

A decorative frame consisting of a horizontal top bar, a horizontal bottom bar, and two vertical columns on either side. The columns have a fluted texture and a base. The text is centered within this frame.

Debate Charts On Limited Benevolence

Charts used by David A. Padfield
in public debate with Mac Deaver

June 20 & 21, 1994 at Schaumburg, Illinois
June 23 & 24, 1994 at Zion, Illinois

Deaver's Law

“All passages which authorize the performance of an act based upon the peculiar ground of one's being a Christian are passages which apply with equal force both to the church and the individual Christian”

***What Part Of Benevolence
Is “Peculiar” To One’s
Being A Christian?***

☐ Is It The *Act* Of Benevolence?

–OR–

☐ Is It The *Motive* For Benevolence?

Higher Motives

“And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him” (Col. 3:17)

- ↳ Love For One’s Spouse (*Eph. 5:22, 25*)**
- ↳ Love For One’s Children (*Eph. 6:4*)**
- ↳ Honor To One’s Parents (*Eph. 6:2*)**
- ↳ Honest Labor For One’s Employer (*Eph. 6:5*)**
- ↳ Treatment Of Employees (*Eph. 6:9*)**
- ↳ “Affection” Due One’s Spouse (*1 Cor. 7:1–5*)**
- ↳ Honor To Civil Authority (*1 Pet. 2:17; 1 Tim. 2:1,2*)**

Unmerciful: A Sin Of The Gentiles

Rom. 1:31 "... unloving, unforgiving, unmerciful..."

Unmerciful: "*aneleemon* (ανελεμων, 415) 'without mercy' (*a*, negative, *n*, euponic, *eleemon*, 'merciful'), occurs in Rom. 1:31." (*Vine's Expository Dictionary Of New Testament Words*, p. 652)

What Is "Mercy"?

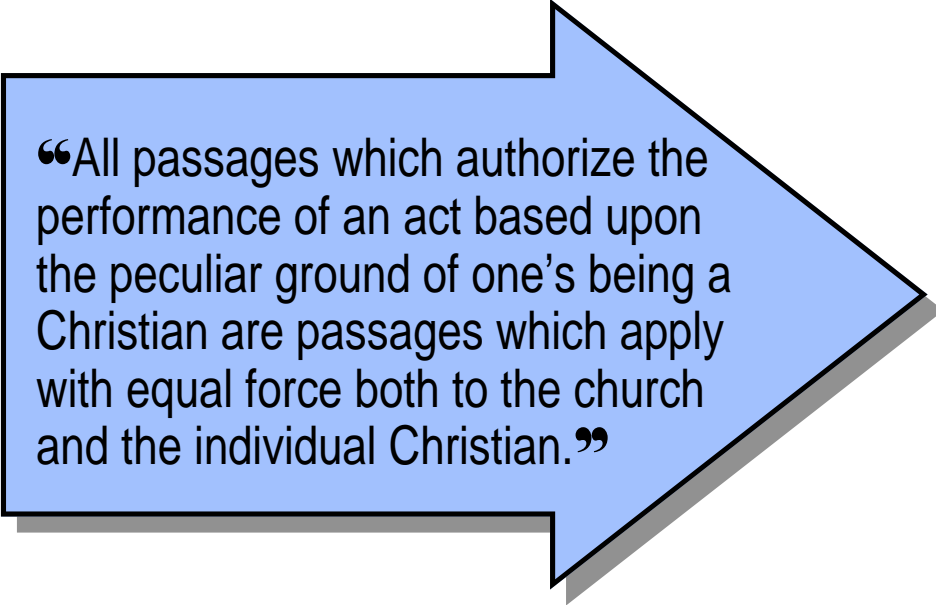
Mercy

Thayer: “*mercy, pity, esp. as exhibited in giving alms, charity: Mt. vi. 4 ... to practise the virtue of mercy or beneficence, to show one’s compassion, [A. V. do alms]*” (*Greek–English Lexicon Of The New Testament*, p. 203)

Kittel: “In the NT ελεημοσυνη is found only in the sense of ‘benevolent activity,’ and always to the poor (‘almsgiving’): Mt. 6:2-4; Lk. 11:41; 12:33; Ac. 3:2f., 10; 9:36; 10:2, 4, 31; 24:17.” (*Theological Dictionary Of The New Testament*, Vol. II, p. 486)

Vine: “*eleemon* (ελεημων, 1655), ‘merciful,’ ... not simply possessed of pity but actively compassionate, is used of Christ as a High Priest, Heb. 2:17, and of those who are like God, Matt. 5:7 (cf. 6:35, 36, where the RV, ‘sons’ is to be read, as representing characteristics resembling those of their Father).” (*Vine’s Expository Dictionary Of New Testament Words*, pp. 404–405)

Applying Deaver's Law: The Name "Christian"



“All passages which authorize the performance of an act based upon the peculiar ground of one's being a Christian are passages which apply with equal force both to the church and the individual Christian.”

- **The individual Christian is authorized upon the peculiar grounds of being a Christian to wear the name "Christian" (*Acts 11:26; 1 Peter 4:16*)**
- **Is the church authorized to wear the name "Christian"?**

Deaver On “The Christian Church” 1987 Version

Written Question From Jack Holt:

“Is it scriptural for a local church to wear the name ‘Christian’ as an individual does?”

Written Answer From Mac Deaver:

“No, it’s not proper for a local church to wear the name ‘Christian.’ One member is not the complete bride of Christ.”

February 18, 1987

Deaver On “The Christian Church” 1991 Version

A Written Question From Keith Sharp:

“Would it be Scriptural for the Cullendale Church Of Christ to change its name to The Cullendale Christian Church?”

Written Response From Mac Deaver:

“Yes, if expedient.”

September 24, 1991

“The Christian Church”

Mac Deaver’s Explanation

“According to Hebrews 12:23, there’s a sense in which we could refer to ourselves together as The Christian Church. Hebrews 12:23, “the church of the firstborn ones.” The word “firstborn” is just as plural as it can be. “The church of the firstborn ones whose names are enrolled in heaven.” You know what that means? That means Paul was referring to that as the church of the Christians. The church of the Christians—the Christian’s Church.”

Mac Deaver
September 23, 1991

A Sectarian Name

“The first speaker was brother Monroe Hawley on the subject, “History and Current Profile of Churches of Christ.” He presented an interesting summary of Restoration history. He emphasized that he was speaking only for himself and that he would likely say some things with which other members of the church would disagree. While in the main I found myself in accord with his speech, there were some insinuations and observations voiced which I believe were unfounded and unnecessary, to say nothing of harmful. He said that in choosing the names, “Church of Christ” and “Christian Church,” respectively, sectarianism was manifested. This we deny concerning the designation, “Church of Christ,” since it is innately scriptural (Rom. 16:16; Matt. 16:18; Eph. 1:22-23, etc.). “Christian Church” is in fact a sectarian name.”

(Dub McClish, “Observations On The ‘Restoration Summit’”, *The Spiritual Sword*, Vol. 16, #3, p. 21, April 1985)

Listen To Your Daddy!

“God has spoken regarding the name that is to be worn by His people. “The disciples were called Christians first at Antioch” (Acts 11:26). “Do they not blaspheme that worthy name by which ye are called?” (Jas. 2:7). “If any man suffer as a Christian let him not be ashamed, but let him glorify God in this name.” (1 Pet. 4:16). “And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved” (Acts 4:12). Members of the New Testament church were called “Christians.” Mark it well that the New Testament church was never called the “Christian Church.””

(Roy Deaver, *The Baptist Church And The New Testament Church*, p. 57, © 1977)

Floyd Decker On “The Christian Church”

“9. The Christian Church misuses the name “Christian,” which is a noun, by speaking of “Christian nations,” “Christian schools,” and “Christian Church.” The church of Christ does not (Acts 11:26; 26:28; 1 Peter 4:16).”

(Floyd Decker, *Why I Left The Christian Church*, Unity Forum, 1944)

Floyd Decker

“I knew the great and beloved Floyd Decker— faithful, devoted, powerful gospel preacher, enemy of all unrighteousness. Brother Decker determined to do nothing in matters religious for which there was no Bible authority. He renounced the practice of using mechanical instrumental music in worship, left the Christian Church, and was tremendously effective in bringing many others out of the Christian Church. How I wish that all the men who were present at Joplin could have known Floyd Decker.”

(Roy Deaver, “Should We Merge With The Christian Church?”, *The Spiritual Sword*, Vol. 17, #1, p. 14, October 1985)

If Not, Why Not?

IF

“The Christian Church”

Is authorized by Hebrews 12:23

“the church of the firstborn”

THEN

“The United Pentecostal Church International”

Is authorized by Acts 2

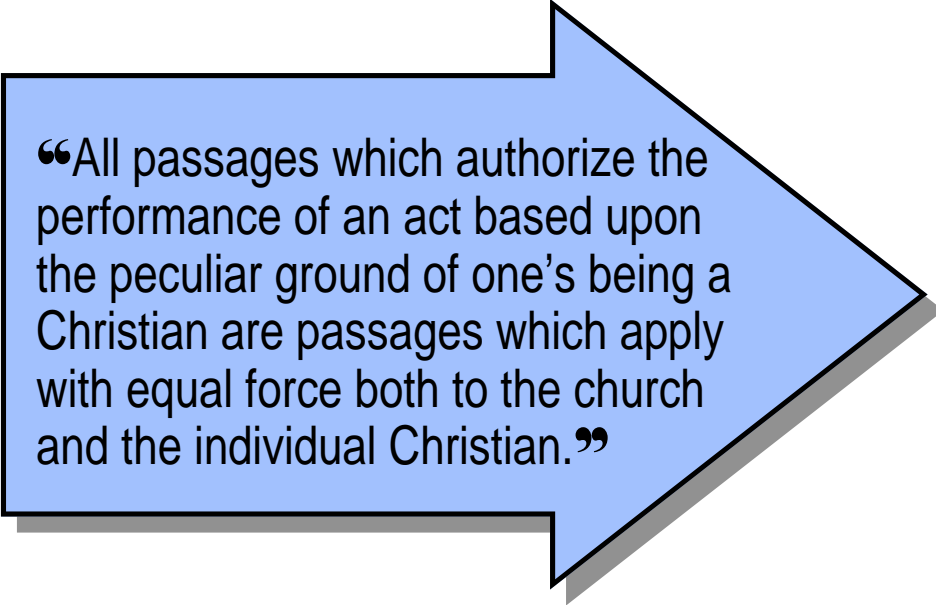
“they were all with one accord” (Acts 2:1) – ***United***

“the Day of Pentecost was fully come” (Acts 2:1) – ***Pentecostal***

“the Lord added to the church” (Acts 2:47) – ***Church***

“from every nation under heaven” (Acts 2:5) – ***International***

Applying Deaver's Law: Spiritual Gifts



“All passages which authorize the performance of an act based upon the peculiar ground of one's being a Christian are passages which apply with equal force both to the church and the individual Christian.”

- ➡ **The individual Christian is authorized upon the peculiar grounds of being a Christian to speak in tongues and prophecy in the public assembly
(1 Cor. 14:27–32)**
- ➡ **Is the entire church authorized to speak in tongues and prophecy during an assembly?**

The Principles Of 1 Corinthians 14

“Does this mean that I Corinthians 14:26–40 has no application to the church today? It doesn’t mean this at all. The *principles* set forth are just as binding as they ever were; the *means* (the circumstances, the situation) by which Paul set forth these principles do not exist in the world today. The binding sacred principles are: (1) let all things be done unto edifying; (2) God is not a God of confusion, but of peace; (3) let them be in subjection; (4) let all things be done decently and in order.”

(Roy Deaver, LL.D., Ph.D., Th.D., *Ascertaining Bible Authority*, p. 43, © 1987)

Applying Deaver's Law: The Observance Of Days

“All passages which authorize the performance of an act based upon the peculiar ground of one's being a Christian are passages which apply with equal force both to the church and the individual Christian.”

