

D. Ellis Walker. *“Every Good Work,”* Gainesville, 1961

ACU Center for Restoration Studies Vertical File

Introduction and Commentary by Christopher R. Hutson (2015)

Introduction

Physical Description: Measurement: 5 ½ x 8 ½ inches (14 x 21.6 cm). This is a tract of 24 pages (p. 24 is blank), printed on glossy paper with a cardstock cover and bound with two staples in the spine. It was published by the author and printed by Pepper Printing Company of Gainesville, Florida. The copy in the ACU library is in good condition.

Summary of Contents: Walker purports to explain the phrase “every good work” as it appears in 2 Cor 9:8; Col 1:10; 2 Thess [1:11] 2:16-17; 1 Tim 5:10; 2 Tim 2:21; Titus 3:1; [Heb 3:20-21]. The question was whether admonitions to do “every good work” apply to Christians as individuals or to congregations acting collectively. The argument is divided into sections as follows:

Verbal Inspiration	1
Who Is to Do “Every Good Work”?	2-3
What is the Meaning of “Good” (<i>Agathos</i>)?	3-7
Are <i>Kalos</i> and <i>Agathos</i> Absolutely Identical?	7-15
Objections Answered	15-19
The School and Orphan Home Questions,	19-21
How Shall We Know “Every Good Work”?	21
Summing Up	21-23



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About the author: David Ellis Walker, Sr. (1907-1995) was born in McMinnville, Tennessee, the third of four brothers. His oldest brother Percy M. Walker (1900-1979)¹ was a high school math teacher and principal in Knoxville, Tennessee, where he also served as an elder of the First Christian Church. His older brother James Jackson (“Jack”) Walker (1904-1973) was treasurer of the University of Tennessee, 1931-1968.² His younger brother Raymond Clinton Walker, Sr. (1909-1995) was a minister in Wilkinson, MS; McGhee, AR; Dalton, GA; East Tallahassee, AL; Paragould, AR; St. Petersburg, FL; Jacksonville, FL; Tuscaloosa, AL; Gallatin, TN; Radford, VA; Bowling Green, KY; and Charlotte, NC; before retiring to Madison, TN, where he served as correspondence director for Ira North’s “Amazing Grace Bible Class” television show.³

Walker earned the BA from David Lipscomb College (now Lipscomb University) in 1928.⁴ He preached for congregations in Centerville, TN; New Orleans, LA; Longview, TX; Montgomery, AL (1933-37); Martin, TN; Richmond, VA; Ripley, MS; Sparta, TN (1944-46);

¹ D. Ellis Walker, “Walker, Percy Maurice,” *Gospel Advocate* 122 (June 19, 1980), 373, did not mention that his brother had gone over to the Christian Church.

² Alice Moore, “The Walker Tradition at UT,” *The Tennessee Alumnus* 54.3 (Summer, 1974), 32. Walker was appointed Instructor in Accounting in 1928, Assistant to the Treasurer in 1929, and Acting Treasurer in 1930. Christopher R. Hutson is a grandson of J. J. Walker.

³ “Walker, Raymond Clinton, Sr.,” *Gospel Advocate* 137 (Oct, 1995), 45. “Walker —Raymond Clinton (R.C.) Walker Sr.,” *Christian Chronicle* 52.11 (Nov, 1995), 12; “Walker, Raymond Clinton,” *Preachers of Today*, ed. Batsell Barrett Baxter & M. Norvel Young (Nashville: Christian Press, 1952), 357; *Preachers of Today II*, ed. Batsell Barrett Baxter & M. Norvel Young (Nashville: Gospel Advocate Co., 1959), 458.

⁴ J. Cliett Goodpasture, “D. Ellis Walker: Biographical Sketch,” *Minister’s Monthly* 12.2 (Oct, 1966), 45, explained that under H. Leo Boles the college conferred bachelor’s degrees briefly in the late 1920s before reverting to junior college status.

