

20 CHARTS

on

NON CO-OPERATION

Entitled

“BINDING WHAT the APOSTLES BOUND

and

LOOSING WHAT the APOSTLES LOOSED

With Detailed Explanations



SIZED TO BE USED IN OVERHEAD PROJECTION



**BY
JIM MASSEY**

INTRODUCTION

This is a study about binding and loosing. Jesus promised His apostles in *Matthew 18:18*, “Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.” To read the Greek verbs literally Jesus was saying, “Whatsoever ye shall bind on earth shall have **already been bound** in heaven, and whatsoever ye shall loose on earth shall have **already been loosed** in heaven.” The same emphasis from the same construction is found also in *Matthew 16:19*, where Jesus' promise to Peter serves as an illustration of this later promise to all the apostles.

REPRESENTATION, NOT LEGISLATION

Jesus promises here the power of representation, not of legislation. He tells His spokesmen that their inspired words will be heaven's binding message. He does not promise that the apostles will do the binding and loosing, but that they will announce what heaven has already bound and loosed. The same meaning is found in *John 20:23*, “Whosoever sins ye forgive, they are forgiven unto them; whose sins ye retain, they are retained.” Peter on the day of Pentecost promised forgiveness upon the Gospel terms already bound in heaven. He also demonstrated the retaining of sins for those who did not meet the terms of forgiveness.

NOT PREVAIL AGAINST IT

The binding and loosing promise found in *Matthew 16:19* is related to Jesus' promise to build His church and His promise that the gates of Hades would not prevail against it. This expresses Jesus' figurative analogy of building and defending a city-kingdom set on a hill for protection, as everyone then knew a city had to be so built or it would fall. The rock foundation is a mountain-ledge, or a mesa-plateau, upon which lasting cities in Unit day had to be built. Jesus Christ, the Son of the living God, is the mountain-rock upon which the church is built and maintained against all enemies.

PLAY ON WORDS

Jesus uses a literary device called “a play on words” when He says that Peter was a *petros* (pebble), and upon this *petra* (ledge) Jesus would build His church, which the gates of Hades would not prevail against. A play on words uses the same word in vastly different senses, as if I say, “My classroom teaching is to build **character**, but in my classes I have some who are **characters**.”

This double-meaning use of “characters” is an attention-getting device to focus thinking on the second meaning of “characters.” Jesus wanted to stress the importance of “this rock” upon which He would build His undefeatable kingdom, the church. Peter had just confessed the foundation truth that Jesus was the Christ, the Son of the Living God.

STAND ON GOSPEL

The strength of the church is the strength of Christ. It will not be defeated until He is. The stability of the church is based upon Jesus' word through the apostles. The inspired Gospel message gives individuals and congregations steadfastness, because it anchors lives on the Son of God through the Word of God. By faith in God's justifying grace Christians both have an “access” to God, and by faith in His grace they also “stand” (*Romans 5:1, 2*). *I Corinthians 15:1, 2* shows that “holding fast” to the Gospel causes believers to “stand” by the Gospel.

INSTABILITY FROM WRONG BINDING AND LOOSING

The stability of the Lord's church is based upon what the apostles bound and loosed. Loosing what they bound is liberalism — taking “liberties” with the Word of God. Binding what the apostles loosed is anti-ism, requiring what the Word of God does not require. Both of these errors are extreme-ism - reacting too far away from an opposite error.

REACTING TOO FAR

Martin Luther bounced back too far in reacting to the Catholic error of merit — His opposite error was faith only. John Calvin resented the Catholic idea that “man does it all” in achieving his salvation, but Calvin swung the pendulum back too far to the opposite pole - predestination, the idea that “God does it all” in determining man's salvation. Sensational Pentecostalism is an opposite error to ritualistic ceremonialism. Man is an extremist by nature. He usually reacts too far if he reacts at all.

Anti-ism is a reaction to liberalism, and liberalism is a reaction to anti-ism. Liberals became liberals by seeing the error of the “binders,” and antis became “binders” by seeing the error of the “loosers.” Both viewpoints reacted too far into an opposite and equally-destructive error.

ANTI-ISM IS PHARISAISM

The men “poles apart” from the teaching of Jesus were the Pharisees and the Sadducees. The Sadducees loosed too much, and the Pharisees bound too much in their mis-use of the Law of Moses. The Pharisees reacted 180 degrees away from God's purpose for the Law. God gave the Law to bring the Jews to Christ (*Galatians 3:24*), but Pharisaism used it to keep men from Christ. God gave the Law to condemn the Jews, but Pharisaism thought it would save the Jews. Their basic error was legalism — salvation by law-keeping. Their foundational mistake was to reject salvation by grace through faith in Jesus as the Son of God.

FAITH IN OWN RIGHTNESS

The foundational Pharisee mind-set was to reject salvation as a gift from God through faith in the atoning death of Jesus. A Pharisee's faith was in his own law-keeping and in the Tightness of his own doctrinal orthodoxy. He understood that his righteousness was to be achieved by his own good works, rather than to be received by the work of Jesus on the cross who suffered for sin in place of the believer. Legalism is the bedrock error of Anti-ism today.

RESULTS OF BASIC LEGALISM

The fruits of the concept of righteousness achieved by law-keeping are easy to understand when the underlying Pharisee error is kept in mind: (1) *Matthew 23:3* explains that Pharisees are hypocrites, “they say and do not.” The reason for their pretense is that their doctrine demands con-stand 100% perfect obedience. But they know inwardly that they fall short (as all men do), but to admit shortcoming would be to undermine their doctrine of salvation by perfection. Therefore, their legalism causes their hypocrisy.

(2) *Luke 18:9* says that Pharisees “trust in themselves that they are righteous and set all others at nought.” The parable then follows of the Pharisee's self-righteous worship rejected by God, compared with the Publican's plea for mercy, which God accepted. Basic legalism causes Pharisees of all centuries to trust in themselves that they are righteous and to set all others as nothing.

Other logical fruits of Pharisaism are (3) missionary zeal to make proselytes, who then become twofold more the sons of Hell than themselves (*Matthew 23:15*); (4) nit-picking strictness to do the tiniest requirements to the neglect of the weightier matters of the Law (*Matthew 23:23, 24*); (5) straining out gnats and swallowing camels (*Matthew 23:24*); (6) being so afraid to do wrong to the point of failing to do right (*Matthew 25:25*); and (7) teaching as binding doctrines the traditions of men (*Matthew 15:9*).

ARBITRARY DISTINCTIONS

(8) The Pharisaistic trait, which this study will deal most with, is the one mentioned by Jesus in *Matthew 23:16—22*: making silly distinctions, which are distinguishable only to themselves. Jesus called the Pharisees “blind fools” for saying that an oath by the temple is not binding, but that an oath by the gold of the temple is binding. Similarly they said that an oath by the altar is non-binding, but that one by the gift upon the altar is binding. The Law did not make this unreasonable distinction, the Pharisees did. Hair-splitting becomes characteristic of those in the gnat-straining and mote-picking business, while weightier matters are left undone. Scriptural distinctions must certainly be made and enforced even in things we might consider small. But silly arbitrary distinctions illogical to everyone but the Pharisee who originated them must be rejected as the vain wisdom of legalistically-warped minds.

Modern-day anti-co-operation Pharisees bind the following arbitrary and illogical human distinctions, which are unknown to the Bible and to reason, but known only to nit-picking experts:

EVANGELISTIC CO OPERATION VERSUS BENEVOLENT CO-OPERATION

(1) Anti-ism approves church co-operation in benevolence, but condemns it in evangelism. This means that it is sinful for one church to send a dollar to another church for evangelism, but that it is Scriptural to send a dollar for helping the needy. Since such a distinction cannot be Scriptur-ally made between these interdependent parts of the Lord's work, Jesus calls this blindness and foolishness.

INDIVIDUALS VERSUS THE CHURCH

(2) Anti-ism approves all Christians helping orphans, but forbids the church to help orphans, when actually the church is all Christians. Anti-ism divides the Bible arbitrarily between “individual passages” and “church passages.” How could helping orphans be commanded of all Christians, but forbidden of the church, when actually the church is all Christians?

HELPING SAINTS VERSUS NON-SAINTS

(3) Anti-ism approves the church's helping Christians, but forbids the church to help non-Christians. It binds a distinction between aid to a sinner as sinful, from aid to a Christian as Scriptural. But Christian love is to neighbor as well as to brother. Christians do good to all men, especially to the household of faith.

BIND ONLY WHAT APOSTLES BIND

The church has been painfully divided because anti-ism binds what the apostles loosed. Anti-ism binds arbitrary distinctions which the apostles did not bind. It has reacted too far against loosing too much to the point of binding too much. It partakes of all the traits of Pharisees which grow out of the basic rejection of salvation by grace through faith, in favor of salvation by the works of law-keeping. The church will stand only when it stands on the Gospel. Standing on the Gospel is binding and loosing what heaven has already bound through the apostles.

DOCTRINAL SUMMARY OF ANTI-CO-OPERATIONISM

To focus clearly on the basic convictions of anti-co-operationism, the following summary is listed: (1) One congregation cannot send money to another church for evangelism. (2) One church cannot send money to another church to help a third church in benevolence. (3) The money sent by a church to a preacher for evangelism must go directly to him and cannot go to a sponsoring church which oversees him. (4) There are two patterns which must be kept distinct: for evangelism a church must send directly to the missionary being supported, but in benevolence a church may send to another church providing these parts of the pattern are maintained: (a) a financially strong church sending to a financially weak church, (b) sending only during a physical emergency, (c) sending with the purpose of “equality” (mutual freedom from want) between sending church and receiving church.

PATTERN SCRIPTURES USED BY ANTI-CO-OPERATIONISM

(1) *Acts 11:29, 30* says that Antioch brethren sent relief to the brethren in Judea in sending it to the “elders” by the hand of Barnabas and Saul. Anti-co-operationism contends that these elders were the elders of each separate Judean congregation, not the Jerusalem elders. This view of which elders are meant is bound as a pattern for church-to-church sending in benevolence, as distinct from church-to-preacher sending in evangelism.

(2) *Philippians 4:16* says that the Philippian church sent once and again to Paul's need. This is anti-co-operationism's pattern passage to show that a church must send directly to a preacher to support him in evangelism, as opposed to sending to his sponsoring church for him.

(3) *2 Corinthians 8:13, 14* is another pattern passage used for co-operation in benevolence. Paul is urging Corinth to imitate Macedonia in sending to Jerusalem: “For I say not this that others may be eased and ye distressed, but by equality: your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want, that there may be equality.” From this Scripture anti-co-operationism binds as the Scriptural conditions for church-to-church sending in benevolence: (a) a strong church sending to a weak church, (b) sending during a physical emergency, and (c) sending for the purpose of “equality,” defined as “mutual freedom from want between sender and receiver.”

These fundamental co-operation convictions will be examined in the following charts, with a few charts at the close of the series on the related matter of church help to orphans. Each chart will face on the opposite opening of the page the more detailed explanation of the abbreviated statements in the chart. Some charts are explained together, but this is identified by the chart numbers. The charts are sized for overhead projection, and the heavy black ink transfers ideally to transparencies.

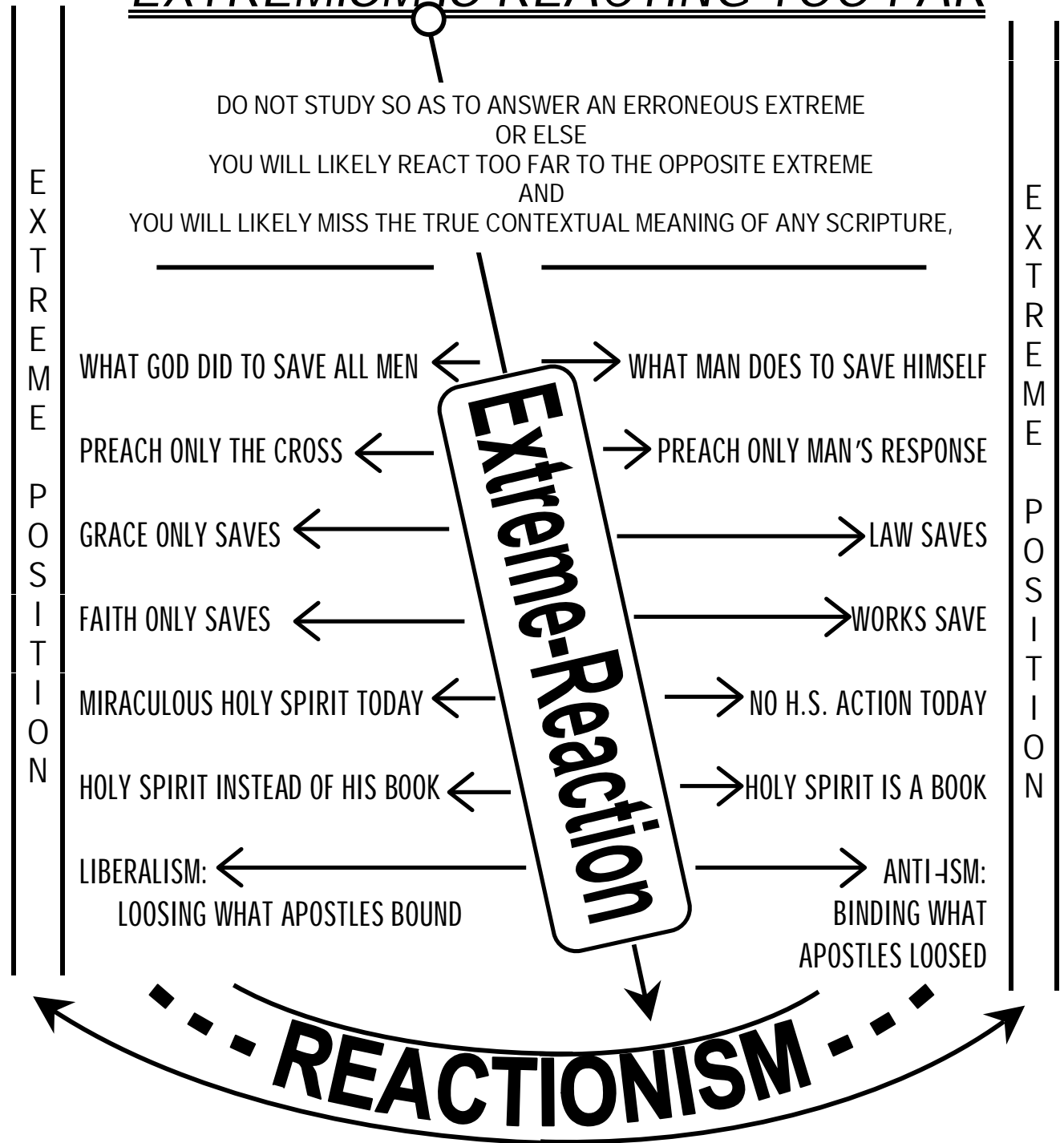
EXTREMISM IS REACTING TOO FAR

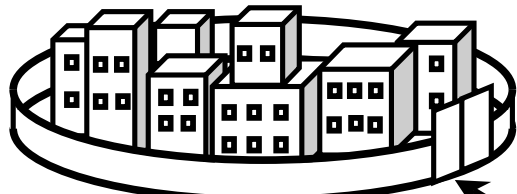
EXTREMISM IS REACTING TOO FAR

This chart shows a pendulum swinging back and forth, one extreme causing reaction to the opposite extreme. The last line shows anti-ism caused by an extreme reaction to liberalism, and liberalism by an extreme reaction to anti-ism.

“UPON THIS ROCK I WILL BUILD MY CHURCH”
(Mt. 16:18)

The chart on the next page pictures the analogy of two city-kingdoms built on two hills and dependent upon their mountain for their strength and life. The three columns of verses underneath are three lessons drawn from the analogy: (1) the strength of Christ to sustain the church built by Him upon Himself as the foundation, (2) the frailty of human opinion, and (3) the attacks of wickedness and error to destroy the church. The strength and stability of the church rests upon Christ (as taught in His word), and upon binding what His apostles bound and loosing what they loosed. Anti-ism is the attack studied in the following charts.



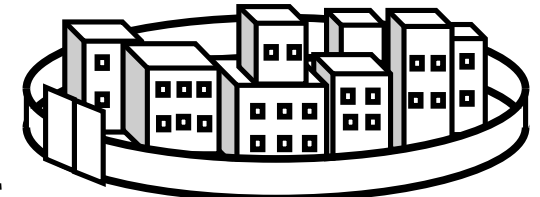


MY CHURCH

JESUS IS THE CHRIST
THE SON OF THE
LIVING GOD
THIS ROCK

“UPON THIS ROCK I WILL BUILD
MY CHURCH”

(MT. 16:18)



HADES

UNSEEN SPIRIT WORLD
PRINCIPALITIES, POWERS

Shall Not Prevail Against

IT

FRAILY OF OPINION:

LK 6:48: DEEP FOUNDATION

PROV. 14:12 SEEMETH

ACTS 26:9: VERILY THOUGHT

COL 2:8: SPOIL YOU

COL 2:22: WILL PERISH

MT 15:3: TRANSGRESS

15:6: MADE VOID

15:9: IN VAIN

STRENGTH OF CHRIST:

MT. 27:51,60: RENT, HEWN

MT 7:21-24: BUILDED HOUSE

1 COR. 3:11 OTHER

1 COR. 10:4 THAT ROCK
WAS CHRIST

1 PET 2:7 HEAD OF CORNER

2:8 STUMBLING, OFFENCE

EPH 2:20 BEING BUILT

2:21: FITLY FRAMED

ASSAULTS OF DEVIL:

REV. 12:7: WAR IN HEAVEN

EPH 6:12: SPIRITUAL HOSTS

2 COR 10:4: BUT MIGHTY
FOUNDATION

CASTING DOWN STRONGHOLDS

ROM. 8:37: MORE THAN
CONQUERORS

EPH 6:10: STRONG IN LORD

6:11: WHOLE ARMOR OF GOD

AGAINST WILES OF DEVIL

MT 16:19, 18:18

BINDING AND LOOSING : ANTI-ISM AS BAD AS LIBERALISM!

DT. 5:32: YE SHALL NOT TURN ASIDE TO RIGHT HAND OR TO THE LEFT.

DT. 4:2: NOT ADD TO WORD, NEITHER SHALL YE DIMINISH FROM IT.

1 TIM 4:1: FORBIDDING... COMMANDING TO ABSTAIN... WHICH GOD ORDAINED
TO BE RECEIVED

1 THES 5:21-22: HOLD FAST THAT WHICH IS GOOD, ABSTAIN FROM EVERY...

REV. 22:18-19: IF ANY MAN SHALL ADD, IF ANY MAN SHALL TAKE AWAY...

2 JN 9: GOETH ONWARD AND ABIDETH NOT IN THE DOCTRINE OF CHRIST...

1 COR 4:6: THAT Y MAY LEARN NOT TO GO BEYOND THAT WHICH IS WRITTEN

MT. 23:4: THEY BIND HEAVY BURDENS AND GRIEVOUS TO BE BORNE (EPH 2:14)

MT 23:23: TITHE { MINT
ANISE HAVE LEFT UNDONE THE WEIGHTIER MATTERS.
CUMMIN,

MT 23:24: BLIND GUIDES THAT STRAIN OUT THE GNAT, SWALLOW THE CAMEL

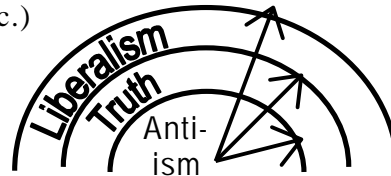
ACTS 15:10: PUT A YOKE ON NECK OF DISCIPLES, FATHERS NOR WE **ABLE
TO BEAR**

GAL. 5:1: STAND FAST, THEREFORE, BE NOT ENTANGLED AGAIN IN A **YOKE OF
BONDAGE**

FORBIDDING BRETHREN: BINDING AND LOOSING: ANTI-ISM AS BAD AS LIBERALISM - By Jim Massey

Truth has always been attacked by error at two extremes, the right and the left. The right hand extreme today is seen in anti-ism (opposition to: Sunday school classes, multiple containers for communion, located preachers, Christian colleges, orphans' homes, church co-operation in evangelism, etc., etc.) The left hand extreme is liberalism or denom-inationalism. The specific object of this present study is to investigate the opposition of many brethren to church cooperation in evangelism and to church support of orphans' homes. Brethren who oppose one church sending money to another church for evangelism say that money must be sent directly from the supporting church to the receiving preacher, but not sent to a church for a preacher. This "direct support" plan is bound upon us by these brethren as an exclusive Biblical pattern which must be followed under penalty of sin. Jesus in Mt. 16:19 and 18:18 told' the apostles that whatsoever they bound and loosed on earth would be bound and loosed in heaven. The apostles were to be guided into all truth (Jn. 16:13). Whatever the apostles require in the New Testament is required of Christians today, and whatever they did not require is not required today. Liberalism or denominationalism looses what the apostles bound (baptism, regular first-day communion, etc.) by not requiring what the apostles required. Anti-ism, on the other hand, binds where the apostles did not bind by requiring things the apostles did not require (sending direct to the preacher in foreign evangelism, one cup in communion, etc.)

Truth binds what the apostles bound (but no more) and looses what the apostles loosed (but no more.) It goes far enough in binding and loosing, but not too far.



Liberalism goes too far in what it allows by loosing what the apostles bound.

Anti-ism doesn't go far enough in what it allows by binding where the apostles loosed.

WARNINGS AGAINST BINDING WHERE THE LORD DOES NOT BIND

(Comments upon quoted sections of Scripture are in parentheses following each Scripture.)

Chart 1

DT. 5:32: YE SHALL NOT TURN ASIDE TO RIGHT HAND OR TO THE LEFT (Turning aside in either direction was error: "turning aside.")

DT. 4:2: NOT ADD TO WORD, NEITHER SHALL YE DIMINISH FROM IT (Diminishing from God's Word is just as serious as adding.)

