

# The Sword AND Staff

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

## The Legacy the Lord Left the Disciples

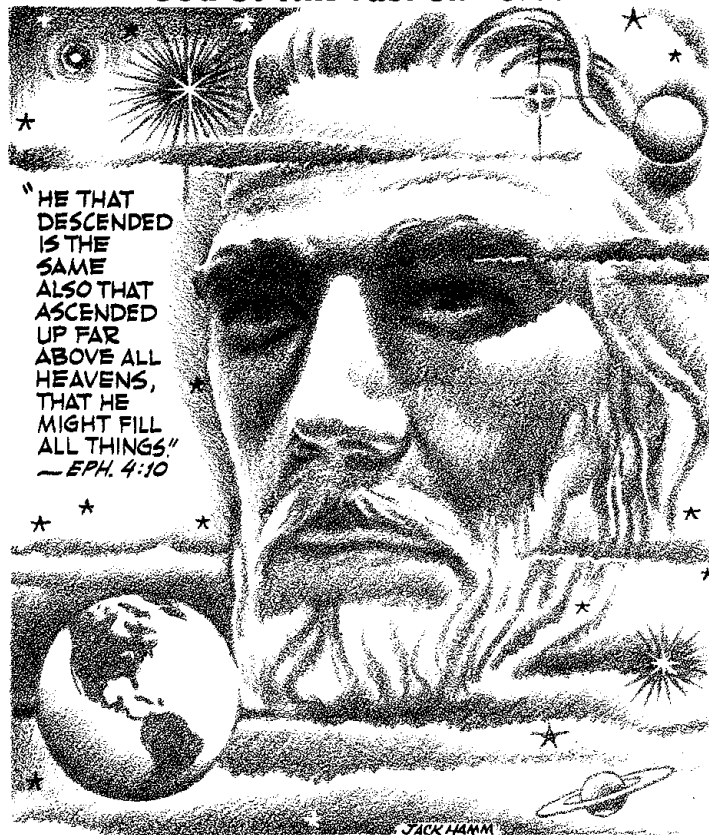
IT MUST have been an experience beyond imagination (and compare) that was afforded the twelve and the others who were personally privileged to be with Jesus. Just think, the eternal Word became

By **JAMES E. GIBBONS**

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flesh—EMMANUEL (God with us); yes, God, the great eternal Spirit, who has the essence of his being in a totally different dimension than that of our immediate human experience (which is finitely limited by time and the physical). John said, "He was in the world, and the world was made by him, and the world knew him not...And the Word was made flesh, and dwelt (tabernacled) among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:10,14). Their experience and privilege was unparalleled (and unsurpassed). One time Jesus prayed, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father: for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father: and who the Father is, but the Son, and he to whom the Son will reveal him." Then we read, "And he turned unto his disciples, and said privately, Blessed are the eyes which see the things which ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear and have not heard them" (Luke 10:21-24). The full force of what the disciples were experiencing was not realized until Christ's resur-

God Of This Vast Universe



rection from the dead. Later, having had years to think upon it, John would write, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life: For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us; That which we have seen and heard declare we unto you..." (I John 1:1-3a). How wonderful! Their experience, and consequent legacy, was second to none.

Jesus selected the twelve to be his official wit-

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## THE SWORD AND STAFF

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## Proverbially *SPEAKING...*

*THE FATIH that moves mountains doesn't amount to much unless (and until) it first moves me.*

"The direction that we are facing has a lot to do with our destination."

*Religious "movements" that put the emphasis upon the personalities of men (rather than exclusively upon the Word of God) are destined for trouble (men change, but the Word of God never); today's "reformers" may be tomorrow's apostates.*

"Some folks just don't seem to realize when they're moaning about not getting prayers answered that NO is the answer."

*The more we seem to succeed in this world the more evident is our failure if we are outside of Christ.*

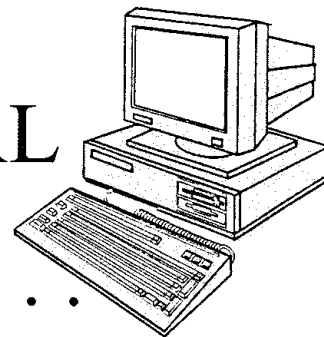
"Whoever would lighten a brother's load must stoop his shoulder to carry it."

*In the church entertainment cannot take the place of attainment (they are not synonymous); activity is not the same thing as action, nor can playing take the place of praying.*

"Here is a test to find whether your mission on earth is finished or not: if you're alive, it isn't."

*If we have stopped preaching it, we have stopped believing it.*

# EDITORIAL COMMENTS...



## CHANGE, GOOD OR BAD?

**GOD SAYS,** "For I am the LORD, and I change not..." (Malachi 3:6). And the writer of Hebrews, quoting from the Psalms, says, "Thy throne, O God, is for ever and ever...thou art the same, and thy years shall not fail" (Hebrews 1:8-13). James 1:17 reads, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

God does not change, and with him this is totally good (for he is perfection in every sense of the word). But with man it is another story. If anything is apparent about man, it is the fact that he changes. Is this good, or is it bad? Paradoxically, it is both. It is just according to what perspective, and to what point in time, that we are viewing man.

The writer of the book of Ecclesiastes made this calculated observation: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions" (7:29). Interestingly, a more modern rendering of this verse puts it this way: "This alone I have found, that God, when he made man, made him straightforward, but man invents endless subtleties of his own." Yes, man changes, and the first major, catastrophic change came with the first man and woman when they took things into their own hands and sinned in the Garden of Eden. A radical change came over man, and that change was decidedly bad, and the human race became a dying race. Since then mankind has repeatedly been subject to change. No people have been faithful to God for very long periods of time.

A classic example of change, unfaithfulness, is that of the Jewish people. They never were faithful to God for very long. Their history is that of one spiraling, continuing, and finally climaxing cycle: faithfulness, apostasy, oppression, judges and prophets; repeat, etc. After saying, "For I am the LORD, I change not," God said to them, "Even from the days of your fathers ye have gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts..." (Malachi 3:6,7). God had not moved, but they had. They needed to change for they had changed (departed from God). Stressing their need of change, Jeremiah wrote this question, "Can the Ethiopian change his skin, or the leopard

change his spots? Then may ye also do good, that are accustomed to do evil" (Jeremiah 12:23). Although it would be hard for them to change, this was the good and desirable course of action that needed to be taken. The Babylonian Captivity would drive this point home.

