

The Sword AND Staff

"Preach the Word!" (II Timothy 4:2)

•

"Feed the Flock!" (I Peter 5:2)

GOD'S KIND OF LEADERS



IT IS NEEDLESS for me to tell you that we are living in a day of turmoil, confusion, unrest and uncertainty. This nation and the world are in convulsion. Time honored standards are fast eroding, crumbling; collapsing. Violence, dishonesty, and immorality are increasingly common. Many do not know the difference between right and wrong. Homes are disintegrating. The institutional "church" is giving forth uncertain sounds. Anemic religion, retreating in the face of the onslaught of sin, breathing the spirit of a secular age, and paralyzed by modernistic unbelief, talks about a "new morality." The man on the street, whose mind is saturated and bankrupted by all this, indifferently, but definitely, asserts that it makes no difference what one believes religiously—thus implying that all religion is either good or no good.

The words of Isaiah could well have been the description, warning and indictment of God against our generation (including religious leaders). Listen. "Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the Lord, they have

I STOOD WITH BOOK EXTENDED HIGH

*I stood amid the crazy crowd
With Book extended high,
But their blind eyes beheld it not
As vainly they went by!*

*I cried aloud with voice so clear,
So loud, so bold it seemed;
But their deaf ears refused to hear,
To harken as I screamed!*

*O world, are you so far astray
As not to notice wrong?
So much engaged in wild pursuit
Of vanity's strange song?*

*But yet I am to preach the Word
To warn the sons of man
That none may say they have not heard
Of God's salvation plan.*

BY A. BROTHER

provoked the Holy One of Israel unto anger, they are gone away backward" (Isaiah 1:4). "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (5:20). "For the leaders of this people cause them to err..." (9:16a). (With this we throw in the words of the Lord Jesus, "And if the blind lead the blind, both shall fall into the ditch"—Matthew 15:14b).

How there is an acute need for the right kind of leadership in our day! How the church needs to measure up to the responsibility, opportunity, and challenge thrown before it—rather than compromising and conforming! We are the salt of the earth; the light of the world (Matthew 5:13, 14, 16). When there is not enough salt to preserve and season society, look out! Decay and putrefaction set in; convulsion is in store. When the light of the gospel

By JAMES E. GIBBONS

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has gone out, great will be the darkness in the land. Beloved, as Christians we must move; we must lead. If Christians will not speak out, who will?! It is a matter of DO or DIE. The fate of the nation is at stake, as well as the entire world. The future of a faithful church is involved. The eternal destiny of man is the issue. Emphatically we say that God's kind of leaders are needed today.

God has had His kind of leaders in the past—men like Moses, the judges, the prophets, and preachers like Paul. He has had his faithful elders who were the very pillars of the church, and society, resting on the solid foundation of Jesus Christ. These men stood, unmovable, and led when others hardly followed.

Then there has always been the other kind of leaders too—the false prophets, the false teachers, the Balaams, hirelings, making merchandize of the people; false prophets who were men-pleasers, who corrupted the Word of God. There were those who dishonored the office of leadership, who loved to have the pre-eminence (III Jn. 9, 10).

Being much concerned about God's kind of leaders, let us consider this matter further.

I. GOD'S KIND OF LEADERS MUST HAVE PERSONAL PREPARATION.

The task is great and God's kind of leaders to qualify and be of use must have preparation—especially personal preparation. Regardless how much they know academically speaking, unless they know God, unless their religion is intensely personal, they are

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PROVERBS of TODAY

It is easy for people who believe nothing to agree on anything.

"Unless we preach everywhere we go, it will do no good to go everywhere to preach."

When it's hardest to pray, we need to pray the hardest.

"God help me to do well what I SEE to do and then to see well what I OUGHT to be doing."

We never cease to be amazed that man divorced from the premise of God can believe anything and everything except the right thing.

"Seeing is not believing, but believing is seeing."

When someone teaches an unchristian doctrine, we are not justified in using unchristian tactics in correcting him.

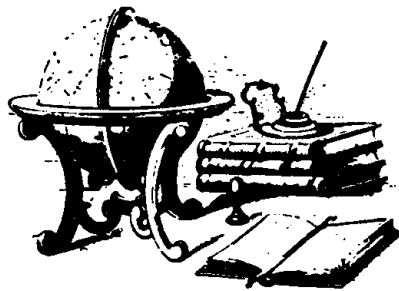
"Our life has meaning only as it means something in relation to others."

