shall not cease.” (Genesis 8:22, NKJV)

It is thought-provoking to consider that thousands of years before the global warming scare, Noah understood that the passing of the seasons will never again be disrupted by a natural disaster! God has given us the seasons as a demonstration of His love and provision for man. Paul told the Lystrans:

“Nevertheless He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness.” (Acts 14:17, NKJV)

So, faithful Christians, we know that man-made global climate change is not coming to devastate the planet. Rather, Divine global climate change is inescapable and will melt the planet and the works of men! (2 Peter 3:12) Meanwhile, fortunately for us, God has given us a witness by providing us with the fruitful seasons. As long as the earth lasts God will ensure that they do not cease. We can rest in the peace that passes understanding that God has this world firmly in control. Like Lucy we can let scripture take a load off our minds. Let us be about the Father's work.

“Do you not say, ‘There are still four months and then comes the harvest’? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest!” (John 4:35, NKJV)
–Bart Shaw, bbartshaw@hotmail.com

TOO BIG FOR GOD'S USE

By JIMMY WINCHESTER

“You are too smart for your own good” or “you are getting too big for your britches” are old sayings that illustrate a person who is thinking too highly of themselves. Often pride, arrogance, talents and selfishness stands in our way of serving God.

Satan understands human nature and he knows

our weaknesses. Satan began his attack by creating doubt in the mind of Eve with a question, “... he said unto the woman, Yea, hath God said...?” (v1). Then he presented a lie by saying, “...Ye shall not surely die...” (v4). After the lie Satan then appealed to their desires by saying, “...For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat” (v5-6). The devil continues to use those same tactics today. It is the over desire to achieve and to be someone that plagues God's creation.

Too many of those who are prominent in the church are striving to serve God with the wrong spirit. They act as if they are indispensable. They want to be recognized as important. They busy themselves with their abilities in an effort to gain preeminence, rather than seeking followers for the Lord.

One of the problems in the Church today is that it has too many members and leaders who are too big for their britches. They are too big because they have never learned the true secret of humility. Some Christians fall short in their practice of humility.

In a letter written by the apostle John he spoke about Diotrephes “who loves to have the preeminence among them, does not receive us” (v9). In verse ten he concludes, “...if I come, I will call to mind his deeds which he does, prating against us with malicious words. And not content with that, he himself does not receive the brethren, and forbids those who wish to, putting them out of the church.” Diotrephes was filled with arrogance and pride. He was self serving and sought only what pleased himself. He was insensitive to the wants and needs of others. His ego was appalling!

What Christ wants is humble souls who will humble themselves in service to him. He wants men and women who are not afraid of what others say or do, but count it a privilege to suffer for the Lord's cause.

Will a truly humble man force his way to the front or use other means to achieve attention and honor? Will he use deceitfulness, extortion or other ungodly tactics in an effort to accomplish his goals? Some are trying!

No article would be complete without considering Philippians 2:3-11. The mind of Christ, as referred to in these verses, clearly illustrates the kind of mind and behavior we are expected to have if we follow Christ.

Paul mentions in verse 2, “if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy.” These attributes can be attained by each of us by removing our selfish ambitions, conceit and ego. Paul writes about them fulfilling his joy, “by being like-minded, having the same love, being of one accord, of one mind. Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others.” (v2-4). The apostle writes, “Let this mind be in you which was also in Christ Jesus” (v5).

Paul continues, “...who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (v6-11).

Christ is our example in all things pertaining to the Christian conduct. Humility was an outstanding quality of his character. Despite the fact that Jesus was the Son of God and had all power and authority, he was willing to identify himself with mankind by taking upon himself all the humbling experiences common to man. Our Lord demonstrated perfect humility!

The world has never seen a greater expression of love, than when Jesus willingly became the sacrifice for man sins. He expressed His love when He was betrayed, mistreated in the court of justice, and His death on the cross. He chose to suffer the most shameful and degrading punishment known to man in His time. Christ had a love for others that was self-sacrificing; a love stronger than death, and mightier than the grave. This spirit caused him to wash his disciples' feet, to mix with publicans and sinner, to frequent the places where human distress was always present.)

