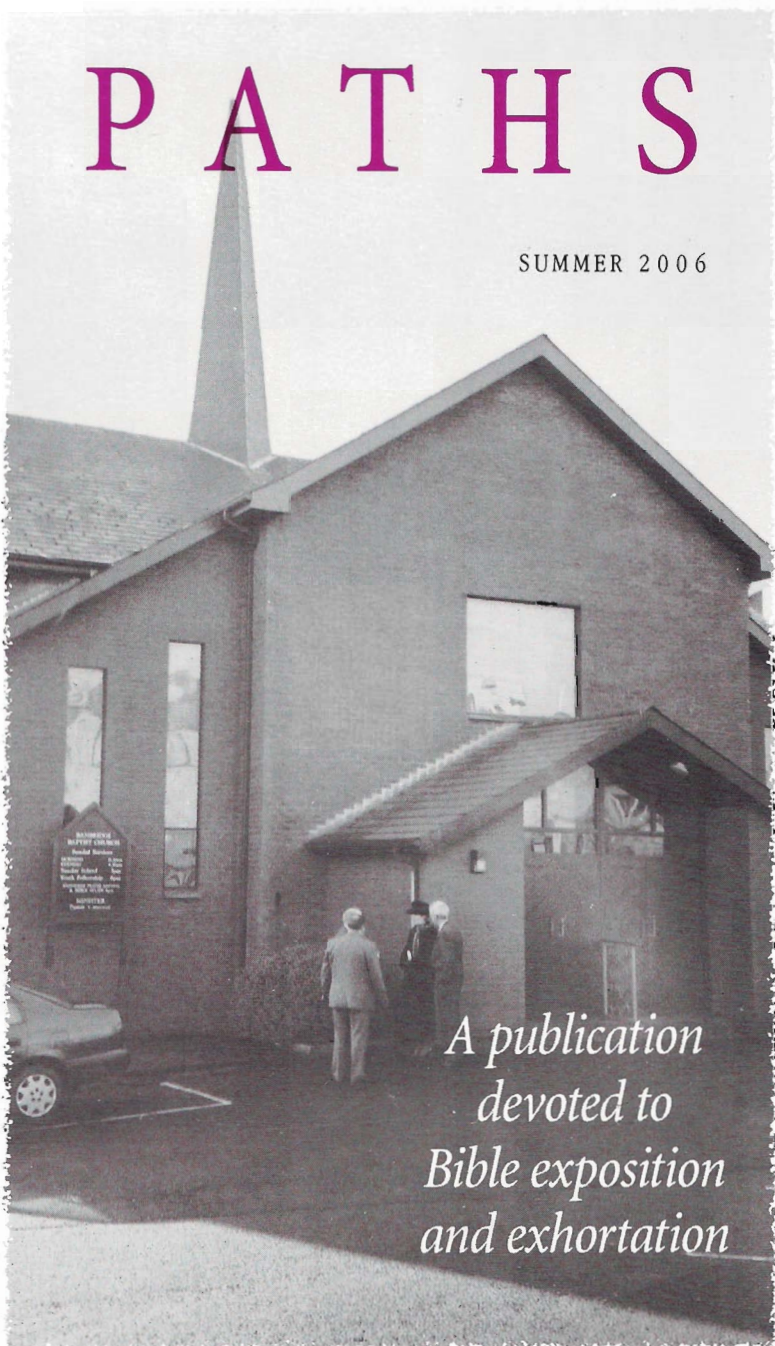


PATHS

SUMMER 2006



*A publication
devoted to
Bible exposition
and exhortation*

PATHS

Preaching and Teaching His Salvation

SPRING 2006

PATHS is published quarterly

by Evangelist Tom Hayes.

Address your
correspondence to *PATHS*

Post Office Box 400

Saluda, NC 28773.

Subscription price:

\$12.00 per year/USA

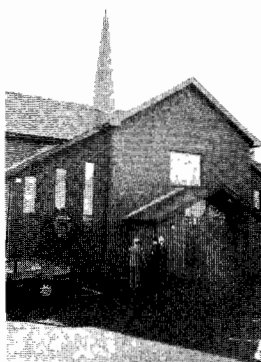
\$20.00 per year/Overseas

Telephone/FAX (828) 749-9612.

