

LECTURE OUTLINES

Of The

A N N U A L B I B L E L E C T U R E S H I P

January 5-9, 1953

FRED-HARDEMAN COLLEGE

Henderson, Tennessee

FOREWORD

In order to preserve at least the main thoughts of the lectures delivered January 5-9, 1953, we solicited the cooperation of our speakers to contribute their outlines. We express our appreciation to these men for this contribution as well as for their most effective oral presentations. We are happy to send forth the material in this form for we feel it will be profitable as a basis for continued study and meditation on these vital themes.

If you feel that we should plan to prepare outlines for next year's program, please let us know. Should you have any suggestions for improving any part of our lectureship, feel free to inform us.

We were delighted to have had you on the campus and enjoy this "feast of good things." We look forward to your return next year at which time we again purpose to have able and faithful men deliver Scriptural, sound, interesting and challenging themes.

We express our thanks to Miss Pauline Anderson, students in the Commercial Department, and Foy Lisenby for drawing the charts and for the mimeographing.

Freed-Hardeman College
Henderson, Tennessee
By E. Claude Gardner

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THE NATURE OF MAN

By

Guy N. Woods



INTRODUCTION

1. Terms defined; man; nature; hence, "a study of the character and constitution of the human species."
2. Importance of the theme; widespread error exists regarding it; properly understood an incentive to godly living.
3. Purpose of series: (a) refute materialism; (b) show errors of "Jehovah's witnesses", Adventists, Christadelphians, etc, on the subject, (c) reveal scriptural teaching on Nature of Man.

DISCUSSION

1. Proper study of man is the Bible. (a) a Bible question - Ps. 8:4; Heb. 2:6. (b) A Bible answer -- 1 Thess. 5:23.
2. Man a triune being; body, soul, spirit. (a) Origin of body: Gen. 2:7 (b) Origin of spirit: Eccle. 12:7; Heb. 12:9.
3. Man's constitution: (a) A body derived from the dust; (b) a spirit received directly from God. (c) Theories regarding the origin of the spirit: (1) Pre-existence -- Plato, Origen, Beecher -- wrong. (2) Traducianism -- all denominational theologians, to account for their doctrine of "total depravity" -- wrong. (3) derived immediately from God -- correct, Heb. 12:9.

Thus,

1. Man has a spirit, Job 32:8.
2. The spirit of man is in the midst of his body. Dan. 7:15.
3. God forms the spirit in man. Zech. 12:1.

Hence,

1. The doctrine of depravity is false. The spirit is the rational nature. 1 Cor. 2:9-11.
2. The rational nature is not derived hereditarily.
3. Like begets like. Hence, the spirit is as pure when received as its source.
4. Materialism affirms that the spirit is the breath, from Gen. 2:7. Their method: (a) Man was formed; (b) formed from dust; (c) breath infused; (d) breath produced life; therefore, (a) no consciousness without breath; hence, (b) unconsciousness in death. The spirit breath??? Sisters not to snore, 1 Pet. 3:3,4; Sadducees say no spirit, hence no breath in us at all! Jesus gave disciples power over unclean spirits, tobacco, liquor, halitosis, etc. Corinthians to purify spirits, i.e., use mouth-wash!

5. Important to note that Gen. 2:7 does not describe entire constitution of man. (a) "Breath of life" (Hebrew, ruach chaiyim, plural, breath of lives) occurs in Gen. 2:7; Gen. 6:17; Gen. 7:15; Gen. 7:22, in the last three with reference to beasts; (b) first two occurrences of soul (nephesh) applied to fish, birds, and snakes. (Gen 1:20, 30.)
6. Soul a generic term; context determines meaning. Usages: (a) whole person, Acts 2:41; 1 Pet. 3:20; (b) animal nature; Gen. 2:7; Ps. 78:50; (c) synonymous with spirit. Acts 2:27; Rev. 6:9, 10.
7. Life Defined: Union of body and spirit; death: their separation. James 2:26.
8. Mortal (body) an immortal (spirit) distinguished:
 - (a) Inner and outer man, 2 Cor. 4:16; Eph. 3:16; Rom. 7:22.
 - (b) Meek and quiet spirit, not corruptible (literally, immortal, from the same word as immortality in Rom. 2:7; hence, immortal spirit, 1 Pet. 3:1-4.)
 - (c) Tabernacle and its occupant, representative of body and spirit, (2 Cor. 5:1; 2 Pet. 1:13, 14.)
 - (d) Body can be killed; soul cannot, Matt. 10:28. (Here, soul is used as a synonym for spirit.)
9. Christ's refutation of the Sadducees: Luke 20:37, 38.
 - (a) God is not the God of the dead, but of the living;
 - (b) But God is the God of Abraham, Isaac and Jacob;
 - (c) Therefore, Abraham, Isaac and Jacob are alive.
10. Absent from the body, present with the Lord. 2 Cor. 5:8; Phil. 1:21.
11. Hypothetical proposition, 1 Cor. 15:14-18. "If Christ be not risen." CHRIST IS RISEN: Therefore, (a) Our preaching is not in vain; (b) our faith is not in vain; (c) we are not in our sins; and (d) the DEAD HAVE NOT PERISHED.
12. Man in the image of God, Gen. 1:26. (a) This is not physical, many beasts stronger; (b) that which exercises dominion capable, hence the spirit. (c) flesh not in the image of God, for; (1) man can create an image of himself, but not of God, Isa. 40:25. (2) Spirit does not have flesh and bones. (Luke 24:36-40.)

SUMMARY

1. Man a composite being. Ill. two story house with basement, the basement representing the body, the first floor the soul, the second story the spirit.
2. Body formed of the dust, spirit infused directly from God.
3. Soul a GENERIC term, context denoting its meaning.
4. The spirit is the immortal part of man, and is never said to die. Spirits, in this sense are like angels which cannot die, not because they are angels -- this is merely the name by which they are known,-- BUT BECAUSE THEY ARE SPIRITS!

PART TWO

1. In death (a) body and spirit are separated, James 2:26. (b) body returns to the dust; (c) spirit to God who gave it. Eccle. 12:7.
2. Statement that spirit returns to God a general one, and does not designate sphere. It does not go, (a) into the grave; (b) into purgatory; (c) directly to heaven or hell.
3. Where, particularly, does the spirit go at death? Question answered by a consideration of where the Lord went at death; (Luke 23:43.)
 1. Jesus went to paradise.
 2. He did not go to his Father. (John 20:17.)
 3. His Father was in heaven.
 4. Therefore, Jesus did not ascend to heaven during the period he was in the tomb.
 5. During this period he was in Hades. (Acts 2:27, 31.)
 6. He was in paradise.
 7. Therefore paradise is in Hades.
 8. Though in paradise in Hades he was not in heaven.
 9. Therefore, paradise in Hades is not heaven.
4. Consideration of the word Hades. Its etymology: "a" negative; and "eidein," to see; thus, literally, the unseen realm.
 1. The Septuagint rendering of the Hebrew Sheol. Sheol occurs 65 times in the Hebrew Bible. It means, (a) a place of conscious existence, Gen. 37:35; Ps. 55:15; Ps. 139:7-10; Prov. 1:12; Jonah 2:22; (b) To indicate the place where the wicked go at death, usually qualified as "the lower sheol," "the depths of sheol," "the bottom of sheol," etc., Deut. 32:22; Isa. 14:9; Prov. 9:18; (c) a temporal and not an eternal place; Ps. 16:10; Ps. 49:15; 1 Sam. 2:6; Ps. 30:3.
 2. Never used LITERALLY to indicate the grave. (a) Never translated in this fashion by the ASV; (b) King James' rendering of grave must be understood as figurative; (c) must be borne in mind that Sheol is the receptacle of the SPIRIT and never the body.
 3. Passages in which the word Hades occurs in the New Testament: Matt. 11:23; Luke 10:15; Matt. 16:18; Luke 16:19-31; Acts 2:27, 31; Rev. 1:18; Rev. 6:8; Rev. 20:13, 14.
 4. HADES in Greek, is the exact equivalent of SHEOL in Hebrew. (a) Greeks used the term to indicate the place where the spirit goes at death: "Achilles hurled many valiant souls of heroes down to Hades." (Homer, in the ILIAD.) All reliable Greek lexicographers define it in this manner.
 5. Destination of the spirit of man at death determined by (a) the distinction between words body and spirit, and the destination marked out for each; (b) by representation of the abode of the dead as seen in the case of the Rich Man and Lazarus, Luke 16:19-31. (1) Is it a parable? (2) Definition of a parable; (3) parable never founded on fiction but on fact. This ill. by various parables in N. T.

6. Consideration of the Rich Man and Lazarus:

1. Evidence it offers cannot be discounted on ground it is a parable.
(a) Not certain it is a parable; (b) if a parable it teaches truth.
2. Lazarus in Abraham's bosom, an allusion to oriental custom.
3. Rich man in torment.
4. This not a picture of the final abode of man, for: (a) these were disembodied spirits; (b) events described occurred before the judgment; (c) and before the resurrection of the body.

7. Conclusions drawn from the case of the Rich Man and Lazarus:

1. There THREE STATES of human spirits: The first in union with a body; the second separated from the body, and while the body is in the tomb; the third after the resurrection when the spirit is united with a glorified body.
2. Diagram accompanying these notes illustrates these three states.

8. Definition of terms used:

HADES -- The realm of departed spirits; the abode of the spirits of men from death until the resurrection.

PARADISE -- The realm in Hades where the spirits of the righteous await the resurrection day.

ABRAHAM'S BOSOM -- A figurative reference to the realm where the spirits of just men go after death.

TARTARUS -- The realm in Hades where the spirits of wicked men remain in restraint until the resurrection of the body, and separated from paradise or Abraham's Bosom by an impassible gulf.

GEHENNA -- The "lake of Fire" into which the finally impenitent will be forevermore cast following the judgment day.

9. Detailed consideration of the foregoing terms: Gehenna, Tartarus:

1. Gehenna -- a compound term, "ge" (earth or vale) and "hinnon," originally a man's name, signifying the vale of Hinnon just outside the city of Jerusalem. Setting for the abominable sacrifices of children to the heathen fire-god Molech. (2 Chron. 28:3; 33:6.) Josiah's efforts at reform; the change in the valley to the "dump heap" of Jerusalem; and the figurative sense which the term came to have indicative of a place where fire forever burns. (2 Kings 23:1-25.)
2. Tartarus -- the realm in Hades where the wicked spirits go at death, occurring in the Greek text of 2 Pet. 2:4, rendered hell in the English Versions.
3. Termination of Hades: "And death (the ruler) and HADES (the realm) were cast into the lake of fire." (Rev. 20:14.) This after the judgment. (Verse 13.)