- ➡ **The individual Christian is authorized upon the peculiar grounds of being a Christian to observe special days (*Romans 14:5–6*)**
- ➡ **Is the church authorized to observe special days? (*Galatians 4:10–11*)**

Moses Lard On Romans 14:5

“At the time when Paul wrote, it was customary for certain Christians to esteem one day above another. This they had, and they still have an absolute right to do, whether the day were a Jewish sacred day or a Gentile sacred day, a Sabbath or a first day of the week, a Wednesday or a Thursday; and no one was at liberty to pronounce them wrong, or in any way to interfere with them. And what was then the liberty of Christians is their liberty still. Had we Jewish Christians among us now, and did they choose to esteem and treat the ancient Sabbath as better than any other day, no one among us would have the right to move a lip against them.” (Moses Lard, *A Commentary On Romans*, p. 416)

Roy Deaver On Romans 14:5

“Many hold that this passage refers to Jewish brethren, who, after becoming Christians, continued to hold certain days and feasts prescribed by the Law of Moses. However, it seems clear that there is no exclusive reference to Jewish brethren, and neither is there reference to days prescribed by the Law of Moses. We must keep in mind that Paul is here discussing matters of indifference—matters right if done, and right if not done ... if a man desired to set aside “Thursday” as a special day for study and prayer, he had the right to do so; but he would not have a right to try to force someone else to do so ... The brother who esteemed one day above another did so with a view to being pleasing to the Lord. He did what he did because he thought such was pleasing to God.” (Roy Deaver, *Romans: God’s Plan For Righteousness*, pp. 542–545)

Applying Romans 14 Today

A converted Jew has the right to privately observe **the Sabbath** “unto the Lord”

A converted Baptist has the right to privately observe **Christmas** or **Easter** “unto the Lord”

A converted Catholic has the right to privately observe **a fast during Lent** “unto the Lord”

A converted Muslim has the right to privately observe **the dietary laws** he grew up with “unto the Lord”

Shall We Observe Special Days?

“Let each man be fully assured in his own mind” as to whether he will or will not devote any other day to study, meditation, and prayer. Concerning this the Lord has bound no one, and concerning such matters no one should seek to bind his notions on others. It is therefore evident that the leaders of a church could not adopt these Jewish holidays and demand that all the members observe them. The Judaizing teachers had got in their work among the churches of Galatia, which led Paul to say, “Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain” (Gal. 4:10, 11). If the leaders should set any such days to be observed by the church, the members should not submit to such an arrangement. “Let no man judge you in meat, or in drink, or in respect of a feast day or a new moon or a Sabbath day” (Col. 2:16).” (R. L. Whiteside, *A New Commentary On Paul's Letter To The Saints At Rome*, p. 269)

Floyd Decker On Holy Days

“4. The Christian Church celebrates days of heathen worship, such as Easter, Mother’s Day and Christmas; the church of Christ does not (Gal. 4:10).”

(Floyd Decker, *Why I Left The Christian Church*, Unity Forum, 1944)

Central Church Of Christ

Bakersfield, California

“Sunday was a wonderful day of victory here at Central. We had victory of legalism [*sic*] as we worshipped in a way that was very different but very scriptural [*sic*]. We had a victory as a body as so many people got involved in putting this worship service together, using their gifts and abilities to God’s glory, and so many were so energetic in their participation during our singing and worship together ... I am so very proud of this church for breaking the chains of tradition and legalism and letting the Spirit of God move among his people in new and powerful ways. I am proud that those who would prefer to have things done in the old familiar ways don’t bind their opinions on those who are ministered to by these new methods.”
(Mark Turner, *Central Courier*, April 10, 1994)

Their Easter program was complete with a decorated tomb and background, a quartet and a narrator!

Who Observes These Days?

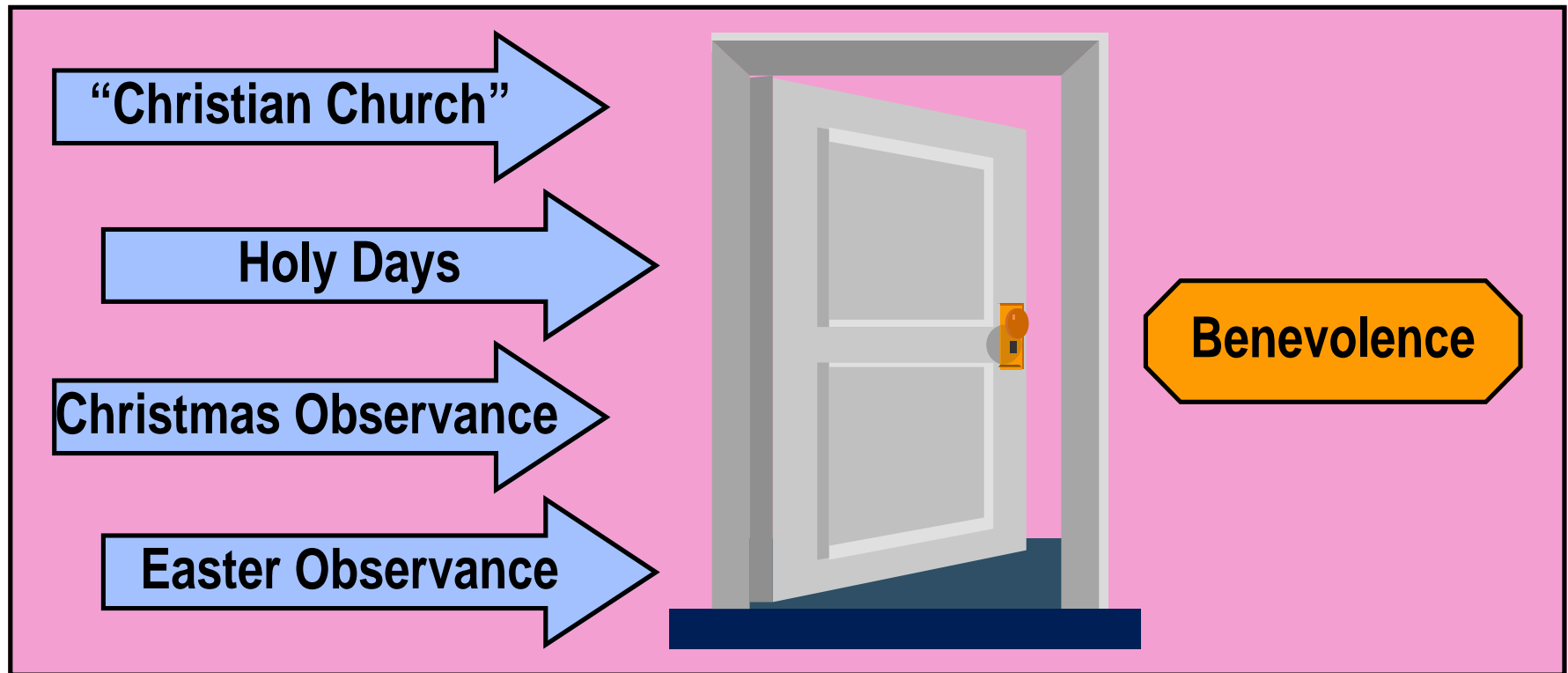
The Strong
Brother?

The Weak
Brother?

	Wednesday Bible Class	
	Nights Of Debate	
	Lectureships	
	Christmas	
	Easter	
	Fast During Lent	

““One man esteemeth one day above another...” This... would be the attitude of the **weak brother**... “another esteemeth every day alike.” This attitude evidently corresponds...to the “**strong brother**”” (Roy C. Deaver, *Romans: God’s Plan For Man’s Righteousness*, pp. 542–543)

***The Same Door That Makes
Benevolence “Peculiar” To Ones
Being A Christian...***



Brings In Many Other Things

Activating The Universal Church

“He wanted me to identify the church. It doesn’t matter if I mean the church local, like the church at Laodicea, the church regional, the churches of Galatia, the church universal, the brotherhood, the church ethnic, the churches of the Gentiles, congregational collective, the churches of Christ. It doesn’t matter what I mean. I mean that whatever an individual can do upon the peculiar grounds that he’s a Christian, the church can do. The brotherhood can do. The regional churches can do it. The local church can do it. Groups of churches can do it. The ethnic churches can do it. It doesn’t matter. Why is that a puzzle?” *(Mac Deaver, June 20, 1994)*

Questions About The Regional Church

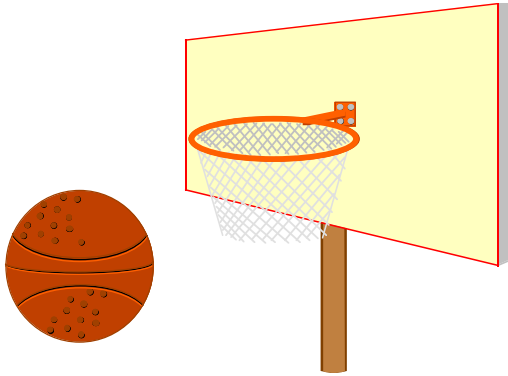
- ☞ Is there a regional church treasury?**
- ☞ Who are the regional church officers?**
- ☞ What are the regional church officers called?**
- ☞ How does the regional church accept members?**
- ☞ How does the regional church withdraw fellowship?**
- ☞ What Bible passage supports any of this?**

Questions About The Universal Church

- ➡ Is there a universal church treasury?**
- ➡ Who are the universal church officers?**
- ➡ What are the universal church officers called?**
- ➡ How does the universal church accept members?**
- ➡ How does the universal church withdraw fellowship?**
- ➡ May the universal church own a soup kitchen?**
- ➡ May the universal church own a hospital?**
- ➡ What Bible passage supports any of this?**



“Believe It If You Can”



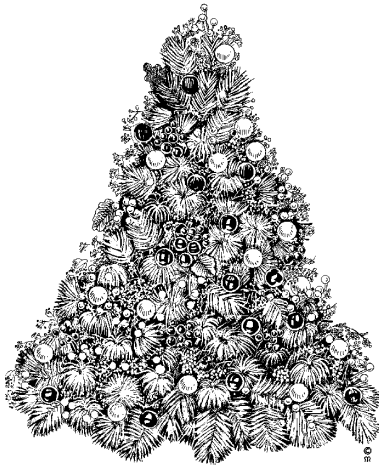
Family Life Center



**Worldwide Church
Of Christ Organization**

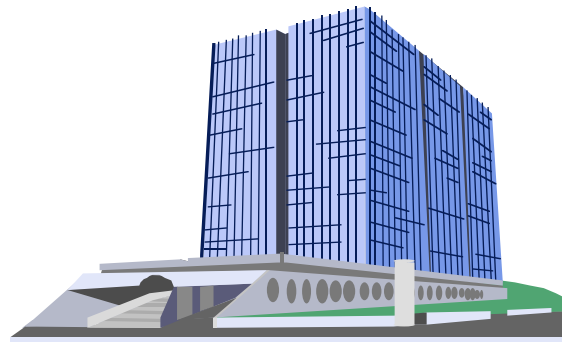


**Schaumburg
Christian Church**

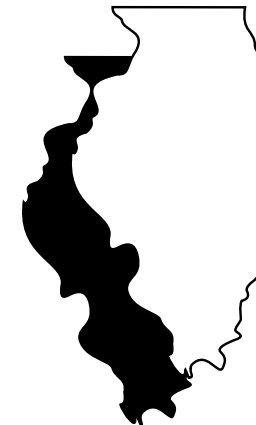


**Schaumburg
Church Christmas
Observance**

(On Hold For Now)



**Church Of Christ
Hospital**



**Regional Church
Of Christ**

A Trip To Wonderland

“When I use a word, it means just what I choose it to mean – neither more nor less” (*Alice’s Adventures In Wonderland*, Chapter 6)



“It doesn’t matter if I mean the church local, like the church at Laodicea, the church regional, the churches of Galatia, the church universal, the brotherhood, the church ethnic, the churches of the Gentiles, congregational collective, the churches of Christ. It doesn’t matter what I mean.” (*Mac Deaver, June 20, 1994*)

A Vehicle For Evangelism ?

“Let me tell you something brethren, the Bible teaches that benevolence, when rendered to non-saints, is an evangelistic vehicle.”

(Mac Deaver, 9/23/91)

Deaver's Limited Evangelism

*The "Undeserving" That Deaver Excludes
From His "Vehicle For Evangelism"*



Deaver's Evangelistic Vehicle Hits A Roadblock

**WARNING:
ALL EVANGELISTIC
VEHICLES MUST TURN BACK!
BEYOND THIS POINT ARE
DRUNKS, LAZY BUMS AND
UNDESERVING FOLKS!**



“Let me tell you something brethren, the Bible teaches that benevolence, when rendered to non-saints, is an evangelistic vehicle.” (Mac Deaver, 9/23/91)

A Part Of Evangelism

If This Is So...

**“If the church may Scripturally render aid to non-saints in evangelism (help them see the truth) and *if the church’s benevolent aid to non-saints is a part of evangelism*; then the church may scripturally render benevolent aid to non-saints.”
(Mac Deaver, *Basic Argument #4*, 9/24/91)**

Then Why Not...

