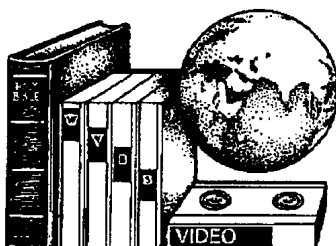


World Video Bible School®

Established 1986



ANTIISM



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PREFACE

There is a need to understand basic principles of interpretation. If we fail to study properly we may draw the wrong conclusions and confuse others as well as ourselves (1 Thess. 5:21,22). Consider the following admonitions:

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15). “And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen” (2 Pet. 3:15-18).

In these Study Notes, we have given quotations from those asking for help, those writing of the influence of certain elements of antiism. Two things should be kept in mind: (1) There is a need to study the man-made dogmas (antiism) among members of the Lord’s church today. (2) We have no personal animosity toward any individual or group.

If we are to teach as we ought, we must do as Paul. “And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house” (Acts 20:20). “For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them” (Acts 20:29,30).

If we are faithful to our trust, we must warn brethren (this is especially true for the novice and uninformed) of some of the present dangers and false positions advocated by the differing factions of antiism.

Jackie M. Stearsman, Director
Florida School of Preaching
2001

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STUDY NOTES ON ANTIISM

INTRODUCTION

I. Definitions:

- A. When we use the term “**ANTI**” we are using a familiar expression to the English speaking world. “anti- >prefix 1 opposed to; against: 2 preventing ...” With the suffix “**ISM**” we should also be understood. “-ism >suffix forming nouns: 1 denoting an action or its result: baptism. 2 denoting a state or quality: barbarism. 3 denoting a system, principle, or ideological movement: Anglicanism. 4 denoting a basis for prejudice or discrimination: racism. 5 denoting a peculiarity in language: colloquialism. 6 denoting a pathologic condition: alcoholism.” (From Pocket Oxford English Dictionary. Oxford University Press. WordPerfect 2002 Suite).
- B. “Antiism” as used in these notes and lecture has reference to the man-made doctrines that oppose that which God authorizes in expedient matters.

II. Brief Overview.

- A. Examples:
 - 1. Bible case studies.
 - 2. A revealing letter.
- B. Verifying the truth and validity of a position (1 Thess. 5:21,22).
- C. Understanding Expediency.
- D. Application:
 - 1, Simultaneous Bible Classes, with some classes taught by women teaching children and other women.
 - 2. Located preachers.
 - 3. Eating food in buildings paid for from the church treasury.
 - 4. Preacher training schools under a Board of Directors.
 - 5. Benevolence from a church treasury.

6. Evangelism from a church treasury.
7. Communion served from multiple containers.
8. Head coverings.
9. Miscellaneous items.

E. Conclusion:

1. A distinction must be made between actions that are not to be changed and those actions that expedite lawful actions.
2. Expediency must be recognized – to deny expediency is to greatly alter New Testament Christianity.
3. Expedient actions must be lawful, and the proper application of expedient actions will make possible religious harmony.

DISCUSSION

I. Example of Antiism .

A. From the Bible.

1. Early Christians had to deal with those who would impede (hinder and obstruct) the progress of the Gospel.
2. Forbidding certain foods and marriage “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer” (1 Tim. 4:1-5).
 - a. To deny what God authorizes is to depart from the faith.
 - b. To deny what God authorizes is to be diabolical.
 - c. To deny what God authorizes will result in falsehood and hypocrisy.
 - d. Some who deny what God authorizes have seared consciences.
 - e. God has not demanded that we marry, but He does not forbid honorable marriages, those authorized by His will.
 - f. God has not demanded that we eat meats, but he does not forbid it.
 - g. To forbid what God permits is sin.
 - h. Food is made suitable (sanctified) by the word of God and prayer.
3. Circumcision and the Law of Moses “And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and

disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question” (Acts 15:1-2). Following the meeting, we read this: “And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment” (Acts 15:23,24).

- a. Circumcision could be an expedient matter: Timothy demonstrates this (Acts 16:1-5), but this action could not be bound on people religiously (Acts 15:1,2,23,24).
 - b. Titus demonstrates that circumcision is not a condition of salvation (Gal. 2:1-10).
4. It must be understood that it is just as great a sin to bind “man-made” doctrines on people as it is to loose God given mandates (Col. 2:8, 20-23).
- a. “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ” (Col. 2:8).
 - b. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh” (Col. 2:20-23).
5. God alone, through the apostles and the inspired authors of the Bible, has the authority to bind and loose in religious matters.
- a. Study Matthew 16:19 “And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be (have been, and stands, JMS) bound in

heaven: and whatsoever thou shalt loose on earth shall be (have been, and stands, JMS) loosed in heaven.”¹

b. Study Galatians 1:6-9.

- (1) We (apostles) can not change the truth of the gospel. When Peter violated the teaching, Paul corrected him (Gal. 2:11-14).
- (2) No angel may change the truth of the gospel.
- (3) No man may change the truth of the gospel.
- (4) Changing what has been bound and/or what has been loosed perverts the truth of the gospel (see also Rev. 22:18,19 and 2 Jn. 9-11).

B. Contemporary – Antiism is not dead, it is evident in the following letter:

*To: Brother Jackie Stearsman
Florida School of Preaching*

Date: 10 July 96

Dear brother in Christ,

**REQUEST FOR SCRIPTURAL ASSISTANCE
TO DEFEND THE FAITH**

1. *Greeting from Australia.*
2. *Allow me to first introduce myself. My name is _____, I am from Singapore, worshiping with the Lord's church that meets at Singapore. Brother _____ is the evangelist in . I am currently in Australia on a 3 years army posting. My wife and daughter have joined me here. I am a major in the Singapore*

¹For those who wish to pursue the technical element back of my parenthetical modifications of the text may find the justification for my rendering by studying the tense forms in the original—the periphrastic future perfect passive construction. This is a combination of two tenses (future tense and the perfect passive participle) to convey the action desired by the writer. The Williams Translation handles the future perfect passive as follows: “... *whatever you forbid on earth must be what is already forbidden in heaven, and whatever you permit on earth must be what is already permitted in heaven.*”

armed forces stationed here to coordinate our training activities. I have been a Christian for 10 years.

