

The Sword AND Staff

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

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

THE CHRISTIAN WOMAN *and Her Husband*



BEHIND EVERY successful man is a successful woman. There are very few exceptions to this rule. It's therefore important that Christian women understand and occupy their God-given role. This is the road to solid progress in the church. It's the sure way that men can be elders and deacons and evangelists. It's difficult to find stable people emerging from unstable homes.

For a Christian to marry outside of the faith is forbidden in principle in II Cor. 7:14. Nevertheless, the inspired apostles and prophets faced the reality that some Christians would be married to non-Christian mates. This is considered in the passage of I PETER 3:1-7. We'll consider this passage in this message under three headings: that wives are to be subordinate to their husbands; that their adorning is primarily internal, and that husbands have responsibilities toward their wives.

When we say that wives are to be subordinate to their husbands, we should learn what this means. The word that Peter uses for subjection is a military term meaning "to rank under, to arrange oneself under another." From this we learn that the Christian wife is to occupy the secondary role of leadership in the home, not the primary one. She is to show that she is dependent upon her husband, and she is to adapt herself to her husband. Because of this same principle, men will

By J. CHARLES DAILEY

3217 N.E. 54th Street

Vancouver, Washington 98663

have to be leaders and lead out. Too many men are altogether willing to let their wives make the decisions about the time and money in the household. They let their wives make the unpleasant phone calls and the unpleasant business arrangements. If a man who doesn't face the unpleasant task of leadership feels like he

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ERA OF DIRT—BEGONE!

Era of dirt, dissipation, and drugs—begone!

Too long our land has been adulterated!

Too long our youth has been captivated

By the earth-bound philosophies

Of pied pipers and false prophets!

Too long the righteous have been nauseated

And have tolerated though exasperated!

Our eyes burn from that which we see;

Our ears hurt from that which we hear.

Era of dirt, dissipation, and drugs—begone!

May cleansing winds of change sweep upon us

Removing such—reviving moral impetus!

Mid-century, modern debris—

Bankrupt!—begone now and for good!

Neither trade we open shame for secret

Trespass in which one plays the hypocrite.

Our hearts yearn for that which we need;

Our souls desire to cry, "I'm freed!"

By A. BROTHER

THE SWORD AND STAFF
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Mount Airy, N. C. 27030

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Proverbs of Today

The non-sectarian attitude demands that we ask WHAT is right instead of WHO is right.

"He who does not pray when the sun shines, knows not how to pray when the clouds arise."

The reason a lot of professing Christians don't have an appetite for spiritual things is that they are already filled with the things of the world.

"Let the mind of the Master be the master of your mind."

If one church is as good as another, then falsehood is as good as truth.

"A living Christ in a living man is a living sermon."

It is only in getting ready to die that one truly learns how to live.

"Trying times are not time to quit trying."

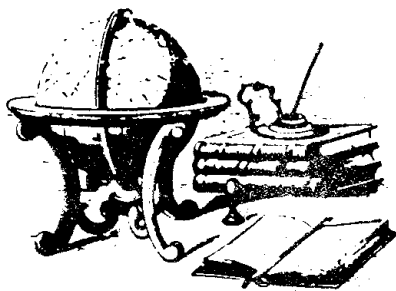
Our religion is life now as it relates to death and life after death.

"Today's mighty oak is just yesterday's little nut that stood its ground."

If you believe and love the gospel of Christ, you will not complain when it is preached.

"Things turn out best for those who make the best of the way things turn out."

One cannot be loyal to Christ without being loyal to His church.



EDITORIAL

COMMENTS...

CAMP GATHERING IS JUST AROUND THE CORNER!