I TIM. 4:1-4: FORBIDDING... COMMANDING TO ABSTAIN... WHICH GOD ORDAINED TO BE RECEIVED (Forbidding brethren are those who forbid things which God ordained to be received. They command to abstain from things which God does not forbid. In this way they have fallen away from the faith. Anti-brethren are modern-day forbidding brethren. They forbid sending support to a church which oversees a foreign preacher. They forbid Sunday school classes, etc., etc. In this they are like the Catholics who forbid their officers to marry, or they are like the Sabbatarians who forbid meats, even though God ordained that marriage and meats are to be received by them that know the truth. When forbidding brethren know the truth)they will no longer forbid that which God ordained to be received.)

1 THES. 5:21,22: HOLD FAST THAT WHICH IS GOOD, ABSTAIN FROM EVERY (Christians must hold fast that which is good, not letting forbidding brethren bind where the apostles did not bind.)

REV. 22:18,19: IF ANY MAN SHALL ADD, IF ANY MAN SHALL TAKE AWAY (Taking away is just as serious as adding. For-bidding brethren also add restrictions and prohibitions which the Lord did not.)

2 JN. 9: GOETH ONWARD AND ABIDETH NOT IN THE DOCTRINE OF CHRIST (Forbidding brethren do not abide in the restrictions of the doctrine of Christ but go onward and add restrictions not in the doctrine of Christ.)

I COR. 4:6: THAT YE MAY LEARN NOT TO GO BEYOND THAT WHICH IS WRITTEN (Forbidding brethren go beyond what is written by adding restrictions beyond what is written.)

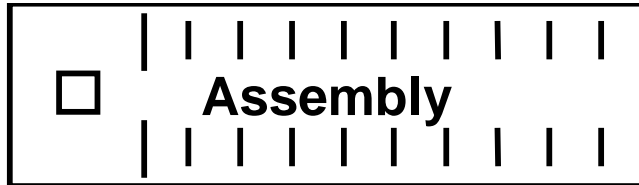
MT. 23:4: THEY BIND HEAVY BURDENS AND GRIEVOUS TO BE BORNE (Jewish leaders, like leaders among forbidding brethren, bind restrictions which are grievous to be borne. These were traditions not found in O.T. Law.)

EPH. 2:14: CHRIST BRAKE DOWN THE MIDDLE WALL OF PARTITION (The~~Greek word for "brake down" is the same as for "loose" in Mt. 16:19. Just as the Jews continued to make distinctions between Jew and Gentiles which Jesus did not bind, similarly, forbidding brethren make distinctions and restrictions which Jesus has not bound.~)

MT. 23:23: TITHE MINT, ANISE, CUMMIN, HAVE LEFT UNDONE THE WEIGHTIER MATTERS (Forbidding brethren often leave undone weightier matters such as world-wide radio and television preaching because they are meticulously tithing their tiny garden herbs.)

“Certain Who Went Out From Us Have Troubled You With Words, Subverting Your Souls, To Whom We Gave No Commandment.”

Oppose Sunday School

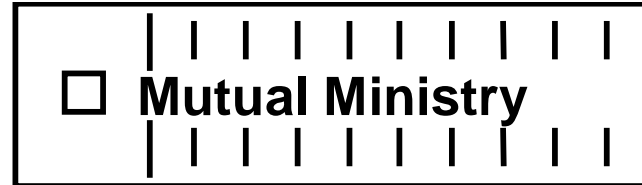


Dividing
An
Assembly

Women
Teaching
In
Private

Classes
At
Same
Time

Preacher Oppose Located

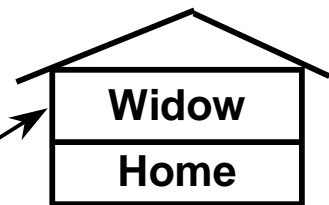
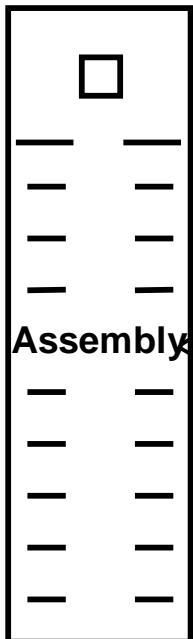


Pay

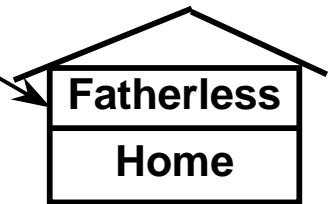
Stay

“Preach”
To
Church

Oppose Orphan Home

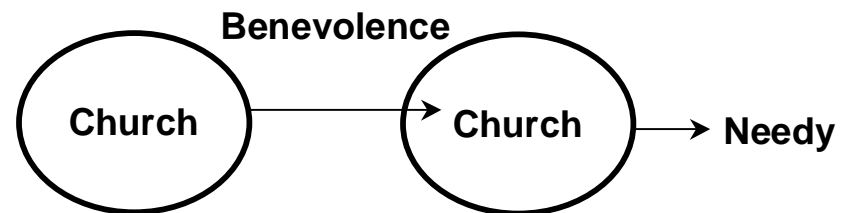


1 Tim.
5:16



James
1:27

Oppose Co-operation In Evangelism



DIVISIONS OVER HUMAN ASSUMPTIONS MAKE ENEMIES LAUGH.

- Psa. 80:6: Strife unto neighbors: our enemies laugh among selves.
- Jn 17:21: That they all may be one: that the world may be You sent me
- Tit. 3:10: A factious man after 1st, 2nd admonition refuse
- 2 Tim. 2:14: Strive not about words to no profit to subverting.
- Rom. 16:17 Mark them causing divisions, occasions of stumbling
- Gal. 5:15 If ye bite and devour one another: consumed by one another
- Gal. 5:19 Works of the flesh: Enmities, Strife, Wraths, Divisions, Jealousies, Factions, Parties
- 1 Cor. 11:19 Must be factions that they that are approved among you.
- Jn. 15:7: If ye abide in me and my words abide in you...
- Jn. 8:31,32: Abide in My Word... shall know truth, truth make you free.
- Mt. 15:9: In vain do worship Me, teaching as doctrines precepts of men.
- Mt. 25:25 I was afraid and hid they talent in earth (v. 30 unprofitable servant)

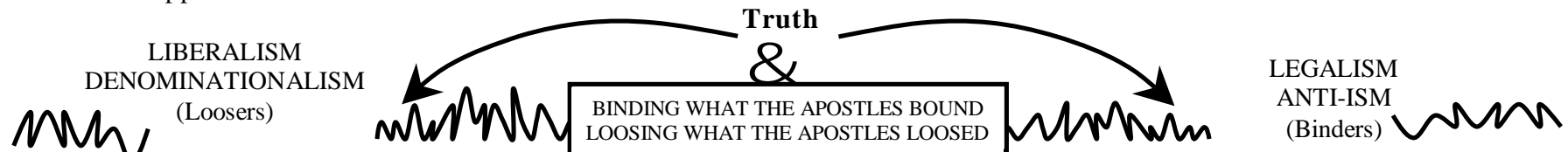
MT. 23:24: BLIND GUIDES THAT STRAIN OUT THE GNAT, SWALLOW CAMEL (In an effort to strain out a gnat or very small speck, a very large camel is swallowed. Anti-ism is characterized by looking for the mote in a brother's eye while having a beam in one's own eye. Jesus called this judging (Mt. 7:1-5.)

ACTS 15:10: PUT A YOKE ON NECK OF DISCIPLES, FATHERS NOR WE ABLE TO BEAR (Forbidding brethren bind a legalistic interpretation of Christianity which they themselves do not keep. Legalism is the idea of salvation by law-keeping. It is the same spirit of error which caused endless division and trouble in the first-century church.)

GAL. 5:1: STAND FAST, THEREFORE, BE NOT ENTANGLED AGAIN IN A YOKE OF BONDAGE (Christ set us free from legalism, and there is no single doctrine so severely condemned by Jesus and the apostles as legalism — making salvation by grace into a yoke of bondage. Re-read the Gospels and Epistles and observe that the most outstanding doctrinal error of the Jewish religious leaders was legalism.)

DON'T FALL OFF EITHER SIDE.

Error is found by “turning aside” to either extreme of truth. Error in one direction is as bad as the other. Don't let one error cause you to react into an opposite error.

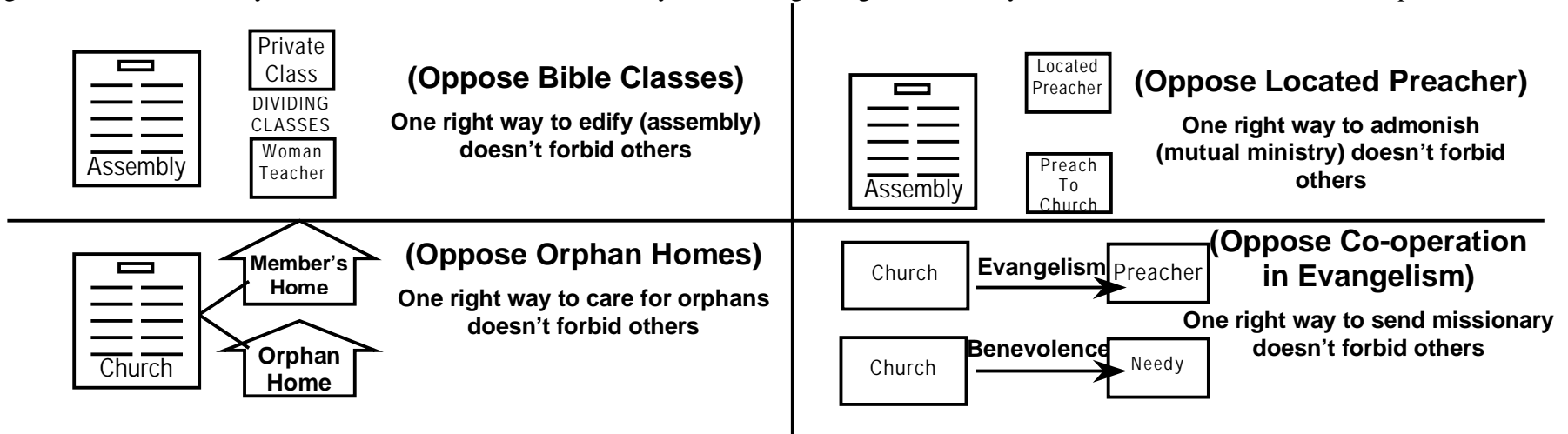


ACTS 15:24

“CERTAIN WHO WENT OUT FROM US HAVE TROUBLED YOU WITH WORDS, SUBVERTING YOUR SOULS, TO WHOM WE GAVE NO COMMANDMENT.”

Chart 2

Legalistic brethren troubled and subverted the church by forbidding Gentiles, but they had no commandment to forbid Gentiles. Legalistic brethren today trouble and subvert the church by forbidding things which they have no commandment of the apostles to forbid.



The error of all these matters begins when forbidding brethren make one right way exclusive, binding it to the exclusion of all others, and forbidding other ways which the Lord has not forbidden. It is like saying that Jesus authorized giving a cup of cold water in the name of a disciple (Mt. 10:42.) Jesus even said *a*. cup of cold water “only.” Does this mean that this right way to help a person is exclusive? Does it forbid a cup of cool water? a glass? a canteen? Or does it exclude food and clothing? If we have the legalistic attitude of Anti-ism, we could split the church over “one cup of cold water only!” Anti-ism binds one right way to do a thing into an exclusive pattern that forbids all other ways to do that thing.)

ASSUMED DISTINCTION BOUND BETWEEN EVANG. CO-OP AND BENEV. CO-OP.

MT. 5:14: Ye are the light of world (city) :16: Light shine, see good works glorify Father.

2 Cor. 9:10-15: God used benev. As see for sowing, fruits of righteousness

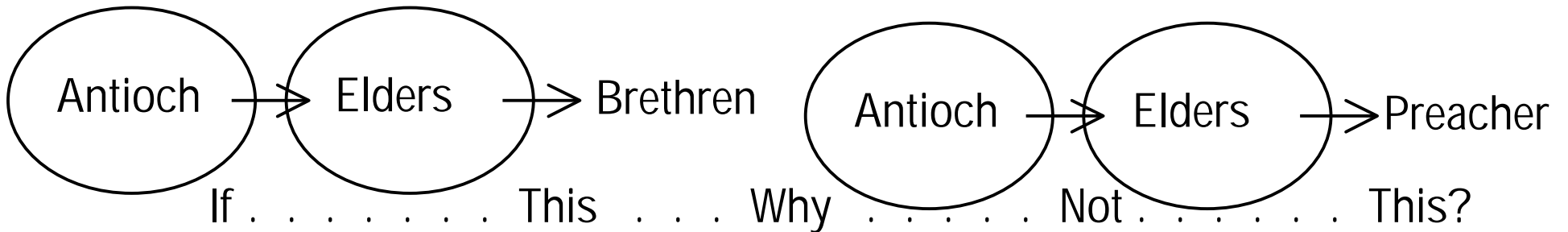
Gal. 6:1-2: Spiritual retore overtaken brother, bear burdens

1 Cor. 16:1-2: 1st Day collection: For Benev. (But for ALL Lord's work.)

A Missionary (ev. " Pattern) Not use car for sick (Benev. " Pattern.)

Acts 11:29: Antioch disciples det. To send relief to brethren in Judea

Acts 11:30 Sending it to the elders by hand of Barnabas and Saul.



ASSUMED DISTINCTION FORBIDS:

1. One church sending to another for evangelism
2. Sending N.T. Or Tract for Evang. Acts 15:23
3. Helping pay for building
4. Loaning chairs, hymn books– yet can send preacher: Acts 11:21-26; Acts 15:22-35

In the Gospel Guardian, April 20, 1950, Yater Tant and Roy Cogdill stated that their “course was set” to divide the Lord's church over the issue of what they called “Centralized Control and Oversight.” Tant promises: “As the discussion develops, and as the dangers of the present situation are pointed out, we believe there will be a general awakening among the churches to what is happening...But if our hopes prove vain, and if wilful and determined men arise who are set on leading the church into apostasy, let no one mistake our desire for peace for softness. The battle “for the defense of New Testament Christianity” will be waged without restraint. If there is to be no other way for the church than the agony of a new digression and division, then our course is set; we shall not be moved. God being our helper, we have no choice.”

Cogdill asks what difference do these issues make, then he answers: “It makes the same difference as whether one sprinkles or immerses. It makes the same difference as it made whether Moses spoke to the rock as God commanded or struck it taking glory to himself. It makes the same difference that it makes whether the church wears a scriptural name and is scriptural in its worship, or does not.” This clearly shows that these two leaders among forbidding brethren have made the forbidding of things which God commanded to be received a test of fellowship just like sprinkling or unscriptural worship. Twenty years of division caused from binding where the Lord did not bind have resulted.

Chart 3

DIVISIONS OVER HUMAN ASSUMPTIONS MAKE ENEMIES LAUGH

PSA. 80:6: STRIFE UNTO NEIGHBORS: OUR ENEMIES LAUGH AMONG SELVES (The enemies of truth are happy when God's people are needlessly divided.)

JN. 17:21: THAT THEY ALL MAY BE ONE: THAT WORLD MAY BELIEVE THOU SENT ME (How many souls have turned away from belief in Christ because of the divisions of Anti-ism?)

TIT. 3:10: A FACTIOUS MAN AFTER 1ST, 2ND ADMONITION REFUSE (A man's spirit can be factious even though he has a portion of the truth. He must be withdrawn from.)

2 TIM. 2:14: STRIVE NOT ABOUT WORDS TO NO PROFIT TO SUBVERTING (Straining gnats and picking motes do not profit but rather subvert the hearer. We have subversives in the church.)

ROM. 16:17: MARK THEM CAUSING DIVISIONS, OCCASIONS OF STUMBLING (Paul commanded marking and avoiding them causing divisions and stumbling contrary to the doctrine he taught.)

GAL. 5:15: IF YE BITE AND DEVOUR ONE ANOTHER: CONSUMED ONE OF ANOTHER (Anti-ism causes brethren to devour one another like animals. Look at any example of where it has gone.)

GAL. 5:19: WORKS OF THE FLESH: ENMITIES, STRIFE, JEALOUSIES, FACTIONS, WRATHS, DIVISIONS, PARTIES (The flesh produces these hatreds, jealousies, and factions, not the Spirit of God.)

1 COR. 11:19: MUST BE FACTIONS THAT THEY THAT ARE APPROVED AMONG YOU (Necessary divisions are necessary, but unnecessary factions are because someone is disapproved. There will always be factions, but one side is always disapproved.)

JN. 15:7: IF YE ABIDE IN ME AND MY WORDS ABIDE IN YOU (Abiding in Christ is determined by abiding in His words. Anti-ism adds restrictions which go beyond Christ's words.)

JN. 8:31, 32: ABIDE IN MY WORD...SHALL KNOW TRUTH, TRUTH MAKE FREE (The truth is found in abiding in Christ's word. Anti-ism adds restrictions not in Christ's word.)

MT. 15:9: IN VAIN DO WORSHIP ME, TEACHING AS DOCTRINES PRECEPTS OF MEN (Anti-ism teaches as Bible doctrine the precepts which men have devised.)

MT. 25:25: I WAS AFRAID AND HID THY TALENT IN EARTH (V. 30: UNPROFITABLE SERVANT) (A forbidding brother becomes an unprofitable servant if he is afraid to do things with his talents and money which the Lord expects when He makes an accounting. This servant did nothing wrong, but he is condemned by letting unfounded fear keep him from doing the Lord's will. Anti-ism causes buried talents and unprofitable servants.)

Chart 4

ASSUMED DISTINCTION BOUND BETWEEN EVANGELISTIC CO-OPERATION AND BENEVOLENT CO-OPERATION

The tragic division in the church over a congregation's sponsoring a missionary or supporting a foreign preacher is based fundamentally upon an assumed difference in Scripture between what can be done in evangelism and what can be done in benevolence. Forbidding brethren bind a distinction between benevolence and evangelism which the Lord does not bind. These brethren say that one church can send to another church in benevolence, but not at all in evangelism. Unless this distinction between evangelism and benevolence can be bound, their pattern of sending direct support to a missionary or to a foreign preacher cannot be bound.

Why Judean Elders Assumption Cannot Be Bound! (Acts 11:27-30)

- Acts 8:14: Jerusalem sent Peter and John to Samaria (Sent Officially)
- Acts 11:22: Jerusalem church sent Barnabas to Antioch
- Acts 15:22: Jerusalem church sent four preachers to Antioch, Syria, Cilicia.
- Acts 11:27: Prophets sent from Jerusalem to Antioch about Famine
- Acts 12:25: Paul and Barnabas returned From Jer. when had fulfilled ministration
- Acts 15:2,4,6,22; 16:4; 21:18: Widespread use in Acts meaning Jerusalem Elders
- Acts 15:23: "Elders" (didn't have to say " Jerusalem") All would know.
- Gal. 1-2 Paul argues he was unknown in Judea until Acts 15 meeting
- Gal 1:22: I was remaining unknown (Acts 2:42: were continuing) continuing to be. Strong Emphasis Upon Continuance.
- Gal. 1:23: The kept hearing (imperfect periphrastic)
- Gal. 2:1: "Then" after 14 years went (Argument Demands Continuing Unfamiliar)
- Assumptions: (1) Antioch Church Sent (2) Judean Churches Had Elders
(Acts 14:23: Doesn't Prove) (3) Had elders then (4) Could not be Jerusalem

MT. 5:14: YE ARE LIGHT OF WORLD (CITY):16: LIGHT SHINE, SEE GOOD WORKS, GLORIFY FATHER (Jesus didn't bind a distinction between good works and bringing people to glorify God. He emphasized that good works are ways to evangelize.)

2 COR. 9:10-15: GOD USED BENEVOLENCE AS SEED FOR SOWING, FRUITS OF RIGHTEOUSNESS (These benevolent donations were used as seed for sowing and increasing the fruits of righteousness. The apostles did not bind a distinction between evangelism and benevolence but rather showed that benevolence is a means of evangelism.)

GAL. 6:1-10: SPIRITUAL RESTORE OVERTAKEN BROTHER, BEAR BURDENS (Try if you can to “rightly divide” any distinction here between spiritual and physical burden-bearing. When we bear physical burdens, we do so for spiritual purposes.)

I COR. 16:1.2: 1ST DAY COLLECTION: FOR BENEVOLENCE (BUT FOR ALL LORD'S WORK) (This is the only NT. example of a first day of the week collection, and it was for benevolence. Yet our forbidding brethren forget their distinction between benevolence and evangelism when they use this example to get money to pay their preachers. Of course, they are right to use this example for any and all of the Lord's work, but to do so they must discard their distinction between what we can Scripturally do in evangelism and in benevolence. I could split the church by forbidding paying preachers from the first day collection and I would have an exclusive example to back up my factionism. In a debate I had with a brother who forbids sending money for evangelism to a church, he began his affirmative by saying, “In evangelism churches from their treasury sent direct to the preacher in the support of the proclamation of the Gospel.” This shows (1) that these brethren make a big distinction between how money can be sent for evangelism versus how it can be sent for benevolence, when the apostles did not make such a distinction. The brother's statement also shows (2) that he believes a church can use its treasury money for evangelism or to pay a preacher. According to his own benevolent-evangelism pattern distinction this would be unscriptural, for the only command for a first-day collection and a treasury is 1 Cor. v 16:1,2, YET THIS WAS FOR BENEVOLENCE.' Verse one clearly shows that it was a collection for “the saints,” and verse three shows that it was for Jerusalem. How can forbidding brethren violate their own argument by using a “benevolent” passage to authorize “evangelism”? Acts 2:45 shows that “they sold their possessions and goods and parted them to all, accord-ing as any man had need.” The ones who sold in this sentence are the ones who “parted” them to the needy, using no 4 collection or treasury. Forbidding brethren will have to admit that the Lord's work can be done in such instances without a treasury. Now can't we insist that they take their own medicine? Couldn't we split the church by insisting that the I Cor. 16:2 treasury was for benevolence only (and it was in the Bible situation)? How can a brother be so blind to his own inconsistency as to start a debate upon an affirmation that is unscriptural by his own logic? But this preacher will teach his congregation that it is “authorized” by I Cor. 16:2 to pay his salary, build his house, pay his utilities, furnish his vacation, etc., etc., etc., by means of the treasury of the first-day collection, when by his own assumed benevolent-evangelistic pattern distinction anything done with the treasury must be only for benevolence. This is straining out a gnat and swallowing a camel. This is picking at a mote in a brother's eye with a beam in one's own. This is factionism. It is hypocrisy—doing what one condemns in others.)

