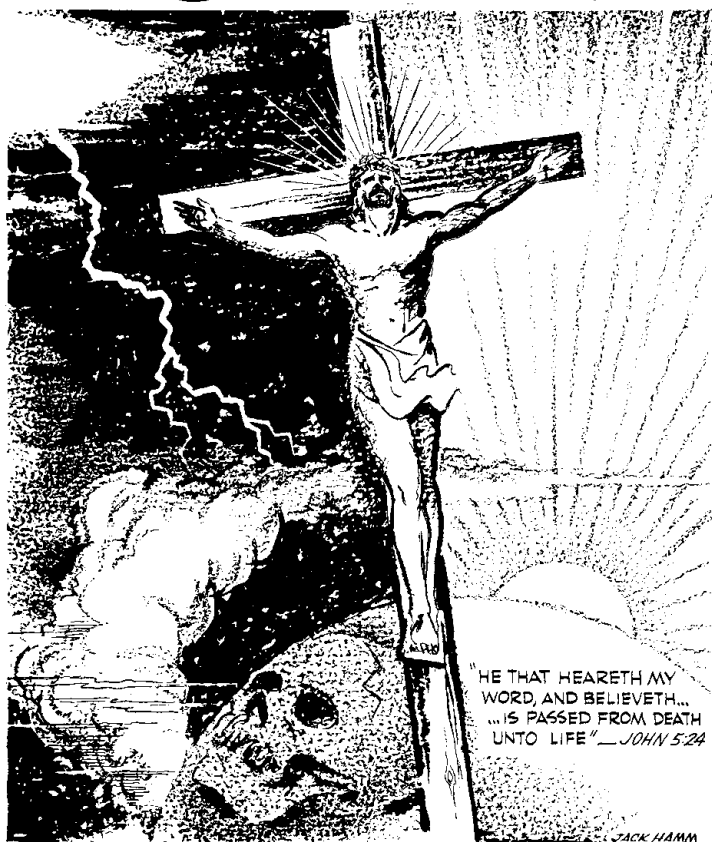


# The Sword AND Staff

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

## One Died for All that All Might Live (and Live for Him)



By **JAMES E. GIBBONS**—1535 Fairfield Drive  
Mount Airy, North Carolina 27030 U.S.A.

**THIS IS** a great section of Scripture and is especially worthy of our utmost consideration and emulation.

The context is that of Paul telling about the "ministers of the new testament" (3:6), their important "ministry" (4:1), and that which "constrained" (or compelled) them to do their great work. Just before he had written (5:10,11a), "For we must all appear (be made manifest) before the judgment seat of Christ; that every one may receive (back) the things done in

■ **"FOR THE LOVE** of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh: yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:14-17).

his body, according to that done, whether it be good or bad. Knowing therefore the terror (fear) of the Lord, we persuade men. . ." The reality of this disturbing truth made Paul live a bold and radical lifestyle of evangelism. Thus he said, "For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause" (v. 13). Then he puts the cap of the principles of motivating factors in place when he said, "For the love of Christ constraineth us. . ." (v. 14).

"The *love* of Christ constraineth us. . ." The love (*agape*) named here is the great love of devotion, esteem, and respect peculiar to Christianity. It is the word that is always used in talking about God's love for us and our reciprocating love to Him and our fellow-beings (yes, that was brought about by Christianity). An estimation of value is implied in the word. "For God so *loved* the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26). What value God has placed on man! Man is made after the very image of God. And although this image has been marred by sin, God still values his special creation. Yes, to the point that Jesus loved us, emptying himself of the glory of heaven to become man, and died for us to bring about our restora-

(Continued on Page 3)

## THE SWORD AND STAFF

Post Office Box 147  
Mt. Airy, N.C. 27030 U.S.A.

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## Proverbially SPEAKING...

*NEED a helping hand? Look on the end of your arm.*

*"If you are too busy to seek and save the lost, it is not time you need, it is forgiveness."*

*Don't crucify your soul between two thieves: yesterday is gone; tomorrow may never come; "Today is the day of salvation."*

*"The way that a person spends his time and his money is a pretty good indicator of his sense of values and of his relationship to God."*

*It is useless to talk about some "Christians" going out to win the lost when they are not all that serious about even coming to church.*

*"People really don't care how much you know until they know how much you care."*

*A situation that amounts to cultic control over another human being is not N.T. evangelism or "discipling" (regardless how zealous we may be).*

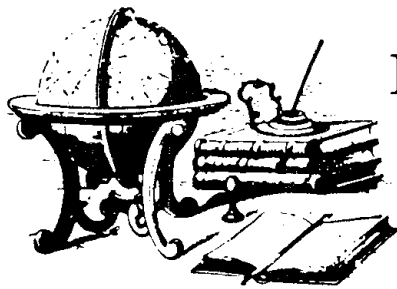
*"Those who live as if Jesus never died will one day die as if Jesus never lived."*

*In too many modern "churches" the great commission has become the great omission.*

*"Your strength is seen in what you stand for; your weakness in what you fall for."*

*"As long as God is in our lives our failure is not final."*

*"The most important things in life are not things."*



## EDITORIAL

## COMMENTS...

### WHAT ABOUT THE HOMOSEXUALS, LIQUOR STORES, AND THE LOTTERY?

**READ ROMANS 1:18-32** (especially in the New King James translation of the Bible). Here Paul shows what happens when mankind divorces itself from the very thought and reality of the true God (and the depraved developments and wrath of God that follows). A caption is over this section called, "God's Wrath on Unrighteousness." Paul writes, "Professing themselves to be wise, they became fools." Later in this chapter he sums it up by saying, "And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting." In between he showed how man had turned from God in idolatry to self-images and animal forms. Three different times in this section it says that God gave them up (over) to depravity because they did not recognize Him. Man's mind was not intended to be a vacuum nor can it remain one. If God and the things of God are shut out, ungodliness will rush in with a mighty gush. "For this reason (*they had shut God out*) God gave them up to vile passions. For even their women exchanged the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due." In this chapter what Paul is talking about is pagan society where the knowledge of the true God has been shut out. All kinds of sins and perversions were commonly practiced as acceptable lifestyle—and not publicly rejected, condemned, or scorned. (Even in Corinth from where Paul writes, the temple of Aphrodite was served by about 1,000 priestly prostitutes). After telling about many of their sins, this chapter ends by saying, "Who knowing the righteous judgment of God, that those who practice such things are worthy of death, not only do the same, but also approve of those who practice them." The world of Noah was taken away by the flood because the very fabric of society had become so totally corrupted, even as it is pictured here. Paul says that the penalty of immediate death would be in order (from the viewpoint of enormity of guilt and wrong, not grace) for all who practiced such things, and we know that the wages of sin, generally speaking, has resulted in the human race being a dying race. What is so disturbing is that not only are they which practice such things (homosexual acts, et al) worthy of death, but they who "approve of those who practice them." Although we may not personally be guilty of these wrongs, by simply living in a society that tolerates them and getting to the place we do the same ("every man has a right to do his own thing"), i.e., "approve of them," we put ourselves in the category of guilt and condemnation.

The implications of this Scripture (and this truth) are disturbing. We are thankful to live in a society that is "free," but it

seems that humanists are using this freedom to try to free us from God (to shut Him out of our society). (This is not the kind of religious freedom our forefathers had in mind, but a freedom for all to express themselves without the fear of persecution). A book that this writer read sometime ago, *Without God, Without Creed* by James Turner of the University of Massachusetts in Boston, was very informative and alarming. Here was presented a study of the background of unbelief and humanism in America, and the author pictured America as being *Without God, Without Creed* (and while reading this we thought, if this is true, *Without Hope*—maybe that should have been part of the title). To read many of the law books of various states of the United States is a pleasant experience for the Christian. He is reminded so many times of the Bible. However, the end of the story is not a good one. Higher court decisions, evidently influenced by humanist thinking, has rendered so many of these good laws void. Freedom of religion, in many public situations, has been turned into freedom from religion. In many cases laws that would safeguard the public morals and promote human decency

humanistic atmosphere in an amoral society where God has largely been dethroned and the Bible has been shut out (or looked upon with disdain), the homosexuals have “come out of the closet” (as they say), speaking loudly about “gay rights” (as if they were some minority racial group). (And a political party in a recent national election had their cause as a part of its platform, we understand). Yes, Pandora’s box has been opened. The floodgate is open. One morally repugnant thing, then another, is thrust upon us. Now as the public moral vitals have long ago been sapped and zapped by humanistic influence (not that of the Bible), it seems that one state after another is going over to the public lottery (state gambling).