In the New Testament (Romans 3:23), the apostle Paul summarized the universal situation when he wrote, "For all have sinned, and come short of the glory of God." John the Baptist, anticipating something strikingly better, had come preaching, "Repent, ye: for the kingdom of heaven is at hand" (Matthew 3:2). The Lord Jesus Christ came and died on the old rugged cross because man needed a Savior; he needed to be changed (and must make and experience a change to be right with God). When we wholeheartedly and unreservedly trust in Christ, accepting God's grace by repenting and being baptized for the remission of sins (Acts 2:38), a change takes place. "Repent" (*metanoeo*, as in Acts 2:38) literally means a change of mind (that produces and results in a change of life, Acts 26:20; Luke 3:8). Of course "remission" (as in Acts 2:38) has the idea of forgiveness, pardon, release (coming from a word meaning to send away). How wonderful to have

vain in the Lord" (I Corinthians 15:58). But, in one sense, we are to change as we grow in the grace and the knowledge of the Lord. As we become more and more like Christ, Paul wrote that we "are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Corinthians 3:18). Another reference says (Romans 12:2), "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

None of us is perfect; we are to grow, but we have made a commitment to that which is perfect (the true, the right way). We are not to change or be sidetracked from the truth. In the churches spoken of in the New Testament Scriptures, this is always uppermost in mind. When people and churches changed, they had to be changed and gotten back on course. Consider the church at Corinth (I and II Corinthians). Consider the Galatians (book of Galatians). The apostle Paul reminded Timothy why he was in Ephesus, "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine" (I Timothy 1:3). Part of the work of an evangelist (preacher) is to set things in order and help churches get back on track (Titus 1:5; 2:15). Yes, people and churches change, and it is not always good. And when this happens, they must be changed if they are going to be right with God. Of one of the seven churches in Asia, we read, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Revelation 2:5). Men change, and a falling away from the original church was prophesied. Paul told Timothy that he would be "a good minister of Jesus Christ" if he warned the brethren about this coming apostasy (I Timothy 4:1-6). In view of this, and the lack of such preaching today, read Paul's solemn charge to Timothy in II Timothy 4:1-5. (Yes, where are the watchmen on the walls of Zion today? Ezekiel 3:17-21; 33:1-9).

When we come to the modern scene, we have a muddled picture on our hands as far as this matter of change is concerned. The society in which we live represents change and a continual process of all kinds of change. Change is everywhere (that seems to be the modern mentality), yet the idea of change is resented. People resent the kind of change that moves in the direction of absolutes (and demands something of them). The denominational picture represents one that was brought about by much and diverse change (and yet incomplete change). The Great Protestant Movement was the original moving force behind much of this (coupled with newfound freedom). Then some bask in the tradition of a so-called Restoration Movement, but a movement that turned into unfinished monuments (and monuments that are fragmented and fast

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this happen to our sins! "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). How wonderfully expressed! A change has taken place, and it is good!

From that point we are not to change in our commitment to the Lord. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in

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disintegrating. And some would polish the sepulchres of the Restoration "prophets" but only for their own purposes (Matthew 23:29). (But why talk about "Restoration" without following the principle of restoration all the way to its conclusion?). On every hand, when compared with the Scriptures, a state of change, compromise, and apathy are evident. Accommodation is the order of the day. Don't rock the boat. Accept the kind of change brought about by compromise and erosion of Bible convictions, but the change to turn the tide, making a decided appeal to the Word of God – how unpopular! In place of the Word of God, human schemes and personalities get the attention. But any religious "movement," or church situation, that puts the emphasis upon the personalities of men (rather than exclusively upon the Word of God) is predestined to trouble (men change, but the Word of God never); today's "reformers" may be tomorrow's apostates.

We make an appeal to you. There is need of a change today that will produce a change wherein a change will not be necessary (except to be more like Jesus). In other words, we are in need of repentance. Jesus said, "I tell you, Nay; but, except ye repent, ye shall all likewise perish" (Luke 13:3). This change is good and highly desirable! Amen!

### A Communion Meditation

**THE LORD JESUS**, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me" (I Corinthians 11:23,24).

**IN HIS BODY** the Son of God lay in Bethlehem's manger. The creative Word of God waited for the care of Mary's hands.

**IN HIS BODY** the Christ child accompanied Joseph and Mary on their flight to Egypt. He who holds the world together by his power depended on a carpenter for escape to safety.

**IN HIS BODY** the Son of man went to the Jordan to be baptized. He who would do no sin identified himself with those he wanted to save from sin.

**IN HIS BODY** the Lord of life went to the wilderness, fasted and hungered. Behind that physical hunger was the hunger of his eternal love entering completely into the human situation.

**IN HIS BODY** the Lord of all the world entered Samaria. "Wearied as he was (he) sat down beside the well." But no weariness could prevent him from offering living water to a woman who was more thirsty than she knew.

**IN HIS BODY** the Christ stayed at a table while an outcast lady poured ointment over his head and washed his feet with her tears.

**IN HIS BODY** Jesus found no place to lay his head.



*"And the Word became flesh . . ."*

**IN HIS BODY** the Lord Jesus Christ came to his cross: a body in which to suffer...to wear the thorns...to bear the scourging...to feel the nails...to endure the spear thrust.

**IN HIS BODY** the risen Christ stood behind the weeping Mary.

**IN HIS BODY** the Victor over death offered his hand to the doubtful Thomas.

"THIS IS MY BODY"—each week we come to his table. We see the bread. We touch and break it. We lift it to our lips. And, then, the cup...

What will it mean this Sunday—this bread of which the Master has said, "This is my body"? Not what will it mean to him. The question is for us. What will it mean to each of us when we take the bread of which he said, "This is my body"?

"THIS IS MY BODY." Those words state a fact and display the new covenant. They, therefore, hold the divine promise. Shall we not consciously welcome the Lord's fulfillment of his promise as we gather at this table today?

*—Elmer Prout*

## EDITORIAL *Byways*

### IRRATIONAL, INCONSISTENT, AND UNSCRIPTURAL

**SOMETIMES** I get weary at just how irrational and inconsistent we as human beings can be at times (and especially when it comes to the all important matter of religion). As this is being written, all in one week and from different directions, this inconsistency is made glaringly evident. Correspondence comes in the mail in response to what we have printed. Excerpts from the correspondence follows: "I see no sin, no error, in denominations, if we are born again...I also believe salvation comes before baptism...I believe his blood, not water, saves...I know the church is the body of born again believers regardless of what color or creed we are, or church we belong to."

Then we are present at a public place where a religious

singing group happens to be "performing." The spokesman for the group asks those present, "Are there any Baptists here? How many Baptists? What about Methodists? How many Methodists? And how many Presbyterians? Have we missed anybody? Oh, yes, how many Pentecostals? That's fine. Anybody else? It really doesn't make any difference what church you belong to, just so you are washed in the blood..."

In another situation (the same week) a young man says, "When we get to heaven there won't be any denominations. There won't be a room for this denomination, and a room for that denomination. We will all be one in one big room."

Then another man said, following a private teaching on the church, "It doesn't matter what church you attend, just so you follow the Bible."

Now, dear reader, let's get our "thinking cap" on. Does all of this really make sense? Have these dear people who have made these statements, which really are contradictory (as we shall see), thought this matter through? Have they spent much time, or any time, with the Bible? Perhaps there is more wishful thinking involved here than logic as an attempt is made to gloss over that which is undesirable. If we believe the Bible, the only thing that really matters is what the Bible says.

**"No Sin, No Error, in Denominations"**

In all kindness, to say there is no sin or error in denominations is to say that we do not know much about denominationalism, and/or we do not know much about the Bible (probably both); it is to indicate that we are naive (a babe in the woods). In denominationalism we see a situation that is about as diverse and contradictory as can be imagined. Denominationalism is wrong because division is wrong, and because doctrines diverse from the Bible are wrong. It is that simple.

Yes, religious division is wrong because our Lord prayed for unity in John 17:20 and 21. "Neither pray I for these alone, but for them also which shall believe on me through their Word: That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Division and the wearing of the names of men (as seen in denominationalism) is condemned by the apostle Paul. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak 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...Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?" (I Corinthians 1:10,12,13). Again (3:4): "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (Yes, there is no "other name under heaven given among men, whereby we must be saved," Acts 4:12; Christ's name is above

every name, Philippians 2:9,10; and in "all things" he is to have the preeminence, Colossians 1:18). Paul said there is "one body" (Ephesians 4:4), but to be a part of a denomination is to contradict this teaching (for "denomination" literally means that which has been divided and named).

