

# The Sword AND Staff

*"Preach the Word" (II Timothy 4:2) • "Feed the Flock" (I Peter 5:2)*

## Jealous, Burdened, Moved with Compassion and Compelled

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**THE THING** that has disturbed this writer more than anything else since being a Christian, and attempting to be a preacher, is the indifference and unconcern among the professed people of God (and the ease with which anyone at any time can slip into such a mental state). This apathy, indifference and dullness of spirit can be overwhelming. After repeated efforts to build a fire under such people and move them (to no avail), it is easy to despair, throw up your hands, and say, "What's the use?!" (then fall back into the same rut with them with the same contagion).

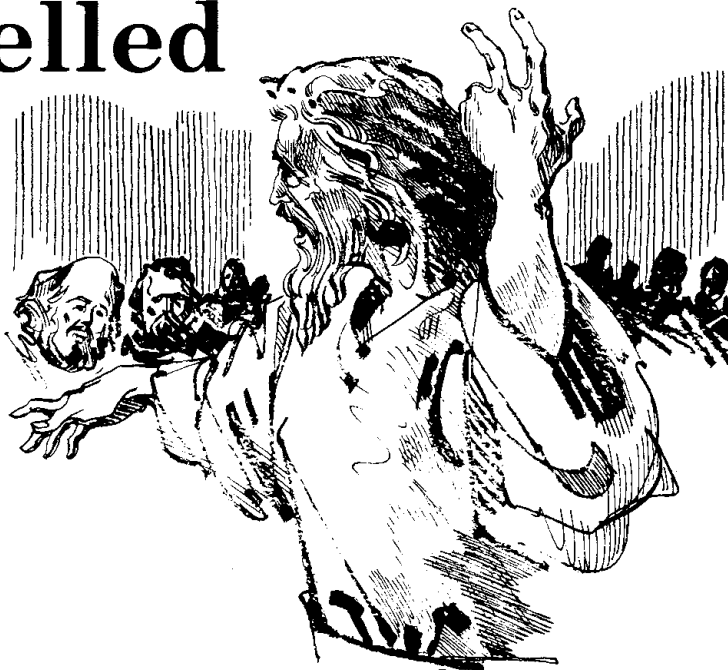
In view of a world set on sinning and given over to moral destruction, with the forces of wrong on the ascendancy in our sin-sick society, with false teaching and flagrant unbelief abounding, and with the billions continually going out into a Christless eternity, yes, where is even elementary concern, feeling, and reacting emotion among so many of the professed people of God? As they hasten to conform to the "standards" of a vain, materialistic, and licentious world, we get the impression that most of them couldn't care less. Sadly they are one with the world.

For want of a better title, let us call this article: Jealous, Burdened, Moved with Compassion and Compelled. Read on and you will get the message. It is our conviction that it is badly needed.

### I. JEALOUS WITH GOD

The Scriptures which say that God is a jealous God prove very interesting and raise questions about what is actually meant.

Among the Ten Commandments we find these prohibitive words addressed to the children of Israel: "I



am the LORD thy God. . . Thou shalt have none other gods before me. Thou shalt not make thee any graven images, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: Thou shalt not bow down thyself unto them, nor serve them: *for I the LORD thy God am a jealous God*, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, And shewing mercy unto thousands of them that love me and keep my commandments" (Deuteronomy 5:6-10).

Then Deuteronomy 4:23 and 24 had earlier expressed this warning to the Israelites: "Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee. *For the LORD thy God is*

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## THE SWORD AND STAFF

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### INFORMATION:

■ We are totally dependent upon your financial backing in the publication of this religious paper. To get on the mailing list, send a contribution. subsidizing gifts are definitely needed along in order for us to continue this unselfish labor of love for God and truth. You may use the date affixed beside your address as a reminder in sending an offering (perhaps annually). No notices are sent. Make your checks out to CHURCH IN MT. AIRY. Frequency of publication is determined by support. James E. Gibbons is editor. (Money received for printed materials is all considered as an offering.—*Thanks!*)

## Proverbially SPEAKING...

*NO DENOMINATION can be a New Testament church for there are no denominations in the New Testament (just the church).*

"Human beings are a lot like tea bags; you don't know your true strength until you are in hot water."

*The empty tomb of Christ and a heart full of faith are a great combination producing salvation.*

"If you are too busy or too tired to attend worship services regularly, you are just too busy to die. . .but you will anyway."

*In the Bible the Christian life is sometimes presented as a battle, or a battleground, but never as a playground.*

"All that is essential for the triumph of evil is that good men do nothing."

*The Lord has promised to supply the Christian's needs, but not his greeds.*

"Envy is counting someone else's blessings instead of your own."

*Great opportunities come to people who take advantage of the small ones.*

"Some preachers fish for compliments while others fish for men."

### HAVE A NICE DAY

*Begin the day with friendliness,*

*Keep friendly all day long.*

*Keep in your soul a friendly thought,*

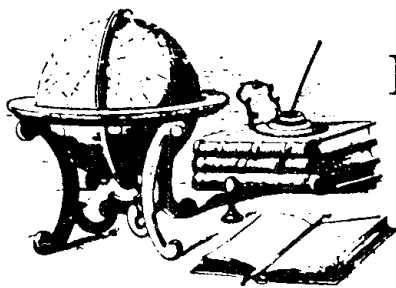
*In your heart a friendly song.*

*Have in your mind a word of cheer,*

*For all who come your way.*

*And they will greet you, too, in turn,*

*And wish you a happy day.*



## EDITORIAL

## COMMENTS...

### THE CRYING NEED FOR DRASTIC AND IMPERATIVE ACTION NOW (adapted from a recent "Sword and Staff" newsletter)

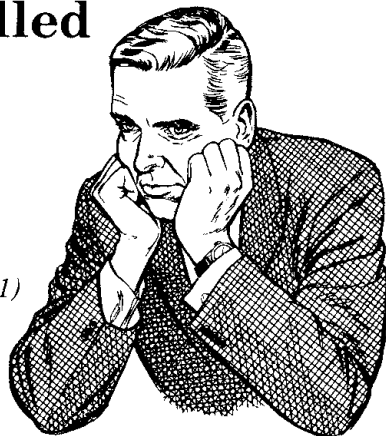
IT IS my firm conviction that the Lord's church (or that which claims to be the Lord's church) needs to set its house in order, and then move on out to evangelize the world. Somewhere along the way we have lost the reality and vitality of our religion (and the mission of the church in the world). It took this old world until 1900 (we are told) to reach the population of 1 billion people. Now about 90 years later (this summer) the population reached 5 billion, and by 1999 it is said that it will explode at 6 billion. The greatest population increase is in the undeveloped countries of the world. Percentage-wise the church is becoming a smaller and smaller minority in the world. There are more people lost and going out into a Christless eternity than ever before. The Great Commission given by our Lord is greater now than it has ever been. So much of our efforts amount to spinning our wheels. We have to run to stand still.

In more ways than one the problem of denominationalism confronts and hinders the fulfillment of the Great Commission (John 17:20,21; II John 9). The problem of people professing to be New Testament churches (and at the same time being in traditional, worldly, and sectarian ruts), stands in the way of world evangelism. Compromising our Bible convictions in order to get along with other compromisers is not the answer. This only compounds our problems (and the church never really "gets off the ground" to fulfill its real mission).

Beloved, with a careful and a conservative mentality God's Word must be studied afresh as we divest ourselves of denominationalism and traditionalism (yes, even among "professed" New Testament churches—i.e., non-instrumental and instrumental "Churches of Christ," and independent "Christian Churches"). Restoration is not just an opinion or an ideal, but a necessity. (It would seem that some almost use the expression "Restoration Movement" as a smoke screen, and that they really don't intend to do much restoring). Churches must be set in order. As we said on the back of *The Sword and Staff*, "Confused about which way to go? Go back to the Bible and the local undenominational New Testament church and you will be right on course." The only way we will ever escape denominationalism is to restore the local church (that's all there is to it in the New Testament). This must be a basic, grassroots thing in every respect. All other religious organizations are man-made barnacles that have attached themselves to the grounded and inoperative ship of Zion.

A world is lost and dying in sin! We must move on out for God!