And, as we said, the implications of the Scripture (Romans 1:18-32 with the emphasis on verse 32) are very disturbing. One wrong after another has been tolerated (even legalized) in our society. Just recently the citizens of the great State of Virginia were given the opportunity to vote upon and passed the state lottery. Just like having the liquor stores, it is said they are going to do it anyway, so why not let the state get some extra revenues from it. But, beloved, wrong is wrong, and there is no way that you can make it right. By voting for such things you take your position with the guilty who practice such things (even though you may not consume alcohol or gamble). Remember what Paul wrote: “Who knowing the righteous judgment of God, that those who practice such things are worthy of death, not only do the same but also approve of those who practice them.”

If you think the lottery is all right, what about prostitution? Some states license this too! □

★ ★ ★ ★ ★ ★ ★ ★

### One Died for All that All Might Live (and Live for Him)

(Continued from Page 1)

tion to God.

Paul elaborates upon this which brought about a radical new way of him looking at everything.

“Because...if one died for all, then were all dead (all died): And that he died for all, that they which live should not henceforth live unto themselves but unto him which died for them, and rose again.” Yes, the Bible teaches that “all have sinned, and come short of the glory of God” (Romans 3:23). It is because of this sin that we are a dying people, for the wages of sin is death (Romans 6:23). Not only has sin brought about physical death, but the prospects of eternal separation from God in a place of punishment. Now the love of God, the love of Christ, enters the scene. (Praise God for John 3:16!). God could not abandon his favored creation, but somehow His sense of justice must be satisfied. “For he (God) hath made him to be sin for us,

(Continued on Next Page)

#### Stepping In—Invited Or Not



have been rendered useless. Profane literature, pictorial pornography, vulgar music, etc. fill the land (even the airwaves at times are polluted). Legalizing abortion (but not in God’s sight) has turned a segment of the medical profession into one involved with murder. Emboldened by a

# One Died for All that All Might Live (and Live for Him)

*(Continued from Last Page)*

who knew no sin; that we might be made the righteousness of God in him" (II Corinthians 5:21). One died for all (who should have suffered the eternal consequences of their sins) that all might live. Representatively all of us died in him (he took our place). Now inasmuch as this One died for all, all should unselfishly live for this One; "that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

The New Testament Scriptures continuously attest to this very strongly. Paul gave his own testimony: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20). And listen to Romans 6:1-4. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." We live for him who died for us (as we have died to sin). In everything we unselfishly put Jesus first in our lives (Matthew 6:33; I Corinthians 6:20; Colossians 3:23).

The love of Christ constrained Paul to look at all of humanity through these eyes: Christ died for all and all should be living for him. He saw everyone as dead in sin, lost, but potentially (and unselfishly) alive in Christ. This was the burden of his heart to bring the message of Christ's death and love to all of mankind. As he said, "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" (Galatians 6:14).

In keeping with this thought, Paul says in the next verse of II Corinthians 5 (v. 16), "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." Paul is talking about a fleshly way of looking at people, at things: "henceforth know (regard) we no man after the flesh. . ." He applies this to man, even to Christ, and in the next verse (17) to all things. There was a time that this was the only way he regarded Christ. The false concepts of the day were likewise his. He thought in terms of the Christ who was to come, and his kingdom, having to do with earthly things (a political kingdom, no dying Christ). Jesus did not fit into this frame of thought (hence, his stubborn persecution of the early church). That had been changed forever; he regarded Christ no more in this way. In fact, the way that he looked upon all people was not in the fleshly way. He saw them through the wonderful truth of what Christ had done and the potential of what these people could be—One died for all, and all unselfishly living for Him. As he will say in the next verse, "Therefore if any man be in Christ, he is a new crea-

ture. . ." This brings to mind Galatians 3:27 and 28. "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." To disregard these things is not to know any man after the flesh, not to regard anyone any more or less exalted than another, but one in Christ. And with many other Scriptures applications could be made in many wonderful and varied ways, and may we hasten to do this. Too many times our regard for one another and others is controlled by the attitudes and "standards" of this world (very fleshly). Then let us see things through the eyes of grace with the great potential and possibilities inherit in all.

Now Paul says, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17). The love of Christ, as already noticed, compelled Paul in the great work of the gospel. It made him regard no man after the flesh, but seeing them potentially converted to Christ (the One who died for all) and unselfishly living for Him. This verse shows the outcome, as well as the motivating factor in Paul's outlook in trying to win everyone to Christ. When a man is truly converted to Christ, he is a "new creature (creation)"—"all things are become new." This word for new, *kainos*, is the new in reference to quality (that is the emphasis). In Christ Jesus men enter into a lifestyle of quality living. What a good life! And this new way of looking at things and people constantly made Paul soul-conscious. The love of Christ was behind it all.

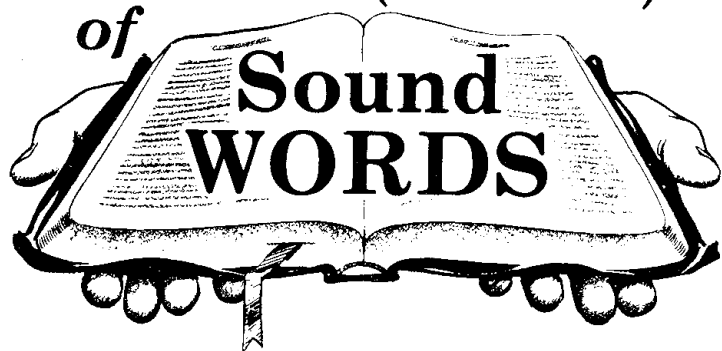
O would that we could see with Paul everyone potentially converted and living for Christ! Would that we could say with Paul, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." What wonderful thought and aspiration! As "new creatures" in Christ let us emulate Paul. Amen. □

## THE LIVING CHRIST

The tomb where they laid Him is empty;  
No grave could contain Him for long.  
Let sighing make way for rejoicing,  
And tears be replaced with a song.  
No dead Christ we mourn through the ages,  
Bringing flowers and wreaths for His grave,  
But living, we worship and serve Him,  
For living, He's mighty to save.  
Dead ears could not hear my petitions,  
Nor dead arms reach down to give life,  
And feet that were silenced forever  
Could not walk with me through the strife.  
But blest be His name, He is living,  
And death's day of triumph is o'er.  
Christ lives, and because He is Victor,  
I, too, shall have life evermore.

—Selected

# The Form (Pattern) of



A GENERATION ago among some religious people there was very serious talk about returning to the Bible as the Lord's undenominational church of the New Testament, and returning in such a radical way that even Bible things would be called by Bible names. For some reason this is seldom mentioned anymore. (Is this because that so many denominational innovations have been embraced by these people that such a gesture would be extremely difficult and meaningless?). Under this column this time and in issues ahead we wish to explore this area of thinking. After all, words are our tools of thought. If our words are not right, it is very likely that our thoughts are not right either. How important this is in dealing with the Word of God and the message of Heaven.

The Bible definitely has something to say about this too. In his farewell letter to his younger fellow laborer, Timothy, the apostle Paul wrote: "Hold fast **the form of sound words**, which thou has heard of me, in faith and love which is in Christ Jesus" (II Timothy 1:13). Then in writing about the things of God to the Corinthians, Paul said, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost (Spirit) teacheth; comparing spiritual things with spiritual" (I Corinthians 2:13). These verses are very revealing.

The II Timothy reference speaks of "**the form of sound words**" which Timothy had heard Paul use (and now was admonished to hold onto). Different translations render the word translated "form" in variously similar ways, but outstanding among them is the word "pattern." "Sound words" may actually refer to the very words of the thought pattern, as well as the overall message itself. The word translated "sound" means sound like we would speak of a "sound and healthy body." The word for "sound" (*hugiaino*) is actually the word from which our English word hygiene had its origin. Then that which is translated "words" is the simple, yet profound, Greek word *logos* (logoi). (We do not wish to "burden" you with a word study, but this can prove very interesting and will make you appreciate what will follow later in this column). *Logos* is the word that puts the emphasis on the content of that word (in other words, what is said; the meaning). Thus, to hold fast onto "**the form of sound words**" is to follow the pattern of the very terminology spoken by Paul as to its actual meaning. What we say in our teaching will be sound (healthy) words (not anemic, diseased, or distorted) as to its meaning. Our words will be faithful ve-

hicles in carrying the meaning that the Holy Spirit intended (thus, the very doctrine).

To enlarge upon our understanding of the profound word, *logos*, let us consider some other information that has surfaced in our study. When we come across *logos* (a noun) in the Scriptures, it always has reference to the word from the viewpoint of its thought or content. Another word translated "word," *lalia* (a noun), has reference to the word as an utterance and not necessarily its meaning or content. Then to complete the picture, here are the parallel verbs: *lego* has reference to the thought uttered; *laleo* simply to the fact of the utterance. This Greek word *logos*, having reference to the thought and content of the word, can be seen in many of our English words. The word "logic" is a good example, coming directly from this word. Then the suffix, *-logy* (from *logos*), is seen in such English words as *eu-logy*, *termino-logy*, *psycho-logy*, *theo-logy*, *bio-logy*, *socio-logy*, etc. Even in its usage in English we can see the emphasis is put upon the thought rather than the utterance.

