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REPORT ON THE WORK IN SOUTH AFRICA

By Conrad Steyn

1

In 1948 Eldred Echols a young gospel preacher who had been laboring among the African (black) people in Northern and Southern Rhodesia crossed over the Limpopo River which flows through the Crocodile Valley into South Africa. Before him was a kaleidoscopic of different scenes, some more beautiful than others. The glitter of the sun on the sea overhung by the mountains at the Cape of Good Hope, the Natal coasts with its beach sands, palm trees and tropical plants. The Drakensburg, a magnificent range of mountains, curve up the east coast of South Africa from the Cape into Natal and beyond with its peak following upon peak like a monstrous ruffle on the back of a giant dragon. He also saw the glorious mountain scenery of the Transvaal, the rolling hills of the Orange Free State and the semi-desert of the Karoo. Here lies a land that comprises an area twice the size of the state of Texas.

This young preacher did not find jungles, wild animals and savages with bones through their noses, but instead a modern civilization with cities, large and beautiful, resembling in many ways the leading progressive cities in the United States. This is South Africa, land of sunshine, incalculably rich in mineral resources.

Being greatly perturbed over the fact that no effort had been made to carry the gospel of the Son of God to the white population (almost 3,000,000) of this country, he spent some six weeks surveying and observing the needs in this virgin field. These facts he later presented to some congregations in the United States.

Burdened with the realization that this field was white unto harvest and the time opportune to garner souls for Christ, laborers went forth ere Satan's workers laid waste the crop. Four families--Echols, Caskey, Hardin, and Miller embarked for the work in this spiritually dark and desolate land. In May 1950 these brethren concentrated their efforts on the work in Johannesburg, the chiefest of the gold mining cities, South Africa's metropolis of a million people. In the years that followed one white, two colored, and several native (black) congregations have been established in this area.

Eight months after this work was begun, two other American families, the Don Gardners and Martelle Fettys hearkened to that Macedonian call and came to the Union to plant the cause of Christ in beautiful Pretoria, the administrative capital of the country, which has a population of 280,000. I was the first to render obedience to the gospel in this city. Since these fine young gospel preachers launched their first efforts in Pretoria, the work has grown slowly but surely. As in Johannesburg, congregations have been established among the various races.

The time came for the American brethren in these two cities to make great decisions. They were receiving frequent requests for information about the church, baptism, etc., from various parts of the four provinces of this land. What was to be done? The urgent need preyed upon their minds and thus they decided not to turn a deaf ear, but rather go forth to this new opportunity proclaiming the truth of Christ. Don Gardner, Leslie Blake (a South African) and their families moved to the city of East London, situated on the east

coast. The need was so imperative that the John Hardins and Eldred Echols moved to Port Elizabeth, another of the coastal cities. Since that time the church has been established in both these large sea ports.

At present there are four white and about fifteen colored and black congregations in my country. We should realize that each day thousands are dying unsaved in that continent, and that we shall be held accountable for not carrying the gospel to them. Friends, let us face the facts. Jesus placed that responsibility upon you and me, as Christians. Why then do we sing "Send the Light" and "To the Work", when we are so greatly neglecting the command of our Lord Jesus, "Go into all the world and preach the gospel." The Christians in my country are continuously praying to God to send help from the United States, but it grieves my heart to see just how little assistance is being sent. What can be the reason for this? Surely we are not too self-centered to see the urgent need. Perhaps we have not learned the importance of obedience to the Lord. Brethren, let us not be hearers of the word only, but doers also. There is much you can do to further the cause of Christ in South Africa. Go and preach the gospel; they need your assistance. If you are unable to go personally, then support the work financially and prayerfully.

"The restless millions wait
The light whose dawning
Maketh all things new.
Christ also waits
But men are slow and late;
Have we done what we could?
Have I? Have You?"

By Chun Kuk Han

I am so grateful for this honorable privilege to talk to you concerning current Korean religions. There in Korea are three popular religions: Buddhism, Confucianism, and Christianity.

Buddhism came from India about the first century B. C. At one time it became as the state religion of Korea. The most intellectual class of people became Buddhists, but about the ninth to tenth century, it was forbidden by the government. The most distinguishing mark of the Buddhists is that neither they marry nor have a family. They do not eat either any kind of meats or fishes. They do not live either in the town or in the city, but they live in the mountains. They do not grow hairs longer than one-fourth of an inch. They live away from the noise, the enjoyment, and the temptations of the world. They lead their life of contemplation in the mountains. Its principal doctrine is to believe in transmigration of the soul.

Confucianism came from China about the second or third century B. C. It can scarcely be called a religion because it is just an ethical and philosophical institution which was based upon the teaching of Confucius. Nevertheless, at one time it became a national religion in Korea. The Confucians worship Confucius' Spirit once a year. When they worship, the county governor worships as the representative of the county residents. Also, primary school pupils were led there to see how they worship. Its principal doctrine is an ancestor's spirit worship. By its influence the Koreans except the members of "Christianity" worship an ancestor's spirit. They teach that the ancestor's spirit blesses them according to their worship or their deeds.

In 1795 one Chinese Catholic priest came to Korea and taught Catholicism. In 1836 three French Catholic priests came to Korea and established Catholic Churches. In 1839 the government prohibited strictly Catholicism. The same year three French Catholic priests and thirty Korean members of the Catholics were put to death. Catholicism has a much longer history than Protestantism in Korea. It came to Korea nearly one century and a half earlier than Protestantism, but their works did not advance much. They build an average of one church in each country. They built two mighty big Catholic Churches in Korea. One stands in Seoul City and the other stands in Toe Gue City.

Protestantism. Mr. John Ross who was a Scotch Presbyterian missionary in Manchuria, translated the English Bible into Chinese and sent it to Korea in 1875. After the Chinese Bible reached Korea, many Korean Chinese scholars studied it and founded faith upon the Bible without either preacher or missionary. In 1884 Dr. H. N. Allen who was a Medical Missionary of the Presbyterians in China, transferred into Korea. In 1885 the Methodist Episcopal Church sent a missionary to Korea. After him the same year the Australian, Canadian Presbyterian, Southern Methodist, Episcopal Church, etc., sent missionaries to Korea.

Today there are four denominations in Korea -- Presbyterian, Methodist, Holiness, and Baptist. Among them Presbyterian has the largest field of activity, second is Methodist, then Holiness and Baptist. I don't know exactly how many church houses the denominations built. Anyway, at present about 65 per cent are members of denominational church.

Next is the view of the church of Christ of Korea. It is the main point in my speech this morning. Brother Moon Suk Kong, a Korean Methodist, studied at Vanderbilt University in Nashville. He was converted to the truth by brother S. K. Dong. In 1935 he graduated from Vanderbilt and attended Freed-Hardeman College. In 1936 he returned to Korea and established a congregation at Buyo in South Korea. We feel much sorrow that we lost him in death in 1940. In 1930 brother S. K. Dong returned to Korea and established a congregation in Hamkyung South province in North Korea. After that church he established about seven churches of Christ in North Korea by 1945.

After World War II was over by the surrendering of Japan, all the Japanese withdrew to their country, and Communists Russian troops came into North Korea and stationed there. The Communists started to persecute. They put their brutal hands upon the members of Christianity so that brother S. K. Dong could not stay in North Korea longer than September, 1945. He came to South Korea and established a congregation in Naisoo-Dong in Seoul, South Korea which is the first church of Christ in South Korea except the Buyo church of Christ which brother Moon Suk Kong established. In South Korea the churches of Christ grew day by day by prayer and help of American brethren and sisters. When I left Korea there were 11 churches of Christ in South Korea. Among them four churches were inactivated because they were located in Seoul which became the armies territory so that no civilian was permitted to live in Seoul. In October last year I heard through brother Choong Mo Dong, the son of brother S. K. Dong, that the churches in Seoul are being restored.

At present the South Korean population is approximately 30,000,000. Most of them, perhaps all of them, have not heard yet the true gospel. It is our great task which God desires of us that we make a new road for them to hear the true gospel and bring them to the church of God becoming the members of the church of Christ.

Do you know how denominations have greatly advanced in their works in Korea? In early time denominational churches in U. S. sent missionaries and money. They built mission schools, seminaries, churches, and hospitals. They have done mission work through those institutions which I mentioned above. I say they have thousands and thousands of denominational churches in Korea.

I am so thankful unto God that I learned that brother Dale Richeson will go to Korea for the work of our Lord. He will be the first American Missionary of the church of Christ in Korea. I know he shall have some trouble in his work in Korea because as I already mentioned denominational churches are so strong, but I believe God will be with him and strengthen him. I do not hesitate to pray God's blessing upon his work in Korea. I do expect him to make wonderful success in his work in Korea.

In closing I would say this -- I have regretted that I could not have a chance to visit everyone of your congregations so I think this is the best opportunity to greet you.

I thank every one of you and brother Dixon for your wonderful support to me up to this day and I give my heartiest thanks.

By Owen Aikin

I am especially grateful for the opportunity that has been afforded me to appear on this Lecture program here at Freed-Hardeman College in order to share with those of you present the rich encouragements that have been ours in the work of planting the cause of Christ in the well-known country of France. Briefly, let us consider some of the facts concerning this country across the Atlantic.

France is not a new country by any standard of measurement. She carries with her all the traditions of a rich background in history, for France dates back long before the birth of Christ. As an indication of its age, the capital, Paris, year before last celebrated the 2000th anniversary of the founding of the city.

Religiously speaking, France has been known as the "eldest daughter of Rome," and rightfully so for almost immediately after the founding of the apostate church in Rome her missionary zeal led her to penetrate into France and gain important footholds for the propagation of Catholicism. The history of the Roman church in France has been little different from that of Italy and corruption has been a distinctive characteristic of this group in all parts of the world where it has dominated.

The extreme immorality of the officials of the Catholic Church in France paved the way for the introduction of rationalism, the system of substituting reason for all matters of faith, and ultimately prepared France for the Revolution of the late 18th century. Seeing the priests, monks, bishops, and even the pope in gross violation of that which they professed to believe drove many from all religion save the religion of pleasure and reason.

I have told you these things in order that you may understand in a measure the present mentality of the French people in general. They are, for the most part, willing to discuss religion but seldom are willing to go further without considerable thought on the matter, remembering well their past contacts with Catholicism.

With the arrival of Brother Maurice Hall and Brother Melvin Anderson, along with their families, in November, 1949, the launching of the effort to bring Christ to France became a reality. They were able to find a few Americans who were members of the church in Paris and with this group as a nucleus the work was begun. About six months of preparation in the French language prepared these two for the beginning of the work in French and so the sowing began in earnest among the French people.

February 21, 1951 marked our own arrival in France, to be followed in January, 1953 by the arrival of Floyd Davis and his family, of Walters, Oklahoma, and Donald Daugherty, of Covington, Indiana. With the return of the Halls to America in July of 1952, due to the health of Sister Hall, the working forces were diminished but were again augmented by their return in September, 1953, bringing with them the Claxton Wilson family, of Woodson, Texas.