# Jealous, Burdened, Moved with Compassion and Compelled



(Continued from Page 1)

*a consuming fire, even a jealous God."*

As the years went by, we later read what happened in violation of the commands and warnings of God: "And Judah did evil in the sight of the LORD, and *they provoked him to jealousy with their sins which they committed*, above all that their fathers had done. For they also built them high places, and images, and groves, on every high hill, and under every green tree. And there were also sodomites in the land: and they did according to all the abominations of the nations which the LORD cast out before the children of Israel" (I Kings 14:22-24).

A study of the Hebrew word(s) translated jealous (jealousy) will show that (1) ardor of jealousy, (2) ardor of zeal, and/or (3) ardor of anger are involved. The word basically means to be inflamed, to be red (from the color produced in the face by desperation). In its most positive sense it means to be filled with righteous zeal and jealousy.

The word jealousy among human beings currently has a bad connotation. We look upon jealousy as being an undesirable trait. We tend to look upon a jealous person as being a very insecure person. Suppose a man is jealous over his wife. If there is no reason for concern, it does indicate an insecure person. However, if there is reason for concern (marital unfaithfulness), and it doesn't bother the other mate, there is something terribly wrong. Indignation and jealousy are altogether proper.

Different men of God in the Old Testament are pictured as being jealous with God and for God. Because of his heated zeal (jealousy) for the things of the Lord, Phinehas was assured of his family's continued place in the priesthood (Numbers 25:11,13). In I Kings 18 Elijah had courageously confronted the false prophets of Baal at mount Carmel and seemingly prevailed (but also had fled from the face of king Ahab and Jezebel who were out to get him). At mount Horeb, the distant place to which he had fled, we find him hiding in a cave. Each time when God asked him what he was doing there, he replied, "I have been jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away" (I Kings

19:10,14). (But God reassured him with these words, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" 19:18). And David cried out in Psalms 119:139, "My zeal (jealousy) hath consumed me, because mine enemies have forgotten thy words."

There is a very interesting Scripture found in Psalms 69:9 which finds fulfillment in the Lord Jesus Christ. It reads, "For the zeal (jealousy) of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me." In John 2:13-17 we read, "And the Jews' passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up."

This New Testament word for zeal, like the Old Testament word, is also at times translated jealousy. To be zealous and jealous is seen as the same thing. An interesting use of a variation of this word is seen in the disciple called Simon Zelotes (Luke 6:15; Acts 1:13), the name Zelotes being the Greek for jealous (or zealous). We are told that Simon had belonged to a very radical political/religious party which opposed all inroads of Gentile influence in Palestine. They were extremely jealous and zealous for things Jewish as opposed to all foreign influence that was finding its way into the fabric of their society. In fact, they were so jealous and zealous that it was not uncommon for them to be involved in terrorist activities.

Certainly a holy and jealous zeal was evident among the early followers of Christ (as well as being urged upon the new ones). Notice Acts 17:16, "Now while Paul waited for them (Silas and Timothy) at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry." Paul wrote to the Corinthians, "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (II Corinthians 11:2). Paul was pleased that his first letter had brought many of the Corinthians to repentance. He was pleased that they had sorrowed after a godly sort because "what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal (*zelos*, elsewhere translated jealousy), yea, what revenge! In all things ye have approved yourselves to be clear in this matter" (II Corinthians 7:11). Paul urged the Galatians, "But it is good to be *zealously affected* always in a good thing. . ." (4:18). And in Titus 2:14 he sums it up by saying that Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, *zealous* (as in Simon Zelotes) of good works."

O beloved, there is every reason for God to be jealous  
(Continued on Next Page)

# Jealous, Burdened, Moved with Compassion and Compelled *(Continued from Last Page)*

today when everything seems to be taking His place. Can it be said of us, "The zeal (or jealousy) of the Lord's house has eaten me up"? (What a strange way to talk!). Have we actually ever experienced such a feeling for the things of God? In this day of religious tolerance, compromise, and accommodation there is not much room left for being jealous. Shouldn't we be brought to a feeling of jealousy with God when we see all of these denominations (with their human names and traditions) in competition with the church you read about in the New Testament? (Christ doesn't have many brides). We are provoked to jealousy when we see "church members" putting everything else ahead of God. And in this day of abundance of sin, how we need to be zealous (jealous) for good works (in contrast with the evil).

## II. BURDENED WITH THE PROPHETS

In Malachi 1:1 we read, "The *burden* of the word of the LORD to Israel by Malachi." Not only did Malachi speak of such a burden, we understand this word is used 25 times in connection with the prophets and their weighty message from God. It is used mostly of the burden of the message for people who were supposed to be God's people (but had become unfaithful). It was message of grievances concerning their apostasy and consequent coming judgment (unless there was repentance and return to God).

In addition to the heavy burden of their message, each of the prophets personally experienced burdened hearts. We think of the weeping prophet Jeremiah. He had delivered the message from God but to no avail (only being met with derision). Because they wouldn't listen, he said, "I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and could not stay" (Jeremiah 20:9). But it didn't work. Jeremiah just couldn't be quiet. (And, although David is in just a little bit of a different category as we speak of prophets, he likewise vented the feelings of his burdened heart: "Rivers of waters run down mine eyes, because they keep not thy law" Psalms 119:136).

Social injustice, hypocrisy, lax and empty living, indifference, superficial worship—everything was brought under the burden of what these unusual men had to say. Amos thundered out in Amos 6:1, "WOE unto them that are at ease in Zion!" Because of their disregard for the Word of God, he declared, "Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD" (Amos 8:11). Yes, many times the prophets had a burden because the people had no burden. God gave some unusual instructions through Ezekiel in reference to those still living in Jerusalem (others were in captivity). "And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and

set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. . . ." (Ezekiel 9:4-6). Ezekiel was burdened, and God wanted all to be burdened concerning the terrible state among his people.

We go to the New Testament Scriptures and are not surprised to find the apostle Paul experiencing great burdens concerning the church and some professed followers of Christ. Being inspired by the Holy Spirit, he knew that a falling away from the true church was coming. This bothered him greatly. With foreboding clouds on the horizon, he again warned the Ephesian elders, "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:31). And worldly Christians (supposed Christians) really burdened and bothered him. Hear him: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things" (Philippians 3:18,19). It almost sounds like he is talking about our times!

O beloved, in this age of sin, materialism, spiritual erosion and indifference among the professed people of God (and with a world lost in sin), there is much to be burdened about. With apostasy abounding in church circles, where are those who are really concerned? A small minority may be concerned (even burdened), but compromise and accommodation seem to be the order of the day. Sometimes only two or three in a given church really have a burden about the Lord's work, the lost. This is not right. Mutually we should be concerned. "Bear ye one another's burdens, and so fulfill the law of Christ" (Galatians 6:2).

Let us know what it is to be burdened with that special group of holy men, the prophets! We are in good company.

## III. MOVED WITH COMPASSION WITH CHRIST

If anything stands out in the Lord Jesus Christ, even with all of the other superlatives, it is his love and compassion. At the height of his Galilean ministry, Jesus and his disciples experienced over-exertion and exhaustion. Many times they were so busy that they didn't even have time to eat. So, at the suggestion of Jesus, they left by boat for an isolated spot on the other side of the Sea of Galilee to get some much needed rest. Since the Sea of Galilee really is just a big lake, it soon became obvious where the boat was headed. In excitement the people began to run along the shore with their number increasing from village to village until they got to where Jesus was. The intentions of vacation and rest were short-lived. The numbers had turned into thousands. Jesus did not begrudge this or send them away. We read, "And Jesus, when he came out, saw much people, and was *moved with compassion* toward them, because they were as sheep not having a

shepherd: and he began to teach them many things" (Mark 6:34). Matthew and Luke tell us also that he healed their sick. And all four gospel accounts tell of his miracle in feeding 5,000 (not counting women and children).

No doubt this feeling of compassion was experienced and manifested time and time again. Matthew 9:35-38 reads, "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was *moved with compassion* on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

The expression "*moved with compassion*" is rather interesting (and in its literal meaning unusual to us). The King James Version usually renders the word more literally, whereas more modern translations bring out its acquired meaning. The literal idea is seen in I John 3:17 and many other references, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his *bowels of compassion* from him, how dwelleth the love of God in him?" Philipians 2:1 speaks of "*bowels of mercies*" in Christ, and Colossians 3:12 urges Christians to put on "*bowels of mercies*." We are used to thinking only of the human heart as a figure of speech in showing deep feelings of love and compassion. The ancient people also threw in the intestines (literally, to be "*moved with compassion*" refers to a movement of the bowels). It was a figure of speech, showing great love and compassion.