It is a powerful word. That is why we read in John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God." Yes, the Holy Spirit chose *logos* for word here, the term that puts the stress on thought and meaning, to refer to our Lord Jesus Christ (the Son of God, God). How significant! He wasn't just an utterance, but the Word with most significant meaning and importance that became flesh and dwelt among us! (This is also of utmost interest as we find the verb, *lego*, used by Paul in I Corinthians 1:10 as he enjoined unity upon the Corinthians. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak—*legete, lego*—the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." "Speak," *lego*, is the word that has reference to the thought uttered. Paul wanted the very same message spoken by all in their quest and attainment of unity. It does matter what we believe and teach!).

There are certain Biblical words that convey Biblical doctrines. It is our conviction that we should use the language of the Bible in talking about Bible things. No, we do not have to learn another language and speak in a foreign tongue. We need to use the language of the Bible in the sense of a faithful representation of the original meaning. We do not mean to use Bible terms in a wooden artificial way, but in a way that freely and faithfully expresses the truth. And, the more we study the Bible, the more we will find the names of people, places, and doctrines (as well as "offices" in the church; etc.) have much significance. To use Scriptural terminology in the Scriptural sense means that we are standing for the teachings of the Scriptures. Alien words may well mean alien thoughts, and that alien doctrines and practices are among us.

Paul charged Timothy, "Hold fast **the form of sound words**, which thou hast heard of me, in faith and love which is in Christ Jesus" (II Timothy 1:13). In exploring this area of thought we hope to be able more faithfully to do this. —James E. Gibbons □

# THE AGE OF SPECIALIZATION

**THE CHURCH WORLD** today is highly professionalized, and therefore highly specialized. Thus we have youth ministers for the young, music ministers for the melodious, sick ministers (somehow that does not sound quite right) for the ill, and old ministers for the aged. There is a special Minister to minister to every special group. Well, almost every group. A few have been sorely neglected, bereft of their own proper minister. This leaves some serious vacancies for the modern Church to fill. Consider the following needs.

**Midget Ministers.** While it is true that there are not all that many midgets who profess Christianity, still, to ignore the big needs of little people is simply inexcusable. They have their problems too. And surely, not just anyone can understand their "little" problems. It takes a very, very short minister to do this. Hence, the need for midgets who preach. Remember also that there are always more dwarfs than giants, spiritually speaking, in any congregation. Therefore a midget would be a most appropriate minister for a Church to hire, even for symbolic purposes.

**Left-handed Ministers.** Since we have more left-handed people than midgets, there is an even greater need for those who preach the gospel from the port side. While seminaries do a decent job turning out a good quota of right-handed ministers, the dearth of quality left-handed ones continues to grow. Church leaders better wake up before it is too late. A recruiting campaign should immediately be inaugurated to uncover those who can truly "relate" to left-handed disciples who are now forced to live in a right-handed society and a right-handed Church. Just think of how they must feel when they repeatedly hear that Jesus has been seated at God's RIGHT hand; that those who go to heaven will be on the king's RIGHT hand, etc. A good left-handed preacher could help them cope with sensitive doctrines such as these.

**Bald-headed Ministers.** Here is the greatest void. There just never have been enough bald-headed preachers to go around. In all the Bible just one, Elisha, is mentioned. Yet today every congregation needs one. The next time you "go to church" just look around. Surely all those bald-headed members NEED a bald-headed preacher who "understands" their problems. Everyone knows that an old preacher cannot possibly understand the problems that young Christians face. This is why you never see a "Minister of Youth" who is on Medicare. It takes the young to deal with the young. In like manner, what can a bushy-headed preacher possibly know about the plight of disciples whose heads shine in the light? Reason should prevail here. I say let the bald lead the bald.

The modern theory involved in this bit of nonsense—that each special group must have one of its "own" to lead them in Christian service—is rather odd, and rather new. Does it REALLY take a homosexual minister to teach homosexuals the truth they need to hear?

Must the young always teach the young and the old teach the old? If so, then I wonder why God instructed the older women to teach the younger women (Titus 2:3,4). Also I wonder why God chose a high-ranking Jew to be the special apostle to the Gentiles? Didn't God realize that Paul, being a Jew, could never understand the Gentile mentality? Didn't God know that the Gentile people would never pay any attention to a Hebrew of Hebrews? God should have been smart enough to pick a Gentile to work with the Gentiles. It seems, however, that God thought the truth was so universal that one of any age, race or background, provided he has knowledge and character, could teach and exemplify it with good results. So in the New Testament times there was not a lot of specialization. Everyone tried to teach and admonish everyone else. Now it is different. Today folks who "join the Church" expect to be served by their own special "Minister" employed just to take care of them. It is an interesting turn of events.—*Gaylon Embrey* □

★★★★★★

## Who Made the Cloud?

**HERBERT BUTTERFIELD**, professor of modern history at Cambridge University, once said: "One of the most fundamental of the differences between people must be the question whether they believe in God or not; for on that depends their whole interpretation of the universe and of history—on that depends their answer to so many other questions." No subject is more important and more basic in determining one's views and actions toward those things round about him than whether or not he will believe in God.

Do you believe that there is God, the invisible Creator of the Universe? You do accept the *fact* that the Universe exists. Where did it come from? What is its origin? Did matter produce life? or did intelligence (God) create matter? Which alternative explanation is the more reasonable?

A college professor once informed his class that belief in God is neither scientific nor needful in our enlightened age. "Why, we don't have to pray for rain," he said, "We just bombard a cloud with chemicals and it rains."

"Just one question," said one of his students. "Who made the cloud?"

The atheist finds himself in an embarrassing state in trying to answer that question. How do you answer it?—*Selected* □

★★★★★★

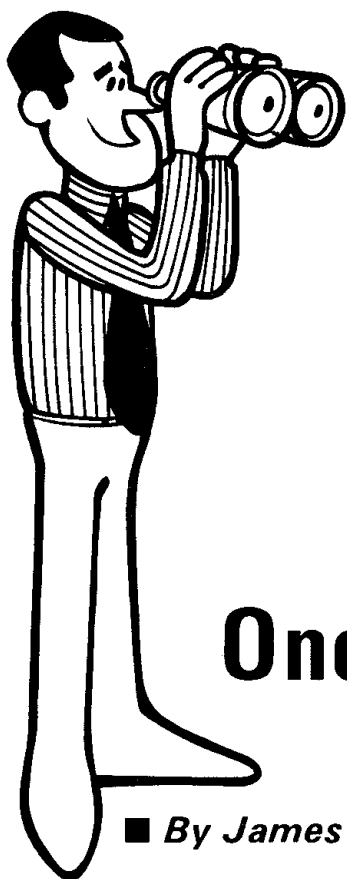
## Why They Don't Smoke

**DR. ROYAL J. DYE**, for many years in Bolenge, Africa, says that when the natives become Christians they give up all habits which they consider contrary to the teachings of the gospel, feeling that they must be different from unbelievers. He gives an instance of an old chief endeavoring to persuade some of the converts to smoke with him. "No" was the reply of one who acted as spokesman. "When we become Christians we don't smoke. If we did, we would smell like the others."

—*Anchor*

★★★★★★





# Let's Start Seeing 20/20 Once Again

■ By James D. Spinnati

**IN PROVERBS 29:18**, the Bible says, "Where there is no vision, the people perish." Where there are people who are without vision, they will perish, and where there isn't any vision in the church, it will perish! Without vision, it will slowly cease to function as the Lord's church. I believe the church, over the last few years, has been having diminishing eyesight. There are a lot of people already blind and plenty more are approaching blindness! I'm not talking about physical blindness, but I'm concerned about spiritual blindness. Physical blindness is just for this lifetime, but spiritual blindness is for eternity!

Let me first clarify *who* the church is. It is not the building, pews or property. It is the membership. Those who were baptized to be saved and then were added to the church. Those who made a "commitment" to serve Jesus Christ at all costs.

Are you one of these people? Are you blind or going blind? You say, "How can I tell?" Take this little test. It is called the "When you" test. Ready? Begin.

## How can I tell I'm losing my vision?

(1) When you no longer see the need to attend services. I don't mean once a week either! You don't eat one meal a week and expect to be in good physical health. You cannot expect to be strong spiritually by attending once a week. When the Bible says, "Do not forsake the assembly" (Hebrews 10:25), that is exactly what it means! Don't miss church for friends, family or football. All of us who work expect to be paid. If we work one day a week, we get paid for one day. Everybody knows a man cannot live on one day's pay! In the same way, you cannot live a spiritual life on one service a week.