A MISSIONARY (EV. “PATTERN”) NOT USE CAR FOR SICK (BENEVOLENCE “PATTERN”) (If a missionary's car is provided by the “direct-to-preacher evangelistic support,” he could not use his car to transport the sick to a hospital, for according to their own distinction, this would be benevolence and not evangelism and thus sinful. As a former missionary I used my car for evangelism and benevolence alternately and simultaneously, and I deny that the assumed distinction between the two can be upheld. As in the case of paying for their preacher's evangelism out of a benevolent example, they bind distinctions which neither they nor their fathers can bear.)

ACTS 11:29: ANTIOCH DISCIPLES DETERMINED TO SEND RELIEF TO BRETHERN IN JUDEA (Here money was sent to elders for needy saints, but forbidding brethren deny that money could be sent to elders for a preacher. This clearly shows that their restriction is based upon binding a distinction between evangelism and benevolence which the Bible does not bind.)

ACTS 11:30: SENDING IT TO THE ELDERS BY HAND OF BARNABAS AND SAUL (The Bible does not make clear which elders are meant, whether the Jerusalem elders or the elders of all other Judean churches that were helped. This point will be studied further later, for if the elders were the Jerusalem elders, then here is an example of a church sending to another church for brethren in several churches. But even if these elders were elders in each Judean church helped, which cannot be proved, never-the-less, the example still shows that one church (Antioch) can send to another church (a Judean church) for its elders to distribute to all its needy members. Here is church-to-church co-operation where money is sent from one church to elders of another church to be passed on by these elders to needy saints. This means that one church can I Scripturally send money to another church's elders for them to pass on to needy Christians, but that if they passed this

Macedonian Churches Direct Sending Paul Cannot Be Bound!

Phil. 1:3-5: For your fellowship in furtherance of Gospel (From 1st Day
Until Now)

Phil. 4:15: When I departed from Macedonia (Effective
Aorist) after I had left

4:16: That even in Thessalonica ye sent once and again to my need. (Before
I left)

4:15: No Church (But Ye
Only) had fellowship with me in matter of giving and receiv.

Subject: Church: Not church and Paul had fellowship in giving and receiving.

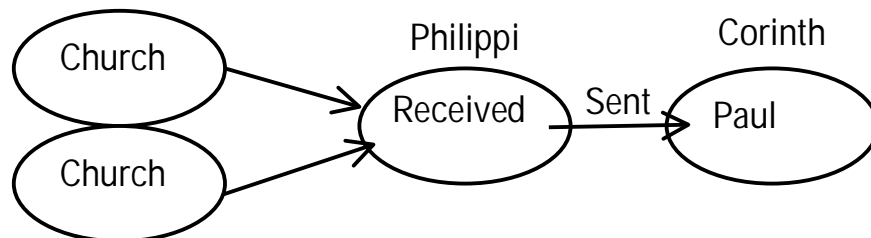
:15: in the matter (account) of giving and receiving (Dispersments
and Receipts)

:15: No church received and sent but Philippi after Paul left Macedonia

Acts 18:1,11: After Paul left Macedonia he spent 18 months in Corinth.

2 Cor. 11:8: Paul in Corinth took wages of other churches to serve Corinth.

:9: Brethren came from Macedonia to Paul in Corinth, supplied His want.

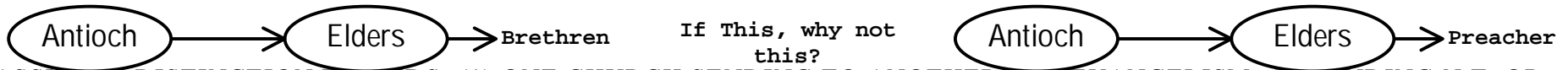


No church received and sent but Philippi
Yet Other churches sent Paul wages!

ASSUMED DISTINCTION BOUND BETWEEN EVANGELISTIC CO-OPERATION ...Continued

money to their preacher, then the arrangement becomes sinful. But in a very real sense every saint is a preacher of the Gospel (Mk. 16:15.) Isn't it absurd to think that sending money for elders to give to brethren is right if none of the brethren helped do any preaching, but wrong and sinful if any one of them does even one word of teaching or preaching the Gospel! This silly hair-splitting and nit-picking is the basis of opposition to church co-operation in evangelism. Believe it who can?

This opposition also illustrates how essential the make-believe distinction is between a "pattern in evangelism" and a "pattern in benevolence." This assumed distinction, which the Bible does not bind, would forbid a needy saint from being a preacher and forbid a preacher from being a needy saint. For if a preacher supported under the so called "evangelistic direct-to-preacher pattern" were needy, then it would be sinful to support him under that "pattern," and if a needy saint did any preaching (and all do), it would be sinful to send to him under a so-called "benevolent" pattern." I cannot see how anyone would swallow these foolish reasonings of legalistic minds.



ASSUMED DISTINCTION FORBIDS: (1) ONE CHURCH SENDING TO ANOTHER FOR EVANGELISM. (2) SENDING N.T. OR TRACT FOR EVANGELISM. (Yet ACTS 15:23 shows that the Jerusalem church sent a spiritual letter which would result in widespread evangelism to the churches of Syria and Cilicia.) (3) HELPING PAY FOR BUILDING (since buildings are used for evangelism.) (4) LOANING CHAIRS, HYMNBOOKS—YET CAN SEND PREACHER (ACTS 11:21-26; The Jerusalem church sent Barnabas, a preacher, to Antioch, and: ACTS 15:22-35; The Jerusalem church sent several preachers to the churches of Syria and Cilicia. Imagine saying that a church can send a preacher to another church, but not money to pay a preacher, or it can send an oral sermon but not a written sermon.¹ Sounds like straining out a gnat and swallowing a camel. Jesus condemned such silly distinctions in MT. 23:16-22. Here legalists were making ridiculous distinctions between swearing by the temple versus the gold of the temple, and between the altar and the gift on the altar. V. 17 calls them blind fools.)

Chart 5

WHY JUDEAN ELDERS ASSUMPTION CANNOT BE BOUND (Acts 11:27-30)

Forbidding brethren assume that the word "elders" in Acts 11:30 means the elders of different churches in Judea. This is a necessary assumption for them to substantiate their claim that no church sent money to a second church for a third church's needy members. They forbid one church receiving money and helping other churches with it. Unless they can bind the assumption that Antioch sent money directly to each needy church, and since they cannot bind a distinction in patterns between benevolence versus evangelism, they cannot forbid churches co-operating as in Herald of Truth or sponsoring church evangelism. The following Scriptures show that their assumption that "elders" in Acts 11:30 were Judean elders instead of Jerusalem elders cannot be bound.

ACTS 8:14: JERUSALEM SENT PETER AND JOHN TO SAMARIA (The Jerusalem church showed great concern for the needs of surrounding churches. They did not feel that they were getting out of their "diocese" or were violating another church's autonomy by sending out men to other churches to spiritually help members of other churches.)

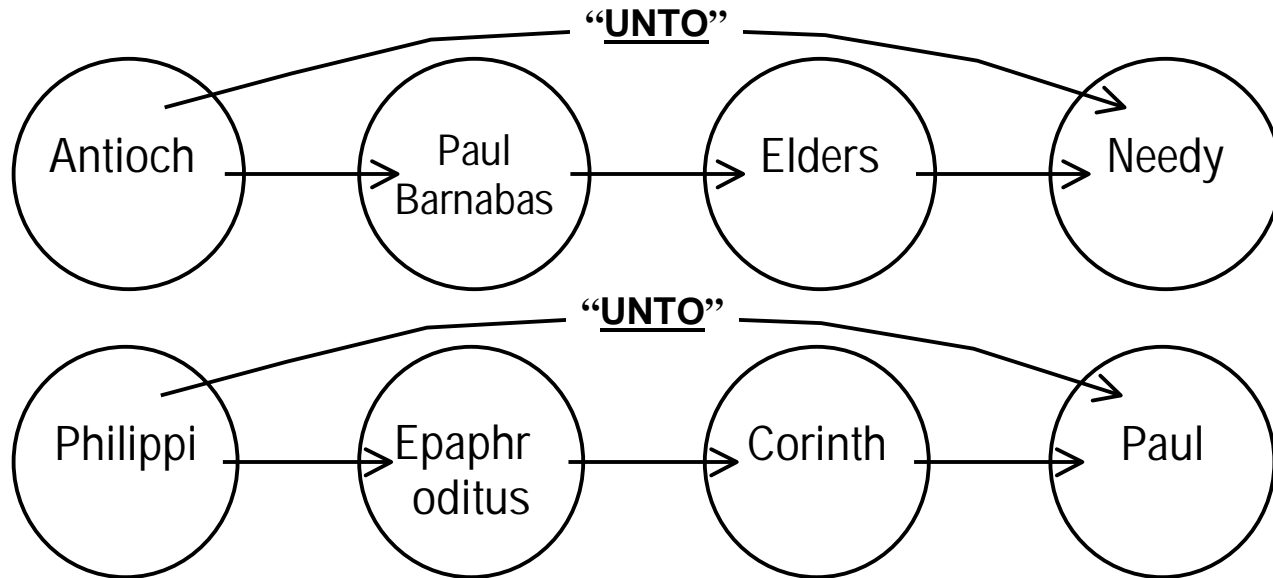
ACTS 11:22: JERUSALEM CHURCH SENT BARNABAS TO ANTIOCH (SENT OFFICIALLY) (The Greek word "sent" means "officially sent" or "sent with a commission." Jerusalem sent as their representative Barnabas into the Antioch congregation to feed them spiritually. The autonomy of Antioch was not violated. They had no "diocese" to jealously guard against intrusion. This also shows that Jerusalem constantly helped needy churches anywhere she could.)

ACTS 15:22: JERUSALEM CHURCH SENT FOUR PREACHERS TO SYRIA, ANTIOCH, AND CILICIA (No "centralized control and oversight" was practiced nor autonomy violated. Jerusalem stands as the church having the most evident concern for other churches.)

ACTS 11:27: PROPHETS SENT FROM JERUSALEM TO ANTIOCH ABOUT FAMINE (The Jerusalem church's concern for the needs of her sister churches in Judea is shown by the prophets coming from Jerusalem. Jerusalem was urging Antioch to help needy Christians in all Judea.)

ACTS 12:25: PAUL AND BARNABAS RETURNED FROM JERUSALEM WHEN HAD FULFILLED MINISTRATION (When Antioch sent help through Barnabas and Paul, these men returned from Jerusalem. The Bible says nothing about their going anywhere but Jerusalem. That they went to all the Judean churches is an assumption which cannot be bound. When they had completed their ministration, they returned from Jerusalem. Forbidding brethren assume that they ministered anywhere other than in Jerusalem.)

Assumption That "Unto Paul" Means Directly Cannot Be Bound: Phil. 4:6

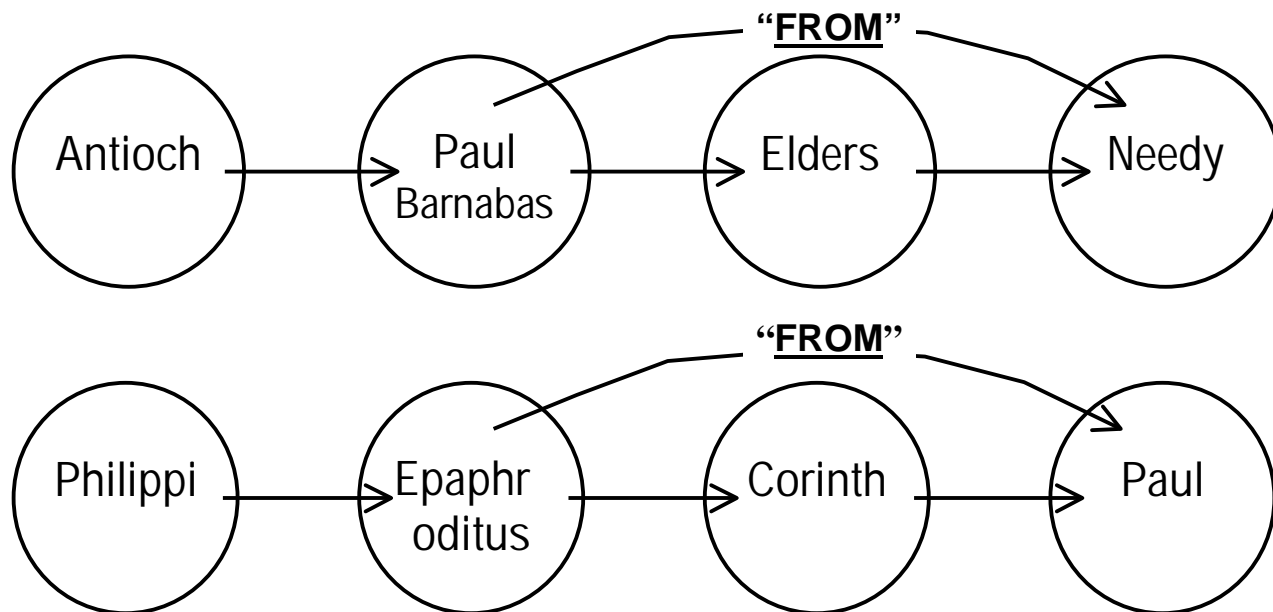


"UNTO" IN THIS CASE DOESN'T MEAN DIRECTLY

UNTO...

WHY MUST IT BE HERE?

Assumption That "From Epaphroditus" Means Directly Cannot Be Bound: Phil. 4:8



Relief was FROM Paul And Barnabas, But NOT DIRECTLY From...

WHY MUST "FROM" Mean DIRECTLY From Here?

ACTS 15:2,4,6,22; 16:4; 21:18; WIDESPREAD USE IN ACTS MEANING JERUSALEM ELDERS (The most common meaning in the book of Acts of “elders” is the Jerusalem elders. They were also the most well-known for their concern for the needs of sister congregations.)

ACTS 15:23: “ELDERS” (DIDN'T HAVE TO SAY “JERUSALEM”) ALL WOULD KNOW (So common was the use of “elders” meaning Jerusalem's elders that the letter from Jerusalem's elders merely said “elders,” assured that all would understand that Jerusalem's elders were meant.)

GAL. 1-2: PAUL ARGUES HE WAS UNKNOWN IN JUDEA UNTIL ACTS 15 MEETING (Paul doesn't just say “I remained unknown.” He insists that he “was remaining unknown.” This same Greek expression is used in Acts 2:42 to mean “were continuing steadfastly.” Paul's whole argument demands a strong emphasis on his remaining unknown up to Acts 15.)

GAL. 1:23: THEY KEPT HEARING (IMPERFECT PERIPHRASTIC) STRONG EMPHASIS UPON CONTINUANCE (The Greek construction imperfect periphrastic would not be used unless the strongest possible stress were being put on “I was continuing to be unknown” and “they were continuing to hear.” The translation “they kept hearing” is the accurate force of the verb and “I kept remaining unknown,” even until Acts 15.)

GAL. 2:1: “THEN” AFTER 14 YEARS WENT (ARGUMENT DEMANDS CONTINUING UNFAMILIAR) (The word “then” ends the continuation of Paul's being unknown to the Judean churches. The “then” means the Acts 15 meeting, which shows that Paul remained unknown to Judean churches until the Acts 15 meeting. But ACTS 11:27-30 happened within this time. Paul took money to elders and returned from Jerusalem during this time. How could he have taken the money to Judean elders and yet remained unknown by face to them?)

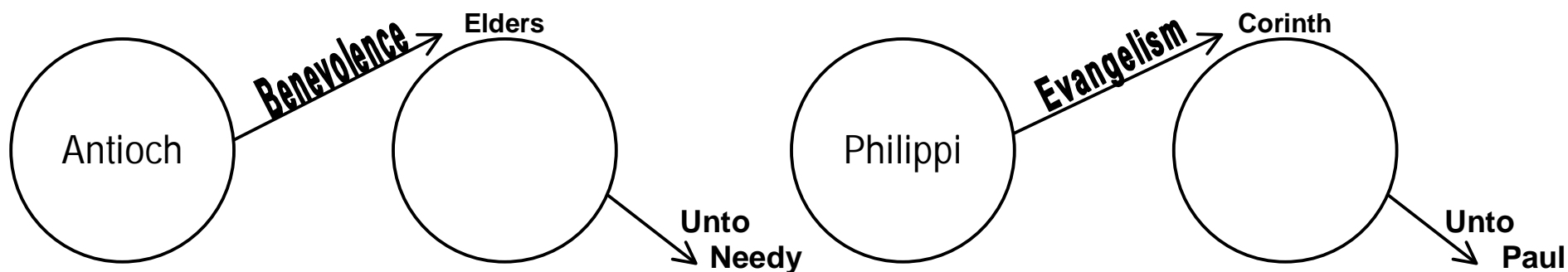
ASSUMPTIONS BY FORBIDDING BRETHREN WHICH CANNOT BE BOUND: (1) ANTIOCH CHURCH SENT (The Bible only says “disciples,” and forbidding brethren are strong in their false distinction between church and individuals.) (2) JUDEAN CHURCHES HAD ELDERS (ACTS 14:23: DOESN'T PROVE) (The Scriptures nowhere so state. They assume Judean churches had elders and build an exclusive pattern on an assumption.) (3) HAD ELDERS THEN (In what other controversy have our brethren based their premises upon unstated assumptions?) (4) COULD NOT BE JERUSALEM (Their whole faction crumbles if the elders were Jerusalem elders, and you, reader, weigh the evidence. The evidence is unusually one-sided that Antioch sent financial help to Jerusalem's elders, since they issued the call for it, they were known for their concern for the needs of other congregations, and they being a Judean church would better have known the situation in Judea than Barnabas and Paul. But please remember that even if the elders who received the funds were each Judean congregation's elders, the fact remains that one church (Antioch) sent money to other churches' elders for them to pass on to needy saints, even if all the needy saints were in the congregation of each set of elders. Since the Bible is not split right down the middle between “evangelistic passages” and “benevolent passages,” since these two parts of the work of the Lord are interdependent and mutually operative, and since it would be impossible to help needy saints without helping needy saints who preach or help preachers without helping some who were needy, it really doesn't matter whose elders the elders were in Acts 11:30. If God had intended such a hair-splitting distinction it would have been made clear.)

MACEDONIAN CHURCHES DIRECT SENDING TO PAUL CANNOT BE BOUND - 2 COR. 11:8,9 and PHIL. 4:14-18 Chart 6, 7, 8

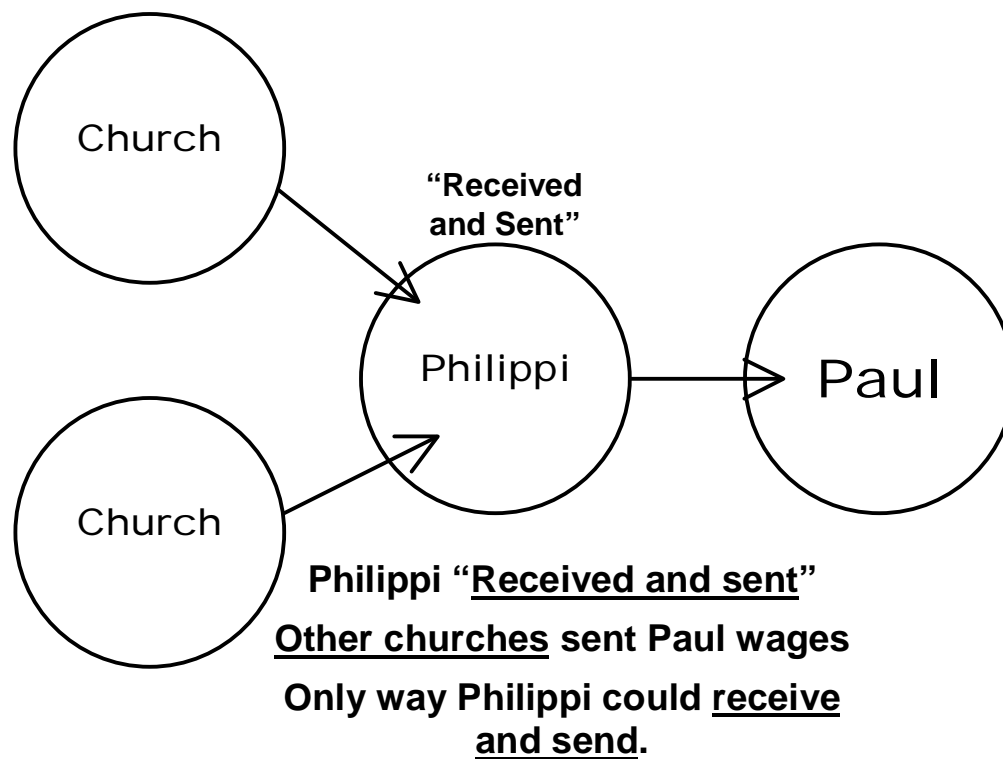
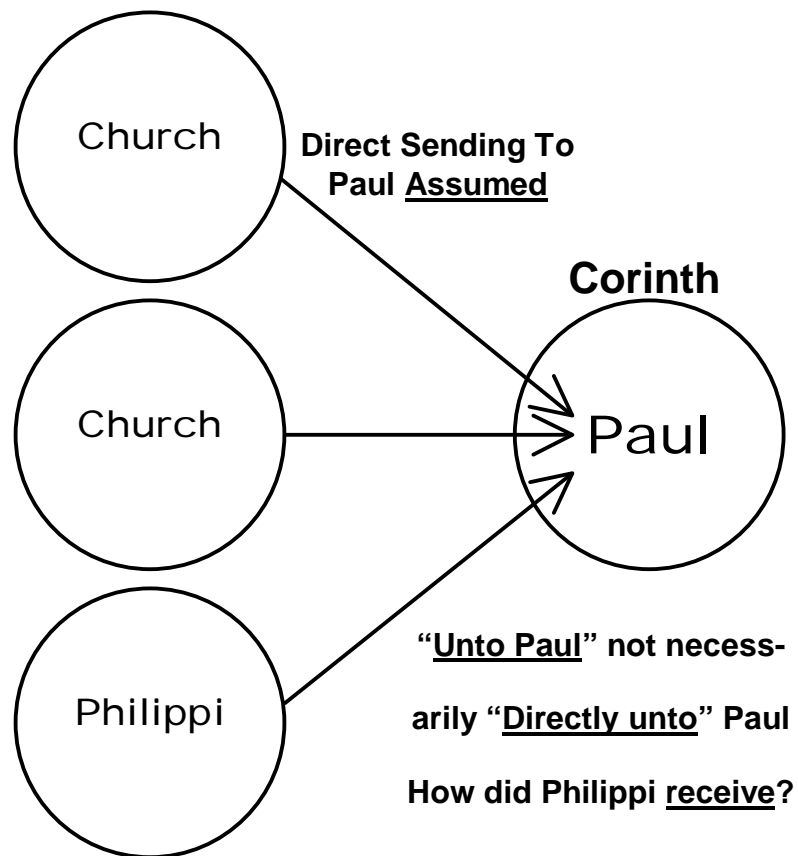
Paul's statement in 2 COR. 11:8 “I robbed other churches, taking wages of them that I might minister unto you (Corinthians)” is used by forbidding brethren to show what they consider to be the only Scriptural way to support a missionary, that is, direct from sending church to the man. The Bible says, “I robbed other churches, taking wages of them.” Forbidding brethren say, “taking wages DIRECTLY FROM them.” This is adding to God's Word. This is an assumption which cannot, be bound, but which must be bound for the case of sending direct to the missionary to be bound. The Bible says that we are saved by faith, but denominationalists add only one word—by faith ONLY. Forbidding brethren cannot show that the wages Paul received from other churches came directly to his hands without being given to other brethren for him.