We are living in a world that increasingly is becoming hard, cold, and indifferent to suffering and human needs. A constant diet of violence on television will serve only to callous and dull your tender Christian sensitivities (if not bring about a more radical change than that in your life). The appeal of the suffering of Christ on the cross to sinners is not as powerful as it once was (I Corinthians 1:18), and consequently more are remaining in sin. And some may even look upon the feelings of grace and compassion as weaknesses rather than virtue.

But, O beloved, how we need to be moved with compassion with Christ! Besides all of the physical suffering and injustice in the world, there is a world lost in sin. This sin makes shipwreck of their lives, and this sin can only result in eternal separation from God. Let us be moved with compassion and share the good news of the gospel with them. That is what Christ wants us to do. Five billion souls are out there!

#### IV. COMPELLED WITH PAUL

The apostle Paul wrote, "For I am the least of the apostles, that am not meet (worthy, suitable) to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me" (I Corinthians

15:9,10). On his aborted mission to Damascus to persecute Christians he had come face to face with the Christ of eternity. The impact of this appearance, which was accompanied by light that exceeded the brightness of the noonday sun, blinded him for three days. The reality of the resurrected Christ was impressed on his mind for time and eternity. What happened here, and the realization of God's grace toward him, served as the impelling impetus that compelled him to go forth throughout the Gentile world and preach the gospel tirelessly and without reservation; to be instant in season and out of season. Later he would declare before one of the kings of this world, "O king Agrippa, I was not disobedient unto the heavenly vision" (Acts 26:19).

Paul's deep feelings of compulsion and mission surface throughout his writings.

He *must* preach the gospel. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead" (II Corinthians 5:14). In view of the coming day of judgment, a few verses before he had said, "Knowing therefore the terror of the Lord, we persuade men..." (5:10,11a). In I Corinthians 9:16, he declared, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yes, woe is unto me, if I preach not the gospel!"

His activity and mission field unfold before us. To the Galatians he wrote, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (6:14). To the Romans he wrote, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So much as in me is, I am ready to preach the gospel to you that are at Rome also" (1:14,15). He told them how that "from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ" (15:19b). As he contemplated coming to Rome, he looked beyond their horizon: "I will come by you into Spain" (15:28b).

Although Paul was especially called to preach the gospel to the Gentile world, he made it a point to first contact his Jewish brethren in every place that he went. His compelling desire in their behalf, and their state of mind, is seen in Romans 10:1-3, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." In the chapter before he spoke of "great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (9:2,3). Although he was not appreciated, but was despised, rejected, and persecuted by his fellow Jews, could anyone be more concerned and compelled that what we read here (to go to hell if it would bring about their salvation)!

O how the apostle Paul was compelled! O would that we had more of that same drive, that unreserved commitment to soul-winning and preaching the

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# Not Opposed for...

**JOHN** the Baptist's message from the wilderness was not, "Smile, God loves you." It was, "O generation of vipers, who hath warned you to flee from the wrath to come." Jeremiah was not put into a miry pit for preaching, "I'm O.K., you're O.K." It was for crying against the adultery, idolatry and other wickedness of his nation. Noah's message from the steps of the ark was not, "Something good is going to happen to you." He condemned the world and was a preacher of righteousness. Jesus Christ was not crucified for saying, "Consider the lilies, how they grow," but for saying, "Woe unto you, scribes and Pharisees, hypocrites. . . children of hell. . . fools and blind guides. . . white sepulchres. . . generation of vipers."—*Selected* □

★★★★★★

## Ten Reasons to Study the Bible

1. The Bible is such a book as to yield sweet fruits to him that reads. Its depths are unfathomable and its riches are unlimited.—Romans 11:33.
2. A knowledge of gospel truth is necessary before we can be made free from sin.—John 8:32.
3. We cannot make clear to unsaved people what is not clear to ourselves. "The disciple is not above his teacher." The blind must not lead the blind.—Luke 6:39; Romans 2:19; II Peter 1:9.
4. The possession of a working knowledge of the Bible arms one for the warfare of life. "And take unto yourselves the sword of the Spirit, which is the word of God."—Ephesians 6:17.
5. A working knowledge of the Bible "furnishes the man of God to every good work." There is a Bible message to cover every condition and problem of every human being. It can be used in every emergency from the cradle to the grave.—II Timothy 3:13-17.
6. The knowledge of the Bible enables one to be a comfort and help to discouraged and distressed brethren. "Comfort one another with these words."—I Thessalonians 4:18.
7. Only by a knowledge of the Word of God can you feed your soul. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matthew 4:4.
8. A lack of Bible knowledge will make you a workman that needeth to be ashamed, because you do not know how to handle aright the word of truth.—II Timothy 2:15.
9. A knowledge of the Bible is the only safeguard against fatal error. "Is it not for this cause that ye do err: ye know not the scriptures, neither the power of God?"—Mark 12:24.
10. You cannot be the parent you ought to be without nuturing your children in the chastening and admonition of the Lord."—Ephesians 6:4. You must know the Bible to do this.

—Author Unknown

# Jealous, Burdened, Moved with Compassion and Compelled (Continued from Last Page) God's Great Commission



gospel! (and not just behind the four walls of a church building). O would that we had more of that same feeling of urgency! After all there are five billion people out there (most of whom are not Christians). Death and the judgment do not wait (Hebrews 9:27). As someone has said, "I preach as never sure to preach again and as a dying man to dying men."

Let us harken unto the words of this poem:

### A HUNDRED THOUSAND SOULS A DAY

A hundred thousand souls a day  
Are passing one by one away  
In Christless guilt and gloom.  
Without one ray of hope or light  
With future dark as endless night,  
They're passing to their doom.  
They're passing, passing fast away,  
A hundred thousand souls a day  
In Christless guilt and gloom.  
O church of Christ, what will thou say  
When in the awful judgment day  
They charge thee with their doom?

Jealous with God, burdened with the prophets, moved with compassion with Christ, and compelled with Paul—we need to be all of this today! How can we be otherwise? □

