

The Sword AND Staff

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

"When You Fall into Divers Temptations"

WE HEAR the word "when," and we think in terms of the time, occasion, or point that something happens. The word can be used to state a fact that such has taken place or is anticipated. Like the word "whenever," it can sometimes indicate that it happens every time. It can imply that what takes place is the ordinary and expected course of action or is usual under the circumstances. This is especially obvious when our background knowledge of such occurrences all points in this direction. What we know has simply been verified.

With all of this in mind, let us look into several verses of Scripture that make use of the word "when" in this way. Things are spoken of taking place as a matter of course, as that which is expected, and as that which is usual. This study should make what is considered more apparent.—Editor



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FROM the following Scripture we will develop our lesson on "WHEN" this time. It doesn't have to do with the commands of God, but that which happens to us in simply living. Such things do happen and can be expected to happen.

"My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that

giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: But the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (JAMES 1:2-12).

I. WHAT IS SAID HERE

Let us zero in on verse 2 as the key verse for consideration in this article: **"My brethren, count it all joy when ye fall into divers temptations."** Now let us examine some of the key words in this verse. This will greatly implement our understanding of what is said here. Then we can better make application.

"Temptations"

The same word that is translated "try" in the New Testament is also rendered "tempt" from the original language. The twofold concept is also carried over in the noun "temptation." In the way we use words today, trials become temptations only

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—**THANK YOU**—

Proverbially **SPEAKING...**

THE LORD delights in those who delight in Him.

"Blaming your faults on your nature does not change the nature of your faults."

When we find Jesus, we will at the same time find ourselves and the whole purpose in living.

"No man has a right to do as he pleases unless he pleases to do right."

When you help others climb the ladder of life, you can't help but go higher yourself.

"If you worry, why pray? If you pray, why worry?"

The person who will never say, "I'm sorry" will live to see the day that he is sorry.

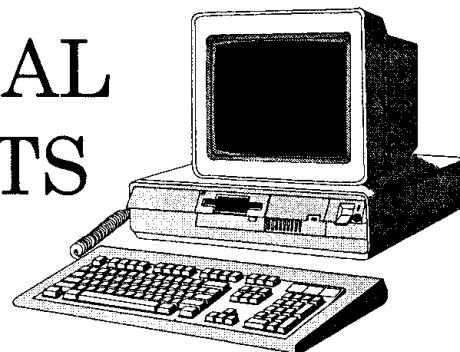
"Knowledge humbleth the great man, astonisheth the common man, and puffeth up the little man."

When you tie the knot in marriage make sure it is not a slipknot.

"The greatest of all faults is to imagine you have none."

Push yourself to the limit in getting done that which must be done, and then you will find power and resources to go even further.

EDITORIAL COMMENTS



"ART THOU COME TO DESTROY US?"

WHEN we study the Bible, we should exercise the utmost care and caution. We should never try to read into it what we would like for it to say. There is no way that we can change it. We are not God, nor can we stand in judgment of God. But, as we read the Bible, what it says must be understood in the light of the rest of the Bible. And in understanding the meaning of New Testament words, we can get the whole picture by seeing how these words are used elsewhere in the New Testament. One such word is the word "destroy," or in the original language of the New Testament, *απολλυμι* (*apollumi*).

In Matthew 10:28 Jesus exhorted, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to DESTROY (*apollumi*) both soul and body in hell." Immature thinking (or even wishful thinking) without a further study of the Scriptures on this subject, or an investigation of the word "destroy" as used elsewhere in the New Testament, might prompt some grasping person to see annihilation of the "soul" in this verse (and no eternal hell for the wicked).

But the word "destroy" (*apollumi*) is very generic, even as it is in English. In considering English synonyms, the *New World Dictionary* says of "destroy" that it "is the term of broadest application" as it is put along side of demolish, raze, and annihilate. In the King James translation of the Bible we find the word *apollumi* ("destroy") is also rendered "perish," "lost," "lose," "marred," and "die." Obviously the word has a wide application. This has led W. E. Vine of the user friendly and very practical book, *An Expository Dictionary of the New Testament*, to state in reference to *apollumi* ("destroy"), "The idea is not extinction but ruin, loss, not of being, but of well-being. This is clear from it's use, as, e.g., of the marring of wine skins, Luke 5:37; of the lost sheep, i.e., lost to the shepherd, metaphorical of spiritual destitution, Luke 15:4,6, etc.; the lost son, Luke 15:24; of the perishing of food, John 6:27; of gold, I Peter 1:7. So of persons, Matthew 2:13, "destroy;" 8:25, "perish;" 22:7; 27:20; of the loss of well-being in the case of the unsaved hereafter, Matthew 10:28, Luke 13:3,5; John 3:16...; 10:28; 17:12; Romans 2:12; I Cor-

inthians 15:18; II Corinthians 2:15, “are perishing;” 4:3; II Thessalonians 2:10; James 4:12; II Peter 3:9...”

An interesting use of “destroy” (*apollumi*) is found in Mark 1:24. Jesus is in the synagogue at Capernaum and is about to cast demons out of a man. They cry out, “What have we to do with thee, thou Jesus of Nazareth? Art thou come to DESTROY (*apollumi*) us?” Then at another time when Jesus was ready to cast the demons out of the wild men who lived in the tombs, the demons also cried out, “What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?” (Matthew 8:29) The thoughts are parallel, and putting the quotations together should be very definitive in understanding the meaning of “destroy” (*apollumi*). Were the demons thinking in terms of being annihilated?

Notice. The demons speaking through the possessed men from the tombs said, “Art thou come hither to torment us before the time?” The meaning of “destroy” is amplified by the word “torment.” The rest of the story can be seen elsewhere in the New Testament. The scene of the Day of Judgment comes before us in Matthew 25:31-46 as the Lord divides men like sheep and goats to the right and to the left. Verse 41 reads, “Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” Verse 46 is a summary statement, also giving the other side of an otherwise dreadful picture, “And these shall go away into everlasting punishment: but the righteous unto life eternal.”

If all of this is not conclusive in showing the meaning of “destroy” (*apollumi*) (the loss of well-being, not loss of being; i.e., not annihilation, nor extinction), then consider Revelation 20:10, “And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.”