Verse 9 states that brethren came from Macedonia and supplied the measure of Paul's want. Forbidding brethren maintain that churches could give money to messengers to give to Paul, but that churches could not give to the elders of a church where Paul worked to give to Paul. When Antioch sent money for needy brethren in Judea, they gave the money first to Paul and Barnabas, who then gave the money to elders, who then gave the money to the needy brethren (ACTS 11:27-30.) Yet ACTS 11:29 says that relief was sent unto the Judean brethren. The money was sent unto the Judean brethren but not directly to them.

Assumed Exclusive Direct Sending To Paul Cannot Be Bound!



Benevolence Does Not By-Pass The Church, Why Should Evangelism? Both Are the works of the church. Whole theory based upon benev, evangel. Pattern Difference.



Basing their whole case on a distinctive difference in “patterns” for sending in evangelism and sending in benevolence, forbidding brethren say that in benevolence it is right to send to a church for a needy member, but in evangelism it is sinful to send to a church to help a preacher. They also say that money sent for a preacher's needs cannot be forwarded to him by a church, but that money for a poor member's needs can be. Forbidding brethren say that when the Bible says money was sent “unto” a preacher, this word “unto” necessarily means that the money went directly to him, but when the Bible says that money was sent unto poor brethren it doesn't mean directly. No legalistic tradition-binding Pharisee ever split hairs any thinner than that.'

Argument is made from PHIL. 4:16 that Philippi sent “unto” Paul's need. Yet remember that Antioch sent “unto” Judean brethren, ACTS 11:29, but it was first entrusted to elders who then gave it to worthy brethren in need. The direct method by-passes the elders where a preacher works. ACTS 11:27-30 shows that elders were needed to be sure that the money received went for its intended purpose. Aren't elders also needed to be sure that donated money goes to worthy preachers? I can personally give many examples of foreign and American money sent directly to preachers which continued year after year to be received by scoundrels because no local church had any oversight in where the money went.

Why would God put benevolence under the oversight of local receiving elders and not evangelism? Isn't all of the Lord's work under the elders? And if a receiving church has no elders, isn't it good business sense to trust the collective church rather than just one man? Someone may argue that one receiving church could collect from every church on earth and be dominant, but the same is true of one renegade preacher receiving from every church on earth and becoming a POPE. But the chances are diminished remarkably when trusting a church rather than an individual.

Argument is made by forbidding brethren from PHIL. 4:18 that Paul “received from Epaphroditus” the help that came from Philippi. This they say means that Paul received help directly from Epaphroditus (but they have added the word “directly.”) The Judean brethren received Antioch's help from Paul and Barnabas. It was forwarded to the Judean brethren through elders and yet was received from Paul and Barnabas.)

Chart 6 Continued

WHY MACEDONIAN CHURCHES' DIRECT SENDING TO PAUL CANNOT BE BOUND

What Paul meant by receiving wages and gifts from Macedonia must be understood in the light of all he said on the subject. Philippi, though a Macedonian church, was unique in its relationship to Paul. In a way that no other church did, this church supported Paul. It is the only church Paul never rebuked. Philippi demonstrated a concern for Paul's support unlike any other congregation.

PHIL. 1:3-5: FOR YOUR FELLOWSHIP IN FURTHERANCE OF GOSPEL FROM 1ST DAY UNTIL NOW (From their first contact with Paul until he was imprisoned, Paul thanked God for their fellowship or participation in furthering the Gospel by supporting him.)

PHIL. 4:15: WHEN I DEPARTED FROM MACEDONIA (EFFECTIVE AORIST) AFTER I HAD LEFT (The Greek aorist tense translated “when I departed” from Macedonia has the emphasis “when I had gone from Macedonia.” This is called an effective aorist or completed action. Paul is describing what Philippi did for him after he left Macedonia. No church had fellowship with Paul in the matter of giving and receiving but Philippi only.)

PHIL. 4:16: THAT EVEN IN THESSALONICA YE SENT ONCE AND AGAIN TO MY NEED (BEFORE I LEFT) (The Greek word translated “for” is the common Greek word for “that.” It parallels “ye know that (same word)” in verse 15. Verse 16 is saying, “ye know that even in Thessalonica ye sent once and again unto my need.” After complimenting them for a unique fellowship with • him after he had left Macedonia (v. 15), Paul backs up and commends them for sending even before he left Macedonia, that *I is*, while he was in Thessalonica. Paul is showing their sustained support by saying that they had supported him after he left Macedonia.) PHIL. 4:15: NO CHURCH (BUT YE ONLY) HAD FELLOWSHIP WITH ME IN MATTER OF GIVING AND RECEIVING (The uniqueness of Philippi's

support after he left Macedonia was that no church had fellowship with Paul in the matter of giving and receiving.) SUBJECT: CHURCH: NOT CHURCH AND PAUL HAD FELLOWSHIP IN GIVING AND RECEIVING (Paul is not saying that the church and Paul had fellowship in the matter of giving and receiving, but that the church had such fellowship. He is not saying that the church sent and he received, but that the church had the unique kind of fellowship of sending and receiving. The subject of the verb is only “church,” not “church and Paul.” The Philippian church did the sending and the receiving.)

WHY BIND ONE DETAIL OF AN EXAMPLE AND NOT BIND ALL DETAILS?

Phil. 4:16: Sent once and again to my need (just once unscriptural?)

4:18: Received From Ephaphroditus (must use Personal messengers, ^{Not} Mail?)

2 Cor. 11:7: Preached Gospel For Nought (can't take money from ^{Church Being} Helped ?)

1 Cor. 4:11: Toil, working With Own Hands (can't be supported Full Time?)

Acts 20:34, 1 Thes. 2:9: (“Pattern” used by Unpaid Ministry Faction.)

2 Cor. 11:8: Taking wages of them (Why bind “Directly” when Not Stated, but Refuse To Bind the above specific things that are Clearly Stated?)

(Are forbidding Brethren Free To Pick And Choose from a binding ^{Ex-} ample ?)

Jas. 2:10: Whosoever keep whole law, stumble in One Point, guilty of all.

Mt. 23:4: Legalists bind upon others, but same measure meted to them. ^{Mt.} 7:2

Mt. 7:1-5: With what judgment ye judge, ye shall be judged ^{Mote} Beam.

Modern Pharisees bind Non-Existent Details (^{as} “Directly”) on others,

Yet practice countless specifics they cannot justify by their “patterns:”

Preacher's pay, House, Utilities, Church Building, Rest Rooms, ^{Drinking} Fountains !

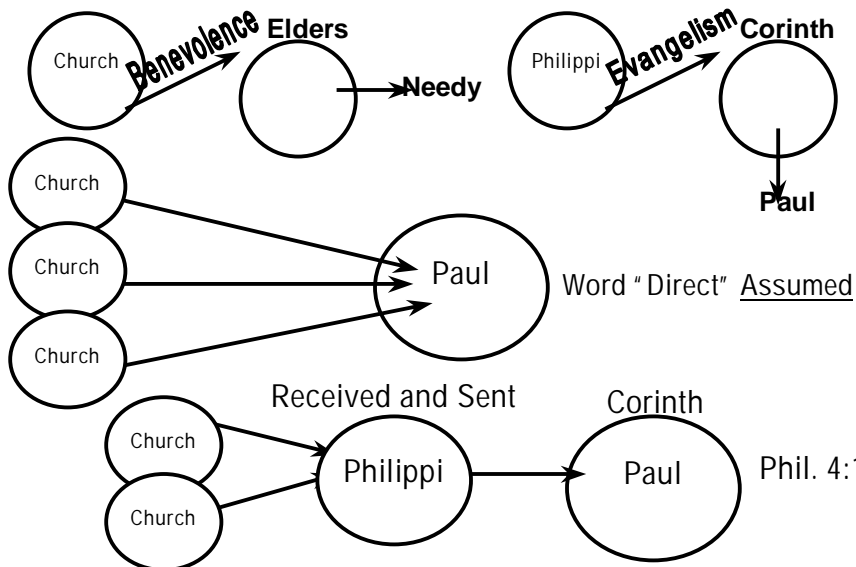
PHIL. 4:15: IN THE MATTER (ACCOUNT) OF GIVING AND RECEIVING (DISBURSEMENTS AND RECEIPTS) (The Bible often uses the word “matter”(LOGOS) to mean “a financial account” as in LK. 16:2 where a steward is required to give an “account” and in MT. 25:19 where the Lord in the parable of talents maketh a “reckoning” with the servants. “Giving and receiving” are used together in Greek literature to mean “disbursements and receipts,” as in Plato's Apology 453. The language of PHIL. 4:15 accurately fits the uniqueness of Philippi's support of Paul, for other churches at other times sent and Paul received, but Philippi had the type relationship with Paul which we would call a “sponsoring church” or a receiving and sending congregation.)

PHIL. 4:15: NO CHURCH RECEIVED AND SENT BUT PHILIPPI AFTER PAUL LEFT MACEDONIA (This unique support relationship was practiced by Philippi after Paul had left Macedonia.)

ACTS 18:1,11: AFTER PAUL LEFT MACEDONIA HE SPENT 18 MONTHS IN CORINTH (The next significant stay Paul had after leaving Macedonia was his eighteen months at Corinth.)

2 COR. 11:8: PAUL IN CORINTH TOOK WAGES OF OTHER CHURCHES TO SERVE CORINTH (After leaving Macedonia and while he was in Corinth Paul had taken wages of other churches to serve Corinth.)

2 COR. 11:9: BRETHREN CAME FROM MACEDONIA TO PAUL IN CORINTH, SUPPLIED HIS WANT (This support had come by way of brethren from Macedonia to Paul in Corinth. Thus when all the information on Paul's receiving wages from Macedonian churches is assembled together, we have evidence against Paul's support from these churches coming directly to him. Since at this time no church but Philippi sent and received, and yet other Macedonian churches sent Paul wages, how else could both things be true? Philippi received money from other churches, likely the ones Paul took wages of, and sent or forwarded it to him. Add to this the glaring fact that the Bible never says that churches sending to Paul by-passed the Corinthian church where he was working, and you see the enormity of the assumption made by direct support brethren. Macedonian churches' direct sending to Paul cannot be bound.)



Benevolence does not by-pass the church, why should evangelism? Both are the work of the church. Whole theory based upon difference between benevolence and evangelism co-operation.

Direct sending to Paul assumed. “Unto Paul” not necessarily “directly unto” Paul. How did Philippi receive?

Phil. 4:15 Philippi received and sent. Other churches sent wages. Only way Philippi could receive and send.

In their effort to bind the method of sending directly to a preacher as the exclusive way to support foreign preaching, forbidding brethren have added to Scripture the word “directly” in statements describing Paul's receiving of funds. They read this concept into Paul's statements when other examples of sending which use the same wording were clearly not direct. They also assume the direct-sending method to be Philippi's practice when the language of the Bible won't allow it. There is something basically wrong when forbidding brethren read into Scripture that which is not stated, but read out of Scripture that which jls stated. Jesus' condemnation of the tradition-bound interpretations of the Pharisees certainly applies to modern day Pharisees who as blind leaders of the blind strain out a gnat and swallow a camel.

WHY BIND ONE EXAMPLE WHEN DIFFERENT EXAMPLES ALLOW CHOICE?

{ A Generic Example Is Discernable By Choice Of Many Ways (“Go” “Teach”)
A Specific Example Recognized By No Choice, Only One Way (“Baptize”
“Sing”)
Supporting, Sending Methods Clearly Generic, Many Ways Scriptural:

1 Cor. 9, etc: Optional Full Self-Support Or Part Time Self Support.

Acts 20:34, 35: Paul’s Hands Ministered To His Co-Workers’ Needs.

1 Cor. 16:17: Three Individuals Added Their Help To Congregation’s Help.

Phil. 2:25: One Congregation Sent Through One Man To One Man (Paul).

Acts 11:22-24: One Congregation Sent A Preacher To Another Congregation.

Acts 15:22,23: One Church Sent Four Preachers To Several Churches.

Acts 15:22-34: One Church Sent A “Tract” To Other Congregations.

Acts 2:45: Individuals Parted To Others As They Had Need (^{Not By} Collections).

Acts 4:32-35: Selling, Laying At Apostle’s Fee, 6:1-7: Daily Distribution by 7.

Rm. 15:26-28: Combined Donations By Several Churches Into One Fund ^{“Fruit”} Not ^{“Fruits”}

Phil. 4:15: One Church Received From Others And Sent To One Man (Paul).

Acts 11:27-30: One Church Sent Money By Messengers To Other Elders.

WHY BIND ONE DETAIL OF AN EXAMPLE AND NOT BIND ALL DETAILS?

Forbidding brethren have caused division in the Body of Christ over their insistence that support of foreign evangelism must be sent directly from the supporting congregation to the foreign preacher. They read into (not out of) 2 COR 11:8,9 and PHIL. 4:14-18 the word "directly" when churches sent to Paul. They quote PHIL. 4:16 which says support was sent "unto" Paul's need, but ACTS 11:29 uses the same word "unto" describing Antioch's sending to Judean brethren, when "unto" did not at all mean directly unto, but rather described a forwarding unto. Antioch brethren gave funds to Barnabas and Saul, who then gave the funds to elders in Judea, who finally gave the funds "unto" all the needy. "Unto" in neither of these examples implies "directly unto," and yet the whole contention for sending directly is based upon the assumption that "unto" must mean "directly unto."

Forbidding brethren quote PHIL. 4:18 saying that Paul's support was received "from Epaphroditus," the Philippian congregation's messenger who brought the money. But this no more implies that the money was passed from Epaphroditus¹ hand directly into Paul's hand (and thus could not have been forwarded to Paul through the church where he was working) than does ACTS 11:30, which says that the money from Antioch to needy brethren in Judea was "by the hand of Barnabas and Saul." We know that even though the Antioch donation was "unto" needy Judean brethren, yet it never-the-less passed first through the hands of messengers (Barnabas and Saul) and later through the hands of elders before reaching all the needy saints. Since "by the hand" of Barnabas and Saul did not mean that the messengers gave the funds directly to all the needy in Judea, neither does "from Epaphroditus" imply directly from Epaphroditus. Yet a church-splitting dogma is built upon the theory that it must mean directly from Epaphroditus to Paul.

But why should forbidding brethren bind one unproveable detail of an example and not bind all the example's details?

PHIL. 4:16: SENT ONCE AND AGAIN TO MY NEED (JUST ONCE UNSCRIPTURAL?) (Why not bind "once and again," splitting the church over the idea that sending only once is not according *to* the "pattern"?)

PHIL. 4:18: RECEIVED FROM EPAPHRODITUS (MUST USE PERSONAL MESSENGERS, NOT MAIL?) (There is no example of money sent any other way than by personal messengers. How do we know that this is not a part of the "pattern"? It is exclusive, done only in one way in several examples, and clearly stated in the Scripture.)

2 COR. 11:7: PREACHED GOSPEL FOR NOUGHT (CAN'T TAKE MONEY FROM CHURCH BEING HELPED?) (Paul took no money from Corinth when he was helped by other churches. "For nought" is a clear, strong, and specific expression meaning "nothing." Yet forbidding brethren do not bind this part of their example. They allow a church to help its preacher when others are helping him, but there is no Scriptural example for this. Why not consistently bind all details of their example? Why not split the church over this detail which is clearly stated, when "send directly" is not?)

1 COR. 4:11: TOIL, WORKING WITH OWN HANDS (CAN'T BE SUPPORTED FULL TIME?) (Since Paul worked with his hands making tents, we cannot be sure that he ever took full-time support. Does this mean that a preacher must always partially support himself by working with his hands? Where is an example of one who was fully supported with no partial self-support? Couldn't the church be split on this issue, too?)

ACTS 20:34, 1 THES. 2:9: ("PATTERN" USED BY UNPAID MINISTRY FACTION) (These and other verses are used by a faction which believes that a preacher must not be supported. They ask, "where is an example of a fully supported preacher?" Wonder why forbidding preachers need no example for their well established practice of full support?)

2 COR. 11:8: TAKING WAGES OF THEM (WHY BIND "DIRECTLY" WHEN NOT STATED, BUT REFUSE TO BIND THE ABOVE SPECIFIC THINGS THAT ARE CLEARLY STATED?) (ARE FORBIDDING BRETHREN FREE TO PICK AND CHOOSE FROM A BINDING EXAMPLE?) (Forbidding brethren "play God" by deciding to bind certain details but not others. They "play Pharisee" by binding restrictions upon others but not on themselves. They "play Pope" by assuming dogmatic authority to bind one thing and loose another. Why don't they pick and choose items of worship or steps in conversion?)

JAS. 2:10: WHOSOEVER KEEP WHOLE LAW, STUMBLE IN ONE POINT, GUILTY OF ALL. (This is one of the favorite passages of legalists. Will they apply it to themselves? If they keep the "whole law" of their examples but stumble in "one point" (actually all these points mentioned above), are they not guilty of all. To go on with James' application in verse 9, forbidding brethren have great respect of persons (themselves) and are convicted by the law as transgressors. From verse 11 we could ask, "Did not he that said thou shalt not send an evangelist's support through a church (?) also say always work with your own hands, use personal messengers, take no money from church being helped, etc., etc.?")

Why Bind One Detail Of An Example And Not Bind All Details?

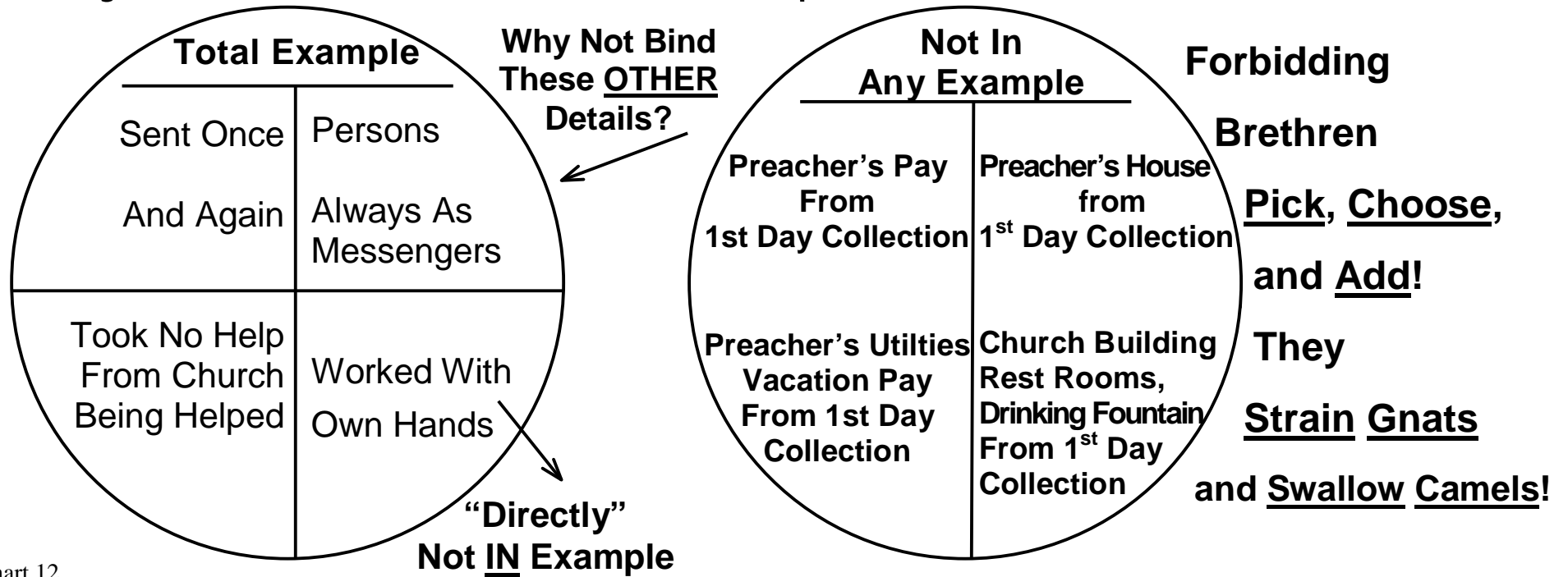
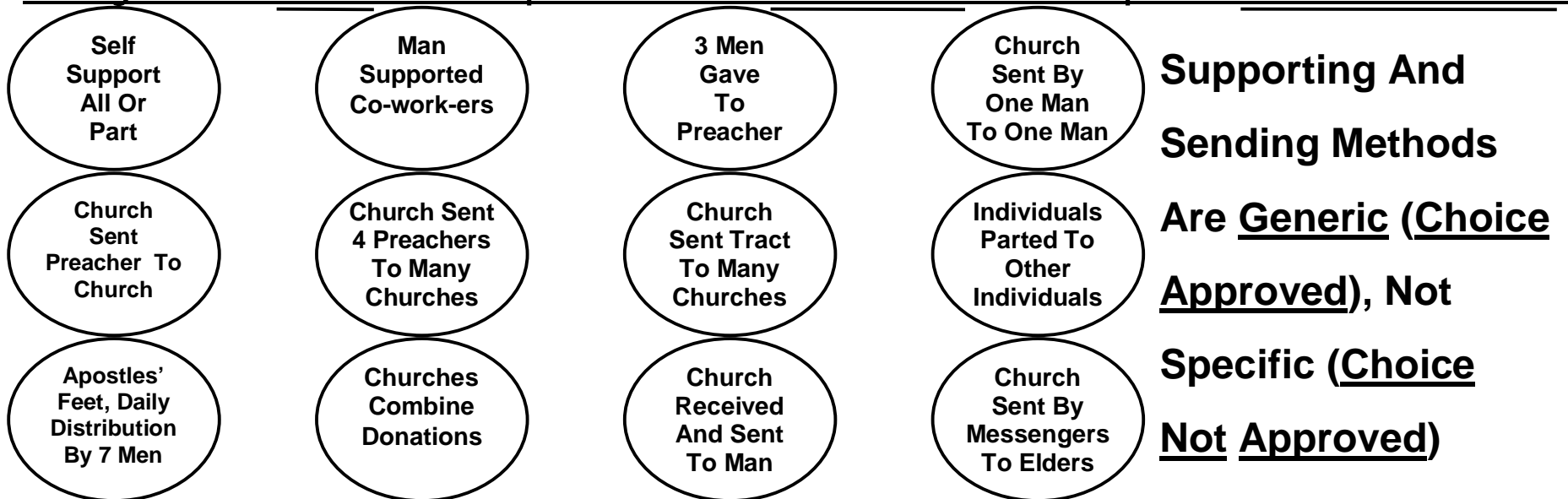


Chart 12

Why Bind One Example When Different Examples Allow Choice?