“If the church may Scripturally render aid to non-saints in evangelism (help them see the truth) and *if the church’s entertainment ministry to non-saints is a part of evangelism*; then the church may scripturally render entertainment to non-saints.”

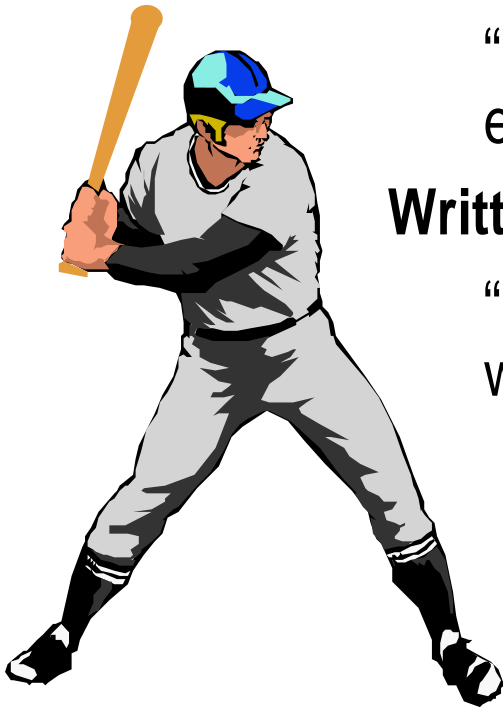
Family Life Centers

Written Question From Keith Sharp:

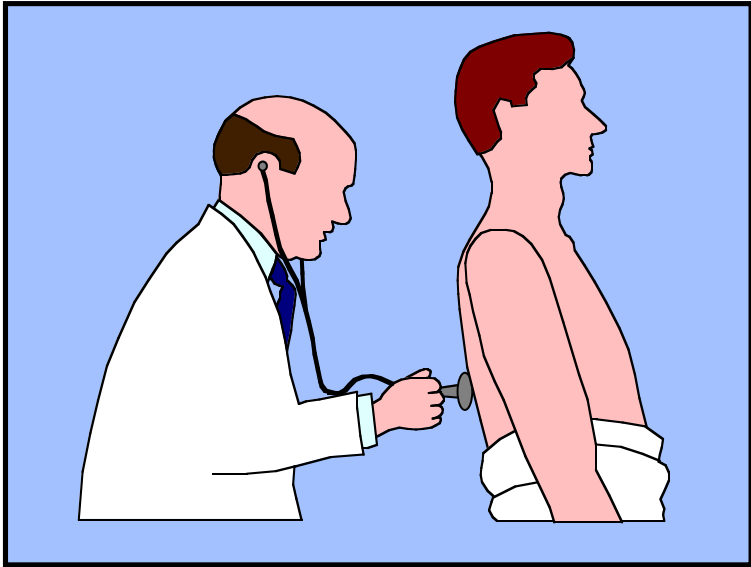
“Is a Family Life Center a vehicle for evangelism?”

Written Response From Mac Deaver:

“It could be (given proper motivation with certain restrictions).”



9/25/91



Is This Evangelism?

Written Question From Keith Sharp:

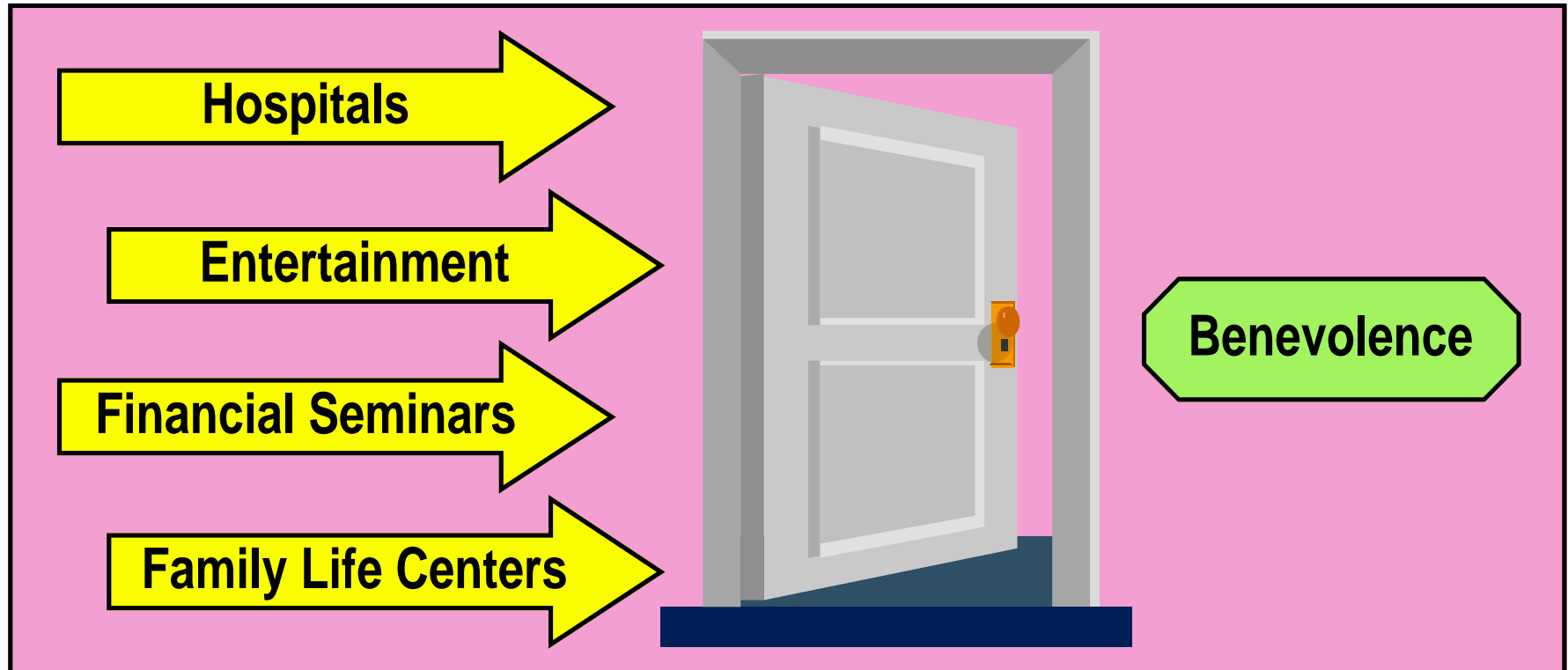
“Would it be Scriptural for the Cullendale Church of Christ to support a hospital in Haiti as a vehicle for evangelizing Haiti?”

Written Response From Mac Deaver:

“Yes.”

9/24/91

The Door That Brings “Benevolence” Into “Evangelism”



Is Left Open For Many Other Things

The Good Samaritan

Luke 10:30–37

What if the Samaritan found out the man who “fell among thieves” was a drunken bum? Would he have been justified in ignoring him?



Do Good

“do good to those who hate you, and pray for those who spitefully use you and persecute you, **that you may be sons of your Father in heaven**” (*Matt. 5:44–45*)

Lend

“do good, and lend, hoping for nothing in return; and your reward will be great, **and you will be sons of the Highest**” (*Luke 6:35*)

***Evidence
Of
Sonship***

Is The Church A Lending Institution?



**Church Of Christ
Finance Company**

**No Application Fee
No Interest
No Payments**

Mac Deaver, Loan Officer

“And if you lend to those from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back. But love your enemies, do good, **and lend, hoping for nothing in return**; and your reward will be great, and you will be sons of the Highest.” (Luke 6:34–35)

Application For Auto Loan

Name: *Ima Baptist*

Address: *123 Easy Street*

Terms Of Loan

Amount Financed: *\$16,000*

Collateral: *None*

Duration of Loan: *Forever*

Interest Rate: *0%*

Monthly Payments: *None*

Approved By: Mac Deaver

HAPPENINGS



Please watch the MARCHER for updates on programming. Please be sure and don't miss the sign-up dates.

The next issues the The Family Flyer will be out in February for spring and summer Family Life Programming.

WATCH FOR:



Softball
Volleyball
Ping Pong
Ladies Slimnastics
Golden Age Events
Fuss Ball
Tennis
Golf
Various Special
Courses



ALL WE NEED IS YOU!

The Lord's Work

“On one occasion Jesus refused to show signs and work miracles in his hometown. He pointed out succinctly to them that many widows were in Zarephath but only one was helped by Elijah, and many lepers were in Israel but only one was instructed by Elisha (Lk. 4:25–27).

He thus taught that His mission was far more important than doing all the social and physical good he could do! Healings, feedings, and even resurrections would be done by the Lord, but his mission was higher and holier. His mission was spiritual. It concerned the souls of men, not just their physical needs and wants.”

(Roy H. Lanier, Jr., “The Mission Of The Church”, *The Spiritual Sword*, Vol. 24, #3, p. 7, April, 1993)

Serving The Needy

“The case concerning Grecian widows (Acts 6:1–7) further strengthens the emphasis that serving the needy is not the foremost mission of the church. The apostles said forsaking the word of God to serve tables was not “reason,” “fit” (Acts 6:2 ASV), or “pleasing.” It was more important for them to be teaching the word than to be ministering to needy widows. Others could give loving and proper care who could not do the necessary teaching the apostles could do.”

(Roy H. Lanier, Jr., *The Mission Of The Church*, The Spiritual Sword, Vol. 24, #3, p. 9, April 1993)

***Every Time He Uses The
Word “Church” He Needs
To Tell Us What He Means***

- The Universal Church?**
- A Local Congregation?**
- Individual Christians?**

Uses Of The Word “Church”

- ☞ It Is Used To Refer To The Results Of The Deliberate Actions Of God In The Realm Of Salvation (*Eph. 3:10*)**
- ☞ It May Refer To All The People Of God Without Regard To Time Or Place (*Heb. 12:23*)**
- ☞ It Is Sometimes Used To Refer To God’s People In A Given Locality (*Acts 9:31*)**
- ☞ It Is Also Used To Refer To People Who Are Physically Assembled (*Acts 11:26*)**
- ☞ It Can Also Refer To A Body Of People In A Given Locality Who Work Together Personally And Individually As A Body (*Phil. 4:15*)**

The Church: Universal & Local

- ➔ **The Lord adds us to the universal church, but we join ourselves to form a local church (*Acts 2:47; 9:26f*)**
- ➔ **The universal church is entered by baptism, but human agreement is involved in local membership (*1 Cor. 12:13; 3 John 9–10*)**
- ➔ **None but the saved are in the universal church, but some “not of us” may be in a local church (*2 Tim. 2:19; 1 John 2:19*)**
- ➔ **Satan can’t prevail against the universal church, but he can and does prevail against local churches (*Matt. 16:18; Rev. 2:5f*)**

A Faithful Element

“While it is very possible for there to be a faithful element and a non-faithful element in the same congregation (Rev. 2:20, 24—Thyatira; Rev. 3:1, 4—Sardis), it is also possible for a congregation to be completely wrong, disloyal and condemned. One could become disloyal in either (1) motive (Rev. 2:4—Ephesus left her first love) or (2) basic conviction (Rev. 3:16—Laodicea became lukewarm).”

(Mac Deaver, “The Challenge To Recognize The Loyal Church,” *The Spiritual Sword*, Vol. 11, #4, July 1980)

Matthew 18

15 Moreover if your brother sins against you, go and tell him his fault between **you and him alone**. If he hears you, you have gained your brother.

16 But if he will not hear you, **take with you one or two more**, that by the mouth of two or three witnesses every word may be established.