★★★★★★

**GOD is LOVE**



# RANDOM THOUGHTS AND SUGGESTIONS ON LOVE AND MARRIAGE

1. If you want to have a good wife, be a good husband; if you want to have a good husband, be a good wife. Make your mate glad that she/he married you, and at the same time you will be made glad that you married your mate. The kind of marriage you have is up to *you*.
  2. Ideally your relation to your mate should be one unending relationship of unselfish deeds, kindness, and being nice; then when your intimate moments of marriage come, this will be the most natural and unselfish expression of love and fulfilling pleasure. However, if your dealings with your mate are selfish, unkind, and not governed by personal concern, when the intimate moments come, on your part the experience will be more like selfish gratification of lust (probably met with reluctance on the part of your mate).
  3. Marriage is not a 50/50 proposition and relationship; it is more like 75/75 or better still, a 99/99 proposition (or even 100/100 in unselfish attitude).
  4. John said, "We love him, because he first loved us" (I John 4:19); it is easy to love someone who unselfishly loves us and shows it.
  5. After the honeymoon is over, and the initial infatuation wears off, we must build on the reality of what we are (yes, we now see faults) and go and grow from there.
  6. Learn to love (Colossians 3:19; Ephesians 5:25,28,33; Titus 2:14)—in Bible times they lived in a society where marriages were arranged by contract by the parents; they had to learn to love their mates after they got married.
  7. Getting married is like becoming a Christian; it is not something you do and straightway forget about it (if you do, look out for trouble!)—it is just the beginning. The courtship must continue (Revelation 2:4)—a great marriage just doesn't happen; you have to work at it.
  8. Husbands, dwell with them according to knowledge as the weaker vessel (they are more delicate and precious); be nice to them (I Peter 3:7; Ephesians 5:28-33).
  9. Submit yourselves one to another in the fear of God (Ephesians 5:21; I Peter 5:5)—yes, the husband is the head, and the role of the wife is a submissive one; but all are under submission to God, and all should have the submissive attitude (not be harsh); the man who seemingly must be always asserting his headship (even unkindly) surely feels insecure about himself and his position.
  10. Never criticize one another publicly (this is degrading, and you are degraded in the eyes of others and lose your good influence with them)—and if criticism is in order, let it be done privately more in the form of a suggestion seasoned with love and concern.
  11. Never both of you be angry at the same time—being human, we do sometimes get angry, but someone has got to accept the responsibility and keep a cool head (Remember Proverbs 15:1, "A soft answer turneth away wrath; but grievous words stir up anger"—also, it takes two to have a quarrel).
  12. Remember I Peter 4:8, love covers a multitude of sins (none of us being perfect, we need to let humility and love govern our relationships in dealing with one another); remember, God is certainly longsuffering with us.
  13. Build one another up: privately by encouragement (recognizing the others good points), and publicly by speaking well of one another (by emphasizing the good and positive we will draw out the good and positive in the other, making it easier for the "bad" to fade away).
  14. Remember, you are now one; you are on the same team, and this is to be for a lifetime (Matthew 19:5-9)—don't pull in different directions (Ephesians 5:28-31); if you don't pull together, you will come apart.
  15. Differences in personality, ability, and areas of learning, etc., need not be a problem—the strength of one may be in one area, and the other another; thus, you compliment one another and make a stronger team (never feel insecure, threatened, or intimidated by the strength of the other; you are on the same team, think accordingly, and use all your strengths to your united and mutual advantage (and the glory of God)).
  16. Respect one another and pull together—otherwise your spiritual life and prayers will be hindered (I Peter 3:7); your personal well-being, salvation, and eternal destiny are at stake.
  17. Charity begins at home; the light that shines the farthest shines the brightest at home (at its source; practice your religion in the privacy of your own home—otherwise it is not real; treat one another like Christians (I Peter 3:8,9) and faithfully live the good life (I Peter 3:10-12)—how beautiful it is!
  18. Remember the Golden Rule (do unto others as you would have them do unto you, Luke 6:31), and practice it always.
  19. Seriously consider and reconsider the characteristics of love (I Corinthians 13).
  20. Seriously study Ephesians 5:21-33.
- (Do these things faithfully and the faithful God of love and peace will bless your life and marriage with love and peace in all things that you may "rejoice with the wife of thy youth," Proverbs 5:18, all the days of your life and she with you). —James E. Gibbons   □

# Wrong Is Always Wrong

IN A PERIOD of loose and sagging morals, Satan provides many rationalizations for improper behavior. Those who would be faithful in Christian living must *not* be ignorant of his devices (II Corinthians 2:11). Wrong is always wrong despite efforts to excuse our actions.

*Wrong is wrong, even if we don't get caught.* Let us remember "the eyes of the Lord are in every place beholding the evil and the good" (Proverbs 15:13). David wrote, "Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend into heaven thou art there: if I make my bed in hell (sheol), behold, thou art there" (Psalms 139:7,8).

*Wrong is wrong, even if we do it for a good cause.* The honorable purpose does not justify a dishonorable deed or action. The end *never* justifies the means. "All sin is transgression of the law" (I John 3:4; 5:17; II John 9). How many times have we heard things justified on the basis, "it is doing good." For an action to be pleasing in the sight of God it must be morally right and in accordance with the will of God (that is authorized in the Word of God).

*Wrong is wrong, even if others are doing worse things.* To the lost in the day of judgment, it will be little comfort to know others committed worse sins" (Proverbs 24:9). Sin is never excused because man looks at others as doing worse.

*Wrong is wrong, even if it doesn't bother the conscience.* The conscience can be trained, or educated to accept wrong-doing; even evil done in sincerity is sinful in the sight of the Holy God. "...Whatsoever a man sows, that shall he also reap" (Galatians 6:7). The conscience must be guided by the Word of God.

*Wrong is wrong, even if it is commonly considered acceptable.* The Bible says, "Thou shalt not follow a multitude to do evil" (Exodus 23:2). The Christian should "enter not into the path of the wicked, and not go in the way of evil men. Avoid it, turn from it and pass by" (Proverbs 4:15). "Prove all things and hold fast to that which is good. Abstain from all appearance (form) of evil" (I Thessalonians 5:21,22).

REMEMBER, there is never a right way to do wrong!

★★★★★★

## The Anvil of God's Word

*Last eve I paused by a blacksmith's door  
And heard the anvil ring the vesper chime,  
Then looking in, I saw upon the floor  
Old hammers worn with beating years of time  
"How many anvils have you had," said I,  
"To wear and batter all these hammers so?"  
"Just one," he said; then with a twinkling eye,  
"The anvil wears the hammers out, you know.  
And so, I thought, the anvil of God's word  
For ages skeptic's blows have beat upon;  
Yet though the noise of falling blows was heard,  
The anvil is unharmed—the hammers gone!*

—Selected

★★★★★★

# The Lights of Home

ONCE when a terrible storm was raging on the Great Lakes, a tug boat that was towing a heavy barge was swept again and again from stern to bow by fierce breakers. It began taking water and for hours it seemed there was little hope for its crew. All through the night they were beaten by the fierce waves, in constant danger of their lives, but they managed to keep afloat and in the morning the captain and his crew were rescued by a passing ship. Afterward the captain, in telling about that long night of fear and danger, said that there was one thing that strengthened them to carry on and keep hope alive in their hearts, and that was—shining through the gloom they could occasionally see the lights of home. Without that they might have given up and been lost.

And often the Christian, sailing the storm-tossed sea of life, in searching the Bible for something to strengthen him to meet the tests, comes across such promises as this: "*In my Father's house are many mansions. . . I will come again and receive you unto myself. . .*" (John 14:2,3). And there, shining bright and clear, are the lights of Home, beckoning and calling, and lending hope and cheer to press on until morning shall come.—*The Messenger* □

★★★★★★

## MAKE ME A BLESSING

*Make me a blessing, Lord,  
To someone today.  
Lead me to someone in need,  
As I go my way—  
There are those who are lonely,  
Heartsick, and in pain—  
Help me find the words to say  
To make them smile again.*

*Make me a friend, Lord,  
To someone today.  
Should I meet a stranger  
As I go my way—  
May I make the effort  
To share your love with him—  
To tell him of Your Son who died  
To save us from our sin.*

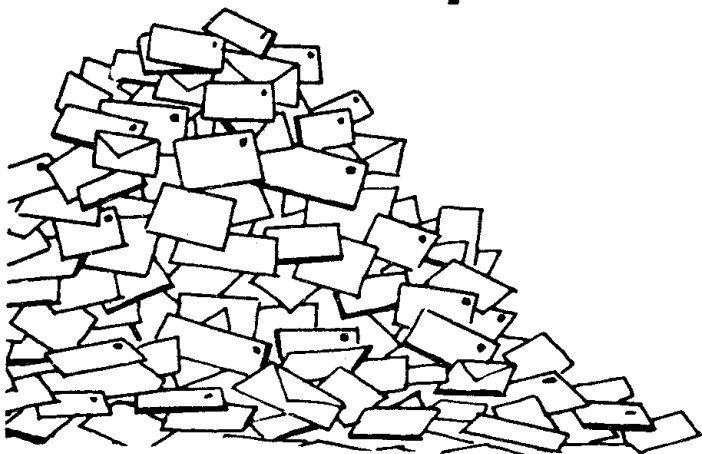
*Lord, the list is endless  
Of things that we can do—  
A smile, a word, a helping hand—  
To show our love for you.  
So Lord, just lead and guide me  
As I go my way—  
To be a blessing, to be a friend  
To someone today.*

By Bernice Hughes



# READERS'

## ... Response



### FLORIDA:

■ *"I have always appreciated THE SWORD AND STAFF. I appreciate it all the more since you are carrying articles on evangelism. How it is needed today. We all need to be motivated to do more."*

*"Continue featuring articles on evangelism that tell us how to do it God's way. So many advocate 'positive preachless party program planning' to get the church to grow. They may grow numerically this way, but not spiritually. Help us all to do it God's way."*

*"Keep up the good work."*

■ *"I appreciate so very much your including Richard E. Lambert's letter in THE SWORD AND STAFF to the N.A.C.C. dated June 5, 1987. Most so-called Christians are well aware of what's 'going on' but Lambert's letter is the first to 'beard the lion' in its own den, at least to my knowledge. He really spelled it out! . . ."*