Jacksonville, FL (1946-54); Dickson, TN (1954-60); Gainesville, FL (1960-63); Lewisburg, TN; Lawrenceburg, TN; and Cullman, AL. He retired to Jacksonville, Florida.⁵

Historical Context: The tract contributes to a larger debate within Churches of Christ as to whether congregations could properly use their funds to support Christian colleges and orphanages, a question that had been raised in the 1930s and became a heated controversy in the late 1940s and 50s.⁶ In many ways, the debate over orphan homes and colleges echoed the debate a century earlier regarding missionary societies.⁷ In the 19th century, David Lipscomb and the *Gospel Advocate* had stood against the formation of missionary societies or any para-church organization. But in the late 1940s, B. C. Goodpasture and the *Gospel Advocate* argued in favor of churches supporting such para-church organizations as colleges and orphan homes. Under Goodpasture's influence, the majority adopted this position, even though they still clung to the old position against missionary societies, which led to considerable debate about consistency.

⁵ "Walker, D. Ellis," *Preachers of Today* (1952), 356; *Preachers of Today II* (1959), 456-457; "Walker, D. Ellis," *Gospel Advocate* 137 (Dec 1, 1995), 44; "Walker—D. Ellis Walker," *Christian Chronicle* 52.11 (Nov, 1995), 12.

⁶ According to Robert E. Hooper, *A Distinct People: A History of the Churches of Christ in the 20th Century* (West Monroe, LA: Howard, 1993), 166-167, the non-institutional position was the majority position before World War II. See Foy E. Wallace, Jr., "A Distinction with a Scriptural Difference," *Gospel Advocate* 73.32 (Aug 6, 1931), 964-965. Cf. also John T. Hinds, "Bible Colleges vs. Missionary Societies," *Gospel Advocate* 74.7 (Feb 18, 1932), 204-205; C. R. Nichol, "Religious Digest," *Firm Foundation* 49.10 (Mar 8, 1932), 1, 4 which Foy Wallace reprinted with editorial endorsement in the *Gospel Advocate* 74.12 (Mar 24, 1932), 366-367. Daniel Sommer, "Sommer Has Modified," *Apostolic Review* 77.13-14 (Mar 28, 1933), 12, took the most radical position that Christians turn over all colleges to the state, though he grudgingly tolerated the Nashville position that a college is an extension of the home rather than of the church; cf. Sommer, "Report of Progress," *Firm Foundation* 50.6 (Feb 7, 1933), 1, to which F. B. Srygley responded, "Brother Daniel Sommer's Visit to Nashville," *Gospel Advocate* 75.10 (Mar 9, 1933), 228-229, seeking common ground and welcoming Sommer's tolerance of the idea that a college was an educational extension of the home rather than of the church.

⁷ Doug Priest, "Missionary Societies, Controversy Over," *Encyclopedia of the Stone-Campbell Movement*, ed. Douglas A. Foster, Paul M. Blowers, Anthony L. Dunnivant, & D. Newell Williams (Grand Rapids: Eerdmans, 2004), 534-536.

A vibrant minority,⁸ led by Roy Cogdill, Fanning Yater Tant and the *Gospel Guardian*, took the position that, while individual Christians could use their personal funds to support colleges and orphan homes, a congregational treasury could support only the programs of that congregation under the oversight of their own elders. The majority referred to the minority as “anti-institutional” or simply “anti.” The minority referred to themselves as “non-institutional.”⁹ But the non-institutional preachers also thought of themselves as following the “old paths” and labeled the majority as “liberal” or “digressive.” Richard Hughes summarizes the state of affairs in the 1950s:

The “anti’s” held fast to the old nineteenth-century vision, viewed the mainstream as hopelessly modern and denominational, and grew increasingly strident in their condemnation of mainstream compromise. For their part, the mainstream took the new modern arrangement for granted but continued to use the language of nineteenth-century sectarianism and biblical primitivism to justify it, and they tended to dismiss the anti-institutional people as merely obtuse.¹⁰