He who devotes much time to being a critic can expect to be criticized.

"A person's character is clearly revealed by what he does when he has nothing to do."

ANSWERS TO "KNOW-YOUR-BIBLE" BIBLE QUIZ

1. Genesis 5:23,24; Hebrews 11:5;
2. Joshua; 3. Elisha; 4. Mark and Luke; 5. Matthew, chap. 5,6, and 7; Luke, chap. 6; 6. Acts 24:27;
7. I Timothy 2:9,10; 8. It was given in signs, symbols, or representative language; 9. Revelation 1:20;
10. Smyrna—Revelation 2:9; Laodicea—Revelation 3:17.



EDITORIAL

COMMENTS...

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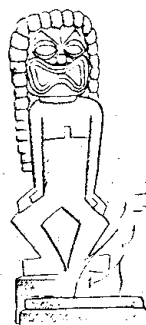
At this time we wish to thank those who have helped subsidize, and are helping to subsidize, our humble efforts.

CONCERNING ARTICLE ABOUT DARWIN

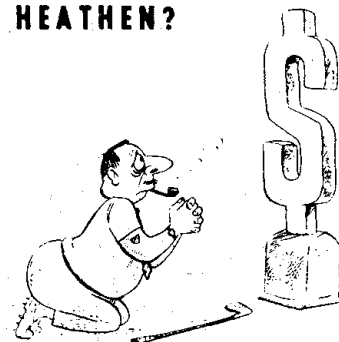
IN THE OCTOBER issue of this paper we offered an article for your consideration which had first appeared in two other publications. The content of the article was new to us as it seems to have been to the many who have written. It concerned an alleged book Charles Darwin was supposed to have written in his later years (entitled MY APOLOGY FOR MY UNFORMED IDEAS) repudiating his former position on evolution. The author of the article drew from his own experience in talking about the book. We are looking into the matter further, trying to pinpoint definite things, and will inform you when we have more information.

GATHERING PLANNED FOR BLUE RIDGE MOUNTAINS

AT A TIME AND PLACE yet to be announced plans are in the making for a gospel-rally, camp-meeting, family-camp type gathering to convene in the Blue Ridge Mountain area of Virginia—North Carolina. We hope it will be this coming summer. As things materialize we will give you the details so you can plan your vacation for that time.



WHICH ONE IS THE HEATHEN?



SYSTEMATIC

Scriptural Studies

"EXCEEDING GREAT AND PRECIOUS PROMISES"
(II Peter 1:3, 4)

Introduction:

1. Christianity is characterized as being great.

- (1) Great Christ (Luke 1:32).
- (2) Great joy (Luke 2:10).
- (3) Great God (Titus 2:13).
- (4) Great love (Ephesians 2:4, 5).
- (5) Great high priest (Hebrews 4:14).
- (6) Great shepherd (Hebrews 13:20).
- (7) Great mystery (Ephesians 5:32).
- (8) Great salvation (Hebrews 2:3).
- (9) Great day (Revelation 6:17).
- (10) Great glory (Luke 21:27).
- (11) Great city (Revelation 21:10).
- (12) THUS, we expect the promises of Christianity to be great.

2. Christianity is precious to Christians.

- (1) Precious means to be greatly valued, highly esteemed, loved, a matter and object of endearment.
- (2) The Lord is precious (I Peter 2:3-7).
- (3) Precious blood of Christ (I Peter 1:18, 19).
- (4) True Christians—precious stones (I Cor. 3:12).
- (5) Trial of faith—precious (I Peter 1:7).
- (6) "Like precious faith" (II Peter 1:1).
- (7) Precious stones in the heavenly city (Revelation 21:11, 19).
- (8) Assuredly the promises of Christianity are precious (II Peter 1:4).

3. The Bible is full of promises.

- (1) Promises in reference to coming things—prophecy (Acts 13:23).
- (2) Genesis 3:15; 12:1-3; 22:18 (Acts 3:25, 26; Galatians 3:16; 4:4).
- (3) Promises in reference to blessings to be enjoyed by entering into a covenant relationship with God.
- (4) The O. T. was full of such, but we now have better promises in the New Testament (Hebrews 8:6; 7:19; 10:34; 11:35).

