

Our purpose is to “earnestly contend for the faith which was once delivered unto the saints,” and to “prove all things; hold fast that which is good.”

OLD PATHS ADVOCATE

“To continue speaking the truth in love,” “endeavoring to keep the unity of the spirit in the bond of peace,” “keeping the ordinance as delivered.”

“Thus saith the Lord, ‘stand ye in the ways, and see and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest of your souls.’ (Jer. 6:16) “And they that be of Thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in.” (Isa. 58:12).

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NO.10

THE UNITY OF THE SPIRIT

By *BILLY D. DICKINSON*

Paul wrote in Eph. 4:3, “Endeavoring to keep the unity of the Spirit in the bond of peace.” Surely we all agree that unity is a wonderful thing and should be desired in the church. As David observed in Psalms 133:1, “Behold, how good and how pleasant it is for brethren to dwell together in unity” However, it is not only something that is worth seeking, but it is actually the Lord’s will “that there should be no schism in the body” (1 Cor. 12:25). Hence anything that is a barrier to peace must be discarded and rejected. Paul says that it is something that we must be “endeavoring to keep.” Here we have the idea of “haste” and “giving diligence.” Yes, it takes effort to have unity in the church; we must work at it and never take it for granted.

A PARTICULAR KIND OF UNITY

Paul is not discussing just any kind of unity that permits us to pursue it at any cost, but he specifically makes reference to the “unity of the Spirit.” This is the unity that is wrought by the Holy Spirit [See Vincent’s Word Studies of the New Testament]. That fact alone tells us that we should never strive to have unity at the expense of truth! After all, such action would be contrary to the mission of the Holy Spirit: “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come” (John 16:13). The following is found in a sermon by R.E. Elmore: “There may be a sort of superficial union of heterogeneous elements, but this is not Christian unity. Christian unity is the oneness which results from the common possession of the ‘like precious faith,’ and from the practice of that faith. We keep the unity of the Spirit when we keep the Spirit’s teaching without addition or subtraction. It is superficial and self-contradictory to talk of ‘spiritual unity’ in the midst of denominational and doctrinal diversity. This is not true and never can be true... The unity of the Spirit is the unity of the truth.” This preacher of yesteryear hit the nail on the head, didn’t he? [I found this sermon in a book published back in 1930] We need to realize that unity based upon error is not the solution to division!

SCRIPTURAL UNITY VS ECUMENISM

Ecumenism is defined as “a movement seeking to achieve worldwide unity among religions through greater cooperation and improved understanding.” We must not confuse the “unity of the Spirit” with a “union” devised by man for the purpose of minimizing important doctrinal differences that might exist. As we have already noticed, Jesus referred to the third person of the Godhead as “the Spirit of truth” (John 16:13). He is obviously so designated because of His relationship to the truth. As Guy N. Woods noted in his commentary on the Book of John, he is styled “the Spirit of truth” because he would teach the truth, all of the truth and nothing but the truth in the revelations promised. Also, Paul went on to declare in Eph. 6:17 that the “sword of the Spirit” is the word of God. If we’ll all walk according to the truth (as inspired by the Holy Spirit), we’ll have the unity that He gives, enabling us to “speak the same thing” in matters of faith (1 Cor. 1:10). One man wrote the following: “The majority-view today holds that the way to produce unity is not to discuss and consider doctrine, but rather to work together and pray together. The slogans include ‘doctrine divides.’ This becomes serious when applied to the question of evangelism. The most common argument used is that evangelism is impossible apart from this unity, that a divided church is an offense to the world, and that while we are divided the world will not listen to us. During an evangelistic campaign in London, a Christian newspaper carried the headline: ‘Let us have a theological truce during the Campaign.’ Brethren, where are we authorized in the Scriptures to have a “theological truce” with error and to allow false doctrine to go unchallenged? The same Spirit that inspired Paul to write Eph. 4:3 also inspired Jude to say that we “should earnestly contend for the faith once delivered unto the saints” (Jude, verse 3). A compromising of the truth has nothing to do with the “unity of the Spirit!”

“THE BOND OF PEACE”

Please observe that Paul said we are to endeavor to keep the unity of the Spirit- “in the bond of peace.” As I understand it, this means that a bond exists between brethren which is peace. In his epistle to the Ephesians, Paul has emphasized

continued on page three . . .

CONTENTS

Vol. LXXXIII No. 10



ADVOCATE

ANNOUNCEMENTS 10

The Unity of the Spirit..... 1

What Would Paul Have Written 2

The Querist Column 3

Foundation Principles..... 4

Can the Spirit of a Child..... 7

The Church at Corinth 8

It Doesn't End at the Baptistery 12

FROM THE FIELDS 11

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Editorial

WHAT WOULD PAUL HAVE WRITTEN OF US?

By: DON L. KING

When Paul wrote the epistles to the Corinthians, there are so many great lessons it is difficult to fathom the depth. Corinth had perhaps more problems than any congregation we have ever known, and those problems were not swept under the carpet by the apostle. Paul shows by his teaching of the Corinthians that every sin requires forgiveness and none can be justified by us rather than dealing with them. Not once did Paul ignore their sins and treat them as though they did not exist.

In 1 Corinthians chapter 11 Paul spoke of the problems with women, their covering, (hair) and their abuses of the Lord's Supper. As an aside, it has long amazed me that we stand firm about the Lord's Supper, even debate it publicly as we should, but often fail to even quibble about what the apostle said in the same chapter about the hair. Both topics were spoken by the same apostle, to the same group of church members, and under the inspiration of the Holy Spirit. Ask yourselves why one is sometimes seen as more important than the other?

