

The Sword AND Staff

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

•

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

Is Cornelius Proof Against WATER BAPTISM?

By LARRY JONAS
2895 Hilyard Street
Eugene, Oregon 97402



IT IS ARGUED by some that the conversion of Cornelius, recorded in the tenth and eleventh chapters of the book of Acts, proves that baptism in water is not necessary in any age. This argument is based on the obvious fact that Cornelius and his household received the baptism, or complete immersing in the Holy Spirit, and spoke in tongues before they were immersed in water. It is argued that even though the Scriptures do not say that Cornelius was saved before baptism that he, nevertheless, was saved before water baptism, and therefore water baptism has nothing to do with salvation. This is worthy of examination.

Let us begin at the beginning of the story in Acts 10. We read in verse 2 that Cornelius was "a devout man and one that feared God with all his house, which gave much alms to the people, and prayed to God always." We learn that his goodness did not save him. Verse 3 tells us about the vision when the angel appeared to him and in verse 5 begins the instruction to Cornelius, "and now send to Joppa and call for one Simon, whose surname is Peter; he lodgeth with one Simon a tanner, whose house is by the seaside; he shall tell thee what thou oughtest to do." There it is very plain that Cornelius was going to receive instruction from the apostle Peter. He was going to be told



what to do. He was not going to be told that he could do nothing. And so we have the story of the men coming to Peter, after Peter had been prepared with the vision. In verse 21 Peter went down to the men that were sent unto him from Cornelius; and said,

"Behold, I am he whom ye seek; what is the cause whereof ye are come? And they said, Cornelius the centurian, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee."

Here it is repeated that Peter was going to tell them something. So, he accompanied them. When he got to the house of Cornelius, we read, beginning with verse 34 of chapter 10, what Peter first spoke to them, and this, of course, was a brief gospel, or life of Christ.

In verse 44, while Peter spoke the words, the Holy Ghost fell on



them which heard the word. This was the same as had happened on the day of Pentecost. It says, in verse 45, "and they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." God meant to astonish them. They were not prepared to believe that this was possible, or that it should be, and so God worked this mighty wonder for the purpose of proving to the church that Gentiles should be saved. After this finally became clear to them, what is the first and most important thing that came to their minds?

In verse 47, we read, "Can any man forbid water that these should not been baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days." Now Cornelius was told that a man would come and *tell him what to do*, and verse 47 is the very first instruction, or the first telling him what to *do*. It is very clear that without Peter's presence God could have given him the Holy Spirit. If all that was necessary to save Cornelius was an act of God, then God did not need Peter. But, if it was necessary for Cornelius to have an act of obedience, then there was something he needed to *do*. What did Cornelius obey? He obeyed

(Continued on page 6)

THE SWORD AND STAFF
P. O. Box 681
Galax, Va. 24333

Subscription Rates: \$1.00 introductory rate for the first year; \$1.50 per year, regular; 5 additional gift subscriptions, \$1.00 per subscription; any number above this, 50¢ per subscription; other arrangements: send a list of names and addresses, and they will be sent free samples.

The *Sword and Staff* is published monthly by the Locust Grove church on the old Fries Road in north Galax, Virginia. James E. Gibbons is the editor. Second class postage paid at Galax, Virginia.

Renew your subscription when due—no notice will be sent.

PROVERBS of TODAY

A happy man is a man whose sins are forgiven and who knows it.

"Genius may have its limitations, but stupidity is not thus handicapped."

The church that has no concern for anything beyond its own neighborhood will very soon feel no concern for its own neighborhood.

Someone has provokingly commented: "The woman who will wear a mini-skirt must have a mini-brain" (!!!).

One could easily think that Paul had said, "Play without ceasing" instead of "pray without ceasing" if he looked in on many modern churches.

"Don't be afraid to take a big step if one is indicated; you can't cross a chasm in two small jumps."

God takes pleasure in honoring those who honor Him.

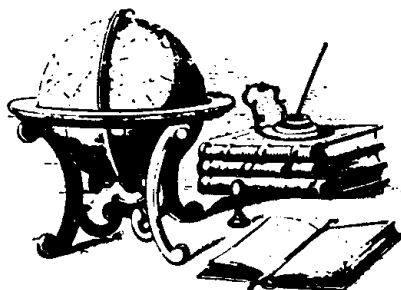
"If dishonesty and wrongdoing load a person with invisible chains of guilt, conscious right-doing exhilarates and strengthens him."

