

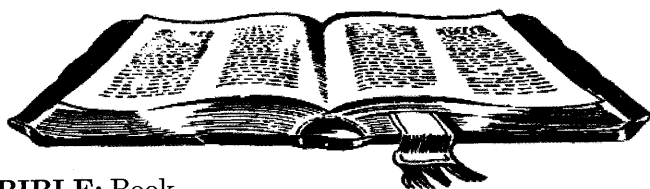
# The Sword AND Staff

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

## *A Personal Appeal to Study the Bible*

• By JAMES E. GIBBONS—1535 W. Fairfield Drive—Mt. Airy, NC 27030 USA

(WE PRESENT these personal notes that were used by the editor in teaching sometime ago to challenge you personally to be more involved in studying the Bible, the Word of God).



**BIBLE:** Book

**SCRIPTURES:** Writings

What the Scriptures were written on: **Parchment** (skins, leather); **Papyrus** (crude paper)

### HOW TO STUDY THE BIBLE:

#### 1. *My Experience:*

(1) As a child my mother read to me often from a Bible story book.

(2) In Sunday school we had our lessons, picture cards, and memory verses (**John 3:16**).

(3) One time when I was alone at home I had my first experience of reading the Bible on my own. As a young teenager, and not a Christian, I realized that I was lost. I decided to read the Bible and see what God said. I opened to **Matthew 1** and read (the genealogical table—so and so begat so and so): I said to myself, what in the world am I reading?

(4) Rebuffed I had laid the Bible aside, but then at another time I got up enough courage to try to read it again. This time I turned to the last book of the Bible (**Revelation**). In confusion, I said about the same thing again!

(5) However, when I was about 15 years old, I first professed religion in the Methodist denomination and began to read the Bible along.

(6) I remember the first time I ever read the book of Proverbs—I said, Boy! This is great reading!

(7) I was overwhelmed and fascinated by the



Bible and would read it at different times. The verses that seemed outstanding to me I would always make an effort to underline.

(8) I grew up on a small mountain farm in S. W. Virginia. I remember more than once plowing corn and stopping perhaps more times than I probably should at the edge of the field to rest, but especially to read my soiled pocket New Testament.

(9) I just read the Bible by myself, believing that God intended for me to understand it. When I came to something I didn't understand, I would put a mark beside it, and when I had the opportunity I would ask the preacher or someone what they thought it meant.

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—THANK YOU—

## Proverbially **SPEAKING...**

*LOVING God and loving truth are synonymous.*

If you are "high" minded in the good sense, your mind will be set on heaven and heavenly things (Colossians 3:1-2; Philipians 3:14).

*Christianity gives purpose in living and hope in dying.*

In becoming a Christian we are not just getting ready to die, we are getting ready to live; to experience life and to experience it more abundantly.

*Things that really matter, matter; and the things that don't, don't.*

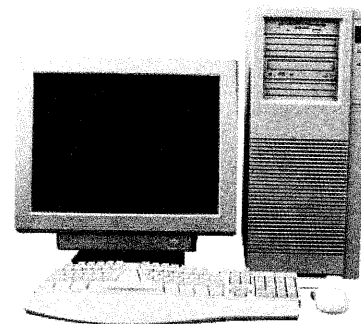
The "golden rule" of the Bible (Matthew 7:12; Luke 6:31) and that which could be called the "ungolden rule" (Proverbs 24:29; Proverbs 20:22).

*We can give without loving, but we can't love without giving.*

If you find yourself living far removed from a New Testament church, making it impossible for you to attend the services, just remember that you are the representative of the Lord's church and start formally assembling in your own home.

*Because the lives of Christians are filled with meaning, they mean much to one another.*

# EDITORIAL COMMENTS



## "I HAVE BEEN YOUNG, AND NOW AM OLD"—David (Psalms 37:25)

**Y**EARS AGO as a young man without material resources, but with a deep love and concern for the teachings of the Word of God, this "editor" launched out in this endeavor of getting out *The Sword and Staff*. A world at large was lost in sin. The religious world was be-muddled by denominationalism and unbelief, and many professing churches were mired in traditional ruts, not knowing the Scriptures, materialistic and worldly. In essence, we disturbingly asked, "Why doesn't somebody do something?" Then it was that we were made to realize that "we" were "somebody" (although very limited in resources and ability). We started publishing *The Sword and Staff*. Looking back, like David, this writer now can say, "I have been young, and now am old" (Psalms 37:25). Moses was 80 years old when he began his life's work, leading the children of Israel out of Egypt to the Promised Land, and this lasted 40 years, with him dying at 120 years of age. This unworthy writer and person, the "editor" (James "Jim" Gibbons), was 78 years old on April 20th. We don't know how many years are ahead, but we want to be useful and publish *The Sword and Staff* as long as we are able. (We are thankful that the prostate cancer that was surgically removed in 1996 has not come back. We are in good health). We gladly and thankfully acknowledge that you and your support have made it possible for us to print this paper and get it into the mail through the years. We blanket every state of the United States and it goes into several dozen foreign countries. The largest number we have mailed at one single time has been over 25,000. This is, and has been, no small project. But the feedback has been, and increasingly is, encouraging. For years as a labor of love we have laboriously printed, addressed and mailed the paper from the little print shop in the basement of our house (with Freda, my wife, and a small band of Christians helping). But evidently the LORD knew "we" were getting older and would not be able to hold up under the pressure and stress of the printing and getting out the paper that we had experienced. The days we read about in Ecclesiastes 12:1-7 would be upon us. So, after being repeatedly approached by an Amish/Mennonite publishing company in Sugarcreek, Ohio, wanting to print the paper commercially for us, we consented. The "editor" does much of the writing, sets the type, and does the layout work on his computer. He puts the finishing touches on it, and that is the way that you see it. We convert it to PDF files here in Mt. Airy, NC and e-mail it to Ohio,



with the current mailing list each time. There they print it, address it, and mail it. We have been doing this, since starting with the 4th issue of 2005. So far our needs have been met in paying the extra bills incurred (coming now to \$9,000 for the last single issue). We had personally done the printing and mailing before, thinking we could not financially be able to get the paper out otherwise.

Through the years we have saved back a considerable number of the issues of *The Sword and Staff* each time and put them into "bound" volumes (book form, with an index). Each bound volume has 2 years in it. Realizing that one of these days we will leave the scene, and the paper will no longer be printed, we would be pleased to get these books into the hands of as many people as we could. They are filled with studies and teachings of the Bible. (You know the edifying nature of their contents). They would serve as a lingering conservative influence and impact for good after we are gone. As of now, we have them going back 20 years and have already moved out a considerable number of them. All we ask is a token contribution to help pay the cost of mailing (as we have said). Order them. Get the word out to others. We would like to see them gone before we are. □

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## EDITORIAL

# Byways

### A REFRESHING EXPERIENCE FROM THE BOOK OF LAMENTATIONS

**T**HE OTHER DAY while reading the book of Lamentations in my devotions, I had the most refreshing experience. In the book of Lamentations the city of Jerusalem is devastated and in rubbles. The walls of this besieged city have been battered and broken down. The temple has been dismantled and its sacred contents plundered. The prestigious houses of the city's elite have been burned and are smoldering in ashes. Those surviving, after the prolonged privation and hunger experienced during the siege, have been slaughtered in massive numbers. And the remaining ones after this, made up of the most prominent and choice people of the land, have been chained and taken away into Babylonian captivity. Jeremiah had many times prophesied of the coming of this dreadful day (but to no avail with his unrepentant listeners). Tradition has Jeremiah withdrawn in a cave, pondering and writing about all of these awful things that had taken place. Read the book to get the feel of it. It is anything but refreshing.