10. Reasons for the King James' rendering of "hell" in Luke 16:23:

1. English word "hell" in 1611, when the King James' translation was made had TWO distinct meanings: (a) a place of punishment, (b) an UNSEEN PLACE. For example, a man "hellied" his potatoes, put them out of sight.
2. Through modification "hell" lost the latter meaning, and in 1901, when the American Standard Version was published, aware that the English word "hell" no longer conveyed the meaning of the Greek HADES, the ASV translators transliterated it, gave it English form and spelling and inserted it in the text.
3. Through the influence of Luther and contemporaries there is no word in the English or German languages conveying the exact meaning of Hades, hence the necessity of anglicizing it.
4. Were the word translated "hell" in the KJV "gehenna" we would know that he was already in the lake of fire. The word however, is HADES, hence reference is made to the realm of disembodied spirits.
5. A. Campbell: "In Hades then, the receptacle of all the dead, there are rewards and punishments. There is a paradise or an Abraham's Bosom, and there is a tartarus, in which the evil spirits are chained, and the spirits of wicked men engulfed. Hence, Dives in tartarus, and Lazarus in Abraham's bosom, were both in Hades. Jesus and the converted thief were together in Hades, while they were together in paradise." (Living Oracles, Appendix, p. 59.

OBJECTIONS TO THIS POSITION

1. Contention that the foregoing was true only prior to the resurrection of Christ; since which time it is alleged that the righteous pass to their final reward in heaven. (a) Advocated by F. G. Allen, in OLD PATH PULPIT; (b) Held by a few brethren today.
 1. Allen's position rejected by ablest men of the Restoration movement: (a) Alexander Campbell, (Lectures & Addresses, p. 441.) (b) J. W. McGarvey, (Commentary on Acts, first Ed. p. 34.) (c) Moses E. Lard, (Lard's Quarterly, December, 1863), and by many others.
 2. Position that Hades is the abode of BOTH righteous and wicked until resurrection of all men, universally held until 3rd century (Knapp, Theology), and not seriously questioned until seventh century. (Shedd, Christian Doctrine.)
 3. Theory that paradise was moved to heaven at resurrection an integral part of the PRE-MILLENNIAL theory. All who hold it are not pre-millennialists; but all premillennialists hold it. (See W. E. Blackstones, JESUS IS COMING, p. 29.)

2. Arguments Allen and others offer:

1. Stephen asked the Saviour to receive his spirit. 2. Absent from body present with Lord. 3. Paul caught up to "third" heaven which is paradise. 4. No absolute forgiveness under former dispensations, this disability removed at death of Christ. 5. Christ opened up way into holiest. 6. Christ destroyed devil, and delivered those who through fear of death were all their life-time subject to bondage. (Heb. 2:14, 15.) 7. Christ, in his resurrection, "led captivity captive." (Eph. 4:8.)

3. These arguments answered:

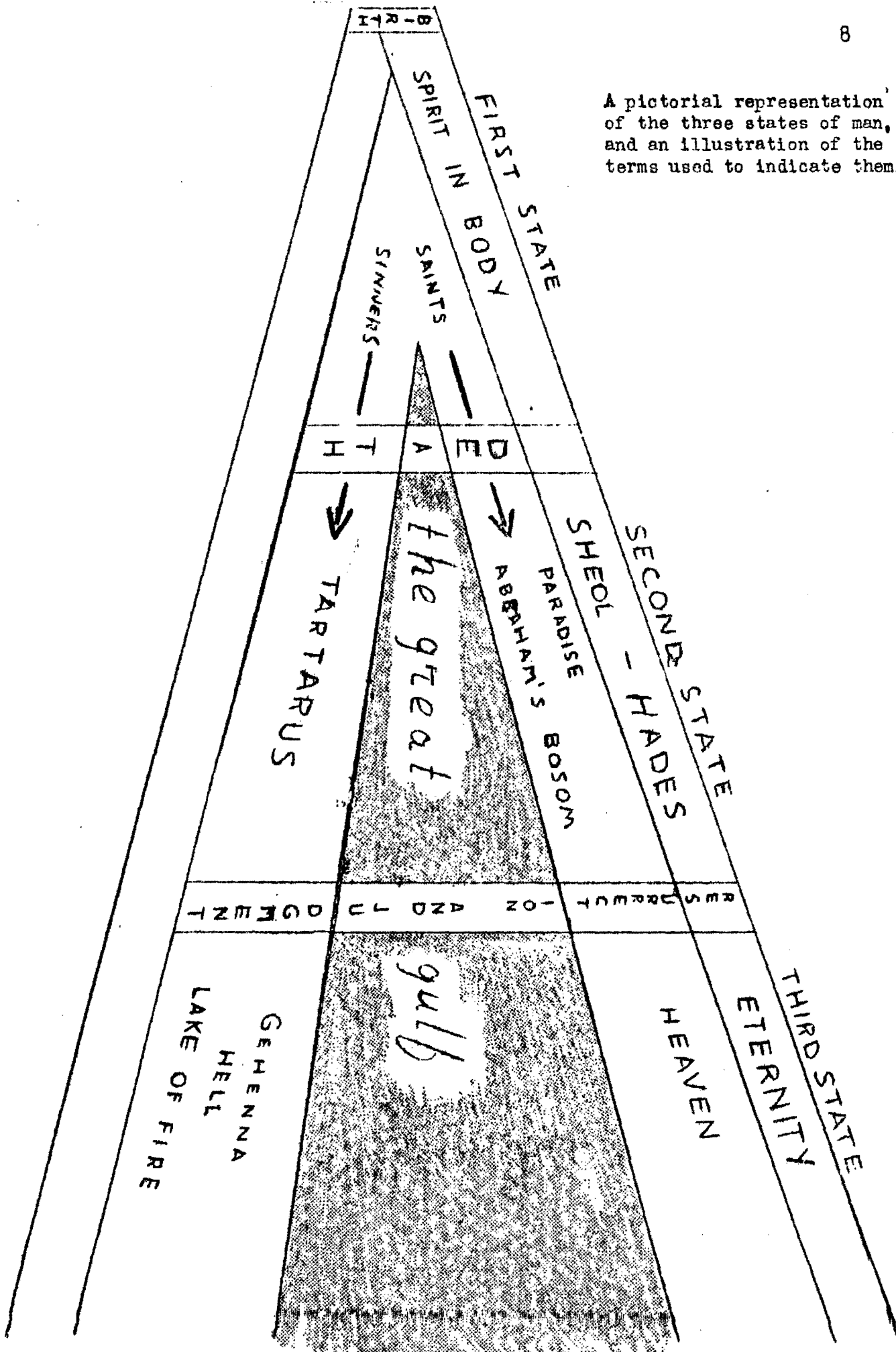
- 1 & 2 fall short of the claim made for them, because (a) they ignore the OMNIPRESENCE of the Lord; (b) the same difficulty faces those who offer them on Eccle. 12:7. When it is explained how the spirit can go to God who gave it, yet be in paradise in Hades, the answer will then be apparent how one can go to be with Christ yet be in paradise.
3. The "third heaven" is paradise because the word paradise indicates a place of great blessing. It does not follow that every time paradise is mentioned it refers to heaven. Heaven is a "city;" Memphis is a city; shall we thence infer that Memphis is heaven?
- 4 & 5, as to premises are granted, but this is an ignoratio elenchi, a misapprehension of the question. The conclusion does not follow.
6. The devil's power is destroyed by providing a way by which to overcome his dominion. The gospel is the means.. The bondage to which the passage alludes was fear of death and its consequences. THE BONDAGE WHICH THEY EXPERIENCED WAS DURING THEIR LIFE-TIME and not while in the spirit world.
7. Christ "led captivity captive" by invading the realm of death, and conquering its domain. Allusion here is to ancient conquerors who parade through the land they have conquered. There is no support for theory here.

POSITIVE PROOF THAT THE RIGHTEOUS DO NOT GO TO THEIR FINAL REWARD AT DEATH:

1. 1 John 4:12; "No man hath seen God at anytime." It is the hope of children of God to "see him as he is." (1 John 2:1-4.) One of the blessings mentioned is that we "shall see his face." (Rev. 22:4.)
2. John 3:13; "And no one hath ascended into heaven, but he that descended out of heaven, even the Son of man who is in heaven." (a) These words are to be attributed to John, the historian, written many years after the ascension. (b) At the time the words were penned, long after the resurrection of Christ, he alone had ascended.

3. Acts 2:34: "David is not ascended into the heavens." Four statements antithetical: (1) David is not ascended; (2) Christ's soul not in HADES; (3) David's sepulchre with them; (4) Christ's body did not see corruption. Thus Peter's argument; David did not refer to himself in the great prophecy for Christ a soul was not left in Hades; David's was, for he has not yet ascended; Christ's body did not see corruption, David's did, because his tomb was known to them at that day. Thus Peter's argument turns on whether David's soul was yet in Hades, and whether his body did see corruption. Hence, 10 days following the ascension, David was still in Hades!
4. 1 Cor. 15:55. This is a quotation from Hosea 13:14. Paul substitutes the word "death" for SHEOL in the original passage. Hence, the risen saint (which the passage contemplates) experiences deliverance from SHEOL - HADES after the resurrection of the body!

A pictorial representation
of the three states of man,
and an illustration of the
terms used to indicate them.



CHARTS

on

PREMILLENNIALISM

Presented By

GUS NICHOLS

THEORY

10

First
Coming
To

1. LIVE & NOT DIE
Heb 10:4-5; Phil. 2:5-11
2. BE ACCEPTED - BY JEWS
Not murdered
3. SET UP A CIVIL GOVERNMENT
Not to Build Church
4. THOUGHT IT AT HAND
Mt. 4:17
5. THOUGHT TIME WAS FULFILLED
Mark 1:14-15
6. SP K. NOT IN PROPHECY
Col 1:13 (Is Church)
7. K. PROPHECIES - MEANT HIS FIRST COMING
8. KINGDOM POSTPONED
9. SOME PROPHECIES NOW MEAN SECOND COMING

THEORY

THOSE KINGS GONE

* K- 22

K. NOT SET UP

K. POSTPONED

We not in K. of Prophecy

ROMAN EMPIRE TO RETURN

U.S.A. BE UNDER ROME, ITALY

Pray for This?