It is the plan of God that those who know Him should make Him known.

"Jesus was not crucified for saying, 'Consider the lilies how they grow,' but for saying, 'Consider the Pharisees how they live.'"

Take care of your character, and your reputation will take care of itself.

"He who throws mud gets his hands dirty."



EDITORIAL

COMMENTS . . .

QUESTIONS, QUESTIONS, QUESTIONS

FROM TIME TO TIME we receive questions relating to what the Bible teaches, which we welcome. We hereby publicly apologize for being tardy in getting around to answering them. We seem to be operating behind schedule on some things. However, we will now devote our attention to answer some of these questions.

1. *Why do you not observe the sabbath, and who changed this anyway?*

Your question is to the point, and so our answer will be to the point—then we will give the Scripture which bears out our answer. We do not observe the sabbath day simply because we are not Jews (Israelites). Christians were never commanded to observe the sabbath. All changes that have been made we attribute to Christ, as the Old Testament system was "nailed" to the cross, whereupon the New Testament immediately came in force. Christians live by the New Testament.

The Old Testament Law was given to the Israelites when they were encamped at Mt. Sinai in their exodus from Egypt. It was here that God said to Moses, "Speak thou also unto the *children of Israel*, saying, Verily my sabbaths ye shall keep: for it is a sign *between me and you* throughout your generations; that ye may know that I am the Lord that doth sanctify you" (Exodus 31:13).

Later Moses reviewed the Law before the children of Israel. Listen: "The Lord our God *made a covenant with us* in Horeb (Sinai). The Lord made not *this covenant with our fathers, but with us*, even us, who are all alive here this day" (Deut. 5:2,3). Then Moses goes into the various laws of the covenant, and says, "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore *the Lord commanded thee to keep the sabbath day*" (5:15).

Centuries later the prophet Ezekiel likewise rehearses how that God had brought them out of Egypt, gave them statutes and judgments, and then we have these words of God: "Moreover also *I gave them my sabbaths, to be a sign between me and them*, that they might know that I am the Lord that sanctify them" (Ezekiel 20:10-12).

Likewise read Nehemiah 9:13 and 14. He says the same thing, and further speaks to God (in reference to the event at Mt. Sinai) in this manner: "And *madest known unto them thy holy sabbath*, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant."

Therefore, in the face of this impressive and imposing array of Scriptures, we are made to conclude the following:

- (1) *The sabbath law was given to the Jews at Mount Sinai as part of the Old Testament.*
- (2) *There is no evidence that it was observed by man before then — in fact, it is said that God made it known to them, and not to their fathers.*
- (3) *The sabbath was given as a sign between God and the Jews (Israelites).*

Some may retort that God created everything in "six days" and rested the "seventh day." This is true, but this information was given to the Jews in connection with this law God was giving to the Jews. That is all it proves.

For lack of space we will abbreviate the rest of the answer. The Law of

(Continued on Page 7)

The Magic Word "Missionary"

The regular "SYSTEMATIC SCRIPTURAL STUDIES" will be continued next month. Because of the eminent continuity of thought we are presenting this correspondence relative to the article "The Magic Word 'Missionary'" by William E. Paul, which appeared in last month's issue. Perhaps this will make the picture plain.

Minnesota Bible College
1507 University Ave. S. E.
Minneapolis, Minn. 55414
May 15, 1969

James E. Gibbons, Editor
The Sword and Staff
P. O. Box 681
Galax, Virginia 24333

Dear Brother Gibbons

I was a bit disturbed to read the recent article in *The Sword and Staff* written by Brother William Paul. I believe that Brother Paul has not examined the evidence thoroughly enough before writing the article. As he states in his first column the term "missionary" does not occur in the King James or American Standard version of the Bible and that the closest equivalent to this term is the term Apostle. Because the term Apostle has become a technical Christian term to refer to those men who were divinely commissioned by Christ to lead in the establishment of the church, the translators of the King James version and the American Standard version have felt it wise not always to translate the Greek term "Apostle" by our word Apostle. When we examine these cases we can see that this term might well be translated with our term "missionary" and thus be used in a biblical sense.