By worldly standards this sort of conduct is foolish. The worldly wise put self-interest first. They believe if a man is to get ahead in the world, he must know the “right people” and not waste time with those who can do nothing for him. He is supposed to parade his superior wisdom, personality, talents and capitalize upon them in every possible way. Of

course, if in certain circumstances a profession of humility will get him “ahead” he will put on a good act. If love figures in this concept of successful living, it is the love of self.

Why was Christ willing to become a servant when He was King? Peter wrote, “The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance” (2 Peter 3:9). The words of the Prophets, the teachings of Jesus and the Apostles writings clearly explain the answer. Christ was willing to become a servant because of God’s love for his creation and the complete submission of Christ to the Father’s will. This made the way of salvation available to all.

When the apostle Paul wrote to the Church in Rome he advised them to conduct themselves in a manner that others would see the superiority of the Christian way of life. They were not, however, to think of themselves as superior persons or to be wise in their own conceits. They were to be humble in spirit, preferring one another and exalting Christ in all they said and did Romans 12.

Paul writing to the church in Corinth said, “For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God; ye are God’s husbandry, ye are God’s building (1 Cor. 3:3-9). Jealousy, strife and divisions are the direct results of man’s fleshly desires and these evils seek to control the spirit of man.

The scriptures gives us insight into the heart of the great apostle who battled, even as we must, the spirit of pride. He had every reason to consider himself a leader of men and to lord it over others, but he was finally able to acquire the attitude of a servant and manifest the spirit of Christ in the great work he did. He finally came to the place where his greatest joy was found in his infirmities, reproaches, necessities, persecutions and distresses for Christ’s sake (2 Cor. 12).

Paul the apostle wrote many times about the need for humility in our life as a Christian. His contrast of the spirit of humility and the spirit of

pride is important for all to understand. It allows us to realize that without humility we will never be a complete servant of the Lord.

Christ uses a parable found in Luke 14 to illustrate the error of such conduct. He uses the case of a man who, when bidden to a wedding feast, chose the chief rooms or seats. When a more honorable person came, he was embarrassed when the host asked him to surrender his place and go down to a lower room. How much better it would be, said Christ, if a man were to take a lower seat and be called up higher because of his true worth. The lesson is simple; "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (v11).

The unity we desire can be enjoyed when we consider others better than ourselves and put their interests before ours. The humility of Paul was revealed when he wrote, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise" (Rom. 1:14). Paul looked at his past life and was thankful for his deliverance from sin and felt obligated to all people. He places himself at the bottom of the list of importance.

Pride is the enemy of everyone. Words of wisdom can be found in Proverbs 16:18-19, "Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud."

Abraham Lincoln was president when the war between the States concluded. The following story illustrates how humble the President was in victory.

When news reached President Lincoln that General Robert E. Lee had surrendered and that federal officials were getting ready to enter Richmond, the capital of the Confederacy, he ordered that there be no triumphal entry. Instead, he went to Richmond, walked through the city to the office of President Jefferson Davis and request a private interview.

They were together for some time and when one of Lincoln's aides opened the door to see what was taking place, he found the great emancipator seated opposite Davis with his face in his hands and his tears falling. His great sympathetic heart was intent on making the terms of surrender as generous and easy as possible. President Lincoln rejoiced in victors but with a very grateful and humble heart.

After reading about President Lincoln's humble spirit I thought about the open arms of the father in the parable of the prodigal son. The father accepted his son back unconditionally with humility and love that reflected welcome home. The eldest son, thinking only of himself, resented his brother's

return. It brought out hatred, resentment, jealousy and retaliation in the older son.

We need to be aware that the Devil doesn't use the same approach on everyone. He tailors his enticements to fit each individual's area of vulnerability. Satan never plays fair. He always attacks when you are down.

Others lose their humility because of their search for riches. Wealth becomes their god. Their love of riches destroys their humility and faith.

Jesus said to His disciples, "...I say to you that it is hard for a rich man to enter the kingdom of heaven. And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God" (Matt 19:23-24).

The ability to learn is a wonderful blessing given unto us by God and will help us be good servants of His.

God, speaking through the prophet Hosea said, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me" (Hos. 4:6).