Mt. 6:9-12

Second Coming

Kingdom
1,000 yrs.
Set up

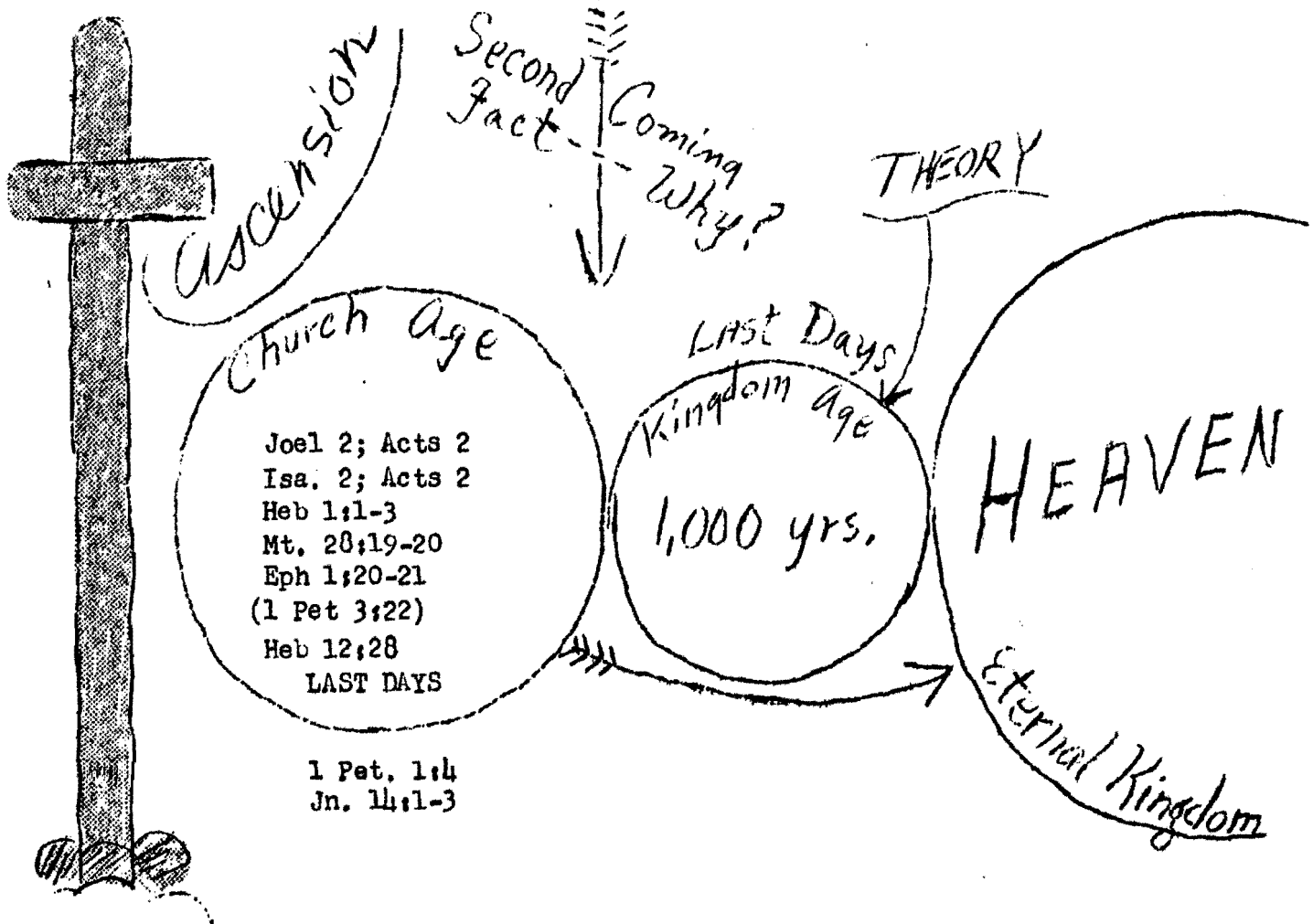
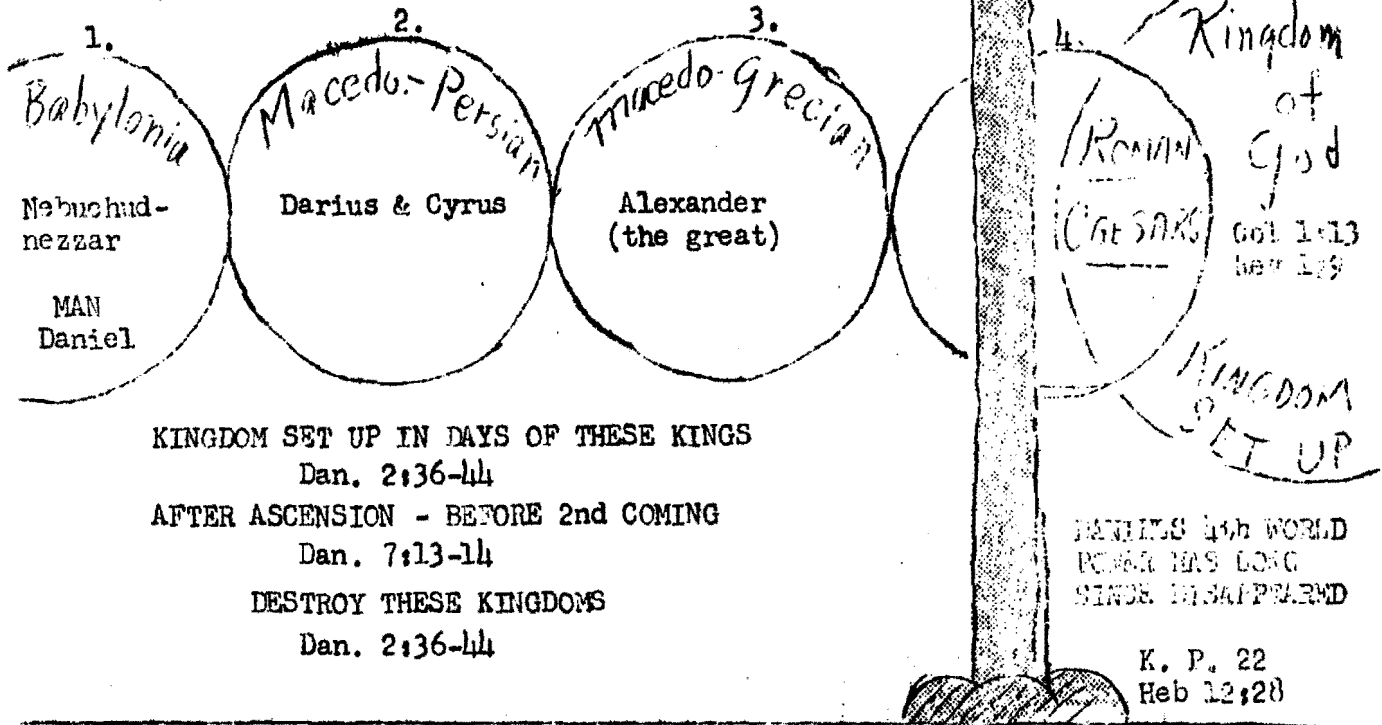


ascension

old Testament

11
New Test.

A KINGDOMS



IN DAYS OF KINGS - Dan 2

TIME FULFILLED - Mk 1:14,15

K. AT HAND - Mt 3:2

K. AT HAND Mt. 4:17

K. AT HAND Mk 1:15

K. AT HAND Mt 10:4-7

BE SURE K. COME NIGH Lk 10:9-11

LIVE TO SEE IT - Mark 9:1

HAVE NO FEARS Lk 12:32

K. RECEIVED - Heb 12:28

SAINTS IN K. - Col 1:13

APOSTLES IN K. - Rev 1:9

KEYS OF K. USED - Matt 16:18-19

Saints a Nation
1 Pet 2:9

A KINGDOM (R.V.) Rev. 1:5-6

Honor the King -

Mt. 28:18; Eph 1:20-21

1 Pet 3:22

Old Testament

ASCENDED TO RECEIVE K.

Dan 7:13-14

GIVEN A KINGDOM

Dan 7:13-14

EMBRACE ALL NATIONS

Dan 7:13-14

DOMINION AT ASCENSION

Dan 7:13-14

PRIEST AT GOD'S RIGHT HAND

Zech 6:12-13

RULE AT GOD'S RIGHT HAND

Ps 110:1,2,3,4,5

AT RIGHT HAND TILL FOES FOOTSTOOL

Ps. 110:1-5

New Testament

LUKE 19:1-12 FULFILLED

Ac. 1:9-11

KINGDOM OF CHRIST

Col 1:13; Jn. 18:36

ALL NATIONS - EVERY CREATURE

Mt. 28:19; Mk 16:15; Lk 24:45-47

RECEIVED DOMINION AT ASCENSION

Eph 1:20-23

PRIEST NOW; RULING NOW

Heb 8:1; Heb 1:3-8,13; 1 Pet 3:22

RAISED - SIT AT RIGHT HAND

Acts 2:32-35

REIGN AT RIGHT HAND TILL ALL DEAD

RAISED 1 Cor 15:23-26

NO OTHER THRONE BEFORE THIS

Old Testament
Amos 9:11-12

New Testament¹³
Fulfilled

V.9 WILL SIFT ISRAEL

"IN THAT DAY"

V.9
(afterwards, Sept.)

-V.11 BUILD TAB. OF DAVID
ETC. SET IT UP

Heathen might seek

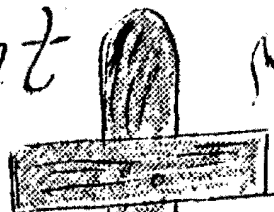
V.12 GENTILES - BE SAVED

God often forsook men
and returned unto men

Zech 1:16 Ps. 6:4

Ps. 8:14,15 Ps. 9:13

Hos. 2:9 Mal 3:7



AC 15:13-15

"AFTER THIS"

WILL RETURN

BEEN BUILT ETC.

Heb 9:6-11

Church - Present Kingdom

Gentiles saved NOW as

in Acts 10&15

Amos & James "Agree"

GOD RETURNED

AND built Tabernacle of David

THEN VISITED GENTILES

Acts 15:14

Gen Sifted
B.C.
(Septuagint)

CHRIST

SIT - RULE - WHEN PRIEST UPON HIS THRONE

1.

Zec 6:12-13

PRIEST ON PRESENT THRONE AT GOD'S RIGHT HAND

2.

Heb 8:1; Ps 110:4,5; Heb 7:21; Heb 4:14

HIS THRONE IS IN HEAVEN

3.

Col 1:13; Jn 18:37-38; Jer 22:30

RAISED TO SIT ON THRONE - AT RIGHT HAND

4.

Heb 1:3,8,13; Acts 2:32-35

HAS HIS THRONE - HAS HIS KINGDOM

5.

Heb 1:3,8; Col 1:13 Rev 1:9

REIGN TILL DEAD ALL RAISED

6.

Acts 2:34-35; 1 Cor 15:22-26

7. Reasons for writing the letter.

- a. In view of the connection between Judaism and Christianity it is not strange that there arose Judaizers who crept into Galatia (and elsewhere) saying:
 - (1) You have been taught imperfectly; you should be circumcised;
 - (2) The gospel you received was second-hand;
 - (3) Paul is inferior to the apostles at Jerusalem;
 - (4) Paul still teaches circumcision at some places.
- b. The letter written to utterly destroy these charges.