We can look with gratitude to God at the results of the sowing of His Seed in this great nation, though they have not been sensational by any means nor have they been as we would have liked. From the point of origin, there can be counted today a church for the English-speaking people in Paris, along with a growing church among the French people; a church at Orleans, 65 miles south of Paris; a church among the Polish people in the North of France, near Lille; two churches in and around Lille and a recent work started in Chaumont, about 175 miles southeast of Paris. Something like 100 people have been immersed into Christ. Not all are faithful by any means but the ones remaining are growing in spiritual stature and are being instrumental in bringing others to Christ.

Since there are many nationalities represented in France, our membership reflects this condition. We count those among our number of the following national backgrounds: Polish, Hungarian, Chinese, Indo-Chinese, Italian, Turkish, Ukranian, and, of course, French and American.

Let me tell you of one of these in particular: Brother Epiphanius Stefan Bilak. Epi, as we call him, is a native of that part of Russia known as the Ukraine. In 1941, at the age of 16 years, Epi was deported from his native country by the Germans to be put in forced labor in Germany. He stayed there for two years, finally escaping from his captors and tried to make his way back to his native country and family. At the Polish border he was turned back and so made his way back to Germany, where he stayed until the end of the war at which time he was placed in a Displaced Persons camp. After being released from this camp, Epi came to France and enrolled in a Bible school in Paris. Shortly thereafter, and as a result of study on his part, he began a search for a group that practiced what he considered to be the Truth of the New Testament. About two years ago now we were privileged to come in contact with Epi and after extended study he was converted. Since that time he has been of invaluable help in the work of the church in France. His knowledge of languages points the way to greater value as well, for he speaks Polish, Ukranian, Russian, German, French and English.

Brethren, we are persuaded there are many more like Epi and the others of our members who are children of God now but the need is desperate for other workers to reach out into the other cities of France where opportunities are before us today for the planting of the cause of Christ. Thus we come pleading with our preaching brethren to help us answer this call from Macedonia and with our brethren in various churches to support men in this field of such great need. We have the means, both financially and numerically, to take advantage of these great opportunities. If you are interested in standing behind someone in this work I shall be glad to talk to you about it or you may contact me through the Cleveland Avenue church of Christ, 130 Cleveland Avenue, Wichita, Kansas; or, by writing to me directly, after March 1, at: 23 rue Carnot, Gagny (S et O), France.

By Guy N. Woods

INTRODUCTION

1. Book appropriately named: Beginning of (a) matter; (b) man; (c) sin, and (d) redemption.
2. Importance of study: (a) counteract skepticism; (b) acquaint ourselves with fundamental facts; (c) establish an attitude toward whole Bible.
3. Our dependence upon it: (a) helplessness of history, philosophy, etc; Method opposite the scientific. (b) Not from nature to God; but from God to nature. (c) Effect of such dependence.

DISCUSSION

1. Genesis 1:1. 10 words. 7 of them of one syllable. 2 of them of 2 syllables. 1 of three syllables. Hebrew: 5 words with two untranslatable particles.
2. Thus, (a) It is simple. (b) sublime; (c) satisfactory. (1) Meets the needs of the case; (2) leads us to God by exhibiting power, design, and intelligence; and provides a plausible explanation, without which we are in the dark.

Note: To reject it exhibits the grossest egotism. A little evidence leads to conclusion that God exists; would take all there is to know he does not. Ill. with bird track. David's observation: Ps. 14:1.

3. Scope of the passage: (a) Assumes God's existence; (b) his eternity; (c) his omnipotence; (d) his freedom; (e) his wisdom.
4. Thus, the passage refutes, (1) Atheism; (2) polytheism; (3) pantheism; (4) materialism; (5) fatalism; (6) agnosticism; (7) modernism.
5. Gen. 1:1, critically examined:
 1. "In the beginning." No article; "in beginning;" the head-part, the first. Thus, not an order but a period. Word beginning as used in John 8:44; John 1:1, etc. Identity of Christ with beginning. Significance of "The Word."
 2. "God." Elohim, plural of El. Derivation; different views; probable meaning; The Eternal. 57 times singular; more than 3,000 times plural. Efforts to explain plural form: (a) relic of polytheism; (b) plural form of majesty; (c) multiplicity of attributes of God; (d) association with the angels. These refuted. God, theos, deity. Difference between God and Godhead: "Deity differs from divinity as essence differs from quality or attribute." (Thayer.) Significance of Word God, and its usage to apply to each member of Godhead. Matt. 16:16; John 1:1; Acts 5:3, (e) Practical aspects of the subject; "oneness holiness." Efforts of the Jews to avoid the idea of plurality in God, "Shema", Deut. 6:4.

3. "Created." Bara. 3rd per. singular. Occurs approximately 50 times, never with accusative of material; always affirmed of God, and never man. Plural form of God to denote distinctness of personality in Godhead; singular verb to establish their unity; hence TRIUNITY of God. Affirmed of (a) matter, Gen. 1:1; (b) animal life, 1:21; (c) man, 1:27. Meaning of BARA: absolute creation; (a) only word in Heb. Language meaning such; (b) understood thus by Jewish rabbins; (c) such taught by Hebrew writer Heb. 11:3.
4. "The heavens." Note untranslatable particles appearing just before heaven and earth. "eth." Made up of the first and last letters of Hebrew alphabet. Signifying usually the accusative case; but by Jewish scholars to suggest the substance, the sum, the whole. Thus, emphasizing that the creation was complete. Here, a refutation of the evolutionary theory. Scope of the statement; Jewish views regarding the heavens: (1) Where the birds fly; (2) where the stars are; (3) where God is.
5. "The earth." As the heavens denote all of which they are composed, so here, the earth was all the material substance under the heaven, thusfar not separated from the water, which composes three fourths of it.
6. Conclusions from the study: (1) The earth is not eternal, but was created. (2) It was not made from previously existing materials. (3) It was created by a Personal and Rational Being. (4) This creation included all of the visible and invisible universe.

II

1. Theories that have been offered regarding the Genesis account of creation:
 - (a) A fictitious, unhistorical narrative, poetic in form, and mythical in origin. This is the view of atheists, infidels, skeptics, and modernists.
 - (b) A vision which Moses was privileged to see in 6 days; or, that it was made to appear as if it occurred in six days. This conflicts with Ex. 20:11.
 - (c) That Gen. 1:1 is a summary of what actually occurred in the rest of the chapter. This refuted by (1) "and" with which verse 2 begins; (2) by antiquity of the earth.
 - (d) That it records events which occurred over vast periods of time, the days being long geological periods. This, the day-age theory.
 - (e) That Gen. 1:1 reveals an original creation which occurred in the remote past; that following it chaos resulted, (not recorded in the Bible, and hence, about which it would be idle to speculate); and that the 6 days' creation of Gen. 1:3ff was to return the earth to its original condition and purpose.
2. (a), (b) and (c) obviously erroneous. We must decide between (d) and (e).
3. An examination of the words of the text:

1. "And the earth." Note that the heavens fall away from further consideration. The earth, i.e., that part composed of an undivided mass of water and land.
2. "Was." (Heb. *hayah*, past tense of the verb to be.) This verb has three distinct meanings: (1) to start into being, as in the phrase, "and it came to pass." (2) BE, as a change of state, i.e., BECOME, used thus in Gen. 19:26: "And she became a pillar of salt." Also, "Let there be light." (3) Be, as a state. Reasons for (2) here.
3. VOID AND WITHOUT FORM. "*thohu v'bohu*." These words defined to mean waste, desolation, emptiness. One of them occurs in the phrase, "city of desolation," i.e. a city desolated. But, Isa. 45:18, says that the Lord did not create the earth *THOHU*. This, in corroboration of the meaning assigned the verb "was." This further supported by the verbs "create" and "make" in Isa. 45:18: "He created (*bara*) it not in vain (*thohu*), but made (*yatsar*) formed it to be inhabited.

BARA, to create something form nothing.

Asah, to make, i.e., form pre-existing materials, as a man takes lumber and makes a desk.

Yatsar, to form, fashion, out of pre-existent materials.

Thus, the first clause refers here to the original creation; the second to the refurbishing of the six days.

FALSITY OF THE DAY-AGE THEORY

1. Admitted that the Hebrew word for day *YOM* is ambiguous, as is our English word day. Day of prosperity, of adversity, man's day, etc. Meaning to be sought in its usage, not in its etymology.
2. Many serious objections to the theory:
 1. It is unnecessary. God could have accomplished the work in 24 seconds or less if necessary.
 2. Ages necessary only when the creation is attributed to secondary causes. This, the evolutionary theory. The day-age theory would never have been thought of were it not for the effort to harmonize Moses with it. The effort impossible, e.g., Geology says life began in the water; Genesis, on land. Geology has no provision for the first day or the fourth.
 3. Days divided into light and darkness, conformable to the Jewish day beginning at sunset. The literal rendering of "and the evening and the morning were the first day," is "And evening was, and morning was, DAY ONE."
 4. Botany came into existence on the 3rd day. The theory requires plant-life to survive in periods of total darkness for millions of years.
 5. God rested on the sabbath day. If not an ordinary day, then no resemblance to that which later was designated as such. Further, if it was a geological period we are still in it, and God is still

6. The language is such that one would ordinarily use to designate an ordinary day. It should be remembered that Moses was not familiar with the phraseology of geologists today.
 7. Granting that the word "day" may be used figuratively, this is never true when a numeral is used with it: 2nd day, seventh day, thirty-first day, etc. Such usage is always literal. cf. Ex. 20:11.
 8. Adam was created in the sixth, lived through the seventh into the eighth. If these were geological periods, he was millions of years old when he died, seeing he lived in portions of three of them.
3. View that Gen. 1:1 describes original creation followed by chaos and a second "creation,"
1. Provides only satisfactory reply to infidel objection of light before the sun. Cf. Bara, and Asah, as used.
 2. Explains antiquity of earth, and recent origin of man. (Chronological facts here.)
 3. Supplies an explanation of prehistoric monsters, Siberian wastes, no fossil man.
 4. Enables us to reject the foolish theory that God created fossils.
4. Objection that death, even to animals came as the result of man's sin is,
1. Without proof, and thus an assumption.
 2. That Adam was merely threatened with death, and no explanation of death offered, implies that he was familiar with it.
 3. Flesh-eating animals could not have survived without causing death.
 4. The ox could scarcely graze, or the bird live without destroying life.
 5. Job 38:7 shows that life existed in the universe before the creation of man.

III

THE CREATION OF MAN

Gen. 1:26, 27.

1. God, as in Gen. 1:1.
2. "Us" plural pronoun, corroborating the view that the noun God designates the plurality of the godhead. Objections refuted that the plural designates divine attributes, the angels, the we of royalty, etc.