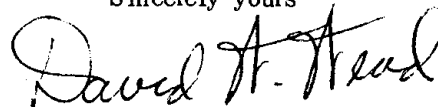
One of the most important situations where this occurs is 2 Corinthians 8:23. In this situation the term Apostle is translated messengers and relates to those people who have been given a commission by various churches to work with Paul on this third missionary journey. We can see that Epaphroditus was sent by them to aid Paul in his prison ministry (Phil. 2:25). In both of these cases we can see a church commissioning a man or men to go from their home environment to a foreign situation to carry out the desires of the local church. This is exactly the situation that we see in our modern missionary program. The 20th century missionary is commissioned by a local church to carry out the divine program of the church, that is, proclaiming the Gospel in a place the local church sees fit to send him. With our modern program one church is often not large enough to bear the full financial responsibilities of such a commission and therefore joins with others.

It is well for us to note that this Greek term "Apostle" was not a new term devised by the church to designate these special men commissioned by Christ but was a term used in the secular world for any person sharing such a commission (note the definition, Williams quotes from Thayer). The use of this term in John 13:16 bears out

showing the authority of the missionary cannot be greater than the authority of the one sending them.

In this light I think we can justly consider our modern missionary program "biblical." Our concern needs to be that the local churches will properly oversee the work of these whom they commission to carry out the proclamation of the Gospel beyond the scope of the local church.

Sincerely yours



David W. Wead, Dr. Theol.

The Sword and Staff
Post Office Box 681
Galax, Virginia 24333
May 18, 1969

David W. Wead, Dr. Theol.
Minnesota Bible College
1507 University Avenue S. E.
Minneapolis, Minnesota 55414

Dear brother Wead:

Thank you for your letter of May 15 pertaining to the "missionary" article by brother William E. Paul. Comments are always welcomed, and we appreciate you taking time to write.

After reading your letter, I am trying to decide how you think we should use the term "missionary." The word does seem to be synonymous with the word "apostle" in meaning, i. e., one sent out. That being true, are you saying we should use it today in the technical or the non-technical sense? In any case, there apparently are many ramifications and implications.

Let me make myself clear before we continue. By technical I mean official in the sense of a specified position in the church. By non-technical I mean unofficial, used in a general sense, not referring to a specific office in the church (a word used in the light of its basic meaning). To illustrate, the word elder in the New Testament is both technical and non-technical. Elder has to do with an office in the church, but at other times it simply means an older person.

FIRST, are you saying we should use the term "missionary" in a technical sense? If that is the case, as brother Paul said in his article, how do women and children fit in? Have women and children been ordained as official ambassadors of the church to go forth preaching? What about Paul's (the apostle Paul) injunction for the woman not to teach nor usurp authority over the man? (I Timothy 2:12-15). Where in the New Testament do you ever find anything like this? Yet, I recall seeing a picture in a prominent religious journal of a young woman being ordained as a missionary. I have actually heard a woman missionary preach.

If we are using the term "missionary" in a technical sense, it would seem to me that we would have to apply it to every preacher of the gospel. Paul equates the preachers of the gospel in the New Testament with himself in the type work he did. Paul and Barnabas were called apostles (Acts 14:4, 14). Paul, Silas, and Timothy are called apostles (I Thess. 1:1; 2:6). The work of Titus is regarded on the same plain as that of Paul (II Cor. 8:23). Other examples could be cited.

(Continued Next Page)

MAGIC WORD "MISSIONARY"...

Perhaps I should make some comments on Ephesians 4:11. It seems to me that here we have all the offices, functioning offices, or at least technical reference to all the offices of the church except that of deacon. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Obviously the term "apostle" is used here in its original technical sense, Scripturally speaking, pointing to the twelve apostles (and Paul who was in the same class as they as well as being a preacher in the regular sense). The fact that prophets are mentioned second lends weight to contending that "apostles" here are the ones personally commissioned by Christ. Apostles and prophets in the original sense were extraordinary and passing offices in the church on earth. Next are listed "evangelists" and "pastors and teachers." Of course the term "evangelist" signifies a messenger of the gospel, and I believe it has reference to every preacher of the gospel. Timothy, who was equated with the other preachers or "missionaries" (i. e., "apostles" as in I Thess. 1:1; 2:6) was urged to fulfill this ministry, which is called the work of an evangelist (II Timothy 4:5). Likewise those who prepared the *Amplified New Testament* came to the same conclusion as they amplify the meaning of the word "evangelist" and the significance of the office by saying: "some evangelists (preachers of the Gospel, traveling missionaries)." (EDITOR: this is amplifying of part of Ephesians 4:11). Therefore, if we are to use the term "missionary" (apostle, as applied to this) in a technical sense, as far as the office is concerned its synonym is "evangelist" (other synonyms being "preacher" and "minister" of the gospel, although the latter is more generic). Evangelist in Ephesians 4:11 is a "label" that we must apply to every "ordained" preacher of the gospel (if not, what in the world does it refer to?). But I am afraid that is wherein our problem lies, and especially as tied in with this last designation in Ephesians 4:11. He gave "some, pastors and teachers." As we know, and as great leaders have attested throughout the years, this is talking about the elders of the church. Today we have preachers who are "THE pastors" of local churches, whereas every preacher (Scripturally speaking) should be regarded in the same light as we think of modern "missionaries" (but not just foreign work). Under the proper circumstances I am not opposed to the "located" preacher, but he is not to usurp the title and work of the elder. Today's elders are largely untaught as to the nature of their office and duties. They are untrained as far as their work is concerned. What I have been saying is the whole conviction behind brother Bill Paul's "missionary" article which may have been missed in reading it.