17 And **if he refuses to hear them, tell it to the church**. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.



One Man Is Not
“The Church”



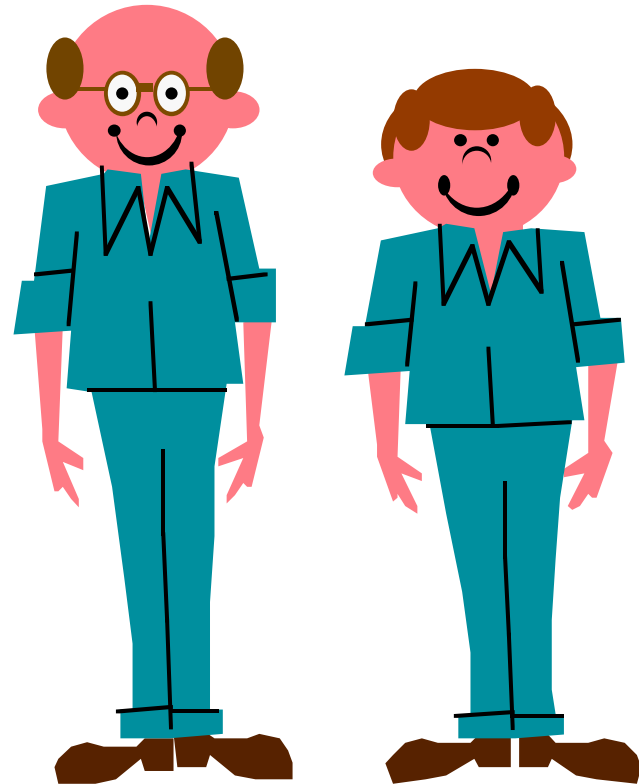
Two Men Are Not
“The Church”



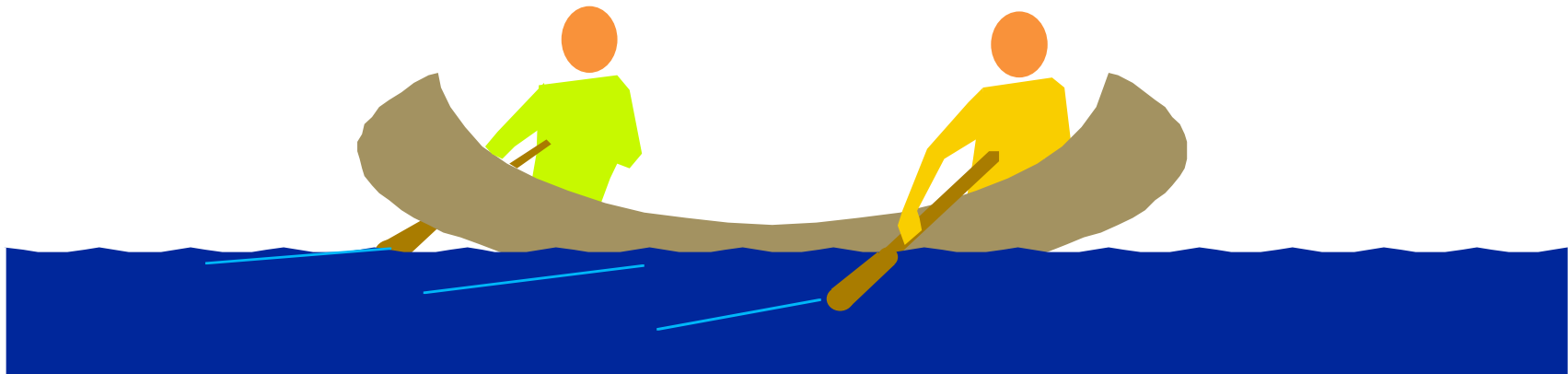
Here We Find
“The Church”

A Two Man Congregation?

**You Can Have A
Congregation Consisting
Of Only Two Christians—
However, Two Christians
Do Not Necessarily
Constitute A Local
Congregation!**



***If Two Christians Go Fishing,
Can We Say That “The Church”
Went Fishing?***



A Difference Between Individuals And The Church

- ➔ **The Individual Is Not The Church (*1 Cor. 12:14*)**
- ➔ **The Individual Is Charged When The Church Is Not (*1 Tim. 5:16*)**
- ➔ **The Individual Has Responsibility The Church Does Not (*Matt. 18:15*)**
- ➔ **The Individual's Money Is Distinct From The Church's Money (*Acts 5:2-4*)**

An Individual Christian Does Not Constitute A Local Church

- ↳ An individual ***worker*** does not constitute a union
- ↳ An individual ***shareholder*** does not constitute a corporate board
- ↳ An individual ***soldier*** does not constitute the army
- ↳ An individual ***Christian*** does not constitute a local church

How A Local Church Functions

- ☞ Through Oversight Of Its Elders (Acts 11:30)**
- ☞ Through Its Treasury (Acts 11:29–30)**
- ☞ Through Authorized Agents (Acts 11:30)**

“Then one of them, named Agabus, stood up and showed by the Spirit that there was going to be a great famine throughout all the world, which also happened in the days of Claudius Caesar. Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea. This they also did, and sent it to the elders by the hands of Barnabas and Saul.” (Acts 11:28–30)

The Lord Provides That A Local Church:

- ☞ Assemble (*Heb. 10:25; 1 Cor. 14:23*)
- ☞ Have Recognized Members (*Acts 9:26; 1 Cor. 14:23*)
- ☞ Have Common Oversight (*Acts 14:23; Titus 1:5*)
- ☞ Have A Treasury (*1 Cor. 16:1–2; Phil. 4:15–16*)
- ☞ Function As A Unit:
 - Group Participation (*Acts 12:5; Eph. 5:19*)
 - Through A Representative (*Acts 6:3*)

The Local Church Is Not:

- 1) Just A Plurality Of Christians, Or**
- 2) Just Christians Assembled (*Matt. 18:15–16*)**

Deaver Responds To A Christian Church Preacher

“Let me hasten to stress that I am not questioning your faith or your salvation “on the basis of the use of the instrument in our churches.” To me, the instrument is not the issue. Rather, it is a *symptom* of the real issue. This was the case when it was first introduced, and it is the case now. The instrument was simply the horse upon which the real issue rode out! The real issue was (and is): the “loose-constructionist” attitude toward Biblical authority, which attitude the use of the instrument clearly implies. May we do in religious matters anything which is not explicitly forbidden? Or, shall we do in religious matters only that for which there is Bible authority? It is my position (as this position is clearly and plainly set out in God’s word) that we can (with God’s approval) do only that which the Bible authorizes. This is the unquestioned teaching of Colossians 3:17. You and I both recognize that there is no Bible authority for the use of mechanical instrumental music in Christian worship.” (Roy Deaver, *The Spiritual Sword*, January 1986, pp. 6–7)

Padfield Responds To A Christian Church Preacher

“Let me hasten to stress that I am not questioning your faith or your salvation “on the basis of the building of a hospital.” To me, the hospital is not the issue. Rather, it is a *symptom* of the real issue. This was the case when it was first introduced, and it is the case now. The hospital was simply the horse upon which the real issue rode out! The real issue was (and is): the “loose-constructionist” attitude toward Biblical authority, which attitude the building of a hospital clearly implies. May we do in religious matters anything which is not explicitly forbidden? Or, shall we do in religious matters only that for which there is Bible authority? It is my position (as this position is clearly and plainly set out in God’s word) that we can (with God’s approval) do only that which the Bible authorizes. This is the unquestioned teaching of Colossians 3:17. You and I both recognize that there is no Bible authority for New Testament church building a hospital.”

Walking By Faith

“Perhaps it should be stressed at this point that an example does not exclude. An example authorizes traveling by boat, but does not exclude traveling by car. Acts 20:7 authorizes the observance of the Lord’s Supper on the first day of the week. The point which makes it sinful to observe the Supper on Thursday night is the fact that there is *no authority for it*. Several verses show our obligation to *sing* in Christian worship. The thing which makes it wrong to use the mechanical instrument is the fact that there is *no authority for it*. The sacred principle of “walking by faith” necessarily involves respecting the silence of the Scriptures.”

(Roy Deaver, *Restoration Principles*, p. 113, Brown Trail School Of Preaching)

What Is An Expediency?

“Expediency is that which expedites. There is no expediency where there is no advantage. So far as concerns congregational obligations, an expedient is that which is harmony with the Scriptures, in which there is inherent advantage, and which may be selected by the elders in carrying out any obligation of the church – that obligation growing out of that for which there is approved example, and implication, or a direct statement.

We should keep in mind that there is no expediency where there is no obligation. I cannot justify thus and so by arbitrarily calling it an “expediency.” *There is no expediency where there is no obligation.* The failure to recognize this fact created serious problems in the early Restoration Movement. It was argued by many that the Missionary Society was simply an expedient in connection with the functioning of the universal church. This, in fact, was the attitude of Alexander Campbell. But, no one took the time or made the effort to prove that God placed upon the universal church the obligation to function as an organized entity.”

(Roy Deaver, *Ascertaining Bible Authority*, pp. 18–19)

The New Testament Pattern

“Just as God gave Noah the pattern for building the ark, and just as God gave Moses the pattern for building the tabernacle, just so God has given mankind the pattern for building his life. God has given the pattern for Christian character (attitudes and conduct) and the pattern for the church (organization, name, doctrine, worship, plan of salvation, mission). And just as Noah was obligated to build according to the pattern, and just as Moses was obligated to build according to the pattern, just so we are obligated (and privileged) to build according to the pattern ... the New Testament is the pattern ... A pattern is something which is worthy of imitation and which is intended to be imitated. It is a design, a guide, a model ... God expects us to walk according to and to live in harmony with the divine pattern.”
(Roy Deaver, *The Spiritual Sword*, October, 1973, pp. 16–17)

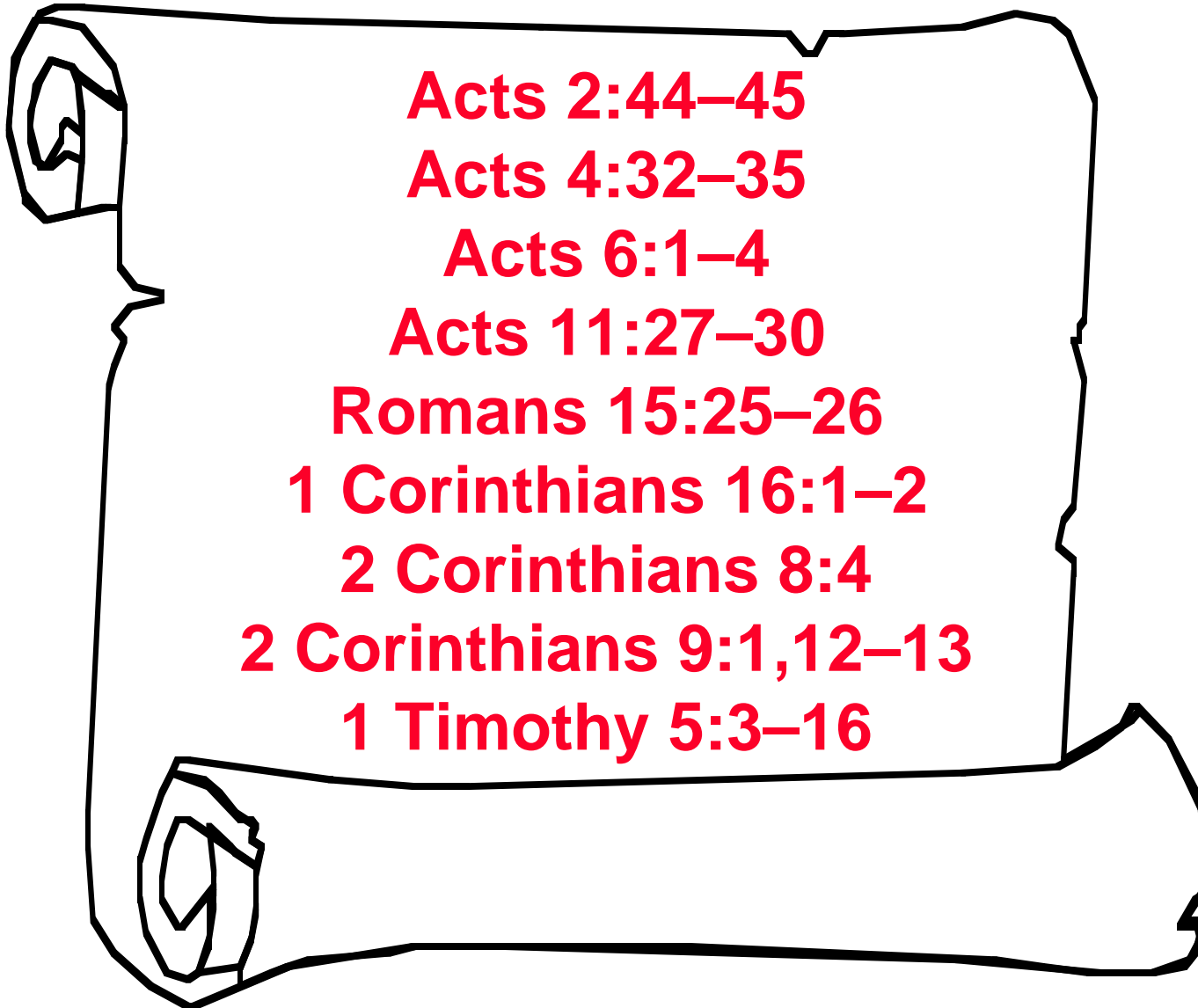
Does Silence Authorize?