3. Since my posting to the town of _____, I have been attending the only church of Christ here, alas that is where my problem begins. This is a family church of about 30 members of which almost all belong to the _____ family. They do not have elders or deacons and grandad _____ (75-80 years) is the patriarch.
4. Brother _____ has his doctrines and opinions mixed up and is a difficult man to deal with. My differences with him on doctrine are in the following areas: Brother _____ assertions are:
 - A. Women must cover their head in church, 1 Corinthians 11:2-16, doctrine, not custom.
 - B. No such thing as a full-time paid preacher, this is unscriptural.
 - C. Christian Schools producing Christian preachers is not scriptural.
 - D. Benevolence cannot be from church treasury but individual Christians assisting only.
 - E. Fellowship activities in the church building (eating, etc.) are not permitted.
 - F. That it is unscriptural for one church to financially support another church (for preacher support, cost of combine lectures, etc.), as the "sponsoring" church affects the autonomy of the recipient. Church cooperation in lectureships, gospel meetings are not scriptural, individual church must work within themselves.
5. I am very sure that I have not misrepresented him as I corresponded with him and discussed the issues. His reply was to send me a letter written in 1968 by some one else.
6. The other members of the _____ family are kind to us but while they can see the error in grandad's doctrine they have given up reasoning with him. Some have told me that things will change when he passes away. In the meantime I am treated with suspicion and once attacked publicly over the pulpit for being a speaker at the _____ in Tasmania. Instead of replying to my letter directly, he addressed my points over the pulpit time and time again, while I have no such opportunity.
7. I am hoping that you would be kind enough to assist me with data from scriptures that would allow me to discuss further with brother _____, especially on the Christian School that he said is unscriptural. The _____ Bible College in Singapore incidentally is now co-located with the church in _____.

Brother _____ from _____ is also helping me.

8. *I realize you must be very busy, but any help that you can shed will be greatly appreciated for this foreigner in Australia. The churches in Australia, _____ all term brother _____ as an "Anti". My last option if things do not improve is to worship with my family at home as has been suggested to me by some. But I must still contend for the faith.*

God bless you and your family.

/s/ _____ ²

II. Verifying the Truth and Validity of a Proposition.

- A. The obligation is stated as follows: "Prove all things; hold fast that which is good. Abstain from all appearance of evil" (1 Thess. 5:21,22).
- B. Basic affirmations.
1. Principle: "The whole of anything is the sum of its parts."
 2. Proposition or affirmation: If the Bible teaches "X" ("X" = any doctrine or position including each component part or segment involved in the specified doctrine or position) THEN "X" is true.
 3. Examples showing the principle and proposition:
 - a. How do you prove that Jesus is the Christ, the Son of the Living God? Is it not by considering what the Bible affirms about Him?
 - b. How do you prove the inspiration of the Bible? Is it not by studying what the Bible affirms for itself (1 Cor. 13:9,10)? "The sum of thy word is truth; and every one of thy righteous ordinances endureth for ever" (Ps. 119:160 - ASV).
 - c. How do you prove that miracles are not a part of permanent Christianity? Is it not by showing the nature, purpose and duration of Biblical miracles?

²Some names and places have been omitted. By doing this, we wish to remove any prejudice or ill will toward any person or group of individuals.

4. Analysis of some Bible truths demonstrate the principle and proposition or affirmation.
- a. The whole of anything is the sum of its parts.
 - b. To teach the **PLAN OF SALVATION** requires one to acknowledge this principle.
 - (1) Hearing the gospel is a component part (Rom. 10:14).
 - (2) Believing the gospel is a component part (Rom. 10:14; Mk. 16:16).
 - (3) Repentance is component part (Lk. 13:3-5; Acts 17:30, 31).
 - (4) Confessing Christ is a component part (Rom. 10:9).
 - (5) Baptism for remission of sins is a component part (Mk. 16:15,16; Acts 22:16).
 - (6) Other items may be suggested (i.e. the grace of God, the blood of Christ, the sincerity of the believer, etc.) but faithful gospel preachers know that this principle of reasoning is proper.
 - c. To teach the **ITEMS OF WORSHIP** requires one to acknowledge this principle.
 - (1) Teaching is a component part of worship (Acts 20:7; Matt. 15:9).
 - (2) Singing is a component part of worship (Col. 3:16; Eph. 5:19).
 - (3) Praying is a component part of worship (1 Tim. 2).
 - (4) The Lord's Supper is a component part of worship (1 Cor. 11:17-34).
 - (5) Giving is a component part of worship (1 Cor. 16:1,2).
 - d. To teach that the Bible authorizes **SIMULTANEOUS BIBLE CLASSES** one must acknowledge this principle. (In order to conserve space, see later notes.)

- e. To show that the church can have a **LOCATED PREACHER**, receiving a stipulated salary from a local congregation, preaching the gospel to the church and the world is to acknowledge the component part argument.
 - (1) A component part of this total situation is the recognition that one can preach the gospel to the church (Acts 20:1; Rom. 1:15).
 - (2) A component part of this total situation involves preaching where there are elders (Acts 20:17; 1 Tim. 1:3).
 - (3) A component part of this situation involves the authorization to stay for an extended period of time (Acts 20:31).
 - (4) A component part of this situation involves the preacher receiving a stipulated salary (2 Cor. 11:8; 1 Cor. 9:1-18).

C. **Are We Consistent?** Will we reason about other items as we have about the ones mentioned above?

- 1. Some are not consistent in their antiism.
- 2. A local anti preacher in Lakeland who shadows our work to find fault makes the following absurd rejection of the principles advocated above. He writes, *"First, the fact that individual components are scriptural does not necessarily prove that when put together the result is scriptural. You can find 'Temple,' 'Baptist' and 'Church' in the Bible, and within their context all are scriptural but if you put them into the same situation they may refer to Temple Baptist Church which is not a scriptural designation. Another illustration: it is scriptural to confess before baptism (Acts 8:37), and it is scriptural to confess that 'God in Christ forgave you' (Eph. 4:32), but if you put these into the same situation you have an unscriptural practice."*
 - a. He knows, and admits, you can put things together and not represent them properly i.e. the confession illustration he uses.
 - b. There is not a single truth that his use of "Temple Baptist Church" is Biblical. The way he uses these terms by them-

selves ("Temple," "Baptist," and "Church") or grouped together has no justification Biblically.

- c. He has not (and cannot) overthrown the basic principle that "the whole of anything is the sum of its parts." Each part must be true for the whole to be true.
- d. Rejecting, as he does, the principle we have presented, he could not show the plan of salvation, worship items, inspiration of the Bible, Deity of Christ, purpose and end of miracles, simultaneous Bible classes, preachers receiving salary while preaching to the church, etc. etc. All such things he regularly practices, but with no way to justify them if he rejects the principle and affirmation we are making. **He and others like him are glaring demonstrations of inconsistency in their antiism.**

3. Let us do all we can to avoid inconsistency.

- a. We must have the same logic we use for defending the items we approve to direct us in items we may have problems accepting. We must buy the truth and never give it up (Prov. 23:23).
- b. Will others quote the words of Paul against us? "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" (Rom. 2:1-3).

