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Theme:

A Changless Gospel in a Changing World

FREED-HARDEMAN COLLEGE

"Teaching How to Live and How to Make a Living"

Henderson, Tennessee

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## FOREWORD

E. Claude Gardner<sup>1</sup>, Dean-Registrar

The 1960 Annual Bible Lectureship again brought thrills and challenges. It caused us all to have a greater determination to do more for the Cause of Christ. Many expressed great enthusiasm for the work Freed-Hardeman College is doing in serving our youth. We appreciate the support the brethren give to our work. Freed-Hardeman College continues to take steps of progress and with such loyal and faithful help we can do great things for our youth and the Cause.

We are grateful to the lecture speakers for the excellent contributions each made to the series. We are happy to provide their outlines and notes for further study and profit.

## THE CHANGELESS BOOK

Flavil Nichols

### I. WE LIVE IN A CHANGING CENTURY

1. Kerosene lamps, gasoline lanterns, delco plants, TVA power!
2. Communications: phones, radio - TV - Daily Papers.
3. Transportation - Wright brothers, Dec. 16, 1903 - Now Jets, Rockets, etc.
4. "Atomic Age" lasted only TEN years! Now, "Space Age" - Satellites, ICBM's.
5. Today one plane, one bomb, equal explosive power of all bombs dropped by all planes of all Allies in W.W.II. Test: dropped one on island - whole island disappeared, crater was blown in ocean floor!
6. Fashions changed: Did dress like Mother Hubbard, now like her cupboard!
7. Reassuring to know that the BIBLE is a CHANGELESS BOOK. Jesus: "Heaven and earth shall pass away, but my words shall not pass away." (Mt. 24:35.)
8. Note Mk. 13:31; Lk. 21:33; Ps. 100:5; 117:2; IPet. 1:25.

### II. BIBLE IS CHANGELESS BECAUSE OF ITS DIVINE ORIGIN

1. Its Author - God - is unchanged. Mal. 3:6. Christ not change, Heb. 13:8.
2. God taught Moses what to say, Ex. 4:12. His Spirit spake by David, ISam. 23:2. Put his words in mouth of Jeremiah. (Jer. 1:9.)
3. Record of this revelation was made through man, for man, and to man. ICor. 2:9-13; 2Tim. 3:16-17; IPet. 1:20-21. Writers claimed: "Thus saith the Lord," "God spake," "Lord testifies, saying," etc., 2500 times in OT.
4. Jesus endorsed O.T., Lk. 24:44; Jn. 5:39, 45-47. Endorsed story of creation, Mt. 19:8; Flood, Mt. 24:37; Jonah, Mt. 12:40; Book Of Deuteronomy, Mt. 4. Spirit said what is in O.T., Acts 1:16; 28:25; Heb. 3:7-11.
5. Jesus endorsed N.T. before written: Promised Spirit enable them to know how and what to say, Mt. 10:19-20. Guide into all truth, Jn. 16:13. Spirit came, Acts 2:4. Apostles claimed: "spake not in words of man's wisdom...but which Holy Ghost teacheth." ICor. 2:13. John referred to his writings as "what the Spirit saith to churches." (Rev. 2:11.) Paul commended Thessalonians, (1Thessalonians 2:13) received--not as man's but, God's, word. Apostles claimed and manifested every guidance Jesus promised.
6. Bible inspired - Hence no need to change scientific allusions in it. (Contrast with Rom. Cath.--compelled Galileo to renounce the TRUTH that the earth revolves around the Sun, in 1616--fact now taught by scientists! Yet R. C. claims to be infallible!!!) Note scientific accuracy and foreknowledge of the Bible:
  - a. Gen. 1:1-2 "Earth was without form, void, darkness." -How long???
  - b. Job. 26:7 "Hangeeth earth upon nothing"--Gravity! Heb. 1:1-3.
  - c. Job. 26:7. Empty space neat Polaris. Telescopes confirm this.
  - d. Earth revolves, Job. 33:13-14. Be day on one side, night on other when Jesus comes, Lk. 17:34-36.
  - e. Isa. 40:22. Rotundity of earth.
  - f. No need change reference to sea lanes, Psa. 8:8. Matthew Fontaine Maury.
  - g. Job never been to North Pole, but Spirit guided him to make accurate

statement: "Day and night come to end." Job 26:10.

- h. Light not confined to a place, but "way where light dwelleth." Job 38:19.
- i. Job 28:25 "Weight to winds" - We measure weight of air; but Job before such instruments invented. How did he know? Spirit revealed.
- j. Acts 17:26 "one blood" - Microscope can detect human blood from animal, but can't tell color of his skin. Paul shooting into dark about it???
- k. Gen. 2:7 "made man of dust" - No real science ever contradicted this fact. "Science" is probable knowledge. 'Spontaneous generation' is "Science, falsely so-called." 1 Tim. 6:20. Not true science, for can't prove it; never known life to come from dead, lifeless source.

#### 7. Fulfilled prophecies are another proof of inspiration:

- a. Jews, Deut. 28.
- b. Babylon destroyed, Isa. 13:19-22; 14; Jer. 50.
- c. Tyre, Isa. 23:13; Ezek. 26:7-11; 27:32; Zech. 9:3-4.
- d. Coming of Messiah: Time, Isa. 2:2; Dan. 2; Place, Mic. 5:2; Lineage - Virgin - Cross - Grave - Resurrection - etc., foretold, fulfilled.
- 8. Unusual style, marvelous unity, 'air' of infallibility, impartiality, the anticipation of error, selectivity of material recorded --convince Bible is inspired! If inspired man dare not change it.
- 9. No need for new Bible or new gospel. Sin still same it ever was; remedy for sin should be same. Gospel Paul preached still is power of God to save man, Rom. 1:16. Bible, as it is, is adapted to man, as he is.
- 10. No need for spiritual kingdom of Christ to ever change. Heb. 12:28; Jn. 18:26; Dan. 2:44 "shall stand forever."

### III. KNOW BIBLE CHANGELESS BECAUSE OF UNITY OF VARIOUS TRANSLATIONS

- 1. Interesting to study how text been preserved, transmitted to us. But not my purpose to discuss "How We Got Our Bible" --foreign to my design.
- 2. Originals inspired -- copies were made, manuscripts abound, in language or originals. Versions: in different languages. Indebted to translators.
- 3. Bible is NOT a Roman Catholic book.
- 4. Emphasize fact that there are so few variations of any importance. Rather than give occasion to doubt, they confirm that we do have the meaning of the original.
- 5. God preserved it for us: "Liveth and abideth for ever." (1 Pet. 1:23.)

### IV. ITS INDESTRUCTIBILITY IS EVIDENCE THAT BIBLE IS CHANGELESS

- 1. Bible has survived governmental opposition:
  - a. Jer. 36. Jehoiakim ripped, burned, Jeremiah's writing.
  - b. 100 B.C. Antiochus IV burned all Old Testaments could find, and killed owners of them. (1 Macc. 1:57-60.)
  - c. 284-305 A. D. Diocletian made hobby of burning Bibles, killing owners.

2. Bible has survived efforts of Roman Catholicism to suppress it:
  - a. 1199 A. D. Pope Innocent III - French Bibles burned, forbade to have more.
  - b. 1234 A.D. Pope Gregory IX - Council of Tarragona, Spain - ordered bring Bibles, be burned.
  - c. Charles IV issued edict against German Bibles, 1369.
  - d. 1383 Synod of Oxford condemned Wycliffe for 'heresy' because translated it.
  - e. 1553 Pope Julius III was advised by several bishops to permit the least possible reading of the Bible in order to strengthen the Papacy.
  - f. 1713 Pope Clement II condemned Bible reading on part of Christians. (Pope Pius VI did likewise, and in 1816 Pope Pius VII called the Bible societies a pest.)
  - g. 1637 Jesuits boasted of burning 60,000 Bibles in Bohemia that year.
  - h. May 6, 1844 Pope Gregory XVI said those favoring Bible societies were guilty of the greatest crime before God and the church.
3. Bible has survived absurd attacks of atheistic foes:
  - a. Voltaire (1694-1778) "In less than a hundred years the Bible will be discarded and Christianity swept from the earth." -- His own printing press has been used to print Bible, his house for storage of Bibles.
  - b. Thomas Paine said his "Age of Reason" would destroy the Bible and Christianity. He died in 1809, Bible goes marching triumphantly on.
  - c. Thomas Jefferson predicted that in 50 years not be copy of Bible found outside museums! (Estimated more than 200 MILLION copies in print now!)
  - d. Bob Ingersoll, 1891, boasted that in 50 years not a dozen people in Denver, Col., would believe Bible. Each year 20,000 copies sold in Denver!
  - e. But Bible remains, while various types of unbelief have disappeared. "Hammer away, ye hostile hands; Your hammers break: God's anvil stands."
4. Bible has not been destroyed by the false systems built upon (?) it--Has survived neglect, indifference, ignorance, and feeble practice by those who claim to believe it, as well as such poor preaching! --- Has survived vulgar insults of infidels, and countless foes in educational circles.
  - a. Scopes Trial, Dayton, Tenn., 1925. Editorial in Com. Appeal, Dec. 14, 1959.
  - b. Modernists - Deny miracles - "walk on water", etc.
  - c. Jonah simply a "parabolic presentation". Undermines faith, even a few preachers who have attended Freed-Hardeman become agnostics, etc., by being subjected to bombardment of Bible foes in higher educational circles.

#### V. OTHER EVIDENCES THAT THE BIBLE IS CHANGELESS

1. Because it deals with changeless themes of justice, righteousness, salvation from sin. -- As long as man sins, Bible hits him between eyes -- Tells us truth about ourselves.
2. Because it is true to the facts of history and life -- is not outdated. 1Pet. 1:24-25.
3. Because of its eternal purpose: to create faith in God and Christ. Jn.20:30-31.
4. Because it will be opened at the end of time, and will be changeless in the judgment. Rev. 20:12-15.
5. Jesus said, "The words that I have spoken...the same shall judge..." (Jn. 12:48.) --Not some changed interpretation of it! "The same" words--unchanged.

## VI. WARNINGS FROM GOD AGAINST CHANGING HIS WORD

1. Bible is changeless from God's standpoint. --Man can change it, but does so at the peril of his own soul. Note these warnings from God:
2. Deu. 4:2; Num. 12:32; Prov. 30:6; Jer. 23:28.
3. IITim. 4:1-2; IIJn. 9-11; Jude 3; Rev. 22:18-19.
4. If we "wrest...the scriptures" we do so to our own destruction. (IIPeter 3:16.)
5. ICor. 4:6 (A.S.V.) Must not go beyond what is written.
6. Bible can't be changed without bringing curse of God. Gal. 1:7-9.

## NEEDS—"MAN'S CHANGELESS NEEDS"

Batsell Barrett Baxter

## Intro:

1. It is intensely interesting to consider the question: "What does man need in order to survive?"
  - a. Visualize a shipwreck at sea—man climbs upon some floating bit of debris with only the clothes on his back...everything else is gone... island...simple...he lives on.
  - b. Visualize an atomic explosion...everything is gone...house... furnishings...car...possessions...job...savings...but he survives.
2. Basically man's physical needs are few and simple. Most of our possessions could go and we would still survive.
  - a. Job. 1:21—"Naked came I out of my mother's womb, and naked shall I return thither: Jehovah gave and Jehovah hath taken away; blessed be the name of Jehovah."
  - b. I Tim. 6:7-8—"We brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content."
  - c. Phil. 4:11-13.
  - d. In order to be happy man needs to keep his wants few and simple.
3. Our wants often outrun our needs. Many of the problems of the world are a result of man's struggle for things he does not need.
  - a. Ill: One of our brethren lectured in Abilene against the luxurious tendency to have two cars. Later, after he had acquired a second car, he preached against the luxurious tendency to have three cars.
  - b. As man's desires have become more numerous and his civilization more complex he has lost sight of many of the more important things.
  - c. Ill: DC7C from San Diego...Dallas...1 hr. 10 min. later in Memphis... N.Y. couple complaining about the long, tiring trip..."Next time we will take a jet." Cf. with covered wagons, etc.
4. Man's basic needs have always been the same—from Adam's day unto our day.

## I. Man's Physical Needs.

- A. God has provided for the necessities of life:
  1. Lungs---air to breathe.
  2. Hunger---productivity of the soil, food...
  3. Thirst---water in abundance.
  4. Eyes---beauty of the earth, blue sky, green foliage.
- B. God even anticipated man's needs long before man knew he had them and provided for them.
- C. Man has accomplished some great things:
  1. Desert---water has turned it into a paradise.
  2. Rivers---bridges.
  3. Oceans---ships.
  4. Man has invented ways of extending his senses:
    - a. Walk---various means of transportation.
    - b. Talk---various means of communication.
    - c. Eye---television and films.
    - d. Arm---motor and power devices.
    - e. Think---electronic brains.
    - f. Life---prolonged through medical care and medicine.



- D. But all of these are built upon what God has given to man—his own abilities and the laws of the universe.

But man is a spiritual being, made in the image of God-----

## II. Man's Need of Redemption.

- A. Man was lost because he was a sinner.

1. Rom. 3:10, 23.
2. Eph. 2:12—"having no hope and without God in the world."

- B. God sent Christ into the world to redeem man.

1. John 3:16.
2. Matt. 1:21.
3. John 4--the woman at the well. Her evident physical need crowded out her realization of a spiritual need....it was unseen, overlooked... Christ's constant willingness to supply all man's needs...He was tired and hungry, but her needs were greater than his...she was unsaved, unblest, unbelieving, unhoping, unloving...yet the water of life was abundantly available...so it is now.
4. Mark 6:30-44--the feeding of the 5,000. Christ sought rest...the multitude sought him...first, he taught them...the disciples said, "Send them away."...but Christ had compassion on them and fed them.

## III. Man's Need for Guidance.

- A. Christ is our guide.

1. Someone has said that man's two greatest needs are: "to know God and to find what is good."
2. Only Christ has revealed the true and living God to man.
  - a. John 14:9—"He that hath seen me hath seen the father."
3. Christ has also revealed the good.

- a. Negatively:

(1) I Peter 2:22—"who did no sin, neither was guile found in his mouth."

(2) Heb. 4:15—"For we have not an...."

- b. Positively: He has been the embodiment of truth, grace, goodness, etc. Perfect example.

- B. God guides the blind—Isaiah 42:16—"I will bring the blind by a way that they know not; in paths that they know not will I lead them; I will make darkness light before them, and crooked places straight. These things will I do and I will not forsake them."

1. We cannot grasp the purpose of life.
2. We cannot make a way of life.
  - a. Jer. 10:23—"It is not in man that walketh to direct his steps."
  - b. David, as a shepherd boy, could not anticipate the way that God would shape his life.
  - c. Paul, as a brilliant young lawyer, could not dream of what lay ahead of him.
3. We cannot master the trials and temptations of life:
  - a. Job: Sabeans—took his flocks.  
Wind—house fell upon his children.  
Painful disease—afflicted Job.
  - b. But God worked it all out.

### Conclusion:

1. In a constantly changing world, man's needs do not change: Physical needs, Redemption, and Guidance.
2. Heb. 13:8--"Jesus Christ, the same yesterday, today and forever" is still man's greatest need.
3. Cynthia Pearl Maus, in Christ and the Fine Arts, reprints this beautiful anonymous tribute: "Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village, and that a despised one. He worked in a carpenter's shop for thirty years, and then for three years he was an itinerant preacher. He never held an office. He never owned a home. He never had a family. He never went to college. He never put his foot inside a really big city. He never travelled, except in his infancy, more than two hundred miles from the place where he was born. He had no credentials but himself.