MT. 23:4: LEGALISTS BIND UPON OTHERS, BUT SAME MEASURE METED TO THEM (MT. 7:2) (Reread Jesus' statements in MT. 7 and 23 and feel the contempt He had for leaders who bound upon others but not upon themselves, and who never dreamed of being meted out the same measure of judgment they meted to others. Legalists don't like their own medicine. They prefer to avoid the poison they serve others.)

MT. 7:1-5: WITH WHAT JUDGMENT YE JUDGE, YE SHALL BE JUDGED — MOTE, BEAM. MODERN PHARISEES BIND NON-EXISTENT DETAILS ("AS DIRECTLY") ON OTHERS, YET PRACTICE COUNTLESS SPECIFICS THEY CANNOT JUSTIFY BY THEIR "PATTERNS:" PREACHER'S PAY, HOUSE, UTILITIES, CHURCH BUILDING, REST ROOMS, DRINKING FOUNTAINS. (Modern Pharisees find and bind specific details not found or bound in Biblical examples, they inconsistently bind some details and loose others more clearly stated, and they practice a wide assortment of specific details which are not justifiable by their insistence upon and use of example "patterns." Shakespeare well said, "O consistency, thou art a jewel.")

WHY BIND ONE EXAMPLE WHEN DIFFERENT EXAMPLES ALLOW CHOICE? Charts 10 & 12

A GENERIC EXAMPLE IS DISCERNIBLE BY CHOICE OF MANY WAYS ("GO" "TEACH") (When Jesus said, "Go," He gave a generic or general

command which was not limited to the primitive ways of going in the first century. The way that we know that was general is that approved choice in ways to go are recorded—walking, by chariot, by ship. The fact that different ways of going are right shows that there is no one way that is exclusively right and all others wrong. Another generic command is "teach." We find approved examples of person-to-person teaching, group teaching, assembly teaching, school of Tyrannus teaching, etc. Therefore, there is no single "pattern" example of teaching, but rather, any way (modern or primitive) that does not violate some other principle of Scripture is a right way to teach under the generic authority to teach.)

A SPECIFIC EXAMPLE RECOGNIZED BY NO CHOICE, ONLY ONE WAY ("BAPTIZE" "SING") (But a specific command or example is not general, has no options as to ways to do it, and allows no choice as to methods of its performance. "Baptize" is specific, an immersion, and allows no choice of ways such as sprinkle or pour. "Sing" is specific, and no New Testament example shows any choice in playing and singing, or making music in any other way than singing. The difference between these types of authority is that when choice is approved, an example or command is generic, not specific, and a person binds what the Lord loosed if he binds specifics in a generic command or example. When God approves choice, so must we. It is just as wrong to disallow choice under generic authority as it is to allow choice under specific authority. But the difference in whether choice is approved today is whether choice was approved in the N.T.)

SUPPORTING, SENDING METHODS CLEARLY GENERIC, MANY WAYS SCRIPTURAL: (If then we can find different ways of supporting and sending to a preacher, the authority is generic, not specific, and a brother **becomes** a forbidding brother by forbidding choice which God ordained to be received (I TIM. 4:3.) The big question, then, is whether choice is approved in the N.T. in supporting and sending methods. It would be hard to find a more generic authority with more Scriptural ways to do it than in this matter. There are clearly more ways to send to and support a preacher than there are ways to "go" or to "teach" approved in the N.T. But of course, if there are only two different ways approved, then there is no one way specified and generic choice is sanctioned.)

I COR. 9, ETC.: OPTIONAL FULL SELF-SUPPORT OR PART-TIME SELF-SUPPORT (Paul clearly argued for the right to full-time or part-time preacher support. Here is one way to support a preacher.)

ACTS 20:34,35: PAUL'S HANDS MINISTERED TO HIS CO-WORKERS' NEEDS (Paul left us an example of another approved way to support a preacher: one preacher can work with his hands and support his co-workers. These supported co-laborers do not lose their independence,- nor did Paul become their bishop, nor is there any exclusive way for a working preacher to get the funds over to the receiving preachers needs.)

I COR. 16:17: THREE INDIVIDUALS ADDED THEIR HELP TO CONGREGATION'S HELP (Stephanas, Fortunatus, and Achaicus supplied individually more of the same kind of help to Paul as did the church at Corinth. These three men did not violate Corinth's autonomy by supporting and sending to Paul in another way or by another method than the one Corinth used.)

PHIL. 2:25: ONE CONGREGATION SENT THROUGH ONE MAN TO ONE MAN (PAUL) (Philippi sent help through their messenger Epaphro-ditus to Paul. But here is another source of the support and another means of getting it to the preacher than the above examples. Forbidding brethren try to read into this example the assumption of direct church to preacher sending.)

EQUALITY AND EMERGENCY PATTERN CANNOT BE BOUND (From Contribution Sent To Jerusalem By Gentile Churches)

{ 1 Cor. 16:1-3: Corinth And Galatian Churches To Collect For Saints, Carried To Jerus.
Rm. 15:25-28: Churches Of Macedonia And Achaia Contributed For Poor (AMONG SAINTS AT JERUSALEM)
2 Cor. 8 And 9: Macedonia Gave Out Of " Deep Poverty" " Beyond Power" (AS EXAMPLE TO COR. THAT THERE MAY BE EQUALITY)

Mt. 19:6: God Has Joined Evangelism And Benev. Together, Let Not Man Put Asunder.

Rm 15:26: Poor Receiving Individuals (By Anti-Logic) Cannot Authorize Church As Such.

Acts 11:29: Individual Sending Disciples (By Anti-Logic) Cannot Authorize Church As Church

2 Cor. 8:13 Equality In Context Is Fair Giving By Corinth As Wel As By Macedonia.

2 Cor. 8:1,2: Macedonian Churches In Deep Poverty Doesn't Fit Pattern (CHURCH WITH ABUNDANCE)

2 Cor. 8:10; 9:2: Not Temporary Emergency, But 2-4 Year Planned Effort, Acts 24:17: SOME YEARS

Acts 11:28: Claudius Famine (Claudius A.D. 41-54 Famine A.D. 45-48) Over All World, 11:29: Releif For All Judea.

2 Cor. 9:13 Contribution Unto Them And Unto All: Other Saints? (Other Men? Broader Than Jerusalem)

Acts 24:17: For My Nation (National Scale) Ac. 9:31: Churches Existed (Throughout All Judea, Galilee, Samaria)

1 Cor. 16:3 ^{ELS} unto Jeru., Rom. 15:26 ^{25, ELS: unto} for Jeru. NOT same as Acts 11:29: Dative Case (FOR Judea Eng. "unto")

Why Not Bind All Details: Gentile To Jewish Churches, Pledge Year Ahead, Purpose

Rm. 15:27 Paul 1 Cor. 16:3
To Combat Racial Hatred, Planned By Individual, Not By Church, Must Use Messengers?

ACTS 11:22-24: ONE CONGREGATION SENT A PREACHER TO ANOTHER CONGREGATION (The Jerusalem church sent Barnabas to preach in Antioch. Isn't it strange that forbidding brethren believe a church can send a preacher to another church but cannot send money to pay a preacher? Sending the preacher is right and good, but sending his support is sinful and wrong. But all will have to admit that here is another way or method to send and support.)

ACTS 15:22,23: ONE CHURCH SENT FOUR PREACHERS TO SEVERAL CHURCHES (The "whole church" at Jerusalem sent Paul, Barnabas, Judas, and Silas to proclaim to churches in Antioch, Syria, and Cilicia the great news of Gentile equality. No autonomy was lost, no independence forfeited, and here is another way it can be done.)

ACTS 15:22-34: ONE CHURCH SENT A "TRACT" TO OTHER CONGREGATIONS (To be consistent one must deny a church the right to send printed or written preaching to another church if it is sinful to send preacher support, but here another different method approved of sending and supporting Gospel preaching is sending it in printed form from one church to others. Who can believe that live preaching and printed preaching can be sent to a church, but that money for either of these forms of preaching cannot? What is the difference between sending the preaching and sending the money that provides the preaching?)

ACTS 2:45: INDIVIDUALS PARTED TO OTHERS AS THEY HAD NEED (NOT BY COLLECTIONS) (Since these first Christians were daily teaching and preaching (Acts 5:42) their "parting to others" was preacher support. But their "parting" was individual-to-individual, indicated by the plural subject "they" who did the parting. They had all things common (v. 44) and just "put in the supported person's pocket" without using the method of a collection. Every Gospel preacher has had this method used to support him. No church messengers were used, though doubtless some funds were given to fathers for their children, etc.)

ACTS 4:32-35: SELLING, LAYING AT APOSTLES' FEET, 6:1-7: DAILY DISTRIBUTION BY 7 (Here the apostles' feet collection method was used, but later in 6:1-7, the apostles' feet forwarded to seven other men method was used. Thus the "distribution" included "serving tables" in "daily ministration" and the ones at whose feet the money was laid "appointed over this business" others than themselves. Here are several options approved but not required. All approved examples are not binding. Supporting Jerusalem Christians who were preaching daily in the temple and at home is obviously a generic matter with choice approved and many right ways but no exclusive right way to do it.)

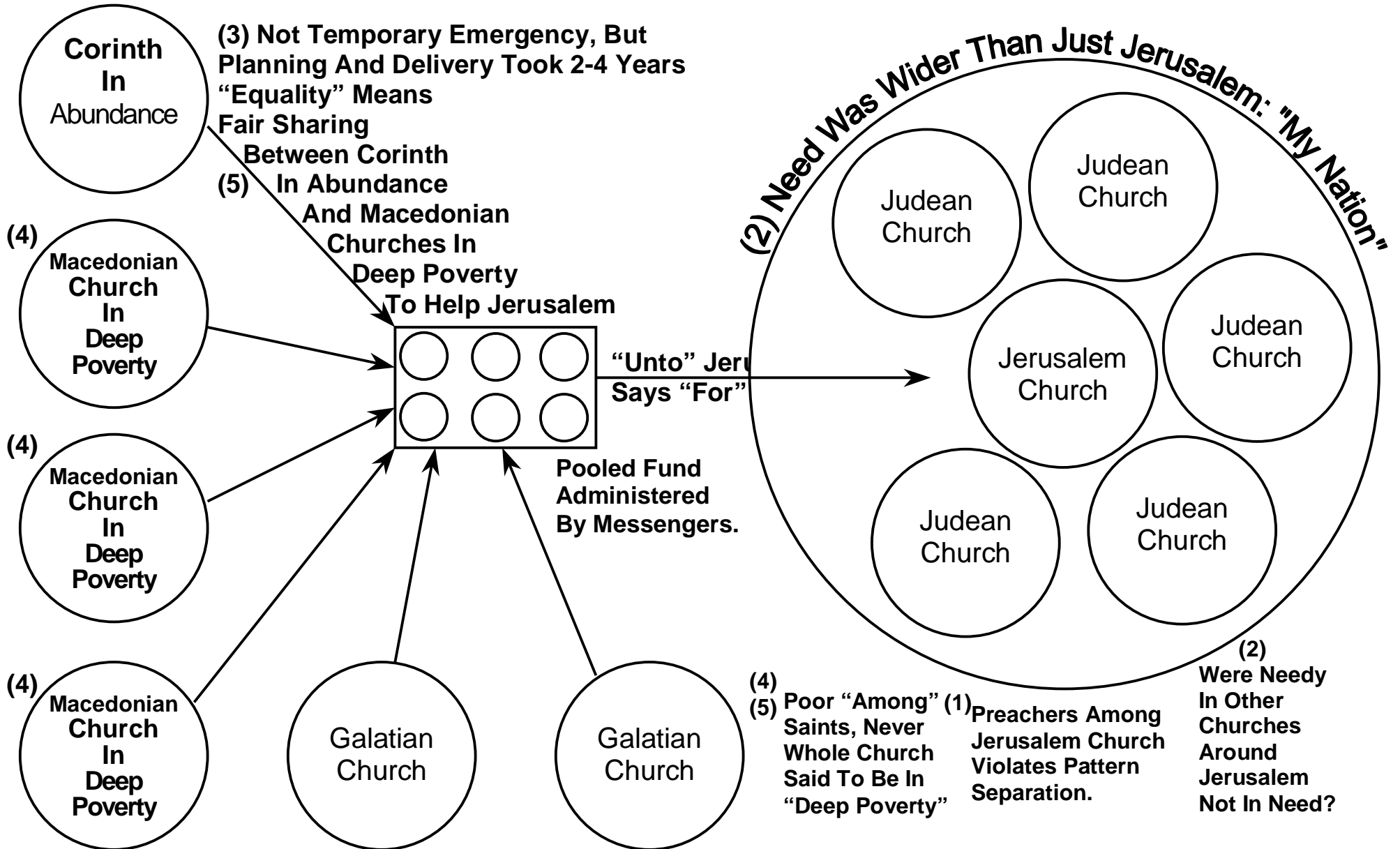
RM. 15:26-28: COMBINED DONATIONS BY SEVERAL CHURCHES INTO ONE FUND "FRUIT" NOT "FRUITS" (The churches of Macedonia and Achaia pooled their funds into the contribution called "this fruit" in verse 28. 2 COR. 8:19 says that the church messengers "administered" (K.James) or "ministered" (A.Standard) the "grace" (meaning the collection or "bounty," verse 20.) This shows that funds from many churches were pooled and administered by Paul and the messengers chosen by the churches. Here is another approved method. The singular "fruit" shows that Paul's concept of this fund made up of the combined funds of many churches was a single entity. Since the money was to support saints who by definition are preachers of the Gospel, here is another right way under the clearly generic authority which allows choice of any expedient way that does not violate another N.T. principle, and pooling funds of many churches does not and is here approved.)

PHIL. 4:15: ONE CHURCH RECEIVED FROM OTHERS AND SENT TO ONE MAN (PAUL) (Philippi received as well as sent funds to Paul. This makes opposition to a receiving church opposition to a method Paul praised. This is forbidding a method which God ordained to be received (I TIM. 4:1-3) and is a departure from the truth.)

ACTS 11:27-30: ONE CHURCH SENT MONEY BY MESSENGERS TO OTHER ELDERS (Antioch sent Paul and Barnabas as messengers with their support for needy brethren in Judea, who by definition were preaching the Gospel. But Antioch sent this money to "elders" in Judea, whether Jerusalem's elders or all elders of Judean churches the Bible doesn't say. But without doubt one church sent money for preaching brethren to the elders of a receiving church. There were no forbidding brethren in Antioch or in all Judea (including the apostles) who disapproved this method, and Paul himself carried the money and later warned against brethren who forbid what God approves. God approves choice under generic authority where no exclusive right way is required. Generic authority is discernible by obviously different methods and choices approved in the N.T. Specific authority allows no choice and is discernible by no choice allowed in the N.T. Supporting and sending methods are obviously and overwhelmingly generic in N.T. teaching, and we are not allowed to bind the specific details of these generic examples any more than we would bind the methods of riding in a chariot, or sailing on a sailing ship, or walking as the only ways to "go" into all the world. Binding specifics of generic examples is binding where the apostles did not bind."

Gentile Churches Sending To Jerusalem Doesn't Fit "The Pattern"!

5 Assumptions Essential To "Pattern": (1) Evang. And Benev. Pattern Difference, (2) Funds Received Were Only For Jerusalem, (3) Jerusalem In Temporary Emergency Need, (4) Sending Churches In Abundance, (5) "Equality" means ^{Mutual Freedom} From Want



FROM CONTRIBUTION SENT TO JERUSALEM BY GENTILE CHURCHES
EMERGENCY AND EQUALITY "PATTERN" CANNOT BE BOUND

Forbidding brethren insist upon a two pattern arrangement for sending funds. As previously discussed, they teach that the pattern for sending in evangelism is for the sending church to send directly to the preacher. But their second pattern is the pattern for benevolence and is different from the first pattern. It allows one church to send to another church for benevolence only (1) when there is a temporary emergency and (2) that there may be equality between the sending and receiving churches. They then define this equality as being mutual freedom from want.

This two pattern arrangement suffers from the basic error of trying to split the work of the church into mutually exclusive parts—benevolence and evangelism. In the N.T. benevolence was a part of evangelism and evangelism a part of benevolence. To arbitrarily divide them with two distinctly different patterns makes a practice that is right in evangelism wrong in benevolence, and vice versa. It would mean that under the benevolent pattern it would be wrong for one of the needy members helped to be a preacher, because this would have to be done by the evangelism pattern, but the Bible shows that all members are preachers—there is no clergy and laity. This unscriptural divorcing of two areas which God hath joined together would also mean that if a preacher is being supported under the evangelism pattern, he could not be needy, for that is the other pattern, and the moment a preacher has a need his support becomes sinful. Benevolence and evangelism are joined together in Scripture, and "what God hath joined together, let not man put asunder" (Mt. 19:6.)

But not only is the two pattern argument basically wrong in divorcing evangelism from benevolence, it cannot be upheld on either side of its man-made division. To believe in the direct sending pattern for evangelism forbidding brethren must read into the Scripture the idea of sending directly. Similarly, they must read into the Scripture the idea of (1) sending only in a temporary emergency and (2) their unproveable idea that equality means mutual freedom from want between sending and receiving churches. This chart explores these emergency and equality ideas.

1 COR. 16:1-3: CORINTH AND GALATIAN CHURCHES TO COLLECT FOR SAINTS, CARRIED TO JERUSALEM. (Another basic fallacy which forbidding brethren assume and then argue from is that the collection was only for Jerusalem saints. Verse 3 says the bounty of the churches was to be carried "unto Jerusalem." RM. 15:26 similarly uses the word "unto" or eis in Greek, saying that Macedonia and Achaia made a contribution eis the poor among the saints that are at Jerusalem. Though this word eis is translated "for" in the English versions, it is the same word as is translated "to" in I COR. 16:3, and the same idea that the collection was made and carried "unto" Jerusalem. It is not the common Greek way of saying a thing is "for" Jerusalem (dative of indirect object.) For instance, to unmistakably show that a collection was "for" certain saints, ACTS 11:29 uses the dative of indirect object which means that the money was to or for them, not just "unto" them as the English preposition allows. ACTS 11:29 shows that the collection from Antioch was broader than just to Jerusalem, but rather was for the brethren dwelling in all Judea. It would be like saying that money was sent today to Jerusalem for Arab refugees, when Arab refugees are all around Jerusalem's whole area, and Jerusalem would merely be the place the money was "unto" but not necessarily the only place the money was "for." In ACTS 24:17 Paul said it was for "my nation.")

ROM. 15:25-28: CHURCHES OF MACEDONIA AND ACHAIA CONTRIBUTED FOR (EIS: UNTO) POOR AMONG SAINTS AT JERUSALEM (Another inconsistency of forbidding brethren is that they are "sticklers" for keeping separate what the church as such does and what its individual members do. Yet their "pattern"- for benevolent receiving by a church is this RM. 15 example which never mentions a receiving church. Remember that this is where they "prove" that one church can send to another church in benevolence, but the Scripture only says "the poor among the saints that are at Jerusalem," never mentioning the Jerusalem church as such. How can this be used as a pattern for church-to-church sending when the receiving church is not mentioned? Their answer might be that another example, ACTS 11:26-30, mentions receiving "elders" which imply a receiving church. But that example doesn't mention a sending church—only "disciples." So by their own hair-splitting logic forbidding brethren have one example of individual saints sending to a church and another example of a church sending to individual saints, but never a church sending to a church. Like the Pharisees, they apply their divisive arguments to others but not to themselves.)

2 COR. 8,9: MACEDONIA GAVE OUT OF "DEEP POVERTY" "BEYOND POWER" AS EXAMPLE TO COR. THAT THERE MAY BE EQUALITY (In these chapters Paul uses the same collection as mentioned above in I Cor. 16 and Rm. 15 as an example to Corinth. He praises the churches of Macedonia for giving out of "deep poverty" (v. 2) and "beyond their power" (v.3.) Paul then explains in v. 13, 14 that he is not urging Corinth to give so that others (Macedonian churches) may be eased and Corinth distressed, but "by equality: your abundance being a supply at this present time for their (Macedonia's) want, that their abundance

EMERGENCY AND EQUALITY...Continued

(Macedonia's, J.M.) also may become a supply for your want; that there may be equality." Throughout this passage the "they" are the Macedonian churches which Paul is using repeatedly as an incentive and example for Corinth to give. But forbidding brethren assume the "they" are the Jerusalem saints and build their whole pattern on this assumption which cannot be proved.)