No part of this publication may
be reproduced in any form with-
out the prior written
permission of the publisher.

.....

We appeal to those who believe
in the message of *PATHS* to sup-
port us with their prayers
and financial support.



About the cover:
Banbridge Baptist Church,
Banbridge, N. Ireland;
presently pastored
by Dr. Victor Maxwell.

C O N T E N T S

3 Part #1 -
Our Course *by Tom Hayes*

6 Part #2 -
Our Weapon *by Tom Hayes*

7 Part #3 -
Our Enablement *by Tom Hayes*

9 Part #4 -
Our Concern *by Tom Hayes*

12 Paths Reminders
Photos, Book Ad, New Music Ad,
2006 Paths Bible Conference

16 Paths Itinerary
Highways & Hedges

Other Articles By Dr. Victor Maxwell
(Pages 5, 8, & 12)

**Check Out
Our Website**

at

tomhayes.org



FROM THE EDITOR'S STUDY



Dear Friends,

Accentuating spiritual warfare in this issue of *PATHS*, our theme is: "Fighting The Good Fight." One great text related to this emphasis comes from James' epistle where he writes, "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (James 4:7).

Several practical truths emerge from these two biblical statements. First of all:

WE ARE CONFRONTED WITH THE REALITY OF SPIRITUAL WARFARE! The conflict is not a figment of our religious imaginations. Spiritual warfare is not the invention of mystical fanatics. James speaks of the devil as a real person, a real enemy. He is also depicted as opposing a real God. Thus, the battle is real and believers are real soldiers in the war. In this light:

WE ARE CALLED TO THE RESISTANCE IN SPIRITUAL WARFARE! The battlefield is before us. We have been assigned front line duty. We must now fight the good fight of faith. Our ability to war with enemy, however, issues out of a life of union with and devotion to the Lord. As we "Submit" to God, we can "Resist" the devil. As we appropriate the fullness of Jesus, we can resist all Satan's tactics. Another truth is:

WE ARE COMFORTED BY THE REMARKS ABOUT SPIRITUAL WARFARE! We are told that as we resist the enemy, "he will flee from you." This is "a promise," wrote Charles H. Spurgeon, "to make you gird up your loins." There is no reason to be afraid of the opposition. There is no reason to retreat. "Nay, in all these things we are more than conquerors through Him that loved us" (Rom. 8:37).

In His strength, may we march forward and fight the good fight!

Looking Unto Jesus,

Evangelist Tom Hayes

“
*The
battle
is real
and believers
are real
soldiers in
the war!*
”

FIGHTING THE GOOD FIGHT



EXCERPTS
FROM
THE WRITINGS
OF
TOM HAYES

Part #1 - Our Course *Exodus 17:9-12*

Without question, Israel's conflict with Amalek is not a complete picture of our battle with the flesh. Whereas Moses and his people fought only one specific battle with Amalek, we fight many battles with the flesh. Also, although Israel faced Amalek in the wilderness of Rephidim, we face the flesh on many different battlefields. But, with the contrasts, there are many comparisons, and, consequently, many lessons about spiritual warfare to be learned from this conflict.

Because the Israelites had never fought a war (see Exo. 13:17), Moses could have well argued with the Lord about the inexperience of his people. Also, since the Israelites were not

equipped for a military campaign, the patriarch could have run from the battle. But, when Amalek destructively attacked the children of Israel, instead of quibbling about the conflict, Moses immediately set in motion a course of action.

If we are not cautious, we will be guilty of looking for excuses not to do battle with the flesh. Since none of us can effectively deal with the flesh ourselves, we could easily hide behind the obstruction of inexperience and a lack of training. We could run from the conflict, or even turn our heads and deny the reality of the battle. In spite of our many limitations, however, we must be careful not to "live after the flesh" (Rom. 8:12).

Let it be pointed out, that while we must determine to engage in this warfare, we are not left to our own strength and energy. We are not "sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God" (2 Cor. 3:5). We are not to be "drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18). Through His divine enablement, we can pull down, cast down, and keep down the strong holds of the flesh.