"While still a young man the tide of popular opinion turned against him, his friends ran away. One of them betrayed him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed on a cross between two thieves. His executors gambled for the only piece of property he had on earth, his seamless robe. When he was dead, he was taken down from the cross and laid in a borrowed grave through the courtesy of a friend. Nineteen wide centuries have come and gone, and today Jesus is the centerpiece of the human race, and the leader of all progress.

"I am well within the mark when I say that all the armies that ever marched, all the navies that were ever built, all the parliaments that ever sat, all the kings that ever ruled, together have never affected the life of man upon this earth like this one solitary personality.

"All time dates from his birth and it is impossible to understand or interpret the progress of human civilization in any nation on earth apart from his influence. Slowly through the ages man is coming to realize that the greatest necessity in the world is not water, iron, gold, food or clothing... but rather Christ enshrined in human hearts, thoughts and motives."

CHANGELESS LAW OF PARDON  
(Gal. 1:6-12)

By Clifton L. Ganus

I. INTRODUCTION

- A. Greatest Fact in Life is God
  - 1. Live in His world--Must learn of Him
  - 2. Nature teaches power, beauty, severity. (Psalms 19:1-2)
  - 3. Word teaches God's will for man and proper relationship to Him and fellow men. (Rom. 1:16-17)
  - 4. Eternal well-being depends upon our relationship. (Rom. 1:18-25)
- B. Live is transitory. (Js. 4:13-14)
  - 1. Since Adam God has sought to bring man back to Himself.
  - 2. Love of God for His creation. (Jno. 3:14-17)
- C. God has always demanded Obedience in every age.
  - 1. Never permitted man to choose manner of worship.
  - 2. From Cain on He required worship in spirit and truth.
  - 3. Rightly so--God's ways higher. (Isa. 55:8-9; Jer. 10:23)

II. MAN'S NEED FOR PARDON

- A. Sin (lawlessness, I Jno. 3:4) plagues man (Rom. 5:12) Brings death. (Rom. 6:23; Gal. 5:19-21)
  - 1. Adam and Eve. (Gen. 3)
  - 2. Patriarchal Age. (Gen. 6:5-7)
  - 3. Mosaical Dispensation. (Heb. 3:15-19)
  - 4. Christian Age. (Rev. 2:12-16)
- B. Pattern of forgiveness.
  - 1. Patriarchal Age.
  - 2. Mosaical Dispensation. . . Sacrifices and rituals (Exodus 19:3-6; II Chron. 30:18-20; Neh. 9:16-24; Isa. 55:6-7)
  - 3. Christian Age--Briefly define Christ as sacrifice. (Eph. 5:1-2; Rom. 5:8-11) New law of pardon. (Heb. 1:1-2) He has all authority. (Mt. 28:18-20) Apostles' power to bind and loose. (Matt. 16:19)

III. CHRISTIAN'S LAW OF PARDON

- A. Enunciation on Pentecost. (Acts 2)
- B. Terms of Approval
  - 1. Forgiveness of Alien Sinner. (Jno. 8:31-32; Rom. 6:17-18; Rom. 6:1-9)
  - 2. Forgiveness of God's children. (Js. 5:16)
- C. Divinely Given
  - 1. Sin is against God. (I Jno. 3:4)
  - 2. God provided sacrifice. (Jno. 3:16)
  - 3. God is Judge. (Rom. 3:19)

- D. Law of Pardon is universal. (Mt. 28:19-20; Rom. 10:12-13)
- E. Law of Pardon essential to Salvation. (Jno. 14:6)
  - 1. All lost in Sin. (Rom. 5:12; Rom. 3:23)
  - 2. Man's schemes of redemption good only for entrance to Man's organizations and approval.
  - 3. He can only forgive and add to His church. (Acts 2:42)

#### IV. CHANGELESS LAW OF PARDON

- A. Changing World
  - 1. Transportation, power, complexity, agriculture, explosive power, medicines, etc.
  - 2. Civil Laws and customs change accordingly.
  - 3. Twentieth Century unlike first century--Modernization.
  - 4. Changes superficial only.
- B. Man basically unchanges.
  - 1. Has same needs, inclinations, desires.
  - 2. Sin is same--lust of flesh, eyes, pride of life.
- C. Punishment for sin unchanged. (Rom. 6:23)
  - 1. God, the avenger, is the same. (Js. 1:27)
  - 2. Sacrifice for sin unchanged. (Heb. 13:8)
  - 3. Requirements for salvation unchanged. Remedy effective then and now.

#### V. NECESSITY OF ADHERENCE TO LAW OF PARDON.

- A. No other plan. (Gal. 1:10; II Jno. 8-9)
- B. Demands that we study (II Tim. 2:15) Believe (Heb. 11:6) Obey it all. (Lk. 6:46-49)
  - 1. Can't use knife or burn as did Jehoiakim. (Jer. 36: 22-24)
  - 2. No such thing as non-essential commandment.
- C. Fighting God's law disastrous--Goldfish in paper cup.
- F. Must readily accept law of pardon.
  - 1. Examples of Saul, Pentecost, Eunuch, etc. (Acts 2, 8, 9)
  - 2. World changed but sin, punishment, pardon the same.

THE CHANGELESS CHURCH  
(Heb. 12:18-29)

By Don Gardner

I. Introduction.

- A. "Time changes everything." Witness picture of your youth. As Tennyson said, "The great world spins forever down the ringing grooves of change."
- B. But men search for that which is not fickle, inconstant, uncertain. Among those things which are unvarying is the Lord's church.
- C. Many aspects of the kingdom of God could be profitably pursued-its origin, head, organization - but we are confined in this lesson to its unchangeableness.

II. Discussion.

- A. The changless nature of the church, a subject of discussion by inspired spokesmen.
  - 1. By Daniel. (Dan. 2:44) The prophetic conception of the kingdom was that it was to be an unchangeable kingdom.
  - 2. Avered by Hebrew writer. (Heb. 12:28) To understand the impact of this verse remember - the preceding chapters of Hebrews pertain to the fickle Hebrew Christians who were in danger of being moved from their simple faith in Christ. Consequently, this appeal for steadfastness in Christ.
  - 3. Conforms to promise of the Lord. (Matt. 16:18-20)
- B. Why the church is changeless.
  - 1. Because God who conceived and designed it is changeless.
    - a. Divine testimony. (Mal. 3:6; Jas. 1:17)
    - b. What God designs, He never needs to change. God does not reach conclusions by experimentation. He knows before He starts how thing will work. (Not true of things men make, such as rockets.)
    - c. Hence, the church is changeless because its architect designed it perfectly.
  - 2. Because Christ, its head (Col. 1:18), is changeless. (Heb. 13:8)
  - 3. Because the laws governing the church have not changed.
    - a. Diving testimony. (Acts 2:42)
    - b. When the Constitution was framed, there was incorporated into it machinery making changes possible - admission that the Constitution was not perfect and adaptable to all succeeding generations. The New Testament contains no such machinery for change; it purports to be (and is) a perfect code of conduct for all peoples everywhere for all time.
  - 4. Because the seed which produces it has not changed. (Lk. 8:11) Until God revokes the law of reproduction (Gen. 1) the church will remain unchangeable.
- C. Because the church is changless we cannot expect -
  - 1. Its original mission to be altered.
  - 2. Its primitive worship to be modernized.
  - 3. The conditions of entrance into it to be streamlined.
  - 4. Its government to reflect human ideas.
  - 5. It to shelve its hope and subdue its expectancy of the Lord's return.
  - 6. It to sacrifice the Lord's demand for purity of conduct, enforced by stern discipline of the disorderly.

7. It to compromise its undenominational position.
8. It to dishonor the Lord by stooping to wear human names.
9. It to neglect giving men the proper focus of the church.
10. It to be faint hearted in pursuing its tasks.

D. The Human changes.

1. Bear in mind that the church has two elements - human and divine.  
Head is divine; body composed of humans.
  - a. The divine is perfect and unchangeable - it is this concerning which we have spoken.
  - b. The human is variable. Men may vasculate - indeed do. (Gal. 1:6; 4:15)
2. There can never be any alterations in the Lord's plan for the church.  
All realize that methods may change where they are loosed by Jehovah.

III. Conclusion.

- A. Praise be the Lord! His Kingdom abides. How marvelous to be invited into the fellowship of the Lord and His people.

- B. Well may we sing -

Swift to its close ebbs out life's little day;  
Earth's joys grow dim, its glories pass away;  
Change and decay in all around I see:  
O thou who changest not, abide with me.

# DENOMINATIONAL DOGMAS--A CORRUPTED GOSPEL

G. K. Wallace

## INTRODUCTION:

By "denomination" I mean, "an act of denominating, or naming". "A class, or society of individuals, called by the same name; a religious sect."

By "dogma" I mean, "definite tenet; a doctrine or body of doctrines of theology and religion formally stated and authoritatively proclaimed."

By "corrupt" I mean, "a change from a sound to a putrid state."

By "gospel" I mean "a message." The true gospel would be good news. A corrupted gospel would be bad news so far as the salvation of the soul is concerned.

## I. LECTURE NUMBER ONE

### A. Examples:

Corruption in the use of examples is apparent today in the great confusion among members of the body of Christ. Premillennialism came into existence because a generation had forgotten the nature of the church. Our present problems are largely occasion by the lack of knowledge concerning the right use of Bible examples.

"Religious truth may be gathered from approved precedent.--

We learned from the authorized conduct of the children of God. If we can first be assured that what is done is approved, we can know certainly what we are at liberty to do under similar circumstances. Indeed, if the conduct has been directed by men under the guidance of the Holy Spirit, we learn from the example what we ought to do." (HERMENEUTICS by D. R. Dungan, Standard Publishing Company, Cincinnati, Ohio)

From this, among the oldest and most widely used books on Hermeneutics, we learn that examples show us Christian liberties as well as divine requirements. The difference between the liberty and the requirement is whether or not the example illustrates a direction of the Holy Spirit. If the examples illustrated a specific command, then the example would be binding. Otherwise, it would be simply a Christian liberty.

These principles can be seen from the chart now before you.\*

## II. LECTURE NUMBER TWO. GENERIC AND SPECIFIC COMMANDS.

### A. Authority is either general or specific.

The general includes any thing, medium, or means of execution that comes within the purview of the command.

These principles are illustrated in the chart that was used in the lecture.

\*

Charts used will appear in the Wallace-Holt Debate published by the Gospel Advocate Company.

In the carrying out of a general command, such as the command to go, there are several examples of going and neither are binding because the command is generic and binds only the act of going but looses the method and the means of travel.

The word visit used in James 1:27 is a generic command and, thus, Christians are required to practice pure religion toward all people in the church and out of the church. (Galatians 6:10) and the method and means of so doing comes within the scope of the general command to do good. To specify where God has loosed is to become a legislator.

### III. L CTURE NUMBER THREE. THE ORGANIZATION OF THE CHURCH.

A. It is admitted and affirmed by all members of the church that each congregation is an autonomous unit. The Bible recognizes no congregation larger than the local church. If a church is larger than a local church it is too big to be a Bible church. If a church is smaller than a local church it is too little to be a Bible church.

That churches and brethren may function through organizations is admitted by the practice of all Christian people.

An organization is not wrong. It is the nature of the organization that makes it wrong. The way an organization gets its money does not determine its nature. The nature and design of an organization is that which makes it wrong. The publication of gospel papers, both incorporated and unincorporated, proves that all brethren so believe. It is not consistent to establish an organization to fight and destroy organizations.

A Missionary Society is an Association of Churches. An orphan's home is not an Association of Churches. It is an association of children. A Missionary Society is comparable to the Federal government. Originally there were thirteen colonies in America. These colonies, through their representatives, formed a federation. Other states have joined this Union. All states voluntarily joined the Union. Recently Hawaii and Alaska voted to enter the Union. The Missionary Society is an Association of Churches and these churches voluntarily enter into the Society and their entering into the Association is a moral pledge to submit to the federal arrangement. The congregations of the Christian church went together and formed themselves into this one super church. This has been its nature since 1849 and such is its nature at present. The churches in the Association who supported the Missionary Society meet in convention and speak on politics, birth control, racial problems, or any world problem. All participating churches regard this as the voice of the Christian church. In the 1958 Yearbook of the Christian churches on page 26 we find the churches in the Association are compared to branches of the Federal government.

We have never had an Association of Churches among us and we believe that such would be vigorously opposed if such an Association were brought into existence. An orphan's home is an association of children and not churches.



## LECTURES ON THE ROMAN LETTER

Frank L. Cox

## THE POWER OF GOD -- I

Ch. 1: 16

John 3: 16 has been called "the golden text of the Bible." Micah 6:8, "the golden text of the Old Testament." Revelation 1: 7, "the key verse of the last book of the Bible." With as much fitness, Romans 1: 16 may be called "the golden text" or "the key verse" of that marvelous book.

"The gospel of Christ" is the grand theme. But what is "the gospel of Christ?" Whatever else the system unfolded in the New Testament is, it is first of all a record of historical facts. It is a revelation from God and of God; it is also a revelation of man. In course of time it became a philosophy, a religion, a body of moral precepts. But it is first of all a story of something that has happened in this world of ours. It is a story of primary and fundamental facts, of supreme facts, of all-comprehensive facts. (See 1 Cor. 15: 1-8.)

Of this gospel Paul was "not ashamed." At no time and in no place did he shun to declare it. He was not ashamed of it in Athens, the center of culture. --In Corinth, a center of vice. --In Ephesus, a seat of idolatry and witchcraft. --In Jerusalem, a place of religious prejudice. And now, he is "not ashamed" to declare it in Rome, the center of military and political power.

Let us ask, why was Paul not ashamed of the gospel of Christ? In the language of the text we have the answer.

- I. It is a power. Power is of different kinds. There is a military power and a power of nature. There is a muscular power and the power of an idea. And there is a spiritual force, a power that acts on the conscience. And the power that acts on the conscience is the power that moves the world. The gospel of Christ is a power of that kind.
  1. It works on the inside of man -- on his intellect, his emotions, his will. It operates on the heart.
  2. Because it operates on the heart, it operates on the very life of man. It moves the entire man--body, soul and spirit. It gives both energy and direction.
- II. It is divine power -- "the power of God." The power of Rome was in the sword. --Of Greece in her culture. --Of Jerusalem in her religious traditions. --Of Satan in sin, in devious devices. But the power of God resides in the gospel. God is working in the world of humanity, seeking to control the life and destiny of man. And his power is in the gospel -- not a gospel but "the gospel" -- the grandest display of divine power known to man. It is God's dynamo, God's dynamite, God's right arm.
- III. It is a benevolent power: "Unto salvation." Some powers are destructive. The fire, the flood, the avalanche, the storm and the various diseases are destructive powers, working havoc in the realm of nature. Sin and Satan work havoc in the moral and spiritual realm, blinding, enslaving and crushing human life. But the gospel is a constructive power -- a power that leads man upward. It blesses the entire man -- body, soul and spirit.
  1. It liberates. (Ch. 6: 17, 18.)
  2. It elevates. (Ch. 6: 1-4.) It "raises" man -- gives him a seat in the heavenly places. (See Eph. 2: 4-6.)