After Paul finished his writing about the hair and the Lord's Supper, he said in verse 34 "And if man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come." There were many things needing improvement at Corinth, and we believe the apostle dealt with each of them either by letter or in person. However, there were some things so grievous Paul felt compelled to handle even before he could manage to actually be with them. He promised to set in order the other matters when he came. Would some of us have gone there, held a gospel meeting, smiled with them and enjoyed their hospitality, while dealing with none of the problems existing there? Sadly, we are afraid the answer might be yes.

Proof of their being carnally minded

In chapter three of first Corinthians, the apostle frankly told those brethren he had needed to treat them as "babes in Christ." He also mentioned in verses 2 and 3 that he had fed them with milk rather than meat because they could not handle stronger teaching. This perhaps explains his great patience with them, but he also tells them they are carnal in verse 3. Now, how did he know they were

continued on page four

THE QUERIST COLUMN

By RONNY F. WADE

Question: Does Satan have power to take over our lives and cause sickness and pain as in Job 2:1-7?

Answer: Without doubt Satan is a powerful enemy. According to 1 Peter 5:8 he “walks about like a roaring lion, seeking whom he may devour.” The fact that he “walks about” indicates that he is always on the prowl. His intent is to deceive and destroy. As free moral beings, we have the right (power) to resist Satan, and when we do, we are assured that “he will flee from you” James 4:7. In the case of Job, Satan argued that he was only good and served God because God was good to him. Should God “touch his bone and his flesh, he will surely curse you,” said the evil one. To prove that conclusion false, the Lord said to Satan, “Behold, he is in your hand, but spare his life.” As a result Job was stricken with boils that inflicted terrible pain and misery. Yet in view of all this he refused to curse God and die. Does this incident indicate that today Satan has the power to inflict us with illness like that in the case of Job? I personally don’t believe he does. There was a time when Satan’s power seemed to be greater than it is now. During the days of Christ we have mention of people being possessed with demons. Reference to demon possession occurs seven times in Matthew, four in Mark, once each in Luke and John, and once in Acts. There is much dispute as to the origin of these demons, but none to the fact that they were under the power and control of Satan. Satan has two types of angels: those beings of the unseen world and those ministers of his who teach false doctrine here on earth (2Cor. 11:14-15). Demons and satanic angels are subordinate to Satan himself Eph. 2:2. As the miraculous age drew to a close, we see a significant decrease in demon possession. Jesus bound Satan in his own house or domain Matthew 12:5-29, greatly limiting his power. Today the gospel is the chain that restrains him and his servants according to Revelation 20:1-4. This is not to say that he has no power, for he does. It does mean, however, that we are able to “resist” him and thereby escape his attempts to destroy us. This, however, does not mean that there is no relationship between the Devil and sickness. Satan promotes sin. He seeks to infiltrate the lives of God’s people through the lust of the flesh, the lust of the eyes, and the pride of life. People who live sinful lives and serve the flesh often leave themselves open to both mental and physical illness. The man who drinks and destroys his liver will die a horrible physical death.

The devil through temptation enticed the man to sin, and the practice of that sin led eventually to sickness and death. Many cases of illness come about as a direct result of sin. The immoral man may contact AIDS or other diseases through sin, and suffer debilitating physical conditions, which lead to death. However, this is not to say that every person who is sick with a horrible physical illness suffers because the devil sent the disease. There is, in the view of this writer, no scripture that justifies such a conclusion. I believe Guy N. Woods correctly stated the situation when he wrote “Today, the devil’s power over man is limited to deceit and temptation both of which may be resisted by the help of God and sword of the Spirit (Matt. 4:1-13; 1 Cor. 10:13).” The devil still has the power to take over our lives, if we allow it. He is ever on the move enticing, misleading, deceiving, tempting, and harassing those who seek to serve God. One cannot flirt with the devil and expect him to flee, nor can we make peace with the devil and expect him to flee. We cannot compromise with him and expect him to flee. He will only flee when we resist. (Send all questions to Ronny F. Wade at P.O. Box 800337 LaGrange, GA 30240 or rf Wade@charter.net)

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THE UNITY OF THE SPIRIT cont. from page one

that the enmity between Jew and Gentile has been abolished in Christ (Eph. 2:13-16); there is now a bond of peace that should unite them in the one body. In a very real sense that bond is love- the “bond of perfectness” referred to in Col. 3:14. The truth is that we can all believe alike in matters of doctrine, but if we don’t treat each other with love and respect, the result is not going to be unity. Indeed, we all know of congregations that divided, not because of doctrinal differences, but because of personal conflicts. Brethren, unity is desirable and must be maintained, but “unity-in-diversity” is not the answer. Joining hands with heretics and false teachers, all in the name of pseudo-unity and so-called love, is obviously not the solution. In the book of sermons I’ve already referred to, Isaac Errett said, “in the essentials of faith in the Christ, the Son of God, and the keeping of His commandments, the apostles were the farthest possible from the sickly ‘liberalism’ of the present time. They knew no compromise here; they would tolerate no differences; they would have no fellowship with any who denied the faith or refused to keep the commandments of Jesus.” Did you get what this preacher of yesteryear said? He called it “sickly liberalism!” It looks like to me that things haven’t changed all that much in the last 80 years or so. In fact, the “sickness” has been spreading and the result has been only more division. That is true because the unscriptural movements of men have nothing to do with the “unity of the Spirit.” -OPA