Denominationalism is wrong because of doctrinal variance from the Scriptures. The falling away which culminated in Catholicism and denominationalism was prophesied in the New Testament. In Catholicism we see authority vested in men (the pope, so-called apostolic succession), and in the traditions of men, rather than singularly in the Word of God. In the Protestant uprising against Rome many glaring evils were opposed, but in becoming separate bodies many Protestant denominations have carried over Catholic tradition (sometimes modified) not found in the New Testament (examples: human creeds, the clergy concept, sprinkling for baptism, infant baptism, etc.). At the same time in their reactionaryism against Rome, such doctrines as "faith only" (James 2:24), and various Calvinistic tenets, came into being. With religious freedom in America and modern radical thought, other complications have come along. In a free, pluralistic society any and everything is tolerated (even a church of Satan can be found). With modern radical thought has come unbelief (but unbelief that refuses to discard the robes of religion). Besides the human traditions that were represented in the creed books of old line denominations in times past, a new departure now is glaringly evident. The Scriptures have been penknifed as their inspiration has been questioned, even denied, in some circles. Some even deny the virgin birth of Christ and the miracles. And all of this is in the context of the "church." How naive to say no sin, no error, is to be found in denominations!

We must follow the right doctrine (the right teaching, the truth). God is a God of truth, and he cannot lie (Titus 1:2; John 8:44). Paul charged the young preacher Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Timothy 4:16). The apostle John wrote, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (II John 9). The Bible concludes by saying not to add or take from its holy pages (Revelation 22:18,19). Modern denominationalism is nothing but a hodgepodge of additions and subtractions in various degrees (some more radical, and others less, than others).

**"No Sin, No Error...If We Are Born Again"**

The correspondent said, "I see no sin, no error, in denominations, if we are born again." Now really that is contradictory, just like the gentlemen when he said, "It doesn't matter what church you attend, just so you follow the Bible." The logic is about like this: "I see nothing wrong with divorce if you are married," or, "I see no sin

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in premarital sex if you are married." That is the whole rub, being born again (and following the Bible). Sad to say, this matter of being Scripturally born again is not something commonly witnessed today (John 3:5; Acts 2:38; I Peter 1:22,23). And to say it doesn't matter what church, or where you attend, just so you follow the Bible is to be very naive indeed. There are diverse doctrines, creeds, and traditions of men with which one must contend. There is unbelief. There are teachings of the Bible that are not being taught (or followed). And if a person is in a situation where the Scriptures are not being taught (or followed), what is he or she to do (if it doesn't make any difference where one attends, yet they want to follow the Bible)?

And to say that "the church is the body of born again believers regardless of...creed really is a contradiction. The word "creed" comes from the Latin word *credo*, which means, "I believe." What our correspondent is literally, and perhaps unconsciously, saying is (and how sad and strange), "The church is the body of born again believers regardless of believing, or belief."

### "His Blood, Not Water, Saves"

Another contradiction, another muddled statement: "I also believe salvation comes before baptism...I believe his blood, not water, saves..." Beloved, believing (faith) comes by hearing and hearing by the Word of God (Romans 10:17). It matters little what we think (as such), what does the Bible plainly say? Mark 16:16, "He that believeth and is baptized shall be saved..." (Where does "saved" stand in relation to believing and being baptized? Obviously, it comes after believing and baptism). Acts 2:38, "Then Peter said unto them, 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 Spirit." (Where does "remission of sins" stand in relation to repentance and baptism? Quite plainly it follows repentance and in connection with baptism. Baptism is for the "remission of sins"). Jesus said that a person had to be born of the water and the Spirit before he could enter the kingdom (John 3:5).

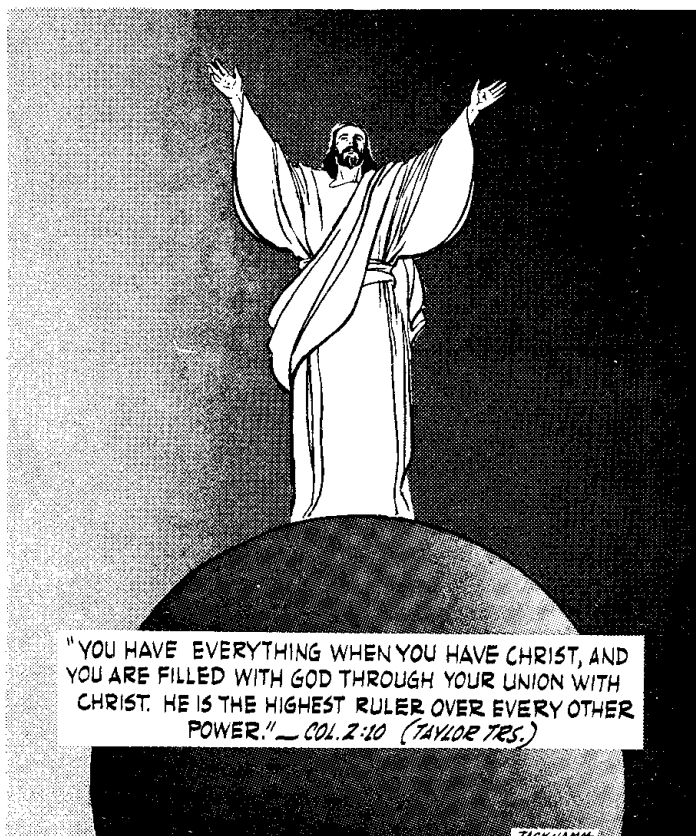
"I believe his blood, not water, saves..." All of us can say a good "amen" to that, but again our correspondent's thoughts are confusing (and contradictory). Following repentance, we are baptized for the "remission of sins" (Acts 2:38). Ananias told Saul of Tarsus (who had been praying three days), "And now why tarriest thou? Arise, and be baptized, and wash away they sins, calling on the name of the Lord" (Acts 22:16). Ananias, are you telling Paul the water will wash away his sins? Our thoughts fall short if we think this, for we know "without shedding of blood is no remission of sins." Revelation 1:5b says, "Unto him, that loved us, and washed us from our sins in his own

blood." Our trust and obedience culminating in baptism brings us into the cleansing of the blood of Christ (and his grace). How simple!

As the singing group said, we must be washed in the blood. But more is involved than just saying this. Denominationalism highlights the whole problem, that of accepting what the Bible says about how we obtain the benefits of the blood. Not everyone believes what the Bible says.

Yes, if we truly believe the Bible and want to carefully follow it, it is easy to get weary living in the kind of society that we do. But let us not be swayed by the thinking (or lack of thinking) of this world. □

## The Legacy the Lord Left the Disciples *(Continued from Page 1)*



nesses of the wonderful things which they saw and heard while accompanying him (and this is especially true in reference to his resurrection from the dead) (John 15:27; Acts 1:8,21,22; 4:33). Some would say that there was more involved than that—that Peter and the other apostles were actually successors to Christ himself; hence, the pope and so-called apostolic succession. But that is to elevate the human above the divine (or equal to it). The apostles were the official eyewitnesses of Christ. Eyewitnesses have no succes-



sors. The Holy Spirit subsequently guided the apostles into all truth and brought all things to their remembrance that Christ had taught them (John 14:26; 16:13). Their legacy was the privilege of passing these wonderful and amazing truths on down to us. First, this was done orally by them. Today we have this in the form of the Spirit-inspired Scriptures. They had, and have, no successors.

