

Gal. 2:9

SUBJECT: Differing
Denominations

07/22
②

Scripture: I Kings 13:1-6. Mal 1:8, 9 ← TEXT

Denominations Multitudinous
(Where the Baptists got their name)

THE HORDES
OF
JOHN DROWN.

I. The Rise of Denominations.

1. The Church of God grew and myself as daddy says
2. Paul & the Judaizers: the parties in the Corinthian church.

II. Their Meaning:

1. After church go:
 - 1) Evangelical
 - 2) Presbyterian
 - 3) Congregational
2. By method: To distinguish them from the regular Evangelical:
 - 1) Methodists (organized as societies not as churches.)
 - 2) The Unitarians
3. Self chosen:
 - 1) Catholic (should be Roman Catholic)
The word "body Catholic" in Methodist Creed rejected.
 - 2) Pentecostals
 - 3) Apostolic
 - 4) Full Gospel
 - 5) NazarenesChurch of Christ
of God.
4. After name:
 - 1) Lutherans of Moravians, Moravians, Holiness, revival, Anabaptists, etc.
5. After place:
 - 1) Moravians (John Wesley in Moravia in North Germany in 1729)
6. Nicknamed:
 - 1) Christians
 - 2) Moravians "Church of Father Day Saint" in Hays, Utah.

III. The Name BAPTIST.

1. Picking out distinctive features: James the Just (apostle)
Simon the Zealot (..) Gehazi
Thomas called Didymus (..)
John the Baptist. Why?

2. Where did they originate? No personality this side of Christ.
- Wesley - Calvary - Luther - Constantine - Campbell - Babington

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DIFFERING DENOMINATIONS

A characteristic of various nations of free, debtors, and slaves
bold, and named
actual, certain
to order, named
policy, named - submission, breaks, Jewish, Hellenic, conversion.

I. A Characteristic of Historical

From the beginning (Gal 2:9)

Through the centuries, immemorial

ancient
medieval
early
modern

Elbionites (Jewish)
Macedonians (Gentiles)
Mediterranean (mixed)
Paulinians - Galatians - Hellenic, etc.

(1) Named after St. Paul
Episcopalian
Presbyterian
Congregational

(2) Named after men
Episcopalian
Presbyterian

(3) Named after place - Methodist

(4) Named after sect - Catholic
Magazine
Church, not, of Christ

(5) Nick. named
Christians in Antioch
Roman
"Baptist" and baptists

II. Dissimilarity Over Every Part of the work

1. Baptism
 (a) aty Campbell c. 1870, 1940
2. Irish Supper Transubstantiation Communion
 (a) Master Miller at Quinsy. "When?" May 41
3. Penmanship
 Pt. Hardy, S.A. Hayden. Bg. Min. Comm.
4. Calif. 11 different kinds, 13 Baptists
5. N. Carolina, Ky. 12 " " " " 2 seeds in the soil specimens

III. Basin Attitude

1. Respect for one another
 (a) Bactinaria - John G. is argued, Amper over other exp
 mch. 10 max 30 trucks specimens Silvan
 (b) John G. is argued, Amper over other exp
it possibly can't be said at all to make any of the old city
and ought to be left alone to be seen on their own terms
 2. Presiding, Biling, etc. truth as used in Annals of the Ch.
 e.g. Baptists, 1, different from spiritual city.
 (a) call to Church Ch. P.T. no decision
 - e.g. bishops, any part of the city, different from the city
 - e.g. bell from from saved eyes eyes.
 e.g. 1st Baptist
- But the great thing is Ch.
 new form, a bird, not con sub mit, no sent
 to and precisely, Ch.
and in the city, spiritual city con sub mit
at the same time, likely to mean

The Blind Men and the Elephant

a Hindoo Fable

It was six men of Indostan
To learning much inclined,
Who went to see the Elephant
(Though all of them were blind),
That each by observation
Might satisfy his mind.

The FIRST approached the Elephant,
And happening to fall
Against his broad and sturdy side,
At once began to bawl:
"God bless me! but the Elephant
Is very like a wall!"

The SECOND, feeling of the tusk,
Cried, "Ho! what have we here
So very round and smooth and sharp?
To me 'tis mighty clear
This wonder of an Elephant
Is very like a spear!"

The THIRD approached the animal,
And happening to take
The squirming trunk within his hands,
Thus boldly up and spake:
"I see," quoth he, "the Elephant
Is very like a snake!"

The FOURTH reached out an eager hand,
And felt about the knee.
"What most this wondrous beast is like
Is mighty plain," quoth he;
"'Tis clear enough the Elephant
Is very like a tree!"

The FIFTH who chanced to touch the ear,
Said, "E'en the blindest man
Can tell what this resembles most;
Deny the fact who can,
This marvel of an Elephant
Is very like a fan!"

The SIXTH no sooner had begun
About the beast to grope,
Than, seizing on the swinging tail
That fell within his scope,
"I see," quoth he, "the Elephant
Is very like a rope!"

And so these men of Indostan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Though each was partly in the right,
And all were in the wrong!

MORAL

So oft in theologic wars,
The disputants, I ween,
Rail on in utterance
Of what each other mean,
And grate about an Elephant
Not one of them has seen!

—John Godfrey Saxe
[1816-1897]

American editor, Humant, & others.

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