A "refreshing experience," did you say? But how can a refreshing experience come out of this? Right in the middle of this dismal book (and right in the middle of this pit of darkness), like rays of sunlight suddenly flashing through the dark clouds, come these words. *"It is of the LORD'S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The LORD is my portion, saith my soul; therefore will I hope in him. The LORD is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the LORD"* (Lamentations 3:22-26). We think of Jeremiah as the weeping prophet, but his faith went beyond this veil of wrath and tears, beyond a negative pessimism. "The LORD is good." "His compassions fail not." "Great is thy faithfulness." "It is good that a man should both hope and quietly wait for the salvation of the LORD." What faith! What a wonderful attitude! What optimism! And coming from one right in the middle of utter destruction and all of this rubble!

Another prophet comes to mind. Habakkuk had perplexing questions that he addressed to God (Habakkuk 1:2-3, etc.). They were experiencing hard times in the land. But listen to Habakkuk. *"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the LORD, I will joy in the God of my salvation"* (Habakkuk 3:17-18). Habakkuk is the prophet who said that the just shall live by faith (2:4).

With a genuine faith in God, even in the hardest of times, we can rejoice in the Lord and abound in thanksgiving. "What shall we then say to these things? If God be for us, who can be against us?" (Romans 8:31) When all is said and done, we know that as a Christian there is no way we can lose, short of apostasy. Eternity awaits. □

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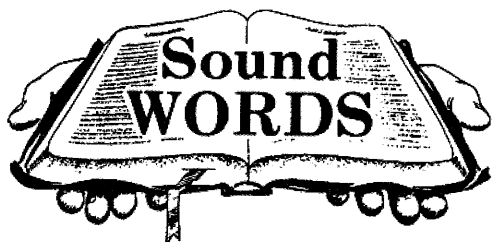
"GOD IS LOVE" (1 John 4:8,16)

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*"From strength to strength go on;  
Wrestle, and fight, and pray;  
Tread all the powers of darkness down,  
And win the well-fought day."*



*"Hold fast the form of sound words..."*



*"...Sound speech, that cannot be condemned"  
(2 Timothy 1:13; Titus 2:8).*

### DENOMINATIONAL NAMES

**W**HAT we are about to write may not be politically correct, but it is the truth of God. Because of an obsession with being politically correct, the modern mind has many times been rendered incapable of grasping the truth (or even wanting to recognize that there is distinctively such a thing); especially in matters religious. But this kind of "thinking" (lack of thinking) is a roadblock to returning to the undenominational Christianity of the New Testament in its purity. After all, the apostle Paul admonished, "Prove all things; hold fast that which is good" (1 Thessalonians 5:21). Howbeit, we do not want to be unduly abrasive. But we believe that honest hearts should be open to any truth.

We believe that denominational names are wrong because they accent and perpetuate religious division; they divert attention and glory that should be directed toward God and the Lord Jesus Christ, who purchased the church with his own blood (Please read 1 Corinthians 1:10-13; 3:4, 17; Colossians 1:18; Acts 4:12; John 17:20-22; Ephesians 4:4-6). In these denominational designations, the **names of men** (i.e., "Lutheran," "Wesleyan," etc), **distinctive doctrines** (i.e., "Baptists," "Pentecostal," "Holiness," etc.) and different kinds of **church government** (i.e., "Episcopal," "Congregational," "Presbyterian," etc.) are highlighted.

In this little article we would like also to examine another category of denominational names. Besides the reasons we have just named as to why denominational names are wrong, this other category violates or gives the wrong impression as to what the church is all about. Paul tells us that in Christ "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all" (Colossians 3:11; also, notice Galatians 3:27-29). We are talking about denominational names applied to the collective universal "church" body that are restrictive in their designation (as to a people, region or race). (These words are not spoken unkindly, but

as a matter of trying to faithfully represent what the Scriptures teach).

The Greek Orthodox Church, Russian Orthodox Church, Roman Catholic Church, Moravian Church, Southern Baptist Church and African Methodist Episcopal Church are representative of churches (denominations) that have these kinds of official designations. Although they call themselves Greek, Russian, Roman and Moravian, they bear these names wherever they may be found in the world (outside of the geographic bounds). This is likewise true with Southern Baptist. They are Southern Baptist, even though they are found beyond the bounds of the southern part of the United States. And the African Methodist Episcopal Church decidedly has racial undertones in its name and sounds unduly restrictive.

All of these designations are indeed narrow, parochial, and unduly restrictive. John 3:16 says that "for God so loved the world." The Lord Jesus said, "And I, if I be lifted up from the earth, will draw all men [all kinds of men] unto me" (John 12:32). The Great Commission said to "go ye into all the world, and preach the gospel to every creature" (Mark 16:15-16). Look at Colossians 3:11 again. In Christ, "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." The wrong message is projected in these denominational names, although perhaps not intended. Yes, John 3:16 also said, "Whosoever."

And here is an appended thought. We have never understood why churches display a so-called "Christian flag" (there is none) and a United States' flag in the auditorium of their assembly. Certainly Christians should be the best law abiding citizens in the land. However, the church as a body is representative of a universal brotherhood of believers that should not be cramped by nationalistic feelings. Any Christian visitor from a foreign country should feel completely at home. In fact, as Christians we are citizens of a heavenly kingdom not of this world. This supersedes all other allegiances. "For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ" (Philippians 3:20, NKJV). □

### ABOUT EARLY CHRISTIANS

"They inhabit their own country, but as sojourners; they take part in all things as citizens, and endure all things as aliens: every foreign country is theirs, and every country is foreign."

—*Epistle to Diognetus (2nd Century)*



# *A Personal Appeal to Study the Bible*



(Continued from Page 1)

(10) At that time I didn't know there was such a thing as a commentary, and when the Methodist preacher one day let me borrow a volume of the ADAM CLARK Commentary on the Bible, I was really amazed.

(11) Later, as a graduation gift from high school my aunt gave me a Bible that had cross references in the margins (and it had a concordance). This really opened up a whole new approach to studying the Bible and it was exciting and great!