There are those who are consumed by their arrogance. Their education destroys their humility. They depend on themselves for deliverance, instead of turning to God. The simplicity of God's word is amazing. You must be careful not to paralyze God's word in your life by over analyzing it.

"Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know" (1 Cor. 8:1-2)

A man speaking from the pulpit not long ago said, "there are some subjects too difficult for some to understand and that you must trust in the wisdom of preachers." You must never put your trust in the teachings of men. Always examine for yourself the truthfulness of what has been taught. Keep in mind you will be judged by your own knowledge and obedience. You will not be judged by the knowledge and obedience of others.

Paul admonishes Timothy in 2 Tim 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Words of warning are found in Isaiah 55:8-9, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord ...so are my ways higher than your ways, and my thoughts than your thoughts."

Start each day with a prayer. Ask the Lord to help you be kind to others and reflect the spirit of humility.

OBEDIENCE TO GOD continued from page one

Further, we have also shown that the manner in which we obey God is also important. Our obedience must be:

- 1. from the heart.
- 2. rendered without hesitation.
- 3. rendered full and unreserved.
- 4. constant and unbroken.

If Heaven is your goal, then obedience to God is your ticket to get there. Love without obedience will not get you there.



ISUFFERNOTAWOMANTO continued from page two

the conclusion that a woman is to be a public proclaimer of God’s word. After all, when Christ chose His apostles (Matt. 10:2-4), not one woman was numbered among them! Also, the evangelists in the early church were men and the same was true of elders and deacons (only men could qualify/ 1 Tim. 3:1-13).

When a woman teaches in some kind of arrangement that is public, as opposed to the private, individual capacity, she is doing something that is outside of her sphere of activity. She is not only forbidden to teach in the assembly, but this would also include radio and television programs, preaching on the street corner, conducting a religious seminar for women from all over the brotherhood, etc. Remember that a woman’s role is one of submissiveness, and when she takes on the role of a “teacher” in some official, authoritative sense, she has drifted into an area where she does not belong! Do you doubt the accuracy of what I have just stated? If so, please consider the following..

OBJECTIONS

1. Some say that the word “silence” in 1 Tim. 2:11 actually means quietness. They argue that this is not an absolute prohibition to teaching, but the woman is simply to do it “quietly” (not in a domineering way). I have two answers to this: First, while the Greek word *hesuchia* can mean quietness, it can also simply mean silence. Here ‘s how Thayer defines it: “1. quietness: descriptive of the life of one at home doing his own work, and does not officiously meddle with the affairs of others, 2 Thess. 3:12 2. silence: Acts 22:2; 1 Tim. 2:11” (P. 281). Please notice that *hesuchia* is not listed under quietness in 1 Tim. 2:11, but under silence! [Incidentally, Arndt & Gingrich and Robinson list it the same way] Second, even if we give them the argument, it proves nothing. I say that because Paul did not say that the woman is to “teach” in quietness! No, he wrote: “Let the woman learn in silence with all subjection. But I suffer not a woman to teach.. .” Please note that where the woman is to learn in silence she is not to be a teacher! This exposes the objection for what it is, a blatant attempt to misrepresent what Paul actually wrote.

2. Some ask: If 1 Tim. 2:11-12 applies to public teaching, does that mean that a woman doesn’t have to dress modestly in any private setting? This misses how 1 Tim. 2:9-10 connects with verses 11-12. The connection does not have to do with dressing modestly in public, as opposed to dressing in a private setting, but the connection has to do with the demeanor of a woman (as she recognizes her God-given place and acts accordingly). As I’ve already stated, the way she dresses should reflect who she is on the inside. “Women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works.” This is not the picture of women who seek to draw undue attention to themselves, but who humbly seek to take their rightful place in the Lord’s kingdom.

It’s been argued that 1 Tim. 2:11-12 means that a woman cannot “teach over the man.” This is simply not true! The expression, “usurp authority over,” comes from one Greek word [*authenteo*]. Paul refuses to allow a woman to do two things: He does not suffer her to teach and he does not suffer her to have dominion over a man; he does suffer her to be in silence.

