

The Sword AND Staff

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

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

The CHRISTIAN



and

SOUND SPEECH

By JAMES E. GIBBONS — 1535 Fairfield Drive
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• "Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you" (TITUS 2:6-8).

NOTICE. Paul admonishes that young men are to have "sound speech," that cannot be condemned.

This word "sound" is used in much the same way as we use it when we say that someone has a sound body. It is a word having to do with a condition of health. It (*hugies*) is translated in Acts 4:10, "whole," referring to the man who had been healed by the apostles. *Hugiano*, a word closely related to this one, and used in the same way, is found in II Timothy 1:13 where Timothy is

urged to "hold fast the form of *sound* words." Paul warns in II Timothy 4:3 that "the time will come when they will not endure *sound* doctrine." In III John 2, the word is rendered "be in health."

Therefore, as we enter into this lesson concerning, "The Christian and Sound Speech," we have reference to a Christian using healthy, hearty, and wholesome words in contrast with that which is anemic, diseased, and sickly. Consequently Paul commanded in Ephesians 4:29, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (note also Colossians 4:6). And, consequently, a false doctrine in the New Testament is thought of as a diseased doctrine, whereas truth is sound (healthy) doctrine.

Let it be known that speech is simply an extension of one's personality. As a man thinks in his heart, so is he (Proverbs 23:7). Jesus taught, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: *for out of the abundance of the heart his mouth speaketh*" (Luke 6:45; Matthew 15:18-20). We are what we think in our hearts, and our mouths speak from what is in these hearts. Again, speech is simply an extension of our personality (just what and who we really are). Hence, it is no wonder that Jesus said in Matthew 12:37, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

We wish to point out that the Christian must use sound speech in his talking and in his teaching.

I. THE CHRISTIAN AND SOUND SPEECH IN HIS TALKING.

Beloved, the world is watching (and listening). Are we hypocrites? Is our religion real? Is it such a living, vital part of us that even in those casual, unguarded moments we do not slip and say the wrong thing? **THIS IS THE TEST!** Our religion is real if we can bridle our tongues (the heart has already been bridled). James wrote, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26). May we have "sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you" (Titus 2:8).

Do you know how the name of God came to be used as a curse word anyway? Well, Romans 2:23 and 24 tell us. It was because religious people (in this case Jews)

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Proverbs of Today

The trouble with many people saying what they think is that thinking is not one of their most outstanding attributes.

"You can tell the metal of a Christian when he rubs against the world—the right kind will shine."

If God used Balaam's dumb donkey to speak His Word, surely He can use us!

"When a man forgets himself, he usually does something that every one else remembers."

A "church" is not an undenominational, New Testament church that resents preaching against denominationalism and about the New Testament church.

"Humility—it's the lowest gear that climbs the steepest hill."

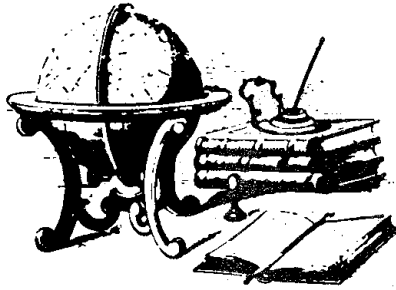
The reason some people backslide is that they join a preacher, someone, or a "church" instead of being joined to Christ.

"To experience a profound impression, and then give it no suitable and adequate expression in deeds, means to erode a man's character."

If you don't like what is preached, many times it is a pretty good indication that you need it.

"The fellow who worries about what people think of him wouldn't worry so much if he only knew how seldom they do."

Look up when things are down!



EDITORIAL COMMENTS...

A STATEMENT OF THIS PAPER'S POSITION AND INTENTION

THE SWORD AND STAFF is a religious paper devoted unreservedly (and we mean UNRESERVEDLY) to the teaching of simple, undenominational (NOT interdenominational) New Testament Christianity as found in its original purity; and, consequently, the restoration of the first century church of Christ in the 20th century. Nothing short of this will please God. If you love God, surely this is your goal too. Would you help us make our efforts count for the most good? You can by helping us increase our mailing list. "Each 1 send 3 in '73" (3 new subscriptions)—WILL YOU?