This is what “destroy” means. It is the fate of the devil, his angels, and all who serve him. □

EDITORIAL
Byways (# 1)

LOT’S DAUGHTERS AND THEIR HUSBANDS

IN THE LAST ISSUE of this paper we ran a short reprint article from another source stressing the necessity of God having first place in our lives,

even over our family. Abraham, Lot, Lot’s daughters, Moses, Hannah, and the Lord Jesus himself were given as illustrations of this. A reader has written about the reference made to Lot’s daughters leaving their husbands in Sodom, saying, “Let me correct you on this matter, the two daughters that left with Lot were not married, read Genesis 19:8, “Behold now I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.’ The two daughters that went out with Lot, lived with Lot and his wife because they had no husbands.”



Evidently the point of the reader’s words here is to say that Lot had two other daughters who did not leave Sodom, and thus the illustration in the said article is invalid. Let us consider this matter further for information’s sake.

It seems there is no evidence that Lot had other than two daughters. The problem seems to be in the translation where it says that “Lot went out and spoke to his sons-in-law, who had married his daughters” when compared with what Lot had said earlier, “I have two daughters which have not known man.” But if Lot had had other daughters living with his sons-in-law, as they are called, it looks like he would have called upon them to escape with their husbands.

The following should help us come to a conclusion as to what is the situation.

- (1) The eastern mentality looked upon engagement, although marriage had not actually taken place, as marriage in their mode of speech. The case of Joseph and Mary illustrates this well. Matthew 1:18 reads, “Now the birth of Jesus Christ was on

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this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost [Spirit].” Although their marriage had not been consummated in sexual union, as we would think, the next verse says that Joseph “was minded to put her away” privately. But the angel said unto him, “Joseph, thou son of David, fear not to take unto thee Mary thy wife” (1:20).

(2) The Hebrew word translated “married,” *aqah*, has several meanings: “take (get, fetch), lay hold of (seize), receive, acquire (buy), bring, marry (take a wife), snatch (take away)” — *Theological Wordbook of the Old Testament*. Therefore, we see the possibility of different ways that this word could be translated.

(3) Consider how different translations of the Bible have regarded Genesis 19:14,15.

- *American Standard Version*: “And Lot went out, and spake unto his sons-in-law, who had married his daughters...” There is a footnote here in connection with “had married,” and it reads, “were to marry.”

- *Revised Standard Version*: “So Lot went out and said to his sons-in-law, who were to marry his daughter...”

- *New American Standard Version*: “And Lot went out and spoke to his sons-in-law, who were to marry his daughters...” There is a footnote here that says, “Or, *had married*; literally *were taking*.”

- *The New English Bible*: “So Lot went out and spoke to his intended sons-in-law...” A footnote here suggests an alternate possibility, “Or his sons-in-law, who had married his daughters.”

- *New International Version*: “So Lot went out and spoke to his sons-in-law, who were pledged to marry his daughters...” A footnote here likewise gives an optional possibility, “Or were married to.”

- *Today's English Version*. (from the American Bible Society): “Then Lot went to the men that his daughters were going to marry, and said...”

- *Literal Translation of the Holy Bible* (a translation from the last century by Robert Young, compiler of the much used Young's *Analytical Concordance to the Bible*): “And Lot goeth out, and speaketh unto his sons-in-law, those taking his daughters, and saith...”

- *Vulgate*: It is interesting to note that the Latin version of the Bible prepared by Jerome in the 4th century speaks of Lot's “sons-in-law who were about to take his daughters.”

And, further, as a matter of passing interest, and significance, notice what Josephus, Jewish writer of the 1st century, wrote in *Antiquities of the Jews*, book 1, chapter 11, and in paragraph 4: “But Lot, upon God's informing him of the future destruction of the Sodomites, went away, taking with him his wife and daughters, who were two, and still virgins: for those that were betrothed to them were above the thoughts of going, and deemed that Lot's words were trifling.”

So, in view of these considerations, we have no problem in identifying Lot's sons-in-law with the two daughters who had “not known man” in the 19th chapter of Genesis. We are impressed with them putting God first before their “husbands.” That was the intended lesson in the article. □



EDITORIAL *Byways* (# 2)

WARNING, “BE NOT DECEIVED”

RECENTLY the birth of a little granddaughter prompted us to take a cross-country trip. Times like this make a person think about and appreciate family ties and family values. Such were my thoughts and those of my wife as we drove along.

Our minds were thus attuned as we were tuned in to the car radio. Therefore, all of this made our response to what we were to hear even more negative. The beautiful classical music that we were listening to was now fading into the background. The announcer paused to identify the station, to alert us to the upcoming news, and to tell us who had sponsored the program we had just heard. The dignified lady's voice matter-of-factly informed us that the music we had enjoyed had been brought to us by the Arkansas chapter of the association of Lesbians and Gays.

Somehow we felt betrayed and like we were in an alien, and even hostile, environment. Encouraged by the president of this country, who was from this very state, the homosexuals were emboldened to “come out of the closet” to push their agenda to break down all barriers against their perverted “life-style.” Now their ambitious efforts were hitting us in the face. In such an atmosphere, what would the world have in store for our little granddaughter?

Regardless of the dignified image they were trying to project, the facts were still the same. The beautiful classical music that we had heard via the public service radio station was coming to us courtesy of the association of perverts and queers (who

by their very nature would have to compromise family values). Sin by any other name is still sin. Homosexuals coming “out of the closet” does not change the enormity of their perversion; it just shows the obstinacy and audacity of their shame.

The Bible continually warns, “BE NOT DECEIVED.” People who believe the Bible do not try to justify the practice of homosexuality, let alone trying to dignify it, but rather condemn it as the most gross and loathsome of sins (Genesis 19; Leviticus 18:22; 20:13; Deuteronomy 23:17; Romans 1:24-32; I Corinthians 6:9-11; I Timothy 1:9,10). The apostle Paul solemnly wrote the Corinthians, “BE NOT DECEIVED,” and then, along with other kinds of sinners, said that practicing homosexuals would not go to heaven (I Corinthians 6:9). Let us be not deceived. Beloved, we are living in dangerous times, morally speaking. □



“No Pain, No Gain”

*It has been said, “No pain, no gain;”
‘Tis likewise true: No work, no worth;
And with no storm, expect no rain;
Without some hurt, no birth, no mirth.
If there’s no start, where is the end?
Without a verb, ‘tis but a noun;
Without a rend, one makes no mend;
If there’s no cross, expect no crown.*

—By James E. Gibbons



“When You Fall into Divers Temptations” (Continued from Page 1)

when we let them pull us down; temptations are only trials, being tried, unless we yield to them. But in the original language both ideas are included in the single word.