Walker had been engaged in this debate for at least a decade before he published this tract. As a careful reader of the hair-splitting exchanges between the *Gospel Advocate* and the *Gospel Guardian*, he had noticed what seemed to him an inconsistency in the way *Guardian* editor Yater Tant dealt with what Tant called, “the absolute, deadly, and undeniably parallel” between the 20th-century debate over colleges and orphan homes and the 19th-century debate over missionary

⁸ Harrell, David Edwin, Jr. *The Churches of Christ in the 20th Century: Homer Hailey’s Personal Journey of Faith* (Tuscaloosa: University of Alabama Press, 2000), 145, estimates the minority as about 10% of the membership of Churches of Christ at that time.

⁹ David Edwin Harrell, Jr., “Noninstitutional Movement,” *Encyclopedia of the Stone-Campbell Movement* (Grand Rapids: Eerdmans, 2004), 567-569.

¹⁰ Richard T. Hughes, *Reviving the Ancient Faith: The Story of Churches of Christ in America* (Grand Rapids: Eerdmans, 1996), 236-237.

societies.¹¹ Taking Tant's awkward phrasing as the title of his essay, Walker suggested that Tant's position on schools and orphan homes was not consistent with his position on missionary societies.¹² Tant expressed affection for Walker as his "long-time friend and former roommate at David Lipscomb College" but published an essay by R. C. Welch, who purported to clarify the logic of Tant's argument with a diagram.¹³ Tant and Welch agreed on the need for consistency on the three types of institution, but they thought Walker was the inconsistent one.

A decade later, the old fight was growing stale in Tennessee. Already by 1955, positions on both sides were hardened. The mainstream was inclined to dismiss the "antis" as "hobbyists" and move on to other concerns.¹⁴ But Florida remained a center of strength for the non-institutional churches. By 1958 Florida Christian College (FCC) had emerged as a bastion of non-institutional views, from which mainstream preachers increasingly turned away.¹⁵ And in 1960 the non-institutionalists in Florida started a new monthly paper called *Searching the Scriptures*. The editors were H. E. Phillips, the minister of the University Avenue Church of Christ in Gainesville,¹⁶ and James P. Miller of Tampa.¹⁷ They announced that, "this paper does not exist to wage any particular battle for or against a given issue," but when they went on to decry, "the

¹¹ F. Y. Tant, "A Mistake Corrected," *Gospel Guardian* 3.16 (Aug 23, 1951), 4.

¹² D. E. Walker, " 'The Absolute, Deadly, and Undeniably Parallel' ," *Gospel Advocate* 93.38 (Sep 20, 1951), 599-600.

¹³ Robert C. Welch, "Brother Walker's 'Parallels' ," *Gospel Guardian* 3.25 (Oct 25, 1951), 13; F. Y. Tant, " 'Absolute Parallel' Vs 'Identity' ," *Gospel Guardian* 3.49 (Apr 17, 1952), 4-5.

¹⁴ John C. Hardin, *Common Cause: B. C. Goodpasture, the Gospel Advocate, and Churches of Christ in the Twentieth Century* (Ph.D. diss., Auburn, 2009), 154-157.

¹⁵ Hardin, *Common Cause*, 162-164.

¹⁶ "Phillips, Harlin Elwood," *Preachers of Today II* (1959), 342.

¹⁷ "Miller, James P.," *Preachers of Today II* (1959), 293.

plagues of modernism, institutionalism, indifference, worldliness, and such like,” it was clear where they were going.¹⁸

The new paper brought turmoil to the University Avenue church, where apparently a majority did not endorse everything their minister was publishing. So in 1960, the congregation split. About 100 members withdrew to form a new congregation,¹⁹ and Phillips moved to the Forest Hills Church of Christ in Tampa.²⁰ To shore up their position, the remnant at University Avenue turned to D. Ellis Walker.²¹

