

# The AND Staff

*"Preach the Word." (II Timothy 4:2)*

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*"Feed the Flock." (I Peter 5:2)*

## To Judge or Not to Judge?

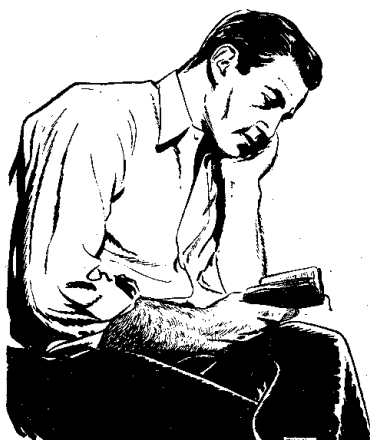
By TONY LaSALLE

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WE HAVE ENCOUNTERED individuals, even Christians, who have told us that we must not judge, lest we be condemned. This has occurred when we have mentioned some specific erroneous practice, doctrine or sin. Just the other day someone said to me that another person had mentioned that I judged with the implication I shouldn't. To which I answered, "Yes, I judge." They say, "You see, one shouldn't judge anyone, that is, be too specific. One should suggest...after all that is what you believe." They have the notion that belief is an opinion. They relegate matters of faith (principles, apostolic precedence, necessary inferences and even definite commandments) into the field of opinion and speculation. Yet in their blindness they are a contradiction. They say not to judge, but in making that statement they violate it. For they are passing a judgment when they say not to judge. They are condemning when they say not to condemn.

Webster defines the word *judge*: "2. To decide; estimate; suppose; also, to criticize." It defines the word *judgment*: "4. The act of the mind when it compares, discriminates, or otherwise considers things so as to judge their values or to understand their mutual relations. 5. The ability to make wise or prudent decisions; as, he is a man of good judgment. 6. Law. a. The determin-



ing, as in a court, what is conformable to law and justice; also, the decree or sentence of a court. b. The obligations created by a court decree or decision..."

We note then that to judge or in judging one decides, estimates, supposes, or criticizes. In making a judgment the mind is comparing, discriminating, or considering a thing so as to judge its value and to understand its mutual relationships. This everyone does and commends, except in religion. And even here they conflict. It depends on the religion.

To judge or not to judge? To the Christian the answer to this question must come from God's Word. So, let us enter into the pages of this wonderful book.

It is true that the Christian is guided by the teaching of the New Testament, but it would be good to see what the Old Testament has to say on this subject, and we will conclude that in both ages God's people were to judge.

The Israelites were to judge righteously: "Ye shall do no unrighteousness in judgment; thou shalt not re-

spect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor"—Lev. 19:15.

Jesus, who lived under the Old Covenant, repeated this principle to His hearers when they were condemning Him unrighteously about the sabbath. Said He: "Judge not according to appearance, but judge righteous judgment"—John 7:24. He did not deny them the right to judge, but warned them about unrighteous judgment.

The problem today is not warning against unrighteous judgment, but trying to withhold righteous judgment. You speak to a person about the danger of cigarette smoking, and the retort is, "Don't judge!" as if judging righteously was a sin.

Let us delve into this matter of judging, following the preceding outline: (1) The types of judgment that are condemned; (2) Scriptures that demonstrate that we are to judge; (3) Things that we ought to judge.

### I. TYPES OF JUDGMENT THAT ARE CONDEMNED.

Hypocritical, unjust judgment is condemned.

A much abused Scripture by the "non-judgers" that judge is Matthew 7:1-5. Actually verse 5 is the key to the context. Jesus is condemning hypocritical judgment. Definitely, if I am sinning, I should first get rid of my sin and then endeavor to help my brother. Thus I would be judging righteously, and not condemning myself.