(12) It was at this time I was spurred to a deeper study of the Bible and to an unwavering resolve to follow it wherever it would lead me and to follow it alone. My plans were to enter special study and become a Methodist minister. But upon searching the Bible (the one that had been given me upon graduation), I finally told the local Methodist minister that I could never be a Methodist minister. He wanted to know why. I told him that I could not find sprinkling or the baptizing of infants in the Bible and that I could never do this. He pointedly responded, saying, "Would you put your life between the covers of a book?!" This shocked me! I believed the Bible, and whatever it said, that is what I wanted to do.

(13) Later I learned there were all kinds of study helps available. But I believe I was better off to have first studied the Bible the way I did and to try to figure things out myself; that way the truth was personally mine, it made for stronger convictions. I was not a secondhand believer.

## **2. Study Helps Available:**

- (1) Your English Bible
- (2) Different Translations
- (3) Good English Dictionary
- (4) Good Bible Dictionary
- (5) English Concordance
- (6) Bible Commentaries
- (7) Greek New Testament
- (8) Greek Interlinear New Testament
- (9) English Dictionary of Greek Words
- (10) Greek Lexicons
- (11) Bible Concordances
- (12) Strong's Concordance
- (13) Young's Analytical Concordance
- (14) Bible Encyclopedias

(15) Bible Atlases, etc.

(16) Computer Bible Programs today are excellent tools to expedite Bible study.

## **HOW TO REMEMBER WHAT YOU HAVE STUDIED**

### **1. There Are Three Keys to Memory**

- (1) Association
- (2) Impression
- (3) Repetition

### **2. Further Thoughts**

(1) We must attach what we learn to what we already know to retain it (if not, it is like trying to build the roof of a house before you have done anything else; like trying to build a bridge without attaching it to anything—it just won't stay suspended in mid-air) (ASSOCIATION).

(2) Looking back, the Scriptures I remember the most vividly were learned under great emotion and stress. They were stamped upon my soul for ever (IMPRESSION).

(3) If you get excited and stay excited about studying the Bible, it will be many times easier for you to learn and not forget.

(4) Also, tie REPETITION in with these two things (ASSOCIATION and IMPRESSION) and you will have it made. Use what you learn, pursue deeper study, talk about it with others (that which we fail to use, we lose).

(5) I underline verses of Scripture that *impress* me a lot. Every time I open my Bible I automatically glance at those I have underlined—a form of *repetition*.

## **EDUCATION**

1. Much of education is the learning the meaning of words and relating those words to life.
2. This is especially true in reference to the Bible, which is called the WORD of God.
3. The correct meaning of words will determine whether we believe, understand and are following the true doctrines of God or not.
4. The names of people and places in the Bible all have definite meaning.
5. The study of words is exciting to me. There is nothing dull about it.

## **IT IS NEVER TOO SOON OR NEVER TOO LATE TO LEARN THE BIBLE AND TO BE USED OF GOD**

1. The very young (*Proverbs 22:6*)
2. Timothy (*1 Timothy 4:12*)

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## A Personal Appeal to Study the Bible



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3. Those who have failed before (**Acts 13:13; 15:37-38; 2 Timothy 4:11**)

4. Those advanced in years

(1) The apostles were adults (John younger one)

(2) MOSES—how old was Moses when he did his great life's work?

5. We are living in a time when adult education is popular (in N.C. Community College free after 65)

6. It is harder to remember as one gets older, but remember the 3 KEYS to memory. The older person has more to build onto than younger people (by association); Be motivated and impressed.

### WHY STUDY THE BIBLE?

1. To KNOW—there is no greater feeling than to personally know that we are on the SOLID ROCK (Also, **Acts 2:36; 17:11; 1 Peter 3:15**).

2. **2 Timothy 3:15-17**

(1) Wise to Salvation

(2) Profitable for doctrine, etc.

(3) THOROUGHLY furnished unto every good work.

3. **2 Timothy 2:15**

4. **2 Peter 3:15-16**

5. **Hebrews 5:12-14**

6. **Acts 20:32**

### NOTE:

(1) Don't let studying the Bible intimidate you. There is so much to learn; it is like sticking your toe into the ocean.

(2) Like learning to use the computer at first is intimidating.

(3) Start with what you do know and go from there, and it will become easier as we grow in the grace and knowledge of the Lord. As Christians, we will be studying the Bible all the days of our lives.

(4) Don't be discouraged; like panning for gold—if you only found a few nuggets, you would not be a failure because of the great value of even the small amount you found.

### HOW WE GOT THE BIBLE

1. Inspiration of the Holy Spirit (**2 Timothy 3:16; 2 Peter 1:21**—all of the Bible, Old Testament and New Testament; **John 14:26; 15:26-27; 16:13; Ephesians 3:3-5**)

2. **1 Corinthians 13:9-10**

3. **Colossians 4:16; 1 Thessalonians 5:27; 2 Peter 3:15-16**

4. Copies of the writings were made and exchanged among the churches. By the end of the first century A.D., the last books of the New Testament were written by John. In the next century all the books of the New Testament were pretty well circulated among the churches.

### THEME OF THE BIBLE

1. Someone is coming, someone has come, and someone is coming again—**CHRIST!**

2. **Genesis 3:15; 12:3; Matthew 1:21; John 1:29; Acts 1:11.**

### BETWEEN THE TESTAMENTS (Around 400 Years from Last Book of the Old Testament until Christ)

1. At the end of the Old Testament Scriptures, and with the overthrow of the BABYLONIANS by the Medes and Persians having taken place, the Jews had been allowed to return to their devastated homeland. Effort was made to restore the temple, and they never ever went into idolatry again.

2. We are brought into a different world in the New Testament. We read of Romans, Samaritans; we read of Pharisees and Sadducees, synagogues; we read about cities in Palestine with Greek names, etc.: WHEN and HOW did all of this come about?

3. During this 400 year period the center of world power has shifted from the East to the West—first the Greeks and then the Romans.

4. **THE GREEKS** (Daniel's prophecy: **Daniel 8:5-8, 20-22**):

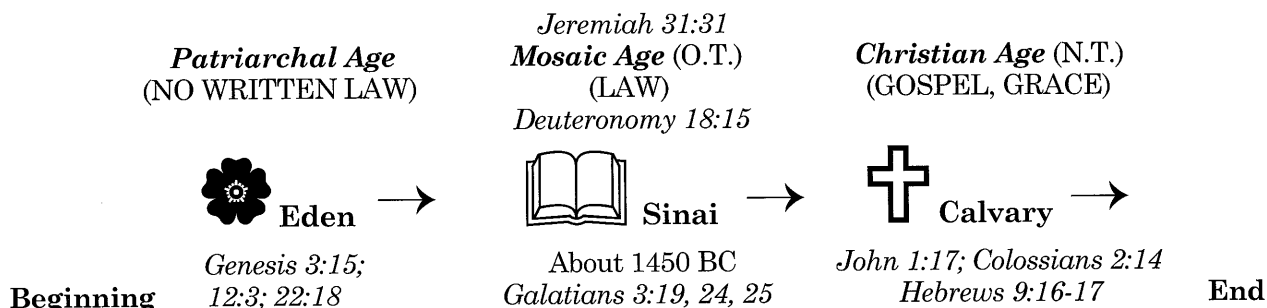
(1) Alexander the Great united Greece, then set out to defeat the Persians (which he did) and conquer much of the known world (going all the way to India); CONQUEST, 334-323 B.C.

