

The **Sword** AND **Staff**

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

•

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

A NEW DAY

"This is the beginning of a new day. God has given me this day to use as I will. I can waste it or use it for some good purpose. But what I do with this day is important because I have exchanged a day of my life for it. When tomorrow comes, today will be gone forever. I hope I will not regret the price I paid for it."

— Anonymous.

THE SWORD AND STAFF
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Proverbs of Today

The lazy person is the next of kin to him who is a great thief.

"The power of love, not the love of power, brings peace."

The average modern "church member" stands for so little and falls for so much that it can hardly be said that he is walking "in the truth" (III John 3).

"Many people are willing to give God the credit, but few are willing to give Him the cash."

Knowledge is knowing facts, but wisdom is knowing how to apply those facts in a practical way to a given situation.

"In the real sense you cannot be righteous until you are right with God."

The student who cheats really and only cheats himself.

"Exhortation leads one to do a thing willingly; consolation, to do it joyfully."

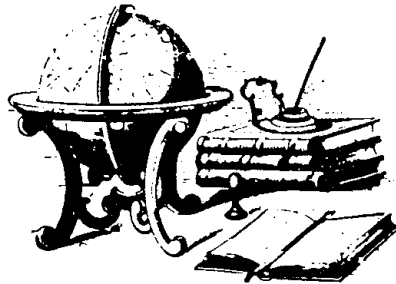
The sermon you enjoy most is not always the one you need the most.

"Practice makes perfect that which is practiced."

For some valuable advice on how to live, ask a man who knows he is dying.

"If you were arrested and tried for being a Christian, would there be enough evidence to convict you?"

The church was born in a prayer meeting and has always thrived in an atmosphere of prayer.



EDITORIAL

COMMENTS...

MOVING ON INTO THE NEW YEAR

LAST MONTH we explained why we were behind in our printing efforts. To further complicate the situation, the editor is now working full time at "secular" employment (of necessity under the present circumstances), besides other duties. It is about impossible under such circumstances to get "caught up." Hence, we are designating this issue as the January (February, March), 1972, edition. That will put us up to date. The plan for this paper calls for it to be published monthly, and this aim we want to fulfill.

Please pray for us that things will work out smoothly to that end, and that we can even expand our humble efforts. We have several thousand dollars "tied up" in printing equipment, and it needs to be put to full time use for the Lord. The world is not slack in putting out ungodly literature, nor are the communists and false teachers.

For those who have asked, we do not send out a notice of time for renewal. As we said, time to get things done is very much of a problem with us. We do not wish to drop any name from the mailing list (unless you request it), but we would like to keep things going from the financial standpoint. Your renewal time is determined by having received twelve issues, not necessarily the annual date of when you subscribed since we have had to combine issues (as this month).

Thank you, and please pray for us.

Answering Fools According to Their Folly—

Garfield's Folly

When President Garfield was a college boy, so the story went, with two live-wire companions he was walking along a street when an aged man with a long white beard, using two canes, approached. Garfield, for no particular reason, bowed politely and said, "Good morning, Father Abraham!" Taking his cue from that, another boy said, "Good morning, Father Isaac," and the third, not to be outdone exclaimed, "Good morning, Father Jacob!"

The old man glared at them over his spectacles and said: "Young men, I am neither Abraham, Isaac nor Jacob. I am Saul, the son of Kish. I am out looking for my father's asses, and I have found them!"

—Mulberry Grove Bulletin, via The Lexington Lamplighter

ANDREW, An Ordinary Man



By KENNETH L. STREVER
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ANDREW'S NAME appears twelve times in the Gospel accounts. Six of those times he is introduced as "Andrew, *Simon Peter's brother*." Everyone knew Peter, his was an outstanding personality, but Andrew is such a common person that it seems the Gospel writers were afraid we wouldn't know who he was. So unglorious was he that they apparently felt they must let him share a bit in Peter's glory. So they introduce him as, "Simon Peter's brother."

We wonder how many times he heard himself introduced in that manner and if he ever got a bit tired of it. Is Peter ever introduced as "Andrew's brother"? No, Peter had his own reputation; he stood out in the crowd. Andrew was ordinary, as most of us are, if we will only admit it.