“When”

“When” again implies that which does happen; it can be expected and will happen. It is not a matter of *IF*, but *WHEN*. Trials, suffering, and temptations come. This is nothing strange. It is all part of living (and dying). That is the human situation.

“Fall”

“Fall” in “fall into divers temptations” next gets our attention. The Greek word *peripipto*, breaking it down into the two main parts of the word (*peri* + *pipto*), literally means around to fall. Besides being here in James 1:2, this word is found in Acts 27:41 and Luke 10:30 in the New Testament. Acts 27:41

refers to the shipwreck that took place on Paul’s journey to Rome: “And *falling* into a place where two seas met, they ran the ship aground: and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.” Luke 10:30 involves the story of the good Samaritan: “And Jesus answering said, a certain man went down from Jerusalem to Jericho, and *fell* among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.” From these references we see that “fall” involves something that happens; it is not planned. And consequently in temptations (or trials) what happens is something that falls around us (engulfs us).

“Divers Temptations”

The word “divers” in the language of the King James Version simply means diverse or various. As we said, the Greek word for temptation carries the twofold idea of trials and temptations (in the current usage of these terms). Trials may take many shapes and forms as we experience them. The expression “fall” in “fall into divers [diverse] temptations [trials]” well illustrates this in the two references where this word is found: Acts 27:41 and Luke 10:30. This may be divided in *natural trials and hardships* that come upon us in living (as in the shipwreck, Acts 27:41), and *unnatural trials and hardships* that are imposed upon us occasionally in living (as in the man falling among thieves, Luke 10:30).

“Count It All Joy”

Stating what is said again in James 1:2, it says, “My brethren, *count it all joy* when ye fall into divers [diverse] temptations [trials].” Like Ephesians 5:20, this is a hard command to obey. There is nothing pleasant about trials, from our human viewpoint, let alone the joy. But remember Romans 8:28, “And we know that all things work together for good to them that love God, to them who are the called according to his purpose.” Also note the rest of what James says here (verses 2-12), but especially verses 3 and 4, “Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing,” and then the concluding verse 12 in our reference, “Blessed [happy, fortunate] is the man that endureth temptation [trials]: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.”

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“When You Fall into Divers Temptations” *(from Previous Page)*

II. WHEN YOU FALL INTO NATURAL TRIALS

As we said, it is not a question of *IF*, but *WHEN*; trials, suffering, and temptations are all a part of living. That is the kind of world in which we live, a world of sin and death. Genesis 3 tells of the fall of man, and the consequent predicament in which we find ourselves. Paul asserts as common knowledge in Romans 8:22, “For we know that the whole creation groaneth and travaileth in pain together until now.” Read the 90th Psalm. This gives the over-all picture of our travail. We can identify with the spirit of what Jacob said as he stood before Pharaoh in ancient Egypt, “The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been...” (Genesis 47:9). Throughout life there are natural trials, hardships, and calamities that befall us. No one is exempt from them.

Old Age and Death

Death is the climaxing calamity that befalls mankind. God had told Adam and Eve that death would result from their disobedience. Physical death did not occur at once, but came after many long, hard, and toilsome years. Hebrews 9:27 says that “it is appointed unto men once to die.” And we especially associate death with old age. David was very much aware of this when he said, “I go the way of all the earth...” (I Kings 2:1,2).

There are “divers” trials that usually accompany old age and impending death. With the infirmities of old age vividly in mind, the writer of Ecclesiastes admonished young people, “Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about

the streets: Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it” (Ecclesiastes 12:1-7).

Everyone Builds in the Path of It



In the Process of Living

But if we think such trials come only with old age, we are sadly mistaken. Into each life “some rain must fall.” Who has never been sick? Who has not experienced some accident or the misfortune of some other unpleasant happening? Protracted periods of good health, serenity, and security are only illusionary and short-lived. Then when the trials and storms of life come, it makes the predicament of our human situation more emphatic and obvious. We live in a world of sin and death. This world is cursed, and the sentence of death is upon each of us.

Calamity and Death to the Young

One is not exempt from the prospects of death even in being a child. The son of the poor widow that fed the prophet Elijah fell sick and died (I Kings 17:8-24). The son of the people who housed the prophet Elisha was visiting his father in the fields. Suddenly he cried, “My head, my head!” (II Kings 4:8-37). As with the other son, he died (and God’s prophet was used in reviving each one of them). But the point is that natural calamities and trials come upon the young as well as the old.

The Prospects of Sickness

Peter's mother-in-law was sick with a great fever (Luke 4:38-40). Dorcas became sick and died (Acts 9:36,37). The apostle Paul had a physical infirmity, a thorn in the flesh, that he had to live with daily (II Corinthians 12:7-10). Epaphroditus from Philippi visited Paul in prison at Rome and became "sick nigh unto death" (Philippians 2:25-30). Paul wrote, "Trophimus have I left at Miletum sick" (II Timothy 4:20). This is all part of living.

Accidents Occur

Accidents occur. The unnatural and natural are mentioned in Luke 13:1-5 by the Lord. Pilate had mingled the blood of some with their sacrifices. Then mention is made of the tower of Siloam that fell on 18 people, killing them. A young man at Troas by the name of Eutychus fell asleep and fell out of the third story window during a long church service (Acts 20:9). The apostle Paul more than once lived through a shipwreck (Acts 27:14-44; II Corinthians 11:25). All of these things happened in the process of living.

Renew, Restock, Replenish



Reverses of Good Fortune

Reverses of good fortune occur. Job knew what it was like to experience such, coming from unnatural and natural causes (Job 1:13-2:8). The sun shines on the evil and on the good, and the rain falls upon the just and on the unjust (Matthew 5:45). However, there are times when the positive good is not

always evident. The negative side of God's impartiality is also seen in what he allows. In a world under the curse of sin, all are made to realize this fact in one way or another.

