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# Contending FOR THE Faith™

FOR THOSE WHO LOVE THE TRUTH AND HATE ERROR

## BENEVOLENCE

Especially To The Saints But Not Only To The Saints

Galatians 6:10

### A Biblical Refutation Of The Saints Only Error

Gary L. Grizzell

In March 1958, the late brother Thomas B. Warren editorialized under the heading of “Anti-IsM: Creed-Making.” He pointed out in an excellent way the dangers to the church at that time. As you read his statement below, ask yourself, are these two extremes still with us today?

Anti-IsM: Creed-Making—The church has ever been plagued with two extremes: (1) “liberalism,” and (2) “anti-ism.” . . . (1) “Liberalism”: the practice of upholding some things the Scriptures do not authorize; (2) “anti-ism”: the practice of condemning some things the Scriptures do authorize. These two terms are used for lack of better ones, for ready reference in discussing these matters—certainly nothing unkind toward anyone is meant. Yet, these matters, in faithfulness to Christ, must be made plain.<sup>1</sup>

Today, there are false teachers who have bound where God has not bound on certain matters. Those individuals, having substituted their softened term, “noninstitutional,” in place of brethren’s past usage of “anti,” march forward adding to God’s Word. What do they add? This constitutes another gospel than the one given by the Holy Spirit. The condemnation of God is upon those who create and preach another gospel (Gal. 1:6-9).<sup>2</sup>

With respect for the authority of God’s Word and a com-

mitment to teach only that which is revealed, this article has been written (2 Tim. 3:16-17; 1 Pet. 4:11). Prayerfully, it is being penned in recognition of and appreciation of the New Testament as THE law we are to be judged by in the Christian Age and that the Bible authorizes in three ways: 1) Direct Statement, 2) Approved Example, and 3) Implication. (See **Chart #1 on page 6—How To Determine Authority From God’s Word. It illustrates how the Bible authorizes.**)

Jesus’ doctrine is THE authority in matters of salvation, Christianity and religion (John. 12:48; 2 John. 9). Therefore, we are under the “**law of Christ**” (Gal. 6:2). Men today must continue in “**the apostles’ doctrine**” (Acts 2:42), which is called “**the doctrine of Christ**” (2 Jn. 9-11). Men are commanded to study diligently and rightly divide the Word of Truth (2 Tim. 2:15). The concept of “rightly divide” includes the necessity of observing the correct hermeneutic (rule of interpretation). Thus, it includes the know-how and practice of determining authority—that some refer to as ascertaining truth. (See **Chart #2 at top of page 7—It shows the Three Sources Of Authority As It Relates To Expediency.**)

#### INDIVIDUAL AND CHURCH ACTIVITY

The view that says the church is authorized to do whatever the individual is authorized to do is false. As an example, the individual Christian may eat steak at home for an evening meal, but he may not eat steak in the worship of God in substitute of the unleavened bread during the Lord’s Supper. We should do only what the New Testament authorizes in worship to God—“**whatsoever ye do in word or deed, do all in the name of the Lord Jesus**” (Col. 3:17). For the

(Continued On Page 3)

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# Contending FOR THE Faith™

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## **Editorial...**

### **HELPING OR NOT HELPING NON-SAINTS OUT OF THE CHURCH TREASURY**

In a debate between the late brethren A. C. Grider and W. L. Totty in 1962 regarding the scriptural use of the church treasury, brother Grider affirmed the following proposition, “The Bible teaches it is a sin for the church to take money from the church treasury to buy food for needy destitute children, and those who do so will go to hell.” Brother Totty denied that the New Testament teaches such a nefarious and repugnant doctrine. The foregoing proposition is as quoted in the Highers-Bingham Debate (Clinton, MS: Pervie Nichols Publications, 1969, pp. 102-104).

Let it be clearly understood, that it is nothing but a dodge for those misled brethren who believe the “saints only doctrine” to say that individual Christians would not allow a child (a non-saint) to starve. But, that is not the question and they know it. The question is this: “Is it scriptural for funds from the church treasury be used to supply the needs of destitute children (non-saints)”? If individual Christians will not help for whatever reason (there are those brethren who do not have to wait for a good reason to be “tight wads” and covetous), then is it scriptural for a gathering of individual Christians to pool their money, providing the necessary assistance to supply milk for a starving baby or babies? Grider, in candid, frank, and blunt terms, signed a proposition basically affirming in public debate that if funds from the church treasury are used to provide milk to even one starving baby they (the church) “will go to hell.” So, we ask the “saints only” faction if they “believe the church can take money from its treasury to supply the needs of destitute, homeless, orphan children if they are not old enough to be members of the church?”

