

1962 LECTURE OUTLINES

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ANNUAL BIBLE LECTURESHIP

February 5-9, 1962

Theme:

"Building for Christ"

FREED-HARDEMAN COLLEGE

"Teaching How To Live And How To Make A Living"

Henderson, Tennessee

FOREWORD

E. Claude Gardner, Dean-Registrar

From many points of view, the 1962 Annual Bible Lectureship has been considered by the college and those who were in attendance as one of the best in the history of our lecture series. It is noteworthy that the attendance was consistently good for all sessions. We had overflowing audiences to attend various lectures. The spiritual tone was exceedingly fine. The speakers had prepared themselves so well that they were able to greatly stimulate the hearers. One indication of the good spirit that prevailed was also seen in the beautiful singing at various sessions.

It was observed that a large number of leaders in the church besides the preachers were in attendance, not only from this area, but from a distance. In the future we hope to encourage more groups from congregations in our area as well as from afar to attend the lectures.

The topics that were discussed this year were of such a timely nature that the messages touched a responsive cord with many. It is heartening to know of the great enthusiasm and interest in the vital themes that face us. It was with pleasure we noted the deep concern in the Bible as inspired word of God, in the threat of Communism, in the dangers facing young people, and in the values of Christian education. It is always good to have the support and help of good faithful brethren. At Freed-Hardeman College we seek to plead for the old paths and to stand for those basic principles of righteousness and good citizenship.

Our students are known for their attendance at the lecture programs. They were elated over the lectures and their appreciation of the speakers and the lessons has been expressed in highest terms. Deep impressions for good have been made on the minds of our young people.

The Booster Club Banquet and the Gus Nichols Dinner were also highlights in this year's program. We are happy to honor those who have contributed so much for so long. No doubt there will be similar occasions of honor for good men.

Every phase of the program is counted a great success. We appreciate the work of those who prepared exhibits, and to student groups who participated and helped in the activities.

Already we are making plans for the lectureship next year. The date is February 3-8, 1963. We shall count on having our many friends and alumni back with us. Your support means much to us.

Our thanks to J. Walker Whittle of the Business Department and the Phi Beta Lambda for preparing the outlines for distribution.

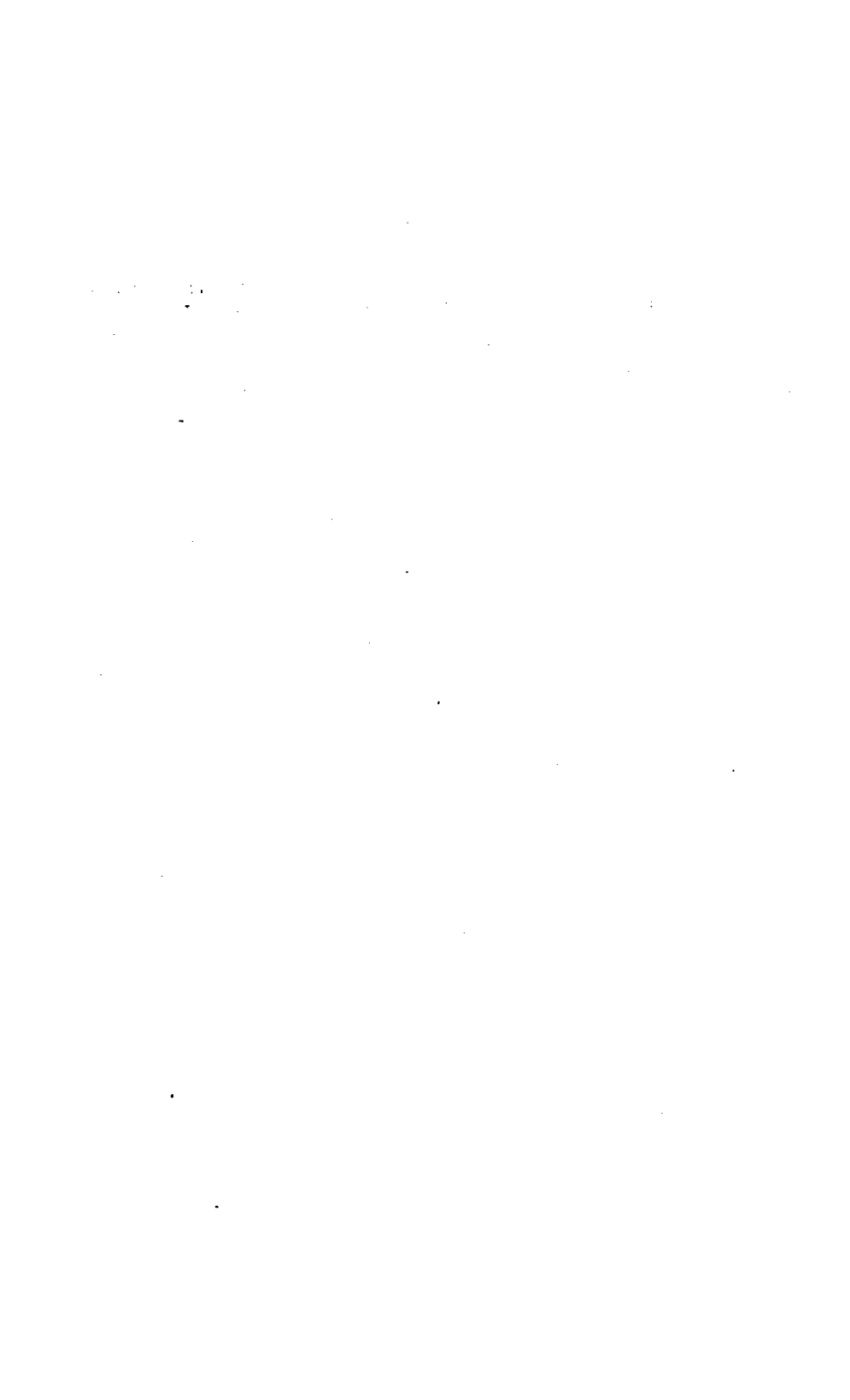


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VICTORIES IN JESUS (1 Cor. 15:57)

J. A. Thornton

INTRODUCTION

1. Circumstances of text.
2. We should always be interested in victory.
3. The victory that is in Jesus can be had by every one.
Mt. 11:28.
4. Credit for such victory must always go to God.

DISCUSSION

I. VICTORY OVER TEMPTATION

1. Christ was tempted in all points like we. Heb. 4:15
2. Example of his temptation. Mt. 4:1-11
3. He is able to succour them that are tempted. Heb. 2:18
4. We are not tempted more than we CAN bear. 1 Cor. 10:13

II. VICTORY OVER SIN

1. This victory is through Christ. Cf 1 Cor. 15:57
2. He is propitiation for all sin. 1 John 2:1,2.
3. This redemption is through his blood. Eph. 1:7;
Heb. 9:12,13,14,28: 10:12; 1 Peter 1:18,19
4. If we walk in the light his blood will keep us clean.
1 John 1:7

III. VICTORY OVER THE WORLD

1. His disciples are not of the world. John 15:18,19;
17:15,16
2. We are not to love the world. 1 John 2:15,16
3. We are to be unspotted from the world. James 1:27;
4:4; Eph. 5:25-27
4. Our faith overcomes the world. 1 John 5:4
5. While we are not of the world we influence the world.
Mt. 5:16; 13:33

IV. VICTORY OVER SUFFERING

1. The Bible is filled with examples of suffering.

- a. Job suffered but lost not faith. Job 2:10; 13:15
 - b. Demon possessed, Jairus' Daughter and Woman with issue of blood. Mk. 5
 - c. Paul's thorn in the flesh - grace sufficient. 2 Cor. 12:5-10
- 2. Suffering persecutions. Mt. 5:11,12 Apostles. Acts 5:41
 - 3. The Christian has a different view of suffering. Rom. 8:17,18

V. VICTORY OVER DEATH

- 1. Christ arose, he is victor. 1 Cor. 15:1-4,20 Heb. 2:9-14
- 2. Christ is the resurrection and life. John 5:28,29; 11:25
- 3. The gain of death. Phil. 1:21-24
- 4. This is the victory of our text. 1 Cor. 15:27

CONCLUSION

- 1. The hope of victory brings joy. Phil. 4:4
- 2. Summarize the things necessary for victory.

PROBLEMS FACING CHRISTIAN YOUTH

Alan E. Highers

INTRODUCTION

Since youth is a time of decision, it is expected that Christian young people will have many serious problems. It is usually between the ages of fifteen and twenty-five that the following decisions are made: (1) The kind of work one will do, (2) the person one will marry, and (3) whether one will obey the gospel. These decisions will affect the entire life. Our lives are in many respects simply the unfolding of decisions made in youth.

I. Young people can be lost.

- A. Such passages as Romans 3:9, 23; 1 John 3:4; Romans 6:16; also apply to accountable young people.
- B. A young man once came to Jesus, but he was already lost, although very young.
- C. Many young people are lost today.
 1. Read the newspapers--note what young people are doing.
 - a. In 1957, 41 per cent of all arrests for serious crimes in New York involved those under twenty-one.
 - b. It is predicted that by 1965 one boy in five will have a police record by the time he is twenty years old.
 2. What about cursing, swearing, filthy stories, and the like, that are common among many young people today?
- D. Some say that our young people are not involved in such things.
 1. If true, that is fine.
 2. But, what about the following:
 - a. Disrespect to parents. (Romans 1:30)
 - b. Disrespect to elderly. (1 Timothy 5:1)
 - c. Cheating on Examinations?
 3. These things are sin!
- E. Young people need to remember God in their youth. (Ecclesiastes 12:1)
 1. They may die in youth and have to meet God on their record.

2. Think how terrible it is for a young person to die without Christ.
3. Young people need to obey the gospel, (Acts 2:37-47), then have the courage to live right. (Titus 2:11-12).

II. There are some specific problems which young people must face.

A. It takes courage, determination, and will-power to live right.

1. Jesus, our Lord and Example, is the model of such qualities.
 - a. Death and suffering were not pleasant to the Lord.
 - b. He suffered in courage for what was right.
2. We need to learn to be more like Jesus--unafraid of the crowd, of group pressures, and what people think.

B. There are certain things that a Christian young person must turn down.

1. Drinking. If you drink, your chances of becoming an alcoholic are one in ten.
 - a. Drinking will impair your thinking, so that you might do something while under its influence that you would regret the remainder of your life.
 - b. Never take the first drink if you plan to live the Christian life.
2. Dancing. (Gal. 5:19-21). Even some members of the church have condoned the practice of dancing, but that does not make it right.
 - a. Dancing is based on sex appeal and bodily contact; take this away and dancing will fail.
 - b. A young man and a young woman cannot dance together for hours at the time under the seductive circumstances of the ballroom without sinning!
3. Filthy literature. Look on the open newstand, and you will see what is meant.
 - a. Young people can buy vile reading matter if they want to.
 - b. Keep it away from you! (Matt. 5:8). It is impossible to feed the mind on such stuff without committing sin.
4. Parking and Petting. How could one condemn dancing for arousing the emotions, and condone petting which is for the same purpose?
 - a. Petting dulls the sensation, and increases the appetite.
 - b. This practice has been known to cause emotional disturbances in young people, particularly in girls; it can damage your personality.
 - c. It is not only wrong within itself, but it may lead to other sins that will cause even greater

heartbreak and leave lifetime scars.

5. Immodest Apparel. Remember the sin of David after he had seen Bathsheba. (2 Sam. 11).
 - a. Many girls lead men and boys into sin by exposing their bodies in scanty dress.
 - b. Crimes have been committed against small, innocent children as a result of the way others have dressed.
 - c. Everything about the Christian girl or woman is to be characterized by modesty. (1 Tim. 2:9).

CONCLUSION: The best life is the Christian life. Have a Christian wife or husband, and establish a genuine Christian home. You may affect the eternal destiny of children yet unborn by the decisions you are making now. Parents should be willing to sacrifice that their children may have a Christian education; it may be that the association they enjoy will mean the salvation of their souls. Face your problems with honest courage, and be a follower of Christ.

WITNESSES TO CHRIST

E. Winston Burton

INTRODUCTION

1. John makes a high and exclusive claim for Christ on an ascending level. (Jno. 20:30, 31).
 - a. First, he is Jesus the man. Belongs in history; not myth. Called "Son of man" 13 times in John. Sets forth proof was man: tired, hungry, etc. He was a true man.
 - b. Next, he is the Christ. The long awaited Jewish Messiah.
 - c. Finally, he is the Son of God. Higher and broader in import. Deity.
2. Is this true? If so, God not only exists, but has acted to redeem lost humanity. Life is ours in his name. No cause for despair. If not, Kant is as good as Christ.
3. John sets out to give a reason for faith. A distinction in this and reasoning out salvation. He uses the word for "witness" in noun and verb form over 40 times. All faith must ultimately rest on evidence.
4. He selects seven witnesses to prove his thesis.

DISCUSSION

I. The Human Witnesses

- A. John the Baptist. Jno. 1:6,7,8, 19-35; 5:33
 1. His testimony was complete: (a) he denied that he was the Christ, Jno. 1:20; (b) he said Jesus was greater than he, Jno. 1:27, 30; (c) he said that Christ was the Savior, Jno. 1:29; and (d) he said he was the Son of God. Jno. 1:34.
 2. Many believe that much attention is paid to John's testimony, because there was a sect in Ephesus still clinging to John.
 3. John's witness is important, for he had something to gain by refusing to give it. People were ready to follow him.
- B. Disciples. Jno. 1:41,45,49; 4:29, 39-42; 19:35; 20:28, etc.

1. Witness of different kinds of people from varied walks of life.
2. Objection: "People have been deceived." Christ recognized the limitation of human witness and did not depend too heavily on it. (John 5:34). At same time, those who knew him best, loved him most and served him best.
3. Objection: "These people were quick to express their faith and without proper consideration." True, but they retained it after a more mature consideration.
4. Their testimony is of prime value because of what they suffered to bear it. Some died.
5. The transformation of their lives as a result of the impact of Christ upon them adds to its value.

II. The Inanimate Witnesses.

A. Scriptures. John 5:39-47.

1. A few decades ago the scholarly norm was to emphasize the Grecian background of John. Goodspeed and E. F. Scott among the leaders.
2. Now the Old Testament background is recognized. There are some 30 definite references to it in John, plus figures and types taken from it.
3. Old Testament witness would be especially convincing to Jews and proselytes.
4. Never had the Old Testament been searched as at this time. Yet the students of it failed to recognize Jesus as the Christ, because of the vast amount of tradition that had been attached to the Scriptures. Talmud, Mishna, Midrash.
5. Jews thought the Scriptures gave life; John reveals that they point to Christ who gives life.

B. Works. John 5:36; 10:25, 38.

1. Supernatural works.

- a. Usually called "signs" (simeion) in John.
- b. Tendency to discount their value in this age. Arises from doubt of whether or not can be a miracle. Modernism said, "No such thing." Neo-orthodoxy is saying, "Maybe, I don't know."
- c. Were of great weight in Christ's day. John 7:31; 11:45, etc.
- d. From the personal ministry, John selected seven.
 - (1) Water to wine; Lord of nature's processes. John 2:1-11.
 - (2) Nobleman's son; Lord of distance or space. John 4:46-54.
 - (3) Impotent man; Lord of time. John 5:1-9.
 - (4) Feeding 5,000; creative Lord. John 6:5-14.

- (5) Walking on sea; Lord of the sea. Jno. 6:16-21
- (6) Blind man; Lord of sight. John 9:1-7.
- (7) Lazarus; Lord over death. John 11:1-44.

2. Natural works.

- a. Carry tremendous weight with all men in this age, for we have had time to evaluate them.
- b. No life has been so noble. Consider his unselfishness; how oblivious he was to power, pomp, sex, wealth, etc.
- c. His words, spoken in tiny Palestine 1900 years ago, are as modern as the moment.
- d. Napoleon: "I know men and this was no man."

III. The Divine Witnesses

A. God, the Father. John 5:37-38.

- 1. The relationship of Christ and the Father receives much attention in the Fourth gospel.
- 2. John 5:37, 38 is probably an implied reference to the Synoptic account of Christ's baptism. John also records a case of direct witness (John 12:28-30). In a sense God is behind all of the other witnesses.
- 3. A problem: "How do I know that God bore such witness?"
 - a. Answer: You do not. Must accept by faith. Any system requires "a leap of faith."
 - b. Consider this, however: If God did bear witness, what other way could He establish that He did? If those who said He did had been deceivers, could they have lived as they did? Written as they did? Died as they did?

B. Christ, the Son. John 5:31; 8:13.

- 1. The apparent contradiction in the above passages is to be answered in his concessions to the teachings of rabbis. Means Christ's witness alone cannot establish it as true, though, of course, it would be true.
- 2. Some inquire if Christ himself ever claimed to be the Son of God. See John 9:35-37; 4:25; Matt. 16:16.
- 3. Say, "Anyone could claim to be the Christ." True, but getting people to believe it is another thing, or to even take it seriously.
- 4. The high and exclusive claims Christ made for himself are also a witness to his deity, for no human could have conceived them. They are eight:
 - a. "I am the bread of life." John 6:35.
 - b. "I am the light of the world." John 8:12; 9:5.
 - c. "I am the resurrection." John 11:25.
 - d. "I am the life." John 11:25; 14:6.
 - e. "I am the way." John 14:6.
 - f. "I am the truth." John 14:6.
 - g. "I am the vine." John 15:1, 5.

h. "I am the door." John 10:7.

C. The Witness of the Spirit. John 15:26.

1. The Spirit was with and in Christ. Jno. 1:32; 3:34.
2. Christ but began a great work; the Spirit continued it. John 16:13, 14.
3. The New Testament is his written witness.
4. He continues to bear witness by dwelling in Christians. Romans 8:9, 16.

CONCLUSION

1. Our faith is not a superstition.
2. It rests on a rock. It will stand the acid test.

THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS

Don't Let Them Take It Away

C. B. Thomas

INTRODUCTION:

1. Reasons for this admonition by Jude.
 2. Campaign slogan by major political party.
- I. Contend earnestly for the faith. Hold tenaciously to these fundamentals. Don't let them take them away.
- II. What fundamentals? Don't let (who) take (what) away?
1. Your faith in God. Psa. 19:1-4; Mk. 11:22; Heb. 11:6
 2. Your faith in Jesus Christ, the Son of God. Jno. 14:1; Mt. 16:13; Jno. 6:66-68
 3. Your faith in the inspiration of the Bible. 2 Pet. 1:20-21; 2 Tim. 3:15-16
 4. Your faith in the church of the Lord Jesus Christ. Acts 20:28; Eph. 5:25
 5. Your liberty in Christ - Your right to worship God. Gal. 6:1,13
 6. Your honor - Your morality - Your virtue - Your conduct. Prov. 22:1; 1 Tim. 5:22; Gen. 39:7;(Esther) Dan. 1:8
 7. The basic principle of honorable conduct. Mt. 7:12
 8. The foundation of human society, marriage and the home. Mt. 19:3-9

THE RESURRECTION OF THE BODY

V. P. Black

INTRODUCTION:

1. Man is a religious being.
2. All people have anticipated some kind of existence after death.
3. In view of this longing of the soul for immortality, we may inquire:
 - a. Is there a home beyond the sunset?
 - b. If so, has God revealed it? and by whom?
 - c. The magicians of Egypt? The Magi of Persia? Buddha of India? Confucius of China? Socrates of Greece? Mohammed of Arabia? or Jesus of Palestine?
4. The answer must come from every informed person, Jesus Christ is the hope of the world.
5. In Christ we find the assurance of the resurrection of the body.
6. The idea of the resurrection has descended the stream of time from the first pair in paradise, down to the present time.
7. It is seen in the language, literature, and manners of every age; in history, philosophy, and poetry of all people.