III. WHEN YOU FALL INTO UNNATURAL TRIALS

Before making some concluding remarks and admonitions of a positive nature involving trials, let us look into this matter of falling into unnatural "temptations." We have already explained what we mean by this. In Luke 10:30 we found this man who went down from Jerusalem to Jericho "fell among thieves." This was an unnatural trial artificially imposed upon him. Also, as well as the natural calamities that befell Job, unnatural trials came upon him in the Sabeans and Chaldeans falling upon his servants, slaying them and taking his livestock away (Job 1:14,15,17).

What the Lord Said

The Lord stated in John 16:1-3, "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me." Just before, he had said, "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also" (John 15:20). Persecution certainly is an unnatural trial artificially and externally imposed upon a person. The Lord said that his followers could expect this to happen to them.

All Will Suffer Persecution

The book of Acts verifies that it did happen, as well as the rest of the New Testament. We read that Paul visited the new churches in southern Asia Minor, "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God" (Acts 14:22). Paul recalling his experience in that part of Asia Minor, told Timothy, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Timothy 3:12).

Suffering and Consolation

The epistle of I Peter says much about the trials and sufferings of the early Christians as consoling words are written to them. For example consider I Peter 1:6-9; 3:13-18; 4:12-19. This is all great reading. Then chapter 5 verse 8 warns, "Be sober, be vigilant; because your adversary the devil, as a

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roaring lion, walketh about, seeking whom he may devour.” Besides the trials involving temptation to sin, perhaps he has trials in reference to persecution in mind too. The devil would “devour,” drink up their blood, in that way too.

There are unnatural trials besides religious persecution. But if you are a real Christian, you will have to go through the unnatural trials of persecution in one way or another imposed by a world many times hostile and unfriendly to Christ and Christian values. The Bible says so, experience verifies it, and we shouldn’t expect otherwise. We are not greater than our Master.

CONCLUDING REMARKS AND ADMONITIONS

Inasmuch as all of these things are true, let us draw up some concluding remarks and admonitions about “when you fall into divers temptations.” If we face the reality of our situation with an informed and positive mind-set, we can stay on top of it. God’s purpose will be accomplished in our lives.

1. No strange thing. Yes, James speaks of “when you fall into divers temptations.” It is not a matter of *if*, but *when* it will happen. The onslaught of natural trials and unnatural trials will come. It is just a matter of time. Job said, “Man that is born of woman is of few days, and full of trouble” (Job 14:1). The apostle Peter stated, “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you” (I Peter 4:12). To be forewarned should mean to be forearmed. That is the kind of world in which we live. To believe otherwise is to live in a state of delusion and then despair when the trials come.

2. Build for Eternity. The wise person will look beyond this “veil of wrath and tears” to God and build his life, not for time, but eternity. With such a mind-set he can handle the storms of life and see beyond them. The Lord Jesus said, “Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock” (Matthew 7:24,25). We have an anchor of the soul (Hebrews 6:18,19), and know what it is to say, “Thy will be done,” and then accept it. Our “house” will withstand the most severe onslaught, knowing that all is well with our soul.

3. Christians Not Exempt. Because we are a Christian does not make us exempt from the trials that befall mankind. The apostle Paul made that clear when he wrote, “For we know that the whole

creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the

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BIBLE QUESTIONS (Random Questions Over the Bible)

1. What two books in the Bible start with the words, “In the beginning”?
2. What man in the pre-Flood period reached beyond his time in prophecy, with the coming Flood as a backdrop, to foretell the second coming of Christ and judgment upon the ungodly?
3. What city in O.T. times was called “the city of palm trees”?
4. Who seems to have been the first judge God raised up to deliver Israel from their oppressors after the death of Joshua?
5. Who in the Bible is described as a “man after” God’s “own heart”?
6. What O.T. prophet was a bald-headed man?
7. Where in the Bible does it say, “I am escaped with the skin of my teeth”?
8. According to the book of Proverbs, what does a soft answer do?
9. How many times is the name “Beulah” found in the Bible, where is it found, and what does it mean?
10. How many times is Habbakkuk 2:4 (“The just shall live by faith”) quoted in the N.T.?
11. How many people do we find mentioned in the N.T. Scriptures named Jesus besides Jesus the Son of God (and identify them)?
12. Under what circumstances did Jesus say, “It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God”?
13. What was the name of a blind man who cried out to Jesus for mercy as Jesus came through Jericho?
14. What were the names of the two sons of Simon the Cyrenian who was compelled to bear the cross of Christ?
15. What is the significance of “Bar” in the prefix of Aramaic names like Bar-nabas found in the N.T.?
16. Where is the last place in the N.T. the word “disciple” is found, and to whom does it refer (who is spoken of as being an “old disciple”)?
17. What kind of reputation did the ancient people of Crete have, according to the quotation from one of the Cre-tians given by the apostle Paul?
18. What epistle in the N.T. is written to the “elect lady and her children”?
19. Which one of the seven churches in Asia in the book of Revelation is described as being lukewarm?
20. What were the measurements of the New Jerusalem, the heavenly city shaped like a cube, John saw coming down in the book of Revelation?

(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 sincerely appreciated. □

FLORIDA:

■ "I'm sorry I'm late in sending my small check.

"You are to be commended for the good work you are doing.

"I especially enjoy the Bible questions.

"May God bless you."

■ "Enclosed check for your good paper. It is a blessing, and I'm always in prayer for your health and ability to continue publishing it. May God continue to bless you and yours, and our love from here in Florida."

GEORGIA:

■ "My husband and I enjoy THE SWORD AND STAFF so much and then we pass it on...Keep up the good work."

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■ "It has been a while since I sent any money to THE SWORD AND STAFF. Enclosed find check...Please keep on standing firm for the Lord. I would like five of the book, POEMS OF THE SOUL AND PROVERBS."

VIRGINIA:

■ "Please cancel our subscription to your magazine. Thank you."