Walker was known in Florida, having previously been the minister for the Riverside Park Church of Christ in Jacksonville, 1946-54.²² In 1950 he spoke at the FCC Lectures,²³ and thereafter he raised money for FCC from congregations in Tennessee.²⁴ So when he arrived in Gainesville, he brought experience arguing against the “antis,” but he also represented an earlier, less acrimonious era. We might guess that his tract demonstrated his *bona fides* to his new congregation and reassured them that they were on the side of correct doctrine in their recent,

¹⁸ H. E. Phillips & James P. Miller, “Editorial: A New Paper is Born,” *Searching the Scriptures* 1.1 (Jan, 1960), 2.

¹⁹ Marvin Brooker, Jr., *et al.*, *Chronicles of the University City Church of Christ 1897-1997* (Gainesville: University City Church of Christ, 1997), in the ACU archives: CRS 286.6375979 C557. A box on page 1 of *Searching the Scriptures* 1.9 (Sep, 1960) indicated that, “effective September 15,” both *Searching the Scriptures* and Phillips Publications were moving their address from Gainesville to Tampa. Up until then, the address had always been listed as the residence of the minister of the University Avenue Church of Christ.

²⁰ “The New Letter Reports,” *Searching the Scriptures* 1.10 (Oct, 1960), 10.

²¹ Walker was preaching for the Walnut Street Church of Christ in Dickson, Tennessee (“History of the Walnut Street Church of Christ” (online at <http://www.wscoc.com/history/>)). Later in life, he often recalled his time in Dickson with affection, and he and his wife Eloise were buried there. So his move was not motivated by dissatisfaction with Dickson but was likely a response to a plea for help from Gainesville, with the extra incentive that Walker’s son David was beginning graduate studies in the University of Florida.

²² Also, Walker’s brother Ray had been the minister of the Springfield Church of Christ in Jacksonville.

²³ W. E. Brightwell, “News,” *Gospel Guardian* 1.34 (Jan 5, 1950), 6, 8. Florida Christian College changed its name to Florida College in 1963.

²⁴ David E. Walker, Jr., “The Lakeshore Debate,” *Gospel Advocate* (Sep 27 1962), 613.

painful split. But if Walker imagined he could set Florida straight with a tract, he was mistaken. Or if he meant to pick a fight, he got one.

The first salvo came in December 1961 from Thomas G. Butler of Lakeland, Florida. Working from a *reductio ad absurdum*, Butler declared Walker's arguments "illogical and unscriptural."²⁵ In January 1962, Harold Dowdy of Deland, Florida suggested that Walker's discussion of *agathos* was blowing smoke to obscure the fact that his classifications of various activities as either *agathos* or *kalos* were derived from *a priori* assumptions rather than from the New Testament.²⁶ Meanwhile, Walker took his show on the road in January 1962, delivering a public lecture on the topic of his tract in Lakeland.²⁷ And in February, he returned fire in print, arguing that Butler and Dowdy had contradicted each other as they both misread his tract.²⁸ But Dowdy would have none of it and accused Walker of ducking the question.²⁹

Undeterred, Walker prepared for a weeklong public debate in August 1962 with Paul Brock,³⁰ the preacher for the non-institutional Lakeshore Church of Christ in Jacksonville, Florida on the proposition, "The Lakeshore congregation meeting at 2121 Blanding Boulevard is scriptural in its practice and teaching (or doctrine) and is loyal to Christ." Brock affirmed, and Walker denied the proposition.³¹ Since the debate was in the Lakeshore building, it was hardly surprising that the audience overwhelmingly supported their own preacher. But Walker had a

²⁵ Thomas G. Butler, "Every Agathos Work," *Searching the Scriptures* 2.12 (Dec, 1961), 4.

²⁶ Harold Dowdy, "Missing Links in Walker's 'Every Good Work'," *Searching the Scriptures* 3.1 (Jan, 1962), 8-9.