II. Discussion

A. The Divine origin of his call.

1. Stated emphatically in his greeting. 1:1-5.

- a. No second hand apostleship here.
- b. His apostleship and the gospel he preached must stand together. His words could have no more weight than the authority behind them.
- c. BY CHRIST AND GOD.

2. Assumed in his rebuke and anathema. 1:6-10.

- a. Galatians quickly accused. 1:6.
- b. Perverters accursed. 1:8-9.
- c. Now, who was the man pleaser? Not Paul. 1:10

3. Proved by his arguments. 1:11-2:21.

- a. Independent of the twelve.
 - (1) Certified in opening statement. 1:11-12.
 - (2) Was opposed to the church previous to his conversion. 1:13-14.
 - (3) Not converted of the twelve, but of God. 1:15-16.
 - (4) Preached three years before he conferred with them. 1:17-18.
 - (5) Didn't stay long enough to learn from the apostles. 1:18.
 - (6) No conclave met to appoint him. 1:19.
 - (7) If he had been appointed in Jerusalem, the churches in Judea would have known him. They didn't. 1:22.
 - (8) Yet they knew and recognized his work. 1:23-24.
- b. The apostles recognized his apostleship. 2:1-10.
 - (1) Titus was not compelled to be circumcized. 2:3.
 - (2) The false brethren gained nothing. 2:4-5.
 - (3) Not one thing (that is, no regulation) added to Paul. 2:6.
 - (4) The "pillars" gave him the "right hand of fellowship." 2:9.
- c. He even rebuked the great Peter to his face. 2:11-21.
 - (1) (The scrupulous Peter had been convinced by a miracle that the middle wall of partition had been torn down. He retrogressed.)
 - (2) This rebuke was an open one. 2:14.
 - (3) Surely no inferior appointee would have dared to so speak.

B. Freed from the Law: Justified by faith. (A contrast of two systems.)

1. His rebuke of Peter connected with this theme. 2:11-21.

LESSONS FROM GALATIANS

By John H. Brinn

I. Introduction

A. General statements.

1. Has been called "one of the apostle's mightiest deeds".
2. Book born in controversy and written at white heat. **THROUGHOUT!**
 - a. Stern rebukes. 1:6; 3:1; 6:17.
 - b. Tender affection. 4:11, 19, 20; 6:1, 18.
 - c. Intense admonition. 5:1, 5:13.

B. General plan of these four lessons.

1. Theme of the whole book seen in 2:16; 3:29.
2. Three divisions of this main theme.
 - a. Paul proves his apostleship second to none. (First day.)
 - b. Arguments showing the law is taken away. (Second and third day.)
 - c. Warning against abusing their new liberty. (Fourth day.)

C. Background

1. Writer. "Most Pauline of Pauline things."
2. Country. Interior of Asia Minor.
3. The people.
 - a. Gauls mixed with Greeks. Whence "Gallograecians", "Galatians".
 - b. A changeable people. J. Caesar: "Fickle in their resolves, fond of change, and not to be trusted."
4. The Churches.
 - a. Exact beginning unknown.
 - b. Mostly Gentiles.
 - (1) Shown by fact they were idol worshippers. 4:8.
 - (2) They were uncircumcised. 5:2; 6:13.
5. Paul's connection with these churches. (I believe Paul must have established these congregations when I consider his authoritative tone and remember his statement in 2 Cor. 10:14-16.)
 - a. May have preached there on first journey. Acts 14:6; 15:36; 16:6.
 - b. Did visit on second journey. (From above scriptures.)
 - c. Third journey. Acts 18:23.
 - d. Galatians 4:13.
6. Time and place of writing very uncertain.

- a. Took place at Antioch in Syria. 2:11
 - b. Peter was a pillar, but he yielded to pressure and fear. (It is one thing to know the truth and another to stand for it. Paul did both. 2:12-14)
 - c. Argues to prove his position.
 - (1) He and Peter both knew men were justified by faith. 2:15-16.
 - (2) To turn again to the law was to nullify Christ. 2:17-21.
 - (3) To build up what they had destroyed was sinful. 2:18.
2. The possession of the Spirit came not through the Law. 3:2-6.
- a. An undeniable possession.
 - b. Miracles accompanied. 3:5.
 - c. How had the Spirit come? 3:2. (They would answer the Judaizers themselves when they answered this.)
 - d. Could it be true that they could be so foolish as to think they were going forward when they went from the Spirit to the flesh?? How foolish indeed!! 3:3.
3. Abraham himself a man of faith, but not of the law. 3:6-9.
(Should not be incredible, then, that the seed of Abraham should be blessed in faith and not in the law.)
- a. All nations were to be blessed in Abraham. 3:8.
 - b. Those "of faith" were spiritually the children of Abraham. 3:7.
 - c. Those "of the works of the Law" (physically the seed of Abraham) were under the curse. 3:10
 - d. The prophets understood that it was by faith instead of by the law. 3:11
 - e. Thus even the promise to Abraham was not through the law. It came on the Gentiles through Christ through faith. 3:14.
 - f. The law did not disannul the promise referred to. 3:17.
 - g. The law could not take the place of the promise because the promise was to all nations (in one seed, Christ) while the law was only to the Jews. 3:15-18.
4. The law had a definite but temporary purpose. 3:19-29.
- a. Added because of transgression. 3:19.
 - b. Not contrary to the promise. 3:21.
 - c. To prepare prisoners for freedom. 3:23.
 - d. To conduct the Jew, as a schoolmaster would, to Christ. 3:24.
 - e. Ended with Christ, vs 25, therefore
 - f. Both Jew and Gentile were now children of God in the same way.
 - (1) Not in fleshly Israel, but in Christ. 3:26.
 - (2) Not of the law, but of faith. 3:26
 - (3) Through faith people of all nations had been baptized into Christ. Having put him on they were His and Abraham's and God's and thus heirs of the great promise apart from the law. 3:27-29.
5. A contrast of bondage and freedom. The Jew had become of age and the Gentile had been brought in. 4:1-11.
- a. The heir. (Redeemed from the law.)
 - (1) Is at first in bondage. 4:1-2.
 - (2) Referred to the Jew. 4:3.
 - (3) Given full privileges of sonship finally by redemption of Christ. 4:4-5.

- b. The servant. (Freed from bondage.)
 - (1) In bondage. 4:8.
 - (2) Referred to the Gentiles.
 - (3) They, too, become sons. 4:7
 - c. Since both had been lifted up from bondage into Christ, to practice the law was a going back to elementary things. There could be no elevation from a position of sonship to God. 4:9. Serving the law would be a relapse.
6. An affectionate appeal. 4:12-20. (Argument really interrupted briefly.)
- a. He had become as one of them. 4:12.
 - b. They had received him well. 4:13,14.
 - c. They had regarded him highly. 4:15.
 - d. Plead with them to heed his counsel as formerly. 4:16-20
7. An Allegory. Slaves or Freeman. 4:21-31.
- a. This teaching from the very law they withed to serve. 4:21.
 - b. The two sons. One of the flesh, the other by promise. 4:22,23.
 - c. These were an allegory---two covenants. 4:24-31.

Hagar and Ishmael-Natural	Sarah and Isaac-Spiritual
Judaism	Christianity
The Law	The Gospel
Mt. Sinai	Mt. Zion
Earthly Jerusalem	Heavenly Jerusalem
Persecuting	Persecuted
In Bondage	Freedom
Cast Out	Received the Inheritance

8. To serve the Law was to abandon Christ. 5:1-12.
- a. The free commanded to stay free. 5:1.
 - b. Circumcision or Christ, WHICH? 5:2-4.
 - c. True basis of hope. 5:5,6.
 - d. A friendly and a Stern Word. 5:7-12.
 - (1) Someone had interfered with a good start. 5:7.
 - (2) Not Paul. 5:8.
 - (3) Dangerous leaven. 5:9.
 - (4) Wished the troublemakers were cut off. 5:12.
- C. Warnings Against abusing their new liberty. 5:13-6:18.
1. The Law of Love. 5:13-15.
- a. Freed from the Law to serve one another. 5:13.
 - b. The Law fulfilled in the Law of Love. 5:14.
 - c. Dire results if not followed. 5:15.
2. The Battle of the Flesh and Spirit. 5:16-26.
- a. The Spirit freed men from the law. 5:18.
 - b. Works of the flesh barred one from the Kingdom of God. 5:19-21.
 - c. Fruit of the Spirit brought happiness. 5:22,23.
 - d. They were not only to LIVE, but to WALK in the Spirit. 5:25.

3. The Christian's attitude toward an erring brother. 6:1-5.
 - a. To restore. 6:1.
 - (1) Gently, meekly.
 - (2) Recognizing one's own frailty.
 - b. A sharing of burdens. 6:2.
 - c. A guarding against over estimating one's own ability. 6:3.
 - d. Test one's own work because each must give an account of himself to God. 6:4-5.
4. Exhortation to liberality in supporting good works. 6:6-10.
5. Final reference to Judaizers. 6:11-18.
6. Final Salutation. 6:18.

III. Conclusion---For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.

This great book, which is the charter of Christian freedom, has been described as "perhaps the most admirable manifestation of the apostle's genius. There is nothing in ancient or modern literature to be compared with it. All the powers of Paul's soul shine forth in these few pages. Broad and luminous views, keen logic, biting irony--everything that is most forcible in argument, vehement in indignation, ardent and tender in affection, is found here combined and poured forth in a single stream, forming a work of irresistible power."

THE PREACHER AND HIS WORK

G. K. Wallace

Introduction:

"Necessity is laid upon me," 1 Cor. 9:16

1. The Preacher in History

a. Secular History

Luther
Calvin
Wesley
Campbell

b. Sacred History

Noah--A seeming failure
Moses--Service and Sacrifice
Elijah--Power and Pathos
John The Baptist--Humility and Courage
Paul--The Man of The Hour.

2. Paul as an example

1. His attitude toward God. 2 Cor. 1 and 2
2. His attitude toward his work. Acts 20:31-36
3. The Holy Spirit's picture of Paul-- honest, humble, faithful, unselfish, devoted, patient, etc. 2 Cor. 1,4,5,6
4. Paul's attitude toward those with whom he worked-- elders, deacons, men, women, and outsiders.

Conclusion:

The great commission is a badge of man's greatest dignity: By man shall the Gospel be preached to man.

ROMAN CATHOLICISM - A PRESENT MENACE

By Eldred Stevens

I. INTRODUCTION

A. Title is at once encouraging and discouraging.

1. It calls a halt to the brotherhood's tendency toward apathy.
2. It scares us by branding one of the strongest forces upon earth, a "menace".