God has a place in His plan for the ordinary people.

"Who hath believed our report? And to whom is the arm of the Lord revealed? For he shall grow up before Him as a tender plant, and as a root out of dry ground; He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief, and we hid as it were our faces from Him. He was despised, and we esteemed Him not" (Isaiah 53:1-3).

About whom was the prophet speaking? About Jesus the Messiah. Jesus wasn't nine feet tall with broad shoulders and the rugged good looks of some movie actor. He wasn't born in a palace. Joseph and Mary weren't

socially prominent, or wealthy. Frankly, in the eyes of the world, Jesus was just a common man until He began to preach and perform miracles. He wore *no* halo, in fact He didn't even wear his collar backwards.

John the baptist saw Jesus passing by one day and said, "Behold the Lamb of God." Two of John's disciples heard and followed Jesus. One of them was Andrew—Simon Peter's brother! Here was one whom Andrew could appreciate, as he had appreciated John: no pretentiousness; no showmanship.

Outward show doesn't impress God. Jesus said of Nathanael, "Behold, an Israelite indeed, in whom is no guile." Andrew and Nathanael must have had much in common; they were solid, from the inside out.

Man tends to be impressed by the extraordinary. The roar of the lion impresses us more than the meow of a cat. The towering red wood tree impresses us more than the squatty elm: Question: Whom would men have chosen to be entrusted with the glorious Gospel? Answer: The strutting Pharisee with his broad phylacteries and enlarged borders—and his wicked heart.

"...I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and has revealed them unto babes; even so, Father, for it seemed good in thy sight" (Luke 10:21).

Men are often more impressed by the one who can quote Scripture than by the one who lives it: consequently, ordinary folk may feel they are miss-

ing out. Before he began following Jesus, Andrew was closely associated with his brother Peter and with James and John in business. They had fished together; battled tempests together, and faced death together; but as apostles, Peter, James and John were with Jesus more than the others. When Jesus raised Jairus' daughter, Peter, James and John were allowed to go in; Andrew was not. On the mount of transfiguration, Peter, James and John were allowed to be with Jesus: Andrew waited in the valley. In the garden of Gethsemane, Peter, James and John were selected by Jesus to watch with Him in prayer; Andrew waited at a distance.

How did Andrew react to this situation? Did he become bitter, envious; did he stomp off like a spoiled child and go home? Of course not, because he loved and love "envieth not."

"Lord, increase our number with men of Andrew's quality, Amen."

Perhaps you wonder why Jesus bestowed what would appear to be preferential treatment on the three. Remember, they had high ambitions, they desired glory. Jesus gave them *responsibility*. Andrew recognized his God-given place and accepted it. He fulfilled *his* responsibility, he never tried to imitate Peter; he never tried to steal the show; he never asked for the chief seat.

You will not be judged on the basis of what I can do, but on the basis of what you are able to do and how well you fulfill your abilities. Consider: Romans 12:3-9; Matthew 16:27; II Corinthians 5:10; I Peter 1:17; Revelation 20:12.

Fulfilling our own responsibility brings satisfaction and accomplishment in this life and in eternity. There is no need to be envious or jealous of others when we can honestly say, "I am doing what God wants me to do." What satisfaction is there in copying the mannerisms, speech, or dress of others? Nothing is more ludicrous than a fledgling preacher who tries to imitate the style and eloquence of an older, respected preacher.

Now, let's consider what Andrew did. First: he brought Peter to Christ (John 1:41, 42). How often, as men praise the abilities of some "great" man do they forget that someone else brought that soul to Christ. Had it not been for the concern and diligence of some ordinary soul, those

(Continued on next page)

IF JESUS CAME TO YOUR HOUSE

If Jesus came to your house to spend a day or two —
If He came unexpectedly, I wonder what you'd do.
Oh, I know you'd give your nicest room to such an honored Guest,
And all the food you'd serve to Him would be the very best,
And you would keep assuring Him you're glad to have Him there —
That serving Him in your own home is joy beyond compare.

