

MEMPHIS SCHOOL OF PREACHING



SEVENTEENTH ANNUAL

LECTURESHIP

MARCH 20-24, 1983

THEME: *“Ancient Truth
and the Restoration”*

Roy J. Hearn, Director

Additional copies can be obtained from:

MEMPHIS SCHOOL OF PREACHING

4400 Knight Arnold Road
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Introduction

May God receive the glory as a result of the "truth" taught in this volume of outlines from the 1983 Memphis School of Preaching Lectureship. Many hours have been spent by each speaker on each outline — preparing and writing each line. May much and lasting good be accomplished.

The theme for this series: "Ancient Truth and the Restoration." A special emphasis on Wednesday and Thursday was given to the threat of evolution.

Note of Explanation: The outlines were presented in the book, for the lectureship, of those who submitted outlines. The ones who could not, or did not, a sheet with the "mask-head" is included to enable notes to be taken during the actual lecture presentation. The publisher hopes this will be beneficial.

— Paul Sain

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LECTURESHIP

THEME: *“Ancient Truth
and the Restoration”*

Basic Principles Of The Restoration

J. F. Camp



LECTURESHIP

THEME: *“Ancient Truth
and the Restoration”*

Mysteries Of The Bible

R. L. Curry



INTRODUCTION:

- A. When we were young there seemed to be no mysteries.
- B. Some things seemed to be mysterious because we did not understand them!
- C. Caption: "I wish I were again 17, so I could solve all the problems of life."
- D. We have swung to the opposite extreme to refute the erroneous idea that conversion is a mystery.

I. WHAT IS A MYSTERY?

- A. Something that cannot be understood without further explanation or revelation; something we cannot fully grasp until we are further enlightened.
 1. Pharaoh's dream of the fat and lean kine and the full and blasted ears of corn. Joseph being inspired was able to make known the dream. (Gen. 41:25-31.)
 2. Nebuchadnezzar's dream. None of the wise men of Babylon could reveal the mystery, but to Daniel the inspired man of God, it was made known. (Dan. 2:27-35.)
 3. Belshazzar saw the handwriting on the wall of the palace in Babylon. This was a mystery until Daniel revealed it. (Dan. 5:25-29.)
 4. John on the Isle of Patmos saw in the midst of the seven candlesticks one like the Son of man. This was a mystery until the Lord revealed it to him. (Rev. 1:12-18.)

II. WHAT IS THE MYSTERY OF GODLINESS? (I Tim. 3:16.)

- A. God was manifest in the flesh.
 1. This refers to the incarnation of Jesus, which is the mystery of all ages.
 2. In the beginning was the Word. (John 1:1-14.)
 3. God, in the person of Jesus, was made flesh and dwelt among us.
 4. Isaiah declared a virgin would conceive, and bear a son, and shall call his name Immanuel. (Isa. 7:14.)
 5. Jesus said to Philip, "He that hath seen me, hath seen the Father." (John 14:9.)

B. Justified in the Spirit.

1. The Holy Spirit bore witness to the fact that he was all that he claimed to be.
2. At Jesus' baptism, "the heavens were opened, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:16-17.)
3. We cannot understand how the Spirit spake on the banks of the Jordan, or how the Spirit spake to the apostles on the Holy Mount.

C. Seen of angels.

1. Angels sang at his birth. (Luke 2:13-14.)
2. Ministered to him after his temptation. (Matt. 4:11.)
3. Strengthened him in the garden. (Luke 22:43.)
4. Announced His resurrection. (Matt. 28:6.)
5. They were present at his ascension. (Acts 1:10-11.)

D. Preached unto the Gentiles.

1. Paul wrote that the Gentiles were to be fellowheirs with the Jews in the blessings of the gospel. (Eph. 3:6.)
2. This mystery, which for ages was hidden, was made known by the Spirit, through the preaching of the apostles, and is no longer a mystery.

E. Believed on in the world.

1. Countless millions have believed that mysterious story of the incarnation of Jesus.
2. Edward Carmack in his lecture on "Character" said, "On the hypothesis that Jesus was only a man, would have been a greater miracle than the virgin birth.

F. Received up into glory.

1. His departure was as mysterious as was his coming.
2. While in conversation with his disciples, a cloud received him out of their sight. (Acts 1:9.)

III. THE TINGE OF MYSTERY RUNS THROUGHOUT THE BIBLE.

1. Creation of the heavens and the earth. (Gen. 1.)
2. Brought the flood upon the world of the ungodly. (Gen. 7.)
3. Opened the Red Sea and the Jordan River to allow the Israelites to pass through on dry ground. (Exod. 14; Josh. 3.)
4. The sun was veiled in midnight darkness for three hours at the crucifixion of Jesus. (Matt. 27:45.)
5. The Israelites were healed when they looked upon the brazen serpent. (Num. 21:8.)
6. Jonah was kept alive three days and nights in the whale's belly. (Matt. 12:40.)
7. These miracles (mysteries) do not discredit the Bible, they rather confirm its divine origin. If we could grasp all these things, it would be proof that men could produce such a book.

IV. THE BOOK OF NATURE IS FILLED WITH MYSTERIES—WE DO NOT REJECT THESE.

- A. Our physical bodies are fed. We do not understand how the food we eat is assimilated that it goes to build up the different parts of the body.
- B. Tender stock of corn will push its way through the hard ground, bursting the hard clod of earth that it may see light.
- C. The caterpillar goes through various stages, then the butterfly.
- D. Television and the telephone are somewhat mysteries.

V. THE MYSTERY IS ALL ON GOD'S SIDE.

- A. We do not know just how the blood of Jesus shed nearly 2,000 years ago is applied to our souls, nor even why baptism was made a condition of salvation. But, like Abraham, we can believe and obey.
- B. All mysteries may some day be made known, as some of the mysteries have already been revealed.
- C. John Mason said, "If we love the Bible as we ought, it is dearer to us than life, nearer to us than our relations, sweeter to us than our liberty, and more pleasant than any earthly comforts; all arguments against the word of God are fallacies, all conceits against it delusions, all derisions against it blasphemies, and all oppositions against it madness."

Within this ample volume lies
The mystery of mysteries.
Happiest they of human race
To whom God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way,
And better had they ne'er been born
Who read to doubt or read to scorn.

—Sir Walter Scott

LECTURESHIP

THEME: *“Ancient Truth
and the Restoration”*

Standard Of Authority In Religion And Its Source

Keith A. Mosher



INTRODUCTION:

- A. The modern theological view seems to be one of adaptation, change and reform. Some, such as Francis A. Schaeffer (A CHRISTIAN MANIFESTO, p. 103) even advocate civil disobedience when “the state deliberately is committed to destroying its ethical commitment to God.”
- B. Some would “reform” the Bible itself to remove sexist language (their view) or to **condense** it. (One group rewrote its confessional standard, striking absolutist words and substituting prose.)
- C. Biblical language is seen as obsolete or offensive. The doctrine of Christ is being couched in socialist or economic terms.
- D. Sermons are based on newspaper clippings, and dignifying man is given priority. Men try to reform the corrupt society and to adapt to situations.
- E. The Biblical concept is restoration. Restoration is a matter of what is accepted as authority.

I. AUTHORITY IS CENTERED IN OUR IMAGE OF GOD.

- A. Genesis 1:27,28 — We are created by God.
 1. Our purpose is centered in pleasing Him. (Rev. 4:11.)
 2. This purpose was distorted in the garden of Eden. (Gen. 3:6-24.)
- B. John 1:1-17 — We are “re-created” by Christ’s message.
 1. The purpose, once distorted, is restored in the second Adam. (Rom. 5:12-21.)
 2. This new purpose is found in Christ. (II Cor. 5:17.)
 3. The Christian regains the image of God (Eph. 4:24) and is once again a partaker of the divine nature. (II Pet. 1:4.)
- C. If God created us, He has authority over us. He did create us. (Gen. 1:1.)

- D. If God has authority, He may delegate it. He did. (Matt. 28:18-20.)
1. Many seem to think we are on our own here.
 2. Too few will discover that God has left us a standard. (John 12:48.)

II. AUTHORITY IS CENTERED IN A COMPLETE RESTORATION OF THE COVENANT MESSAGE.

- A. The great book of Jeremiah is a call to restoration of God's covenant with Israel. (See chapter 11 for example.)
1. God would curse those who obeyed not. (Jer. 11:3.)
 2. The people rather called for reform. (Jer. 11:19ff.)
 3. Jeremiah recognized that reform was never to be the answer. (Jer. 15:15-21.)
- B. Jeremiah upheld the historical event of God's revelation to His people. (Jer. 10:10-23.)
- C. To accept the revelation of God, is to accept authority.
- D. To accept this authority is to accept the only source of revelation, the written Word. (John 20:30,31; I Cor. 2:9-13.)
1. Anything else is a sham, lie and pretense. (Jer. 14:14.)
 2. God will never be pleased with reform, or man's doctrine. (Jer. 17:21; cf. Matt. 15:9.)

III. AUTHORITY IS NOT CENTERED IN MAN'S CONCEPTS.

- A. Read Jeremiah 44.
- B. These Jewish exiles from the Babylonian invasion of their homeland were with Jeremiah in Egypt. They were worshipping the "queen of heaven." (Jer. 44:17.)
- C. Jeremiah rebuked them for leaving God's authority. Their response is classic, for it is the reaction of all today who reject God's covenant and revelation. (They did give "answer" — Jer. 44:15.)
1. We will not listen. (Jer. 44:16.)
 2. We have tradition ("as we have done" — Jer. 44:17.)
 3. Our fathers did it. (Jer. 44:17.)
 4. Leading people do it ("princes and kings"). (Jer. 44:17.)
 5. It is done everywhere ("in the cities and streets"). (Jer. 44:17.)
 6. We must be right, for we did well materially ("plenty of victuals, were well...."). (Jer. 44:17.)
 7. Our leaders said it was all right. (Jer. 44:19.)
- D. Men who have no desire for God's authority make the same excuses today!

CONCLUSION:

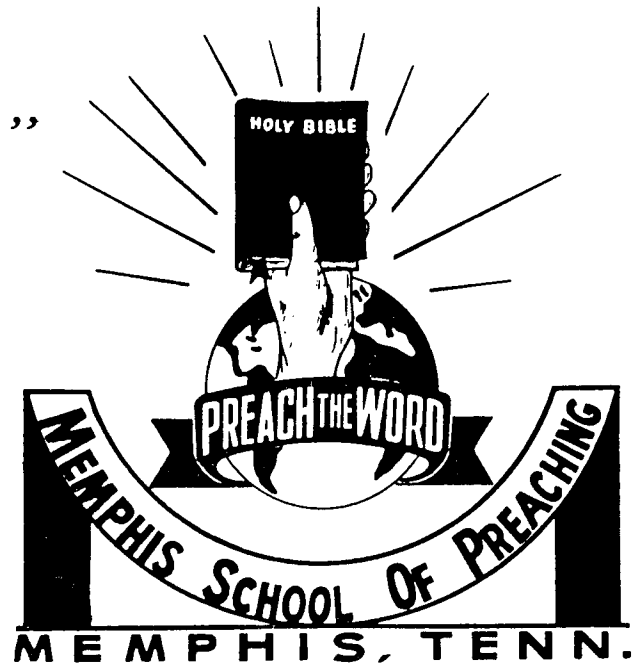
1. Authority rests in our concept of God.
2. Authority centers on restoring the Biblical concept.
3. Authority is never based on the human concept of right.

LECTURESHIP

THEME: *“Ancient Truth
and the Restoration”*

**The Gospel
Versus Liberalism**

Leon Cole



LECTURESHP

THEME: *“Ancient Truth
and the Restoration”*

The Restoration: Preach The Word

Glann M. Lee



INTRODUCTION:

- A. “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.” (II Tim. 4:2.)
- B. The Lord has commanded **faithful** and **able** men to preach. (II Tim. 2:2.)
 1. The preacher of the gospel is to give himself wholly “to reading, to exhortation, to teaching.” (I Tim. 4:13-15.)
 2. The preacher of the gospel is to stand tall in the pulpit proclaiming with power the unsearchable riches of the ancient gospel of Christ.
- C. Some voices from the past.
 1. Less than 200 years ago the Campbells, O’Kelley, Scott, Stone and others began pleading for a return to “the old paths.”
 2. Alexander Campbell on preaching:

“I have seen preachers who can strike fire no other way than by the friction of their hands, and an occasional clap, resembling a peal of distant thunder. In this holy paroxysm of clapping, rubbing, sneezing, and roaring, the mind is fairly on the way, and the tongue is full gallup, which like a race horse, runs the swifter, the less weight it carries.”

—Christian Baptist, Vol. 7, p. 46.
 3. Alexander Campbell on studying:

“To write or speak a sermon, is an art which requires much study, a general education, or else an extraordinary genius and much reading.”

—Christian Baptist, Vol. 7, p. 184.
 4. Walter Scott said of Alexander Campbell:

“I never listened to any man who could hold the attention of an audience longer and better than Alexander Campbell, and send away his hearers so delighted and instructed.”

—Life of Elder Walter Scott, William Baxter, p. 339.

5. Jesse P. Sewell told preacher students over 50 years ago:

“While you are young and able to memorize and can spend hours in this library in research, there is one important thing to do—study. When you are older and churches are making great demands of you and your time, there is still just one important thing to do—study. But, when you are older and are being put on the shelf, you will be honoured and used in the Kingdom if you will do one more thing—study.”

—Training Men To Preach, Claude A. Guild, p. 53.

D. Our study concerns:

1. The Lord has told us the kind of preaching needed.
2. The Lord has told us what to preach.
3. The Lord has told us why to preach the word.
4. The Lord has told us how to preach.

I. THE LORD HAS TOLD US THE KIND OF PREACHING NEEDED.

A. The kind of preaching needed is not what the majority likes or wants.

1. Jesus warned about following the majority. (Matt. 7:13.)
2. Many have been led astray by following the majority. (Cf. I Cor. 15:33.)

B. We need preaching that is distinctive.

1. Imagine? John the Baptist preaching, “Smile, God loves you.”
 - a. He preached, “O generation of vipers, who hath warned you to flee from the wrath to come?” (Matt. 3:7.)
 - b. Cf. Matthew 14:1-12.
2. Imagine? Jeremiah preaching from the miry pit, “I’m OK, you’re OK.”
 - a. He cried out against adultery, idolatry, and the evils of his nation.
 - b. Jeremiah 36.
3. Imagine? Noah preaching while building the ark, “Something good is going to happen to you.”
 - a. This preacher of righteousness condemned the evils of his world.
 - b. I Peter 3:20ff.
4. Imagine? Stephen saying, “Bless your hearts, let’s dialog.”
 - a. Acts 7:51-53.
 - b. Acts 7:54-60.

C. What is not needed.

1. We do not need a “social gospel.”
 - a. The primary concern of God’s people is not curing social ills.
 - b. Preaching the gospel to save the lost must be uppermost in our concerns.
2. We are hearing: “The church should find out where the community is hurting and heal that hurt.”
 - a. Consequently, congregations are building gymnasiums, “family life centers”, etc.
 - b. The church is the pillar and ground of the truth. (I Tim. 3:15.)
 - c. The church is to make known the manifold wisdom of God. (Eph. 3:10.)
 - d. The gospel is the only thing that will cure the world’s disease—sin. (Rom. 1:16.)

D. We need preaching on fundamentals, the church, the cross, etc.

1. Worldliness needs to be exposed, not grafted in.
2. False doctrine needs to be exposed, not winked at.

E. We need Christ-centered preaching.

1. The world needs Jesus — not journalism.
2. The world needs the Bible — not reviews of books.
3. The world needs the Psalms — not soothing poems.
4. The world needs God — not godless theological doctrines.

II. THE LORD HAS TOLD US WHAT TO PREACH.

- A. The Lord did not instruct men to preach their opinions, feelings, experiences, dreams, etc.
 - 1. Jer. 23:25; Isa. 30:10; Jer. 5:31.
- B. The Lord has commanded us to preach the word. (II Tim. 4:2.)
 - 1. "Preach the gospel." (Mark. 16:15.)
 - 2. Philip was among those who went forth "preaching the word." (Acts 8:4.)
 - 3. Paul told Timothy to preach the things that Timothy had heard Paul preach. (II Tim. 2:2.)
- C. What is involved in preaching Christ?
 - 1. His Sonship and divinity. (Matt. 16:14-16.)
 - 2. His authority. (Matt. 28:18-20; Matt. 17:5; Acts 3:22.)
 - 3. His doctrine. (Matt. 28:18-20; Mark 16:15; Rom. 1:16; 2 John 9; I Cor. 15:1-4.)
 - 4. Faith in Christ. (John 8:21-24; Acts 16:30; Acts 8:12.)
 - 5. His kingdom—church. (Matt. 16:13ff; Acts 8:5-12; John 3:5ff.)
 - 6. Salvation in Christ. (Acts 4:12; II Tim. 2:10.)
 - 7. Unity in Christ. (John 17:20-21; Eph. 2:14ff; I Cor. 1:10; Eph. 4:1ff.)
 - 8. Worship through Christ. (John 4:24; John 14:6; I Tim. 2:4-6.)
 - 9. Loyalty to Christ. (Matt. 16:24; Phil. 2:7-10; Acts 5:29-42.)