III. Understanding Expediency.

- A. Antiism is inconsistent in reasoning about expedient matters. Some recognize expediency in some matters but have trouble in others.
- B. Biblical passages that relate to expediency:
 - 1. "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any" (1 Cor. 6:12). Again "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify

not” (1 Cor. 10:23).” Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful” (1 Cor. 7:25).” But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God” (1 Cor. 7:40).

- a. Expedient: “expedient >adjective 1 advantageous. 2 >noun a means of attaining an end.”
- b. Impede: “impede >verb delay or block the progress or action of.”
- c. Actions may be authorized but not expedient
 - (1) Paul’s advice to those contemplating marriage.
 - (2) The Lord recognized expedient judgment with the man demanding that his brother divide his inheritance with him, the Lord did not legislate in such matters but left it to the brother (Lk. 12:13-15).
 - (3) Ananias and Sapphira were not required to give **ALL** their possessions, not even a specific amount. It was theirs before they sold it and it was theirs after they sold it. It was their judgment, expedient action, but they could not lie about it (Acts 5:1-11).
 - (4) For any action to be expedient it must be shown to be authorized, lawful.
 - (5) An expedient action is subordinate to the action it is expediting.
 - (6) An authorized action may be performed in different ways and or times, BUT the action itself must not be changed.
 - (a) The Lord’s supper may be taken at different times of the Lord’s day, but the taking of the supper is not authorized to be taken on any other day.
 - (b) Baptizing a person may be done at different locations, but the act of immersion in water for

the remission of sin to a penitent believer can not be changed.

1. Charting authorized action and expediency.

AUTHORITY AND EXPEDIENCY CHART					
The Act	Authority	Obligatory	Expediency	No Authority	Binding Opinion
Baptism	Mark 16:16 Matt. 28:18 Rom. 6:4-6 Acts 2:38	Belief, Repentance, Burial in water, For remission of sins	Baptistry, Water temp, Running water, Statement made at time of baptism	Infants, Sprinkling, Pouring, Omitting baptism	No baptistry, Running water only, No heated water, Specific statement must be made
Teaching	Matt. 28:18,19 2 Tim. 2:2 Rom. 10:17 Eph. 4:15 2 John 9-11	Apostles doctrine, The Bible, Teach the truth in love	Teaching aids, Paid teachers, Women teachers, Classes, Versions	Creeds of men, Less than and/or more than the Bible	"Disciplers" as per the Boston movement, No aids, No paid teachers, No women teachers
Singing in Worship	Ephesians 5:19 Colossians 3:16	Each one sing, Is a specific act, Teaching, Kinds of songs, to God, to the Lord	Tuning fork, Training class, Song leader, Song books	Mechanical Instruments, Choir, Solo, Quartets	No tuning forks, No song leader, No song books, A particular song book
The Lord's Supper	1 Cor. 4:17; 11:23ff. Matt. 26:26ff. Acts 20:7	Manner, Elements, Day, In memory of the Lord, Proclamation, Communion	Containers, Place, Time, Serving the congregation	Substituting for the elements, Changing day, Private observance	Only one cup, Only fermented juice, Only taken in morning
Benevolent Work	2 Cor 8:9 Matt. 5:43-48; 23:31ff. Gal. 6:10; 1 Tim. 5:16 James 1:27	Do good to all Specific: Widows, Orphans, Elderly, Our own, Neighbors	Specific need, Individual, Congregation, Homes	Benevolent societies, Bingo to raise funds	No homes for: Widows, Children, Elderly, Individual action only

It is important that any act under consideration be carefully considered in the light of the total teaching of the Bible in order to avoid acting without authority or binding human opinion as though it were bound by God. With any and all acts there must be Biblical authority (Col. 3:17; 2 John 9-11; 1 Cor 4:17; Rev. 22:18,19).

In every authorized action there are matters of obligation, matters which may not be changed or omitted. Among the passages which need to be considered relative to acting without authority are 2 John 9-11; Revelation 22:18,19; Matthew 15:9; John 4:19-24.

In every authorized action there are areas of expediency (matters of human judgment). An expedient is that which gives advantage to carrying out an authorized action. Among the passages which need to be considered relative to binding human opinion are First Timothy 4:1-5; Matthew 15:3-6; Acts 15; Galatians 2. With regard to the local congregation, an eldership has authority in matters of expediency (Acts 20:28; 1 Thess. 5:12, 13; Heb. 13:7,17).

Simultaneous Bible Classes

- I. Affirmation: The Bible authorizes **Simultaneous Bible Classes** with some taught by women teaching other women and children.
- II. Recall the component part principle: “the whole of anything is the sum of its parts.”
 - A. Elders are to feed the flock and this is a component part (Acts 20:28; Heb. 13:7, 17; 1 Thess. 5:12-14).
 - B. We are obligated to study the Bible and this is a component part (2 Pet. 3:18; 2 Tim. 2:2; Heb. 5:12-14).
 - C. Being under the obligation to teach is a component part (2 Tim. 2:2).
 - D. Teaching involves the ability to receive (comprehend) the teaching being done and this is a component part (Jn. 16:12).
 - E. Simultaneous teaching is authorized in the Bible and it is a component part (Acts 5:25).
 - F. A component part of simultaneous Bible classes involves the taking of a smaller group from a larger group in order to teach (Acts 2:14ff; 18:24-28).
 - G. A component part is to have a gathering larger than the home and smaller than the whole church come together (Acts 20:11, 17).
 - H. Women were to be involved in the teaching program (Acts 2:17,18; Titus 2:3-5)
 1. Women were not to teach or have authority over the man (1 Tim. 2:11-15).

2. Priscilla and Aquilla taught Apollos (a preacher) privately (Acts 18:24-28).
 3. Philip had four virgin daughters who prophesied (Acts 21:9). Prophecy was a part of teaching. They could not have taught their own children for they were virgins. They could not have taught over men, therefore we conclude by considering the whole of the situation as revealed to us, that they must have taught in a “class” setting.
- I. When it is shown that the Bible authorizes each of these component parts then it is shown that the Bible authorizes simultaneous Bible classes with some being taught by women.
 1. Note this simply calls for Biblical expediency and/or judgment.
 2. You could teach everyone in one assembly and the teacher be an elder or someone other than a preacher doing the teaching.
 3. Expedient judgment should be expected, what would be the most advantageous means in carrying out this obligation to teach?
 - J. This is the only way anyone may demonstrate the authorization of simultaneous Bible classes and some being taught by ladies.