Again, even if we give them the argument, they are still wrong in practice! We have already shown that the woman’s sphere of activity is the private, individual capacity. The role of publicly proclaiming the gospel belongs to men; they alone are authorized to function in that area. When a woman jumps out of her sphere of activity and takes for herself a role intended for men, in that sense she is teaching in a way that usurps authority over the man!

A WARNING

Brethren, when a man feels compelled to start arguing like Bible class advocates in order to justify some kind of teaching arrangement, beware that something is amiss! When the impression is left with people that “silence” in 1 Tim. 2:11-12 might mean quietness, you can know, right there and then, that this person is trying to lead brethren in the wrong direction. “But,” someone says, “we want to empower our women to teach.” As far as I am concerned, this is a ridiculous and arrogant statement to make. It is the Scriptures that empower our women to teach as opportunities arise, in the private, individual capacity. I am confident that our godly women in the church have been doing this all along, making their influence and worth indispensable to the body of Christ. Our women don’t need some man to empower them to teach. They have been looking to the Scriptures all along and have been doing their duty. May the Lord bless them for their faithfulness and all they have meant to His cause! 2850 N. Oakland Springfield, MO 65803

Announcements

BRETHREN, PLEASE READ

Since we must be out of the Country much of October and also January, Brother Ronny Wade will be handling the publishing responsibilities for a while. Please, send all materials intended for publication to him at: P.O. Box 800337, LaGrange, GA 30240 or to his email address which is: RFWade@charter.net until further notice. An announcement will be made later as to when you may resume sending to us in CA. We appreciate your patience and apologize for any inconvenience. My personal thanks to Brother Wade for his ready agreement to take this extra work load for a few months. DLK



Western Directory of the Churches of Christ is available.

It contains a listing of members by congregation of all of the states West of the Rockie Mountains. Depending on how it sells, the publisher, is planning on publishing it every two years. It is not complete because we could not get a response from every congregation. To order send a check for \$5.00 to Donald French at 7117 8th Street, Rio Linda, CA 95673

STATEMENT OF OWNERSHIP

We are required by law to publish each year a statement of ownership of OLD PATHS ADVOCATE. Don L. King, who also serves as Publisher, owns the paper. It is a private endeavor, not a work of the church, hence not intended to be supported or subsidized by church treasuries, but by the paid subscriptions of our readers

Our Departed

ENNIS- Sister Laura Jean Bee Ennis departed this life on August 12, 2010 at the UPMC Presbyterian Hospital in Pittsburg, PA. She was 37 years of age. Laura was the daughter of Donnie and Jeanne Bee, the wife of Bradley Ennis, the mother of four year old Braden Ennis, the sister of Matt and Dan Bee and the granddaughter of Don and Eloise Bee. We gathered

in Greenville, PA to celebrate her life and remember with love and fondness this beautiful young Christian who left us far too soon. Laura had struggled for several years with a disease which was both difficult to diagnose and treat. Finally her body gave out under the stress and weight of the load she was bearing. She was a member of the church in Flemington, PA at the time of her death. My heart and prayers go out to her husband, her little son who misses his "Mommy," her parents and grandparents who are all so very dear to me. With great difficulty we tried to comfort the family and speak of a better day in a better place just over the horizon of our lives. Heaven will surely be worth it all.
-Ronny F. Wade

Field Reports

Don L. King, 1147 Sherry Way, Livermore, CA 94550, email: old_paths@juno.com September 11, 2010. Pat and I returned home late last night from an unexpected trip to Hawaii. Brother Danao had become very ill and asked that we come as soon as possible. The doctors believe he may have liver cancer and he was very weak when we arrived. After visiting with him we urged that the two of them leave for the Philippines as soon as possible where family waited for them. It was a sad parting, to say the least. Our work together spans thirty years as of this coming March. Only the Lord knows the many miles we traveled together as we preached the gospel in the Philippines and Hawaii. He is one of our very best and cannot be easily replaced. It was my pleasure to speak on Lord's Day while we were in Hawaii. There was a good crowd which speaks well of the work there. Bro. Danao and I met with the brethren after the service and they are adamant that they will take good care of the church in Bro. Danao's absence. We wish we could have attended the Labor Day meeting in California this year but the trip to Hawaii made it impossible. Lord willing, we will travel to Zambia on October 5 for a few week's work with the brethren there and Duane Permenter. We look forward to that effort and ask your prayers for us. Brother Ronny Wade has agreed to put the paper out during our absence, so please note the announcement in this issue and send your material to him for publication May God bless the church everywhere.