Early on in this division, we learn that the spiritual path is:

A COURSE OF INTENSITY, NOT OF PASSIVITY

The first response to the attack of Amalek is recorded in the words, "And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek" (17:9). Moses did not stand idly by in passivity, and watch Amalek destroy his people. He called for men who would "go out," that is, "take the lead," and "fight," or, as the word suggests, "do battle" with the enemy. The call was one to intensity, vigor, and determination in a very hostile environment.

In a corresponding manner, while we are to "follow...holiness" (Heb. 12:14), we are not to passively ignore the unholy tendencies of the flesh. Instead of merely overlooking our faults and failures, we are to militantly oppose every facet of the self-life. As set forth in the Roman Epistle, this is a life and death issue! "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13).

We cannot forget that manna was granted daily, and water continued to flow from the smitten rock to strength-

en and refresh the Israelites. But, while these resources were to be appropriated, the enemy must be counterattacked. There is a danger of claiming the sufficiency of Christ and living a life of passivity. The fact is that we cannot eat manna and drink water and expect Amalek to go away. While we draw upon divine resources, we must also "fight the good fight of faith" (1 Tim. 6:12).

It is also implied that the spiritual route is:

A COURSE OF INDEPENDENCE, NOT OF PACTS

Moses did not diplomatically approach Amalek with peace plans or agreements to be signed. There were no conditional leagues or pacts. There were no compromising treaties or covenants. Neither were there any offers to share their manna or let the Amalekites drink from their rock. Rather, knowing that Amalek must be fought, Moses said, "Josh, get some real men and go to war! We're not giving in to these warmongers! We're standing our ground!"

One of the great milestones in the Christian pilgrimage is learning not to give in to the flesh! Certainly, we do not want to take the path of extremism, for it often leads to the dead end street of legalism. But, if we surrender to the self-life on one battlefront, it will rise up against us on many other battlefronts. Fleshly allowances lead to further fleshly allowances. And, before we know it, we will be helping our children raise little Amalekites.

In this conflict with the flesh, there is no room for passivity, and there is no room for pacts, or agreements. Independent of fleshly ways, we must

stand our ground in God! To use Paul's words, "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:14). Charles H. Spurgeon preached, "Do not give it a morsel; do not even allow it the crumbs that fall from your table. The flesh is greedy, and never hath enough; and if you give it some provision, it will steal much more."

One of the outstanding features of this story illustrates that this spiritual passage is:

A COURSE OF INTERCESSION, NOT OF PRAYERLESSNESS

While Joshua and his warriors fought with Amalek, Moses assumed the posture of intercession. With Aaron and Hur accompanying him, and "the rod of God" in his hand (17:9), the patriarch went to "the top of the hill" (17:10). We are told in the divine narrative, "When Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed" (17:11). To say the least, it is a vivid portrait of prevailing prayer, or, to use Charles Simeon's words,

"the efficacy of prayer."

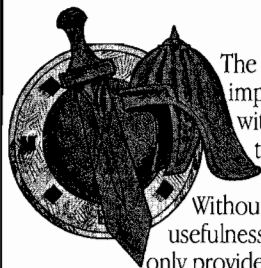
When Moses became tired and his hands "heavy," Aaron and Hur assisted him. Putting a rock beneath him, they "stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun" (17:12). Here, we have an illustration of believers joining hands in the great work of intercession, or "the union of God's people in prayer" (J. Stuart Holden). Every one is not a Moses! However, like Aaron and Hur, some of us can take supporting roles in this matter of prayer.

If we expect to make headway against the antagonistic foe of the flesh, we must become people of prayer. Those who pray are those who overcome! We can't just talk about it, preach about it, and write books about it. We must pray! We must take up the mantle of intercession! We must find our place at the blessed throne of grace! Oh, may we move to the top of the hill in our lives, hold up the rod of God, and seek God's face, until we witness the prevailing work of God in the battle! God grant it to be so!

● *Taken From Paths In Exodus, pages 218-221.*

THE HELMET OF SALVATION

DR. VICTOR MAXWELL



The Roman soldier considered the helmet to be one of the most important pieces of his equipment and would never go to battle without putting it on. The principle function of the helmet was to protect the soldier's head and face against flying arrows from the enemy's camp or blows from the opponent's sword.

Without the helmet the soldier would have little chance of survival or usefulness on the battle field. However, the protective covering not only provided him with a better hope of survival, it also gave the soldier the confidence he needed to engage his enemy head on. The Roman legionnaires were not the only ones who needed helmets; those first century Christians needed the "helmet of salvation" and we still require it today.