But — when you saw Him coming, would you meet Him at the door
With arms outstretched in welcome to your heavenly Visitor?
Or would you have to change your clothes before you let Him in?
Or hide some magazines and put the Bible where they'd been?
Would you turn off the radio and hope He hadn't heard?
And wish you hadn't uttered that last, loud, hasty word?

Would you hide your worldly music and put some hymn books out?
Could you let Jesus walk right in, or would you rush about?
And I wonder — if the Saviour spent a day or two with you,
Would you go right on doing the things you always do?
Would you go right on saying the things you always say?
Would life for you continue as it does from day to day?

Would your family conversation keep up its usual pace?
And would you find it hard each meal to say a table grace?
Would you sing the songs you always sing, and read the books you read,
And let Him know the things on which your mind and spirit feed?
Would you take Jesus with you everywhere you'd planned to go?
Or would you, maybe, change your plans for just a day or so?

Would you be glad to have Him meet your very closest friends?
Or would you hope they'd stay away until His visit ends?
Would you be glad to have Him stay forever on and on?
Or would you sigh with great relief when He at last was gone?
It might be interesting to know the things that you would do
If Jesus Christ in person came to spend some time with you.

—Lois Kendall Blanchard

ANDREW, AN ORDINARY MAN...
(Continued from last page)

abilities would be expended in Satan's kingdom.
For the next thing Andrew did,

you will need to read John 6:5-9. Ordinary Andrew had evidently been visiting with a lad; (can you imagine important Peter doing that?) in the course of his visit with the lad Andrew had even learned about the boy's lunch; perhaps he had been invited to share it. Notice the casual way he mentions the lunch, "There is a lad here, which hath five barley loaves, and two small fish but what are they among so many?" He didn't try to tell Jesus what to do; he merely supplied the information and left the rest up to Jesus.

Third: In John 12:20-22 we read of certain Greeks who approached Philip with a request to see Jesus. To whom did Philip turn? To Peter? No, Peter would have been agast at the idea of Gentiles seeking audience with Jesus (read Mark 9:38-40 and Luke 9:51-56); but together Philip and Andrew deliver the message to Jesus. Insignificant? Not to Jesus. Study His remarks in John 12:23-32. Notice especially verse 32, "And I, if I be lifted up from the earth

will draw all men unto me." His death on the cross would be for all men; but Jesus had not yet died and already Gentiles were seeking Him. I believe this simple event encouraged Jesus to "see it through."

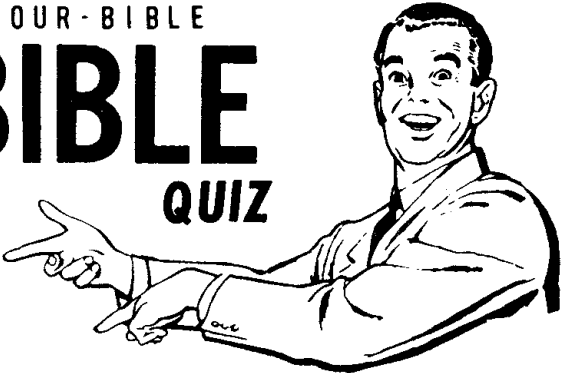
On the surface, the things Andrew did may not seem earth-shaking in nature, even as much that we are called to do is not earth-shaking in nature; but which of us can assess beforehand the far reaching effects of an insignificant effort made for the Master? How do you know how God will use that effort?

Andrew did what he could. He did something, which is certainly better than doing nothing. There are those who are satisfied to be and do nothing; and there are those who are always trying to put on a show, pretending to be what they aren't. In between are the ordinary people whom God loves and uses. □

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RENEW YOUR SUBSCRIPTION

KNOW-YOUR-BIBLE
BIBLE
QUIZ



1. What did Jacob name the place where he dreamed of the angels ascending and descending on the ladder to heaven?
2. What did Joseph make the children of Israel agree to do before he died in Egypt?
3. Manoah was the father of what judge of Israel?
4. What prophet of God confronted the prophets of Baal at mount Carmel in ancient Israel?
5. "Keep thy ——— with all diligence; for out of it are the issues of life."
6. What book of the Bible is a love song between the bride and the bridegroom?
7. What did Jesus compare to Jonah being in the belly of the "whale" three days and nights?
8. Who was Paul's first convert in Philippi (and consequently Europe)?
9. What is called the temple of God in the New Testament Scriptures?
10. In putting on the "whole armour of God" the Christian is to put on the "breastplate of" what?