IT'S JUST around the corner now—June 28-July 2! We are talking about the gospel, camp gathering to be sponsored by the local Locust Grove church and to be held near Mt. Airy in the scenic Blue Ridge Mountain area. A beautiful and modern camp, located on the side of a mountain and surrounded by nature's trees, has been acquired for this purpose. Plans call for several outstanding speakers from several different states to assure us of good gospel preaching, and there will be stimulating classes for all age groups. (Bring the whole family, or come individually). The preaching theme concerns the church and the home. Afternoons will be free for rest and recreation (there is a first class swimming pool and two ball fields with the camp). There will be preaching again each night. There is much enjoyment and spiritual edification in store for every one.

To reserve your place to stay, let us hear from you SOON. We need to know everything in advance, if possible, so we can assign you quarters and plan everything from the food angle. The cost for quarters will be \$1.00 per person per night (four nights of camp). If you bring your own camper or tent, the cost will be \$2.00 a night for a whole family group (\$2.00 per camper or tent). We encourage you to bring your camper or tent; we can take care of a considerable number in our regular quarters, but having your tent or camper would assure us of accomodating more. Meals will be prepared in the camp's modern kitchen and served at a reasonable rate.

Please confirm your plans to be with us. Time is passing and camp date will be here before you know it. Ask for our brochure about the camp which will supply information you need to know. Plan to take your vacation in a Christian atmosphere. Write to either of the following: DAVID KIRK, Route 5, Box 128 B, Galax, Va. 24333, or JAMES GIBBONS in care of this paper. (NOTE: We need a qualified male and a qualified female lifeguard. If any are coming to camp, let us know. □

LAST MONTH'S INSTRUMENTAL MUSIC ARTICLE BY PAUL

THE ARTICLE by brother William E. Paul in last month's issue of this paper was not trying to establish authority for the use of instrumental music in the church on the basis of early uninspired writers. Those who say such are missing the point. Its purpose was to show the fallacy of arbitrarily picking 670 A.D. as the date for the introduction of instrumental music in the church (as we have seen done). His article shows there is extrascriptural evidence (in addition to the Scriptures) of the early use of instrumental music in the church—thus disproving the arbitrary date of 670 A.D.

We do not wish to "fuss" with anyone (that is not our delight). But for those seriously wishing to study this matter we recommend the following books: *Documents on Instrumental Music* by Tom Burgess and *What Determines Acceptable Aids in Matters of Religion* by Burton W. Barber. □

The GOSPEL

versus THE LAW

By John M. Van Voorhis
Paw Paw, W. Va. 25434



MANY HAVE REGARDED the epistle of Paul to the Romans as a theological treatise dealing systematically with the subjects of justification, sanctification, and glorification. Properly understood, however, the book of Romans is a treatise against a Judaistic error that subverts the entire remedial system of God.

Running throughout the epistle is a striking contrast between the principle advocated and the theory opposed. The proposition of the entire epistle is set forth by Paul in the words of 1:16, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." By the affirmation of this principle, Paul deals a death blow to the theory of legalistic justification advocated by the Jews.

The Gospel versus the Law is the one theme never lost sight of throughout this masterful epistle. In the profound thesis set forth in Romans 1:16 we can find five key words that suggest a five-fold contrast between the Law and the Gospel. Romans 1:17 through Romans 11:34 is but an elaboration of this all-comprehensive proposition.

Let us take a few minutes to examine these great antitheses.

I. POWER: Gospel Power Versus Legal Weakness.

In Romans 8:3-4 Paul says, "What the law could not do in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us." Herein we find unmistakable evidence that God's "power to salvation" is through the "Gospel" and not through the "Law." The weakness of the law is fully brought out in his words "what the law could not do." The power of salvation was in "God sending his son."