Paul deals with the same type of  
(Continued on Page 4)

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### PROVERBS of TODAY

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*A good preacher is a good man faithfully preaching the "good news" from the "good Book."*

*"The secret of prayer is praying in secret."*

*When we stop growing in grace we will soon fall from grace.*

*"Men do not ordinarily reject the Bible because it contradicts itself but because it contradicts them."*

*Many times those who fail to fall in line with the faithful preaching fall out with the preacher.*

*"There are two ways to stop being a hypocrite: start doing what you say, or start saying what you do."*

*We should be concerned about the pious unimmersed and shocked by the impious immersed.*

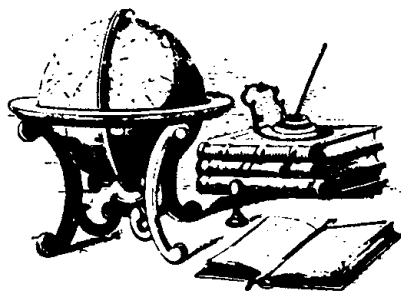
*"'Peace' and 'rest' are the two names for a flower which buds on earth, but is only found in full bloom in heaven."*

*To practice frugality one does not have to be stingy.*

*"He who makes his own life the chief object of his endeavor really fails the more he seems to succeed."*

*It is useless to talk about "Christian" unity, "Christian" fellowship, as well as "Christian" growth unless people are first Christians.*

*"Too many parents are not on good spanking terms with their children."*



## EDITORIAL COMMENTS...

### THE IDEAL PREACHER AND THE IDEAL CONGREGATION

#### The Preacher:

*"I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching"—II Timothy 4:1,2.*

#### The (Potential) Congregation:

*"Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord"—Acts 10:33 ASV.*

In the first Scripture, Paul facing death, and realizing the church was in for hard times because of persecution and coming apostasy, charges Timothy to preach the Word as the answer to these ills. The charge is so serious and important that he calls heaven to witness to impress this great responsibility upon the young evangelist. He was to engage in his work with a constant awareness that it was being done "in the sight of God" (II Timothy 2:4; 4:1), whereupon Paul reminds him of the Day of Judgment to come (4:1). Preaching is a serious "business" and should be entered into with the utmost care that one is preaching the truth of God. Public preachers and teachers will receive a more severe judgment from the hand of the Lord (James 3:1; Hebrews 13:17). What one preaches, and whether one preaches the whole counsel of God or not, will enter into this judgment (I Tim. 4:16; Acts 20:26,27). Truly "in the sight of God" we should conscientiously study and faithfully preach the Word.

The second Scripture reference, having to do with the household of Cornelius, is likewise very revealing. He said to Peter, "We are all here present IN THE SIGHT OF GOD, to hear all things that have been commanded thee of God." God was a reality to him. These people were of a good and honest heart. There was no holding back, no reservation. Just speak the word. We are ready to obey. We are aware that heaven is looking on.

The ideal preacher and the ideal congregation situation is found when the preacher enters his preaching carefully and conscientiously, very much aware that it is "in the sight of God;" the congregation listens and responds in like manner. This combination will produce immediate and good results. Something is bound to happen, and it did as the household of Cornelius found God.

Are these your words? "Lord, what will you have me to do?" "Speak, Lord, for thy servant heareth."

We trust that we may do all things as "in the sight of the Lord"—especially preaching and obeying! A better day is in store for the church if we will do this.

### IMPORTANT STUDY BOOKLET IN PREPARATION

THE SUBJECT of the Holy Spirit is one that is fraught with much confusion, as well as ignorance, in today's (Continued on Page 3)...

# SYSTEMATIC

## *Scriptural Studies*

### THE SUBJECT OF THE HOLY SPIRIT MADE SIMPLE, A STUDY

#### INTRODUCTION:

#### A. The mission of the Holy Spirit in the N.T. makes us hesitate before studying this subject.

1. He would guide the apostles into all truth and show them things to come—*He has done all this and confirmed it* (John 16:12, 13; 14:25, 26; II Peter 1:3; II Timothy 3:16, 17; Hebrews 2:3, 4).
2. He would speak of and glorify Christ—*Not especially himself* (John 16:14; 15:26).
3. The New Testament puts the emphasis upon preaching Christ (Acts 8:5, 35; 9:20; I Cor. 2:2; Gal. 6:14).