SECOND, are you saying in your letter we should use the term "missionary" in a non-technical sense? In other words, we call people this who are "unofficially" (not as one occupying a formal position) sent out from the church. The term would not necessarily indicate an office as such under the circumstances.

As you pointed out, the term "missionary" as found in its equivalent *apostolos* is used in what we might call a general, non-technical sense many times in the New Testament (signifying one sent out). Christ is called an apostle (Hebrews 3:1). As you stated, apostle is translated "he that is sent" in John 13:16. The word apostle (rendered "messenger") in II Corinthians 8:23 seems to be used by Paul in connection with those who carried

the benevolent offering from the churches to its destination. Epaphroditus was sent (their "messenger"—apostle) from the Philippians to Paul in prison at Rome to minister to his physical needs (Philippians 2:25; 4:18). Some other references in the New Testament could be of a non-technical nature too.

However, I am wondering if people are using the term "missionary" in a non-technical sense today (if that is what is claimed). I read of a Bible College president sent out to visit the "missionaries" and "mission churches" in a country across the ocean. No where is he called a "missionary" in the reporting, although if this term is non-technical it would have been a good time to use it. I read of an "evangelist" of a certain religious organization being sent to visit and preach to "mission churches." No where is this "evangelist" (maybe we have abused this term too) called a "missionary." People are sent from place to place in the States, but are they called "missionaries"? Christians are sent from the church to call on others about Christ in the community, but they are not dubbed "missionaries."

However, we hear of a National Missionary Convention. Special and select people are in mind, not every preacher. It sounds like a technical term to me, and if it is Scripturally justified as being technical, I am afraid we have abused some other things too.

Maybe the situation today is a mixture of the technical and non-technical with a lot of inconsistencies in both practice and usage.

I am not being "technical" with a term, but I am bringing to question many things beyond the "missionaries." The problem is something more basic than just an isolated word.

These are my humble convictions in the light of the New Testament and what I see among modern churches.

Thank you for writing.

Sincerely in Christ,

James E. Gibbons
James E. Gibbons

Words

A careless word may kindle strife;
A cruel word may wreck a life.

A bitter word may hate instill;
A brutal word may smite or kill.

A gracious word may smooth the way;
A joyous word may light the day.

A timely word may lessen stress;
A loving word may heal and bless.

... Mildred Houston

READINGS



from a COMMUNION CUP

THE LORD'S SUPPER is unique. The elements of bread and grape juice are very common. But they are also representative: the bread of the body of Christ, the juice of His blood. They convey the idea of something indispensable: the bread of that which is so vital to life; the juice of blood in which life itself is known to abide. These elements were divinely instituted in an ordinance by the Lord Himself at a most solemn hour, and for a most sacred purpose: to remember Him. There is something in the weekly observance of the Lord's Supper that meets a twofold human need: (1) man's proneness to forget, and (2) man's need of forgiveness. And there is the significant fact that these elements are universally available. That seems to parallel the reach of the death of Christ for every man in every nation.

In the observance of the Lord's Supper it is customary to sing an appropriate song, read a fitting Scripture, give a helpful comment, pray a grateful prayer, eat the loaf, drink the cup, and meditate rememberingly on Jesus.