EDITORIAL

By-Ways

I WAS in a store sometime ago and happened to run into a man of passing acquaintance. We exchanged pleasantries, and quickly our talk seemed to gravitate toward the theme of religion. I inquired as to where he attended church, and he unhesitatingly told me. I responded with a question, asking him if that was where another man attended (whom I personally knew). Of course I knew very well that my friend attended this denominational church, but such is the course conversations take sometimes.

With my question he warmed up with a "yes," then supplied much more unsolicited information. "We had a hard time teaching him when he came into our church. He had a Primitive Baptist background, and we had to straighten him out in a lot of ways. He's okay now."

Why my Baptist friend of casual acquaintance supplied me with this information, I do not know, but I pressed the conversation a step farther. I said, "You Baptist people believe in 'once in grace always in grace' don't you?" "Yes!" was the immediate reply. "Well, not only do the Primitive Baptists believe in this doctrine, they believe in predestination too. Do you know where these doctrines came from? John Calvin. This is Calvinism. Both doctrines came out of the same bag. It appears to me that the Primitive Baptists are stricter Calvinists than you? However, where is the Scripture for either doctrine, anyway?"

Whereupon my congenial and talkative Baptist friend, still friendly, decided to drop the subject, and for some undisclosed reason had to go somewhere else. □

The Christian and Sound Speech (Continued from Page 1)

professed one thing and did another. The Gentile world could see that their religion was not real to them, so these heathen people threw the name of their God back at them in the form of a curse word. Are we making the name of God a curse word? How about it? What about your life? What about the way you talk?

Are we guilty of taking God's name in vain? One of ten commandments read, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain" (Exodus 20:7). The penalty for breaking this law was very severe. A certain young man "blasphemed the name of the Lord and cursed" while the children of Israel were in the wilderness. God had not revealed all His Old Testament laws yet, so Moses inquired of the Lord what should be done. Listen to God's divine verdict: "And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death" (Read Leviticus 24:10-16). Oh, beloved, how many people would be left in our land today if this law were still in force? (But the New Testament is of more eternal consequence, Hebrews 2:1-3).

We understand that the Jews had a name for the name of God. They respected His name so much that the original terminology in speaking of God has been lost. This principle of respect can be seen in a child and father relationship. Most parents will not let their child call them by name, but rather that they address them as "Mother" or "Dad," etc. May we have as much respect for God.

And there is no place for by-words in a Christian's vocabulary. Most are minced forms of divine names or holy things.

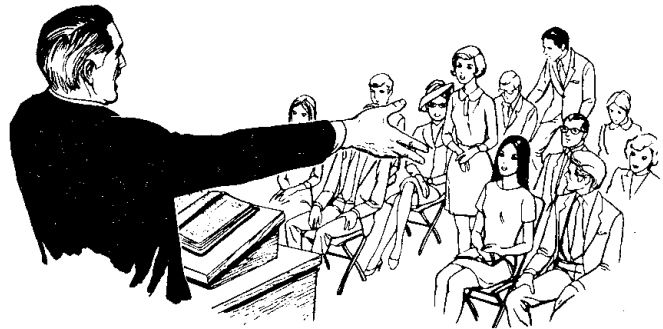
Profanity, vulgarity, dirty jokes and foolish talking have no place in the Christian's talking. They are strictly of this world. Paul speaks to us: "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints: neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience" (Ephesians 5:3-6). Dirty talking comes from dirty people. Paul further said, "For it is a shame even to speak of those things which are done of them in secret" (5:12). A Christian should never laugh at a dirty joke. Someone has said that nothing determines your character any more vividly than what you consider laughable.

What about gossip—needless, unrestrained, idle talking about others? James, chapter 3, has much to say about the tongue. Proverbs 10:19 tells us that "in the multitude of words there wanteth not sin: but he that refraineth his lips is wise." A person who runs on endlessly talking will sooner or later sin, for "in the multitude of words there wanteth not sin." Paul wrote of some young women "having damnation, because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house; and not only idle, but

tattlers also and busybodies, speaking things which they ought not" (I Timothy 5:12, 13). A body ought to be busy, but not a busybody.

Uncontrolled, abusive language is most degrading and totally unfit for human use (man being made after God's image). It is more becoming to wild animals. Paul admonishes, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:31, 32).