The Bible says in Matthew 16:27, "For the Son of man shall come in the glory of His Father with His angels; and, He shall reward every man according to his works." Knowing these things, what kind of reward will you receive?

If you forsake the assembly, you are forsaking Christ. When we attend, we acknowledge that Christ is first in our lives. What place is He in yours?

## How can I tell I'm losing my vision?

(2) When you no longer see the need to win souls. Soul winning is the life blood of the church. When people care more about television, sports or "moving up the ladder" than the lost, then I'm afraid that they are the ones who are lost. They are in need of someone to call on them. The problem with this is if a church reaches that point, there is usually nobody left to do the calling. Who is going to turn them around? What a sad day when we care more about carpet, padded pews and bigger buildings than about the lost.

It's sad when we have calling meetings without any callers. Some have left their first love. They have left Jesus! His first priority was to the lost! In Luke 19:10, Jesus said he came "to seek and save the lost." Why are you in the church of Christ if your all-consuming desire is not to win souls? There is a saying, "The life you save may be your own." When you dedicate your life to Christ, and that means to the lost, the soul you save may be your own.

Some have lost their vision. They cannot see anyone else accepting the truth. If you accepted the gospel when someone called on you, then there are others waiting right now for the truth to be delivered to them. I pray we receive our vision back so we can again see the fields are ripe unto the harvest.

## How can I tell I'm losing my vision?

(3) When you no longer see the need to fellowship. When was the last time you had other Christians over to your house? Have you ever said to yourself, "They're okay to go to church with, but I wouldn't want them over to my house"? If you don't want them over to your house, how do you expect to spend an eternity with them in heaven? If you can't fellowship with them here on earth, you won't be with them in heaven! Prejudice, showing favoritism and literally slicing and dicing brethren has no part in the Christian life. We are to fellowship with those that Christ would fellowship with. Those are the ones who have accepted His terms of pardon, from the least to the greatest! No exceptions.

In Acts 2:42, fellowship was just as important as prayer, apostles doctrine and the breaking of bread. It has not diminished one bit. How do you think the first church grew? It was by participating in all the things written in Acts 2:42. The Bible says they were all of one accord, that they sold their possessions to give to those in need. The first church fellowshiped, loved and cared about each other. A family is only a family, in the best sense of the word, when they are together. Let us, as the church, start caring, loving and fellowshiping together as Christ would have us to do. Get your "specks" checked and see your need to fellowship with those in your congregation.

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Let's Start Seeing 20/20 Once Again

(Continued from Last Page)

Fellowship is not just limited to your local assembly. When was the last time you went to a gospel meeting? I've been told that years ago buildings would be full to hear God's Word proclaimed. Now, football stadiums and bowling alleys are full and the meetings are not to capacity. Why is this so? Some have lost sight of why we are here. We are here to serve. We can't serve Christ and our brothers and sisters if we don't have a hunger to hear the word, and we cannot serve each other if we are not in fellowship.

Now it's time to check your vision. How did you come out? Do you attend every service? Do you use every opportunity to call on the lost? Do you fellowship with all or a select few?

If you fail this vision test, you will fail the final exam on the Day of Judgment. Let us, as a church of Christ, be able to see what God wants us to do, then do it.

I pray, God, let us see the need to assemble every time the doors are opened. Let us see once again people who are lost, just waiting to hear that old story. Let us see beyond the four walls to see those who are starving for the truth. Open your eyes so we might see the need of fellowship.

For in all these things lieth our strength. □

O ZION, HASTE!

O Zion, haste, thy mission high fulfilling,  
To tell to all the world that God is light;  
That He who made all nations is not willing  
One soul should perish, lost in shades of night.  
*Publish glad tidings, Tidings of peace;  
Tidings of Jesus, Redemption and release.*

Behold how many thousands still are lying  
Bound in the darksome prison house of sin,  
With none to tell them of the Savior's dying,  
Or of the life He died for them to win.  
*Publish glad tidings, Tidings of peace;  
Tidings of Jesus, Redemption and release.*

Give of thy sons to bear the message glorious;  
Give of thy wealth to speed them on their way;  
Pour out thy soul for them in prayer victorious;  
And all thou spendest Jesus will repay.  
*Publish glad tidings, Tidings of peace.  
Tidings of Jesus, Redemption and release.*

He comes again: O Zion, ere thou meet Him,  
Make known to every heart His saving grace;  
Let none whom He hath ransomed fail to greet Him,  
Through their neglect, unfit to see His face.  
*Publish glad tidings, Tidings of peace;  
Tidings of Jesus, Redemption and release.*

By Mary Ann Thomson

The Pressures of Life

DO NOT allow the pressures of life to crush you or break you, but rather let them be to broaden your spirit and shape you into the image of Christ.—Selected □

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BIBLE QUESTIONS  
(with two-part answers)

1. In reference to the forbidden tree in the midst of the Garden of Eden (Genesis 3:3), what two things did Eve tell the Serpent they couldn't do lest they die?
2. What were the names of the two wives of Lamech, the first man to have more than one wife (Genesis 4:19)?
3. What were the two different names of Moses' father-in-law (Exodus 2:16-22; 3:1)?
4. Of the twelve spies sent by Moses to search out the land of Canaan, who were the only ones to give a good report that the Israelites could take the land (Numbers 13:30; 14:6-10)?
5. In the wilderness journey what two priests offered strange fire upon the altar to God and were devoured by fire (Leviticus 10:1,2)?
6. What does the Psalmist pray in reference to himself that he wishes to be acceptable in the sight of God (Psalms 19:14)?
7. What were the names of two sons of Zebedee who became disciples of Christ (Mark 3:17)?
8. What did Jesus tell Nicodemus that a man had to be born of before he could enter the kingdom of God (John 3:5)?
9. In Peter's great confession in Matthew 16:16, what two outstanding things did he affirm about Jesus?
10. In the Garden of Gethsemane what did the Lord tell the disciples to do that they enter not into temptation (Matthew 26:41)?
11. What two things are declared by our Lord in Mark 16:16 to be necessary before a person is saved?
12. In what two ways was the baptism of the apostles in the Holy Spirit evident to the senses of others present on the day of Pentecost (Acts 2:33,2,3)?
13. According to the apostle Peter in Acts 2:38, what are two of the purposes of baptism?
14. In the early days of the church what man and his wife lied about their giving and were stricken dead by God (Acts 5)?
15. In the early days of the church the apostles desired that seven men be set aside to look after the poor widows in order that they might do what (Acts 6:3,4)?
16. What were the names of the first two preachers sent out by the church at Antioch to evangelize in the Mediterranean world (Acts 13:1-3)?
17. Paul charged the Ephesian elders (Acts 20:28) to take heed unto what two things?
18. After Paul's shipwreck, and spending the winter on this island, what was the name (sign) of the ship he sailed on into Italy (Acts 28:11)?
19. What are two things in the salutations of Paul's letters that he almost always wishes upon his readers (I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; etc.)?
20. According to the apostle Paul in I Timothy 2:11-14, why are women not allowed to teach or usurp authority over men in the church?

(NOTE: Check the Scriptural references that are given with each question to verify the answer).



# THE UNITY OF



# THE SPIRIT

■ By James E. Gibbons

This is a slightly modified version of an article that appeared a few years ago in this publication. It is very timely, and since our reading audience has increased by several thousand, we herewith present it again for your consideration.

**AT ANOTHER TIME** and in another place, this writer was continually approached about joining the local Ministerial Association. Finally the denominational friend was told that if he really wanted to come together, let us drop all denominational names, rid ourselves of all human creeds and traditions, and take the Bible as our only rule of faith and practice. Let us be just Christians (nothing more or nothing less); that is what they were in the beginning. True unity is more than a non-aggression pact entered into by divergent sects. It is being in the same army of the Lord, rallying to the same battle cries, and trying to win the same victories. After all, this is what the Lord wants. The immediate reaction and reply was, "Oh, no! no! I think denominationalism is a good thing! It makes everybody do a better job!"

Nevertheless, there is talk of unity and union in the religious world, and there are moves in that direction. The expression "Ecumenical Movement" encompasses one facet of this idea. There is the National Council of Churches and the World Council of Churches (where it seems that unity is more on the basis of association than conviction). What one believes or disbelieves does not seem to matter much, evident from the fact that some in that association do not accept the inspiration of the Scriptures nor the actual virgin birth or deity of Jesus Christ. Then there is the Roman Catholic Church which claims that unity can be reached by submitting to the pope and recognizing so-called apostolic succession. And there are those who believe that true unity can only be attained through restoration of the "New Testament" church on the earth today. The church in early New Testament times was under the direction of Spirit-inspired men who knew just exactly what God wanted (and wrote about it). It is

argued that a step backward is a step forward when we go back to the New Testament church. However, even with this noble position some have become weary and are seeking fellowship outside of the context of restoration.