MT. 19:6: GOD HAS JOINED EVANGELISM AND BENEVOLENCE TOGETHER, LET NOT MAN PUT ASUNDER (Divorcing brethren who have formerly been joined together in one body results from divorcing evangelism from benevolence, which God hath joined together in the work of the church. More widespread hatred results from this divorce than from a marital divorce, and God hates him who sows discord among brethren, Prov. 6:19.)

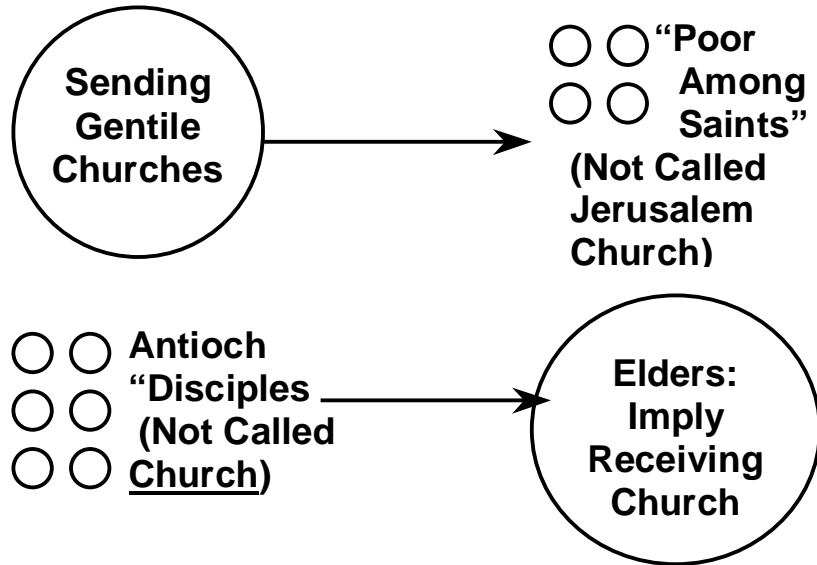
RM. 15:26: POOR RECEIVING INDIVIDUALS (BY ANTI-LOGIC) CANNOT AUTHORIZE CHURCH AS CHURCH (Forbidding brethren have divided the church over another false distinction—that the Bible is divided down the middle between passages authorizing the church "as such" to act and other passages authorizing all individuals of the church to act. They teach that even though all members of the body of Christ are authorized to do a thing, for the church to do that thing would be sinful, unless the church "as such" is specifically authorized to do it. Yet here in their own "pattern" for one church to send to another church, the receiving brethren are described not specifically as the church but as "the poor among the saints" (classifying this as one of their "individual" passages with no authority for the church to act.)

ACTS 11:29: INDIVIDUAL SENDING DISCIPLES (BY ANTI-LOGIC) CANNOT AUTHORIZE CHURCH AS CHURCH (The same thing is true of another example they use for church-to-church sending, but here the sending group is never called the church but merely the "disciples" at Antioch. "Wouldn't these two examples taken together authorize church-to-church sending?" they may ask. Not by their own logic. For one example of individuals sending to a church and another example of a church sending to individuals does not by Anti-logic total church-to-church sending, unless they discard their overbearing, unreasonable, hair-splitting, nit-picking, assumption-binding misuse of Biblical examples. But using Anti-logic where is an example of one church sending to another church?)

2 COR. 8:13: EQUALITY IN CONTEXT IS FAIR GIVING BY CORINTH AS WELL AS BY MACEDONIA (When Paul mentions equality here, his use of this word has been generally given one of four meanings: (1) financial equality as in communistic theory, (2) Gentile material sharing will bring Jewish spiritual sharing, (3) mutual sharing of the contribution to Jerusalem between Macedonia and Corinth in a fair way so that neither is distressed and the other eased, and (4) the forbidding brethren's pattern element that church-to-church sending can only be done to bring about equality in the sense of mutual freedom from want. They say that equality in the present passage means mutual freedom from want between Corinth and Jerusalem. Of course, for 2 Cor. 8:13 to be a binding pattern, meaning (4) must be the only air-tight possible meaning, but is it, according to its context? The passage opens with Paul's introducing the giving of the churches of Macedonia, v. 1. Then Paul uses the pronouns "they" or "their" nine times clearly referring to the churches of Macedonia or their giving, Then beginning in v. 6 he introduces the Corinthians as "you" (Greek plural) and continues to use "ye" or "your" a total of nine times referring to Corinth and Corinth's giving. Thus a preponderant accumulation of these two pronouns—ye and they—have been amassed in the context leading up to v. 13 which says, "For I say not this that others may be eased and ye distressed: 14 but by equality: your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that there may be equality." Using the most basic rule of interpretation— let the context explain a verse—who is meant by "ye" and "their" in v. 13,14? First who are the "others"? The same as in v. 8 — the Macedonians. Paul explains that he is not urging the Corinthians to sacrificially give that the Macedonians may be eased and the Corinthians distressed, but by equality: the Corinthians abundance being a supply at this pre-ent time for the Macedonians' want or deep poverty v. 2, that the Macedonians may become at a later possible reversal of circumstances a supply for the Corinthians' want; that there may be equality, that is, mutual sharing with Macedonia in the contribution so that neither Macedonia nor Corinth is distressed in helping send to Jerusalem. Meaning (3) is the only contextual one if we want the passage to explain itself. If we want to read in a human assumption that is highly unlikely, unworkable, and illogical, we can make a human pattern with a false requirement and bind it upon others to the division of the body of Christ. This is exactly what has been done.)

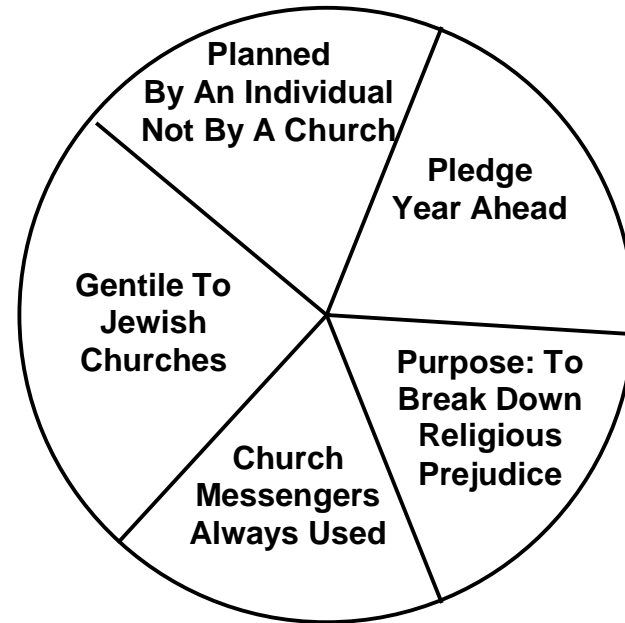
2 COR. 8:1,2: MACEDONIAN CHURCHES IN DEEP POVERTY DOESN'T FIT PATTERN CHURCH WITH ABUNDANCE The only way forbidding brethren allow one church to send to another is when the sending church has abundance and the receiving church an emer-

Anti-Logic Excludes Any And All Church-To-Church Sending!



No Example Of Church (As Such) Sending To Church (As Such)!

Why Not Bind ALL Details In Example?



What Right Do Forbidding Brethren Have To Pick And Choose?

gency need. Neither was true in Macedonia's sending to Jerusalem. Macedonia was in "deep poverty" instead of in abundance, and Jerusalem's need was certainly no more critical than theirs, if as great, if we go by the Biblical description. Jerusalem is never said to be in deep poverty, but the Bible describes their condition as "the wants of the saints" (2 Cor. 9:12), the "poor among the saints" (Rm. 15:26), or most often just "ministering to the saints" (2 Cor. 8:4, I Cor. 16:1.) That there were poor among the saints indicates that some saints were not poor and could help the poor ones as in Acts 2-6. But the Macedonian condition was churches, not individuals, in deep poverty. Paul's plea for a donation was not on the basis of poorness or greater poverty, but because Gentiles were spiritually debtors to the Jews, and this Gentile gesture would cement Jewish-Gentile relations (Rm. 15:27.) The Gentile contribution to Jerusalem fails miserably to qualify as abundant churches sending to other churches in emergency need. Inserting these ideas is presumptuous.)

2 COR. 8:10; 9:2: NOT TEMPORARY EMERGENCY, BUT 2-4 YR. PLANNED EFFORT, AC. 24:17: SOME YEARS (Corinth made a beginning toward this contribution "a year ago" and had been prepared "for a year past." Paul brought the contribution "after some years" subsequent to its planning. But the "pattern" demands that help be sent from one church to another only in an emergency. Instead of a temporary emergency these verses indicate a well planned operation involving many churches, three epistles, and final execution by a number of messengers which extended across a two to four year period. The temporary emergency requirement of our forbidding brethren reminds us of our anti-class brethren who admit that if classes happen accidentally and without being planned, they are fine, but if they are deliberately planned and provided for, they are sinful. Paul's efforts for the needy Jewish saints was certainly no temporary emergency affair. And if forbidding brethren bind the inread temporariness of this example, why don't they also apply the temporariness of the

Orphan Homes

Distinction: Individual Versus Church Passages Cannot Be Bound!

Jas. 1:27: Pure Religion Is To Visit Widows, Fatherless Affliction.
In Their

Lk. 1:68: God Visited, Acts 7:23: Moses Visited, Mt. 25:36: Ye Visited Me
ALL Christians Must Visit Widows, Fatherless (Restore
Relieve What Lost)

What All Christians Must Do, Church Must Do, Because Church IS All Chr.

1 Tim. 5:16: Church To Relieve Widows Indeed :9: Enroll (Some Kind
Of Home)
God In The Church

Phil. 4:15: No Church - But Ye Only, Eph. 3:21: Disassembled Church Glorifies
Church Gave

Acts 12:5: Church Prayed When Christians, 1 Cor. 16:1,2: When Members

1 Cor. 11:28: Let A Man Prove Himself, Col. 3:16: One Another: Singing

Gal. 6:6: Let Him Pay Preacher, Acts 11:22: Ears Of Church, They Sent

2 Cor. 8:1: Churches Of Macedonia, :2: Their Lib., :5: 1st Gave Selves

Rev. 3:22: He That Hath An Ear, Let Him Hear What Spirit Says To Churches.

Where is "Church" Passage For Church To Be Honest? Pay Property Tax?

I Cor. 16:1-3 first day collection which was just as temporary and describing the same example? Instead, they use I Cor. 16:1-3 to say that first day collections are permanent and regular and (horrors!) also prove a preacher (evangelism) can be paid out of this collection'. I wonder how temporary anti-preachers believe their salaries should be?)

ACTS 11:28: CLAUDIUS FAMINE (CLAUDIUS A.D. 41-54, FAMINE A.D. 45-48) OVER ALL WORLD, 11:29: RELIEF FOR ALL JUDEA (Agabus said that the famine in Claudius' reign would be a "great famine over all the world." When Antioch sent relief for it, they sent to "brethren that dwelt in Judea." Yet when relief for all Judea was sent, the only place mentioned that the messengers came was Jerusalem (Acts 12:25.) This earlier contribution for the same area as the present donation was for Judea, Since the verses describing the present donation never say that it was only for Jerusalem saints but do say that it was taken to Jerusalem, we can conclude that Jerusalem was not an isolated pin-point of need that was different from all of surrounding Judea. Both contributions were broader than mere Jerusalem.)

2 COR. 9:13: CONTRIBUTION UNTO THEM (JER. SAINTS?) AND UNTO ALL: OTHER SAINTS? OTHER MEN? BROADER THAN JERUSALEM (Paul describes widespread gratitude which resulted from the Gentile churches' donation. He praises the liberality of their contribution "unto them and unto all." The "them" may mean the Jerusalem saints, in which case the "all" would be saints other than in Jerusalem. Or the "them" may refer to all the saints helped, in which case the "all" would refer to men other than saints. In either case, the contribution taken to Jerusalem was distributed more broadly than just to Jerusalem saints. Doesn't this sound suspiciously similar to Acts 11 when relief for Judea was taken to Jerusalem?)

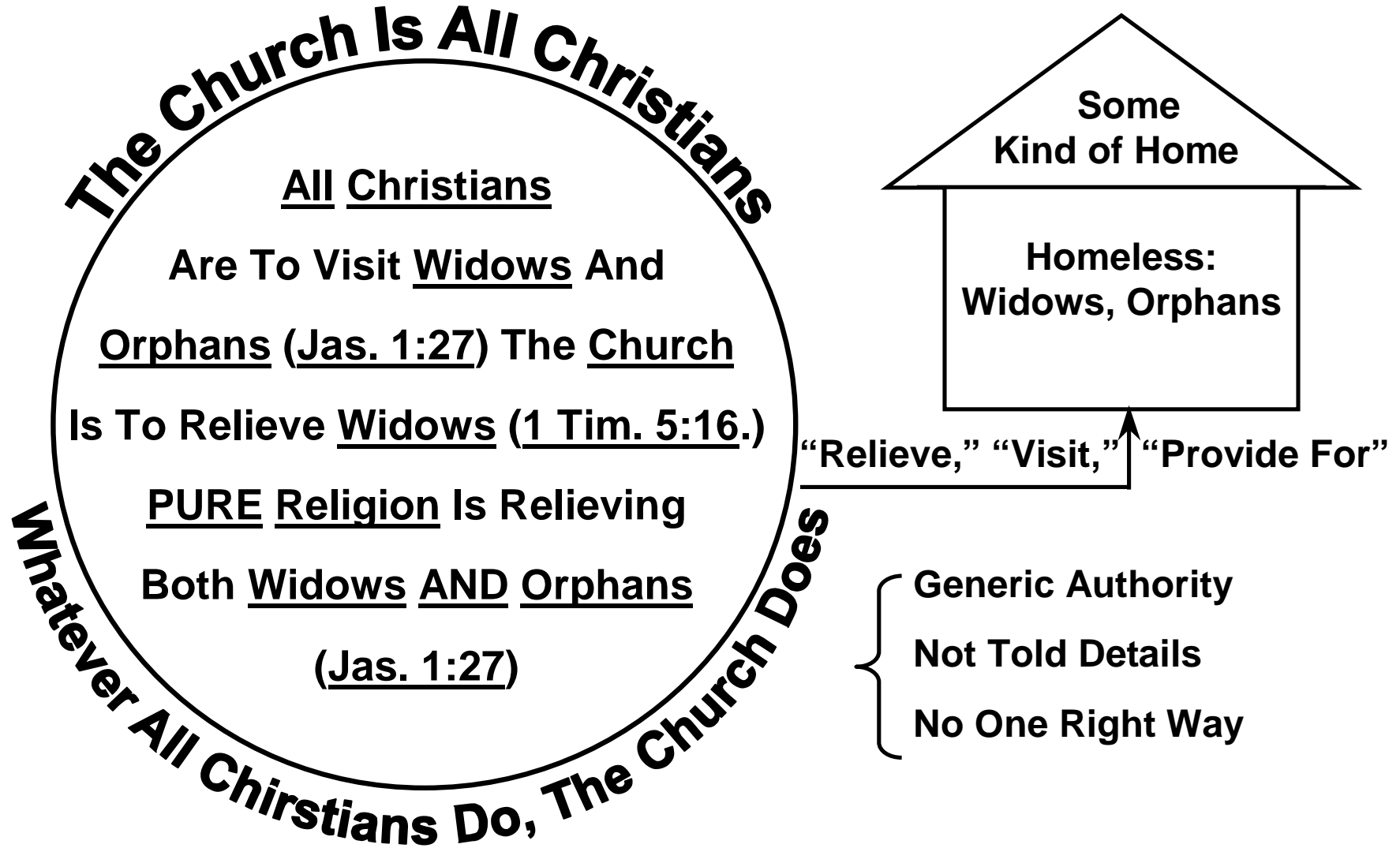
ACTS 24:17: FOR MY NATION (NATIONAL SCALE) AC.9:31: CHURCHES EXISTED THROUGHOUT ALL JUDEA, GALILEE, SAMARIA (Paul describes this contribution as "for my nation," not "for my city," not "for my congregation," but shows that the gift was on a national scale. Jewish churches existed throughout all Judea, Galilee, and Samaria. How could a bountiful donation from many churches accomplish Paul's national plan to reconcile Jewish Christians and yet be limited to a single congregation which was surrounded by many other needy Jewish churches? But his broad national purpose would be accomplished if the gift brought unto Jerusalem were distributed to surrounding areas as well. If it were not thus distributed, a weaker impression would be made than was made by Antioch which had helped all Judea. Reread all of Paul's excited plans and comments and see if helping only one church was in his mind.)

I COR. 16:3: EIS UNTO JER., RM. 15:25,26,31: EIS: UNTO FOR JER. NOT SAME AS ACTS 11:29: DATIVE CASE: FOR JUDEA ENG. "UNTO" (The bounty was carried "unto" eis Jerusalem (I Cor. 16:3,) the preposition eis meaning "toward," "unto," or "to." Rom.15: 25, 26, and 31 use the same preposition eis in each verse, though it is translated "unto" in v. 25 and "for" in the other two verses. The idea of "for" is not in the Greek preposition eis. The idea of "for" is avoided by Paul, who merely states "where," not "for whom" he took the money. The English translation "for" is questionable and misleading because the preposition basically and commonly means "motion toward." Had Paul wanted to say for whom the contribution was made, he would have used the dative case of indirect object which means "to whom" or "for whom" a thing is done. This dative of indirect object is the construction used in Acts 11:29 to clearly state for whom that donation was made: "the brethren that dwelt in Judea." But then in the next verse (30) the indirect object case is avoided, when the Scripture says they sent the relief "to the elders." The point is, the relief was not for the elders but for all the Judean brethren (including the elders, of course, if they were needy.) But to state to whom (instead of for whom) the money actually came, the Scripture uses the preposition pros which is very close in meaning to eis and indicates motion toward. The English use of "unto" and "for" in these verses is confusing as to specific meanings.)

WHY NOT BIND ALL DETAILS: GENTILE TO JEWISH CHURCHES, (RM. 15:27) PLEDGE YEAR AHEAD, PURPOSE (2 COR. 8:10) (Typically, forbidding brethren bind five inread assumptions about the Gentile contribution sent to Jerusalem: (1) separation of benevolent and evangelistic patterns, (2) separation of church authority from individual Christian authority, (3) church-to-church sending must be in a temporary emergency, (4) must be to produce equality (defined as an abundant church sending to a needy church in order to cause mutual freedom from want), and (5) insistence that the contribution was limited strictly to Jerusalem and could not have been distributed by Jerusalem more widely.

Typically also, they fail to bind all the details of the example even though they are clearly specified. Five such details are listed and are strangely discarded and not bound. When a person doesn't love the truth, God sends him a strong delusion or working of error that he may believe a lie and be judged or condemned (2 Thes. 2:10-12.) A person cannot love the truth who reads in what is out and reads out what is in an example in Scripture. The notorious equality and emergency pattern cannot be bound but is a strong delusion or working of error sent by God through misunderstanding and misapplication of His Word.)

The Church Is Authorized To Visit Orphans Because All Christians ARE
Some Kind Of Home For The Homeless Is Required. The
Church.



A Congregation With Its Officers And Organizations Is Not A Home!
Some Type Of Restored Home Is Required To Relieve Homeless!

Forbidding brethren who oppose a sponsoring church usually oppose church support of orphans' homes as well. These brethren allow individuals to help orphans but forbid the church to do so. Their opposition is based upon a distinction they make between what all Christians are to do (which they admit includes helping orphans) and what the church is to do. Forbidding brethren generally allow all Christians to help orphans but forbid the church from helping orphans. This chart studies their basic distinction between church and Christians.

JAS. 1:27: PURE RELIGION IS TO VISIT WIDOWS, FATHERLESS IN THEIR AFFLICTION (Pure religion is defined as "visiting" widows and orphans and keeping oneself unspotted from the world. This "visiting" is in their "affliction," that is, it is helpfulness in their needs.

Notice that visiting widows and orphans are joined together in this passage as "pure religion." Brethren who forbid the church from visiting orphans are forbidding the church from practicing "pure religion.")

LK. 1:68: GOD VISITED ("For God hath visited and wrought redemption for his people." Visiting in Scripture is not paying a visit but is defined here as the kind of visit God made to earth to redeem his people, that is, a sacrificing concern that does what is necessary to help the need.)

ACTS 7:23: MOSES VISITED (Verse 24 describes Moses' visit as "avenging him that was oppressed." This is how Christians are to "visit" the widows and fatherless.) MT. 25:36: YE VISITED ME (Jesus put the ones on the right hand because they had visited him when he was sick, and he put the others on the left

& hand because he was "sick and in prison" and they "visited" him not (Mt. 25:43.) Visiting Jesus is accomplished by visiting "these least" or his "brethren" who are in need. This is a very important matter if it decides one's eternal destiny and places one on the right hand of Jesus or on the left. This is the kind of "visiting" Christians are to do ; for widows and fatherless.)

ALL CHRISTIANS MUST VISIT WIDOWS, FATHERLESS, RESTORE, RELIEVE WHAT LOST (Whatever God authorizes every Christian to do he authorizes the church to do, because the church is every Christian. This means that whatever all the members of the body of Christ must do, the body or church must do, because the body is all members. Wouldn't it be impossible to imagine all the parts of Christ's body commanded to help orphans but the body forbidden to help orphans? Can you possibly think that orphan care is right, necessary, and good for all Christians to do, but sinful for the church to do, when the church is all Christians? (RESTORE, RELIEVE WHAT LOST) (As we shall see in I TIM 5:16, the church is authorized ;>. to "relieve" widows indeed. This "relieving" is similar to "visiting" and means to provide for the widow what has been •! lost—a home. A widow or orphan's needs for a home cannot be met within the framework of a congregation's organization of elders and deacons. Some kind of home is required to "relieve" a homeless person. Whether that restored home is a member's private home, or whether it is an institutional home makes no difference. God has not given us the specific details of "relieving" the homeless. We only know that we must use some kind of restored home to relieve the homeless. ;;- It is silly to say that the church is the only organization God has to care for the homeless, for before they were homeless, they were in an organization other than the church (their original home), and whatever method may be used to restore that lost home is still another organization—a home. God never designed a congregation to be a home but designed a home to be a home. It is obviously right to restore an organization God designed—a home for the homeless.)