I. DIFFERENT VIEWS ABOUT THE RESURRECTION.

A. The Babylonian View.

1. The Babylonians expected a life beyond the grave but the duration was uncertain.
2. Merodach, a sun-god was the judge of men.
3. By the favor of the sun-god, the just entered into a place of joy, the wicked into a place of torment.
4. They were uncertain about it all.

B. The Hebrew View.

1. Whatever may have been the case with individuals, the Hebrews, as a nation, rejected the Egyptian view.
2. The Hebrews left Egypt, it seems, with no definite views of the resurrection of the body.
3. In His revelation at Sinai, it did not please God to enlighten them.
4. Light was given them by the prophets. Isa. 26:19; Dan. 12:2

C. The Heathen View.

1. The heathen apply the idea of immortality to the soul only.
2. The ancient heathen complained that the sun went down at night, and arose in the morning, but their friends went down in the gloomy darkness of death, and rose no more.
3. To them the night of death was starless.

II. TO WHAT SOURCE ARE WE INDEBTED FOR THE RESURRECTION OF THE BODY?

- A. Not to reason, mind has not requisite data.
- B. Not to nature, for it is super-nature.
- C. Not to science, it is beyond the province of science.
- D. But to the Bible (Isa. 26:19; Rev. 20:12,13; Rom. 8:11; Dan. 12:2; John 5:28,29; 1 Peter 1:3; Mark 9:9,10)

III. OBJECTIONS TO THE RESURRECTION.

- A. It involves a mystery.
 1. Many mysteries in the Bible.
 - a. Brought flood upon earth, opened up Red Sea, wall of Jericho fell.
 - b. We believe these things happened.
 2. The objector confounds mystery with absurdity.
 - a. An absurdity is something contradictory in its very nature to human reason and common sense, such as supposing an effect greater than its cause.
 - b. The resurrection of body not an absurdity, for it is not contrary to human reason; but a mystery, for it involves the agency of infinite power to accomplish it.
- B. It contradicts the principles of science.

1. It has been the business of one age of science to change, modify and improve science of past ages.
2. Is science entitled to more credence than the Bible, the book hoary with the ages, born at Sinai, completed on Patmos?

C. It is contrary to our experience.

1. This man must assume his experience is universal.
2. The fact that the man of the tropics has never seen the earth white with snow does not prove that the man of North America has not.

IV. WE HAVE EVIDENCE OF RESURRECTION OF BODY IN RESURRECTION OF CHRIST. (1 Cor. 15:21)

- A. Jews took first fruit to Jerusalem as a thank-offering and pledge of coming harvest.
- B. Christs is the First Fruits. 1 Cor. 15:20
- C. The scheme of redemption necessarily embraces the resurrection of human body, its provision extends to the body as well as the soul. 1 Cor. 6:19,20; Rom. 8:23; 2 Tim. 1:10
- D. What body is raised up? One laid down. 1 Cor. 15:42,44,53
- E. It will be a changed body. Rom. 8:11
- F. Tell story of Lazarus. John 11:1-43
 1. That Jesus raised one dead man, is to argue that all dead men shall be raised.
 2. Here is our glorious hope.
 3. The remedy is as universal as the disease.

CONCLUSION:

Tell the bereaved father, mother, widows, and children that there will be no resurrection and there would be a universal shriek that would rend the air and crack the vault of heaven, the earth would put on weeds of mourning and like Rachel of old go down to the judgment weeping for her children.

COMMUNISM AND CHRISTIAN EDUCATION

Dr. George S. Benson

The greatest threat facing America today as a nation is international communism which aims at total world domination. This godless movement is a criminal conspiracy aiming at the destruction of every other form of government and every other type of economy.

The purposes of the international communist movement have been made very clear in official communist publications. THE WORLD MARXIST REVIEW an official communist publication appearing in many languages, reports in the English version the happenings at the Communist Congress in Moscow in November and December of 1960. The Communist Party from 81 different countries was represented at that tremendous Congress. On January 6th Khrushchev delivered a famous address in Moscow in which he defined the objectives and the conclusions of the Communist Congress held in the preceding months. Then Gus Hall, executive secretary of the Communist Party U.S.A. came out with a booklet in February of 1961 defining in greater detail the objectives for the Communist Party in America.

From these official pronouncements it is made very clear that the international movement is aiming at complete world domination and that it is going to prosecute more actively the campaign against all FREE nations "of which America is the chiefest". The 81 parties all signed the report at the end of their convention declaring that all capitalist nations are to be wiped out and that communism is to be made complete in its world domination. This means that the fifth column in America is very busy trying to achieve these goals.

Their directives are however, to avoid nuclear war at this time, because America is much stronger in nuclear weapons. Through the cold war they have given orders for the infiltration of all possible segments in America with concentration on the colored people, on students, on employees and on women's organizations.

The greatest bulwark against communist domination of America is Christianity. Jesus emphasized the dignity of the individual. He emphasized the freedom of the individual. He emphasized faith in God. Therefore, no intelligent Christian can be a communist because of the fact that communism has no respect for freedom of the individual, no respect for the dignity of the individual and no respect for faith in God.

The great crying need in America today is for dedicated Christian leadership that is faithful to the word of the Lord. The faith of the church will not rise above the faith of its leadership.

Leadership in the church of the Lord today is coming almost entirely from our Christian colleges. Therefore, our Christian colleges are destined to play a very important part in achieving a better understanding of the Bible, in achieving a greater measure of dedication and in defeating the aims of international communism within the boundaries of our own country.

We will not likely turn back the communist propagandist in our own country until our preachers begin challenging them for debate in every community of the nation.

This atheistic, totalitarian, and criminal conspiracy cannot stand in the light of effective and capable exposition. Our Christian colleges should so train our preachers that they will be ready to meet the advocates of communist principles on any platform at any time.

When the I.W.W. (International Workers of the World) organization invaded America from 1915 to 1925 it was very largely church of Christ preachers challenging these people for debate that defeated the movement and we have heard little about it since. Today however, the communist movement is offering a far greater challenge and we are hardly hearing about any efforts on the part of our people to meet them in debate.

The attitude of our government toward the Communist Party U.S.A. and toward the international communist movement will depend largely on the attitude of the general public. Our officials are elected by the people. They are in Washington to represent the people. Therefore, the people must become informed on the subject of communism and must become articulate. This will happen only as public opinion at the grass roots level is actually, firmly formulated. The task of formulating such opinion is going to be in large part the work of the preachers.

Providing the necessary library facilities and the detailed information to inform our preachers on this task and training dedicated to Christian leadership, is one of the big responsibilities of Christian education.

OUR SURVIVAL THE GLORIOUS CHURCH

Glenn L. Wallace

INTRODUCTION. Gen. McArthur: "Military alliances, balances of power, leagues of nations, all in turn have failed--we have had our last chance if we do not devise some greater system---it must be of the spirit if we are to save the flesh."

I. SURVIVAL--first consideration of this generation

1. Splitting the atom released power man never dreamed about.
 - a. Now, the 50 Megaton bomb.
 - b. Daily, weapons of destruction are improved.
2. Military preparedness--chief program of nation.
 - a. Two global wars in 30 years.
 - b. Brush fire conflicts burning daily.
3. Scandal, moral impurities threaten
 - a. Sense of direction has become confused.
 - b. Sense of right and wrong has been numbed.
4. A bomb shelter--cry of the day
 - a. To the Christian, God our refuge.
 - b. "I said, thou art my refuge--" Ps. 142:5

II. OUR SURVIVAL--THE GLORIOUS CHURCH

1. Eph. 5:27
 - a. "We have two million members--"
 - b. "We have come across the tracks"
 - c. Let our sense of pride and feeling of security still be in Him.
 - d. The only shelter is the Blood in the Body.

III. OUR REFUGE, SAFE AND GLORIOUS, WHY?

1. Christ, the Divine builder, Matt. 16:18
 - a. The Church is HIS, His hand is on it.
2. Age gives it glory and beauty.
 - a. The old promise, Gen. 3:15, Isa. 2:1-4
 - b. It all began, 1900 years ago.
3. Security because of its indestructability.
 - a. "It will stand forever--" Dan. 2:44
 - b. "Kingdom cannot be shaken" Heb. 12:28

4. In church alone, we have salvation.
 - a. Eph. 5:23
5. Hope and peace of mind in it.
 - a. In an age of tranquilizers, unrest and uncertainty
 - b.
 - "I trust in God, I KNOW He cares for me,
On mountains bleak--on the stormy sea,
The billows roll, He keeps my soul,
My heavenly Father watches over me."

THE FINAL AUTHORITY IN RELIGION

George W. DeHoff

INTRODUCTION

1. Appreciation to personnel at Freed-Hardeman.
2. Greetings from Magic Valley.
3. Rich heritage of Restoration Movement in defending Bible as God's inspired word.
 - a. Campbell-Owne Debate.
 - b. John 10:35, "Scripture cannot be broken."
 - c. McGarvey, Elam, Lipscomb, et.al.
 - d. Present effort to discredit these pioneers by men poorly trained in God's word but "educated" in the wisdom of the world.

DISCUSSION

Field of evidences very broad. Many reasons for believing the Bible is God's verbally inspired, immovable, perfect Word.

1. We believe the Bible because we believe in God.
 - a. No one can really be an athiest - would have to know everything.
 - b. Something is, something cannot come from nothing. Therefore, something has always existed. Only two things exist: Mind, Matter. Mind superior to matter. Christians believe mind eternal.
 - c. Design argument.
2. Scientific Foreknowledge.
 - a. Herbert Spencer: Time, force, action, space, matter. Gen. 1:1.
 - b. Three kingdoms: mineral, vegetable, animal.
 - c. Rotundity of the earth.
 - d. Suspension of the earth. (Job 26:7)
 - e. Geography of the Bible.
 - f. Paths of the Sea. (Psalms 8). Matthew Fontaine Maury.
3. Unity of the Bible.
No contradictions; perfect harmony.
4. Prophecy and its Fullfillment.
Life of Christ foretold in minute detail.
5. Fruit Bible Bears.
Moral influence; other influence.

6. Indestructibility of the Bible.
7. What the Bible means to Human Hearts.

CONCLUSION

The Bible is God's verbally inspired, immovable, perfect Word. In life and in death, in time and eternity, this is the Book of Books.

CHRISTIAN FELLOWSHIP

Gus Nichols
Lecture No. 1

INTRODUCTION:

1. God has been especially good to me. This is the 25th year in which I have participated in these programs since the first one. I am very happy to be here, and to have you here to study with me the subject of CHRISTIAN FELLOWSHIP.
2. Acts 2:36-47. (Reading.) V.41, "they"- those baptized, V. 41-42. continued in "fellowship", etc.
3. "Fellowship" is from the Greek: KOINONIA, translated fellowship 13 times and is used about 21 times in the New Testament. It is translated "contribution" one time, Rom. 15:26; "communion" 4 times, 1 Cor. 10:16; 2 Cor. 6:14; 2 Cor. 13:14. It is translated "distribution" 1 time, 2 Cor. 9:13. It is translated "communication" 1 time, and "communicate" 1 time, Philemon 6; Hebrews 13:16.
4. The other 13 times it is translated "FELLOWSHIP" as in our text, Acts 2:42 and 1 Cor. 1:9; 2 Cor. 8:4; Gal. 2:9; Eph. 3:9; Phil. 1:5; Phil. 2:1; Phil. 3:10; 1 John 1:3; 1 John 1:6; 1 John 1:7; Eph. 5:11.
5. Summing up these translations of the word "KOINONIA" we have as the meaning of the word: "Fellowship", "contribution", "communion", "distribution", "communicate", and "communication".
6. Berry in his Interlinear with Lexicon, defines Koinonia as being "participation, communion, fellowship, a contribution." He defines Koinonikos as "ready to communicate, liberal" 1 Tim. 6:18, and koinonos as "a partner, Lk. 5:10; a sharer with, 2 Cor. 1:7.
7. THAYER defines the word "KOINONIA", and kindred forms of it to mean "To come into communion or fellowship, to become a sharer, be made a partner", Heb. 2:14; Prov. 1:11; Rom. 15:27; 1 Peter 4:13; (B) "To enter into fellowship, join one's self as an associate, make one's self a sharer or partner", 1 Tim. 5:22; 2 Jn. 11; "So to make another's necessities one's own as to relieve them". (A.V. Communicating to the necessities, etc.) Rom. 12:13; Phil. 4:15; ... Gal. 6:6.

8. "KOINONIA"--is defined by THAYER: "Fellowship, association, community, communion, joint participation, intercourse,.... "The share that which one has in anything, participation; of the thing in which he shares: Phil. 2:1; 2 Cor. 13: 13-14; Phil. 3: 10; Phil. 6; that is, in the benefits of Christ's death, I Cor. 10:16; in the (mystical) body of Christ or the church; 2 Cor 8:4; Eph. 3:9, to obtain fellowship in the dignity and blessings of the Son of God, I Cor. 1:9. 2. intercourse, fellowship, intimacy, : the right hand as the sign and pledge of fellowship, (in fulfilling the apostolic office), Gal. 2:9; what in common has light with darkness? II Cor. 6:14; used of the intimate bond of fellowship which unites Christians: Acts 2:42; Phil. 1:5; I Jn. 1:3, 7; of the fellowship of Christians with God and Christ; I Jn. 1:3, 6 (which fellowship, according to John's teaching consists in the fact that Christians are partakers in common of the same mind as God and Christ, and of the blessings arising therefrom). Koinonia in the New Testament denotes: 3. A benefaction jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship, for the benefit of one, II Cor. 9:13; II Cor. 8:4; (to make a contribution, Rom. 15:26; Heb. 13:16. THAYER, P. 352.
9. BAGSTER says, Koinonia, "Fellowship, partnership, Acts 2:42; II Cor. 6:14; Gal. 2:9; Phil. 3:10; I Jn. 1:3, 6, 7; aid, relief, Heb. 13:16; contribution in aid. Rom 15:26." P. 235.
10. VINES, KOINONIA," (a) communion, fellowship, sharing in common (from "koinos" common), is translated "communion", in I Cor. 10:16; Phil. 6, R. V.; "fellowship"; (b) that which is the outcome of fellowship, a contribution, e.g. Rom. 15:26; II Cor. 8:4; ". P. 90.

II. AS CHRISTIANS, WE ARE TO HAVE FELLOWSHIP WITH GOD, OUR HEAVENLY FATHER.

John says, "Our fellowship is with the Father, and with his Son Jesus Christ." (I John 1:3) This means that we are to live so close to God as to have and enjoy an intimacy or communion with God that is "unspeakable and full of glory". (I Pet. 1:8.) The noted historian, H. G. Wells, a modern infidel said, "At times in the lonely silence of the night and in rare lonely moments I come upon a sort of communion of myself with something great that is not myself. It is perhaps poverty of mind and of language that obligates me to say that the universal scheme takes on the effect of a systematic person". If an agnostic, in spite of his atheism, is compelled to feel himself in communion with "something great that is not myself", and especially "at times in the night and in rare lonely moments", should we not, as Christians share such a fellowship with God all the time? Yes, he found himself at times "In communion" with something "great" that was "not" himself. He said this something great often took on the effect of "A SYSTEMATIC PERSON". (G.N.) Men who think cannot entirely get rid of God, even in this life. Christians believe that God is, that he does exist. (Heb. 11:6). They do not believe that the blind forces of nature, guided by no intelligence, and by mere

accident and chance made the universe and all thing therein. We believe that "In the beginning God created the heavens and the earth". Gen. 1:1. We believe that behind every design, there is a designer, and back of every effect there is a GREAT CAUSE, and that is God. Even scientists are now teaching that the universe is not eternal, that there was a time when this earth, the whole universe, in fact, did not exist. They tell us that the sun once did not exist, that it has a beginning, and that it is burning up every day, and they predict that in millions or billions of years it will burn up, or go out. Well, what existed before the universe? From whence have all thing come? We, as Christians believe that God existed before all things and that he is "from everlasting to everlasting". (Psa. 90:1-2) You cannot reasonably think of a universe coming from nothing. If there ever had been a time in the long, long ago--in the far distant past--when there was nothing in existence, then there never could have been anything. Something cannot come from nothing. A great big nothing back at the beginning could not have so labored as to design and bring forth something--a great universe, such as we see and have today. The Bible says, "Every house is builded by some man; but he that built all things is God." (Heb.3:4) To believe in Him and to so live as to have sweet fellowship and communion with him is the sum of life--it is all of life. No house came by accident and chance, as by the operation of the blind forces of nature in a cyclone, earth quake, etc. Every house preaches its builder to every one beholding its beauty and evident design. A man would be considered a fool who would deny that a house had a builder, that some man had been on the scene. Yet, man could not make an earth like this, much less a universe, and he could not control it if he had one in his possession--man cannot even control himself!

Christians not only believe in God but we love God with supreme love. (Matt. 22:37) We put God before parents and our closest kin. (Lk. 14 :26; Matt. 10:35-38) Yea, we would give our bodies to be burned, before we would renounce God. (Matt. 16:24-27) He means more to us than our wives, our husbands, our children, than our very lives. We would, we believe, gladly die for God, if need be! Millions have done this who were as weak in faith as we! (Rom. 6: 9-11) Yes, we love God, for he is good,"and his mercy endureth forever." We love him because he first loved us and gave his Son to die for us. (I John 4:19; Jn. 3:16) God gave us his BEST that we might know he stands ready to give us the rest, if and when it is needed. (Rom. 8:32) Our fellowship with God is wonderful and sweet, beyond all possible expression of it.

F. B. Sergei beautifully displays our intimacy with God, our sweet fellowship with him, in the song "MY GOD AND I". He says,

"My God and I go in the fields together,
We walk and talk as good friends should and do.
We clasp our hands, our voices ring with laughter.
My God and I walk through the meadow's hue.

He tells me of the years that went before me.
When heavenly plans were made for me to be.
When all was but a dream of dim conception;
To come to life, earth's verdant glory see.

My God and I will go for aye together.
 We'll walk and talk as good friends ever do.
 This earth will pass and with it common trifles.
 But God and I will go unendingly."