Carl M. Johnson 1400 Northcrest Dr. Ada, OK 74820, carlmj@cableone.net Sept. 9--I enjoyed the 2010 California Labor Day meeting immensely. The host Oakdale congregation planned well and worked hard to make it a success. Our largest crowd on Saturday night numbered over 500, and the crowds on Friday and Sunday nights approached that number. Numerous preachers attended the meeting including two of our oldest preachers, Paul Nichols and Gayland Osburn. Paul, who turned 88 years-old on September 5, drove to California by himself from Overland Park, Kansas. In July, Phyllis and I were with the Marietta, GA brethren. We had good attendance at the meeting and I enjoyed getting to know new members of the congregation. We stayed with longtime friends Rick and Jane Martin who have done a wonderful work there. Next, we were in Rogers, AR for a 5-day meeting. Don and Dianne Pruitt kept us during the meeting and treated us like family. I was impressed with the congregation, with the visitors who attended from the community, and with the tremendous support from area congregations. We put out folding chairs to accommodate the last weekend's crowds. My next meetings were at San Angelo, TX and Buffalo, MO. I appreciate the efforts of both these congregations to have successful meetings. In San Angelo, I made a 15-second television spot announcing the meeting and it was shown on two local television stations a total of 40 times during the week. We had visitors from the community Sunday morning as a result. I enjoyed my association with Brad Shockley during the Buffalo effort, and we look forward to his coming to Ada at the end of this month. My schedule for the next few months includes: Killbuck, OH (Sept. 16-19); Joplin (Leawood Village), MO (Sept. 22-26); Nashville, TN (Oct. 13-17); Jamesville, MO (Nov. 3-7), and Imperial, NE (Nov. 10-14). We appreciate so much the prayers of the brethren.

Darrell Crawford 208 E. Baldwin Rd Unit S, Panama City, FL 32405 bugz1955@hotmail.com Greetings to the faithful everywhere, the work progresses here in Panama City. We are staying busy this summer. We had a good meeting in August with many visitors from sister congregations as well as from the community. We had 33 in attendance on Saturday night. Philip Prince came over and helped with the entire meeting, also Greg Jordan

from the Dothan area, as well as Jerry Woodard. We certainly appreciate all the assistance from other congregations. We had visitors from at least three digressive congregations and three of their preachers. We have a study set up with one of the preachers for a later time relative to women teachers. Recently we have had one restored to duty. To God be the glory. We are also working with two people, a mother and daughter, both have promised to attend. If you are traveling this way, we would love to have you visit with us. Also if you know of anyone in this area we could visit, please let us know. May we all stand for the truth. God bless the church.

Ronny F. Wade, P.O. Box 800337 LaGrange, GA 30240 or rfwade@chater.net September 15-The meeting at New Salem near Brookhaven, MS was very enjoyable. Large crowds attended every service and visitors came from near and far. We have held many meetings at this place over the years and always look forward to working with them. The Labor Day meeting in Texas drew good crowds again this year. A number of preachers came to share their wisdom and knowledge. The Fossil Creek congregation hosts the meeting each year and the Elders there do an excellent job planning and overseeing it. Currently we are at home here in LaGrange working with this church and the television program we have out of Columbus. Our future meetings are Opp, AL September 18-19; Blue Springs near Mt. Vernon, KY Oct. 17-24; Dothan, AL Oct. 29-31 and Hartwell, AR November 10-14. May we all work while it is day.