### NORTH CAROLINA:

■ *"May you and your family be blessed by you teaching the whole truth. You don't hear much of that these days."*

### VIRGINIA:

■ *"I find THE SWORD AND STAFF to be the very best publication I have read. May God continue to use you for His glory. . ."*

■ *"Thank you so much for continuing to print the truth in a world filled with compromise. I appreciate so much the truths about the pitfalls of the Masons and so many other subjects you have enlightened Christians on. I also appreciated the letter Richard E. Lambert sent to the executive committee of the N.A.C.C. . . Keep up the good work."*

■ *"...I thank you for the four volumes covering 1975-84. These are a blessing to me and I praise God for them. Also, I wish to ask you if there are any other volumes available (such as before 1975—sorry, they are all gone—Editor). If not, thanks for the ones I do have and am getting, for I know they will keep me busy for years to come. The stand you take is a great motivation to those who stand with you in being faithful to the Scriptures, as Jeremiah 23:28 says to speak his Word faithfully. You do, as I know, and thanks for your work."*

### PENNSYLVANIA:

■ *"I am an 83 year old great grandmother, wife of a deceased preacher of the New Testament church. . ."*

*"Lately I've pondered over the following Bible verse, 'The*

*Lord added daily to the church, such as should be saved.' Does this mean that only the Lord can judge who is saved or unsaved? What are your thoughts? I respect them."*

*"Yesterday over a radio talk program I heard a homosexual argue with a preacher that he was born again and saved, because God is love. The preacher quoted 4 or 5 Bible verses, but not the above one."*

*"Our Lord is certainly a Super, Powerful Intelligence to figure out the exact size, shape, rotation, etc., of sun, moon, earth to put them in exact place in orbit to control the tides, keep us, oceans, etc. from flying off into space. He does thousands of miracles in His creation we can't do or understand..."*

*"May God richly bless you as you glorify His name by giving His Word its rightful place."*

(Editor's comment: Acts 2:47, the Scripture about the Lord adding to the church, is an interesting one. It is like Paul wrote in I Corinthians 3:6, "I have planted, Apollos watered; but God gave the increase." The Lord does the adding (gives the increase), and of course the Lord knows who has really been added (sometimes men just see the outward transaction). Of course, we know that we have been added if we have obeyed from the heart that form of doctrine delivered to us—Romans 6:17; I John 2:3; 3:10; etc. We are changed individuals walking in the light. And the New King James translates Acts 2:47 a little more clearly, and faithfully, with these words, "And the Lord added to the church daily those who were being saved" instead of "such as should be saved.")

Certainly homosexual people can be saved like anyone else. They must repent and forsake their sins, and the practice of homosexual perversion is the rankest of sins in God's sight. Homosexuals were among the converts at Corinth. Paul mentions "effeminate" and "abusers of themselves with mankind" among those who will not go to heaven as such—I Corinthians 6:9,10. But the gospel can change men's lives. Paul continued, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and the Spirit of our God" (6:11). Yes, Jesus came to save us "from" our sins, not in them—Matthew 1:21).

### NEW YORK:

■ *"Greetings in Jesus' name!"*

*"It was good to have received another issue of THE SWORD AND STAFF. We do enjoy reading the articles that appear in each issue. . ."*

### OHIO:

■ *"In your latest issue you published a letter written by Richard Lambert to the N.A.C.C. staff, in which he takes the convention to task for some of their recent programs. Among other things he accuses them of having 'endorsed women preachers, teachers, and leadership in the Lord's Church' (p. 14). I'll let the N.A.C.C. people respond to this charge. My concern here is that he has falsely connected me and Cincinnati Christian Seminary with this position. I learned of this when my friend Tim Seevers sent me a copy of p. 14 of your publication and asked me if the accusations were true. I am enclosing a copy of my reply to Brother Seevers."*

*"I have mixed feelings about this whole thing. On the one hand, I am quite angry that I and the Seminary have been falsely accused and libeled by the accusations and innuendoes in Lambert's letter as published by you. On the other hand, it amuses me to think that I—the epitome of red-necked fundamentalism in many people's eyes—should be confused with the more 'liberal' element! Anyone who has read my writings (see enclosed) or heard me speak or teach on the subject will get a good laugh out of Lambert's misguided*

(Continued on Next Page)

READERS' RESPONSE. . .

(Continued from Last Page)

characterizations of my views.

"Since you have seen fit to publish this libelous material about me and C.C.S., I presume that you will also see fit to publish my response—both this letter and the enclosed letter to Brother Seevers. Thank you for your sense of fairness and for your commitment to truth."

Cordially (honest!) Yours and His,  
Jack Cottrell

HIS LETTER:

Dear Tim:

Thanks for your letter, and thanks for your concern regarding doctrinal soundness in teaching and practice, especially with regard to the crucial subject of the role of women in the church.

My firm commitment to the Biblical teaching on this subject, in conformity with the traditional approach, is a matter of public record. See chapter six of my book, *Tough Questions, Biblical Answers* (Part One), and the reprint in *Christian Standard* (Jan. 19, 1986), pp. 4-6. My understanding of I Tim. 2:12 is that women may not teach men or have authority over men. This excludes them from the eldership and from the preaching ministry.

Your question has to do with my participation in the ordination of Viola Malek to the counseling ministry at Kingsway Church. The event took place as described by R.E. Lambert. Your concern is that you see this as somehow being in conflict with what I have stated in the previous paragraph. Let me assure you that it is not, nor is it a capitulation to the revisionist view that threatens our movement.

Tim, you say that you are "very much concerned about this movement to accept women into the 'Ordained Ministry'." From this way of putting it, I would say that your understanding of the "ordained ministry" is very different from mine. First, the act of ordination does not confer authority upon the person ordained, nor does it create a separate class of Christians who are somehow "over" or "higher than" the rest of us. You should know this. We make no distinctions between "clergy" and "laity". Ordination is simply a public commitment and dedication to a specific task or work within the church.

Second, the term *ministry* or *minister* is a very general term and refers to *any* area of service or role of service within the church. Every Christian should be a minister (i.e., servant) in some way or other. The Bible does not give us any warrant for limiting this term to preachers, or even to men. You should know this, too. It is simply a part of our tradition that we refer to the preacher as the "minister".

At Kingsway we ordained (i.e., dedicated) Miss Malek to the ministry (i.e., area of service) of counseling. She is/was preparing for the role of hospital chaplain, for which formal ordination is a legal or professional requirement. Is it your opinion that a woman should not be a hospital chaplain? Is it your opinion that a local congregation should not formally recognize her as being dedicated to this profession? As I see it, these are the only issues that we should be discussing.

You may correct me if I am wrong, but I get the impression from the tone of your letter and from your use of the term "Ordained Minister" (capital letters) that either *ordination* or *ministry* or both somehow necessarily imply an office of authority or the role of preaching or both. Perhaps that is Richard Lambert's view, also. May I respectfully suggest that such a view (though it may still be widely held) is simply false, for the reasons given above. If you want to limit the term "ordained minister" to the role of evangelist or preach-

ing minister, that is your privilege to be sure. But that limitation does *not* have Biblical warrant.

If I may comment on Lambert's letter (or the part of it that you sent), I must accuse him of blatantly misrepresenting me, Professor Winter, and the Seminary. It may well be that some people in the N.A.C.C. believe in "women preachers, teachers, and leadership in the Lord's Church," but his use of our ordination of Viola Malek as an example of this (1) is a sign of poor reasoning ability; (2) implies that we believe in women preachers, which is false and slanderous; and (3) makes me angry. There is absolutely no connection between our action at Kingsway and the kinds of things he is accusing the N.A.C.C. of.

Tim, I hope this has helped to clarify this issue and where I and others here at CBC & S stand on it. Feel free to comment and to request further clarification if necessary. The bottom line is that the position taken here on this issue has not changed; we are *not* a part of the "revisionist" movement that seeks to eliminate all role distinctions between men and women in violation of the clear teaching of I Timothy 2:12.

Yours and His,  
Jack Cottrell

(Editor's comment: The expressed desire for a conservative stance is appreciated, but sometimes actions speak louder than words. In fact, the matter is very perplexing and strange. Scripturally we are at a loss to follow the reasoning. And some denominations baptize babies and call it dedication too).