III. THE LORD HAS TOLD US WHY TO PREACH THE WORD.

- A. The preacher must preach for salvation.
 - 1. His own. (I Cor. 9:6.)
 - 2. And those who hear him. (I Tim. 4:16.)
- B. The gospel must be preached because of its power.
 - 1. Heb. 4:12; Rom. 1:16.
 - 2. The gospel is from God—not man. (I Thes. 2:13; Gal. 1:11-12.)
 - 3. The gospel anticipates man's needs.
 - 4. It is not bound. (II Tim. 2:9.)
 - 5. It cleanses. (John 15:3; Cf. Psa. 119:9.)
 - 6. It is eternal. (Matt. 24:35; I Pet. 1:23.)

IV. THE LORD HAS TOLD US HOW TO PREACH.

- A. The preacher is to preach with **urgency**.
 - 1. Jeremiah declared that the word of God "was in mine heart as a burning fire shut up in my bones." (Jer. 20:9.)
 - 2. Paul declared, "Woe is unto me, if I preach not the gospel." (I Cor. 9:16.)
- B. The preacher is to **reprove**.
 - 1. I John 4:1.
 - 2. I Thes. 5:21.
- C. The preacher is to **rebuke**.
 - 1. I Tim. 5:20.
 - 2. II Tim. 4:2.
- D. The preacher is to **exhort**.
 - 1. He is to be longsuffering.
 - 2. "Knowing therefore the terror of the Lord, we persuade men." (I Cor. 5:11.)
- E. The preacher is to speak "the truth in love."
 - 1. Eph. 4:15.
 - 2. I Cor. 13:1ff.

CONCLUSION:

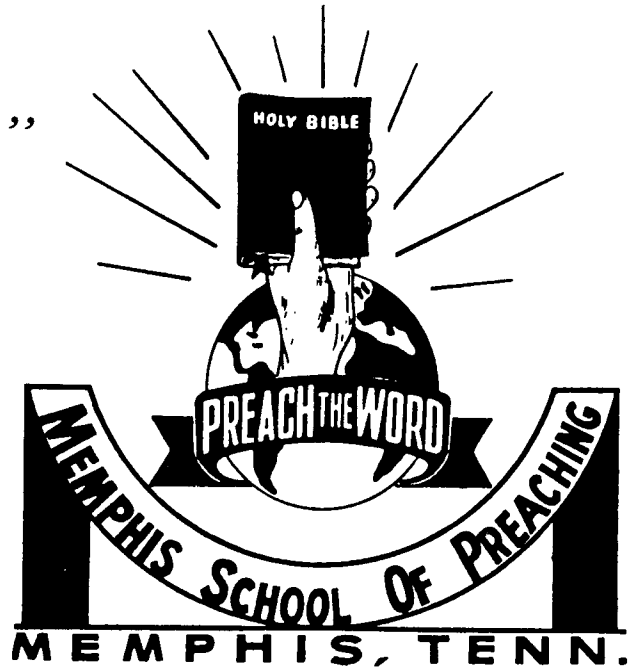
1. It has been said that "the average sermon contains 5,000 words. There are 104 Sunday sermons, 52 Wednesday night studies, 52 Sunday Bible studies, and 52 ladies Bible classes for many preachers. This is 260 Bible lessons each year. This totals 1,300,000 words per year. The average novel contains 50,000 words; so that means that the preacher is producing the equivalent of 26 novels per year. This is 260 novels in 10 years and 1040 novels in forty years.
 - a. One book can change the course of a life.
 - b. One sermon can change the course of a life.
 - c. As the pulpit goes, so goes the congregation.
2. Preachers, follow these divine admonitions:
 - a. I Timothy 4:16.
 - b. II Timothy 4:1-6.
 - c. "Preach the preaching that I bid thee." (Jonah 3:2.)
3. "It pleased God by the foolishness of preaching to save them that believe." (I Cor. 1:21.)

LECTURESHIP

THEME: *“Ancient Truth
and the Restoration”*

**One Kind
Of Preaching Needed**

R. J. Hearn



LECTURESHIP

THEME: *“Ancient Truth
and the Restoration”*

**Keep That Which is
Committed To Thy Trust**

John G. Priola



LECTURESHIP

THEME: *“Ancient Truth
and the Restoration”*

Evidences Of The Deity Of Christ And The Virgin Birth

Max R. Miller



“Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

— Philippians 2:5-11

INTRODUCTION:

- A. Impossible for the finite mind to fully comprehend an infinite being. (Job 11:7.)
- B. Our study is a challenging one: Deity of Christ and the Virgin Birth.

I. CHRIST, HIS HISTORICAL PRE-EXISTENCE IN ETERNITY.

- A. His pre-fleshy state is clouded in mystery.
 - 1. As is His incarnate being. (Matt. 1:18.)
 - 2. As is His resurrection and existence afterward and heavenly reign. (John 20:26.)
- B. His divine nature antedates all beginnings.
 - 1. Micah 5:2; Col. 1:17; John 8:58.
 - 2. John 17:5; Heb. 1:3; Rev. 21:23.
- C. Creator of all things. (John 1:3; Col. 1:16,17; Rev. 3:14; I Cor. 8:6.)
- D. In nature (quality, essence) God. (John 1:1; 10:30.)

II. DEITY CAME TO THE EARTH, AND TO MAN, BY THE VIRGIN BIRTH.

A. Genesis 3:15.

1. Hebrew usage gives preeminence to man and not to woman in genealogies.
2. "Seed of woman" cannot be understood apart from the virgin birth.

B. Isaiah foretold of the miraculous birth of this seed of the woman. (Isa. 7:14.)

1. Almah, a young woman of marriagable age.
2. Bethula would have been used if **virgin** was the intended word.
3. Bethulah (tr. virgin) is used in Joel 1:8 of a bride lamenting over her husband.
4. Almah used six times in O.T. and always in the sense of an unmarried maiden.
5. It is not what a word may mean generally, but **how is the word used**. Almah used to signify **virgin** in Isa. 7:14 and Gen. 24:43; Ex. 2:8; Psa. 68:26; Prov. 30:19; Song of Solomon 1:3; 6:8.
6. Can anyone present a Scripture where Almah means married woman?

C. New Testament writers who speak of His birth, speak of **Virgin** birth.

1. Matthew 1:18-25 (gives Joseph's side of the story).
 - a. Before marriage Mary found with child of the Holy Ghost.
 - b. Joseph's "problem" solved by the messenger of God.
 - c. Joseph's perplexity evident, he disclaimed the paternity of Mary's conception.
2. Luke 1:26-35 (gives Mary's side of the story).
 - a. This language too clear to be misunderstood.
 - b. Mary claims virginity: "How...I know not a man."
 - c. Deity inferred by Gabriel's answer: "The Holy Ghost upon you—the—Son of God."
 - d. Luke "traced accurately." "perfect understanding."
3. Mark gives no account of the virgin birth.
 - a. Omission does not deny it; begins with His ministry. (Mark 1:1.)
 - b. Introduces Jesus as **Christ, the Anointed, the Son of God**.
 - c. Mark 1:11; 9:7; 14:61,62.

III. MANY DID NOT UNDERSTAND HIS TRUE NATURE.

- A. He was supposed to be the son of Joseph and Mary. (Luke 3:23; Matt. 13:55.)
- B. His brothers didn't understand Him or they would have followed Him. (John 7:5.)
- C. The religious people of the day didn't know Him. (Cf. Acts 3:14-15.)
- D. Nicodemus was typical of his day, a teacher from God, but not Son.
- E. His disciples didn't understand His everlasting nature. (Matt. 24:1-3; Rev. 1:17-18.)
- F. Many heresies have arisen concerning His nature.
 1. Ebonites: denied supernatural birth and incarnation.
 - a. Divine power came on Jesus at baptism as reward for His holiness.
 - b. Divine power forsook Him at Calvary (Matt. 27:46) returned to raise Him.
 2. Docetics: a phantom, not in the flesh. (I John 1:1-3; 4:1-3; II John 7.)
 3. Gnostics: reduce Christianity to a philosophy (late N.T. time to AD 160.)
 - a. Taught: the world of matter was evil.
 - (1) One who created evil matter could not be all good.
 - (2) Therefore, God of Old Testament not the high and good God.
 - b. Taught: The good God is the head of the spiritual world of Light.
 - (1) Aeons and apparitions emanate from the high and good God of Light.
 - (2) Jehovah of the Old Testament, the demiurge, is a lesser God.
 - (3) Christ is an aeon which fell on Jesus. Thus, Christ is a God.
 - c. Taught: Through mystic, supernatural wisdom (gnosis) one can attain Light.
 - (1) The Holy Spirit reveals truth concerning light and knowledge. (II Tim. 1:9-10.)
 - (2) Light: I John 1:5-7; John 12:35f; 8:12; I Tim. 6:14-16; Col. 1:13.)
 - (3) Knowledge: John 1:17; 8:32; Rom. 6:18, 22; Gal. 5:1.

4. Arias: from Gnostic concepts, denied nature of Christ 14th century.
 - a. Not eternal, from everlasting to everlasting.
 - b. Prototype of Jehovah's Witnesses (See New World Trans of Christian Greek Scripture John 1:1.)
5. Modernist: (drawing from heresy throughout the ages, giving them new names, 111)
 - a. Deny the divinity of Christ: son of German soldier and camp—follower mother.
 - b. At baptism conceived idea He was Son of God. Disciples believed Him.
 - c. Jews accepted wild claims of Jesus; rejected Him at the cross.
 - d. Most modern translations deny the nature of Christ and the Holy Spirit.

IV. JOHN REVEALS THE TRUE NATURE OF JESUS IN ONE PASSAGE OF SCRIPTURE

JOHN 1:1-18.

A. He is eternal.

1. In the beginning. (v. 2.)
2. He was before the creation. (Prov. 8:23; John 17:5,24; Eph. 1:4; II Tim. 1:9c.)
3. The Word was *RV*; He did not begin to be, he was already. (Col. 1:17.)

B. He existed in intimate union with God, "The Word was with God."

1. John 1:18 "in the bosom of the Father" shows intimacy.
2. Tense is present Greek—is, was, ever to be.

C. The Word was God.

1. The word *ΘΕΟΣ* is clearly the predicate as it is without the article.
2. Literally, "God was the Logos" meaning, Christ, the Word, is in essence God.

D. The Word is the creator of all things.

1. All creatures owe their being to the Logos, "In Him was life."
 - a. Physical: Genesis 2:7.
 - b. Spiritual: I John 5:11; John 11:25-26.
2. "Without Him was not anything made that was made."
 - a. He was not only before creation, but was the power of creation. (Gen. 1:1-2.)
 - b. Therefore, He Himself could not be a created being. (I Cor. 8:6; Col. 1:15-17.)

V. JESUS CHRIST, THE PREEMINENT BEING IN TIME.

A. He came from the eternity of heaven. (John 3:13; 6:38.)

B. He came in the flesh.

1. Isa. 7:14; 9:6; Matt. 1:23.
2. John 1:14; Heb. 10:5; 2:16; Rom. 8:3.
3. I Tim. 3:16.

C. Although in the flesh He lost none of His divine nature. (Col. 2:9; Phil. 2:6-8.)

1. Retained divine knowledge. (John 4:24, 25; 18:4.)
2. Retained divine power. (Matt. 9:6; John 10:17, 18.)
3. In *ΜΟΡΦΗ* of God, i.e. all that God is in character and power.

D. As man He willingly surrendered the independent exercise of divine powers. (Phil. 2:6-8.)

1. "In the likeness of men." Possessed all qualities of man.
2. Poverty marked His life. (II Cor. 8:9; John 1:46; Matt. 8:20.)
3. Subject to the temptations of sin. (Heb. 2:18; 4:15.)
4. Suffered in the flesh. (Isa. 53:1-3; I Pet. 3:18.)
5. He died. (Matt. 20:28; Phil. 2:7, 8.)

- E. He had cause to leave His glory in eternity and come into man's world.
 - 1. To establish His eternal kingdom. (John 18:36; Dan. 2:44; Matt. 16:18, 19; Heb. 12:28; Phil. 3:20.)
 - 2. Show man how to live in that kingdom. (I Pet. 2:21-23; John 8:12.)
 - 3. To save the lost. (Luke 19:10.)
- F. He accomplished all that He came to do. (John 9:4; 17:4; 19:30.)

VI. JESUS CHRIST RESURRECTED AND RETURNED TO ETERNAL GLORY.

- A. He continues His divine mission in eternity.
 - 1. Reigns as King. (I Tim. 6:15; Heb. 1:3; 12:2.)
 - 2. Preparing mansions for the redeemed. (John 14:1-3; II Cor. 5:1.)
 - 3. As Advocate, Intercessor, Mediator. (Heb. 7:25; I Tim. 2:5; I John 2:1-2.)
 - 4. To call His own in that great day. (John 5:28,29; I Thess. 4:16,17.)
- B. He is set as Judge of the heavenly court. (John 5:22,27.)
- C. There to share ultimate and eternal glory with His own. (Rev. 7:16,17; 21:4-7.)

CONCLUSION:

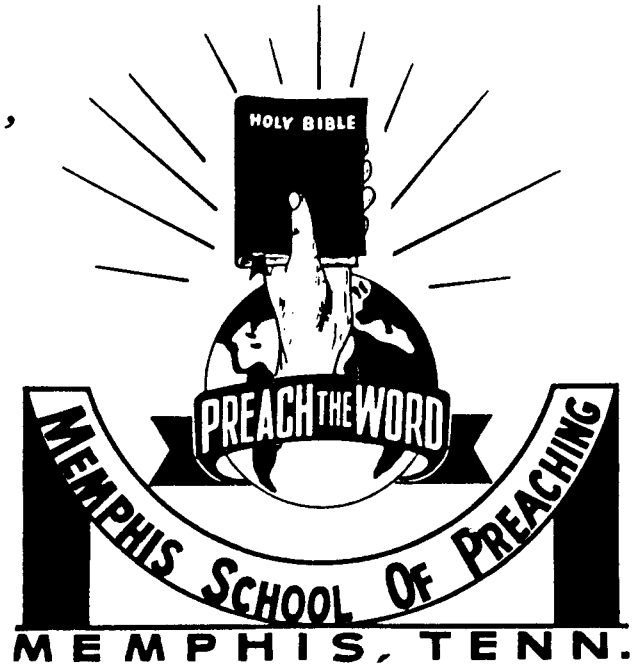
- A. "I am Alpha and Omega...." (Rev. 1:8, 17c; Col. 2:9,10.)
- B. Hebrews 9:28.

LECTURESHIP

THEME: *“Ancient Truth
and the Restoration”*

**Planting The Seed Of
The Kingdom & Results**

Kenny Andrews



LECTURESHIP

THEME: *“Ancient Truth
and the Restoration”*

Things That Cannot Be Moved

Charles B. Meyers



“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.”

Hebrews 12:28

“Jesus Christ the same yesterday, and to day, and for ever.”

Hebrews 13:8

INTRODUCTION:

- A. The phrase “cannot be moved” is from one Greek word...“asaleutos” literally “unmoveable, unshaken,” “not liable to disorder or overthrow” Thayer’s Greek lexicon p. 79
- B. Our world is in a stage of change.
 - a. Planes and missiles are outmoded before they are off the drawing board.
 - b. Textbooks must be revised yearly.
 - c. Scientific discoveries overwhelm us.
 - d. Our way of living changes daily.
- C. The opinion is wide spread that a modern age demands an updated religion.
 - a. 20th century man needs a 20th century church.
 - b. Society is rebelling against a so-called traditional and outmoded church.

I. THERE ARE THINGS THAT CAN, HAVE BEEN, AND WILL BE SHAKEN.

- A. Kingdoms of the earth have been shaken.
 1. Daniel used Nebuchadnezzar’s dream to reveal the rise and fall of kingdoms that could be and were moved or shaken: Daniel 2
 - a. Examples: Babylon, Medo-Persian, Grecian, Rome.
 2. All the glory of the flesh will be shaken or moved. (I Pet. 1:24,25.)
 - a. This includes all the doctrines and dogmas of men. They change with popular opinion.
 3. Even the law received by Moses on Sinai was temporary in nature was shaken or moved. (Heb. 8:13; Gal. 3:19.)

THINGS THAT CANNOT BE SHAKEN.**A. God's time table for man's redemption.**

1. His plan to be realized in the fulness of time. (Gal. 4:4; Eph. 1:10.)
2. No one could hasten the hour or delay it. (John 12:23-27; John 19:11.)

B. The supremacy of spiritual forces cannot be moved.

1. Like the boundary of the ocean waves. (Job 38:11.)
2. Victory of spiritual forces is an underlying theme of the Bible from Genesis to Revelation.
3. There is the danger of being overwhelmed by the events of the hour, and lose sight of the ultimate victory. (II Thes. 1:7-8.)
4. As in the days of Isaiah, Hezekiah and the kings of Judah, there will always be the residue, the remnant, who will be spiritually minded.

C. The power of truth cannot be moved.

1. The forces of falsehood may have its hour, but it will eventually crumble.
2. Man can no more keep truth entombed than man could keep the Lord entombed in Joseph's new sepulchre.

Truth forever on the scaffold,
 Wrong forever on the throne.
 But the scaffold sways the future,
 While behind the dome unknown,
 Standeth God within the shadows,
 Keeping watch above His own.

3. There is no permanent victory for falsehood.
4. You may destroy the record of a statement of truth but cannot destroy truth.
5. Truth is absolute. If truth is not absolute then there can be no truth.
6. If there is no absolute truth, then we cannot depend on anything.
7. "Ye shall know the truth and the truth shall make you free." (John 8:32.)
 - a. Pilate..."What is truth?" (John 18:38.)
 - b. Answer found in John 17:17 — "Sanctify them with thy truth, thy word is truth."