When Highers put the foregoing question of the previous paragraph to Bingham in their debate, Bingham found himself in opposition to his brother factionalist, A. C. Grider. Bingham answered Highers question in the following manner, “if individual Christians would not financial help needy children who are not members of the Lord’s church, “then I would let money be taken out of the church treasury before I’d let them starve” (Ibid., p. 219). According to Grider, Bingham’s answer to Highers means that if Bingham died without repenting of what Grider called false doctrine, then Bingham would “go to hell.”

To those brethren who believe it is a sin to help non-saints out of the church treasury, we ask, “do you believe the church can take money from its treasury to supply the needs of destitute, homeless, orphan children if they are not old enough to be members of the Lord’s church?”

—David P. Brown, Editor

(Continued From Page 1)

Lord's Supper during worship on the first day of the week, unleavened bread, and fruit of the vine are specified and that excludes all else (Acts 20:7; Mat. 26:26-29; Luke 22:17-20).

Priorities must be understood with regard to the work of the church. The mission of the church is the salvation of souls (Luke 19:10; Mat. 28:18-19; Mark 16:15-16; Col. 1:6). While the church is authorized to perform the work of edification and benevolence, evangelism is the priority. So, before discussing benevolence, which discussion is necessary due to the subject of this article, the following word of caution is in order.

### A WORD OF CAUTION

In regard to benevolence and edification comes this excellent word of warning, lest we have a warped view of the work of the Lord's church.

Brethren generally identify the 'work of the church' as evangelism, benevolence, and edification. There is merit to this answer, for the apostolic church was commanded to (and did) engage in all three of these activities. However, our list may tend to imply that these three areas of work deserve equal emphasis, which conclusion is not supported by the Scriptures. ... Preaching the Gospel and seeking the lost is the primary and fundamental work of the church. Should the church help the helpless with their physical needs as we have opportunity and ability? Indeed we should (Gal. 6:10; Jam. 1:27; et al.). However, we should never lose sight of the more important spiritual help we can provide through the Gospel for their souls. Similarly, the church's work of building itself up in love, [and] edification (Eph. 4:16), is not merely to effect numerical growth or even to increase Scriptural knowledge or spiritual maturity as ends within themselves. Rather, the great practical aim of building up a church to become strong ought to be an ever-increasing ability to preach the saving Gospel to more people. ... If the church is sidetracked to some lesser work than preaching the Gospel, it will not be done.<sup>3</sup>

The following scriptures (though not limited to these) may be used to establish authority.

1) Evangelism—**“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost”** (Mat. 28:18-19).

2) Edification—**“teaching them to observe all things whatsoever I have commanded you”** (Mat. 28:20); **“edifying”** (Eph 4:12). This is the teaching program of the church **“And he gave some ... teachers”** (Eph. 4:11).

3) Benevolence—**“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith”** (Gal. 6:10; also Jam. 1:27; et al.).

### GALATIANS 6:10—HELP ESPECIALLY SAINTS BUT NOT SAINTS ONLY

The apostle Paul wrote by the pen of inspiration to the

churches of Galatia, **“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith”** (Gal. 6:10). Certainly, doing **“good”** may include benevolence to the worthy.

### A FALSE ARGUMENT SAYS GALATIANS CHAPTER SIX IS WRITTEN TO THE INDIVIDUAL CHRISTIAN ONLY

Those who bind where God's Word does not bind argue that Galatians 6:10 was written to the individual Christian only. Thus, it is falsely argued, the church treasury cannot give to the need of any non-Christian. This is false. In fact Galatians 6:10 **“refutes the idea of benevolence to ‘saints-only’ as a nefariously false doctrine.”**<sup>4</sup> Note the following facts.

1) The Galatians' epistle was written to **“the churches of Galatia”** (Gal. 1:2). This authorizes money to be used from the church treasury to accomplish the work commanded in the letter, unless qualified. Yes, this authorizes the use of the Lord's treasury to do good especially to saints, but not to saints only (Gal. 6:10). This is said while remembering, as pointed out above, the work of benevolence does not deserve equal emphasis with evangelism. So, Paul addressed the members of the churches collectively as well as individually.

2) Galatians 6:10 says **“we”** and **“us”** (plural). Both the use of the church treasury and individual responsibility to do good (especially to the saints, but not only to the saints) is authorized. It is objected, **“But individuals should not shirk their responsibility!”** I personally know of no one who argues that because the elders of the church are authorized to send money out of the Lord's treasury to a benevolent need among worthy non-saints, that this thereby exempts the requirement of personal obedience on the part of individual saints (as ability and opportunity permit). Such an accusation is a strawman argument many times made by hobby-horse riders. As someone once pointed out, those who choose to ride hobbies usually ride them on out of the church. Individuals who unscripturally burden the church will answer to God, but this fact does not give anyone a right to advocate a false position concerning the scriptural use of the Lord's treasury.