WHOM WE HAVE PIERCED



KENTUCKY:

■ "Please take us off your mailing list. Thank you."

TENNESSEE:

■ "Keep it coming. Thank you for your work on behalf of our Lord. Praying for you!"

ARKANSAS:

■ "Thank you for your newsy letter. Brother, some may not

*be excited about the way you publish the gospel and present the simple, Scriptural church, but, I pray the Lord will bless you with wisdom and faith and courage to keep up the great work you are doing. It's not easy to find a New Testament congregation that is on fire for the Lord. We are living in the days Paul wrote about to Timothy (II Timothy 4:3-4). If it wasn't for the assurance of victory through Christ and His Church, it could be very discouraging today. I'm amazed the Lord's patience has not run out before now with our sin-sick society and anemic religion. . . I thank God for you and the bold stand you manifest in THE SWORD AND STAFF.*

*"Keep on printing the Truth! The enclosed gift comes with my petition to God that it will help reach those with open minds and hearts with the gospel message before it is eternally too late for them. May God increase your kind and continue to use your ministry for His glory and the spreading of the Word of God."*

**IOWA:**

■ *"Praise the Lord for THE SWORD AND STAFF!"*

**OREGON:**

■ *"We appreciate your continued fine work in publishing the material you round up. . ."*

**PHILIPPINES:**

■ *"Greetings to you in Jesus Christ.*

*"I am a new reader of THE SWORD AND STAFF. It has been a great blessing for me and a help in my Christian life. I cannot refuse to write you regarding a controversial issue which in some way affect some local churches here...and it is also possible that various congregations have problem regarding this said issue. It is about the Lord's Supper. Please allow me to inquire to you about the real stand of the churches of Christ...Does the Lord's Supper really forgive sin whenever we take part of it every Sunday as some preachers teach? How true is it that since the baptism by immersion is for the forgiveness of sin for non-believers and is it right that a believer take the Lord's Supper as forgiveness of his/her sin? If it is possible, sir, may I know the true teaching of the Word of God regarding this matter?..."*

**Editor's comment:** In responding to this genuine Christian letter from a Flippino brother, let us first notice the overall teaching on the subject of the Lord's supper. The Lord's supper is (1) a memorial—I Corinthians 11:24,25; (2) a proclamation—I Corinthians 11:26; (3) an examination—I Corinthians 11:27-29; (4) a communion—I Corinthians 10:16.

Some brethren would narrow this down and tend to polarize their emphasis either on the Lord's supper as a memorial only or the Lord's supper being limited to the line of communion. The Corinthians were tending to leave out the communion and examination part, reducing it to the grade of a common meal. The body and blood of Christ were not being discerned, and consequently they were becoming guilty of the body and blood of Christ (the body and blood being regarded as a spiritual reality in the observance). When we really discern the body and blood of the crucified One, and examination is entered into as enjoined here, there will be contrite humbleness of spirit and repentance (how can there be otherwise?). Thus, there will be forgiveness of sin. Spiritually there will be a communion with the crucified Saviour, and his blood washes away all sin.

No, the Lord's supper is not just an empty, ritualistic maneuver whereby hocus-pocus our sins are all gone for another week. We have seen people who seemingly thought this, coming to church to "get" the Lord's supper and not bothering to stay for all the services (nor come to the evening services or the midweek). Forgiveness of sins is not separated from self-

examination and repentance on our part as we gather around the Lord's table. (And the same is true in reference to baptism which is for the remission of sins to the alien sinner. As an isolated act it is no good; only with faith and repentance does it mean anything, Mark 16:16; Acts 2:38. It is the blood of Christ that washes away the sins). □

★★★★★★

## This is Success

**THIS** is success—to be able to carry money without spending it; to be able to hear an injustice without retaliating; to be able to do one's duty even when one is not watched; to be able to keep at the job until it is finished; to be able to make use of criticism without letting it whip you.—*Selected* □

★★★★★★

## The Tears of Jesus

**TWICE** in the 89 chapters of the gospelnarrative, Jesus is found weeping. Once in Luke 19, He weeps over the city of Jerusalem and at the tomb of Lazarus in John chapter 11.

At the grave of Lazarus, He wept over human sorrow and at the Triumphal Entry He wept over human guilt.

In the weeping of Jesus, two different words are used. The word that is used at the tomb of Lazarus indicates a silent weeping—the tears well up and there is no outcry of sobs. The word that is used at the Triumphal Entry indicates heavy sobs and heaving.

It seems from these two events that His sorrow over human guilt was in some ways greater than His sorrow over human sorrow.

If the unbelief of the Jews at that time caused Him great sorrow, one wonders how He sorrows at the indifference of His people today as it is reflected in the empty church houses on Sunday night, the empty offering plates, and the empty heads that result from not enough time spent with the Word.—*Selected* □

★★★★★★

## THE ONE WHO THINKS HE CAN

*If you think you are beaten, you are;  
If you think you dare not, you don't;  
If you'd like to win, but think you can't,  
It's almost a cinch you won't.*

*If you think you'll lose, you're lost,  
For out in the world we find  
Success begins with a fellow's WILL—  
It's all in the state of mind.*

*If you think you're outclassed, you are;  
You've got to think high to rise;  
You've just got to be sure of yourself  
Before you can win the prize.*

*Life's battles don't always go  
To the stronger or faster man,  
But sooner or later the man who wins  
Is the one who THINKS HE CAN.*

—*Author Unknown*

## Evils of Freemasonry Recognized

**SOMETIME AGO** in this publication readers responded and corresponded in reference to an article or two we printed showing that being a part of the Masonic Lodge and Freemasonry was not compatible with being a real New Testament Christian. What really "floored" us was that some preachers came to the defense of the said organization, being very active members of it with advanced degrees (and at the same time claiming to be New Testament preachers). Others wrote that since taking their stand for Christ their Christianity had brought them to a parting of the roads with Freemasonry (and we still are getting letters with conscientious Christians saying the same).

This summer (July 14) a very interesting news item appeared in the newspaper released by the Associated Press. The article started out by saying, "Leaders of the Church of England overwhelmingly endorsed a report yesterday that calls Freemason rituals blasphemous..." The write-up continued, "The church's policymaking General Synod, holding its regular summer session, voted 394-52 with five abstentions to endorse the report and commended it for discussion in the state church's dioceses." One spokesperson said, "Matters concerning Freemasonry have been a matter of concern of Christians both in this country and elsewhere for many years." The report was called, "Freemasonry and Christianity: Are They Compatible?"

Here we have a major religious body (which in the light of our humble understanding cannot be called a New Testament church) being spiritually alert enough to recognize the latent evils of Masonry. At the same time we have already seen that there are some who profess to be part of the Lord's New Testament church who cannot see the evil in the said organization (yes, being very active in it). There is something wrong somewhere.—*Editor* □

★ ★ ★ ★ ★ ★ ★

### "Let Us Negotiate"

**A HUNTER** raised his rifle and took aim at a large bear. When about to pull the trigger, the bear spoke in a soft soothing voice, "Isn't it better to talk than to shoot? What do you want? Let us negotiate the matter!"

Lowering the rifle, the hunter replied, "I want a fur coat."

"Good," said the bear, "That is a negotiable question. I only want a full stomach, so let us negotiate a compromise."

They set down to negotiate and after a time, the bear walked away alone. The negotiations had been successful. The bear had a full stomach and the hunter had his fur coat.

Satan says, "Let us negotiate." But there are some things that cannot be compromised. If we try to compromise with sin, we are deceiving ourselves and will fall into a trap that will destroy us.