(2) There is a tradition that says when he came through Palestine (having subdued and destroyed Tyre and Gaza), when he was approaching Jerusalem, the high priest Jaddua went out to meet him, pleading with him to spare the city, and the high priest read the prophecies in the book of Daniel about Alexander to him. Alexander was so well pleased that he sacrificed to Jehovah and showed special favor to the Jews.

(3) Alexander was not only a conqueror, he was a student of the Greek philosopher Aristotle, and he spread Greek civilization with a missionary zeal, it seems; he started Greek cities all over, leaving behind scholars and Greek settlers (people of Decapolis were descendants of this time).



## DIVISION OF THE BIBLE INTO AGES



(4) ALEXANDRIA, EGYPT was a city started during this period (named after Alexander the Great). It became a flourishing city, a great city of learning; the greatest library in the ancient world was located there; also a large Jewish community was in this city. The GREEK language had spread and was widely spoken throughout the Mediterranean World and even beyond.

(5) Later in ALEXANDRIA, EGYPT (around 285 B.C.) 70 scholars translated the Old Testament Scriptures into Greek from the Hebrew, being called the SEPTUAGINT (Latin for 70; it is said that 70 scholars translated the Old Testament in 70 days).

(6) Like today, Jews were all over the world, and the Jews living in the Hellenistic Gentile world especially used the Septuagint version of the Old Testament, and it was a book thus known to the Gentiles (along with the general expectancy of the coming Messiah).

(7) Alexander's conquest was like a passing meteorite, and he soon passed from the scene, dying at an early age of 33 from malaria fever and self-indulgent living, and as Daniel foretold, his kingdom fell among his four generals. (As a matter of interest, it is said that his body was encased in honey and taken back to his homeland).

## 5. THE ROMANS

(1) The center of power now switched further to the West.

(2) With the opening of the New Testament Scriptures the Romans are seen in Palestine.

(3) The Romans step by step, starting from the city of Rome, conquered and welded the Mediterranean World, much of Europe, and part of Africa and Asia, into one Empire that stayed together for about 1,000 years.

(4) People could travel from place to place without worrying about national boundaries.

(5) The Romans built roads everywhere (some still standing today).

## 6. THE FULLNESS OF TIME (Galatians 4:4)

**Physically:**

(1) Greeks—Language universally understood  
(Scriptures, SEPTUAGINT)

(2) Romans—One world (Roads, safety)

(3) Jews—Scattered throughout this world with belief in one God and the Greek Scriptures (made fertile seedbed for the spread of the gospel).

***Spiritually:***

(1) The Patriarchal age long ago had showed that man could not save himself by himself.

(2) The Greek and Gentile world proved that man could not reach God by human philosophy or human reasoning; man could not lift himself by his own boot straps—MARS HILL: To the “UNKNOWN GOD,” the sum total of the Gentile world’s seeking after God (***Acts 17:16-31***).

(3) The Jews had proved the inability of man to be saved by law (**Romans 3:23; Gal. 3**).

(4) Everything pointed to the fact that man needed a Savior—the times were ripe; they were full (the world was ready for the Savior—he came). “Behold the Lamb of God, which taketh away the sin of the world” (***John 1:29***). “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (***John 3:16; Matthew 28:18-20; Acts 2:36-42***).

(Pardon the personal references in this article and the use of the personal pronoun “I.” That is not usually our style of writing, as we do not want to draw attention to “self,” the editor. We want the attention to be drawn unreservedly to God and to the Word of God. However, because of the personal appeal to study the Bible, the personal references were used this time.) □



***Using Circumstances of  
Life to Bring Forth Good Fruit***

Teach me, O God, so to use all the circumstances of my life today that they may bring forth to me the fruits of holiness rather than the fruits of sin.

Let me use disappointment as material for patience.

Let me use success as material for thankfulness.

Let me use suspense as material for perseverance.

Let me use danger as material for courage.

Let me use reproach as material for longsuffering.

Let me use praise as material for humility.

Let me use pleasures as material for temperance.

Let me use pain as material for endurance.

—John Baillie



***Methuselah: Did Methuselah Die  
During the Global Flood?***

**I**N GENESIS chapter 5, Moses recorded the genealogy of Adam. The name that commonly stands out in that list is Methuselah. Methuselah is the oldest person recorded in Scripture, and his name is often used today when referring to something or someone very old. In verse 21 of that chapter, we learn that Methuselah was the son of Enoch. We are then informed:

Methuselah lived one hundred and eighty-seven years, and begot Lamech. After he begot Lamech, Methuselah lived seven hundred and eighty-two years, and had sons and daughters. So all the days of Methuselah were nine hundred and sixty-nine years; and he died. Lamech lived one hundred and eighty-two years and had a son (vss. 25-28).

Lamech's son was Noah. The Bible records in Genesis 7:6 that Noah was 600 years old when the floodwaters were on the Earth. In light of this information, we can take the age of Methuselah when Lamech was born (187), add to that Lamech's age when he begot Noah (182) and the age of Noah when the floodwaters came (600), and determine that Methuselah was 969 years old the year the Flood occurred [187+182+600=969]. Since Genesis 5:27 indicates this was the age at which Methuselah died, it is logical to conclude that he died the year of the Flood. However, the Bible does not indicate that he died as a **result** of the Flood. [Remember, his father was Enoch, one of a select few who walked with God and was taken directly by God, not experiencing death. Thus, Methuselah's father was a very righteous man, who undoubtedly set a proper example for his son.] While the exact meaning of Methuselah's name is unknown, many scholars have suggested that it means, "When he dies, it shall be sent," implying that the Flood would result when Methuselah died (Mor-

ris, 1976, p. 160). But, here again, we cannot be certain and should not be dogmatic. □

—Brad Harrub, *Reason and Revelation*

**REFERENCE**

Morris, Henry (1976), *The Genesis Record* (Grand Rapids, MI: Baker).