II. GOD: God's Righteousness Versus Human Righteousness.

The saving power of the gospel is altogether "God's

power." It is altogether divine! II Cor. 4:7 says, "But we have this treasure in earthen vessels, that the greatness of the power may be of God, and not of us." The proclaimer of the gospel wields a power that is divine, not human; and the resulting justification of the believer rests not on the righteousness of man but upon the righteousness of God! Paul elaborates upon this contrast in Romans 10:3, saying, "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted to the righteousness of God." We see this contrast even more plainly in Phil. 3:7-9. In verse nine Paul states, "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

On the ground of human merit alone could the law justify (and this only theoretically). If then a man could merit justification by keeping the law perfectly, his justification rested not on the "POWER OF GOD" but on his own human goodness. In contrast the gospel of faith admits the human failure to live perfectly before God and "TRUSTS" in God's power for salvation.

III. SALVATION: Unto Salvation Versus Unto Condemnation.

The contrast between the law and the gospel is set forth, thirdly, with regard to the results. Romans 7:9-10 is where, using himself as a personal example, Paul shows the results of the law. "I was alive without the law once; but when the commandment came, sin revived and I died. And the commandment which was ordained to life I found to be unto death." The terrifying dictum of the law was "Cursed is everyone that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). The law condemned! The only hope for the transgressor was to pass from a legal system, which could only justify the sinless, to a dispensation of grace, which through the power of God's mercy he could be justified.

The blessed assurance of the gospel is "sin shall not have dominion over you: for ye are not under law, but under grace." Though freed from the legal condemnation of the law, by grace, we should observe that the gospel does not free man from the obligation to LAW, *per se*. The Christian is bound by the "law of the Spirit of life in Christ Jesus" (Romans 8:1-2; 3:27-31).

IV. EVERYONE: To Everyone Versus To the Jew Alone.

A contrasting SCOPE! The universal application of the dispensation of grace is found in the words, "to everyone that believeth." If legal justification were possible to man at all, who would he be that could qualify? The law demanded ABSOLUTE moral perfection (James 2:10). Hence the Scriptures say, "There is none righteous, NO NOT ONE."

The Jew, in his delusion, supposed he had kept the law sufficiently to be acceptable before God in the strength of his own righteousness. Naturally, he limited God's favor only to those who were legal worshipers and looked at the rest of the world as being under condemnation. Today, we have many who are making the mistake of counting on their own "moral goodness" to save them. They passively live their lives, without a

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The Gospel Versus...

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full surrender to the will of Christ, thinking they are "good enough" or just as good as the other fellow. MORAL GOODNESS is not the criteria, but a LACK of moral goodness! Romans 3:21-23 sets forth this contrast between the universality of the gospel and the exclusiveness of Jewish legalism. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Even the righteousness of God by faith in Jesus Christ, unto all them that believe. For there is no distinction; for all have sinned and fallen short of the glory of God." A universal need is here presented and a universal provision made. This universal provision is contrasted in many places in the entire letter by Paul to the Romans (Romans 4:9; 4:16; 10:12, 13).

V. BELIEVES: That Believeth Versus Human Works.

In the light of the Scriptures already presented and other passages in Romans, we know the gospel to be not only UNIVERSAL but also CONDITIONAL. "It is the power of God unto salvation to everyone that believes." The contrast is between FAITH and WORKS. The law said "do this and live" (Romans 10:5). The gospel says, "The just shall live by faith" (Romans 1:17). *Doing* is the ground of LEGAL justification; *believing* the CONDITION of GRACIOUS JUSTIFICATION. A grave injustice has been done to the arguments of Paul in Romans by those who seek to place FAITH in *opposition* to OBEDIENCE to the gospel. Legalistic justification, which the Jews sought, had no Christ and the resultant grace and faith (Romans 4:14). To seek justification by HUMAN WORKS makes "faith void." However, there is a great deal of difference between LEGAL WORKS and the "obedience of faith" spoken of by Paul at the beginning of Romans (1:5) and also at the close (16:26). Justification by faith (i.e. conditioned upon faith) requires "walking in the steps of that faith" (Romans 4:12). This is the very point that Paul is proving with regards to Abraham's faith, that is, Abraham proved by his obedient walk with God that his faith was "saving faith." James demonstrates the same thing in his epistle - "seest thou how faith wrought with his works and by works was faith made perfect" (James 2:22). Here then are WORKS that do not "MAKE VOID" faith but rather "MAKE PERFECT" faith!! Justification in the dispensation of grace is conditioned not on human works of righteousness but on the principle of an obedient faith in Jesus Christ our Lord. □

The Christian Woman...