III. WE CHRISTIANS ALSO HAVE FELLOWSHIP WITH CHRIST, THE SON OF GOD.

"And truly our fellowship is with the Father, and with his Son Jesus Christ." (1 Jn. 1:3) Again, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." (1 Cor. 1:9) Here the "Amplified New Testament" translates it: "God is faithful--reliable, trustworthy and (therefore) ever true to his promise, and he can be depended on; by Him you were called into companionship and participation with his Son, Jesus Christ our Lord." The Son has promised to be with those who obey him "always, even unto the end of the world." (Matt. 28:18-20) We do not have to go alone through life. We have Jesus to go with us all the way. He is our closest companion in life. I was once in the home of an aged sister for lunch. I had supposed that other members of the family would soon arrive, and that she did not live alone. Finally, I said, "Sister Herren, do you live here alone?" She replied, "No, Brother Nichols, I would not think of doing such a thing. I need someone with me for company and to take care of me." I said, "Who lives with you?" She said, "Jesus lives with me. I would be afraid if He were not with me." O! what fellowship she had with Jesus! It reminded me of the 23rd Psalm, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." (Psa. 23:4) These are words quoted by Brother A. G. Freed in his last conscious moments in this world. We commune with Christ and share in the blessings of his death when we discern his body on the cross as we eat the Lord's supper. (1 Cor. 10:16) We share in his sufferings, and have fellowship, or participation with him when we suffer for the sake of his body, the church. (Col. 1:18,24) Paul's purpose of heart was to come to know Jesus so well, and to so progressively become acquainted with him and his loving heart, and to so understand his great power and might which flows out from his resurrection unto obedient believers, that he might share in His sufferings, or commune with him in the agonies of his death, and be so imbued with it that he might be more like him. (Phil. 3:10-14) We are really worshipping and having fellowship with Jesus when we sing with deepest of feeling:

O to be like thee! Blessed Redeemer:
 This is my constant longing and prayer;
 Gladly I'll forfeit all of earth's treasures,
 Jesus, Thy perfect likeness to wear.

O to be like thee! full of compassion,
 Loving, forgiving, tender and kind,
 Helping the helpless, cheering the fainting,
 Seeking the wandering sinner to find.

O to be like thee! lowly in spirit,
 Holy and harmless, patient and brave;
 Meekly enduring cruel reproaches,
 Willing to suffer, others to save.

O to be like thee! Lord, I am coming,
 Now to receive the anointing divine;
 All that I am and have I am bringing;
 Lord, from this moment all shall be thine."

Those who sing such songs in pretense and hypocrisy seem to have no idea of true worship, and what they are missing in their failure to really dedicate anew their all to Christ in worship! Fellowship with Christ means that we share his mind and his nature, that we enjoy an intimacy and companionship with him which is unspeakably sweet. C. Austin Miles surely experienced this wonderful feeling or he could not have written the hymn, "IN THE GARDEN", which says,

"I come to the garden alone,
 While the dew is still on the roses,
 And the voice I hear falling on my ear
 The Son of God discloses.

And He walks with me and He talks with me,
 And He tells me I am His own.
 And the joy we share as we tarry there
 None other has ever known."

IV. WE ALSO HAVE FELLOWSHIP WITH THE HOLY SPIRIT.

Paul speaks of the "Fellowship of the Spirit". (Phil. 2:1) He also says, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." (2 Cor. 13: 14) "The communion of the Holy Spirit" means the fellowship, the joint participation which we share in the work of the Holy Spirit. Some translate it "Companionship" of the Holy Spirit. The Holy Spirit is called "Another Comforter". (Jn. 14: 15-17) Through his inspired word in the Bible He comforts our hearts in every hour of trial and in all our troubles he "Whispers sweet peace" to those who let his word dwell in them richly. (Col. 3:16, 2 Tim. 3:15-17) Through inspired men, the Holy Spirit strives with men; does this by His word revealed and confirmed to us in the blessed Bible. Yet many "resist the Holy Spirit" and refuse to "give ear" unto what He says. (Neh. 9:30; Acts 7:51-52.) Christians are told to "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption". (Eph. 4:30.) The Holy Spirit is "grieved" when those claiming to be Christians refuse or neglect to cooperate with Him and fail to share in His work of converting a lost world through the means of the gospel which was preached with the Holy Spirit sent down from heaven. (1 Pet. 1:10-12.) It is wonderful to have fellowship, partnership, joint participation and communion with the Holy Spirit in his work in us, for us and in behalf of all men.

We shall continue to discuss the subject of CHRISTIAN FELLOWSHIP tomorrow morning at this same time, and we hope to have you with us.

CHRISTIAN FELLOWSHIP

Lecture No. 2

Gus Nichols

Greetings to all of you who have been so good of heart as to come again so early to study with us the subject of CHRISTIAN FELLOWSHIP. Those of you who have attended such lecture courses before know something of the blessedness of CHRISTIAN FELLOWSHIP as it is manifested here on the campus of Freed-Hardeman College. Here we have a continual spiritual feast from early morning even until late at night. I have attended these courses now twenty-five years and I have often felt sick of heart to think of what is being missed by so many in the church who need them as much as any of us here assembled, elders and deacons, song leaders and Bible class teachers--all would have their lives enriched to be here--and through them the churches would be wonderfully blessed. If I had it in my power, I would make it possible, and easy for all our young people to attend a college like this. In my judgment, no school in the nation excels Freed-Hardeman College in the good work which it offers to Junior College students. Here the Bible is taught without any mixture of liberalism, anti-ism or any hobby of any sort.

Now I am supposed to lead us in a further study of CHRISTIAN FELLOWSHIP.

I. AS CHRISTIANS WE ARE TO HAVE FELLOWSHIP WITH THE APOSTLES OF OUR LORD JESUS CHRIST.

John, one of the apostles of Christ, said, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us..." (1 Jn. 1:3.) The previous verses of the chapter make it clear that he was speaking of himself and the other apostles when he wrote that. The apostles had seen the Lord and handled him. They had been sent out by the Lord to preach the gospel to every creature in all the world. (Mk. 16:15.) They wanted and needed the fellowship of all brethren everywhere in their work. They coveted the prayers and good will of all the brethren. John knew that false teachers had come in among these brethren denying that Jesus Christ had come in the flesh, and, of course, rejecting the doctrine of the apostles. John gave them a rule by which to try such false teachers. They were to try them by applying the acid test: would they hear the apostles? If not, they were not of God. (1 Jn. 4:1-6.) It is still true that one claiming to be sent of God and to be a preacher of righteousness is not of God if he refuses to accept the apostles' doctrine, as it is now written in the New Testament. No one can hear and accept Christ while rejecting those whom he empowered and sent. (Lk. 10:16.) Christ and the apostles are joined

together in the revelation of the New Testament. Christ is called the "mediator" of the New Testament. (Heb. 9:15-17.) The apostles are called "ministers of the New Testament". (2 Cor. 3:6.) God, the Father, gave the message of the new covenant unto the Son, and the Son gave it unto the apostles who, were in turn to preach it unto all the world, to deliver it unto men and perform such miracles as would confirm it unto the end of the world. (Jn. 17:8,14,20-22; 2 Cor. 12:12; Heb. 2:3-4; Mk. 16:15,20.) No one can now have fellowship with the apostles who fails to share with them the responsibility of preaching the gospel unto a lost world, and to jointly participate with them in reaching Christians with the knowledge of things which they are to observe and do as Christians. (Matt. 28:18-20.) The apostles are on twelve thrones--are empowered by the inspiration of the Holy Spirit--to teach us the truth and to confirm it unto the end of the world. The Spirit guided them "Into all truth" which the world would ever need, religiously speaking. (Jn. 16:13; 14:26.) Unto the end of the ages men are to "earnestly contend for the faith once for all delivered unto the saints". (Jude 3.) We need no new revelation; neither do we need any new miracles to confirm the old truth once for all time delivered by the apostles. We need no new apostles. The apostles of Christ who preached his gospel in the New Testament and in the first century are the only apostles needed. They were the "last" apostles. (1 Cor. 4:9.) Others beside them have been false apostles and deceitful workers. (2 Cor. 11:13-15.) John called them "Liars". (Rev. 2:1-2.) The inspired apostles are dead, as to their bodies, but as to their work they still live. They are our apostles today. They are still on their thrones of authority as teachers. (1k. 22:28-30; Matt. 19:28; Acts 1:8.) We have fellowship with the apostles when we aid and assist in their work, when we preach their gospel as they preached it and live as it directs us to live. In this way we share in their work, that part of it which uninspired men are capable of performing, and we have joint participation with them in "teaching all nations" and in preaching the gospel "to every creature". (Matt. 28:18-20; Mk. 16:15.) We have fellowship with them when we commit what we have learned from them in the New Testament unto others that they in turn will also be able to "teach others also". (2 Tim. 2:2.) In this way we may reign with the apostles, and with Christ. Paul says, "I would to God ye did reign, that we also might reign with you." (1 Cor. 4:8.) Won't it be wonderful to meet the apostles up in heaven and take them by the hand and say, "As a Christian, I had fellowship, partnership with you down in the world. I participated in the work that you did, and tried to keep the great commission going as you did. I was happy down there to know that I was having fellowship with you, that I was your fellowlaborer." (Phil. 4:3.) Let us cooperate with the apostles and have fellowship with them in their work.

II. AS CHRISTIANS, WE SHOULD HAVE FELLOWSHIP WITH EACH OTHER.

John says, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (1 Jn. 1:7.) Here we learn that we "have fellowship one with another" provided that we walk in the light of God's truth. (Psa. 119:105.) God never intended that we

try to maintain fellowship with all peoples regardless of what they may believe and teach. Jesus did not come into the world to establish peace at any such price. Jesus came to send a sword and to cause division between his true followers and others who would not accept the principles of peace which he has taught. (Lk. 12:51-53; Matt. 10:35-38.) While there are things which "make for peace", there are other things which make for division and strife. (Rom. 14:19) As Christians, we must obey and serve God as it is written whether this course will bring peace between us and others or not. (Heb. 5:8-9; Rev. 22:14; Lk. 6:46; Matt. 7:21) We cannot afford to sin just in order to be united with other people. God's plan of unity and fellowship is simple---"If we walk in the light, as he is in the light, we have fellowship one with another." (I Jn. 1:7) All who thus follow the truth will be united, and in fellowship with all others who like themselves "walk in the light". This is not to say that all people are actually walking in the light who think they are. It is possible for good people to be misled and deceived as to what the truth is. (Gal. 6:7) No one should be conceited and imagine for a moment that he is infallible. And yet the truth is something certain and definite, something revealed and which can be learned, and so well learned that one can know that he has the truth beyond any sort of doubt. If this were not so, we could never obey the command to mark and avoid those who cause divisions and offences contrary to the true doctrine. (Rom. 16:17-18.)

III. AS CHRISTIANS WE MUST NOT SEEK FELLOWSHIP WITH THOSE OF THE WORLD.

Paul says, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?... Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (2 Cor. 6:14-17) Here it is clearly revealed that believers and unbelievers, saints and sinners, are not to be united and in each other's fellowship. This is not to say that Christians are to manifest a contemptible "holier than thou" spirit, nor that they are to in any way mistreat others. But they are to remember the apostle's question: "What fellowship hath righteousness with unrighteousness?" We cannot, therefore, have any fellowship with the world. We must stay out from among such. We must keep unspotted from the world. (Jas. 1:27) Even religious people are to be marked and avoided--disfellowshipped--if they teach and practice that which is "contrary to the doctrine" of the New Testament. (Rom. 16:17-18) Christians are all to be united and speak the same thing by all speaking as the BIBLE speaks. (I Cor. 1:10; I Pet. 4:11) "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. 8:20) Humbly and gently, yet boldly and firmly, the truth must be presented against all error and sin. The truth of God's word must be preached whether the people like it or not. (2 Tim. 4:2) False teachers and error must be rooted up and kept out of the church, whether such work is pleasant and popular or not. Paul says, "And have no fellowship with the unfruitful works of darkness, but rather reprove them". (Eph. 5:11) Yes, fellowship with the world is sinful and wrong. Man is a creature of choice. He can choose the fellowship of the world on the one hand, or he can on the other choose fellowship with God

and his people who follow his truth. But one cannot have both. Those who live in sin and error are out of fellowship and harmony with God. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." (1 Jn.1:6.) It follows, therefore, that only faithful Christians are in fellowship with God, and Christians should not fellowship those not in fellowship with God. If a brother turns back and is determined to go to perdition we should see to it that he does not go in our fellowship. We should put him out of our company, and fellowship, and have no more to do with him than we would a heathen or a publican. (1 Cor.5:5-13; 2 Thess.3:6-14; Mat. 18:15-18.) Of course, we should seek to get all men to serve the Lord and do right, whether they are alien sinners of the world, or sinners in the church. They have precious souls of more value than all the world. (mat.16:26.) However, we cannot save them by just keeping them in our fellowship. (Mat. 13:41.) In fact, we might thus actually lose ourselves. The withdrawal of our fellowship is an effort to save the wayward brother. (1 Cor. 5:5-13.) Unfaithful members of the church must be converted away from their sins or they will be lost (Jas. 5:19-20; Gal.6:1.)

IV. AS CHRISTIANS WE ARE TO HAVE FELLOWSHIP WITH EACH OTHER IN WORSHIP AND EDIFICATION

The church is to edify and build itself up in the faith. (Eph.4: 12-16.) We have seen that the word fellowship is from a Greek word which includes a "joint participation" with other Christians in the worship and services of the church. Others cannot worship and serve God for me. They cannot assemble for me, sing for me, give for me, commune for me, or do anything for me. I must do my part. John plainly says, "We have fellowship one with another". (1 Jn. 1:7.) According to ability and opportunity, each member of the church is responsible unto God for his part of the work of the church. No member has a right to sit back and be a spectator or critic--simply observe the others in their worship. If I am asked to do something I should do it if all possible. If I am put on a visiting committee to visit those absent from the services on Lord's day, I should lay everything else aside and serve. We should have fellowship, or partnership in the work of the church. I should find what I am best qualified to do, and give myself to that work. (Rom. 12:4-7.) If I am to lead the singing I should give my best to that task. We should never trifle with the work of the Lord. If every member does his best, the church will be edified and strengthened in every service. And all the members should be given something to do. Just a few members should not be called upon to do all that is to be done. Each one needs spiritual exercise in order to grow and to be happy in the Lord. Each member needs to in some way and at regular times participate in the work of the church. Even a poor widow can do something. Mk. 12:41-44.) If the elders would have all the members get to heaven, they must be ever alert to find more and more work for more and more of the members. People perform at their best under given responsibility. Charge some one with the responsibility of looking after the song books, another to see to it that the water is always ready for a baptismal service. Another is to see that strangers register. Another is to lead a group whose duty it is to greet strangers, etc.

There are literally hundreds of things to be done, more work than workers, if we would but open our eyes and look on the field of service. The church is to be a place of fellowship and there must be "joint participation" in the work and responsibilities of the church.

CHRISTIAN FELLOWSHIP

Lecture No. 3

Gus Nichols

Greetings to all of you this morning. Your presence is duly appreciated by all of us. We trust that you are happy that you are here and that your fellowship and joint participation in the services of the day may be an inspiration and a joy divine. The first time we find the word "fellowship" in our New Testament is in Acts 2. Peter had just preached the first Gospel sermon. Three thousand had just repented and been baptized for the remission of sins and had been added to the church of the Lord. (Acts 2:36-41) The next verse says, "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42.) This infant church, the mother church in one sense of the word, not only started right but it "continued" in the right course. It not only "Continued" but it "continued steadfastly". A little boy in a Bible class said he did not know what is meant by "steadfastly" unless it means "stuckfast". We need churches all over the land which will not only begin, but "continue", even "continue steadfastly" in the Lord's work. Each church should be "stuckfast" to such a program.

I. AS CHRISTIANS WE SHOULD HAVE FELLOWSHIP IN THE BENEVOLENT WORK OF THE CHURCH.

By reading the context of Acts 2:42 we learn that the members of the Jerusalem church had fellowship and joint participation in the work of benevolence. It says, "All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." While this was benevolent work, it was also a form of evangelism. It is not possible to completely separate the benevolent work of the church from the work of evangelism done by the church. Those seeing our good works of benevolence in sharing with the poor will be so taught by our example as to "glorify" our Father in heaven. (Matt. 5:14-16.) A good example of a godly life may result in converting someone who had not responded to teaching only. (1Pet. 3:1-4.) Paul said he taught a spiritual lesson by his example of laboring with his own hands to support himself and those with him. (Acts 20:35.) The miracles of Jesus in helping the poor and needy, or his benevolent work, was intended to result in making believers--in evangelism. (Jn. 20:30-31; Matt. 15:31-37). We may say, then, that benevolence is a means of evangelization. This being true, (and who would deny it?) it follows that a church cannot entirely separate its benevolent work from its evangelization. Let us get the setting of Acts 2.

People were in Jerusalem from all over the world. (Acts 2:5-6.) They had come to observe the feasts of the Passover and Pentecost. The time had past for multiplied thousands to return unto their own countries and their own homes. Having become Christians and members of the newly established church, they could not each go his way after Pentecost and take a copy of the New Testament with him. Not a line of that Book was written for many years afterward. Therefore, there was a great and urgent need for the masses of the new members of the church to remain for some time at Jerusalem as to be thoroughly indoctrinated with the principles of Christianity before returning to their original countries and homes. They had come "out of every nation under heaven". (Acts 2:5.) Their funds were soon exhausted and the meeting needed to continue. They were continuing daily in the temple under the apostles' instruction. (Acts 2:42,46.) "They continued steadfastly in the apostles doctrine," or teaching. Great grace was upon them. "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. . . Neither was there any among them that lacked: for as many of them as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." (Acts 4:32-35.) This was Christian fellowship. This was benevolence as a means of evangelization. The Jerusalem church was feeding these Christians from other counties in order that they might stay with them longer and study under the apostles so as to be prepared to go back to their homes and countries and teach the new doctrine to their people. The church was feeding the bodies of the people that they might feed their souls.

II. FELLOWSHIP WORKED EVEN WHEN THE CHURCH WAS IN TROUBLE.

It was not long until a whispering campaign was started to the effect that the "Grecian widows" were being neglected in the "daily ministrations" of the church. (Acts 6:1-7.) The apostles called the multitude of the disciples and explained that it was not reasonable for the apostles to leave their main business of teaching the word of God and "serve tables" or be food distributors. They wanted to give themselves continually to prayer and the preaching of the truth. They proposed that "seven men" be chosen to look after "this business". The saying pleased the whole church, and they selected seven men to be "Over" the benevolent work which needed better supervision than the apostles had had time to give unto it. Peace and harmony prevailed, and the church remained in unity and in perfect fellowship one with another.