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■ "Love your paper! Please send me the book POEMS OF THE SOUL AND PROVERBS! Your piece on 'When the Whole Church Comes Together into One Place' is good—great. Thank you for the good work you do. I enjoy reading every article...God bless!"

KENTUCKY:

■ "Please send me five copies of POEMS OF THE SOUL AND PROVERBS. The rest of the money I want to give to your work in memory of my husband...He believed in your effort to bring the truth of the Scriptures to everyone who reads THE SWORD AND STAFF. It is a light in a dark world of much erroneous publishing and TV presentations. Keep up the good work."

■ "Enclosed is a check...which is for five copies of POEMS OF THE SOUL AND PROVERBS, and the rest is to help defray expense of THE SWORD AND STAFF.

"I've been receiving THE SWORD AND STAFF for several years, and I have several bound copies.

"Let me say that after studying them carefully, I've never found an untruth.

"Hang in there!"

OHIO:

■ "Please remove my name from your mailing list."

■ "Please send one book of POEMS OF THE SOUL AND PROVERBS...Please keep me on your mailing list...Enjoy your paper very much. Sorry I can't send more. Your articles are extremely well written, and we appreciate you and your work very much."

IOWA:

■ "We have been receiving THE SWORD AND STAFF for a few years and really enjoy it. Lots of good Biblical reading in it. Please mail to...Also, please send the bound volumes of THE SWORD AND STAFF (each volume that's still available) and one copy of POEMS OF THE SOUL AND PROVERBS..."

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■ "I always get a spiritual feast when I read THE SWORD AND STAFF..."

SOUTH DAKOTA:

■ "Many, many thanks for THE SWORD AND STAFF! The articles make me want to live as our Lord would want me to live. You are not afraid to call sin SIN!!!...Again, thank you for the teaching, the instruction, the encouragement and the enjoyment that I'm receiving from THE SWORD AND STAFF..."

PARAGUAY, South America:

■ "Greetings of love in our dear Savior's name.

"I have no idea who sent us a subscription, or how you got our name, but we do appreciate it.

"Enclosed please find a check...for a copy of the book POEMS OF THE SOUL AND PROVERBS, and the rest is a donation towards the publication of THE SWORD AND STAFF. We also pass our copy on to others." □

ne Preaching of Today

WE ARE suffering today from a weak pulpit and useless preaching. We have clever speakers, but no prophets; we have too few speakers for God and truth. We have the best paid and educated ministry, but too much of it is popular, flabby and insipid, and stirs neither heaven nor hell.

"If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Corinthians 14:8). When the church simply echoes contemporary philosophy, it never attracts a needy world. When it is confused about the Person of Christ, who will turn to Him for salvation? When its theology reflects a pagan culture, who will be convicted of his sins?

To be effective, the church must have a sure message. It must have an authority greater than the finite mind of the latest theologian. It must have a message that is changeless and timeless. In our desire to be relevant, we must realize that the Christ of the Scriptures is always relevant. We must be able to say, "Thus saith the Lord," and "I know whom I have believed" (Micah 2:3; II Timothy 1:12).

Christ did not preach so as to offend none. A holy life and ministry, by virtue of their nature, antagonize sin and stir the Devil. John Wesley's rule for determining a successful sermon was, "Is anybody made angry?" Many of his sons repudiate that rule, and seem to think the more they please the people the more successful they are.

Jesus offended his hearers. They sought to kill him, taking him out to the brow of the hill to cast him down, after hearing one of his challenging messages (Luke 4:28-30).

"Prophesy not unto us right things, but speak unto us smooth things," demanded the people in the time of Isaiah (Isaiah 30:10). And it is the same today. But the true representative of Jesus Christ is to proclaim what is true and right, and condemn what is false and wrong.

For doing that, Isaiah lost his life. Tradition says that, when he was ninety years old, he was sawn asunder in the trunk of a crabtree by order of Manasseh.—*Morris Chalfant (adapted)* □

Church Mourns Death of A Prominent Member

THE CHURCH was saddened to learn of the death this past week of one of its most prominent members, "Someone Else."

"Someone's" passing creates a vacancy that will be difficult to fill. "Else" has been with us for so many years. "Someone" did far more than a normal person's share of the work. Whenever there was a job to do, a class to teach, or a meeting to attend, one name was on everyone's list. Let "Someone Else" do it.

It was common knowledge that "Someone Else" was among the largest givers in the church. Whenever there was a financial need, everyone just assumed that "Someone Else" would make up the difference. "Someone Else" was a wonderful person—sometimes appearing superhuman, but a person can only do so much. Were the truth known, everyone expected too much of "Someone Else."

Now "Someone Else" is gone. We wonder what we are going to do. "Someone Else" left a wonderful example to follow, but who is going to do the things "Someone Else" did? When you are asked to help, remember that we can no longer depend on "Someone Else." —*Adapted* □

"When You Fall into Divers Temptations" (Continued from Page 8)

adoption, to wit, the redemption of our body" (Romans 8:22,23). Although our souls have been redeemed, our bodies have not been redeemed yet. As pain and travail are preliminary to and anticipate birth, the pain of trials enhances our hope in anticipation of a place where there will be no more pain or tears. We eagerly look forward to the redemption of our bodies. This sustains us.

4. Count It a Joy. Our initial Scripture in this study admonished, "My brethren, count it all joy when ye fall into divers temptations" (James 1:2). Then it tells us that trials develop patience and character. We are to pray for wisdom to understand this. Joy is enjoined in connection with persecution and is recorded as having taken place when it came (Matthew 5:10-12; I Peter 4:12-16; Acts 5:40,41; Romans 5:1-5). The apostle Paul wrote from a Roman prison, "Rejoice in the Lord always: and again I say, Rejoice" (Philippians 4:4). What a joy it is to suffer just a little like the one who suffered so much for us, and to know that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Corinthians 4:17).

5. Let God Be Glorified. Accomplishing the glory of God is our primary concern in living as Christians (I Corinthians 6:20; 10:31; Matthew 5:16; Romans 3:23). This is done by our living the godly life,

by trusting God, and by having a Christ-like attitude under every circumstance. Death should even be an instrument of God's glory (John 21:19). Job, even with his limited knowledge, said, "Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away: blessed be the name of the LORD" (Job 1:21). Let God be praised. Let God be glorified in every circumstance of life and death. □

Friendly Obstacles

For every hill I've had to climb,
For every stone that bruised my feet,
For all the blood and sweat and grime,
For blinding storm and burning heat,
My heart sings but a grateful song—
These were the things that made me strong.