Billy D. Dickinson, 2850 N. Oakland, Springfield, MO 65803, bddickinson@juno.com, Aug. 24- Since last making a report, I have conducted two meetings-a 5 day meeting at Mountain Grove, MO and a 9 day meeting at Hoyte, TX. I thoroughly enjoyed being with the brethren at Mtn. Grove, having a number of brethren to help us from different congregations. Although I have known these brethren for many years, having visited with them on occasion, this was my first time to actually hold them a meeting. The hospitality was grand and I appreciate them for the love they have for Bible preaching! They are doing their best to shine forth the gospel light in their community. My meeting at Hoyte was a delight, giving me the opportunity to renew some old

friendships there. It was 40 years ago, when I traveled with Miles King during the summer of 1970, that I first went to that part of the country. Since that time I've held several meetings in the area, but I was last at Hoyte back in 1993. It would be difficult to find people who are more hospitable than the Bakers, so I left with a feeling of gratitude to them for making me feel at home. We had visitors from a variety of places and it was especially good to have preaching brethren, Johnny Herrera and Melvin Blalock, with us. After the meeting, I visited my dad and mom in Pasadena, TX and attended 3 nights of Walter Hunters meeting at Deer Park. I commend Walter for the excellent, sound preaching that he was doing. Since Labor Day is not far away, that means that we are about to be on the back side of this year. Lord willing, I have two more meetings that I'm looking forward to in 2010 - Sept. 17-19 at Frisco, TX and Oct. 13-17 at Indianapolis, IN. Please remember us when you pray!

Brett Hickey 8373 Highway 5 South Mtn. Home, AR 72653, unityseeker@hotmail.com 870-736-0774 September 10-Our summer meeting with Ronny Wade was a great success with well over twenty from the community. We appreciate the Mission Hills congregation for hosting the 4th of July meeting in Springfield. What a great meeting! The Labor Day preachers study on marriage hosted by the Freeman Road congregation in Neosho, MO was of great benefit to our family. Three attended four services as a result of the ad on the Joplin TV program. A couple who regularly watch the TV program drove over eighty miles to attend the Texas Labor Day meeting. Despite a cloud hanging over us with Hans Roodschild's extended hospital stay, our meeting at Allen, TX bore fruit. Two were baptized. Roy Lee Criswell and the brethren at Aurora, MO were rewarded for all their work. Several people they have invited to Aurora for decades finally attended the meeting. Two people drove 100 miles two nights in response to the TV program out of Joplin and another gentleman drove 30 miles from Nixa in response to the program out of Springfield. Melvin Blalock and the Cleburne, TX brethren used the TV program as a bridge to get a number of their contacts to our meeting there five of the six services. Three services we had more than ten visitors from the community. One couple who watches the

program regularly drove from Arlington for two services. I was able to study with a couple of these people and several seem ready to study with Melvin. The meeting at Chestnut Ridge, KY was a genuine revival. The leadership is to be commended for generating some of their largest week long meeting crowds in years. Philip Scott counted attendance of thirty-five non-members over the five days. A week after our weekend meeting in Lone Rock, AR we rejoiced to get a call from Bill Brewer to assist in baptizing a lady who attended every service of the meeting. We look forward to fall meetings at AB Hwy in West Plains, MO (9/17-19) Joplin, MO (Leawood 10/22-10/24) Lubbock, TX 11/1-11/2; Bridgeport, TX 11/3-11/7; Napoleon, AL 11/10-11/14. I have had some studies with some people in the Paducah, KY market on the Lord's Supper. One has seen the truth and is working to convince some of his brethren. At our last taping a TV station employee asked for a transcript of the program and another asked to discuss the sermon further. The 800 number has given us a boost in contacts in different markets and makes it easier to develop rapport with viewers. This month the program will begin airing at 6 a.m. out of Huntsville, AL, on WHDF CW15. The program will reach a potential audience of over a million in Northern Alabama and Southern Tennessee. Locally, we have a booth rented at the County Fair to promote the TV program with video of congregational singing alternating with a video on Christian evidences. We will have ten different tracts at the booth and people will be able to sign up to receive one of six different DVD's of the program and to request a home Bible study or Bible study by mail. About ten brethren will help man the booth.

Bobby Kemp, bobbymary1-kemp@sbcglobal.net Sept. 13-In the last several months the church at Atwater has been blessed with three baptisms and two restorations of people who had been away for eighteen years. Another person has started attending church. We would like to announce our gospel meeting October 17-24 with Clint DeFrance. Meeting times will be Sunday 10:30 a.m. and 3 p.m. Monday-Saturday 7:30 p.m. On the 24th the time will be 10:30 a.m. and 5:00 p.m. Everyone is welcome.