TRUTH NEVER DIES

Truth never dies. The ages come and go.
 The mountains wear away, the stars retire.
 Destruction lays earth's mighty cities low:
 And empires, states and dynasties expire;
 But caught and handed onward by the wise,
 Truth never dies.

Though unreceived and scoffed at through the years.
 Though made the butt of ridicule and jest;
 Though held aloft for mockery and jeers,
 Denied by those of transient power possessed.
 Insulted by the insolence of lies,
 Truth never dies.

It answers not. It does not take offense,
 But with a mighty silence bids its time;
 As some great cliff that braves the elements
 And lifts through all the storms its head sublime,
 It ever stands, uplifted by the wise;
 And never dies.

As rests the Sphinx amid Egyptian sands;
 As looms on high the snowy peak and crest;
 As firm and patient as Gibraltar stands,
 So truth, unwearied, waits the era blest
 When men shall turn to it with great surprise,
 Truth never dies.

D. The kingdom shall not be shaken or moved.

1. A kingdom implies a king.

- a. The sovereignty of our king cannot be shaken.
- b. Where did our king obtain that sovereignty. (Matt. 28:18; I Cor. 15:27.)
- c. The heavy cloud of sin and evil had gathered around Judah, but Isaiah cried out...“I say also the Lord sitting upon a throne high and lifted up, and his train filled the temple.” (Isaiah 6:1.)
- d. When Abraham Lincoln was assassinated a crowd gathered around the White House. James A. Garfield came out on the balcony and declared “Clouds and darkness are around him...righteousness and judgment are the habitation of His throne.” (Psa. 97:2.)

2. Since He is sovereign His decrees cannot be shaken.

Mark. 13:31 — “Heaven and earth shall pass away but my word shall not pass away.”

- a. Our king has designed a pattern for every aspect of His kingdom. (Dan. 2:44.)

Organization: Elders and deacons...the Lord’s pattern cannot be moved.
(Phil. 1:1.)

Worship: John 4:24. In spirit and in truth.

Society and even some in the church make fun and ridicule the simplicity of God-designed worship.

Conditions of membership: Cannot be moved, or shaken. Acts 2:47.

We may seek to change these conditions by fellowshipping those who have not complied with the conditions of citizenship. But the Lord does not fellowship them. (I John 1:7.)

These conditions cannot be moved or shaken.

SEVENTEENTH ANNUAL

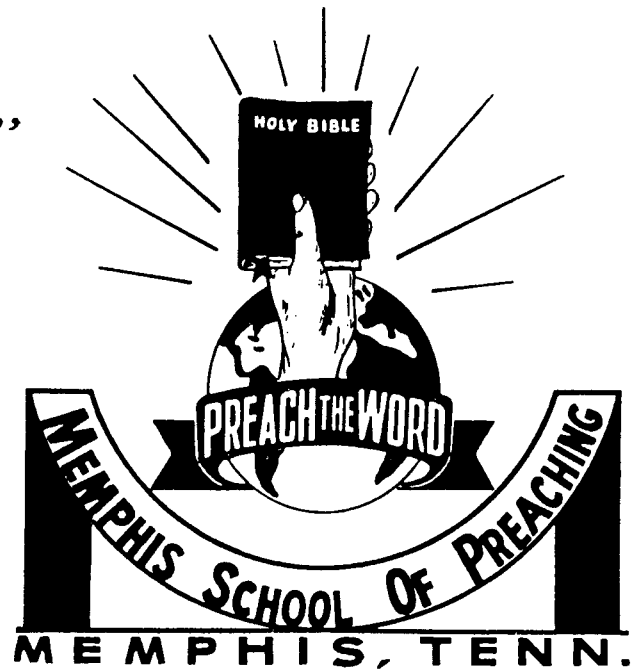
MARCH 20-24, 1983

LECTURESHIP

THEME: *“Ancient Truth
and the Restoration”*

**We Must Not Be
Ashamed Of The Gospel**

James Moffett



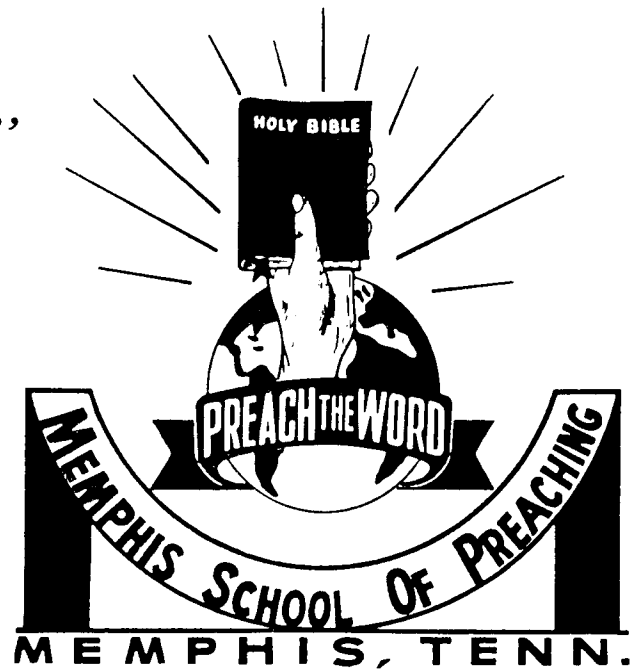
LECTURESHIP

THEME: *“Ancient Truth
and the Restoration”*

**Dangers Involved In
Taking Liberties With
God’s Word**

**Need For Bible Preaching
versus Human Philosophy**

Winfred Clark



LECTURESHP

THEME: *"Ancient Truth
and the Restoration"*

Need For Continued Emphasis Of The Restoration

E. L. Whitaker



"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.

— II Timothy 4:1-4

INTRODUCTION:

- A. On Pentecost Sunday the apostles preached and especially Peter whose sermon we have recorded in Acts 2.
 1. At the end of sermon, they asked, "What shall we do?" The answer: Acts 2:38.
 2. The church began with 3,000 on the first day. (Acts 2:41,47.)
- B. During these many centuries since, there have been divisions and factionings of that body that have hindered the growth of that body immeasurable.
 1. It continues today.
- C. Some 200 years ago there began a movement to move back and restore the church.
 1. The Restoration Plea. You and I are part of that movement.
 2. No desire to follow any man, we are desirous of following Christ. (John 12:26.)
- D. Appropriate for us to pause and take stock where we are. May be looking at wrong thing.
 1. Three ways many judge the church.

I. BEGINNING POINT.

- A. Let us begin with a scripture that Jesus spoke while upon the earth. (Luke 18:8.)
- B. Jesus is asking: Will the cause that I am establishing in this generation survive until I return?
 1. The answer - Dan. 2:44; Matt. 16:15-18.
 2. On many occasions as I stand in respect at a funeral of a faithful servant of God, I find myself quoting I Thes. 4:16,17.
 3. These passages are saying when the Lord returns, He will find faith on earth.

- C. There is no guarantee that any single congregation that is now in existence will be in existence when Christ comes.
 - 1. No guarantee that the church in America will continue until the coming of the Lord.
 - 2. No certainty that Shelby County and her 54 congregations will move on into the next and the next and the next centuries.
 - 3. Possibility Lord's church will survive in other nations more than here.
- D. Do not mean to be pessimistic. We need to be realistic.
 - 1. Encouraging things about the church.
 - 2. Memphis School of Preaching - Campaigns - Workshops, etc.

II. CRISIS IN EVANGELISM.

- A. The crisis of growth or the lack of growth.
 - 1. Our marching orders. (Matt. 9:36-38.)
 - 2. Last recorded words of Jesus. (Matt. 28:19,20; Mark 16:15-16.)
 - 3. John 14:6 explains why we are to carry gospel to the world.
- B. Members in America.
 - 1. Not complete figures - ill: California, Oregon, Iowa, Wisconsin, Illinois, Connecticut.
 - 2. Cities--New Orleans, St. Louis, Memphis, Nashville.
- C. After nearly 200 years we have failed in preaching the restoration of the New Testament church. We have not accomplished the job.
 - 1. Christ prayed. (John 17:20,21.)
 - 2. Paul wrote. (Col. 3:17.)
- D. Division not pleasing to the Lord. This has divided and re-divided the body of Christ.
 - 1. The greatest plea I know is to leave whatever denominational views one has and just take the **book** and go back and restore the original church.
 - 2. This is my plea, in **practice** as well as theory.
 - 3. Right when God gave it, it is right now. Nobody has ever improved upon His church. (Eph. 5:25-27.)

III. 200 YEARS — WE HAVE NOT BEEN VERY SUCCESSFUL.

- A. Many buildings are about half filled on Sunday, no work program.
 - 1. Think how few people of the U.S. know Christ and His church as He gave it in the beginning.
 - 2. So many that are not free. (John 8:32.)
 - 3. Think how few committed to taking His gospel all over the world. You and I and those whom we influence, **must** become more effective, zealous in telling others.
- B. Another discouraging fact is that when we look at now many of our children we baptize, we are not keeping 50% of them.
 - 1. Think! Not more than one half of our children remain faithful in the church.
 - 2. I hope these statistics are wrong because it is so close to home—but they are not wrong!

CONCLUSION:

- 1. If we reach more people we need to be shaken and be brought to our knees and out of it a new direction to do more for the Lord.
- 2. How effective have you been this past year, last month, last week?
- 3. How dedicated are you as a leader? Elder? Deacon? Teacher? Preacher? Member?
- 4. What do you plan to do in 1983?

LECTURESHIP

THEME: *“Ancient Truth
and the Restoration”*

Isaac, The Digger Of Old Wells

James W. Boyd



“And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.”

Genesis 26:18

INTRODUCTION:

- A. A statement of fact that reflects great wisdom.
- B. The need for water; the knowledge of the source.

I. ISAAC, A GREAT MAN WHO LIVED BETWEEN TWO GREATER MEN.

- A. Overshadowed by spiritual giant, Abraham, his father.
- B. Overshadowed by colorful Jacob, his son.
- C. No innovator, instigator of great change, but necessary link in chain of divine purpose.
- D. Some great for what they discover, initiate.
- E. Others great for what they preserve and keep alive.

II. WE HAVE A DEBT TO THOSE WHO HAVE “DUG WELLS” BEFORE US.

III. IT IS A MARK OF GREATNESS TO BUILD FOR THE FUTURE; PRESERVE FOR THE FUTURE.

- A. Abraham dug wells for future generations. Isaac dug again.
- B. Civilization stagnate when they center only on the present.

IV. THERE ARE FEW THINGS IN LIFE WE HAVE INVENTED, DISCOVERED FOR OURSELVES.

- A. Evil to deride, ridicule those who preceded us.
- B. Disrespect of past is a sin of our time. (Rom. 15:4; I Cor. 10:11.)
- C. Some would prefer to “go to Egypt” than dig again wells of pure water.

V. THE WORLD TODAY DRINKS FROM POLLUTED, DEFILED WATERS.

- A. Men need the pure water provided by Christ. (John 4:14.)
- B. Our task is to dig again the wells some have filled.

VI. WAYS WE NEED TO RETURN TO THE PAST.

- A. Progress does not mean digress.
- B. The “spirit” of the past.
- C. Restoration of the doctrine.
- D. Seeking the “old paths.” (Jer. 6:16.)

VII. IT IS NOT “TRADITIONALISM” TO ACCEPT TRUTH THAT WAS ACCEPTED BEFORE YOU.

- A. The difference between a “borrowed faith” and believing the same truth.
- B. Many things change, but God and His word are not among them. (I Pet. 1:24-25.)
- C. The faith once delivered. (Jude 3.)
- D. The continued relevance of the gospel.

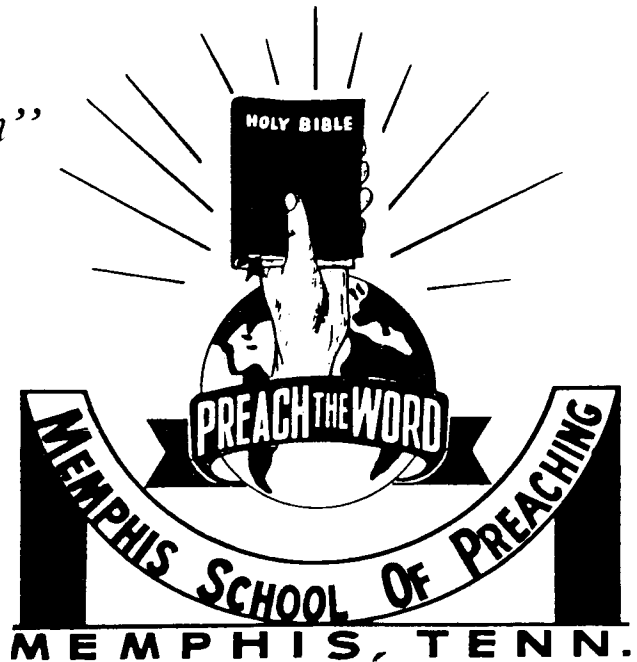
VIII. THE BEAUTY OF PRESERVING WHAT DESERVES PRESERVATION.

LECTURESHIP

THEME: *“Ancient Truth
and the Restoration”*

The Church, The Falling Away & The Restoration

J. T. Marlin



INTRODUCTION:

1. The theme of this lectureship is “Ancient Truth And The Restoration.”
2. Therefore, let us look to the church that the prophets saw. (Isa. 2:2-3; Dan. 2:44.)
3. The church was a subject of Old Testament prophecy—but not a reality.
4. It is not an Old Testament institution.

I. ITS ESTABLISHMENT FORETOLD:

- A. John the Baptist (Matt. 3:1-2) declared the KINGDOM is “at hand.”
- B. Christ (Matt. 10:7) charged the 12 to preach the KINGDOM is “at hand.”
- C. Luke 10:9 — The 70 to preach, KINGDOM is “come nigh.”
- D. Matt. 6:9-10 — Disciples to pray for KINGDOM “to come.”
- E. Matt. 18:1-3 — Disciples not in it.
- F. Matt. 16:18 — Jesus promised to build church.
- G. Mark 9:1 — Kingdom to be established in present generation.
- H. Mark 15:43 — Joseph waited for the Kingdom.
- I. Luke 24:47-49 — Apostles to tarry in Jerusalem for power from on high.

II. THE KINGDOM CAME ON PENTECOST:

- A. The Kingdom was to come with power. (Mark 9:1.)
- B. The power came when the Holy Spirit came. (Acts 1:8.)
- C. Therefore, the Kingdom came on the day of Pentecost. (Acts 2.)
- D. Peter preached the great commission, 3,000 believed, repented and were baptized.
- E. The Lord added daily to the church. (Acts 2:47.)

III. THE NEW TESTAMENT CHURCH:

- A. It was established on the day of Pentecost. AD 33.
- B. Its organization: Elders to rule; Deacons to serve in each congregation.
- C. Each congregation was local and self governing.
- D. The Holy Spirit revealed an apostasy to come.
 - 1. Acts 20:28-30. Nature of apostasy.
 - 2. II Thes. 2:1-12. Apostasy foretold.
 - 3. I Tim. 4:1-3. Some shall depart from faith.
 - 4. I John 4:1. Warnings against false teachers.
- E. Inspiration closed AD 96.

IV. THE FALLING AWAY: (An apostasy is gradual.)

- 1. 110 Presiding elders
- 2. 120 Holy Water
- 3. 157 Penance
- 4. 251 Baptism (clinic) innovations
- 5. 325 Human creed at Nicea in Bithynia (Nicene Creed)
- 6. 395 Latin mass
- 7. 4th century - Images of saints and martyrs
- 8. 588 Extreme unction
- 9. 593 The doctrine of Purgatory
- 10. 606 First Pope, Boniface III "universal Bishop of the church"
- 11. 668 Instrumental music introduced
- 12. 709 Kissing the Pope's toe
- 13. 728 Temporal rights
- 14. 1000 Transubstantiation
- 15. 1015 Celibacy
- 16. 1190 Sale of Indulgence
- 17. 1215 Auricular confession
- 18. 1311 Sprinkling for baptism
- 19. The Dark Ages came when men left the Bible.

V. THE COUNTER REFORMATION:

- A. Albigenses, Southern France 1167 AD
- B. Waldnesians founded by Peter Waldo 1176 AD
- C. John Wycliffe 1324-1384 "The Morning Star of the Reformation"
- D. John Huss 1369-1415 outstanding reformer in Bohemia. (Burned to death.)
- E. John Wessel 1420-1498 less renown than Wycliffe and Huss.
- F. Jerome Savonarola 1452-1498, Florence, Italy. Denied the authority of the Pope. Burned to death May 13, 1498 in Public Square at Florence in front of the church where he preached so long.

VI. REFORMATION CONTINUES:

- A. William Tyndale 1484-1536 translated the Bible, strangled at the stake and burned.
- B. Ulrich Zwingli 1484-1564 lived in Switzerland.
- C. John Calvin 1509-1564, Zwingli's successor.