(Answers found elsewhere in this issue)

Once in Grace, Always in Grace?

(THIS STUDY appeared in an early edition of THE SWORD AND STAFF several years ago. We are re-running it below. This touches just a few of the Scriptures which throw an unfavorable light on the said doctrine. Also, as this material is read, let it be realized that there is every reason why a Christian should remain saved and be saved in the end. He has the throne of grace to which to flee, he has the Word of God to nurture his soul, and he has the Holy Spirit within—just to name a few of his advantages. The Christian life is not lived alone.)

By JAMES E. GIBBONS

INTRODUCTION:

1. What is meant by "once in grace always in grace"?
 - (1) Those saying this mean, "once saved always saved"—there is not the possibility of being lost after having once become a Christian.
 - (2) Thus, it is said that a person cannot fall from grace—"once in grace always in grace".
 2. Where did this doctrine originate?
 - (1) In modern times with John Calvin (1509-64), in Calvinism, which included such doctrines as: "election or predestination, limited atonement, total depravity, irresistibility of grace, and the perseverance of the saints". (Webster's New Collegiate Dictionary)
 - (2) Calvin revived many theories that had been first introduced by Augustine in the 4th century.
 3. Is "once in grace always in grace" true?
 - (1) If it is religiously true it will be found in the Bible because this Book contains all truth in the realm of religion. (John 16:13; II Timothy 3:16)
 - (2) If it is not found in the Bible that means it is a false doctrine and an addition to the word of God (Revelation 22:18)
- I. IS SALVATION CONDITIONAL AFTER A PERSON HAS BECOME A CHRISTIAN?
- A. The Doctrine of "Once in Grace Always in Grace" Tends to Take Away Man's Free-Moral Agency.
1. Man was a free-moral agent in becoming a Christian; if the doctrine being considered is true, after becoming a Christian he must lose this and be reduced to a machine, a robot, and he is not responsible for what he does.
 2. As a proof text, John 10:29 is quoted, "... no man is able to pluck them out of my Father's hand."
 3. True, no man, or outside force in itself, could pluck the sheep out of the Father's hand, but the sheep may go out on their own accord.
 4. Isaiah said, "All we like sheep have gone astray ..." (Isaiah 53:6)
 5. Jesus said, "But go rather to the LOST sheep of the house of Israel." (Matthew 10:6)
- B. Use of the Word IF Shows that Salvation is Still Conditional After Becoming a Christian.
1. IF a man abides not in Christ he is cast out as a

