

If Co. 1-13



SUBJECT: The Second  
Letter to Corinth

02/56

GF

II Cor. 1-13

THE SECOND LETTER TO CORINTH

cf. (GF) I Cor. 1:2 outline of events.

II Cor. in 3 distinct parts, like 3 different letters.

1-7 His trials, consolation

8, 9 the collection

10-13 the defense (vindication) of his <sup>ministry</sup> apostleship.

I. Chapters 1-7. His trials, consolation

Typical 1:2, 9: 4: 8, 9.

What sustained Paul?

We need truth that can sustain us. Life is a struggle, a trial, a tragedy. The child is dead; the savings are gone; the family unit is broken; health is spent. The very earth seems to conspire against us - the very air is full of blackness, coldness, working death.

What sustained Paul? II Cor. 4: 16- 5: 1

(1) The temporalities

The suffering, tears, heartache. The cauld, flowers, grave.

(2) The eternalities.

The word and promise of God, grace, heaven, the life to come. This is not all - "of earthly houses..." We have more houses than one. This is only the outside but little place we can move in, the shell that encloses us. The sooner discarded, the better for us. Opening to the future door.. liberation from a painful school.. yet how sorrow. "Tabernacle" - P. a tent made of cloth. 2) The more outside, a house to broken up, not left homeless. If in this life only hope is V, must miserably disappointed. We may fall down dead, we have to go to, no one to comfort us as we ready to say, "shall come." "

our hands, our hearts, our gifts



But this is the faith of Paul - the itinerant, Jew.  
"Our citizenship is in heaven."

II Co. 5: 5 "giving us the earnest of the Spirit"  
earnest" the money that seals the promise, that means all the rest.  
The first comfort, the first pledge. Having the first blade of corn, he  
has the harvest. That is enough; the rest will come. Our  
experience, joy, are truth, which means all heaven to come.  
St. 30: 5 "weep, we weep for the night, but joy cometh  
with the morning."

II. The Collection. Chapters 8 & 9.

should be read together, straight through  
It will be interesting to watch Paul here. It is having a  
hard time with the Corinthians. Promised a year ago but  
nothing forthcoming. He brayed of them to the Macedonians, now  
some Macedonians were coming into him on they were not prepared.  
How will Paul do? We know his great intellect, wonderful  
command of solemn, magnificent language; can wrestle with  
a vast doctrine, intricate spiritual problem. But how will he  
persuade these Corinthians to share in the apostle's appeal?

(1) Appeals to what others have done: the ch. of Macedonia  
Suffered three tyrannies, devastating war  
taxation intolerable - feared Tiberius to relieve them from gov. of  
the Roman Senate to be placed under administration of Emperor himself  
in order to mitigate in some degree the almost insupportable tax.  
Ground down in this process: from: but anticipated the Apostle.  
What explanation of this hard self-denial? 8: 5 After giving  
themselves, all other gifts came easy. Toil some to work, so  
when the heart is not. Easy to work, so when the heart leads.  
"where treasure is heart is?" vs also. "where heart is, treasure is?"

(2) Appeals to the sacrifice of Christ. 8: 9  
Seals it with the blood of Christ.



III. The Defense, Vindication of his Greatship.  
Chapters 10-13.

His enemies said no many things about him.  
6. 10:10

Forced to recount his own work: 11:12-18

Even when David stonges, his altitude is greater than  
the altitude of other men. In his self vindication there is an  
elevation, reality, personal content.

First defends himself by his record: 11:23, 28

Saith he: "I will tell you what my wages are." 11:24-27

Then wages were regularly paid.

Compare our record: when did we ever receive 39 shagis? Blank.

1000? "  
in deep? "  
what yields for? "  
" longer, that? "

And upon it all, a "stake" in the flesh. A great beam  
sharpened at one end, driven in.  $\sigma\kappa\theta\lambda\omicron\psi\tau\zeta\sigma\omicron\rho\kappa\epsilon$   
His prayer: <sup>perhaps:</sup> God will lighten the load, but strength to bear.



13: 5, 6

"reprobates." In no sense the thought. "Reprobate" when  
a man is bad or very bad.