²⁷ James P. Miller, "Every Good Work Everywhere?" *Searching the Scriptures* 3.2 (February, 1962), 4. Miller reported that, "Many of the brethren, and even the elders, came to Lakeland with brother Walker to give him support in the discussion."

²⁸ D. Ellis Walker, "Every Agathos Work," *Searching the Scriptures* 3.2 (Feb, 1962), 6-8.

²⁹ Harold Dowdy, "Every Good Work," *Searching the Scriptures* 3.2 (Feb, 1962), 8-9.

³⁰ "Brock, William Paul," *Preachers of Today II* (1959), 51.

³¹ "Debate in Jacksonville," *Searching the Scriptures* 3.8 (Aug, 1962), 7. In reports about the debate, the congregation is variously called either Lake Shore or Lakeshore.

winsome personality and an impish sense of humor, and he knew how to hold an audience. So, confident in his novel argument, he sallied forth to the fray. His son David reported that he devastated his opponent with a withering barrage of logic,³² while on the other side, non-institutional preachers reported an overwhelming victory for Brock.³³ Brock accused David Walker of dishonestly misrepresenting the debate in his report, insinuating that he had ghost written his father's tract. He also ridiculed Ellis Walker, because, by contrast with their earlier turnout in Lakeland, his "liberal" brethren had not come in large numbers to support him in Jacksonville.³⁴ The competing, partisan reports, unwittingly suggest that the debate was largely an exchange of proof texts laced with *ad hominem* attacks and cheap shots.

Meanwhile, the tracts were flying. In 1962, H. E. Phillips published a tract, *Review of "Every Good Work,"* devoted to refuting Walker's tract.³⁵ The same year, Walker published two more tracts titled *Christian Fellowship* and *Unwarranted Opinions, Things Lawful, Things Commanded*. Both likely contained arguments he was working out as he prepared for the Jacksonville debate.³⁶ In response, Marshall E. Patton of Orlando penned a four-part review of *Unwarranted Opinions*, pounding Walker for four consecutive months, beginning in July 1962.³⁷

³² David E. Walker, Jr., "The Lakeshore Debate," *Gospel Advocate* (Sep 27 1962), 612-14.

³³ H. E. Phillips, "Brock-Walker Debate," *Searching the Scriptures* 3.9 (Sep, 1962), 6-7, was unimpressed by Walker's arguments but was highly impressed by Brock's fifty charts. Charles A. Holt, "Brock-Walker Debate," *Gospel Guardian* 14.22 (Oct 4, 1962), 7; J. D. Tant, "The Jacksonville Debate," *Gospel Guardian* 14.22 (Oct 4, 1962), 7, 14, caricatured Walker as, "heaping personal abuse upon Brock and others during his nightly tirades," and was unconvinced, though he thought the discussion of *agathos* was Walker's strongest scriptural argument.

³⁴ Paul Brock, "Walker Reports for Walker," *Searching the Scriptures* 3.11 (Nov, 1962), 9-10.

³⁵ Advertisement in *Searching the Scriptures* 3.8 (Aug, 1962), 6.

³⁶ Fellowship was a topic in the debate, according to Walker, "The Lakeshore Debate," 614; and Phillips, "Brock-Walker Debate," 6.

³⁷ Marshall E. Patton, "Unwarranted Opinions, Things Lawful, Things Commanded"—A Review (No. 1)," *Searching the Scriptures* 3.7 (July, 1962),

Did all this energy mean that the non-institutionalists viewed Walker as a formidable threat, or were they simply supporting their buddy Phillips in a grudge match against the preacher who replaced him at University Avenue? Whatever their motives, by the time of the Jacksonville debate, Walker had gained notoriety as a champion of the institutional cause in Florida. In 1966, J. Cliett Goodpasture would endorse him as a solid and “useful” member of the team:

While he has been in the forefront with those who have opposed the “isms” which have troubled the church, he has endeavored to live positively by both doing “every good work” and fellowshiping those Christians who are likeminded. He has written a few tracts and several articles for the *Gospel Advocate* and looks forward to working more with his pen. Brother Walker is one of the most useful men in the brotherhood. His work is outstanding.³⁸