However, after being in close company with his disciples for over three years (in addition to their basic apostleship), there was more of a personal, living legacy he would leave with them. They could not rub shoulders from day to day with God incarnate ("For in him dwelleth all the fulness of the Godhead bodily," Colossians 2:9 without the most profound and enduring impressions being made upon them. They would be exposed to the very essence of God, and the resultant good influences, as embodied in Jesus (the altogether lovely and perfect one).

Of course a legacy is that which has been bequeathed or handed down to another (or others). This may be in the form of property or money; or it may be something that is immaterial, something of an outstanding nature that characterized the predecessor and was practiced by him—such now being carried on by those that followed him. The latter is the kind of legacy the Lord left his disciples.

### I. A LEGACY OF LOVE

John 13:1 reads, "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, *having loved his own which were in the world, he loved them unto the end.*" Then, after the close communion with his disciples in the upper room, the Lord said, "Little children, yet a little while I am with you...so now I say to you, A new commandment I give unto you, That ye love one another; *as I have loved you*, that ye also love one another" (John 13:33-35). In these wonderful chapters that follow, John 14-16, we read more about his leaving them, his concern for their personal well-being, the coming of the Holy Spirit to guide them, and the personal legacy that would be theirs (that which he wished for them to continue in). Following, chapter 17, is the great high priestly prayer involving his disciples. But all through these chapters is the wonderful theme of love. Consider 14:15, 23, and 31. Then 15:9 and 10 reads, "As the Father hath loved me, so have I loved you: *continue ye in my love*. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and

abide in his love." Read 15:12, 13, and 17. The Lord's prayer was brought to a conclusion with these words, "And I have declared unto them thy name, and will declare it: *that the love wherewith thou hast loved me may be in them, and I in them*" (17:26). The Lord definitely wanted the legacy of love to continue among his disciples.

### God is Love

God is love (I John 4:16). This love (*agape*) is the love of intelligence, reason, and comprehension, coupled with corresponding purpose. It is the love of esteem and respect. It is not swayed by irrational emotion (as human love). It is always the love of unselfish devotion (and in a moral context). As the Word became flesh, we see the perfect expression and embodiment of this in human form. What an engulfingly profound impression it must have made upon those in association with Jesus. The fact that Jesus came into the world is an expression by the Father of his great love (as well as that of the Son). "For God so loved the world, that he gave his only begotten Son..." (John 3:16a). Then from the human viewpoint, Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

### The Living Embodiment

Then the daily living embodiment of it in Jesus was something to behold. Like faith without works being dead (James 2:14-26), love without works is dead also (I John 3:17,18). The reality of this truth from the positive perspective is seen in Jesus, "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" (Matthew 9:35,36). Peter would later characterize Jesus as he "who went about doing good" (Acts 10:38). More than once we read about him being moved with compassion. In Jesus we see the very heart of God.

### The Father and the Son

Yes, God is love, and to know God is to know love (and to be known of him, I Corinthians 8:3). As pointed out (Luke 10:22), Jesus and the Father know one another in the most profound and personal sense (being integrated in purpose and essence). Since God is love, the inter-working in the relationships of the different personalities of the Godhead (as the Father and the Son) would radiate and reflect this wonderful truth. The legacy of love which was to be that of the disciples was made emphatically evident in what they

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saw here. The Father was the fountainhead of it all (and especially looking at it from the perspective of the Son becoming flesh). Jesus said, "The Father loveth the Son..." (John 5:20a). God had spoken more than once from heaven, "This is my beloved Son (the Son of my love), in whom I am well pleased" (Matthew 3:17). As Jesus wanted to continue the legacy coming from the Father, he said to his disciples, "As the Father hath loved me, so have I loved you: continue in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love...This is my commandment, That ye love one another as I have loved you" (John 15:9-12). And Jesus prayed to the Father that the "love wherewith thou hast loved me" would be in his disciples (John 17:26).

What an overflowing legacy of pure and unselfish love coming from the Father above through the Son to the original disciples and on to us. How wonderful! Love is the great motivating factor which controls and characterizes Christians. As children of God it distinguishes us from the world. "Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us..." (Ephesians 5:1,2a).

## II. A LEGACY OF JOY

In that rich section of Scripture (John 14-16), spoken on the eve of our Lord's betrayal and consequent crucifixion, another legacy the Lord was leaving his disciples can be found. The Lord said, "These things have I spoken unto you, *that my joy might remain in you*, and that your joy might be full" (John 15:11). Looking beyond the crucifixion to his resurrection, the Lord said, "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, *and your joy no man taketh from you*" (John 16:22). In his prayer to the Father later that night, the Lord prayed, "And now come I to thee; and these things I speak in the world, *that they might have my joy fulfilled in themselves*" (John 17:13). Obviously the disciples had experienced immense joy in their personal association with Jesus, and the Lord wants this to continue. This they had seen in him (for he speaks of "my joy"), and the Lord wants this legacy to be theirs.

### The Happy God

For some reason or other when we think of God we don't necessarily think of joy (and this is especially true when we think of the Son of God). With deity it might be sort of a neutral impression

that lingers in our minds in this regard. But this is the wrong impression. At times in the Bible the attributes of man seemingly are ascribed to God (called anthropomorphism) as he is spoken of as being angry or

(Continued on Page 10)

## BIBLE QUESTIONS *(over the Patriarch Abraham)*

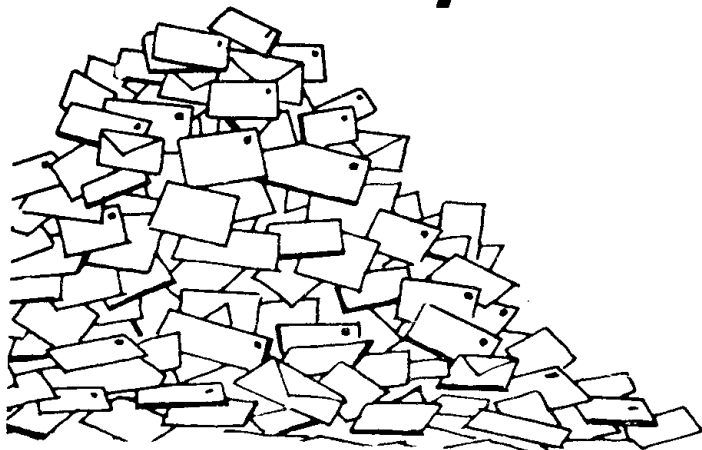
1. Who was the father of Abraham?
2. What was the land of Abraham's nativity?
3. In the call of Abraham, what promises were made to him by God (and in their fulfillment the rest of the Bible unfolds)?
4. How old was Abraham when he entered Canaan (and how old was he when the son of promise was born)?
5. What was the name of Abraham's nephew who accompanied him into the land of Canaan?
6. What was the relation of Abraham and Sarah (his wife) that he used two times in protecting himself (and what were those two times)?
7. What place in Canaan seems to have been the favorite abiding place of Abraham?
8. What unusual steps (unusual to us) did Abraham and Sarah take in an effort to have a son when it became apparent that she (Sarah) was barren?
9. In renewing his covenant of promise with Abraham when he was 99 years of age, what sign or seal did God give Abraham?
10. What is the meaning of Abraham's original name, Abram, and what is the meaning of Abraham?
11. What great trial of faith did Abraham experience involving his son Isaac that proved he really trusted God?
12. In showing that Abraham's descendents would be blessed in becoming vast numbers, what three comparisons are used by God at different times?
13. Where were Sarah, Abraham, and several of their family buried in the land of Canaan?
14. After Sarah died what new wife did Abraham take in his old age, and how many children did they have?
15. Because of his close association with Abraham and his immediate descendents in carrying out his plans for man, what is God many times called in the Bible?
16. Which one of the gospel writers in the New Testament begins his genealogy of Jesus with Abraham?
17. What promise that God made to Abraham does the apostle Peter quote in Acts 3 and apply as being fulfilled in Jesus (and how)?
18. The Scripture, "Abraham believed God, and it was counted unto him for righteousness" (Genesis 15:6) is quoted how many times in the New Testament Scriptures (and where is it found)?
19. According to the New Testament, who are the children of Abraham and heirs according to the promise today?
20. How does the chapter on faith (Hebrews 11) and the chapter involving works (James 2) tell of Abraham's faith (and how are the accounts similar)?