3. Image, likeness. Former views regarding them; what they are not; of what the image consists. Sept, SKIA, shadow.

4. Man, as all of God's creation, in his image. What is God? Absolute oneness; yet, absolute threeness. So man, body, soul, spirit.

(a) Of what does God consist? (1) Father. (2) Son. (3) Holy Spirit.

1. Father unseen.
2. Son visible, reveals
3. Holy Spirit invisible.

1. Father, the source.
2. Son proceeds from Father
3. H.S. proceeds from Son
revealing Son and Father.

5. Immensity of universe; our inability to comprehend it in its broad generalization. An effort to simplify it.

1. Three basic things: (1) space, matter, time. No more, no less, in the outer universe.

(a) Space. 3 dimensions: length, breadth, height. no more, no less. Absolute threeness; yet, absolute oneness. Cannot be conceived of apart.

(b) Matter. 3 things: (1) Energy; (2) motion; (3) phenomena. Neither conceived of, apart from the other. Energy unseen; motion reveals it; ph. the revelation of it. Motion proceeds from energy; ph. produced by motion, yet proceeds originally from energy. Supply test.

(c) Time. 3 things: past, present, future. Impossible to conceive of one without the other. Yet, they are 3 different things. Of what does time consist? These three things. Are they separable? They are three absolute things, yet but one. What is the test?

Future invisible.
Present comes from future.
Past, unseen reveals action
of present.

1. per God invisible.
2. " Christ comes from Father.
3. per reveals action of Christ.

2. The inner universe, Man. Man consists of three things: nature, person, personality. Three distinct things, yet an absolute oneness.

Nature, invisible.
Person, revelation of nature.
Personality, unseen, record of
the person
Person proceeds from the nature.
Personality proceeds from the
person directly, but originates
with the nature.

1. per. invisible.
2. " revelation of 1st.
3. " unseen, record of the 2nd.
2nd proceeds from 1st.
3rd proceeds directly from 2nd,
but originates with the first.

Person, nature and personality, not three things man does; but three things he is. Not three ways he does, but is. Together they constitute his being. They make up man without which he does not exist. They are the imprint of deity in his being.

Vital truth derived from this: Both the inner and outer universe exhibits not only God in creation, but the characteristics of the trinity.

3. Practical aspect, as exhibited in the "oneness holiness" contention. Their method: 1 plus 1 plus one equals 3. Test, by determining if this is the method by which one determines the dimensions of a cube, 1 times 1 times 1 equals 1.
4. Creation of Man, as such: ADAM, form Adamah, the red soil. A singular noun, without a plural, denoting either an individual or class, here for both man and woman. Characteristics of man: Body; soul, spirit. Manner in which formed.
5. Creation of woman: (1) purpose; (2) process by which accomplished; (3) Name assigned: Ishah, feminine form of Ish, man. Woman, anglosaxon, wombmán, the man with a womb.

IV

THE FALL

Obligations of Adam and Eve: (1) To keep the garden (labor); (2) Exercise dominion over the animate creation (oversight); and (3) Establish and maintain a home. (marriage).

1. THE LAW. (1) The Privilege; (2) The Prohibition; (3) The Penalty. Implications: (a) discipline; (b) submissiveness; (c) recognition of authority.
2. THE TEMPTER. (1) Identity; (2) Characteristics; (a) speech; (b) intelligence (c) beauty; etc. Sin; its origin, etc.
3. THE TEMPTATION: (1) Method followed; (2) Deception practiced.
4. THE TEMPTED: (1) The woman, as the weaker vessel; (2) Occasion for Adam's sin.
5. EFFECT OF THE TEMPTATION: (1) Eyes were opened; (2) Consciousness of their nakedness; (3) Attempt to hide nakedness with clothing. (Thus that in which many take pride is a symbol of sin and the fall. Question: Who is the more innocent: the naked baby or the fully dressed adult?)
6. CONSEQUENCES OF THE FALL: (1) Adam and Eve sought to excuse themselves by shifting responsibility. (2) Curse upon the serpent; (3) curse upon the ground; (4) curse upon Adam; (5) curse upon Eve.
7. FIRST PROMISE OF REDEMPTION: Gen. 3:15. More vividly promised in Isa. 7:14. Fulfilled in Christ. Gal. 3:16. Amazing characteristics of this promise.
8. ADAM AND EVE BARRED FROM THE TREE OF LIFE.

By Gus Nichols

I. INTRODUCTION

1. Great Commission. All the world---every creature--to the end of the world.
2. Atonement for all--God loves all--plan for all is alike.
3. God proposes to save the world through the gospel. Rom. 1:16, etc.
4. Gospel must first be preached. Mk. 16:15; I Cor. 1:21; II Cor. 4:3-4.

II. CHRISTIANITY PROPAGATED BY PREACHING AND TEACHING.

1. Word is the Seed. Lk. 8:11. No seed, no harvest--no teaching, no salvation. Seed is indispensable. Lk. 8:12. Seed in granary or barn produces no harvest, but seed sown in soil. Mk. 4:14.
2. Gospel must be heard, believed and obeyed. Mk. 16:16; Acts 15:7; II Thess. 1:6-10; I Pet. 4:17.
3. Lost world to be saved as a result of conversion. This by what is to be taught, learned and obeyed. Psa. 19:7; Mt. 13:15.
4. Human wisdom and worldly knowledge cannot save the soul. I Cor. 1:21; Jer. 10:23. Secular education fails to accomplish this end. Jn. 3:1-5.
5. Faith, conversion, etc. produced by the word, the gospel, not by a direct operation of the Holy Spirit on the sinner.

III. GOD HAS CHOSEN TO USE HUMAN INSTRUMENTALITY IN THE SALVATION OF THE WORLD.

1. II Cor. 4:7. Gospel in "earthen" vessels; not heavenly. Hence, angels are not to preach the gospel. Angel came to preacher, not to the sinner. Acts 8:26ff. Angel to the sinner, but not to preach to him. Acts 10th and 11th chapters. Send for Peter, a man, an "Earthen vessel." Acts 11:13-14.
2. This is best. Men can reach men with the gospel better than angels, else God would have used angels for the purpose. His great loving heart would not have let him rest without doing all divinely possible for the salvation of a lost world, and upon best terms and in the best way.
3. If angel were to preach we would emphasize the messenger instead of the MESSAGE. Lk. 16:19. Why not sent back to five brethren.

IV. GOD HAS ALWAYS USED MEN THROUGH WHOM TO REVEAL HIS WILL.

1. With rare exceptions. Heb. 1:1-2.
2. Noah was a human vessel. Gen. 6 and II Pet. 2:5. Word did not come directly to people.
3. Jonah. Sent to preach. Commanded. Jonah 1. He did like church often does--he ran from responsibility. He rebelled at God's plan and suffered the consequence.
4. Prophets--preachers. Heb. 1:1-2.
5. John was a preacher. Mt. 3:1-2. Results. Jesus a PREACHER. Mt. 4:17, 23.
6. Apostles sent. Mt. 10:1-7; Word was given to them from Christ. Jn. 17:8, 14, 20-21. From the apostles to all world. Acts 1:8 etc. To end of world. Mt. 28:19-20.
7. To be handed down from generation to generation. II Tim. 2:2.

By Gus Nichols

I. INTRODUCTION

1. All are to be taught and indoctrinated in the truth. Acts 2:42, Heb. 5:12, Eph. 6:17, II Pet. 3:18.
2. But there is a special class or sort of teachers who are to be given to the work of teaching, preaching, etc. Jas. 3:1 R.V. Commit to these in a special way--classes, school, etc. II Tim. 2:2.

II. A MAN'S RESPONSIBILITY; WOMEN NOT IN THIS CLASS OF TEACHERS

1. I Tim. 2:11-14; I Cor. 14:34-35.
Women are not to teach "over" nor exercise authority "over" the man. Public preaching does this. Titus 2:13-15. Because men in the public assemblies when "whole church be come together into one place" I Cor. 14:23. Hence, women are not to "speak in the church;" may speak in church HOUSE. No men in classes where our women teach or speak; therefore they exercise no authority over man in such teaching. Women may teach anywhere just so there are no men in their classes.
2. Women may sing, confess Christ, etc. in the "church"---public assembly though men are in that assembly---church come together into one place--BECAUSE they are not exercising any authority whatsoever when singing, confessing, etc; hence, not "over the man" in these things. But if she LEADS the song service, leads the prayers, preaches from the pulpit, etc. she is "over the man" violating I Tim. 2:11-14, I Cor. 14:34--35.
3. A woman may teach other women. Titus 2:1-5. They prophesied. Joel 2:28-30; Acts 2:16-21; Acts 21:7-9. These "virgin" daughters did not have children of their own to teach; hence, taught some other people--but not "over" men.
4. However, a woman may teach a man, or men, as in Acts 18:24-28, provided she does not violate I Tim. 2:11-12; and I Cor. 14:34-35 and teach "OVER" and exercise authority OVER the man. She may teach her husband, his friends, in home, in car, etc. provided she is not in authority while doing so. But if she has a class of men to meet even in her home and teaches them with authority "over" them thus, as in teaching a class of women, or children, she violates I Tim. 2 and I Cor. 14. If she teaches a class of men, or a mixed class at home, in the meeting house--auditorium, in a class room, or anywhere else she would be teaching and usurping authority over the man. The only restriction is that the woman must not teach and exercise authority over the man, and she would do this very thing if she teaches public assembly--in the church--with men there. But no men in class of women, children's class, etc.
5. Hence, men are the public teachers of the word--the public preachers of the word--where men are, men only are in authority. Men only do the teaching where the students are subject to the teacher, or speaker, as in classes.
6. Men and women may teach, but women's work does not include pulpit preaching, or any teaching of the assembly where men are; yet she has a world in which to function. Her greatest work is being queen in the home. I Tim. 5. Let all of us do our work where and as God directs.

By Gus Nichols

I. INTRODUCTION.

1. There is no substitute for the Word of God; hence, no substitute for preaching and teaching the Word. The Sunday school is a good work--no substitute. Mk. 16:15-16; Mt. 28:18-20. "to end of world."
2. Church of today has been converted by preaching--always was true--yet Sunday school is a good work--get many ready--few converted in it apart from preaching. Preaching includes a persuasive presentation of the gospel not equaled elsewhere. (Exceptions) II Cor. 5:11; Acts 2:40.
3. Preaching important. No calling, faith, or salvation promised without it. Rom. 10:13-17; Jn. 17:20-21. God saves through preaching. I Cor. 1:21. (Some say if baptism is unto salvation an administrator is between man and salvation. But if faith comes by the preached Word the same is true of the objector's doctrine. I Cor. 3:5.)