“*Every Good Work*” offers a window into the mindset of the times. The entire debate over colleges and orphan homes was possible only because both sides had lost sight of Thomas Campbell’s vision for the right of private interpretation, as expressed in the *Declaration and Address*, Proposition 6:

6. That although inferences and deductions from scripture premises, when fairly inferred, may be truly called the doctrine of God’s holy word: yet are they not formally binding upon the consciences of christians farther than they perceived the connection, and evidently see that they are so; for their faith must not stand in the wisdom of men; but in the power and veracity of God—therefore no such deductions can be made terms of communion, but do properly belong to the after and progressive

³⁸ Goodpasture, “Biographical Sketch,” 45.

edification of the church. Hence it is evident that no such deductions or inferential truths ought to have any place in the church's confession.³⁹

At the same time, both sides had been deeply influenced by Thomas Campbell's suggestion that the New Testament was a "constitution" for the church.⁴⁰ They dedicated themselves to parsing questions of what is "scriptural" in the same way that lawyers parse questions of what is constitutional. We should, therefore, read this tract like an *amicus curiae* ("friend of the court") brief, submitted for consideration as part of a large and complex case.

³⁹ Thomas Campbell, *Declaration and Address of the Christian Association of Washington* (Washington, PA, 1809), 17; reprinted in Thomas H. Olbricht & Hans Rollmann, editors, *The Quest for Christian Unity, Peace, and Purity in Thomas Campbell's Declaration and Address* (ATLAMS 46; Lanham, MD: Scarecrow Press, 2000), 19.

⁴⁰ Campbell, *Declaration and Address*, Proposition 4, p. 16; repr., Olbricht & Rollmann, *Quest*, 18.

Commentary

Inside cover.

To Eloise —Walker dedicated his tract to Laura Eloise Vaughan Walker (1908-1982), whom he had married in 1928.⁴¹ She was the sister of J. Roy Vaughan (1899-1982), who was a staff writer and the “News and Notes” editor for the *Gospel Advocate* (1939-77) and interim Editor after B. C. Goodpasture died in 1977.

letters received from distinguished scholars in America, Australia and the British Isles.

—On pp. 9-13, Walker quotes extracts from letters he had received from William Barclay, Archibald M. Hunter, J. R. Mantey, Hugo McCord, Eugene V. N. Goetchius, and Raymond T. Stamm. McCord wrote in January 1961, and all the others in August 1961. These dates suggest that Walker had been thinking over his arguments for at least several months and that he was engaged in concentrated research in the late summer of 1961. Since Thomas Butler’s review appeared in December, the tract must have been published sometime in the fall of 1961.

my son, David E. Walker, Jr. — At the time, David Walker (1938-2008) was a graduate student at the University of Florida. He earned a BA in Speech Communication from David Lipscomb College (1960) and an MA (1961) and PhD (1969) in Speech from the University of Florida. He would go on to become Professor of Speech at Middle Tennessee State University, where he coached the debate team.⁴² His interest in debate

⁴¹ Obituary: “Walker, Laura Eloise Vaughan,” *Gospel Advocate* 124 (May 6, 1982), 281.

⁴² Obituary: “David Walker, beloved speech professor, dies,” *Murfreesboro Post*, accessed online at: <http://www.murfreesboropost.com/david-walker-beloved-speech-professor-dies-cms-9913>. In his honor, MTSU annually awards the David E. Walker Scholarship to an incoming freshman debater (<http://www.mtsu.edu/debate/giving.php>).

explains both his support for this project and his involvement in his father's public debate in Jacksonville in 1962.

friends of the University Avenue Church of Christ —The congregation began in 1897. In 1907, they erected a building at 313 E. University Avenue, next to the current Alachua County Library. That building no longer exists, but the ACU Library contain documents describing the painting that adorned the baptistry, an original work by Blanche G. Perry, painted in 1941.⁴³ In 1955, the congregation occupied a new building at 639 E. University Ave. In the 1980s, they sold that building to the Salvation Army, moved to 4626 NW 8th Avenue, and changed their name to the University City Church of Christ. On Walker's work at University Avenue, see the introduction, above.