B. Definition of terms.

1. "Roman Catholicism" -- "A social, economic, political, ecclesiastical, military empire that: first, vests all ultimate authority in one Roman monarch who claims sovereignty by divine right; second, that has amassed through the centuries the most sensously intriguing philosophies and practices of all religious and moral systems; and third, that intends by the careful exercise of its moral and physical powers to bring the entire world into subjection to its ruler in at least those five fields of interests."
2. "Present menace" -- A current threat to every principle of our democratic way of life and an enemy to every point of religious truth that we hold sacred.

II. IS CATHOLICISM REALLY A MENACE?

A. Political history gives an affirmative answer.

1. The Crusades.

- a. "...the Christians entered Jerusalem from all sides and slew its inhabitants regardless of age or sex." Cath. Ency. IV, p. 547.
- b. "...plundered and murdered as they went." Ibid., p. 546.
- c. If it be objected that this was to stifle Mohammedan power, remember what Pius IX wrote Charles IX after St. Bartholomew's Day Massacre, "The massacre was better news....than the news would be of a hundred victories of Lepanto."

2. Charlemagne "Converting" with the sword!

- a. Thus serving his "Holy Father".

3. The Holy Roman Empire.

4. Princes licking the pope's paw so they could retain thrones.

- a. "Going to Canossa" - Henry IX.
- b. Cite examples of pope's freeing Catholics from civil oaths of allegiance.

(1) "On the strength of this, for the honor and the glory of thy Church, in the name of the Almighty God, Father, Son, and Holy Ghost, I withdraw, through thy power and authority, from Henry the King, son of Henry the Emperor, who has arisen against thy church with unheard-of insolence, the ruler over the whole kingdom of the Germans and over Italy. I absolve all Christians from the bonds of the oath which they have sworn, or may swear, to him, and forbid anyone to serve him as king."

Swain, A History of World Civilization, p. 323.

- c. King John submitted to Innocent III.
- 5. Pope enthroned and dethroned princes at will.
 - a. Henry VIII.
 - (1) Excommunicated by Paul III who began papal bull by;
 - "Behold I have placed thee over peoples and kingdoms...."
 - Lowndes, Vindication of Anglican Orders, v. ii; pp xcvii and cxiv.
 - b. Elizabeth.
 - (1) Pius V here referred to himself as a prince "set up over all nations and all kingdoms, to root up, destroy, dissipate, disperse, plant, and build..." Ibid.
- 6. Annulled Magna Charta and excommunicated barons who exacted it from King John
- 7. Dark Ages will always stand as a blot in history of civilization.
- 8. Medieval history is largely struggle for freedom from Rome or efforts to dwell peacefully with her.
- 9. Concordant between Pius XI and Nazi Germany.
- 10. Catholic power squelched Loyalist movements in Spain
 - a. Catholic opposition to lifting embargo on arms in Spain.
 - (1) Every conceivable pressure brought to bear upon U.S.
- 11. Catholic influence keeps facism in Argentina.
 - a. In 1945, Time recorded letter from Santiago Luis Cardinal Copello warning Catholics concerning their votes.

B. Religious history concurs.

- 1. Loss of identity of New Testament church.
 - a. For 1000 years the "church" meant Roman Church.
- 2. Suppression of all religious opposition
- 3. "Valleys of Piedmont", havens for refugees who had opposed papalism.
- 4. Horrible persecution of Waldenses of 1400.
- 5. Burning of Huss, 1415.
- 6. Post-humous disgracing of Wycliffe-1428:
- 7. Inquisition.
 - a. Launched in Spain in 1478.
 - b. Claimed the lives of some 65,000,000.
- 8. Strangling and burning of Tyndale-1536.
- 9. St. Bartholomew's Day Massacre in France, 1572. Gregory XIII commended King.
 - a. 20,000 killed on one day, August 24.
 - b. That number doubled within a 40 day period.
- 10. Difficulty of our evangelizing Latin America.
 - a. "Contrary to 'Good Neighbor Policy' " !!!
- 11. Indisputable fact of our persecution in Italy.

(Incidentally the true Catholic is unimpressed by historical fact.
 "...objections taken from history are not valid when contradicted by ecclesiastical decrees."

Dogmatic Comm. of Vatican Council; see Charles Marshall, Roman Catholic Church in Modern State, p. 91.)

C. Catholic teaching helps us to understand that ugly history.

1. In the political realm, we shall examine several papal encyclicals.

"...a papal encyclical invariably demands from Catholics, first, respect, in view of the source from which it emanates, and next, absolute obedience...Hence the genuine Catholic at once yields respect and obedience."
America, April 30, 1927

- a. Innocent III in his decree, Venerabilem, asserted that the emperor derived his political power from the pope. Also, he said that to the pope "has been committed not only the whole church but the whole world," with "the right of finally disposing the imperial and all other crowns."
Cath. Ency., Vol. VIII, p. 14.
- b. The Bull, Unam Sanctam, (Marshall, op. cit., p. 98), of Boniface VIII, 1302 is summarized by the Cath. Ency. (vol. xv., p. 126) as follows:
 - (1) "Under the control of the Church are two swords, that is two powers, the expression referring to the medieval theory of the two swords, the spiritual and the secular..."
 - (2) "Both swords are in the power of the Church; the spiritual is wielded in the Church by the hand of the clergy; the secular is to be employed for the Church by the hand of the civil authority, but under the direction of the spiritual power."
 - (3) "The one sword must be subordinate to the other; the earthly power must submit to the spiritual authority, as this has precedence of the secular on account of its greatness and sublimity; for the spiritual power has the right to establish and guide the secular power, and also to judge it when it does not act rightly. When, however, the earthly power goes astray, it is judged by the spiritual power; a lower spiritual power is judged by a higher, the highest spiritual power is judged by God."
 - (4) "This authority, although granted to man, and exercised by man, is not a human authority, but rather a divine one... 'Now therefore, we declare, say, determine and pronounce that for every human creature it is necessary for salvation to be subject to the authority of the Roman pontiff.' "
- c. The Syllabus of Pius IX (1864).
 - (1) Read from Charles Marshall, op. cit., the following propositions: 15, 20, 23, 24, 27, 28, 31, 35, 37, 42, 45, 47, 48, 53, 55, 57, 66, 67, 71, 73, 77, 78, 79.
 - (a) From this, it becomes evident that the Catholic Church opposes religious freedom, does what it pleases without regard for civil authority, claims that they have never over-stepped their authority, can use force, has temporal authority, may publish any pastoral letter regardless of attitude of government, tries all cases involving clergy, preserves for all time Rome as center of empire, forbids governments from recognizing any other national church, demands superiority for ecclesiastical law over civil in every conflict, denies that public schools appertain to civil power, insists that popular schools must be under ecclesiastical authority, forbids Catholics from approving any school that omits religious training, forbids the government from having anything to do in any way with religious

orders, monasteries, etc., demands union of Church and State, condemns any teaching of philosophy, morals or civil laws apart from ecclesiastical supervision, teaches that the marriage contract is not separable from the Sacrament, forbids the government to grant divorce for any cause, forbids the government to recognize a new form of solemnizing marriage, denies that a civil contract between Christians makes a real marriage, claims they have never been divided over the relation of temporal with spiritual power, insists that the Catholic religion be held as the only religion of the State to the exclusion of all other forms, would prohibit non-Catholic persons from public exercise of their worship, and denies the individual the right to express his opinions!

d. Leo XIII's Encyclical Letter, *Immortale Dei*, or *The Christian Constitution of States*

- (1) In the preface of The State and the Church, by Ryan and Miller, Ryan says regarding this document: "...the most authoritative doctrine that we possess regarding the nature, authority, and object of the State, and the relations that should subsist between the State and the Church."
- (2) Summary: (Quotes taken from Ryan and Miller, op. cit.)
 - (a) Leo said, "Hence it follows that all public power must proceed from God."
 - 1) When one considers Leo's statement that he "held upon this earth the place of God Almighty" (G.E.L., p. 304), he begins to get the picture!
 - (b) "As a consequence, the State,...is clearly bound to act up to the manifold and weighty duties linking it to God, by the public profession of religion." p. 4.
 - 1) Of course, he argues further that it must be the true religion.
 - (c) Leo then argues that the Church is a free, perfect society that can make laws, judge, and punish and in no sense is dependent on the civil law for anything. He said, "Nay more, princes and all invested with power to rule...have been wont to treat with the Church as with a supreme and legitimate power." p. 7.
 - (d) Next he re-affirms the doctrine of the two powers.
 - 1) Each just must stay within bounds!
 - (e) Next he recognizes "Concordats" and assures all of the Church's "motherly love" displayed in such.
 - (f) He eulogizes the Golden Age when "agreement of the two powers" existed and laments the "bursting forth of unbridled license" in the sixteenth century.
 - (g) He condemns the following:
 - 1) "That as all men are alike by race and nature, so in like manner all are equal in the control of their life."
 - 2) "That each one is so far his own master as to be in no sense under the rule of any other individual."
 - 3) "That each is free to think on every subject just as he may choose, and to do whatever he may like to do."

- 4) "that no man has any right to rule over other men."
 - 5) "that the State"...is not obliged to make public profession of any religion; or to inquire which of the many religions is the only one true..."
 - 6) "...that every one is to be free to follow whatever religion he prefers, or none at all..."
 - (h) He affirms again union of State and Roman Church
 - (i) Attacks the opinion that "princes are nothing more than delegates chosen to carry out the will of the people."
 - 1) "It is evident that the origin of public power is to be sought for in God Himself, and not in the multitude."
 - (j) "It is not lawful for the State...to hold in equal favor different kinds of religion."
 - (k) "As regards opinion, whatever the Roman Pontiffs have hitherto taught, or shall hereafter teach, must be held with a firm grasp of mind, and, so often as occasion requires, must be openly professed. Especially with reference to the so-called "Liberties" which are so greatly coveted in these days, all must stand by the judgment of the Apostolic See, and have the same mind."
 - (l) "...Let the past be redeemed by a special submission of all to the Apostolic See."
- e. Catholics maintain that heresy is punishable by death.
- (1) Innocent III used force with the Albigenses.
 - (2) Inquisition used it.
 - (a) Could torture but once (of course, it could be extended over several days!)
 - (b) Then the unrepentant heretic was turned over to the secular arm for execution.
 - (3) St. Thomas Aquinas: "...the Church no longer hoping for his (unrepentant heretic) conversion, looks to the salvation of others, by excommunicating him and separating him from the Church, and furthermore delivers him to the secular tribunal to be exterminated thereby from the world by death." Summa, part II, p. 154; Cath. Ency. V. iii, p. 35, Cf. Notes from Inquisition, pp. 177-179.
 - (4) Do they still teach it?

"...present day legislation against heresy has lost nothing of its ancient severity; but the penalties on heretics are now only of the spiritual order; all the punishments which require the intervention of the secular arm have fallen into abeyance."