Located Preacher

- I. Affirmation: The Bible teaches that the church can have a **located preacher**, receiving a stipulated salary from a local congregation, located under contract with the church where there are elders, preaching the gospel to the church and to the world and that the preacher may receive a stipulated salary to come from the weekly Lord’s Day collection.
- II. Keep in Mind the Component Parts Principle: the whole of anything is the sum of its parts, and when we have demonstrated from the Bible that each part is scriptural, then the whole must be scriptural.
- III. First Corinthians 16:1-4 Authorizes Us to Take up a Collection to Meet Specific Needs of a Congregation.
 - A. Passages that set forth authority: Matthew 28:18-20; Mark 16:15,16; Colossians 3:17; First Thessalonians 5:21,22; First Peter 3:15.

- B. We are to imitate the actions of the faithful provided us in the Bible (3 Jn. 11).
- C. We are to hear (comply with) what was given to churches (Rev. 2–3).
- D. First Corinthians 4:17 - “For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of **my ways which be in Christ, as I teach every where in every church.**”
- E. “What? came the word of God out from you? or **came it unto you only?** If any man think himself to be a prophet, or spiritual, let him **acknowledge that the things that I write unto you are the commandments of the Lord.** But if any man be ignorant, let him be ignorant” (1 Cor. 14:36-38).
- F. From this we conclude that the Bible authorizes us to take up a contribution on the Lord’s Day to meet specific needs for which the congregation has an obligation.

IV. Basic Argument.³

- A. All total situations the component parts of which are scriptural are total situations which are scriptural.
- B. The total situation described by my proposition is a total situation the component parts of which are scriptural.
- C. Therefore: the total situation described by my proposition is a total situation which is scriptural.
- D. Major premise “A” is self evident (how do we prove the Deity of the Christ, the plan of salvation, acts of worship or the Bible to be inspired, et al?).

V. Proof of “B” the Minor Premise.

- A. Gospel is to be preached (Mk. 16:15,16; 2 Tim. 2:2).
- B. Necessity of preachers (Rom. 10:13,14; 2 Tim. 4:5).

³I am indebted to Thomas B. Warren and Roy Deaver for the form of this argument and many of the insights into the errors of “antiism.”

- C. Preachers need support, therefore, support of a preacher is an obligatory and authorized expenditure (Matt. 10:8-15; Acts 16:15, 40; 3 Jn. 6-8; 1 Cor. 9:1-14).
- D. A component part of this total situation is the recognition that one can preach the gospel to the church (Acts 20:1; Rom. 1:15).
- E. A component part of this total situation involves preaching where there are elders (Acts 20:17; 1 Tim. 1:3).
- F. A component part of this situation involves the authorization to stay for an extended period of time (Acts 20:31).
- G. A component part of this situation involves the preacher receiving a stipulated salary (2 Cor. 11:8; 1 Cor. 9:1-18).
- H. Paul was a preacher located in Corinth for eighteen (18) months (Acts 18:11) and he was in Ephesus for three (3) years (Acts 20:31).
- I. He preached to the church in Ephesus and he wanted to go to Rome to preach the gospel to the church (Rom. 1:15).

VI. What Have We Shown?

- A. First Corinthians 16:1-4 authorize the taking of a collection to meet an obligation.
- B. We must recognize the principle of expediency: **An expedient is that which gives advantage to authorized actions—contrast with impede. Impede means to bar, hinder or obstruct the progress of authorized actions.**
- C. Therefore: it is Scripturally expedient to have a preacher hired to preach to the church, located under contract, where there are elders, and the preacher may receive a stipulated salary to come from the weekly Lord's Day collection.

Eating Food in the Church Building

- I. Affirmation: The Bible authorizes the eating of food in a building paid for from the church treasury.

- A. Recall the earlier letter that was reproduced from a person who was a member of a congregation of the Lord's church being disturbed by this element of antiism.
- B. Keep before us the principle that establishes the authority of expedient actions: i.e. the whole of anything is the sum of its parts and when you demonstrate that each point is scriptural then you prove that the whole is scriptural.

II. What is the Church?

- A. Those teaching that the church buildings cannot be used for fellowship activities exhibit a glaring inconsistency.
- B. It is common to see signs relating to the services of a congregation stating the following: "The church meets here."
 - 1. Is this not done to make a distinction between the building and the church?
 - 2. The confusion comes when you enter the building.
 - 3. If asked what is permitted in a building where Christians meet you are told that you can not eat in the church.
 - 4. Is the building the church? Are the people the church?
- C. Inconsistency.
 - 1. The passage often cited to forbid eating in a meeting house is this: "What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not" (1 Cor. 11:22).
 - a. The passage is used to forbid eating in a meeting place but many of the same buildings have a water fountain. How can we forbid eating and permit drinking?
 - b. If this is to be a mandate that has no qualification from context or otherwise, to be consistent the only place one could eat would be at home.
 - (1) No restaurants, no picnic lunches, no taking a lunch on a job.

- (2) Travel would indeed be limited, if the only place one may eat is his own home.
- (3) Where may homeless people eat?
- (4) If you say this is extreme, you are right.
- c. When you justify eating in other places than home, and understand the purpose of a worship assembly, you may remove the foolish position promoted by some causing strife in congregations.

2. Meetings in Homes.

- a. New congregations often have their first meeting in homes.
 - (1) Where are people to eat who permit this?
 - (2) Since the church met in a given home, does this make it impossible to eat there?
 - (3) It would according to the position advocated by the “no eating in the meeting house” dogma.
- b. Early Christians had brethren meeting in their homes. One family seemed to make this a practice as they traveled from one area to another.
 - (1) “The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house” (1 Cor. 16:19).
 - (a) Note that this passage is in the same First Corinthian letter from which the forbidding to eat in meeting houses is supposed to be enforced.
 - (b) Strange that Paul did not correct this mistake when he corrected so many other abuses in this letter.
 - (2) This is not some oversight of Paul and the Holy Spirit who inspired him for he writes to the Christians in Rome: “Greet Priscilla and Aquila my helpers in Christ Jesus: Who have for my life laid down their own

necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house" (Rom. 16:3-5).

III. Conclusion.

- A. It should be understood that the concept of modern church meeting places, as we know them today in the USA, was not a part of the early church.
- B. They met in homes and in other public meeting places. We learn that they met in an upper chamber. Who did it belong to, whose church property was this? What church building was this (Acts 20:8)?
- C. The Christians met in the home of Mary (Acts 12:12). They met there for prayer. Is prayer worship? Did this render Mary's home unfit for eating her regular meals?
- D. Christian preachers and brethren met in the home of Lydia, did they not (Acts 16:15,40)?
- E. The New Testament knows nothing of holy buildings used for Christian worship that were rendered contaminated because someone ate a meal in them. This is antiism, a man-made dogma that should be avoided.
- F. The thing forbidden in 1 Corinthians 11:22 and its context was the blending together of two actions: the eating of a common meal and attempting to observe the Lord's Supper.
 - 1. Such actions, if practiced, would pervert the eating of the Lord's Supper.
 - 2. This is what Paul forbade. If you can understand the difference between a common meal and the Lord's Supper you should have no difficulty understanding what is taught in First Corinthians 11:22, relative to eating and drinking at home.
 - 3. Coming together to worship should be the important thing, not where you happen to be able to come together.
- G. Question: Is all eating in buildings owned by the church (buildings that have been paid for from funds contributed by the church) a sin?
 - 1. Some have sought to excuse themselves from criticism by taking up a contribution for a special meeting place for eating.