But, let us say, all effort toward unity and fellowship must be the "UNITY OF THE SPIRIT" (Ephesians 4:3), and hence the "unity of the faith" (Ephesians 4:13), or all such effort completely meets God's disapproval and is not "Christian unity." It becomes an unholy thing in the sight of God.

Therefore, since the "UNITY OF THE SPIRIT" is what God wants, let us seek to know what all this involves.

## I. THE UNITY OF THE SPIRIT IS ATTAINED IN THE BODY WHERE THE SPIRIT DWELLS.

When the gospel of Christ is preached, the Holy Spirit brings about conviction in the sinner (John 16:7-11; Ephesians 6:17; Hebrews 4:12,13). According to I Peter 1:22, "Ye have purified your souls in obeying the truth through the Spirit." Acts 2:38 shows the details of this operation where the same apostle said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost (Spirit)." Thus, as a person repents and is baptized (from Greek *baptizo*, meaning to be immersed) into Christ, he is "born of water and of the Spirit" (John 3:5). Then to sum this up, Paul says it is by the agency or influence of the ONE Spirit that we have all been brought to be baptized into ONE body (I Corinthians 12:13).

The ONE Spirit has brought us into the ONE body; this ONE body is the church (Colossians 1:18; 3:15), which is also referred to as the temple of the Holy Spirit. The church is the temple of the Holy Spirit in two different ways. The individual member of the body (the Christian) has the Spirit and is a personal temple of the Holy Spirit (Acts 2:38; I Corinthians 6:15-20). The second way is that the church in a collective unit, as the church at Corinth, is the temple of the Holy Spirit (Ephesians 2:21,22; I Corinthians 3:16,17). Therefore, any way you look at it, the church is the temple of the Holy Spirit—the spirit dwells in the body.

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## Bibles in the Penitentiary

**SEVERAL YEARS** ago while holding a meeting in Wilkinson, Indiana, the preacher and I were allowed to make a visit in the Pendleton Penitentiary. One of the men in the church was a guard and had secured the permission. We were shown through the establishment and had the "set up" explained to us. We noticed that in each cell, there was a Bible. It seemed strange to me: the Bible taken away from our kids in school until they lose their liberty or freedom, and then while in jail they are again introduced to the book of God. Actually down deep inside, the leaders of our society know the value of the Bible, but they have let the devil, in the form of atheists, take it away from the children of our land when it should be moulding them.—A. Word □

★ ★ ★ ★ ★

# There Is:

# 1

- Body
- Spirit
- Hope
- Lord
- Faith
- Baptism
- God

— Ephesians 4:4-6

## THE UNITY OF THE SPIRIT

*(Continued from Last Page)*

Why all this talk? Our subject is "THE UNITY OF THE SPIRIT"—the kind of unity God wants. The unity of the Spirit must be attained where the Spirit is—in the ONE BODY, in the one church. Denominationalism creates a problem here for the Scriptural conditions of entering the ONE body have been largely neglected and replaced by the traditions of men. The gospel in its fulness must be preached to all men, and this involves preaching baptism too (Acts 8:35-39), which is a burial in water for the REMISSION OF SINS and to receive the GIFT OF THE HOLY SPIRIT (Acts 2:38)—the way we get into the one church. We must tell all men to accept Christ Scripturally, and "Christian" unity will initially be realized when they are united with Christ (Galatians 3:27,28) by being baptized into the ONE body through the influence of the ONE Spirit (I Corinthians 12:13; Colossians 3:15) and where the Spirit thereafter dwells. "Christian" unity is determined by whether we are united with Christ and are consequently following HIS WORD and not by whether we support any man's organization of any kind.

### II. THE UNITY OF THE SPIRIT IS ATTAINED BY THE TEACHINGS OF THE SPIRIT.

Jesus Christ promised His apostles, "But the Comforter, which is the Holy Ghost (Spirit), whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). Notice also John 16:13. Paul reminded Timothy that all Scripture had been given by the inspiration of God (II Timothy 3:16,17), and Peter pointed out that holy men spoke

as they were moved by the Holy Spirit (II Peter 1:20,21). In speaking of the words of the Old Testament, they are called words of the Holy Spirit (Acts 1:16). The New Testament is the Spirit speaking to the churches (Revelation 2:7,17,29; 3:6,13,22; etc.).

Therefore, if we are to have "THE UNITY OF THE SPIRIT," it must be on the basis of what the Spirit teaches, His very doctrine, which is the Word of God (THE BIBLE). That is the reason Jesus prayed in John 17:20-22, "Neither pray I for these alone, but for them also which shall believe on me THROUGH THEIR WORD: that they all may be one in us: that the world may believe that thou hast sent me." Notice it says, "THROUGH THEIR WORD" (the apostles' word, which was inspired by the Spirit). Paul charged in Romans 16:17 that division was caused by teaching doctrines contrary to what they had learned—contrary to the apostles' doctrine and hence the teaching of the Holy Spirit. In contrast to this, the Spirit-inspired doctrine of the apostles was the basis for unity.

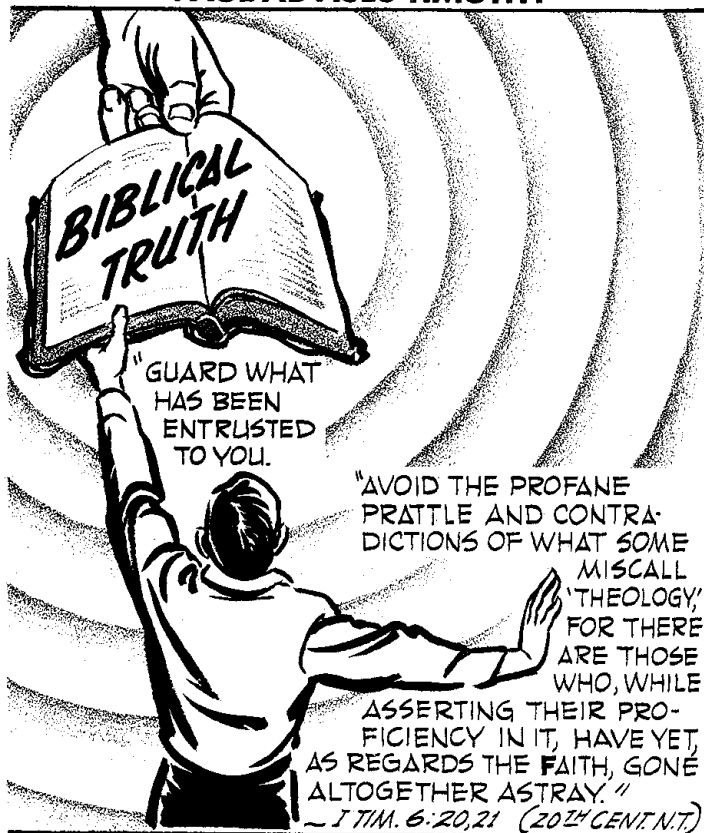
John the beloved and inspired, said to "try the spirits whether they are of God" (I John 4:1). The only way we can accurately do this is by the teaching of the Holy Spirit. Then as a follow-up of this verse: "Now we command you, brethren, in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (II Thessalonians 3:6). When one departs from the doctrine of Christ and will not repent, he is to be avoided (Romans 16:17). If we bid him "Godspeed" we are partakers of his "evil deeds" (II John 9-11). True unity (or fellowship—the expression of it) is a triangular experience. Our fellowship with one another is determined by our fellowship with God (I John 1:6,7). If one of us breaks this fellowship with God, we "automatically" break it with one another. To have fellowship with apostasy is not "Christian" nor is it "THE UNITY OF THE SPIRIT," but it is an unholy thing in the sight of God.

The platform for unity as taught by the Holy Spirit is outlined in Ephesians 4:4-6. Seven things are laid down here. Seven in the Bible many times suggests completeness. We read, "There is ONE body, and ONE Spirit, even as ye are called in ONE hope of your calling; ONE Lord, ONE faith, ONE baptism, ONE God and Father of all, who is above all, and through all, and in you all."

### III. THE UNITY OF THE SPIRIT IS BASED ON THE WORDS OF THE SPIRIT.

The apostle Paul wrote, "Which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost (Spirit) teacheth: comparing spiritual things with spiritual (words)" (I Corinthians 2:13). Furthermore, "Hold fast the form of sound words" (II Timothy 1:13), and Titus was likewise exhorted to use "sound speech" in his teaching (Titus 2:8). The word translated "sound" in II Timothy 1:13 means wholesome in contrast with that which is sickly and diseased (like we say, sound body). They were to use healthy words and doctrine which the Holy Spirit revealed. Paul does not use the high sounding philosophical terms of the Greeks, nor did he use any other

## PAUL ADVISES TIMOTHY



diseased terminology which would distort the simplicity of the gospel of Christ.