VII. RISE OF DENOMINATIONALISM:

- A. 1530 Martin Luther church began 1521, adopted Augsburg confession of faith 1530.
- B. 1535 Episcopal King Henry VIII
- C. 1559 Presbyterian, John Knox, state church at Scotland 1592.
- D. 1609 John Smyth, Baptist, Amsterdam, Holland
- E. 1739 John Wesley, England; Methodist—background, Church of England "the Holy Club"

VIII. THE RESTORATION MOVEMENT OR PLEA:

- A. 1793 **James O'Kelly**, Methodist, Mankintown, North Carolina — A Plea: for the autonomy of the local church as is found in the New Testament.
- B. 1802 **Dr. Abner Jones**, Baptist preacher of Vermont. A Plea: To give up sectarian names, worship of the New Testament order, wear the name Christian and accept the Bible as the rule of faith and practice.
- C. 1804 **Barton Warren Stone**, Presbyterian, A Will and A Plea: to repudiate human names, wear the name Christian and declare the Bible to be the "only sure guide to heaven"
- D. 1807 **Thomas Campbell**, came to America from Scotland. A Presbyterian. Wrote declaration and address.
- E. 1809 **Alexander Campbell** came to America. Influenced by the Haldane brothers.
- F. **Campbells** baptized June 12, 1812, sermon 1824 was heard by Raccoon John Smith.

IX. THE DIGRESSION:

- A. The American Christian Missionary Society organized October 1849, Cincinnati, Ohio.
- B. Instrumental music, Midway, Kentucky, 1858 or 1859, Dr. L. L. Pinkerton, minister; instrument, a melodeon.

CONCLUSION:

- 1. A solemn warning: "History Can Repeat Itself."
- 2. The Need Of Today: "A Return To The Old Paths."

LECTURESHP

THEME: *“Ancient Truth
and the Restoration”*

Evidences Of The Inspiration Of The Bible

J. H. Renshaw



“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.”

— II Timothy 3:16-17

INTRODUCTION:

- A. Definitions: “Evidences,” “Inspiration,” “Bible.”
- B. The Bible is the central stronghold of the Christian faith.
- C. “All intelligent faith...rests...upon the divine origin, plenary inspiration and infallible authority of the Bible, as the Book of God.” Pierson, Authur T., *God’s Living Oracles*, p. 1
- D. The Bible text is true, or man is without chart or compass. (Jer. 10:23.)
- E. “Whatever confirms and establishes faith in the Living Oracles of God correspondingly affects every interest dearest to the believer and to mankind.” (Ibid., p. 2).
- F. If the Bible loses its hold on us, all goes down into the abyss of doubt. (John 8:31,32.)
- G. What we think of the Bible determines where we shall spend eternity. (Franklin Camp.)
- H. Any one of the following evidences would be sufficient to prove the divine inspiration of the Bible.

I. THE IMPORTANCE OF DILIGENT PERSONAL STUDY TO CONFIRM OR DISPROVE THE BIBLE.

- A. Honesty dictates such a study. (Isa. 1:18; Luke 8:15; I Thes. 5:21.)
- B. The Bible commands such a study. (John 5:39; II Tim. 2:15.)
- C. Wisdom demands such a study. (Psa. 1:1-6; Prov. 1:7; John 12:48; Rom. 2:16; Rev. 22:14.)
- D. Strong faith requires such a study. (Rom. 10:17.)

II. THE BIBLE'S INFINITELY SUPERIOR LITERATURE IS EVIDENCE OF ITS INSPIRATION.

- A. The Bible is a "book," "Scripture," "writing." (II Tim. 3:16; Luke 24:44,45.)
- B. The Bible is a library of sixty-six books.
- C. An old book, embracing all parts of two testaments, all inspired. (Luke 24:44,45; Rom. 15:4; II Pet. 3:15,16.)
- D. The Bible is a timeless Book. (Psa. 139:17; 19:10.)
- E. The Bible is history's most precious Book. (Psa. 119:103; II Pet. 1:3,4.)
- F. The Bible is an inexhaustible Book in its capabilities. (Psa. 19:7; John 17:17; Rom. 1:16,17; 10:17; James 1:21; I Pet. 1:22,23.)
- G. The Bible is an unchanged and unchangeable Book. (Deut. 4:2; Gal. 1:6-9; Rev. 22:18,19.)
- H. The Bible provides the only education one really needs for time and eternity. (Matt. 4:4; John 10:10; 12:48; Rom. 2:16.)
- I. The Bible is the one Book every preacher absolutely must know in order to "preach the Word." (II Tim. 3:14-4:2.)
- J. The Bible is an incomparable Book from every viewpoint.

III. THE BIBLE CONSIDERED AS A SCIENTIFIC MARVEL CONTAINS ABUNDANT EVIDENCE OF ITS INSPIRATION.

- A. Is precisely accurate in its every scientific statement.
- B. Does not contain the scientific fallacies of its day.
- C. Anticipates modern scientific discoveries.

IV. THE BIBLE'S AMAZING HISTORICAL ACCURACY IS EVIDENCE OF ITS INSPIRATION.

- A. In its records of historical events and personalities unknown in secular history until recently. (Gen. 15:20; II Chron. 8:7; Isa. 20:1.)
- B. In its "history written in advance" concerning people, nations, and events, and its absolute accuracy in the most minute details of such events.

V. THE BIBLE'S UNFAILING GEOGRAPHICAL ACCURACY IS EVIDENCE OF INSPIRATION.

- A. Seldom true in the most reliable reference works.

VI. ITS MIRACULOUSLY FULFILLED PROPHECIES CONTAIN IRREFUTABLE EVIDENCE OF ITS INSPIRATION.

- A. The inability of man to prophesy in detailed accuracy the events to transpire in the next few minutes.
- B. Biblical prophecy is detailed history written in advance.
 - 1. Of kings, kingdoms and individuals. (I Kings 13:2; II Kings 23:15,16; Isa. 44:28; 45:1; 13:19-22; Ez. 26, 28.)
 - 2. Of nations' destruction before they arose to prominence. (Isa. 13:19-22), and their complete extinction.
 - 3. Of the complete annihilation of some, partial destruction of others. (Isa. 23; Ez. 26, 28), never inaccurate.
 - 4. Of the rise and fall of prominent nations and kings, by name, hundreds of years in advance. (Daniel 2.)
 - 5. Of detailed prophecies concerning the most minute details of the Messiah's birth, life, death, resurrection. (Isa. 7:14; Mic. 5:2; Isa. 53.)

VII. THE BIBLE'S UNBELIEVABLE SIMPLICITY WITH REGARD TO ESSENTIAL MATTERS IS EVIDENCE OF ITS INSPIRATION.

- A. The way to heaven is plain. (Isa. 35:8-10; Matt. 7:7,8; John 7:17.)
- B. Ample evidence to produce essential faith. (John 20:30-31.)
- C. The plan of salvation taught and illustrated. (Acts.)
- D. Details of the Christian life plainly set forth. (Epistles.)
- E. Yet this Book contains a depth and richness which no uninspired mind could have conceived.

VIII. THE BIBLE'S UNEQUALLED IMPARTIALITY IS EVIDENCE OF ITS INSPIRATION.

- A. The sins of its heroes as faithfully recorded as their good qualities. (Gen. 12:10-20; II Sam. 11:1-12, 24; Gal. 2:11-14.)
- B. All human beings are on the same level here. (Matt. 11:28-30; 28:19,20; Mark 16:15,16; Acts 10:34, 35; Rom. 2:11; Rev. 22:17.)

IX. THE BIBLE'S UNPARALLELED INFLUENCE IS EVIDENCE OF ITS INSPIRATION.

- A. Influence in the world at large.
- B. Influence over nations. (Psa. 9:17; Prov. 14:34; Dan. 4:17, 25, 32.)
- C. Influence over families. (Psa. 127:1.)
- D. Influence over fathers and husbands. (Eph. 5:25-33; Col. 3:19; I Pet. 3:7.)
- E. Influence over wives and mothers. (Eph. 5:22-24; I Pet. 3:1-6.)
- F. Influence over children. (Eph. 6:4; Col. 3:21.)

X. THE BIBLE'S RELIABLE DIRECTIONS EVIDENCE ITS INSPIRATION.

- A. For people in all walks of life. (Psa. 119:105; Isa. 55:8,9.)
- B. For rulers and citizens, rich and poor, husbands, wives, children, employer and employee, young and old.

XI. THE BIBLE'S DEPENDABLE ANSWERS TO MAN'S MOST BASIC QUESTIONS DEMONSTRATES ITS INSPIRATION.

- A. With regard to man's origin. (Gen. 1:26, 27; 2:7; Job 4:17; 33:4; Eccl. 12:7; Isa. 64:8; Matt. 19:4; I Cor. 15:45,47.)
- B. With regard to man's purpose. (Rom. 9:20; Titus 2:14.)
- C. With regard to man's destiny. (John 20:30,31; I Pet. 1:3-4.)
- D. With regard to what lies beyond the grave. (Matt. 25:46; Luke 16:19-31; John 11:25,26; 14:1-6; Rev. 21, 22.)

XII. THE BIBLE'S ANTICIPATIONS AND REFUTATIONS OF ERROR EVIDENCE ITS INSPIRATION.

- A. Of unbelievers. (Gen. 1:1, 2, 11, 12, 24, 25; Psa. 14:1; 53:1; Heb. 11:3; Gal. 6:7; Heb. 3:4.)
- B. Of professed believers.

XIII. THE BIBLE'S PROVEN INDESTRUCTIBILITY IS EVIDENCE OF ITS INSPIRATION.

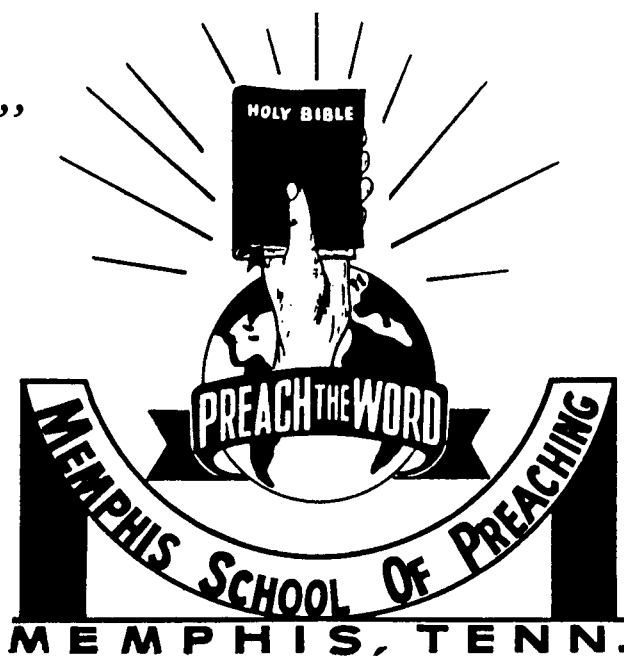
- A. Kings and nations have endeavored to destroy it.
- B. Religionists and individuals have tried to destroy it.
- C. It cannot be destroyed. (Isa. 40:8; Matt. 24:35; I Pet. 1:23-25.)

LECTURESHP

THEME: *“Ancient Truth
and the Restoration”*

Wonders of Creation

Max R. Miller



“And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.”

— Genesis 1:31

INTRODUCTION:

- A. Joy, pleasure, wonder, amazement: God Himself basked in the wonders of His creation.
- B. Elihu exclaimed, “O Job: stand still, and consider the wondrous works of God” (Job 37:14.)
- C. Children of God, above all others, glory in the wonders of God’s creation. (Psa. 139:14.)
- D. The wonders of creation....

I. THE WONDER OF THE CREATOR.

- A. The everlasting and eternal God. (Psa. 90:1,2; Gen. 1:1.) God!
- B. Wisdom. (Psa. 104:24; Prov. 3:19,20.)
- C. Planner, Architect (left nothing to chance, or fate)
 - 1. Material creation prove the existence of the Planner. (Gen. 1 & 2.)
 - 2. Spiritual creation according to plan. (Eph. 1:9, 11; 3:11; II Tim. 1:9; I Pet. 1:20.)
- D. Foreknowledge (omniscient).
 - 1. Knew how things would be; arranged their harmonious working.
 - 2. By foreknowledge knew man’s needs before man existed.

II. THE WONDER OF THE POWER OF CREATION.

- A. A “softly spoken word.” (Heb. 11:3; Psa. 33:6,9.)
- B. Eternal power is in His word.
 - 1. In creation of things and beings. (Jer. 51:15; Cf. Gen. 1:3.)
 - 2. In sustaining power of creation. (Heb. 1:3.)
 - 3. Final demonstration of power over material creation. (II Pet. 3:7.)

III. THE WONDER OF THE CREATION ITSELF.

- A. Angelic beings. (Psa. 33:6; 103:21,22; Gen. 32:2.)
- B. Worlds. (Heb. 1:2; 11:3.)
- C. Wonders of His law that governs creation. (Cf. Gen. 8:22.)
- D. Beauty unspeakable. (Eccl. 3:11; Psa. 33:5.)

IV. MAN, THE GLORY AND WONDER OF GOD'S CREATION.

- A. Man different from all other creatures.
 - 1. Flesh and spirit; soul and body. (Gen. 1:26,27; 2:7; Heb. 12:9.)
 - 2. Allied with heaven and earth; of two worlds. (Psa. 139:14.)
- B. The wonder of God's purpose in creating man.
 - 1. "That thy soul should seek the Lord..." (Acts 17:27.)
 - 2. To reverence and serve God. (Eccl. 12:13,14.)
 - 3. "I have created him for my glory." (Isa. 43:7.)
- C. Alas! By sin man shattered the wonder of God's purpose in him.
 - 1. Gen. 2:17; Ezek. 18:20; Prov. 20:9; Eccl. 7:20; 7:29; Rom. 3:10,23.)
 - 2. Tragedy of man in departing from the Way of his creator. (Psa. 9:17.)

V. THE WONDER OF THE NEW CREATION. (Rev. 21:5.)

- A. Man, dead in sin, can be made anew. (Cf. John 3:3-5.)
- B. Born again by Spirit revealed gospel. (I Pet. 1:22-25.)
 - 1. Power of God. (Rom. 1:16,17.)
 - 2. James 1:18,21.
 - 3. Romans 6:3,4; II Cor. 5:17.
- C. Ephesians 2:10.
- D. Resurrection. (John 11:25,26; 5:28,29; Phil. 3:20,21; I John 3:2.)
- E. New Jerusalem. (John 14:1-3; Rev. 21:1-5.)

CONCLUSION:

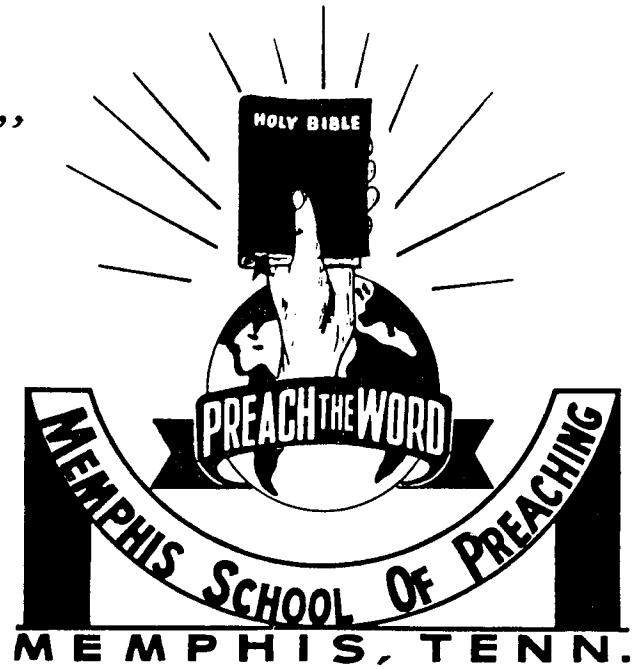
- A. We never cease to be amazed at the wonders of creation.
- B. We must play the role that God has designed for us in His creation.

LECTURESHIP

THEME: *“Ancient Truth
and the Restoration”*

**Paleontology And
The Fossil Record**

Bert Thompson



LECTURESHIP

THEME: *“Ancient Truth
and the Restoration”*

Genuineness Of Genesis One And Days Of Creation

Paul Sain



INTRODUCTION:

- A. It is later than we think: Beliefs and statements from members within the body of Christ.
 1. Neal Buffaloe; John Clayton; Leaders in St. Louis, etc.
 2. Members often do not “know” the truth - nor able to teach it with confidence.
- B. Man does not know how old the earth/life is exactly — nor every vivid detail concerning creation. But we do know that God created and that it was only a few thousand years ago.
- C. Some claim: “We must remember that the Bible is not a scientific book.” “The Bible deals with salvation, not sciences.” “We must over look the unscientific statements in the Bible.” “We cannot expect it to be scientifically infallible.” **Brethren, this is FALSE!**
 1. Who wrote the Bible? (II Tim. 3:16-17; II Pet. 1:3; Jude 3.)
 2. Therefore, if the Bible is filled with scientific errors—God did not understand the universe that He created!
 3. We do NOT have to strain the Bible through scientific facts (?) nor theories.
 4. If Genesis does not contain absolute truth — then can cast doubt concerning salvation provided by Jesus Christ.
- D. Others claim: Genesis account of creation is “mythical,” “allegorical.”
 1. No foundation for such thought!
 2. Such is identified in Scripture when utilized:
 - a. Luke 8:4-15 --- Parable.
 - b. Gal. 4:21-31 --- Allegory.
 3. Easily understood in context — distinctly identified. (No resemblance to Genesis.)
- E. DECLARATION: God gave us a true, historical, reliable, believable, understandable account of our origin — recorded for us in Genesis. That record is clear, factual, orderly and dignified.
- F. Truth does not fear investigation — Not determined by popular opinion nor modified through compromise.
- G. The Word of God is fully, verbally inspired, inerrant, authoratative, all-sufficient. TRUTH!
 1. I Cor. 2:9-13; II Pet. 1:20-21; I Thes. 2:13; II Tim. 3:16-17; James 1:17-18.
 2. Truth is ABSOLUTE and ATTAINABLE.
 3. If teach another doctrine (Matt. 15:8-9; Gal. 1:7-9) one will be lost.