How we need sound speech in our talking if we claim to be Christians! Regardless from what angle we are considering sound speech, the prayer of the Psalmist is needed by all of us. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalms 19:14).



II. THE CHRISTIAN AND SOUND SPEECH IN HIS TEACHING.

As we have before stated, the significance of "sound doctrine" is healthy doctrine or teaching. Paul, ready to leave the scene, charged his younger preaching brother, Timothy, "Preach the word; be instant in season, out of season: reprove, rebuke, exhort with all longsuffering 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" (II Timothy 4:2, 3). Of the Cretans, Paul instructed Titus, "Wherefore rebuke them sharply, that they may be *sound in the faith*" (Titus 1:13). Sound doctrine must be soundly preached to make sound Christians (vigorous and healthy Christians). (And sound preaching must have more than sound to it).

Contrary to the general impression you get today, there is such a thing as false doctrine and false teachers. In contrast with sound doctrine, a false doctrine is a diseased doctrine. It is a contagion which will bring spiritual death to God's children, regardless what people may say (Acts 20:29-32; Galatians 1:8; II John 9-11). Those who have the disease and are spreading it are to be avoided (I Timothy 6:3-5; Romans 16:17). False teaching is a contagious disease which strikes the weakest members of the church first (Romans 16:18). How we need sound speech in our teaching!

We need sound speech in the sense that it is the truth of God, and we need sound speech in the sense of sound (healthy) words used in our teaching.

Words are vehicles of thought; they convey definite meaning. That is why we believe in the verbal inspiration of the Scriptures. Paul declared, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing

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THE CHRISTIAN AND SOUND SPEECH...

(Continued from Page 3)

spiritual things with spiritual (words)' (I Cor. 2:13). Paul also told Timothy, "Hold fast the form of *sound words*" (II Timothy 1:13a). Hence, we should use the language of the Scriptures in talking about religious things. We should call Bible things by Bible names. The doctrine must be clothed in words. If the doctrine is wrong, the words that tell about that doctrine will be wrong—NOT SOUND SPEECH (unless Scriptural terms are used in an abusive, unscriptural way). Let us use the language of the Holy Spirit (not necessarily the Greek language in which the New Testament was written, but the most exact representation of those words that we can get in our modern language). Let us not use high sounding and spiritually void philosophical terms, nor the artificial and diseased language of denominationalism so common in this day of apostasy. Let us speak the language of the Scriptures.

We could talk a long time with you about denominational abuses of speech—both in the introduction of unscriptural doctrines and terminology, and in the use and abuse of Scriptural language. We will only illustrate a few cases.

The Lord Jesus died for the church and purchased it with his own precious blood (Ephesians 5:25; Acts 20:28). It is his own special possession (I Cor. 6:20). And, in all things Christ is to have the "pre-eminence" (Colossians 1:18). So, I ask you in all seriousness, beloved, who gets the pre-eminence, who gets the glory? What impression do we get of possession? Yes, who gets all of this when men call the supposed "church" such things as Lutheran, Catholic, Baptist, Methodist, Presbyterian, Pentecostal, etc.? Obviously men and doctrines are in the forefront. Paul rebuked such practices in I Corinthians 1:12 and 13. Further, in I Corinthians 3:4 he said, "For while one saith, I am of Paul; and another, I am of Apollos: are ye not carnal?" (How true! Denominationalism and denominational pride are great sins!) Then, in the same context he concluded, "Therefore let no man glory in men" (I Cor. 3:21). Denominational names are anything but sound speech. They are a shame to the name and church of Christ. Why not be just a Christian as men were taught in the first century?

Most denominations, it seems, speak of BAPTISM by sprinkling, pouring, or immersion (as if you had a choice). They make it a matter of option, like optional things in buying an automobile. But the serious student of the Scriptures will at once recognize there is something wrong in calling sprinkling and pouring baptism. It is the same thing as calling immersion, sprinkling. Jesus went into the water to be baptized; so did the Ethiopian; and Paul says we are "buried" in baptism (Matthew 3:13-16; Acts 8:36-39; Romans 6:4,5). The original word for baptize conveys only the idea of dipping or immersion, never sprinkling or pouring. Actually our word "baptize" itself is a misnomer. It is a transliteration of the original word *baptizo*. The earlier translators of the Bible, instead of translating *baptizo* as dip or immerse (as it should have been done), manufactured a new word, "baptize" (which has a Greek stem with an English ending, "ize"). Their new word stuck, no doubt pleasing the Catholic oriented Protestants of the early days who had before practiced sprinkling for "baptism." However, if we use this word "baptize" today, it should never be applied to

anything but immersion. That is all the original word implies.