"Abstain from EVERY form of evil" (I Thessalonians 5:22).—*Selected* □

## A Quiz Over Well-Known —BIBLE WOMEN—

1. Who talked with the Serpent?
2. Who became the mother of her first child at the age of 90?
3. Who was the mother of twin sons, but was partial to the younger?
4. Who was given as wife to her husband after he worked seven years for her sister?
5. Who was the mother of Joseph and Benjamin?
6. Who was the full sister of Simeon and Levi who slew all the men of Shechem because one of them dishonored her?
7. Who was the daughter of an Egyptian priest to the sun god Ra who was married to Joseph?
8. Who was the sister of Aaron and Moses?
9. Who was a harlot who saved two Israelite spies at Jericho?
10. Who was a prophetess who judged Israel and with the help of Barak delivered Israel from oppression?
11. Who prayed for a son and vowed to give him to the Lord if he would grant her request?
12. Who was a Philistine who managed to obtain the secret of Samson's strength?
13. Who was a Moabitess widow who moved to Israel with her mother-in-law and became an ancestor of our Lord?
14. Who had illicit intercourse with a king while her husband was away in battle?
15. Who slept with an aged king but without sexual relationships?
16. Who was a Phoenician princess who was married to an Israelite king?
17. Who was the mother of John the Baptist?
18. Who miraculously conceived a son by the Holy Spirit?
19. Who once had seven demons cast out of her?
20. Who was a sister to a man whom Jesus raised from the dead?
21. Who danced before a king and received a prophet's head as her reward?
22. Who together with her husband lied about the price they received for a field they sold?
23. Who was a business woman converted by Paul's preaching in Philippi?
24. Who along with her husband taught a preacher "the way of the Lord more perfectly"?
25. Who was the maternal grandmother of a faithful gospel preacher?

**(Answers not given; be a detective and scholar; find them on your on.)**

—adapted from questions compiled by James E. Cooper—

## Exciting Adventure!



## Where Did Cain Get His Wife?

■ By David Vaughn Elliott  
Apdo. 1209  
Guatemala, Guatemala

MANY PEOPLE ask this fascinating question. To them, the question seems difficult to answer. There are even those who think that doubt is thrown on the trustworthiness of the Bible with the famous question, "Where did Cain get his wife?" Others do not doubt the Bible because of this question, but they remain completely perplexed by something they think is unexplainable. The truth is that the book of Genesis gives us all the necessary information.

Everybody knows that Cain and Abel were Adam and Eve's first sons. They were not their only children, however. Genesis 5:3 tells us that Adam "beget a son in his own likeness, after his image, and named him Seth." And then verse 4 adds that Adam "begot sons and daughters." Nobody knows how many, but it is clear that Adam and Eve had various sons and daughters.

Genesis 3:20 offers us more information. It says that Eve was "the mother of all living." Without any room for doubt, this verse affirms that there is no source of human life other than Adam and Eve.

On the basis of the above information, we have to conclude that the first men on earth, including Cain, married their own sisters. Today, of course, we do not accept marriages between brothers and sisters. And, as a matter of fact, the law of Moses, given 1,500 years

before Christ, also condemns such marriages (Leviticus 18:9). Nevertheless, in order to get the human race started, there was no other possibility except to marry close relatives.

Many people think that Cain found his wife in the land of Nod. However, that is not what the Bible says. Genesis 4:16,17 says, "Then Cain went out from the presence of the Lord and dwelt in the land of Nod on the east of Eden. And Cain knew his wife, and she conceived and bore Enoch." "Know" in this Bible sense, as the text shows, clearly refers to sexual relations. Consider another example: "Now Adam knew Eve his wife, and she conceived and bore Cain. . . And Adam *knew* his wife *again*, and she bore a son and named him Seth" (Genesis 4:1,25). Therefore, we understand that Cain departed from his parents with a sister as his wife; then in the land of Nod he "knew" her, and she conceived and bore a son.

The real problem with many people today is that they express their opinions on Bible questions without opening the Bible to read it, study it, and carefully examine it. As we have seen in the case of Cain's wife, the answer often shines forth in the Bible with just a little bit of study.

If you are not already a student of the Word, may this very brief study serve to stimulate you to begin your own personal study of the Only Sacred Book in all the world: the Holy Bible. □

★ ★ ★ ★ ★ ★ ★

## Can You Imagine?

1. John the Baptist attending a cocktail party?
2. Mary, the mother of Jesus, in shorts or a bathing suit on the shores of Galilee?
3. Simon Peter sitting in the Papal chair in Rome with his collar turned around backwards?
4. The apostles pouring water out of a ram's horn on the heads of believers for baptism on the day of Pentecost?
5. Jesus addressing His disciples as "Rt. Reverends"?
6. Pastor (elder) James holding "Union" meetings with the Sadducees and Pharisees in Jerusalem?
7. Mother Eunice smoking a cigarette before young Timothy (and grandmother Lois watching the "soaps")?
8. The apostle Paul going to the movies?

★ ★ ★ ★ ★ ★ ★

## What's the Difference?

**BETWEEN** the atheist who supports no church and the member who will not support the one to which he belongs?

Between the skeptic who does not believe the Bible and the negligent Christian who never reads it?

Between those who do not believe in Bible classes and those who never attend a class?

Between a man of the world and a person in the church who lives like a man of the world?—**Selected**

★ ★ ★ ★ ★ ★ ★



**OH GOD, MAKE ME. . .**

*Last night my boy confessed to me some childish wrong;  
And kneeling at my knee, he prayed with tears:  
"Dear God, make me a man  
Like Daddy—wise and strong;  
I know You can."*

*Then while he slept I knelt beside my bed,  
Confessed my sins, and prayed with low-bowed head,  
"Oh God, make me a child, like my child here;  
Pure, guileless; trusting Thee with faith sincere;  
I know You can."—Selected*

★★★★★★

**Honesty in Religion**

**THERE WAS** once a miller who was a God-fearing man, faithful to the church and honorable and just in all his dealings with his fellow men. In his mill were several measures which were used in his business. One was a peck measure. In using this measure he was always careful to fill it completely, fearful lest he should short-weight his customer.

In the course of time, he died and his son succeeded him in the business. He, too, was a sincere Christian, just and honorable in all his dealings with men. In using these measures, which included this peck measure, he was always careful to give full measure.

Time went on, and he passed away at a ripe old age, and his son succeeded to the business. This man followed in the footsteps of his father and grandfather. He was a devout man. He considered it a privilege to maintain the high ideals of integrity in business for which his father and grandfather were known. He used the same measures, including the peck measure, always being careful to heap it full.

One day a customer questioned the capacity of the peck measure, suggesting it might not hold a full peck. The miller said, "My grandfather used this peck measure all his life, and my father, also. They were upright and honest men, who would sooner lose a right arm than defraud any man."

The customer said, "That is all true, I am sure, but I suggest that you send the peck measure to the Bureau of Weights and Standards and have it tested."

Although angered at the honesty of his family being questioned, the miller consented to send the peck measure in for checking. Some days later a report came back that the measure lacked a full quart of being standard size.

No one would question the honesty of these men who had unintentionally robbed each customer of a quart of grain or flour. But for the grandson to continue using it after the shortage was discovered would have been the rankest sort of dishonesty.

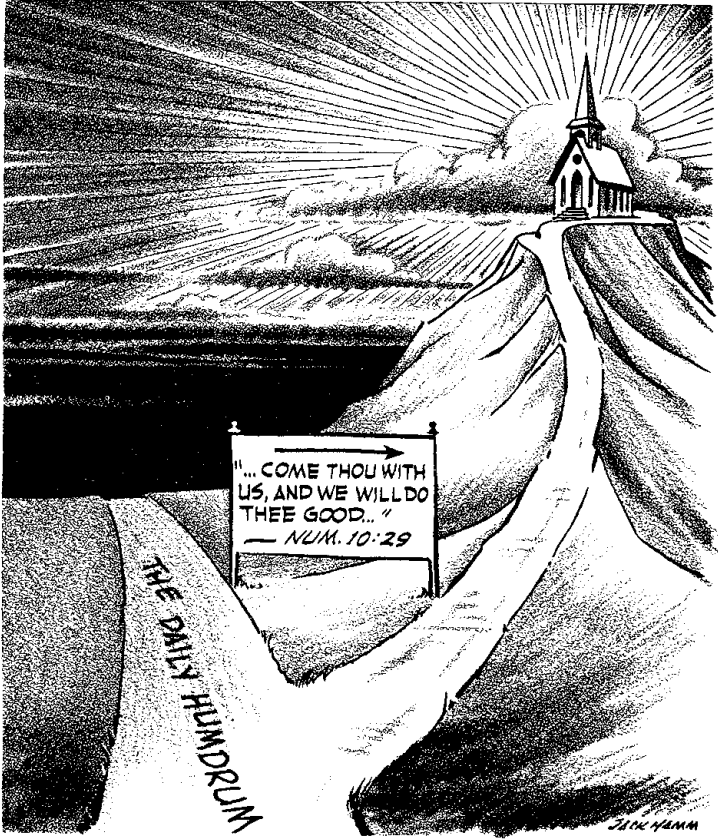
The man who walks uprightly according to his knowledge will be rewarded accordingly. No one impugns his integrity. But for a man to know what is right and then refuse or neglect to act accordingly is to bring upon himself the condemnation of God.