**BIBLE QUESTIONS**

*(Random Questions Over the Bible)*

1. What did the women come out of the cities of Israel singing that greatly irked and displeased King Saul?
2. Who was an outstanding prophet in Israel during the reign of King David?
3. Why didn't God allow king David to build the temple, although he wanted to?
4. Was the tabernacle that was made in the wilderness ever replaced before Solomon built the temple for a place of worship?
5. When the building of Solomon's temple was completed, and the ark of the covenant was brought into it, what was the only thing found in the ark of the covenant?
6. Which psalm is the shortest psalm in the book of Psalms?
7. What chapters in the book of Proverbs are proverbs of Solomon that were later added by the men of king Hezekiah?
8. What section of the book of Proverbs was written by someone other than Solomon?
9. What Jewish girl, who was an orphan, became a queen in a great Gentile empire?
10. Where in the Bible is this quotation found: "Love is strong as death; jealousy is cruel as the grave..."?
11. What Old Testament prophet was told by God to take "a wife of whoredoms" and from this marriage and its children lessons were drawn and applied to Israel and Judah?
12. Of which tribe of the twelve tribes of Israel was Jesus born?
13. Which gospel writer tells us there were two demons in the tombs (and not just one) and that there were two blind men who called out to Jesus as he was leaving Jerico (and not just one)?
14. On what occasion did Jesus call one of his disciples "Satan" (and which one was it)?
15. Although the Bible says that "with God all things are possible" (Matthew 19:26), what one thing is impossible with God?
16. What was the name of the mother of James and John (the sons of Zebedee)?
17. What is the only instance in the Scriptures of Jesus inviting himself to be the guest in another's house?
18. What man in the Old Testament Scriptures, who was a king and a priest, is a type of Christ?
19. Where is Spain mentioned in the Bible, and in what connection is it mentioned?
20. In reading the epistle to the Philippians, what seems to be the only problem in the church at Philippi?

**(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:

■ "Thank you!"

### GEORGIA:

■ "Thank you for the publication."

### TENNESSEE:

■ "Lord willing, I'll be sending \$...to support the work there. *THE SWORD AND STAFF* is one of the best papers I receive and full of truth and thought provoking articles.

"God bless the continued work."

### KENTUCKY:

■ "I started receiving *THE SWORD AND STAFF* back in the mid 1980's and have enjoyed every article you have printed. You always seem to know just what I need to hear for strength for my own life (Matter of fact, I have used your articles several times in my own sermons)..."

### VIRGINIA:

■ "Thanks for your Christian impact."

■ "We are still enjoying *THE SWORD AND STAFF* as we have for many years...May God continue to bless you. Thank you."

■ "In these troublesome times people need the Lord more than ever. I thank God for you every day and your ability to preach the whole counsel of God. Just keep on teaching..."

■ "I received *THE SWORD AND STAFF* last week and as always I really enjoyed getting and reading it...Attached is a small contribution. Keep up the good work."

### PENNSYLVANIA:

■ "Is the Sabbath day binding and for us today?"

**Editor's Reply:** The Sabbath was given to the nation of Israel. Read carefully *Nehemiah 9:13-14* and *Ezekiel 20:10-12*. Then back up and read *Exodus 31:12-17* and *Deuteronomy 5:12-15*. These Scriptures expressly say that this was a covenant between the Israelites and God. The Sabbath was made known to the Israelites, implying that it was new information. They were to remember to keep it in the sense of remembering what God was then saying. It was especially to be a sign between them (the Jews) and God. Any reference to the six days of creation and God resting was made as a backdrop for the benefit of the Jews in what Moses was saying. The Sabbath was from sundown to sundown. They could not build a fire on this day. Some places, like Alaska, the sun hardly sets part of the year. Also, if people could not have a fire in colder climates, they would probably freeze to death. To me this further implies it was given to a particular people in a particular geographic and climate setting for a particular purpose.

From the Christian viewpoint, the apostle Paul tells us that the Law was a schoolmaster to bring us to Christ and after we have been brought to Christ we are no longer under the schoolmaster (*Galatians 3:24-25*). Read the book of Galatians carefully. The whole book is about them going back under the Law of Moses. Paul wrote to them, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (*Galatians 4:9-11*). *Colossians 2:14*, speaking of the Law of Moses, says, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Then the apostle goes on to say, "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" (*2:16*). The Old Testament is no longer the criterion for how people are to look upon us religiously, as to whether we keep these days or not. And Paul goes on to say that these things, including the Sabbath, were "a shadow of things to come; but the body is of Christ" (*2:17*), just like is written in *Hebrews 10:1*. The reality of the shadow which was to come, called the "body," is Christ and the New Testament under which we are living today. "For the law was given by Moses, but grace and truth came by Jesus Christ" (*John 1:17*).

The writer of the book of *Hebrews* tells us plainly in *9:16-17*, "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." He is talking about the New Testament. The Old Testament,

(Continued on Next Page)



## READERS'...Response

*(Continued from Previous Page)*

including the Sabbath, ended when Christ died on the cross, and the New Testament, like a man's last will and testament, came into force. We must look to the writings this side of the cross for distinctive Christian doctrine. The Spirit-inspired writings, or Scriptures, this side of the cross constitute the embodiment of the New Testament. We are not Jews. We live by the New Testament. To try to be justified by the Law of Moses is to fall from grace (**Galatians 5:4**).

I hope these thoughts will be of some help in answering your question about the Sabbath.

■ *"Enclosed is the check for the ten volumes [ten sets of the bound volumes of THE SWORD AND STAFF] to be sent to Malawi, Africa..."*

### NEW YORK:

■ *"Greetings in the name of Jesus. I read a copy of THE SWORD AND STAFF and it was so inspiring. I would like to receive other copies. May the Lord bless your ministry."*

### OHIO:

■ *"Over the years THE SWORD AND STAFF has been a real blessing. Keep up the good work."*

■ *"Enclosed is my contribution for mailing cost of the bound volumes of THE SWORD AND STAFF. I have always enjoyed reading each issue."*

### INDIANA:

■ *"Just a note to praise God for your good work in the Lord. I hope that you are doing okay. I wish to help you and THE SWORD AND STAFF with a little gift. I hope and pray that you will be in the Lord's work for many more years."*

### MISSOURI:

■ *"Please send bound volumes of THE SWORD AND STAFF covering 20 years."*

■ *"Thank you so much for your work over the years, your steadfastness, love of and for truth, contending for the faith once delivered to the saints. It would seem not many are doing so anymore..."*

■ *"Thank you again for your work with THE SWORD AND STAFF. All of the articles are so informative, right down the line. They mean so much...Galatians 6:6. Thank you again for the encouragement."*

■ *"I look forward to receiving each issue of THE SWORD AND STAFF, and our Lord never fails to use each one to be a blessing and a help in some way. But this most recent issue—Volume 48, Number 1—is even more helpful and beneficial than most—it is outstanding! The lead article entitled 'Some Things Satan Would Have You Believe' is exceptional in its content, and with your permission I plan to use these thoughts as a basis for a series in the near future. How much our folk need to be made aware of and/or reminded of these truths. May our dear Lord continue*

*to bless you, and may each of our lives be lived for the praise of his glory."*

### ARKANSAS:

■ *"I would like to order 2 copies of each of the bound volumes available...My husband and myself are both disabled shut-ins, so reading material is always a treat!"*

### TEXAS:

■ *"I am 80 years old and I see a great need for the information I receive from reading your papers...Thank you so much for many pleasant hours of enjoyment I have received through the years..."*

### COLORADO:

■ *"Please send two (2) sets of the bound volumes at my home address...Keep up the good work! And our prayers are with your efforts in reaching the lost!!"*

### MINNESOTA:

■ *"Thank you for the past several years of the mailed edition of your magazine, THE SWORD AND STAFF. However, it has come time to stop my subscription. As a Mid-Acts Dispensational Christian, I find many things in your writings that I do not concur with..."*

**Editor's Comment:** This request has been taken care of, as this person's name and address have been deleted from our mailing list.