3. It energizes — gives man power to "walk in newness of life."
4. It fertilizes. It enables man to bear fruit. (Ch. 6: 22.) In another letter Paul speaks of the fruit of the Spirit. (Gal. 5: 22-24.)
5. It immortalizes. It gives life eternal. (Ch. 6: 23.)

#### IV. It is a universal power.

1. It saves man without racial or social distinction: "To the Jew first, and also to the Greek." ("Jews and Greeks" was a Jewish expression for all mankind.) The gospel is for all men. (Ch. 2: 11.) God created all. All have sinned. (Ch. 3: 23.) And now, the gospel is for all. In the gospel, the impartiality of God is revealed.
2. It saves man on the simplest conditions: "To every one that believeth." (Ch. 10: 12, 13; John 3: 16, 36.) When the seed falls into good soil, it begins to germinate, to grow, to bloom, to bear fruit. When the word of the gospel is gladly received, it begins to work on the man — it moves him, it causes him to obey.
3. Though God is no respecter of persons, he is a respecter of character. Only the man who believes, who calls upon the name of the Lord, who obeys the Lord shall be saved. (See Acts 10: 34, 35.)

### THE LOVE OF GOD — II

Ch. 5: 6-8

The Bible has much to say of the various attributes of God. It speaks of his power, of his wisdom, of his love. In the language before us his love is celebrated.

"God commendeth his own love toward us," declared the apostle. What does it mean to commend? It means to recommend. But it means vastly more than that: It means to exhibit, to prove, to demonstrate. So, according to Paul, God exhibits or proves his love toward us. He loves us and gives the proof, clear and conclusive.

And now, let us ask —

- I. Why is it commended? In the wisdom of God, it was found necessary to exhibit or prove his love for mankind. Some Divine attributes are conspicuous to all, self-evident -- they need no proof.
  1. This is true of God's power. The creation of the world and all things therein, the movement of the heavenly bodies, the mighty forces that engirdle us -- the wind, the warmth of the sun, the procession of the seasons -- all cry aloud of his marvelous power.
  2. Also, of his wisdom, All nature declares his wisdom. (Psa. 19: 1, 2.) Our bodies, so fearfully and wonderfully made; our senses, linking us so perfectly to the world without, the power of the human eye and thousands of other things, all remind us of the wisdom of the Creator.
  3. But the love of God is not so evident in the world of nature or in human experience.
    - (a) The struggle for existence that is waged by all living beings. Man wars with man. Man destroys man.

(b) The problem of human suffering. (Ch. 8:22) Sorrow, pain, bereavement, tragedies, diseases, all seem at times to rise up to crush. Often the innocent suffer--men suffer for crimes they did not commit. It is true that nature blesses men, but it also sends the storm. All about us destructive forces are at work.

(c) So, it is no easy matter to see the love of God in nature or in human experience.

II. How is it commended? The love of God is a fact and not a fancy. It might have been written with letters of gold in the sky or proclaimed by an angel; but neither would have cost anything and, for that reason, would not have expressed the love of God. The language of love is best understood in terms of sacrifice; so, the supreme sacrifice was made. The Cross of Christ is the proof of God's love. (John 3:16)

III. What is the nature of the love commended? Love is of many kinds. There is a love that is pure and a love that has degenerated into lust. There is a love that ennobles and a love that degrades. There is a love that many waters cannot quench. There is a love that elevates and a love that drags men down to the mouth of hell. What kind of love, then, is the love that God exhibits?

1. A spontaneous love. There was no power or person above him to command him to love us. And no person below him was lovable. Yet, he loved us. (1 John 3:1)
2. A timely love, i. e., it was expressed "in due season." When all human effort and ingenuity had failed--Jewish morality, Greek culture, and Roman law; when man had brought himself to the verge of ruin. (Gal. 4:5, 6)
3. An unparalleled love: "For scarcely for a righteous man," etc. Great love is required to die for friends -- Jesus did this when he died for the disciples. Greater love is required to die for the indifferent -- Jesus did this when he died for Pilate and others like him. Greatest love is required to die for enemies -- Jesus did this when he died for the "ungodly."
4. A condescending love. It stooped and became incarnate. It reaches to the lowest depths of humanity. Not merely for the flower of manhood; not merely for unstained childhood; but also for the ungodly did Jesus die. (Ch. 1:18, 23) No wonder Paul said that Divine love "passeth understanding."
5. An uplifting love. This is seen in the lofty purposes it creates. To be the object of love is either a blessing or a curse, depending on the elevation of the love that loves us. God's love is a blessing because of his high and holy nature. It lifts us to the level of him who loves us. (2 Cor. 5:14)
6. A forgiving love. God forgives both the alien and the backslider. Deeper love is required to forgive the latter than the former. A deeper love is necessary to reclaim a prodigal wife than to woo and wed her. When we obey the gospel, we are joined to Christ; but when we backslide we commit spiritual fornication; yet, the Lord continues to love us and, on our return, will accept us. (Isa. 1:18; 55:6, 7)
7. And an unending love. A love no waters can quench. Though he hates sin, he loves the sinner. And this love does not die. The apostle does not say that God commended or has commended -- he employs the perpetual present and says, "God commendeth." It does not end where difficulties begin. (Ch. 8:35-39)

The love of God is as broad as the world, as deep as the ocean of sin and human misery, as high as the heavens, and as long as eternity.

Be afraid of this love that loves you: It is either your heaven or your hell -- your heaven if you respond to it, your hell if you spurn it. John responded to Divine love and, thereby, brought heaven into his heart. Judas spurned Divine love and, thereby, brought the horrors of hell into his heart. It is only when love meets love, when love responds to love, that you can be happy.

### THE WHOLE DUTY OF A CHRISTIAN -- III

Ch. 12:1, 2; 13:1-10

A wise man said: "Fear God, and keep his commandments; for this is the whole duty of man." And now the apostle Paul, with a few graphic strokes of the pen, sets forth in clearness the whole duty of a Christian. His duty is threefold in nature.

#### I. To his God. (Ch. 12:1, 2). In these verses we note:

1. The apostle's approach: "I beseech (entreat) you therefore, brethren."
2. The motive to which he appealed: "By the mercies of God." Since God has so deeply loved us and abundantly blessed us, it is entirely fitting that we should respond to his word.
3. A timely admonition:
  - (a) Pertaining to the body: "To present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."
  - (b) Pertaining to the mind: "And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."
  - (c) Since the Christian belongs to God, it is fitting that he should heed this admonition.

#### II. To his government. (Ch. 13:1-7) We see here the duty enjoined: "Let every soul be in subjection to the higher powers." As we read we see the reasons that are assigned and the general conclusion.

##### 1. "Because of wrath."

- (a) The disobedient are punished: "They that withstand shall receive to themselves judgment."
- (b) The civil authority is an avenger: "But if thou do that which is evil, be afraid; for he beareth not the sword in vain," etc.

##### 2. "Also for conscience sake."

- (a) They are God's institution and commandment: "For there is no power but of God; and the powers that be are ordained of God." Because this is true, "he that resisteth the power, withstandeth the ordinance of God."
- (b) They are a necessity. They are designed to be "not a terror to good works, but to evil." Those who do good need have no fear; to the contrary they "shall have praise from the same." This is true because "he (it) is a minister of God to thee for good." We enjoy the benefits and the blessings of civil government; for this reason we should not hinder it or oppose

it, but preserve and support it: "For this cause we pay tribute also; for they are minister's of God's service," etc.

3. "Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." (1 Pet. 2:17)

III. To his neighbor. (Ch. 13:8-10) We note:

1. A sacred obligation: "Owe no man anything, save to love one another." This debt we must always be paying, yet always owing. "It is not a thing which we are left at liberty about, but it is enjoined upon us."
2. What a man does when he assumes this obligation: "He that loveth his neighbor hath fulfilled the law." Henry: "Surely we have a good master, that has summed up all our duty in one word and that a short and sweet word--love, the beauty and harmony of the universe."
3. The proof of it: "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself." Said an eminent writer: "Love will not permit us to injure, oppress or offend our brother; it will not give us leave to neglect our betters or despise our inferiors. It will restrain every inordinate passion, and will not suffer us to gratify our envy at the expense of our neighbor's credit and reputation: but it will preserve us harmless and innocent."
4. The measure of it: "As thyself." You love yourself; you should love yourself -- God loves you, God's Son loves you, angels love you. So, you should love yourself. Loving yourself, you will do yourself no "ill," you will do yourself good. Loving your neighbor as yourself--
  - (a) You will work no "ill" to him. You will do no injury to his body, to his character, to his reputation. This is love in the negative.
  - (b) You will do him good. You will minister to his body, to his reputation, to his character. This is love in the positive. The positive work of love is seen in the parable of the good Samaritan. (Luke 10)
5. Conclusion: "Love therefore, is the fulfillment of the law."

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DAWN OF THE DAY --IV  
Ch. 13:11-14

In these verses the apostle makes use of a material illustration to set forth a lesson of life. He presents an early morning scene. The darkness of the night is thinning, and blackness is turning to grey. Light begins to stir and to whisper. An army of soldiers lies asleep, and, as the day begins to dawn, the clarion call of the bugle is heard--it summons them to awaken, to arise, to cast aside their night-garments, to gird themselves with armor.

In the apostle's language we have our bugle call -- a call to awaken, to bestir ourselves, to get ready for the coming day. A directory

for a day's work is presented. It consists of four items, namely:

- I. The waking hour. That hour is the present: "And this, knowing the season, that already it is time for you to awake out of sleep." This is the sleep of listlessness, of negligence, of carnal security. The call is urgent and imperative.
  1. "The night is far spent." The sleeping time is gone -- it is forever in the past. Already you have over-slept. Arise! Never again should you sleep the sleep of indolence, of carelessness.
  2. "And the day is at hand." The day is the time to work, to do battle, to receive the full reward. "For now is salvation nearer to us than when we first believed." Salvation is secured when we "obey from the heart." Salvation is perfected at the return of the Savior.
- II. The working garments. When awake and up, we must think of our working garments, our armor. Let us consider:
  1. What we must lay aside: "Let us therefore cast off the works of darkness." These are the night-clothes, which men are ashamed to wear during the day. (John 3:19)
  2. What we must put on: "Let us put on the armor of light." "The armor" implies that a Christian is a soldier, that he has a battle to wage. "Of light" indicates the nature of the conflict -- it is a conquest of righteousness. In another letter the apostle completes the picture. (Eph. 6:13-19)
- III. The manner of walk.
  1. Stated in the positive: "Let us walk becomingly, as in the day." We should walk as Jesus walked--in purity, in love, in humble submission to the Father's will. We should devote our lives to those activities that will glorify God. (Matt. 5:16)
  2. Stated in the negative: "Not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy." These works fall into three classes, namely:
    - (a) Indulgence in sensual acts.
    - (b) Indulgence in unholy thoughts and desires.
    - (c) Indulgence in acts of hatred.
- IV. Wholesome provisions.
  1. The necessity enjoined: "But put ye on the Lord Jesus Christ." (See Gal. 3:26, 27.) Christ is here described as a robe -- a robe of beauty, of purity, of gentleness, etc. He who puts on Christ is fully equipped; for in him we are complete.
  2. The luxuries forbidden: "And make not provision for the flesh, to fulfill the lusts thereof." Henry: "The necessities of the body must be considered, but the lusts of it must not be gratified. Natural desires must be answered, but wanton appetites must be checked and denied."

When we carry into execution this four-point program, we shall be ready for the day--the full orb'd day, the day of a greater life, the day of the Lord's coming, the brightness of eternity.

## THE GOSPEL IN DAILY LIFE

Warder K. Novak

### I. INTRODUCTION:

- A. Define Gospel: Good news or glad tidings. In New Testament, the Christ-message. I Corinthians 15:1-4.
  - 1. Grandest news the world has ever known.
  - 2. It is called, "gospel of Jesus Christ, gospel of God, gospel of grace of God, gospel of the kingdom, gospel of uncircumcision, my gospel, our gospel, gospel of your salvation, gospel of peace."
- B. Comments on text:
  - 1. Visualize Paul in Athens, alone and discouraged; then see him walk weary miles across to Corinth, an idolatrous Roman city having a Greek culture.
    - a. How would these people hear and react to the gospel?
    - b. Luke tells in Acts how the good news of Christ won their hearts (Acts 18:8).
  - 2. Paul says the gospel had been preached; received; they stood therein; it saved them if they kept it in memory and if they had not believed in vain.
  - 3. Three fundamental facts of the gospel: death, burial and resurrection of Christ.
    - a. Birth, life, teachings, miracles of Jesus all implied and included in the gospel.
    - b. Must acknowledge the virgin birth as well as the resurrection in accepting gospel.

### II. DISCUSSION:

- A. We must live gospel daily, or not live gospel at all.
  - 1. Gospel, power of God unto salvation, changes and transforms individual saved. (Old man of sin is crucified and buried and one is born again as new creature to walk in newness of life. Gospel is to guide us in this new walk.)
  - 2. This means living a Christ-like life daily.
    - a. Many have not really learned and understood that life.
    - b. This accounts for sluggishness and shortcomings in church, indifference, unconcern.
    - c. Essential for adults (as well as children) to study the life of Christ often!
  - 3. Christians are light of world, salt of earth, leaven of righteousness.
    - a. By humble, Christ-like lives, going about doing good, living and teaching word of God and serving humanity, our light shines before men causing them to glorify God.
    - b. The only sermons many hear are the lives of Christians.
    - c. Paul reminded these Corinthians, "Ye are our epistles, written in our hearts, known and read of all men" (II Corinthians 3:2).
    - d. Slaves on island of Crete before conversion been "liars, evil beasts, idle gluttons" (Titus 1:12); admonished "to be in subjection to their own masters, and to be well-pleasing to them in all things; not gainsaying; not purloining (stealing), but showing all good fidelity; that they may adorn the doctrine of God our Savior in all things" (Titus 2:9,10).

- (1) By so living, Cretians would beautify the gospel; render it attractive in the eyes of their heathen masters.
  - (2) People expect (and have a right) to see Christ living in Christians.
4. Poem about a sermon, "Sermons We See" by Edgar A. Guest
- I'd rather see a sermon than hear one any day,  
 I'd rather one should walk with me than merely show the way.  
 The eye's a better pupil and more willing than the ear;  
 Fine counsel is confusing, but example's always clear;  
 And the best of all the preachers are the men who live their creeds,  
 For to see the good in action is what everybody needs.  
 I can soon learn how to do it if you'll let me see it done.  
 I can watch your hands in action, but your tongue too fast may run.  
 And the lectures you deliver may be very wise and true;  
 But I'd rather get my lesson by observing what you do.  
 For I may misunderstand you and the high advice you give,  
 But there's no misunderstanding how you act and how you live.
5. Spiritual demonstrations: "Not the preaching of the gospel, but its demonstration, is the world's need. The world will believe the man who exemplifies his beliefs in practice. The convincing Christian testimony is a soul saved. Every church must be a rescue station and the house of refuge for wounded, broken spirits. Every Christian knowing God's saving grace with overflowing heart must let God's power flow forth. The waters flowing from under the threshold of the temple brought life in the desert, and trees with unfading leaves and unfailing fruits grew along its way. A demonstration of our religion, not in song, preaching, or parade, but in effectual life saving and transformation, is much desired to evidence the divine potentialities. We shall not attract the world, nor convince men that virtue is in us other than God's power flows forth, that any who touch our garments may find healing, forgiveness and blessing."
- B. Gospel in daily life affects us in three fundamental areas of service:
1. In our relationship to the Heavenly Father: obey gospel and worship in spirit and truth.
  2. In our relationship to the things of the world: must resist temptations and keep ourselves separated (unspotted) from things sinful.
  3. In our relationship to our fellowman: do good unto all men; lead lost souls to Christ.
- C. Life is influenced in four areas of contact.
1. These are:
    - a. Home (loved ones and family).
    - b. School (teachers and fellow-students).
    - c. General communications media (newspaper, radio, T.V., movies, magazines, etc.).
    - d. Associates (marriage companion; business and social contacts; etc.).
  2. How important to keep all these areas "Christian."
- D. We live gospel in daily life through understanding and applying spiritual principles.
1. Doing all to the glory of God. "Whether therefore ye eat, or drink..." (I Cor. 10:31).
    - a. Whether eat or drink, so commonplace, overlook, take for granted, never thinking that God gives any notice or is concerned.