- branch and burned. (John 15:6)
2. A Christian is saved by the gospel IF he keeps in memory, or holds fast, to that which he has heard. (I Corinthians 15:1,2)
 3. Christian mothers will be saved, "IF they continue in faith and charity and holiness with sobriety." (I Timothy 2:15)
 4. Christians will not escape, "IF we turn away from him that speaketh from heaven". (Hebrews 12:25)
 5. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for If ye do these things, ye shall never fall." (II Peter 1:10)
- II. CAN A PERSON CAST OFF FAITH AFTER BECOMING A CHRISTIAN?
- A. The Said Doctrine Would Suggest that a Person Cannot Become an Unbeliever.
1. The Bible teaches that a man is saved by faith (but not faith only.) (Romans 10:9,10)
 2. Without faith it is impossible to please God. (Hebrews 11:6)
 3. The unbelievers, those without faith, will be found in the eternal lake of fire. (Revelation 21:8)
 4. As a proof text, John 3:16 is quoted, and they say that the one who believe then and there has eternal life, and thus cannot be lost.
 5. If we can Scripturally Show that a Christian can cast off faith, it will prove that he can be lost.
- B. The Following Scriptures Show that a Christian Can Cast Off His Faith.
1. In reference to some backslidden widows, Paul said, "Having damnation because they have CAST OFF THEIR FIRST FAITH." (I Timothy 5:12)
 2. The writer of Hebrews said that they were Christ's, "IF we hold fast the CONFIDENCE (faith) and the rejoicing of the hope firm unto the end." (Hebrews 3:6, also 14)
 3. Christians are not to have, "an evil heart of UNBELIEF, in DEPARTING from the living God." (Hebrews 3:12)
 4. The Jewish Christians were admonished: "CAST NOT AWAY therefore your CONFIDENCE (faith), which hath great recompense of reward", then they were warned about drawing back unto PERDITION (damnation). Hebrews 10:35-39)
 5. If Christians deny Christ he will deny them before His Father in Heaven. (II Timothy 2:12; Matthew 10:33)
- III. DOES THE N. T. SAY THAT A CHRISTIAN CAN FALL FROM GRACE?
- A. The Proponents of this Doctrine Label It, "Once in Grace Always in Grace".
1. The Bible teaches that we are saved by grace. (Ephesians 2:5)
 2. Therefore, if a person can fall from grace that means he is in an unsaved condition because he has fallen from that which saved him.
 3. A single Scripture saying that a man can fall from grace should settle this question once and for all.
- B. The New Testament Teaches That We can Fall From Grace.
1. Paul said to the Galatians, "... ye are fallen from grace". (Galatians 5:4)
 2. The Hebrew Christians were warned "Looking diligently lest any fail of the grace of God (mar-

(Continued on next page)

gin: FALL FROM THE GRACE OF GOD) . . .” (Hebrews 12:15)

3. The Gentile Christians would be CUT OFF if they didn't continue in God's GOODNESS (grace). (Romans 11:21,22)
4. The apostle Peter says that it is possible for Christians to fall back into the world then said it would have been better for them if they had not known the way of righteousness. (II Peter 2:20-22)
5. Paul said, “But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away.” (I Corinthians 9:27)

IV. WHEN DOES EVERLASTING LIFE BEGIN FOR THE CHRISTIAN?

A. Advocates of the Said Doctrine Must Say that Everlasting Life Is a Complete Actuality Now.

1. In one sense Christians are now saved—they are saved from their past sins. (I Corinthians 1:18)
2. In another sense Christians are in a process of being saved—salvation is conditional, and they are proving themselves. (Philippians 2:12; Hebrews 2:3)
3. In a third sense Christians will be saved in the future—they are not secure in heaven itself yet. (Matthew 24:13; Romans 13:11)

B. Everlasting Life, While in a Measure Attained Here, is Conditional and is to be Gained Here-After.

1. Christians may have their names removed from the Book of life by not overcoming the world and by subtracting from God's teachings. (Revelation 3:5; 22:19)
2. We shall reap everlasting life, if we sow to the Spirit, and if we faint not. (Galatians 6:8,9)
3. Timothy was to fight the good fight of faith and lay hold on eternal life. (I Timothy 6:12; Note also 6:19)
4. Christians will receive a crown of life after being faithful unto death. (Revelation 2:10)
5. Christians are to receive the salvation of their souls at the second coming of Christ. (I Peter 1:7-9)

V. DOES SIN BRING DEATH TO A CHRISTIAN AS TO A NON-CHRISTIAN?

A. To Say, “Once in Grace Always in Grace” is to Imply that Our PAST, PRESENT and FUTURE sins Are All Forgiven at One Time, or to Say that a Christian Does Not Sin, or Else to Say That Sin Does Not Bring Spiritual Death to the Christian.

1. When one becomes a Christian only his PAST sins are forgiven.
2. The Scripture I John 3:9 has been abused in effort to prove “once in grace always in grace”, “Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.”
3. John in the same epistle says, “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” (I John 1:8)
4. This sounds like a contradiction—what is he saying? A better wording of I John 3:9 would be, “Whosoever is born of God doth not commit willful, continual and habitual sins; for his seed

remaineth in him: and he does not make a practice of sin, because he is born of God.” The verse does not mean it is impossible for a Christian to sin, the whole N. T. shows otherwise, but the Christian does not make a practice of it. It is not in keeping with his nature. Thus, there are no contradictions, and this is not a “proof text” for “once in grace always in grace”.