However, our curiosity was aroused, as we are not all that familiar with what this person calls being a "Mid-Acts Dispensational Christian." By "googling" on the internet we were able to bring up considerable information about this. Our minds were refreshed that years ago we had carried on a correspondence with a gentleman holding this view.

To this writer, it seems that this view is fueled by a fertile imagination that goes way beyond the simple and plain divisions of time that we find in the Bible; namely that of the Patriarchal Age, the Old Testament, and New Testament (Christian) Age. It even goes beyond Premillennial Dispensationalism with its extra extended facets, and chops the Bible up into other artificial and forced divisions, with consequent doctrinal implications.

It is said that Peter and Paul preached different gospels, with a different "plan of salvation" offered to the Jews and another to the Gentiles. It is said that Acts 2:38 represents what is required of the Jews in accepting Christ, that it was more slanted to law, and that the element of grace was not emphasized. However, with Paul and his message to the Gentiles, it was only grace and believing. It is said that Paul in Ephesians speaks of his gospel, what he preached, as being distinct from what others preached and it was the "mystery" that included the Gentiles (and on a different basis from Jews).

But notice what Peter preached on the Day of Pentecost to the believing Jews. "Repent, and be baptized every one of you in the name of Jesus Christ for



the remission of sins, and ye shall receive the gift of the Holy Ghost [Spirit]. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38,39). This message, and how it was to be accepted, was not only for the Jews present, but for *"all that are afar off, even as many as the Lord our God shall call."* That includes everyone who would ever accept the gospel. The apostle Paul even says in Ephesians 2:11-19 that those who are "afar off" involves Gentiles. And didn't Christ say in the Great Commission, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believed not shall be damned" (Mark 16:15,16)? And the same elements of the message to be preached to all the world, including to Gentiles, are found in Matthew 28:18-20, and this was to be carried out "unto the end of the world [age]." There is no hint that the message to be preached would contradict or would be superseded by another gospel. It is just the opposite.

It seems to be the same old story of trying to relegate baptism to a work, that it clashes with grace and faith, which it does not (Colossians 2:12; Hebrews 10:22; Galatians 3:26-29; Titus 3:5-7; Acts 16:30-34). It involves believing, accepting and identifying with the death, burial and resurrection of Christ (Acts 2:36-38; 8:35-38; Romans 6:4-5; 1 Peter 3:21). It is the acceptance of the grace of God through faith.

#### CALIFORNIA:

■ *"God bless your continued good health and your dedication to the printing of such faithful messages from God's Word.*

*"Enclosed find check to cover expenses and for whatever."*

■ *"Please find enclosed a check...for 2 copies of NOBODY LEFT BEHIND by brother Vaughn Elliott. If the enclosure is more than enough to cover postage, please consider the balance to be a contribution to your publication efforts, which I appreciate very much..."*

#### UNITED STATES:

■ *"May God bless you for your excellent effort with the 'religious paper.' I have been greatly blessed with this paper.*

*"I don't mean to be critical but hope you can help me with a question. Can it be that you attributed to Satan something that more rightly rested with Achan? Using James 1:14-15 as a basis, I often think we sinners blame Satan for our own weakness. I am in agreement with you concerning the things that Satan would have us believe. Is this not the spiritual warfare as given in Ephesians 6:11-12?"*

*"Thank you for sharing your talents." (E-mail)*

**Editor's Reply:** I appreciate hearing from you. Your thoughts are very interesting. I had not particularly separated temptation from Satan, that he was not always involved in our temptations. I am wonder-

ing if the Scripture to which you refer, James 1:14-15, was intended to exclude Satan. Perhaps if we backed up to the verse right before (James 1:13), it would help us get hold of what is being said here. It reads, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." Then over against this statement, the "but" is given, indicating the nature of what takes place. In the immediate context and emphasis here, man being tempted is considered in relation to God, not Satan, in the temptation taking place. We are drawn away of our own lust and enticed (God has nothing to do with it). Verse 14 would seem to nail it down that this is how every temptation takes place: "But **every man** is tempted, when he is drawn away of his own lust, and enticed." To say that the James reference proves that temptation originates with us alone, and not the devil being involved, is to say that every temptation originates with us without Satan having anything to do with it because it says that "every man" (each one) is tempted in this way. But we know that is not the case.

Besides this, in the light of such Scriptures as 1 Corinthians 7:5, it would seem the devil is included, not excluded, in such temptation. This reads (NKJV), "Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer; and come together again so that Satan does not tempt you because of your lack of self-control." The married couple in being separated from one another for a long period of time could be tempted through the weakness of the flesh to be unfaithful. Certainly being drawn away by one's own sexual desire would be involved, yet it says that Satan is doing the tempting.

It would seem that both Satan and man are involved in temptation. James says that we are drawn away by (1) our own lusts, and by (2) being enticed. Regardless of what is meant here, by application we could say that "our own lusts" could more particularly have to do with us, whereas the "enticed" part could point to Satan (in reality, this would summarize the two factors involved in what is taking place).

We cannot say, "The devil made me do it." In essence, that was Eve's excuse. We are responsible free moral agents who personally must give an account to God. We just cave in to Satan. It would seem that Satan and temptation are inseparable.

These are my humble thoughts.

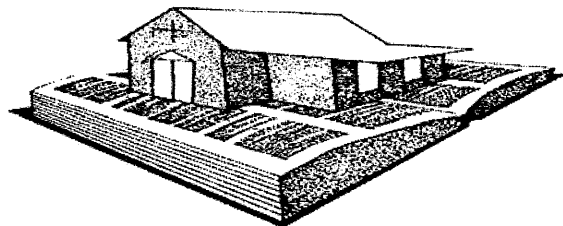
#### ITALY:

■ *"Please, I would like to order the bound volumes of THE SWORD AND STAFF, covering 20 years in bound book form and also would like a copy of each of your tracts.*

*"Thank you. I feel fed when I read your publication. Thank you and God bless you for all your effort in this area and standing for the truth."* □



## What Are You Looking For in a Church?



**S**OME PEOPLE couldn't care less about religion. They do not believe in God; and "church," in their opinion, would be a burden and a waste of time. There are not many theoretical atheists (the evidence for God's existence is much too compelling); there are, though, legions of practical atheists—those who profess belief, but live as if there were no God.

Most folks, however, have a genuine conviction that there is a Creator and they believe they owe him allegiance. Accordingly, if they really are conscientious about that, frequently they will search for a church. They may choose one associated with a family tradition, or they may simply go shopping for something near their home. Neither of these avenues of pursuit is necessarily wise.