● *Taken From Dress For Success, pages 91-92.*

Part #2 - Our Weapon

Matthew 4:4-10

In our ongoing survey of *The Person And Work Of Christ*, we come to the temptation of Christ. The purpose of this lesson is to review Christ's conflict with the enemy, to see Christ as our Pattern and our Victory in the face of temptation, and to encourage total reliance in Him.

The Scriptures teach that Christ was tempted "in all points, like as we are, yet without sin" (Heb. 4:15). Not Only does He know all about us as the omniscient God, but having lived in this world in a fleshly body, He knows all about us as the representative Man.

Every time the devil attacked Jesus in this scene, Jesus would say, "It is written" (Matt. 4:4, 7, 10), and then He would quote an Old Testament verse of Scripture. The Word Of God was His great weapon, and therefore compels us to become more familiar with the Bible.

RELIANCE ON THE WORD

The devil was very articulate in his conversations with Christ. He was not secretive, or backward, either. He challenged Jesus to give proof to His Sonship. But, Jesus, believing in and relying on the Word of God, said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4; see also Deut. 8:3). Christ's confidence in and usage of the Scriptures teaches

us that divine truth can be trusted in every circumstance in life.

REPETITION OF THE WORD

Satan can quote the Bible, too, but, as often is the case with him and his servants (see 2 Cor. 11:14, 15), he only quotes selected parts of verses (see Psa. 91:11, 12). Jesus believed the Bible to the extent He quoted another Old Testament verse, saying, "Thou shalt not tempt the Lord thy God" (Matt. 4:7; see also Deut. 6:16). Christ's constant and repetitious usage of the Scripture tells us that divine truth keeps the enemy at bay!

REGULATION OF THE WORD

After the third solicitation of the enemy, Jesus used strong language, saying, "Get thee hence, Satan" (Matt. 4:10). Then, He quoted a final word from the Old Testament, "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (4:10; see also Deut. 6:13). Not only did Jesus underline the authority of the Scriptures, but as one has well said, "Though He was full of the Holy Ghost, (He) makes them the rule of His conduct" (John Gill). His life was governed by the Word, and in the end, He also regulated the enemy by the Word. This encourages us to allow divine truth to rule in us.

● Taken From *Paths In The Person And Work Of Christ*, pages 44, 45, & 48.

Part #3 - Our Enablement

Ephesians 5:18-6:20

The key-text for this study in *The Person And Ministry Of The Holy Spirit*, reads, "And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18). Meaning "to fill up, or to make full," the verb, translated "filled" (Gr. *pleroo*), indicates that to be "filled" with the Holy Spirit is to be dominated, or controlled, by the Holy Spirit. Because "wine," mentioned in the first phrase, "And be not drunk with wine," is a dominating stimulant, our interest, at this time, is to learn more about the stimulating and dominating activity of the Holy Spirit.

Several different Greek verbs are translated "filled" in the New Testament. Whether it be *chortazo*, "to fill full, or satisfy" (see Matt. 5:6), *pletho*, and *empletho*, "to fill up, or to fulfill" (see Luke 1:15, 53), *pleroo*, and *pleroma*, "fullness, or abundance" (see John 12:3; Matt. 27:48), or just *gemizo*, "to fill" (see John 2:7), the basic idea is something or someone giving up space to something else or someone else. When we are filled with the Spirit, then, we give up areas of our life to His fullness and abundance. Truly, as one of the Keswick voices declared, "We are not fully mastered or possessed by Jesus until we are mastered and possessed by the Holy Ghost" (Charles Inwood).