- (1) Involves gluttony and losing sobriety in strong drink.
- (2) Also involves "social drinking."
- b. Changes home life.
  - (1) Home, divine institution, most sacred relationship on earth, except man's relation to God.
  - (2) To seek God's glory gives parents new insight into responsibility toward children.
  - (3) Gives children new perspective of obedience to parents - it glorifies God.
- c. School.
  - (1) Education no longer a drudgery, because one seeks to glorify God even there.
  - (2) Honesty in examinations and diligence in pursuit of knowledge is the result of seeking to glorify God.
- d. There is no relationship too holy and sacred, or too lowly and trivial for this principle to guide it.
- e. It must guide us in choosing our recreations.
  - (1) Does dancing glorify God?
  - (2) What about immodest apparel?
- f. No occupation is too great, nor profession too honorable, but can be made more useful and honorable through the application of this principle.
  - (1) Sometimes a successful man feels, "My position is too important to be interfered with by religion. God's service must wait..."
  - (2) There is no profession that is not lent dignity by recognition that life is from God, and the purpose of life is God's glory.
  - (3) No responsibility entrusted to man but can be fulfilled with greater perfection through this principle.
  - (4) No person so great or important but can be lifted up and given greater worth by a dedication to living a life that will glorify God.
- 2. Paul told Corinthians to abound in the work of the Lord (I Corinthians 15:58.).
  - a. We do not abound when we just do only what we think is required.
  - b. Can't sit around and wait for someone else to do the work.
  - c. How abound? Each individual act of kindness, each item of worship, all that a Christian does, do in best possible way, to fullest extent, entire strength and zeal.
  - d. This will increase our faith, spirituality, steadfastness and help us grow in grace and knowledge of the truth; will help us increase brotherly kindness, try harder to save the lost, practice non-retaliation and observe the "golden rule."
- 3. We must follow the example of Jesus in prayer, meeting temptation, feeling righteous indignation, enduring suffering, hating hypocrisy and learning to sacrifice; in befriending sinners, using hospitality and helping the sick and bereaved.
- 4. Poem, "Be Considerate" (Anon).
 

Pray don't find fault with the man who limps  
 or stumbles along the road,  
 Unless you have worn the shoes he wears,  
 And struggled beneath his load.  
 He may have tacks in his shoes that hurt,  
 Though hidden away from view;

Or the burden he bears placed on your back  
Might cause you to stumble too.

Don't sneer at the man who is down today  
Unless you have felt the blows  
That caused his fall, or felt the same  
That only the fallen knows.  
You may be strong but still the blows  
That were his, if dealt to you  
In the self-same way, at the self-same time,  
Might cause you to stumble too.

Don't be harsh with the man who sins,  
Or pelt him with words or stones,  
Unless you be sure, yea, doubly sure  
That you have not sins of your own.  
For you know perhaps if the tempter's voice  
Should whisper as soft to you  
As it did to him when he went astray  
It would cause you to falter too.

5. Be doers of the word and not hearers only. (James 1:22)
  - a. Most winsome people on earth are the doers.
  - b. Progress never made by people standing around proclaiming the fact it cannot be done.
  - c. Church often suffers from the scoffers, doubters, "wet-blankets."
  - d. Man who lived to worship in a building he said could never be built.

E. How the gospel was lived daily by New Testament Christians.

1. Jesus said, take up cross daily and follow him.
2. In Jerusalem, continued daily with one accord.
3. Lord added to the church daily those being saved.
4. A daily ministration of benevolence was practiced; Grecian widows neglected.
5. Churches were established in faith and increased in number daily.
6. Bereans "searched the scriptures daily."
7. Paul said, "I die daily" (I Corinthians 15:31).
8. Admonished to "exhort one another daily...lest...be hardened through the deceitfulness of sin" (Hebrews 3:13).
9. Taught what to do if find one destitute of daily food (James 2:15).

F. What the Bible teaches we must do with the gospel in daily life.

1. Preach, publish, testify, communicate, further, defend and confirm, strive for the faith of, serve, labor and minister.
2. Must hear it, believe it, be begotten by it, called, obey and be subject to it.
3. Must not be ashamed of it, pervert it, or hinder it.
4. Paul refused to give place to false teachers, that the truth of the gospel might continue (Galatians 2:5).
5. The Gentiles were fellowheirs with the Jews in the same body and of the same promise in Christ by the gospel (Ephesians 3:6).
6. "Only let your conversation (conduct)...become the gospel of Christ...stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. 1:27).
7. Be not moved away from the hope of the gospel.

### III. Conclusion:

#### A. Why is gospel not lived daily?

1. Christians lose sight of the right ideal.
  - a. Many lose their usefulness because do not care to continue reaching for an ideal.
  - b. Some preachers cease to be useful because cease studying and growing.
  - c. Most unfortunate thing that can happen to a church, set goal beyond which have no plans to go (limit size of congregation, budget, work program, etc.).
  - d. When become satisfied with accomplishments, bigger things no longer bring a thrill.
2. Christians stumble and fall into sin. What are the causes?
  - a. Deceitfulness of riches, pleasures and cares of this world.
  - b. Persecution or social pressure; desire to please men.
  - c. Lust and committing fleshly sins.
  - d. Being led astray by false doctrines.
  - e. Lethargy, or growing weary in living the Christian life.

#### B. What is needed?

1. Genuine and true conversion, and real understanding of the gospel.
2. Live a humble, dedicated and sincere Christian life, telling others of the Savior's love and infinite compassion in all its fullness, with ever increasing faith and power, that we may bring souls to Christ more abundantly than ever.

#### C. Poem: Living the way we Pray (Anon).

I knelt to pray when day was done  
And prayed: "O Lord, bless everyone:  
Lift from each heart the pain,  
And let the sick be well again."  
And then I woke one day,  
And carelessly went on my way,  
The whole day long I did not try  
To wipe a tear from any eye.  
I did not try to share the load  
Of any brother on the road;  
I did not even go to see  
The sick man just next door to me.  
Yet once again when day was done  
I prayed: "O Lord, bless everyone."  
But as I prayed, to my ear  
There came a voice that whispered clear:  
"Pause, hypocrite, before you pray:  
Whom have you tried to bless today?  
God's sweetest blessings always go  
By hands that serve him here below."  
And then I hid my face and cried:  
"Forgive me God for I have lied;  
Let me but live another day,  
And I will live the way I pray."

# THE POWER OF THE GOSPEL IN THE BUSINESS WORLD

## Romans 1:16

Emmett Smith

### INTRODUCTION:

"For I am not ashamed of the gospel of Christ...." Shame of gospel would condemn us anywhere, any time.  
 "...it is the power of God..."  
 "For therein is the righteousness of God revealed..."  
 "And ye are complete in him...." Col. 2:10  
 "....that the man of God may be perfect, throughly furnished unto all good works." II Tim. 3:17

### I. THE GOSPEL IS "GOOD NEWS" TO MEN EVERY WHERE. GOD'S WORD PROMISES BLESSINGS UPON THOSE WHO KEEP IT.

"Blessed is everyone that feareth the Lord; that walketh in his ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee." Psalms 128:1, 2  
 "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." Psalms 127:1  
 "...and whatsoever he doeth shall prosper." Psalms 1:3  
 "....prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven..." Malachi 4:10  
 "But godliness with contentment is great gain." I Tim. 6:6  
 "But he that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." II Cor. 9:6  
 "...I have learned in whatsoever state I am, therewith to be content." Phil. 4:11  
 "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it teneth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 12:24, 25

### II. "AS YE WOULD.....DO YE ALSO....." Lk. 6:31

1. "Fifty Years With the Golden Rule" by J. C. Penny
  - a. Fundamental trust in God and His goodness
  - b. Power of the "golden rule"
  - c. Faith in American Way of Life
2. Our merchants six weeks before Christmas forgetting that "might makes Right" to practice "good will toward men"

### III. GOD'S GOSPEL GIVES THE "POWER TO SEE IT THROUGH".

1. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord...." II Tim. 1:7, 8
2. Business may fail--God never does! "...nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able...." II Tim. 1:12
3. Hundreds of Japanese business men took their lives when Japan's emperor proclaimed he was NOT their god! They were lost without a god! Hundreds of American business men took their lives when in 1929 their empires collapsed. Their gods were GONE!

# THE GOSPEL FOR ALL THE WORLD

John W. Jarrett

## INTRODUCTION

- I. The theme "The Gospel for All the World," if it represents truth, suggests the wonderful love and mercy of God.
- II. Our purpose is to investigate the claim that the gospel is for all the world.

## DISCUSSION

- I. There are always some who deny the gospel is for all the world, believing they have a monopoly on any good thing—including the gospel.
  - A. The Jews in John's day denied it.
  - B. The mob in Jerusalem (Acts 22), and mobs elsewhere, became furious when it was hinted that the Gentiles might be blessed of God.
  - C. The early Jewish Christians believed the gospel was primarily theirs.
    - 1. The apostles were not immune. Peter is an example.
    - 2. Those who contended with Peter (Acts 11) had not learned better.
  - D. In our day we find a lack of understanding of the truth.
    - 1. Those who believe the doctrine of "predestination" are, of course, examples.
    - 2. Some of us, blinded by patriotism and selfishness, exemplify this lack of understanding.
- II. The evidence is indisputable that God intended for the gospel to be for the whole world.
  - A. It is seen in the promise to Abram.
  - B. The teaching of the prophets indicates it.
  - C. God gave the Christ of the gospel to die for all.
  - D. The "Great Commission" includes all people.
- III. The gospel is appropriate to the needs of all the world.
  - A. In nature is seen an illustration of this truth.
  - B. It is appropriate to Jews and Gentiles alike.
    - 1. Consider the differences between the two groups.
    - 2. It is indicated by the "breaking down of the middle wall of partition" that both might benefit from one gospel.
  - C. All kinds and classes of people benefit from the gospel.
    - 1. Observe the variety that benefited in the early period of the gospel.
      - a. Samaritans—including a sorcerer and "both men and women"
      - b. An Ethiopian office holder
      - c. An educated, fanatical, religious leader
      - d. A good soldier
      - e. Some evil people
      - f. A business woman
      - g. A heathen jailor
      - h. A Greek philosopher
      - i. A slave

2. There are no classes excluded!
  - a. It is good for young and old.
  - b. It supplies the needs of uneducated and educated.
  - c. The gospel story is arranged almost as if it were written for ONE man.
- D. A consideration of the things men need will emphasize this truth.
  1. Secondary things (peace on earth, moral, and social stability)
  2. Primary needs
    - a. Salvation from sin
    - b. The gift of the Holy Spirit
    - c. The hope of everlasting life

#### CONCLUSION

A closing question: Why has not the gospel influenced more profoundly the whole world?

# TAKING THE GOSPEL TO THE WORLD

Paul Matthews

## I. INTRODUCTION

- A. No more vital, yet difficult subject, could be assigned considering all its ramifications. It involves not only the carrying out of the Great Commission, but also the problem of methods.
- B. Probably no man among us could adequately treat the subject to the satisfaction of all.
- C. Since attention has already been called to the giving of the Commission, the Christian's responsibility in executing it, our topic will deal primarily with methods of procedure.

## II. A Few General Principles That Should Guide Us In Our Work

- A. A principle is many times easier understood than applied, and there is room for difference of opinion in the application.
- B. A recognition that the human element will cause able and pious men to differ over methods due to temperament, training, interests, attitudes, etc.
- C. In our work we should keep our programs open to those who have a right to be informed, consequently kept free from the criticism that comes from suppression of facts, operating in secrecy, and in those areas where fraud could develop.
- D. We should not refrain from using certain methods because the denominations use them, but adopt them if they violate no scriptural principle and if they get the job done.
- E. The work of the Lord involves money and business methods. We should try to get the most for our money.

## III. Carrying Out The Great Commission

- A. Time and place.
- B. Methods available. Nothing is too expensive nor involves too much personnel if it proves to be most effective.
- C. Question of what methods should be used, and which are most effective.

## IV. Conclusion

- A. What a fearful responsibility to fail. (Parable of the talents Matt. 25)
- B. Each must be able to defend himself to himself and to God that he is doing what he can to serve the Lord. (1 Jno. 3:20, 21)

## CORRUPTIONS OF THE GOSPEL THROUGH 1900 YEARS

Introduction: This treatment, at best, can be only cursory. It will be our purpose to try to give a bird's-eye view of the developing scene from age to age. To make this possible, we shall first need to take a view of the church as planted by the Apostles and others under the commission of Christ and by the direction of the Holy Spirit.