Cath. Ency. Vol vii, p. 260.
- f. Another quotation on religious freedom:
- "Should such persons be permitted to practice their own form of worship? If these are carried on within the family, or in such an inconspicuous manner as to be an occasion neither of scandal nor of perversion to the faithful, they may properly be tolerated by the State. At least, this is the approved Catholic doctrine concerning the religious rites of the non-baptized."
- Ryan and Miller, State and Church p.35.

"But constitutions can be changed, and non-Catholic sects may decline to such a point that the political prescription of them may become feasible and expedient." Ibid., p 38.

"...The danger of religious intolerance toward non-Catholics in the U.S....is so far in the future that it should not occupy their time or attention." Ibid., p. 39.

g. Another quotation on attitude toward public schools:

"The first duty of every Catholic father to the public school is to keep his children out of it." Paul Blakely, S.J.,

May An American Oppose the Public School, p. 5.

h. Catholics teach that the pope must control politics because politics are morals.

i. From all of this, it is evident that the Catholics intend:

- (1) To unite church and state.
- (2) To establish control of the state by the church.
- (3) To abolish freedom of thought.
- (4) To abolish freedom of speech.
- (5) To abolish freedom of religion.
- (6) To abolish freedom of assembly.
- (7) To establish control of public educational system.
- (8) To establish complete control of institution of marriage.
- (9) To abolish government by the consent of the governed.
- (10) To purge the earth of "heresy" by one means or another.
- (11) To establish a world-wide surrender of individuals and societies to the supreme authority of one Roman ruler.

We challenge any man on earth to deny it!

j. Some basic observations:

- (1) Catholic apologists always start out with the grand assumption that the Church is infallible, holy, etc. If that were so, some of the other pieces would fall into place with greater consistency.
- (2) The basic trouble in the church-state relations is that "twilight zone" in which both claim jurisdiction.

2. In the religious realm, Catholic teaching is even more dangerous. If Catholics succeed in their political aspirations, they reduce the masses to temporal serfdom; if they succeed in their religious aims, they reduce them to spiritual darkness and send them to hell!

a. Catholic threatens the Bible.

(1) The adequacy of it.

"The very nature of the Bible ought to prove to any thinking man the impossibility of its being the one safe method to find out what the Savior taught." Question Box, p. 67.

"They (apostles) consigned to unwritten tradition many revealed truths, and thus made the church from the beginning independent of the writings." History of the Church of God, p. 253.

"There is nowhere in the New Testament a clear, methodical statement of the teachings of Christ." Question Box, p. 66.
 "Our Bible record is fragmentary." Plain Facts, p. 24.

- (2) The authority of it.
 "The Bible, an Authority Only in Catholic Hands."
 "The pope's letter is the most weighty authority in the Church."
Faith of our Fathers, p. 76.
 - (3) Its canonicity.
 (a) Reduce its canonicity to a matter of Church approval.
 - (4) Its simplicity.
 (a) "The pope of Rome by divine authority truly tells mankind what God means by what He says in the Bible."
Campaigner's Handbook, p. 178.
 (b) "No one, relying on his own skill shall. . . presume to interpret the said Scriptures contrary to that sense which Holy Mother Church . . . hath and doth hold." (Council of Trent)
 (c) "...what I see white I believe to be black, if the Hierarchical church so defines it to be." Ignatius Loyola, quoted in Novelties, p. 49.
 - (5) The accuracy of vulgar translations.
 - (6) They discourage the reading of the Bible.
 (a) Councils of Toulouse and Tarragona forbade completely the reading of the Bible.
 (b) Leo XIII said that "more harm than utility" came from it.
Gr. Ency. Letters, p. 413.
 - (7) They admit they have "manipulated" and "subtilized" texts.
- b. Catholicism threatens divine authority of Jesus as Head.
- (1) Teaches that the pope is "the visible head of the Church on earth" and that Mary "rules heaven". Jesus and the apostles are therefore "out of business."
 - (2) "If then any shall say that the Roman pontiff has the office merely of inspection or direction, and not full and supreme power of jurisdiction over the universal Church, not only in things which belong to faith and morals, but also in those things which relate to the discipline and government of the Church spread throughout the world; or assert that he possesses merely the principal part, and not all the fullness of this supreme power; or that this power which he enjoys is not ordinary and immediate, both over each and all the Churches and over each and all the pastors of the faithful, let him be anathema." Chap. 3 of The Constitution Pastor Eternus of Vat. Coun., 1870.
 - (3) Cardinal Manning represents the pope as capable of saying:
 "I say I am liberated from all civil subjection; that my Lord made me the subject of no one on earth, king or otherwise; that in His right I am sovereign. I acknowledge no civil superior; I am the subject of no prince; and I claim more than this: I claim to be the supreme judge on earth, and director of the consciences of men--of the peasant that tills the field, and the prince that sits on the throne--of the household that lives in the shade of privacy, and the legislature that makes laws for kingdoms. I am the sole last supreme judge on earth of what is right and wrong."
Sermons, vol. ii, pp. 97-98.

- c. Catholicism challenges our position as the one true church.
 - (1) She claims to possess the necessary "marks".
 - (a) Antiquity.
 - 1) Greek Church has much better claims here.
 - a) The first seven general councils were Greek.
 - (b) Apostolicity.
 - 1) Apostolicity established by identity with apostolic teaching rather than physical "succession".
 - a) "If it is not identical in belief, government, etc. with the primitive church, then it is not the church of Christ."
 - Bishop Noll, Catholic Facts, p. 27.
 - 2) Discuss apostolic succession emphasizing some of the "holes" in the Roman line.
 - (c) Authority.
 - 1) See chart on "Catholic Authority."
 - 2) The authority of the Catholic Church is unreliable and uncertain from every viewpoint.
 - (d) Catholicity.
 - 1) Every religious body makes the same claim.
 - (e) Holiness.
 - 1) Morality of Catholic communities and countries will not stand close inspection.
 - (f) Unity.
 - 1) Claims there must be only one church and that it has demonstrated perfect unity throughout its history!
 - 2) There is a history of religious strife and division and the Roman Catholic Church stands today as a confederation of sects.
- d. Catholicism makes salvation a matter of sacerdotal works rather than grace through personal faith.
 - (1) Salvation depends more on the "intention" of the priest than the faith of the individual.
 - (2) Priest can absolve the unconscious! "I absolve thee!"
 - (a) Baptism of babies.
 - (3) Consider the doctrine of penance.
 - (4) Consider the doctrine of extreme unction.
- e. Catholicism denies the priesthood of the Christian.
 - (1) 1 Pet 2:9
 - (2) See notes on "Clergy and Priests".
- f. Catholicism's sacerdotalism deifies men.
 - (1) Continue with notes on "Clergy".
 - (2) Priest is "another Christ", more than a man, "physician", "mediator" "judge".
 - (3) Consider his power to forgive sins in the confessional.
- g. Catholicism imposes on Christianity a goddess.
 - (1) See notes on "Mariolatry".
- h. Catholicism threatens intelligent faith with pagan superstitions.
 - (1) Veneration of relics, sign of the cross, crucifix, vestments, rosary, scapular, candles, agnus dei, lustral water, bells, metals, incense, etc., etc.,

- i. Catholicism promotes idolatry with its image worship.
 - (1) Of course, they say even as we do that they do not pay homage to the image, but to what the image represents.
- j. Catholicism endangers Christian morals.
 - (1) Observe Catholic communities.
 - (2) See notes on "Holiness".
- k. Catholicism puts a price on salvation.
 - (1) Consider their stipends and indulgences.
- l. Catholicism makes Christianity "ridiculous".
 - (1) Consider claims regarding miracles and exorcism.
 - (2) See notes on "Foolish Doctrines."
- m. Catholicism indicts the sanctity of many homes and the legitimacy of many children.
 - (1) No one who has ever taken "first communion" is married unless Priest has performed the ceremony.
- n. Catholicism denies the adequacy of Golgotha.
 - (1) They "crucify" Christi daily.
 - (2) Consider the "payment demanded in penance and purgatory."
- o. Catholicism makes Christ hard-hearted, and minimizes his intercession.
 - (1) Mention intercession of Mary and saints.
 - (2) Tell one of Liguori's fables about Mary's influence.
- p. Catholicism condemns all non-Catholics.
 - (1) "This (papal infallibility) is the teaching of the Catholic truth, from which no one can deviate without loss of faith and salvation."
 "But if any one--which may God avert--presume to contradict this our definition: let him be anathema."
 (2) "He who is not devoted to Mary cannot be saved."

III. WHAT ARE THE REAL SECRETS OF HER STRENGTH?

- A. She is of the devil who has never been a weakling!
- B. She has a wonderfully attractive external appearance.
 - 1. Consider the elaborateness of her ritual.
 - 2. Consider her impressiveness in public charities.
- C. Her marvelous organization.
 - 1. Illustrate with work of Catholic Welfare Commission.
 - 2. Recommend the reading of "Can Catholicism Win America" by Fey.
 - 3. She sees that her people act as a unit, a disciplined army.
- D. Her age.

- E. Her teaching is such a consistent batch of inconsistency!
 - 1. She has loopholes for everything.
 - 2. She can quote authorities for either side of nearly every question, and make it "harmonize" with other quotations.
 - 3. She is the most accomplished of liars.
- F. She carries such a loud bluff.
- G. She can capitalize on absurdity of Protestantism.
- H. She can use well our own division.
 - 1. Classes, literature, women teachers, orphanages, etc.
- I. She never gets in a hurry which always breeds mistakes.
- J. She starts with infants.
- K. Her opposition to Communism.
- L. It is true that a departure from Catholicism has often ended up in rationalism, infidelity (our modernists) or immorality, (France).
- M. She does stand for many fundamentals.

IV. SOME PRACTICAL SUGGESTIONS REGARDING OUR OPPOSITION.

- A. Don't just read some brother's sermon on Catholicism and consider yourself an authority ready to preach against it.
 - 1. Don't say things you can't prove.
- B. Be sure you can put your finger on proof that Catholics will have to accept.
 - 1. Can we use the Bible?
 - a. Show how it can be used.
 - 2. In debate, have the books!
- C. Try to read the following books.
 - 1. Anti-Catholic Works:

Blanshard, Paul, American Freedom and Catholic Power, Boston, The Beacon Press, 1949.

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D. Don't be discourteous or repulsive. Be humble!

E. Don't be scared!

1. That black garb covers a frail human being.
2. God will help you if you are sincere and diligent.

THE ITALIAN WORK

by-Carl Mitchell

The problem of adjustment is the largest obstacle in the way of doing mission work. This has certainly been no exception in Italy. Before working with a people, one must, in as much as is possible, learn to see things and face life as they do. Often the mistake is made of trying to "Americanize" other nations, instead of "becoming all things to them" and trying to "Christianize" them. The circumstances and manner of presenting the gospel must often be altered to fit the specific need of other peoples. The language too offers its resistance, and often puts up a terrible battle before it finally falls, conquered. Many mistakes are made, sometimes amusing, more often embarrassing.