An esteemed pastor in our day has said, "The Bible teaches that the results of being filled with the Spirit of God will be seen in the normal and natural relationships of life, not in some great mystic experience" (David Jeremiah). The Spirit-filled

life impacts believers in a very practical way. This concept is truly set forth in the remaining verses of this Epistle. By not divorcing our text from its context, we are confronted with the Spirit-filled life in association with three worlds, worlds within us and around us, worlds which we are all familiar: the heart-world (see 5:19-20), the home-world (see 5:21-6:4), and the hostile-world (see 6:5-20). First of all, we see that the consequences of divine fullness will be experienced:

IN THE HEART WORLD

The Spirit-filled life is not just a step toward service. Before the Holy Spirit can perform His work through us, He must perform His work in us! In Spirit-filled individuals, the inner man is transformed into a sacred shrine where "the communion of the Holy Ghost" is experienced (2 Cor. 13:14). Deep, in the recesses of the soul, He fills us with worship and praise. Sometimes, when we are filled with the Spirit, we may just sing to Jesus, or make "melody" in our hearts "to the Lord" (5:19). Then, again, we may break forth in thanksgiving, thanking God "for all things" in the name of Jesus (5:20). That great devotional writer, Andrew Murray, gave this explanation, "A heart filled with the Spirit will overflow with the Spirit." Without question, the heart-world of a Spirit-filled individual is revolutionized with the fullness of God.

IN THE HOME WORLD

In the remaining verses of Chapter 5 and the first four verses of Chapter 6, we are confronted with our home relationships. Certainly, the enemy bombards us on this front, and uses many family encounters to discourage us. However, the Spirit-filled life can affect every phase of the home-life. When we are filled with the Spirit, we will submit ourselves “one to another in the fear of God” (5:21), wives will respectfully submit to their husbands (see 5:22-24; 33), husbands will express a Christ-like, sacrificing love for their wives (see 5:25-33), and children and parents will live harmoniously together “in the Lord” (6:1, see 2-4). In every case, as J. Oswald Sanders reminds us, “The Spirit-filled believer is submissive, and not self-assertive.” If you are looking for an example of a Spirit-filled family, the family of Zacharias, Elizabeth, and John the Baptist seems to be an ideal portrait (see Luke 1:67, 41-42, and 1:15).

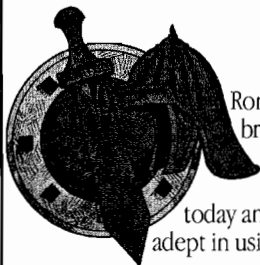
IN THE HOSTILE WORLD

To use the words of Jesus, we are not “of the world” (John 17:16), but

we are still “in” it, aren’t we? To be sure, as one hymn explains, “This world is not a friend of grace to help us on to God.” When we are filled with the Spirit, however, we can make a mark for Christ in the work place (see 6:5-9). Those who are filled with the Spirit will become the target of Satan. However, we don’t have to give up in the battle! The Spirit’s fullness enables us to effectively wage war with the kingdom of darkness (see 6:10-20). When we are filled with self, Satan laughs at us. But, when we are filled with the Holy Ghost, he must flee from us (see James 4:7).

While many are drunken on their religious causes, theories, or, like Noah, drunken from the fruit of their own labors (see Gen. 9:20, 21), let us seek to be divinely intoxicated, or filled with the Holy Ghost. Oh, may the Holy Spirit empty us of sin and self, and fill us with Himself, thus making us living examples of obedience to this command, “But be filled with the Spirit.” God grant that it may be said of you and me, as it was of Barnabas, “For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord” (Acts 11:24).

● Taken From *Paths In The Person And Ministry Of The Holy Spirit*, pages 82, 45, & 48.



THE SWORD OF THE SPIRIT

DR. VICTOR MAXWELL

Roman legionnaires were skillful soldiers both in the use of the broad sword and the long sword. Today swords adorn the walls of museums or are used for ceremonial occasions on parade grounds. Not so with “the sword of the Spirit.” It is active today and Christians need to be mastered by the sword as well as adept in using it.

● Taken From *Dress For Success*, pages 102 & 106.

Part #4 - Our Concern

1 Thessalonians 3:12-13

After praying for his own personal guidance, the Apostle prays diligently and pointedly for the suffering saints in Thessalonica. "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: To the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints" (3:12, 13).

The close observer will notice several comparisons between this prayer and Paul's prayer for the Ephesian believers. "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:17-19).

In both cases, and in other of the Apostle's prayers, as well (see Phil. 1:9-11; Col. 2:2, 3), there is a very pronounced emphasis on growing in divine love. In the prayer for the Ephesians, he greatly longed for their maturity in the love of Christ. Here, in his prayer for the Thessalonians, Paul yearned for a mature manifestation of the love of Christ toward other believers. Since this church was facing persecution, this inspired prayer will be found helpful as we intercede for those in the jaws of conflict.