“This concept of Biblical authority is in complete contradiction with the basic authority principle which we have already studied. The Bible authorizes by WHAT IT SAYS—NOT BY WHAT IT DOES NOT SAY! The Bible says nothing about counting beads in Christian worship, but this fact does not authorize the counting of beads in Christian worship. If it is the case that all things about which the Bible is silent are things which may be employed in Christian worship, and if it is the case that the counting of beads is something about which the Bible is silent: then it is the case that the counting of beads is something which may be employed in Christian worship! What a ridiculous major premise. Yet, this is the very position some are taking when they argue that the mechanical instrument is authorized by the silence of the Scriptures. Inspiration stresses that the Lord Himself could not possibly serve as a priest after the Mosaic system. Why? Because there was no authority for it! Note the reading: “For it is evident that our Lord hath sprung out of Judah: as to which tribe MOSES SPAKE NOTHING!” (Heb. 7:14).” (Roy Deaver, *Ascertaining Bible Authority*, p. 49)

The Needy Saints At Jerusalem

“Paul says: “But now, I go unto Jerusalem, ministering unto the saints.” Paul was very intensely concerned with a matter which involved the saints (that is, some of them) in Jerusalem. He was going to “minister” unto them. He explains what this work was: “For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem.” There was an urgent need among the saints in Jerusalem. The saints in Jerusalem were Jewish brethren. Jewish brethren didn’t think too highly of Gentile brethren. Paul’s labors were among the Gentiles. Paul was concerned about a contribution from the Gentile brethren for two reasons: (1) It would supply the needs; and (2) it would prove to the Jews that these Gentiles were genuine Christians, and this would produce a better relationship between them.” (Roy Deaver, *Romans, God’s Plan For Man’s Righteousness*, p. 590)

The Pattern Revealed



Acts 2:44–45

Acts 4:32–35

Acts 6:1–4

Acts 11:27–30

Romans 15:25–26

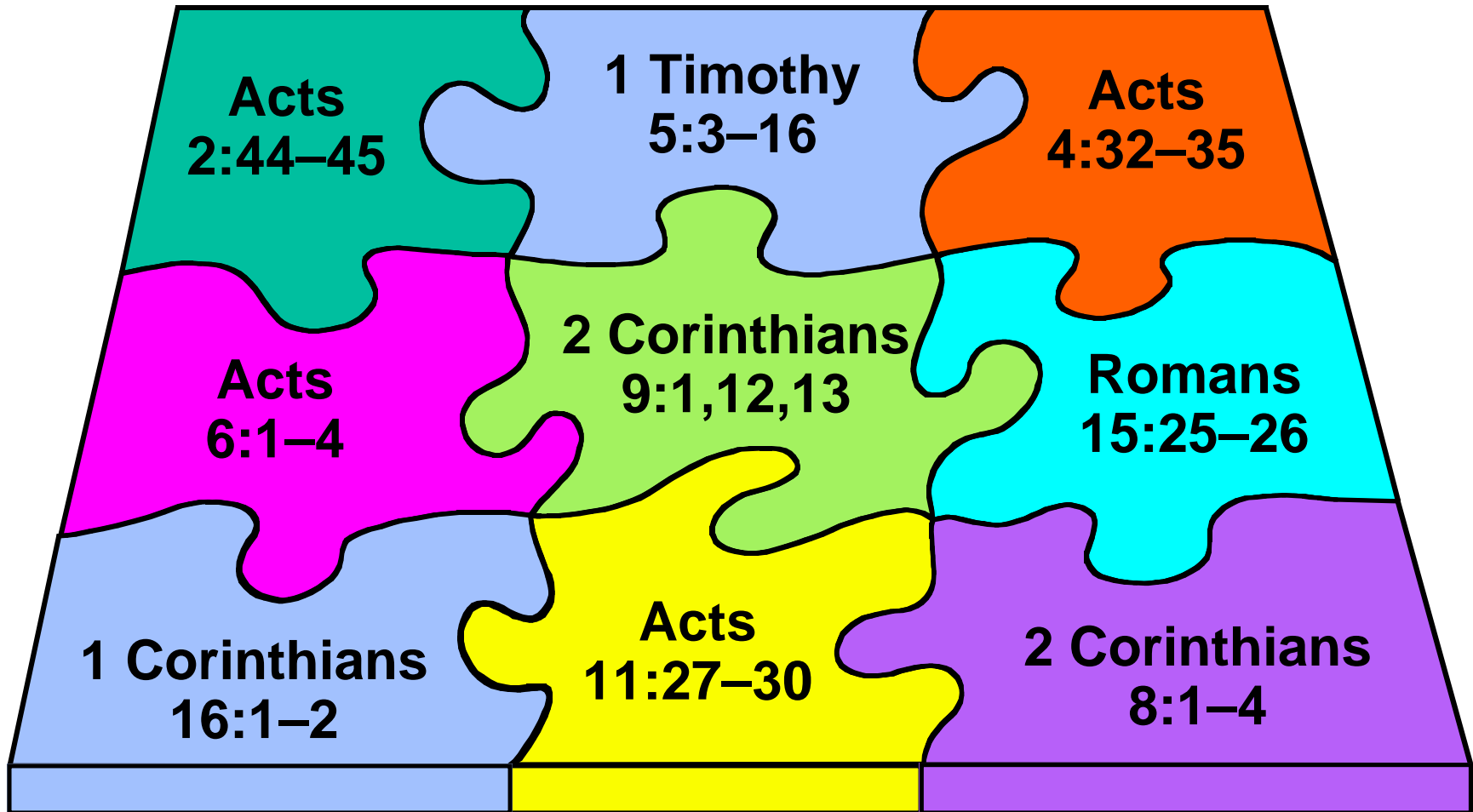
1 Corinthians 16:1–2

2 Corinthians 8:4

2 Corinthians 9:1,12–13

1 Timothy 5:3–16

The Pieces Fit



**New Testament
Pattern**

**The Church
Treasury**

**Aid To
Saints**

**Aid To
Sinners**

Acts 2:44–45	✓	✓	
Acts 4:32–35	✓	✓	
Acts 6:1–4	✓	✓	
Acts 11:27–30	✓	✓	
Romans 15:25–26	✓	✓	
1 Corinthians 16:1–2	✓	✓	
2 Corinthians 8:4	✓	✓	
2 Corinthians 9:1–13	✓	✓	
1 Timothy 5:3–16	✓	✓	

The Totality Of The New Testament Is An Exclusive Pattern

***The
Totality Of
The New
Testament
Teaching
Says...***

- ✎ **“Sing” excludes mechanical instruments**
(Matt. 26:30; Acts 16:23; Rom. 15:9; 1 Cor. 14:15; Eph. 5:19; Col. 3:16; Jas. 5:13; Heb. 2:12)
- ✎ **Observing the Lord’s Supper on the “first day of the week” excludes Friday observance** *(Acts 20:7)*
- ✎ **“Unleavened bread” and “fruit of the vine” excludes pizza and Pepsi** *(Mk. 14:22–25; Lk. 22:15–20; Matt. 26:26–29; 1 Cor. 11:23–26)*
- ✎ **Benevolence to “needy saints” out of the church treasury excludes non-saints** *(Acts 2:44,45; 4:34–35; 6:1–6; 11:27–30; Rom. 15:25, 26; 1 Cor. 16:1–2; 2 Cor. 8 & 9; 1 Tim. 5:16)*

The Scriptures Teach...

“Limited” Music

- ☞ Matthew 26:30 – “Sung”
- ☞ Mark 14:26 – “Sung”
- ☞ Acts 16:25 – “Sang”
- ☞ Romans 15:9 – “Sing”
- ☞ 1 Corinthians 14:15 – “Sing”
- ☞ Ephesians 5:19 – “Singing”
- ☞ Colossians 3:16 – “Singing”
- ☞ Hebrews 2:12 – “Sing”
- ☞ James 5:13 – “Sing”


**Shall We Add
Instrumental Music –
Another Kind Or
Classification Of
Music?**

“Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son” (2 John 9)

The Scriptures Teach...

“Limited” Benevolence

- ☞ Acts 2:44,45 – “believers”
- ☞ Acts 4:32-35 – “believers”
- ☞ Acts 6:1-4 – “disciples”
- ☞ Acts 11:27-30 – “brethren”
- ☞ Romans 15:25,26 – “poor saints”
- ☞ 1 Corinthians 16:1,2 – “saints”
- ☞ 2 Corinthians 8:4 – “saints”
- ☞ 2 Corinthians 9:1-13 – “saints”
- ☞ 1 Tim. 5:3-16 – “widows indeed”



**Shall We Add
Unbelievers –
Another Kind Or
Classification Of
People?**

“Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son” (2 John 9)

Authorized – Included – Excluded

Gopher Wood (Gen. 6:14-16)	Hammer, Saw, Nails, Boards	Pine (Another Kind)
Singing (Eph. 5:19)	Song Leader, Books	Instrumental (Another Kind)
Church Relief Of Needy Saints	House, Clothes, Groceries	Non-Saints (Another Kind)

Translator's Guide For 2 Corinthians 9:13

**“This verse may be translated as follows:
“For this service of yours will prove your
Christian spirit, and your fellow Christians will
praise God for the way you confess and obey the
gospel of Christ. They will also praise God for the
generous way in which you have shared what you
have with them and with all other fellow
believers.””**

(Robert G. Bratcher, A Translator's Guide to Paul's Second Letter To The Corinthians, © 1983 United Bible Societies)

Scholars On 2 Corinthians 9:13 (1)

W. Robertson Nicoll — “*and for the liberality of your contribution unto them and unto all.* This would suggest that the rich Corinthian Church had been liberal to other Churches besides that of Jerusalem, but we have no knowledge of anything of the sort.” (*Expositor’s Greek New Testament*, Vol. III, p. 94)

H.A.W. Meyer — “Paul rightly adds κ. εἰς παντας; for by the beneficence towards the Jews the Corinthians showed, in point of fact, that they excluded *no* Christians from the sincere fellowship of love.” (*Meyer’s Commentary*, Vol. VI, p. 611)

Howley, Bruce & Ellison — “**and for all others:** A gift to a part of the Church is a gift to the whole Church (1 C. 12:26); or perhaps Paul is expressing a hope that this will not be the last gift the Corinthians will make to needy Christians.” (*A New Testament Commentary*, p. 433)

Everett F. Harrison — “they will thereby know ‘the sincerity of your fellowship’ toward all believers.” (*Wycliffe Bible Commentary*, p. 679)

Scholars On 2 Corinthians 9:13 (2)

Alfred Plummer — “Whether *kai eis pantas* be a sudden afterthought or not, it points out to the Corinthians that a benefit conferred on the brethren at Jerusalem is a benefit to the whole body of Christians (1 Cor. 12:26).” (*International Critical Commentary*, p. 267)

R.C.H. Lenski — “Secondly, the saints are seen as glorifying God ‘also for the singlemindedness of (your) fellowship with them and with all,’ i.e. all other saints.” (*The Interpretation of St. Paul’s Epistles*, p. 1185)

R.V.G. Tasker — “...what Paul is saying is that the Jerusalem saints will glorify God particularly for the signs of sincere Christian fellowship shown to them by the Corinthians in making their contribution. The latter interpretation is preferable, as it explains better the addition of the words *and unto all men*. The Corinthians’ contribution was for the poor saints at Jerusalem only; but the fellowship which was expressed in it was, the apostle assumes, felt for all other Christians.” (*Tyndale New Testament Commentary*, p. 129)

Scholars On 2 Corinthians 9:13 (3)

Floyd Filson — “The closing words, ‘and toward all,’ may imply that a benefit to the Jerusalem saints serves the whole church, or that this specific gift will be matched by other acts of helpfulness to ‘all’ other Christians as the opportunities arise.” (*The Interpreter’s Bible*, p. 379)

David Lipscomb — “seeing their obedience and fidelity to the gospel of Christ, and their liberality to the poor saints in Jerusalem in the offering they made, prompted them to glorify God for their subjection to the gospel of Christ, and their beneficence to all men, for their liberality showed that they excluded no Christian from their fellowship.” (*A Commentary On The New Testament Epistles*, Vol. 3, p. 125)

Moses Lard — “speaking of the same thing in the thirteenth verse, as above, he styles it ‘their *contribution* for them’ (the poor saints in Jerusalem), ‘and for all’ other poor saints.” (*Lard’s Quarterly*, Oct. 1864, Vol. II, #1, pp. 66–67)

Like A Magician



Acts 5:11

1 Thessalonians 3:12

1 Thessalonians 5:15

Galatians 6:10

***He Misdirects Your Attention To Irrelevant Passages
While Obscuring The Context Of 2 Corinthians 9:13***

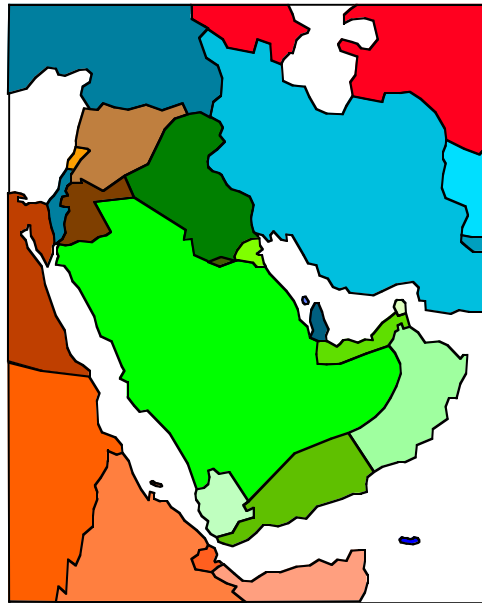
How Will Deaver Limit “All Men”?