- a. This is fine if it is understood to be an expedient judgment.
 - b. However if it becomes mandated that this is the only way it may be done there is a problem.
- 2. What about a home for a preacher to live in, paid for from the contribution taken on the Lord's Day?
 - a. May the preacher and his family eat here?
 - b. How can a person consistently condemn eating in one building purchased by church treasury funds and not condemn eating in another building paid for with funds from the church treasury?

Schools Under a Board of Directors

- I. Affirmation: the Bible Authorizes as a Matter of Expediency Schools to Be Under a Board of Directors to Train Preachers.
 - A. We apply the same principles here that we have applied in the previous presentations. If our reasoning was true there, it is true here (i.e. "The whole of anything is the sum of its parts").
 - B. The Charter and By-laws of the Florida School of Preaching state the purpose of the School: *"To establish and maintain an educational institution wherein the Holy Scriptures shall be taught as the revealed will of God to man and as the only sufficient rule of faith and practice; that such other related subjects may be taught as thought necessary by the directors, to the end that men may be sufficiently trained to preach the gospel, to exercise the duties of elders in the church, to serve as educational directors, personal workers, song leaders, and that men and women may be trained to be efficient Bible class teachers in the church of Christ . . ."*
 - C. There are other schools dedicated to the same, but their organizational arrangement is not exactly like ours.
 - 1. Some of these are under a board of directors and others are under an eldership.
 - 2. It is not our purpose to discuss these expedient differences.

3. It is our purpose to show that The Florida School of Preaching functioning under a board of directors is in harmony with the teaching of the Bible.

II. Authorization Principle.

- A. In justifying any attitude or action, there must be Biblical support for that attitude or action (Col. 3:17).
- B. In showing a given set of actions is in harmony with the teaching of the Bible it is necessary to apply what the Bible teaches on these actions. As before applied, we affirm: All total situations, the component parts of which are Scriptural, are total situations which are Scriptural. The component parts involved in the training of preachers by the Florida School of Preaching are Scriptural. Therefore, the total situation involved in training preachers by the Florida School of Preaching is Scriptural.

1. The component part of the major premise is axiomatic, self evident.

- a. We have honored this premise in establishing religious actions to be authorized by the Bible.

- b. For the sake of space I simply cite the following as examples: (1) the plan of salvation, (2) the acts of worship, (3) the organization of the local church with bishops and deacons, (4) the right of a congregation to have simultaneous Bible classes, some of which are taught by women (teaching children or other women), (5) the right of a congregation to secure the services of a preacher, have this preacher preach the gospel to the church and the world while receiving a stipulated salary from the church treasury, etc.

- c. The above numbered actions have been shown to be authorized by the Bible by proving each of the independent ac-

TO WHOM DOES THE PASSAGE APPLY?	
<p>"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2).</p>	
Check the appropriate Box	
To the individual only?	<input type="checkbox"/>
To the congregation only?	<input type="checkbox"/>
To the congregation under Elders only?	<input type="checkbox"/>
To all the above?	<input type="checkbox"/>

tions, and thus the whole of each group of acts is shown to be authorized by the Bible.

- (1) This is not to say that everyone agrees with the Biblically authorized actions.
- (2) Churches have been divided over antiism for years and antiism may take different forms.

III. To Whom Has the Obligation to Train Preachers Been Given?

- A. Does the Bible obligate faithful Christians to train faithful men to teach others (2 Tim. 2:2)?
- B. Men are not given revelation in a supernatural manner today as were the early Christians.
 1. If a person is to know the will of God, that person must study it.
 2. The world cannot, and will not, prepare men to preach the truth.
 3. The charge to teach others to be teachers is bound with equal authority both upon the individual Christian and upon the church.
 4. Thus, Second Timothy 2:2 authorizes both an individual or a group of individual Christians or a congregation of Christians, to train men to preach the truth.

IV. The New Testament Mandates No Exclusive Method to Be Followed in Training Men to Preach. If So Where Are the Passages That So Mandate It?

- A. Since there is no exclusive method cited in the New Testament that specifies **how** individual Christians or groups of Christians are to train preachers expediency enters the picture.
 1. An expedient judgment must provide a means of doing the specified act without changing the act specified.
 2. The act under consideration here is to train preachers.
 - a. faithful Christian may take a person who desires to preach and train that person.
 - b. A faithful Christian couple may take a preacher that has some difficulties and train him in private (Acts 18:24-28).

- c. A preacher may locate in a school and prepare others to take the message to a given area. Paul did so in the “school of Tyrannus” (Acts 19:8-10).
 - d. A person may write letters with instruction to preachers and help them to preach and teach the truth (1 Timothy, 2 Timothy, Titus, etc.).
 - B. The point is, there is **NO EXCLUSIVE METHOD** in the New Testament that details the **HOW** and **WHERE** preachers are to be trained.
- V. In Training Preachers it is Important to Understand and Apply Expedient Matters.⁴
 - A. In serving God there are lawful (obligatory) items and there are expedient items (1 Cor. 6:12).
 - B. Expedient items may be altered, omitted or added.
 - C. Obligatory items may **NOT** be altered or omitted.
 - D. If we are to be pleasing to God all obligatory items must be followed.
 - E. In the work of the early church, under the apostles, we may learn of a number of items that are determined by judgment (expedient) factors (Acts 16:1-3).
 - 1. In one set of circumstances, it was expedient to circumcise Timothy to provide advantage to preaching (Acts 16:1-3).
 - 2. In another set of circumstances Paul would not so act for it would imply that circumcision was necessary for Gentile salvation (Acts 15; Gal. 2:1-10).
 - F. In Paul’s preaching, expedient matters may be observed as it related to who was going to travel and assist in preaching.
 - 1. John Mark was selected and traveled on the first preaching tour with Barnabas and Saul (Acts 13-14).

⁴If need be, review again the chart on expediency.