Examining the particular phrases of this prayer, we perceive it is:

A PRAYER ABOUT THE ATTITUDE & FELLOWSHIP OF THE SAINTS

The battles of life have often left many people in a state of bitterness. They can't seem to get beyond their harsh, hurtful experiences. Consequently, they become harsh themselves, and hurt a lot of other people as a result of their bitter ways. But, the Apostle knew well, and may we learn the lesson well, also, that the Lord can help us with our attitudes toward people. Taught by the Holy Spirit, Paul prayed that the saints would "increase and abound in love one toward another, and toward all men" (3:12).

Like most of Paul's prayers, each word in this petition is filled with special significance and intent. The word "increase," for instance, indicates "multiply, or superabound." As for the next term, "abound," the idea is "to go beyond, or overflow." The big truth presented is that the Lord Jesus, with an overwhelming flood-tide of divine love, can wash out the bitterness, push out the ill feelings, and move out the resentment from our hearts.

Oh, may the Spirit of God help us to see the importance of praying for one another! Do we not know those who are full of bitterness and retaliation? What about those who are facing the possibility of becoming bit-

ter, due to what they have gone through, or what they are going through? Are there touchy situations in your family life? Do you know of fragmentations in the local church body? And, what about those needy hearts in the community, the “all men” mentioned in the text? May we pray for a mighty invasion of divine love!

Upon further observation of this prayer, we realize it is also:

**A PRAYER ABOUT THE
ADVANCEMENT & FURTHERANCE
OF THE SAINTS**

Throughout the Epistle, it is evident that Paul was thrilled with the progress of the believers in Thessalonica. But, like a concerned father, he wanted to see them go further with God. He wanted to see more development in a life of faith (see 3:10). Also, as set forth in the final verse of the chapter, he wanted to see further advancement in a life of purity. His prayer was that the Lord “may stablish your hearts unblameable in holiness before God” (3:13).

The word “unblameable,” used only five times in the New Testament, means “faultless, or free from defect.” We know that in ourselves, none of us fit that description! However, the Lord can “stablish,” or, as the term suggests, “strengthen” us, to be pure and holy. Thank God, we are not left to attain a status of holiness by sheer determination. Rather, we can depend on, to quote George Milligan again, “the strengthening influence of the Divine working.”

Earlier, the Apostle had spoken of his place “before” God (3:9). Now, he reminds the saints that they, too, have a responsible position “before God.” Our goal is to be right “before,” or “in the sight of,” God Himself. Of course, a desire to please God, in itself, is a mark of spiritual maturity and progress. While we are to love and cooperate with one another in Christ, the real issue is not “you” and “Brother So-and-so,” but “you” and “God.” In the final analysis, that’s all that matters!

Finally, the concluding words of this prayer reveal that it is:

**A PRAYER ABOUT THE
ANTICIPATION & FUTURE
OF THE SAINTS**

Paul not only wanted his converts to have hearts which were set on God in the present, but hearts that would continue to be set on God until the hour of Christ’s coming. In association with this matter of holiness of heart and life, he prayed, “To the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints” (3:13).

It is possible to pray in unbelief, for we are warned about this pitfall (see 1 Tim. 2:8; James 1:6). Basically, however, prayer is an expression of faith! As C. H. Spurgeon proclaimed, “The way of the believer is toward God; by his faith he comes ever nearer and yet nearer to the eternal throne.” In that light, a praying heart is a trusting heart. When we do not pray, we

believe we can handle our own situations. But, in seeking the Lord, we are committing them all to Him and His ability to work in them. With the Apostle, then, may we trust God afresh for the present and future needs of others.

Here is one of several special references to Christ's second coming in this Epistle. Even though the second coming does not appear to be the primary theme of the letter, at the end of each chapter, there seems to be a move toward this emphasis (see 1:10; 2:19; 3:13; 4:14-18; 5:23). Here, in the light of Christ's glorious return, we are encouraged to live like we will wish we had lived when we see Him face to face. Yes, we are in a grueling conflict in this world! But, let's not forget, this

is not the end!