Anti-cooperation preachers have sometimes argued that this is an alterable pattern for all benevolent work of the church. But it was an emergency measure, and not revealed as an all-time measure to be followed later for all conditions and to continue down through the centuries. First of all, it was a measure supported by all the members selling all their lands and property and putting the funds into a common treasury. (Acts 2:44-46; 4:32-37.) They did not

have to thus sell their property. In the next chapter Peter said, "Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God." (Acts 5:4). From this quotation we learn that there was not background command for them to sell their property. God had not directly authorized them to do what they did. It was voluntary liberality on their part. Peter said while it remained it belonged unto Ananias, and even after it was sold it was within his own power. He did not have to sell it nor to give what it brought. Therefore, he had no excuse for his sin of lying and keeping back part of the price. So we do not have to sell our property and give it unto the poor. However, we may voluntarily give away every cent we possess as the poor widow did. (Mk. 12:41-44). While this is an approved example here in Acts, it is not a binding example. There are many approved examples in the New Testament which are not bound upon us. We may, or may not, see fit to follow some approved examples. An example is binding when there is a stated or necessarily inferred background command for their doing what they did. There is no such command behind the example of selling our property and giving away the proceeds thereof. Hence this part of the benevolent program followed in the Jerusalem church is not binding upon us today.

In the next place, if this had been an unalterable pattern we would have to have "seven men" to be "over" that sort of a program. Our benevolent work would have to be under the oversight of "seven men" rather than under the elders. In Judea the "elders" were over the benevolent work of the church. (Acts 11:29-30.) If these are two unchangeable patterns, they are contradictory the one to the other. In the first case the work is under the oversight of "seven men" (Acts 6:1-7.) In the second case the work is under the oversight of the "elders" to whom the funds were sent. (Acts 11:29-30.) We do not read of any funds being sent unto "deacons" in case the "seven men" may be called such. Furthermore, in neither case are we informed as to how the funds were distributed unto those in need. The inference is that it was simply given out unto those in need to be applied in their homes.

Some have supposed that Acts 6 is an unchangeable pattern and that therefore the church is obligated only to widows. (Acts 6:1-7.) But the Jerusalem church dispensed their funds "unto every man as he had need". (Acts 4:34-37.) In Acts 11:29 we learn that the church at Antioch sent relief unto "the brethren". In Rom. 15:26 we learn that a later contribution was "for the poor saints". It is true that Paul mentions a widow who is to be above sixty and a mother of children, etc. to be taken "into the number". (1 Tim. 5:9-10.) But this is not a case of charity, but evidently a case in which the widow was to be employed by the church for the rest of her life. In the context the apostle urged them to refuse younger widows since they would cast off their first pledge, vow or promise not to marry, etc. However, the relatives are to care for their own kin when it is possible, "that the church be not charged, that it may relieve them that are widows indeed." (1 Tim. 5:16.) There was nothing said in Acts 6 about the age of a widow to be an object of benevolence. All,

both men and women in that case, were being supported by the church that they might be taught and indoctrinated by the inspired apostles before returning to their homes in other countries. Remember this was benevolence used as a means of teaching, or as a means of evangelism. But it was an expression of Christian fellowship, a thing which stood out most prominently in the New Testament church. Fellowship meant so much in the Jerusalem church that its members would sell their possessions of goods and place the funds in a common treasury before they would permit the work of the Lord to be in any way retarded. And, remember, they did this voluntarily. Their love for each other and for the church took care of the situation.

Christians were found to be generous and liberal. Even the poorest of congregations were sometimes ready to major in benevolent work, even in foreign relief. "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that it in a great trial of affliction the abundance of their joy and their deep poverty abounded into the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." (2 Cor. 8:1-4). You will note that these churches gave liberally out of "deep poverty" while the contribution was going to "the poor among the saints" at Jerusalem. (Rom. 15:26 RV) This refutes the modern theory that only churches having an abundance are to give to those who have nothing. One reason for the contribution here mentioned was to further cement the Jewish-Gentile relationship. The Jews had sent the gospel, a spiritual blessing, until the Gentiles, and now the opportunity is presented for the Gentiles to share their carnal things with their Jewish brethren so as to further break down any of the old prejudices of the Jews against Gentiles. These Jews were not starving to death. Paul requested the Roman brethren to pray that they would receive a contribution from the Macedonian churches, a thing which would not have been necessary had they been starving to death. (Romans 15:22-32).

Some brethren have taught that a church, or churches, can only contribute to, or aid another church when the receiving church is destitute and in need of benevolence. We have just seen that this theory is not in harmony with Bible facts. Furthermore, Paul received wages from a plurality of churches that he might do the Corinthian church service. (II Cor. 11:8). But the Corinthian church was a wealthy church. It seems that false apostles at Corinth had made it inexpedient for Paul to receive wages of the Corinthians lest the charge that he was preaching for money might be made to his hurt. (II Cor. 11:8-15). So again we see that when there is a reason for doing so, a contribution may be made from normal churches even to the support of a work in a wealthy church. Some have made an effort to condemn our cooperative work where churches send to Highland church in Abeline, Texas, to aid that church in putting on a national network radio and television program in which the gospel is preached unto millions of people each year. They sneeringly say that the Abeline church is not hungry. The facts are that Christians may mutually aid and assist each other, and that churches of the Lord may likewise do so when they think it expedient. God has given us no exclusive binding pattern in the matter.

It is sometimes argued that there is a binding pattern in the case of the Antioch church sending relief unto the elders in Judea for the brethren there. But if this were a binding example then money would have to be sent, and in no case could we send a truck load of food, clothes, medicines, etc. Also we would have to send it by the "hands" of two men, like Barnabas and Saul. (Acts 11:29-30) If it were a binding example we could not write a check upon a bank, which is a human institution, to be cashed by another bank which would be another human institution. We could not send a "check", as the Antioch church did not send a check. Also we could not use the United States Post Office, another human institution. If it is an unchangeable pattern, why do those brethren claiming such not follow it instead of changing it as they do? We do not have to follow all the details of an example, even an approved example, unless there is evidence that such details were authorized in some background command.

For example, the appointment of elders was with fasting and prayer. (Acts 14:23) This is an approved example, but who would say that it is a binding one? Perhaps we usually have prayer in connection with the appointment of elders but what about fasting? Do we follow this detail in the example? First of all, did they fast as a result of any command from God, or did they do it as a matter of expediency? Did they do it because they had to do it? Or did they do it because they thought it wise and prudent? Furthermore, they had praying, fasting, and laying on of hands in the case of sending out evangelists from Antioch. (Acts 13: 1-4) This is approved, but is it binding? The Eunuch made the confession at the water. (Acts 8:35-39) This is an approved example. Must we begin to have candidates for baptism make the confession at the water instead of back at the meetinghouse?

Some brethren have argued that funds in evangelism must be sent unto the preacher, and not unto a church which may have employed a preacher. It is true that funds were sent unto Paul, (Phil. 1:5; 4:14-18) but how do such extreme brethren know that this was not a mere incidental and detail similar to the fact that this contribution was sent by a man. (Phil. 4:18) Again, if this were an unchangeable pattern then we could not send a check nor use the U.S. mail, since they did not do so then. If we do not have to send what they sent, nor in the way they sent it, how do they know we must send it to whom they sent it? The facts are that we not only have examples of a church sending money unto a preacher, but we have an example of a church sending money unto the elders of a church. (Acts 11:29-30, 1 Cor. 15:1-3) We also have a case in which the money sent by churches in evangelism was to do another church service. (2 Cor. 11:8) Also this money may have been sent to the church for the preacher, rather than directly to the preacher. The language would be subject to either interpretation. We have a case in which relief sent "unto the brethren" was sent unto the "elders" for the brethren. (Acts 11:29-30) The elders are not only over their benevolent work but they are also in authority over their evangelism. (Acts 20:28-32) The church at Jerusalem aided the church in Antioch in evangelism by sending them a man to exhort them and preach to them and for them. (Acts 11:22-26) Later the Jerusalem church sent a company of teachers to Antioch to aid them in evangelism. (Acts 15:22-32) So there are not two separate patterns for having fellowship in benevolence and in evangelism.

CHRISTIAN FELLOWSHIP

Lecture No. 4

Gus Nichols

I want to thank you for the interest you have manifested in these simple lessons on Christian Fellowship. I trust that all of you will strive to have as much fellowship as possible with those who are striving to promote Christian Education in such schools as Freed-Hardeman College. Let us as parents send our children to such schools, rather than to schools where their faith may be weakened, if not altogether wrecked. Let us contribute of our time and money that these schools may continue and be able to do even a greater work. Let us instill in the minds of our children from their youth up that they are to attend a Christian school, if the Lord wills, rather than a state university, or college. Our children are entitled to the best in education. We are not looking for what is cheapest for the, but we want them to have the best in education, the best husbands and wives, and the best environment that is humanly possible for us to furnish them.

This morning I want to study with you again the subject of Christian Fellowship. There are things which destroy fellowship. At this time I would like to discuss two extreme positions which are sure to destroy peace and fellowship in the brotherhood if forced upon us. One of them is LIBERALISM, which means that we may take liberties with the word of God to change the commands of God and the specific law of the Lord as we may see fit, guided by human wisdom. Liberalism treats the specific commands of God as though they were generic in nature. It treats matters of faith as though they were mere matters of opinion. This means that there are those who thus change the word of God. They add to the word of God, take from it, and substitute therefore as they may see fit. Such attitude toward the word of God is contrary to the plain teaching of the Bible, and has been forbidden in both Old and New Testaments alike. If we are to preserve unity and fellowship on the basis of divine truth we must properly respect the authority of the word of God. There must be no additions to the word of God and no subtractions therefrom. Deut. 4:2; 12:32. We must not go beyond the word of God to do less or more. (Num. 22:18). We must abide in the doctrine of Christ. (2 John 9) We must earnestly contend for the faith delivered by the inspired apostles. (Jude 3) To add to the word, or subtract from it, and thus alter it in any way is to be lost eternally for so doing. (Rev. 22:18-19) Liberalism looses what God has bound in heaven. (Matt. 16:19) The commandments of men mean vain religion. (Matt. 15:9) Christ must be obeyed and his commandments respected. (Heb. 5:8-9; Matt. 28:20) His doctrine must be taught, and no other. (2 John 9; 1 Tim. 1:3) Those who teach and practice contrary to the doctrine of Christ and his apostles are to be marked and avoided, for they cause divisions and offences. (Rom. 16:17-18) Fellowship is to be had by all of us walking in the light of divine truth. (1 John 1:7).

Adam and Eve violated a specific law of God and were cast out of the Garden of Eden for so doing. (Gen. 2:17; 3:1-19) Cain violated a specific requirement of God when he substituted an offering of the

fruit of the ground for the animal sacrifice authorized. (Heb. 11:4; Gen. 4:1-7) Nadab and Abihu used strange fire not authorized in their worship and were killed for thier sin. (Levit. 10:1-3; Num. 16:46) Uzziah was also killed of God for touching the ark of the covenant, a thing not lawful for him to do. (2 Sam. 6:7; 1 Chron. 15) King Saul lost his kingdom for leaving off some things which God required of him. (1 Sam. 15) Denominational people are liberalists. They have added their human creeds and denominations founded by men unto the word of God. They deliberately go beyond the word of God, change the doctrine and do very much as they please in matters of religion. Our "Christian Church" brethren are liberalists. God said for us to "sing" and they added "playing". (Eph. 5:19; Col. 3:16) If Noah had been a Liberalist he would have added pine or some other kind of wood to the "Gopher" wood commanded of God in building the Ark. (Gen. 6:12-16) But the Bible says, "Thus did Noah according to all that God commanded him, so did he." (Gen. 6:22) He thus built the ark by faith which comes by hearing the word of God. (Heb. 11:7) Instrumental music in Christian worship is in no way authorized by the word of God. The command to "sing" excludes "playing" just as the command to build the ark of "Gopher wood" excluded pine, oak and other kinds of wood from the ark. When God commands us to do a thing, we must do that very thing, not something else, or do nothing. And when God tells us how to do the thing authorized we must not only do what he said do, but do it in the very way or manner commanded. Liberalism trifles with such matters in a thousand ways, and thus sows discord among brethren, destroying the fellowship which otherwise could be enjoyed.

But another thing which is just as dangerour as Liberalism, and which destroys fellowship, is Anti-ism, which is a form of Legalism. Anti-ism treats the generic commands of God as if they were specific. It treats matters of opinion as if they were matters of faith. They are guilty of changing the word of God on many points. They take items of generic authority and legislate them into specific law. They make law of matters of expediency, and thus cause divisions contrary to the law of the Lord, and are to be marked and avoided the same as Liberalists. (Rom. 16:17-18) That is, if and when they press their man-made laws to the disruption of the fellowship of Christians. To illustrate what we mean, when God specifically required Noah to build the ark of "Gopher wood" this excluded Liberalists from adding some other kind of wood to the "Gopher wood" commanded. But when God simply said for Noah to build "rooms" in the ark, without prescribing the number and size of the rooms, this was a generic command. (Gen. 6:14-16) If Noah's sons had been Antis, they would have likely legislated for God at this point, and prescribed the exact number and size of the rooms to be built in the ark. Thus they would have been guilty of adding to the word of God a regulation which God did not make. Such would be also going beyond what God says, and would be the commandments of men, and vain religion. (Matt. 15:9) Anti-ism binds where God loosed. (Matt. 16:19) God bound the "Gopher wood" but he did not bind the certain number and size of the rooms. He left this item "loosed", and no man could bind at that point and not sin in doing so. It is just as sinful to make laws for God as it is to break the laws which God has made. Liberalists often break the laws of God, while Anti-ism makes laws for God. Such attitudes has always destroyed the peace and fellowship of God's people. We must walk in the light of truth to have fellowship which is on a scriptural basis. (1 John 1:7) Liberalism is not the truth, neither is anti-ism.

Liberalism sanctions marriage for almost anyone wanting to marry, regardless of how many companions he may already have, and divorced for any one of many reasons. But the truth is different. (Matthew 5:31-32; 19:9) However, anti-ism steps in and forbids marriage entirely, as far as Christians are concerned. (1 Tim. 4:1-3) God left man free to marry or not marry. It is a matter of expediency, and not a matter of law. God has neither commanded man to marry, nor forbidden him to marry. When man forbids marriage, he is making a law where God made none; he is legislating for God. The same principle is true of eating meats. (1 Tim. 4:1-3) And when Christ commanded his disciples to "Go" and teach all nations, they had to obey him and "Go." (Matt. 28:19) But he did not tell them how to do the going commanded. They could "Go" by walking, riding, etc. For any one to make a law limiting the going to walking would be to make a law for God; it would be altering God's law. It would be sinful for some brother to become an "Anti-riding" preacher. The same is true of the command to "Teach." (Matt. 28:19-20) The Lord did not say how to do the teaching. He left them free to use their judgment in the matter, as he did in the matter of travel. The Lord left them free to use literature, teach in classes, etc. and any one becoming an "anti-literature" and "anti-class" preacher would be guilty of legislating for God and guilty of all the division and discord which he might cause by riding his hobby and trying to force it upon the church. (Rom. 16:17-18) We could go on and on with such illustrations of the principle. When the Lord said "baptize", he did not tell them where to do the baptizing. He used a generic word, as to place, and left them free to choose their own place of baptizing. Again, the anti-baptistery man is making a law for God and is sinning in so doing. God commands us to assemble for worship, but does not tell us to use any certain sort of place, or any particular kind of meeting house. (Heb. 10:25; 1 Cor. 14:23) He left us free in that matter to choose what is expedient under the circumstances. When a preacher takes the position that the church cannot buy a lot and build a meeting house in which to worship and serve God, he is making a law where God made none, and it is a sin for him to make such a law and try to bind where God loosed. (Matt. 16:19) Since the early churches were free thus under generic law, we do not have to meet in the same sort of places they did, for we, being under the same generic law they were, are as free as they were to choose the type of meeting place for our worship. When the early church was carrying out some specific command of God, we imitate them and do as they did for the reason that we are under the same SPECIFIC law of Christ. But when they were operating under some GENERIC law, which gave them a choice between different ways of doing something, we are as free as they were and do not have to imitate them in that type of matters. The Lord has authorized his church to care for the needy, but he has not legislated as to whether this be done in a private home, or a legal home. God has not said whether the home be incorporated or unincorporated, licensed or unlicensed, chartered or unchartered. He simply gave the generic command to "relieve" them, and left the church as free in the matter as the individual member of the same verse. (1 Tim. 5:16) The church in making a contribution is giving the "relief" and the home in receiving and applying the church contribution is receiving the "relief". God did not bind any certain exclusive way or method of going about the matter of caring for the needy. The church does the giving, and the poor do the receiving. The church is the institution giving the relief, while the home is the institution receiving the relief, just as when the

individual member is relieving his kin. (1 Tim. 5:16) The church is not a home, and a home is not the church. The elders are called "Elders of the church" and not elders of the home. (Acts 20:17) Some man is over the home, and he need not be an elder. (1 Tim. 3:4-5; Gen. 18:19) Elders are over nothing but the church. (Acts 20:28; 1 Peter 5:1-3) The church does not have to take over and run and operate the home before it can contribute to it in time of need. The church does not have to take over the private home and run it before it can give to it, neither does the church have to take over and run another church before it can give to it. (Acts 11:29-30; 1 Cor. 16:1-3) The same is true of a legal home. (Gal. 4:1-2) Remember it is not wrong for a home to care for the needy. (1 Cor. 16:15) However, the law of the land must be obeyed in all matters, unless they contradict God's higher law. (Rom. 13:1-7; 1 Peter 2:13-15) Anti-ism makes laws for God in the realm of benevolence, forbidding that it be done in certain ways which are in harmony with generic law concerning the matter. Anti-ism here regulates what God did not, and makes laws for God. This is to go beyond what is written; it is to add the commandments of men and to try to regulate what God left us free to do in the most expedient way possible, so long as no scripture principle is violated. (1 Cor. 14:40) When anti-ism says the church is the only institution which can be scripturally involved in caring for the needy it is making a human law for God's people, for God did not thus exclude the home, and the home is an institution which is not the church. That is true of the private home, my home or yours to which the church might contribute in time of need. It is true that the church is sufficient to do its work, but the same is true also of the home--it is also scriptural and sufficient to do its work of being a home and may scripturally receive and apply the relief given by the church. It is as unscriptural to try to make a church out of a home as it is to try to make a home out of the church. Homes and churches are two separate institutions, and the home is four thousand years older than the church. The church is spiritual and home is physical, and there is no clash between the two any more than there is between the spiritual kingdom of Christ and the material and physical kingdom of Caesar. (John 18:36)

Anti-ism also destroys fellowship by legislating in matters of preaching the gospel. They try to force upon us the doctrine that one church can't aid another church in preaching the gospel, that one church cannot send to another church to aid it in evangelism. But even New Testament churches did this very thing. (Acts 11:22-26; 15:22-32; 2 Cor. 11:8; Col. 4:16) So, LIBERALISM and ANTI-ISM are two extremes to be avoided among us. They sow discord which God hates. (Prov. 6:19) We should not give over to those who thus legislate for God and try to bind their human laws upon us, no, not for an hour. (Gal. 2:1-5) This is to be done that the truth of the gospel may continue with us. Let us seek Christian fellowship on the basis of truth and not be following the extremes of LIBERALISM and ANTI-ISM.