The actual work that exists today in Italy is by no means satisfactory to us. We have made many mistakes, and often through our ignorance and lack of experience, have failed in our efforts. Sometimes we even think that what has been done was accomplished not because of, but in spite of us. We are anxious to give God the glory for what has been done in the way of establishing his "Word" in the land of Italy. We hasten to add our thanks to the Brotherhood that has sacrificed so liberally, and come so readily to our aid in moments of need.

There are some twenty two congregations of Christians at this time, and working with these groups are fourteen native preachers, including six converted priests. These congregations constitute a combined membership of a little over four hundred members. Among these are nine ex-priests. I think that all of you would have been proud of our Italian brethren had you been able to see their faith throughout the recent persecution. There need be no fear as their faithfulness or stability, as they have certainly given ample proof of their steadfastness. Many have lost positions, others have been driven from their homes, others were beaten, all are social outcasts, and they have suffered these things for their faith in Christ. In addition to these congregations, we have an orphanage at Frascati with twenty eight boys. We are proud of our boys, and many of them have already expressed a desire to preach the gospel. Of course, we leave that up to them, and devote ourselves to making good Christian men out of these youngsters that God has entrusted to our care. There is a training school in Milano for young men desirous of preaching the gospel. Students attend for three years, studying each day and preparing themselves to carry Christ to their people. There are eight men at present in the school. Our Bible Correspondence course reaches into all Italy. We have hundreds of students studying through the mails. These furnish a nucleus for beginning new works, in various parts of Italy. We have just recently bought a printing press, and are determined to print our own tracts, books, posters, song books, etc. There are so many more things that could be said, but these will give a brief idea of what actually exists in Italy today. Incidentally, there are only two American preachers in Italy today. GOD NEEDS WORKERS IN ITALY!

The persecution is of interest to everyone. However, I feel that the press has been sufficiently clear in presenting the events that occurred. Articles 8, 17, 18, and 19 of the Italian Constitution guaranteed us religious liberty. The Government through the provocation of the Vatican, choose to ignore these laws, and dug up two obsolete laws from the "Lateran Pact" between Mussolini and the Pope of 1929 and 1930, and applied these against us. It was only through the protest of our Government and the activity of the foreign press in our behalf that we were allowed to stay. At the present time, our buildings have been reopened, and we are in the process of establishing an agreement with the Italian Government that should allow us a relative degree of liberty in the future. There exists a reciprocal treaty made between the USA and Italy. Through obtaining letters from Churches in the United States stating that we are Gospel preachers, and were sent to Italy to preach the Gospel, they, by this treaty will be forced to recognize us, and permit us to stay. Regarding the persecution, two things are important to remember: First of all, the faith and steadfastness of our Italian brethren; and second, the fact that once more God has proved himself faithful to his promise to make "all things work together for our good". The Church has been blessed through this adverse activity. New doors have been opened to the cause, and Christ is being preached where he was not preached before. For this we thank God.

I want to close with just one thought concerning the Catholic position on liberty and religious freedom. The Pope has set himself up as a great champion of religious tolerance. The Catholic cries and writes continually against Communism that would deny freedom to the Catholic Church, and yet when you lift the hem of their propaganda, you find that their real thoughts are dark and perverse. Freedom for them means freedom to be a Catholic, then and live as a Catholic, but should you choose not to be a Catholic, then you will immediately be denied any freedom whatsoever. I consider Catholicism the greatest single threat that exists to our American way of life. I am sure that if Americans, and especially Christians, do not recognize that peril, rising to fight against it, it will overtake us, and swallow us, leaving our nation enslaved as is Italy, and Spain, and any other country controlled by Catholic Power. Do not fool yourself by thinking that Catholicism is different in the United States. Wherever it is found throughout the world, Catholicism is the same, and working toward one end, "WORLD DOMINATION". Do not depend on Protestantism to fight it for you. We have seen them in Italy, dead, dying, scared to death. Error cannot defeat error. There is only one thing that can destroy this darkest and strongest hold of satanic power, and that is the "TRUTH". Christ said, "and ye shall know the truth, and the truth shall make you free". Then let us stand together today, as Christ's freemen and wield the sword of truth to fight this and all other threats to "CHRIST'S WAY".

THE POWER OF DARKNESS
By Basil Overton

John 3:19; Lk. 22:53; Col. 1:13

Introduction:

1. Men do not just love darkness; they love it rather than light. Darkness certainly has attraction (power),
2. Darkness makes men bold in their evil deeds. (John 3:19)

I. Review the trial of Jesus, and his crucifixion.

1. Darkness betrayed itself in the voices that said: "Away with this man, and release unto us Barabbas." (Luke 23:18)
2. Cf. I Peter 2:4, and present attitudes. The masses still say, "Any church, or any doctrine, etc., but the right one."
3. It was the voice of darkness that cried out, "Crucify him, crucify him." Only blind men could have said such words.
4. They were asking that he be crucified, who had tried to do so much for them. Cf. John 5:40; Mt. 23:37
5. The request that He be crucified was an expression of their gross ingratitude.

II. Paul's Commission: Acts 26:18.

1. To turn men from darkness to light, requires labor, prayer, and an unrelenting spirit. Why? Because darkness exerts a tremendous power over men!
2. The sooner Christians learn that it is not some sort of playful game that we are engaged in, but that it is a real task, the sooner will the church grow more and more. It is not an easy task to bring men out of darkness!
3. Tell me not that darkness has no power, when I see:
 - a. Men turn down the invitation of a loving Saviour
 - b. Old men and women who are almost through in this life, turn down an opportunity to live in peace in the presence of God, etc.
 - c. The drunkard refuse to give up his drink, and continue to wreck both body and soul.
 - d. Men wrest the Scriptures to make them fit some false theory of their own.
4. Paul failed (and so did Jesus) to get all of his auditors to turn from darkness. Any preacher is apt to fail in some cases, because darkness is powerful!

III. What should be our conduct with respect to darkness?

1. Those once in darkness are told not to have any fellowship with it. Eph. 5:8; Cf. Rom. 12:1,2; II Cor. 6:14; I Pet. 2:9; and I Cor. 15:33. NOTE: Some say, "I am too strong," or "My children are too strong to be harmed or affected by this or that," but cf. I Cor. 15:33. Do we know more than God?
2. Christianity is not a passive religion; we must also fight darkness; we must be on the aggressive. "But rather reprove them" Eph. 5:8; Cf. Eph. 6:12; Titus 2:12

WHAT CONSTITUTES GOOD PREACHING

By James Faulkner

The Case of Apollos
Acts 18:24-19:7

I. Essentials of Good Preaching:

A. Truth vital in addition to or in spite of other desirable qualities.

1. Man's standard of good preaching; Acts 18:24-28
 - a. Preacher from a distant place. (Apollos from Alexandria, now in Ephesus) Matthew 13:57
 - b. Eloquence. I Cor. 2:1-4
 - c. Mighty in the scriptures
 - d. Of fervent spirit; zealous Rom. 10:2
 - e. Boldness. I Thess. 2:2
 - f. Convincing power. Acts 26:28
 - g. Honesty and conviction. Tit. 2:7; Phil. 1:16
2. All such traits are desirable and usable but only truth is indispensable.

B. Now necessary the whole truth!

1. Thousands teach Bible to be God's Word, yet cast aside its sacred precepts.
2. Many teach faith in part but not in entirety.
3. Think of those who teach the plan of salvation yet fall short of whole truth.

C. How important to properly divide God's Word! II Tim. 2:15

1. Apollos taught a baptism instituted in the period covered by the Law.
2. Think what a difference if he had known the proper division of Word.
3. Compare to such ignorance today;
 - a. Sabbatarians--Sabbath
 - b. Denominations--Mechanical music
 - c. Plan of salvation--thief on cross.
 - d. Baptists--establishment of church
 - e. Holiness--baptism of Holy Spirit and miracles

D. Whole truth concerning conversion has not been taught until the truth about baptism has been taught. Acts 19:1-6

II. Attitudes and Responsibilities to the Truth.

A. The teacher ignorant of a portion of truth. (Apollos)

1. Preached truth as far as he know it.
2. He preached with conviction, but honesty demanded he accept truth when he learned his error.
3. Not self-satisfied with present knowledge.
4. Unconceited and non-arrogant in spite of his abilities and education; he could be taught by a common church member, a tent maker.
5. He was unresentful in correction.

B. The Christian Workers. (Priscilla and Aquilla)

1. Recognized duty to make best effort possible to teach a man superior to themselves in many respects.
2. Recognized proper Christian means of correcting an erring teacher.
 - a. Gentleness
 - b. Privacy
 - c. Uncompromisingness
3. Helped exhort brethern to receive him. Encouragement.

C. The Misconverted. (Twelve Ephesians)

1. Willingness to be scripturally taught.
2. Teachable in spite of recent acceptance of another teaching.
3. Not taken in by similarity of teaching and practice of Apollos.
4. Teachable in spite of sincerity of former teacher and of themselves.

D. The teacher who finds men converted to a partial truth or error. (Paul)

1. Determined points of error by inquiry.
2. Dealt frankly, personally, directly, and uncompromisingly with teachings.
3. Uprooted error and planted truth.

HUMILITY

By Marshall Keeble

Our Savior was born in humble surroundings, among the cattle, but He was the Savior of the world, and now the world must hear Him and obey Him, who once lay in a stable.

The Bible teaches us to humble ourselves under the mighty hand of God, and He will exalt us. I hope the day will come when we can possess the spirit of humility that every child of God must have in order to be a successful worker in the kingdom of our God.

Meekness and humility are the elements we need to fertilize our hearts, so the Word of God can grow in our hearts, and bring forth fruit to the glory and honor of our Lord.

Moses, who was reared in the king's palace, humbled himself. And desiring to please God, rather than to enjoy the pleasures of sin for a season, by being humble, he was permitted to lead the Children of Israel out of Egyptian bondage. And as long as he remained humble he was successful, and blessed. And as long as he was humble and meek, God was pleased and blessed all of his work. But when he became exalted, he trusted in himself and struck the rock. This was because he lost control of himself and lost that meek and humble spirit. And for this cause he missed the Promised Land.

Many preachers are failing today, and hindering the Cause of Christ because they don't have the spirit of humility and meekness.

Our Lord remained meek and humble until He finished His work on earth. And we must remain meek and humble until we complete our labors on earth. We should hunger and thirst after the spirit of humility, so we will be a living example to the world, and be able to lead many to Christ, and God's kingdom will spread and Jesus be lifted up until God be all praise, honor, and glory.

