

# The Old Paths

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## “A Prayer On A Hospital Bed”

Jarrod Jacobs

**A**t this writing (Friday, 6/30/06), I am preparing to preach the funeral for a dear friend and brother in Christ, Bill Pryor. He was a kind and good-natured man, and we will hold on to many fond memories of him in our hearts. Solomon said, *“The memory of the just is blessed: but the name of the wicked shall rot”* (Prov. 10:7). Another version puts it this way: “Good people are remembered long after they are gone, but the wicked are soon forgotten” (CEV). Certainly, it is true that Bill was a “good man”, and will be remembered by folks for many years to come. His words and actions, his character, leaves an indelible mark on all of our hearts.

Many of us have fond memories of Bill and of his love for the Lord and His church. Some of us remember Bill preaching the gospel, and we all remember brother Bill’s prayers to the God of Heaven. Perhaps my favorite memory of brother Bill was the last time I heard him offer a prayer. He was in the hospital in 2005, and even at the time, it was clear he could not go home anymore. On this particular Sunday afternoon, Jeff and I had come to visit Bill and Neata. As we were leaving for services, Neata asked for a prayer before we left, and told Bill that we would have a prayer. Before Jeff or I could say anything, Bill sat up, closed his eyes and PRAYED! We all lis-

tened intently as he spoke of his gratefulness to God for the church established by Christ (Matt. 16:18), and for the truth of the gospel. He prayed for other peoples’ health, and thanked God for the blessings we enjoy. As he ended the prayer, and we all said, “AMEN,” there was not a dry eye. He did not know it, but at that time, Bill did us more good than we did him! As we left, I thanked God I was able to be there and hear Bill utter that heart-felt prayer to God. On various occasions after that, he and I talked about the church, but I have never forgotten the prayer he offered to God on a hospital bed!

### What I learn from Bill Pryor

**1) Faithfulness to God** - Bill was baptized into Christ (Mk. 16:16), and was faithful to his God. He understood what Revelation 2:10 means. He understood I Corinthians 15:58 and lived it as a husband, an employee, and in all of his life.

**2) Faithfulness to a spouse** - Bill lived with his bride, Neata for 54 years! Bill understood his vows when he said “til death do us part” (Ecc. 5:4-5)! God commands husbands and wives to live together for their entire lives (Gen. 2:24-25; Matt. 19:6; Rom. 7:2-3).

May we take time to thank God (I Thess. 5:17) for Bill’s example of having a joyful attitude and his example of love for God, the church, his wife, and the brethren here.

Our Members Write ....

## Misuse Of Scripture

Sherman Wilson

**O**ne of the basic rules in interpreting scripture and using it in our written or spoken articles, our Bible study with others, etc., is that we should not try to make a given scripture prove a point we are making, even if what we are wanting to prove by it is the truth. *If* it is the truth, there will be one or more other scriptures that will prove it beyond any doubt. For three examples, see the following, all of which are from the King James Version:

(1) Matthew 10:32 says, *“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven”*. This verse is frequently used to prove one of the steps required of an alien sinner who is obeying the Bible in order to become a Christian. However, a close examination of the context will show that Jesus is speaking to his apostles, not to sinners wishing to be saved. The word “confess” actually means our manner of life. One scripture that should be used in reference to an alien sinner confessing Christ is Romans 10:10, *“For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation”*. Besides this, we can use Acts 8:37, and other passages which show that a person must confess their faith in Christ in order to be saved from sin.

(2) I Corinthians 14:34-35 says, *“Let your women keep silence in the churches: for*

it is not permitted for them to speak; for they are commanded to be under obedience, as also saith the law. And if they would learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." This verse is frequently used to prove that women cannot say anything at all during "church worship services" (some even apply this to "speaking up" with any comments during Bible Study as well as worship). However, a close examination of this scripture reveals it should not be used for this purpose. First, these were a special class of women -- the wives of prophets. We have no prophets in the church today. Second, what about single women, women whose husbands are not Christians, divorced women and widows? They have no "husband to ask at home". Also, this interpretation would be in conflict with the command given in Romans 10:10 (already quoted). How could she "confess" audibly in an assembly "I believe that Jesus Christ is the Son of God", as was required of the Ethiopian eunuch by Philip in Acts 8:37 if she is not permitted to "speak" in an assembly of the church? Finally, she could not even sing in the worship of the church! Ephesians 5:19 clearly says "*Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.*"

The scripture that should be used is I Timothy 2:11-12, "*Let the woman learn in silence with all subjection. But I suffer (allow) not a woman to teach, nor to usurp authority over the man, but to be in silence*". Verses 13 and 14 reveal why this command is given to women. Now, is this talking only about the worship service? Apparently so when we consider the

fact that Acts 18:26 says, "*And he (Apollos -- see verse 24) began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.*" Note it does not say Aquila "expounded" unto Apollos, but that Aquila AND Priscilla did it. There seems to be no doubt that this was a case of a woman teaching a man, but it was done privately, not during a worship service. Finally, what about Timothy? Paul seems to indicate in I Timothy 1:5 that Timothy's grandmother, Lois, and his mother, Eunice had taught him. Of course, we really don't know how old Timothy was at the time. He may not have yet become a "man" in his physical age.

(3) I Peter 2:9 says "*But ye are a chosen generation, a royal priesthood, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light*". Many people use this verse to indicate that Christians are "strange" or "different". A closer study of this passage reveals that the word "peculiar" is from the same word we get "pecuniary" in the English language. It simply means that Christians are a "purchased" people -- purchased by the blood of Christ (Acts 20:28; I Pet. 1:18-19). Most other versions render this word to be a form of being pur-

chased, not being strange. Now, should we be different from those around about us who are not Christians? Of course, we should! Those people may very well refer to Christians as "peculiar" with today's meaning of "strange" or "different". However, the verse we should use to show that we are different from the world is Romans 12:2, which says, "*And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God*".

In closing, we always should remember to "*handle accurately*" the Scriptures (II Tim. 2:15). This requires diligence and study in order to correctly teach and apply the Scriptures to our lives.

## Your Length Of Service

Selected

**M**an serves only one generation, that in which he lives, and then dies. It may be that his influence continues to be felt for generations to come, and that he may leave works that either bless or curse humanity for generations, but he serves only one generation. This very principle stirs every Christian to give his best to the generation in which he lives.

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### Meeting Times:

Sunday Morning Bible Study \_\_\_\_\_ 9:30 a.m.

Sunday Morning Worship \_\_\_\_\_ 10:20 a.m.

Sunday Evening Worship \_\_\_\_\_ 6:00 p.m.

Wednesday Evening Bible Study \_\_\_\_\_ 7:00 p.m.

"What Is Written": Sunday (12:30 p.m.) on 94.7 & 100.5 FM.

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"The Ancient Landmark": airs Monday (9 p.m.), Wednesday (5 p.m.), & Thursday (11 p.m.) on channel 52.

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