(NOTE: Answers found elsewhere  
in this issue of the paper).



# READERS'

## ...Response



**APOLOGY:** Please accept our humble apology for slowness in getting correspondence answered. "We" have no staff of secretaries, etc. to handle such, and this is done by the "editor" as time allows. Be it known that you are appreciated.

### **SOUTH CAROLINA:**

\* "Please discontinue sending *THE SWORD AND STAFF*..."

### **NORTH CAROLINA:**

\* "I want to thank you so much for the good work you are doing. I know the Lord will bless you. I don't want to miss a copy of *THE SWORD AND STAFF*. It means so much to me. Thanks again for such a wonderful work you are doing. Please keep it up. We are praying for you..."

\* "...I pray that the Lord will bless you in your work and you can keep it going. I enjoy the paper and read it two or three times. I wish my income was so I could do more to help you..."

### **NEW YORK:**

\* "Please put me on the mailing list of *THE SWORD AND STAFF*. I have read a copy from a friend and I find it very impressive. Thank you very much."

### **OHIO:**

\* Please discontinue sending *THE SWORD AND STAFF*..."

\* "Your paper has been an inspiration to me all these years. It has been an important part of my husband's and my life. Thank you so much. I wish that we could send more to help."

\* "I just finished reading my *SWORD AND STAFF*. I truly enjoyed every article. May God bless you all...I'm a widow and live alone. Don't have much earthly goods but have a lot of spiritual food."

### **INDIANA:**

\* "I'm so happy to find I can buy bound volumes of *THE SWORD AND STAFF*...We received *THE SWORD AND STAFF* in the 60's and 70's but have moved. It will be nice to get your paper again. We always enjoyed it..."

\* "You are a careful, conscientious editor and writer. I went from cover to cover on the No. 1, Volume 29 *SWORD AND STAFF* last evening and felt better for spending my time thus. But good wishes won't pay bills for ink and paper and postage.

thus, the enclosed from a (NOW!) Social Security recipient.

"You are doing a good work, and our prayer is that God will grant you the good health to continue."

### **MICHIGAN:**

\* "Please remove our name from mailing."

### **IOWA:**

\* "Enclosed find a check...The lack of this publication would leave a big hole in my life. If anything happened to it, I would feel as sad as if I had lost a very good friend. I've received some very good Christian publications, but this is one of the best."

### **ARKANSAS:**

\* "...I appreciate your publication's strong stand on Biblical issues. I was delighted to see the article in the last issue on 'Grace.' (volume 28, number 4, 1990). That's a subject I'm afraid we find ourselves overlooking from time to time. The article provided some good balance, I think. Anyway, I applaud what I see as a no-holds-barred quest for integrity in interpreting and living the Word. Keep on 'speaking the truth in love'."

### **TEXAS:**

\* I just finished reading the copy of *THE SWORD AND STAFF* that came to the church recently. It is the first copy that I remember seeing, but if they are all as good as this one, I certainly want to receive them. I appreciate the variety of articles and subject matter, and find that it can be very usable for classes and bulletins, etc..."

### **IDAHO:**

\* "Please remove our name from your list."

### **CALIFORNIA:**

\* "Thanks for your many years of good and faithful publications."

### **CANADA:**

\* "I read your number 1, volume 29 issue of *THE SWORD AND STAFF* and enjoyed reading it. I would be interested in receiving the volume or volumes with the Ten Commandments. If you have these issues please mail..."

### **PHILIPPINES:**

\* "Please send one copy each issue to our library at Philippine Bible College. Your articles are additional instructions to our students. *THE SWORD AND STAFF* is great..."

\* "...I have received several copies of *THE SWORD AND STAFF* and am very interested in reading the materials. It is so clear and Biblical. And it is so persuasive that a person searching the truth could not deny. I want to be included in your mailing list..."

### **INDIA:**

\* "Greetings to you in the precious name of our Lord Jesus Christ. May the peace of God be with you.

"...Recently I have read your great magazine *THE SWORD AND STAFF*. I have really enjoyed while I was reading this. It has so many truths of the Bible. I have learned new thoughts through your *SWORD AND STAFF* magazine.

"I wanted to use this in the Bible classes while I am teach-

(Continued on Next Page)

## READERS' RESPONSE

(Continued from Previous Page)

ing...one Sunday I had preached on 'God and Man Contrasted' from your magazine. Really all appreciated your hard work.

"I need your magazine regularly. But I am unable to pay the subscription (contribution). There are many people will know God and know the truth in my area through your magazine. So, please accept my request. I am waiting for your book. Thank you.

"May God bless your efforts towards the proclamation of His truth. May God bless you richly and abundantly." □

## The Legacy the Lord Left the Disciples (Continued from Page 8)

being grieved (etc.). And in concluding one of his parables, Jesus said, "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10). This fits in well with what Paul said in I Timothy 1:11 when he speaks of the "glorious gospel (glad tidings) of the blessed God which was committed" to his trust. The word "blessed" (unlike all other times when God is called "blessed") is the same word as found in the beatitudes, which means to be happy (the other times when God is said to be "blessed," it meaning to be eulogized, praised). So God is pictured as being happy about the gospel (the good news) whereby he has brought about man's salvation. What a wonderful and joyous thought (as well as a deeper insight into the nature of God).

### The Joyful Christ

When we think of Jesus, the words of Isaiah come to mind as he said that he would be "a man of sorrows, and acquainted with grief" (Isaiah 53:3). We think of him as living his life under the shadow of the cross and then the awful ordeal of the crucifixion. However, that is only part of the picture. The coming of Jesus into the world itself had been an occasion of great joy (Luke 2:10-15). Now at the end of his earthly ministry he speaks of "my joy" (and it continuing with his disciples). It was very real for they had seen it and experienced it. Jesus lived his entire life in perfect harmony with the divine will (and in the very center of the Father's love). Can there be any greater happiness, or joy, realized than in doing this? The beatitudes he taught express this great truth. As an example, notice Matthew 5:6, "Blessed (happy) are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew 5:6). (Also see Psalms 1:1,2). Luke 10:21 speaks of Jesus rejoicing. "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise

## Time of Gladness



and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight." This is a strong word for rejoicing, or joy, and it actually means to leap for joy. Hebrews 1:9, quoted from Psalms 45:7, speaks of Jesus, saying, "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." In Hebrews 12:2 we are admonished to be "looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Christ, as he is seated in eternity, is pictured by Paul as "the blessed (happy) and only Potentate, the King of kings, and Lord of lords" (I Timothy 6:15).