Beloved, if we are going to have real unity, if we are going to return to apostolic Christianity in all its purity, we must call Bible things by Bible names. This is a language all of us can understand, and all who accept the Bible can accept without question. This language conveys just exactly what the Holy Spirit meant. We don't mean that all of us will have to learn Greek and conduct our worship in an "unknown" tongue. No, just the Bible language as it can be most literally translated (or understood) into the language of our day, language which gets across what the Holy Spirit meant. Let us weed out of our vocabulary the diseased terminology which suggests apostate religion.

The religious world is flooded with all kinds of artificial, philosophical, theological, denominational words which, in the language of the Holy Spirit, are not wholesome. They do not convey the doctrine revealed in the Bible in their usage. Denominational names stand opposed to the glory of God, promote division, and must be gotten rid of (I Corinthians 1:12,13; 3:3-5; Colossians 1:18; Acts 4:12). Religious titles such as "Reverend," "Holy Father," and "Doctor" are completely out of harmony with the spirit and religion of Christ (Matthew 23:1-12; Psalms 111:9). As another example, the "clergy" and "laity" concept is not found in the New Testament. People talk about the "sacrament" or "eucharist"—words which furnish the wrong ideas. In reference to salvation, people speak of "joining the church" and some of "praying through." You can't join the Lord's church; you are "born" into it (John 3:5) or added to it by the Lord (Acts 2:47). Salvation is not gained by "praying through." Then there

are certain Bible terms which are used incorrectly in current religion. Among these are to be found such words as "brotherhood," "disciples," "baptism," "pastor," "bishop," "evangelist," "minister," "altar," and "sanctify" (to mention a few).

Correcting our religious vocabulary comes very hard, but it is imperative to attaining "THE UNITY OF THE SPIRIT." Our Lord said, "Out of the abundance of the heart the mouth speaketh." The depth of our concern to return to the pattern of unity set forth in the Scriptures will be reflected in our language because that reveals our innermost selves. The Bible is our textbook of religion. We know what we are talking about when we use the language of the Holy Spirit. Otherwise we are confused.

### IV. THE UNITY OF THE SPIRIT IS REALIZED BY THE FRUITS OF THE SPIRIT.

Beloved, we may be orthodox in our convictions, but at the same time heterodox in our lives. If we do not manifest the fruit of the Holy Spirit, there will not be unity for long. What is the fruit of the Holy Spirit? Listen to the apostle Paul: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith (faithfulness), meekness, temperance (self-control); against such there is no law" (Galatians 5:22,23). Hear Paul again: "For the fruit of the Spirit is in all goodness and righteousness and truth" (Ephesians 5:9). All of these characteristics emanate from a soul that has surrendered to Christ. The good and gentle Spirit of the Saviour has clothed the convert with a pure, gentle, and refined nature. Where there is no fruit of the Holy Spirit there is no Holy Spirit.

It is of interest that Paul prefixed his seven "ones" in the platform for unity with these words: "I therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation wherewith ye are called with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (Ephesians 4:1-3). Such words as these stand out: "all lowliness and meekness," "longsuffering," "forbearing. . . in love," and "in the bond of peace." It took much of the influence of the Holy Spirit to help Jew and Gentile (Ephesians 2:14-17) live together in harmony in the one body. No doubt their different backgrounds would tend toward trouble without the fruit of the Holy Spirit.

But, of course, "goodness," "righteousness," and "truth," are mentioned as fruit of the Spirit. One may have been baptized, but if he does not produce these things in his life, there can be no "UNITY OF THE SPIRIT." It is futile to talk of having fellowship on the basis of baptism alone as the sole criterion. There must be a birth of water AND the Spirit, and there must be faithfulness and fruitfulness thereafter. To put baptism as the only basis of fellowship is to deny the possibility of apostasy, and to disregard what the Bible teaches on disfellowshipping the unrepentant erring "brother." These qualities of character must be possessed to maintain "THE UNITY OF THE SPIRIT."

THEREFORE, in the light of our examination of this subject, we conclude that the kind of unity God

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# THE UNITY OF THE SPIRIT

(Continued from Last Page)

wants and recognizes is "THE UNITY OF THE SPIRIT," which is manifested in a very practical way. It is realized and made manifest in at least four ways: (1) the unity of the Spirit is attained in the ONE body where the Spirit dwells, which is the church; (2) the unity of the Spirit is attained by the teachings of the Spirit, which is the Word; (3) the unity of the Spirit is based on the words of the Spirit, Bible terminology for Bible things; and (4) the unity of the Spirit is realized by the fruits of the Spirit, which is essential in our relationships.

"Christian" unity is determined by whether we are united with Christ, and consequently following His Word, and not by whether we take part in any pseudo-unity movements (nor by whether we support any man-made organizations of any kind). In fact, the said organizations are a detriment to "THE UNITY OF THE SPIRIT" and are prolonging denominationalism. The organization of the church found in the New Testament is only local and autonomous (functioning only from the local base), and therein is THE UNITY OF THE SPIRIT to be realized. With no organization except the local church, with no rule of faith except the Bible, with no name except that divinely given, and with no headquarters save that in heaven (where the head is—Christ), denominationalism is almost an impossibility. The merging of denominations is not "Christian" unity (and any movement toward unity that bypasses the local church is denominational). The divesting ourselves of denominationalism to become one with the church of the New Testament, however, is the unity that God wants.

Let us practice "THE UNITY OF THE SPIRIT." □

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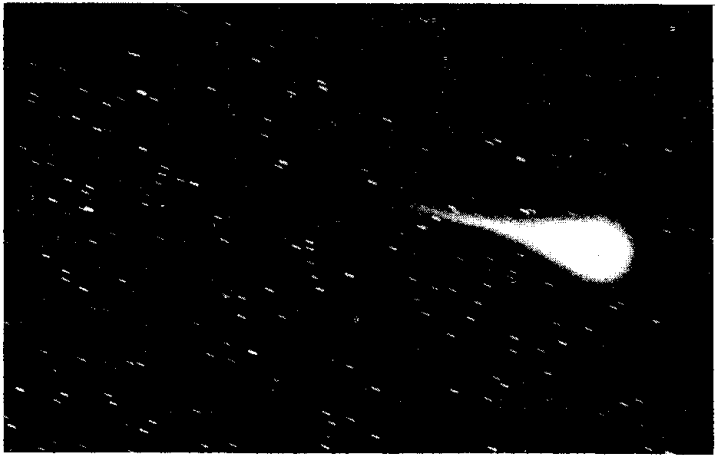
## A Fish Out of Water

**HUMANISTS** imagine that Christianity limits man, inhibiting the full exercise of human liberty. Corliss LaMont, Chairman of the National Emergency Civil Liberties Union, wrote: "Much of the emphasis in supernaturalist ethics has been negative calling on men continually to deny many of their most wholesome impulses in order to keep their souls pure and undefiled for that life after death which is so very much more important than life before death" (*The Philosophy of Humanism*, p. 13).

The humanists attitude toward the commandments of God reminds me of the fable of the fish who felt restricted and bound by the banks on the shore. Deciding that he was going to break out of those restraints, he flounced out of the water and onto the shore, exclaiming, "Now, I am free!" Of course, he soon discovered he was not as free as he thought he would be, that he functioned best in water instead of out of it, and that he was only "free" to die outside of the water.

In a similar way, God's restrictions on man are for man's own good (cf. Deuteronomy 6:24; 10:13). By making our highest goal to fear God and keep His commandments, we find personal fulfillment and the improvement of society.—*Selected* □

# HAS OUR PLANET BEEN VISITED FROM OUTER SPACE?



■ *By David Vaughn Elliott*

**ARE WE** alone in the universe? Is there life on other planets? Are we being visited by beings from other civilizations in outer space?

More and more is heard about UFO's and contacts with extraterrestrial beings. Testimonies number in the thousands. It is said that life is evolving in other galaxies where extraterrestrial beings have achieved a level of intelligence superior to man, and that now they are watching us and visiting us in mysterious circumstances. Some people even say that we are descendants of extraterrestrial beings.

Is there any truth in all of this? The key is in the very term "UFO": an unidentified flying object. The very name given to these objects say "unidentified." It is said that UFO's are seen as luminous balls and saucers that appear and disappear in a matter of moments. There are claims that extraterrestrial beings have left mysterious tracks. Supposed messages are received in the secret of night. All of it has to do with things that cannot be explained. It's a question of the unknown. There are many theories, but nothing has been proven.

On the other hand, there was a visit—not involving a UFO—that has not remained a mystery. It has definitely been proven. Almost 2,000 years ago, mankind on earth received that visit from outer space. It was a public visit, in the light of day, and with plenty of proof. The Creator of the universe left His glory in outer space and clothed Himself in a human body in the person of Jesus of Nazareth. Yes, Jesus came from outer space! Paul spoke of Jesus in this way: "...who, being in the form of God...made himself of no reputation, taking the form of a servant, and coming in the likeness of men" (Philippians 2:5-7).