WHAT WOULD PAUL HAVE continued from page two

carnal or worldly-minded? He knew because they were envious of one another, they had strife or trouble within the church, and were divided. Apparently they were not meeting separately, but they were divided in the sense that they were not in agreement with one another. (Verse 3) This was absolute proof that the brethren in Corinth were still babes, still worldly minded and not following what the Lord desired. Another sign of their being babes was that they were guilty of what our older preachers used to call “preacheranity.” They had such favorites among them that they argued about which was greater among those men of God with whom they were acquainted. To show them how foolish they were, Paul used a profound example. In verses 4-7 he wrote:” 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 anything, neither he that watereth; but God that giveth the increase”

This passage has always served to bring me right down where I need to stay. This tells every teacher and preacher, indeed every church member, exactly how important they are. Now, this is not to say the Lord does not care when there are results to the preaching of the gospel. Certainly, we believe He does care. However, the point is the person who was there preaching at the time is not nearly as important as the fact that preaching was done and souls were saved. The important thing is that God gave the increase! Suppose a person plants corn and a great crop is the result. Does the fact that the man who planted it was perhaps “Doctor Big Somebody” (as Lynwood Smith used to say) have anything to do with the great crop? Not at all. What was important was that good seed was planted by someone and then yet another came along and watered the seed. God gave the increase and a great crop was harvested. This should help us remember that we are only a means to an end when the gospel is preached. Paul shows further in verse 9 that “...we are laborers together with God: ye are God’s husbandry, ye are God’s building.”

So, let us work together forgetting who plants or waters. Let us be certain we preach the certified, or reliable, gospel and then let us trust God to give the increase. It is far more important that we be concerned as to whether the preaching is Bible based than who does

it. If I plant corn and a great crop is the result, no one will ever recall who planted or watered it. However, if I plant a corrupted seed and the crop is ruined everyone will ask who did it. Think on these things. DLK

FOUNDATION PRINCIPLES

INTRODUCTION

By DOUG HAWKINS

I am pleased to present the following articles jointly with the attention and assistance of these young men whose names appear with the article. This summer Aaron Prince, Colby Culbertson, Chris Jones, Tyler Carroll, and William Wheat spent two weeks with us in Kentucky. While they were here, we worked on developing their skills and abilities in teaching the Scripture and becoming more involved in the work of the Church. This two-week session came at the end of a four-month study that Bruce Roebuck and I had with several young men “online,” using the “Go To Meeting” technology. I consider Bruce an invaluable workfellow in the Kingdom and thank him deeply for his part of this effort.

In addition, I am indebted to Don Pruitt for coming to hold a meeting at Lexington during this time and spending the time everyday with these young men while he was here; to Randy Cantrell, an elder at Fossil Creek, TX, who spent a good bit of time via skype talking with these young men about leadership and his work as an elder; and Joe Hisle for spending a couple of hours talking with these young men via conference call about the work of an evangelist.

A number of our gospel preachers willingly supplied their actual preaching notes to give these young men an idea of how these preachers put their notes together for their sermons. Among them were Don Pruitt, Irvin Barnes, Joe Hisle, Jimmy Smith, Don King, Carl Johnson, Ronny Wade, Clint DeFrance, Kevin Presley and the late Lynwood Smith, thanks to the help of brother Rick Martin. During our session in Kentucky, we listened to a number of these sermons from the different preachers, worked through “The History of The Church Through The Ages,” developed a 10 minute talk, visited Cane Ridge, visited the creation museum (thanks to brother Stan Owens), discussed the work of the Church and the role of men within that work, and worked on these articles that we are now presenting to you.

If we are going to have capable men in the future, we must take the time to encourage them, instruct them, and train

them at the present. I am especially indebted to my wife, Lori and all the sisters in our area that worked so hard to provide the accommodations for our guests. I wish these young men the very best in everything that they undertake for the Lord's cause. If you are a young man, age 15 or older, a member of the church, and have an interest in being involved in our study, please contact me. You can write me at douglast69@bellsouth.net The study will begin again just after the first of the year, Lord willing. In our study "on-line," you will join our on-line conference where you can see the computer screen of the presenter. You will follow the power point presentation visually while listening audibly to the presenter. We are able to interact by asking and answering questions. Our study covers: 1. The Inspiration of Scripture 2. The Chronology of Bible 3. Survey of all Old and New Testament Books 4. Important Types and Shadows of the Old Testament 5. Chronology of Christ's life 6. A Summary of Christ's Teachings 7. The Purpose of Christ's Death 8. The Plan of Salvation 9. The Examples of Conversion 10. The Establishment of Church 11. The Church's Identity 12. Worship 13. Establishing Bible Authority 14. Why We Oppose Innovations in Religion 15. Fellowship 16. Church Government 17. The Work and Mission of The Church and other topics. The study is quite comprehensive, but we invite these young men to continue to participate each year to add to their knowledge and understanding. I look forward to hearing from you.

HEARING AND FAITH

By Doug Hawkins

The process of conversion or reconciliation to God (2 Cor. 5:18-21) involves a number of different "steps" - our Faith, our Repentance, making the Good Confession, and being Baptized in water. Paul showed that "whoever calls upon the name of the Lord shall be saved" (Rom. 10:13), and from there reasons that one cannot call if he does not first believe. He cannot believe unless he first hears, and he cannot hear without a preacher. He concludes, "Faith comes by hearing and hearing by the word of God." (Rom. 10:17)

Preaching the gospel initiates the whole process of man's salvation. Paul confirmed, ". . . I am not ashamed of the gospel of Christ for it is the power of God unto salvation." (Rom. 1:16) He further taught, "... in whom you also trusted (I do not know a better synonym for faith) after that you heard the word of truth, the gospel of your salvation." (Eph. 1:13) Peter also said, "Being born again not of corruptible seed, but of incorruptible, by the word of God,

which lives and abides forever." (iPe. 1:23) James wrote that we are to, "...receive with meekness the engrafted word which is able to save your soul." (James 1:21)

In confirmation of the purpose and power of his word, the Lord compared it to: 1. A light (Psa 119:105) 2. A fire and a hammer (Jer.23:29) 3. A Seed (Luke 8:11) 4. A Sword (Eph.6:16) and 5. A mirror (James 1:23) The Lord's word "lives and abides forever" (1 Pe. 1:25), having the power of life within it. One obtains this "life" when he hears it and mixes it with "faith." (He. 4:2) In other words, he hears and believes. Again, "...faith comes by hearing and hearing by the word of God." (Rom. 10:17) Finally, Paul stated "Whereunto he called you by our gospel." (2 Thess. 2:14) God's calling comes through the gospel.