(Continued from Page 1)

isn't the leader, then it's his own fault. On the other hand, a wife in subjection ought to let it be clear that she is willing to follow her husband's lead, whenever he leads.

Nothing of what I have said in any way implies that men are better than women. It's simply that when the second lieutenant addresses the colonel, he properly subordinates himself under the superior. This does not

imply that one man is better than another; it does mean that these men understand that for the proper function of a military force, some men have to have authority over others. And it's just the same way in the home.

If a husband is a mean man, a wife is to be subject to him anyway (but not in sin - Editor). The whole context leading up to I Peter 3 sets forth the principle of being in subjection to people we don't like. Look at 2:18 and 23 and connect it with the "in like manner" of 3:1. If there comes a time when you can't take an overbearing husband, then leave and don't come back unless you are thoroughly reconciled. But as long as you're at home, be in subjection to your husband. If your husband is so different from yourself that you have friction, then you adapt yourself to your husband (If he is a real Christian, he will be kind and considerate toward you - Editor). Don't ask the colonel to adapt himself to you. If he doesn't like rutabagas, don't serve them to him. If he doesn't like asparagus, don't insist. Furthermore, a husband and a wife are to subject to each other in the physical relationships of marriage - I Cor. 7:5. To refuse, is to refuse to be in subjection to the will of God.

If you consider yourself to be too independent to be in subjection to a man, then you have no business marrying one. Stay single until you are willing to follow God's plan for a home. To try to make a man over while you're married to him is a sure way to trouble. It's very discouraging to try to modify anyone's personality by marrying them.

What will result from subordination? Many translators translate it this way: "so that even if any do not obey the word they may be won over, not by discussion, but

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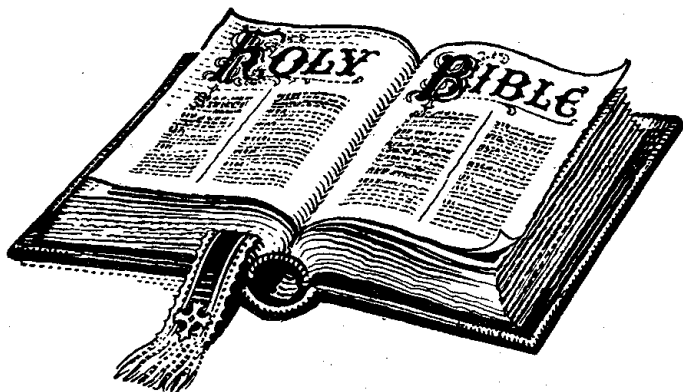


"Know-your-Bible" BIBLE QUIZ

1. On which day did God make light?
2. What are the key words introducing ten different headings in the book of Genesis?
3. What was the name of Abraham's (Abram's) father?
4. What other name was Gideon called and what does it signify?
5. How many sons did Gideon have?
6. What man in one of the parables of Jesus did God call a fool and why?
7. Who said: "But we will give ourselves continually to prayer, and to the ministry of the word"?
8. Who said: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye"?
9. To whom did Paul say: "Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace"?
10. What did Paul say was the root of all evil?

NOTE: For lack of space answers to Bible Quiz will be given next month!

We Must Contend for The Faith



By JAMES E. GIBBONS

• *“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints” (Jude 3).*

IT WAS UPON the heart of Jude to write to those of “like precious faith” upon a subject that was very dear to him, their “common salvation.” But something prompted him suddenly to change his mind. He said it was needful, necessary, and urgent that he exhort them to “earnestly contend for the faith.”