TEN COMMANDMENTS FOR A PREACHER

C. E. McGaughey

INTRODUCTION:

- I. Preachers should be interested in being just as useful as possible in the Lord's work.
 - A. The work is so important that we must do it well.
 1. The results can be very gratifying and far reaching.
 2. The consequences of not doing it well are tragic.
 - B. Every conscientious preacher wants to improve his usefulness.
 1. God grant that none of us are satisfied with our accomplishments or our effectiveness.
 - a. I am sure that all of us long for greater usefulness for God.
 - b. On the other hand it is likely that all of us have regrets of blunder, mistakes, and ineffectiveness.
 - C. It is possible for us to improve.
 1. The young preachers hope for this.
 2. The older preachers should share that same noble ambition.
 - D. In our first lesson we shall call attention to ten commandments for preachers.
 1. By no means does this exhaust the list.
 2. Yet these are so important that they deserve our most serious consideration.

DISCUSSION:

- I. Thou shalt be a man of God.
 - A. The preacher must really know God.
 1. He should be able to say with Paul, "I know whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day." 2 Tim. 1:2
 2. His acquaintance with God must be more than to be merely on speaking terms with Him. Like Enoch of old, he must walk with Him. Gen. 5:2

B. The preacher must be a partaker of God's nature.

1. He should strive to be able to say with Paul, "For me to live is Christ" (Phil. 1:21), and "Christ liveth in me." (Gal. 2:20)
2. The results of his knowledge of God and his association with Him should enable him to be a partaker of the divine nature. 2 Pet. 1:4
 - a. The more we are seen with God the more God will be seen in us.
 - b. Nearness to God brings likeness to God.
 - c. We are transformed by beholding. 2 Cor. 3:18
3. God must not merely be One preached about but a Being whose mercy and goodness have been experienced.
 - a. "Jesus, Jesus, how I trust Him!
How I've proved Him o'er and o'er!
Jesus, Jesus, precious Jesus!
O for grace to trust Him more."

C. Real Christian character must be found in the preacher. It is indispensable to success.

1. Some of the greatest authorities in the field of preaching have made this observation.
 - a. "There was no subject mentioned more often in the Lyman Beecher Lectures than that of the preacher's character. Twenty-nine different lectures mentioned its importance, thus giving it a place of primacy in the list of qualifications for effective preaching. Both by specific statement and by continuous repetition, the preacher's character was made the foundation upon which all else rises or falls."¹

II. Thou shalt guard thine influence. Even men of excellent character must be careful of their example and influence.

A. Paul admonished Timothy to be an example.

1. "But be thou an ensample to them that believe in work, in manner of life, in love, in faith, in purity." 1 Tim. 4:1
 - a. The power of the right example is often mentioned in the Scriptures. Matt. 5:16; Phil. 1:27; Eph. 4:1; 1 Pet. 2:11
 - b. The congregation must see in the preacher a practicing of that which he preaches, if his work is to be successful.
 - (1) "You cannot give what you have not got. You cannot create consecration unless you have the consecration. You cannot cause men to do their best unless you live at your best. Learning will not do it. Eloquence will not do it. Even brilliant deeds will not do it. Life giving is in the hands of life possessors. We have seen

¹Batsell Barrett Baxter, The Heart of the Yale Lectures, (Maxmillian, 1947), pp. 30-31.

such men. We know such men, in large groups and small ones. They bring vitality, they create it. They bring the inspiration of perfect devotion, glad and rapturous. They create it because they have it."²

- B. Every preacher must be exceptionally careful to guard his influence, in refraining from activities approved of by the world and some church members but recognized by more discerning people as unbecoming for a Christian, especially a preacher. Eph. 5:3
 1. He must not tell border line jokes of questionable speech or suggestive thinking.
 - a. No doubt you have heard people of good reputation tell stories that were "shady" and you never could quite have the respect for them that you had before.
 2. While smoking is wide spread among Christians, no preacher should engage in it for it hurts his influence with so many people.
 - a. Many mothers teach their children not to smoke but preachers who smoke make it difficult for this teaching by parents to be as effective as it should be.
 - b. Many denominational people have such high standards that they frown upon this habit and for one of our preachers to be seen engaging in it would handicap him in trying to teach them the way of the Lord more perfectly.
 3. He must be careful concerning his recreation and other activities, and even be willing to abstain from some things in which he sees no harm for fear of having the wrong influence. Rom. 14:15
- C. When the membership or the world has had occasion to see preachers careless and guilty of questionable conduct, his sermons lose their power with them.
 1. This has been well said in the words of Howard Crosby, in book The Christian Preacher.
 - a. "When the world recognizes its own vices in the pulpit, it can receive no heavenly message from that quarter. Evil habits in the minister, even if they do not amount to crimes, have the same general effect. They lead the believer to distrust and the unbeliever to blaspheme."³

III. Thou shalt preach Christ.

- A. Preaching Christ was the aim of the early preachers. Acts 8:5, 35; 1 Cor. 2:2

²William Fraser McDowell, Good Ministers of Jesus Christ, (New York: The Abindon Press, 1918), p. 20.

³Crosby, Howard, The Christian Preacher, (New York: Anson D. F. Randolph and Company, 1879), p. 48.

1. They preached Christ crucified for our sins.
 - a. Not just as a great teacher.
 - b. Not just as a historical character who wielded a great influence on the world.
 - c. But Christ crucified for the sins of men. Acts 4:12; Isa. 53; Gal. 6:14; 1 Cor. 2:2
2. They preached Christ's authority. Matt. 28:18
 - a. We must strive to proclaim and to abide in His teaching. 2 John 9
3. His life was held up as the life to be reproduced in His followers. 1 Pet. 2:21; Rom. 5:10

B. The preacher must emphasize Christ so much that the attention of his listeners will be focused on the Lord instead of his servant.

1. It is not his to show men his learning or what a great orator he is, but to glorify Christ. 1 Cor. 2:1
2. It is not his to review the latest book, to be a skillful politician, or tell the brethren how to vote, he is to preach Christ.

IV. Thou shalt have a passion for souls.

A. We see our Lord exemplifying this characteristic.

1. His coming was prompted by His love for the lost. Luke 19:10
2. His concern for the souls of men is constantly seen during His ministry.
 - a. He associated with sinners even though it brought great criticism. Luke 15:1-2
 - b. He forgot His own hunger and thirst in His efforts to win the lost. John 4
3. The greatest evidence for His concern is seen in His death for our sins.
 - a. He came to give His life a ransom for many. Matt. 20:28

B. Every preacher should seek to be worthy of the compliment given to Timothy who truly cared. Phil. 2:20

C. This passion for the lost came from realizing:

1. The value of the human soul. Matt. 16:26
2. The peril of the lost. Matt. 10:28

D. Nothing else will take its place.

1. Education, homiletics and eloquence are fine, but there must be a genuine concern for the lost before one can reach his greatest possibilities as a preacher.
2. The sinner can detect it and be moved by it.

V. Thou shalt be a student.

A. Every Christian is to study God's word. 2 Pet. 3:18; Col. 3:16

- B. Preachers are particularly commanded to study.
 - 1. To "handle aright" the word of truth makes study necessary. 2 Tim. 2:15
 - 2. Timothy was urged "to give heed to reading." 1 Tim. 4:13
 - a. One of the things in which he was to be diligent. 1 Tim. 4:15
 - 3. He was exhorted to take heed to his teaching. This demands study. 1 Tim. 4:16
 - a. Implies much study and care, especially so in the light of Paul's warning that false teachers were going to arise. 1 Tim. 4:1-4
 - 4. He is commanded to speak as the oracles of God. To do this he must know the oracles of God. 1 Pet. 4:11
- C. In a day when people are becoming better educated, it is imperative that a preacher have a good education.
 - 1. He needs good academic training, especially in history, English, public speaking and many other subjects.
- D. He must not neglect his study if his sermons and teachings are really to do good.
 - 1. To do the teaching and preaching really needed takes hours of preparation. It is a must if one is to be successful over a long period.
- E. The preacher should begin his preparation early and not try to prepare a sermon in a hurry. It takes time for a lesson or sermon to mature.
 - 1. Illustrations: A preacher said "I prepare my sermon this week and wait until next week to preach them."
 - 2. A good way to get ulcers is to wait too late to prepare.
 - 3. If you would be calm and capable of doing your best, be prepared.
- F. I would urge our young preachers to get additional training beyond the B.A. degree. It is more needful now than it was 25 years ago. Our audiences are better educated.
- G. Don't let all your study of the Bible be the classes you teach and the sermons you prepare, have your own program for yourself which meets your own particular needs.

VI. Thou shalt "preach the word."

- A. This was emphatically commanded Timothy. 2 Tim. 4:1
 - 1. It is just as important now.
- B. It is the message the world needs.
 - 1. The message of salvation.
 - 2. That which gives the answer to all men's problems.

- C. There is a tendency in recent years to use less scripture and make sermons mere lectures or moral fables filled with stories, illustrations and current events.
- D. Preachers seeking to bring men back to New Testament Christianity must "preach the word."
- E. Our preaching must be distinctive, Bible preaching.
 - 1. While extreme in his treatment, there is food for thought even for gospel preachers in the following quotation from a denominational preacher: "A drastic prescription for the organization church's organization minister is offered by Pastor Floyd Doud Shafer of the Salem Presbyterian Church in Salem, Ind., in last week's issue of Christianity Today: 'Fling him into his office, tear the office sign from the door and nail on the sign: STUDY. Take him off the mailing list, lock him up with his books - get him all kinds of books - and his typewriter and his Bible ... Force him to be the one man in our surfeited communities who knows about God.... Set a time clock on him that will imprison him with thought and writing about God for 40 hours a week. Shut his garrulous mouth spouting 'remarks' and stop his tongue always tripping lightly over everything non-essential. Bend his knees in the lonesome valley, fire him from the P.T.A. and cancel his country club membership... Rip out his telephone, burn his ecclesiastical success sheets, refuse his glad hand, put water in the gas tank of his community buggy (and) compel him to be a minister of the Word.'" --Time, April 7, 1961

F. Our preaching must be "in season and out of season." 2 Tim. 4:2

VII. Thou shalt be humble.

A. Christ was humble.

- 1. "Who, existing in the form of God, counted not the being on equality with God a thing to be grasped, but emptied himself, taking the form of a servant being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death on the cross." Phil. 2:6-8

B. All Christians are to be humble.

- 1. "Have this mind in you, which was also in Christ Jesus." Phil. 2:5
- 2. "Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble." 1 Pet. 5:5

C. John the Baptist was humble.

- 1. "But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me." Matt. 3:14

2. "He must increase, but I must decrease." John 3:30

D. Paul's humility was outstanding.

1. "Unto me, who am less than the least of all the saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ." Eph. 3:8
2. "But by the grace of God I am what I am:....; yet not I, but the grace of God which was within me." I Cor. 15:10

E. A preacher must be careful.

1. Not to display his education.
 - a. By telling of his schooling and how many degrees he has.
 - b. If you really know, let others discover it. One does not have to tell how learned he is.
 - c. By using big words and high sounding phrases. Our Lord used speech that was simple, illustrated in the Sermon on the Mount.
2. Not to talk about his accomplishments.
3. Not to use the pronoun "I" too much.
4. In his reports.
 - a. Illustrations of how not to report, taken from one of our religious papers; names, places and dates omitted. "This will inform the brotherhood that I intend leaving the work here as soon as I can arrange a move to another location. In spite of some pleasant features, the work at this place has proved disappointing in general, especially after the pleasant and profitable years which we enjoyed in our prior work. Since we had hoped that conditions would so improve as to allow a continuance of our work here, I have just now begun to look about for another location. Therefore, I invite correspondence from wide-awake congregations, especially in Texas and Oklahoma, which are seeking the services of a preacher of proven ability and unquestioned character. First consideration will be given those congregations which have a record of internal harmony; never better evident than by the fact that they have not changed preachers every year or so. I shall be very glad to hear from such congregations and promise them prompt attention to their letters." --The Firm Foundation

"Attention Elders: Any congregation that is looking for a preacher who is willing to work in the Lord's vineyard twenty-four hours a day, seven days a week, should contact me. I am twenty-seven years old, have been preaching for five years, teach music and chorus organization, sincerely believe in working with young people and with their problems, have had three years of radio experience, and not an anti of any sort, have developed cottage meeting classes in which over half of our converts have come from this source. I can furnish character references or any other references

you desire. There is no trouble in the congregation that is forcing me to leave. I desire to leave the immediate area." The Firm Foundation.

F. Certainly no characteristic is more becoming to a preacher than real humility.

1. He must avoid all affected humility and be sincere
2. But genuine humility springs from a grateful heart to God for any ability possessed and for the help given him in its development.
"By the grace of God I am what I am."

G. No characteristics are any more obnoxious than those of egotism, pride and conceit.

1. It is distasteful to any real Christian and the man of the world does not appreciate it if he detects them in others.

VIII. Thou shalt not be envious

A. "One is envious who discontently desires or covets the good fortune or attainments of others." Webster

B. Envy is to be laid aside by all Christians

1. "Putting away therefore all wickedness, and all guile, and all hypocrisies, and envies, and all evil speaking." 1 Peter 2:1

C. Before the apostles understood the nature of the kingdom, they had selfish ambition for prominence and were jealous and envious of each other. The Lord pointed out their error. Luke 22:24-30

1. "But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve." vs 26

D. If our brother has superior endowments, he is not to be blamed, for it was God who gave him his abilities, the same God who gave us our capabilities. We should be thankful that He has thus blessed him.

E. If his success is the result of his industry and application we should esteem him for his efforts and be thankful that God has blessed him.

F. If his efforts have enlarged the kingdom of God, are we not a part of it, and have we not been blessed too? Are we not interested in the same glorious cause?

G. "In honor preferring one another." Rom. 12:10

1. This passage teaches us not to see who can obtain the most honor but who can confer the most honor.
 - a. This is the opposite of the spirit of the world that can seek only honor.

H. "Each counting other better than himself; not looking each of you

to his own things, but each of you also to the things of others. Phil. 2:3-4

1. Obedience to this passage would contribute toward our own happiness and the joy of others.
2. This would eliminate the petty jealousies and envies so often found among those who claim to be followers of Christ.
3. It would humble the ambition of those who like Diotrephes love to have pre-eminence. 3 John 9

I. Signs of envy

1. "Oh, he is good, but shallow, and his work is not substantial."
2. "He has a lot more help than I do."
3. "My field is a lot more difficult than his."

IX. Thou shalt be willing to suffer hardship for Christ

- A. Paul charged Timothy, "Suffer hardship with me, as a good soldier of Christ Jesus." 2 Tim. 2:3
 1. All soldiers should be willing to undergo hardship
 - a. As Paul had been willing to suffer and had suffered, so Timothy must be willing to bear his share.
 - b. As God did not mean for Paul to be burdened and Timothy to be eased, so he wills that we should be willing to suffer and do our part.
 - c. The missionary and brother in the hard field should not be the only ones to suffer, all should have some hardships along the way.
 2. The path of hardship contributes toward making us good soldiers
 - a. Every man dressed in a uniform is not a good soldier but how the man acts in the crucial moment is what counts. If he will stand for Christ, suffer for Him and undergo hardships for Him then he becomes a good soldier.
 - b. The man who would live a life of ease, who is unwilling to work hard and unwilling to sacrifice time, money, and effort, cannot be a good soldier.
 3. Every preacher should constantly remind himself of the necessity of making any sacrifice necessary to be a faithful soldier of Christ, "that he may please Him who enrolled him as a soldier." 2 Tim. 2:4
 - a. After Paul had given the long list of sufferings and hardships listed in 2 Cor. 11:24-27, he still said, "Not that I have already obtained, or am already made perfect; but I press on..." Phil. 3:12
 - (1) Such language should cause me to say, "What have I done for Christ?"

X. Thou shalt give value received, using your time for what it should be used

- A. A preacher should be as conscientious, even more so, than any other Christian employee in the service he renders and the time he puts in service.
 1. Just because he does not have to punch a clock or have some individual keeping account of his hours, should not be to him a temptation to be slack in his study, his visits and efforts to save others. He has a "Master in

heaven" who sees and to Him he will ultimately have to give an account. Col. 4:1

2. If he preaches to his brethren, who work forty to sixty hours a week, that they should find time to do some work for the Lord, he should not be satisfied to do less himself.
3. Every preacher should keep some sort of a record of his time to see what he does with it. It will help the conscientious man to make a good use of it.
4. Illustration: Preacher who said that he had two places he could go, one where he could fish all week and the other where he really had to work. If do not know which one he chose. He could have had a hard time deciding.
5. Let us be very conscientious about our work and the use of our time for no secular work can compare with the work of a gospel preacher.

CONCLUSION:

- I. It is hoped that these commandments will be of help to us all in improving our work as preachers of the gospel.
- II. May they help us in evaluating our activities as servants of the Lord.

TEN MISTAKES OF PREACHERS

C. E. McGaughey

INTRODUCTION:

- I. Being a preacher does not exempt one from mistakes.
- II. The same temptations that come to others come to preachers.
- III. There are some mistakes he must guard against especially if he accomplishes the greatest good.

DISCUSSION:

I. Neglecting his family

A. A preacher should be an example as a husband and as a father.

1. If he is to have much influence in teaching men how to be Christian husbands, if he is married, he must be an exemplary husband.
 - a. He must be considerate of his wife and love her as the Bible instructs.
 - (1) "as Christ also loved the church." Eph. 5:25
 - (2) "as their own bodies." 5:28
 - (3) "as himself." 5:33
 - b. He must not get so involved that he has no time for his wife, she must not be neglected.
 - c. Without the proper love and attention she cannot be the happy, loving and helpful wife she should be.
 - (1) She has her responsibilities but cannot handle them successfully if she feels her husband is unfair to her.
2. He must remember that God has given to the father definite responsibilities in teaching and training his children. Eph. 6:4
 - a. He must devote some time to them.
 - (1) It is possible for a preacher to get so interested in the many activities of the church and in saving others that he neglects his own children.
 - b. Children detect the lack of interest upon a parent's part.
 - c. If neglected by either parent they are liable to lose their respect for this parent and not have the love due a father or mother.

- (1) Illustration: One father stayed at his study so much that when he went home and corrected one of his little children, the little fellow was heard to say, "I wish daddy would go home." He did not know his daddy lived in the same house with him.
- (2) Illustration: A certain preacher, a fine man and very energetic, became so involved in helping to save others that his sons became very unhappy and were losing their love for their daddy because of neglect. Fortunately, an older preacher friend observed this mistake and talked to the father about it before it was too late.
- d. Too many preachers turn the rearing of their children over to their wives.
- e. Children in such homes where the father does not share this responsibility with his wife, are liable not to be examples to other young people any more than their fathers are not examples to the fathers.
- (1) A preacher's children should be examples of what he teaches if he is to be effective as a preacher.
- (2) The same thing is true of elders and deacons and their children.
- f. Eli's greatest mistake was in failing to rear his children properly. "For I have told him that I will judge his house forever, for the iniquity which he knew, because his sons did bring a curse upon themselves, and he restrained them not." I Sam. 3:13

II. Feeling that he has arrived.

- A. It is possible for one to feel that he is sufficiently trained when he receives his degree or degrees.
 - 1. If such should be the case, it would be tragic, for he needs to know how to use what he has learned.
 - 2. In addition to this, in college one merely touches on some things he needs to study more fully.
 - 3. In college, instead of learning everything, one should learn how to study and must continue to learn as long as he lives.
- B. This feeling of self-satisfaction may not come until after he has collected enough sermons to preach at one place three or four years.
 - 1. Too often preachers depend too much on sermons they worked up or secured from someone else years before.
 - a. Maybe these sermons were appropriate then but circumstances make them inappropriate now.
 - b. To rely on them without much study, and fresh material is to stifle growth.