## I. The Church of Christ—as exhibited in the New Testament

ORIGIN	(Time—A.D. 30. Acts 2:1	Founder—Christ—Matt. 16:18
	(Place—Jerusalem. Acts 2:5	Foundation—I Cor. 3:11 and Eph. 2:19-20
ORGANIZATION	(Head, Christ, Eph. 1:22-23. "All authority"—Matt. 28:18	
	(Legislation—Executive-Judicial	
	(Officers, Evangelists, Eph. 4:11; Elders, Acts 20:17-28	
	(I Tim. 3:1-7, Titus 1:5-9; Deacons, I Tim. 3:8-13;	
	(Acts 6:1-6.	
	(Members, Penitent Baptized Believers, Mark 16:16; Acts	
	(2:41, 4:4, 5:14; Gal. 3:27	
	(Government	
	(I Cor. 5:4-5; II Cor. 9:19	
	(Worship, Acts 2:42, 20:7	ONE Body, Spirit, Hope, Lord, Faith, Baptism, God
NAMES	(Unity, Acts 4:32; Eph. 4:5-6	
	(Romans 16:17-18	
	(DIVISION CARNAL I Cor. 1 10-13; 3:1-3	
	(Disciples Acts 6:1—Learners	
	(Saints " 9:13—Character	
	(Of Individuals Brethren " 6:3—Relationship	
	(Christians " 11:20—Ownership	
	(The Church—Acts: 9:31	Universal
	(Church of God—I Cor. 1:2	Planner
	(Of Churches Church of firstborn—Heb. 12:23	Honor
CREED	(Body of Christ—I Cor. 12:27	Activity
	(Churches of Christ—Rom. 16:16	Ownership
	(Churches of the saints—I Cor. 14:33	Character
	THE GOSPEL ONLY Isa. 62:2; Acts 11:26; I Peter 4:16; James 2:7	
	MAKES CHRISTIANS ONLY Acts 26:28-29	
CREED	(JESUS Preached—Acts 2:22; 8:5; II Cor. 11:4	
	(Believed—John 20:30-31; Acts 8:12	
	(CHRIST Confessed—Matt. 16:16; John 1:49	
	(I Tim. 6:12-13; II Tim. 1:12	
	(NEEDS NO REVISION—Heb. 13:8, 7:25-28	
	(I Cor. 1:24	



( THE LORD'S DAY  
 (Set apart John 20:26  
 (Claimed Rev. 1:10  
 (Observed Acts 20:7  
 MEMORIALS  
 ( THE LORD'S SUPPER  
 (Instituted Luke 22:19 Seal I Cor. 11:25  
 (Participation I Cor. 10:16 Proclamation I Cor. 11:26  
 (Unity I Cor. 10:17 Life Sustaining I Cor. 11:30  
 (THE NEW The only rule of faith and practice: Gal. 6:16;  
 ( Phil. 3:16; II Tim. 3:16-17;  
 DISCIPLINE (TESTAMENT: Every New Covenant command is an ordinance.  
 (Human Legislation is sinful. Matt. 15-9; Mark 7:1-12;  
 I Cor. 4:6; Gal. 1:8-9; Rev. 22:18-19.  
 (Ordained--I Cor. 9:14; Gal. 6:6-8; How Much? In type--Heb. 7:1-10;  
 ( Gal. 3:7-9  
 FINANCES (Admonished-- I Cor. 16:2; II Cor. 9:6-10; Who? When? Why?  
 ( How?  
 (Blessed--Acts 20:35; Luke 6:38; Luke 16:9; Matt. 6:19-21.  
 ( Matt. 23:23; Matt. 5:20  
 (Preach the Gospel--Mark 16:15 "ALL THE NATIONS" Luke 24:46-47.  
 PURPOSES (Make Disciples--Matt. 28:19  
 (Baptize Them--Matt. 28:19  
 (Teach Them--Matt. 28:20  
 Commit to Faithful and able men in self-governing, self-  
 supporting, self-extending churches--II Tim. 2:2; Acts 13:3-4;  
 Jude 3  
 "MAKE ALL THINGS ACCORDING TO THE PATTERN" Hebrews 8:5

## II. Heresies in Early Church

### A. Judaism--legalism

1. Definition: "the demand of certain teachers, that the gospel be combined with the Law of Moses and the customs and traditions of the Jews."
2. Such attempts were made more than once:
  - a. At Antioch in Syria, Acts 15:1-35.  
Time, 47, 43 A. D.
  - b. In Roman Galatia--area of First Missionary Journey  
Lightfoot, Galatians. pp. 25-29.  
Bruce, pp. 71-74.
  - c. At Jerusalem, Acts 21:20-21
3. The mother-church of Jerusalem included in its membership many Jewish believers who could be described as "zealots for the law." Some of them had affinities with the party of the Pharisees. To these men the church was little more than a group within the Jewish commonwealth--a group which cherished Jesus' fulfillment of the messianic hope, which their fellow-Jews had failed to recognize. They would agree that so many Jews had failed to recognize Jesus as the Messiah, Gentiles could be incorporated into the church. But these Gentiles had to be incorporated as proselytes; they were under obligation not only to believe in Jesus as the Messiah but also to observe the Mosaic law. The twelve apostles did not accept this view, and no more did Paul and Barnabas. Acts 21:20-21.

A delegation of these men visited Antioch and tried to impose their views on the church there. For a time the situation was very delicate, because some Christian leaders at Antioch thought that temporary concessions should be made to these visitors' strong convictions; but Paul refused to concede an inch, because he believed that basic principles of the gospel were at stake, and his firm stand helped to rally the waverers. Peter and Barnabas were drawn in on this false doctrine for a time. Acts 15; Gal. 2.

The situation was more precarious in the churches of Galatia. These churches were visited by Judaizing Christians from Jerusalem, who insisted that the young Galatian Christians must submit to circumcision and undertake to keep the Jewish law if they were to win acceptance by God or recognition as fellow-believers by the Jerusalem church. In their inexperience the Galatian Christians were disposed to pay heed to the earnest representations of these visitors. Perhaps Paul was not so well informed as they had imagined; according to these visitors, he was a latecomer to Christianity and had not been directly commissioned by Jesus as the Jerusalem apostles were.

If Paul had any authority at all, he received it from the leaders of the Jerusalem church; but these Judaizers could claim to represent the true faith as practiced at Jerusalem.

The addition, however, of circumcision and other requirements of the Jewish law as necessary for salvation was not so much an addition to the gospel as a perversion of it. It nullified the principle that salvation is bestowed by grace and appropriated by faith, and gave man a share in the glory of salvation which, according to the gospel, belongs to God alone. The whole scheme as proposed by these Judaizers was a different gospel from that which Paul and his fellow-apostles preached it; it was, in fact, no gospel at all.

When news of what was happening in the Galatian churches came to Paul, he wrote an urgent letter to them, warning them, as they valued their salvation, not to give up the liberating message which they had heard from him and accept in its place a system which could only bring them into spiritual bondage. His defense of the gospel against the legalists makes the following points:

Firstly, the gospel which Paul preached was one which he received by a direct commission from Christ. Gal. 1:1, 12, 16-20.

Secondly, if acceptance with God could have been attained by observing the old Jewish law, what (asks Paul) was the point of the death of Christ? Gal. 2:16-21

Thirdly, the early Christians (as the Galatian Christians knew from their own experience) received spiritual gifts; when they received it, they received at the same time unmistakable proofs of the Spirit's presence and activity in their midst. But if they began their Christian career on that high plane, was it not preposterous to imagine that they could continue it on the lower plane of legal works? Gal. 3:2-5.

Fourthly, the Judaizers justified their insistence on the necessity of circumcision by appealing to the example of Abraham. Gal. 3:6-22.

Fifthly, the law pronounces a curse on those who fail to keep it in its entirety. Gal. 3:10-14; 5:2-4.

Sixthly, the principle of righteousness by law-keeping belongs to the age of spiritual immaturity, the apron-string stage. Wards, bondsmen, servants.. To listen to the arguments of the Judaizers means putting the clock back and reverting to infancy. Gal. 4:1-10.

Seventhly, the law imposed a yoke of bondage; faith in Christ brings freedom. Gal. 4:1-10.

And eighthly, let it not be supposed that this freedom which the gospel of grace proclaims has any affinity with antinomian license. Gal. 5:13-16; 6:7-8.

## B. Gnosticism

1. Definition: Gnosticism was an effort, in terms of speculative wisdom, to account for two things: (1. the existence of the world and (2. the existence of evil.
2. The forms or types of Gnosticism grew to be very numerous--numerous almost as its active advocates.
  - a. It was a system of thought before Christianity was born; although its greatest growth and vogue was in the period just following the planting of the Gentile churches.
  - b. It was a nebulous system gleaned from many lands, but essentially dualistic and Oriental.
  - c. Why study about it? It is my opinion that without an outline knowledge of it, that much of the New Testament cannot be properly and fully understood. e. g., Colossians, I John, Jude, and parts of Corinthians, Ephesians, II Peter, and the Gospel of John. Ignorance of it has led to many false interpretations, particularly, of I John. For example: I Cor. 1:18-25; 2:6, 12-13; 8:1-2; Eph. 1:20-23; 3:9-12; 4:8; 4:14-16.
3. Its first inroad into the church seems to be in Colossae and its area. It sought to engulf Christianity in its highly syncretistic system, or, as some would say, implant itself within the church and assimilate itself into Christianity. It sought to reinterpret Christianity for an intellectual elite by representing it as a form of higher "knowledge" (Gnosis) by which the soul might be freed from the shackles of the evil matter (world and body) so that it could mount up through eons and worlds to its source--the true light and life. In some of the systems it manifested itself in a severity to the body--thereby supposing to enrich the spirit. (Cf. II Peter 2; I Tim. 6:20-21; Ascetic-Judaic-Gnosticism) An incipient form of this Gnosticism is attacked by Paul in the Epistle to the Colossians. Colossae, a city in the Lycus valley in the province of Asia, had been evangelized by one of Paul's colleagues during Paul's three years of apostolic ministry in Ephesus (A. D. 52-55). A few years later, when Paul was in custody in Rome, waiting for his appeal to Caesar to be held, news came to him of a disquieting development in the churches of the Lycus valley, and especially in the church of Colossae. There was a strong inclination on the part of that church to accept an attractive line of teaching which (although they did not suspect it) was calculated to subvert the pure gospel which they had believed and bring them into spiritual bondage.
  - a. Basically this teaching was Jewish.
  - b. Similar to the legalism of Galatians.
  - c. But on this is imposed a philosophical structure of non-Jewish origin--a fusion of Gnosticism.
4. Christians are urged to go in for a superior "knowledge", which it claimed to be, and thus reach perfection.
5. It appealed to the pride of Gentiles and Jews.

6. It was aristocratic and exclusive--two classes--"the initiated" and "believers".
7. It conceived of God philosophically as absolute being, and could not, therefore, accept Him as the creator of the world and man, whom it held to be evil in essence. They reasoned: Did God create the world out of nothing, evolve it from himself? No; for then evil would have been impossible.
8. Then, how did God communicate--the Infinite, Perfect, Absolute--with the finite and evil.
  - a. He "germinated", "evolved" a first emanation which evolved others--sons--gradually lower and lower in scale.
  - b. Up through all these sons and worlds, man's soul had to climb back to the True Light.
9. The Theology of the Colossian Heretics: Lightfoot pp 120-121. "Escape from impurity, immunity from evil, was a passion with them. By their fatal transference of the abode of sin from the human heart within to the material world without they had incapacitated themselves from finding the true antidote. Where the 'elements of the world,' the 'things which perish in the using,' engrossed all their attention, it could not fail but that they should be dragged down from the serene heights of the spiritual life into the cloudy atmosphere which shrouds this lower earth. For negative prohibitions Paul substitutes a positive principle; for special enactments, a comprehensive motive. For a code of rules they must substitute a principle of life, which is one in its essence but infinite in its application, which will meet every emergency, control every action, resist every form of evil. When we once grasp this idea which lies at the root of St. Paul's ethical teaching, the moral difficulty which is supposed to attach to his doctrine of faith and works has vanished. It is simply an impossibility that faith should exist without works. Faith--the repose in the unseen, the recognition of eternal principles--must come first. Faith is not an intellectual assent, nor a sympathetic sentiment merely. It is the absolute surrender of self to the will of a Being who has a right to command this surrender."
10. Read Colossians chap. 2 for characteristic words: Light, Darkness, Life, Fulness, Head, Principalities, and Powers, Angel, Worship.

C. Gnosticism as exhibited in I John and John's Gospel:

1. Wescott: P. XXXIV, "The main questions of debate are gathered round the Person and Work of the Lord. On the one side He was represented as a mere man (Ebionism): on the other side He was represented as a mere phantom (Docetism): a third party endeavoured to combine these two opinions, and supposed that the divine element, Christ, was united with the man Jesus at His Baptism and left Him before the Passion (Cerinthianism).
2. Cerinthus, against whose position John seems to be directed, held the third position.
  - a. If matter is evil, the incarnation is an impossibility--for the Divine could not inhabit a material, evil body.

- b. Hence, Docetism: the doctrine that he did not appear in the flesh, but only appeared to. They just thought he did--but it was a phantasy.
- c. The Koran, much later, bears evidence of the lingering dogma--  
"They did not kill Him, nor did they crucify Him, but they thought they did."
- d. Read in the light of this false doctrine: I John 4:1 ff; II John 7; notion that Christ came upon Jesus at baptism, but left him before the crucifixion, cf. I John 5:6; John 1:14; 19:34.

D. Antinomian Gnosticism:

- 1. The Spirit only is important, therefore, flesh can do as it will.
- 2. Use Jude to illustrate this doctrine.

## THE ORGANIZATION OF N. T. CHURCH

Introduction: Why is organization important?

- 1) To equip, adapt, and direct the energies of the church along authorized lines and toward proper goals.
- 2) To exercise authority and discipline.
- 3) To protect and promote the welfare of the church.

I. N.T. presents church under several figures:

- A. A Kingdom--law and order
- B. A Body--organism--life
- C. A vine and its branches
- D. All of these presuppose organization--the proper relation and working together of all parts.

II. The religious world has evolved and adopted many kinds of church law and organization. For example:

- |                          |                        |
|--------------------------|------------------------|
| A. Roman Catholicism     | F. Baptist             |
| B. Greek Orthodox Church | G. Methodist           |
| C. Church of England     | H. Disciples           |
| D. Presbyterian          | I. And now, Ecumenical |
| E. Episcopal             | movement               |

III. These are not scriptural:

- A. Church not a democracy
- B. Not an absolute monarchy, etc.
- C. No universal headquarters, each church independent

IV. The N. T. Doctrine regarding organization

- A. There is a clear doctrine in N. T.
  1. All authority rests ultimately in God. II Cor. 5:18; Mtt. 28:18-20; Heb. 1:1-2; I Cor. 11:3b.
  2. In His plan of redemption He has delegated all authority to the Son. Mt. 17:5; 28:18-20; etc.; Col. 1:18-20a; Eph. 1:20-23; 5:23; Col. 2:19.

V. Christ committed the Gospel unto the apostles and (inherent in it) the power to remit or retain men's sins. Mtt. 16:18-20; John 20:23; Mt. 18:18.

VI. The church, once established, however, would need its own organization:

- A. Christ was not to remain on earth to head it.
- B. Apostles also to die and depart.
- C. Thus provision had to be made for future.
  1. Although the apostles exercised authority, it was only Jesus' authority, and they were not at liberty to legislate, nor create new laws or organizations on their own.
  2. Divine inspiration guided these apostles in setting in order the organization of the church.

VII. Hence officers and their work designated and detailed in apostles' writings:

- A. Elders: Titus 1:5-9; I Tim. 3:1-7
- B. Deacons: I Tim. 3:8-10

- C. Many examples of their function: (Elders, Overseers, Bishops, Pastors)
1. Jerusalem, Acts 11:30; 15; 39-50 A. D.
  2. Every church in Asia Minor, Acts 14:23--by 45-48
  3. In Ephesus, Acts 20
  4. In Crete, Titus 1:5, "Every city"
  5. In Philippi, Phil. 1:1

VIII. What the authority and function of these men?

- A. Officers in independent, local churches.
- B. Plurality always, never one ruling bishop either in a city or a province, etc. cf. VII
- C. Their authority and work were limited absolutely by apostles' teaching. They were neither law-makers nor law-breakers.
- D. Their work described:
  1. To tend the flock, I Pet. 5:2
  2. Exercise the oversight, according to will of God, I Pet. 5:2
  3. Not lording it over it. vs. 3
  4. Examples to flock. vs. 3
  5. Feed the church (flock) Acts 20:28
  6. Watch against wolves (false teachers, etc.) Acts 20:28-30.

IX. What our relation to these officers:

- A. Sheep--shepherd; taught--teachers.
- B. "Obey them that have rule over you, and submit to them," etc. Heb. 13:17

Conclusion: Deal with implications of local autonomy, etc. for present problems.