SANCTIFY is a perfectly good Scriptural term which has suffered much misuse and abuse among certain modern denominations. In the Scriptures, it basically means to separate and to set apart. However, these denominationalists have used the term artificially and put into it a meaning which was never intended. They apply it to a so-called second work of grace and living above sin. They believe that one is saved, then at a later time receives what they call the baptism of the Holy Spirit (which takes away the old inherited nature of Adam). Thereafter one lives above sin. But is this true? In the first place, this is not the sanctification taught in the New Testament. As we said, sanctify simply means to set apart. It is the same thing as becoming a Christian. Paul, speaking of the Corinthians turning to God, said, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:11). According to Paul in Ephesians, Christ gave himself for the church "that he might

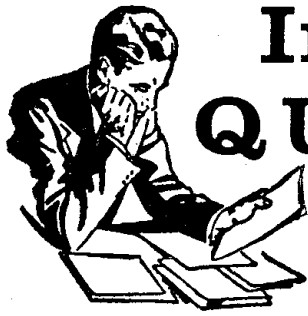
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BIBLE QUESTIONS

(Over the Book of Ephesians)

1. What epistle can be called the "twin epistle" to the book of Ephesians?
2. From all indications the Ephesian epistle was carried to its destination by—(1) Aristarchus; (2) Tychicus; (3) Timotheus.
3. The book of Ephesians concerns God's predestinated purpose in bringing about unity between heaven and earth in the church by Christ. (1) True; (2) False.
4. Ephesians can be correctly outlined into two main divisions—the doctrinal, and the practical. (1) True; (2) False.
5. "For by _____ are ye saved through _____; and that not of yourselves: it is the gift of God."
6. In what chapter does Paul treat the subject of unity more in detail?
7. List the seven things Paul presented about unity (seven different things, each stressing the ONENESS of God's plan).
8. The church is presented as whose body in the book of Ephesians?
9. What is a psalm (Ephesians 5:19)?
10. To what degree are wives to submit unto their own husbands?
11. To what extent are husbands to love their wives?
12. What promise is given to the children of Christians who obey and honor their parents?
13. In reference to the spiritual armor that Christians are to put on, supply the missing words?
 - (1) Loins girt about with _____;
 - (2) Breastplate of _____;
 - (3) Feet shod with the _____;
 - (4) Shield of _____;
 - (5) Helmet of _____;
 - (6) Sword of the _____, which is the Word of God.
14. Ephesians, Colossians, Philemon, and Philippians are considered to be epistles written during Paul's first Roman imprisonment. (1) True; (2) False.

(Answers found elsewhere in this issue)



Inquirer's QUESTIONS Answered

• By James E. Gibbons

FOLLOWING, first, are questions from **NORTH CAROLINIANS**.

QUESTION: In the Scriptures we find Last Days and Latter Days. Please define the difference.

ANSWER: These expressions, Last Days and Latter Days, are found in both the Old Testament and the New Testament. In the Old Testament at times they refer to the last days of the nation of Israel and at other times to the last days of the duration of the earth—the period leading up to the end of time. At times this expression points to the New Testament, and the N. T. writers speak of the time in which they were living as the last days (Heb. 1:2; I Peter 1:20; etc.). Yet, they looked beyond themselves, referring not only to the New Testament age as the last days, but to the very end of the New Testament age when Jesus would return for his church. Essentially, there is little difference in the distinction “Last Days” and “Latter Days.”

A QUESTION has been received concerning baptism in the name of the Father, and of the Son, and of the Holy Ghost (mentioned in Matthew 28:19) and being baptized in the name of Jesus Christ (as found in Acts 2:38). We may not fully understand the question, but will proceed to comment.