There is something else that can be done to great advantage. We can look at the loaf and the cup awhile. In the cup especially is there much to be seen. The fruit of the vine is so red, red, red. Whether by design or not, it certainly does resemble blood. And that very juice has come from the quashing (sacrifice?) of the very fruit itself. It was of this very element Jesus said, "This is my blood." While looking at it, there should come to mind the prediction of the shedding of the blood of Christ (Isaiah 53:3-6) and the literal fulfil-

ment thereof (Matthew 27:27-54). (I urge you to read these Scriptures right now, and ever so reverently.) The cup is so sparkingly clear, the fruit of the vine is so contrastingly glowing red. But there is so much more to all this than an impressive part of a comfortable service. There are at least six readings in a communion cup:

I. THE IMAGE OF A PERSON.

"This do in remembrance of Me" is the order. Jesus is the One to be so

By DALE V. KNOWLES
2790 South Broad Street
San Luis Obispo, Calif. 93401

remembered, of course: the noblest Person in all history; the best One, doing good, much good, only good; the perfect One; the rightful Claimant to the prophecies concerning the Messiah in the Old Testament; the Doer of great miracles; the Healer of all diseases; the Teacher come from God; the Superior to Moses; the One of Whom God spoke with unqualified approval and favor.

II. THE SCENE OF THAT PERSON'S DEATH.

In one view it is horribly, ghastly, infamous. It is not a pleasant scene: a raucous mob, jeering, shouting, frenzied, murderous; frightened children, big eyed, whimpering; weeping women; garrulous, laughing Roman soldiers; howling, gesticulating, gloating, triumphant Jews; a suffering Savior, "writhing in anguish and pain," while dirt, blood, sweat, flies encompassed Him; darkened skies; an earthquake; He hanging between two thieves.

In another view it is noble, grand, meritorious. He died, not for fanatical whim, not in protest to social inequalities or national disorders, not to stir the conscience of a nation against racial or religious bigotry, but for sin and sinners. "Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (I Tim. 1:15). You, my friend. And me.

III. THE THINGS THAT CAUSED HIS DEATH.

Here you see what Envy is capable of. Matthew 27:18 says, "For he (Pilate) knew that for envy they had delivered him."

Here you see the work of Sin. Sin is a violation of law. When God's laws are observed there can but be peace, harmony and respect for fellow human beings. But sin, once be-

gun, rapidly develops into the most destructive results. David's dreadful sin was multiple. From coveting another man's wife, he took her in adultery, then had her husband cold bloodedly murdered. Terrible as that was, the murder of Jesus, the destruction of a perfect life, of a loving, compassionate, kindly, merciful, splendid man, is the crowning work Sin. There was no just cause for it. It was perpetrated on a trumped up charge spawned of fiendish hate. Even a ruthless pagan ruler could see the wickedness of it, and washed his hands of it. Here you see the murder of the Son of God, the Savior of the world, by the very ones He had come to redeem.

Here you see the vindictiveness of Satan. It was he who entered into Judas (John 13:2) to bring about the betrayal which was so essential to the arrest, trial and crucifixion. Here is "the bruising of His heel" predicted in Genesis 3:15. This being so, pray tell how you and I can have any part in the devil? How dare we fall victim so easily and willingly to the wiles of Satan, partaking of things that cause us to forget Jesus, to neglect spiritual things, to indulge in the forbidden?

IV. THE QUALITIES OF GOD.

Among other things, here is His love, His great concern for the souls of men. There was no other compulsion, just love, that sent Jesus to die for us. Incomprehensible? Yes. But isn't it glorious?

Undeserving? Yes, we are. But, oh, what cause for rejoicing and praise.

And, also, there is His mercy. We were spared! He did not treat us as we deserved, even though we have abused Him, defied Him, deliberately, wilfully preferred our own selfish ways to His. Every saved person should daily praise God for His mercy that spared us, and for His love that moved Him to send His only begotten Son to save us by dying for us, and suffering a most horrible death in accomplishing it.

V. THE LINE OF DEMARCATION.

It was the blood of the passover lamb that distinctly separated the Israelites from the Egyptians in that memorable night when God smote the firstborn of every family in the nation, excepting the families that were "under the appointed blood" (Exodus chapter 12). In fuller significance, it is the blood of Christ that cleanses a sinner and at the same time separates him from the uncleansed. The passover was to become a significant

(Continued on Page 8)

IS CORNELIUS PROOF . . .
(Continued from Page 1)

baptism. This, of course, is all repeated in Acts, chapter 11. The Bible does not say that Cornelius was saved through the divine demonstration. The Bible indicates that there was something he needed to do in order to be right with God.