#### B. However the confusion and ignorance on this subject makes us want to know the truth.

1. The secret things belong to the Lord, but the things that are revealed are for us to believe and to obey (Deuteronomy 29:29).
2. The Bible is the only source book of revelation and authority in reference to religious truth (II Timothy 3:16, 17).
3. It must be rightly divided, or handled aright, to be properly understood (II Timothy 2:15).
4. When we read the Bible, we are reading the words of the Holy Spirit (II Peter 1:20, 21; Revelation 2:7; 3:6, 13, 22).
5. A man by the Holy Spirit would not deny the words and commands of the Holy Spirit (I Cor. 14:37).
6. We are commanded to try the spirits because many false prophets have gone out into the world (I John 4:1; I Timothy 4:1; II Thessalonians 2:9-12).
7. It is not a question of whether God has the power to do certain things, but whether God has said He would do these things, for God cannot lie (Matthew 19:26; Hebrews 6:18, 19; II Timothy 2:13).
8. "Whoso boasteth himself of a false gift is like clouds and wind without rain" (Proverbs 25:14).

#### C. But what is the Holy Spirit?

1. The Holy Spirit is the Spirit of God.
  - (1) God is Spirit (John 4:24).
  - (2) Ananias and Sapphira lied to the Holy Spirit, lied to God (Acts 5:3, 4).
  - (3) This third personality of God is distinguished from the Father and the Son (Matthew 28:19; II Corinthians 13:14).
2. The Holy Spirit is not man's emotions.
  - (1) Many have a tendency to identify man's uncontrolled emotions as the Holy Spirit.
  - (2) God is not the author of confusion, and all things are to be done decently and in order (I Corinthians 14:33, 40).
  - (3) Self-control is a fruit of the Holy Spirit (Notice various translations on Galatians 5:22, 23; II

Timothy 1:7).

#### 3. The Holy Spirit is not the Word of God.

- (1) The words of the Lord are spiritual and life producing (Notice context of John 6:60-63, 66-69).
- (2) But the Word is not the Holy Spirit any more than my words are me, and your words are you, for the Word is simply the Holy Spirit speaking (II Tim. 3:16; II Peter 1:20, 21; Revelation 3:22).
- (3) The Word is the sword of the Spirit (Ephesians 6:17; Hebrews 4:12, 13).

#### D. Is the Holy Spirit available to us as a gift today?

1. First, let us emphasize, Christ as the only begotten Son of God had the Holy Spirit without measure, boundless in degree (John 3:34).
  - (1) This implies that someone has the Spirit by degree or measure.
  - (2) That someone is man.
2. Christ promised the Holy Spirit to his disciples (apostles)—some observations.
  - (1) Christ would send the Spirit (John 16:7).
  - (2) He would ask the Father to send the Spirit. (John 14:16).
  - (3) He would send the Spirit from the Father (John 15:26).
  - (4) The Father would send the Spirit in Christ's name (John 14:26).
  - (5) Christ would come to them (John 14:18).
  - (6) NOTE: Later in this study we will see that the indwelling of the Holy Spirit, indwelling of God and of Christ all mean the same thing.
3. The measures of the Holy Spirit manifested in this age of the New Testament.
  - (1) The SUPERORDINARY measure as seen in Christ (John 3:34; Colossians 2:9).
  - (2) The EXTRAORDINARY measure as evident in the apostles and those on whom they laid their hands (Hebrews 2:1-4).
  - (3) The ORDINARY measure, which is for every Christian (Acts 2:38, 39).
  - (4) All measures of the Holy Spirit given to man are alike called the "gift of the Holy Spirit" (Baptism of the Spirit—Acts 10:45; 11:15, 17; Laying on of apostolic hands—Acts 8:18-20; Measure common to all Christians—Acts 2:38).

(Continued Next Month)

#### EDITORIAL COMMENTS (Continued from page 2)...

religious world. The so-called "Tongues" movement adds to the chaos. We don't profess to know everything there is to know on the subject, but our convictions have come from a personal involvement in the problem and from a searching study of God's Word. It is our belief that the study we are now beginning on this page will prove to be especially helpful. Consider the over-all outline, then examine the material in detail. See if the subject doesn't become a lot more simple. This study will run for several issues in THE SWORD AND STAFF, the Lord willing.

We are preparing this material in a study booklet suitable for class study or tract distribution.