The text: Namim yamulhos, grace, trust, reach yourselves;  
then Namim us & see if we can pass the test. Prove,  
scrutinizing yourself (δοκιμάζω) then seeing & trust you  
will know that we are not ἀδοκίμοι, unable to pass  
the scrutiny, test, examination. The Apostle thus only says to be  
examined after self-examination as the part of others.

SOUL-EXAMINATION.

(1) Pacifism.

The great Semig Prof. (Union AME Faded) . . . . .

The enclosed salary (class of pastoral theology)

His investment, securities  
His home, children.

But who protects, secures? The armed might, blood..  
Ottomans, Japanese rage of Nanking  
Russian rape of Poland!

(2) Integration.

[Unitarian Church] says, deserted. But located in most  
of church with section, up. Why not build or build it? St. Dallas?  
Especially new with it.

Ford had held up to me (S.V. Books dept.). No segregation. What is  
this. One negro man, paid, in that. Located not near Battery Park  
the new Harbor. No effort to reach. . . "on exclusion Houston River.  
Any preacher who is like that - his home is no church either - his church - they say he  
follows...

Integration for the other man. And they . . .  
Washington D.C. have 100,000 for 50, 25, 15, 10. Go to Arlington  
South Dallas " 25,000 - 15, 10, 5. Go to north, but

Natural to do this. Acts 17: 26.

"Sinful, immoral?" Natural leader, racial lines.  
Can be a good connection English, Indians.  
Does not know in hearts their, interrelations

Interested, committed to seeing them all to that.  
One mission to colored - asked to remove it.

Once together in auto-fellow days - after free, wanted over the.

There was this of racial stuff, hatred. . . [here the words are]

Anyway we can help: One 3 missionaries to Africa.  
One willingness to help her, anywhere:





**WANTS SOUTH LEFT ALONE:** Dr. W. A. Criswell of Dallas, Texas, pastor of the largest Southern Baptist Church, tells statewide conference on evangelism in Columbia the "stuff" that the integrationists are trying to "ram down our throat" (in the South) is "all foolishness" and "idiocy." The "dirty shirts" up North ought to leave the South alone, he declared. (Staff Photo—Nebbia)

## HITS CHURCH COUNCIL

# Baptist Leader Blasts Integration as 'Idiocy'

A flatfooted protest against efforts to ram integration down the collective throat of the South was made yesterday by one of the most influential Baptist preachers in the South.

Dr. W. A. Criswell of Dallas, pastor of the largest Southern Baptist Church, said he had visited mission fields all over the world and had seen some places where "desegregated life is just marvelous." In heaven we'll all be together, he added.

"But this thing they are trying to ram down our throats now is all foolishness; it is idiocy," he declared emphatically.

"Who's stirring up all of this stuff?" he asked. Is it God's people or somebody else? I happen to know it is somebody else. If they will leave us alone and stay up there with their dirty shirts, we'll save more souls and do more good than they."

Doctor Criswell made his remarks as he addressed an overflow congregation attending the statewide conference on evangelism at the First Baptist Church. Preaching on the "Baptism of Fire," he said true preachers will have a message that burns in their hearts and will also experience the "fiery ordeal of discipleship."

It was in this connection—the ordeal a minister faces—that he made his free-swinging attack on the integrationists. He also took some solid pokes at the National

Council of Churches and at those who teach "the spurious doctrine" of the universal Fatherhood of God and brotherhood of man.

Here is an extension of his remarks, in his own words:

"In our day we (the Southern Baptists) are looked upon as peculiar, queer people. All the enlightened ones, all the intelligentsia are saying that we gotta all be together in local and national and world councils of churches. They tell us, 'Brother, if you have any vision of the Kingdom and love the brethren, you will come along.'

"And they teach that spurious doctrine of the universal Fatherhood of God and brotherhood of man—which is a denial of everything in the Bible. They tell us to join in and have a great super church. Once there was such a super church and we call its time the dark ages.

"What do they want to do with us when we join up? They want to swallow us up and speak for us, going before committees of congress to espouse this and that in our name. But the things that they speak—half of them—are just as blasphemous and unbiblical as they can be . . .

"If they can't consume all our thoughts and energies, they will try to make us look cheap . . . They have a funny doctrine; they

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HITS CHURCH COUNCIL

Baptist Leader Blasts Integration as 'Idiocy'

(Continued From Page One)

take one little failure and add him to another little failure and another and another and then they say, 'Just look at this great thing we have.'