Verse 14 of chapter 11 tells about calling Peter, "who shall tell thee words whereby thou and all thy house shall be saved, and as I began to speak, the Holy Ghost fell on them as on us at the beginning," which, by the way, indicates that this was not a common, every day occurrence. He did not say, "as it always falls on all of us," but he had to harken back ten years to the day of Pentecost to find a like example. The first Jews on the day of Pentecost, and the first Gentiles on this day were miraculously baptized in the Holy Spirit as a sign from God. Verse 16:

"Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?"

The only way that Peter could withstand God was to forbid them to be baptized. And that's what he is saying when he says "I could not withstand God;" I could not withhold baptism from these people. Contrary to this context minimizing and disproving baptism, this whole context emphasizes its importance, and makes the point that to ignore baptism is to withstand God Himself. To read salvation is to read in what the Bible does not say, and this reading in contradicts the Bible in many other places.

The contradiction with other Scriptures must include I Peter 3:21, which says, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." Baptism is said to save us. If you can be saved before baptism, then it has nothing to do with saving us, and we have contradicted this verse. The Bible tells us how baptism enters into saving us: first, by telling us how it is not saving us. It is not saving us through water that is washing away dirt from our bodies. It is saving us by giving us a good conscience

toward God. This can only be accomplished through the removing of guilt by the resurrection of Jesus Christ. We are saved by the blood of Christ. Baptism is presented as putting us into this death, burial, and resurrection so we may receive that blood of Christ.

Romans 6:3-6 further explains this which is said to save us and is also a passage which would be contradicted if we were to say that the household of Cornelius was saved before they were baptized. Paul says, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" If Cornelius was in Christ before he was baptized into Christ, the Bible contradicts it-

self. If Cornelius had the benefits of Christ's death before he was baptized into His death, it would contradict the Bible. Verse 4 tells us,

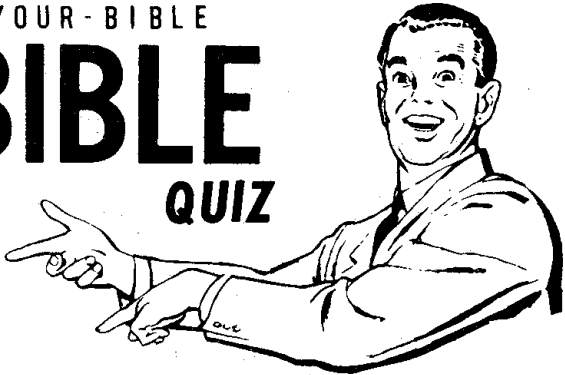
"Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

This tells us that baptism is a burial, a likeness of death, and that if we are planted, then we shall be in the likeness of his resurrection. "If we are planted"—the obvious implication.

(Continued Next Page)

KNOW-YOUR-BIBLE

BIBLE
QUIZ



1. Where is the word *Palestine* first found in the Bible, and to what people does it pertain?
2. The Philistines originated from what ancient country before they colonized part of Canaan?
3. What person is described in the Bible by God as "a man after mine own heart"?
4. Throughout the book of Jonah four things are mentioned that God especially "prepared" for the occasion—what are they?
5. What prophet in the O. T. was a herdsman from Tekoa?
6. How many years did the Jews tell Jesus that the temple (the one Herod had constructed) was in the process of being built?
7. In addition to having reference to the Israelite people generally, John seems to use the term *Jew* in what special sense?
8. Where were the followers of Christ first called Christians?
9. What was the name of a prominent prophet in the early church?
10. What co-worker was left by Paul on the island of Crete to set the churches in order and to ordain elders?

(Answers found elsewhere in this issue)

EDITORIAL COMMENTS . . .

(Continued from Page 2)

of Moses was a schoolmaster to bring us to Christ (Galatians 3:24, 25), but we are no longer under the schoolmaster (the Law). The New Testament came in force when Jesus died on the cross (Hebrews 9:15-17. The Old Testament was nailed to the cross (Colossians 2:14). Inasmuch as that is true we don't live by what we read in the Old Testament, but by what is in the New Testament. That is the reason Paul says, "Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath" (Colossians 2:16). Why? Because this is part of the Old Testament that has been nailed to the cross (Colossians 2:14). These things were merely a shadow (not the real and abiding) of good things to come (Colossians 2:17; Hebrews 10:1). Justification cannot come by the Law of Moses. The Galatians were going back under this Law, and Paul remarked, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain" (Galatians 4:10, 11). He further warned that if they would be justified by the Law they had fallen from grace (Galatians 5:4).