3) The hypocrisy of the saints-only-error-preacher is seen in the discussion. False teachers teach that Galatians chapter 6 is written to the individual only. This conveniently allows them to hoard the Lord's money for later dispersing in harmony with their pet, man-made doctrines. However, consider this, Galatians 6:6 in this very chapter teaches the preacher is to be financially supported. Yet, the false teacher argues that the context is speaking only to the individual Christian. Do not expect consistency from the wolf in sheep's clothing.

The argument has been justifiably made a multitude of times by faithful brethren that in regard to methodology their

position implies the preacher must be paid by the individual Christian and not from the church treasury! Does the eldership where they preach (if there are elders) have each member individually hand the preacher money (for his salary) on Sunday as they pass out of the meeting house? Or, is it not their practice to have the church treasurer “cut” a check to the preacher? Consistency demands the saints-only-error-preacher make a pattern out of Galatians 6:6 and advocate “single-pay.” See **Chart #3, *The Galatian Letter, on the bottom of page 7.* This chart shows that Paul addressed the members of the churches of Galatia collectively, as well as individually.**

Letting the Bible interpret the Bible reveals that the individual Christian may fulfill this command by giving as he has been prospered on the first day of the week (1 Cor. 16:1-2). Then the elders may pay the preacher out of the church treasury (1 Cor. 9:14; 2 Cor. 11:8; Gal. 1:2; 6:6). In this manner, the individual Christian obeys Galatians 6:6 and will be ready for that judgment to be meted out on an individual basis. Of course, opponents of the truth certainly agree with the above method of interpreting Galatians 6:6 about the preacher’s support (though they may use other passages to prove it), but they refuse to equally allow Galatians 1:2 (and other passages in Galatians) to shed light on the interpretation of Galatians 6:10.

Have you heard the quibble, “How can you circumcise a church?” It has been asked by one of these false teachers, “If verse 10 must have a collective application, so must verse 13; how do you circumcise a whole church?” Well, here is the answer to the misguided question:

First, the correct position is that Galatians 6:10 may have both a collective and an individual application (as opportunity and ability permits—Galatians 1:2; 6:4; 6:10—“we” and second, a collective application of Galatians 6:13 does not imply the church collective must be circumcised as surmised. “**You**” in Galatians 6:13 refers to some among them (Gentile, male Christians) and is a synecdoche (a figure of speech). See **Chart #4 at the top of page 8. It concerns the word “You” as used in the New Testament which discussion follows**

Though the Galatian churches were warned that false Judaizing teachers “**constrain you to be circumcised**” (this was read publicly from the pulpits to the congregations), other passages in the New Testament shed light on the identity of the “**you**” (not just males, but Gentile males upon becoming Christians, Gal. 2:3; Acts 15). The church collectively was to take heed to Galatians 6:13 in the observance of what Paul wrote about circumcision (cf. Gal. 5:1-6; 6:15 —“**For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature**”). The false teacher’s irrelevant conclusion by analogy and probable inference has been detected and found wanting.

“**Rightly dividing the Word of Truth**” (2 Tim. 2:15)

means one must study all related passages to appreciate Galatians 6:6 (about preacher’s pay); 6:10 (about doing good to all men); 6:13 (about circumcision). Anti-ism’s problem at times appears to be not a lack of respect for divine authority as much as their faulty method of interpretation of divine truth on their hobby horse issues.

While some practice a correct method of rightly dividing the Word with reference to the plan of salvation (5 steps) and the New Testament pattern of worship (5 acts of worship), they are required by the doctrine of Christ to practice the same method of exegesis with reference to all matters. “Well, I just want to do the safe thing!” someone may say. However, we are discussing plain scriptural teaching here and it is never safe to sin against God by binding where God’s Word did not bind. The Bible teaches, “**Be not righteous over much; neither make thyself over wise: why shouldst thou destroy thyself?**” (Ecc. 7:16).

This principle is seen in the relationship between Philipians 1:1 and 2:12 (the Philippian letter was addressed to “**all the saints**” but each individual was to “**work out your own salvation**”).

#### **JAMES 1:27—PURE AND UNDEFILED RELIGION, CAN THE CHURCH PRACTICE IT COLLECTIVELY?**

“**Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world**” (Jam. 1:27). The Saints Only Error teaches falsely concerning God’s command in James 1:27. Both the church collective and the individual may (and should to the best of one’s ability) visit the fatherless and widows. However, anti-ism denies the church collective may practice pure and undefiled religion here.

However, James 1:1 addresses “**the twelve tribes**” which are scattered abroad. This is spiritual Israel, the Lord’s church. The Lord’s church is spiritual Israel (Gal. 3:26-29; Gal. 6:16). Note that James did not address the epistle to “a tribesman” (singular). James 1:1 was not addressed to the one tribesman who is scattered abroad. A plurality was addressed.