Why was this needful? False teachers, who apparently were false in life as well as in doctrine, were invading the church and disrupting its purity and unity.

The King James rendering of verse 4 is misleading in that it sounds like predestination when it speaks of these false teachers being “of old ordained to this condemnation.” To us the word “ordained” means “appointed.” Thus, the King James wording would lead us to believe that these men were appointed, ordained, or predestined in advance (as by eternal decree) to be false teachers. The word translated “before of old ordained” in the original language simply means to “write before.” The same Greek word is so translated in Romans 15:4 and Ephesians 3:3. Why the King James scholars switched over to this rendering here we don’t know.

When and where was it written before that such perverters of the gospel would prevail upon the church? It is prophesied throughout the earlier New Testament Scriptures (and to prophesy is not necessarily to predestinate). Paul in his earliest of writings to the Thesalonians mentions it (II Thess. 2). It is foretold in I Timothy 4, and Paul told Timothy he would be a “good minister” if he put the brethren in remembrance of this (I Tim. 4:6). He writes about it in II Timothy 3 and 4. Then in particular, the apostle Peter prophesied, evidently sometime before Jude wrote, in words almost identical to Jude’s, predicting the coming of the false prophets (II Peter 2). Now they were confronting the

church. To be forewarned should mean to be forearmed, but that is not always the case. A little urging from Jude that they should “earnestly contend for the faith” was needful.

Jude vividly describes these false teachers. They were “turning the grace of our God into lasciviousness” (denying the necessity of holiness and were personally indulgent—“a loving God would send no one to hell,” they might say), “and denying the only Lord God and our Lord Jesus Christ” (by deed as in Titus 1:16 or by word as in the concept of Christ in the Gnostic heresy). They were men who “despise dominion, and speak evil of dignities” (verse 8). They were “spots (rocks) in your feasts (food) of charity; when they feast with you, feeding (pasturing) themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots” (verse 12). Jude calls them “wandering stars”—planets in contrast with stars that keep a fixed position.

Jude pronounced the “woe” of God upon them. Listen. “Woe unto them! for they have gone in the way of Cain, and rain greedily after the error of Balaam forward, and perished in the gainsaying of Core.” The way of Cain was the way of human innovation in matters of religion. His brother had by faith offered up the acceptable and excellent sacrifice (Heb. 11:4). We know that faith comes from hearing God’s word. So evidently Cain did not follow God’s instructions, bringing his innovation instead. When he saw that his brother’s offering was accepted and his rejected, there were envy and hatred in his heart which climaxed in murder. Likewise today there is resentment on the part of the false prophet (with his man-made doctrines) toward the faithful man of God. The error of Balaam was that he was in the “prophet business” largely for what he could materially get out of it. The king of Moab enlisted his abilities against the Israelites, and Balaam tried to comply in an effort to get the king’s gifts. The false prophets of Jude’s day were mercenary too (and we are strongly suspicious that many “ministers” in our day are greatly influenced by a large salary in reference to where they preach and what they preach). The gainsaying of Core, Korah, was one of rebellion against the authority of God’s appointed leaders. Their doom is so certain that Jude pictures them as already “perished in the gainsaying of Korah. May false teachers see the folly of their way and take heed.

Today we are living in the midst of falling away, the old apostasy which began in Jude’s day. But new apostasy of greater depth and dimension seems to be uprooting and supplanting the old as it increasingly gains momentum. The walls of the old denominationalism are crumbling to the ground, and from the midst of the debris is not springing forth the plant which the Lord planted and not men, but rather the situation is beclouded and uncertain. We are afraid that unbelief has brought the walls tumbling down, and that the dominance of old and new pagan philosophies in the name of scholarship is now a reality. Suffering from this paralysis of unbelief, many denominations are finding it difficult to recruit new leadership. After all, question

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We Must Contend...