5. Therefore, the other question remains: will the sins that a man commits after he becomes a Christian bring spiritual death?

B. Christians Can Commit Sins, Die Spiritually, and, If Not Forgiven, Be Lost.

1. James warns Christians that sin, when it is finished, brings forth death. (James 1:12-16)
2. Also, if a brother does err from the truth, and one convert him, a soul has been saved from death. (James 5:19,20)
3. Paul said to the Romans, “For if ye live after the flesh, ye shall die . . .”(Romans 8:12-13)
4. Regarding women who had been Christians, Paul said, “But she that liveth in pleasure is dead while she liveth.” (I Timothy 5:6)
5. Jude speaks of men being twice dead. (Jude 12)
6. “. . . if the righteous scarcely be saved, where shall the ungodly and the sinner appear?” (I Peter 4:17,18)

Resurrection on the Sabbath, Mr. Armstrong?

GARNER TED ARMSTRONG is an inspiring teacher. In fact, his false doctrines inspired this article! In a recent broadcast he was explaining how he differed from traditional Christianity. One point he made clear was that while the traditional Christians believed that Christ was crucified on Friday and arose Sunday, anybody who reads his Bible knows that Christ was crucified on Wednesday and arose exactly three days later.

With my old math, I calculated that Mr. Armstrong was saying that Christ arose Saturday afternoon. While Garner Ted was reluctant to say that “Christ arose on Saturday,” he hastily pointed out that Christ had been gone from the tomb many hours when the women arrived to prepare His body. When I heard this, I knew for sure that the silvery tongued Armstrong is much more conversant with problems of ecology, pollution, West German economy and Golda Meir's plans than he is about the Bible.

Luke 24 is explicit about the day and hour Christ arose. Verse 21 quotes the two men on the road to Emmaus as saying, “Indeed, besides all this, it is the third day since these things happened.” What things were they talking about? The verse before plainly says the crucifixion. What day was it when they were talking? Verse 1 says the women came on the first day of the week while verse 13 tells us that the two men took their trip to Emmaus that very day. So it's clear that the first day of the week was the third day after Christ's crucifixion. To further clinch the matter, the angels tell the women in verse 7 that Christ is to rise on the third day. Looking at this evidence

(Continued on page 8)

"Be baptized... for the remission of sins"

ACTS 2:38

THE WORD "FOR" UNDERLINED ABOVE IS TRANSLATED FROM THE GREEK WORD "EIS." IT IS A PREPOSITION WHICH MAY BE TRANSLATED AS "FOR," "INTO," "TO," "TOWARD," "IN ORDER TO" AND OTHER WORDS CONVEYING THE IDEA OF FORWARD DIRECTION. THUS, TO BE BAPTIZED "FOR" THE REMISSION OF SINS INDICATES THAT BAPTISM LOOKS FORWARD TO THE REMISSION OF SINS AS A DIRECT CONSEQUENCE OR RESULT OF BAPTISM. BELOW ARE LISTED NUMEROUS TRANSLATIONS, BOTH ANCIENT AND MODERN, WHICH SHOW HOW TRANSLATORS HAVE ATTEMPTED TO CONVEY THE IDEA OR ACTION OF THE WORD "EIS." AS YOU SEE, MOST SIMPLY TRANSLATE IT "FOR." THE SECOND MOST COMMON TRANSLATION OF "EIS" IS "UNTO."

WHILE EITHER OF THE ABOVE WORDS ARE PROPER AND CORRECT, A NUMBER OF OTHER TRANSLATORS HAVE MADE USE OF PREPOSITIONAL PHRASES IN ORDER TO SHOW MORE CLEARLY THE EXACT ACTION MEANT BY THE WORD "EIS." SOME OF THE TRANSLATIONS EVEN MAKE USE OF OTHER WORDS IN AN ATTEMPT TO SHOW THAT THE PURPOSE OF BAPTISM IN ACTS 2:38 IS TO ACCOMPLISH THE "FORGIVENESS OF SINS" IN BEHALF OF THE PENITENT BELIEVER IN CHRIST.