4. Let us notice a few of the "exceeding great and precious promises."

I. THE PROMISE OF PARDON AND THE GIFT OF THE HOLY SPIRIT (Acts 2:38, 39).

II. THE PROMISE OF BEING THE SONS AND DAUGHTERS OF GOD (II Corinthians 6:14-7:1; I John 3:1-3).

III. THE PROMISE OF ETERNAL LIFE (I John 2:25; II Timothy 1:1; Titus 1:2).

IV. THE PROMISE OF ETERNAL INHERITANCE (Hebrews 9:15; 6:12; Revelation 21:7).

V. THE PROMISE OF THE SECOND COMING OF CHRIST (II Peter 3:3-12; II Timothy 4:8; Hebrews 9:28).

NOTE:

1. Through these promises we are made partakers of the

- divine nature and have escaped the corruption of the world (II Peter 1:4).
2. God cannot live—this is the basis of our trust and of our hope in his promises (Hebrews 6:17-19).
3. All of the promises of God in Christ are "yea" and "amen" (II Corinthians 1:20).



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THE DEAD SEA

I looked upon a sea, and lo, 'twas dead,
Although by Hermon's snows and Jordan fed.
How came a fate so dire? The tale's soon told.
All that it got, it kept, and fast did hold.
All tributary streams, found here their grave
Because that sea received and never gave.
O sea that's dead, teach me to know and feel
That selfish grasp and greed my doom will seal.
And help me Lord, my best, myself to give,
That I may others bless, and like Thee live.

—AUTHOR UNKNOWN—

GOD'S KIND OF LEADERS. . (Continued from Page 1)

not prepared to lead. The hand of God must shape the vessel.

Notice the man Moses. His first forty years stand in contrast to the remainder of his life. Brought up in the courts of Pharaoh, he was "learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts 7:22). He was arrogant, and when confronted with an Egyptian taskmaster mistreating an Israelite, although his sympathies were in the right place, his actions were not. He killed the Egyptian taskmaster. Forty years in wilderness exile served their good purpose. Moses was a different man when God approached him to go forth to lead the Israelites from Egypt. No longer is he arrogant. No longer is he "mighty in words and in deeds." "And Moses said unto the Lord, O my Lord, I am not eloquent...but I am slow of speech, and of a slow tongue" (Exodus 4:10). A simple, pastoral life removed from the pomp of Egypt had purified—had displaced human pride. Now he was in a position where God could use him. Numbers 12:3 relates, "Now the man Moses was very meek, above all the men which were upon the face of the earth."

James and John, disciples of Christ and sons of Zabedee, make an interesting study. As Jesus passed through a village of the Samaritans on one occasion, the Samaritans would not receive him because his face was set as to go to Jerusalem. In disgust, James and John responded with a desire to have fire called down from heaven to devour them. Jesus rebuked them, saying, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy man's lives, but to save them" (Luke 9:51-56). Jesus nicknamed them the "sons of thunder" (Mark 3:17). At another time, misunderstanding the nature of Christ's coming kingdom, they requested special privileges of sitting on the right and left hand of Jesus in his kingdom (Mark 10:35-45). Even after the baptism of the Holy Spirit on Pentecost, their views may have been corrected, but their outspokenness remained (and we need to be outspoken on the right things and in the right way). Perhaps this is why James was the object of the wrath of Herod, becoming the first apostle to suffer martyrdom (Acts 12:2). Evidently the years mellowed John. We remember him as the apostle of "love." He was the last apostle to die, and from all indications it was a natural death.

Man's ways of doing things are not always God's ways. Most of us must get some rough edges "trimmed off" or "knocked off" before we are ready for God's use. God's work is not accomplished by the might, power, and wisdom of man. The principle of how God many times works is found in I Corinthians 1:26-31 (also notice II Cor. 12:9). God uses nobodies to announce that Jesus is Somebody "that no flesh should glory in his presence" (I Cor. 1:29). Those who envision themselves to be somebodies must empty themselves of self before they can be filled with God and be God's man. Then, many times many things that are learned in "Bible" colleges must be unlearned before one can do "Bible" things in "Bible" ways.