- H. If doubt Genesis account of creation — will never be same again.
 - 1. Attitudes toward the Scripture will have been eroded by false teaching.
 - 2. If doubt one verse of Genesis — can question any part of New Testament.
- I. Our study contains two major divisions of thought:
 - 1. Genuineness of Genesis One.
 - 2. Days of Creation.

I. GENESIS = BOOK OF BEGINNINGS. AN IMPORTANT BOOK!

- A. Recognizes the existence of God and describes His creation of the universe.
 - 1. Concerning Christian evidences, Genesis 1 is the most important chapter in the Bible.
 - 2. Where else would we turn to learn the truth concerning our origin?
- B. The MESSAGE of Genesis One.
 - 1. Declares that the world came from God.
 - 2. States the revealed Creator is omnipotent and omniscience.
 - 3. Tells of man's noble beginning — in the image of God.
- C. Old Testament and New Testament — Stand or Fall Together.
 - 1. Old Testament presents origin of man, his fall and his inability to redeem himself.
 - 2. New Testament reveals Christ to man as the ransom for all of mankind's sin.
 - 3. Both form a beautiful, total picture - which cannot be separated and maintain that redemption is a human necessity.
 - 4. Note the close relationship between the Old and New Testament:
 - a. Gen. 3 — Rom. 5: record of Adam's sin and Paul's teaching.
 - b. I Tim. 2:13-14 — Gen. 3:1-8: Eve was beguiled.
 - c. II Cor. 3: Moses at Mt. Sinai.
 - d. Heb. 11:3 confirms Gen. 1:1 which tells of creation.
 - e. Gen. 12 — Rom. 9: Story of Abraham, Isaac, Jacob.
 - f. Luke 3 — Gen. 5: Same genealogy.
 - (1) Reject one — reject other; reject Moses — reject Paul and his writing.
 - g. Acts 7: Stephen tells of Moses and burning bush (7:30).
 - Joseph being sold (7:9.)
 - Crossing Red Sea (7:36).
 - Miracles and journeying in wilderness
 - h. Rom. 4 — James 2: Both refer to story of Abraham offering Isaac.
 - i. Heb. 12: Story of Mt. Sinai; Moses is quoted.
 - j. Jude: Story of Sodom and Gomorrah.
 - Story of Enoch and how Balaam's donkey spoke to him.
 - k. Acts 13:16-40: Paul tells Old Testament history — from Moses to David and states that God directed it all!
 - 5. Teaching of Jesus proves the reliability of the Old Testament.
 - a. Matt. 8:4; Matt. 8:11; Matt. 10:15; Matt. 11:13-14;
 - b. Matt. 12:3; Matt. 12:40; Matt. 16:4.
- D. If "mythical" — destroys validity of words of Jesus and His apostles.
 - 1. I Cor. 15:21.
 - 2. Matt. 19:3-9.
 - 3. II Cor. 11:3.
 - 4. I Tim. 2:8, 13, 14.
 - 5. II Pet. 3:2-6.
- E. Genesis is literal, historical — or doubt is cast upon the infallibility of Christ and His absolute reliable Word.

II. "DAYS" OF CREATION.

- A. Directly linked with "doubting" the genuineness of Genesis One, is the belief that the "Days of Creation" were not really 24 hour days - but rather "long spans (eons) of time."
 - 1. The Bible is so plain on this — it takes help to misunderstand it.
 - 2. Our discussion will NOT include whether God could have selected a longer span of time to create the world...but will we accept what the Bible plainly states.
 - a. The mode of creation was selected by God.
 - b. It is recorded for us in Genesis 1.

- B. Why has Genesis One and especially the “Days” been questioned recently?
1. Man has taken “giant strides” in knowledge (?) in scientific areas in last few years.
 - a. Archeological finds; research; dating methods, etc.
 - b. Reached a “conclusion” and then strive to harmonize it with the Bible.
 - c. If difficult or impossible — begin to change or manipulate the Bible.
 2. This has been man’s pattern for many generations.
 - a. Adam and Eve.
 - b. Offering of strange fire.
- C. Discussion cannot be resolved to some etymologically.
1. “Yom” can mean a period of 24 hours. (Gen. 1:5, 15, 16, 18.)
 2. It can also refer to a “long span of time.”
 - a. “Day of our Lord.”
 - b. “Day of Abraham.”
 3. It is always easily understood, in context.
- D. Arguments some offer, thereby suggesting the “Days” of creation are much longer than a 24 hour day as we understand and know it.
1. **God would be a deceptive God if the earth appeared as if it were old — when it really was very young. Layers of soil and fossils demand a belief that earth is old.**
 - a. Truth: God simply created the earth full-grown.
 - (1) Cf. Adam one minute after his creation; tree; horse; diamond.
 - b. Not deceptive for God told us what was done, how and when. (Never concealed.)
 - c. Would have been deceptive, if he said he created all in six days but it really took him six long spans of time!
 2. **You are limiting God.**
 - a. In past said “No, for God is all-powerful; no limitation on God.”
 - b. Now answer “Yes, I’m limiting God to have done what He said, when and how.”
 3. **Scientific evidence is overwhelming...proves earth is an old earth.**
 - a. Man’s “limited” knowledge — foolishness with God. (I Cor. 3:18-19.)
 - b. True science has NEVER discredited, nor contradicted the Bible.
 - c. Possible to be intelligent in some areas - but a “dwarf” spiritually. (Lk. 12:54.)
 4. **II Peter 3:8. “...one day is with the Lord as a 1,000 years, and a 1,000 years as...”**
 - a. It stated it is “as” — not the fact that a day “is” a 1,000 years with the Lord.
 - b. Time with God is not limited/specified unless He specifies it.
 - c. If this rationale were applied to Acts 20:7; I Cor. 16:1-2, where would we be?
 - d. If day is not a day - then eternity cannot be an eternity. If not, why not?
 5. **Dating methods produce valid information.....**
 - a. Highly questionable. Some previous methods are now discredited.
 - b. Does not allow for affect of catastrophic event i.e. flood.

III. REASONS I MUST REJECT THE “DAY-AGE” DOCTRINE:

- A. Because of the profoundly “simple” language of Genesis One.
1. Genesis 1:4-5.
 2. What else could have been said?
- B. The distinct terms found in Genesis One.
1. “Yom” — as used in this text.
 - a. When preceded with a numeral in Scripture, always a 24 hour day.
 - b. Over 100 times in Old Testament it is so used.
 2. Addition of “Evening and Morning” further documents the facts.
 3. If “long spans of time” was the desired message, why was not “dor” or “alam” used instead?
- C. Exodus 20:11 can only be understood if a 24 hour day.
1. Cf. Sabbath — work week and day of rest to God’s work week and day of rest.
 2. They understood “day” as a literal 24 hour day.
 3. This single verse destroys this entire false doctrine!

- D. God did not lie about Adam's age.
 - 1. Adam was created on the 6th day (with all days consistently the same length); lived through the 7th day, and into the 8th.
 - 2. If each "day" was millions of years — how could Adam have been only 930 years old? (Gen. 5:5.)
 - 3. This view is absurd and so are the premises which necessitate it!
- E. Genesis 1:5, 14. If the "days" are "eons of time," then what are the "years?"
 - 1. How can the Bible ever be understood?
 - 2. This strikes at the providence of God and the Sacred Scriptures.
- F. Impossible for long geological periods divided into "evening and morning" for plant life.
 - 1. Plant life (botany) came into existence on the third day.
 - 2. "Absurd hypothesis that plant life survived long period of darkness, through half of each geologic age...millions of years." — Guy N. Woods
- G. I believe Jesus! I believe Moses!
 - 1. Jesus was in a position to know about the creation.
 - a. John 1:1, 14.
 - b. Col. 1:16.
 - 2. John 5:46-47.

IV. THIS DOCTRINE, IF LEFT ALONE, LEADS TO:

- A. The Bible becoming an invalid source of information concerning man's origin.
- B. Reduces the entire Bible to a "take it or leave it" choice.
 - 1. We must realize every word is given by the "inspiration of God." (Includes Genesis.)
 - 2. New Testament is Jesus speaking to us today. (Heb. 1:1-2.)
- C. Man's doctrine would then be given priority over God's plain statements.
 - 1. Theories contradict the gospel (doctrine).
 - a. Genesis 1 — creation.
 - b. Gen. 6-8 — flood.
 - 2. II Cor. 3:19 — Wisdom of world is foolishness with God.
- D. Declares "TRUTH" is not absolute.
 - 1. Compare with our denominational friends concerning Lord's Supper, sprinkling, music.
- E. Reflects negatively against: Jesus and His apostles who accepted Genesis as accurate. Inerrant inspiration of the Bible writers.

CONCLUSION:

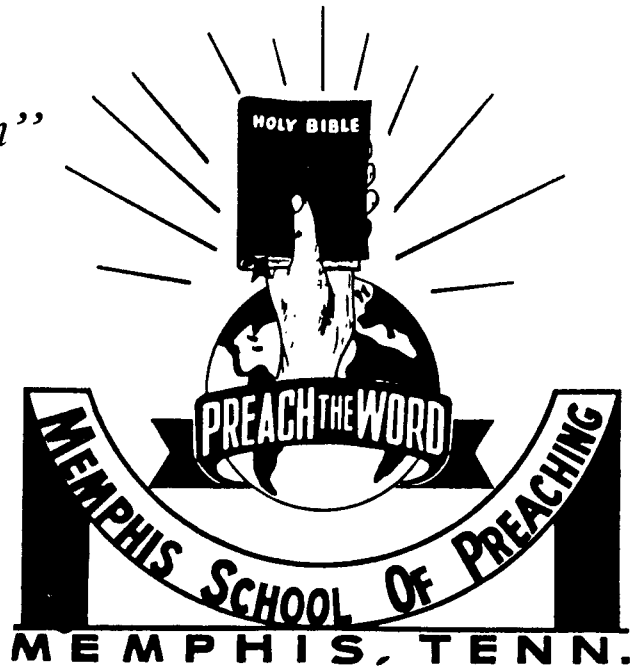
- A. My faith can see Christ on the cross — and I love Him for it!
 My faith has no difficulty putting Him in the grave and seeing Him raised victoriously.
 My faith can see Him ascend to the Father and I look for His return.
This faith is based upon the historical reality of Jesus' life on earth!
- B. Thus, I must not question any other "FACT" of God's revelation.
- C. Do not reject it because it is beyond your experience, or knowledge.
- D. If we do not wake up, we will soon have a generation who will have no idea nor concept of their divine origin, nor their destiny!
- E. Let us, like Micaiah, say: "As the Lord liveth, what the Lord saith unto me, that will I speak." (I Kings 22:14.)

LECTURESHIP

THEME: *“Ancient Truth
and the Restoration”*

Clear-Cut Arguments Against Evolution

Robert R. Taylor, Jr.



“O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:”

I Timothy 6:20

INTRODUCTION:

- A. Nearly the whole world has gone wild over a philosophy—not a science in any extent of the term—which has not been proved and can never be proved.
- B. This lesson will zero in on some crystal clear arguments against organic evolution.

I. THE EXTREMELY FOOLISH OPTIONS OPEN TO EVOLUTIONISTS ARE COGENT ARGUMENTS AGAINST THIS POISONOUS, PERILOUS PHILOSOPHY.

- A. The evolutionist rejects Eternal Mind (God) as the First Great Cause from which everything has sprung. This leaves him with only three options in accounting for the universe and everything in it.
- B. His first option is to contend for the Eternality of Matter. But this means life has come from non-life—from water, gases, rocks, dirt, etc. This option also goes squarely against the well-known and deeply respected second law of thermodynamics which calls for a beginning of the universe.
- C. A second option open to him is to contend that a GREAT BIG NOTHING somewhere and somehow got busy and made something. From this GREAT BIG NOTHING has come an entire universe and all the marvelous forms of life contained therein!!
- D. A third option is to contend, as a few silly professors do, that everything is simply an illusion and nothing real to any of it. This is sillier than silly!!
- E. Now just what other option does he have? I maintain he has no other.

II. THREE HERCULEAN HURDLES THE EVOLUTIONIST MUST GET OVER ARE THREE COGENT ARGUMENTS AGAINST EVOLUTION.

- A. To be really scientific he must accept the realization that the universe had a beginning and this calls for him to advocate that NOTHING somehow, someway and somewhere turned itself into a non-living something. And yet nothing cannot produce something; something has to come from something. From nothing comes nothing. This is a great Herculean hurdle he faces.
- B. In the next place he has to have this simple non-living something, somehow, someway and somewhere to turn itself into a simple living something. And yet life always comes from life. The spontaneous springing of life from non-life is absurd and certainly not credible of a scientist to advocate. This is another Herculean obstacle.
- C. In the third place he has to have that simple living something turn itself into enough kinds as ultimately to produce complex and comprehensive man. Yet everything has always brought forth after its own kind. This is really a Herculean hurdle.

III. ANOTHER COGENT ARGUMENT: MOSAIC CERTAINTIES VERSUS DARWINIAN GUESSES.

- A. Look how sure, certain and definite Moses is in Genesis 1 and 2.
- B. Yet Darwin in ORIGIN OF SPECIES, an 1859 publication, used guess work 800 or more times. And this is scientific???

IV. ANOTHER COGENT ARGUMENT: BASIC DIFFERENCES BETWEEN MONKEYS, APES AND MEN.

- A. Man is an artisan; apes are not. Monkeys and apes do not paint pictures, murals, write books, etc.
- B. Man is a builder; apes and monkeys did not build the Empire State building in New York, the Sears building in Chicago or the Great Arch on the western banks of the mighty Mississippi River in St. Louis, Missouri.
- C. Man talks; monkeys and apes do not produce oratorical masterpieces as did a Daniel Webster, a William J. Bryan, a Winston Churchill or our own T. B. Larimore and N. B. Hardeman of the not too distant past. Have you been to hear an ape or monkey speak lately? Just which one could hold an audience spellbound as Churchill used to do? A University professor in Oklahoma some time back took a chimpanzee (an anthropoid ape smaller and less ferocious than a gorilla) and decided he would segregate him from all other animals and teach him to talk like a child. He failed. How disappointed he was. Poor professor! He should have known better. It probably is not safe for him to be loose on society in the Southwest!!
- D. Man sings and smiles. Have you seen any apes smiling lately? Been to any concerts that featured singing apes? Does anyone know of an ape that has any gold records to his credit? Just how long would it take to teach an ape to sing our national anthem? He could not be taught even to sing Three Blind Mice or Row, Row, Row Your Boat!
- E. Man builds computers. Just how long would we have had to wait for the computer age to arrive if apes and monkeys had been assigned the task of designing and constructing them?
- F. Man has a conscience; apes are void of such.
- G. Eternity is put into the heart of man—apes know nothing of a longing for everlasting life. Campbell and Owen about the cow, fear of death and hope.
- H. Men are sinners; apes and monkeys are not sinners.

V. CLEAR CUT ARGUMENTS AGAINST THEISTIC EVOLUTION.

- A. Atheistic evolutionists are the pacemakers and the spokesmen for evolutionary thought and development. They are not about to allow the theistic evolutionary pigmies and midgets to bring God into the evolutionary picture as the prime mover of getting everything to moving way back when. Theistic evolutionists make monkeys of themselves through and through among their evolutionary lords when they attempt such. They, in reality, are the laughingstock of the top echelons of evolutionary leadership. It looks like they would wise up sooner or later and either be real evolutionists or real creationists in philosophical outlook.
- B. The day argument (yom) in Genesis 1.
- C. Adam's age at death in Genesis 5:5—ALL his days were 930 years.
- D. Jesus' testimony in Matthew 19:4,5 and in Mark 10:6.
- E. What the senseless system does to Jesus. One theistic evolutionist is on record as affirming that theistic evolution now should be able to produce a greater than Jesus Christ. Yield to him his beginning premises and how could you say he is wrong? Constant improvement—never devolution—is the name of the game these men play. Members of the church who are flirting around with this silly, senseless system need to face up to some of these matters and especially this one about a greater than Jesus. Theistic evolution is blasphemy against God's Son pure and simple. The implications of this are something else!!

CONCLUSION:

There are NO real, sensible, sound and proven arguments FOR organic evolution.
They are all AGAINST such.