Also, James 1:2 addresses, “**My brethren.**” Is brethren singular or plural? It is plural of course and this even sheds light on those addressed in James 1:1. This must be kept in mind while reading the epistle. This is a fact which saints-only-error preachers have totally ignored. Note this expression precedes the command to practice pure and undefiled religion in James 1:27.

It has been asked, “Who has the ability to keep ‘one-self’ unspotted from the world—the church or the individual himself?” Here’s the answer: Both! Ephesians 5:25-27 commands the church to be without spot or wrinkle and that it should be holy and without blemish. While individual re-

sponsibility is not denied, we must not overlook passages like Ephesians 5:25-27 as well.

Can the church collectively practice pure and undefiled religion? Yes. Consider these passages: 1 Corinthians 16:2 (giving), Ephesians 5:19 (singing), and Matthew 28:19 (evangelism). These passages apply with equal force to the church (collective) and to the individual as well. Likewise, it is irrational to limit James 1:27 to the individual. The scriptural position is that both the church (through the church treasury, James 1:1-2) and the individual Christian (since the individual is part of the church) are authorized (commanded) to practice pure and undefiled religion (as opportunity and ability permit).

When the church sends funds to a scripturally organized home with orphans in it, the substitute parents perform the practical daily functions for the child, i.e., providing education, discipline, entertainment, et al. The church collectively practices pure and undefiled religion when it sends financially to this home.

### NON-MEMBER ORPHANS

It has already been demonstrated that the church may, through the Lord's treasury, help non-saints, all other things being scripturally equal. Such a doctrinal position that has the church practicing pure and undefiled religion (oh, how terrible that would be, according to saints only proponents!) violates a second self-imposed "pattern" of their saints only doctrine. It says that it is a sin to take money from the church treasury to help a worthy, needy, non-Christian who is an orphan.

It is a hard-hearted doctrine that teaches it is a sin to help little children out of the Lord's treasury. The following quotes say it well.

We now have this church opposed to assisting the helpless, starving, naked, sick, child from its church treasury in any way while the self-sufficient, healthy, preacher makes the greatest grab from said treasury. How low in consistency can one go? ... Jesus while on earth rebuked his disciples for refusing little children the privilege of receiving blessings through his physical body, Matt. 19:14,15, "**Suffer little children, and forbid them not, to come unto me: And he laid his hands on them, and departed thence.**" The Lord's spiritual body, the church, is his source of giving blessing on earth today. Who would dare be so hard-hearted as to say that the spiritual body of the Lord will refuse to give blessings to the little child that was so readily received by Him while in his physical body on earth? The same rebuke given to such foolish disciples ought to again cause such-like to hang the head in shame."<sup>5</sup>

This writer knows of a congregation that can find scriptural authority for buying a lawn-mower but emphatically states there is no scriptural authority for taking money out of the same treasury and helping orphans. The statement has been made from their pulpit that, "The church 'as such' is not obligated to children but only to saints." It seems that the church "as such" in this case is obligated to mowing the lawn but not

to orphans. This sort of reasoning is an excellent example of some of the "hair splitting" which is persisted in and results in "church splitting." Read Lk. 10:25-37; Gal. 6:10; Jas. 1:27; 1 Tim. 5:3-16 and pray to God for understanding with an open heart to accept what God says.<sup>6</sup>

### A SINCERE PLEA

It will do no good to mischaracterize those of us who oppose the saints only error as representative of liberalism or as being moderates. We are against the abuse of the principle of Galatians 6:10 and are not responsible for those who practice the social gospel. The typical unscriptural, unethical grouping of the faithful with the likes of rank liberal preachers is unjustified and a ploy of Satan.

We plead with those of the saints only error to recognize that while liberalism on one hand looses where God has not loosed, what we refer to as anti-ism (for sake of identification) on the other hand binds where God has not bound. Both are sinful, not just liberalism (Mat. 16:19; 2 John. 9; Gal. 5:1; Mat. 15:9). Let us be content to exercise balance and simply abide in the doctrine of Christ. If you have been listening to the saints only error preachers, we urge you to repent. Jesus warned us not to follow those who teach for "**doctrines the commandments of men**" (Mat. 15:9).

### END NOTES

1 Thomas B. Warren. *The Spiritual Sword*, March 1958. p. 4. Editorial: "Anti-Ism: Creed-Making." Spiritual Sword Publishing Company, 5000 Doyle St., Fort Worth 17, Texas.

2 *KJV* is used in this article.

3 Dub McClish. Article: "What Is The Work Of The Church?" <https://booklaunch.io/garylgrizzell/whatistheworkofthechurch>.

4 Jerry C. Brewer. "... Unto The Churches Of Galatia" - *A Commentary On Paul's Epistle To The Galatians*. p. 128. Copyright 2004 by Brewer Publications. 308 South Oklahoma, Elk City, Oklahoma 73644.

5 *Gospel Defender*, Editorial, Dec. 1959, Vol. I: No. 3.