II. MUST ONE BE CALLED TO PREACH?

1. Preaching and teaching the truth is a birthright with God's children. But all are called to salvation by the gospel. II Thess. 2:13-14. Called to the duties of the Christian life in same way like we are called into the church by the Word. Col. 3:15; the Word requires the use of our talents. Mt. 25:14-31. It is sinful not to preach and teach if we know to do so and can. Jas. 4:17. These scriptures and others make us feel "Woe is me if I preach not" etc. provided we can do so and deliberately refuse to do so. I Cor. 9:16. We are called to preach by the word--made preachers and teachers by the word--by the Spirit--like Spirit makes Christians and elders, etc. by his Word. Acts 20:28.
2. But inspired apostles were DIRECTLY called and MIRACULOUSLY qualified to preach. Gal. 1:1-23; Jn. 16:13; 14:26; Mt. 10:19-20.
3. Heb. 5:1-5 had no reference to direct call for preachers, but was said of priests under the law; note context.
4. Would God DIRECTLY call and QUALIFY one man to be a Baptist preacher and to preach their doctrine and in the same direct way call and qualify another to preach Methodist doctrine and deny the former doctrine? He is not the author of such confusion. I Cor. 14:33; I Cor. 1:10; Rom. 16:17-18.
5. The call is in the gospel but many refuse it. Called in this way to give, teach a class, preach, lead song service, live right, etc. all by the gospel. II Thess. 2:14.
6. Need no license from church, or others, just teach as have ability and opportunity in fear of God and love of the truth, one at a time or a group, few or many; Eunuch; woman at well. Jn. 4; Acts 8. A life and death proposition. I Tim. 4:16. Preach to save self first. Not a vocation like choosing to be a doctor, etc. but Christian life and all its duties our vocation. Eph. 4:1-2. We have the men and women to reach the world, if all teach, each in his place, and all do our best, blood on us till this is done. Acts 20:27. You are called of God to do what and all you can. Don't wait! Begin now. Study, teach one truth or many--one person or many, etc.

By Gus Nichols

I. INTRODUCTION.

1. One million members (?) all to be teachers, Heb, 5:12. Some to be special and public teachers--some giving all their time to teaching or preaching. Jas. 3:1; II Tim. 2:2; Acts 6:1-6; I Tim. 4:13-16; I Tim. 5:17-19. Every one of the million--all disciples to teach as have ability and opportunity. Called in gospel to do all this. II Thes. 2:14; Col. 3:15; Jas. 5:17; Mt. 25:14-31. Each should feel "Woe is me" if do not do what I can. I Cor. 9:16.
2. Need powerful teaching and preaching of the word. Acts 14:1-3. "SO SPAKE"-- Few examples: Nathan, II Sam 12:1-14. Paul to Felix, Acts 24:25. Peter, Acts 2:2. Proved lost needed Christ. No painless operation. Cut to heart. Don't rob gospel of its condemning power. Rom. 1:16. Can't add any power to it but danger may take from it. Preach and teach all its fullness.
3. Much weak preaching now; just talkers or lecturers; make pretty speeches Have taken away the Lord. They read sectarian sermons; feed on and feed others on husk or chaff. Weak preaching means weak churches. Flowers on table-- need plain food around them. Mt. 4:4.

II. NEED PREACHERS AND TEACHERS WHO ARE PREPARED AND FULL OF THE WORD OF GOD AND ABLE TO TEACH AND PREACH OUT OF THE OVERFLOW.

1. Preached in two meetings at Longview, Texas--three types of oil wells. Dry holes--empty preachers and teachers--untaught--not indoctrinated. No teaching--no giving--no service, etc.
2. Some wells by pumping--get some oil--pay off. Some teachers and preachers by pumping, sweating, pawing and empty words give out a few helpful thoughts or grains of truth needed.
3. Other wells overflow--gushing wells--pay most. Need more--teach, etc. out of the overflow.
4. First fill heart, soul, and mind with the truth--II Tim. 2:15; I Tim. 4:13-16. "Fill up"--Eph. 1:22-23; 3:19; Col. 1:6-12. Fire began to burn--I began to speak, cf. Jer. 20:9; Psa. 39:3.

III. TEACH AND PREACH OUT OF THE OVERFLOW IN EVERY ESSENTIAL AND HELPFUL ITEM WHICH CAN CONTRIBUTE TO EFFECTIVENESS IN THE EFFORT.

1. OUT OF THE OVERFLOW OF PHYSICAL ENERGY.
II Tim. 4:20; III Jn. 2; I Tim. 5:23. Diet-exercise-sleep-live sensibly. Jesus waxed strong in body--such is important.
2. OUT OF OVERFLOW OF INWARD STRENGTH.
II Tim. 2:1-2; Mt. 11:1; Acts 20:20-24. Immoveable as Stone Mountain. Many weaklings out trying to win souls. Need backbone as big as log.
3. OF KNOWLEDGE.
Study--four or five hours daily--every possible moment--read--read. II Tim. 2:15; Books, II Tim. 4--select list. Read a book a week--read Bible most.
4. OUT OF WISDOM.
Wise as serpents. Mt. 10. Jas. 1:5--7; Ezek. 3:15.

5. OUT OF OVERFLOW OF FAITH
Acts 6:6-8; Acts 27:5. Be example of. I Tim. 4:12. Nothing convicts like conviction.
6. OUT OF OVERFLOW OF GOODNESS
Acts 6:6-8; you represent church; don't misrepresent it to world; I Tim. 4:12.
7. OUT OF OVERFLOW OF LOVE
Eph. 4:16. Some love money, dogs, land, but you love people.
8. OUT OF OVERFLOW OF JOY.
Phil. 4; Acts 16:25; Ps. 51--restore unto us--joy of salvation--Christians ought to be happiest people in the world. Rom. 12; Acts 3:39; 16:34; I Pet. 1:8.
9. OUT OF OVERFLOW OF ASSURANCE OF PERSONAL SALVATION.
Heb. 10:22; I Jn. 5:13; 1k. 16:16. "Song: Standing On the Promises of God;" Be sure you have been Jn. 3:5. Be sure you are a new creature. II Cor. 5:17.
10. OUT OF OVERFLOW OF JOYFUL HOPE.
Titus 1:1-2; I Jn. 2:25; II Tim. 4:6-8. Be rewarded. Psa. 126:5-6.

THE NEW TESTAMENT CHURCH

By Earl West

WHY THE CHURCH?

Matt. 16:13-18

Introduction:

I. Scope of the question.

- A. The answer of modern scholars.
 - 1. Clarence Tucker Craig: "Of course, Christ did not intend to establish a church."
 - 2. Kenneth S. Latourette: Originated by an impulse that came from Christ.
 - 3. Adolph Harnack: The question stands or falls upon the validity of Matt. 16:13-18.
- B. The church, a divine institution.
 - 1. Established by Christ. (Matt. 16:13-18; Acts 20:28; Eph. 5:25)
 - 2. According to the eternal purpose. (Eph. 3:8-11)
 - 3. Why, then, did God establish it?

Discussion:

I. To throw light upon the dark places of the past.

- A. "To sum up all things in Christ." (Eph. 1:10)
 - 1. The church in the plan of the Ephesian letter.
 - 2. There is a divine purpose in the ocean of years that preceded the church.
 - 3. The stewardship to be the actual headship of Christ. (vs. 21, 22)
- B. The light cast upon the past.
 - 1. To the prophecies.
 - a. Gospel to be preached to the Gentiles (Isa. 49:6)
 - b. Kingdom to last forever. (Dan. 2:44)
 - 2. To the types.
 - a. The Passover Lamb.
 - b. The temple, tabernacle.

II. To complete the work of Christ. (Eph. 1:22, 23)

- A. The attainment of unity. (Eph. 2:14-18)
 - 1. Christ brought peace of Jew and Gentile. (v. 14)
 - 2. Broke down middle wall of partition - the law.
 - 3. Reconciled both into God.
 - 4. Made them members of the church. (cf. Eph. 3:6)
 - 5. This done through the cross.
- B. Preaching to the lost.
 - 1. Christ's mission - to seek and save the lost.
 - 2. The church - the fullness - Completes the work of Christ.

III. To manifest the glory of God. (Eph. 3:21; 1 Pet. 2:5-9)

- A. How ancient Israel manifested the glory of God.
 - 1. God chose Israel out of all nations. (Deut. 7:6,7)
 - 2. God blessed them with guidance, protection and sustenance.
 - 3. Israel glorified God by humbly submitting to His will.
- B. How spiritual Israel glorifies Christ.
 - 1. By fulfilling the purpose for which it was called.
 - 2. The church has been honored to be so blessed.

Conclusion:

Important facts to be remembered:

- 1. The church is divine.
- 2. The church is no accident.
- 3. It is an honor to be in it.

THE EKKLESIA

Introduction:

- I. The word, Christian, implies the church just as citizen implies the state.
 - A. The church defined.
 - 1. The body of Christ.
 - 2. The kingdom of God.
 - 3. The ekklesia - the called out.
 - B. Purpose in examining the word, ekklesia.
 - 1. Anything that can help us appreciate the church is good for us.
 - 2. Uses of the term are in heathen, Jewish, Christian backgrounds.

Discussion:

- I. Heathen: "the lawful assembly in a free Greek city of all those possessed of citizenship, for the transaction of business." (Trench)
 - A. The participants are free.
 - 1. Truth shall make you free. (Jn. 8:24)
 - 2. Freed from sin. (Rom. 6:16,17)
 - B. They enjoy citizenship.
 - 1. Citizenship is in heaven. (Phil. 3:21)
 - C. They transact business.
 - 1. Being a Christian is the business of one's life.

II. Jewish: A translation of two terms: edhah and gabai, into two Greek terms: ekklesia and sunagoga.

A. Edhah and sunagoga

1. A gathering by appointment or agreement. (Hort)
2. Also, "the society of Israel itself, whether assembled or not assembled." (Hort)
3. The church--assembled or not assembled?
4. Emphasizes the gathering.

B. Abai and Ekklesia

1. The word expressed their consciousness that they were the chosen people of God. (Lietzman) (cf. 1Pet. 2:9)
2. Generically, applied to all sorts of gathering -- whether for war, complaint, for instruction, etc.

III. Christian: To stress the idea of a unified church. (Ramsay)

A. Non-technical use. (Acts 7:38; 19:32)

1. An assembly.
2. An assembly of called out people.

B. Technical: The church universal. Each part carved out of the whole.

1. An emphasis upon the local church -- a self governing body.
2. The local a part of the whole.

Conclusion:

The value of the church illustrated by the boy on the bicycle and the toy elephant.

APOSTASY IN THE EARLY CHURCH

2 Thess. 2:2-8

Introduction:

I. Prophecies relating to the apostasy. (1 Tim. 4:1-4)

A. The fact of the apostasy.

1. Evident in Roman Catholicism.
2. Evident in Protestantism.

B. Questions for discussion.

1. When did it begin?
2. In what areas of church life was it found?
3. Primarily found in what is called "the monarchical episcopacy".