The Bible plainly shows how that without faith one cannot please God for "he who comes to God must believe that he is..." (He. 11:6) The basis of man's salvation is his faith. (Ro. 5:2; Eph. 2:8; Romans 4:1-26) Faith is far more than a simple belief in or acceptance of something. True faith (saving faith) responds in obedience to the Lord's commands, as evidenced by every individual discussed in Hebrews chapter 11. God conditioned salvation upon man's faithful obedience just as he did in the case of Captain Naaman in 2 Kings 5:1-14.

In Hebrews 5:8-9, Paul showed the necessity of obedience by saying, "though he [Christ] were a son yet learned he obedience by the things which he suffered and being made perfect he became the author of eternal salvation unto all them that obey him." The gospel obviously must be obeyed for Paul said, ". . .in flaming fire taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ." (2 Thess. 1:8) Before one "obeys the gospel," he must first hear and believe.

REPENTANCE

By Aaron Prince

Repentance is a crucial part to man's salvation. It is key when someone obeys the Gospel Call, and it is also critical when a Christian sins against God. What is repentance? To answer this question, let's look at this step in the context of obeying the Gospel.

In obedience to the gospel, we are to hear the Word (the Word meaning the Word of God as stated in Romans 10:17 "faith comes by hearing and hearing by the word of God), and believe (John 20:31 "but these are written that you may believe that Jesus is the Christ, the Son of God, and

that believing you may have life in His name”). After these steps are completed in truth, we are to repent of our past sins. The word repent means to “make a change for the better as a result of remorse or contrition for one’s sins”, according to the American Heritage Dictionary. When we repent of our past sins in being converted to Christ, we are changing our sinful ways of the past, recognizing we were in the wrong and we change our mind and our actions to start doing what’s right. The Lord said that Paul was to be a minister in what he had seen and heard,” turning them from darkness to light, and from the power of Satan unto God.” (Acts 26:18) Jesus said that the people of Nineveh “repented” at the preaching of Jonah (Mt.12:41) and we read in Jonah 3:10, “...when God saw that they turned from their evil way.” Repentance is turning.

If we don’t repent, then we will have to suffer the consequences. Luke thirteen and three says “I tell you, no; but unless you repent you will all likewise perish.” Even though this is so, God still wants us to be saved because He cares for us. Second Peter three and verse nine says “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.” Jesus’ love for us is also evident in Revelation the third chapter and verse nineteen where He says “As many as I love, I rebuke and chasten. Therefore, be zealous and repent.” He rebukes because He wants us to be saved. He doesn’t want us to be cast down into the eternal lake of fire. This is why it is very important for us to repent of our sins. The goodness of God leads us to repentance (Rom. 2:4) and “...godly sorrow works repentance.” (2 Co. 7:10,11) The apostle Paul declared, “...and the times of this ignorance God winked at, but now commandeth all men everywhere to repent.” (Acts 17:30).

The next step within the process of conversion is making “the confession.” Jesus said, “Whosoever therefore shall confess me before men, him will I confess also before my father which is in heaven.” (Matt. 10:32) The Eunuch made such a confession in Acts 8:37 when he said, “I believe that Jesus Christ is the Son of God.” The truth affirmed in the Eunuch’s confession serves as the foundation of the Lord’s Church. When Jesus asked “...but whom say ye that I am...”, Peter answered, “Thou art the Christ, the son of the living God.” (Matt. 16:15,16) Jesus replied, “...upon this rock (the truth that I am the Christ, the son of the living God) I will build my church.” Thus, the Lord fittingly requires every believer to make this “good confession” (1 Tim. 6:13), as the church is “build together for an habitation of God through the Spirit” (Eph. 2:22) “...built

upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.” (Eph. 2:20).

Commonly, the world believes that one confesses “his sins” or confesses that he is a “sinner” when being saved, but Paul shows us, “... that if thou shalt confess with thy mouth the Lord Jesus... for with the heart man believeth unto righteousness and with the mouth confession is made unto salvation.” (Romans 10:9,10) From this, we clearly see that the confession is “unto” salvation and not “into” salvation. From these passages, we conclude these facts: (1) To be confessed, we must confess (2) The confession is “Jesus Christ is the son of God” (3) The confession is with the mouth (4) The confession is “unto” salvation.

If you, dear friend, would be saved, you must upon hearing the “good news” believe in Jesus, repent of your past sins, and confess with your mouth before men that you believe “Jesus Christ is the son of God.” Finally brother Colby Culbertson will discuss, be baptized “into” Christ “for the remission of your sins.” (Acts 2:38)

BAPTISM

By Colby Culbertson/Doug Hawkins

We begin with the assumption that you believe there is only “one baptism” (Ephesians 4:5). The word baptism means “immersion” as illustrated by “...buried with Him in baptism.” (Colossians 2:12). The scriptures state: 1. Baptism saves (I Peter 3:21) 2. It is “for the remission of sins” (Acts 2:38) 3. It “washes away our sins” (Acts 22:16) 4. It puts us “into Christ” (Galatians 3:27) 5. It is the form of the death, burial, and resurrection of Jesus Christ. (Rom.6:3-5)

According to Acts 8, Phillip baptized the eunuch in water. The scripture says “...they went down both into the water, both Phillip and the eunuch; and he baptized him.” (Acts 8:38) Peter also asked in Acts 10:47 “Can any man forbid water, that these should not be baptized...?” He then argued that “...eight souls were saved by water, the like figure whereunto even baptism doth also now save us.” (I Peter 3:20-21) From these passages, we clearly see that the “one baptism” is in water and that baptism is not an act of the Holy Spirit as believed by so many.