6 Albert Hill. *Gospel Defender*, Dec. 1959. Vol. 1: No. 3.

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# GARY GRIZELL'S CHARTS FOR: BENEVOLENCE

Especially To The Saints But Not Only To The Saints

Galatians 6:10

## A Biblical Refutation Of The Saints Only Error

Chart # 1

### How To Determine Authority From God's Word

Three Ways the Bible Authorizes—Colossians 3:17; 2 Timothy 2:15 Rightly Divide

#### New Testament Proof of The Necessity of Water Baptism For the Sinner

**Direct Statement:** The sinner in becoming a Christian is commanded to be baptized in order to be saved (receive remission of sins)—Acts 2:38

**Approved Example:** Acts 2:41—About 3,000 individuals were approved of God when baptized on Pentecost in that the Lord added them to His church.

**Implication:** Sinners were approved of God when they were baptized and this implies the approval of God for sinners today who are baptized/His disapproval if they don't in that one today must gladly receive the Word about baptism in order to be added to the church.

### NOAH KNEW HOW TO DETERMINE AUTHORITY IN ORDER TO BUILD THE ARK—GENESIS CHAPTERS 6-8

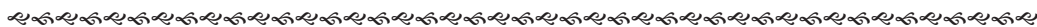
#### SPECIFIC COMMANDS

- Must build the ark
- Must make plural rooms
- Must use pitch (tar like substance)
- Gopher wood must be used
- God's blueprint must be followed
- Must have ark for home for a while
- Must have ark with three levels
- One door placed in side of ark

#### GENERAL COMMANDS

- Choice of tools
- Number beyond two rooms
- Where to get the pitch
- Where to obtain the gopher wood
- Measuring method
- Living quarter on which level
- What kind of level connectors
- Which side to place the door

Chart Prepared May 2002 by Gary L. Grizzell



### IT TAKES MORE THAN "LIP SERVICE"

I read in the 1996 *South Green Street Church of Christ Weekly Newsletter*, Vol 15, Num. 43, Oct. 21, 1996, about a man in Daedville, AL, who shot another man in the face (Gabel Taylor), killing him. It was reported that Taylor was shot because he worded a Bible verse better than the shooter did. The shooter was not identified and at the time remained at large.

If this story is factual, it was a very foolish act to the extreme on the part of the shooter. However, except for the extreme immediate and permanent consequences for Taylor, it is no more foolish than what many

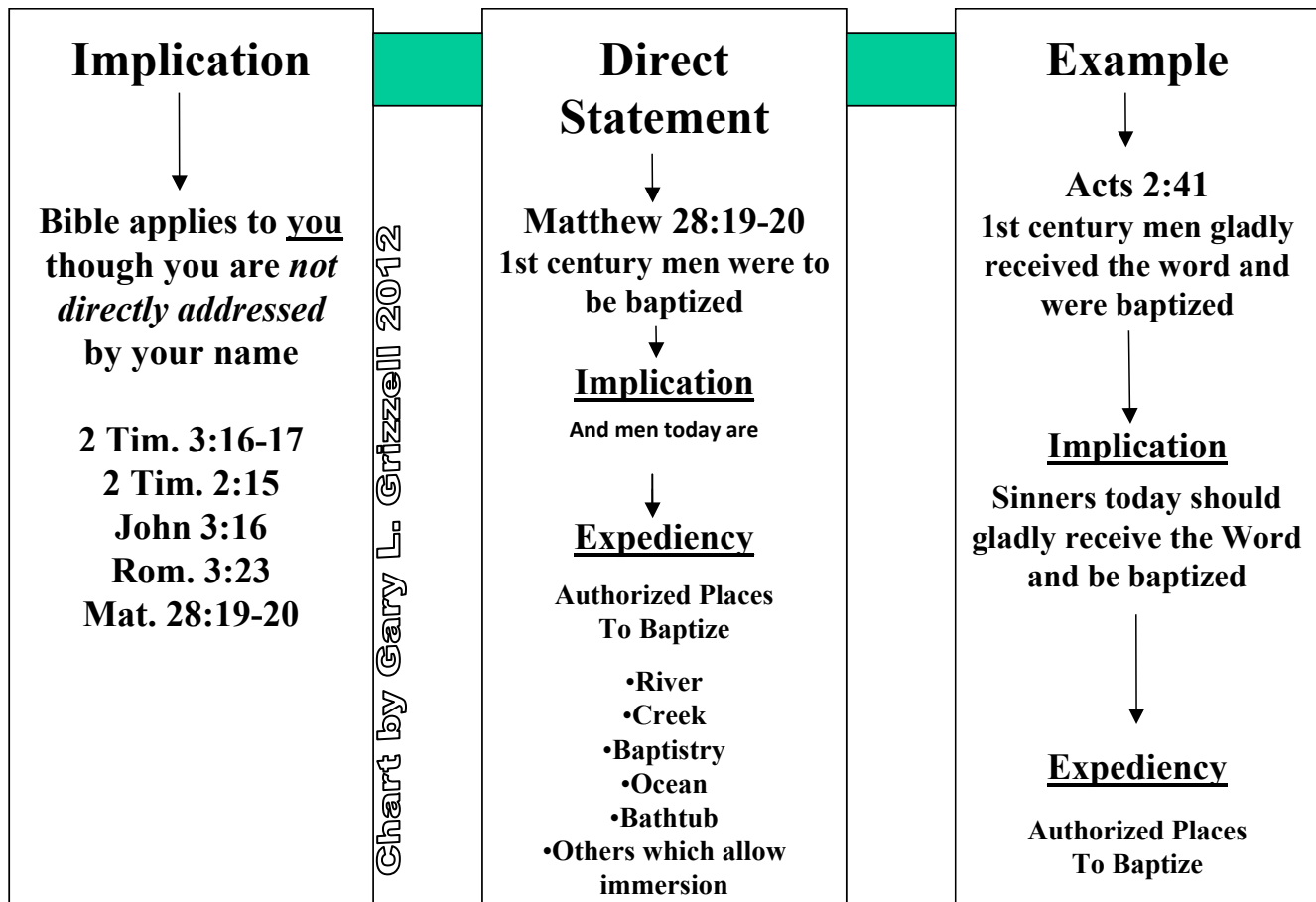
church members do or fail to do as the case may be.