- C. One can feel that he has a good general knowledge and overlook many great spiritual truths if he feels that what he knows is adequate.
 - 1. Illustration: One day a brother was asked if he studied the Bible. He said, "No, I have read it through and know what is in it."
 - 2. The Bible contains such a wealth of material that it can never be exhausted by the best student.
- D. Past success, an excellent character, and a good name can be very rewarding but must not take the place of growth through continuous study.
 - 1. To succeed one must fill his heart with the word of God.

III. Too much social life.

- A. It is good to associate with members and non-members.
 - 1. Christ went to a marriage feast in Cana and into the home of Mary, Martha, and Lazarus.
 - 2. He defended his visits in the homes of publicans and sinners.
 - 3. It should be remembered that in these visits His primary motive always was to glorify God and He succeeded in doing so.
- B. We must be exceptionally careful that our visits do not become too social and not enough spiritual.
 - 1. When one sits up night after night merely playing games to be sociable, it can be devastating to his time and usefulness.
 - a. There is so much that needs to be done in winning souls, reclaiming the wayward, teaching, counseling and comforting that time must be left for it.
 - b. A preacher needs to be known for something else than to be known as a good forty-two or domino player.
 - c. A preacher with a pleasant personality should be thankful to God and should use it to a better use than to be the life of the parties and spend too much time with social engagements.
- C. Thus it is wise for a preacher to be so busy that he can politely excuse himself from many such engagements or else state that his stay must be brief due to previous commitments.
- D. There should be enough capable people in the church that a preacher should not be expected to see that sufficient attention is given to the social activities of the young people.

1. It is definitely the responsibility of the homes to see that these activities are managed and Christian parents by careful guidance can relieve preachers of that which really should not be expected of them in the first place.
 - a. Certainly any preacher should be glad to cooperate and help with such activities but this definitely is not his responsibility.

IV. Being indiscreet with women.

A. This has been the downfall of many great characters.

1. One of the saddest stories is that of David's sin.
2. One of the most brilliant men I ever knew, now deceased, as a preacher handicapped his influence by his indiscretion.
3. Just one weak moment has ruined a preacher's influence forever.

B. Why extreme care should be taken.

1. Some have placed themselves in positions where they are sorely tempted.
2. Some have been the victims of designing women.

C. Precautions:

1. Heed Paul's advice as to how women should be treated. I Tim. 5:2
 - a. "The elder women as mothers,"
 - b. "The younger as sisters in all purity."
 - (1) Be sure that your heart is pure.
2. Do not overestimate your strength to resist temptation.
 - a. Pray that you will control your flesh.
 - b. Keep yourselves from circumstances where you will be tempted.
3. Don't flatter women.
 - a. It is a sin.
 - b. Is not good for them.
 - c. Dangerous for you, it may make them think that you are interested in them in a personal way.
4. Be careful how you use your hands.
 - a. Shake hands warmly and friendly but do not hold their hands.
 - b. You can show your sincere spiritual interest in them without patting them on the hands or shoulders.
5. Abstain from calling them by special endearing names.
6. You can be friendly enough without embracing them or by trying to practice "the holy kiss."
7. When visiting women, take your wife or someone with you.
8. When counseling with women be sure that it is under such circumstances that you will not be tempted or criticized.

V. Giving too much attention to certain individuals and groups.

A. A preacher must feel his responsibility to all.

1. He should be concerned about the welfare of the entire membership, the rich and poor, the educated and the uneducated.

B. He must not be a respecter of persons and show special consideration to some merely because they are people of position and wealth and then have little time and consideration for others who are not so influential. James 2:1-8; I Tim. 5:18

C. It is only natural to be drawn to some people more than others and have special friends, but to be with them most of the time is not wise.

1. I have known groups that are together almost every Sunday and made no effort to enlarge the number to include new members or others who really needed spiritual attention. They were interested in each other and formed a little group all of their own.
2. The church is not an organization to be made up of exclusive clubs and social groups.
3. If such exist where a preacher works he must not align himself with any group but be a servant of the entire church.
4. To seemingly identify himself with any one group has several bad results.
 - a. Tends to alienate himself from the church as a whole.
 - b. His influence for good over many will be hindered.
 - c. Deprives him and others of profitable association.
 - d. Handicaps him in appraising those so close to him.
 - e. Keeps him from being aware of the needs of others.

D. A preacher must be careful to be considerate of all the elders.

1. He must not be friendly with just one elder or a few elders but cordial toward all of them.
2. He must not be content to consult one or a few to the neglect of the other elders.
3. He must not play one elder against another or one group of elders against another group.

VI. Being mercenary.

A. Preachers should be supported adequately.

B. Generally speaking, the brethren have learned to support preachers much better.

C. While preachers should be supported, they must not preach merely to make a living.

1. If this is his primary concern, he has misplaced the emphasis and should enter some field than preaching the gospel.

2. "We must not preach to live, but live to preach."¹
- D. A larger support should not be the determining factor in one's choice of a field.
 1. He should ask, "Where can I do the most good?" "Where is the greatest need?" and "What is the Lord's will?"
 2. The Lord has His own way of taking care of His servants when they put Him first. Matt. 6:33
- E. Supporting one's self as did Paul when he made tents is commendable but when one is adequately supported, for him to get involved in business and neglect the work he is supported to do is a mistake.
- F. When the support is inadequate and the brethren give their preacher permission to supplement his income by some other work, such an arrangement is permissible but not the best for the most productive work.
- G. When a challenging field is presented and one feels that he should go, to refuse to do so merely because there is no raise in support or the preacher's home is not as nice as where he lives, is evidence that too much emphasis is being put on the material.
 1. All of us should pray that we will be delivered from such mistakes.

VII. Failing to carefully file material and keep records.

- A. Early as a preacher can, he should set up a system of filing material that he can use in his preaching and teaching.
 1. He should form the habit of carefully filing good illustrations, good suggestions, worthwhile articles and other materials that will enrich the lessons and sermons he intends to prepare.
- B. Failing to be systematic in filing can be a very dangerous pitfall.
 1. Often one is called upon to prepare on short notice some important lesson or sermon.
 - a. If he has no file on the subject or some kindred theme he has the task of research without the time to do it.
 - b. On the other hand, if he has arranged his material through the years, much of his work is done already.
 2. Frequently one faintly remembers a poem, an illustration or some good article and he wishes for it but cannot find it. Careful filing can eliminate much of this.

¹Banister, John, Lubbock Christian College Lectures 1960, (Jackson, Tennessee, Nichols Brothers Publishing Co.) pg. 100.

- C. He should place his books systematically in his bookcases so he can find one when he needs it.
 - 1. If he doesn't he will discover very often that the one he needs is out of place and time is wasted looking for it.
- D. If he lends his books a careful record should be kept or he will lose many of them for good people can be very careless about returning them.
- E. He should carefully put away his sermons.
 - 1. If a sermon was worth preaching the first time there may be an occasion to use it again.
 - 2. It is impossible to remember all the things worked up through the years. While we should not allow sermons already prepared to keep us from studying, it is unwise to discard them for in the midst of study thoughts will come and be recorded that may never come again.
- F. It is good to keep a record of baptisms.
 - 1. It gives one the opportunity of reviewing and evaluating his work.
 - 2. Also, he will meet people years later whom he baptized, and it would be well to remember.
- G. To have a record of funerals preached can be of much help.
 - 1. We need to remember the funeral sermon preached and where.
 - 2. The record of the family and relatives should be kept. Contacts at funerals furnish great opportunities in restoring the wayward and in leading others to Christ.
- H. An accurate record of all sermons preached and where is important.
 - 1. To make a mistake and repeat a sermon at the same place can be very embarrassing.
- I. It is well to keep a list of the calls one makes and the information one wants to remember because more than likely he will need it for future reference.
- J. Make a habit of writing down the things you expect to do.
 - 1. If you rely on your memory you will forget.
 - 2. It may be a very important appointment or something most urgent.
- K. These things do not take too much if done regularly. It really saves time in the end and pays big dividends.

VIII. Becoming involved financially.

- A. A preacher can very easily lose his good influence by failing .

to pay his debts.

1. No church wants a man to preach for it with such a reputation.
 - a. More and more churches in checking into the background of preachers are becoming very careful to inquire about their scrupulousness with reference to their obligations.
 - b. This they have every right to do.
 - c. Occasionally some preacher leaves town with a lot of unpaid debts. To save the church further embarrassment the church assumes the debt and pays it.
 - d. A preacher should be careful when leaving a location that every debt is paid or handled in an honorable manner.
2. Failing to pay one's obligations causes people to lose respect for a preacher and often the cause he represents.
 - a. In smaller towns and cities, particularly, where such things become common knowledge, irreparable damage is done to the church.
 - b. In many instances good men who follow are looked upon with suspicion for years to come.
 - c. Even worse, some because of this bad influence, are kept out of the kingdom of God.
- B. Becoming involved with debts can hinder preachers in other ways.
 1. If he is conscientious, the knowledge of his condition can be depressing and disturbing to the point that he cannot do his best work in study, in the pulpit or personal work.
 2. He will not be as free to preach on certain subjects because he feels that it will have little weight due to his predicament.
 3. His family can be embarrassed and not feel free.
 4. He can be driven to divide his time with secular work.
 5. He may be forced by pressure within and without to quit preaching.
- C. Some precautions to prevent financial involvement.
 1. Prepare a personal budget.
 2. Give diligence to live within it.
 3. Don't buy things you cannot afford.
 4. Don't abuse the installment plan privilege by overbuying.
 5. Give carefully attention to the smallest bills.
 6. Pay when bills come due or make some arrangements with the creditor, don't wait for a second notice.

IX. Taking on too much responsibility.

- A. In the first church the apostles said, "It is not fit that we should forsake the word of God, and serve tables." Acts 6:2
 1. They recognized there was a limit to what they could do.
- B. While preachers in this age must be willing to serve in many ways, they must not take on too much responsibility.

1. They can serve on so many committees, promote so many drives, look after so many details that they have little time for study and prayer.
 2. One can obligate himself to so many classes and so many sermons that he does not have the time to prepare them properly.
 - a. It is better to prepare well a few lessons and sermons than to half prepare too heavy a load.
 3. He must have some time for his visitation of the sick, prospects and the winning of souls.
- C. God intended that the elders have charge of the church and preachers should encourage them to accept their responsibilities.
- D. The deacons have plenty of duties to perform when the elders wisely point them out and encourage them to do them.
- E. Also, the other members have their duties and many responsibilities can be delegated to them by the elders.
- F. When all of this is done a preacher still will have his hands full with his work.
1. He must not get so busy doing the work of others and neglect his own.

X. Becoming discouraged.

A. Causes of discouragement

1. Disillusionment of young preachers
 - a. Many do not anticipate the problems, disappointments and troublesome situations that they will meet eventually.
 - b. In preaching the gospel and dealing with those who are supposed to be the best people in the world, often they overlook the fact that as long as one deals with human beings of different backgrounds and different walks of life, problems are inevitable.
 - c. Not expecting these problems and being surprised when they do come, the disillusionment can be quite upsetting.
2. Disappointment in people
 - a. New converts that seem so promising fall away
 - b. Some member of long standing whose besetting sin becomes known
 - c. Someone whom you trusted betrayed your confidence
 - d. Someone tried to hinder your influence
3. Discouraged because one's efforts are not more fruitful
 - a. Too few are led to Christ
 - b. The Bible School is not as large as it should be
 - c. The church is not meeting the budget
 - d. The spiritual life of the membership is not improving as rapidly as you would like

B. Some remedies for discouragement

1. Remember that the Lord has His problems and disappointments
 - a. Simon Peter denied Him. Matt. 26:69-75

- b. His own disciples misunderstood the nature of His kingdom. Mark 10:35-45
- c. The Jews rejected His offer of mercy. Matt. 23:37
- 2. Never forget that God sees and cares. 1 Pet. 3:12
- 3. Avail yourself of the divine help at hand. Phil. 4:5; Heb. 4:14-16; Phil. 4:5; James 1:5
- 4. Endeavor to see if you are to blame for lack of success and strive to be more effective by diligent study and work.
- 5. Keep in mind that overcoming makes one stronger

CONCLUSION:

- I. Every preacher should remember the words, "let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:13
- II. The same words that Christ spoke to His apostles should be kept in mind constantly, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Matt. 26:41

TEN PROBLEMS OF A PREACHER

C. E. McGanghey

INTRODUCTION:

- I. There are many problems that preachers have to face but we shall briefly consider only ten.
- II. There may be others which some would consider weightier.
- III. However, these are vital. We should be aware of them and deal with them correctly if we are to be successful preachers of the Gospel.

DISCUSSION:

I. Declaring the whole counsel of God.

A. Paul said, "For I shrank not from declaring unto you the whole counsel of God." Acts 20:27

1. This means that he declared God's will and tried to do so completely.
 - a. He further explains what he did by saying, "I shrank not from declaring unto you anything that was profitable." Acts 20:20
2. This should be the aim of every gospel preacher.
 - a. Living with people and seeing their needs he must sense his responsibility in preaching what is needed.
 - b. He must never shrink back because of fear of making himself unpopular.
 - c. A preacher has a definite responsibility to God to proclaim His work, in preaching how to become saved and in proclaiming the duties and responsibilities of Christians.
3. A failure to declare the whole counsel of God makes a minister of the gospel a sinner against the people to whom he ministers and also before God, whose servant he is.
 - a. Paul implies that if he had not taught the whole counsel he would not have been free from their blood. Acts 20:26
 - (1) The comment of J. W. McGarvey on this point is worth the consideration of every preacher.

"It is implied that if a religious teacher does shrink, through any personal or selfish consideration, from declaring the whole counsel of God to those whom he teaches, in some sense the blood of those who may be lost through his neglect will be upon him (cf. xviii. 6; Ezed. iii. 16-21). This is an unspeakably fearful responsibility, and it should never be lost sight of." ¹

B. It would be well for every preacher to evaluate his preaching with reference to this problem by asking himself questions like these:

1. Am I preaching what is needed?
2. Am I touching some need lightly for fear of what others might say?
3. Does my preaching cover a broad enough field?
4. Is there too much emphasis on some things and under emphasis on other things?
5. Am I guilty of saying the same thing over Sunday after Sunday but in slightly different words?
6. Am I guilty of encouraging people to commit one of the sins of the Jews, to "tithe the mint, anise and cummin" and to leave "undone the weightier matters of the law"?
Matt. 23:23

II. Converting men to Christ instead of the preacher.

A. No faithful preacher would knowingly try to convert men to himself.

1. However, unconsciously, it is possible for us to make men our disciples just as was done in Corinth. I Cor. 1:12

B. Sometimes in church difficulties, preachers seek to enlist members on their side until the point is reached where they become disciples of the preacher rather than disciples of Christ.

1. Often members disobey the Lord and divide the church because of the influence of some preacher.
2. Such conduct by both the preacher and the members is sinful.

C. While preachers would seek to become close to those with whom they work, they must strive to magnify Christ always and encourage the members to put devotion to the Lord above loyalty to the preacher.

1. Frequently members become so wedded to a certain preacher that they are not so very loyal when he goes away.

¹J. W. McGarvey, New Commentary on Acts of Apostles, (Cincinnati: The Standard Publishing Co.) pg. 189-190.

2. Every preacher should strive to so thoroughly teach others that they will continue to be faithful and grow, even do better, when circumstances make it necessary for him to be absent.
 - a. Paul succeeded in doing this at Philippi. Phil. 2:12
3. When preachers detect this danger in some of too much personal attachment for them and not enough for Christ, they must be careful to say or do nothing that would encourage such an attitude but rather warn against it.
4. Preachers must not allow their personal joy in the knowledge that they are loved and appreciated keep them from being on guard to protect their friends from the disaster of failing to be converted to Christ.
 - a. With Paul a preacher should be able to say:
 "My little children, of whom I am again in travail until Christ be formed in you." Gal. 4:19
 "For this cause I bow my knees unto the Father,... that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth."
 Eph. 3:14, 17, 18

III. Properly emphasizing God's grace.

- A. Sinners need to be made conscious of God's love and mercy before they can become Christians.
 1. They must be made aware of their sins.
 - a. Our preaching must make men aware of their sins and lost condition. John 16:8; Heb. 4:12; Eph. 6:17
 - b. Christ, the greatest expression of God's grace, must be presented as the One through whom salvation comes. John 14:6; Acts 4:12; Heb. 7:25
- B. The Christian needs to grow in his appreciation of the mercy and grace of God.
 1. It is when men fail to keep in mind the sacrifice that made their redemption possible that they fail to add the Christian graces. 2 Pet. 1:9
 2. There would not be nearly so many casualties among children of God if they could be made to have a deep and abiding appreciation for what God has done for us to save us from sin and bring us heaven.
 - a. Congregations will be much stronger when the hearts of all are filled with gratitude for God's mercy.
- C. Some precautions that God's grace might be properly emphasized.
 1. We must be exceptionally careful in baptizing little children.
 - a. There is a tendency for children to be baptized at a very early age.

- b. We must take care that they realize their guilt before baptism.
- c. We should be very careful that they realize their need of a Savior and that Christ is the only Savior.
 - (1) To them Christ must not be just a great character of history who performed miracles and went about doing good, but the Son of God.
- d. It is a good practice to talk privately with the young before baptism.
- 2. In our efforts to make the terms of salvation understood, we must not emphasize them so much that we minimize the mercy and grace of God in connection with these conditions that enable us to appropriate this salvation.
 - a. Just because some have made the mistake of teaching salvation by "grace only" and "salvation by grace through faith only" should not cause us to go to the opposite extreme and under emphasize the grace of God.

IV. Preaching old truths in an interesting and challenging manner.

- A. There are many things that need to be repeated often in our preaching.
 - 1. Constantly we must proclaim the terms on which God offers men salvation.
 - a. While proclaiming the same conditions we must ever present them in just as interesting and challenging manner as possible.
 - b. A careful study of the Scripture will furnish many approaches to the heart. There is a wealth of material seldom used.
 - 2. We need to speak often of the necessity of worship, the beauty, and the results of it.
 - a. Again, we must endeavor to touch the heart of the worshipper by having a deep understanding ourselves of the Bible teaching on these subjects. An abundance of material is available to the real student.
 - 3. Likewise, we have to constantly teach the children of God their duties and encourage them to greater heights in Christian character.
 - a. This makes it imperative that preachers have a deep understanding of spiritual matters by thorough study.
- B. In addition to the study of the Bible, to assist his audience in grasping Scriptural truths, a preacher needs to give much thought to other help that will enforce these teachings.
 - 1. He must be a keen observer of life.
 - 2. He should be alert for good illustrations that grip the attention.
 - 3. He should study the technique of others.
 - 4. He should read the sermons of others, not to appropriate them as his own, but for their style, ideas and procedure.