Discussion:

I. New Testament teaching on eldership.

- A. Their first mention. (Acts 11)
 - 1. Lightfoot's theory as to their origin, viz. the apostles were scattered upon death of James, and elders took their places out of necessity.
 - 2. Regardless of origin, they were there by divine appointment. (Acts 20:28)
- B. Their names -- elder and bishop. (Acts 20:17, 28; Phil. 1:1,2)
 - 1. presbuteros - bishop - overseer. An official title among the Greeks to designate a commissioner who regulated a new colony.
 - 2. Also, they were inspectors who reported to the king. This is the essential idea, says Lightfoot.
 - 3. The terms, "elder" and "bishop" referred to the same person.
- C. Two basic facts.
 - 1. Several elders in the same church.
 - 2. These were of equal rank.

II. The rise of the monarchical episcopacy.

- A. The causes at work.
 - 1. Prevalence of "strange doctrines" taught by false apostles and prophets.
 - 2. Absence of a definite canon of scripture.
 - 3. The right to speak in an assembly was easy. But if one spoke falsely, who could call him down? The tendency was to turn to the elders.
- B. The Catholic explanation of the apostasy.
 - 1. College of apostles ruled over by Peter.
 - 2. After persecution, a college of elders (priests) ruled over by James occurred in Jerusalem.
- C. Important conclusions.
 - 1. Monarchical episcopacy is unknown to the New Testament.
 - 2. In character it stands in violation of New Testament teaching.

Conclusion:

Need of a strong emphasis on congregational autonomy.

PARABLES OF THE KINGDOM

By Hugo McCord

Introduction

1. Lk. 8:4-10.
2. His parables show forth His excellencies as world's master teacher.
3. Prov. 25:11; Matt. 13:54; Jno. 7:46.
4. Definition: Paraballo, to cast to the side. "Like," "Compare," Mk. 4:30, A.V. and A.S. Child's definition can hardly be improved, "Earthly story with heavenly meaning."

I. How Not to Interpret Parables:

A. Milking the cocoanut, applying every detail.

1. Hidden treasure. Deceit.
2. Leaven. Women Preachers.
3. Unmerciful servant. Socinus Faustus concluded prayer alone saves. No mediator needed.
4. Friend at midnight. God is sleepy, selfish.
5. Unjust judge. God is unjust, unfeeling.
6. Unjust steward. Julian the Apostate used this to show immorality in Jesus' teachings. Wm. Arnot, Parables of Our Lord, 459.

B. Finding mystical, hidden meanings:

1. Leaven, three measures of meal. Three sons of Noah or three continents than unknown or body, soul, spirit.
2. Seven parables of Matt. 13 signify:
 - a. Sower - The apostolic age.
 - b. Tares - Catholic church springing up amid heresies.
 - c. Mustard seed - Church under Constantine.
 - d. Leaven - Medieval church converting barbarous Europe.
 - e. Treasure - The reformation.
 - f. Pearl - Christianity vs. Secularism.
 - g. Fish net - Judgement day. Ibid., 41-42.
3. Good Samaritan. Adam went down from Jerusalem (heavenly city), sinning. Jericho means "moon," hence, waning morality. Thieves are devil and his angels, who stripped Adam of immorality, beat him (persuaded him to sin), left him half dead (spiritually dead, physically alive; hence, half dead). Priesthood of O. T. passed. Samaritan means "guardian," who is Jesus. Oil is comfort. Wine is fervent work. Inn is the church. Morrow is the resurrection. Two pence: two great commandments. Innkeeper, apostle Paul. So taught Augustine, quoted by C. H. Dodd, Parables of the Kingdom, 11-12.
4. Good Samaritan. Way of life; man is sinner; clergy passed by; true Christian bound him with Jesus' salvation, pouring in Holy Spirit--oil; administering Lord's supper--wine; only thing not interpreted is the donkey, which without doubt is the interpreter.

II. Deaf Ears. Lk. 8:4-10, 18.

- A. "They are like the husk which preserves the kernel from the indolent, and for the earnest."
- B. Isa. 6:10 and N. T. uses by Matt. (13:14-15), Mark (4:12), Luke (8:10), John (12:40), Paul (Acts 28:26-27; Rom. 11:8).
- C. A cloud giving light to Israelites darkened Etyptians. Ex. 14:19-20.
- D. To some Jesus is a stumbling stone; to others the same Jesus is elect and precious, a corner stone. Isa. 28:16; 8:14; 1 Pet. 2:1-8
- E. Smart (alecks) and wise (in their own estimation) can't understand. Matt. 11:25-26.
- F. 2 Cor. 2:15-16; 2 Thess. 2:10-12.

Conclusion:

Pray that you may be a son of peace, Lk. 10:6, with humble, teachable ears.

SELF-RIGHTEOUSNESS AND DESPISING OTHERS

By Hugo McCord

- I. Discuss Lk. 18:9-14.
- II. Discuss meaning of prodigal son and elder brother.
- III. Good Samaritan story.
- IV. Lk. 7:36-50. No acts of hospitality, hence no love.
- V. Mk. 12:28-34. Cf. Micah 6:8.
- VI. Matt. 21:28-31 -- startling!
- VII. Matt. 12:20.
- VIII. Today:
 - A. "Let them have it. Skin them alive."
 - B. "Mean or they would understand it."
 - C. "I won't shake hands with him."
 - D. Like preaching on baptism, instrumental music, but not on charity.
 - E. Like preaching on Lord's supper, but not on mission work.

Conclusion.

Second greatest commandment.

"WITHIN YOU"

By Hugo McCord

Introduction.

1. We are honored to live after Jesus' teachings came into the world. Matt. 13:16-17.
 2. A kingdom not of men, but of God; not of earth, but of heaven.
 3. Luke 17:20-21.
- I. In one sense, it did come with observation. Matt. 16:28; Mk. 9:1; Lk. 24:49; Acts 1:8; Acts 2:1-4.
- II. In another sense, its coming cannot be observed. Acts 2:37; 9:1,21,26; John 3:8 (Acts 19:19); 1 Thess. 2:13-14. Leaven and seed growing of itself: historically, outwardly, personally, internally.
- III. In one sense, you enter the kingdom. Jno. 3:5; Lk. 22:29; Eph. 2:19; Col. 1:13; Rev. 1:9. "Fire in poker, and poker in fire."
- IV. In another sense, the kingdom enters you.
- A. Rom. 14:17.
1. Righteousness. Ps. 119:172; Lk. 1:6; 1 Jno. 3:7-8. Doing right.
 2. Peace. Jno. 14:1-3, 27; 16:33; Phil. 4:6-9; Lk. 2:14.
 3. Joy. Phil. 4:4 2:17-18; 3:1; "And the joy we share as we tarry there, none other (but a Christian) has ever known."
- B. Matt. 5:3. Prov. 16:18; 2 Cor. 10:12; Lk. 17:10; Tit. 3:5.
- C. Matt. 5:10. Rom. 3:3-5; 2 Pet. 4:14; 3:13-17.
- D. Matt. 19:14. "To such belongeth" -- the childlike, v. 3.

Conclusion.

1. Satan's kingdom in you? selfishness? indulgence?
2. No one can take God's kingdom out of you but you. Lk. 10:42
3. Voluntary. Ps. 110:3. Charlemagne forced baptism on German barbarians. Napoleon's empire of iron disappeared, but Jesus' empire of love abides. Rev. 3:20.

GOD'S DESCRIPTION OF JESUS

By Hugo McCord

The verses follow in order:

Deut. 32:1-4; Gen. 49:10; Isa. 7:14; 9:6-7; 53:1-12; Mic. 5:2;
Mal. 4:2; Jno. 1:1-4; Matt. 1:18-21; Lk. 2:1-14; Matt. 2:1-15;
Lk. 2:40-52; Matt. 3:1-6, 13-17; 4:1-11, 23; 5:1-22, 43-48;
6:9-13, 19-34; 7:1-29; Lk. 15:3-7; Matt. 16:13-26; 26:26-30;
27:27-31, 33, 39-46, 50-52, 54, 57-61; 28:1-7, 16-20; Mk 16:15-
16; Lk. 24:46-47; Acts 1:1-11; Psa. 24:7-10; S. of S. 2:1;
Rev. 1:8, 18; 22:16, 20-21; Matt. 11:28-30.

THE CHURCH AT WORK

BY G. K. Wallace

Introduction

The Book of Acts presents the church at work. All that the church is to do is pictured in the Book of Acts.

I. ~~What~~ Is The Work of The Church?

1. It is to preach the gospel to the world. Matt. 28:19-20.
2. To preach the gospel to the church. Rom. 1:16.
3. To help the poor. Gal. 6:10.
4. The spread of the gospel was not so much the work of preachers as to all disciples. Acts 8:4.

II. What Is Our Field of Operation?

1. Jerusalem, Judea, Samaria and uttermost parts of the earth. Acts 1:8
2. Ours is a world religion. To assume that God is interested only in work at home is to assume that He is lacking in heart and intelligence.

III. ~~What~~ About The Method and Means To Do The Job?

1. The church is the method.
2. The gospel is the power.
3. Man is the means.

Conclusion

We may share the way of life by:

1. Saying it.
2. Doing it.
3. Living it.

GUARD THAT WHICH HATH BEEN COMMITTED UNTO THEE
I Tim. 6:20

By Walter Henderson

INTRODUCTION: Paul's statement to Timothy suggests that something of value had been committed unto him. Surely this is true of us all. Some may not value that which has been committed to us, therefore we guard the wrong thing. The greater the value of the thing committed, the more diligent the guard should be.

- I. Freed-Hardeman College has something to guard.
 - A. A unique record.
 1. Soundness.
 2. Training her students.
 - a. In meeting the issues within the church.
 - b. In meeting error on the outside.
 - B. We have committed our children unto your keeping-guard them:
 1. Physically.
 2. Morally.
 3. Intellectually
 4. Spiritually

- II. As members of the Lord's church we all have something to guard.
 - A. The gospel of Christ
 1. First principles
 - a. Faith in Christ.
 - b. Repentance.
 - c. Confession.
 - d. Baptism.
 2. Second principles: Christian living and development.
 - B. The church of God.
 1. The worship.
 - a. Some brought in instrumental music, and other innovations.
 - b. Some would bar preaching from the morning worship.
 2. The work
 - a. Preaching the gospel to the lost.
 - b. Edifying itself.
 - c. Caring for the needy.
 - d. Many would add other things, such as: entertainment, recreation, and the operation of all kinds of institutions.
 3. The organization of the church.
 - a. The church is universal: Christ is the head.
 - b. The local congregation: bishops, deacons, and saints. (Phil. 1:1)
 - c. No organization between the local congregation and the church universal; guard this ground. This is a fertile breeding ground of apostasy.