- a. Strong difference of opinion separated John Mark and Barnabas from Paul and Silas on the second preaching tour from Antioch (Acts 15:36-41).
 - b. Paul made expedient judgments as to where to go, and at other times the Holy Spirit gave specific directives as to the locality of his preaching (Acts 16:6-10; 17:2).
- 2. At different times and circumstances the judgement may be to work in the Synagogue, or to teach in a home, or even to use a school (Acts 18:4,7; 19:8,9).
- 3. New Testament Epistles were written to expedite the teaching and stabilizing of churches and individuals.
- 4. Men came to Paul in prison and he would dispatch them to needed areas (Phil. 2:19-30).
- 5. Again, there is no exclusive method of informing men. Expedient judgment often dictated what would be involved in training and choosing preachers and helpers.

G. NOTE: PREPARING PREACHERS TO TAKE THE TRUTH TO OTHERS WAS NOT ALWAYS UNDER AN ELDERSHIP.

- 1. Preachers were assisted in learning truth and preparing to present truth in a variety of settings and arrangements.
- 2. We do not help our cause by promoting one exclusive method (for example, asserting that training of preachers **MUST** be under an eldership or the work is not authorized by the Bible).
- 3. Men must be prepared on the mission field to teach others.
- 4. It may take years before men are mature enough to serve as elders. Let us not make laws where God has left us under expedient judgement.
- 5. We must not take a position in training preachers that would condemn men guided by the Holy Spirit. Let us imitate that which is good (3 Jn. 11).

VI. Expedient Judgments Are Necessary in Training Preachers.

- A. There are a number of particular judgments necessary if we are to train preachers
- B. There must be a location for the teaching.
- C. There must be men to train, men who desire to become better informed in the truth in order to preach and teach the truth.
- D. There must be faithful men to teach them.
- E. There must be a systematic course of study, basic subjects relating to the truth need to be known.
- F. There must be a set time for teaching, season of year, time of day/night, etc.
- G. There must be funds to sustain the men under training. Will they support themselves or will they need assistance while in training?
- H. There must be someone to manage the operational activities of the training. Will all the elders be full time overseers of the teaching?
- I. Questions:
 - 1. Could an eldership select a director for a school under them?
 - 2. Where there are no elders, could brethren train men to preach the truth?
 - 3. With no eldership in place because men have not qualified to serve, could brethren agree among themselves who is to be in charge of teaching men to preach?

VII. Meeting Legal Standards.

- A. In any given situation there may be regulations that are necessary for the teaching arrangement to be recognized by the civil state under which we function.
- B. At the present time, The Florida School of Preaching is recognized by the United States government and the state of Florida to receive students from foreign lands to study to become preachers.
 - 1. They are issued a student visa and are permitted to study here for two years.

2. The school has to comply with state regulations in order to be licensed and issue I-20 forms for visas.
 3. The school does this in order to honor civil authority (Acts 23:12-35; 26:30-32; Rom. 13:1-7; 1 Pet. 2:13-17).
- C. To have a charter under state regulations and to function under a board of directors, to be incorporated, all come under the matter of meeting civil regulations and guidelines. This enables the school and all involved to be recognized and protected under civil law.
- VIII. Incorporation: "A corporation is an artificial being, invisible, intangible, and existing only in contemplation of law."⁵
- A. Note that this definition tells us that the corporations exist only in contemplation of law.
 - B. It affords advantage in business and legal matters, enabling the group to act as a unit with legal recognition.
 - C. The school as well as congregations may have this legal status. If it is wrong for the school to so function then it is wrong for the congregations. No objector can be consistent if objection is made to one without at the same time objecting to the other.
- IX. Board of Directors.
- A. Having the school under a board of directors is merely an expedient.
 - B. The board of the school is composed of elders and preachers of churches of Christ who help make expedient judgments on curriculum, staff and the overall operation of training of preachers.
 - C. The board meets legal requirements in conjunction with having a charter and incorporation status.
 - D. Would it be right to have a group of elders and preachers be consulted in making decisions relating to training preachers? Who could deny this?

⁵A corporation is "also called LIMITED LIABILITY COMPANY, a specific legal form of organization of persons and material resources, chartered by the state, for the purpose of conducting business" (Encyclopedia Britannica, CD-ROM Version 2001).

- E. If it is right for them to make such decisions without being incorporated or having a charter (in a congregation) why does it become wrong for them to meet state requirements to be recognized by the state?
- X. Conclusion.
 - A. Any person opposing the present work of the Florida School of Preaching to train preachers will be shown to be in gross inconsistency and/or absurdity.
 - B. To oppose the work will involve one in taking the positions stated in the major premises of the following syllogisms.
 - C. Will you follow the position of the opposing foes of Florida School of Preaching?
 - 1. Board of Directors.
 - a. All groups of persons who are involved in teaching the Bible or religious subjects under a board of directors are persons who are involved in sin.
 - b. Religious books stores and/or religious papers are involved in teaching the Bible or religious subjects under a board of directors.
 - c. Therefore all religious books stores and/or religious papers under a board of directors are persons who are involved in sin.
 - 2. Incorporation.
 - a. All institutions that are incorporated are institutions that are involved in sin.
 - b. Local congregations, religious book stores and religious papers are incorporated.
 - c. Therefore, local congregations, religious book stores and religious papers are involved in sin.
 - 3. All Teaching Under Eldership.

- a. All teaching of the Bible or Bible related subjects must be under the direct oversight of elders or those teaching the Bible or Bible related subjects are involved in sin.
 - b. There is preaching and teaching in congregations not under the direct oversight of an eldership, and there is preaching and teaching in gospel meetings not under the direct oversight of an eldership, and there is preaching in campaigns not under the direct oversight of an eldership.
 - c. Therefore those preaching and teaching in congregations not under the direct oversight of an eldership, and those preaching and teaching in gospel meetings not under the direct oversight of an eldership, and those preaching in campaigns not under the direct oversight of an eldership are involved in sin.
4. NOTE: These syllogisms are given to show the absurd position of those who oppose the training of preachers as outlined (i.e. Florida School of Preaching) above.

Church Cooperation and Orphan Homes⁶

- I. Some Points of Introduction:
 - A. In the minds of some of these brethren the issue seems to be the use of church treasury funds.
 - 1. Church funds can be used only for what they dictate and they seek to oppose with their brand of “logic” what others do with their funds.
 - 2. Question: can the individual support a home for orphans? If the answer is no, then the issue is something other than the use of church funds.
 - B. However, they are not consistent. Most oppose the very institution itself – in fact, they like to use the term “institution” to label those who differ from their “hobby” as “institutional” brethren.
- II. Consider this passage:

⁶These notes are developed from notes taken at The Freed-Hardeman College Lectureship, February, 1975. This lecture was given by Roy Deaver.