For all the heartaches and the tears,
For all the anguish and the pain,
For gloomy days and fruitless years,
And for hopes that live in vain,
I do give thanks; for now I know
These were the things that helped me grow.

'Tis not the softer things of life,
Which stimulates man's will to strive,
But bleak adversity and strife
Do most to keep man's will alive.
O'er rose-strewn paths the weaklings creep,
But brave hearts dare to climb the steep.
—Author Unknown

Lost Interest

THE MEMBER had not attended services for some weeks, and in an effort to determine why, was visited by one of the members of the local congregation. His response: "Oh, I just lost interest!" How many times has this scenario been played out in the past? How many times will it be reenacted in the future?

Why does one "just lose interest" in the work and service of the Lord's church? I suppose, in the church, that the answers would be in direct proportion to the numbers who have lost interest. It is not a new problem. Even in the context of our Biblical quotation, "I know your works and your labor and your steadfastness" (Revelation 2:2a), we find that

those same Ephesian Christians had "forsaken" their "first love" (Revelation 2:4). Such was a condition that was not condoned by the Lord, for they were told "change your heart, and do the first works; but if you do not, then I am coming to you, and I will remove your lampstand out of its place, unless you change your heart" (Revelation 2:5).

There is a principle in the business world that might apply here as well: "Interest is determined by investment." If we don't put anything into it, there is nothing to take out. Perhaps behind the loss of interest in many, there is the fact that they have not made an investment.

The lack of investment can also be attached to our priorities. We do not make investment because something else demands all of our time, attention and effort (sometimes even all of our money). When we allow other interests to rob us of the energy and time we need to serve the Lord, we find that we spend more and more time with the "other interests" and less and less time serving the Lord.

Remember, "where your treasure is, there your heart will be also" (Matthew 6:21). Heed this admonition and you will not "just lose interest." □

—The Biblical Messenger

A Mélange to Motherhood

ABRAHAM LINCOLN was credited with the beautiful tribute, "All that I am or hope to be, I owe to my angel mother." Other compliments follow:

"God could not be everywhere, and so He made mothers."—Jewish Proverb

"Heaven is at the feet of mothers."—Persian Proverb

"An ounce of mother is worth a pound of clergy."—Spanish Proverb

"He who takes the child by the hand takes mother by the heart."—Danish Proverb

"I think it must somewhere be written that the virtues of the mothers shall be visited on their children as well as the sins of the fathers."—Charles Dickens

"The sweetest sounds to mortals given
Are heard in mother, home and heaven."—William Goldsmith Brown

"Most of all the other beautiful things in life come by twos and threes, by dozens and hundreds. Plenty of roses, stars, sunsets, rainbows, brothers, and sisters, aunts and cousins, but only one mother in all the world."—Kate Douglas Wiggin

"Men and women frequently forget each other, but everyone remembers mother."—Jerome Paine Bates

Good Rules for Really Helping People

- Never do for people what they can do for themselves.
1. Insist that before you help someone you locate family members and find out why they aren't helping. Never let the church preempt family.
 2. Collect local references and call them, especially if references are other churches or charitable organizations.
 3. Be very careful about giving money. Food, clothes, transportation, etc., yes. Money, seldom or never.
 4. Never lend money. Not even to church members. Give what you can give and you'll lose neither friends nor money.
 5. Make job hunting top priority with needy people. Insist that if you help them they must be continuously looking for a job.
 6. Give without expectations. Giving so people will come to church is prostituting Christian charity.
 7. Take people into your home carefully. Before you give into your emotions at the thought of someone having to sleep outside, ask where they slept last night. If you have children, don't give away their bed without asking permission.
 8. If you take people into your home or house them at a church facility, make strong demands about housework and getting out of bed early.
 9. Get them involved in helping others as quickly as possible. Dependent people seldom learn independence any other way.
 10. Have some people in the congregation that evaluate requests for help. Explain to requesters that they must appear before this group and state their case. This group should view themselves as stewards of God's bounty, not their own.
 11. When you have given, never look back. If people abuse your help that's their problem, and God will call them into account. Always be ready to give again.—*Heart Beat* □

Oak Trees and Mushrooms

AN OBSERVATION from nature teaches us that it takes years to grow a strong and mature oak tree while a mushroom is grown overnight. Many times we do not want to take the time and effort to grow a congregation that will be like the strong and majestic oak. We would rather take short cuts to

instant success with sensationalism, gimmicks or "fun and games" programs. What kind of congregation do we really want, though, an oak or a mushroom?

Members become impatient with slow results which brings on discouragement. Things do not happen overnight and individuals look for answers. The answers may not be as difficult to find as some suppose. Success in reaching the lost for Christ is not the result of simply pressing a button. If you are truly interested in seeing results, then you must be willing to make the necessary investment of time and effort to do the job. A harvest cannot be brought forth until someone takes the time to plant and water, and then trust God to give the increase (I Corinthians 3:6).

If you are content to sow sparingly, then do not complain about a small harvest. On the other hand if the lack of progress in evangelism bothers you, then now is the time to firmly place your hand to the gospel plow and work for a bountiful harvest. You cannot expect God to bless you with an oak tree if you only plant a mushroom. While we vainly search for an easy and quick answer, souls are dying, entering into eternity. Every one of us needs to go to work with a united spirit of determination to grow an oak, and forget about mushrooms! □

—Gary D. Durham



BARBS...

with a Point

Being down on people all of the time is no way to build them up.

Religious controversy, without the accompaniment of the positive teaching of the Word of God, only agitates and muddies the religious stream.

Like the insecure person with a background of poverty who has newly fallen into riches feels compelled to make a gaudy display of his wealth, some brethren heretofore not used to the higher echelons of learning feel that they must make a gaudy display of their academic degrees.

Many people don't like for you to "tell it like it is" because that is the way they are.