STUDY EACH OF THE TRANSLATIONS GIVEN BELOW, NOTING ESPECIALLY THE WORDS THAT ARE UNDERLINED. YOU WILL SEE THAT "REMISSION OF SINS" IS CONSISTENTLY MADE TO FOLLOW AND NOT PRECEDE THE ACT OF BAPTISM. THUS, ACCORDING TO THE CLEAR TEACHING OF THIS PASSAGE, ONE CANNOT EXPECT HIS SINS TO BE FORGIVEN UNTIL SUCH TIME THAT HE IS BAPTIZED INTO CHRIST. THIS IS WHAT GOD'S WORD SAYS AS REVEALED BY THE UNANIMOUS CONCLUSION OF TRANSLATORS REPRESENTING A WIDE RANGE OF DENOMINATIONAL BACKGROUNDS. IN VIEW OF THE EVIDENCE HEREIN SUBMITTED, LET US RESTORE THE ACT OF BAPTISM TO ITS ORIGINAL, SCRIPTURAL PLACE AND PURPOSE IN GOD'S PLAN OF SALVATION.

"REPENT AND
BE BAPTIZED **FOR** THE REMISSION
OF YOUR SINS"

"REPENT AND
BE BAPTIZED **UNTO** THE REMISSION
OF YOUR SINS"

King James Version
Revised Standard Version
New English Bible
Twentieth Century New Testament
James Moffatt Translation
Confraternity NT (Cath.)
Gk. -English Interlinear (Berry)
Emphatic Diaglott (Wilson)
New World Translation
Rheims New Testament (Cath.)
Gilbert Wakefield Translation
Centenary Translation (Montgomery)
John Wesley Translation
New American Standard
Living Bible (Taylor)
Berkeley Version (Verkuyt)
Ferrar Fenton Bible
Book of Books (Wilson)

Authentic NT (Schonfield)
Olaf Norlie Translation
Corrected English NT (Lloyd)
James Murdock (Syriac)
Bible in Basic English
Kleist & Lilly (Cath.)
Riverside NT (Ballentine)
Jerusalem Bible
Kingsley Williams Translation
King James II (Green)
George Lamsa (Syriac)
Cath. Revised Standard Version
Concordant Literal NT (Knoch)
J. N. Darby Translation
Lenski (in commentary)
Edgar Clementson Translation
Johannes Greber Translation
Geneva Bible

American Standard Version
English Revised Version (1881)
American Bible Union NT
E. E. Cunningham Translation
George Swann Translation
Modern Reader's Bible (Moulton)
Numeric NT (Ivan Panin)
W. B. Godbey Translation
Johannes Lauritzen Translation
Modern King James (Green)
E. Stringfellow (in commentary)
Living Scriptures (Green)
Children's Version Bible (Green)
A. S. Worrell Translation

THESE TRANSLATIONS EXPLAIN THE IDEA OF "EIS" BY USING DESCRIPTIVE PHRASES. READ EACH ONE CAREFULLY. FIVE TIMES THE PHRASE "WILL BE" IS USED, SHOWING THAT REMISSION OF SINS IS FUTURE TO BAPTISM, NOT BEFORE IT. FOUR TIMES THE PHRASE "IN ORDER TO" IS USED TO SHOW THE PURPOSE OR RESULT OF BAPTISM. THREE TIMES THE PHRASE "TO HAVE" (or its equivalent) IS USED TO SHOW THAT BAPTISM IS A REQUIREMENT FOR FORGIVENESS. "IN THE HOPE OF HAVING" IS USED ONCE AND SHOWS THAT ONE DOES NOT HAVE REMISSION OF SINS UNTIL BAPTIZED. "WITH A VIEW TO," "WITH REFERENCE TO," AND "IN RELATION TO" ALL ARE LESS EXPRESSIVE. THESE REFERENCES WERE CHECKED FOR ACCURACY FROM ORIGINAL SOURCES.