—Harry Byrd Kline

★★★★★★

**Do you CARE enough to CARE?**

**ROAD TO HIGH ADVENTURE**



**Do I Have to Attend Every Service?**

**FROM TIME** to time Christians are heard making statements like: "Where does the Scripture say that I have to attend services three times a week?" or "Do I have to attend the services every time the door is open?" Is this the kind of attitude that a Christian should have?

First, this attitude gives a strong indication that the individual feels that attending the services of the church is a duty, something that they have to do and not something that they want to do. Evidently, the individuals who make statements like these do not realize it is a privilege to be able to attend services in which their Creator, their Lord and Saviour, is worshipped and praised. Certainly the Psalmist in the one hundredth Psalm counted the opportunities to worship God a privilege and an occasion of joy. "Make a joyful shout to the Lord, all you lands? Serve the Lord with gladness; Come before His presence with singing. Know that the Lord, He is God; It is He who has made us, and not we ourselves; We are His people and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise. Be thankful to Him, and bless His name. For the Lord is good; His mercy is everlasting, And His truth endures to all generations." The Psalmist makes it clear that it is a privilege, honor and an occasion of joy to have an opportunity to attend the services in which God is worshipped.

A second reason why one should attend all the services of the church of which he is a member is to take



advantages of the opportunity to study the Bible. In just about every service, the congregation engages in Bible study. Surely, no one will admit that they have a perfect knowledge of the Bible. Thus everyone needs to take advantage of every opportunity to study the Word of God. The one thing that will ensure their going to Heaven may well be discussed in the service (services) that they miss. Even if one feels that his knowledge of the Scriptures is so great that he does not need to attend the Bible studies of the congregation, his love for and desire to help his fellow Christians to go to Heaven will cause him to want to share his great knowledge with them.

A third reason it is wrong for a Christian to willfully miss the services is found in Hebrews 10:24,25. "And let us consider one another to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the day approaching." From this passage we see that one of the purposes of our assemblies is to build up (that is to strengthen) one another and to encourage each other to love and good works. Surely, no one will admit that they are so perfect that they do not need to be strengthened and stirred up to love more and do more good works. And if they do, they need to study carefully I Corinthians 10:12. But if they do feel this way, surely their love and concern for their brethren will cause them to want to attend to build their brethren up and stir them up unto love and good works and thus help them to go to heaven.

A fourth reason why it is wrong for Christians to willfully miss the services is found in James 4:17. James writes, "Therefore, to him who knows to do good and does not do it, to him it is sin." Is it good to have services on Sunday night and Wednesday night? If it is not, then services on those nights need to be cancelled. If it is good, then according to James 4:17, it indeed is a sin to willfully fail to attend. Sometimes some may try to justify themselves by saying that it is good to have services every night of the week, thus it would be a sin not to have services every night. While there is nothing wrong with having services every night, most recognize that people have family responsibilities, as well as other responsibilities that require time to fulfill and thus it would not be expedient to have services every night of the year.

A fifth reason why one should attend all of the services of the church is found in Jesus' statement in Matthew 6:33, "But seek first the kingdom of God and His righteousness, and all these things shall be added to you." A Christian who deliberately misses the services of the church is not obeying this command of Jesus of seeking first the kingdom of God and His righteousness. When a Christian is faced with a choice of watching a TV program, reading a book, etc., or attending the services of the congregation and chooses to watch the TV, etc.; he is not really putting the kingdom of God and His righteousness first in his life.—*Stanton See*

★ ★ ★ ★ ★ ★ ★

LOVE ONE ANOTHER

The only way to take the world for Christ is to take Christ to the world!

★ ★ ★ ★ ★ ★ ★

"He Died Climbing"

HIGH UP in the alps is a monument to a great climber who perished when attempting to make a steep ascent. The simple inscription on the stone is, "He died climbing."

When our life on earth is ended, no higher tribute could be given us as followers of Christ. Can they say it of you? "He died climbing!"—*Selected* □

★ ★ ★ ★ ★ ★ ★

Ten Commandments of a Successful Father

THOU shalt hold no other group more important than the family unit, in all thy ways being faithful to it.

Thou shalt teach thy sons and daughters to love, respect and obey their parents.

Thou shalt be a loving and considerate husband.

Thou shalt not speak in a manner unbecoming to a Christian gentleman.

Thou shalt, by example, make Sunday a special day set aside for God and for worship as a family.

Thou shalt provide for thy family—spiritually and physically—in an adequate manner.

Thou shalt promote and lead family worship in thy home.

Thou shalt be honest in all thy dealings.

Thou shalt respect the desires and freedoms of thy family as individuals.

Thou shalt be the head of thy household, while ruling it with love.—*Selected* □

★ ★ ★ ★ ★ ★ ★

Don't Quit With Failure

WHEN the great Polish pianist, Ignace Paderewski, first chose to study the piano, his music teacher told him that his hands were much too small to master the keyboard.

When the great Italian tenor, Enrico Caruso, first applied for instruction, the teacher told him his voice sounded like the wind whistling through the window.

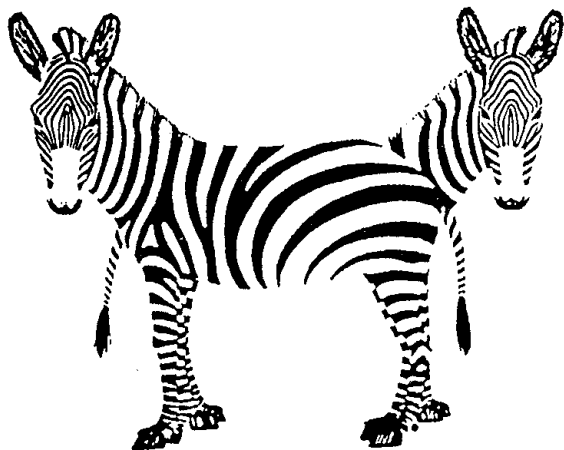
When the great statesman of Victorian England, Benjamin Disraeli, attempted to speak in Parliament for the first time, members hissed him into silence and laughed when he said, "Though I sit down now, the time will come when you will hear of me."

Henry Ford forgot to put a reverse gear in his first car.

Thomas Edison spent \$2,000,000 on an invention which proved to be of little value.

Very little comes out right the first time. Failures, repeated failures, are finger prints on the road to achievement. Abraham Lincoln's life could demonstrate that the only time you do not fail is the last time you try something and it works. We can "fail forward" toward success.—*Selected* □

★ ★ ★ ★ ★ ★ ★



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- *Meaning of Suffering in Life of a Christian*—10¢ each.
- *Obedying the Gospel Chart*—8¢ each (11 by 17 size); 3¢ (small size).
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- Lessons in Happiness from the Garden of Eden.*
- Origin of Religious Misunderstanding & False Teaching.*
- Are Visions, Dreams & Rel. Experiences Proof Salvation?*
- The Letter That Was Never Answered.*
- "Easter" Every Sunday.*
- Getting Informed About Rock Music.*
- Is It Wrong for a Christian to Use Tobacco?*
- Are You Sanctified?*
- Every Sunday? (Weekly Observance of Lord's Supper).*
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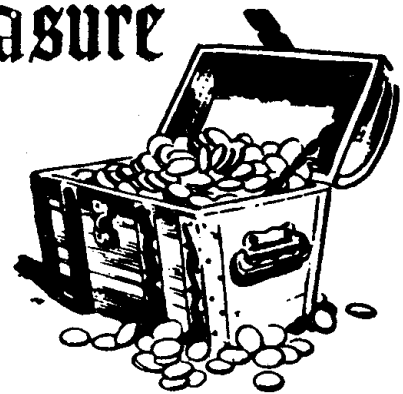
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