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THE BACK PAGE...

AN EXERCISE IN FUTILITY

BY CARL M. JOHNSON

The Church of Jesus Christ of Latter-day Saints (Mormons) and a coalition of Jewish leaders have been butting heads for over a year now over the Mormons' practice of proxy baptism. Mormons believe in baptizing someone who is still alive on behalf of someone who was never baptized and is now dead. John D. Lee, a leader in the Mormon Church under the leadership of Joseph Smith and Brigham Young, says that he "was baptized for the remission of my father's sins" (124). The essence of proxy baptism is found in that statement. Mormons believe that such baptisms provide an opportunity for deceased persons to receive the gospel in the afterlife. They believe departed souls can accept or reject these baptismal rites, but that those who accept the proxy baptisms will be saved. The church uses as its proof text, 1 Corinthians 15:29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

Jewish leaders are angry at the Mormon Church because Mormons are now baptizing one another for Jews who were killed in Nazi concentration camps. Many Jews are offended because they interpret the Mormons' actions as an effort to change the religion of Jewish Holocaust victims in the afterlife, even though the victims were murdered because of their religion.

In 1995, the Mormon Church signed an agreement with the New York City-based American Gathering of Holocaust Survivors that prevents Mormons from performing proxy baptisms for Holocaust victims, except in the very rare instances when they have living descendants who are Mormon. The Mormon Church agreed to remove the names of Holocaust victims already in its massive genealogical database.

According to an Associated Press news release last week, however, the Mormons are continuing unabatedly their proxy baptisms for Holocaust victims, and the Jews are outraged over what they consider a breach of the agreement.

The whole debate is really pointless because the practice of proxy baptism has absolutely no effect upon the souls of those who are now in the afterlife, and is therefore nothing but an exercise in futility. While the precise meaning of Paul's words in 1 Corinthians 15:29, about being "baptized for the dead" is difficult to ascertain, he is certainly not talking about proxy baptism as practiced by the Mormons and objected to by the Jews.

I never cease to be amazed at people who build a practice or system of belief on a single, obscure passage of Scripture while ignoring clear passages that contradict the belief. Difficult and obscure passages of Scripture must be interpreted in a way that is consistent with the general teachings of the Bible. If the Bible is indeed inspired of God as it claims to be, it does not and cannot contradict itself (2 Tim. 3:16-17). To interpret Paul's words about being baptized for the dead as the Mormons do is to arrive at an interpretation that contradicts every other passage in the Bible about the Judgment Day and the afterlife.

Jesus teaches that when one dies, he or she immediately goes either to torment or to paradise. He teaches further that there is a great gulf fixed between the two places and one cannot go from one place to the other (Lk. 16:19-31). The apostle Paul adds that in the Day of Judgment, we shall be judged by what we have done in the body (2 Cor. 5:10), and that salvation is an individual, personal matter. He says, "Each one shall give an account of himself to God" (Rom. 14:12).

Paul's words concerning being baptized for the dead are obviously intended as further proof to the Corinthians of the resurrection. Some commentators believe there may have been some Corinthians who were practicing proxy baptisms and that while Paul does not approve of the practice (using "they" rather than "we" when speaking of it), he uses it to show the Corinthians the inconsistency of their practice when compared to their belief that there is no resurrection. According to these authorities Paul is saying, "To deny the resurrection, as some of you do, and yet be involved in such baptism activities makes no sense."

It is more probable, however, that when Paul speaks of being baptized for the dead that he is referring to being baptized in preparation for death. This explanation fits this context and harmonizes with the overall teachings of the Gospel best. Paul argues throughout I Corinthians 15, that Christians have a hope of life after death. In verse 17, he says, that "if Christ be not raised, your faith is vain." Therefore, Paul is saying in verse 29, "Why be baptized in view of death, in preparation for it, if the dead rise not?" If Christ is still in the tomb and there is no resurrection, our making preparation for death and for our own subsequent resurrection would be as pointless as the debate between the Mormons and the Jews. All of it would be an exercise in futility. carlmj@cablone.net