- III. We are living in perilous times-be on guard.
 - A. There has always been danger.
 1. Christ and the apostles warned of danger.
 2. The early Christians let down their guard. Result-the Catholic Church.
 3. The pioneers failed to guard. Result-the Christian Church.
 4. If we let down our guard another apostate church shall arise

B. Some present day dangers.

1. The attitude, "The end justifies the means." (God is concerned about the "how" as well as the "do.")
2. Extremist of all kinds.
 - a. "The church can do anything the individual Christian can do."
 - b. "What individual Christians are doing, the church is doing."
 - c. Hobby-riders, such as: "one cuppers", "anti-women teachers", "anti-class", and "Carl and Leroy."
3. Modernism
4. Lethargy
5. Some signs that will bear watching.
 - a. A convention in the making
 - b. Lady preachers in the making

IV. "Guard that which has been committed unto thee."

A. With the sword of the Spirit

B. With our ability

1. As writers
2. As speakers
3. As private workers

C. With our lives if need be

1. Why?
2. Lest New Testament Christianity perish from the earth.

DOING WITH OUR MIGHT

Ecc. 9:10

By L. S. Maynard

1. Why say "I'm glad to be here", when I have driven 1450 miles for this purpose alone?
2. I shall not take your time and mine commending the school. All in this and adjoining counties, all who have attended, and who are attending know it is one of the finest places on earth.
3. Refer to subject: If a thing is worth doing, it is worth doing well.
 - A. It might be digging a ditch, but dig it straight.
 - B. It might be a building of a dog-house, but cut the corners off so it will look like one.
 - C. Boys, if you are going to be a blacksmith, be the best one in town.
 - D. If you make a Dr. be second to none.
 - E. Girls, if you are not going to be anything but a washwoman, hang out the whitest wash in the neighborhood. The church of the Lord is discerning of that reputation.
4. Why are you here?
 - A. Don't come here to "dodge the draft"
 - B. Don't come here "To make a preacher" - this is not an incubator for preachers.
 - C. Don't make a preacher because mama and papa wanted you to, You must have principle, a love for lost souls, and possess "stickability."
5. What can you do other than preach?
 - A. Learn to lay brick in your own back yard.
 - B. Become a carpenter by building things at home.
 - C. Every preacher should learn blue-print reading in order that he will be able to supervise the building of new church buildings, thus saving the church 15% of the initial cost of the building.
6. What a blessing it would be if just one or two of these fine boys would learn a trade such as mentioned above and go into one of the New England states
 - A. Talk about mission work! In the states of Maine, New Hampshire, Mass., Rhode Island, and Connecticut, according to 1952 survey, there is one christian among every 236,150 people.
 - B. Such figures should be a challenge to straight thinking people.
7. Some might say "I am just one, I can't evangelize all of those states".
 - A. Zec. 4:10 - Don't despise little things. It was a mighty army which marched around Jericho, but it was only a scarlet thread which saved Rahab's house.
 - B. It was the cry of a babe in the Nile that produced a leader for Israel.

- C. The Temple of God was built from the cedars of Lebanon, but fifteen hundred years before the light of the love of God shone forth to Israel from a bramble by the sheep path.
- D. Naaman was a mighty man of valor, but it took a little maiden who was a captive, to guide him to the man of God and the cure of his leprosy. Don't despise the day of little things.

8. Don't just be something - BE SOMETHING

DANGERS NOW CONFRONTING THE CHURCH

By M. Keeble

I tremble when I see the church losing its influence and power. I look at the church as a great light house to guide the world to our Savior. When our Lord was born, a star guided the wise men to where he was, and if we are wise today, we will let the Word of God lead us to where He is today because Jesus taught when He was on the earth if we do His sayings, we are wise, and if we fail to do what He says, we are foolish, or unwise.

One of the greatest dangers confronting the church is jealousy among preachers. It causes preachers to envy each other, and in this way weaken and kill the influence of the church and cause people to lose confidence in the preachers. This is causing much stumbling and sin.

Another great danger is playing cards, dancing, beer drinking, and such like; all of this causes the Christian to stand in the way of sinners. When the children of God do such things, they have never repented; they are still in the world. The Bible teaches us to come out from among them. For the sake of the church, brethren, let us abstain from these dangers and press forward and keep ourselves unspotted from the world.

Not giving as we are prospered is another great danger to the church.

WORKING OUT YOUR SALVATION

By R. L. Colley

PHIL. 2: 12-18.

I. INTRODUCTION

1. Christ is the pattern. Verse 8.
2. He obeyed and was exalted, so preserve ye.
3. His absence: whether their past obedience was for Paul's sake or God's.
4. All the crowned, have worked.

II. "WITH FEAR AND TREMBLING"

1. Significant of the importance: be eager not to fail.

III. GOD WORKS IN YOU:

1. "I will put my laws in their mind, and on their hearts also will I write them." Heb. 8:10.
2. "That Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love." Eph. 3:17.
3. Illustration: The angel in the rough.

THE MUSIC OF THE CHURCH

By L. O. Sanderson

Introduction.

1. MUSIC: a potent, influential art or act, for good or for evil.
2. GENERIC: The whole realm, all kinds, for indication, expression, of sacred and secular, vocal and instrumental, written or rendered.
3. OUR AIM: To know and contend for the truth; to oppose all error; to do what God orders, as he prescribes, for the purpose assigned.
4. OUR CLAIM: That God authorizes a specific kind of music: SINGING.

I. OUR STRESS HAS BEEN A DENIAL OF THE OPPOSITE: Meeting the claims and blames of the instrument users. This has been well done.

1. Some are but quips: They say, of instrumental music, "you must not like, can't play it, or are not able to afford it."
2. Some are poor excuses: In behalf of the instrument, they say "the majority use it, no harm in it, and it aids our singing."
3. Some are mere gibes: They blame us for "the tuning fork, instruments in the home, and use of the radio, pews, and hymnals."
4. Some approach reason: They argue, "the O. T. teaches it, there will be music in heaven, and truth does not say NOT to use it."
5. Their major argument: That "psallo demands it, includes it, or does not exclude it." Besides, we "can sing the melody only."

II. NEGATING ALONE WILL NOT WIN THE BATTLE FOR TRUTH.

1. This we should do, but must not leave positive teaching undone.
2. When we have met every fault, much teaching is still wanting.
3. The "thou shalt nots" of the Law were faulty and inadequate.
4. Destruction without construction is a poor plan of building.
5. A principle is at stake: Is it holy or profane? (Ezek. 22:26; 44:23;) is it of men (Matt. 15:9; Gal. 1:10) or in spirit and truth? (John 4:23; 1 Cor. 14:15); if sanctified to the Master's use (2 Tim. 2:21) by his will (Heb. 10:10), by the word (1 Tim. 4:5), or the truth (John 17:17), it is right; if not, it is unauthorized and wrong.
6. OUR BEST ARGUMENT: To sing, and sing well, as God directs.

III. THE POSITIVE SIDE OF THE MUSIC QUESTION.

1. Scripture references: Heb. 2:12; Matt. 26:30; Acts 16:25; Eph. 5:19; Col. 3:16; 1 Cor. 14:15; Heb. 13:15. This is vocal music!
2. The place for it: Music "of the church." "In the midst of the church in worship, as Christ and disciples, - Paul and Silas.
3. Background of it: "Filled with Spirit"; "Let the word of Christ dwell in you richly." Must be true--in statement and implication.
4. Materials ordained: Psalms, hymns, and spiritual songs.
 - a. "Spiritual" songs disqualify many so called songs.
 - b. Songs that appeal more to the heart than to the feet.
5. The action involved: It is "speaking, singing, teaching and admonishing." These imply audible, objective efforts.

6. The manner of it: All worship must be "in spirit and in truth"; and singing must be "with the spirit and with the understanding."
 - a. To sing as the soul dictates, without truth, is perilous.
 - b. To so sing without understanding is foolish.
7. The accompaniment of it: Making melody "in the heart" and singing with "grace in your hearts."
8. The object of it: To yourselves, one another, and to God.

IV. ACCEPTABILITY OF THIS ORDAINED ACT IS FURTHER DEPENDENT.

1. On ability: Talent may vary, but each his best brings equality.
2. On learning: We learn to pray, to teach, to serve, AND to sing.
3. On participation: God has not ordered the impossible; musicians cannot set the standard; we profit only by having a part. None can do your teaching, praying, communing, giving, or singing.
4. On leadership: True in prayer, in work, in all things.
 - a. We need a trained leadership -- selecting, beginning, directing.
 - b. Leadership prepared -- in heart, in life, in music.

SUGGESTIONS TO SONG LEADERS

By L. O. Sanderson

Introduction. Song leading--a pleasant, worthy, essential service.

- a. It requires innate qualifications: A sense of pitch, a sense of rhythm, and common sense without nonsense.
- b. It is important--it is a praising, speaking, teaching, and admonishing service. These are indeed significant.
- c. Good leadership is vital to good singing and full participation, and poor leadership has the opposite effect.
- d. In every task, one should strive for mastery of knowledge and skill--if worth doing at all, it is worth doing well.

I. READINESS TO THE SERVICE: THERE MUST PREPARATION.

1. In heart and life. A leader plans divine honors, directs praise, shares in worship, and offers the fruit of his lips to God.
 - a. He is and must be an example; and must be a Christian.
 - b. Unless truly converted and spiritually discerning, how can he understand, plan, render, and direct scriptural worship in song?
 - c. An unbelieving song leader in worship is as much out of place as an infidel in the pulpit or a pagan at the Lord's table.
2. In music's materials. He speaks music's language; he must know it.
 - a. This involves music's fundamentals -- sight reading, signs, some harmony, and some concept of appreciation and interpretation.
 - b. He must know psalms, hymns, and spiritual songs--words and music.
 - c. He should know the musical abilities of those he directs.
3. And for a particular service. Some two hours should be spent on each--to study, select, and correlate materials used.

- a. Would a preacher deliver a sermon without subject preparation?
- b. Would a performer offer a program without practice?
- c. The songleader should not only study hymns and songs, but know their teaching and commit melody and words to memory.
- d. There is no need for page-flipping, number-requesting, and otherwise uncertain leaders in song worship.

II. PLANNING THE SERVICE: PREPARING A SERMON IN SONG.

1. Know available materials. Choose a theme, scan the hymnal, study the songs, and know the number of songs or hymns appropriate.
 - a. There is no other way by which one can correlate the selections.
 - b. There is no other way to plan teaching and admonishing on a theme.
2. Select the needed numbers. From available compositions, choose those best suited, better known, and more powerful in truth.
 - a. Select as No. 1 the song or hymn that best introduces the theme.
 - b. Try to have one conducive to solemn meditation near prayer-time.
 - c. Always strive to use an invitation song associated with sermon.
 - d. Aim to have songs in logical order, as points in a sermon.
3. Types of song programs. They may be (a) Correlated with sermon; (b) a subject not necessarily correlated; or (c) progressive type--in point of time, characteristic, etc., as on life of Christ, or traits of God, or Christ as a Friend, Redeemer, Conqueror.