# To Judge or Not...

(Continued from Page 1)

judgment in Romans 2:1-6. He is not prohibiting the Jews from judging, but he is prohibiting them from judging hypocritically. The keys to this context are the phrases: "for thou that judgest dost practice the same things" and "O man, who judgest them that practice such things, and doest the same." This is almost parallel to Matthew 7:1-5, just mentioned. The Jews should stop their evil practices, and then they would be in a position to judge righteously as their law said.

Also in Romans 14:1-13, Paul deals with making judgment on matters that are relatively unimportant, actually where judgments need not be made. The judgment is for God to make. Nevertheless Paul expresses that we are to judge. We are to judge that we place no stumbling block in the brother's way. Yes, we are not to make hypocritical or unjust judgments.

Let me close this section by referring to Jesus. In the context of John 8:12-20, Jesus, our master and Lord, expresses: "I judge no man..." Does that mean that He doesn't judge at all? If you study carefully verse 15, you will note that He is saying that He judges no man according to the flesh. That is according to unrighteous man, according to appearance. Read the passage carefully and you will see that He is judging; judging righteously, according to the will of the Father.

Yes, we are not to judge hypocritically, unjustly, or according to the flesh, but to judge righteously.

## II. SCRIPTURES THAT DEMONSTRATE THAT WE ARE TO JUDGE RIGHTEOUSLY.

We can safely say that those Scriptures quoted above teach that a Christian has the responsibility to judge, to judge righteously. Let us under this section consider other Scriptures that make it a must.

A man of God is to compare. In the Matthew 7:15-20 passage, Jesus admonishing about the false prophets, says: "Therefore by their fruits ye shall know them." Thus one must discriminate, compare the preaching and teaching of all supposedly teachers or preachers of God, to know who are the false ones. But today because of this sickness of not to judge, any-

one carrying a Bible under his arm is a man of God. What a pity! No, brother, we are to judge the fruit not the appearance. "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world"—I John 4:1.

A godly man or woman must decide in a matter of sin or fault. If one cannot judge in a matter of sin or fault, how then can Matthew 18:15-20 be carried out? If a godly man cannot decide concerning a fault or a sin, how then can he be a witness? Yes, this Scripture definitely teaches that one must judge.

A Christian has the obligation to determine what is conformable to a

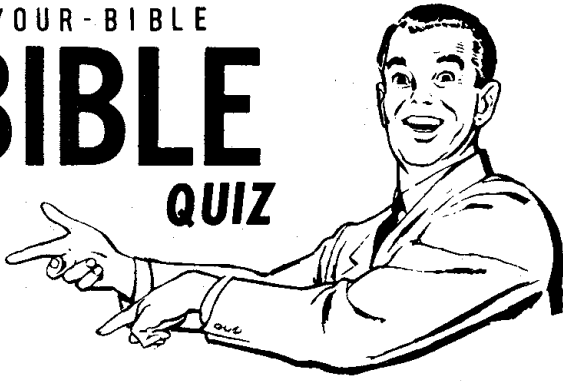
given law or principle. In Acts 6:1-6, we learn that the church selected seven men for a certain duty within the church by determining those who were conformable to the instructions given by the twelve apostles. Yes, they judged according to the standards set down by the apostles.

Have you noted that Peter made a judgment on the day of Pentecost when the church was established when he accused the Jews of having crucified Jesus. "...Ye by the hands of lawless men did crucify and slay"—Acts 2:23. Stephen just before he was stoned to death made an accusation, or, as some would call it, a judgment. "Ye stiffnecked and un-

(See page 7)

## KNOW-YOUR-BIBLE

# BIBLE QUIZ



1. How long was Moses in the Mount when God gave him the Ten Commandments and other laws?
2. What was the name of the first king of Israel?
3. What wicked king and queen opposed the prophet Elijah?
4. What prophet said that he was no prophet, neither a son of a prophet, but a herdsman and gather of sycamore fruit when the Word of the Lord came unto him?
5. What does the expression "day of visitation" signify in the Scriptures?
6. How many days and nights did Jesus fast in the wilderness following his baptism?
7. To what disciple did Jesus commend the care of his mother as he was dying on the cross?
8. A centurion was an officer in the Roman army over how many men?
9. Give a Scripture reference that defines the gospel in a "nutshell."
10. In the book of Revelation, of which one of the seven churches in Asia did Jesus say, "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth"?