When Jesus commissioned the apostles to “Go into all the world and preach the gospel to every creature” (Mark 16:15) he said, “He that believeth and is baptized shall be saved.” (Mark 16:16) Sadly, many deny this basic truth even though it is laid out so plainly in the scriptures. However, they deny the necessity of baptism in vain.

The apostle Paul in Romans 6:17 said, "But God be thanked that you were the servants of sin, but you have obeyed from the heart that form of doctrine which was delivered you." In I Corinthians 15, Paul 4 declared" the gospel and "...delivered unto [them]... how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." (v. 14) How does one obey from the heart a form of the death, burial, and resurrection of the Lord Jesus Christ? Paul answers this question in Romans 6:3-5 where he says, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:"

Dear reader, we have fully explained the plan of salvation according to the scriptures. If you have not obeyed this simple plan, let us encourage you to do so while you still can. Remember that life is but a vapor according to James, and you shouldn't "tarry". Ananias asked Saul of Tarsus, "Why do you wait?" "Arise and be baptized and wash away your sins, calling on the name of the Lord." (Acts 22:16)

CAN THE SPIRIT OF A CHILD OF GOD SIN?

By RICHARD DEGOUGH

There are denominational bodies that believe the spirit of a regenerated person cannot sin. It is the body that is responsible after regeneration and not the spirit. The spirit would be exonerated from the guilt of sin entirely. While it is true that a person sins with the body in many ways, this does not free the spirit from guilt and blame. This position is very much acquainted with the doctrine of the Impossibility of Apostasy. It is shot through and through with Calvinism. It would not surprise me if we hear from some of our more "scholarly" brethren who are able to give us the latest "word study" on passages that "could possibly teach" such nonsense. I have heard more than once from preachers concerning certain passages that teach clearly the truth about what is revealed that there "seems" to be more there that we are missing !(The old adage of maybe we should "read between the lines" and see what we have been missing) I feel like Foy E. Wallace said to a questioner one time. "I have been reading between the lines for years and each time I see the same thing, "nothing"!! I realize we

could be lacking in understanding by mis-applying some passage but to turn from such passages that are so clear a child can get the true meaning is inexcusable.

The Sins Committed by the Body.

The works of the flesh are given by Paul in Gal. 5:19-21. These will condemn our souls, keeping us out of the Kingdom of God. If we murder, steal, commit immorality, and more these are sins committed by the body. Is it true when we are forgiven of past sins we can no longer sin? Such a doctrine implies that the spirit is so good it cannot sin, while the flesh is the guilty culprit. The final logic is that we cannot so sin as to be eternally lost because it is not the spirit of man that sins, but the fleshly man. Let's consider what the Bible says about the spirit of man.

The Spirit's Responsibility.

The spirit is the responsible part of man. It lifts us above all animal life and makes man a responsible being. Just how the spirit of a sinner is responsible for what he does and the spirit of a Christian is not responsible for what he does, I fail to see. God makes the inner man responsible for what the body does. Paul said in writing Christians in Rome; "Let not sin therefore, reign in your mortal body, that ye should obey it in the lusts thereof." Paul addresses the intelligent part of man, the spirit. Again: "neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" Whomever we yield ourselves to, we are the servants of: whether of sin unto death, or of obedience unto righteousness. Rom. 6:12,13,16. The apostle thanks God that they had obeyed from the "heart" The form of doctrine delivered them, being then made free from sin they became the servants of righteousness. Notice from the heart they obeyed. Jesus said: "those things which proceed from the mouth come forth from the heart: and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies: Matt. 15:19-20. Also: "And he said, that which cometh out of the man, that defileth the man. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man." Mk 7:21-23. The desire for certain things may come from the makeup of the flesh, but the purpose to gratify that desire is formed in the heart, the spirit of man. If the spirit obeys the lust of the

flesh instead of God can it be guiltless? Through the spirit we can yield either to good or evil. Jesus taught that the spirit can be guilty of sin by our thoughts; "...whosoever looketh on a woman to lust after her hath committed adultery already with her in his heart." Matt. 5:28 The apostle James said: "Do you think that the scripture saith in vain. The spirit that dwelleth in us lusteth to envy?" Again, read James 4:1-4

The evil lusts of the body can be satisfied, but only as the spirit within us allows it. The works of the flesh can be manifest if we allow it, or the fruit of the spirit against such there is no law can be manifest if we choose. Paul's admonition to the Galatians is the answer; "And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." Gal. 5:24-25, 19-23. For sure the body is not the responsible part of man in sin, but the spirit. True, the body is allowed by the spirit to gratify its lust that are evil, We can yield or not yield, the choice is ours. Hughson, GA -OPA

THE CHURCH AT CORINTH

By *BENNIE T. CRYER*

Paul is writing 1 Corinthians in order to provide instructions on various subjects the church had written him about. In addition he provides them corrective measures on subjects they were in error on. These commandments the Holy Spirit reveals to him are so important that in the last chapter of this epistle he tells them in v 13 to "stand fast in the faith." "The faith" is the gospel the Holy Spirit has revealed to Paul and he, in turn, revealed it to the church there. To emphasize the importance of the church obeying what he is revealing to them about various subjects they were interested in he warns them in v 16, "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." Anathema means devoted to destruction (Vine's). But how does a member of the church show to the other members and to God he does not love the Lord? Let the Lord answer that question: John 14:23-24, "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. 24 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. "Paul claims that what he wrote to them were commandments. 1 Corinthians 14:37, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

If the errant members, prophets, teachers, and preachers did not change they were to be Anathema. Remaining in the same spiritual condition was not enough.