So, the Scriptures are not silent on the subject of Christ experiencing joy and it becoming a legacy among his disciples. How good to know this. He, who went through the greatest depths of sorrow for our sins, experienced (and was in a position to experience) the greatest heights of joy in accomplishing our salvation.

### III. A LEGACY OF PEACE

We read of another legacy of the Lord spoken that last night before his crucifixion in John 14:27 (found in that great section of Scripture to which we have already referred, John 14-16). He said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be

troubled, neither let it be afraid." He had dealt with the prospects of the disciples being troubled in the first part of this chapter (14:1ff), and he wants his peace to remain in their midst. Then as he concluded this moving discourse with them in 16:33, he said, *"These things I have spoken unto you, that in me ye might have peace..."* What a consoling way to leave them (and to leave them with such a legacy).

### Peace Lost

Peace has to do with the cessation (or absence) of hostilities (and fears), and the state of tranquility and rest that follows (or is experienced). Man's lack of peace (in any and every sense) in one way or another, directly or indirectly, is the result of his enmity and alienation from God. Adam and Eve were the first to experience the curse, the hardships, and the lack of peace in being separated from God (Genesis 3). The "seed" was promised who would bruise the serpent's head (Genesis 3:15). Relief and reprieve were anticipated from the curse. For some reason Noah's father gave him the name that he bore, Noah, meaning "rest, comfort" (perhaps hoping that somehow he might bring relief to them). "And he called his name Noah, saying, this same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed" (Genesis 5:29). But it was left to the man Abraham and his "seed" that through him "all families of the earth" would ultimately "be blessed" (Genesis 12:1-3; 22:18; Acts 3:25,26).

### Peace Anticipated

Jacob, the grandson of Abraham, was on his deathbed down in Egypt. He called all of his children around him to pronounce on them the patriarchal blessing before he passed away. As his feeble voice spoke to these twelve sons, and twelve tribes to be, many times what he had to say took the form of prophecy. What was said to Judah in Genesis 49:10 is highly interesting. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." A sceptre usually meant an ornamented and stylized staff, or rod, representing governmental authority. Shiloh seems to have the meaning of bearer of peace (one bearing peace and rest). Old Jacob prophetically is saying that governmental authority would be in place in Judah when Shiloh comes. Interestingly enough, Judah was the only one of the twelve tribes that was intact, maintaining its entity and identity, when Jesus Christ was born (and of that tribe). Old Testament prophecy called for a "Prince of Peace" (Isaiah 9:6,7). Then Isaiah 11:10 reads, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it

shall the Gentiles seek: and his rest shall be glorious."

### Peace Accomplished

When the angel of the Lord made the announcement of the birth of Jesus, and the heavenly host praised God, they said, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). In the midst of his ministry, the Lord Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls, For my yoke is easy, and my burden is light" (Matthew 11:28-30). This was all in anticipation of what Christ would accomplish. Man's greatest need of rest (and peace) comes from the travail of soul in connection with sin. Isaiah had written centuries before, "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith God, to the wicked" (Isaiah 57:20,21). The apostle Paul, voicing the helpless despair of man separated from God, cried out, "O wretched man that I am! Who shall deliver me from the body of this death?" (Romans 7:24). This word "wretched" here means the wretchedness that comes through exhaustion of labor (and here, laboring, struggling with the sin problem). But Christ (the sinless one) has born all of the hostilities, enmities,, and failures of man upon the old rugged cross and thereby brought peace (Ephesians 2:13-18; Colossians 1:20). "He is our peace," Paul said. We trust him for salvation. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). Then Paul wrote, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Romans 8:1). He continued, "For to be carnally minded is death; but to be spiritually minded is life and peace" (Romans 8:6). Again (and how rich!): "And the peace of God, which passeth all understanding, shall keep (guard) your hearts and minds through Christ Jesus" (Philippians 4:7). And, as if to tie all of this about peace in with Genesis 3:15, Paul wrote, "And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen" (Romans 16:20).

### A Wonderful Legacy

Yes, Jesus came from the Father above who is called "the God of peace" more than once in the New Testament Scriptures (Romans 15:33 16:20; Philippians 4:9; I Thessalonians 5:23; Hebrews 13:20). Paul said that God is the author of "peace" (I Corinthians 14:33). The Son of God came to bring peace to a sinful, rebellious, and troubled world; and

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## The Legacy the Lord Left the Disciples *(Continued from Previous Page)*

in the process of bringing it was the living embodiment of it. He could say to the restless sea and raging storm, "Peace, be still," and then we read, "And the wind ceased, and there was a great calm" (Mark 4:39). The disciples in seeing this, exclaimed, "What manner of man is this?" But that which the Lord brought about in nature was of little consequence compared to the peace that the disciples saw resident in him (and that he would pass on to them). He was a rock of stability and tranquility in their midst. He wanted this peace to continue with them. In the out-working of it, later the apostle Paul would call it "the peace that passeth all understanding" (as we have noticed). How desirable, and what a wonderful legacy to have in the midst of a troubled world!

### Concluding Remarks:

No doubt after Christ's resurrection from the dead he reminded the disciples of the legacy he had left them (Acts 1:1-8). The fact that he was alive again (and forever more) put a big exclamation mark on everything that he had said. What they had been privileged to witness and experience was wonderfully mind-boggling beyond imagination. But what really was going to be a great determining and moving factor in their implementation of this legacy was the coming of the Holy Spirit. Yes, the Holy Spirit would guide them into all truth, and there would be the miraculous confirmation of it, but something more personal than that would be involved. The legacy that the Lord had left them would be perpetuated by the personal indwelling of the Holy Spirit (and the fruit that he would produce in their lives). Indeed, it would be a living legacy. And, in fact, their legacy would become the legacy of every believer in Christ, every Christian. Writing of that which was common to all Christians generally in Galatians 5:22, Paul said, "But the fruit of the Spirit is *love, joy, and peace...*"

When anyone repents and is baptized into Christ, he (or she) enters into this personal legacy. The apostle Peter commanded, "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 Spirit" (Acts 2:38). We are born again, born of the water and of the Spirit (John 3:1-5). Conversion itself is an experience of love, joy, and peace as each of us enter into this legacy (in association with the Holy Spirit). Peter also wrote, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love fo the brethren, see that ye love one another with a pure heart fervently: Being

born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Peter 1:22,23). Then we read in Romans 5:5 that "the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." With repentance and baptism also comes joy, and in this connection we read of the Ethiopian who "went on his way rejoicing" (Acts 8:39). Paul reminded the Thessalonians, "And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit" (I Thessalonians 1:6). And Acts 13:52 tells us that "the disciples were filled with joy, and the Holy Spirit." Then Paul brings out the third element (as we outlined it) in this legacy in Romans 15:13 by coupling joy and peace. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit." In the chapter before he had said that "the kingdom of God is...righteousness, and peace, and joy in the Holy Spirit" (Romans 14:17). Yes, the Holy Spirit is involved in the perpetuation of this legacy among all believers.