Jesus claimed to be an extraterrestrial being! He said, "I am the living bread which came down from heaven." "He who has seen Me has seen the Father" (John 6:51; 14:9). Jesus did not appear and disappear mysteriously like today's supposed extraterrestrial be-

ings. Rather, he walked about openly, giving proofs that he was an extraterrestrial being. He performed miracles that no one else had ever performed; he taught as no one had ever taught; and he fulfilled dozens of prophecies. Read, for example: John 15:24; John 7:46; and Acts 3:24.

Jesus Christ came from space in order to tell us the truth about God and Satan, about life and death, and about the end of the world and the final judgment. He came to die for our sins. After his resurrection, he left the earth—not in a UFO—but in a cloud. And, as he departed from earth, the promise was given: “This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven” (Acts 1:11).

Yes, we are going to be visited again! Christ is coming again—not in a UFO, nor again as a humble human being—rather he will come in all of His glory with his holy angels in flaming fire ready to judge the world! (II Thessalonians 1:7-10). Christ Jesus visited us the first time in order to save us. He will visit us the second time in order to judge us. **PREPARE YOURSELF FOR THE SECOND VISIT!**

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### “Wellington Defeated—”

**WHEN** the Battle of Waterloo was being fought, all England, waiting in anxiety for the result of that day, was dependent upon the signals flashed from station to station by semaphore. One of those stations was on the tower of Winchester Cathedral. Late in the day was received the signal, “Wellington defeated—” Just that moment one of those sudden English clouds of fog shut out the lights falling upon the land. The news of disaster quickly circulated in the city. After a little while it reached London, and the whole land was in gloom, bordering upon despair. Then the fog lifted, and the message was completed: “Wellington defeated the enemy.”

So with Jesus, when He died upon the cross. Hope died in the hearts of men. After the crucifixion, the fog of disappointment settled upon the world so that it caught only the semaphore signal, “Christ defeated—” But on the third day the fog lifted and there was flashed to the world the complete signal, not of defeat, but of victory; not of death, but of life: “Christ defeated death!” Amen!—*Selected* □

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### What Happened to Methuselah?

**DID YOU KNOW** Methuselah died in the flood? Well, we may not be absolutely certain, but everything points in that direction. He was 187 years old when he begat Lamech (Genesis 5:25). From that date, Lamech was 182 years when he begat Noah (v. 28) which made Methuselah 369. In Genesis 7:11 we learn that the great flood came when Noah was 600 years old. Add that all together and you have Methuselah 969 years old when the flood came, and the Scripture says he died at that age (Genesis 5:27). Does anything else shed light on this? Yes. It is not unreasonable to believe he died in the flood, for he was evidently unrighteous.

When God determined to destroy mankind because of wickedness, it is only said Noah found grace in the eyes of the Lord (6:8). While Noah is recognized as righteous, no mention is made of his grandfather being so. Moreover, Noah’s own father, Lamech, was not so recognized. In fact, you can do a little calculating and find Lamech died only five years prior to the flood.

So, what does all this prove? Nothing really. But it does illustrate a point or two, vis. (1) age does not guarantee godliness; (2) a son or daughter can rise above the influences of bad upbringing; and (3) children can please God even if their parents refuse. It also illustrates that when we are faithful, God is interested in even a single individual or family, regardless of our “roots.” He is concerned even if our ancestors were ungodly, or even wicked. “The son shall not bear the iniquity of the father” (Ezekiel 18:20).—*Minute Messenger*

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### TEN COMMANDMENTS for a Lively Church

1. Thou shalt have no selfish pleasure before the service of thy God.
2. Thou shalt not make unto thee any personal excuse for being away from the services of the church of God. Thou shalt not conduct thyself in such a way as to be an unworthy example before those with whom thou hast influence.
3. Thou shalt not take the responsibility of the Christian in vain, for the Lord will not hold him guiltless who taketh lightly his God-given tasks.
4. Remember the worship services, to keep them alive and growing.
5. Honour the Word of the Lord, that thy days may be long in the success which the Lord thy God hath promised thee in His Word.
6. Thou shalt not kill, or harm, the good name, or influence of thy brother.
7. Thou shalt not steal for thine own use from thy gifts to God and man.
8. Thou shalt not commit any act in life which reflects unfavorably upon the church of thy Lord.
9. Thou shalt not bear false witness against thy Lord by wearing His name and failing to follow His teachings.
10. Thou shalt not covet authority in the church which belongs only to God.—*Selected* □

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### If You Want to Get Even

**THE YOUNG BOY** rushed up to his daddy and said, “Dad, Tom did me wrong and I am going to get even with him if it’s the last thing I do.” The father scratched his head and then said, “Son, if you want to ‘get even,’ why not ‘get even’ with someone who has done something good to you?”—*Selected* □

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# “New Testament Baptism”

*“There is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism.”—Ephesians 4:4,5*

## THE ONE BAPTISM

The New Testament names at least six baptisms:

- 1. Baptism unto Moses (I Cor. 10:1,2).
- 2. Baptism unto John (Mt. 3:1,2,11).
- 3. Baptism of Fire (Mt. 3:11).
- 4. Baptism of Suffering (Lk. 15:30).
- 5. Baptism of the Holy Spirit (Mt. 3:11).
- 6. Baptism of the Great Commission (Mt. 28:18-20).

Beyond question, this baptism in water, in the name of Jesus Christ, for remission of sins, as commanded by Jesus in the Great Commission, is the “ONE” baptism of Ephesians 4:5.

## THIS BAPTISM REQUIRES:

- Water (Acts 8:36).
- Much Water (John 3:23).
- Going into the Water (Acts 8:38).
- Being buried in the Water (Col. 2:12; Rom. 6:4).
- Coming up out of the Water (Acts 8:39).

## WHY BE BAPTIZED?

- 1. To obey Christ (Mt. 28:19).
- 2. To receive forgiveness of sins (Acts 2:38; 22:16).
- 3. To become part of the body of Christ (I Cor. 12:13).
- 4. To “put on Christ” (Gal. 3:27).
- 5. To be saved (I Pet. 3:21; Mk. 16:16).

*“And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord.” Acts 22:16*

—The Christian Connection

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## The Art of Getting Along

SOONER OR LATER, a man, if he is wise, discovers that life is a mixture of good days and bad, victory and defeat, give and take.

He learns that he who loses his temper usually loses out.

He learns that it doesn't pay to be a too sensitive soul; that he should let some things go over his head like water off a duck's back.

He learns that all men have burnt toast for breakfast now and then, and that he shouldn't take the other fellow's grouch too seriously.

He learns that carrying a chip on his shoulders is the easiest way to get into a fight.

He learns that the quickest way to become unpopular is to carry tales and gossip about others.

He learns that buck-passing always turns out to be a boomerang, and that it never pays.

He comes to realize that the business could run along perfectly well without him.

He learns that it doesn't matter so much who gets the credit so long as the business benefits.

He learns that even the janitor is human and that it does not harm to smile and say, “Good Morning,” even if it is rainy.

He learns that most of the other fellows are as ambitious as he is, that they have brains as good or better, and that hard

work, not cleverness, is the secret of success.

He learns to sympathize with the youngster coming into the business because he remembers how bewildered he was when he first started out.

He learns that no man ever got to first base alone, and that it is only through cooperative effort that we move on to better things.

He learns that bosses are no monsters, trying to get the last ounce of work out of him for the least amount of pay, but that they are usually pretty good fellows who have succeeded through hard work and who want to do the right thing.

He learns that folks are not any harder to get along with in one place than another, and that the “getting along” depends about ninety-eight percent on his own behavior.

—Wilfred Peterson

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"SURELY HE HATH BORNE OUR GRIEFS, AND CARRIED OUR SORROWS" —ISA. 53:4

★★★★★★

## About The Sword and Staff

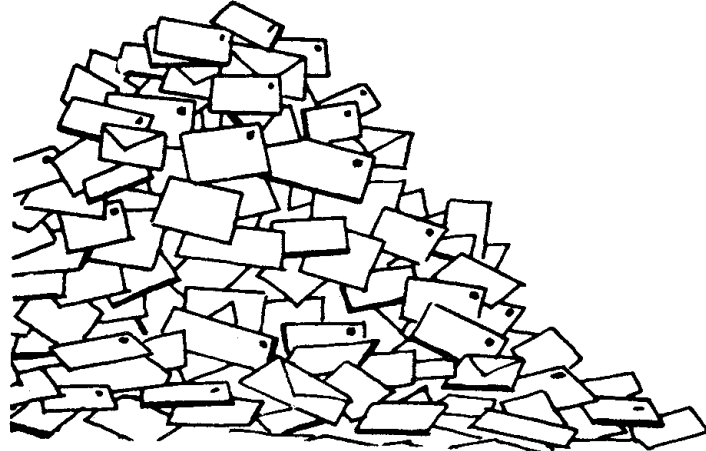
THE SWORD AND STAFF is no company or organization (having an ambition of monetary gain). It is no denominational voice. The name “The Sword and Staff” is used having reference to the Word of God which is our sword and staff (and the work of the church in relation to the Word of God). The editor has renounced denominationalism of which he was a part and continues to denounce human traditionalism where ever it may be found. We believe it is time to get serious about studying the Word of God and being the church of the New Testament. Personally each of us must get down to business in serving God. Christianity must be faithfully lived and the Great Commission carried out. Preaching, teaching and reminding people of this is what The Sword and Staff is all about. □

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# READERS'

## ... Response



### MARYLAND:

■ "Please remove us from your mailing list. Thank you!"