The Great Commission says to baptize **IN** the name of the Father, and of the Son, and of the Holy Spirit (Matt. 28:19), and Acts 2:38 says we are baptized **IN** the name of Jesus Christ. The word translated “in” found in Matthew 28:19 and in Acts 2:38 are two different words in the language (Greek) in which the N. T. was first written. The word for “in” in Matthew 28:19 is the Greek word *eis*, meaning “to, toward, into.” The word in Acts 2:38 for “in” is *epi*, meaning “on the surface (basis) of.” Matthew 28:19 seems to teach

that man is baptized into a relationship with the Father, the Son, and the Holy Spirit (Consider I Cor. 12:13, Galatians 3:27, and I John 5:7 and 8 in connection with this). Acts 2:38 teaches that man is baptized by the authority of Jesus Christ (“in the name of Jesus Christ”—the principle of this expression is heard today when people say men are arrested in the name of the law, for example). The baptism of John the Baptist was no longer valid, and the religious authority of the Jewish leaders did not apply—baptism was to be in the name of Jesus Christ (by His authority).

NEXT we have some questions from **MISSOURI** readers (and we apologize for being late in getting these inquiries answered). In reading the answers, please look up all the references to Scripture and study them.

1. When are we judged and who judges us?

The judgment of all the living and the dead will take place “in the last day” (John 12:48), a day that God has appointed (Acts 17:30, 31). This day is synonymous with the second coming of Christ (II Timothy 4:1), also when the resurrection will occur for all men (John 5:28, 29; I Thess. 4:16, 17). The second coming of the Lord, the resurrection and judgment of all men, and the destruction of the world are all tied in together (II Peter 3:3-12; I Thess. 4:16-5:3; II Thess. 1:7-10).

God will judge all men through and in the person of His Son, the Lord Jesus Christ (Acts 10:42; Acts 17:31; Romans 2:16; Romans 14:10-12; II Timothy 4:1; John 5:22-29).

2. What happens at the Great White Throne?

Revelation 20:11-15 speaks about the “great white throne,” and what is to happen. All of the other Scriptures that we have given about the

judgment of Christ pertain to the same thing. (The Revelation account is partly clothed with the language peculiar to that book). Matthew 25:31-46 also mentions this.

3. When and whom do the saints judge?

This question obviously has I Corinthians 6:2 in mind. Here it says that the saints will judge the world—evidently in a secondary sense. Basically we know the church will judge the world through its head, Jesus Christ. However, Christians will sit on the right hand of Christ, having been judged, and no doubt give assent to His true and just pronouncements upon the world.

There is no reason to believe that this does not take place on the judgment day we have been talking about all the way through this inquiry.

4. When and whom do the angels judge?

Perhaps you have in mind men judging angels, instead of angels judging. This is spoken of in I Corinthians 6:3. Wicked angels will be judged. (Jude 6)

However, the holy angels are pictured as accompanying Christ when he comes in judgment (Matthew 25:31; II Thess. 1:7-9; Jude 14 and 15—NOTE: in Jude “ten thousands of his saints,” is best translated, “ten thousands of his holy ones”).

5. When are we judged by our works?

We are judged by our works when we appear before the judgment seat of Christ (of which we have been discussing) (Matthew 16:27; Matthew 25:31-46; II Cor. 5:10; Revelation 20:12, 13; Revelation 22:10-12).

The Christian being judged according to his works will not be so much to determine salvation as to determine faithfulness. The faithfulness will determine (confirm) salvation. Salvation is equally granted to all followers of Christ (Matthew 20:1-16). It cannot be earned by works of human merit (Ephesians 2:8, 9; Romans 4:3-5); however, as sort of a bonus, rewards are “thrown in.” It seems that rewards and degrees of some kind are implied (in both heaven and hell). The parable of the talents would seem to imply this (Matthew 25:19-30). “Great is your reward in heaven” was spoken of those persecuted for righteousness’

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Why I Attend Every Service of the Church

I GO TO EVERY SERVICE OF THE CHURCH BECAUSE JESUS IS THERE. "Where two or more are gathered in my name, there am I in the midst of them" (Matthew 18:20). Jesus has never forsaken an assembly, and I want to be like him.

I GO TO EVERY SERVICE OF THE CHURCH BECAUSE I AM MADE STRONGER. Power is given in worship to live a nobler life. There one is fortified against falling away. There is the sweetest fellowship on earth. There souls are made fit for heaven. There strength is given to bear the burdens of life. Why should I want to miss any service?