"Are you preaching the Gospel? Are you true to the Bible? Stay true to the Book right down the line and let somebody else gather this 'great ecumenical movement'."

Then he turned to segregation, a somewhat kindred topic since top leaders of the National Council of Churches have been very outspoken in favor of racial integration, over the protest of many laymen in their churches and some preachers.

In his homespun, somewhat earthy way, Doctor Criswell said the integrationists had tried to make him feel cheap and were in a fair way to giving him an inferiority complex. "They try to make me feel like a dirty, low-down, mangy louse of a dog," he said. "They say, 'Just look at that guy.' They tell me that if I am a Christian, a

child of God, I must agree with them.

"Why the NAACP has got those East Texans on the run so much that they dare not pronounce the word chigger any longer; it has to be cheegro.

"I want to look at this thing called desegregation. I have been on the mission fields around the world and there are places where desegregated life is just marvelous.

In Arizona we support a college which accepts Mexicans, Negroes and anyone else. In heaven we'll all be together.

"But this thing they are trying to ram down our throat now is all foolishness; it is idiocy.

"I was asked by the editor of the Dallas News to write a letter on segregation and the churches. So I sat me down and wrote him. I told him that a man who says he is altogether desegregated is soft in the head. We have one daughter and you never saw such segregation as my wife and I try, so we can place around her just those friends and companions that will bless her life. We want no promiscuous relationships for her. And don't think that colored people have anything to do with it; we have some poor white trash, from whom we segregate her.

"In our home we have certain friends. Why not be the great democrat and invite everybody in! That wouldn't be a home! The point of a home is that it is man's castle where he lives with a woman he loves and his children

and from which he excludes what would be harmful. He lives there in a segregated society.

"The same thing applies to our churches. (And he gave as an illustration a Roman Catholic cathedral near his church and said it wouldn't be right for the Catholic bishop to intrude on Baptist services and vice versa. "We don't hate or despise Catholics; we just mutually agree to worship apart as we feel we should.

"It is the same way about colored brethren; we don't look down on them or despise them. (And he described some Negro churches near his own and said they had every right to dress and worship and conduct their services in their own way, different as that might be from the way of the First Baptist Church of Dallas).

"All we ask is for them to let us meet together and sing a hymn and rejoice in Jesus. We will have the same attitude toward them. And we'll all get along famously together . . . This is a free America. God bless them.

"What shall we do when a colored family comes down the aisle and asks to join our churches? I'll tell you what we do in my church.

We say: 'We are grateful to God for these friends; God loves them and Christ died for them. But if they belonged to this church, all their lives they would labor under a great handicap. This man could never be a deacon in our church; these children couldn't grow as they should. If they will go over to one of these good colored Baptist churches nearby, this man can be a deacon, this woman can teach in Sunday School; they can grow and God will bless them and they will be happy in heart. It is a kindness and goodness to them for them to go over there while we try to develop our people here.'

Doctor Criswell challenged those who say the Negroes want desegregation in church life. He cited an experience in his own church; a Negro mission had been established in a church-less section at a cost of thousands of dollars. Then one day three top leaders among Negro Baptist came to him, expressed their faith in his honesty and integrity and then told him that they didn't want his church to minister to their people. He added that not a single Negro church in the city would accept converts of that mission. So Doctor Criswell's church decided to pull out of that section; the mission building was jacked up and taken across town to be added to a mission working among Mexicans. "If they don't want us, let them support their work their own way," Doctor Criswell said.

Several other messages on the spirit of evangelism and missions were heard during the day. Registration neared the 2,000 mark and was expected to exceed it last night or today when the conference will end at noon following a

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CLASS OF SERVICE

This is a fast message unless its deferred character is indicated by the proper symbol.