(Answers found elsewhere in this issue)

# The Magic Word "Missionary"



JUST WHO OR WHAT is a "missionary?" Before we consider "who," let us first find out "what" a "missionary" is. The American College Dictionary says, "A person sent to work for the propagation of his religious faith in a heathen land or a newly settled district." This definition fits well the modern conception of religious workers who go to new fields to pioneer for the religion of Christ. Dictionaries always give as definitions whatever the current idea is regarding the word. For example, under "baptize," this same dictionary gives as the primary meaning, "To immerse in water, or sprinkle or pour water on..." It adds as a third meaning, "To christen." From this we all agree that secular dictionaries are not to be considered as the final authority on words contained in the Bible. We acknowledge the need of going to its original language in order to obtain an accurate understanding of any word or phrase. Let us do that with the word "missionary."

First of all, the word "missionary" does not occur in the common English translations such as the King James and American Standard. The closest New Testament word that might convey the idea of "missionary" is "apostle," which means "One sent forth" (Vine). Thayer says, "A delegate, messenger, one sent forth with orders." If anything, the word "apostle" and "missionary" would seem interchangeable. But since it appears clear in the New Testament that "apostle" was restricted to a temporary, inspired officer of the church, it would not allow a term with similar meaning ("missionary") to be used for a present-day permanent officer of the church. Unless we say there are apostles in the church today, we cannot say there should be "missionaries" according to the meaning of words in the Greek.

In the New Testament, every

Christian had the responsibility of bearing the good news of salvation to the lost. Those individuals who made this their one task in life and spent the majority of their time doing it were called "evangelists" (II Tim. 4:5; Acts 21:8). Paul, Barnabas, Philip, Apollos, Silas, Timothy, Titus, and others did this work and so would properly be called evangelists.

In an effort to justify the use of the term "missionary" to denote that class of workers who do the work of an evangelist, it has been pointed out that the meaning of "missionary" is "one sent on a mission." The reasoning follows that since evangelists are those sent out on the mission of taking the gospel to newly settled or foreign lands, they may properly be called "missionaries." Now if this were as far as the matter went (that is, simply a term used to describe what an evangelist actually does), it might not be so objectionable. But this explanation completely breaks down when we analyze the situation and discover just "who" present-day "missionaries" are and what they do.

The term "missionary" today is being reserved for a "special" class of workers completely distinguished from evangelists. In church papers, bulletins, newsletters, and books, will read that a person who preaches regularly each Lord's day in establishing a congregation is termed a "preacher" or "minister." Some even confuse him with the elders by calling him the "pastor." Then there is a second group of persons who spend nearly all their time conducting "revivals" or "evangelistic meetings" of several weeks duration; they are called "evangelists." Thirdly, those who are sent out to live and preach in a foreign country, island, or newly settled area with a view to converting the lost and establishing

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churches are called "missionaries." This threefold distinction has definitely become an accepted thing among many churches professing to be following the pattern laid down in the New Testament.

I attended a youth camp once and sat in on a class in which the teacher challenged the young people to consider "entering the ministry." Then he suggested they could choose between becoming a "minister," an "evangelist," or a "missionary." The clear impression he gave those young people was that these terms represented three distinct offices in the Lord's church. But according to the Scriptures, preachers of the gospel were called "evangelists" regardless of where they went. Paul refers to himself, Apollos, and Cephas as "ministers of Christ." The word "minister" is used of various types of workers since it simply means "servant." Every evangelist is a servant of God, but not every servant of God is necessarily an evangelist. In any case, the terms may properly be used interchangeably. But where do we read about a special class of preachers who are entitled to the name "missionaries?" It appears that this term has been coined to distinguish a "regular" preacher or evangelist who labors in his native country from a "special" class of preachers or evangelists who do this same work outside of their na-

(Continued on page 6)

## ANSWERS TO "KNOW-YOUR-BIBLE" BIBLE QUIZ

1. Exodus 24:12-18;
2. Saul;
3. I Kings 19:1-3;
4. Amos 7:14;
5. A day of calamity and God's judgment; Jeremiah 9:9; Isaiah 10:3; Hosea 9:7;
6. Matthew 4:1,2;
7. Evidently John—John 19:26,27; 21:20,24;
8. He was over 100 men, i. e. Acts 10:1;
9. I Cor. 15:1-4;
10. Rev. 3:14-16.