I GO TO EVERY SERVICE OF THE CHURCH BECAUSE GOD WANTS THE CHURCH TO GROW. The church always grows when members put God first by loyal attendance. Since the church is the saved, the growth of the church means salvation of the lost. Here is a way all can help in the finest work on earth.

I GO TO EVERY SERVICE OF THE CHURCH TO SET A GOOD EXAMPLE. Many are looking my way and following in my steps. Influence is either good or bad—there is no middle ground. Any hour the church meets, my influence is with or against Christ. If I attend, it is for the Lord. When I neglect a service, my influence is for Satan.

I GO TO EVERY SERVICE OF THE CHURCH TO PROVE MY LOVE AND GRATITUDE. So boundless was the love of Jesus for the church, he gave his life for it. If I would be his disciple, I must also prove my love. Since God has given me a multitude of blessings I do not deserve, it is indeed a small sacrifice to return a few hours in public worship. One who truly loves God does not ask if he must attend all services. His love compels him to! If I show love to God by attendance, I show lack of love by absence.

I GO TO EVERY SERVICE OF THE CHURCH TO OBEY GOD. The Bible says, "Forsake not the assembling of yourselves together" (Heb. 10:25). The first Christians met weekly and often daily (Acts 20:7; 2:45; 19:9). ANY service where the Bible is taught, prayer is made, and God is worshipped, is good, and "to him that knoweth to do good, and

doeth it not to him it is sin" (James 4:17). If it is good to be present for all services, it is bad to be absent from any.

I GO TO EVERY SERVICE OF THE CHURCH TO PUT FIRST THINGS FIRST. "Seek ye FIRST his kingdom" (Matthew 6:33). Jesus said the church must be first to the Christian, even BEFORE seeking food, clothing, and drink. Nothing could be so important as being a faithful member of the Lord's church.

I GO TO EVERY SERVICE OF

THE CHURCH TO ABOUND IN THE LORD'S Work. A true Christian wants to do ALL he can and not as LITTLE as he can. Even after doing all possible, I am still an unprofitable servant. (Luke 17:10). Since the assemblies of the church are vital in the Lord's work, I must abound in attendance. "Finally, my brethren, be ye steadfast and unmovable, always ABOUNDING in the work of the Lord" (1 Cor. 15:58). —Selected— □

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Please send a change of address when moving.

DEVIL'S DICTIONARY

BAPTISM—

1. An unspecified act having somewhat to do with water.
2. An occasion for naming babies.
3. The gospel plan of salvation.

CHRISTIAN—

1. An American.
2. An American on most Sunday mornings.
3. A miraculous adjective used to make sacred any human enterprise.

CHURCH—

1. An infrequently inhabited building having stained glass windows.
2. A semi-exclusive civic organization, with middle class appeal primarily.
3. A blood-bought apparatus Jesus died to save.

GOD—

1. Last of the Great Deities, recently demised.
2. Impersonal Force called upon to "damn" anything unpleasant.
3. The provincial deity of white, middle class America.

HEAVEN—

1. Harmony, bliss, or any state of supreme happiness.
2. A city in the sky guarded by the Apostle Peter.
3. The place where every person in a casket is said to be.

HELL—

1. The nicest curse word, suitable for use by ladies of good

breeding.

2. The grave.
3. An ancient Christian superstition, now in disrepute.

HOLY SPIRIT—

1. Supernatural power that miraculously guides preachers to contradict one another.
2. A funny feeling in the pit of the stomach.
3. The word of God.

JESUS—

1. Principal character in a 1st Century book of fiction.
2. A hippie-type revolutionist.
3. A famous paper doll cut-out.

PRAYER—

1. An article read at the beginning and end of many social and political functions.
2. A required ritual for all Christians, often used as a punishment for sin, or as a last resort for the dying.
3. A memorized speech recited on Sundays, usually in 16th Century English.

SATAN—

1. A spiritual being who enjoys being in hot fire.
2. A harmless, humorous-looking man in a red suit.
3. The "Booger Man."

SINNER—

1. An American Christian on most Saturday nights.
2. One who acts naughty because of deep, uncontrollable psychological problems.
3. A Biblical character now extinct.