God's kind of leaders must experience personal preparation whether it be by the working of providence or by personal initiative. That personal element is emphasized throughout the New Testament. Those who served

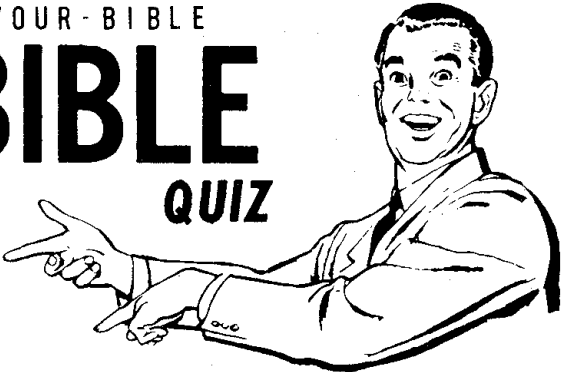
tables to the needy were to be of "honest report, full of the Holy Ghost and wisdom." The apostles, in view of their work, would give themselves "continually to prayer, and to the ministry of the word" (Acts 6:3,4). The young preacher Timothy was admonished, "Take heed to thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:16). "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15). Likewise to the Ephesian elders, Paul urged, "Take heed therefore unto yourselves..." (Acts 20:28a). You will find according to I Timothy 3 and Titus 1 that God's leaders must be men of personal preparation—many qualifications must be met.

II. GOD'S KIND OF LEADERS KNOW WHERE THEY ARE GOING (Men of Conviction).

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KNOW-YOUR-BIBLE

BIBLE QUIZ



1. What man was translated (changed) at age 365 without dying?
2. What O. T. name means the same as Jesus (Saviour)?
3. What prophet was the successor of Elijah?
4. Which two of the four "Gospel" writers were not apostles?
5. In which of the four "Gospels" is the "sermon on the Mount" found, and where in these "Gospels"?
6. What man replaced Felix as Roman governor in Judeah?
7. How did Paul say that women should adorn themselves?
8. What is meant by the book of Revelation being "signified" unto the apostle John?
9. What do the "seven candlesticks" represent in the book of Revelation?
10. Of the seven churches in Asia, which one was poor but rich, and which one was rich but very poor?

(Answers found elsewhere in this issue)

A STUDY in DEPTH of the Greek Word "EIS"

• By Edward Werner

On the day of Pentecost, Peter preached to a multitude of Jews who were gathered together from every nation under heaven. Just fifty some days before, the Son of God had been unjustly tried and crucified by some of these same people. When they were made to realize the wickedness of their act in the light of Jesus' resurrection, they were "pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ UNTO the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38).

Many groups of denominationalism today assert that in the answer that Peter gave to them that he did not intend to mean they must repent and be baptized "in order to obtain" the remission of sins but rather that they were to be baptized "because they had already received" the remission of sins. They seek to base this misteaching upon the word "unto" which is translated from the Greek word "eis".

They seek to employ Matt. 3:11 where John the Baptist said, "I indeed baptize you in water UNTO repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you in the Holy Spirit and in fire." Since repentance precedes baptism, they conclude that John's statement in Matt. 3:11 literally was: "I indeed baptize you in water BECAUSE YOU HAVE repented." Thus, they say "eis" means "because of" rather than "in order to, for, or unto." From Matt. 3:11, they go to Acts 2:38 and say "eis" means "because of" there also. One writer put it this way: "If John baptized upon repentance, then without doubt, Peter also meant to say that baptism should follow repentance and forgiveness."

As supporting evidence, other passages are used, such as Mark 1:4 and Luke 3:3, where it speaks of "the baptism OF repentance".

To lay the groundwork for refuting the doctrine, we would like to give the rendering of the Amplified New Testament on all four of the verses used that contain the word "unto":

Matt. 3:11: "I indeed baptize you in (with) water BECAUSE OF repentance—that is, because of your changing your minds for the better, heartily amending your ways with abhorrence of your past sins; but He who is coming after me is mightier than I, whose sandals I am not worthy or fit to take off or carry; He will baptize you with the Holy Spirit and with

fire." (The footnote for "because of" cited Dana and Mantey's "Manual Grammar of the Greek New Testament").