AM I MY BROTHER'S KEEPER
By James W. Nichols

Introductions: Cain motivated by jealousy and hate killed his brother Abel. When asked by God of Abel's whereabouts, Cain asked that notorious question, "am I my brother's keeper?" Gen. 4:9-12

I. The need of asking the question of Cain today

- A. Indifference
- B. Selfishness
- C. Defensive attitude

II. We are our brother's keeper because:

- A. Men are lost without the gospel
 - 1. Heb. 5:9
 - 2. II Thess. 1:7-8
 - 3. Rom. 2:8-9
- B. If the gospel is to be preached, we must preach it
 - 1. Matt. 28:19
 - 2. Rom. 10:13-15
 - 3. II Cor. 4:7
- C. Therefore, if men die without having heard the gospel, their blood is upon our shoulders
 - 1. Ezek. 33:1-12
- D. Love demands our concern for our fellow man
 - 1. James 2:14-16
 - 2. James 2:1-9
 - 3. Matt. 7:12

III. What shall we do?

- A. Use every means that is right to preach the gospel
- B. Use ourselves
- C. Use our means

Conclusion: Our destiny depends largely upon the destiny of the souls of the men of the world. Whether we preach the gospel or not will determine our fate. In the words of Paul, "Woe is me if I preach not the gospel."

THE POWER OF PREACHING

Batsell Barrett Baxter

Introduction:

1. There are some who have felt that preaching has "seen its best days."
 - A. When printing came, they thought, "Preaching will decline."
 - B. When radio came, they thought, "Preaching will decline."
 - C. When television came, they thought, "Preaching will decline."
2. But, preaching still holds its position as the chief tool by which the truths of God are imbedded in the hearts of men.
3. What is preaching? Phillip Brooks, "Preaching is the communication of truth by man to men. It has in it two essential elements, truth and personality. Neither of those can it spare and still be preaching." Lectures on Preaching, p. 5.
4. The importance of the man....and the message.
 - A. The man.
 1. A.J.F. Behrends, "We preach to persuade men, and the secret of persuasion is the impact of soul upon soul." The Philosophy of Preaching, pp. 57-58.
 2. William Frazier McDowell, "What one personality can do with another we have not begun to measure." Good Ministers of Jesus Christ, p. 281.
 - B. The message.
 1. Romans 1:16.
 2. 1 Corinthians 1:21.
 3. 2 Corinthians 4:7.
 - C. Man is the channel through which the word of God flows into the hearts of men.
 1. Romans 12:3.
 2. We must keep the channel pure.

Discussion:

- I. Preaching Had An Important Place Under Moses Law.
 - A. Joshua, Joshua 24:1, 2 14-15, 18.
 - B. Nehemiah, Nehemiah 2:11-18.
 - C. Jonah, Jonah 3:4; 4:11.
 - D. John the Baptist, Matthew 3:5-6.
- II. Preaching Has An Important Place In Christianity.
 - A. Christ on the Mount, Matthew 5-7.
 - B. Peter on Pentecost, Acts 2.
 - C. Paul on Mars Hill, Acts 17.
 - D. Pauley's Evidences of Christianity, pp. 48-51
 - E. Alexander Campbell, Campbell-Owen Debate, pp. 7-9.
- III. Preaching Makes Men Over.
 - A. Ill. Foy Short in Africa: "We could always tell when visiting a new native village whether Christ had been preached there."
 - B. The drunkard in south Nashville who became a Christian and a deacon in the church.
 - C. The rough construction foreman who became a zealous Christian.
 - D. The worldly man who became a Christian and later said, "This has been my best year."

Conclusion:

1. II Timothy 4:1-2.
2. "God had but one son and he was a preacher."

USING THE BIBLE

Charles Chubb

Introduction:

The importance of the Bible in our lives cannot be overstated. No man can escape its influence. Our very language is saturated with its words and phrases, its ideas and formulas.

The Bible, above all books, is designed to be used. It is not, nor can it ever be, a mere relic or a literary monument. It must be used if men are to be called back from the degradation that accompanies paganism. It must be used if men are to be led to Christ and to salvation.

The very fact that the Bible is a book to be used, however, suggests the possibility, the danger, of its being mis-used.

(2 Pet. 3:15,16; 2 Cor 4:1,2; 2:17; 2 Pet. 2:3; Gal. 1:6-9)

- I. The right or wrong use of the Bible will depend upon one's attitude toward it.
 - A. Contemporary attitudes toward the Bible seek to rob it of its power by denying its divine origin.
 1. Some emphasize its historical value
 2. Others use it chiefly as a source of moral principles.
 3. Still others esteem most highly its literary and aesthetic qualities.
 4. The effect of such attitudes may be seen in an alarming decline in the use of the Bible for any purpose by young people in our colleges and universities.
 - B. Many, while claiming to hold the Bible in high regard, arbitrarily try to force it to fit their own presuppositions based upon the theory of evolution.
 1. Probably the most outstanding example of this approach is Dr. Harry Emerson Fosdick's The Modern Use of the Bible, published some twenty-eight years ago.

(This book contains a classic exposition of the modernist's position. Arbitrarily rearranging the chronology of the books, the modernist professes to find in the Bible the record of "an evolution of religion from the tribal Yahweh of the early Hebrews to the lofty Deity of the prophets and the Heavenly Father of Jesus." (Frank E. Gaebeline, The Christian Use of the Bible, p. 16. See also Harry Emerson Fosdick, The Modern Use of the Bible, pp. 7, 13, 17.)

The fallacy of the method, of course, is that it robs the Bible of all authority and makes its every idea subject to the personal approval of every individual. R.C. Foster says of the modernist's talk of Christian experience as a source of knowledge, "It is merely a subtle, underhand effort to discredit the Bible." (An Introduction to the Life of Christ p. 11.)
 2. Recent archaeological findings have already rendered this approach, worthless as it is, obsolete.

Using the Bible

3. The Christian's approach to the Bible, characterized by a recognition of its own inherent laws, is always up-to-date. Theories and speculations of men may change, but the truth abides. The scriptural use of the Bible has found and will continue to find vindication "as over against the uncritical acceptance of conjectural theories."

II. One of the most definite and comprehensive statements of the divine origin, utility, and assured results of the Scriptures is to be found in 2 Tim. 3:16,17.

A. Paul here declares the divine origin of the Bible: "Every scripture inspired of God is also profitable....."

1. Every scripture, since it comes from God, is profitable.
2. Man has at his command the very thoughts of God. If he who reads the words of man cannot help thinking the thoughts of man, how much more may we, in diligently reading the words of God, think the thoughts of God.

B. Paul stresses the comprehensive utility of the Scriptures.

1. They are profitable for

- a. Teaching (gr. didaskalia),
- b. Reproof (Gr. elegmos), having the meaning "Conviction,"
- c. Correction (Gr. epanorthosis), literally meaning "restoration to an upright or a right state; correction and improvement,"
- d. Instruction (Gr. paideia) which is in righteousness. In the light of Thayer's definition, the phrase might well be rendered "education in righteousness."

2. These four uses extend, in point of time, from one's first contact with the gospel through his growth in the Christian life until his departure from this life.

- a. The scriptures are profitable for teaching (Jno. 6:44,45; Acts 2:22-36; 8:35; 16:32, etc.)
- b. Having been received, they have the power to convict (Jno. 16:8-10; Acts 2:37).
- c. They make known the way to "restoration to an upright state" (Rom. 3:23; Jno. 1:12; 1 Pet. 1:22,23; 2 Cor. 5:17-21.)
- d. They provide for a complete "education in righteousness" (1 Pet 2:1,2; 2 Pet. 1:3,4,10,11).

C. Paul draws the inevitable conclusion that the Scriptures will produce good works and will enable one to grow thereby unto salvation.

III. The appearance of the text against a background of predicted apostasy lays heavy stress on the necessity of using the Bible.

A. Who should use the Scriptures?

1. Parents are to use them (2 Tim. 1:3-5; 3:14).
2. All Christians are to use them (Heb 5:12).

B. When should they be used? Beginning in childhood -- "from a babe thou hast known the sacred writings. . . ." The Bible is a child's book as well as a man's book.

C. Why should they be used?

1. They are inspired of God and are therefore profitable.
2. They are able to make one "wise unto salvation through faith which is in Christ Jesus."
3. They should be used abundantly to point men to Christ. Man's heart hungers not for the philosophy of men but for the living word of God. Anecdotes and illustrations of men wear thin and become threadbare, but the word of God, never.
4. They should be used fearlessly. The danger of allowing other forces to influence our attitude toward truth is very real at all times. (See 1 Thess. 2:13)
5. They should be used in love (Eph 4:15)

Conclusion:

The Bible, accepted as the Word of God and used according to its own laws of interpretation, will lead men into covenant relationship with God and will enable them constantly to "grow in the grace and knowledge of our Lord and Saviour Jesus Christ."

HEAVEN'S INTEREST IN OUR SALVATION

By I. A. Douthitt

1. Heaven has manifested an interest in the salvation of man in all ages.
2. This interest is plainly shown throughout the entire Old Testament.
3. The calling of Abraham, the forming of the Jewish nation, and the many types of the coming Christ are a few examples that are found in the Old Testament.
4. The following are some of the evidences of this interest, as revealed in the New Testament;

I. The coming of Christ. Matthew 1:21; Luke 19:10

II. The life, the miracles, and the teachings of Jesus. John 20:30-31; Matthew 7:21-29; Matthew 11:28-30; Matthew 23:37-39.

III. The death and sufferings of Christ. John 3:16.

1. Picture the betrayal, arrest and agony in the Garden.
2. Describe the interest in this trial of the Son of God
3. Picture the accused as He stood before the court.
4. He was dragged through six examinations, or mock trials.
 - (1) Before Annas. John 18:19-24.
 - (2) Before Caiaphas. Matthew 26:57-68.
 - (3) Before the elders and scribes. Luke 22:66-71.
 - (4) First trial before Pilate. Luke 23:1-5.
 - (5) Before Herod. Luke 23:6-11.
 - (6) Second trial before Pilate. Luke 23:13-26.
5. He was declared to be innocent, just, sinless, uncondemned, without fault, having done nothing.
6. He was blindfolded and scourged.
7. He was nailed to the cross. Hebrews 12:2; Hebrews 2:9.

IV. The Seven Sayings on the cross:

1. "Woman, Behold thy son." John 19:26.
2. "Father, forgive them, for they know not what they do." Luke 23:34.
3. "Today shalt thou be with me in paradise." Luke 23:43.
4. "I thirst." John 19:28.
5. "My God, My God, why hast thou forsaken me?" Matthew 27:46.
6. "It is finished." John 19:30.
7. "Father, into thy hands I commend my spirit." Luke 23:46.

V. What happened when He died. Matthew 27:5-54.

VI. Taken from the cross and buried, and guarded by soldiers.

VII. The glorious resurrection.