# WESTERN UNION TELEGRAM

W. P. MARSHALL, PRESIDENT

1201

SYMBOLS

DL = Day Letter  
NL = Night Letter  
LT = International Letter Telegram

The filing time shown in the date line on domestic telegrams is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination

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1956 FEB 24 AM 8 04

O SFC)4 91 INTL=0 SF OSAKA VIA RCA 24 0950=

LT W A CRISWELL FIRST BAPTISTS CHURCH=  
NORTH ERVAY ST DAL=

MY BELOVED FRIEND AM SURE YOU WERE MISQUOTED AND MISINTERPRETED IN COLUMBIA STOP ASSOCIATED PRESS DEMANDED STATEMENT FROM ME WHICH I WAS FORCED TO GIVE STOP HOPE YOU WILL UNDERSTAND STOP WILL TALK WITH YOU PERSONALLY WHEN I ARRIVE=

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

CLASS OF SERVICE

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O SFC247/2/=

HOME MARCH SIXTEENTH STOP LOVE AND RESPECT YOU WITH ALL MY HEART STOP HAVE BEEN WITH OUR SOUTHERN BAPTIST MISSIONARIES EVERYWHERE STOP PLEASE GREET OUR BELOVED CONGREGATION THANK THEM FOR PRAYERS IN OUR BEHALF STOP CHRISTIAN LOVE TO BETTY=

BILLY GRAHAM=

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE



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# THINKING OUT LOUD

By LYNN LANDRUM

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Folk wisdom is a residue  
Distilled from errors past;  
For saints and sinners long deceased  
Have left us overcast  
With loyalties and prejudice  
Transpiring clan and caste.

★

## Speaking Out

What the Columnator's friend, Dr. W. A. Criswell, said over in South Carolina this week about desegregation has hit the South like a clap of thunder. Maybe some of the ikons of lip-service Christianity got jarred off the wall. Maybe the good doctor over-said himself, but, praise the Lord, he didn't mumble. It ought to clear the air.

The Columnator doesn't like mumbling. He'd rather have a rip-snorting denunciation of him and of all his works than to have a mealy-mouthed compliment. Language was made for speaking out when things come to the yes-or-no point.

Now, the Columnator thinks that maybe Dr. Criswell might have mis-said himself when he said, if he did say, anything like this:

"Let them integrate. Let them sit there in their dirty shirts and make all their fine speeches. But they are all a bunch of infidels, dying from the neck up."

The Columnator forgot to put on a clean shirt this morning, himself; but he hopes that doesn't make him an infidel. And some people manage to get muddled on all sorts of things without actually being infidels. Why, some of them actually go so far as to disagree with the Columnator sometimes. But some, even among these, may yet enter the Pearly Gates. Well, they might, you know.

★

## Family Matter

But it is high time some minister of the Gospel stood up on his hind legs and said that desegregation is "going to get into your family." Of course it is.

The Columnator has been preached at a lot of late by preachers who don't live near the railroad tracks like the Columnator does out on Billy Goat Hill. They are good preachers, but their consciences hurt them about the way the Columnator has been doing. He has had a lot of preaching on desegregation at a church where the parochial school in that church is still segregated—and is going to stay that way.

The Columnator doesn't think this preaching is atheistic or infidelic or hypocritical. He just thinks that it is preaching that doesn't look where it is going or watch where it came from. And it, too, will get us into misunderstanding and hatred and unbrotherliness and a lot of other things that no preacher ought to want.

★

## White Face

You see, the Columnator happens to admire two preachers in this town particularly—one of them is Dr. Criswell and the other is the Rev. E. C. Estell, pastor of the St. John's Baptist Church, and a tall-standing leader of the colored people of this town. Not for anything would the column do anything to hurt or dim his standing, either.

But this is true, brethren, and we might as well face it. If you want to raise White Face Herefords, you keep Milking Shorthorns out of the pasture. And down South, at least, Baptist Churches (and some other churches, for that matter) are where boy-meets-girl.

In another day and age, there was segregation of sexes. And if we had segregation of sexes now, desegregation of races would be accepted without an arched eyebrow from anybody worth his salt.

The Columnator's conscience doesn't hurt him. He loves his Negro friends and makes no bones about it. He has done all he could, on the grand jury and off the grand jury, to get them a square deal before the law. He has tried hard to get them a Negro hospital in charge of Negro doctors and Negro nurses, run exactly like Negroes want a hospital run. But he has sense enough to see big trouble before it runs over him spang in the middle of the road.

Anyhow, there is no chance for desegregation in the Episcopalian Church, Reformed, Unigational Synod, until the Leading Elder manages to expand the connection to at least two members.