What a wonderful legacy the Lord left his disciples! We did not get to see Jesus, to rub shoulders with the Word that became flesh, nor to be personally associated with God incarnate in any way. This was a marvelous experience beyond compare for those who got to do it. But by conversion to Christ and the indwelling of the Holy Spirit we become a part of the legacy anyway. The wonderful out-working qualities and characteristics of Jesus will be seen in our lives. We will "walk, even as he walked" (I John 2:6). We are part of the ongoing, living legacy. □

## "Looking for a Loophole"

W.C. FIELDS was an actor and comedian both on radio and in the movies from several decades ago.

Fields, like many of the roles he played in movies, was in real life known to be a very heavy drinker, womanizer and carouser of the most active sort.

As Fields began to get on in age and it became apparent that the end was approaching, a friend of his visited him one day at his home and found him sitting alone in a semi-darkened room reading from a Bible. The friend, shocked to see Fields reading a Bible, asked in astonishment: "Why, Bill, are you after all this time becoming religious?" To which Fields replied in his distinctive drawl, "Naw, naw, just looking for a loophole."—*Selected*

And we have too many people looking for loopholes today. God doesn't lie. Just take him at what he says.

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**ALWAYS PUT GOD FIRST**

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????????????????  
**QUESTIONS**  
????????????????

**From Virginia:**

**Question:** "Please consider commenting on the position of a minister in one of your next issues. In reference as whether or not one should continue with a congregation after elders have been elected, or should a minister move on to establish a new congregation? Also should a minister be paid when an elder is not...I was wondering also if you would recommend a set of good commentaries that I could purchase for study."

**Answer:**

Thank you for your question(s). Much serious thought seems to be behind them. Underlying all the matters mentioned is the problem faced by those who would really get serious about returning to and restoring the church of the New Testament. To get right at the heart of the problem, the position that is commonly called "minister" (or "THE minister") today is not found in the New Testament (as such). The word "minister" in the New Testament (for the most part) represents a rendering of the word *diakonos*. It basically is a general, non-technical word (except when applied to what we know as a "deacon" in the church, i.e., I Timothy 3:8,12; Philippians 1:1). Its general, non-technical use (simply meaning servant) is seen in being applied to any person who will follow Christ (John 12:26), the would-be-great who were to be the servants of others (Matthew 20:26), king's servants (Matthew 22:13) and household servants (John 2:5,9), officials of government (Romans 13:4), apostles (Ephesians 3:7), and even Christ himself is called a *diakonos* (Romans 15:8; Galatians 2:17). So when we speak of the position of minister in a technical sense, it applies to what we call a "deacon" in the church. It would seem that all other Scriptural usage of the term is general. The modern denominational minister, also called "the pastor," is unscriptural and unwarranted. (Pastor in the New Testament has reference to the eldership). It is inappropriate to call one person "THE minister" when every Christian is supposed to be involved in the "work of the ministry" (Ephesians 4:11,12—check out various translations on this Scripture).

In the early New Testament times, churches that were set in order (and even others) functioned and carried on their work without the presence of what is called a "minister" today. Paul and Timothy were preachers of the gospel who had assisted in the establishment of the church at Philippi. Years later they sent greetings in their epistle to this church, addressing "all the saints in Christ Jesus which are at Philippi, with the bishops (elders) and dea-

cons" (Philippians 1:1). (No modern "minister" mentioned here). In the book of Acts elders were ordained to be in charge of the local church (Acts 14:23). (No modern "minister" is mentioned). On his way to Jerusalem, Paul called for the elders of the church at Ephesus to meet with him (Acts 20:17-36). (No modern "minister" is mentioned). They are represented as the ones who personally (not by proxy) lead and feed the flock (the leaders and teachers in charge).

Yes, in early New Testament times, preachers of the gospel (evangelists) moved on to other fields after starting a church. Their presence evidently was not thought necessary for the ongoing of the church left behind. With trained and qualified elders to serve as leaders, guides, and overseers of the flock, and every Christian committed to the "work of the ministry" (Ephesians 4:12,16; Hebrews 5:12-14; etc.), the local body of believers could effectively carry on its own work. This does not mean that special preachers of the gospel (evangelists) could not be or were not associated with them at times. They were, but this association was not to relieve the elders and members of the work that they were supposed to be doing. Their presence did not make them "pastors" to usurp the position and work of the elders. They might be involved in setting things in order, edification and encouragement, or evangelizing; but in this association it did not make them "THE minister," putting them in center stage.

The modern mentality makes it hard to put what we read in the New Testament into practice. The modern denominational minister concept dominates most people's thinking (or lack of thinking). Their mentality pictures them (the members) as being the object of ministry rather than that they are to minister.

And there is a question mark about this matter of elders being elected. It is more of a matter of selection than election. Yes, it is our conviction that the people should have a voice in determining if the prospective elders are indeed qualified or not (I Timothy 3:10). But a popular election it should not be. Paul admonished Timothy, "Lay hands suddenly on no man..." (I Timothy 5:22a).

The question of preachers receiving an income (I Corinthians 9:14) and the elders not receiving one from the church (I Timothy 5:17,18) would be determined by local circumstances more than anything else.

A recommendation is desired concerning a good set of commentaries on the Bible. This is a hard request. We have not found a commentary yet wherein we were in total agreement with the writer, and yet from most of them good can be gotten. Perhaps the greatest problem in having commentaries is in only having one or one set (and then in not knowing the religious background of the commentator, where he is "coming from"). Proverbs 11:14b says that "in the multitude of counsellors there is safety." With more than one commentary (or set), different think-

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# QUESTIONS

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ing on the Scriptures can be compared. A single volume of merit on the beginner's level, yet it has depth, is *People's New Testament with Explanatory Notes* by B.W. Johnson. A careful, independent study of the Bible on our own should be made before reading other people's thoughts (and after reading their thoughts). We need to be able to think for ourselves.

## From Alaska:

**Question:** "I note that I Timothy 2:8 uses, 'that men pray,' rather than, 'that all pray.' Would it be right to attach any special significance?...Would you allow the fact that women, or girls, were prophesying in the early church, as a reason to have a woman in a teaching role for the whole congregation?..."

**Answer:**

Not long ago an article appeared in this paper involving questions related to this. Yes, what Paul wrote in I Timothy 2:8-15 has a bearing on woman's position over the man in the assembly (and why she is not to teach or usurp authority over the man religiously). I Timothy 2:8 reads, "I will therefore that *men* pray every where, lifting up holy hands, without wrath and doubting." I Timothy 2:11-14 reads, "Let the woman learn in all silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the *man*, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." The Greek word for "man" in both of these references to man is *aner*. A study of this word will indicate that it means man (male) as opposed to woman (female). The word definitely puts the masculine and feminine gender in contrast (whereas another word for man found elsewhere in the New Testament Scriptures, *anthropos*, many times is a general word signifying mankind). Paul is teaching that men (as such) are to take the leadership in the teaching and praying of the public assembly. The latter part of this chapter (I Timothy 2) tells us why.