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**MAGIC WORD "MISSIONARY"...**  
**(Continued from Page 5)**

tive country (or at least among minority groups within the country) known as "missionaries." Now let us see how far this concept has been carried.

When a preacher goes to a foreign land to labor, and thus qualifies for the title "missionary," an unusual thing happens. His wife and even his children become "missionaries" also. A regular feature of papers devoted to telling about "missionary" activity consists of photographs of newly recruited "missionary family." You can frequently read of "Mr. and Mrs.

-----, missionaries to -----." Are we to understand that the wife is also engaged in doing the work of an evangelist along with her husband? She hadn't been doing this in the states. In some newsletters from the "mission field," we even read of the day-to-day activities of the "little missionary" who turns out to be not a gospel preacher of small stature as one might think but one of the children of this "missionary family." Here is where the reasoning about a "missionary" simply being the same as an evangelist because he is "one sent on a mission" breaks down. Is the wife and youngster sent on a mission to preach the Word to heathen nations? If not, how can they qualify for the title "missionary"? But if it be argued that the whole family shares in the "mission" to preach to the people, then can we call a preacher's wife and children "evangelists" also? They do not bear this title in the states. Why should they use it overseas if "evangelist" and "missionary" mean the same thing? In truth, this method of devising the special worker known as a "missionary" cannot be harmonized with current practices. It makes too many people "missionaries." In the statistics listing the number of independent Restoration Movement "missionaries," it always includes the wives of the preachers, and all single women working with the "mission."

It might be well if we inquired into just what some of these women "missionaries" do out on the "mission field." Probably most of them do just what preacher's wives and single ladies would do anywhere in the Lord's service; keep house, care for children, conduct children's Bi-

ble classes, and help with music and various other needed tasks. But this is not true of all. One woman who has been a "missionary" in a foreign country for years reported she was "engaged in establishing four new churches" in her area. Now what all did this entail? Paul plainly taught that women were not to "teach nor have dominion over a man" (I Tim. 2:12). This would certainly rule out a woman preaching to a regular mixed audience. This same woman went on to say via a "missionary" paper, "Your prayers can help to open doors for me and provide the help that God has chosen in order that the simple gospel may be preached." But who did the preaching? After stating that she knew no one in the country except a member of the consulate she went on to state that she was there to "begin a new work in a new needy field." Brethren, here is a double standard. Women may not preach as evangelists here, but it becomes all right (and endorsed and financially supported by churches) to preach as "missionaries" over there.

Once a departure from the New Testament pattern has begun, it is very easy for it to continue unless people begin to re-examine the whole "missionary" concept. I have before me a "missionary" paper containing a photograph of four elders laying hands on a young single lady "in ordination" of her "as a missionary." She was being sent by a church to a Latin country to "teach the gospel." The church was supporting her as a living-link.

It certainly is commendable for young ladies to have the zeal and ambition to want to serve the Lord with their talents, even to the extent of hazarding their lives in the wilds of Africa and other places. But one cannot set aside the Scriptures to do it. There were no women ordained to any preaching responsibility in the New Testament. But by using the term "missionary," some women are doing a man's work and thus have circumvented the Word of God.

Yes, the New Testament refers to women "laboring" with Paul in the gospel (Philippians 4:3). But I also know that Paul did not allow them to teach men in the public assembly nor to have authority or dominion over the work of any congregation. The present day practice of women "preaching" in foreign lands

under the banner of being a "missionary" is absolutely unscriptural. And yet churches, preachers, and papers are encouraging the very thing that the apostle Paul forbade.

Now that a "loophole" has been found to justify the churches sending out others than evangelists, we are reading about "missionary doctors," "missionary nurses," and "missionary teachers." One article before me tells of a preacher who observed the dedicated, zealous, and sacrificial staff of a religious journal at work and remarked, "Those who work there are individuals who should be known as 'missionaries'." So the publishers of religious periodicals have become "missionaries."