Mark 1:4: "John the Baptist appeared in the wilderness (desert) preaching a baptism (obligating) repentance—that is) a change of one's mind for the better and heartily to amend one's ways with abhorrence of his past sins—IN ORDER TO OBTAIN forgiveness of and release from sins."

Luke 3:3: "And he went INTO all the country round about the Jordan, preaching a baptism of repentance (that is, or hearty amending of their ways with abhorrence for past wrong-doing), UNTO the forgiveness of sins."

Acts 2:38: "And Peter answered them, Repent—change your views, and purpose to accept the will of God in your inner selves instead of rejecting it—and be baptized every one of you in the name of Jesus Christ FOR the forgiveness of (and) release from your sins; and you shall receive the gift of the Holy Spirit."

In dealing with this question, there are many things which play an important role in understanding the translation of this word, and to some of these let us turn our attention.

The Greek word "eis" is a preposition. Prepositions (like adverbs) qualify the action, motion, or state of verbs as to manner, place, time, and extent, but they also mark the direction and relative position of the action, motion, or state expressed by the verb. In Greek, the same preposition may have several meanings, depending upon the case of the object of that preposition. In English, the noun standing after a preposition is always in the objective case, but in Greek different prepositions take different cases, and often the same preposition may take several different cases, each one altering the meaning of that preposition. Consequently, in order to understand properly the meaning of a preposition, one must consider both its own original force and also the significance of the case or cases to which it is applied. Some prepositions from their meaning can govern only one case. "Eis" is an example of this. It governs only the accusative case. In such instances the preposition is simply EMPHATIC, i.e. it is used where the case alone would have expressed the same meaning, although with less force.

This brings us to a discussion of two of the eight Greek cases—the locative and the accusative cases. The locative case is the case of LOCATION or PO-

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A STUDY IN DEPTH OF THE GREEK WORD "EIS" (Continued from Page 5)

SITION and indicates a point within limits. The accusative case is the case of LIMITATION and marks the limit, end, or goal of an action. It primarily denotes that towards which motion is directed.

In defining the preposition "eis", first let us consider the origin of the word. It is a specialized form of "en", which is translated "in". The original meaning of "en" and "eis" was the same. The two forms gradually became associated with two different cases. "En" simply means a position within boundaries and has really the same idea as the locative case, and it is so used in current Greek. It is always true to its original conception. It is variously translated in English idiom, but in itself it means only "IN" and is always written with the locative case.

The resultant meaning of "eis" has come from its connection with the accusative case and verbs of motion. Often "eis" is used where the accusative alone would be clear in governing the action of the verb, but it simply emphasizes the idea of the accusative. "Eis" is used more than seventeen hundred times in the New Testament, and it occurs as a preposition governing ONLY the accusative with the primary idea, either real or implied, of motion or entrance INTO the interior of any place or thing. INTO, UNTO, TO, and FOR are very common meanings. Sometimes "eis" follows a verb of rest rather than one of motion. Even then the idea of previous motion is still contained. There are a few rare instances where this is not clearly seen, and in these cases we are compelled either to supply a missing idea of motion or to recognize a more negligent use of "eis" and consequently the beginnings of the subsequent obliteration of the distinction between the two prepositions in later centuries.

Since the accusative case indicates goal or limit of the action of the verb of motion, and the original idea of "eis" is a position inside certain boundaries, this combination gives the resultant idea of motion toward a place, WHICH IS CULMINATED IN ACTUALLY BEING INSIDE OF THAT TOWARD WHICH THE MOTION WAS DIRECTED.

Space does not permit us to include all of our findings in studying for this article. We consulted the following authors: Harper, Machen, Summers, Robertson, Huddilston, Moulton, Buttman, Abbott-Smith, Metzger, Robinson, Thayer, Dana and Mantey, Williams, Arndt and Gingrich, and Liddell-Scott, plus a few lesser ones. For those interested in going into this word thoroughly, here is a list of the main points that are representative of all these works by which you can see the idea that permeates all the definitions for the word "eis".