Copyright 1961 —To my knowledge, the copyright was not renewed and expired in 1989.

124 S. E. 7th Street —Walker lived in a house owned by the church.⁴⁴ It was in a residential neighborhood about two blocks from the church building and less than two miles from the University of Florida. This was the official address of *Searching the Scriptures* for its first nine months, when H. E. Phillips was the minister for the University Avenue church.

page 1.

VERBAL INSPIRATION —In the first section, Walker laid the non-controversial foundation on which he would build his argument. He could assume that all institutional and non-institutional preachers in his day would accept the following three points.

⁴³ <http://wtda.alc.org/handle/123456789/51872>.

⁴⁴ Brooker, *et al.*, *Chronicles*, 26.

words...which the Spirit teacheth... — First, preachers in the Churches of Christ generally accepted the doctrine of verbal, plenary inspiration.⁴⁵ They read the Bible as a single, unified composition of the Holy Spirit, not as a collection of writings by different authors in different languages, historical contexts, and genres, with different aims and points of view. They were heirs of J. W. McGarvey, who had repudiated historical-critical study of the Bible in the 19th century. The Fundamentalist movement in the early 20th century reinforced their inclination to read the Bible on the flat. Walker reiterated his understanding of the Holy Spirit as the author of the Bible on p. 3

Yes, the Holy Spirit selected the very word to express the exact shade of meaning He wanted used. —Second, Walker’s target readers would have been impressed to think that he could read Greek. But he seemed here to display a mechanical understanding of the language, as if each word had only one precise meaning.

King James Version...American Standard Version... —In 1961, it was a foregone conclusion that preaching was from the King James Version. Serious students also examined the American Standard Version, and scholars read Greek. Walker quoted from the KJV, referred to the ASV, and proposed a study of the Greek word *agathos*.

So in this first section, Walker established the common points on which he and his readers would agree, whether or not they agreed with his larger argument.

page 2.

WHO IS TO DO “EVERY GOOD WORK”? —The burden of this section is to show that the phrase “every good work” applies in the NT both to congregations acting collectively

⁴⁵ See, e.g., Thomas O’Neal, “The Bible—Its All Sufficiency,” *Searching the Scriptures* 1.6 (June, 1960), 9-10.

(2 Cor 9:8; Col 1:10; 2 Thess [1:11]; 2:16-17) and to Christians acting as individuals (1 Tim 5:10; 2 Tim 2:21), though sometimes the text is ambiguous (Titus 3:1; Heb 13:21).

After you have read the above passages... —Walker expected his readers to look up each of the verses he listed on p. 1 and read them in context. The Churches of Christ prided themselves in the numbers of people in any congregation who were flipping pages in their Bibles as they followed a sermon.

page 3.

“perfect in every good thing to do his will” (Heb. 13:20,21) —Walker quoted the ASV.

Adding the more familiar KJV in parentheses was an aid to readers, but it also had the rhetorical effect of calling attention to the fact that he was using the ASV, which would have made him seem more scholarly.

WHAT IS THE MEANING OF “GOOD” (AGATHOS)? — Walker was reading all the standard lexical authorities of his day. Even so, on pp. 3-7 he proceeded as if “meaning” were some quality inherent in a word, regardless of its context. He did not seem to grasp that the lexicographers were discussing “usage” of words in specific contexts.

the Greek language afforded different shades of meaning not available in English

language. —This is slightly better nuanced than the statement about language on p. 1.

page 7.

ARE KALOS AND AGATHOS ABSOLUTELY IDENTICAL? —In the longest section of his tract, Walker quoted extensively from Greek lexicons and other published works, as well as personal letters from various scholars, concerning the Greek words *agathos*

and *kalos*, both often translated “good” in English. The point was to show that, while the two words were broadly synonymous, each had its own distinct connotations.

page 15.