—Outreach

THE CHRISTIAN AND SOUND SPEECH...

(Continued from Page 4)

sanctify and cleanse it with the washing of the water by the word" (Ephesians 5:26). We are initially sanctified when we genuinely repent of all our sins and are baptized for the remission of our sins (Acts 2:38; Galatians 3:27). However, in the second place, this does not mean that we have reached a point where we will never sin again. The Corinthians were a sanctified people (as we have before noticed). But, if you have ever read the I Corinthian letter, you know well that all kinds of sins had come into that church. Sanctified people sinned and had to repent (II Cor. 7:9-11). John wrote to Christians, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrightness" (I John 1:7, 9). Also, our sanctification is something that must be continued throughout life (II Cor. 7:1), as we perfect our holiness in the fear of God. May we use this Scriptural term in a Scriptural way.

BISHOP presents another obvious case of the unsound use of a Scriptural term very common today. The Greek word for bishop, *episkopos*, simply means overseer or superintendent. This word is translated "overseer" in Acts 20:28, but rendered as "bishop" in Philippians 1:1, I Timothy 3:1,2, and in Titus 1:7. The word bishop and elder refer to the same office, which anyone can easily see if they will but read Acts 20:17-28 and Titus 1:5-7. Several elders (bishops) were placed over each local church which had reached that stage of maturity, which also can be easily seen by reading the New Testament. Of Paul and Barnabas, it is said, "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed" (Acts 14:23). A plurality of elders (bishops) were ordained in every church. This is verified by Acts 20:17 and Titus 1:5, as well as Philippians 1:1. But we now have a question for our Catholic, Episcopal, and Methodist friends (as well as others to whom it can apply). Where do you get the Scripture for a bishop over a plurality of churches? How did you come by a set-up where one man is called a "bishop" and is over even hundreds of churches? You have somehow reversed the plan we find in the New Testament wherein several bishops were over a local church, instead of one bishop over many, many churches so-called? What is your explanation? This certainly is an unjustified abuse of a Scriptural term, as well as the practice of a system of church government not even found in the New Testament.

The word ALTAR is found throughout the Bible. We know it has to do with a place where animal sacrifices for sin were made in olden times. There is no doubt that this is the meaning of the word in the Scriptures. However, today we hear people calling the front of the church auditorium the "altar." Some speak of "praying through" at the altar. Obviously they are using a Bible term, but just as apparent, they are not using it in the Bible sense. No animal sacrifice is made. We are suspicious that this use of this word came out of Roman Catholicism. Catholics believe that Christ is brought down from heaven all over again and sacrificed when the priest says his words over the sacrament (so-called); that it actually becomes the body and blood of Christ. This is done in the front of the church sanctuary (so-called). Hence, this became the altar of Christ's sacrifice anew—so, it was called an

"altar." May we desist from such unwarranted use of Bible terminology.

IN CONCLUSION, beloved, regardless how you look at it, Christians must use sound speech that cannot be condemned—whether in our talking or whether in our teaching. We are living in an age of abject depravity and sophisticated vulgarity. Not only is it evident by the way people act, but in the way they talk, for out of the abundance of the heart the mouth speaks. How the Christian's speech needs to be pure and good; sound, "healthy!" "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Colossians 4:6). How we need to speak forth SOUND DOCTRINE in the form of SOUND WORDS to a world that is plagued and diseased unto death with false teaching! Some may say we are being a little technical, but the truth is that we want to be truthful, faithfully representing the teaching of God. Use of sound speech in our teaching will determine the extent of our earnestness in wanting to return to the simple, pure form of Christianity presented in the New Testament. Let us be satisfied with nothing less. AMEN! □

Tongues Speaking

A CLINICAL PSYCHOLOGIST, Dr. John P. Kildahl, has authored a book just published by Harper and Row, entitled *The Psychology of Speaking in Tongues*. The book is the result of two major research projects and ten years of intensive independent research by the author. His information was gathered from coast to coast and tongue-speakers from every educational level. They tape recorded and interviewed dozens of tongue-speakers who also filled out detailed questionnaires.

In order to make a valid comparison, their investigation also included non-tongue-speakers' prayer groups which otherwise were equivalent in every possible way to those who were tongue-speakers. Extensive psychological testing was done with both groups, using standardized tests.