This odd concept of "missions" has even come to apply to the work of establishing churches here in the United States. If one is engaged in establishing a church in a middle class, white residential neighborhood, he is just a preacher or minister, and the work he is doing is called "church planting." But if he is trying to start a work among the Jews, Negroes, Mexicans, Indians, or some other minority group, he is a "missionary," and his work is called a "mission." Brethren, this is not a Scriptural distinction. Or if churches are being established in the slum area of a large city or in a mountain area, this qualifies the workers to be known as "missionaries" and the new work as a "mission church." Doesn't this seem like a strange distinction? Yet it exists all over America.

Among others who have been classed as "missions" are Bible Colleges and their faculties, children's homes, and homes for the aged. Appeals have been made for churches to include these in their "missionary budget." One can hear of radio and television "missions." Set-ups sending out literature, tracts, and correspondence courses are advertized as "missions." It seems that everyone wants to "get in the act" under the name of "missions" and "missionaries." I wonder why?

Now I do not claim for a moment to question the motives nor the consecration of the large number of "missionaries." I simply question this system of furthering God's church. Is it according to the New Testament, either by precept or example? I contend that this "mission concept" is

unscriptural in terminology and practice. It is a humanly devised substitute for the apostolic plan.

I don't know how it got started, but I know it is "working" as a means of securing support. It seems that the magic word that opens people's pocketbooks is "missionary." Whatever project adopts the name "mission" gets close to the heart of the average church person and has a far better chance of getting him to part with his offerings. Call it simply the church of Christ at a given place, and you might as well expect little support. Call yourself simply a preacher of the Word, and few persons will part with much of their hard-earned dollars to help you. But just use the "magic word," and "open sesame!" Churches, Bible classes, circles, men's fellowships, ladies' aids, and other "church affiliated organizations" will come to your rescue. Just label yourself a "missionary" and your work a "mountain mission" or a "mission to the Jews" or a "Bible tract mission" or a "Pacific island mission," and people are far more likely to give sacrificially to support you.

Perhaps "missionaries" will not like this explanation for people's giving, but just try laboring simply as "the church" and see what happens to your offerings. People have been educated to it. And people are responding to it.

Brethren, must we alter the New Testament pattern in order to get support for evangelistic work? Can we not "do the work of an evangelist" both here and abroad among people of all nations and races without developing a system foreign to the Scriptures? Can we not spread the Word by mouth, through the airwaves, and on the printed page and do it in harmony with the apostles' teaching?

My plea is not to curtail the work of evangelism nor to restrain consecrated men and women from serving God. My plea is, let every preacher be an evangelist and not this post-apostolic worker known as a "missionary." Let every woman be a woman and let her help in the work of the gospel to the fullest extent of her Scriptural capacity, but no farther. Let churches send out and support evangelists, and let their families help them as families and not as specially designated people invented to enhance additional sup-

port. Let us establish the church everywhere and among all men as the church and not as some denominational "mission." Let the church train preachers, publish the gospel, broadcast the Word, and care for the needy in the name of the Lord's church.

Brethren, this is unquestionably the New Testament plan. It worked once, turning the world upside down. It will work again, with the Lord's blessing, if we work it. □

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**TO JUDGE or NOT TO JUDGE...**  
(Continued from Page 4)

circumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye..." - Acts 7:51. Yes, today, godly men are verbally stoned to death for making righteous judgment with the intent of saving rather than to see men go to hell.

There is no doubt that we are to judge. Yes, to judge righteously, according to the standards set down by the Almighty God. The Bible is our standard, our measuring stick. As the supreme court has its measuring stick, the constitution; so do we, God's constitution: the law of the Spirit of life, the law of liberty, the perfect law. We must look into it and be a doer.

**III. THINGS THAT WE OUGHT TO JUDGE.**

We are to judge those that cause division and thus are a cause of stumbling to others. "Now I beseech you, brethren, mark them that are causing the division and occasions of stumbling, contrary to the doctrine which ye learned, and turn away from them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent" - Romans 16:17, 18. This is why I as a Christian mark the denominations and do not associate with them. Denomination means division. I must mark these divisions and turn away from them. They do not follow the doctrine established by the apostles. Their speech is very smooth and their bellies get bigger and fatter with their bazaars, rummage sales, dinners, and bingos. Brethren, mark them for their own good and yours. Don't let them muzzle your mouth with the miscalculated statement: judge not lest you be judged.