**All The People In
The Whole World?**



**The “Deserving” In
The Whole World?**

**All Of The
Middle East?**



**The “Deserving” In
The Middle East?**

**All Of
Israel?**



**The “Deserving”
In Israel?**

Letter To Bruce M. Metzger

Dear professor Metzger,

April 4, 1994

I hope you can help me with a question I have on 2 Corinthians 9:13 (“while, through the proof of this ministry, they glorify God for the obedience of your confession to the gospel of Christ, and for your liberal sharing with them and all men...”). My question is about the “all men” at the end of this verse (εις παντας). Every critical commentary I have examined says the “all men” refers to fellow saints. For example, R.C.H. Lenski wrote, “the saints are seen as glorifying God ‘also for the singleness of (your) fellowship with them and with all,’ i.e. **all other saints.**” Is there a rule of Greek grammar that limits the εις παντας to “saints” in this passage? I would appreciate your answer, for I value your opinion as a Greek scholar.

In Christ,
/s/ David A. Padfield

Letter From Bruce M. Metzger

Princeton Theological Seminary • Princeton, New Jersey

April 20, 1994

Dear Mr. Padfield,

In response to your letter of April 4th, may I say first that I have been away on a lecturing tour and thus have not responded earlier.

You ask: “Is there a rule of Greek grammar that limits the *eis pantas* of 2 Cor. 9:13 to ‘saints’ in this passage?”

I do not know of any “rule” in Greek (or English) grammar that has any relevance as to limiting or not limiting in this case. Whether in Greek or English one must try to discern what seems to be the most appropriate reference to the *eis pantas*. The rendering of The Revised English Bible (1989) is “to the general good,” which is rather free. The rendering of the New RSV (1990) is “with all others.”

Sincerely yours,

/s/ Bruce M. Metzger

Letter From Thomas R. Edgar

Capital Bible Seminary • Lanham, Maryland

May 16, 1994

Dear Mr. Padfield:

I apologize for the delay in answering your letter of April 4, 1994. This time of the year is very busy in the academic calendar.

I have looked at 2 Corinthians 9:13 several times since receiving your letter. There is no rule of Greek grammar that would limit the εἰς παντας to "saints" in 2 Cor. 9:13. This could only be determined from the context. I think the context does support the reference to "saints"; however, it is not an impossibility for it to refer to every one in general.

I hope that this will be of some help as you study this passage.

Sincerely in Christ,
/s/ Thomas R. Edgar
Prof. of New Testament

Letter From Robert E. Smith

Summer Institute Of Linguistics • Dallas, Texas

April 12, 1994

In reply to your letter of April 4, 1994, the word πανταξ at 2 Corinthians 9:13 is an accusative masculine plural adjective used pronominally, meaning 'all'. There would seem to be no "grammatical" rule that would limit the application.

For your information, there are two other NT passages which have the same prepositional phrase: 1 Thessalonians 3.12 and 5.15.

The correct interpretation of a passage depends on the context and the situation in which it was written. Romans 15.26 identifies the situation. In 2 Corinthians chapters 8 and 9, Paul wrote to encourage the Corinthians to follow through on their commitment to contribute to the needs of the saints in Jerusalem. Note the occurrences of the following concepts in the first four and last four verses of 2 Corinthians 8.1 to 9.15: the words for "fellowship, liberality, service, saints", and the phrase "the grace of God". This feature indicates that chapters 8 and 9 form a distinct unit in the discourse. The focus of the two chapters is on a specific ministration to the saints at Jerusalem. Notice "this" service in 9.12. The antecedent of αυτουξ in verse 13 is undoubtedly "saints" in verse 12.

The question is whether πανταξ in verse 13 refers to them or to everyone else. The author could have been specific and written "all the saints" as at Ephesians 1.15, Colossians 1.4, Philemon 5, and Hebrews 13.24 but he did not.

On the other hand, it is difficult to conceive of others being the beneficiaries of this specific ministration. Perhaps the answer may lie in the usage of the particle και. Generally speaking it corresponds to the word "and" in English, but in Dana and Mantey's *A Manual Grammar of the Greek New Testament*, section 221, they suggest that sometimes it means "indeed, verily, really, in fact, yea, certainly", etc.

If such is its function here, the translation might be "to them, that is, to all".

2 Corinthians 9:13 In Context

- ↳ Saints ministered unto (2 Cor. 8:4)**
- ↳ Saints fellowshipped by the gift (2 Cor. 8:4)**
- ↳ Saints supplied for equality (2 Cor. 8:14)**
- ↳ Saints ministered unto (2 Cor. 9:1)**
- ↳ Saints needs supplied (2 Cor. 9:12)**
- ↳ Saints glorified God (2 Cor. 9:13)**
- ↳ Saints prayed & longed for givers (2 Cor. 9:14)**

“Pantas” Is Limited By Its Context

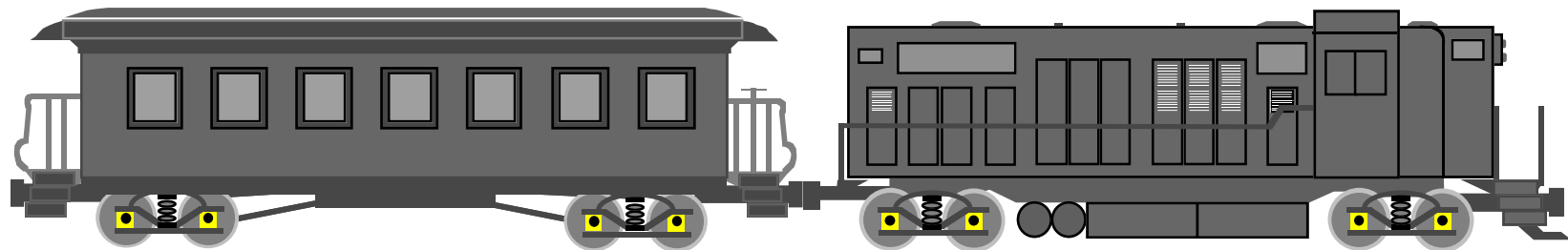
Eph. 4:13 “till we ***all*** come to the unity of the faith and the knowledge of the Son of God, to a perfect man...”

Gal. 2:14 “But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them ***all***, “If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews?”

1 Tim. 5:20 “Those who are sinning rebuke in the presence of ***all***, that the rest also may fear.”

2 Cor. 9:13 “while, through the proof of this ministry, they glorify God for the obedience of your confession to the gospel of Christ, and for your liberal sharing with them and ***all men***”

The Fellowship Was With “Them” And “All Men”

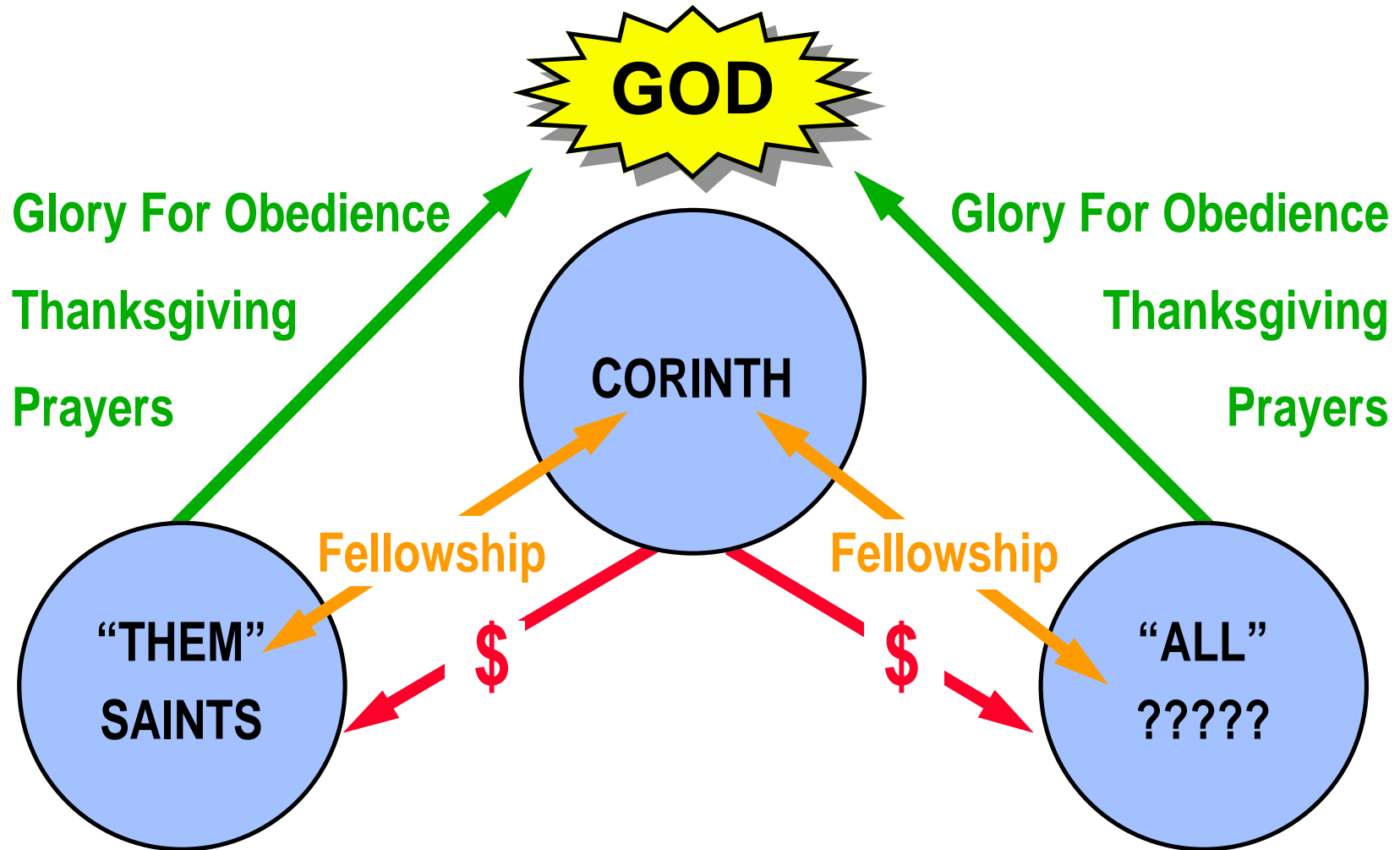


“they glorify God for the obedience of your confession to the gospel of Christ, and for your liberal sharing with them and all men” (2 Cor. 9:13)

Sharing: “3. A benefaction jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship ... 2 Cor. viii.4 ... 2 Co. ix.13 ... Ro. xv.26 ... Heb. xiii.16...” (J. H. Thayer, *A Greek–English Lexicon of the New Testament*, p. 352)

The Fellowship Of Giving

2 Corinthians 9:12–14



Things Not Found In James 1:27



“Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.”

- **The Local Church**
- **The Local Church Treasury**
- **The Local Church Contributing To The Needy**

What Kind Of Religion Does The Church Practice?