There is no evidence that the early church as such observed the sabbath. Paul went into the synagogues to preach Christ to the Jews on the sabbath—why? That was when the Jews were gathered together, and he took advantage of this opportunity to preach. The Jews as followers of the Old Testament had come together on the day their Law prescribed. The early church, rather, met on the first day of the week to break bread and worship (Acts 20:7; 2:1, 42; I Cor. 16:2). There is no evidence that they even kept this day in the same sense as the Jewish sabbath.

Some may say that Jesus claimed he was also "Lord of the sabbath." True. But, that doesn't prove anything in connection with the New Testament, which did not come in force until he died. Jesus lived by the standards of the Old Testament while here. During his ministry he only went to the "lost sheep of the house of Israel" (Matthew 10:5, 6; 15:24). It was only after the New Testament had come in force that the great commission was given. Being God in the flesh (and the Old Testament still being in effect), certainly he was "Lord of the sabbath." However, that has no bearing on our situation today, being Christians. We must come this side of the cross to find the answer.

2. MORE QUESTIONS:

- (1) What is your opinion about "Board" meetings, "organized" class meetings, and "missionary" meetings?
- (2) What does a congregation do who has no qualified men to fill the responsibilities of elders and deacons? Who is responsible for seeing to the needs of the congregation?
- (3) Should a woman teach a mixed adult class? Should a woman be "treasurer" of a church?
- (4) What about an organized Bible School? Should there be a treasury separate from the church? What about a superintendent?
- (5) Do you have any information or have any idea when all of these organized meetings began to take shape in the church?
- (6) Who are "missionaries," and what is a missionary's duty?
- (7) What about churches holding bake sales, food sales at auc-

- tions, selling projects, etc.?
- (8) What is the meaning of Christian "love," "sacrifice," and "humility"?

These questions have been gleaned from a most earnest and thought-provoking letter received sometime ago. We highly commend the one sending the letter and the church considering the questions. It sounds like they mean "business" in wanting to follow the Scriptures. How all of us need to have an open mind to the Word of God and not become settled in our own traditional ruts.

Our intentions were to answer these questions in this issue of the paper, but we have run out of space. Therefore, we will have to reserve this discussion until next month. In the meantime, if you have never considered these matters in the light of the Scriptures, think on them. □

★ ★ ★ ★ ★

IS CORNELIUS PROOF . . .

(Continued from Page 6)

tion is, "If we are not planted, we will not be in the likeness of His resurrection." Now baptism cannot symbolize putting an alive person into the tomb and having an alive person come up again. An alive person is a person who was saved before he was baptized. He would be buried alive! Baptism is burying the old man and coming up in newness of life, which is the Bible word for "born again" (the concluding part of being born again). That's what it says right in your Bible. Men's ideas and the doctrine of God disagree, so men are not symbolizing what baptism symbolizes, and their baptism cannot be what is being discussed here. Verse 6 says, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." In the context of Romans 6, baptism is the reason that we are not to live in sin, because we're raised in newness of life. If we had new life before baptism, then baptism would not fit at all this argument as to why we should not sin; it would be a nonsense context. It is a nonsense context the way men understand this subject and seek to get around what the Bible actually says. His death is where He shed His blood. We meet the blood in His death. We are baptized into His death. These things remind us of Hebrews 10:22, where the sprinkled blood and the washed body are joined in one verse. It says, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." The water and the blood are simultaneous.

In Acts 2:38 Peter told them to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." There are two purposes in baptism: receiving the forgiveness of sins and receiving the gift of the Holy Ghost (which in this case would mean the indwelling presence of the Holy Spirit). In Acts 22:16 Paul was told "and now why tarriest thou? arise, and be baptized, and wash away thy sins." These two verses and their purposes would be meaningless if the doctrine of man was correct. Galatians 3:27 says, "For as many of you as have been baptized into Christ have put on Christ." If men put on Christ before they have been baptized into Christ,

(Continued Next Page)

READERS'
... Response

NORTH CAROLINA:

"I am scratching this note to express my deep appreciation for your article in this month's Staff. The article on 'missionary magic' was good. The courage of conviction displayed and the depth of understanding is to be commended.

"Until all God's people are willing to challenge the systems and traditions prevalent in our day and search God's Word for true understanding, we will have these problems."