1 Corinthians 1:13, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?"

DIVIDED does not speak to them or us of the real Christ. So far as his literal physical body was concerned not even a bone of it was to be broken, John 19:36. His body, the church, was to make haste and be zealous in keeping the "unity of the Spirit in the bond of peace," Ephesians 4:3, in order to fulfill the petition of Christ in John 17:20-21, "Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." The divisions or schisms they had that Paul had heard of, nor their desire to follow after certain men would not contribute to following after Paul's injunction in v 10 to "be perfectly joined together in the same mind and in the same judgment" nor to the peaceful condition Christ prayed for in John 17. DIVIDED in this verse means to be separated into parts and to cut in pieces. Thayer observes, "Has Christ himself, whom ye claim as yours, been like yourselves divided into parts, so that one has one part and another another part?" This type of division occurs as a result of the schisms and contentions they were engaged in at Corinth. Each one of the parties at Corinth did not try to cut Christ up into pieces literally. They evidently chose certain parts of the doctrine of Christ and chose to emphasize that part and exclude the other parties.

Paul had preached the crucified Christ to them, 2:2 Paul had not been crucified for them. No man on earth had the qualifications necessary to make their death efficacious for the forgiveness of their own sins much less the sins of the men and women of the whole world whether it be the past inhabitants, or the present at that time, or its future inhabitants. Many characteristics of Christ made his vicarious death acceptable so that in the great scheme of things God could offer the forgiveness of sins to all and be just in doing so. In writing about Christ in Romans 3:25-26 Paul said, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." He also wrote about two of the characteristics Christ had that he did not

have in Hebrews 9:14, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" "Eternal Spirit" means Christ's divine or deity nature. "Without spot" refers to sinlessness. Neither Paul nor any other man could claim these two characteristics. So a billion men could die on crosses and their deaths could not atone for their own sins much less the sins of the world. Paul could not have been crucified for them. In God's plan you belonged to the one that was crucified for you, 6:19-20. So why claim "I am of Paul" or any other man?

"Were ye BAPTIZED in the name of Paul?" This too was necessary in order to belong to someone according to God's plan for salvation from past sins and to establish a new relationship with the one in whose name a person is baptized (immersed). For a Corinthian to be of Paul he had to be baptized in the name of Paul. For any person to belong to Christ he must be baptized in the name of Christ. It is folly to believe, teach, or practice being saved before one is baptized in the name of Christ. Yet many are engaged in such doctrine. In the scheme of redemption God has chosen that to be redeemed by the blood of Christ one must be immersed in water and, I might add, this immersion must be preceded by faith in the Lord Jesus Christ; repentance of past and present sins; and a confession before men that Jesus Christ is the Son of God. These things the Corinthians had done according to Acts 18 :8, "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." While repentance and the confession of faith is not mentioned in this verse it is implied that they also did these two things because of what is taught in Luke 13:3 and Acts 8:36-39. 1 Thessalonians 1:9-10, "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; 10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

1 Corinthians 1:14-15, "I thank God that I baptized none of you, but Crispus and Gaius; 15 Lest any should say that I had baptized in mine own name."

Paul's statement does not diminish the importance of baptism. Rather it strengthens its necessity in order to salvation again as he did in v13. Apparently he did not keep a record of the ones he baptized. Crispus was baptized by Paul at Corinth before Timothy and Silas arrived., Acts

18:8. We do not know much about this Gaius. A Gaius is mentioned also in 3 John 4-5; Acts 19:29; and 20:4. Who baptizes a person is not the important thing except it needs to be a disciple of Christ. That is our example. Probably Paul's traveling companions did the baptizing for him. Paul did not do anything intentionally to cause anyone to say, "I am of Paul" any more than he wanted the Lycaonians to call him Mercurius, one of their gods, when he healed the crippled man in Acts 14:8-15. He only wanted people to follow him as he followed Christ, 1 Corinthians 11:1.

1 Corinthians 1:16, "And I baptized also the household of Stephanas: besides, I know not whether I baptized any other."

The household of Stephanas was an important part of the church in Corinth, 16:15-16. It is not proper nor is it sound exegesis for those who believe in baptizing infants (really sprinkling water on them which is not New Testament baptism) to take this passage and others where the word is used and assume that since "household" is used Stephanas must have had infants in it and therefore Paul baptized infants. That conclusion is not warranted. Other New Testament usages of the use of "household" or "house" in reference to baptism are found in Act 16:14-15 and 16:25-34. One cannot act "by faith," Romans 10:17, and baptize infants. Furthermore, since an infant does not have the capacity yet to believe he is not a scriptural candidate for baptism for Jesus himself said, "He that believeth and is baptized shall be saved...., Mark 16:16.

1 Corinthians 1:17, "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect."

The words that begin this verse does not diminish the necessity of baptism in order for a person to be saved though it is sometimes used to support the doctrine that we are saved by faith alone. The Holy Spirit did not intend for it to be used in this way. We must not forget the reason why Paul claimed he did not baptize very many. The latter part of verse 15 provides this information: "Lest any should say that I had baptized in mine own name." So he takes away this possibility by letting others do the baptizing.