### NORTH CAROLINA:

■ "I would like to start getting a copy of *THE SWORD AND STAFF*. I saw a copy at a friend's home and I like it very much; it really does have some good reading in it. . ."

### FLORIDA:

■ "Remove my name. **DO NOT** mail me any more of your magazine."

### LOUISIANA:

■ "May I say that yours is the most inspirational and rewarding literature I have ever read. You give us Scriptures from the Bible and explain them to us in detail. Reading it is like listening to very fine preaching of which I enjoy nothing more. . ."

### TENNESSEE:

■ "I recently had the opportunity to read a copy of *THE SWORD AND STAFF*. I can't tell you how it blessed me to know that there are those who are not afraid to teach the whole truth.

"Please add me to your mailing list. Also send me a copy of your bound volumes. . ."

"My God bless you richly."

### KENTUCKY:

■ "I would like to receive *THE SWORD AND STAFF*. My friend gave me one and I love to read it. I think it's the greatest thing I have read in some time."

### OHIO:

■ "We pray all is going well with your publications. We enjoy the enlightening and challenging articles from *THE SWORD AND STAFF*. We pray God is richly rewarding this ministry."

■ "I had the privilege of reading one of your magazines. I really enjoyed it. I would like to be on your mailing list; enclosed is a contribution for it."

■ "I have just finished reading your "The Letter That Was Never Answered." Every minister of the gospel should have copies of this. It is just what I have needed. How do you say so many things so well? . . ."

### INDIANA:

■ "We have been receiving your publication over a period of

years and do appreciate it although we have not written to you.

"At last we feel we should express our thankfulness by sending you an offering to help in its publication. We are enclosing a check for. . ."

"May God bless you in His work and help you to continue on."

### ILLINOIS:

■ "Sure like what I read in my sample copy of *THE SWORD AND STAFF*. . ."

### MISSOURI:

■ "I have recently had the pleasure of reading *THE SWORD AND STAFF* for the first time. Your articles and poems were most thought provoking and full of warnings, exhortations, comforting words, and assistance for living the Christian life. Continue in the work of the Lord. Don't grow weary in well doing. We shall reap if we faint not (Gal. 6:9). . ."

■ "You may stop sending *THE SWORD AND STAFF* at any time. Is there any doctrinal position of which you are not the sole repository of proper understanding? Thank you."

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## The Abiding Name

WHEN **PTOLEMY** built the Pharos, he desired to make his own name immortal; but the architect deemed it unfair the king's name should endure while his own name must perish. He therefore cut the king's name in plaster, but deep in the imperishable granite, he carved his own name, Sostratus. The waves dashing against the Pharos washed off the plaster. The king's name disappeared, and the name of Sostratus was seen in enduring letters.

Even more so, how inappropriately the names of men appear on that which should be the church of Christ. Oh for the day to come when the dashing waves of time and eternity will strip all that which is human, and we will return and see the church in its purity. No man-made name, but the name of our Lord and Saviour, our Prophet, Priest and King, will abide, and, amid the light of earth and the increasing glory of eternity, that name will alone be heard—Jesus Christ.

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## Prayer Overlooked

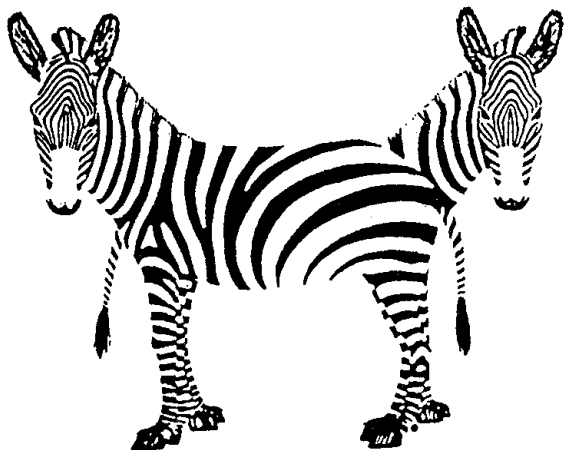
A **FATHER** was in the habit of reading the Bible and praying before retiring every night. One night they had company. The people remained late, and the little girl went to her bed. The father and mother thought she was asleep, so they turned out the light and went to bed without praying. In the dark, the little girl came over to the side of her mother and said, "Mamma, will God care for us tonight? Papa didn't ask Him to keep us safe tonight." The father got up, and, by the side of the little girl, asked God to care for them.

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—Selected

## Baptism—Wet Sinners

**YOU MAY** take a man down in the baptistery a dry sinner, without faith and repentance and without the new heart, and he goes in a dry sinner and comes out a wet one. Baptism does not change the heart. It simply changes the state. It is the line between the world and the church.—*W.H. Book* □



# 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.

## TRUTH-PACKED BOOKLETS, LEAFLETS, AND TRACTS (AND PLAQUES):

BELOW is a listing of materials printed by *The Sword and Staff* and currently available from us. The "price" is merely a suggested amount to help pay the cost of printing. Some are listed as "free."

- *Our Great and Glorious God*—25¢ each.
- *The Subject of the Holy Spirit Made Simple*—1 copy, 35¢; 1 to 99 copies, 25¢ each; 100 or more 20¢ each (miscut ones, stapled on the side—10¢ each).
- *Meaning of Suffering in Life of a Christian*—10¢ each.
- *Obedying the Gospel Chart*—8¢ each (11 by 17 size); 3¢ (small size).
- *What Must I Do to Be Saved?*—6¢ each.

### Three Cent (3¢) Ones:

- Objections to the Necessity of Baptism Answered.*
- 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).*
- Sequel to "Every Sunday."*
- Obedying the Gospel Chart (small).*

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- *1985-86 bound volumes of The Sword & Staff*—\$5.95.

### (Clip and Mail)

Gentlemen:

Enclosed find my contribution. Please put me on the mailing list of *The Sword and Staff*. □ New; □ Renew.

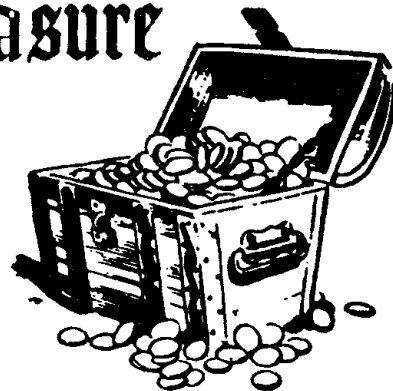
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(Check for bound volumes of *The Sword and Staff*)

- *1975-76 bound volumes of The Sword & Staff*—\$4.25
- *77-78-79 bound volumes of The Sword & Staff*—\$4.50
- *80-81-82 bound volumes of The Sword & Staff*—\$4.75
- *1983-84 bound volumes of The Sword & Staff*—\$4.95

# Treasure



MANY WHO love the Word of God have discovered Treasure much to their liking when they bought the bound volumes of the back issues of *The Sword and Staff*. Therein is to be found the much variegated treasure of sound gospel sermons, Bible expositions, Bible questions, poetry, and just good spiritual reading. If you like this issue of *The Sword and Staff*, you will likewise be thrilled with the volumes in book form. Notice those still available (while they are available), and place your order for good reading. Make them a part of your library and your life. □

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## WOULD YOU HELP?

WE are unselfishly committed to spreading the truth of God. Would you help? When was the last time you sent a contribution? (We are totally dependent on you).

Has the paper helped you and been a blessing in your life? If so, why not "subscribe" for others. Thank you!

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### Free:

- BOOKLET: *God's Organization for the Church.*
- PLAQUES: A variety of simple but truth-packed plaques to remind and motivate.

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—HELP US REACH OUT TO MORE PEOPLE AND CHURCHES WITH THIS PUBLICATION—Thanks!

THE SWORD AND STAFF  
Post Office Box 147  
Mt. Airy, N.C. 27030  
U. S. A.  
Telephone: (919) 789-1044

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