“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Titus 2:13,14). THE PASSAGE STATES THAT WE ARE –

- A. The Lord’s people.
 - B. A purchased people.
 - C. A redeemed people.
 - D. An obligated to be pure people.
 - E. A possessed people.
 - F. A zealous of good works people.
- II. Jewish position in the first century (Acts 15; Gal. 2; 1 Tim. 4:1-5).
- A. Some were teaching that Gentiles could not be saved.
 - B. Cornelius forced the issue: Yes, they can be saved (Acts 10,11,15).
 - C. Some then taught that the Gentiles could not be saved unless they be circumcised and keep the Law of Moses (Acts 15; Gal 2).
 - D. This last group illustrates those who make laws for God – Antiism.

Discussion

- I. Affirmation and Denial Statements.
- A. Affirmation: **The Scriptures teach that a church of the Lord may send funds to a home for orphans.**
 - 1. Expressions of Opposition

It is contrary to the Scriptures for churches of Christ to build and maintain benevolent organizations for the care of the needy, such as Boles Home, Tipton Home, Tennessee Orphan Home, Child-

*haven, and other Orphan Homes and Homes for the Aged that are among us.*⁷

*But we do not believe the local church has the responsibility of feeding people of the world, or of carrying on a program of general benevolence among those who are not saints, or members of the body of Christ. Furthermore, we do not build, maintain, contribute to, promote, condone, nor utilize human benevolent societies – called orphan or widow's homes – through which to do the benevolent work for which this local church is responsible.*⁸

2. What we are **NOT** affirming -

- a. That the church of the Lord is insufficient to do the job given it to do.
- b. That brethren have a right to establish a missionary society or anything parallel to it.
- c. That we are delegating duty to a benevolent organization.
- d. That the only way to care for orphans is in an orphan home.
- e. That we have a right to shift autonomy and forfeit our responsibility.

3. What we **ARE** affirming -

- a. That the orphan home has a scriptural right to exist.
- b. That a church has a right to contribute to a home for the care of orphan children.

II. Procedure.

A. Syllogism:

⁷This proposition is from The Cogdill-Woods Debate, p. 5. This debate was held November 18-23, 1957 in Birmingham, Alabama, Cogdill's proposition is a negative proposition.

⁸Edgar J. Dye, "A Matter of Authority." Gospel Guardian, August 15, 1976, XXVIII, p. 378.

Major Premise: All total situations the component parts of which are scriptural are total situations which are scriptural.

Minor Premise: The total situation described in my proposition is a total situation the component parts of which are scriptural.

Conclusion: Therefore the total situation described by my proposition is a total situation which is scriptural.

B. Proof of the Major Premise.

1. It is an axiomatic statement. Its truth is self-evident.

2. The whole of anything is the sum of its parts.

3. The scriptures affirm this very point (1 Cor. 13:9,10).

The sum of thy word is truth; and every one of thy righteous ordinances endureth for ever (Ps. 119:160, ASV).

4. To teach the plan of salvation requires one to acknowledge this principle.

a. Hearing the gospel is a component part (Rom. 10:14).

b. Believing the gospel is a component part (Rom. 10:14; Mk. 16:16).

c. Repentance is a component part (Lk. 13:3-5; Acts 17:30, 31).

d. Confessing Christ is a component part (Rom. 10:9).

e. Baptism for remission of sins is a component part (Mk. 16:15,16; Acts 22:16).

f. Other items may be suggested but every faithful gospel preacher knows that this principle of reasoning is proper.

5. To teach the items of worship requires one to acknowledge this principle.

a. Teaching is a component part of worship (Acts 20:7; Matt. 15:9).

b. Singing is a component part of worship (Col. 3:16; Eph. 5:19).

- c. Praying is a component part of worship (1 Tim. 2).
 - d. The Lord's Supper is a component part of worship (1 Cor. 11:17-34).
 - e. Giving is a component part of worship (1 Cor. 16:1,2).
6. To teach that the Bible authorizes simultaneous Bible classes one must acknowledge this principle.
- a. Elders are to feed the flock and this is a component part (Acts 20:28; Heb. 13:7, 17; 1 Thess. 5:12-14).
 - b. We are obligated to study the Bible and this is a component part (2 Pet. 3:18; 2 Tim. 2:2; Heb. 5:12-14).
 - c. Being under the obligation to teach is a component part (2 Tim. 2:2).
 - d. Teaching involves the ability to receive (comprehend) the teaching being done and this is a component part (Jn. 16:12).
 - e. Simultaneous teaching is authorized in the Bible and it is a component part (Acts 5:25).
 - f. A component part of simultaneous Bible classes involves the taking of a smaller group from a larger group in order to teach (Acts 2:14ff; 18:24-28).
 - g. A component part is to have a gathering larger than the home and smaller than the whole church come together (Acts 20:11,17).
 - h. When one shows the Bible authorizes each of these component parts he shows that the Bible authorizes simultaneous Bible classes – to do so forces one to acknowledge the component part argument.
 - i. Try showing (proving) this without the component part argument.
7. To show that the church can have a located preacher, receiving a stipulated salary from a local congregation, preaching the gospel to

the church and the world is to acknowledge the component part argument.

- a. A component part of this total situation is the recognition that one can preach the gospel to the church (Acts 20:1; Rom. 1:15).
- b. A component part of this total situation involves preaching where there are elders (Acts 20:17; 1 Tim. 1:3).
- c. A component part of this situation involves the authorization to stay for an extended period of time (Acts 20:31).
- d. A component part of this situation involves the preacher receiving a stipulated salary (2 Cor. 11:8; 1 Cor. 9:1-18).

C. Proof of the Minor Premise (note again the affirmation of the minor premise).

- 1. The church has an obligation to orphans (Acts 20:35; Gal. 6:10; Jas. 1:27; Matt. 5:43-48).
 - a. Analyze Galatians 6:10 and James 1:27 in view of the quibble about individual versus congregational action.
 - (1) **Restoring the erring:** Is this the duty of the individual or the duty of the congregation (Gal. 6:1)?
 - (2) **Burden bearing:** Is this the duty of the individual or the duty of the congregation (Gal. 6:2)?
 - (3) **Paying the preacher:** Is this the duty of the individual or the duty of the congregation (Gal. 6:6)?
 - (4) Where is/are the passage(s) which authorize the congregation to sing, to teach, to baptize, to eat the Lord's Supper, to contribute of its means on the first day of each week?
 - b. We are authorized to care for the widow and orphan (Jas. 1:27; 1 Tim. 5:16).
 - c. Consider the following charts:

To Whom Do These Passages Apply? The Church or the Individual?			
Passages	The Church only?	The Individual Only?	Both?
2 John 9			
2 Timothy 3:16,17			
Col. 3:17			
Jude 3			
Do not all passages which relate to peculiar religious matters apply with equal force both to the church and to the individual Christian?			