LECTURESHP

THEME: *“Ancient Truth
and the Restoration”*

**Power of the Gospel vs.
Gimmicks in Reaching
The Lost**

Kenneth Burleson



“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”

— Hebrews 4:12

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”

— Romans 1:16

INTRODUCTION:

- A. Instead of causing the church to become more spiritual, sensationalism, emotionalism, gimmickry and gadgetry of the last several years has caused the church to become less spiritual.
- B. It has, in reality, made a mockery of real Biblical teaching.
- C. Those who practice these things, do by word of mouth and action, try to de-emphasize the power of the gospel and emphasize gimmickry and gadgetry in reaching souls.
- D. The lack of love and concern for and knowledge of God’s word is evidenced by those who involve themselves in the practice of gimmickry and gadgetry. (Hos. 4:6; Jer. 23:30,31; Jer. 23:25-27; Jer. 5:30,31; Isa. 30:10.)
- E. Mark 16:15-16.
 1. The command was to “preach.”
 2. They were to preach the “gospel.”
 3. More specifically they were commanded to preach the gospel of “Christ.” (Rom. 1:16; I Cor. 15:1-4.)
 4. Had God only said, “preach” one could preach any message he desired.
 5. Had God only said, “preach the gospel” one could preach any gospel he considered to be good news.
 6. The command was and is to “preach the gospel of Christ.” (Rom. 1:16; I Cor. 15:1-4.)

I. THE POWER OF THE GOSPEL IN REACHING SOULS.

- A. It is the inspired word of God. (II Tim. 3:16,17; Acts 28:25; II Pet. 1:20,21.)
 - 1. It is profitable for doctrine, for reproof, for correction, for instruction in righteousness.
 - 2. It makes us perfect (complete).
 - 3. It thoroughly furnishes us unto every good work.
- B. The Bible is the perfect law of liberty. (Rom. 12:2; James 1:25.)
- C. The power of the gospel is demonstrated by what it does for the souls of men. (Rom. 1:16; Heb. 4:12.)
 - 1. It pricks the heart. (Acts 2:37.)
 - 2. It cuts the heart. (Acts 7:54.)
 - 3. It will build you up and give you an inheritance among all them which are sanctified. (Acts 20:32.)
 - 4. It frees. (John 8:32; 17:17; Rom. 6:17,18.)
 - 5. It saves. (James 1:21.)
 - 6. It makes one clean. (John 15:3.)
 - 7. It purifies. (I Pet. 1:22.)
 - 8. We are begotten by the word. (James 1:18.)
 - 9. It guides us. (Psa. 119:105.)
 - 10. It converts. (Psa. 19:7.)

II. GIMMICKRY AND GADGETRY.

- A. Gimmickry defined.
 - 1. Gimmicks collectively.
 - 2. The use of gimmicks.
- B. Note the definition of gimmick.
 - 1. Colloq.
 - a. A secret means of controlling a prize wheel, etc.
 - b. Anything that tricks or mystifies; deceptive or secret device.
 - 2. Slang.
 - a. An attention-getting device or feature, typically superficial, designed to promote the success of a product, campaign, etc.
 - b. Any clever little gadget or ruse (colloq.) to use gimmicks in or add gimmicks to.
- C. Gadgetry defined.
 - 1. Gadgets collectively.
 - 2. Preoccupation with mere gadgets.
- D. Note the definition of gadget.
 - 1. Any small, esp. mechanical contrivance or device.
 - 2. Any interesting but relatively useless or unnecessary object.
(Definitions from Websters, 2nd College edition, pgs. 569, 590.)
- E. Gimmickry and gadgetry in the church today.
 - 1. Singing during the Lord's Supper.
 - a. Those who practice such say, "It helps me concentrate," or "makes worship more meaningful" or "makes worship more interesting."
 - b. If we "worship in spirit and in truth" the worship will be interesting and meaningful.
 - c. If we really believe that God knows best how we should worship, lets quit trying to gimmick up the worship.

2. The bus ministry brought with it many gimmicks.
 - a. The giving of a 10 speed bicycle.
 - b. Preaching in a clown suit.
 - c. Five dollar bills under the lucky bus seat.
 - d. Hamburger day.
 - e. Rummage sales.
 - f. "Children's church."
3. The participating in joint services with denominational churches.
4. In one town in Mississippi the different denominations contributed their benevolent funds into one fund and those in need received assistance out of that fund. The local congregation of the Lord's church contributed to the fund.
5. Old fashioned dress day (Sunday), with ice cream supper, with a DRAWING FOR A TRIP TO HAWAII!
6. Dedication service for a newborn baby.
7. Gymnastics for Christ - Some of those who defend this try to parallel it with the use of an overhead projector, charts or black board in the lesson presentation.
8. Gymnasiums.
9. Round robin pulpit exchange with sectarian churches in town, including two Methodist churches.
10. Preachers in the Lord's church accepting appearances at sectarian conventions, telling them how to GROW as christians!
11. Turn around and say "I love you."
12. Some baptize them and then tell them later that they are members of the Lord's church. (Acts 8:12.)

CONCLUSION:

- A. None of the gimmicks mentioned can save, clean, purify, free, guide, beget or build up one and give him an inheritance among them which are sanctified.
- B. The gospel is God's power, not gimmickry or gadgets, to reach souls.
- C. Matthew 5:6.
- D. Psalm 119:172.
- E. The problem today is, that most people do not want to be filled with righteousness, therefore, many preachers are ready to fill them with sensationalism, emotionalism, gimmickry and gadgetry.
- F. The result of gimmickry is widely evidenced by unconverted people claiming membership in the Lord's church.
- G. Most church problems experienced in many local congregations today are caused by the unconverted.

SEVENTEENTH ANNUAL

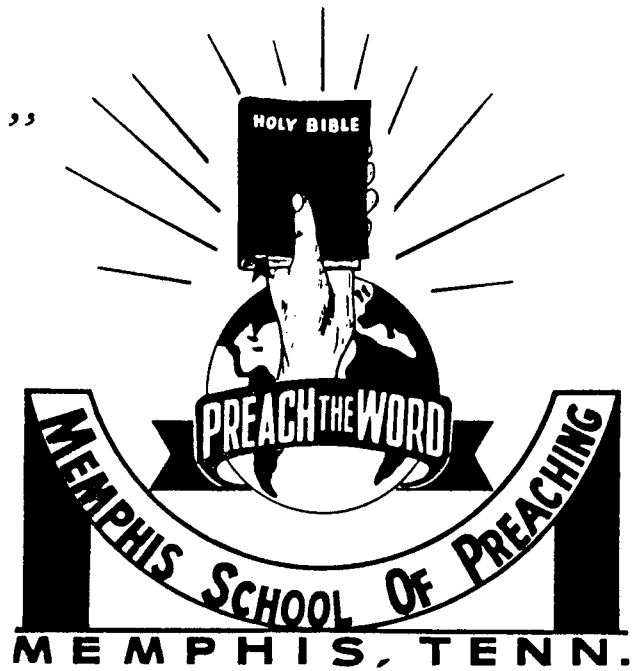
MARCH 20-24, 1983

LECTURESHIP

THEME: *“Ancient Truth
and the Restoration”*

Evidences Of The
Existence Of God

Basil Overton



SEVENTEENTH ANNUAL

MARCH 20-24, 1983

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THEME: *“Ancient Truth
and the Restoration”*

**Evolution A Threat
To The Christian Home**

Bert Thompson



LECTURESHP

THEME: *“Ancient Truth
and the Restoration”*

**Fight The Good Fight
Of Faith**

Willie Bradshaw



“But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.”

— I Timothy 6:11-12

INTRODUCTION: The unique plea of the Churches of Christ is BACK TO THE BIBLE.

“If any man speak, let him speak as the oracles of God.”

— I Peter 4:11

“Now I beseech you, brethren, by the name of Our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.”

— I Corinthians 1:10

“Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.”

— John 17:20-21

I. THE RESTORATION PLEA — BACK TO THE BIBLE.

A. Restoration leaders.

1. Thomas Campbell
2. Alexander Campbell
3. Walter Scott
4. Barton W. Stone
5. John Smith

- B. Our objective is to unify all believers in Christ.
1. The only basis on which this can be accomplished must be the New Testament.
 2. The method was a restoration of Bible teaching and practice.
 3. We speak where the Bible speaks, and silent where the Bible is silent.
 4. "In matters of faith, unity;
In matters of opinion, liberty;
In all things, love."
 5. No book but the Bible; no creed but Christ; no name but the divine name.
- C. The need: To restore, a complete return to the Bible.
1. Major departures from the divine pattern.
 - a. A change in form of church government.
 - b. A change in subject of baptism.
 - c. A change in the form of baptism from immersion to sprinkling and pouring.
 - d. A change in creed for the church from New Testament to man made creeds.
 - e. A change in worship of the church.
 2. II Timothy 4:1-5.
 3. I Timothy 4:1-3.
 4. The outstanding viewpoint — Calvinism:
 - a. Total depravity.
 - b. Unconditional election.
 - c. Limited atonement.
 - d. Irresistible grace.
 - e. Perseverance of the saints.
 5. Return to the Bible, is a return to the standard.
 - a. II Timothy 3:16-17.
 - b. II Peter 1:3.
- D. The method is to reject all man made ORDINANCES.
1. No creed but the Bible.
 - a. II John 9-11 — "Whosoever transgresseth, and abideth not in the doctrine..."
 - b. Galatians 1:6-10.
- E. No name but Christ.
1. Acts 4:12 — "Neither is there salvation in any other; for there is none other name under Heaven given among men, whereby we must be saved."
 2. Matthew 28:18.
 3. Colossians 3:17 — "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."
- F. No Church but His church (Christ).
1. Prophecy and fulfillment.
 - a. Isa. 2:2-3
 - b. Dan. 2:44.
 - c. Joel 2:28.
 - d. Acts 20:28.
 - e. Eph. 5:25-27.
- G. No worship but that of the New Testament.
1. John 4:23-24 — Worship the Father in spirit and truth.
 2. Matthew 15:8-9.
 3. Acts 2:42.
- H. No plan of salvation but his. (Christ)
1. Hear.
 2. Believe.
 3. Repent.
 4. Confess.
 5. Baptized.

II. FIGHT THE GOOD FIGHT OF FAITH.

A. I Timothy 6:11-12

1. The Christian must fight against spiritual foes, this calls for spiritual weapons.
2. II Corinthians 10:3-5.
3. I Peter 5:8.
4. I Corinthians 16:13
5. Galatians 5:16-26.

B. Fight - Webster's

1. A struggle for a good or an objective.
2. To put forth a determined effort.
3. To contend in battle.

C. A look at the equipment for the conflict:

1. Ephesians 6:10-20
 - a. Whole armor of God.
 - b. Your loins girt about with truth.
 - c. Breastplate of righteousness.
 - d. Feet shod with the preparation of the gospel of peace.
 - e. Shield of faith.
 - f. Helmet of salvation.
 - g. Sword of the spirit of the word of God.
2. The girdle — stand therefore, having your loins girt about with truth.
 - a. The girdle or sash was always important in the dress of the ancients. They wore flowing robes that had to be girded before travel, laboring, or running. In the case of soldiers, it was made of broad plates of silver or brass placed within for protection. It served three purposes:
 - (1) To bind garments together which might otherwise hinder in some way.
 - (2) To give support to the loins.
 - (3) To defend the heart.
3. The breastplate.
 - a. The breastplate was a coat of mail or armor which covered the body from neck to thigh. It was often made of metal rings or scales over-lapped like fish scales.
4. Righteousness — quality or being right or just.
 - a. To be righteous one must conform to divine law: and as the law is holy, just and good, so righteousness is purity, justice and goodness.
5. Feet shod — With the preparation of the gospel of peace.
 - a. Christians should be equipped and ready for spreading the gospel of Jesus to those who do not know it.
6. Shield of Faith.
 - a. One of the most dangerous weapons in ancient warfare was the fiery dart.
7. Helmet of salvation
 - a. The helmet defends the head.
8. The sword of the spirit — “which is the word of God.”
 - a. Luke 8:11.
 - b. Romans 1:16,17
 - c. Galatians 1:6-9.
 - d. II Timothy 3:16,17.
 - e. II Peter 1:3.
 - f. I Timothy 1:3-11.
 - g. II Thessalonians 1:7-9.

D. Our strength for the conflicts.

1. The strength that is ours is be strong in the Lord and in the power of his might.
2. Philippians 4:13.
3. Christians should never be weaklings, for they are joined to the Lord who is their inexhaustible source of power.

E. Fight the good fight of faith — lay hold on eternal life.

1. Faith — Heb. 11:1-6.
2. What is faith?
 - a. In Bible definition; two elements to be considered.
 - (1) Substance: Belief or confidence in that, we will receive that which is promised, and complete trust in that which is stated.
 - (2) Evidence: Is that which produces belief.
 - (a) Note the scriptures: Psa. 19:1; Heb. 11:3; Matt. 8:26; Matt. 8:10; Rom. 14:1; Rom. 4:20; James 2:22,26; Mark 4:40.

III. EVERY MEMBER MUST FIGHT THE GOOD FIGHT — II PET. 1:5-11.

A. Know that one is not immune to Satan's powers.

1. Preachers must fight a good fight with self.
 - a. I Cor. 9:27.
 - b. I Tim. 4:16.
 - c. II Tim. 2:3.
2. Immorality.
 - a. II Tim. 2:22.
 - b. Titus 2:11-12.
 - c. II Tim. 4:12.
3. Pride.
 - a. Prov. 16:18.
 - b. Prov. 6:1,17.
 - c. We must be humble, teachable, and able to take criticism.
4. Desire for recognition.
 - a. If we will faithfully do our work we will have all the reputation and honor we deserve.
5. Laziness.
 - a. In our work we are often tempted to laziness.
 - (1) Physical — don't work. Have time for fishing.
 - (2) Mental — don't study. "Run out of soap."
(Instead of studying - move to another church.)

B. Elders need to fight the good fight.

1. Leaders in the church have grave responsibilities.
 - a. Acts 20:28-30.
 - b. I Peter 5:1-4.
 - c. They need to understand the job.
 - d. Understand the function of Christ's church. (Not Aunt Sue's, or so and so's.)
 - (1) Emphasis on evangelizing the lost.
 - (2) Be involved in benevolence.
 - (3) Gospel Meetings, V.B.S., Lectureships,
 - (4) Send preacher on a meeting.

C. Members must fight.

1. Titus 2:1-8.
2. I Cor. 6:9-12.

CONCLUSION:

A. Fight the good fight of FAITH: Ancient truth and restoration plea.

1. Phil. 3:13-14.
2. Phil. 4:4-9.
3. Racoon John Smith.

B. The Bible is the foundation on which Christians once stood, and on it they can and must stand again.

"Let us, then, my brethren, be no longer Campbellites or Stoneites or new lights or old lights, or any other kind of lights. But let us come to the Bible and to the Bible alone, as the only book in creation which can give us all the light we need."

LECTURESHIP

THEME: *“Ancient Truth
and the Restoration”*

**Theistic Evolution
Refuted**

Basil Overton

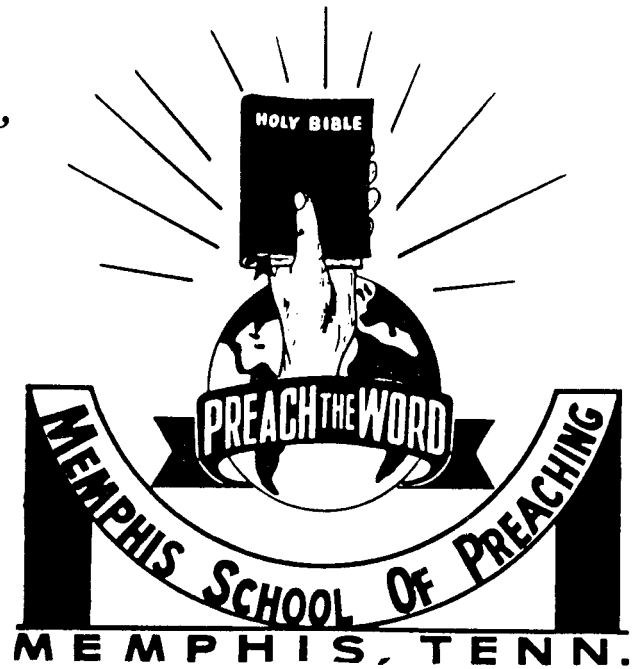


LECTURESHIP

THEME: *“Ancient Truth
and the Restoration”*

**The Bible, Science And
The Age Of The Earth**

Bert Thompson



LECTURESHIP

THEME: *“Ancient Truth
and the Restoration”*

Holding Fast The Pattern Of Sound Words

Lindon Ferguson



“Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.”

II Timothy 1:3

INTRODUCTION:

- A. Time approximately for the writing of II Timothy was 67-68 A.D.
 1. This was the time of Paul's second Roman imprisonment.
 2. The apostle knew that his death was imminent.
- B. The character of this epistle is very personal. There existed the possibility that Timothy might not arrive before the time of Paul's death.
- C. Numerous charges are set forth by Paul in his writings. One of paramount importance is II Timothy 1:13 (KJV).
 1. To “hold fast” meant that Timothy was to guard the deposit of divine truth received from Paul. Today this has not changed for us in view of completed revelation.
 2. “Form” or “pattern” (ASV) suggests a continuation of faithful gospel preaching.
 - a. Let us preach what the apostles preached.
 - b. Let there be uniformity in our preaching. (Cf. Gal. 1:8-9, 11; I Cor. 11:1.)
 3. “Sound words” are healthy words and such are supplied us from God's trustworthy book, the Bible. (II Tim. 3:16-17; II Pet. 1:3.)
- D. What does it mean to “Hold fast the form of sound words?” It means to:

I. TEACH THE PLAN OF SALVATION FOUND IN THE BIBLE.

- A. The doctrine presented by many that “faith only” is all that is necessary for salvation is erroneous.
 1. Such may be a popular doctrine, but it is not according to truth.
 2. James refutes the error of “faith only” being saving faith. (Js. 2:19.)
 - a. Did the demons have salvation as a result of their just believing?
 - b. The very context of James 2:18-26 reveals that true faith is expressed in works which God has ordained/appointed.