Churches are plentiful. If one lives in a metropolitan area, he scarcely will be more than a few blocks from a church building. There are large facilities and smaller ones. There are bright, well-kept places, while others are run down. If you are looking for material constructions, you can just about have your choice. Unfortunately, it is the case all too often that "church" choices are superficial. For many, spiritual considerations are not the prime factor in a church selection.

In looking for a church, the first consideration for some is what type of facilities or programs are available. For example, is the building comfortable? What sort of seating is provided, or how is the temperature regulated? Is the parking convenient? Is there a commodious nursery? Is a day-care facility available? Are there recreational and social activities for the members? Do you have a "bail-out" program in case I get behind on my car or house payments?

Notice that all such questions are grounded in physical-material interests. Others move in a slightly different direction. They want to know: Do you have a good music program? Is there, perhaps, a chorus or "praise" teams? Is your church a democracy where everyone has the right to help make church decisions, etc.? Questions of this nature, though sincere, indicate the need for a more mature level of knowledge.

More crucial are the following considerations: What does this church stand for? Does it hold the conviction that the Bible is the inerrant, inspired

word of God? Does the leadership believe in the uniqueness of the New Testament church pattern and strive to lead the congregation in the direction of faithfulness, as opposed to a loose philosophy which alleges that most all "Christian" churches are okay, and doctrine really doesn't matter? Does the church have an "open-door" policy where folks can simply float in or out at their convenience, with no accountability to the leadership? Such is not a responsible way to conduct the Lord's business.

Does sound doctrine emanate from the pulpit—teaching that enriches the soul and inoculates against worldliness and false doctrine? Or are people looking for speakers who are jokesters, stand-up comics, with a repertoire of jokes that ridicule the church and biblical preaching?

Are we anxious to have leaders who love us and are concerned about our souls? Or do we prefer to be left alone to craft religious procedure according to our personal tastes? Do we want healthy teaching that reproves, exhorts and, when needed, rebukes? Or would we rather have that mushy, feel-good psychobabble?

Are we still interested in restoring the original church [being restored to it], or have we gravitated toward the Joel Osteen, Rick Warren "community church" motif? There is much talk these days about the "emerging church." The so-called church is one that has "emerged" from the restraints of New Testament authority and is of the Jeroboam variety (1 Kings 12:25-33). Far too many want a religion fashioned after their own inclinations (Colossians 2:23), with just a faint aroma of pristine Christianity.

Congregations that have been identified with a "restoration" principle for many years are coming under a new leadership that is charting a course more toward Rome than Jerusalem, and scores of naive people can't tell the difference. Many need to look into the mirror of divine truth (James 1:23-24), and ask themselves this question: "What am I looking for in a church?"—*Wayne Jackson (Selected)* □

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### Some Truths About Christ

**HE BECAME POOR** that we might become rich (James 2:5).

**HE WAS BORN** that we might be born again (John 1:14).

**HE BECAME A SERVANT** that we might become sons (Galatians 4:6-7).

**HE HAD NO HOME** that we might have a home in heaven (Matthew 8:20).

**HE WAS BOUND** that we might be free (John 8:32-36).

**HE WAS MADE SIN** that we might be made righteous (2 Corinthians 5:21).

**HE DIED** that we might live (John 5:24-25).

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## “Count”

Count your blessings instead of your crosses;  
Count your gains instead of your losses.  
Count your joys instead of your woes;  
Count your friends instead of your foes.  
Count your smiles instead of your tears;  
Count your courage instead of your fears.  
Count your full years instead of your lean;  
Count your kind deeds instead of your mean.  
Count your health instead of your wealth;  
Count on God instead of yourself. —*Selected*

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## **BARBS** ...with a POINT

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***THE BEST way to break a bad habit is to drop it.***

Blaming our failures on someone else does not change the nature of our failures nor does it serve as an impetus to pull us out of them.

*The law of use and disuse: We lose that which we fail to use.*

There is a great day of judgment coming when all of us must give account of ourselves to God (Hebrews 9:27; 2 Corinthians 5:10; Acts 17:31)—*Are you ready for that day?*

*Many people's lives are empty because they have never put anything into them.*

If we send a mixed message to our children in the way that we live, they will be mixed up about what matters in life.

*Negative thoughts and negative actions bring about negative results (and lack of results).*

As a person gets further and further away from God, he gets further and further away from those who are living close to God.

*It seems that some people who are careless couldn't care less*

If birds of a feather flock together and water seeks its own level, what do your friends and associates tell about you?

*Entertainment is not worship; neither is hilarity or play worship.*

Beware when you get so far away from God that you can't hear his voice calling you.

*Nothing succeeds like success, and nothing fails like failure.*

When the social aspects of church, along with entertainment, mean more to you than sound doctrine and the spiritual, you have a spiritual problem.

*We must empty ourselves of self before we can be filled with the Holy Spirit.*

If the Jews under the law gave a tithe, and we are now under grace, to give less than a tithe is a disgrace.

*God made us with one mouth and two ears—that should tell us something.*

There is nothing more pathetic and pitiful than an old sinner; he has almost lived out his days, but still hasn't learned how to live.

*The trouble with a “self-made” man is that many times he worships his maker.*

Compromise, involving right and wrong, never solves problems—it only compounds and complicates them.

*We should live so close to God that there is no room for the devil to come between us.*

You can expect irrational results to come from irrational actions that have been brought on by irrational thoughts.

*When we play church, we besmirch the name of the church.*

So many churches are so full of the world that you can't tell where the world stops and the supposed church begins.

*No unreasonable act has a reasonable explanation.*

When we become tolerant of wrong, it may be an indication that we have become too tolerant of wrong within ourselves.

*People who lie a lot pretty soon begin to believe their own lies.* □

### ***Right is Right and Wrong is Wrong***

Now right is right and wrong is wrong,  
Nor will the two have chance to meet  
Except it be in conflict strong  
As right assails with no retreat.

“Let's compromise; why all the fuss?  
Why wrangle over right and wrong?  
What's more, what is there to discuss?  
Just live, and love and go along.”

But right is right and wrong is wrong  
And compromise we won't allow  
Whereby the wrong is made more strong  
When men the wrong as right avow.

***By James E. Gibbons***



## Thoughts About Marriage

**G**OD CREATED marriage for our happiness, but also to help us mature. You cannot have a fulfilling marriage without both of these. It is impossible to be happy in a marriage relationship without maturing. The joys of marriage can only come to those of mature unselfish character. Marriage is hard on people who are selfish because this is the number one reason there are so many miserable marriages. It is so imperative that both mates have a sensitive, understanding servant spirit.

The central point to a happy marriage is when two people are serving each other. Woe is it to two stubborn, selfish individuals trying to get the other to yield to their domineering, bossy disposition. The real need is to respect each other and to unselfishly share with each other.