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marks do not inspire young men to enter into battle for the Lord or to become martyrs. We get the impression that unity movements among denominations making an effort to stay afloat are not unlike mergers and consolidations in the business world. They merge so they can stay in business.

We are living in the age of the mini-skirt and mini-morals. We hear that there is a moral revolution, that concepts are changing. Perhaps we could better call the revolution a rebellion--a rebellion against God and the authority of Heaven. Our shame today is that there is no shame (sense of shame). Our tragedy is that there is no sense of tragedy. Men are ever learning and never able to come to the knowledge of divine truth. A prominent national magazine, upon reviewing all of man's advances of the last decade (technical and otherwise) and seeing implications that they should enrich man's life, asks the question: "Now if we can just figure out what people are for." This was written with a straight face in all sincerity--and this is the grand hallmark of our times, to ask and not know. Men pride themselves in having an open mind. The educated person is supposedly one who has learned to question with an open mind, learning not to be dogmatic about anything. As someone has well observed, the old barnyard gate or barn door left open all winter is hard to shut. The rust has fixed and frozen the hinges, making the closing of the door most difficult. And modern man with his "open" mind may have reached the place that he cannot close it or recognize ultimate truth when it enters. And in the midst of this spiritual vacuum, men rush in to indulge their animal appetites, every appetite--even synthetic, perverted, depraved, immoral appetites which must be unnatural and shamefully cultivated to be enjoyed. Our generation is the "now" generation--experience every sensual sensation "now" while you can. Surely Jude's description of the "wandering stars" fits today. Surely many are they who are as the restless "raging waves of the sea, foaming out their own shame."

Then today too many professing to be the spiritual heirs of the Lord's true church are neither spiritual nor true to the Lord's church. Instead of sounding forth the trumpet of truth, heralding men back to the Lord's true church, there is an occasional "beep" from little tin horns about a "Restoration Movement" (so-called by posterity). The "beep" is not too loud lest it disturb and disperse its supposed adherents and arouse from slumber religious neighbors fast asleep on antique beds of traditionalism. Then many times the "beep" is limited to a few elementary and external truths such as baptism and the Lord's supper. The personal reality of God, repentance, self-crucifixion, holiness, prayer, love, etc., are somewhat muffled and are seldom emphasized as distinctive earmarks of the true church. Men have forgotten that the Lord has left a definite pattern for the government and organization of His church. There is much setting in order to be done if these churches are to be claimed or reclaimed as "New Testament" churches. Apostasy and tendencies toward apostasy are an ever-present problem.

Jude wrote early in the Christian age that there was a great need for Christians to "earnestly contend for the faith", and he added, "which was once (and for all) delivered unto the saints." The "faith" has once and for all been delivered (handed down from Heaven). It is the true tradition (that which has been handed down) of God (I Cor. 11:1; II Thess. 3:6) in contrast with the empty traditions of men (Matt. 15:3,9). To be grounded and settled and built up in it is to be defended against false doctrine (Jude 20).

After warning the Ephesian elders of false teachers, Paul said, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32). In correcting the Thessalonians' misunderstanding in reference to an imminent return of Christ, Paul makes it clear that a great apostasy from the true church would come first; then he admonished, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or by epistle" (II Thess. 2:15).

Writing his final letter to Timothy, Paul said, "But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect thoroughly furnished unto all good works" (II Tim. 3:13-17). Then to

THREE BLESSINGS

*A blessed thing it is that God
In condescending grace
Has spared for all this span of time
This wicked human race.*

*More blessed yet it is that He
Has sent His only Son
To die for every sinful soul
To pardon every one.*

*And still more blessed is the fact
That His saints will be raised
From death to live forevermore.
O may His Name be praised!*

*By DALE VICTOR KNOWLES
1609 Huasna Drive
San Luis Obispo, Calif. 93491*

counteract the tendency to fall away, Paul charged, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned to fables" (II Tim. 4:2-4).