- B. Salvation by “faith only” sets aside the essentiality of repentance (Luke 13:3, 5; Acts 2:38; 3:19), confession (Matt. 10:32-33; Acts 8:37; Rom. 10:9-10), and baptism (Acts 2:38; 10:48; 22:16; Mark 16:15-16.)
 - 1. This false doctrine further removes God’s demands for righteous living.
 - 2. In principle the element of “universalism” is found here and such contradicts the Bible. (Cf. John 12:48.)
 - 3. Some of our brethren, influenced by some of the modern versions, now speak in the “speech of Ashdod” concerning saving faith.
- C. God-appointed works do not negate God’s grace. (Eph. 2:8-10.)
 - 1. Man, in order to be saved, must work the righteousness of God. (Acts 10:34-35; Cf. Psa. 119:172.)
 - 2. Man is to “hear” and “do”. (James 1:22.)
 - a. Is one a genuine believer who refuses to obey God-appointed works?
 - b. What does the Bible have to say about those who refuse to obey the Gospel? (II Thes. 1:6-9; I Pet. 4:17.)

II. TEACH THE ESSENTIALITY OF THE CHURCH

- A. The Bible speaks of but one church. (Matt. 16:18.)
 - 1. Christ is the head of this church/body. (Eph. 1:20-23; 5:23; Col. 1:18, 24.)
 - 2. The church was purchased with Christ’s blood. (Acts 20:28.)
 - 3. Salvation and all spiritual blessings are found in Christ. (Acts 4:12; II Tim. 2:10; Eph. 1:7; Col. 1:14; Eph. 1:3.)
 - 4. It is the church which the Lord has promised to save. (Eph. 5:23.)
 - a. The head and the body cannot be separated.
 - b. To be in Christ is to be in the church.
- B. This church is to be scripturally organized in keeping with New Testament teaching.
 - 1. One verse gives us the entire organization. (Phil. 1:1.)
 - 2. There is to be a plurality of elders who are qualified according to the qualifications set forth in I Timothy 3 and Titus 1.
 - a. Elders are to take care of the church of God. (I Tim. 3:5; Heb. 13:17.)
 - b. Elders are to oversee and feed the church. (Acts 20:28; I Pet. 5:2.)
 - c. Elders are to watch for the souls of the flock. (Heb. 13:17.)
 - 3. There is to be a plurality of qualified men serving under the elders. These are “deacons” or “servants.”
 - a. Their qualifications. (I Tim. 3:8-12.)
 - b. These men are not to oversee, tend or shepherd the flock, but work under the leadership of the elders.
 - 4. Brethren who do not care to follow God’s guidelines will disavow the scriptural need of elders and deacons.
- C. This church is to worship God (the object) in the right attitude and according to the proper avenues of worship (the manner).
 - 1. Preaching/teaching the word of God. (Acts 2:42; 20:7; II Tim. 4:1-2.)
 - 2. Prayer. (Acts 2:42; I Tim. 2:8.)
 - 3. Singing. (Eph. 5:19; Col. 3:16) this is the only music provided in the New Testament.)
 - 4. Giving (“prosperity” and “purposing” being involved). (I Cor. 16:1-2; II Cor. 9:6-7.)
 - 5. Lord’s Supper. (Acts 20:7; I Cor. 11:23-28.)
- D. Sad, it is, why some brethren among us would question any of the above or abuse the time for doing such.

III. TEACH THAT A CHILD OF GOD CAN SO SIN AS TO BE LOST ETERNALLY.

- A. A very destructive doctrine of man is that of the impossibility of apostasy.
 - 1. Many are deceived by such erroneous teaching and will be lost eternally, unless they listen to the word of God. (Cf. John 12:48.)
 - 2. Such doctrine removes the fear (awe) that man is to have toward God. (Heb. 12:28.)
- B. We do not deny the “security of the believers,” as long as the believer does his part. (Phil. 2:12-16; II Pet. 1:5-10.)
 - 1. To teach erroneously here is to commit God to the saving of a rebellious and sinful believer. (Heb. 10:28-29; II Pet. 2:20-22.)
 - 2. To teach such error is to “wrest the scriptures.” (II Pet. 3:16.)
- C. How does the Bible speak concerning such? (I Cor. 10:12; Gal. 5:4; II Pet. 3:17.)
 - 1. Did not Demas go back? (II Tim. 4:10.) Then why can't one go back today?
 - 2. To teach the impossibility of falling away is not to teach that which has come from heaven.

IV. TEACH AGAINST THE ERROR OF UNITY IN DIVISION.

- A. The last three words of this last major point involves a contradiction.
 - 1. If unity exists then division does not exist.
 - 2. If division exists then unity does not exist.
- B. “Unity in division” (diversity) is advocated by the religious world around us and now by some in the church.
 - 1. Such amounts to liberalism.
 - 2. Such attitude adversely affects the kingdom.
- C. Man says such is possible, but the Bible does not agree. (II Tim. 3:16-17; I Cor. 1:10; John 17:20-21; Phil. 3:16.)
 - 1. One cannot be a true believer and deny the inspiration of the Bible. (II Pet. 1:20-21.)
 - 2. One cannot be a true believer and deny the virgin birth and other miracles of the Bible. (Isa. 7:14; John 20:30-31.)
 - 3. One cannot be a true believer and fellowship spiritual error (in or out of the church).
 - a. Christians in all of the religious bodies is not found in the Bible. (Eph. 4:4.)
 - b. Allowing adulterers to be in our fellowship is not Bible doctrine. (Matt. 19:9; I Cor. 5; Gal. 5:19-21; Eph. 5:11.)
 - (1) Brethren among us are trying to explain away Jesus' teaching on this subject.
 - (2) Why make the way easy for the transgressor. (Prov. 13:15.)

CONCLUSION:

- 1. There are many other points that could be included here. Many of these have been presented by the other speakers.
- 2. God's book is still our standard. Let us use it properly. (I Pet. 4:11; Isa. 8:20.)
- 3. To continue to “Hold fast the form of sound words” will find the church united and her borders spreading.

LECTURESHIP

THEME: *“Ancient Truth
and the Restoration”*

The Doctrine Of Special Creation

C. A. Cates



INTRODUCTION:

- A. Man long desired to know how the material universe, animals, man came into being.
 1. Answer has direct relation to meaning of life and ultimate destiny of man.
 2. Originate by chance, or by purpose?
- B. Never has been able to escape problem of origins.
 1. Egyptians thought universe made from pulp; earth hatched from winged egg.
 2. Greeks thought eternal cycle.
 3. Modern man postulated such untenable theories as nebular hypothesis, big bang, continuous generation, quasi-statal.
- C. Only two alternatives.
 1. Either eternality of matter, spontaneous generation, and natural evolutionary development, or creation *ex nihilo*.
 2. Must have eternality of either God (theism) or matter (materialism) or both (cosmological dualism).
 3. Modern “theologians” attempt to straddle fence.
 - a. Reduce Gen. 1-11 to legend, myth; brought about by entelechy of Hegelian philosophy or by chance, natural selection.
 - b. Christ, Paul mistake legend for history. (Matt. 19:4-6; I Cor. 15:45.)
 - c. Some “brethren” aping infidel “theologians”—deny Biblical creationism, reject Biblical flood.
 - d. Christianity a system of doctrine; if reject some, guilty of all (Js. 2:10)—either accept special creation, or subject the Scriptures to Pandora’s Box of pseudo-exegetical principles of twisting, allegorizing, and rationalization of the most contemptible type.
 4. Bible offers succinct, logical, authoritative explanation—lays foundation for all of God’s revelation.

D. If evolution is true, then the Bible account is false.

1. Huxley, "Evolution is directly antagonistic to Creation. Evolution, if accepted consistently, makes it impossible to believe the Bible."
2. H. G. Wells, "If all animals and man evolve....the entire fabric of Christianity—the story of the first sin and the reason for an atonement—collapsed like a house of cards."
3. People believe what they desire; scientists paid by liquor establishment do not discover that one-half of highway fatalities and huge percentage of major crimes directly linked to drinking, nor scientists paid by cigarette companies find link to lung cancer, et al.
4. Likewise, attitudes of heart against belief in God and the Bible tend to cause one to be blinded; those not reverencing God and His inerrant Word not valid, trustworthy scholars. (Matt. 13:9-15; II Pet. 3:3-7.)
5. Sir Arthur Keith, "Evolution is unproved and unprovable. We believe it because the only alternative is special creation which is unthinkable."

II. THE EVOLUTIONARY HYPOTHESIS—DELUDED DREAMINGS OF FANCIFUL FOOLS.

A. A cosmology without God; foolish. (Psa. 14:1.)

1. Attempt to defend great leaps between kinds by citing cases of variations within kinds.
2. World had waited long time for such a theory backed by a certain degree of scientific presigue to make God, Bible obsolete.
 - a. George Bernard Shaw, "The world jumped at Darwin."
 - b. Many so-called "theologians," some brethren, jumped onto bandwagon.

B. Inadequacy of the theory.

1. Cannot account for origin of universe; matter not eternal—had a beginning.
2. Science come of age—knows that it does not, can not know.
3. Dr. Werner Von Braun, "...we are tempted to place too high a value on science....Behind these concepts lies the reality which is being revealed to us—but only by the grace of God." International Christian Leadership Conference, Feb. 17, 1966.

C. Theory requires matter "somehow" suddenly just to appear out of nothing, life "somehow" suddenly just to spring from non-life, many kinds "somehow" suddenly just to leap to other kinds, and then man "somehow" suddenly just to spring from an ape-like ancestor.

1. Reminiscent of Irishmen who dug a hole in a mound of dirt, carefully dug the dirt from around the hole, thus leaving the hole suspended in mid-air.
2. Also, of clown who cut off his skirt six times, and still too short.
3. Evolution defined—A pseudo-formidable arrangement of fictitious and misleading philosophic assumptions conjured up from the figment of atheistic scientists prejudiced imaginations and suspended by an illusory and hollow thread of scientism from an imaginary beneficence toward humanity.

III. SPECIAL CREATION—THE FACT OF EX NIHILO [Out Of Nothing] CREATION OF ALL THINGS BY THE ALL-SUFFICIENT FIRST CAUSE.

A. Was scandal to mind of pagan and threat to Grecian philosophy—opposition not new.

1. God willed absolute beginning of universe; shall will it to end.
2. Embarrasses the scholars when must admit that science cannot deal with origins, extra-scientific realities.
3. If would understand origins, must ask God—message of flood.

B. If universe not created, then what?

1. Matter just as eternal as God.
2. Natural forces govern destinies of men.
3. Life without purpose and meaning.
4. Origins confirmed by neither Scripture nor true science.
5. Paganism, Humanism, pantheism, atheism ultimate religions of man.

6. Physical universe must shift for itself.
7. Must constantly reject universal evidence of everlasting power, deity of God.
8. Must repudiate most believable, logical account of origins.
9. Innate desire to worship, but no worthy recipient of worship.

C. The beginning place—the Bible.

1. Learn of the Creator and Ruler.
2. Must look to special revelation; “Ye do err, not knowing the Scriptures, nor the power of God.” (Matt. 22:29.)
3. Man only discover, uncover facts; does not create them, can not change them.
 - a. Recanting eternal verities not destroy them.
 - b. No need to fear facts, truths of universe.
 - c. John 8:32.
4. Gospel preachers have felt pressure years past; began to “harmonize”—that is, accommodate or twist—Scripture to fit what thought scientific; found out later erroneous.

Examples: day-age theory; gap theory; local, not universal, flood; creation-destruction-reconstitution theory; others.

IV. SPECIAL CREATION—BIBLICAL VIEW.

A. Created without preexisting materials—supernatural.

1. Beginning point, foundation of all Christianity.
2. Confirmed throughout Scripture.

B. Old Testament evidence.

1. God, preexisting Being, Creator; distinct from creation (refutation of Pantheism; Gen. 1:1.)
 - a. Amazing brevity in Genesis 1, 2.
 - b. Then, used some material, fashioned man. (Gen. 2:7.)
 - c. “He spake, and it was done.” (Psa. 33:9.)
 - d. He hung the earth on nothing. (Job 26:7.)
 - e. Was assisted by God the Spirit. (Job 26:13; Psa. 104:30.)
 - f. Angels rejoiced over His creation. (Job 38:4-7.)
 - g. Fools deny. (Psa. 14:1.)
2. God the only Creator. (Isa. 40:28; 54:5.)
 - a. “Create the wind.” (Amos 4:13; Isa. 45:11,12.)
 - b. Man can whittle; “only God can make a tree.”
 - c. Made by His power. (Jer. 10:12; 51:15; 27:5.)

C. New Testament evidence.

1. Creation the foundation of all Jesus believed, lived, taught.
 - a. Was present at creation. (John 1:1-3; Heb. 1:1-2.)
 - b. If not true, would not have quoted, endorsed Genesis account of Adam and Eve’s creation. (Matt. 19:4-7); would not confuse myth with reality.
 - c. God rules universe: Sparrow (Matt. 10:29), Lillies (Matt. 6:30), Sunrise (Matt. 6:45.)
 - d. Came to “show us the Father.” (John 14:8-11; 1:18.)
2. Creation account accepted by Paul.
 - a. Created out of nothing. (Heb. 11:3)
 - b. Adam the first man. (I Cor. 15:21,22,45,47; Rom. 5:12-19.) Paul build such powerful arguments upon fables, myth?
 - c. Evidences of His creative power, deity leaves man without excuse. (Rom. 1:20-23.)
 - d. All things, visible and invisible, created, maintained by Him. (Col. 1:16; I Cor. 8:6; Eph. 3:9.)
 - e. Thus, “King of the Ages.” (Rev. 15:3.)
 - f. Adam, then Eve, created by God; Eve fell, then Adam. (I Tim. 2:13-14.)
3. Genesis the foundation for scheme of redemption, kingdom, hope of eternal salvation.

V. SPECIAL CREATION—FOUNDATION OF CHRISTIAN SYSTEM.

- A. First, basis for the fact of God; "There is a God in heaven;" An objective epistemology take into consideration objective evidence of God.
1. Must be Being, eternal, self-sufficient, self-contained, personal, purposeful, transcendent, boundless, moral, revealing.
 2. Must be adequate Cause.
- B. Second, basis for material world being an objective reality.
1. Distinct and independent from, not a part of, God; things created always distinct from Creator.
 2. Pantheism false; was created by God before man (thus independent from mind.)
 3. The order of creation: nothing material—then, material (non-living)—then, living (plants and animals)—then, spiritual (man).
 4. Matter real; possesses time, space characteristics.
- C. Third, basis for fact that universe had beginning, will have end.
1. Two Laws governing operation of universe—First and Second Laws of Thermodynamics.
 2. Principle of entropy says universe increasing in randomness, disorder.
 3. Thus, necessity of having had beginning; must end—end of world, universe mentioned many times in Scripture. (Matt. 6:19,20; II Pet. 3:3-13; I Cor. 15:24.)
- D. Fourth, basis for man made in image of God. (Gen. 1:26; 2:7.)
1. Created a little lower than angels. (Psa. 8:5; Heb. 2:7.)
 2. Adam not mythological figure, but father of whole human race.
 3. James Dwight Dana, geologist, "I find it (Genesis) to be in perfect accord with science."
 4. Man created by God last, but created utmost in dignity.
- E. Fifth, basis for entrance of sin into world. (Rom. 5:12.)
1. Adam, Eve rebelled against God; separated. (Gen. 3:11ff; Isa. 59:1,2.)
 2. Mankind denied further access to "tree of life," a veritable fountain of youth; thus, all die physically because unable again to partake of the tree. (Gen. 3:22-24.)
 3. Suffering a common lot of man. (Gen. 3:16-19.)
 4. "All have sinned." (Rom. 5:12.)
- F. Sixth, basis for God not leave universe, man to shift for themselves.
1. Has awareness of number of stars, feeds beasts. (Psa. 147:4-9), takes pleasure in, upholds righteous (Psa. 147:11; 37:23,24.)
 2. "In him all things consist" (hold together, marg. ASV). (Col. 1:17), are upheld, (Heb. 1:3; II Pet. 3:7.)
- G. Seventh, basis for human responsibility.
1. Man creatures of choice; unlike beasts—basic to Biblical principles of sin, salvation.
 2. Man not autonomous, but dependent upon God; not saviour of himself, as teach the Humanists. (Matt. 12:30.)
 3. Since created by God, responsible to God, must be saved by God, will be judged by God.
 4. If would live abundantly, must recognize manhood's creaturehood.
 5. Evolution says man but a product of his environment, a victim.
 6. Man not a victim but a sinner; not society's fault but criminal's fault; not family's fault but child's—individual must take blame, responsible.
- H. Eighth, basis for scheme of redemption.
1. Promise made in Garden of Eden. (Gen. 3:15.)
 2. If no first Adam, then no need for Second. (I Cor. 15:20-22; Rom. 5:17.)
 3. Second Adam bore man's sins on cross. (Phil. 2:5-8; Heb. 5:8,9.)
- I. Ninth, basis for Christian's hope.
1. If no special creation, no resurrection. (I Cor. 15:12-23,45.)