As a lad, King David of the Old Testament brought down that ugly giant. Many are the potential ugly giants that defy the success of a happy marriage. These giants are selfishness, insensitivity, pride and many other immature, unconquered ways of life. Good character choices will defeat these giants when we choose them.

What do you think?—*Dick Ellis*

## Dr. Crane's Marital Advice

**T**HE LATE newspaper columnist, psychologist and physician, Dr. George Crane, told of a wife who came into his office full of hatred toward her husband. "I do not only want to get rid of him, I want to get even. Before I divorce him, I want to hurt him as much as he has hurt me."

Dr. Crane suggested an ingenious plan. "Go home and act as if you really love your husband. Tell him how much he means to you. Praise him for every decent trait. Go out of your way to be as kind, considerate, and generous as possible. Spare no efforts to please him, to enjoy him. Make him believe you love him. After you've convinced him of your undying love and that you cannot live without him, then drop the bomb. Tell him that you are getting a divorce. That will really hurt him." With revenge in her eyes, she smiled and exclaimed, "Beautiful, beautiful. Will he ever be surprised!" And she did it, acting "as if" with enthusiasm. For two months she showed love, kindness, listening, giving, reinforcing, and sharing. When she didn't return, Crane called. "Are you ready now to go through with the divorce?"

"Divorce?" she exclaimed. "Never! I discovered I really do love him." Her actions had changed her feelings and perhaps that of her husband. Motion resulted in emotion. To make marriage work, sometimes you have to "jump-start" it. The ability to love is

established not so much by fervent promise as it is by continued effort and repeated deeds.—*Selected* □



## *If I Knew You and You Knew Me*

If I knew you and you knew me  
As I know me and you know you,  
Perhaps we less would disagree  
And paths alike we would ensue.

If I knew you and you knew me,  
What's in your heart and what's in mine,  
Then both of us would likely see  
Our thoughts, our aims are much in line.

If I knew you and you knew me,  
And why we do the things we do,  
We might more tolerating be  
While right we do and wrong eschew.

If I knew you and you knew me,  
And knowing what each has been through,  
Our thoughts would less judgmental be,  
And we'd forgive and start anew.

There is so much concealed from sight  
That we know not, nor can we see,  
But we would not in haste indict  
If I knew you and you knew me.

*By James E. Gibbons*

## And Some People Call This Repentance!

**M**OST everyone knows the story of the prodigal son as related by Jesus. This young man took his inheritance and left home to spend it his own willful way. He squandered it on sin and finally ended up living with the pigs and even wanting to eat their food. But one day he came to himself and decided there must be a better way. So he picked himself up and went back home to ask his father's forgiveness. The father forgave him and welcomed him back home.

The story well illustrates true repentance. But there is a different version today. Instead of people leaving the filth of sin and going back to their heavenly Father and home, they want God to move into the pig pen with them! They want to be Christians, sons of God, but they want to continue in sin too. While they know that home is better in the long run, they want to enjoy sin as long as they can. And, of course, if God is there with them, it almost seems like home.

This may be a crude comparison, but it is true. There are too many people who want to "join" some



church or make some religious profession without forsaking all sin to follow Christ. They think to be able to continue living with at least some of their old sins, they can still be Christians. But you forget one thing, friend, if such thoughts have crossed your mind. The prodigal's father didn't go to the pig pen to wallow with him, and neither will God come down on your sinful level. You must change your mind about sin and get out of it before you can be restored to the household of God!—*Selected* ☐

**Guidelines on How to Dress Modestly from a Prison Handbook**



**T**HERE ARE some religious people who are reluctant to take the Bible seriously when it speaks about modest apparel (I Timothy 2:8-9). Modest means not to be extravagant, or flamboyant, and to have your body decently covered. And if you suggest that the Christian's body be discreetly covered, they tend to look upon you as a prude. They disregard the fact that immodest dress is a contributing factor in producing immodest and improper thoughts (and behavior). Jesus warned, "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:27-30). Even in times more ancient, Job mused the same question, "I made a covenant with mine eyes; why then should I think upon a maid?" (Job 31:1). King David was less fortunate. The lust of the eyes led him into the overt act of adultery (2 Samuel 11:2-4). His story is tragic history.

It seems at times some people of the world are wiser than the supposed children of light. The following comes from a handbook for visitors to the prison system of the state of Florida in the United States. Read it and realize the truthfulness of this article. God will hold you accountable if you are a stumbling block to others (1 Corinthians 8:12). This is a serious matter.

*From the prison handbook:*

**What to Wear When You Visit**

It is not our purpose to pass judgment of any kind in limiting the kinds of clothing that may be allowed in the visitation area. These limits are designed to

prevent harassment, discomfort and embarrassing incidents that may spoil your visit. Some examples of clothing that are not appropriate for the visitation area are:

1. Mini or micro skirts
2. Shorts or cutoffs
3. Halter tops and tank tops
4. Fishnet jerseys
5. Excessively tight fitting pants or jeans
6. Any clothing with suggestive slogans or illustrations

We also ask that men wear shirts at all times and that ladies wear bras or other suitable garments. If for comforts sake you find it necessary to travel to the center in clothing mentioned above as not appropriate, we invite you to bring a change of clothing and use the restroom in the waiting area to change before entering visitation. (*end of quotation*) ☐

**An Arsenal of Printed Material Now Available—No Charge!**

**WE** have an arsenal of booklets and tracts now available for use in the Lord's work. They cover a wide spectrum. We have booklets helpful in winning people to Christ, endocrinating them in what the Bible teaches, and helping them in their growth as a new Christian. Those available are listed on the back page. Order a supply, or request a sample packet to peruse. What we said on the back about the bound volumes applies to this material also (no charge for the materials, just help with the expense of mailing). Order a supply and put them to use. ☐

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*Answers to:*  
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1. 1 Samuel 18:7-9; 2. Nathan; 2 Samuel 7:1-17; 12:1-25; 1 Kings 1:11-40; 3. 1 Chronicles 28:1-6 (1 Kings 5:2-5); 4. 1 Chronicles 17:5; 5. 2 Chronicles 5:1,5,10—Hebrews 9:4; 6. Psalms 117; 7. Proverbs 25-29; 8. Proverbs 30 and 31; 9. Esther 2:7-17 (1:1); 10. The Song of Solomon 8:6; 11. Hosea; 12. Judah, Hebrews 7:14; 13. Matthew (Matthew 8:28-34; Matthew 20:29-34); 14. Matthew 16:21-23; 15. Hebrews 6:18; Titus 1:2; 16. Matthew 27:56; Mark 15:40; 17. Luke 19:1-10; 18. Hebrews 7; Genesis 14:18-20; Psalms 110:4; 19. Romans 15:24-28; 20. Philippians 4:2. ☐

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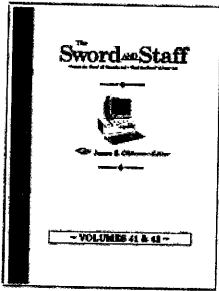
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