I. "EIS" USED PROPERLY

A. Of place: 1. Of a place entered, or of entrance into a place, INTO (Acts 11:26; 16:19; etc.); 2. If the surface only of the place entered is touched or occupied, "eis" may (often) be rendered ON, UPON (and sometimes by UNTO), to mark the limit

reached, or where one sets foot; 3. Of motion (not into a place itself but) into the vicinity of a place where it may be rendered TO, NEAR, TOWARDS; 4. Of the limit to which: with the accusative of place, AS FAR AS, EVEN TO; with the accusative plural of persons, TO, UNTO; 5. Of local direction.

B. Of time: 1. It denotes entrance into a period which is penetrated, as it were, i.e. duration THROUGH a time ("dawning into (towards) the first day of the week—Matt. 28:1); 2. Of the time in which a thing is done; because he who does or experiences a thing at any time is conceived of as, so to speak, entering into that time; 3. Of the (temporal) limit for which anything is or is done: FOR, UNTO; 4. Of the (temporal) limit to which something is done: UNTO, i.e. EVEN TO, UNTIL (Acts 4:3; 25:21; Phil. 1:10, etc.).

II. "EIS" USED METAPHORICALLY

A. It retains the force of entering into anything: 1. Where one thing is said to be changed into another, or to be separated into parts, or where several persons or things are said to be collected or combined into one, etc.; 2. After verbs of going, coming, leading, etc., "eis" is joined to nouns designating the condition or state into which one passes, falls, etc.; 3. It is used of the business into which one enters, i.e. of what he undertakes.

B. "Eis" after words indicating motion or direction or end denotes the END, OBJECT, or PURPOSE to or toward which anything aims or tends. Spoken of as: 1. result, effect, consequences, marking that which any person or thing tends to, becomes, or is made (often translated FOR)—Matt. 13:30; John 17:23; Acts 2:20; 10:4; Rom. 11:6; 10:10; I Cor. 12:13—i.e. such is the effect of true baptism (Eph. 2:21,22, etc); 2. Of direction of mind, i.e. as marking an object of desire, good will, or of aversion; if the mind is directed toward someone or something in a good sense, it is translated TOWARDS, FOR, IN BEHALF OF; if the mind is directed toward someone or something in an unfriendly sense, it is translated TOWARDS, AGAINST, etc. 3. Of an intent, purpose, aim, end; in the sense of UNTO, IN ORDER TO, or FOR, i.e. for the purpose of, for the sake of, on account of.

III. CONSTRUCTIONS OF "EIS" IN SOME RESPECTS PECULIAR

A. Various forms of pregnant or brachylogical construction: II Tim. 4:18: "Saved INTO his heavenly kingdom;" I Pet. 3:20: "Ark...INTO WHICH (or wherein) few were saved;" Matt. 20:1: "Hire laborers (to go) INTO his vineyard."

B. Akin to this is the very common use of "eis" after verbs signifying rest or continuance in a place because the idea of a previous motion into the place is involved.

Entering INTO a place or state is the main idea expressed all through the definitions given. The only authority we found that listed the meaning "because of" was Dana and Mantey's "Manual Grammar of the Greek New Testament" (the one referred to in the footnote in the Amplified New Testament on Matt. 3:

11). Even they listed it only as a "remote meaning," and stated that in Acts 2:38, "eis" may properly be translated "FOR THE PURPOSE OF the remission of sins."

Just because "eis" may have a RARE meaning of "because of" in ONE isolated place does not mean it USUALLY means "because of." That would be very poor reasoning indeed. Let me illustrate it this way. Look up the word "run" in Webster's New Collegiate Dictionary, and you will find that as an intransitive verb, it has 23 closely related meanings; as a transitive verb, it has 16 definitions; as a noun, it lists 14 definitions; and as an adjective, it gives 2 definitions. Yet nearly all either actually or metaphorically indicate quick or urgent continuous movement. However, there are a few remote meanings. One example: When we say we are going to "run an ad" in the local newspaper, we do not mean to indicate what is commonly expressed by the word "run." We mean we plan to have an advertisement PRINTED in the newspaper for several successive issues. But it would be irrational indeed to try to make the word "run" mean "print" in the normal usage of that term. So it is with "eis." The only thing justifying the translation of "eis" as "because of" in Matt. 3:11 is the context and not the customary meaning of that word.