How must God view members of the church who assemble for worship on Sunday, but on Monday use God's name in vain, or lie, or they are dishonest when they deem it necessary, or engage in other sins, whether of commission or omission, as they suit them?

The point made applies to the murderer in this story as well as the forenoted church members—we can have a "head full of scripture" without any of it changing our lives. God demands that we not only **know**, but **do** His will (Jam. 1:22-25; also see 2 Cor. 5:10; Ecc. 12:13, 14).

—Editor

## Three Sources Of Authority *As It Relates To Expediency* In The Case Of The Necessity Of Water Baptism Today



## The Galatian Letter

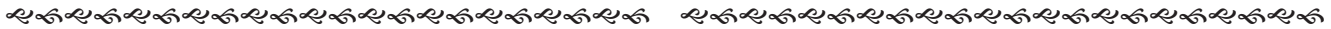
Paul Addressed The Members Of The Churches Of Galatia Collectively As Well As Individually

- “unto the churches of Galatia” - 1:2
- “brethren” - 1:11; 3:15; 4:12, 28, 31; 5:11, 13; 6:1, 18.
- “Galatians” - 3:1
- “we” - includes himself as a member of the church: 2:4, 16, 17; 3:14, 23, 24, 25; 4:3, 5, 28, 31; 5:5; 6:9, 10.
- “us” - includes himself as a member of the church: 1:4; 2:4; 3:13; 4:26; 5:1, 25, 26; 6:9, 10.
- “heirs” - 3:29

F The blocked passages above represent verses especially related to those Paul addressed in Galatians 6:10.

Gary L. Grizzell 1995

<h2 style="margin: 0;">"You" in the New Testament</h2>	
Luke 22:31 - Jesus to Peter	<b>"You" may refer to an Individual</b>
2 Tim. 4:22; 1:2 - Of Timothy	
Philemon 1:22; 1:1, 20 - Of Philemon	Acts 22:25 - Paul to a Centurion
<div style="text-align: center; border: 1px solid black; padding: 5px; margin-bottom: 10px;"><b>"You" may refer to "Brethren"</b></div> <p>James 5:19 - "Brethren, if any of you"  Gal. 1:11 - "But I certify you, brethren"  Rom. 12:1 - "I beseech you therefore brethren"  Rom. 15:30 - "Now I beseech you, brethren"  <b>Others:</b>  Rom. 16:17      1 Thess. 4:1, 10  I Cor. 1:10      1 Thess. 5:12, 14  I Cor. 1:11      2 Thess. 1:3; 2:1, 13; 3:6  I Cor. 11:2      Heb. 13:22  I Cor. 16:15</p>	<div style="text-align: center; border: 1px solid black; padding: 5px; margin-bottom: 10px;"><b>"You" may refer to Some</b></div> <p>I Cor. 6:11 - "And such were some of you"  I Cor. 15:12 - "some among you"  2 Thess. 3:11 - "some which walk among you"  I Cor. 6:7 - "there is utterly a fault among you, because ye go to law one with another"</p>
Gary L. Grizzell 1995	



## THE "SAINTS ONLY" DOCTRINE

This study is not concerned directly with the action of individual Christians. However, of necessity the action of individual Christians must be considered. The study question is this, Does the New Testament authorize the church to use her assets (liquid and or solid) to help the needy non-saint (a non-Christian)?