- ☞ A question set forth in ignorance!**
- ☞ Religion, by its very nature, is individual**
- ☞ His question is about like asking, “What color of hair does the church have?”**

“Religion”

- ▣▣▣▣ **“Religion” is never attributed to the church**
- ▣▣▣▣ ***Threskeia* is used four times in the New Testament**
 - Acts 26:5 “strictest sect of our religion”
 - Col. 2:18 “worship of angels”
 - Jas. 1:26 “If anyone among you thinks he is religious”
 - Jas. 1:27 “Pure and undefiled religion”
- ▣▣▣▣ **Religion is external conduct expressive of one’s heart**
- ▣▣▣▣ **Trench defines *threskeia* as the “body, of which *eusebeia* is the informing soul,” i.e. religion is the outward form of worship which godliness prompts**
- ▣▣▣▣ **Since godliness (*eusebeia*) is piety toward God, an attitude of heart, it is predicated of the individual**
- ▣▣▣▣ **The church does not have a collective heart, and so to speak of the church’s religion is a non sequitur**

Trench On “Religion”

“James’ choice of *threskos* and *threskeia* (1:26, 27) is both delicate and precise. “If any man,” he would say, “seems to himself to be *threskos*, a diligent observer of the functions of religion, if any man would render a pure and undefiled *threskeia* to God, let him understand that this does not consist in outward purifications or ceremonial observances, there is a better *threskeia* than thousands of rams and rivers of oil, namely, to do justly and to love mercy and to walk humbly with his God” (Mic. 6:7–8). Or, according to his own words, “to visit orphans and widows in their trouble, and to keep oneself unspotted from the world” (cf. Matt. 23:23). James was not affirming, as we sometimes hear, that these duties are the sum total or even the great essentials of true religion, but he declared them to be the body, the *threskeia* of which godliness or the love of God is the animating soul.” (R. C. Trench, *Synonyms of the New Testament*, p.188)

“Religion” Is Personal

Ralph Earle: {on James 1:26,27} “The noun is *threskeia* in both places. In verse 26 it carries its primary sense of outward observances, but in verse 27 it seems to include more. It consists not only of righteous acts but also of pure character.” (*Word Meanings In The New Testament*, p. 433)

A. T. Robertson: “shows that it refers to the external observances of public worship, such as church attendance, almsgiving, prayer, fasting...this is not a definition of religion or religious worship, but only a pertinent illustration of the right spirit of religion which leads to such acts.” (*Word Pictures In The New Testament*, Vol. VI, pp. 24, 26)

James Adamson On “Religion”

“The Greek words in v. 26 correspond closely in sense to our words “pious” and “piety” denoting the scrupulous observance of religious exercises—in action or words ... Verse 27 is not, and is not intended to be, a comprehensive definition of Christianity; it is an assertion of one element positively but not exclusively indispensable in that religion. Devout godliness does not consist merely of regular and punctilious praise of God and scrupulous obedience to his rules relating to specifically religious observance: the spirit of the religion and service of God must live also in our lives ... “Worship” or “service” (*threskeia*) is what I do to please God: and if I do not do it outside the church and similar observances, I am not doing it at all.”” (James Adamson, M.A., Ph.D., *The Epistle of James, The New International Commentary on the New Testament*, pp. 85–86)

“Religion” Requires Personal Contact

“To visit. James strikes a downright blow here at ministry by proxy, or by mere gifts of money. Pure and undefiled religion demands personal contact with the world’s sorrow: to visit the afflicted, and to visit them *in their affliction*. “The rich man, prodigal of money, which is to him of little value, but altogether incapable of devoting any personal attention to the object of his alms, often injures society by his donations; but this is rarely the case with that far nobler charity which makes men familiar with the haunts of wretchedness, and follows the object of its care through all the phases of his life.”” (Marvin Vincent, *Word Studies In The New Testament*, Vol. I, p. 736)

Guy N. Woods On “Religion”

““Religious,” from *threskos*, derived from *threskeia*, designates piety as it manifests itself outwardly—external devotion. It includes such activities as public prayer, observance of the Lord’s supper, church attendance, and the like. There is in the word some suggestion of scrupulosity, the disposition to be particularly concerned with the most minute details: and it is very possible for one to be extremely careful in such activities and at other times to indulge in unbridled speech highly displeasing to God. In these one may engage quite freely, yet unacceptably, and under a delusion regarding one’s true condition. One may think himself to be wholly pleasing to God, in these respects, yet fail in others, and so be out of harmony with the Creator. We thus learn that however scrupulous one may be in the observance of the outward forms of religious activity, if one does not control the tongue one is self deceived and displeasing to God. It is the design of Christianity to bring our whole being into harmony with Jehovah; and, if the tongue is unrestrained, this is sufficient evidence that in such a person the influence which Christianity normally exercises is wanting, and the man’s religion is vain.” (*A Commentary On The Epistle Of James*, p. 96)

Honor Widows Indeed

“The word honor contains the idea not only of respect, consideration, but also in such a connection as this, that of temporal support. It suggests that such relief is not to be dealt to them as paupers, in a manner so as to degrade them, but as to Christians whom the church holds in honor, and to whom it thus shows honor. Care for widows was a marked feature of the Old Testament (Ex. 22:22–24; Deut. 24:17–19), and in the apostolic churches it was very early made a prominent duty (Acts 6:12).”

Lipscomb & Shepherd, *Commentary On First Timothy*,
p. 164, Gospel Advocate Commentary Series

Honor To Whom Honor

τιμαω (1 Timothy 5:3)

“*to honor [so uniformly A.V.], to have in honor, to revere, venerate*”
(*Thayer’s Greek–English Lexicon*, p. 624)

“The word “honor” (*timao*) means “to estimate, fix the value, to honor, revere, venerate.” It has in it the idea of properly appreciating the value of someone or something and paying that person or thing the respect, reverence, deference, and honor due him or by reason of its value or position. Here, the context injects the added idea of financial support as included in the honor shown the widows.”
(*Wuest Word Studies*, Vol. II, p. 78)

Like A Magician



**He holds out the word
“honor” and talks about
money, while concealing
the respect, veneration
and consideration the
word includes!**

“Trusts In God”

1 Timothy 5:5

“1. *elpizo* (ελπίζω, 1679), “to hope,” is not infrequently translated in the KJV, by the verb “to trust”; the RV adheres to some form of the verb “to hope,” e.g., John 5:45, “Moses, on whom ye have set your hope”;...

The verb is followed by three prepositions: ... (2) *epi*, “on,” Rom. 15:12, “On Him shall the Gentiles hope,” RV; so 1 Tim. 4:10; 5:5 (in the best mss.); 6:17, RV; this expresses the ground upon which “hope” rests;””

(Vine’s Expository Dictionary Of Biblical Words, p. 312)

“For to this end we both labor and suffer reproach, because **we trust in the living God**, who is the Savior of all men, especially of those who believe” (*1 Timothy 4:10*)

Do Alien Sinners Trust In God?

Rom. 15:12 “And again, Isaiah says: There shall be a root of Jesse; and He who shall rise to reign over the Gentiles, in Him the Gentiles **shall hope.**”

1 Tim. 4:10 “For to this end we both labor and suffer reproach, because we **trust** in the living God, who is the Savior of all men, especially of those who believe.”

1 Tim. 5:5 “Now she who is really a widow, and left alone, **trusts** in God and continues in supplications and prayers night and day.”

1 Tim. 6:17 “Command those who are rich in this present age not to be haughty, nor to **trust** in uncertain riches but in the living God, who gives us richly all things to enjoy.”

“A Real Widow”

“a real widow: that is, one who has no one to support her. has set her hope on God: see 4:10. This seems to imply that she is giving all her time to Christian work.

continues in supplications and prayers night and day: “prays all the time for God’s help,” “keeps asking God continually to help her” (see Luke 2:37). It is probable that these prayers are prayers in church (see 2:1), not simply private prayers. So the translation can be “she is faithful in attending church services of prayers and supplications, night and day.””

Robert Bratcher, *A Translator’s Guide to Paul’s Letters To Timothy And To Titus*, p. 46, United Bible Societies

Is The “Widow Indeed” A Christian?

“He’s going to go back and say, “Yeah, but in verse five the way she’s described, she’s got her hope set on God, and she continues in supplications night and day,”—that doesn’t say she’s a saint. That could be descriptive of any desolate woman in the world who has come to the end of her rope and has nowhere to turn. And yet, she is not a reprobate, one of the pleasure seeking widows he also describes. That could be any desolate woman in the world that recognizes she is at the end and there is nowhere to turn but God, and he does not define her or describe her as a believing woman.” (Mac Deaver, Feb. 16, 1987)

“Lives In Pleasure”

(1 Timothy 5:6)

VINE: “5. *spatalao* (σπαταλαω, 4684), ‘to live in pleasure,’ is translated ‘giveth herself to pleasure’ in 1 Tim, 5:6, RV (KJV, ‘liveth in pleasure’); ‘taken your pleasure’ in Jas. 5:5, KJV, ‘been wanton.’” (*Vine’s Expository Dictionary*, p. 474)

THAYER: “to live luxuriously, lead a voluptuous life, [give one’s self to pleasure]: 1 Tim. v.6; Jas. v.5” (*Thayer’s Greek-English Lexicon*, p. 583)

MOFFAT: “The modern term *fast*, in which the notion of prodigality and wastefulness is more prominent than that of sensual indulgence, exactly expresses the significance of this word” (*Expositor’s Greek Testament*, Vol. 4, p. 129)

“Dead While She Lives”

1 Timothy 5:6 “But she who lives in pleasure is dead while she lives.”

Ephesians 2:1 “And you He made alive, who were dead in trespasses and sins...”

Ephesians 2:5 “even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved)...”

Colossians 2:13 “And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses...”

All alien sinners are “dead while they live”!

Who Is To Relieve The Widows Of 1 Timothy 5?

	Individual Only	Church Only	Church & Individual	No One
Pleasure Seeking Widow	✗			
Widow Indeed			✗ ✓	
Enrolled Widow			✗ ✓	

✗ = PADFIELD

✓ = DEEVER

Which Does Deaver Believe?

According To Galatians 6:10...

- ❑ The Scriptures teach that we are to “do good to all men,” including drunks, lazy bums and “the undeserving”**
- ❑ The Scriptures prohibit us from “doing good” to drunks, lazy bums and “the undeserving”**

Brother Deaver, Please Tell Us!

The “Good” Of Galatians 6:10

What Does Deaver Believe?

❑ The Meaning Of “Good” Is Unrestricted

- ✓ Church Hospitals? Family Life Centers? Soup Kitchens?
- ✓ Job Training Centers? Church Loan Office?
- ✓ Day Care Centers? Auto Repair Clinics? Boy Scouts?
- ✓ Political Lobbies? “Car Wash For Christ”? Golf Course?

❑ The “Good” Is Limited By The Context

- ✓ “The word *good* is preceded by the article. It is not merely what may be good in character as judged by anybody’s standards, but the good spoken of in the context, good which is the product of the work of the Holy Spirit through the saint.” (Kenneth Wuest, *Word Studies In The Greek New Testament*, Vol. I, p. 174)

What Is “Good”? (1)

Galatians 6:10

Wuest: “The word *good* is preceded by the article. It is not merely what may be good in character as judged by anybody’s standards, but the good spoken of in the context, good which is the product of the work of the Holy Spirit through the saint.” (Kenneth Wuest, *Word Studies In The Greek New Testament*, Vol. I, p. 174)

Nicoll: “–το αγαθος. This word varies widely in meaning, like *good* in English; it is applied both to the intrinsic goodness of God Himself (Matt. xix.17), and to the mere manifestation of a kindly temper towards others ... The clause προς παντας attaches to it here the latter force: so that the goodness spoken of is goodness to others.” (W. Robertson Nicoll, *The Expositor’s Greek Testament*, Vol. III, p. 190)

***What Is “Good”?* (2)**

Galatians 6:10

Vine: “1. *agathos* (αγαθος) describes that which, being “good” in its character or constitution, is beneficial in its effect; ... The neuter of the adjective with the definite article signifies that which is “good,” lit., “the good,” as being morally honorable, pleasing to God, and therefore beneficial. Christians are to prove it, Rom. 12:2; to cleave to it, 12:9; to do it, 13:3; Gal. 6:10;” (W. E. Vine, *Vine’s Expository Dictionary Of new Testament Words*, p. 273)

Thayer: “It can be predicated of persons, things, conditions, qualities and affections of the soul, deeds, times and seasons. To this general signif. can be traced back all those senses which the word gathers fr. the connection in which it stands; ... The neuter used substantively denotes ... 2. *what is upright, honorable and acceptable to God: ... Gal. vi.10.*” (J. H. Thayer, *Greek–English Lexicon Of The New Testament*, pp. 2–3)

“Good” In The New Testament

αγαθος

Matt. 26:10 “But when Jesus was aware of it, He said to them, Why do you trouble the woman? For she has done a *good* work for Me.”