5. Many helpful suggestions can be found from reading the many good books.

V. Challenging the most intellectual and yet remembering the uneducated and children.

- A. We have mixed audiences and it is necessary to reach both the educated and those who have not had much formal training.
 1. Much depends on the attitude of the preacher.
 - a. Illustration: I heard a gifted preacher say that he believed "in putting it on the top shelf so they would have to reach for it." Another preacher better trained, H. Leo Boles, said, "I believe in putting it down where the lambs can get it."
 2. Sublime truths can be taught in such an interesting fashion that the trained and untrained will be challenged.
 - a. In the Sermon on the Mount, the Lord spoke great spiritual truths but expressed them in simple language that caught the attention of both the educated and those not so fortunate.
 - b. Though one's vocabulary may enable him to use large words, the truly educated can use words which all will understand.
 3. There may be times when a scholarly treatise or lecture is necessary at some lectureship or special occasion, but most of the time in our preaching this is not the case and the contents of the sermons can be understood by all if we adjust ourselves to our audiences.
 4. A careful study of the speeches of the educated Paul when he spoke to the learned and unlearned furnishes us great examples of directness and simplicity that will help to challenge the attention of all. Acts 13; 17; 22; 26.
- B. By remembering the problem discussed immediately preceding this one and seeking to present old truths in new ways and in an interesting manner this problem can be largely overcome.
 1. The approach and manner of presentation helps greatly in catching the interest of those in our audience.
- C. The preparation of the speaker, his earnestness, sincerity and fervor helps to hold the attention of those that hear him, whether young or old, educated or uneducated.
 1. Unless one is prepared and has his heart in what he is saying, he should not be speaking.
- D. Our preaching must not be aimed merely to the intellect but to the soul and when the inner man is touched the attention is held.
 1. It is not ours merely to teach but also to "reprove, rebuke, exhort with all longsuffering and teaching." (2 Tim. 4:2) Such preaching quickens the interest.

VI. Stimulating Christians to be soul-winners.

- A. That the early church was a soul-winning institution is very evident from the Scriptures. Acts 4:4; 5:14; 6:7; 8:4
 1. The early preachers succeeded in causing the disciples to be interested in winning others to Christ.
 2. The growth of the early church was phenomenal. Col. 1:23
 - a. Without the aid of the printing press, radio, television or modern transportation they carried the gospel to the people of that generation.
- B. For a church to be truly apostolic it must in a measure reproduce that evangelistic spirit of the church of the first century.
 1. The membership needs to be educated to the great importance of soul saving.
 - a. All heaven has engaged in it.
 - (1) God. John 3:16
 - (2) Christ. Luke 19:10
 - (3) Holy Spirit. John 16:8
 - (4) Angels. Luke 15:10; Acts 8:26
 - b. Our own salvation depends on it
 - (1) The Great Commission makes soul-winning the responsibility of every Christian. Matt. 28:18-20
 - (2) We disappoint the Lord by failing to carry out the work He died for when we fail to be interested in soul-winning. Matt. 7:21
 - (3) We are to be like Christ and the man who is not interested in others is not like his Lord. 1 Pet. 2:21
- C. Much attention needs to be given to this phase of church work and in our sermons, in special meetings and through the Bible School, greater emphasis needs to be put on evangelism.
 1. We are not succeeding in stimulating enough young men to preach the gospel. There is a dreadful shortage of gospel preachers.
 - a. This desire can be planted in the hearts of young if more emphasis is given to it.
 2. Too many members have never tried to do any personal work toward winning others to Christ.
 3. We need a revival of interest in world wide evangelism.
 - a. The world has barely been touched
 - b. There is an urgent need of men and women to commit themselves to missionary activity.
 - (1) Here again we see the need of imparting this ambition early in life.

VII. Developing capable leaders

- A. In every congregation capable leaders are needed.
 1. For a congregation to grow and develop, there must be spiritual bishops to look after the souls of the members.

Acts 20:28; Heb. 13:17

2. To keep the elders from being over burdened with details and unable to devote proper time to spiritual things, it is needful that qualified deacons be appointed to act as servants of the congregation under the supervision of the elders. Phil. 1:1
3. Men must be inspired to qualify themselves for scriptural elders and deacons.
4. In our haste to appoint them we must not consider the qualifications lightly. 1 Tim. 3:1-10, 12, 13
 - a. Illustration: In a place where additional elders were needed they were having difficulty finding qualified men. One man whom they wanted was greatly lacking in one qualification. To hurry up the appointment, one brother suggested, "Just let us waive this qualification."

B. Much teaching and training is necessary to produce qualified elders and deacons.

1. From the pulpit the qualifications, the work of these men, and the attitude of the congregation toward them must be proclaimed until the membership is thoroughly taught.
2. Training classes should be taught so men can be prepared for these works.
3. Good books written by qualified persons should be given to these men so they can have a better knowledge of what is expected of them and how to fulfill their responsibility.
4. They should be encouraged to attend lectureships, such as those conducted at Christian colleges so they can become better qualified for their work.
5. The elders and deacons and teachers might know what other congregations are doing and the growth and needs of the church in general, they should be encouraged to take some religious magazines and papers. They need to be filled with Bible knowledge and become acquainted with the condition of the church throughout the world.

III. Deciding what is most urgent and scheduling our time to perform it

A. If a preacher is not very careful he can get involved in so many duties that he cannot perform them all well.

1. Illustration: A certain denominational preacher was heard to say, "Preaching is getting to be a side-line with me. I spend so much time for the Rotary Club and so much time with the Boy Scouts that I don't have much time for preaching."
2. One can become so burdened with the church bulletin that he will spend more time on it than he does his sermon.

B. Like Martha we need to learn the things most needful

1. To her Jesus said, "thou art anxious and troubled about many things: but one thing is needful: for Mary has chosen the good part, which shall not be taken away from her." Luke 10:41-42

2. So with us there was many worthwhile things, but some are far more important than others.
 3. Let us decide what we should do and many of the other tasks can be done by someone else just as well. It will be a blessing to them and free us for something more important.
 4. A preacher need to be more than a "glorified bell hop," running errands for everybody.
 - a. Illustration: One preacher remarked to me, "I received a most urgent call to come to a man's home. I asked what was the difficulty. To my surprise he said, 'My cow is sick!' Actually this is a case of where a veterinarian should have been called rather than a minister of the gospel.
 5. Surely every preacher, unless he is an unusual character, has become involved with so many details that at the end of the day he has wondered whether after all he has done the thing that is most needful.
- C. If it was "not fit" for the apostles to "forsake the word of God, and serve tables," those who preach today can profit by their example. Acts 6:2.
1. With them we should say, "but we will continue steadfastly in prayer, and in the ministry of the word." vs. 4
- D. Our chief concern should be reaching the souls of men for Christ.
1. Let us not get bogged down in so many intricate details that we never get to the task.
 - a. Illustration: When a house is on fire, if the firemen spend too much time coming to the blaze and after arriving wonder where to start and where the water should be put first, it will soon be too late and the house will be burned down.
- E. After deciding what is most important, then a schedule should be made to see that time is not wasted.
1. Like budgets, schedules should be kept to the best of our ability or our time will be wasted.
 2. There will be occasions when we must vary from this schedule, but we will accomplish much more by adhering to it than we will without it.
 3. Time is important and we have none to waste. Eph. 5:15; Jas. 4:14
 - a. "Only one life,
 T'will soon be past,
 Only what's done for Christ
 Will last."
 - b. "What Have We Done Today?"

"We shall do much in the years to come,
 But what have we done today?
 We shall give our gold in a princely sum,
 But what did we give today?"

We shall lift the heart and dry the tear,
 We shall plant a hope in the place of fear,
 We shall speak the words of love and cheer,
 But what did we speak today?

"We shall be so kind in the after while,
 But have we been today?
 We shall bring to each lonely life a smile,
 But what have we brought today?
 We shall give to truth a grander birth.
 And to steadfast faith a deeper worth,
 We shall feed the hungering souls of earth,
 But whom have we fed today?

"We shall reap such joys in the by and by,
 But what have we sown today?
 We shall build us mansions in the sky,
 But what have we built today?
 'Tis sweet in the idle dreams to bask:
 But here and now, do we our task?
 Yes, this is the thing our souls must ask,
 What have we done today?"

--Nixon Waterman

IX. Leaving gracefully.

- A. Often when a preacher has done an acceptable work at a place as he departs he will have some grievance against the elders or the church and at the very last create a disturbance.
 1. If he is justified in a grievance, why wait to the last to try to correct it?
 2. It is much better to try to solve such matters when there is time to do something about it.
- B. If a preacher has an agreement to give notice of two or three months before leaving, let him respect his agreement and never place the congregation where he has been laboring in an embarrassing situation by going too quickly.
- C. If a preacher and the elders have an agreement that he would like for them to tell him when they feel that a change of preachers would be good for the church, he must not be hurt when that time comes but according to his agreement make his plans to move.
 1. It is easy for a preacher to feel that the elders are mistaken about his going, it may be that they are sometimes, but if that was the agreement he must abide by his word.
 2. He should not feel that he is "fired" if he agreed to such an arrangement.

3. If he does feel that he is being dismissed, it would be poor judgment to try to create sympathy in the congregation by telling his friends and stirring up feeling against the elders.
 4. To insist on staying where the brethren desire a change may destroy the good he has done and even create a division in the church.
- C. To leave gracefully, a preacher should try to finish his work to the best of his ability.
1. When he decides to move or the elders decide that it is time to change preachers, he must not lose interest or slacken his work. He should try to leave it in just as good shape as possible.
 - a. He should no more think of departing with things out of order in his work than his wife would think of leaving the preacher's home untidy.
 - D. He should seek to prepare the way for the new preacher by building him up as much as possible.
 1. The church should be encouraged to accept him and cooperate with him fully.
 - E. It is poor judgment to write the new preacher and try to acquaint him with all the problems in the church and the weaknesses he has discovered in the congregation.
 1. Certainly no preacher would want the congregation where he has worked to write the congregation where he is going to acquaint it with all of his blunders, mistakes and weaknesses.
 - F. Do not meddle with the affair of the church after you are gone.
 1. If some of the members write you that they do not like the new preacher and criticize him, be very careful what you write in reply that it would be brotherly and fair
 2. If circumstances do not permit you to go elsewhere and you retain your membership in that congregation, be a friend to the new preacher and help him all you can.
- I. Helping men to become "Other world" minded.
- A. By this it is not meant that we must be conscious of the needs in the various continents, that has already been covered in these lectures.
 - B. By this it is not meant that we should encourage men to become more conscious of the moon and stars. That is being well taken care of by the government.
 - C. But, there is a great need that men become more conscious of the habitation of the righteous in the world to come.
 1. Jesus has gone to prepare it for His people. John 14:2

2. It is to be our final abode while we enjoy eternal life.
Matt. 25:46
 3. It is a place where we will receive "an inheritance incorruptible, and undefiled, and that fadeth not away...."
1 Pet. 1:3
- D. We become so engrossed here that not enough thought is given to the other world.
1. We sing, "O land of rest, for thee I sigh!" but not enough people in the church are really sighing for heaven.
 2. We sing, "We're marching to Zion," but often it seems that we have forgotten where we are going.
- E. In this age too much emphasis is being put on the temporal and physical.
1. It is not difficult to get men excited about what they intend to do when they retire.
 - a. They are interested in social security, retirement income, the place where they will spend their declining days, the trips they will take and the things they will see.
 - b. But it is difficult to get many excited about where they will spend their days after retirement and the home the Lord has gone to prepare in the city "whose builder and maker is God." Heb. 11:10
- F. Until we can get men to be other world minded, it will be difficult for them to obey the following instructions:
1. Lay up "for yourselves treasures in heaven." Matt. 6:19
 2. Lay "up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed." 1 Tim. 6:19
 3. Set their minds "on the things that are above, not on the things of the earth." Col. 3:2
- G. We must remember and faithfully teach others that:
1. "Our citizenship is in heaven; where also we wait for a Saviour, the Lord Jesus Christ." Phil. 3:20.
 2. We are "sojourners and pilgrims" on the earth. 1 Pet. 2:11
- H. Becoming more conscious of the other world will have the following results:
1. Men will become more evangelistic and say as did Moses, "Come thou with us." Num. 10:29
 2. We can get greater enjoyment out of self-denial here.
 3. More attention will be given to sincere worship and service of God as we anticipate being with Him forever.
 4. The world in which we live will lose much of its attractions for us.
 5. We can approach the end triumphantly and expectantly as did

Paul who said, "For me to live is Christ, and to die is gain,... having the desire to depart and be with Christ; for it is far better." Phil. 1:21-23

CONCLUSION:

- I. Being aware of these problems can help us to give proper attention to them.
- II. In these and all other problems we must remember that we need the help of God. Let us pray for wisdom from above. James 1:5

TEN THINGS THAT MOVED PAUL

by C. E. McGaughey

INTRODUCTION:

I. Circumstances of the text.

- A. Paul had been warned that "bonds and afflictions" confronted him.
 - 1. These things did not move him.
 - a. He was not frightened or made afraid.
 - b. He was not deterred from continuing his ministry.
 - 2. There are still people who are unmoved by such circumstances.
 - a. Brother Joseph Naumiuk was recently imprisoned for his work with the church in Warsaw, Poland.
- B. Though unmoved by "bonds and afflictions," he was moved by other things.
 - 1. His unselfish and consecrated life cannot be accounted for except that there were some very strong motivating factors that moved him.
 - 2. Let us seek to find out what some of these things were.
 - a. We shall observe ten things that moved Paul.

DISCUSSION:

I. God's love moved him.

- A. "But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8
- B. "and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." Gal. 2:20
- C. "but God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ..." Eph. 2:4-5
- D. Christ's love for him so moved him that he could not but act as he did.
 - 1. "For the love of Christ constraineth us." II Cor. 5:14
- E. Like John, he could say, "We love him, because he first loved us." I John 4:19
 - 1. Such love still strikes a responsive cord in every man's heart when clearly perceived.

II. His own love for God moved him.

- A. He understood that worship and service are meaningless without love.
 - 1. "If I speak with the tongue of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal..." I Cor. 13:1-3
- B. He realized that men without love should be punished.
 - 1. "If any man loveth not the Lord, let him be anathema." I Cor. 16:22
- C. He believed that to love God was necessary for things to turn out right.
 - 1. "And we know that to them that love God all things work together for good..." Rom. 8:28
- D. He taught that real faith works by love.
 - 1. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love." Gal. 5:6
- E. Thus when God is properly loved, there is a response in the hearts and lives of men.
 - 1. It makes men forget self, love others and serve God. John 13:34; 14:23, 24

III. His gratitude moved him.

- A. He could never forget the marvelous mercy of Christ in forgiving him and allowing him to preach the faith he had once persecuted.
 - 1. "I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service; though I was before a blasphemer, and a persecutor, and injurious..." I Tim. 1:12
- B. When he thought of the victory that comes through Christ in overcoming sin his thanks went up to God.
 - 1. "Wretched man that I am! Who shall deliver me out of this body of death? I thank God through Jesus Christ our Lord." Rom. 7:24-25
- C. If the poor Gadarene demoniac published about what Jesus had done for him, should it be any wonder that Paul and the rest of us saved by the blood of Christ should publish abroad what great things God has done for us? Luke 8:39

- D. It is because men forget what God has done for them and cease to be grateful that they fail to give themselves completely unto God. 2 Pet. 1:9
 - 1. We should also strive to be able to say as could Paul, "But his grace which was bestowed upon me was not found in vain." vs. 10

IV. His sense of responsibility moved him.

- A. He felt that since Christ has saved him he had a great responsibility to carry the gospel to others.
 - 1. "I am debtor both to Greeks and to Barbarians, both to the wise and the foolish...." Rom. 1:14-16
 - 2. "For necessity is laid upon me; for woe is unto me, if I preach not the gospel." 1 Cor. 9:16
- B. This should be the feeling of every preacher of the gospel.
 - 1. Having been so greatly blessed we should want others to hear the glorious gospel so they can be saved.
 - 2. We should say, "Who am I that I have been so fortunate to hear the good news when others have not heard?"
- C. A consciousness that God was depending on him moved him.
 - 1. "The ministry which I received from the Lord Jesus, to testify the gospel of the grace of God." Acts 20:24
 - 2. He knew that Christ had gone into the far country and left his work in the hands of His disciples. Mark 13:34
 - a. Who is there to carry the gospel but those who know it and to whom it had been left as a trust?
 - b. Certainly the gospel preacher has a tremendous responsibility and the Lord is depending on him in a special way.

V. He was vitally concerned about the lost.

- A. He yearned for the salvation of his own people. Rom. 10:1; 9:3
- B. The cry of the "Man of Macedonia" touched him. Acts 16:9-10
- C. He was willing to hazard his own life because of his concern. Acts 24:24
- D. He could detect when other preachers really cared. Phil. 2:20
- E. This concern he learned from his Saviour. Luke 19:10; Matt. 23:27

VI. Knowing that he would have to give an account moved him.

- A. He believed that the judgment awaited all, including himself.
 - 1. "For we shall all stand before the judgment seat of God." Rom. 14:10

- B. He considered himself a steward of God and knew that He required His stewards to be faithful. 1 Cor. 4:1-2
 - 1. "Here, moreover, it is required in stewards, that a man be found faithful." vs. 2
- C. He felt that he would be displeasing to God if he did not preach.
 - 1. "For woe is unto me if I preach not the gospel." 1 Cor. 9:16
 - a. Having been blessed so much by the mercy of God his conscience would not have let him rest if he had not preached.
 - b. Knowing that God is greater than his conscience he felt that he would be unprepared at the judgment if he did not preach.
 - c. In addition to this he had received a special mission from the Lord. Acts 22:16, 17
 - d. To have been disobedient to this heavenly vision would have been displeasing to God. Acts 22:19
 - 2. There are many today who preach because they could not be happy doing anything else. Though they did not see a heavenly vision as did Paul, they see such great need and feel under such great obligation to God and to their fellow men they cannot rest without proclaiming the glad tidings. They feel that they would be condemned at the judgment without preaching the gospel. What a power this is in the lives of men to move them.

VII. The desire to complete his task moved him.

- A. He felt that he had a job from the Lord to finish.
 - 1. "That I may accomplish me course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God." Acts 20:24
 - 2. Like the Lord, he wanted to be able to say, "I have finished the work which thou gavest me to do." Jn. 17:4
 - a. He wanted to reach as many souls as possible.
 - (1) Even as his third missionary journey was being completed he hoped to go to Rome and even to Spain. Rom. 15:23-24
 - (2) Even in prison he hoped to be delivered so he could reach more. Phil. 1:25-26
 - 3. At the end he had the satisfaction of knowing that he had done his work. 2 Tim. 4:7-8
- B. All of us as preachers and leaders should realize that there is a work for us to do.
 - 1. "To each one his work." Mark 13:34

YOUR TASK

"To each man is given a day and a task for the day;
 And once, and no more, he is given to travel this way.
 And woe if he flees from the task; whatever the odds,
 For the task is appointed to him on the scroll of the gods."