What do the anti-brethren mean by the "saints only" doctrine? They mean funds from the church treasury may be used only to help needy saints. In other words, it is sin (the transgression of God's law, 1 John 3:4) to help a needy non-saint out of the church treasury. And, if those guilty of such a sin do not repent, they will go to hell. This view, of course, means that none of the church's assets, not one penny from the church treasury or any asset of the church that was purchased with money from the treasury, may be used to help a starving baby though the child belongs to Christians. It would mean that where the husband is not a Christian and the wife is, the husband could not be helped out of the church's assets but the wife could be. It would mean if there were twins, one a Christian and the other not, the Christian twin could be helped with assets of the church, but the non-Christian twin could not. It would mean that if the church owned a house that was empty and a non-saint's house was destroyed by fire, the church would sin if it allowed such a destitute family to live in the house for any amount of time. It would mean that if a family where the parents are Christians and their children are not were to lose their house in a fire, the parents could live in the house but their children could not. The usual "anti" response to the preceding comments is that the members would not let a suffering baby, husband, twin, etc., suffer. However, what if the members themselves are suffering right along with the baby, the husband, or the twin, etc., but there is money in the church treasury? Or, as could be the case, there are food and clothing items in a food and clothing "treasury" (bank) in

the church building. These items are there because some are all the members gave them on the first day of the week for their weekly contribution. They had no money to give, but they could give food and clothing.

In yesteryear, a preacher sometimes was paid for his services with chickens or some other food item. That being the case, brethren certainly could contribute chickens, etc., to the Lord as their first day of the week contribution into the church treasury. If the "saints only" faction had been around in those days when such from time to time was done, they would have "saints only" chickens and non-saints chickens. The farmer could give a chicken into the chicken treasury (a Church of Christ chicken yard) to be devoured by the saints only and from his same flock of chickens he individually could contribute chickens to the non-saints. And, guess what—in the poorer parts of the world even today some Christians make contributions of food items because they do not possess their nation's currency. Thus, to be consistent with their "saints only" belief and practice in this country, they must apply it to food items, etc., in other countries when church members in those countries contribute such items on the first day of the week according to 1 Corinthians 16:1, 2.

### LIQUID AND SOLID ASSETS

Some years ago, I asked an elder in an "anti" congregation in Texas if money could exist in liquid form (money in one's pocket or in the bank) as well as in solid assets (land, houses, etc.). He readily agreed that such could be and was the case. I then ask him if the land and church building on and in which we were standing was purchased with money out of the church treasury. He assured me that such was the case. I then proposed the following scenario to him. Suppose a tornado struck the surrounding area. It



destroyed the buildings around the church building. However, the church building sustained no serious damage. Would it be okay for rescue workers to utilize the facilities of their church building and grounds to treat injured people (most if not all consisting of non-saints)? He readily agreed they would gladly allow the use of their building for such a benevolent activity. Moreover, he hastened to tell me that it would not take such a catastrophic event as I described before they would allow the use the building for the purposes I noted. He went on to say that if an automobile accident were to happen in front of the building and for some reason the paramedics needed to utilize their grounds and building to take care of the injured people, he would not object. I then said to this elder that he did not believe in the “saints only doctrine.” With a puzzled look on his face he asked why I thought that. I reminded him that he had formerly admitted that money could exist in solid as well as liquid form I further reminded him that he had also stated that the land and building were purchased with funds out of the church treasury. I then pointed out that while the funds from the church treasury had changed forms (from liquid to solid), they nevertheless were funds out of the church treasury, and he had declared that such could be used in his own illustration as well as mine to help non-saints. With a blank look on his face, the elder stood for a moment saying nothing. Then, with that same blank stare, he turned his eyes to the ceiling and said, “I’ll have to think about that for a while.” Thus, ended the discussion. Mind you, this conversation took place a little over 26 years ago. At that time, this issue had helped divide churches all over the country for forty years. Now here was an elder of an “anti” church who said he would have to take “a while” to think about it. As noted, it has been over around 26 years at this time since he started thinking about it and I suppose there is “a while” yet to go.

For the most part, the “anti” elder’s reasoning (?) is typical of the kind of “thinking”(?) done by those who continually advocate and defend “anti” doctrines. These fellows are as inconsistent as one can be and seemingly they rejoice in their inconsistency. I could have told the previously mentioned “anti” elder, but did not, that his position really was this: he believed it was a sin to use liquid assets to help non-saints out of the church treasury, but not a sin to help non-saints with solid assets out of the church treasury. However, knowing how some of these fellows jump to embrace the false implications of their false doctrines it was probably better that I did not do so.