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### THE CHANGING PICTURE OF CHURCH ORGANIZATION

As we have seen in the outline above, there is a clearly established form of organization in the New Testament church. It consisted of the independence of each local congregation under the direction of two or more qualified men called variously elders, bishops, pastors, overseers. But scarcely had the apostles passed from the scene of action until human nature coupled with developing problems within the churches led to departures from this early pattern. Instead of a plurality of elders or bishops, one man begins to emerge in many places as "the bishop". There are several writers called apostolic fathers whose works have been preserved. These men write from the period immediately following the death of most of the apostles. Clement of Rome in his only undisputed letter, written about 93-97 A. D., has very much to say about the officers of the church. Ignatius, whose one unquestioned letter dates from 110-117 A. D. gives us an insight into the changing pattern. Polycarp of the same date likewise reflects the changing picture. The Teaching of the Twelve, a book dated by various scholars from 70 A. D. to 160 A. D. but, as Walker says, "resenting a survival of very primitive conditions," also preserves a picture of conditions as they were near the end of the life of Paul and Peter.



As we set up a picture of church organization as it had come to be at 325 A. D. when a bishop has emerged in every important church ruling over presbyters, who in some instances are ranked even lower than the deacons, to which have been added also many of the church offices and officers not heard of in the New Testament, it will be possible to draw a picture of the changing organization. We can take soundings and gauge the stage of development at the various dates along the way. Not that the development was uniform and the corruption from the original organization the same in every place, but the picture generally is developing toward a uniformity which becomes a dogma of the later Church-State organization. In the teaching of the Twelve which represents a very early picture, we have no change from the New Testament, although the date has changed. The writer pictures the apostolic government vanishing, but knows nothing of an Episcopal government taking its place. The government of individual congregations still remains in the hands of presbyter-bishops and of deacons just as described by Paul at Philippi, Ephesus, and elsewhere. There is no visible center around which other churches must adhere as a center of unity either in Jerusalem, Antioch, Rome, or elsewhere. No creed or formula is bound as a condition of membership or of union.

When we turn next to Clement, we find the following descriptions of church organization: Clement, writing about 93-97 A. D.

Ch. I:3a, "For you did all things without respect of person, and walked in the laws of God, obedient to your rulers, and paying all fitting honour to the elders among you."

Ch. XXI:6, "Let us reverence the Lord Jesus Christ, whose blood was given for us, let us respect those who rule us, let us honour the Presbyters, let us instruct the young in the fear of God, let us lead our wives to that which is good."

Ch. XLII: 4-5, "They preached from district to district, and from city to city, and they appointed their first converts, testing them by the Spirit, to be bishops and deacons of the future believers. And this was no new method, for many years before had bishops and deacons been written of; for the scripture says thus in one place, 'I will establish their bishops in righteousness, and their deacons in faith.'" (Cf. Acts 14:21-24.)

Ch. XLIV: 1-6, "Our Apostles also knew through our Lord Jesus Christ that there would be strife for the title of bishop. For this cause, therefore, since they had received perfect foreknowledge, they appointed those who have been already mentioned, and afterwards added the codicil that if they should fall asleep, other approved men should succeed to their ministry. We consider therefore that it is not just to remove from their ministry those who were appointed by them, or later on by other eminent men, with the consent of the whole Church, and have ministered to the flock of Christ without blame, humble, peaceable, and disinterestedly, and for many years have received a universally favourable testimony. For our sin is not small, if we eject from the episcopate those who have blamelessly and holily offered its sacrifices. Blessed are those Presbyters who finished their course before now, and have obtained a fruitful and perfect release in the ripeness of completed work, for they have now no fear that any shall move them from the place appointed to them. For we see that in spite of their good service you have removed some from the ministry which they fulfilled blamelessly.

Ch. LVII: 5-7, "But now consider who they are who have perverted you, and have lessened the respect due to your famous love for the brethren. It is a shameful report, beloved, extremely shameful, and unworthy of your training in Christ, that on account of one or two persons the steadfast and ancient church of the Corinthians is being disloyal to the presbyters. And this report has not only reached us, but also those who dissent from us, so that you bring blasphemy on the name of the Lord through your folly, and are moreover creating danger fro yourselves."

Ch. LVII: 1-2, 3-7 passive. "You therefore, who laid the foundation of the sedition, submit to the presbyters, and receive the correction of repentance, bending the knees of your hearts. Learn to be submissive, putting aside the boastful and the haughty self-confidence of your tongue, for it is better for you to be found small but honourable in the flock of Christ, than to be preeminent in repute but to be cast out from his hope.

It is very worth noting that in the one undisputed letter of Polycarp, he makes no mention of the "bishop," cf. Salutation; but much mention of "presbyters" and deacons." See chaps. 5 and 6.

But by the time of Ignatius' writing to the Magnesians, it is full of talk of "the bishop" and the presbyters—but with an almost fatuous uneasiness that the congregation will not submit to this young, evidently new, Bishop. The agitation of mind which he betrays on the question of their accepting and obeying the Bishops indicates that it is a thing not too acceptable to them. This is equally true of his letter to the Ephesians. Ignatius seems to be laboring hard to establish an unwanted set-up. He seeks to settle them in acquiescence by every means—cajolery, flattery, fear, threats. He avails himself of every approach and finally overreaches himself. Eph. 6. "Plainly therefore we ought to regard the bishop as the Lord Himself." He is obsessed with his strong desire to establish churches under their "bishop, Presbyters, and deacon (s)." In all his letters this theme recurs like a refrain.

(The address below was presented at the Freed-Hardeman College Booster Club banquet on Tuesday, January 12, 1960.)

## THE IMPORTANCE OF CHRISTIAN SCHOOLS

Wayne Poucher

Mr. Chairman, Ladies and Gentlemen:

It is indeed a great pleasure to be present on this occasion, to renew friendships and to revisit scenes which call to mind so many precious memories of twenty years and more ago. It hardly seems possible that two decades have come and gone since I first enrolled at Freed-Hardeman College. I am tempted to reminisce, and would succumb to the temptation were it not for the truth that the past is beneficial only to the extent that it influences the present and future course of an individual. And so we shall only nod to the past by looking to the future and saying, "If God shall be so merciful as to grant my soul a final resting place with the saints of that city which hath foundations, whose builder and maker is God, it shall be largely due to the influences of the dedicated men and women, some of whom are present here tonight, at whose feet I studied, within the confines of scenes now present, more than twenty years ago."

The subject assigned to me, THE IMPORTANCE OF CHRISTIAN SCHOOLS, is nowhere better demonstrated than in my own life, if you will forgive the personal reference. When I enrolled at this college, I was three months a member of the Church and just turned 17. My background was sectarian, and my family was bitterly opposed to my new found religious convictions. I arrived here at Freed-Hardeman College, brought here by the generosity of a former student, Bro. Fred Walker, with fifty cents in my pocket and faith in God and myself. Ten days after my arrival, I was to appear in a Public Speaking contest in Kansas City which carried with it a monetary prize of \$500.00 for first place. Bro. Hardeman sold me a meal ticket, enrolled me in classes, and personally secured my first month's room, all on credit, and on his faith in my youthful confidence that I would return from Kansas City with the \$500.00. However, with the good sense characteristic of Freed-Hardeman College, he did not rely solely on my youthful confidence. For ten days, Bro. Hall, Bro. W. O. Davis and Bro. Hardeman gave generously of their time and skill in coaching me in the performance of that speech. I was able to remain here at Freed-Hardeman College through five quarters before my financial resources reached the point at which they had begun when I first arrived. With reluctance, I returned to my home in Florida to full time work to rebuild my financial disability, and the disapproval of a family whom I loved, I did not return to a CHRISTIAN SCHOOL, but rather took the course of least resistance and enrolled at a State University.

This was a time of war and one of our allies was a nation that did not believe in God. For fifteen straight months I was subjected to the atheistic scorn of intellectual materialism from many of my professors at a NON CHRISTIAN SCHOOL. I was permitted to visit my home, but on the provision that my religion must be left outside the door. After a while my faith wavered, it faltered and that tender young shoot, with only two years of nourishment before being subjected to the full blasts of the skepticism of the forties, almost died. But, it did not die. I could not rid myself of the logic, the harmony and beauty of the lessons learned here at this CHRISTIAN SCHOOL. FREED-HARDEMAN COLLEGE, a Christian school, any Christian school, has its greatest importance because of the souls it teaches the way of life. And this is an importance which cannot be measured by the number of students who enroll from year to year. My mother and father are now aged and worn by the ravages of years and soon the bodies which once housed such bitter resentment to the lessons I learned here at this CHRISTIAN SCHOOL will answer the call of a brighter clime. But over their graves I shall be able to joyously sing, "Oh grave where is thy victory, O death, where is thy sting"? for they are both now children of our heavenly King. One brother, two sisters, my wife, and last April our own precious daughter, are among those of my immediate family who have been born again into the family of God, due largely to the influence of the lessons learned in a CHRISTIAN SCHOOL. My friends, the greatest importance of CHRISTIAN SCHOOLS is equated to me by the importance of eternal souls. But this equation is familiar to all of you and I am sure as precious to you as it is to me. So I pass on to other equations.

#### CHRISTIAN SCHOOLS---FREEDOM

We are gathered here tonight, enjoying one of the greatest blessings which man has ever enjoyed....FREEDOM. We are free to assemble, free to discuss, free to disagree, free to worship by the light we have. And I ask, "Whence cometh this great blessing?" From the discerning mind and honest heart comes the answer, "From God Almighty, who created man free, and because our nation and our system of Government is founded and rooted in religious soil. Our Founding Fathers were the inheritors of a great religious tradition and the American dream of a society of free men is largely a projection of this Faith in God. In particular, the Freedom of man is equated to the teachings of Jesus Christ. Hiliare Bello, the historian, describes the institutions of society in the Greco-Roman world in these words: "The structure and stuff of society was based upon and rooted in slavery..."

Then came Christianity into this world, and the power of ancient despotism was weakened. Christianity starts from man as an individual person, endowed with an immortal soul striving for its salvation. Wherever this doctrine is accepted and taught, there is no longer a nation composed

merely of the oppressor and oppressed. Before the State, there is now the person, and above the state, there is God, his love and his justice common to all men.

The American dream of freedom was built upon a religious foundation. This was noted by a young Frenchman who came to these shores to study us back in the 1830's, Alexis de Tocqueville. "Religion", he said of us, "is the first of their institutions." Political liberty is the "limitation of government to the securing of men in their rights", and because these rights derive from God, political liberty must always rest on a religious foundation. To employ a figure of speech, political liberty is a check drawn against the capital stock of our Faith in God. When a check bounces the necessary inference is that there are no funds in the bank. Similarly, we cannot go on drawing upon our heritage of Faith, unless we systematically replenish it. Our Founding Fathers understood this principle, and so, education, in the early days of our country was always partner to Religion.

Call the roll of the great names of educational institutions in America and each was established by a group of people who had faith in Almighty God, and who established that institution for the purpose of perpetuating that Faith in their Children. But what of these institutions now? Long since, has the Faith of their founders been allocated to the scrap pile and now from the halls of most of these institutions there comes forth a steady stream of materialistic skepticism and even arrogant infidelity.

But these are private institutions, and certainly, while we decry the advance of atheism in such schools, we believe that in America an individual has the civil right to believe or to disbelieve.

But, now look with me for a moment at another awful specter which has raised its head in the last few years. From the public schools of our nation God is now being systematically banned. As of this moment, there are thirteen states which have banned the mention of God, the reading of Scripture, the saying of a prayer or any other material of a religious nature from the public classrooms. In seven states† this has come about by the ruling of just one person, the Attorney General, as in the case of California, or the superintendent of public instruction. Five states\*\* have prohibited Bible reading in their schools through ruling of their state Supreme Courts. Pennsylvania, by a special three-judge Federal Court has this past year, ruled that the law requiring Bible reading in

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\*Arizona, California, New York, Nevada, Utah, and Wyoming, New Jersey

\*\*Illinois, Louisiana, South Dakota, Washington, and Wisconsin

the schools was unconstitutional. There is absolutely no reason to believe but that as soon as the first such case is appealed to the Supreme Court of the United States that God will be banned from every public tax supported school in America.

The forces which are driving for such a decision are motivated, I believe, by the Manifesto of Communism which came from the pen of Carl Marx more than a century ago. This does mean to imply that all people who bring such suits are communists. All of us in this room believe devoutly in the doctrine of separation of the Church and State as prescribed in the Constitution of this country and clearly taught by Jesus Christ. Some few good Americans have been led to become leaders in the drive to ban God from public education because they have been duped to believe that the principle of separation of Church and State is the only principle involved.

The Constitution of the United States does not ban God from our public schools. Rather, the entire American Dream of Freedom is based upon, and is the proximate result of, the employment of the principles of Justice and the dignity of the individual which have their origin in those principles commanded by Jehovah God from the beginning of the human race, and enunciated in clarion terms by our Lord and Savior, Jesus Christ. Likewise, the very history of Public education in America is based upon those same principles. The Mayflower Compact, of 1620 stated regarding the educating of the young, "The good education of children... is of...benefit to any commonwealth...It is ordered that the Deputies and select men of every town shall have a vigilant eye to see that all parents and masters do duly endeavor, by themselves or others, to teach their children...so much learning as through the blessings of God they may attain, at least to be able duly to read the Scriptures...and in some competent measure to understand the...principles of the Christian religion necessary to salvation."

Ladies and gentlemen, if God is to be banned from public education by virtue of the doctrine of separation of Church and state, then by the same logic, our Declaration of Independence shall have to be expunged of its foundation of "reliance on the protection of Divine Providence." The slogan, "In God We Trust" must be taken from our coins and stamps, the words, "Under God" extracted from our pledge of Allegiance to the Flag and the practice of prayer in our legislative halls must be abandoned. Traditionally, American Schools have included prayer and the reading of the Bible without comment. It is only during the past few years, specifically, since the establishment within our borders of the United Nations, where any recognition of God or the invoking of His providential guidance would be offensive to the atheistic member nations, that the drive to take God out of our public schools has reached important significance in the American scene.

But, the drive to ban God from public education does not end there. This is not a drive to ban God from public education, but to insert in the place of God, the wholly materialistic religion of godless communism. This is a drive to capture the minds of the babies of America, as a necessary step to ending freedom throughout this country and ultimately throughout the world. American education is fast turning over to the one world socialistic organization, UNESCO, the rewriting of text books for our public educational system. There are at present, at least nine entire public schools which are "experimenting" with a complete curriculum based upon such text books. The idea is to slowly replace all the presently used texts in all the public schools of the nation, and when it has happened, Mother and Daddy will not even be aware what has taken place. But, they will become aware, for from their children will come forth such thinking as Christian people would never think possible. Let me quote now directly from the leaders of this world wide conspiracy: "Give us the child for eight years and it will be a Bolshevik forever." (Lenin) "Our teachers must write new school textbooks and rewrite history from the Marxian viewpoint." (William Z. Foster, former Head of C. P. Party in America.)

"It is in the school at the desk, in the first class, that the foundations for a Communist outlook are laid in future citizens." (Literary Gazette, 1949).

And from Lunarcharsky, late director of instruction in the Soviet Union, "We hate the Christians. They preach love and pity which is in contrast with our principles. Down with the love of thy neighbor. What we want is hatred."

"It is the task of the new school to adapt the mentality of the adults to the changed social conditions. Still more, however, it is the task of the new school to train up a younger generation whose whole ideology shall be deeply rooted in the soil of the new Communist society." (ABC of Communism)

"We must remove the children from the pernicious influence of the family. We must register the children, or let us speak plainly, nationalize them." (Lilina, in Narvdonoye Prosieschenie, #4)

"We must make our school boys and girls not merely nonreligious, but actively and passionately anti religious." (Mme. Krupskaya, Commisar of Education, and wife of Lenin.)