Furthermore, the Holy Spirit knew and knows the rules of grammar of all languages on earth. In the phrase "For Christ sent me not to baptize, but to preach the gospel" he uses a figure of speech called "ellipsis which means the omission of a word or words necessary for complete grammatical construction but understood in the context,

(Webster's New World Dictionary). Two examples will explain this clearly: 1. John 12:44, "He that believeth on me, believeth not on me, but on him that sent me." What Jesus cried out here does not make sense unless you understand that it is an ellipsis and it is necessary to supply the words "only" and "also." Then the verse more clearly reads, He that believeth on me, believeth not on me ONLY, but ALSO on him that sent me." 2. John 6:27, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, ..." The first statement contradicts 2 Thessalonians 3:10 unless you recognize this is an ellipsis and supply the words ONLY and ALSO. Then it reads, "Labour not for the meat which perisheth ONLY, but ALSO for that meat which endureth unto everlasting life." Now it makes sense and harmonizes with the verse in 2 Thessalonians. Now we can apply the ellipsis in 1 Corinthians 1:17 and then it reads, "For Christ sent me not to baptize ONLY, but ALSO to preach the gospel..." To claim that Paul only baptized a few people because baptism was not necessary for salvation cannot therefore be based on this passage. Read Romans 6:3-5 where the Holy Spirit revealed what Paul believed about the necessity of being baptized to be saved. -OPA NOTE: Space did not allow this article in the Sept. paper. Our apologies. DLK

Announcements

THE WORK IN THE PHILIPPINES

We are living in difficult times economically. Consequently, it is becoming more and more difficult to keep support going to our Filipino preachers. Recently, a congregation in California who has helped support preachers there for the last 28 years had to drop out due to their lack of funds now. They had been supporting two preachers, both of which play a very important role in the work. We need to find support by December 2011 please. Both of the preachers receive \$150 per month. Can you help? We will be happy to supply their addresses and bank information so the support may be sent to the preachers directly. There are also others for whom support is needed. Contact Don L. King, (510) 455-0597 as soon as possible, please. Thank you in advance. DLK

THE WORK IN HAWAII

The church in Honolulu needs our help to make their building mortgage payments. Brother Eric Stone recently moved there to replace Brother Danao after his death. He is receiving support for a one-year period after which he plans to locate a job and support himself while continuing the work of the church there. You can send a check to me

(Don L. King) made out to INDY MAC for \$1400 and we will be glad to send it to the mortgage company at the proper time. Another way would be to arrange with Brother Stone to extend his support by \$1400 a month and allow him to be responsible to make the payments over there. This second option is perhaps the best for the long run. Please, give this some thought and get back to us as soon as possible. There must be a congregation somewhere who can comfortably do this for the benefit of the Lord's work in Hawaii. Thank you in advance. DLK

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

FAGG- Sister Wanda Fagg passed from this life on May 25, 2011, with her family by her side praying and singing as she left this world. Wanda was a member of the Pleasant Grove church in Brazil, IN. She obeyed the gospel at the age of nine and served the Lord the rest of her life. She was married to Ermil Fagg, and together they often kept the preacher during gospel meetings. Her home was a house of hospitality. She and Ermil loved the church and attending its services. She enjoyed gospel meetings including the Labor Day and fourth of July gatherings. Ermil preceded her in death eleven years ago. This writer preached in her presence many times, and she always listened intently to the sermons. The church will miss her good works. A large, standing only room crowd, including friends, neighbors and her brothers and sisters in Christ gathered at the Moore Funeral Home in Brazil on Saturday morning to comfort the family and remember her life. This writer read memories from the family and spoke words from the scriptures to offer comfort and encouragement to those present to live a godly life and to prepare for their own time of passing. Walter Hunter

Field Reports

Don L. King, 1147 Sherry Way, Livermore, CA, 94550, old_paths@juno.com September 13- We enjoyed the annual California Labor Day meeting hosted this year by the Planz Road congregation in Bakersfield. The congregation worked hard for the meeting, crowds were very good, and everyone maintained a good spirit. Brother Paul O. Nichols, who celebrated his 89th birthday during the meeting, did a good job preaching the gospel and all enjoyed hearing him once again. The Fremont congregation continues in peace for which we give God thanks. It was my pleasure to recently preach at Yuba City as well at home and we also enjoyed hearing others preach at nearby meetings. We are now making plans for another trip to the Philippines in January and ask your prayers for success in that work. We also look forward to visiting the work in Hawaii as soon as possible but our plans have had to be postponed for various reasons. When we are able to do that, we will report it. Allow us to mention our appreciation to those who are keeping their subscriptions to Old Paths Advocate current. We still believe the paper serves a relevant purpose in the Brotherhood, and we heartily encourage all of our preachers to write reports and articles as often as possible. Try to get your material to us by no later than the 12th of each month, please. To those who send donations to help the paper from time to time, we also say "thank you." Let us work while it is day.

Darrell Crawford, 208 E. Baldwin Rd. Unit S, Panama City Fl, 32405. bugzl955@hotmail.com Sept 6, 2011. We just returned from the Tennessee Labor Day meeting in Lawrenceburg, Tenn. What a wonderful meeting it was, great preaching and singing. Wonderful friends we don't get to see that often. The brethren there in Lawrenceburg do such a wonderful job of taking care of everyone there. We appreciate all the hard work they do to host the meeting every year. Bro. Bill Ferguson conducted the meeting this year and did an outstanding job. We appreciated the opportunity to speak there this year. We have had a good time here at home in Panama City, we have had visitors almost every week since Memorial Day, for this we are very thankful. Some have been from the community, others who are travelling. We are now attempting to try new ways to get leads for the work here. We are planning to do volunteer work for Hospice and another organization when we can. This should open up some doors for the work here. We continue to do mailouts and phone calls from here to help others out as we can. We also spoke at Dothan and at Lowery, both in Alabama recently. We do appreciate

all the brethren in all of these places for their support in preaching the Gospel. While at Lowery, we were able to do some hospital visits as well as nursing home visits too. We are still available to be away one Lord's day a month to hold speaking engagements. And we have dates available for meetings as well. Please pray for the work here as well as everywhere. May the Lord bless His church everywhere and may we always stand for the old paths.