People who believe the Bible do not try to justify the practice of homosexuality, but rather condemn it as the most gross and loathsome of sins (Genesis 19; Leviticus 18:22; 20:13; Deuteronomy 23:17; Romans 1:24-32; I Cor. 6:9-11; I Timothy 1:9,10).

Being dirt poor is no excuse for being dirty (morally or otherwise).

Adornment can be the outworking of fleshly pride in two different ways: (1) As seen in inordinate worldly adornment (I Timothy 2:9,10; I Peter 3:3,4), and (2) in that which would seem to be modest religious adorning when done in self-righteousness (both being equally wrong in the sight of God).

Compromise of the truth under the guise of love is a most deceptive and disarming ploy.

Talking with some people is about like stopping at a railroad crossing for an oncoming train; you have to leave your car idling until the train has gotten by, and it is a long one with boxcar after boxcar (with many of them rattling empty).

In the New Testament Scriptures the church is called a brotherhood wherein brotherly love prevailed (I Peter 2:17), not a network for gossip and backbiting among hypercritical, hypocritical, self-righteous "religious" people. □



THE SIN OF SHOWING PARTIALITY

THE BIBLE condemns partiality. Partiality basically involves the attitude of favoritism, in which we are inclined to lean *TOWARD* a person or group. The same sin involves the opposite attitude in which we pre-judge *UNFAVORABLY* a person or group. In other words, partiality determines our attitude toward a person and how we will treat him. Those we favor will get the best of care; those we dislike will not receive the same consideration. The Bible shows many ways in which we might show partiality.

Family Relationships

Most of the examples of partiality in the Bible concern the family relationships, especially in regard to children. Trouble is always the result.

Israel loved Joseph more than all of his other sons and as a result of this partiality the Bible says, "And his brethren saw that their father loved him more than all his brothers; and so they hated him and could not speak to him on friendly terms" (Genesis 37:4). As a result, the brothers of Joseph sold him into slavery. Israel should have learned the bitter consequences of partiality for his mother (Rebekah) was partial to him and caused him much grief and fear in regard to his brother (cf. Genesis 25:27,28).

Parents who favor one child over another will bring grief to themselves as well as to their children.

Partiality in Preaching

The Lord warned the judges of the cities of Judah, "Be very careful what you do, for the Lord our God will have no part in unrighteousness, or partiality, or the taking of a bribe" (II Chronicles 19:7).

Preachers need to take heed to this principle. Preaching is not personal, vindictive, or out of malice. Truth is even-handed; it applies to all, and is needed by all. A good preacher will be one who preaches the truth in love without regard to the face of the individual.

Partiality in Dealing With Sin

Have you noticed that one person who commits a sin is a "grievous sinner," while another individual committing the same sin is "just having problems"? This kind of attitude shows the inclination to favoritism. A person we don't like is the "grievous sinner." The one we favor "just has a few problems." The apostle Paul solemnly charged Timothy before the host of heaven, "that thou observe these things without preferring one before another, doing nothing by partiality" (I Timothy 5:21). This charge was given in view of the responsibility to rebuke elders that sin.

Partiality Among Brethren

James wrote concerning the wisdom from above and said it was, "without partiality" (James 3:17). When you find partiality among brethren, you will find confusion and strife.

Partiality is often evident by the attention individuals and families habitually give each other to the exclusion of other brethren. Cliques are quickly developed and isolation between brethren is evident. How can we promote spiritual growth and harmony in such an atmosphere?

Partiality is a sin. It is prejudice. It is tragic in preaching, in the family, in dealing with sin, and in personal relationships.—*Words of Life* □



**The Lord's Way
NO DENOMINATIONS
Just His Church**

Matthew 16:16-18; Ephesians 4:4-6; Colossians 1:18
I Corinthians 1:10-13; Galatians 1:8; I Timothy 3:15; 4:16

Read Your Bible

- 1. *Slowly, with mind alert.*
- 2. *Carefully, and with prayer.*
- 3. *Expectantly, and with anticipation.*
- 4. *In a spirit of enjoyment.*
- 5. *Eager to respond inwardly.*
- 6. *Seeking a personal message.*
- 7. *Repeating aloud verses which strike fire.*
- 8. *Keeping a definite time each day for reading.*
- 9. *Copying out a key verse to carry with you for re-reading through the day.*

—Selected ☐

Twenty Rules for Married Happiness

- 1. The very nearest approach to domestic happiness on earth is the cultivation on both sides of absolute unselfishness.
- 2. Never both be angry at the same time.
- 3. Never talk *at* one another, either alone or in company.
- 4. Never speak loud to one another, unless the house is on fire.
- 5. Let each one strive to yield most often to the wishes of the other.
- 6. Let self-denial be the daily aim and practice of each.
- 7. Never find fault unless it is perfectly certain that a fault exists and always speak lovingly.
- 8. Never taunt with a past mistake.
- 9. Neglect the whole world, rather than one another.
- 10. Never allow a request to be repeated.
- 11. Never make a remark at the expense of another. It is meanness.
- 12. Never part for a day without loving words to think of during absence.
- 13. Never meet without loving welcome.
- 14. Never let the sun go down upon any anger or grievance.
- 15. Never let any fault you have committed go by until you have frankly confessed it and asked for forgiveness.
- 16. Never forget the happy hours of early love.
- 17. Never sigh over what might have been, but make the best of what is.
- 18. Never forget that marriage is ordained of God, and that His blessing alone can make it what it should be.
- 19. Never be contented until you know you are both walking the narrow way.

20. Never let your hopes stop short of the Eternal Home.—Selected ☐

The State of Christianity in America

THE BARNAS RESEARCH GROUP, Ltd., provides quality state-of-the-art marketing research on the present and possible future state of Christianity. From the book, *What Americans Believe* by George Barna, some of the research findings are:

The Americans continue to develop along lines that demonstrate confusion of purpose and perspective.

Religion is important to religious people in America, but it is not central.

Church attendance, Bible reading, prayer, worship, involvement are becoming more optional than important.

Traditional Christian beliefs are eroding.

One out of four Christians do not have a strong desire to be part of the church.

Most Americans have no idea as to just what is in the pages of Scripture.

For most Christians, worship is a series of activities instead of a state of the heart.

The book contains many statistics. Just a few show a modern day trend that should be of concern to all Christians.