Some very interesting conclusions came from this study. Significantly, more than 85% of the tongue-speakers had experienced personal crises preceding their "gift" of tongues. Anxieties caused by marriage problems, loneliness, illness, financial pressures, and guilt figures prominently in these crises. In the non-tongue speaking groups, only 30% expressed similar concerns. "We believe," says Kildahl, "anxiety is a prerequisite for developing the ability to speak in tongues."

The researchers also observed great differences between the interpretations given to the tongue-speaking when tapes submitted to those claiming interpretation yielded widely differing interpretations. When confronted with this, tongue-speakers sincerely defended the varying interpretation as having equal validity. One man who was raised in Africa (the son of a missionary) attended a tongue-speaking meeting at which he arose and spoke the Lord's Prayer in an African dialect. It was immediately interpreted as a message about the "imminent second coming of Christ."

This study, and many others like it, should lead us to see tongue-speaking for what it really is, a psychological abnormality which has no kinship with the Holy Spirit. —from NEWS AND VIEWS □

READERS'

... Response

PHILIPPINES:

■ "Many thanks for the copies of The SWORD and STAFF ... 1972. Your article on showing Honor and Respect was used as a lecture recently to our student body at the Cebu Bible Seminary during our Wednesday Chapel services.

"I'm glad most true Christians feel that 'Key 73' is a compromising unbiblical way of doing worldwide evangelism. Let these denominational men first become Christians only and then through true Biblical unity make a combined effort to win souls for the kingdom of our Lord Jesus Christ.

"Your comments on the N.A.C.C. and the Kiamichi Clinic are mutual. For too long we have neglected excellent Biblical expounders in the Lord's church for men who really don't know the ins and outs of N. T. Christianity. What saddens me most of all is for many Christians, if you can call them that, to praise Billy Graham. May the good Lord have mercy on such uninformed souls."

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■ "Thank you very much for The SWORD AND STAFF that you send me. I appreciate and enjoy your wonderful articles in The SWORD AND STAFF. Keep us the good work you folk are doing!"

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■ "Please renew our subscription for another year... Sorry that woman from Pryor, Oklahoma (Dec.-1972 issue), wasn't pleased. We sure are!"

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■ "Please discontinue sending me The SWORD AND STAFF. Thanks."

OHIO:

■ "I receive your paper and read it thoroughly when I get it. I have especially liked two of your articles: 'The Christian Woman,' and 'Billy Graham's Version.' I have used the first one, 'The Christian Woman,' to help me in my marriage. And your article on Billy Graham was like an answer to a prayer. I've often thought these points should be brought out but didn't know how to get it done. Needless to say, I agree with you.

"If a minister is going to teach the gospel, let him 'go all the way' with it. Not leaving out parts to suit your own taste.

"I do think that Mr. Graham will be brought to judgment for doing what I mentioned above.

"I believe the Word as it is written and given to us, not some feeble man's version of it.

"Again, thanks loads for teaching us the truth and standing up for it."

OHIO:

■ (About the Billy Graham article) "I don't think much of your version of the Bible if you dislike anyone so much. If you have nothing better to write about than other people's beliefs, please don't send this to me anymore."

INQUIRERS QUESTIONS ANSWERED...

(Continued from Page 5)

sake (Matthew 5:10-12). Talking about preachers' converts (works—read the context) being true, Paul wrote, "If any man's (preacher's) work abide which he hath built thereupon, he shall receive a reward. If any man's (preacher's) work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (I Cor. 3:14,15). In the language of a parable Jesus spoke of men being beaten with "many stripes" and some with "few stripes," seeming to imply degrees of punishment (Luke 12:47,48, although eternal, Matthew 25:46). □

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ANSWERS TO BIBLE QUESTIONS

1. Colossians (the content of both epistles is much alike); 2. Tychicus; 3. (1) True; 4. (1) True; 5. grace, faith; 6. Chapter 4; 7. Chap. 4:4-6; 8. The Lord Jesus; 9. A religious song composed with the intent of being sung to music; 10. Chap. 5:22; 11. Chap. 5:25, 28; 12. Chap. 6:1-3; 13. Chap. 6:14-17; 14. (1) True.

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