WHAT ALL CHRISTIANS MUST DO, CHURCH MUST DO, BECAUSE CHURCH IS_ ALL CHRISTIANS - SOME KIND OF HOME (This does not mean whatever God has commanded some Christians to do, such as fathers to make a living, wives to be in subjection, elders to rule, etc., but rather whatever God has commanded all Christians to do, he has commanded the church to do, because the church is all Christians. Since the Lord has commanded all Christians to help the fatherless, he has commanded the church to help the fatherless, because the church is all Christians. Since a local congregation is all Christians in a locality, and God has commanded them to visit the widows and fatherless in their affliction (Jas 1:27), the local congregation must visit the widows and fatherless in their affliction, because the local congregation is all that locality's Christians. Forbidding brethren have made a fundamental point of difference between what all Christians must do and what the church must do, but this is a false distinction just as their benevolent — evangelistic distinction was false. Who can name something all Christians must do that the church is forbidden to do? How could such even be imagineable, since the church is all Christians?)

I TIM 5:16 : CHURCH TO RELIEVE WIDOWS INDEED (This verse plainly authorizes the church to relieve widows indeed. Add to this JAS 1:27 which makes providing for the needs of the fatherless a part of "pure religion," just as is providing for widows, and the conclusion is that since God wants his people to relieve widows, he certainly also wants them to relieve orphans. Or can you believe in a God who forbids his church to practice pure religion? One who wants the church to relieve widows but forbids the church to relieve orphans, when relieving widows and orphans is pure religion? The God

the Bible reveals isn't this kind of nit-picker.) :9: ENROLL (SOME KIND OF HOME) (The church is to "enroll" a widow indeed, although relatives are to "provide for" their needy widows (v. 8.) The meaning of "enroll" in this setting is to "provide for," and to "provide for" a widow that which she lost and which she needs most requires some kind of home. * The church is to provide a homeless widow with some kind of home.)

PHIL. 4:15: NO CHURCH...BUT YE ONLY (Here is a verse which forever silences the false distinction forbidding brethren attempt to make between all the individuals in the church and the church itself. Paul equates the "church" in this verse with "ye" (the plural pronoun standing for the members.) What the church did, the members did, because the church was the members. How successful could a forbidding brother be in trying to tell Paul that the church is one thing and all its members another thing, in the face of this verse?) EPH. 3:21: DISASSEMBLED CHURCH GLORIFIES GOD IN THE CHURCH (When Paul said Christians glorify God in Christ Jesus and in the church, he did not mean only the assembled church. » Individual Christians in their individual service to God glorify God in the church (as members of the church.) Every Christian is in the called out disassembled body of Christians at all times, not just when a local group of these Christians assemble. The disassembled church is still the church and its actions glorify God in the church without its • being assembled to do so.)

ACTS 12:5: CHURCH PRAYED WHEN CHRISTIANS ("Prayer was made earnestly of the church" for Peter in prison. When the church members prayed, the church prayed, because the church is its members. If all these same Christians cared for the homeless, the church would have been caring for the homeless, because the church is Christians.) I COR. 16:1,2: CHURCH GAVE WHEN MEMBERS (Paul said, "As I gave order to the churches of Galatia, so also do ye." The plural "ye" is the individual Christians whom Paul also calls the church. All commands ultimately go back to individuals, because only individuals can hear, understand, and obey. A church (if you mean something other than its members) isn't an entity that can hear, understand, and obey unless its members do.)

1 COR. 11:28: LET A MAN PROVE HIMSELF (If we would follow the false division between "individual passages" and "church passages," this one would surely be an "individual verse," since it describes what "a man" must do in eating the Lord's (Supper. Yet v. 18 describes this happening when Corinthian Christians came together in "the church." When men prove themselves, the church is communing, because the church is the members.) COL. 3:16: ONE ANOTHER: SINGING (Although this verse sounds like a so-called "individual passage," it is often applied by forbidding brethren to church singing. The point is—no airtight distinction can be made between what all Christians do and what the church does, because the church is all Christians.)

GAL. 6:6: LET HIM PAY PREACHER, (If there ever were a clearly "individual verse" this is it—"let him." Yet forbidding brethren pay their preachers who communicate unto them collectively as a church, even from a first-day collection! They certainly like to apply their false theories to everyone other than themselves, but this, Jesus said, is typical of Pharisees.) ACTS 11:22: EARS OF CHURCH, THEY SENT (The church has "ears" only as all its members have ears. The church heard the report when its members did. When "the church" heard the report, "they" sent Barnabas. The "they" is plural and refers to the individuals in the church. How could anyone ever claim to divide the Bible between "individual" and "church" passages when they blend into one another, but such a false distinction is necessary to keep the church from relieving orphans.)

2 COR. 8:1: CHURCHES OF MACEDONIA, :2: THEIR LIB., :5: 1ST GAVE SELVES (Break this one up into "church" and "individual" parts if you can. Though Paul is describing the liberality of churches, he describes individuals giving themselves. If this distinction is important enough to split the church over, why can't anyone tell me how to make the distinction?)

REV. 3:22: HE THAT HATH AN EAR, LET HIM HEAR WHAT SPIRIT SAYS TO CHURCHES (What the Spirit said to the "churches" was to be heard by "him," an individual member. When all the individual members were hearing, the church was hearing, for the church is all its members.)

WHERE IS ""CHURCH " PASSAGE FOR CHURCH TO BE HONEST? PAY PROPERTY TAX? (There is no Scripture commanding the church as such to be honest and pay its debts, but because all its members must be honest, the church must be, because the church; is all its members. But why couldn't I start a movement exempting congregations from paying their debts on the basis that all verses demanding honesty are said to individuals and not to the church? Forbidding brethren pay their congregational debts and property taxes (in countries where necessary) only because the Bible commands individuals to do so. In so doing they are inconsistent, hypocritical, and Pharisaical—demanding that others respect their false distinctions, when they themselves do not. The basic distinction used to oppose orphans' homes—individual passages versus church passages— cannot be bound.)

Assumption That Church Cannot Help Not Christian Cannot Be Bound!

Jas. 1:27: Theory Formulated Because Christians To "Visit" Fatherless.

1 Peter 5:2: Saints In Flock "Among You" Replaces Denominational Diocese Concept.

Gal. 6:10: Based Upon False Distinction Between "Church" And "Christians."

Mt. 5:45-48: Do As God: Not Just Love Them That Love You, Salute Brethren Only.

1 Thes. 3:12: $\left(\begin{array}{c} 1:1 \\ \text{Unto} \\ \text{Church} \end{array} \right)$ Abound In Love Toward One Another And Toward All Men.

1 Thes. 5:15: Follow That Which Is Good Both Among Yourselves And To All Men.

Gal. 6:10: Do Good Unto ALL MEN, Esp. Them of The Household Of Faith

2 Cor. 9:13: Your Liberal Distribution ^{v. 12: Saints} Unto Them And Unto All Men.

Jas. 1:1: To 12 Tribes Gal. 1:2: Unto Churches 1 Cor. 11:28: Let A Man Ex. Himself.

1:26: Any Man Among You 6:1: Brethren, YOU. 16:1,2: Churches, ^{Every One} Of You

1:27: Visit The Fatherless. 6:9: Let Us (Collective) Gal. 6:6: Let Him Comm.

2:1: My Brethren 6:10 As We, Let Us. 1 Tim. 5:16: Let Not Church

2:2: Your Assembly 6:11: Write to YOU (PL.) But Church Still Could!

ASSUMPTION THAT CHURCH CANNOT HELP NON-CHRISTIAN CANNOT BE BOUND

Since the Bible clearly teaches (1) all Christians to visit or relieve the affliction of widows and orphans (Jas.1:27), (2) the church to relieve widows indeed (I Tim. 5:16), and (3) whatever all Christians are to do, the church is to do, since the church is all Christians (Phil. 4:15, etc.), the conclusion follows that the church must relieve the homelessness of widows and orphans. Since the church's officers are not designed to oversee a home, and since some kind of home has to be used to relieve the homeless, God has not specified the exact kind of home to be used. It could be a member's home or a restored home in keeping with the legal requirements of the government.

To try to counteract this conclusion, forbidding brethren have devised another theory in addition to the "individual-versus-church" theory. It is the assumption that the church cannot help a non-Christian. Like the first theory, this idea cannot be bound in Scripture. It is a restriction added to Scripture which perverts Scripture. It is binding where the apostles did not bind. This chart studies the theory.

JAS. 1:27: THEORY FORMULATED BECAUSE CHRISTIANS TO "VISIT" FATHERLESS (It is obvious that this verse clearly teaches all Christians to visit the affliction of widows and orphans without describing the church membership of the fatherless. The command doesn't say to visit the fatherless who are members of the church—it just says to visit the fatherless. The "saints only" theory, therefore, had to be formulated by forbidding brethren to escape the generic command which is evident in Jas. 1:27. They "take away" from God's command church help to non-Christian orphans. They "add to" this verse restrictions and limitations which God did not include. The principles of Rev. 22:18,19 promise severe punishment for such subtractions and additions.)

I PET. 5:2: SAINTS IN FLOCK "AMONG YOU" REPLACES DEN. DIOCESE CONCEPT (Because elders are to tend the flock "among" them, the theory is set forth that elders have no concern to relieve anyone not in their flock. This agrees with the limiting of benevolent help strictly to the church to which it has been sent (as studied in the earlier charts) and forbids a church from passing relief on to a neighboring church that is needy or to a person not a member of the congregation. When forbidding brethren are asked why they don't help orphans who are not Christians, they answer that they are not in their "flock." When they are asked how far elders can distribute relief sent to them, they answer only to their "flock." This actually is the denominational "diocese" concept of a geographical limit to a church's activities, but it just goes under a different name. The theory serves well the purposes of our forbidding brethren: it keeps a church from forwarding help to a neighboring church, and it keeps a church from having to visit the affliction of orphans who are not members of their "flock.")

AI GAL. 6:10: BASED UPON FALSE DISTINCTION BETWEEN "CHURCH" AND "CHRISTIANS" (The "saints only" theory is based upon the false "church-individuals" distinction studied earlier. Since Gal. 6:10 says to do good unto "all men," as well as to the "household of faith," forbidding brethren must block this with their "individuals only" theory. Even though Galatian churches are addressed (Gal. 1:2), forbidding brethren insist that "individuals only" are meant. Otherwise, they would have to help non-members when they had opportunity as this verse teaches.)

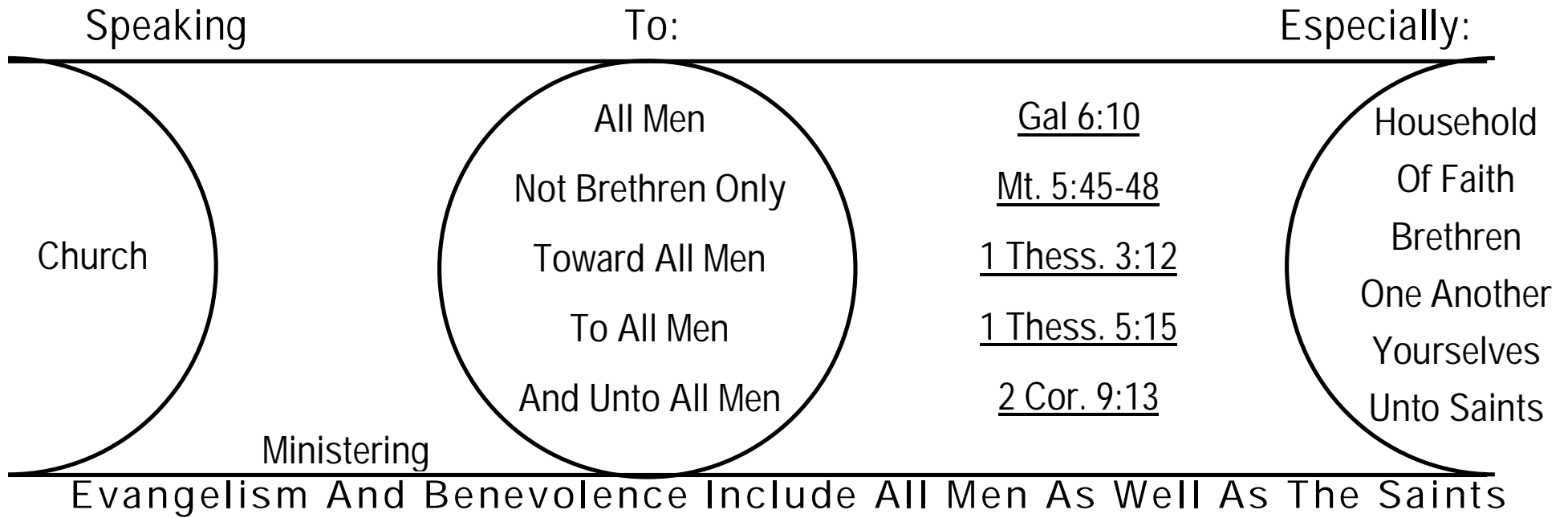
MT. 5:45-48: DO AS GOD: NOT JUST LOVE THEM THAT LOVE YOU, SALUTE BROTHERS ONLY (Jesus condemned another practice of the Pharisees when he described them as being unlike God (ungodly) in their attitude toward those not their brethren. Jesus had nothing good to say of the "brothers only" theory, but instead he described it as pagan and un-God-like. Nothing is more repulsive than legalism which hinders our being like God. No doctrine is more severely or more often condemned by Jesus than legalism. No doctrine caused more hatred and prejudice in the early church than legalism. No theory makes one's practice more unlike God's than legalism or one's attitude toward men more ungodly than legalism. It is no wonder that legalism in the church today has caused such widespread division and hatred.)

I THES. 3:12: (1:1 UNTO CHURCH) ABOUND IN LOVE TOWARD ONE ANOTHER AND TOWARD ALL MEN (I Thes. is addressed to "the church" and instructs it to "abound in love one toward another and toward all men." Of course, when all members of the church show love to all men, the church does, because the church is all its members. I Jn. 3:17,18 says, "For whoever has the world's goods, and beholds his brother in need and closes his heart against him, how does the love of God abide in him? Little children, let us not love with word or with tongue, but in deed and truth." The church is certainly not forbidden to show love in deed and in truth but is commanded to show love in helping with material goods.)

5:15: FOLLOW THAT WHICH IS GOOD BOTH AMONG YOURSELVES AND TO ALL MEN (The same congregation at Thessalonica is told to "follow that which is good both among yourselves and to all men." I Peter 2:12 tells Christians how to behave toward Gentiles (or outsiders), "having your behavior seemly among the Gentiles; that, wherein they speak against you as evil-

Two Parts To Work Of The Church Used To Cause Sinners To Glorify God

Are Speaking And Ministering (1 Peter 4:11, 2:12)



doers, they may by your good works, which they behold, glorify God in the day of visitation." As studied earlier, this surely combines benevolence with evangelism. The purpose of good works is to win Gentiles. Here benevolence is evangelism and causes non-members to glorify God. How much glory to God will refusing good works to non-Christians bring?)

GAL. 6:10: DO GOOD UNTO ALL MEN, ESPECIALLY THEM OF THE HOUSEHOLD OF FAITH (I Pet. 4:11 shows that the purpose of all the things a Christian does is to glorify God. Basically the things he does are speaking and ministering so that God may be glorified in Christ Jesus. This makes all of the doing of good and ministering of help evangelistic in nature. It patterns the church's actions and teaching after the actions and teaching of Jesus who "began both to do and to teach" Acts 1:1. Forbidding Christians to minister to needy non-Christians actually amounts to forbidding Christians from using a basic form of teaching the lost which Jesus used and commanded the church to use.)

2 COR. 9:13: YOUR LIBERAL DISTRIBUTION UNTO THEM (V. 12: SAINTS) AND UNTO ALL MEN (The contribution studied in earlier it lessons is the object of Paul's praise, because it had caused widespread gratitude to abound unto God because of Corinth's t: liberality. This liberal distribution was unto the saints (v. 12) and "unto all men" (v. 13.) As mentioned before, the ,i,ji, reference is not clear as to whether Paul means unto "them" (saints at Jerusalem) and unto "all men" (including non-saints) , or whether he means unto the saints at Jerusalem and unto all saints. The Greek expression would allow either possibility, and the determining factor is the context. Since, as this study showed earlier, Paul never spoke of the contribution as "for" (using the dative of indirect object) the Jerusalem saints only, but rather spoke of it as "for - my nation" (Acts 24:17), and since what Paul hoped the contribution would accomplish would require a wider distribution

than mere Jerusalem, and since 2 Cor. 9:11-15 describes a broad result of thanksgiving, the context of the whole operation would make "the saints" of verse 12 the saints on a national scale, not just the Jerusalem saints. This being the case, when Paul says that the contribution was "unto them and unto all," he means "unto the saints helped in many localities ('them') and unto all men (including those not saints)." If the saints helped were a widespread number of saints, and this is logical from the wide scope of the whole operation, and also because Jerusalem is not in the context of 2 Cor. 9, then Paul means that the contribution reached others than just saints and caused thanksgiving, though it was especially or primarily for the household of faith. Though the contribution was unto saints, it was not exclusively for the saints. This is God's stated design and purpose for ministering: the glorifying of God even by non-Christians (I Pet. 2:12 and 4:11.)

JAS. 1:1: TO 12 TRIBES (Forbidding brethren tell us that they can tell a "church passage" from an "individual passage" by its context.

The three sections at the bottom of the chart will explore the contexts of passages which clearly say to help orphans and do good unto all men so as to see by their own rule of distinction whether these commands can be divorced from the church. James is writing to the 12 tribes of the Dispersion, a symbolic reference to God's collective people, the church. The King James Version at Jas. 1:26 says, "If any man among you," continuing the thought of the collective congregations. This collective context is emphasized clearly in Jas. 2: 1,2, which are the next two verses after 1:27. In v. 1 the plural "brethren" and the Greek plural "hold not" set the stage for verse 2 which describes "your (plural) synagogue" or "assembly." Even by their own false method of distinction Jas. 1:27 and the command to visit the affliction of orphans does not qualify as an "individual" passage and command. James is telling God's collective people{ which is the church) to help orphans and widows.)

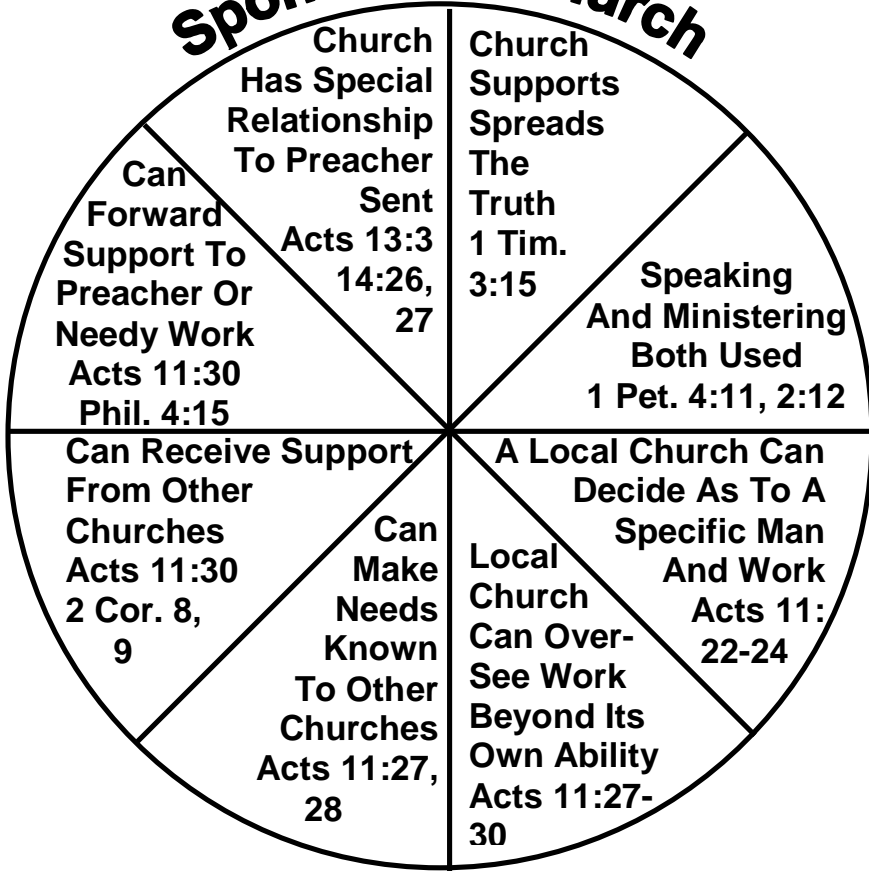
GAL. 1:2: UNTO CHURCHES (Similarly the Galatian letter is addressed to "the churches of Galatia." 6:1 says, "Brethren, ye (collective.) 6:9 says, "Let us" (collective.) 6:10 says, "As we have opportunity, let us_ work that which is good toward all men, and especially toward them that are of the household of the faith" (collective emphasis throughout.) 6:11 says, "See ye (Greek plural) with how large letters I write unto you" (Greek plural.) A letter addressed to churches in a passage emphasizing collective duties says to do good unto all men. Galatians 6:10 certainly doesn't qualify, even by Anti-logic, as an "individual" command.)

I COR. 11:28: LET A MAN EXAMINE HIMSELF (On the other hand, when checking on the other side of the distinction the so called "collective passages," which authorize collective duties of the church as such, we find no clear-cut evidence of collectiveness. The false church-individual distinction breaks down on both sides. I Cor. 11:28 is talking about "a man" who must examine "himself" in a very personal, intimate experience with God. Yet forbidding brethren all believe this is talking about communion practiced by the collective church. They prove that they believe this by buying the Lord's Supper elements from the collective church treasury.