Billy D. Dickinson, 2850 N. Oakland, Springfield, MO 65803, bddickinson@juno.com, Aug. 29- I held two meetings back to back in July. First, I went to Joplin, MO (Leawood Village) where I preached to large crowds from service to service. We had outside interest and good cooperation from the surrounding area. The meeting ended with one confession of faults. I want to thank them, especially the elders who would make the final decision in such matters, for having me. It was certainly my privilege and the hospitality was grand! This is where my daughter, Mandy Middick, and her family attend, so it was a joy to spend time with them. I started a meeting in Goshen, OH on the following Sunday. Since I was last with them back in 1997, it was a joy to return after several years. The brethren there had worked hard to get the word out, providing us with visitors from the community, and I did my best to preach what they needed to hear. Brian Burns had people for us to visit almost every day, as we went here and there inviting folks to attend, and I enjoyed visiting with him. Many thanks to Mark and Sherry Deatherage for inviting me to stay in their gracious home! I'm thankful that my wife, Judy, along with Mandy and her family, was able to come for the final weekend. Three confessed their faults in the meeting. Lord willing, I will leave in a few days for the Texas Labor Day meeting. I am scheduled to be one of the speakers on Friday evening (Sept. 2). I will next be in Seminole, OK on the dates of Sept. 28- Oct. 2. Our Fall meeting here at Jamesville will be with Kevin Presley on Oct. 5-9.

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THE BACK PAGE...

IT DOESN'T END AT THE BAPTISTERY

BY CARL M. JOHNSON

The church exists in the world as an extension of Christ Himself (it is His spiritual body) for the purpose of seeking and saving lost souls. As members of the body of Christ, however, our responsibility toward lost souls does not end with their conversion to Christ. Our ultimate goal is to get people into heaven, not just into the baptistery. Jesus warns us in the parable of the lost coin that saved souls can be lost again through the carelessness of the church (Lk. 15:8-10). We are taught in Scripture, therefore, that Christians have a responsibility to help one another make the journey successfully from the baptistery to heaven. A failure on our part to take that responsibility seriously can result in Christians dropping out of the church. Paul lists four of these mutual responsibilities in 1 Thessalonians 5:14. He says, "Now we exhort you brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men."

The word "unruly" is a military term referring to soldiers who would not keep their ranks. This word suggests disorders existed among the Thessalonians. It is probable many of the Thessalonians were so affected by the belief that Jesus' second coming was imminent, they began to neglect the common duties of life, including working for a living. Paul says such Christians need to be warned, even with sharpness of reproof, to "do your own business and to work with your own hands" (1 Thess. 4:11).

With this charge Paul binds upon the church the responsibility of discipline. Discipline is not for the purpose of crushing or destroying wayward Christians, but it is designed to sober and humble them; to cause them to change their minds about their sinful behavior and straighten up their lives.

Discipline is also for the sake of encouraging faithful members, reassuring them that blatantly sinful behavior is not going to be allowed to continue unchallenged within the congregation. One of the attractions of the church is that it is a source of refuge from wickedness in the world. If new converts find wickedness existing and being tolerated in the church, however, they can become discouraged and drop out themselves.

When Paul says "comfort the feebleminded," he is not referring to the intellectually feeble, but to those who are discouraged and dispirited. They are to be comforted, not rebuked or admonished, but exhorted lovingly in the truth. It is the Lord's way "to raise them that are bowed down" and to "comfort them which be in any trouble" (2 Cor. 1:4).

Paul says also that we must "support the weak." The word "support" means "to exercise a zealous care for" (Analytical Greek Lexicon 32). Paul adds in Acts 20:35: "I have showed you all things, how that so laboring you ought to support the weak..."

The more types of positive influence we use to support the weak, the less likely they will be to drop out of the church. We should form friendships with weak members, especially those who are new converts. It is highly unlikely new converts will remain faithful to the church if none of their friends or family are members. It is imperative, therefore, that we make new converts our friends and include them in our social activities.

Get the members actively involved in the congregation. Find a role they can fulfill, a job they can do, and then encourage them to do it. The more actively involved a person is, the less likely that person will be to drop out.

Next, Paul commands us to exercise patience "toward all men." Patience, or long-suffering, is a condition of mind that fits us for dealing with all situations. Paul's charge refers to a disposition not easily moved or offended. We are to bear and forbear after the example of the Father, who "is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9).

There is an old saying that the ideal time to keep the cows in the barnyard is before they get out. Too often, however, the gate is closed after the cows have already gone. Similarly, the ideal time to keep Christians from going astray is before they leave; and members looking to leave will exhibit some classic symptoms. Those symptoms include erratic attendance, refusal to participate in activities associated with the church, chronic criticisms of the church, expressions of spiritual hurt, and expressions of displeasure with the church where there were none before.

If we take seriously our responsibility to help one another make it into heaven, we must watch carefully for symptoms of waywardness in one another and adapt the above teachings of Paul to fit each situation. By warning the unruly, comforting the feebleminded, supporting the weak, and being patient toward all men, we shall help to ensure that the souls that were born-again in the baptistery will ultimately make into heaven. carlmj@cableone.net