We are to judge an offender in the church. The purpose of this judgment is to bring the offender to repentance and to cleanse the old leaven. Read carefully Matthew 18:15-20, and I Corinthians 5:1-13. Church discipline is not practiced in some churches, the reason being the damaging attitude that we cannot judge and also the charge that there are hypocrites in the church. To the mind of some, if a person is disfellowshipped he might be offended and never return. Thus we shouldn't disfellowship the man but hope that he will mend his erring way. But no one in this condition is going to realize fully the damaging consequences of his or her sin unless he or she is disciplined. The discipline is not given with the end of offending, but with the expectation that the offender will humble himself and repent. It would be far better to make a judgment in God's favor than in man's favor. Better to offend the offender than God. Actually when we discipline one another we love one another. The judgment is not an end in itself but a means to an end.

"...But judge ye this, rather, that no man put a stumblingblock in his brother's way, or an occasion of falling" - Rom. 14:13. We are to judge ourselves to see that we do not become an occasion of causing a brother to fall either by our practice or permissiveness. Some will say, "Well, movies or TV won't harm me." The conclusion is that he can attend the movies or watch the TV so long as it doesn't affect or effect him. But anyone with common sense knows that it does affect and effect the viewer. The statement: "so long as it doesn't effect me" implies that there is some harm and that it can hurt others. This being true then I must abstain from anything that would cause others to stumble. Furthermore a Christian is not an island to himself. He is an example to others. It would be well if you read with prayer and meditation the context of Romans 14 and 15. Yes, within this context we are informed: "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth" - Rom. 14:21. Please take in also the admonishment given by Jesus in Matthew 18:1-14. It would be preferable to get rid of those things that we consider dear to us and go into

(Continued Next Page)



READERS'
... Response

KANSAS:

"I do not know how my name got on your mailing list. I did not request nor subscribe for your pamphlet, THE SWORD AND STAFF. Please send me no more of these and remove my name from your files."

VIRGINIA:

"A friend handed me a copy of THE SWORD AND STAFF with the ad, 'What Next?' concerning the Teen Age dance. This should have read 'Christmas Dance' instead of 'Christian' as was stated in your paper and in the ROANOKE TIMES. Hope this will clarify the mistake."

(EDITOR'S COMMENT: We are sorry to have represented the dance as being a "Christian Dance" when really it was a "Christmas Dance," but we were simply quoting from the ROANOKE TIMES. We don't want to misrepresent anything. But, then, we wonder if it shouldn't mean the same thing if "Christmas" is what people say it is—but we have always had our doubts.)

MINNESOTA:

"Your editorial on The New Creed Craze was well thought out and has given me some guidance in this matter."

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TO JUDGE or NOT TO JUDGE...
(Continued from Page 7)

glory than to retain them and go into an eternal hell.

We should be able to judge among ourselves in matters of secular business and come to a fair and just arrangement rather than to go to an ungodly judge and bring disrepute upon the name of Christ. Yes, we should be willing to be defrauded for the name of Christ, I Cor. 6:1-11.

We should judge ourselves as we partake of the Lord's supper. "But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh judgment unto himself, if he discern not the body"—I Cor. 11:28, 29. Are we partaking of the Lord's Supper as a heartless ritual? Or, are we partaking of it as a heart-felt memorial unto the Lord? It seems that some partake of the Lord's Supper as a weekly habit, rather than a weekly renewal of the heart towards our heavenly Father. Let us repent after we have confessed our sins as we break the bread. Let us keep our mind on the death of Christ and everything it implies. Please discern the body, don't discredit it.

To judge or not to judge? Definitely, judge we must! We must judge ourselves and others righteously.

We must be careful that we do not fall into the pit that the Jews of Paul's day fell into. "And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles"—Acts 13:46. Beware that by your behaviour you have judged yourself unworthy of eternal life—in your behaviour of not allowing others to make a righteous judgment on your behalf; by not allowing yourself to make a proper judgment about your condition.

It is far better that we judge ourselves now and allow others to help us in this judgment than to be judged in that Great Judgment Day and have no recourse for correction, repentance and salvation. Harden not your hearts.

"But if we discerned ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we may not be condemned with the world"—I Cor. 11:31, 32 □

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