"The old school was intimately associated with religion...by compulsory religious teaching, compulsory attendance at prayers and compulsory church going. The new school forcibly expels religion from within its walls, under whatever guise it seeks entry and in whatever diluted form reactionary groups of parents may desire to drag it back again." (ABC of Communism)

And finally, this one last quote: "We must not rest content with the expulsion of religious propoganda from the school. We must see to it that the school assumes the offensive against religious propaganda in the home, so that from the routset the children's minds shall be rendered immune to all those religious fairy tales which many grown-ups continue to regard as truth." (ABC of Communism)

Ladies and gentlemen, a school which excludes God is not neutral towards God, but is sure to be anti-religious. But of course, that is the whole purpose behind it all, and which I intend to resist the encroachments of atheism in our public schools toward the end of preserving our public liberty, and so urge you to also be active in this battle for national survival, I will flatly predict at this moment that within the span of the next five years, and I fully expect it within the next twelve months, the supreme law of this land will be enunciated by our presently constituted Supreme Court as, "No public tax supported school can engage in any religious practice whatsoever." When this happens, of course, it will be logical that the pledge of allegiance to the flag must also be outlawed for it says, "One nation, under God."

Beloved, when you wake up one morning and read that this has happened, it will then become evident to you that the importance of Christian Schools is to be equated with FREEDOM itself.

Because Christian Schools provide, not only continuous opportunity for the moral training of our young people, but a mighty bulwark against the insidious propaganda of godliness, certainly Christian Schools are important to every person who is concerned with the soul of his child.

Because Christian Schools present the teachings of Christ upon which rests the foundation of our belief in the dignity of the individual, and from which flows our system of personal enterprise and economic freedom, certainly every business man and every business in America should be interested in such schools.

For these same reasons, every laboring man has a vital stake in Christian education, for before Christ, and at present in the iron curtain countries, slave labor was and is in vogue.

But, you and I are faced with a problem that uniquely belongs to us as members of the body of Christ. That is the problem of giving our children a Christian Education in the face of the reality of the dangers which I have outlined to you here tonight. What will you do, if tomorrow, or next week, or next month, God is banned, by Judicial decree, from the school your child attends? I believe the answer lies in the position which the Catholics have taken, and which has worked so well for them, all down through the centuries. They, like the communists, recognize the truth of early teaching. They say, "give us the child for eight years and he will be a Catholic forever." So, the Catholic citizens of this land, pay their taxes along with the rest of us, which go to support public schools, but they believe their faith strongly enough to also support their private schools. There is the way of wisdom. When a Catholic of means dies, his will leaves what worldly possessions he has, in most instances, for the carrying on of those projects in which he believed. Many Catholic business men engage in business with all the profits going to the benefit of Catholic education. In this way, and because they



really believe in their Faith, they are able to carry on private education for 14% of all the school children in America. Instead of just a small percentage of Catholic High School graduates attending Catholic Colleges, almost all go to such schools and I might point out, 30% of all children born last year were Catholic. Instead of losing three out of four boys or girls who enroll at State Universities, as is our case, the Catholics hardly ever lose one, due to the continuous training from the first grade up. Beloved, isn't it time we woke up and realized that the Catholics are right in this principle?

It is my hope that Christians all over this great land will realize, before it is too late, just what is at stake. It is my hope that in every church building in America with a sign, Church of Christ on the outside, there will be soon a regular, full time accredited school operating every day of the school year, from grades one through 12.

I also hope to see more and more successful business men in the Church, turn their talents full time to the business of making and providing the financial resources of their talents to this end. I hope that every Church member will come to a realization of total dedication to the cause of Christian Education, so that every Congregation in America will have in its regular budget the support of Christian Education on a very substantial scale. It is time we dropped the blinders from our eyes and awakened to the task before us.

I would also like to see more and more Christian Colleges established and the old ones made more financially sound. We also have a great need for the establishment of Bible Chairs at regular State Universities. These are some of the measures which could be taken by Christians to meet the drive of Satan to win our children and destroy the Church. It can be done, it can be done within the present membership of the Church of the Lord...It all depends on which is more important...the soul of my child...or keeping up with the Joneses. If we continue to worship the god of luxury and gadgets, the god of fashion and style, it cannot be done...but whether we realize it or not, we are at the crossroad...and the decision we must make is the same as that commanded by the prophet of old in the long ago..."Choose ye this day whom ye will serve."

## A Defence Of Orphan Homes

By Guy N. Woods

I greatly regret that brother G. K. Wallace is indisposed today and does not feel like continuing his great series of lectures. I am not so presumptuous as to think that I can resume where he left off and carry on in the same vein characteristic of his discussions the first three days. I heard these lectures and thought them to be outstanding; in fact, I know of no preacher among us who has greater ability in exposing the weaknesses and inconsistencies of errorists than G. K. Wallace. I have personally profited by listening to his splendid discussions; and, particularly, to what he had to say about the principles of hermeneutics as applied to this particular field of study.

Brother Wallace is a dear friend of mine. The anecdote about him I like best is an incident which occurred some years ago in a meeting he was conducting in Western Kansas. The congregation was small; the weather hot; and the interest poor. Wheat was bringing \$3 per bushel, and the brethren had harvested a bumper crop. After three or four days of observation, brother Wallace, in his characteristic style, said: "I don't think I can do you brethren any good. I think I might as well pack my bags and go home. In the first place, you have made so much money out of wheat, you are not interested in going to heaven; and you have lived so long in this scorching Kansas heat you are not afraid of hell! I think I might as well go home." We are sorry that brother Wallace is hoarse, and unable to continue his series today.

You will recall that, on yesterday, with great clarity and much power, he demonstrated a fundamental principle of interpretation which involves the distinction between specific and generic commands. You will remember that he directed attention to the fact that there are commands which are specific in nature involving methods—commands in connection with which methods are prescribed. There are also commands generic in nature where the obligation is given but the method, or mode of procedure not indicated. Where such is so—where the Lord gives a command, and in connection therewith, does not specify the method or mode of procedure—the method or mode falls into the field of expediency; and it is our obligation to use the best judgment we have in its discharge. (Cf. 1 Peter 4:11.) Where the Lord gives a command, and in connection with it, specifies the method, the method becomes a part of the command; and, were it possible to do what God said in some other fashion, it would involve a violation of his will, since his will includes method as well as the thing itself.

This principle is readily recognizable by our brethren; and has been often advanced in support of our practices in the fields of Bible study, church buildings, located preachers, baptisteries, etc. Unfortunately, some of those who have not hesitated to use the principle in support of these matters, have refused to apply it in the field of benevolence; and therefore find themselves making the same arguments against the orphan homes, the anti Sunday school people make against the Bible classes, the Sommerites make against the located preacher, etc. We have yet to hear an argument advanced against the orphan homes which such errorists have not made against the Bible classes, the individual cups, baptisteries, and located preachers.

In James 1:27, we are bidden to "visit the fatherless and widows in their affliction." The word "visit" of this passage designates an obligation. Of this there is no doubt; and it is universally conceded. One of two things is true: the New Testament indicates the method or manner of procedure, or it does not. If it does, all that remains to be done is to turn to the passage dealing therewith, determine what is said, put it into practice, and we'll have it exactly as the Lord desires. Not a person present, who knows anything about the matter at all, but is aware of the fact that the New Testament is as silent as the tomb regarding any manner or mode of procedure in such "visiting." No instructions of any kind appear on its pages how this obligation is to be discharged.

In view of this fact, let us consider carefully, the following statement: "The Spirit saith expressly (that is, clearly and plainly) that in the latter times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats." As a token and evidence of the apostasy of which the apostle speaks, some would forbid to marry, and command to abstain from eating meat! This the sacred writer declared would be demon doctrine, the doctrine of devils. (KJ version.) In 1 Corinthians 7, at considerable length, Paul discusses the subject of Marriage, and emphasizes that all other things being proper, it is merely a matter of choice. Under the circumstances then prevailing "the present distress"-it was better to remain as he was; but it was not wrong to marry; nor was it wrong to remain single. But were somebody to say one cannot get married, (assuming of course that no scriptural barriers existed to such marriage) such an one is teaching the doctrine of demons! In matters pertaining to the eating of meat, Paul taught that an idol is nothing; meat from animals used in sacrifices in an idol's temple was not physically contaminated; and when set before one, should be eaten with no questions asked for "conscience sake." (1 Cor. 8:4; 10:27.) The eating thereof was a matter of expediency. It was neither wrong nor right; it involved no violation of God's law in either respect. But, suppose some one comes along and forbids, as a matter of law, the eating of meat? Some attempted to do this in Bible times. In the heathen temples of the day animal sacrifices were offered; and, when the sacrifice had been consummated, the meat was carried to the market place and put on sale for food. It was wholesome; there was no physical or spiritual contamination associated therewith; but, some of the weak brethren felt that it would be sinful to eat it in view of its idolatrous association and they therefore proscribed the eating thereof with rules of their own devising: "Handle not, nor taste, nor touch..." (Col. 2:20-23.) The matter was submitted to Paul for his decision and in reply he declared that there was "a show of wisdom" in the will-worship involved, but after all the whole of it was originated in "the precepts and doctrines of men." This teaches us in unmistakeable fashion that where God has not legislated, man has no right to do so. There was no inherent wrong in the eating of meat, assuming, of course, that a weak brother would not be offended, and other matters were proper; but, if some officious individual arrogated to himself the right to say, "You cannot do it," Paul tells us that such a doctrine is of the devil! This, friends, is precisely what the anti orphan home errorists are doing today. And, they are doing it to the disruption of churches, the alienation of brethren, and the utter destruction of the Cause of Christ in many places these days.

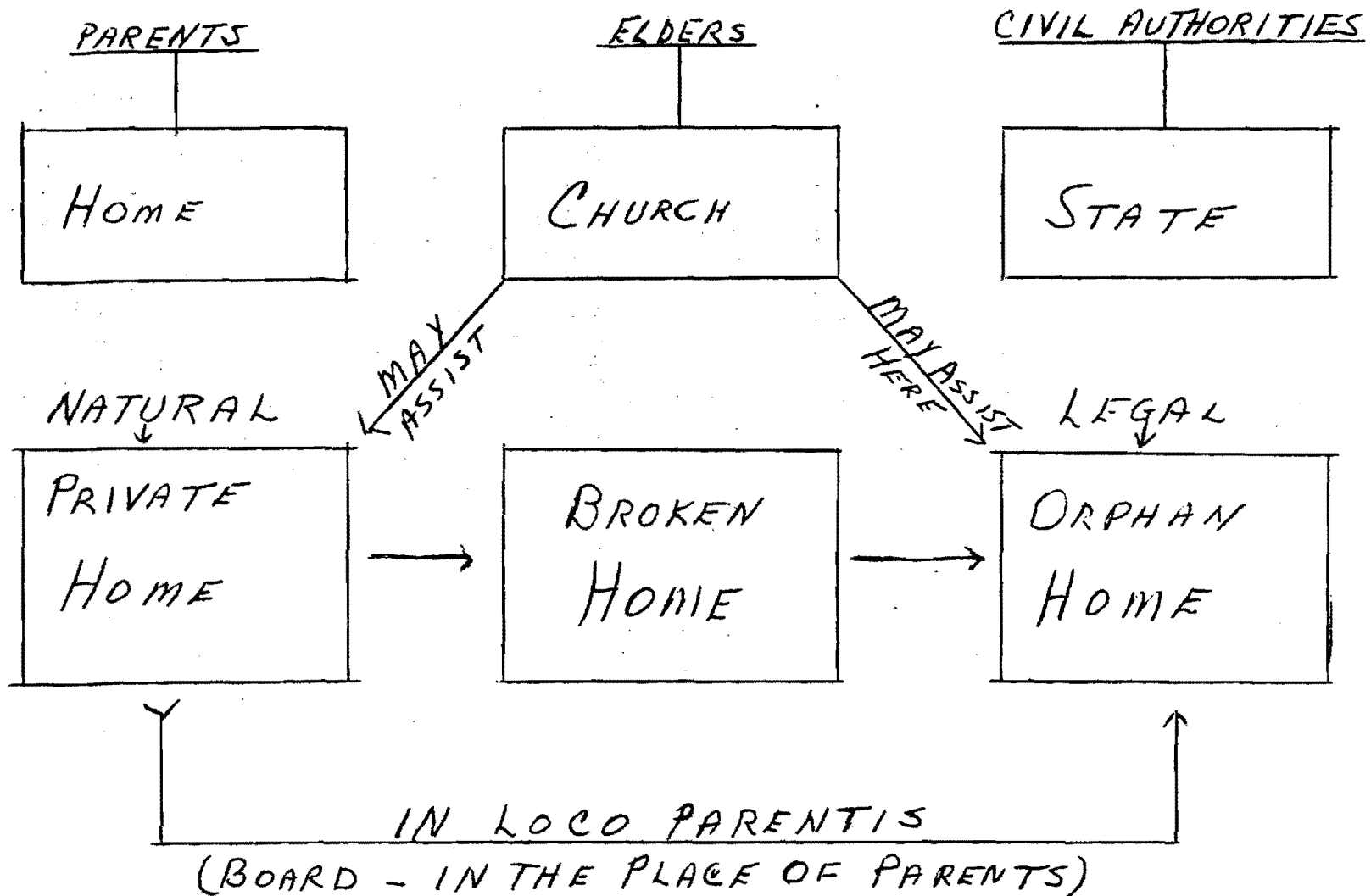
Has it ever occurred to you, my friends, that it is just as wrong to make a law for God, as to break one he has already made? As a matter of fact, the Lord

has already looked with greater severity on him who presumes to legislate for him than on these who through ignorance, weakness, or downright stupidity violate his will. In this case there are often extenuating circumstances; but he who presumes to speak for God assumes that he is especially informed in what God wants, and is, therefore, empowered officially to speak for him. Surely, the lessons of sacred history are plain and simple at this point. We must not speak where God has not spoken. We must not legislate for God. Be it remembered that a creed is no less obnoxious because it is unwritten; or, because it was formulated by our own brethren! We must never forget that it is impossible for brethren to be guilty of creed-making as surely as the denominational world; and that such restricts and violates the principle of liberty in Christ as much so as the rules formulated by the councils and synods of men who sustain no connection with the church of our Lord! Some of us will never agree to be bound by such whether these edicts issue from Rome, Geneva, or Lufkin!

"James 1:27, is a command applicable only to individuals," it is alleged. "The church is not obligated in this passage." This is truly a strange doctrine, and unheard of, until the current hobbies began to be advocated. The objection, that James 1:27, is applicable only to individuals is of merit, only if it is intended to be so restrictive as to exclude the church from any participation therein. There is no point to it whatsoever if it is conceded that it is applicable both to the church and to individuals; we agree. It must, to possess merit, exclude the church from all such activity. The work, if it is done at all, must on that assumption, be done by individuals; the church is not to engage. Such an interpretation as that placed on this passage by our anti brethren, puts Paul and James in hopeless conflict. For, Paul actually bids the church to do this type of work! In 1 Tim. 5:16, he makes mention of the obligation of a daughter to a needy mother. She is to provide for her mother that "the church be not charged." Were this all the apostle said, we might with reason conclude that the duty is individual, and the church not involved. But this is not all the inspired writer said. He informs us that the daughter is to provide for her mother in order that the church may "relieve them that are widows indeed." May what? "Relieve them that are widows indeed." What may relieve them? The church! Thus, if James excludes the church from such participation, he is in conflict with Paul who demands it. The anti orphan home advocates, who make this argument - and most of them do - have James forbidding what Paul allows. They thus find themselves in the unenviable position of Luther in arraying one sacred writer against another.

