

Gal. 2:9

SUBJECT: Differing
Denominations

07/22
GJ

D Scripture: I Kings 13:1-6. Mal 1:8, 9 KTEXT

Downright Multitudinous THE HORSES
(Where the Baptists Got their Name) OF JOHN DOWNE.

I. The Rise of Denominations.

1. The church of God people and myself in daily step
2. Paul & the Judaizers: the party in the Corinthian church.

II. Their Naming:

1. After church go. ①) Evangelical
②) Presbyterian
③) Congregational
2. By method: To distinguish them from the regular
Evangelicals: ①) Methodists (organized as societies)
as churches.
②) Presbyterians
3. Self chosen: ①) Catholic (should be Roman Catholic)
The word "body Catholic" in Methodist Creed applies.
②) Pentecostal
③) Apostolic Church of Christ
④) Full gospel
⑤) Nazarene
4. After man: ①) Luthers
of. Morality, morality, etc.
5. after place: ①) Moravians (John Huss in Moravia
in North Hungary in 1415)
6. Nicknamed: ①) Christians
②) Mormons "Church of Jesus Christ"
in Utah, Utah.

III. The Name BAPTIST.

1. Picking out distinctive features: James the Just (apostle)
Simon the Zealot ("") Acting
Thomas called Didymus ("")
John the Baptist. Why?
2. Who did they originate? No personality this side of Christ.
- Melchizedek - Cain - Luther - Constantine - Campbell - Henry VIII

Gal. 2:9

DIFFERING DENOMINATIONS

Characteristics of various sects of Christians, & their origin.
Sects named after men
Sects named after places
Sects named after objects

I. A Characteristic of Sects

From the beginning (Gal 2:9)

Through the centuries numerous

names

electio[n]e
Gnostics
Gnostics
monophysites

Ebionites (Jewish)

Marcionites (zebals)

Montanists (sects of)

Pelagians - Pelagianism - P. S. C. S.

Pantocrator

(1) Named after A. ges.
Episcopalian
Protestant
Congregational

(2) Named after men
Justinian
Zenonius

(3) Named after place - Melanesia

(4) Named after class
Castilian
Magyar
Celt, & Celts

(5) Named after
Chester in England
Norman

"Bogart" and bogarts

II. Division Over Every Part of the work

1. *Baptist*
(a) City Campbell c. 1870, 1840

2. Judi Super Transubstantiation
(or Master Miller at Graveside, "where?" May 91.

3. Personalities
R. Banks, S.A. Jayden, B.G. Min. Ass't

g. Calif. 11 diff't Rids (Baptists)

g. Napa Co. Ky. 12 " " ^{inology} ^{spiritual} ^{2 sects}
g. " " 2 sects & spiritual leaders

III. Basis Attitude

1. Respect for one another
(a) Bartimaeus = ^{not} ^{of} ^{any} ^{particular} ^{religion}, ^{but} ^{over} ^{all} ^{exp}
mch. 10 min. to ^{the} ^{same} ^{spiritual} ^{silence}

(b) Jesus "be still now, molton" ^{to make} ^{of} ^{the} ^{old} ^{city}
it ^{is} ^{possible} ^{can't} ^{be} ^{said} ^{at} ^{any} ^{time} ^{for} ^{one} ^{another}
but ^{such} ^{as} ^{you} ^{are} ^{now} ^{you} ^{are} ^{now}

2. Preaching, Belief, etc. Truth as I see it in Revelation

eg. *Baptist*, etc., different from, spiritual body.

(c) call to Preach Christ, P.T. no audience.

eg. *baptist*, etc., falsehood, different from

eg. *Methodist*, etc., falsehood, etc.

eg. *Calvinist*, etc., falsehood, etc.

But the great Obj: Christ
new you, a ful, yet commodit, so sell
so not pecuni, not commodit, Christ
and more fixed, recognizab commodit
Jesus at home, widely it reach

D 117 2

Acta 15:18
Mal. 2:1ff.

DIFFERING UNTO DENOMINATIONS

1. The Development of Christianity from the first - to now.

Liccupision - Judaism - Protestant
In Liberal - Maxinean | Arrian | Nestorian, East
Reformation, denominations

Catholic | Monophysite, Greek. | Greek Orthodox
Roman Catholic

2. The Seriousness of the Differences

- (1) Fighting for ideals, not for hatred, ^{material}
- cf. Spain's present civil war
- cf. religious wars, Crusades, Inquisitions

(2) Interdenominational bitterness

disobedience, intolerance, the sword.
(3) This continuance after this came forgotten. Like two lost people facing the sea joined. A trifle a
strife, a grudge, and now a deadly enmity flourishes.

3. A Christian Point of View

(1) Respect for one another (opinions, character, life, history, personality)

- (a) Particulars and girth & no one argument
(b) The big blind man

It possibly can not be said that X is to make everybody see and think earthly
things, but it can be said that X is to make everybody love one another & love its peace

(2) Transparency before God and the truth

"as Michael, in justice; not assuming, presumptuous."

I shall speak as clearly as I know - may God bless it.
you "Want the light . . . you - the result with God.

(a) Even Voltaire, infidels. "I do
not believe a word you say,
but I would die for your right
to say it."

(3) Sharing (co-operation). The task is great.

- (a) Woodburn
(b) The division of the mission fields.

(4) Growth.

Eph. 4:13. The only way we shall ever do it. The more like X, the more like one another.

Morris # 229 Vitality not finality is the X² ideal, for this life. In the
A-T uniformity of belief is permitted as a goal that can be attained only ^{with} the full
stature of X, rather than as a requirement to be imposed by church or council.

There is no bound, no ultimate. The very farthest star
But never a sea of other stars that stretches just as far.
There's no beginning and no end. As in the ages gone,
The greatest joys of joy shall be the joy of going on.

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:
"Good 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,
Have boldly up and spoke:
"I see," quoth he, "the Elephant
Is very like a snake!"

The FOURTH reached out an eager hand,
And felt about the knee.
"What must this wondrous beast be like?
Is mighty plain," quoth he;
"So clear enough the elephant
Is very like a tree!"

The FIFTH who chanced to touch the ear,
said, "Even the blindest man
Can tell what this resembles most;
Saying 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 long 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
[1816-1887]
American editor, humorist, lecturer.

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