The story is told of a man who was a watch repairman before he was inducted into the army. During his military time, therefore, he operated a business, repairing other soldier's watches in his spare time. When his company was called out to the battle, he was heard complaining, "I can't go and fight right now! I have several watches to repair before Saturday!" Dear friends, may we not become entangled with "the affairs of this life," but rather seek to "please Him Who hath chosen" each of us "to be a soldier" in the grueling conflict (2 Tim. 2:4).

● Taken From Paths In 1 & 2 Thessalonians, pages 86-90.

TAPE OF THE MONTH CLUB

Two 
**Uplifting
Sermons**
every month

.....
You can receive two sermons each month by Evangelist Tom Hayes. Send \$6.00 monthly or \$60.00 yearly along with your name and address to:

PATHS, P.O. Box 400,
Saluda, NC 28773

**Delivered
right to
your door!**

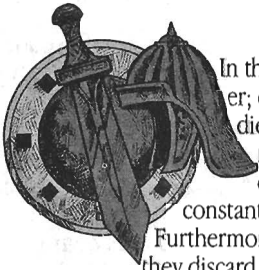
This quarterly publication can be delivered right to your door for the subscription price of \$12.00 per year. Send your name and address along with your payment to:

PATHS, P.O. Box 400,
Saluda, NC 28773

 **PATHS**
Preaching And Teaching His Salvation

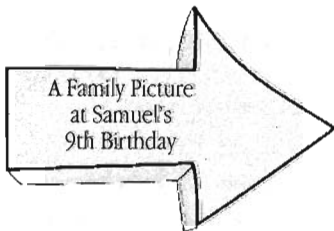
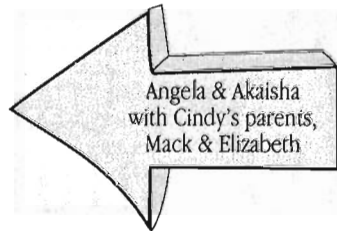
THE SHIELD OF FAITH

DR. VICTOR MAXWELL

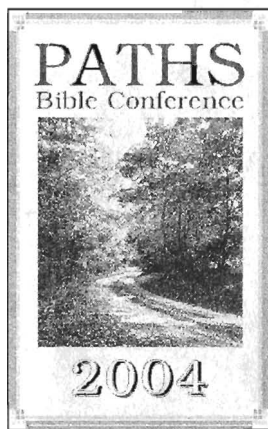


In the hour of conflict the shield and the sword belonged together; one was used in either hand. With one hand the Roman soldier held his shield as a means of defence; with the other he held a sword as a weapon with which he attacked the enemy. Paul alludes to "the shield of faith" because faith is constantly under attack. When faith diminishes, doubts increase. Furthermore, when soldiers cease to have confidence in their weapons, they discard them. Satan's primary objective in attacking our faith is to make the Christian forsake the faith. For that reason Christians need to employ the vital shield of faith. We cannot afford to overlook a single piece of armour nor to slip into complacency or neglect against this enemy. ● Taken From *Dress For Success*, page 82.

Family Photos



PATHS BOOK MINISTRY



New Book!

New Book!

New Book!

New Book!

New Book!

- Paths In Exodus - - Tom Hayes - - \$25.00
A 336-page, hardback sermonic commentary with alliterated outlines on Exodus.
- Paths In 1 & 2 Thessalonians - - Tom Hayes - - \$20.00
A 224-page, hardback sermonic commentary with alliterated outlines on Thessalonians.
- Paths In The Person & Ministry Of The Holy Spirit - - Tom Hayes - - \$20.00
A study manual/workbook on facts concerning the Holy Spirit.
- Paths In The Person & Work Of Christ - - Tom Hayes - - \$20.00
A study manual/workbook on the life of Christ.
- The Unveiled Christ - - Tom Hayes - - \$10.00
A series of twelve Christ-centered sermons.
- Paths In Amos - - Tom Hayes - - \$6.95
A chapter-by-chapter series of studies in Amos in alliterated, sermonic form.
- God's Common Salvation - - Tom Hayes - - \$5.95
A series of ten sermons that exalts the God of salvation and examines over 100 Bible texts.
- God Doesn't Want Your Isaac's - - Tom Hayes - - \$2.95
A series of nine studies in Genesis 22 accentuating the discipline and blessings of obedience.
- The Gospel Of The Glory Of God - - Tom Hayes - - \$2.95
A series of eight studies in Philemon illustrating the great themes of the Gospel.
- Paths Bible Conference Book Series (1999-2004) - - \$10.00 each
Each volume contains a compilation of the fifteen sermons delivered at the annual Paths Bible Conference by various preachers, including a series of sermons by Tom Hayes.