"There is waiting a work only your hands can avail;
 And so if you falter, a chord in the music will fail.
 We may laugh to the sky, we may lie for an hour in the sun;
 But we dare not go hence till the labor is done.

"Yes, the task that is given to each man, no other can do;
 So your work is awaiting; it has waited thru ages for you.
 And now you appear; and the hushed ones are turning their gaze
 To see what you do with your chance in the Chamber of days."

--Edwin Markham

VIII. He realized that there was need for haste as time is brief.

A. He knew that time here would be brief

1. "Our outward man is decaying, " "for our light affliction which is for the moment...." 2 Cor.4:16-17
2. "Shall see my face no more." Acts 20:25
3. "After my departing," Acts 20:29
4. "I am ready to die at Jerusalem for the name of the Lord Jesus." Acts 21:13

B. He recognized the importance of taking advantage of these brief opportunities.

1. "Redeeming the time (buying up the opportunity), because the days are evil." Eph. 5:15

C. He realized that his work had to be done now, that it would not wait until the next generation.

1. "Once, and no more he is given to pass this way."
 - a. When these opportunities are gone, they will be no more.
 - b. No wonder we are to buy up our opportunities. They are precious.
2. "The clock of life is wound but one,
 And no man has the power
 To tell just when the hand will stop,
 At late or early hour.
 Now is the only time you own!
 Live, love, toil with a will;
 Place no faith in tomorrow
 For the hands may then be still."

IX. He was moved by knowing that Divine help was always near.

A. He believed that the Lord is ever near.

1. "The Lord is at hand." Phil 4:5
2. "For there stood by me this night an angel of the Lord." Acts 27:23
3. He believed that God was at hand, not only to see but to help. Heb. 4:14-16

B. The promises of God's help sustained him

1. "Wherefore, sirs, be of good cheer; for I believe God that it shall be even so as it hath been spoken unto me." Acts 27:25
 2. "And lo, I am with you always, even unto the end of the world." Matt. 28:20
 3. "My grace is sufficient for thee." 2 Cor. 12:9
- C. He believed that God has the power to keep His promises
1. "I can do all things in him that strengtheneth me." Phil. 4:13
 2. "Now unto him that is able to do exceeding abundantly above all that we ask or think...." Eph. 3:20
- X. He was moved by the hope of reward in the world to come.
- A. To see those whom he had taught triumphant and safe on the other side was a reward that constantly moved him.
1. "For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his coming?" 1 Thess. 2:19
 2. "If any man's work shall abide which he built thereon, he shall receive a reward." 1 Cor. 3:14-15
- B. His hope of sharing in the glorious resurrection of the righteous was a reward he longed for.
1. "That I may know him and the power of his resurrection." "If by any means I may attain unto the resurrection from the dead." Phil 3:10-11; Phil. 3:20
- C. The cherished hope of receiving the crown of life continually moved him regardless of how rough the way.
1. Now they do it to receive a corruptible crown; but we an incorruptible." 1 Cor 9:25
 2. "Henceforth there is laid up for me the crown of righteousness." 2 Tim. 4:8

CONCLUSION:

- I. It would be good for all of us who preach the word of God to study carefully these things that moved Paul to such great consecration and devotion.
- II. May this consideration prove to be a blessing in our lives and help us to be more effective servants of God.

"IS BELIEF IN THE SUPERNATURAL REASONABLE
IN THE SCIENTIFIC AGE?"

Kenneth Reed

INTRODUCTION:

1. Christianity has always been at the cross-roads. A basic choice today - belief in the supernatural or naturalism?
2. Never before in history has higher education played such an important role in our lives. Within the next ten years, approximately 50% of our high school graduates will be studying at the college level.
 - A. The value and danger resulting from such a concentrated study.
 - B. The loss of young people in the church and the reasons why. (Two fundamental blows - one to the flesh, and the other to the mind).
3. This question deals with that blow to the mind.
4. As preachers and teachers of God's Word, we must keep pace - learn what is being advanced, and how to meet the arguments being made today.
 - A. Some are not prepared to handle the present day problems.
 - B. In many institutions of higher learning, is being waged the most far-reaching assault Christianity has faced since apostolic times.

DISCUSSION

I. IS BELIEF IN THE SUPERNATURAL REASONABLE?

- A. The place and function of reason - two extremes.
 1. First, the position of the rationalists. They give reason all authority. Miracles are treated as myths.
 2. Anti-rationalism, or mysticism. These people rule out reason in religion completely. They believe in a direct operation, the Bible becomes a sealed book.
- B. The Biblical view of reason is to allow our reason to sit in judgment on evidence.

1. Reason means, "to think consecutively, coherently, or logically." We arrange our thoughts that they may lead us to a conclusion.
2. God has never required faith without giving sufficient evidence first. (John 20:30,31).
3. Spiritual truth is reasonable and young people must be helped to see this. Christian truth is intellectually respectable. (Isaiah 1:18).

II. WHY DO SO MANY "INTELLECTUALS" DENY THE SUPERNATURAL?

- A. Men have become vain in their reasoning. (Romans 1:21; Eph. 4:1).
- B. Materialistic concepts.
- C. Human ego - the concept that man is self-sufficient.
- D. Absurdities practiced in the name of Christianity, plus ignorance of the Bible.

III. ONE OF THE MAJOR CAUSES OF UNBELIEF RESULTS FROM MEN MAKING PRONOUNCEMENTS OUTSIDE THEIR FIELD.

- A. During the Twentieth Century, everyone has become "scientifically minded".
 1. "Scientific" means, "Knowledge obtained by study and observation." A scientist is an investigator.
 2. Each science has its own appropriate method of arriving at the truth. (Natural and social sciences). The methods of one are not applicable to the other.
 3. A high degree of specialization in our time.
- B. Religious truth cannot be proved or disproved in the natural science laboratory.
 1. The field of natural science is limited to things or phenomena.
 2. The methods of Physics and Chemistry do not work when applied to psychology and history, let alone religion.
- C. The study of the true religion, Christianity, does not begin with unreal or imaginary things.
 1. It starts with a study of actual facts - historical facts!
 2. Source materials - books of the Bible and relevant ancient material.
 3. We take our stand on science - historical science.
 - (a) All historical evidence is on our side.
 - (b) There is no authentic record in existence which knows anything of a non-supernatural Jesus!
- D. A natural scientist has as much right to know religious truth as anyone else, but he has no right to say, "there is no supernatural realm".
 1. This cannot be demonstrated by modern natural science.

2. If one denies the supernatural, it will not be because of natural science, since it cannot decide the question.

IV. ANOTHER MAJOR CAUSE COMES UNDER THE GUISE OF "HIGHER CRITICISM AND LIBERAL CHRISTIANITY".

- A. The Renaissance period brought about a new faith in man, as research was conducted in many areas.
 1. These thinkers revolted against orthodoxy, which to them, meant the Roman Catholic Church.
 2. Emphasis on human reason - saw no need for a special revelation from God.
 3. They wanted a religion within the bounds of reason, only.
- B. The greatest philosophers, since the beginning of the 18th century, have been enemies of New Testament Christianity.
 1. David Hume (1711-1776), made arguments against the miracles.
 2. Immanuel Kant (1724-1804), attacked the "proofs of God."
 3. Others - Spinoza, Hegel, Descartes, and Comte. The philosophies of these six men constitute the root of modernism.
- C. Natural science was also rising.
 1. Darwin's theory of evolution - accepted in the institutions of higher education.
 2. Bible view of man was made to look ridiculous.
 3. Men took an optimistic view of history - said things were getting better and better.
- D. The father of modernism is Friedrich Schleiermacher (1768-1834).
 1. He tried to "rehabilitate" religion among the intellectuals.
 2. He said the Bible was not the basis for Christian faith, but rather, the feelings of the individual and human experience.
 3. Others who continued this trend were: Albrecht Ritschl, Adolph von Harnack, and David Strauss.
- E. The rise of Biblical criticism in the 19th Century - lower and higher criticism - search for the "historical Jesus".
 1. The "Jesus of History" about which the liberal speaks, is not the real Jesus revealed in the gospels.
 2. They have invented a non-supernatural Jesus, unknown to history. They have betrayed reason and the methods of historical science.
- F. Modernism in the field of education.
 1. Julian Huxley, leading evolutionist of our time, expressed the view of many scientists when he said, "It is impossible for me and those who think like me to believe in God as a person, a ruler, to continue to speak to God as a Spiritual Being in the ordinary way." Essays of a Biologist, p. 295.
 2. George Albert Coe, considered by many intellectuals as the outstanding authority in the field of Religious Education,

teaches that "the sovereign is just ourselves when we co-operatively insist upon providing for ourselves what we want." Educating for Citizenship, 1932, p. 143. In his famous book, The Psychology of Religion, p. 326, he states, "The thought of God may indeed undergo yet many transformations, but in one form or another, it will be continually renewed as the expression of the depth and height of social experience and social aspiration."

3. Coe says he is "in debt most of all, to John Dewey" Religion in Transition, p. 10. John Dewey is the most pronounced anti-supernaturalist in our time, and is considered as the leading educator of our time.
4. Walter Rauschenbusch, in his book, Theology for the Social Gospel, said, "The worst thing that could happen to God, would be to remain an Autocrat while the world is moving toward Democracy. He would be dethroned with the rest of the rulers of the universe." (p. 178).
5. A. C. McGiffert, past president of Union Theological Seminary, said that our modern democracy "demands a God with whom many may cooperate, not to whom they must submit." (Democracy and Religion, in Religious Education, Volume 14, p. 161.)

G. Liberal view of God - called the immanence of God.

1. To the, God is the force, or energy which has developed this world through the process of evolution.
2. McGiffert testifies that, "the modern doctrine of divine immanence owes its prevalence, in part, at least, to the very naturalism in theology is largely due." American Journal of Theology, 1916, p. 323.
3. Professor William Brown, founding the theory of divine immanence on another theory, namely, the theory of evolution, says, "God is not thought of as separate from the universe, but, rather, as its immanent law." The Harvard Theological Review, 1911, p. 16.

H. Modernism has no foundation - they have ruled out God, Christ, and the Bible.

I. The most prevalent movement in the world theology today is called neo-orthodoxy.

1. Two world wars and the findings of archaeology have brought about this new kind of modernism.
2. The father of neo-orthodoxy is Karl Barth, who began an attack on the old-liberals. He said the liberal theologian was wrong about things getting better and better. He also said they were wrong in their elevation of human reason. He taught that one must come to a "crisis", and in this helpless state, wait for God to speak to him.
3. Other names that are important are Emil Brunner, and Reinhold Niebhuur, the champion of American neo-orthodoxy.
4. On the surface, neo-orthodoxy appears to be a complete repudiation of the old liberalism of the 19th Century, but in fact, it is only a new kind of modernism. They are liberal

in their view of the Bible, and deny the verbal inspiration of the scriptures. They teach that the Bible is a Veiled Revelation - only at the "existential movement" can the revelation get through to man. Thus, it is an old anti-rational view dressed up in a new garb!

- J. The latest fad is called "Existentialism".
 1. The father of 20th Century Existentialism, is the 19th Century Danish philosopher, Soren Kierkegaard (1813-1855).
 2. He believed that we need the "existential method" when dealing with God and man.
 3. Among the thinkers of this movement, we find Protestants, Catholics, and Jews as they protest against the concepts of reason only as emphasized during the 18th Century. It is also a "revolt against the impersonal nature of the modern industrial or technological age, against scientism and positivism, and against the mass movements of our time...it is also a protest against totalitarian movements."
 4. This new philosophy emphasizes the primacy of existence, and minimizes the place of reason in religion. They say, "there is no knowledge apart from a knowing subject. Man's inner life, with its moods, anxieties, and decisions, becomes the center of attention...truth is revealed in the subjective experience of living. We experience the truth within us."
 5. Thus, another extreme anti-rationalistic teaching. "If reason alone cannot solve the central problems of existence, is there any assurance that passion can do so?"*

V. THE PROBLEM OF DOUBTING.

- A. Put yourself in the place of a Christian student subjected to these causes of unbelief.
 1. He cannot escape involvement.
 2. We all have, and must use our capacity to think and analyze.
 3. Christ wants us to use our minds. (Mark 12:30).
- B. The greatest faith comes out of the struggles with doubt.
 1. Some Biblical examples. (Judges 6:13; Luke 7:20; Matthew 27:46; Mark 9:24; John 20:25).
 2. We want to see young people come through doubt to real faith!

VI. THE CHRISTIAN POSITION IS REASONABLE.

- A. It is reasonable to believe in God.
 1. Man's mind has never faced a greater challenge than to attempt to comprehend God.
 2. It is reasonable to believe that something has existed from all eternity.
 3. Dr. Robert Clark, a scientist at Cambridge University, writes, "What is to be said of the other evidences of apparent design which are to be seen on every hand? Are they also due to chance? The truth is, that as Eddington has pointed out, the chance theory undermines the grounds of science itself." (Clark, The Universe and God, p. 181).

* Living Issues in Philosophy

4. Everything in the universe is just right! All reasonable evidence points to a personal cause - God.
 5. Unreasonable theories: Pantheism and Deism.
 6. The Bible teachings are reasonable: (Genesis 1:1; Psalm 33:6,9; Jeremiah 10:12; 32:17; Hebrews 11:3).
- B. It is reasonable to believe in the inspiration of the Bible.
1. False theories: Natural Inspiration, Universal Christian Inspiration, and Partial Inspiration. These theories are incompatible with the claims of the Bible writers.
 2. The doctrine of inspiration, which we believe, must be that one which the Bible itself teaches. This is the reasonable approach.
 3. Consider the following passages: 2 Tim 3:16; Matthew 4:4; 2 Peter 1:21; Deuteronomy 18:18; Jeremiah 1:9; John 14:26; 1 Thess. 2:13; Gal. 1:11, 12; Ephesians 3:5; and 1 Cor. 2:12,13.
 4. The words "plenary", meaning full, complete, entire, extending to every express part, and "verbal", which pertains to the selection of the right words, express the Bible view of inspiration. This deals with God's work through the Holy Spirit, as men were directed in the subject matter. God thus guided the writers in the choice of words (as they made use of their individual style of writing), so that the original manuscripts contained exactly what God desired.
- C. It is reasonable to believe in the virgin birth of Christ.
1. No other vital truth is so universally attacked.
 2. The virgin birth in the second century:
 - (a) Justin Martyr, writing at about the middle of the 2nd Century, regards the Virgin Birth as of fundamental importance, and defends it at length against Jewish and pagan objections.
 - (b) Aristides, whose "Apology" may perhaps be dated at about 140 AD, regards the Virgin Birth as one of the fundamental facts of Christianity. "The Apology", except for a fragment, was unknown until 1689, when a Syrian translation was discovered, by J. Rendel Harris. Soon after this, a Greek text was found preserved. The Virgin Birth appears clearly as one of the essential facts by Aristides - 140 AD.
 - (c) Ignatius, of Syrian Antioch, martyred in 117 AD, mentions the Virgin Birth clearly in several places ... "For our God, Jesus Christ, was conceived in the womb of Mary, according to a dispensation, of the seed of David but also of the Holy Ghost; and He was born and was baptized that by His passion, He might cleanse water. And hidden from the prince of this world were the virginity of Mary and her child-bearing and likewise also the death of the Lord--three mysteries to be cried aloud--the which were wrought in the silence of God." "fully persuaded as touching our Lord that He is truly of the race of David according to the flesh, but Son of God by the divine will and power, truly born of a virgin and baptized by John that all righteousness might be fulfilled by Him, truly nailed up in the flesh for our sake under Pontius Pilate and Herod the tetrarch..."

3. In the Redbook Magazine, August, 1962, we have the following information. "James A. Pike, Episcopal Bishop of California, recently startled many United States churchgoers when he declared that he does not believe in the Biblical account of the virgin birth of Christ. It is a primitive religious myth, he says, and Joseph, Mary's husband, was probably the physical father of Jesus. Asked to name other religious myths, Dean Pike mentioned Adam and Eve, and the Garden of Eden, and the existence of a sky-high heaven and a red-hot hell. The dean's "revolt" has made many a Protestant congregation sit up and take sharp notice of the fact that a new kind of young man seems to be answering the call to the ministry. If 47-year-old Dean Pike is a harbinger of the new clergyman, what will tomorrow's Protestant minister be like? What kind of sermons will ring from the pulpit of a few years from now? In what strange vineyards will we be asked to labor in God's name? To find the answers to these questions, Redbook Magazine assigned Louis Harris and Associates, a distinguished public-opinion research firm, to interview a scientific sampling of the young divinity students slated to provide the spiritual leadership for the 65 million churchgoing Protestants who comprise the religious majority of our country. The firm's researchers talked with more than a hundred students at eight leading colleges of theology, including Yale Divinity School, Union Theological Seminary in New York City, Southern Baptist Theological Seminary, and Augsburg College Seminary, in Minneapolis. Nearly one third were Methodist. Fifteen percent of them were Baptist. Eleven percent were Episcopal, ten percent Presbyterian, six percent Congregational, six percent were Lutheran. The remaining 22 percent included Church of God, Church of the Brethren, Pentecostal, and others who were uncommitted.

How does this group of theological students feel about the "Dean Pike heresy"? About half of them agree with him! Only 44 percent believe in the Virgin Birth of Christ. Only 29 percent believe there is a real heaven and hell. Only 46 percent believe that Jesus ascended physically whole into heaven after His crucifixion.....Only one percent are convinced that there will be a second coming of Christ.....These students seem to be idealizing human nature and elevating it to the realm of the Divine, while demoting God to the level of the human!"

It is reasonable to believe in the resurrection of Christ.

1. Again we are in the realm of historical fact - the best established fact in history. (Romans 1:4).
2. Jesus placed the entire claims of his ministry upon the resurrection from the dead. (John 2:19-21; Matt. 16:21-23; Matt. 17:22-23; Matt. 20:17-19; and Matt. 26:31,32).
3. Consider the remarkable transformation which occurred in the lives of the apostles before and after His death. Let the liberal or the infidel explain this transformation.

4. Luke speaks of "many infallible proofs" (Acts 1:3). Those who were witnesses were reliable people. What right does any modernist have in calling in question their historical record of the resurrection?
5. The argument of the empty tomb and the attempt to answer the argument (Matt 28:11-15).
6. The testimony of Paul.

CONCLUSION

1. In our secular colleges, universities, and in most of the various theological seminaries, is being waged the most determined and far-reaching assault that Christianity has faced since apostolic times.
2. This is the time, if ever, when the Church of our Lord should sound forth clearly the reason for our hope - the redeeming and risen Christ. This is the time for a meeting of heart and mind!

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