Luke 10:42 “But one thing is needed, and Mary has chosen that *good* part, which will not be taken away from her.”

Rom. 10:15 “How beautiful are the feet of those who preach the gospel of peace, who bring glad tidings of *good things!*”

Heb. 9:11 “But Christ came as High Priest of the *good things* to come”

Heb. 10:1 “For the law, having a shadow of the *good things* to come”

Deaver Limits His “Good” To Some Men



Who Are The “We” And “Us”?

Galatians 6:9,10

- ❑ **The Universal Church = All Individual Christians?**
 - ➔ If yes, then what treasury is there except the individual Christian’s money?
 - ➔ If no, then what local church and its treasury does Paul refer to?

- ❑ **The Churches Of Galatia?**
 - ➔ If to these churches, why does Paul use “we” and “us”?
 - ➔ Was Paul a member of one of these churches?
 - ➔ If yes, why does he separate himself from them in Gal. 1:2 and Gal. 5:4,5?

***Let Brother Deaver Tell Us Which
Local Churches The “We” Refers To!***

Simple, Complex & Modal Propositions

A simple proposition is one, whose subject and predicate are composed of simple terms.

*A complex proposition has one or both of its terms complex. They are formed in different ways. A proposition is sometimes rendered complex, by having for its subject or predicate some other proposition, or words equivalent ... Another manner of rendering a proposition complex is by introducing the pronoun *who*, *which*, or *that*, for the purpose of explaining the subject or predicate ... Lastly, any proposition is complex, whose subject or predicate is defined, by annexing to it a word of limitation, or restriction.*

*A modal proposition is one, whose copula is qualified by some word or words, representing the manner of the agreement or discrepancy between the subject and predicate. The modality of propositions is frequently expressed by auxiliary verbs, *may*, *can*, *must*, *ought*, and the like, which imply possibility, necessity, or contingency.*

(Levi Hedge, Elements Of Logic, pp. 47–49)

Yes Or No?

““Either it is or it isn't” may be a very misleading thing to say and the danger of the Contradictory of Formal Logic is that it may make us think in terms of clear-cut distinctions where none are, in terms of black and white when in fact there are many intervening shades of grey. It is true that we can find propositions to which the clear-cut distinctions apply or can be made to apply by a suitable definition of the terms, and there is a danger that the logician will confine his attention to propositions of this kind. But the study of Logic is of value to us only if it helps us to deal with the thoughts and the propositions which arise in real life and it is important therefore to avoid artificiality and to remember that a two-valued logic of Yes and No, Black and White, has only a very limited field of application.”

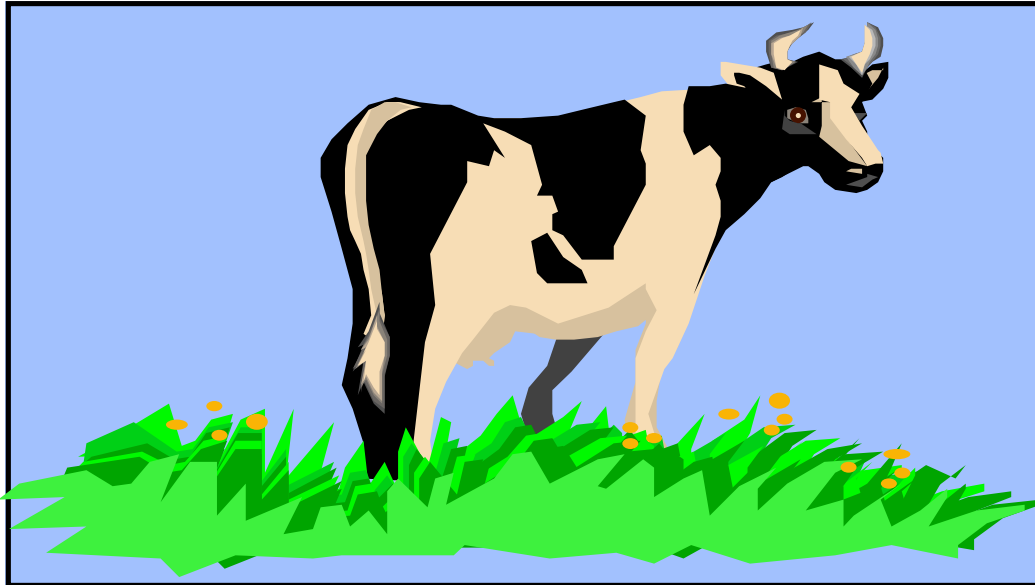
(E. R. Emmet, *Handbook of Logic*, p. 44)

Errors In Reasoning

“(1) The verbal fallacy, i.e., the use of the same word in different senses in the course of the same piece of reasoning. We have seen some examples of this in an earlier chapter. It is a fruitful source of error and is most likely to mislead or deceive when the senses in which the word is used differ from each other only slightly.”

E. R. Emmet, *Handbook of Logic*, p. 157

A Simple Syllogism



**All Cows Are Purple;
Betsy Is A Cow;
Therefore, Betsy Is Purple.**

A Valid Syllogism

“We must understand the difference between “validity” and “truth.” This is one of the hardest things for the beginning student to grasp. It is possible for a syllogism to be “valid,” and yet fail to present a “sound argument” because a premise (or both premises) may be false. Also, it is possible for a syllogism (at least what is intended to be a syllogism) to contain true premises and yet fail to present a “sound argument,” because the syllogism may not be valid. “Validity” and “truth” are entirely different matters. A syllogism is valid when the premises absolutely demand the conclusion. In validity, it is impossible for the premises to be true without necessitating the conclusion. Consider the following:

All plants which bear their fruit under ground are turnips.

Potatoes are plants which bear their fruit underground.

Therefore, potatoes are turnips.

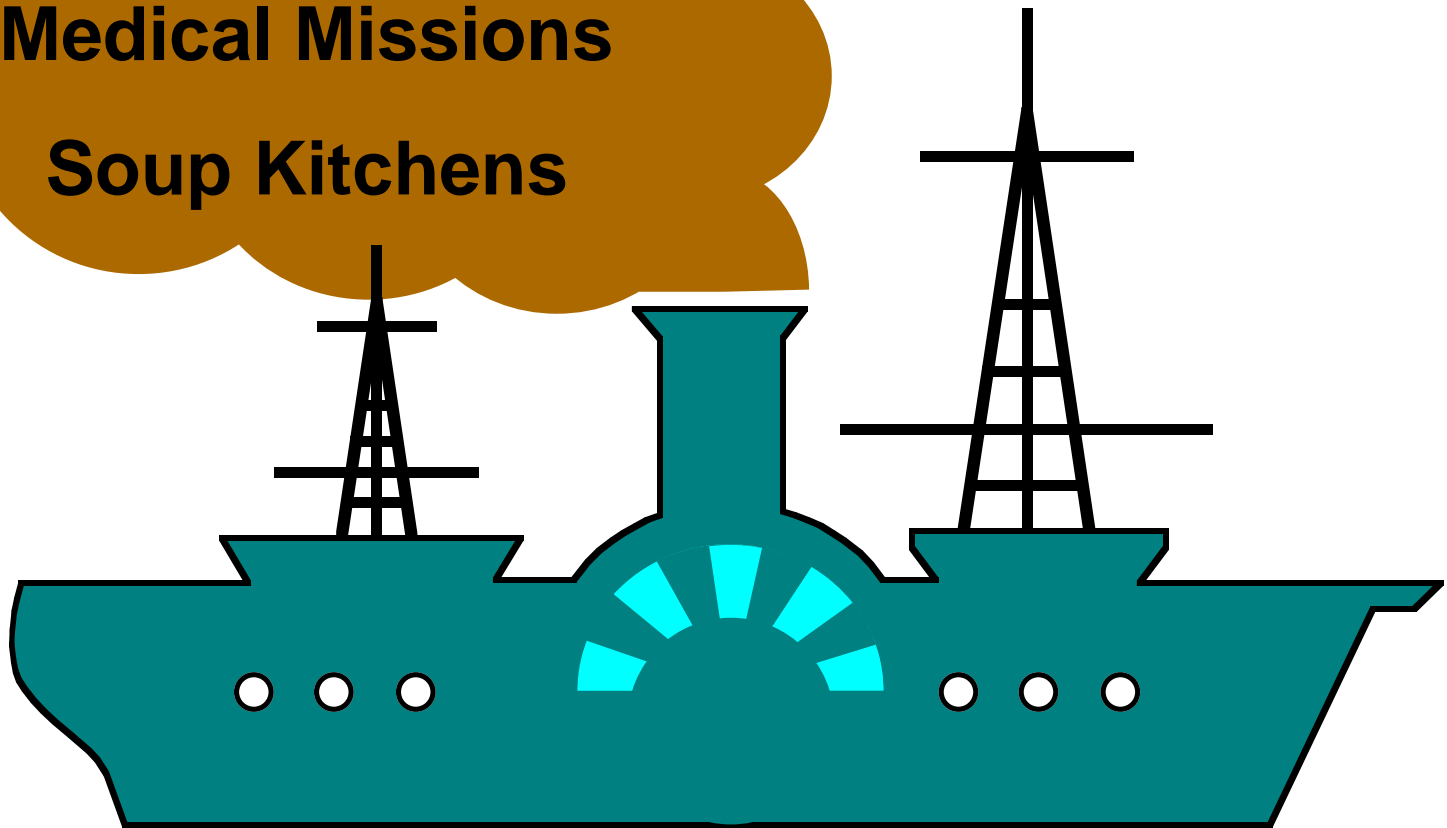
Here we have a valid syllogism, but we do not have a sound argument—because the major premise is false.” (Roy C. Deaver, *Principles Of Debate*, third edition, p. 106)

Law Of Rationality

“The “Law of Rationality” holds that “we ought to justify our conclusions by adequate evidence.” Adequate evidence absolutely demands certain conclusions. We are not talking about ASSUMPTIONS. We are not talking about guesses, or speculations, or probabilities, or possibilities. We are speaking of that conclusion which is absolutely DEMANDED by the evidence at hand. And that conclusion which is demanded by the evidence is a matter of KNOWLEDGE.” (Roy C. Deaver, *Principles Of Debate*, third edition, p. 94)

A Smoke Screen To Hide The Real Agenda

**Church Hospitals
Medical Missions
Soup Kitchens**



“Fellowship”

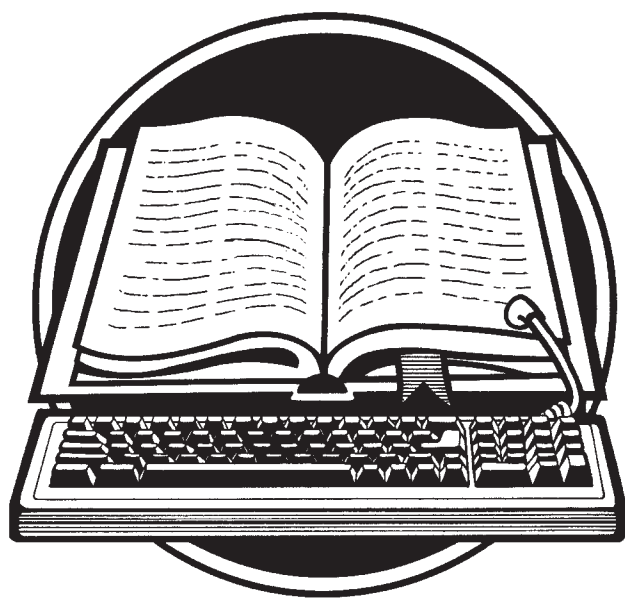
3) **“and fellowship” (koinonia)** - “Sharing, participation or communion.” “Christians have fellowship with the Father (1 John 1:3), the Son (1 Cor. 1:9), the Holy Spirit (2 Cor. 13:14) and one another” (1 John 1:7) [Allen]. Fellowship connotes action:

- a) Giving is fellowship (Rom. 15:26; 2 Cor. 8:4; 9:13).
- b) Helping others proclaim the gospel is fellowship (Phil. 1:5).
- c) Partaking of the Lord’s Supper is fellowship (1 Cor. 10:16).
- d) Singing is fellowship (Eph. 5:19; Col. 3:16). Nearly all of **“one another”** passages point to fellowship (cooperation).

(Schaumburg Church Of Christ Bulletin, 2/23/92)

“There will be **NO CONGREGATIONAL FELLOWSHIP** for the month of June. The next fellowship will be July 12.”

(Schaumburg Church Of Christ Bulletin, 6/28/92)



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