OBJECTIONS CONSIDERED —After his long, lexical interlude, Walker resumed the argument he had developed in section 2, “WHO IS TO DO ‘EVERY GOOD WORK?’” There, he established that the phrase “every *agathos* work” in the NT sometimes applies to a congregation acting collectively and sometimes to a believer acting individually. In this section, pp. 15-19, he took on the non-institutionalists who argued that, although individual Christians could support such “good works” as colleges and orphan homes, congregations should not support them out of congregational funds. Because the various arguments were so well known, he only sketched each one in outline.

page 16.

Objection No. I. —Both sides accepted a false premise of this syllogism. That is, the phrase “husband of one wife” in 1 Tim 3:2 is certainly not a requirement that a bishop be married, and it is debatable whether the passage requires that a bishop be male. Nevertheless, Walker’s main point is correct that 1 Tim 3:1 mentions “a *kalos* work,” so it does not apply to his argument about “every *agathos* work.”

Objection No. II. —This time, Walker did not necessarily accept the premise that Titus 3:8, 14 referred to the occupations by which people earned their living, as suggested in the marginal note of the ASV. But he simply pointed out that these two verses referred to *kalos* works and so were not relevant to his argument about *agathos* works.

Objection No. III. —Walker overturned the unspoken minor premise of the syllogism, namely that doing “every good work” necessarily entails assisting every organization that is doing any good work. He reflected the sectarian mindset of both sides in the debate when he suggest that supporting a charitable organization was the same thing as “having fellowship” with that organization and implied endorsement of all their doctrines and philosophies. He reiterated this point on p. 19.

page 17.

Objection No. IV. —With this objection, Walker thought his opponents’ sectarianism had gone too far. He may have agreed with them that a congregation should not “fellowship” another church or organization that taught false doctrine (Objection III), but he was not willing to allow any doctrinal test of individuals who might receive help from a church. Here he reflected his Lipscomb heritage.

Objection No. V. —Continuing the same theme, Walker urged Christians to do all the good they could as individuals, not limiting themselves to working through their congregations.

page 18.

Objection No. VI. —Building on his earlier distinction between *kalos* and *agathos*, Walker argued that, according to the NT, care for one’s own family members is obligatory for individual Christians, but not a function of the church.

Objection No. VII. —Walker argued that *agathos* works included both benevolence and evangelism.

page 19.

THE SCHOOL AND ORPHAN HOME QUESTIONS —This is the climactic section of the tract, in which Walker applied his insight to the larger debate. Here he laid out the criteria that a college or orphan home or similar institution must meet if a congregation were to support it financially. First, those running the institution must be “**faithful Christians,**” where “faithful” implied doctrinally correct. Financial support for an institution run by “faithful Christians” amounted to “**fellowship**” with them, whereas support for an institution run by any group other than “faithful Christians” would amount to “**fellowship with the unfruitful works of darkness.**” (Eph. 5:11).” Second, the institution should be “**not operated for profit.**”

page 20.

...no school or home...has the right to call upon individuals [sic] Christians for contributions while at the same time forbidding the churches to contribute to their work. —Walker became more strident and intolerant of those who disagreed with him. **Such conduct is indefensible and should not be tolerated.** —Walker had a point on that fundraising efforts by non-institutionalists could sometimes appear hypocritical, but he took an extreme position. Not content merely to defend his own congregation’s practice, he condemned the non-institutionalists as intolerable. He would press this hardcore position in his Lakeshore debate in 1962.

page 21.

HOW SHALL WE KNOW “EVERY GOOD WORK”? —On this section, see above, my introductory remarks about the vision of Thomas Campbell.

SUMMING UP —On pp. 21-23, Walker reiterated the gist of his argument.

For Further Reading on the College and Orphan Home Debate

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