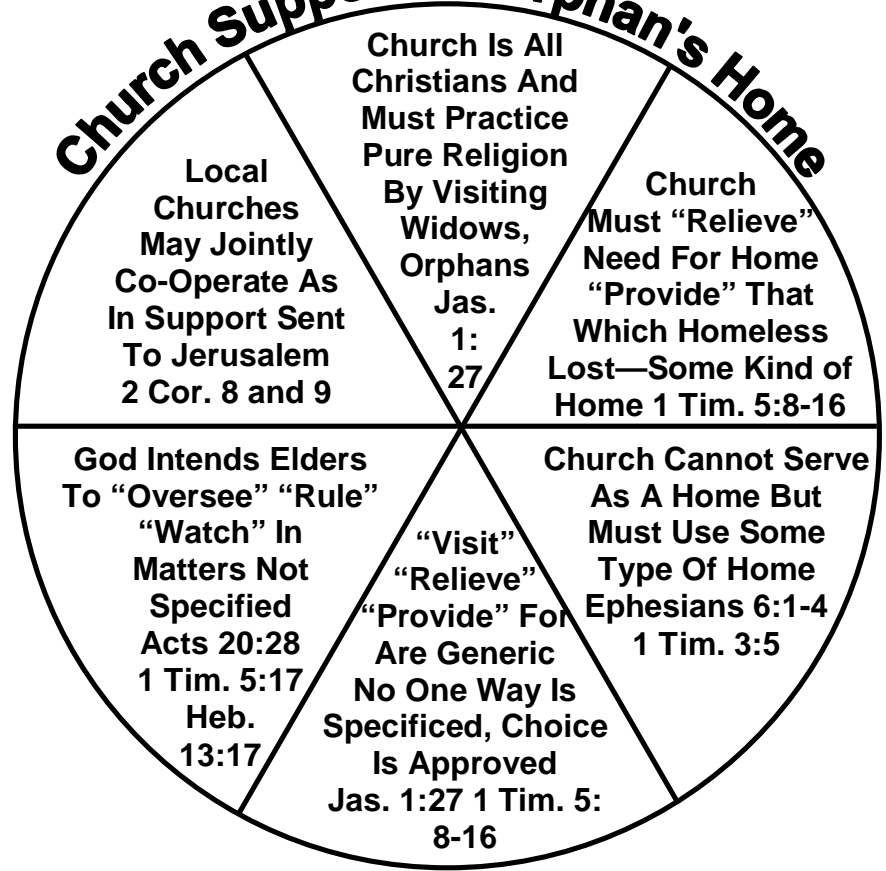
I COR. 16:1,2: CHURCHES, EVERY ONE OF YOU (Similarly, Paul's command to the churches of Galatia and to Corinth sounds like an "individual" passage by emphasizing "every one of you" and "let each one of you lay by him in store." Here a practice which all forbidding brethren engage in as a church practice sounds for the world like an "individual" passage.) GAL. 6:6: LET HIM COMMUNICATE (In a passage which describes a practice all forbidding brethren engage in; the paying of the preacher by the ones taught—why do they do it collectively from the church treasury as a church, when this "him" who is to communicate unto his teacher is an individual, and this by their own logic would be a practice to be done individually, not as a church.) I TIM. 5:16: LET NOT CHURCH BUT CHURCH STILL COULD (This is the favorite verse of forbidding brethren by which they try to distinguish church action from individual action. It urges relatives to support a widow so as not to burden the church. But this passage doesn't have the church-splitting force which they give it. It would not forbid church support of a neglected widow whose relatives would not help her. The church could still help such a widow in need, though she had irresponsible relatives who should. This verse isn't so airtight that it would let a widow starve even if there were able relatives. The one passage that is misapplied to divide the whole New Testament into individual-versus-collective duties is not at all talking about duties forbidden the church. It is showing which duties the relatives should perform, but if they don't, the church can and should. Another basic assumption used by forbidding brethren to prohibit church help to orphans cannot be Biblically upheld. The assumption that the church cannot help a non-Christian cannot be bound.)

A Practice Is Scriptural If ALL Its Parts Are Scriptural!

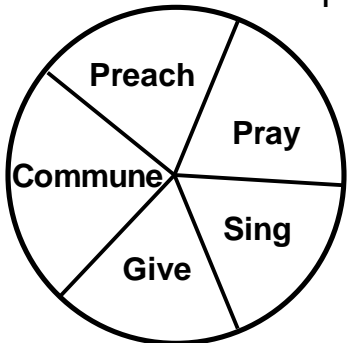
Parts Of Sponsoring Church



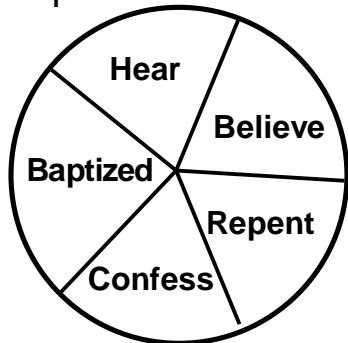
Parts Of Church Support Of Orphan's Home



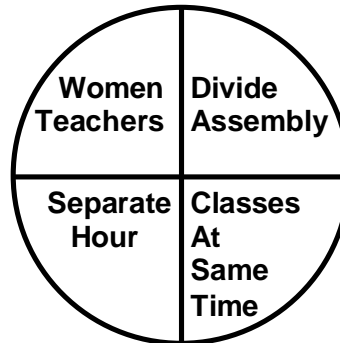
Parts Of Worship



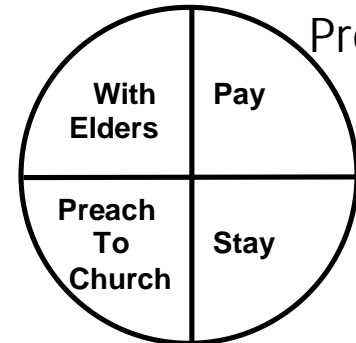
Steps In Conversion



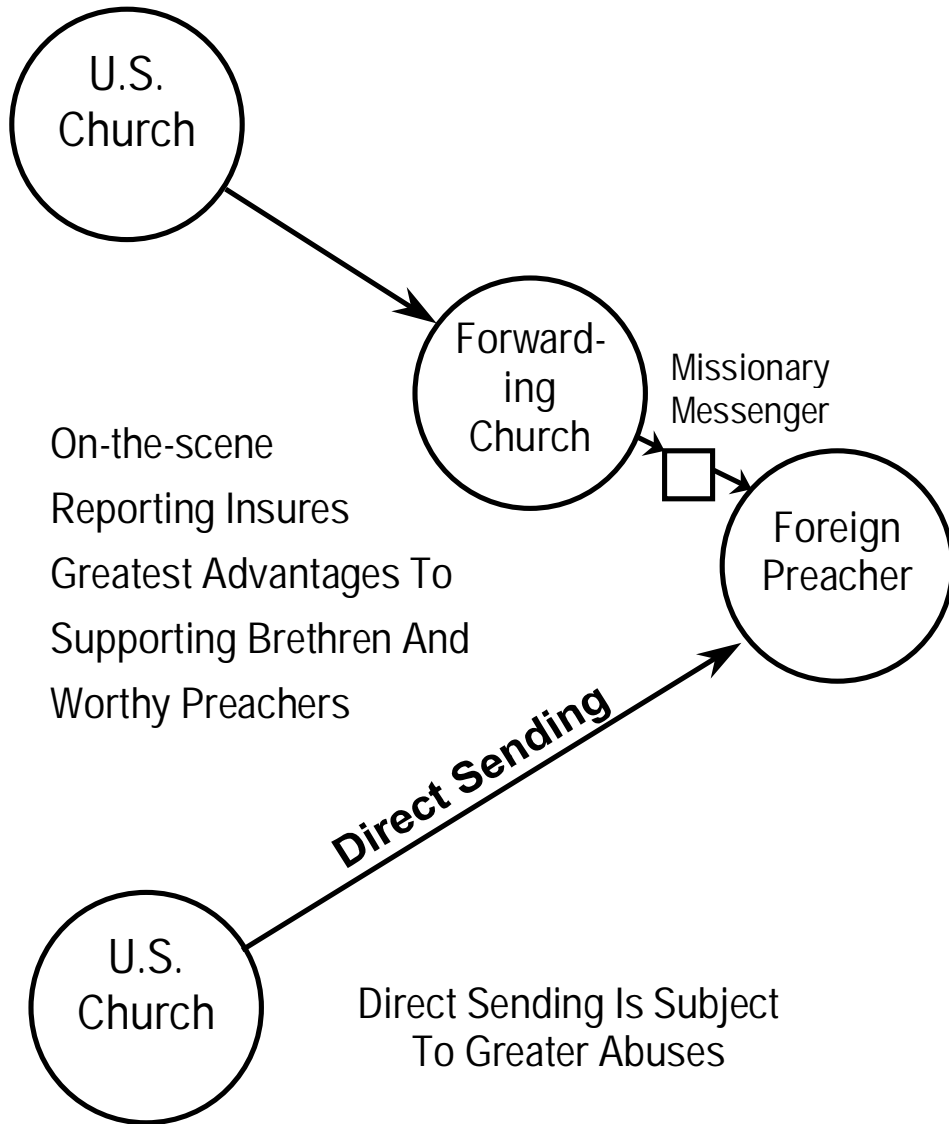
Parts Of Sun-School



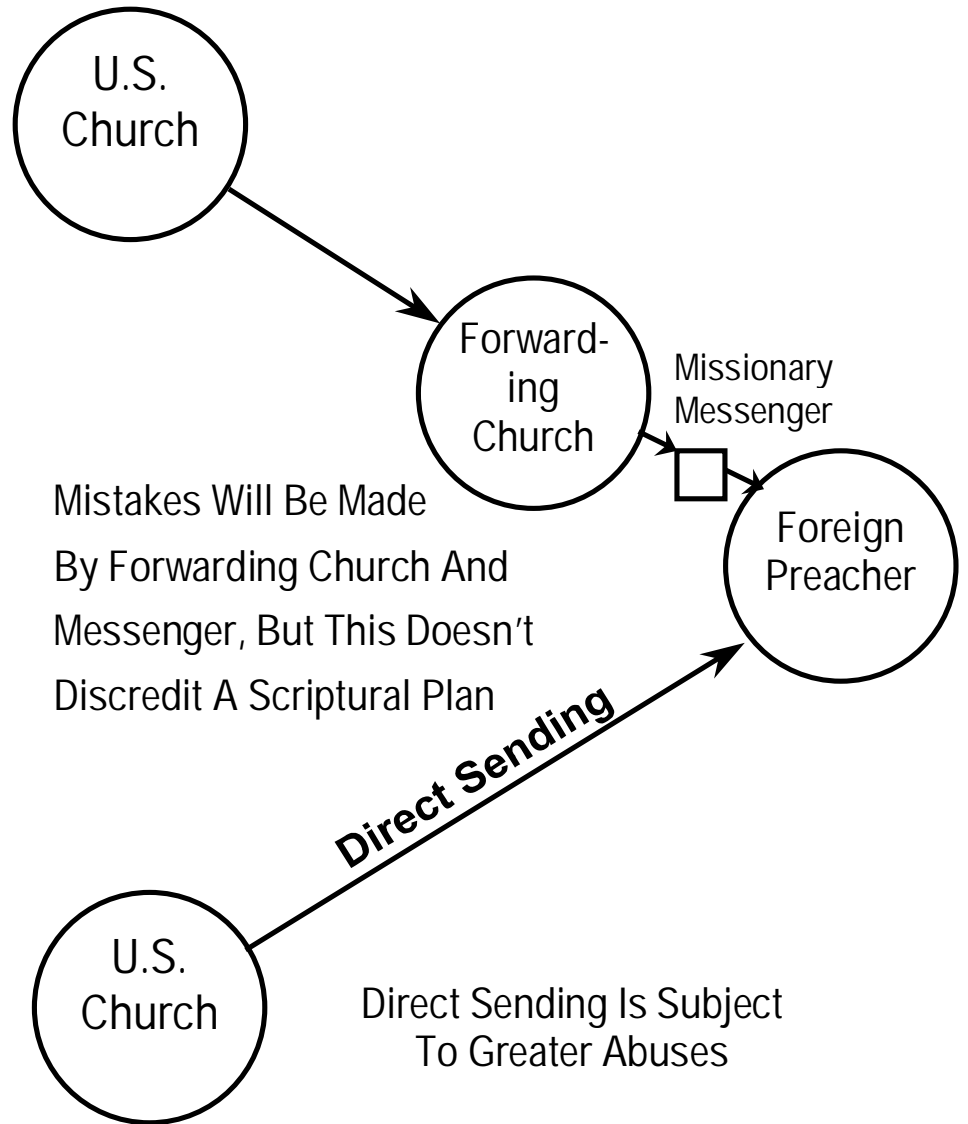
Elements in Located Preach.



An Informed Forwarding Church With
Overseeing Elders And Concerned
Missionary Messengers Is Much More
Practical As Well As Scriptural !



The Abuse Of A Scriptural Plan
Is What Needs To Be Changed,
Not The Plan Itself!



A PRACTICE IS SCRIPTURAL IF ALL ITS PARTS ARE SCRIPTURAL

The major part of this series of studies has covered the improper use of Biblical examples. Forbidding brethren find and bind things that are not found or bound in N.T. examples (direct sending.) They bind some examples but not others (Jerusalem as a pattern for benevolent sending but not giving to apostles' feet and daily distribution by seven men as in Acts 4-6.) They bind some details of an example but not others ("equality" but not "once and again.") They bind specifics in generic examples (church to church sending only in benevolence) and are generic with themselves but not with others as to the exclusive example of a first day collection only for benevolence. They twist Scriptural examples to their own destruction (2 Peter 3:16.)

This last study will set forth Biblical examples and principles which authorize a sponsoring church. This authority will not all be found in one example or one passage. God's method of revelation was through many men on many occasions, which means that to see the whole truth of the whole picture we must not expect all God says about a practice to be found in one example. This is the mistake Anti-Sunday school brethren make. They ask, "where is a Biblical example of all that you practice in your Sunday school?" The answer is that a practice does not have to be found only in a single passage to be authorized. In numbers of Bible examples we see God's approval of all the parts of the Bible class practice: dividing an assembly into smaller groups, teaching practiced simultaneously, women teaching in private, etc. This means that since all the parts of the Bible class practice are Scriptural, the whole is Scriptural. A practice doesn't have to be approved all in one example to be right, but if all its parts are seen to be Scriptural in several examples, it is Scriptural if all its parts are Scriptural.

There is no single example of all the things practiced by a local preacher. But because all the parts of his work are found to be Scriptural in several examples, the whole practice is right because its parts are right. All the parts of Christian worship are not found in any one passage or example, but because all the parts are authorized in a number of passages, the whole is Scriptural. All the steps in conversion to Christ are not found in any one example, but they are necessary and Scriptural because each can be authorized from a number of separate passages. The principle that a practice is Scriptural if all its parts are Scriptural is applicable also to the practice of a sponsoring church. There is no single example or reference where all parts of the practice are found, but because all parts can be found to be Scriptural in several examples and references, the whole must be Scriptural because its parts are Scriptural.

The sponsoring church practice can be seen to be authorized by seeing that its parts are authorized. Eight parts which make up this practice will be analyzed: (1) The church must support and spread the Truth. (2) Speaking and ministering (evangelism and benevolence) both are used. (3) A local church can decide upon a specific man and a specific work. (4) It can oversee a work beyond its ability. (5) It can make the needs of its work known to other churches. (6) It can receive support for its work from other churches. (7) It can forward to its preacher or work funds sent from other churches. And (8) This local church has a special relationship to the preacher or work it sends out or supports.

(1) **THE CHURCH MUST SUPPORT AND SPREAD THE TRUTH:** I Tim. 3:15 describes the church as the "pillar and ground of the Truth." In Phil. 2:15,16 Paul urges the church at Philippi to hold forth the word of life in the midst of a crooked and perverse generation. The church must spread and support the Truth throughout the world (Mt. 28:18-20, Mk. 16:15,16.) (2) **SPEAKING AND MINISTERING (EVANGELISM AND BENEVOLENCE) BOTH ARE USED:** I Pet. 4:11 links speaking and ministering as the means to bring glory to God. I Pet. 2:12 shows that good works can cause non-Christians to glorify God. The 2 Cor. 9:9-15 benevolent donation was used of God as a means of seed-sowing and increasing the fruits of righteousness by means of widespread thanksgiving to God by the saints and others. Evangelism and ministering are inseparable parts to the work of the church in spreading and supporting the Truth. (3) **A LOCAL CHURCH CAN DECIDE UPON A SPECIFIC MAN AND A SPECIFIC WORK:** In Acts 11:22-24 the Jerusalem church heard of the work in Antioch and decided to send Barnabas to it. In Acts 11:29 the church at Antioch "determined" to help in a good work in Judea and sent their support. In Acts 13:3 the church at Antioch accepted the direction of the Holy Spirit and sent Paul and Barnabas into the first overseas missionary journey. A local church can determine to do a specific work and select a specific man or men through whom to do it. (4) **A LOCAL CHURCH CAN OVERSEE A WORK BEYOND ITS ABILITY:** In Acts 11:27-30 the elders in Judea received the funds from Antioch so as to distribute them to the needy. They were overseeing a work bigger than they had the financial ability to do alone. (5) **A LOCAL CHURCH CAN MAKE THE NEEDS OF ITS WORK KNOWN TO OTHER CHURCHES:** In Acts 11:27,28 the Jerusalem church sent Agabus to Antioch to tell the needs of the Judean work. (6) **A LOCAL CHURCH CAN RECEIVE SUPPORT FOR ITS WORK FROM OTHER CHURCHES:** The Jerusalem church receiving from Gentile churches (2 Cor. 8 and 9) illustrates this, as does elders in Judea receiving from

Antioch in Acts 11:30. (7) A LOCAL CHURCH CAN FORWARD TO ITS PREACHER OR ITS WORK FUNDS SENT FROM OTHER CHURCHES: Elders in Judea forwarded to the needy money received from Antioch. Philippi received and sent funds in its support of Paul (Phil. 4:15.) (8) SUCH A LOCAL CHURCH AS SENDS OUT A PREACHER HAS A SPECIAL RELATIONSHIP TO THE PREACHER OR TO THE WORK IT HAS UNDERTAKEN: Acts 13:3 says Antioch fasted, prayed, laid hands on Barnabas and Saul and "sent them away." They became significantly related to these men and their work by so sending them. In Acts 14:26,27 these missionaries returned to Antioch "from whence they had been committed unto the grace of God for the work which they had fulfilled." They then reported to their sending church the things that God had done with them and tarried no little time with their sending church. All the parts of the practice of a sponsoring church are seen to be Scriptural, therefore, the total practice is Scriptural, for a practice is Scriptural if all its parts are.

The practice of church support of an orphans' home is Scriptural because its parts are. The following parts of the practice of churches supporting an orphans' home will be noted: (1) The church (or all Christians) are to visit the affliction of widows and orphans in the practice of pure religion (Jas. 1:27.) (2) The church is to "relieve" the needs or "provide for" the necessities of the homeless person. This includes and requires providing that which was lost—some kind of home (I Tim. 5:8-16.) (3) The church cannot serve as a home, as God has put parents over a home, not elders and deacons (Eph. 6:1-4, I Tim. 3:5.) The church, therefore, must use some kind of home to care for the homeless. (4) God has not specified any kind of home or method of sending its support. No details are binding in a generic command. "Relieve," "provide for," and "visit" are what God wants done, but He hasn't told us one way to do it (I Tim. 5:8-16, Jas. 1:27.) (5) The local church is free to decide what type home arrangement or what methods it will use to restore the home of the homeless. In details which God has not specified, elders are to "oversee" as "overseers" (Acts 20:28) and "rule" (I Tim. 5:17) and "watch" (Heb. 13:17.) (6) Local churches may co-operate in this part of the Lord's work as they did in the joint support sent to Jerusalem (2 Cor. 8 and 9.)

In addition to the above practices being Scriptural, they are also very practical and workable. From my experience forwarding money to preachers in Nigeria, I could vividly see the need for on-the-field observation. As a member of the college congregation at Onicha Ngwa I heard many appeals for benevolent help. I know that we missionaries and other members of that church could do a much better job of accurately evaluating the benevolent needs of the Nigerians among us and around us than a church in America could. Many critical needs came up that brethren in America needed to know about and help with. Since so many direct appeals are received in America from all over the world, the actual and worthy needs which we reported back to American churches received help, because we who were on the field could accurately report the need. On the other hand, I have seen denominational preachers or scoundrel preachers in the church continue to receive support for many years from America because the direct church-to-preacher method gave the sending church no way to evaluate the need except the mournful cries of the receiving false teacher.

The apostle Paul reported on worthy and unworthy preachers: 2 Tim. 1:15-18; 2:17,18; 4:10-12. He did so in order that those who were worthy could receive needed support. I reported the worthiness or unworthiness of preachers with whom I worked, and because of this reporting American brethren continued to send with confidence. But without some on-the-scene messenger or forwarding agent, a foreign church is easily duped or is "stung" by an unworthy recipient and understandably vows to cease all foreign sending. I considered my forwarding of money to worthy preachers as important as was the work of Epaphroditus to be sure that the funds from the sending church accomplished the desired purpose and reached the proper preacher (Phil. 2:25.)

Another important principle in all these matters which has not been understood is that the abuse of a Scriptural plan does not make the plan wrong. Nigerian churches would often desire to practice denominational money schemes because freewill first-day giving didn't bring in much money. But we insisted that the trouble was in the practice, not in the plan. The use of the plan needed changing, not the plan itself. Likewise, in Scripturally forwarding money to needy congregations and worthy preachers many human mistakes in judgment were made. Several Nigerian preachers and churches felt that they had been misjudged or misrepresented or abused by the forwarding messenger or by the overseeing church. But these mistakes and abuses do not mean that the forwarding plan itself is unscriptural. All of God's infallible plans involve fallible humans and often appear to be wrong. But the thing wrong is the human misuse of a Scriptural plan which can and must be done right. Though the sponsoring church plan is Scriptural and practical, it has often been abused and misused. But any plan is subject to misuse. We feel that this one is far less liable to misuse than any other. But please don't argue against the plan because it can be misused. If a plan is Scriptural and workable, change any abuses of it, not the plan itself. THE END