Let us also add that if baptism is "because of" the remission of sins, then the co-ordinate conjunction "and" in Acts 2:38 also of necessity makes REPENTANCE "because of" the remission of sins. Yet the advocates of the position that baptism is the outward cleansing or remission of sins that has previously taken place do not believe that repentance is because of the remission of sins. But if the one is true, the other must also be true.

Since the Bible teaches immersion in water INTO, FOR, IN ORDER TO OBTAIN the remission of sins, we have been accused of being idolatrous, superstitious, and worshipping the water as having inherent power to forgive sins and thus take away from the cleansing power of the blood of Christ. But the Bible nowhere even intimates that the power is in the water. In fact, I Pet. 3:21 shows this is NOT the case but rather that it is our OBEEDIENCE to the command of God in immersion that we have our sins remitted or washed away by the blood of Christ and thus have a good conscience toward God. The blood of Christ applied in baptism is what saves us. We must not only repent of all sins but

ALSO be immersed "in order to obtain remission of sins." □

GOD'S KIND OF LEADERS...
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Adam and Eve sinned. With their fall, and with Cain killing his brother, the floodgate of sin was opened wide. Human wickedness and depravity accelerated so rapidly that by the time of Noah God was determined to destroy His creation. Noah, a godly man of the line of Seth, stands as an exception to his generation. He found "grace in the eyes of the Lord" (Gen. 6:8). Warned and instructed of God, he began to prepare an ark. All of those years he worked and he preached; he preached and he worked. He was the object of scoffers, no doubt, with laughings and mockings—but that did not deter him. He knew what he was doing; he knew where he was going. He believed God, being a man of much conviction. Then when the Flood finally came, only eight people were saved. Think of that!—only eight people out of the whole world believed and were righteous. Noah, by his example and preaching, managed to save his immediate family. (Beloved, in our day of sin and compromise, don't be unduly discouraged if many do not follow the truth. Think of Noah. Be a man of conviction like him. Don't waver. Don't compromise. Lead on. Even if only you save your immediate family, it will be worth it all).

When Moses left Egypt, he knew where he was going. The desert years, and the personal reality of God, had prepared him. The murmuring and disbelief of others did not and could not stop him. We have much sympathy, empathy, and admiration for this patient and resolute man of God. With a mighty hand Jehovah-Elohim had humiliated this Egyptian world power, and, rolling the waters back like sprawling, restless mountains, brought the children of Israel through the Red Sea on dry ground. They had every reason to trust God and the leadership of Moses, but no. These emancipated, but undisciplined, slaves weren't so easy to lead. Not trusting God, they soon murmured against Moses about the water supply, the food, his leadership, etc., etc. This happened time and time again. They wanted to return to Egypt. Finally God determined that they would not be allowed to enter His promised land. Their carcasses would be left in the wilderness. A new generation would be raised up to enter in. After all those years of wilderness wander-

ings Moses still knew where he was going. When God carried him "home" in death, he was still on the job, although he personally had not realized his goal. (How we need leaders like that today! They know what they believe. They know what their goals are. What others say, or do not say, does not sidetrack them. They will not compromise, even if it means leaving it to another generation to reap the fruits of their faithful efforts).

Yes, God's leaders (His kind) have always been men characterized by solid conviction. Joshua, having finally lead the Israelites into the promised land, challenged them about the future. Then, speaking for himself, he said, "...but as for me and my house, we will serve the Lord" (Joshua 24:15). In the New Testament the apostle Paul was a man of unswerving conviction. He knew whom he had believed, and his burning conviction made him "instant in season, out of season." He knew his message, and he knew his aim. Lost men needed salvation—he had the answer. Churches had to be set in order. Saints needed edification. He also knew what awaited him and all of the faithful at the end of life's road (II Timothy 4:6-8).