#### PERTINENT SCRIPTURES

James wrote, **“Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world”** (Jam. 1:27). According to Thayer’s Greek-English Lexicon “to visit” translates a Greek word meaning, “To look upon or after, to inspect, examine with the eyes; in order to see how he is, that is to visit, go to see one...the poor and afflicted (Jam. 1:27); the sick (Mat. 25:36,43). Thus, the **“visit”** of James 1:27 pertains to providing for the needs of widows and orphans. Yes, James is discussing the individual when he speaks of visiting the fatherless and widows. However, please notice that Paul precisely mentions that the Lord’s church is to relieve widows (1 Tim. 5:16). Thus, the Lord’s church is not removed from the responsibility of relieving widows. Widows and orphans are in the same verse (Jam. 1 :27). Therefore, if the church is authorized to help the one, then it is authorized to help the other. Again, one must take the totality of

what the Bible says before the conclusion is drawn—that is, if a person desires to reach the correct conclusion on any given matter. It should also be clear that the church is not prohibited from helping non-saints in its service. Notice what Paul said on this matter. He tells the Corinthians that the liberal distribution of which they were a part was not to brethren only, but also **“unto all men”** (2 Cor. 9:13). As Paul wrote, **“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith”** (Gal. 6:10). Please realize that this is addressed to the “churches of Galatia” (Gal. 1:2). Paul had written to the Corinthians saying that he had given **“order to the churches of Galatia”** (1 Cor. 16: 1,2). Galatians 6: 10 contains some of those orders. And, this was not to individuals only. If such were the case concerning doing good to **“all men,”** then the remainder of the verse teaches only individuals can do good unto **“the household of faith.”** Therefore, the church could not practice such good works to any degree. Indeed, the church could not practice **“pure and undefiled religion.”** Moreover, from the same context we learn that individuals are to support preachers (Gal. 6:6, 10). But, does this mean that the church is excluded from supporting preachers? Question: Is it solely the responsibility of individual members, and not the church, to support preachers? To ask the question is to answer it. Jesus asked, **“And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?”** (Mat. 5:47)? Indeed, how our “anti” brethren can be content to operate on the level of the publicans I know not, but seemingly that level suits them. However, we are authorized **“especially”** to do good to **“the household of faith,”** and, as the same verse declares, we must also do the same **“unto all men”** (Gal. 6: 10).

#### TO WHOM DO THE FOLLOWING SCRIPTURES APPLY?

**Col. 3:17; 2 Tim. 3:16, 17; 2 John 9; Jude 3**  
**The Individual Christian? The Church Only? Or Both?**



#### TO WHOM DO THE FOLLOWING SCRIPTURES APPLY?

**Mat. 28:19; Acts 2:42; 20:7; 1 Cor. 16:1, 2;**  
**Gal. 6:10; Eph. 5:19; Jam.1:27**  
**Exclusively to the Church? Exclusively to the Individual Christian? Or, Equally to the Church and to the Individual?**



#### WHAT DOES MATTHEW 5:43-48 TEACH?

1. **True or False**—It teaches that God is benevolent.
2. **True or False**—It teaches that God is benevolent only to the just.
3. **True or False**—It teaches that God is benevolent only to the unjust.
4. **True or False**—It teaches that God is benevolent to the just and the unjust.
5. **True or False**—It teaches individual Christians to be benevolent toward the just and unjust.
6. **True or False**—It teaches the church to be benevolent toward the just and the unjust.
7. **True or False**—It teaches the church as well as the individual Christian to be benevolent toward the just and the unjust.

—Editor

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8:00 pm—*I Am the Resurrection*—**Terry Hightower**

**Saturday, Feb. 24**

9:00 am—*I Am the Door*—**Geoff Litke**  
10:00 am—*I Am the Good Shepherd*—**Jess Whitlock**  
11:00 am—*I Am the Light of the World*—**Gene Hill**

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1:30 pm—*I Am the Alpha and Omega*—**Jerry Brewer**  
2:30 pm—*I Came Not to Send Peace, But a Sword*—**Wayne Blake**  
3:30 pm—*John 12:48*—**John West**

**Sunday, Feb. 25**

9:30 am—*I Am the Bread of Life*—**Michael Hatcher**  
10:30 am—*I Am the Vine*—**Danny Douglas**

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1:30 pm—*I Am the Life*—**Harrell Davidson**  
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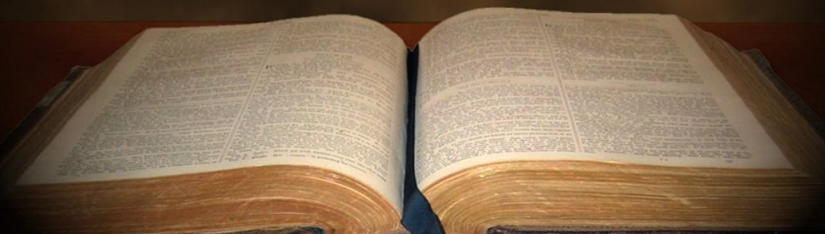
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