2. If no special creation, man must save himself.
 - a. "No deity will save us; we must save ourselves." Humanist Manifestos, I, II, p. 3.
 - b. Humanists everywhere at war with God, aided and abetted by liberals in the church.
 - c. Vital neurological source of Christianity severed; church worthless, mere proclaimer of impotent, ineffectual social gospel.
3. If no special creation, pseudo-science the new religion.
 - a. Scientist is priest—the sole repository of all answers, by his own admission; all others, blathering idiots.
 - b. Issue religious, not scientific, edicts in bulls pronounced by their temples and evangelistic organizations, e.g. public schools, modernistic churches, and mass media.
 - c. Is religion of perversion, for man can not direct own steps (Jer. 10:23); apart from revelation, vain speculation; cannot understand nature, much less understand moral responsibility. (Rom. 1:20-27.)
 - d. End result inevitable—destruction of man, totalitarian state.
 - e. Attempt to make man over in own image, not God's; man a mere animal for use in experimentation—e.g. values clarification, programming, brainwashing, conditioning, genetic engineering, sociobiology, others.
4. If no special creation, civilization disappears.
 - a. Strength of civilization directly proportional to strength of Christian morality in nation.
 - b. If West falls, be more ruinous than fall of Rome.

CONCLUSION:

- A. Can know with certainty; comes only ANOTHEN (*ανωθεν*), "from above," from the source. (Luke 1:3.)
 1. "Every word of God is pure." (Prov. 30:5.)
 2. I believe it; I preach it. (I Pet. 4:11.)
 3. Dr. Albert Einstein, "The scientist's religious feelings takes the form of natural law, which reveals an intelligence of such superiority that, compared with it, all the systematic thinking and acting of human beings is an utterly insignificant reflection." *The World As I See It*, p. 9.
- B. Creation is an inescapable fact.
 1. Atheistic quackery but parasite which will bring death to the host body, the cause of Christ, while they live off the discoveries, law and order, freedom, and morality which Christianity has produced.
 2. Be assured of one thing, though; if Christianity loses its influence in the life of man, the atheistic parasites will meet their own demise.
- C. So-called "honest doubters" cannot long persist in doubt.
 1. Soon, must come to recognize the relationship between the agency of creation and the agency of redemption—Jesus Christ, the only begotten of the Father.
 2. Will like the living creatures be moved "to give glory and honor and thanks to him that sitteth on the throne,....Saying, Worthy art thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things." (Rev. 4:9-11.)
 3. "Oh come, let us worship and bow down; Let us kneel before Jehovah our Maker, For he is our God." (Psa. 95:7.)
- D. In humility, worship and serve the Creator, who is blessed forever, rather than the creature. (Rom. 1:25.)

LECTURESHP

THEME: *“Ancient Truth
and the Restoration”*

Awakenings Of The Restoration

Roger Jackson



INTRODUCTION:

- A. The foundation upon which the restoration movement exists is the Bible as the only authority in religion.
 1. Knowledge and acceptance of the great truths of that Book is often slow.
 - a. The great reformers of the 16th century found that reformation of existing institutions was not the answer.
 - b. John 8:43 — Jesus found a reluctance among his hearers.
 - c. Acts 7:54 — Stephen’s audience became violent.
 - d. Acts 24:25 — Felix postponed his decision.
 - e. Acts 18:24-26 — Apollos demonstrates that a few are ready to change.
 2. Even after the truth has been attained it still must be defended.
 - a. The first great departure was the Missionary Society of 1849.
 - b. The second great departure was from congregational acapella singing (1855).
 - c. Comparable to these departures was the premillennial heresy of 1914.
 - d. We faced the challenge of anti-ism in the 1950’s.
 - e. We now face the attitude that produced the Missionary Society — liberalism.

I. THE PROCESS OF RESTORING THE BIBLE AND THE CHURCH TOUCHED FOUR MILESTONES.

- A. The realization that the atonement was for the whole world.
 1. Calvinism prevailed everywhere in 1800. Beecher said, “The elect are whosoever will, and the non-elect are whosoever won’t.”
 2. Ezekiel said we are free moral agents. (Ezek. 18:20.)
 3. Jesus said, “Come unto me all ye....”. (Matt. 11:28-30.)
 4. Paul recorded that grace is intelligent in its operation and has appeared unto ALL men. (Tit. 2:11-12.)
 5. John described the Lord’s invitation to be to “Whosoever will.” (Rev. 22:17.)

- B. The realization that baptism is only by immersion, for believers and unto the remission of sins.
 - 1. Thomas Campbell was slow to accept it. Thomas Acheson appealed to Mark 10:14 but James Foster argued the passage has no reference to baptism.
 - 2. Mark 16:16 — Jesus limits baptism to those able to believe.
 - 3. Acts 2:38 — Peter limits baptism to those able to repent and designates it unto remission of sins.
- C. A realization of the difference in the Mosaic and Christian covenants.
 - 1. Campbell's sermon on the law (1816).
 - 2. Does Genesis 6:14 apply to everyone?
 - 3. Sabbatarians do not even keep the Sabbath themselves. (Exod. 31:15.)
 - 4. Separation of the covenants answers the supposed dilemma of the thief on the cross and his salvation. (Luke 23:42,43.)
- D. The preaching of an objective and Bible-based plan of salvation instead of telling people to "receive Jesus" "Get religion" or "Accept Christ as your personal Saviour."
 - 1. Walter Scott popularized the steps, faith, repentance, baptism, remission of sins and gift of the Holy Ghost.
 - 2. Scott's unparalleled success.
 - 3. The gospel contains: facts to be believed, commands to be obeyed, threats to be avoided and promises to be enjoyed.

CONCLUSION:

Congregations who identify with the restoration movement today still plead for the Bible only.

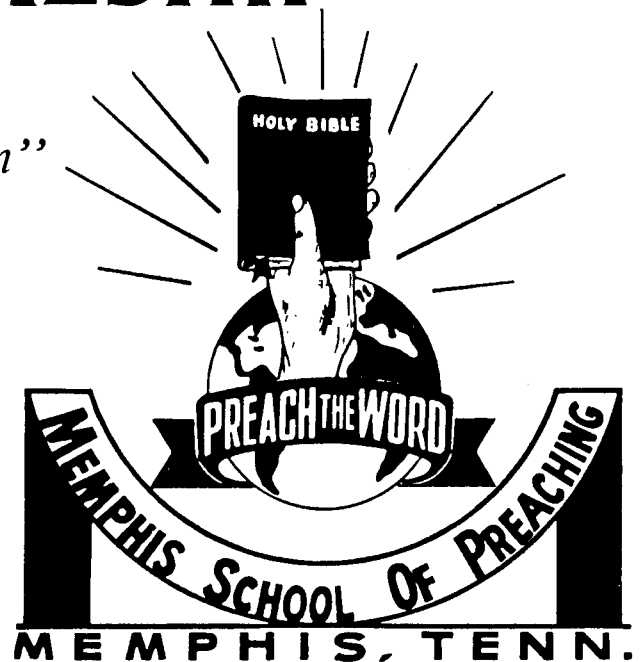
- A. They offer no clever gimmicks, peculiar doctrines not found in the Bible or some reformed error.
 - 1. As Isaiah did, we plead, "To the law and to the testimony." (Isa. 8:20.)
 - 2. Like Peter, we demand, "If any man speak, let him speak as the oracles of God." (I Pet. 4:11.)
 - 3. As for those who refuse, there can be no unity. (II John 9-11.)
- B. At Georgetown, Kentucky, in 1831, "Racoon" John Smith set the tone we must preserve today when he said, "Let us, then my brethren, be no more Campbellites, or Stoneites, New Lights or Old Lights, or any other kind of lights, but let us come to the Bible and to the Bible alone, as the only book in the world that can give us all the light we need." (Search For The Ancient Order, Earl West, Vol. 1, p. 33.)

LECTURESHP

THEME: *“Ancient Truth
and the Restoration”*

Ancient Truth And The Restoration

Ben F. Vick, Jr.



“And ye shall know the truth, and the truth shall make you free.”

John 8:32

“Sanctify them through thy truth: thy word is truth.”

John 17:17

INTRODUCTION:

- A. Times demand that we study this subject. (II Tim. 3:1-5.)
 - 1. Agnosticism and evolution prevalent everywhere. (Psa. 14:1.)
 - 2. Humanism (values clarification) rampant in land. (Jud. 21:25.)
 - 3. False teachers within and without the church. (Matt. 7:15.)
 - 4. Importance of teaching next generation. (Jud. 2:10.)
- B. Bring nothing new, but only that which is old as New Testament.
- C. Faithful preachers and teachers will, like Peter and Paul, constantly remind others. (II Pet. 1:12-15; I Tim. 4:6.)

I. THE ANCIENT TRUTH.

- A. “What is truth?” (John 18:38.)
 - 1. God’s law. (Psa. 119:142.)
 - 2. God’s commandments. (Psa. 119:151.)
 - 3. God’s word, the gospel. (John 17:17; I Pet. 1:22-25.)
 - 4. God’s revelation of the mystery. (Rom. 16:25-26.)
 - a. The one church. (Matt. 16:18; I Cor. 12:20.)
 - b. Its organization, worship, work, doctrine, name.
- B. Truth is to be preached. (Mark 16:15; Eph. 1:13.)
- C. Truth must be received. (John 7:17; Acts 17:10-12; II Thes. 2:8-12.)

“Reception of any truth depends upon our attitude toward it.” —Hardeman

- D. Need a knowledge of the truth. (John 8:32.)
 - 1. Can **know** the truth. (Eph. 3:3-4.) "Know" in I John.
 - 2. Some are ever learning, but do not know. (II Tim. 3:7.)
 - 3. Our prayer should be that the Lord keep us from:
 - a. Cowardice that shrinks from any truth;
 - b. Laziness that is content with half truth;
 - c. Arrogance that thinks it knows all truth.
 - 4. Need to rightly divide it. (II Tim. 2:15.)
- E. Must obey the truth. (I Pet. 1:22; Gal. 3:1; 5:7; Heb. 5:8-9; I Pet. 4:17.)

II. FALLING AWAY FROM TRUTH PREDICTED. (Acts 20:28-32; Heb. 5:8-9; I Pet. 4:17.)

- A. Some did, and we can err from the truth. (II Tim. 2:17-18; Js. 5:19-20.)
- B. Some did, and we can resist the truth. (II Tim. 3:8; Acts 7:51.)
- C. Some did, and we can turn from truth. (II Tim. 4:2-4; Tit. 1:14.)

III. THE RESTORATION: The grandest movement that ever challenged the attention of mortal man this side of the first century. (I Pet. 4:11; Jer. 6:16.)

A. Principles.

- 1. Recognition of New Testament as only authoritative rule of faith and practice in religion.
- 2. Proper distinction between Old and New Testament.
- 3. Restoration of apostolic church as set forth in New Testament.
- 4. Autonomy of local church.
- 5. Unity based upon the New Testament and discarding of creeds of men.

B. Slogans.

- 1. "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."
- 2. "In faith, unity; in opinion, liberty; in all things, charity."
- 3. "Do Bible things in Bible ways; call Bible things by Bible names."
- 4. No book but the Bible; no creed but the Christ; no name but the divine name.

IV. CHALLENGING THE EFFORTS TO MINIMIZE THE RESTORATION. (Isa. 59:14; Lam. 1:12.)

- A. Must understand that to minimize the restoration is to minimize the truth.
- B. Imperative that we recognize there are such efforts. (Acts 20:28-32; I Tim. 4:5.)
 - 1. Modern versions.
 - 2. Unity in diversity.
 - 3. "New forms of worship."
 - 4. "Missionary Society in disguise" — "Center for Church Growth."
 - 5. "Desire for smooth things." (Isa. 30:10; II Tim. 4:2-4.)
- C. Obligation to challenge. (Phil. 1:17; Jude 3.)
 - 1. Elijah did. (I Kings 18:21.)
 - 2. Christ did. (Matt. 23.)
 - 3. Apostles did. (Acts 5:29.)
 - 4. We must. (Eph. 6:10; I Tim. 6:12.)

CONCLUSION:

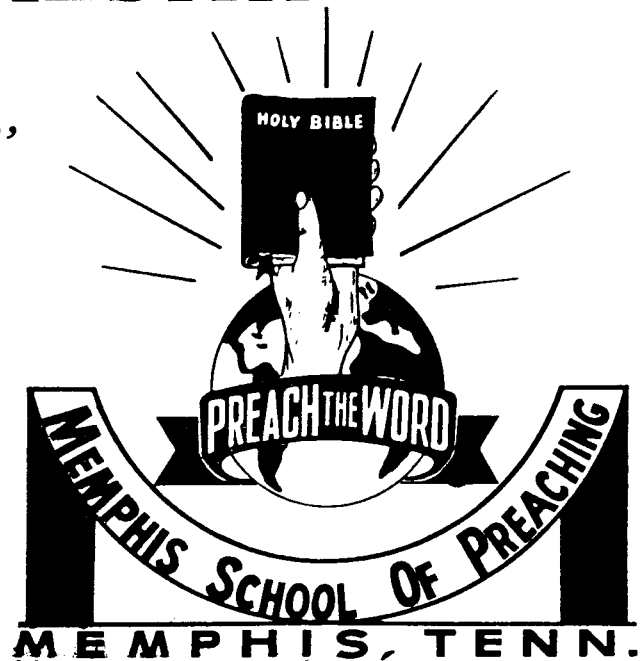
- 1. "Truth, crushed to earth, shall rise again." -William Cullen Bryant
- 2. But we need "Men of truth" who will lift it up. (Exod. 18:21; I Tim. 3:15.)

LECTURESHIP

THEME: *“Ancient Truth
and the Restoration”*

Influence Of Christianity versus Evolution

Robert R. Taylor, Jr.



“And this I say, lest any man should beguile you with enticing words...Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ...And ye are complete in him, which is the head of all principality and power.”

Colossians 2:4, 8, 10

INTRODUCTION:

- A. In our title we have the greatest influence for the good, the true, the right and the beautiful set forth—Christianity—the religion of Jesus Christ.
- B. Also in our title we have the most baleful system and injurious error ever concocted by man. It is evil, false, wrong and overflows with hideous ugliness.

I. THE TWO SYSTEMS IN CONTRAST RELATIVE TO ORIGINS.

- A. Christianity defends the creation account as given in Genesis. (Matt. 19:4,5; Mark 10:16; Acts 17:28,29; I Cor. 15:45ff; Rev. 4:11.)
- B. Evolution fiercely rejects creation and pleads itself as the prime cause for the origin of all things including man. Refer to Charles Smith's statement of how all things came to be or how he rewrites Genesis 1:1.
- C. The bottom line is Deity versus Darwin.

II. THE TWO SYSTEMS IN CONTRAST RELATIVE TO MAN'S FALL.

- A. Christianity proclaims the fact that man is a sinner, has fallen and stands in need of redemption. (Luke 19:10; Rom. 3:9, 23; John 8:32; I Cor. 1:30.)
- B. George Gaylord Simpson in *THE MEANING OF EVOLUTION* says man has risen—not fallen. (p. 310.) In the *OLIPHANT-SMITH DEBATE* Charles Smith, a confirmed atheist, said on page 24, “The descendants of apes don't need a Saviour.” Evolution does not believe man is a sinner, that he has fallen or that he needs redemption.

III. THE TWO SYSTEMS IN CONTRAST TO MAN'S NATURE.

- A. Christianity holds man to be composed of body and spirit. (Matt. 16:26; 10:28; James 2:26.)
- B. Evolution has man only as a physical organism and nothing more. They feel just as the materialistic Sadducees did in Acts 23:8.

IV. THE TWO SYSTEMS IN CONTRAST OVER THE BIBLE.

- A. Christianity defends the Bible as being God-derived. (II Tim. 3:16; I Cor. 2:13; Matt. 10:19,20; II Pet. 1:21.)
- B. Evolution hates the Bible, would love to see it totally destroyed and believes it is nothing but a humanly-derived book.

V. THE TWO SYSTEMS IN CONTRAST OVER MORALS.

- A. Christianity teaches an absolute system of morality. (Matt. 5:21ff; 5:27ff; 5:31,32; Rom. 13:9; Gal. 5:19-21; Eph. 5:3-5; I Cor. 6:9-11.)
- B. Evolution is amoral or minus morals except those the system imposes on itself.
- C. Elaborate on where evolution has taken us in wars, crimes, immoralities, no regard for each other, insensitivity, etc.

VI. THE TWO SYSTEMS IN CONTRAST OVER MARRIAGE.

- A. Christianity teaches "One man for one woman for life with one exception—fornication." (Matt. 5:31,32; 19:6-9.)
- B. Heterosexuality in marriage is all right; homosexuality is all right; just living together or mating like animals of the jungle do is all right; bestiality is all right—anything goes in evolution. Evolutionists despise God, the Bible and Christianity because a cramp is placed on their sexual proclivities. They do not intend to have any bars or boundaries set around any sexual life style they enjoy and intend to keep enjoying.

VII. THE TWO SYSTEMS IN CONTRAST OVER DESTINIES.

- A. Christianity stresses eternal destinies. (Matt. 25:46; II Thess. 1:6-9.)
- B. There is no destiny but physical death to the evolutionist. He denies anything beyond death.

CONCLUSION:

These two systems are locked in a life and death struggle for the minds of men. Both cannot be winners ultimately. One must bow in defeat; the other will be the lone winner. And EVOLUTION, EITHER ATHEISTIC OR THEISTIC, IS NOT GOING TO WIN THAT BATTLE ULTIMATELY. Of that we may be sure and dogmatic.