III. TIPS FOR BETTER LEADING: SOME GOOD HABITS AND PRACTICES.

1. Be on time every time. Beginning on time your responsibility.
2. Respectable appearance, good poise, and alert interest are advisable. Watch your audience -- lest they not watch you.
3. Avoid rigidity and oddities--let not mannerisms detract.
4. Announce numbers distinctly; repeat when necessary.
5. Abstain from talking--you are the song leader, not the preacher.
6. Allow time for breath; direct above chest line; be not wedded to the hymnal; strive for full participation.
7. Recognize that you are directing a God-ordained act, and that the all-seeing eye is watching you.

OUR AUTHORITY IN RELIGION

Matthew 21:23

By Leonard Tyler

Introduction.

- A. Text explained.
 - 1. Jesus was teaching in the Temple.
 - 2. The chief priests and elder of the people came to Him.
 - 3. The question and its importance.
- B. Definitions.
 - 1. Religion.
 - a. To bind back.
 - b. To go over again.
 - c. Reverent observance.
 - 2. Authority: "The right to command and enforce obedience; the right to act by virtue of office."
 - 3. A number of reasons why we are concerned about authority.
 - a. Determines right and wrong.
 - b. Dealing with soul.
 - c. The core of division.
- C. Jehovah has left man responsible to find the proper authority.
 - 1. "Choose," Joshua 24:14.
 - 2. Jeremiah called upon Israel to seek out right path (Jeremiah 6:16-17). This principle applies to us.
 - 3. Jesus' teaching (Matthew 4:13-14).

I. Improper Standards of Authority Used.

- A. The wisdom of the world.
 - 1. "I told you so."
 - 2. The fool (Proverbs 12:15).
 - 3. The way that seems right (Proverbs 14:12).
 - 4. Not in man to direct own path (Jeremiah 10:23).
 - 5. The world knew not God by her wisdom (1 Corinthians 1:21).
- B. What others do.
 - 1. This is no new fad. Paul met it at Corinth (2 Corinthians 10:12-13).
 - 2. Because of popularity. Illustrate.
 - a. The twelve spies (Numbers 13).
 - b. David and Goliath (1 Samuel 17).
- C. Our parents and forefathers.
 - 1. We love our parents and should.
 - 2. Our first love is to Christ (Matthew 10:37-38).
 - 3. Paul did not confer with flesh and blood (Galatians 1:15-16).
- D. The Reformers are exalted to place of authority.
 - 1. Martin Luther.
 - 2. John Calvin.
 - 3. John Wesley.

E. The Restorers.

1. Barton W. Stone denounced Presbyterianism 1804, and accepted Bible only.
2. Thomas Campbell's Declaration and Address.
3. Alexander Campbell

F. Those who claim special revelation from God.

1. Joseph Smith, Church of Jesus Christ of Latter Day Saints (Mormon).
2. Mrs. Ellen G. White, Seventh Day Adventist Church.
3. Mrs. Mary Baker Glover Patterson Eddy, Church of Christ, (Scientist).
4. Paul refutes all of these. (Galatians 1:8).

II. Our Authority.

A. Jesus is our authority.

1. Matthew 28:18.
2. "I thought the whole Bible was authority."
3. Both New and Old Testaments are inspired (2 Peter 1:21).

B. The old Mosaic system.

1. Given to Israel (Deuteronomy 5:1-3).
 - a. Paul shows this (Romans 9:4).
 - b. Moses said another would be raised up (Deuteronomy 18:15-16). Christ is that Prophet (Acts 3:22-26).
2. Jeremiah foretold of the New Covenant (Jeremiah 31:31-32). This is fulfilled (Hebrews 8:7-12).

C. The purpose of the Law.

1. Paul's statements (Galatians 3:19); Fulfilled (Acts 3:25-26). (Galatians 3:24).
2. The Law is taken out of the way (Ephesians 2:14-15; Colossians 2:14-15, 16). Let no man judge you.
3. Christ is the end of the Law (Romans 10:4).
4. Moses wrote of Christ (John 5:45-47).
5. Christ is at the right hand of God (Acts 2).

D. Since the Law is fulfilled, are we licensed to sin?

1. No; Paul answers (1 Corinthians 9:21).
2. Must fulfill law of Christ (Galatians 6:2).
3. We are under grace (John 1:17).
4. The Truth is our standard (John 8:32).
5. God speaks through His Son (Hebrews 1:1).

E. John the Baptist is not the authority.

1. Who art thou? (John 1:19-23; 3:28-29).
2. Christ is: The Christ; The Prophet; Lord of lords; and King of kings; Lamb of God; He has all authority; Head of the Church; He has the pre-eminence (Colossians 1:18).

III. Christ Commissions His Apostles.

- A. Matthew 28:18-20.
- B. He delegated authority to them under the Holy Spirit (Luke 24:46-49).
- C. Authority to Peter (Matthew 16:19); to all apostles (Matthew 18:18; John 20:23).
 1. The Spirit was to:
 - a. Comfort.
 - b. Bring to their remembrance.
 - c. Reprove the world of sin, righteousness and judgment to come; guide into all truth (John 14:26; 15:26; 16:7, 13, 14).

IV. The Apostles Accomplish Their Mission

- A. They tarry at Jerusalem (Luke 24:49; Acts 1:4; Acts 2:1-4).
- B. The promise Jesus made (Mark 16:17-18, 20)
- C. Paul's expression (Hebrews 2:1-4). Note "was confirmed."
- D. That in part was done away at coming of the perfect (1 Corinthians 13: 8-10; James 1:25); judged by Law of Liberty (James 2:12).
- E. Christ's teaching (John 6:63); Paul (Ephesians 6:17).
- F. The gospel is God's power unto salvation.
 1. Romans 1:16; 1 Corinthians 15:1-2.
 2. The word is alive (Hebrews 4:12).
 3. The word shall abide (1 Peter 1:23).
 4. Jude 3.
 5. Must abide by it (2 John 9).
 6. The Word will judge us (John 12:48).
 7. Peter concludes. (2 Peter 1:3).

Conclusion.

- A. "If any man speak...." 2 Peter 4:11.
- B. May God help us to remember Paul's charge to Timothy (1 Timothy 4:3-3).

THE ROYAL FAMILY OF GOD

By Maurice M. Howell

INTRODUCTION:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." I John 3:1-2.

1. Honor usually bestowed on earthly royalty
2. A child of God has a much higher honor
3. This passage directs our minds to the stately recognition of the love of God that make us sons. It also lifts the curtains and bids us have faith and hope in the great future for the sons of God.

I. THE GREAT FACT.

1. God has a Family.
 - a. Millions of people have refused their heirship and have sold their spiritual birthrights.
 - b. History of earthly lineages attested by unquestionable means.
 - c. The Christian Royalty also attested by the Word of God-- by the Holy Spirit. Gal. 4:6; Rom. 8:14, 16-17.

II. THE GREAT FAMILY.

1. If we are children of God, we have entered the family by a spiritual birth.
 - a. Jesus calls this the new birth. Jno. 3:3,5,7.
 - b. Paul states that we are baptized into the one body. I Cor. 12:13.
2. Blessings in the Family.
 - a. Forgiveness of sins. Eph. 1:7.
 - b. Heirs of God. Rom. 8:17.
 - c. Privilege of Prayer.
 - (1) Must be member of family to call God, Father.
 - (2) Natural for children to speak to Father.
 - (3) The Father will hear his children. I Peter 3:12.

III. RESEMBLANCE OF ROYALTY.

1. Family resemblance manifest in members of every family.
2. Same is true in Royal Family of God.
Illustrations.

IV. LOVE FOR ROYALTY.

1. Natural for one member of family to love all other members.
2. Should never carry hatred, jealousy and ill-will in hearts toward other members of family.
3. Same thing that makes one a child of God makes him a brother or sister to every child of God on earth.
Illustrations.

V. THE INTERESTS OF THE REALM.

1. Earthly Royalty interested in the affairs of the kingdom.
2. Members of the Family of God must be concerned about Royal interests.
3. Many lost frontiers and provinces would be swiftly and surely won for Christ if all persons who bear the name of Christ were concerned about the interests of the kingdom.
4. Our heavenly Father has great interests in the world.

VI. THE GREAT FUTURE.

1. Text not only speaks of the glorious fact of present sonship with the Father, but also of the future of the great Royal Family of God.
2. "But we know that when He shall appear, we shall be like him."
 - a. These are comforting and assuring words.
 - b. We know that a glorious future awaits the children of God.
 - (1) The world recognizes the destiny of God's children.
 - (2) Illustrations.
3. If faithful children of God shall one day be gathered with other members of God's family, where circles will never be broken and where congregations will never break up.
4. Best of all, we shall be like Christ, for "we shall see Him as He is." It will be joy to see Him! It will be rapture to see Him! It will be glorious to see Him!

IS LIBERALISM THE ANTIDOTE FOR LEGALISM?

By Alonzo D. Welch

Introduction: In view of the widespread discussion of legalism and its cure, the subject is timely and appropriate.

Part One

I. The types of legalism defined.

A. Scriptural legalism.

1. The view that true religion consists in part in strict obedience to, or conscientious observance of, a prescribed set of principles or laws.
2. The above definition is based upon the fact that the word "legalism" in its original sense, free from all derogatory implication, means strictness in conforming to law.
3. Jesus and his apostles taught and practiced strictness in conforming to divine law.

B. Positive legalism.

1. The doctrine that the moral and religious life consists wholly in fulfilling a law as a means of justification is called positive legalism.
2. Roman Catholicism and a part of ancient Judaism are examples.

C. Spurious (false) legalism.

1. Spurious legalism is a degeneration of positive legalism and is characterized by an empty and even hypocritical conformity which has missed the inner meaning and purpose of law and has become a barren observance of externalities.
2. A part of ancient Judaism is an excellent example.

II. Jewish legalism.

A. Some Jews were guilty of the practice of positive legalism.

1. They believed in the efficacy of works without faith. Romans 9:30-33.
2. They trusted in their own righteousness instead of the righteousness of God. Romans 10:1-3.

B. Others were guilty of the practice of spurious legalism; that is, they were not committed to strict conscientious observance of the law.

1. They were hypocritical. Matthew 23:5; Matthew 23:13-36; Matthew 6:1-18.
2. They practiced evasion. Matthew 15:1-9.
3. They were guilty of inconsistency. Matthew 23:23,24.
 - a. They manifested great scrupulosity in certain acts of conformity but were extremely unscrupulous in fulfilling other requirements of the law.
 - b. They neglected the "weightier matters of the law."