Yes, women are spoken of as prophesying in the New Testament Scriptures (Acts 2:18; 21:9), but these references don't say it was done in the public assembly over men, etc. The verse having to do with the daughters of Philip the evangelist in no way contradicts or invalidates I Timothy 2. The verse (Acts 21:9): "And the same man had four daughters, virgins, which did prophecy." This simply means that they had the gift of prophecy, were prophetesses, and at times prophesied. (Check various translations).

All other circumstances involving Scripturally undefined functions in the male/female relationship in the church are to be governed by principles surrounding that which has been revealed.

In our day when the old landmarks are being removed

(Proverbs 22:28), let us not be in the number who would bring about change (Proverbs 24:21). Yes, in a time when homosexuals are being ordained, and women are being set aside as elders and "ministers," someone needs to keep a level head. God does not change. □

## WALK WITH ME

Walk beside me, O my Savior, while life's morning sky is bright;

Grant me now Thy loving favor, flood my path with heavenly light.

Whether good or ill betide me, whether skies are dark or clear,

Ever stay so close beside me that I may know and feel Thee near.

When the noontide's glowing splendor brings its weight of toil and care,

May Thy love, so pure and tender, all my heavy burdens bear.

In the weary land, provide me sheltering rock and cooling spring;

When the tempest rages, hide me underneath Thy folded wing.

When the twilight shades, descending, warn my soul that night is near,

With the hues of sunset blending, let the light of Heaven appear.

Through the valley Savior, take me; close my eyes when night shall come;

Then bid angel voices wake me, sweetly singing, "Welcome home!"

Blessed Savior, walk with me, take away all anxious fear;

Ever stay so close beside me that I may know and feel Thee near.

—Anonymous

## Importance of A Hyphen

AS THE COUNT-DOWN reached zero, the giant rocket lifted off its pad, destination outer space, to collect scientific data. Everything was functioning perfectly, and it seemed as if this would be a highly successful shot. But suddenly, 120 seconds after the lift-off, the *bird* went haywire, and the Range Safety officer had to abort the mission. Up in a fiery cloud went thirteen million dollars, months of hard work, and perhaps the only chance for the U.S. to send a space-probe of this type for at least two more years.

What went wrong? What caused the tragedy and disappointment? A technician had omitted a hyphen (-) from a computer tape type in the rocket's mechanical brain.

The greater tragedy is that many "average" Christians feel a little like that missing hyphen. Their contributions are unnoticed! They feel insignificant in view of the over-



# NO SMOKING

Ni wolno palic	(Polish)	<div>喫煙禁止</div> <div>(Japanese)</div>	烟食準不	(Chinese)
VIETATO FUMARE	(Italian)		ধূম পাননিষেধ	(Bengali)
NEVALE RUKYT	(Lithuanian)		Մի ծխել	(Armenian)
TILOS A DOHÁNYZÁS	(Hungarian)		منوع التدخين وطبعا	(Arabic)
Rauchen Verboten	(German)		استعمال سجود فحيد ممنوع	(Turkish)
KADITI PREPOVEDANO	(Serbo-Croatian)		ביטע נים צו רייכען	(Hebrew)
Es Prohibido Fumar	(Spanish)		RÖKNING FÖRBJUDEN	(Swedish)
Воспрещается КУРИТЬ	(Russian)		RÖGNING FORBUDT	(Norwegian Danish)
Defense de Fumer	(French)		É Prohibido Fumar	(Portuguese)
ΑΠΑΓΟΡΕΥΕΤΑΙ ΤΟ ΚΑΠΝΙΣΜΑ	(Greek)		Duhani Esht i Ndaluar	(Albanian)

...in any language we should get the message  
(and especially if we are Christians)

all work of the church! They may think that they are not needed! *Nothing could be farther from the truth!* When Paul taught the great lessons about cooperation within the body (Romans 12:3-8; I Corinthians 12:12-27), was he trying to tell some of us that we are unnoticed, unneeded, and therefore, insignificant? When he wrote, "We have this treasure in earthen vessels" (II Corinthians 5:7), was he saying that "clay pots" are worthless? To the contrary, every part of the body, and every earthen vessel is important to the work of the church! *Even if you sometimes feel like a hyphen, there is a special place for you in the Lord's church.*—*Dick Sztanyo* ☐

## A Grizzly Bear and a Skunk

A GRIZZLY BEAR lumbered into a clearing where garbage had been dumped. Tourists noticed that there was only one animal the grizzly would permit to eat with him...a skunk. Doubtless he resented the skunk's brazen impudence. He could have easily won a fight with the two-tone intruder. But he didn't. Why? Because he knew the high cost of getting even.—*Selected* ☐

## More Than a Man Can Bear

NO MAN ever sank under the burden of the day. It is when tomorrow's burden is added to the burden of today that the weight is more than a man can bear.—*Selected* ☐

## See the Form

SCULPTURE: Michelangelo once said that he saw a form within the marble, and all that he did was remove everything that was not the form. ☐

## Religion Like a Wooden Leg

SOME PEOPLE'S religion is just like a wooden leg. There is neither life nor warmth in it; although it helps them hobble along, it never becomes a part of them, but has to be strapped on every morning.—*Selected* ☐

Moving? Send a change of address

## Answers to: BIBLE QUESTIONS

1. Genesis 11:26,27; 2. Genesis 11:27-31; 3. Genesis 12:1-3; 4. Genesis 12:4,5 17:1,17; Romans 4:19; 5. Genesis 12:5; 6. Genesis 12:10-20; 20:1-18; 7. Genesis 13:18; 14:3; 18:1; etc. 8. Genesis 16:1-16; 9. Genesis 17:5; 10. Abram: exalted father; Abraham; father of a great multitude—Genesis 17:5; 11. Genesis 22:1-19; 12. (1) Genesis 13:16; (2) Genesis 22:17; (3) Genesis 15:5; 22:17; 13. Genesis 23:1-20; 25:7-10; 49:28-33; 50:13; 14. Genesis 25:1,2; 15. Exodus 3:6,15,16; 4:5; 16. Matthew 1; 17. Acts 3:25,26; 18. Three times: (1) Romans 4:3; (2) Galatians 3:6; (3) James 2:23; 19. Romans 4:16; 9:6-8; 20. James 2:14-26.

# Confused About Which Way to Go?



Go back to the Bible and the local  
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and you will be right on course.

**READY OR NOT...** We were not ready for it. We had hoped gradually to learn to use the new computer (and software) to be used in getting out this publication. And we wanted to acquire some additional software and perhaps change the format of this paper somewhat. However, when we went to set the type this time, we found the old equipment broken down. So, rather than spend money (which we did not have) for expensive repairs (and look forward to a repeat of the same problem), we have "stuck our neck out" and are trying to use the new. It has been thrust upon us before we were actually ready. We had hoped to stick to the very readable Schoolbook type that we have used for the paper, but the Roman type was all that we had to use in this emergency. You might let us know what you think of it.—*J. Gibbons*

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## Are You Headed for the Lake?

**ARE YOU** headed for the lake this weekend? A lot of people are. "...It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27).. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works...And whosoever was not found written in the book of life was cast in *the lake of fire*" (Revelation 20:12,15). Be sure that God is in your plans.—*J. Gibbons*

## Treasure

**MANY** who love the Word of God have discovered Treasure much to their liking when they obtained the bound volumes of the back issues of *The Sword and Staff*. If you like this current issue, you will likewise be thrilled with the copies in book form. Notice those still available (while they are still available), and place your order for good reading. Make them part of your library and part of your life. You will be glad that you ordered them.



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