The Word of God is what we need, Preacher, preach the Word. Empty rhetoric and entertaining wit may be the popular thing--but that won't get the job done! We need people to be informed and skilled in the Word of righteousness, people who can stop the mouths of the gainsayers. If we "wed" them to the Word of God with a holy desire and hunger to study it and with a deep respect for what it teaches, our departure will not mean that sheep are being left as prey for the wolves.

Jude out of a deep concern contended for the faith and called on the general membership of the church to contend for the faith. It is only when everyone who names the name of Christ recognizes that the truth is his own personal and precious possession, and that he personally should enter into the battle for truth that the cause of truth will extensively and triumphantly prevail. We are the salt of the earth. We are the light of the world. One generation without the conviction or will to contend for the faith can undo and leave undone, even terminate, all the work and sacrifices of every generation up to them. That which has been reclaimed at great expense can be lost for nothing. We must keep a constant vigil. We are living in perilous times. Let us "earnestly contend for the faith." □

THE CHRISTIAN WOMAN AND HER HUSBAND...

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by the lives of their wives..." Instead of nagging, begging, bickering, arguing, fussing and storming, just keep your mouth shut and rank yourself under that man that you married. Doing this and following the rest of the instructions are God's formula for possibly winning your husband for Christ. It has happened before in many cases, and it could happen in your case. Nagging a man into the kingdom of God will certainly keep him out of heaven.

Subordination is further evidenced in chaste behavior. The word chaste means pure in thought and act; modest; pure and simple in design and expression, not ornate. If being chaste means pure in thought and action then a chaste wife will not spend her time with the soap operas and three-cornered love affairs on radio and television. She will not take her time for this kind of unsettling influence. If she is pure in act then she will wear clothes that are considered conservative by most people. God is concerned about people's clothing as seen in Genesis 3:21. Inadequate garments are used today, but chaste Christian people refuse them. A Christian woman may be impure in clothing in two ways: first, by not wearing sufficient clothing to cover her skin; or by revealing her silhouette by tight clothes and padded clothing. Chastity, then, not only includes covering ones skin but also includes covering the silhouette so that it is not emotionally appealing. Clothes

may generate lofty emotions such as femininity, freshness, coolness and comfort also. It's time now to check your heart and see if you're willing to alter your present wardrobe to conform to God's will.

A Christian wife's subordination is evidenced by respecting her husband. She will not speak of him as "the old man" or complain about not having enough money. There are women who like to gain sympathy by complaining about this matter. Even if it happened to be true, it should not be complained about. Other women brag of being the neck that wiggles the head. You can't talk about subjection to your husband at the same time. Some women object when their husbands want to prepare for the eldership or for the evangelist's duties. They can see ahead and recognize that there is privation and much time involved. Instead, the wife who is truly respecting her husband will tell him that she loves him, that she admires his aspirations and accomplishments; nor will she nag at him about his careless ways. A Christian woman, then, is subordinate to her husband. She may win an unchristian man to Christ by her conduct. She will be chaste and respect her husband.

A Christian wife's adorning is to be primarily internal adorning. This verse does not define outward adorning. Peter just says don't let this take up your time but decorate the inner person. It was not Peter's intention to set forth an exacting prohibition about whether one could wear a pin if it was pinned on or only if it were sewn in place! Albert Barnes and others tell us that women were not merely braiding their hair but interweaving it with gold in a large stack upon their head. Some were wearing very lavish dresses; others were putting on gold necklaces. But Peter directs their attention inwardly. He knew that when Christian women would decorate the inner person by means of the Holy Spirit, they would lose the inadequate feeling that causes them to bring attention to the various parts of their bodies. Those who demand that attention be drawn to themselves feel inadequate inwardly. Christian woman, begin now, if you never have before, to consciously decorate the inner you.