The truth is, James tells us what is to be done, and Paul designates who is to do it. Let us take an even closer look at James 1:27. When it is urged that this passage is applicable only to individuals, the assumption is, of course, that the church cannot, and must engage therein. But, how else does the church act except through its individual members? Whatever the church does, it does through individuals. The church is empowered to preach the gospel; but it performs this work through individuals. These brethren who oppose our practice admit that the church can act through individuals, but that individuals cannot act through the church in the matter of benevolence, particularly to those not members thereof. But, if the church acts only through individuals, and if it is church work when individuals carry it out, why then deny that it is the church acting when individuals carry out James 1:27. Their position just here is truly inconsistent.

It is objected that the orphan home is another institution, hence no part of the organic structure of the local congregation - the church. This is correct; and is, as we shall in a few moments see, what makes the orphan home defensible.



I should like for you to notice a crude diagram I hurriedly put on the board to illustrate the relationship subsisting between the church and the orphan home. Before we discuss this however, let me direct your attention to the fact that those who oppose the orphan homes allege that when the home breaks down - is dissolved - in some fashion or other, the homeless children may be taken into the church organization; and the church, functioning in its own capacity as an organized body, is all that is necessary in order to perform every obligation to the needy. If this is true, when the home breaks down, the church takes over and operates as a home! This, in principle, is Catholicism. That ecclesiasticism argues that when the state fails, the church may assume its functions. If the church may properly operate as a home, as these brethren allege, why can it not operate as a state, as the Catholics claim? If a church home, why not a state church? The principle is exactly the same, and is an impeachment of the wisdom of God in seeking to prostitute one divine institution to the service of another. We believe in the all-sufficiency of the church; we also subscribe to the all-sufficiency of the home; and it must not be subordinated to or submerged in any other institution.

There are three divine institutions - at least, three institutions existing by divine decree. These are the home, the state and the church. (Gen. 1-3; Rom. 13: Eph. 3:9ff.) Though their functions often overlap, in some areas they are sharply distinct; and one may not properly perform the obligations of the other. It is just as sinful for the church to seek to assume or usurp the functions of the state, as it is for the church to seek such usurpation of the functions of the state. We have melancholy evidence in medieval history of the terrible tyranny of church officials who were exercising state powers from "church" positions. We are equally opposed to the efforts of our anti brethren who desire to ignore the proper functions of the home in the care of the fatherless child and the destitute aged.

Note our diagram for a moment. Here is the reason we have, from the beginning, believed the orphan homes have a scriptural right to exist, and to be supported from the church treasury. This (pointing to the blackboard diagram), will represent the church; this, the private home - the natural private home. Every child has, or is entitled to have, a home when it comes into this world. Some children lose their homes. There are numerous reasons why this is so - divorce, desertion, delinquency, death, - and the child becomes homeless. We thank God that there are Christian people with enough of the milk of human kindness in them to desire to give these children another home, and chance in life. Thus, their home is re-established. What is the orphan home? It is the home the child had, lost and to which it has been restored. Its original home existed by divine decree. But, if it had a right to a home to begin with, it likewise has a right to a home to end with; and such is the orphan home. The orphan home is as much the home of the orphan, as your home is yours; and exists by the same divine sanction. It follows, therefore, that those who oppose the orphan homes are arraying themselves against divine institutions rather than human ones!

Let us look at it in this fashion: (pointing to the natural home on the diagram): Let this represent any ordinary needy private home. When it falls into need, we all recognize the obligation of the church to come to its assistance. Suppose, for instance, that the children need shoes; they are shoeless. What is the obligation of the church? To supply that which the children are less - shoes. Suppose they are foodless. The church supplies the food. Suppose it is clothes they need. The church supplies the clothes. Suppose they are homeless and in need of everything? The church supplies the home. But note carefully: when the church sends assistance to a needy home, it does not take over that home and operate it

as a part of the local congregation! That the anti position requires one to believe this is the only way the church can supply the needs of the destitute is one of the glaring fallacies of the movement. The objection is based on the absurd conclusion that the church may contribute only to that which it manages. This is immediately seen to be a false conclusion in the case of the needy private home. Inasmuch as the orphan home is merely the original home re-established and operating under state control, it is equally absurd with reference to it.

But, it is objected, the natural home has parents; whereas, the orphan home operates under a board of directors. It is not possible, of course, completely to re-establish, or restore in every detail, the natural home. This fact has led the opposers of the homes to come forth with the only possible plausible objection against our argument, (if such a pitiful objection may be called such)- that the only way the home of the child can be restored - as in the case of a motherless child, - is for the mother to be raised from the dead. This would require a miracle, we are told. Let us suppose a case: A man and his wife, with several small children are in an automobile accident, and the mother is killed. The father, unable to care for his children, allows them to be taken into the homes of relatives. In a year or so, he remarries, re-establishes his home, and the children are placed therein. According to the sage (?) conclusion of the anti logicians, these children can never have a home again, because one of the elements of the original home - their own mother - is missing! This, to me, is one of the most glaring absurdities with which these brethren have sought to defend their hobby.

Actually, the board members merely serve in loco parentis - in the place of parents. They are foster parents, serving in legal fashion in supplying, as far as possible, the needs of the children in their care. Must a home to exist have a father and mother? How much variation will these brethren allow and still concede that an institution is a home? What of two "old maid sisters" and a batchelor brother, as some believe the home of Mary, Martha and Lazarus in Bethany to have been composed?

The orphan home is licensed. Of course it is. So is yours! Try starting any kind of home with one. Both natural and legal homes operate under state control, and must conform to state requirements. So of boards of trustees holding property in trust for church organizations.

If it is all right to have another organization, supported by the church treasury in the area of benevolence, why not another organization in the field of evangelism the missionary society? Would such be scriptural? No. Why then may another organization in one area of religious activity benevolence-exist; but not another organization in field or evangelism? Is not the preaching of the gospel as much an obligation of the church to support, as providing for the care of the needy? Yes. Why the one-the orphan home-then, and not the other-the missionary society?

The church was established to serve as a missionary society. It was designed to perform the functions which the society usurps and performs in its stead. The church, in turning its work over to a missionary society, shirks the work which God gave it to do. When the missionary society thus operates, it does the work of the church; it is, itself, a super church! When it does its work, there is nothing for the church to do. The society exists for the purpose of performing the work which God assigned to the church to do. Were it possible for the church to perform the functions of the home-the duties and obligations associated therewith-the orphan

home would usurp its duties in exactly the same way the missionary society does in the areas of evangelism. It is agreed that the church has the machinery to accomplish the work of evangelism, belonging to the church; and, that the Lord has made obligatory such work. The question arises: is the church organized and set up for, and did the Lord empower it with the authority and responsibility also to serve as a home?

Think for a moment of this fundamental principle, observable in all of God's dealings with man: for every legitimate function in matters religious there is a specified and qualified functionary. For example, the church must have overseers hence elders. Their existence is clearly indicated, and their qualifications outlined in the sacred writings. (1 Tim. 3; Tit. 1. ) The church requires deacons, and their need is recognized and their abilities indicated. The church is a teaching institution; hence, its teachers, their responsibilities and qualifications. The church acts through its members in many spheres; hence, personal workers, their character, capacity and duty are all duly noted. But, if it is the obligation of the church to take over and operate in the area of the home, when the natural home fails, who are to serve as parents, or in their places, and what are their qualifications? What of the nurses, the secular school teachers, the teachers of manual skills, the recreational directors, etc? These people, though obviously essential to the growth and proper development of children, are not church officials performing assigned duties to the church as a local congregation. It is absurd to suppose that elders may exercise, in their proper capacity as elders supervision over those not members of the church; or, that they can engage in, as a part of the work of the local congregation, recreational activity, secular teaching, nursing activity, and other essential and vital functions of the home. Let us never forget that the activities of the home are not a part of the functions of the local congregation. God never intended that the church should serve as a home. The church is not an orphan home; or, home of any kind. It is a missionary society. When the society does its work, nothing remains for the church. But, when the church, in its organizational capacity, does all that it is authorized to do—that is, supply the money for the needy—the work of actual care must yet be done.

You might, for example, move a group of orphaned children into a church building and feed, clothe and otherwise care for them there; but this would not be a church; it would simply be a home operating in a church building. Elders, as such, may not properly and scripturally operate two divine institutions. The church is one divine institution; the home is another. The orphan home is not in conflict with the church because it is not performing the work of a church as a church; it is performing the work of a home, as a home. It is not in conflict with the home which it replaces, because that home is gone. Note this important distinction between the orphan home and the missionary society: The society displaces an existing church; the orphan home replaces a non-existent unit of society—a home.

It is observable that those who talk most about the church acting as its own benevolent organization never demonstrate how it can be done. These men operate no orphan homes; they endorse none which is operating; and they have no intention of starting one in the future. For, were they to do so, the objections which they level against the existing homes would be equally valid against their own! But they urge that it is the duty of elders to take over the homes of needy people when such homes fail, and operate them as a part of the local congregation. This is, as we have already seen, to confuse things which differ. The church is one institution; the home another. God put elders over the church; parents, or their



equivalent, over the home. It is as much a prostitution of God's plan to attempt to put parents over the church as to put elders, acting in their proper capacity, over a home. Remember this: God never put elders over two divine institutions. That does not mean, of course, that men who are elders of the church may not serve as foster parents. They can. But when they thus do, they are not performing the functions of elders; they are serving as legal parents. A man may be the president of a bank, the head of his house, an elder in the church and a member of the board of an orphan home, but these relationships are distinct and not to be confused. Orphan children cannot be put into the custody of elders, as elders of the church. It is legally impossible for the church to perform the duties which Cogdill and his cohorts allege must be done; and it is scripturally absurd.

But, did not the church operate benevolent activity in Acts 6, in the instance of the distribution of funds for the neglected widows? No. Not in the sense for which these anti brethren contend. The seven were selected for the purpose of disbursing the funds which were provided by the sale of the properties of the members of the Jerusalem church. The church in that city did not operate a vast benevolent enterprise. These men oversaw a fund. They had charge of the disbursement of this fund. The needy took the money and spent it according to their need. The church in Jerusalem did not incorporate all of these needy homes into the local congregation, and operate them as a part of the church! Here, again, is to be seen the distinction for which we contend; and such was likewise true of the funds spent in Judea sent from Antioch. (Acts 11:27-30.) There is absolutely no merit to their objection, based on Acts 6, and it would never have been offered, if they had anything better with which to support their hobbies. The church in Jerusalem was one divine institution; the home which it assisted - in the foregoing instance, was another; and they were kept distinct as must always be done.

You will be glad to know that, notwithstanding the fact that the orphan homes have experienced the most vicious attacks in their long history, contributions are up ten per cent over any previous period. The tragic fact in the whole matter is the alienation, the bitterness, and the division of church which have resulted. How did it all start?

Some years ago, the Broadway church in Lubbock, Texas, sent Brother Otis Gatewood into Germany. Opposition was registered to this by many of those now opposing the homes; they called it "centralized control," the "church sponsoring method" of evangelism. (Isn't it amazing how terms become obsolete? We haven't heard anything about such for quite some time.) But not a word did they offer against cooperation of churches in the fields of benevolence and evangelism here at home. Available is a tape recording of a radio broadcast from Blytheville, Arkansas, conducted by Roy E. Cogdill, in which it was announced that the program was being sponsored by the Blytheville church assisted by churches of Christ in Southern Missouri, Eastern Arkansas, and West Tennessee. When faced with the realization that they were practicing on a local field exactly that which they were opposing in Germany, they immediately did what all hobbyists do - they gave up the practice and kept the hobby. A hobby-rider never gives up his hobby when confronted with inconsistency; he gives up the practice! In an effort to be consistent, they yielded their practice. Consider, as an example, the Music Hall meeting in Houston which both Cogdill and Tant defended until the former to stay in the debate in Birmingham had to surrender it. Even after cooperative evangelism was surrendered, there was no opposition, on that basis, to the orphan homes. I have in my possession a photostatic copy of a letter which the editor

of the Guradian wrote within the last decade declaring that he believed the Tipton orphan home to be a scriptural institution, and that he would defend it! But, when it was apparent that they could not practice a form of cooperation in benevolence which they were opposing in evangelism, they again yielded the practice rather than the hobby.

A radical or extremist never knows where to stop. He continues to draw in his lines even closer and closer in an effort to maintain consistency until his preaching becomes wholly negative. Such is easily observable in the writing and preaching of those identified with the anti movement.

The orphan homes are sometimes criticized because they do not usually offer children they have for adoption. Many childless couples want children; the homes have them; why, then, do not they release them to such people? There are many reasons. (1) The state requires, in every such instances, a qualified social worker to make investigation. Few orphan homes are able to meet this demand. (2) The average child who comes to the homes is not adoptable for several reasons. (a) Frequently, he is a ward of the court; and the judge determines where he shall go. If we do not have homes available, such children go to Catholic or other denominational homes. (b) Most children in the homes have one or more parents living. They are frequently from broken homes, the children could be restored to their proper place. If, however, they have been adopted into private homes, they can never have their own parents again. (3) Children are entitled to a sense of security. If they are subject to being moved out of the home any-time, they are deprived of this essential factor in the proper psychological and emotional development of the child. Most of the homes among us have, under pressure from the ill-informed, tried to place children, with little or no success. Many years ago, one of the homes would allow the children to be lined up around the wall prospective foster parents to look them over, and to select the one they fancied. Often, older brothers or sisters would seize their smaller brother or sister and run to the barn in an effort to hide when visitors to the home came. Such is reminiscent of the slave block days, and we have long since ceased such practices.

Objectors to the homes often point out that most of the children are products of broken homes - few of them having both parents dead. This is correct; and emphasizes all the more their need. These are the truly destitute children - those with parents who will not provide for them. The "fatherless" child mentioned in James 1:27, is simply one "bereft" (the lexicon's word) of parents, whether through death, abandonment, or some other reason. Everyone recognizes an obligation to a child on the occasion of the death of both parents; few feel the same concern for children whose parents are worthless. It is good that there are those who do love the souls of such, and who desire to provide them a good home. Take, for example, the little boy in one of our orphan homes whose father, when the child was five years old, hired a man to drive him into a distant state, push him out of the automobile and leave him. Children of this type are not adoptable; they are wards of the court who will place them in a so-called institutionalized home. Whether it is a home operated by Christians or Catholics will depend in large measure on us.

There are now approximately twenty-two homes among us, caring for about fifteen hundred children. They are doing a marvelous job, often with too little assistance and encouragement from the rest of us. Thousands of young men and women have gone out from these homes to places of eminence and usefulness.

The first gospel sermon preached in Germany following the war was delivered by a former Boles' Home boy. The first gospel preacher to speak on a nation-wide net-work was a product of the same home. You will be interested in knowing that of the thousands who have gone out from Boles only three children left without obeying the gospel, and two of these came back to be baptized there! May our God continue to bless the work being done.

The End