PATHS BOOK MINISTRY
P. O. BOX 400
SALUDA, NC 28773

Please add \$2.50 for shipping & handling

Name _____
 Address _____
 City _____
 State _____ Zip _____

NEW MUSIC CD!



12 OF TOM'S OLDER SONGS NOW ON CD OR CASSETTE

That I May Know Him/ New Grace/ The Truth Remains/ The Precious Things Of God/ Put That On My Account/ This One Thing I Know/ The Bright & Morning Star/ I'm Constrained By His Love/ Your Labor's Not In Vain/ Don't Think It Strange/ The First Song Will Be The Last Song/ All He Is To Me

ORDER INFORMATION:

<u>Item</u>	<u>Price</u>	<u>Postage</u>	<u>Total</u>
<input type="checkbox"/> CD	\$15.00	\$ 1.50	\$16.50
<input type="checkbox"/> Cassette	\$10.00	\$ 1.50	\$11.50

MAILING ADDRESS:

Tom Hayes Music
P. O. Box 400
Saluda, NC 28773

Name _____

Address _____

City _____ State _____ Zip _____

2006

PATHS

2006

Bible Conference

TEMPLE BAPTIST CHURCH

CHATTANOOGA, TN

Rev. Ken Trivette, Pastor

September 18-20

Speakers:

Dr. Victor Maxwell,
Dr. Bob Daugherty,
Evangelist Junior Hill,
Evangelist Tom Hayes,
& others

Singers:

Mike Speck Trio,
Billy Sampson,
Temple Baptist Choir,
Church Singers,
& others

Paths Office
Ph. 828-749-9612

Church Office
Ph. 423-622-1913

Monday - Wednesday (7:00 pm)

Tuesday - Wednesday (10:00 am)

A Week In The Word!

Highways & Hedges

The itinerary of Evangelist Tom Hayes

Sept. 3 a.m.	Spartanburg, SC	Fairview Baptist Church	Rev. Charlie Glover
Sept. 3 p.m.	Cowpens, SC	Westside Baptist Church	Rev. Lewis Jackson
Sept. 4-6	Asheville, NC	Clayton Ave. Baptist Church	Rev. Bruce Robinson
Sept. 10	Morrow, GA	Calvary Baptist Church	Rev. Danny Fesperman
Sept. 11-16	Fallston, NC	Cleveland County Campmeeting	Rev. Terrell Crump
Sept. 17-20	Chattanooga, TN	Temple Baptist Church	Rev. Ken Trivette
Sept. 22-24 a.m.	Greensboro, NC	Victory Baptist Church	Rev. Paul Doby
Sept. 25-27	Pontotoc, MS	Victory Baptist Church	Rev. Doug Jones
Oct. 1-4	Toccoa, GA	Northeast Georgia Crusade	Rev. Ricky Mcfarlin
Oct. 8-11	Hiddenite, NC	Mt. Nebo Baptist Church	Rev. Brian Eades
Oct. 15-17	Danville, VA	Faith Memorial Baptist Church	Rev. Daniel Lackey
Oct. 18-20	Ashland, KY	Southland Bible Institute	Dr. Bill Day
Oct. 22 p.m.-24	Candler, NC	Good News Baptist Church	Rev. Steve Smith
Oct. 23 a.m.-26 a.m.	Columbus, NC	Peniel Baptist Church	Rev. Steve Price
Oct. 29-Nov. 1	Carrollton, GA	Central Baptist Church	Rev. Doug Bearden
Nov. 19 p.m.-21	Chatsworth, GA	Prayer Baptist Church	Rev. Perry Blackstock
Nov. 22	Burnsville, NC	Double Island Baptist Church	Rev. Rick Woody
Nov. 26-29	Kingsport, TN	Homeland Baptist Church	Rev. J. W. Depew
Dec. 3-6	Fulton, MS	Riverhill Baptist Church	Rev. Allen Gullick
Dec. 10	Lawrenceburg, TN	Copperas Branch Baptist Church	Rev. Bob Weldon