- c. The figure of straining out the gnat and swallowing the camel graphically portrays their inconsistency.
- d. Jesus did not condemn their scrupulosity in small things, but he did rebuke them for their disobedience in "weightier matters."
- 4. The elements of sincerity and earnestness often found in positive legalism are always lacking in spurious or false legalism.
- 5. The spurious legalism in Judaism should never be confused with true legalism in any sense.

III. The prevalence of legalism in its derogatory sense.

- A. Obedience to a set of rules without complete surrender of self to Christ seems very common.
- B. There is a shocking lack of sincerity in some quarters.
- C. Evasion by distortion of God's word has become a prevalent modern art.
- D. The inconsistency in emphasizing one point to the neglect of many others is sufficient to make the most pious question his standing with God.

Part Two

I. The revolt against "legalism" in our time.

- A. True gospel preachers have always opposed legalism in its derogatory sense, whether it has appeared in the form of positive or spurious legalism.
- B. Much of the recent revolt against legalism is not only against positive legalism but it is also against legalism in its original legitimate sense of strict obedience (conformity) to law.
- C. Many modern antilegalists challenge the necessity of obedience to the gospel as a condition of salvation.
- D. The reaction against legalism has led to liberalism.

II. The nature of religious liberalism.

- A. "Thus a liberal theologian is suspicious of authority and in revolt against it." Vergilius Fern, An Encyclopedia of Religion, P. 442.
- B. "Liberal theologians are thus bound by a common method rather than a definable common content." Ibid, P. 443
- C. Some modern antilegalists reveal their liberalism in their revolt against the authority of the "law of liberty."

III. Some tenets of the liberal antilegalist's Creed and a discussion of each.

- A. God is a father, not a lawgiver.
 - 1. The Bible teaches that God is a father. Romans 8:14-17.
 - 2. The Bible also teaches that God is a law giver. Jas. 4:12.

3. It would be an unworthy father who would not rule his household and regulate its activity.
- B. The New Testament is not to be thought of as a code of laws or as a law book.
1. "Code" means a systematic body of law, a digest.
 2. "To codify" means to reduce to a code, to systematize and to classify.
 3. The New Testament, therefore, is not a code but it is a law book.
 - a. It is a "law of faith." Romans 3:27.
 - b. It is "the law of the Spirit of Life." Romans 8:2.
 - c. It is "the law of liberty." James 1:25.
 - d. It is the law by which we shall be judged. James 2:12.
 4. The difference between a code and the New Testament as a law book may be illustrated by contrasting a state or federal code and a common law case book.
- C. To emphasize sin as a transgression of law is legalistic.
1. The apostle John defines sin as lawlessness. 1 John 3:4.
 2. The disciple James says that the law convicts men as transgressors. James 2:8-11.
- D. Christian authority is in Christ, not in the book.
1. All authority is in Christ. Matt. 28:18.
 2. True religion is primarily a personal relationship.
 - a. Joshua said: "Choose you this day whom ye will serve." Joshua 24:15.
 - b. Jesus said: "Come unto me." Matt. 11:28.
 3. It is the nature of a king to have all authority, but it is of no functional value until expressed.
 4. When Christ expressed his will in words, his word became authoritative and is known as expressed authority.
 5. The acceptance of Christ without accepting his word is an impossibility. John 14:15; 1 John 1:4.
 6. Man will be judged both by a person and by an expression or pronouncement uttered by that person. John 12:48.
- E. The antilegalist movement in part is obviously a revolt against the Biblical emphasis on the necessity for obedience.

Part Three

I. The necessity for obedience in an age of Grace.

- A. God's messengers by almost every name emphasize the necessity of obedience. Matt. 7:21-29; Matt. 23:23; Acts 2:38; Rom. 6:15-18; Heb. 2:1-4; Heb. 5:9; James 2:8-13; 1 John 1:4.
- B. Some antilegalists would inadvertently make Jesus the king of the legalists and the lord of legalism.

I. Paul and legalism.

- A. Paul did not see the law of liberty and grace as being irreconcilable or inconsistent.
- B. Paul taught that just as works are inherent in faith so law is inherent in grace and that the nature of grace requires obedience.
 - 1. The presence of grace does not give license to transgress God's law. Romans 6:1.
 - 2. Paul makes obedience the antithesis and alternative of sin. Romans 6:16.
- C. The necessity for striving toward perfect obedience as a goal is not relaxed by the presence of grace, though we know we will not become perfect except by the grace of God.

II. Conclusion.

- A. Grace without law is not the cure for law without grace.
- B. Liberalism is not the antidote for legalism.

"STUDY TO HANDLE ARIGHT THE WORD OF TRUTH"
(2 Timothy 2:15)

By B. C. Goodpasture

INTRODUCTION

1. Local setting.
2. The text as rendered by the Authorized and Revised Versions. "Study," or "give diligence"; "rightly dividing," or "handling aright" the word of truth.
3. It is not easy to get people to study.

DISCUSSION

I. The Setting of the Injunction

1. Paul the aged apostle and prisoner of the Lord instructs his son in the gospel, Timothy.
2. It is the voice of experience. Paul was the first authority on preaching the gospel at that time.
3. It is the voice of inspiration. (1 Cor. 2:13.)
4. It is a remarkable injunction.
 - (a). Timothy had enjoyed unusual opportunities as a child. (2 Tim. 3:15.)
 - (b). He had been converted by Paul. (1 Tim. 1:1.)
 - (c). He had been with Paul, off and on, for fifteen or more years. (Acts 16:13.)
 - (d). Possessed some miraculous gift or gifts. (1 Tim. 4:14, 2 Tim. 1:6.)
 - (e). In attitude of mind Timothy was in a class by himself. (Phil. 2:20.) Yet with all his advantages and resources, he must study.

II. The Objects of Study

1. The word of truth--the prime object. (Col. 3:16; 2 Tim. 3:15, 16.)
 - (a). One can neither do nor teach God's will if he does not know it.
 - (b). The masses of the people, even including church members, are ignorant of the truth.
 - (c). There is a woeful lack of Bible knowledge, even among preachers. Cite examples.
2. The persons to be taught--the audience.
 - (a). The physician studies his patients, why should the preacher not study his audience. Consider the nature, needs and understanding of the people.
 - (b). Jesus, the greatest of all teachers and preachers, did. He spoke as they were "able to hear." (Mark 4:33.)
3. The manner of presentation.
 - (a). Delivery is not "everything," as one great orator said: but it is important.
 - (b). Paul and Barnabas "so spake" that a multitude believed.
 - (1). Their manner was important. They "so spake." Suppose they had "so" spoken that nobody had believed.

- (2). It is not necessary to be abusive to be sincere; it is not necessary to be insulting in order to be sound.
- (3). It should be obvious that the preacher hates sin and not the sinner. Jesus and the Ephesians hated the works of the Nicolaitans; but it is not said that they hated the Nicolaitans themselves. (Rev. 2:6.) The doctor hates the disease--not the patient whom it afflicts.
- (4). We should be sure that it is the truth we preach, and not our manner of presenting it, that offends.

4. The Motives for Preaching.

(a). Bad Motives.

- (1). Love of Money.
- (2). Love of praise--flattery. (Matt. 6:5.)
- (3). Love of faction or party. (Phil. 1:15, 16.)
- (4). Spite. (Phil. 1:15, 16.)

(b). Good Motives.

- (1). Save self. (1 Tim. 4:16.)
- (2). Save others. (1 Tim. 4:16, 1 Cor. 1:21.)
- (3). To enjoy satisfaction that comes from a sense of valuable service rendered. (Heb. 11:25, 26.) Imagine the joy of Moses as he listened to Israel sing the song of deliverance on the wilderness side of the Red Sea!
- (4). Through love for Christ. (2 Cor. 5:14.)
 - a. Preaching without love is worthless, as far as the final reward of the preacher is concerned. (1 Cor. 13:1-3.)
 - b. Speak in love. (Eph. 4:15.)

III. The Purpose of the Study

1. Negatively.

- (a). To avoid mishandling the word of God.
 - (1). By regarding it as merely a great literary production.
 - (2). By styling it the "mere word of God," a "dead letter." Heb. 4:12; Rom. 1:16; Luke 8:12; Psalm 138:2.)
 - (3). By mutilating it. (Jer. 36:23; Rev. 22:18, 19.)
 - (4). By compromising it with error.

2. Positively.

- (a). To handle aright the word of truth.
 - (1). By accepting it as the word of God. (1 Thess. 2:13; 2 Tim. 3:16.)
 - (2). By properly dividing it. (2 Tim. 2:15.)
 - (a). Distinguishing between the different dispensations or covenants. (Rom. 6:15; 7:1-6; Col. 2:14; Eph. 2:13-16; Gal. 3:24, 25; 5:4.)
 - (b). Observing the difference between instruction addressed to alien sinners and that addressed to Christians.
 - (c). Taking into consideration the stage of growth in those addressed. (1 Cor. 3:1.)

CONCLUSION

No one is handling aright the word of truth unless he is obeying it as he learns it. If he fails to do so he is holding the truth in unrighteousness. The wrath of God is revealed against those who do this. (Rom. 1:18.)

Message from H. A. Dixon, President
of
Freed-Hardeman College

Enrollment Data: As of January 1, 1954, four hundred twenty-eight students have been enrolled during the 1953-54 session, giving us one of the largest in the history of Freed-Hardeman as a Junior College. These students come from 25 states, South Africa, Korea, and Iran. In the number are more young ladies than ever before making necessary an additional residence for them. One hundred seventy-four of our cumulative total are gospel preachers, or intend to be so-another top record.

Physical Plant: Within the past year we have refloored the upper stories of Paul Gray Hall. Both dormitories have been repainted inside, and much other improvement has been made. A three-story annex has been added to the Administration Building, providing adequate office space on the first floor, modern facilities for the Commercial Department on the second, and sound-proof quarters for our Music Department on the third floor. The cost amounted to near \$40,000 including equipment. We owe \$20,000 of this, but \$250 will be paid during the month of January.

The Faculty: We can again pride ourselves in an experienced staff of teachers, all of whom will soon have the equivalent of a Master's degree. Brethren Frank Van Dyke, Earl West, and John Brinn, together with most of the male members of our faculty give us one of the most outstanding Bible Departments to be found.

Progress toward The Southern Association of Colleges: During the year we have added one new section to our library. Further improvements in facilities are contemplated which will enable us to qualify for accreditation by the chief crediting agency in the South.

Our Living Endowment now brings in about \$600 per month. It must be raised to \$1,000 to give us the necessary income for teachers' salaries and scholarships. We need your name among the number pledging \$30 per year.

Within the past few days we have added \$6,000 to our fixed endowment, making a total of \$206,000. We must have \$94,000 more to receive an income of \$18,000, the necessary amount to meet that standard.

The time is at hand when we must qualify to enter the Southern Association of Colleges. This relationship is imperative as a means of continuing to secure credits for those who come our way. Won't you as a friend of Christian education help us reach this goal?