Today we are living in very unstable times. I believe that if most of us knew the extent of moral bankruptcy, the extent of communistic infiltration and influence, and just how great the void of unbelief is among so many denominational religious leaders in our country, we would be very much alarmed and afraid. Many don't believe in the literal word of God nor in the God of the Bible. So few have a definite set of Bible convictions. So many people can tell you what they don't believe, upon hearing a gospel message and disagreeing with it, but not what they personally believe. The man who stands for nothing, as it has been said, falls for anything (except perhaps the truth). It is easy for people who believe nothing to agree on anything (thus accounting for the religious movements toward unity but not Bible-based). We get the impression that many religious leaders on the local scene, and otherwise, put a straw in the wind, and whichever way the wind is blowing happens to be the way they are going. They are hirelings and they are men-pleasers. They don't have many convictions of their own. But without Bible convictions, and without a personal relationship to God, it is like trying to tell someone about some place you have never been; like trying to introduce them to someone

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GOD'S KIND OF LEADERS...
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you don't know.

To be God's kind of leaders, we must be men of strong Bible convictions. Timothy was (and every preacher is) urged to, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15). In other words, the gospel minister should be ashamed if he does not know the Bible and is not "rightly dividing the word of truth." Elders must be faithful men of conviction who can and will use the faithful word to convince the gainsayer—the false teacher (Titus 1:9-11). Notice and consider II Timothy 4:1-4. God's kind of leaders must know where he is going—what he is trying to accomplish—if he is to lead others in that direction.

III. GOD'S KIND OF LEADERS ACTUALLY LEAD.

The Lord's leaders are not followers of the crowd, not politicians in the church; they are not vacillating, oscillating, compromising diplomats—but leaders, ambassadors, men. They actually lead. This is God's plan.

Consider the elder in the Lord's church. Hebrews 13:7 says, "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation (Manner of living)" Elders must first lead by personal example. They also must first lead in their homes (I Timothy 3:4). If they don't have their children under subjection, if they have not been able to lead their family to Christ, they are not qualified to lead the church (Titus 1:6). Then they actually are to lead (but not lord it over) the church. They are spoken of as having the "rule" over the church, being the

overseers, etc. (I Timothy 5:17; Heb. 13:17; Acts 20:28).

The evangelist or preacher is God's key man to spearhead the Lord's work. He is no mere figurehead, but has been duly vested with authority to get the job done. The imperative Great Commission is not a matter of option, play, or delay. God means business. The evangelist has authority to ordain elders and to set the churches in order (Titus 1:5). Paul instructed Titus, "These things speak, and exhort, and rebuke with all authority. Let no man despise thee" (Titus 2:15).

But in our day of permissiveness, lukewarmness, and undisciplined churches, many people resent the man who will actually take the lead—they resent decided leadership (many times because of what the faithful leader stands for). But everybody's business is nobody's business—the job doesn't get done. Remember Hebrews 13:17. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they must give account, that they may do it with joy, and not with grief: for that is unprofitable to you." Remember Moses and the children of Israel in the wilderness. They resented; they murmured against Moses. Moses said, "...the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord" (Exodus 16:8b). On another occasion we read, "Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do you tempt the Lord?" (Ex. 17:2). When Ananias and Sapphira lied to the apostle Peter about their giving, he said, "Thou has not lied unto men, but unto God" (Acts 5:4b). Paul in II Corinthians 5:20 speaks of preachers as "ambassadors for Christ." When an ambassador is mistreated, or suffers abuse, he does not consider it a personal affront; rather, the country he represents has been shown a great disrespect. The same is true in God's kingdom.

Beloved, God's kind of leader has a great responsibility. Don't stand in the way of him fulfilling it. Let him lead. If he doesn't, the blood of others will be upon him (Acts 20:26, 27). He will have to give account for the church, but let him do it with joy (Heb. 13:17). His judgment will be a little more strict when that Great Day comes (James 3:1).

IN CONCLUDING, we sound the challenge out to you. We need men of

God today—real leaders; men who have more than money and self-interest at heart. We need men like Moses to lead us through the wilderness. How we need young, daring "prophets" to preach righteousness to a hell-bent nation; to disturb and awaken a sluggish, sleeping, worldly, lukewarm church—that the church itself may lead out and set the right example before the world! Preachers like Paul, arise! You are needed! Counting all things but loss to know Christ and his will; crucified with Christ, crucified unto the world and the world crucified unto you; feeling a "woe" that demands you preach and be heard—arise, go forth! Lead us to a better day, the eternal day! God calls! □

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