What are some of the decorations? A beautiful dress is meekness. This word means submission to the will of God in its primary meaning. And if one is submissive to God's will, then surely they will be to their husbands. You can check yourself about meekness now. What do you decide when you read the plain teaching of the Bible on dress and adornment? Do you refuse to consider the evidence? Or do you say, "I don't care," or do you say, "That's just his opinion," or do you try to make something look ridiculous so you can ignore the entire teaching? Or do you accept it and say, "I want to live as God wants me to live"? How do you check out on meekness? Meekness is subjection, first of all, to God's will. And also remember the Scripture, "He that doubteth is condemned if he eat," and, "Whatsoever is not of faith is sin."

A quiet spirit is a beautiful dress too. It's incorruptible. It's not affected by moths, washing, dry-cleaning and will not spot and requires not ironing. It remains unaffected by style change. This is the clothing that God values highly, and so do spiritually minded men.

(Continued on Next Page)

The Christian Woman...

(Continued from Last Page)

Her quiet spirit means that she has an inner peace. One that causes no disturbance for others, and hence, never creates a scene such as a cryingjag, or a fit of anger or a session of nagging. Sarah called her husband "lord" because she considered that he had authority. Peter says this inner peace produces fearlessness. A Christian woman with inner peace should not fear a mean husband, the dark, poverty, being out of style or that someone else has a dress similar to her, or staying alone, or cancer, or losing their charm.

The quiet spirit refrains from nagging, "Why didn't you fix the lock?" or, "Where have you been?" or, "When are you going to take me to the store?" A good rule is to treat your husband at least as kindly as you would a perfect stranger.

But a husband has responsibilities to make a home tick as well. He must live intelligently with his wife. The Scriptures say "according to knowledge." He is not to dominate her. She was taken from his side, not his foot. He is not to disregard her needs or desires. If she needs some clothing, he will not leave her in rags. He will consider his wife's desire in every decision because he loves her. That does not mean that he will decide like she wants in every decision, but he will consider *what* she does want.

A man will conduct family worship because he wants to live intelligently with his wife. He will direct the family in spiritual matters as well as in financial ones. He will learn how to be a good husband.


For a husband to be acceptable to God, he will have to honor his wife. He will have to honor her home making efforts and not compare her with his mother. He'll have to be careful not to nag at her if they don't grow together in Christ at the same rate. This also includes the subject of ornamentation.


He will encourage her because her work is often discouraging and routine while his is usually more outgo-

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ing and exciting. She may very well need to be encouraged in the routine work that she is doing. He should compliment her for the fine things she does, and not focus attention on possible failures. Every person has not only vices but virtues, and a husband should commend his wife's virtues. He should tell her that he loves her and encourage her in Christian growth. If you pass this one off by saying you're not that kind of a person, then get to be that kind of a person. To do otherwise is to deafen heaven's ears to our prayers. God will not hear the prayers of a bully. God wants husbands who adorn the teachings of Christ as well as wives who adorn His teachings.

The church will never rise above the homes that are in it. Mother is the homemaker and so much depends upon her. She is to be subordinate to her husband, that is, rank herself under him. He may be gained for Christ by her subjection to him. Her subordination to her husband and God will be demonstrated by her modest clothing and her respect for her husband. She'll be chaste, pure in thought and deed. She'll have no time to soak up soap operas or triangle love affairs. Her clothing will cover both her skin and her silhouette so she will not be emotionally appealing and disturbing. She will not concern herself with ornamenting the body that God has already ornamented but will ornament the interior person. She'll be meek, submissive to the will of God and never say, "I don't care what the preacher says!" She will consider carefully all that is taught. She will also don a quiet spirit, showing an inner peace, never creating scenes or disturbances. She will not fearfully view the future or her every pain. On the contrary, she will spread cheer to all she touches. A Christian husband will not dominate his loving spouse but will consider her every need. He will honor her efforts, compliment her virtues and encourage her to greater Christian growth. This way heaven will answer every prayer as God wills. May our homes be truly Christian. □

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