"You mentioned the smoking problem... That is a problem among so many people who claim to be Christians... I cannot see why anyone cannot see the sinfulness of smoking."

IS CORNELIUS PROOF...
(Continued from Page 7)

the Bible contradicts itself. As you can see from all these verses the Bible is consistent and men contradict it.

Some like to excuse these verses by saying that they are not talking about baptism in water, but the baptism of the Holy Spirit. Let us test that. Are they willing to say that unless you have the baptism of the Holy Spirit you are not in Christ? Are they willing to say that you are not saved unless you have the complete baptism of the Holy Spirit? The Bible indicates that this is not true, that a person can be a Christian and not speak in tongues. He can be a Christian and not have the gift of healing, or any of the other gifts. This is plainly taught in I Corinthians 12:27-30. In this same I Corinthians 12, verse 13, we read, "For by one Spirit are we

all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." This says that we are baptized into the body. Jesus shed his blood for the body, the church, according to Acts 20:28. There is no salvation outside of the body! I Corinthians 12:13 tells us that we are baptized into the body. Some again like to say this is Holy Spirit baptism. Will they also contend that you must be baptized by the Holy Ghost in order to be in the church? They will not because they urge church members to pray for the baptism of the Spirit. It is obviously an excuse which they do not believe themselves.

READINGS FROM A...
(Continued from Page 5)

memorable occasion, calling to mind the previous bondage in Egypt and the deliverance from it, with appropriate thanks and worship for it. The Lord's Supper is likewise. There was a bondage to sin, then a deliverance from it through Christ. Then follows a commemorative ordinance for the redeemed to faithfully observe "until He comes again" (Luke 22:14-20; I Cor. 11:23-29). Reflect awhile on the fact that Jesus instituted the Lord's Supper at a time when He was Himself observing the Passover.

VI. A CHALLENGE TO EACH CHRISTIAN.

How great is your appreciation of your deliverance from sin and damnation, O Christian? How deep is your gratitude to your Savior for it? How meaningful are your songs that you sing about it? How openly do you express to others your personal liberation from doom? How ecstatically do you reveal your joy in the prospect of heaven? How faithful are you to the will of Jesus? How deep is your love for Him? How intense is your worship of Him? How careful are you in sparing Him any sorrow or disappointment in yourself? How much do you deny yourself every thing that would stain, corrupt, disrupt or shame His church? How earnest and thorough is your personal self examination at the Lord's Table? (I Cor. 11:28) How alert and fervent is your desire for and expectation of His return? How ready are you right now to either meet Him at His return, or to die before he comes? How long through the week do you carry these thoughts that should overwhelm you at the Lord's Table? How do you feel when you wilfully miss

out on the observance of this Supper, especially when you know that it is His will that you do not so? How can you possibly continue in any sin when at this Table you should be remembering that He died to save you from sin? How can He save you from something that you persist in doing?

It is all there... readings in a communion cup. Do you see it? Take a good, long look. May your next observance next Lord's Day, and everyone thereafter, be much, much more meaningful and spiritual to you... and pleasing to Him.

OBJECTIONS TO THE NECESSITY OF BAPTISM ANSWERED: a helpful and useful 8 page tract-booklet clearly answering common objections to baptism: Price, 6¢ a copy.

BOUND VOLUMES

For plenty of sermons, studies and devotional material order the bound volumes of available back issues of The Sword and Staff.

ANSWERS TO "KNOW-YOUR-BIBLE" BIBLE QUIZ

- 1. Exodus 15:14-the Philistines; 2. Caphtor, thought to be the ancient name of Crete-Amos 9:7; Jeremiah 47:4; Deut. 2:23. 3. Acts 13:22; 4. Jonah 1:17; 4:6, 7,8; 5. Amos 1:1; 6. John 2:20; 7. For the Jews of Judaea, and especially their leaders-John 7:1, 10-13 and 9:22; 8. Acts 11:26; 9. Acts 11:27, 28 and 21:10; 10. Titus 1:5.



The Sword and Staff
Post Office Box 681
Galax, Va. 24333

Return Requested

SPECIAL Introductory OFFER
Gentlemen:
I wish to take advantage of your special introductory subscription offer of only \$1.00 for the first year.
Name.....
Address.....
Zip Code.....
Check here and enclose \$3.50 if the 1957-60 Bound Volumes are wanted.
Check here and enclose \$3.25 extra if the 1967-68 Bound Volumes are wanted.