How do these few statistics compare with the membership of the church you attend?

How do these statistics compare with your own Bible knowledge and commitment?

Are you concerned?—Selected ☐

Answers to: BIBLE QUESTIONS

1. Genesis and John; 2 Jude 14,15; 3. Deuteronomy 34:3; Judges 1:16; 3:13; II Chronicles 28:15; 4. Judges 2:16-3:11; 5. Acts 13:22; I Samuel 13:14; 6. II Kings 2:22,23; 7. Job 19:20; 8. Proverbs 15:1; 9. Isaiah 62:4; Beulah means married; 10. Romans 1:17; Galatians 3:11; Hebrews 10:38; 11. (1) Jesus, son of Eliezer, one of the ancestors of Christ—Luke 3:29; (2) Joshua (Jesus)—Acts 7:45; Hebrews 4:8; (3) Jesus, surnamed Justus—Colossians 4:11 (Also NOTE: As a matter of interest, Origen in the early centuries of the church makes reference to Matthew 27:17, saying, "Whom will ye that I deliver unto you, Jesus Barabbas or Jesus that is called Christ."); 12. Matthew 19:16-26; 13. Mark 10:46-52; 14. Mark 15:21; 15. Bar means "son of"—notice Acts 4:36; Matthew 16:17—John 1:42; Mark 10:46; for further study check out the names Barabbas (Matthew 27:16-26), Barsabas (Acts 1:23; 15:22), Bartholomew (Matthew 10:3), and Barjesus (Acts 13:6); 16. Acts 21:16; 17. Titus 1:12; 18. II John; 19. Revelation 3:14-22; 20. Revelation 21:16. ☐

Spiritual Food for Thought

By Andrew Gibbons

THAT WHICH WILL NOT RETURN



THE OTHER MORNING, as I was about to brush my teeth, I squeezed too much toothpaste onto my brush. I tried...well, have you ever tried squeezing toothpaste back into the tube? Then came to mind the old proverb, "Three things once released will not return again: an opportunity neglected, an arrow released from its bow, and a word spoken in haste." May I add a fourth...toothpaste squeezed from a tube.

We could spend the next six months drawing lessons from this familiar proverb...an arrow released...a word spoken in haste.

Sometimes in my efforts to say exactly the right thing at the right time, I speak words of haste. Usually I immediately wish I could recall those words, words spoken in haste. All those words I speak without weighing how each could be understood by the hearer(s). All those words I utter in jest. Everything I say without thinking.

God tells me to weigh my words before allowing them to leave my lips.

Colossians 4:6, "*Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one.*"

How often do I really do that? In fact, Jeremiah 9:8 tells me my tongue is "like an arrow shot out."

Perhaps the preacher was right when he quipped, "God gave us two ears and one mouth—that ought to tell us something."

James 1:19-20, "*Therefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man does not produce the righteousness of God.*" □

A Universal Sabbath Observance?

THE OLD TESTAMENT is no longer binding on us to be observed. Notice Ephesians 2:15; Colossians 2:14; Galatians 3:23-25; Hebrews 8:6,7; 9:15-17. Therefore, Paul writes to the Colossians, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days" (Colossians 2:16). The Galatians were backsliding from Christianity to Judaism, and Paul writes, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Galatians 4:10,11). Paul rebukes them for observing the Sabbath and other Jewish holydays. What Christians practice today is found in the New Testament.

Do those who profess to observe the Sabbath today really observe it like it was instituted to the Jews? The Bible says, "Whosoever doeth any work in the Sabbath day, he shall surely be put to death" (Exodus 31:15). Is this part kept? A woman was stoned to death in the wilderness for gathering sticks on the Sabbath. The Sabbath was from sundown on what we call Friday night to sundown Saturday night. The time of the beginning of the Sabbath would vary according to the season of the year. It would begin sooner in winter than in summer because of the days being shorter. If the Sabbath is to be considered universally, what about people who live near the North Pole, say in Alaska? At certain seasons their Sabbath would last several months, or they wouldn't have one at all. Then what about kindling a fire on the Sabbath? Exodus 35:3 says, "Ye shall kindle no fire throughout your habitations upon the Sabbath day." What about people who live in frigid climates? Indeed there are complications to this command. The point is that it was originally given to a particular people, the Jews, who lived in a particular geographic location, and it does not embrace the scope of the human race as such (Exodus 31:13; Deuteronomy 5:2,3,15; Ezekiel 20:10-12; Nehemiah 9:13,14).—**J.E.G.** □



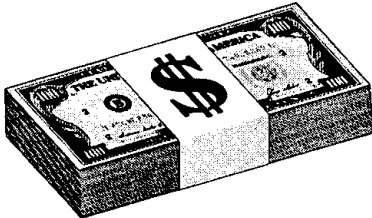
A Hymn of Marriage

"IS THERE anything more beautiful in life than a boy and girl clasping clean hands and a pure heart in the path of marriage?"

"Yes! There is a more beautiful thing! It is the spectacle of an old man and an old woman finishing their journey together on that same path. Their hands are gnarled, but still clasped. Their faces are seamed and wrinkled, but still radiant. Their hearts are tired and bowed down from the struggles they have endured together, but are still strong. They have proved the happiness of marriage and have vindicated it from the jeers of the cynics." □

Treasure

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



The 23rd Channel

THE TV SET is my shepherd. My spiritual growth shall want.

It maketh me to sit down and do nothing for His name's sake, because it taketh all my spare time. It keepeth me from doing my duty as a Christian, because it presenteth so many shows that I must see.

It restoreth my knowledge of the things of the world, and keepeth me from the study of God's Word. It leadeth me in the paths of failing to attend services of the church, and doing nothing in the Kingdom of God.

Yea, though I live to be a hundred, I shall keep on watching my TV as long as it will work, for it is my closest companion. Its sound and its picture, they comfort me.

It pampereth me with entertainment, and keepeth me from doing important things with my family. It fills my head with ideas that differ from those set forth in the Word of God.

Surely, no good will come of my life, because my TV offereth me no time to do the will of God; thus, I will dwell in the place of the Devil and his angels forever.—*A Worldly "Christian"* □

(CLIP AND MAIL\OR WRITE)

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