"So that you may have your sins forgiven" J. B. Philips Translation
"That you may have your sins forgiven" Charles B. Williams Translation
"To have your sins forgiven" Ronald Knox Translation
"In the hope of having your sins remitted" Documents of the NT (G. W. Wade)
"So that your sins will be forgiven" Good News for Modern Man (TEV)
"Then your sins will be forgiven" William Barclay Translation
"And your sins will be forgiven" New Life NT (Gleason Ledyard)
"So that your sins will be forgiven" William Beck Translation
"Your bad ways will be forgiven you" Good News for the World (Annie Cressman)
"That your sins may be forgiven" Shorter Bible (C. F. Kent)
"So your sins can be dealt with" Cotton Patch Version (Clarence Jordan)
"In order to the remission of sins" Living Oracles (Alexander Campbell)
"In order to have your sins forgiven" Edgar Goodspeed Translation
"In order to the remission of your sins" H. T. Anderson Translation
"For the forgiveness of and release from your sins" Amplified Translation
"In order to the forgiveness of that and all (your) other sins; and you not only shall obtain the free and full remission of them all" Philip Doddridge NT
"With a view to the remission of your sins" Richard Weymouth NT (3rd edition)
"[With a view] to forgiveness of the sins of you" Gk.-Eng. Interlinear (Marshall)
"With reference to the remission of sins" Rodolphus Dickinson Translation
"In relation to the fact that your sins have been put away" Kenneth Wuest NT
"To the remission of sins" Robert Young's Literal Translation
"Into the remission of your sins" Emphasized Bible-1897 (J. B. Rotherham)

FROM SEVENTY-TWO TRANSLATIONS

* By William E. Paul
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READERS' ... Response

CINCINNATI, OHIO:

■ "Enclosed is my check for to cover subscription cost for the enclosed list of 53 homes...I wish I could do more, financially, for THE SWORD AND STAFF at this time, but I can't. I suppose that lack of both time and money has caused you to fall so far behind in your publishing schedule, and I wish I could help . . . I have prayed for you in your very worthwhile work. Please try not to become discouraged."

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■ "The church here ordered 'His Church is Marching On' quite sometime ago and it has really gone over big. Everyone seems to like it. We recently bought some extra song-books and need about 20 more copies of the song. Enclosed is a dollar."

RESURRECTION...

there can be not even the shadow of a doubt but that Christ arose on the first day of the week.

Now as to Mr. Armstrong's allegation that Christ was crucified on Wednesday, we need only look in several Scriptures to see the falseness of this point. In Luke 23:54 we read, "And it was the preparation day, and the sabbath was about to begin. Now the women who had come with him out of Galilee, followed after, and saw the tomb and how his body was laid. And they returned and prepared spices and perfumes. And on the sabbath they rested according to the commandment."

The Scripture tells me that it was the day before the sabbath when Christ was buried. The women had time to see the body laid in the tomb, obtain some spices and then they had to begin their rest because the sabbath began at sunset. This was a normal sabbath because it says they rested according to the commandment, referring naturally to Exodus 20:10 where they were told to keep the weekly sabbath. To further satisfy our minds that the preparation day was the day before the sabbath, we can read these words in Mark 15:42, "And when evening had already come, because it was the preparation day, that is, the day before the sabbath..." The Bible writers do not speak of any special sabbath as do those false teachers that invent a special sabbath to maintain their special doctrines. Christ was crucified on Friday, buried Friday afternoon and arose Sunday morning at early dawn. To say otherwise is to distort the Word of God.

—THE PATTERN.

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ANSWERS TO "KNOW-YOUR-BIBLE" BIBLE QUIZ

1. Genesis 28:10-22;
2. Genesis 50:24-26; Exodus 13:19; Joshua 24:32;
3. Judges 13:2-25;
4. 1 Kings 18:19-40;
5. Proverbs 4:23;
6. The Song of Solomon;
7. Matthew 12:40; 1 Cor. 15:4;
8. Acts 16:14-15;
9. 1 Corinthians 3:16, 17;
10. Ephesians 6:14.

Address Correction Requested

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