Do The Following Passages Apply Exclusively to the Church Or Exclusively to the Individual?			
Passage	The Individual only?	The Church only?	Both?
Acts 20:7			
Matthew 28:19			
Ephesians 5:19			
1 Cor. 16:1,2			
Acts 2:42			
Galatians 6:10			
James 1:27			
Do not all passages which authorize the performance of religious acts based upon the peculiar grounds of one's being a Christian authorize the same acts to be performed by the church?			

2. God has not specified the “how” to care for widows and orphans (Jas. 1:27; Gal. 6:10; 1 Tim. 5:16).
3. We must know the meaning of the word “orphan” – one bereft of parental care. A child may be bereft of parental care even though the physical parent(s) are living. Such would be “fatherless” as concerns its parental supervision and care (Jn. 14:18; Jas. 1:27).
4. We must understand that God’s love extends to all men (Matt. 5:43-48)
 - a. If a work is motivated by Biblical love it is a work that is authorized by Scripture (1 Cor. 16:14).
 - b. Benevolence toward non-saints is a work that is motivated by Biblical love (Matt. 5:43-48).
 - c. Therefore benevolence toward non-saints is authorized by Scripture.
 - d. Let us not forget that those who wish to please God will imitate the good (3 Jn. 11).
 - e. What one church is taught all churches are to be taught (1Cor. 4:17).

Does this Passage Teach Benevolence Toward Others? Yes ____ No ____
<p style="text-align: center;"><i>Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? (Matt. 5:43- 47)</i></p>
Does this Passage Teach Us That We Are to Be like God? Yes ____ No ____

This Passage Teaches Us That God Is Benevolent Toward Whom?	
To non-saints only?	
To saints only?	
To both saints and non-saints?	
This Passage Teaches Us That If We Are to Be like God, We must Be Benevolent Toward Whom?	
To non-saints only?	
To saints only?	
To both saints and non-saints?	

5. We must understand that a church cannot function as a home (Acts 20:28; Eph. 5:23; 6:1-4).
 - a. The home and the church are two different, distinct organizations.
 - b. Parents are over the home.
 - c. Elders are over the church.
 - d. Each is sufficient for the task given it.
 - e. Elders have no authority to function as heads of a home just because they are elders. (Of course, they are to be over their own homes.)
 - f. Ask and answer the following questions:
 - (1) Can the needs of an orphan child be adequately met without his living in or being a part of a home?
 - (2) Over how many institutions did God place elders to function as elders?
 - (3) In which institution did God specially locate the task of child care? *God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land* (Ps. 68:6).

6. An orphan child needs a home (Eph. 6:4). A home is a unit of society in which paternal guardianship, food, clothing, discipline, custody and education are provided.
7. There is no sin in having a board (Rom. 13). It stands in legal place of parents; trustees of property – where no elders are. Preachers have for generations availed themselves of funds of trustee actions. The same legal and moral principles apply to the orphan homes.
8. There is no sin in being incorporated (Rom. 13). This is simply to meet legal requirements. Child-care institutions must be licensed and it must be incorporated in order to be licensed. This guarantees protection of all parties involved. Preachers have availed themselves of the benefits of incorporation for years as they have lived in homes and preached in buildings under such legal statutes.
9. It is right to comply with legal requirements (Rom. 13). The law demands a license.
10. This arrangement is a home – nothing more (Eph. 6:4; Ps. 68:6).
 - a. Which of these would be a home?
 - (1) A husband, wife and three natural children?
 - (2) A husband, wife, three natural children plus three legal children who have been left without parental supervision and care?
 - (3) In a state where the law demanded incorporation could this home meet these requirements and receive help from the church?
 - (4) In this home, suppose the husband and wife are killed in an accident, they are then replaced by a manager – licensed and incorporated, would this be a missionary society or its parallel? Could the church assist this home from funds out of its treasury? This is all you have in an orphan home.
 - b. To justify in principle one of these homes is to justify the other.
11. A church can contribute to a home (Gal. 6:10; Jas. 1:27).

- a. A home is not optional, it is essential.
 - b. Expedience dictates the type home called for, taking into consideration the component parts of the total situation.
12. Summary: If the points we presented are true, and they are, then we have proven the minor premise.
- a. The church has an obligation to orphans.
 - b. God has not specified the "how."
 - c. The meaning of an orphan.
 - d. God's love extends to all.
 - e. A church cannot function as a home.
 - f. An orphan child needs a home.
 - g. No sin in having a board.
 - h. No sin in incorporation.
 - i. It is right to meet legal requirements.
 - j. This arrangement is a home – nothing more.
 - k. A church can contribute to a home.

Conclusion

All total situations, the component parts of which are scriptural are total situations which are scriptural.

The total situation described by my proposition is a total situation the component parts of which are true.

Therefore the total situation described by my proposition is scriptural.

Church Cooperation and Evangelism

I. What Is the Issue?

- A. Anti brethren try to find an exclusive pattern for caring for the needy and for cooperation in evangelism.
- B. Propositions illustrate the divisive positions.

It is contrary to the Scripture for churches of Christ to build and maintain benevolent organizations for the care of the needy, such as Boles Home, Tipton Home, Tennessee Orphan Home, Childhaven, and other Orphan Homes and Homes for the Aged that are among us.

AFFIRMATIVE: Roy E. Cogdill

NEGATIVE: Guy N. Woods

It is in harmony with the scriptures for churches of Christ to contribute funds from their treasuries in support of the Herald of Truth Radio Program, conducted by the Highland Church of Christ, Abilene, Texas, as a means of cooperation in accomplishing the mission of the Church of the Lord.

AFFIRMATIVE: Guy N. Woods

NEGATIVE: Roy E. Cogdill⁹

The scriptures teach that congregation "A" may not (does not have the right to) contribute to (send money to) congregation "B" for the purpose of preaching the gospel of Christ.¹⁰

- C. **In benevolence** the theory holds that a congregation may support only a saint. Some at one time would permit an individual to support a private orphan home. Most today hold that the home itself is wrong.
- D. **In evangelism** the theory holds that a congregation may send money to a preacher only. They assert that it is a sin to send money to another congregation for the purpose of preaching the gospel.
- E. I deny that there is an exclusive pattern for evangelism. God has left us with expedient judgments in the matter of "how" we take the gospel to the world.

⁹These are from The Cogdill-Woods Debate, p. 5. This debate was held in Birmingham, Alabama, November 18-23, 1957.

¹⁰This is the proposition from the Deaver-Hogland Debate held in Pensacola, Florida, July 18-21, 1977. Hogland affirmed and Deaver Denied.

- II. Their supposed proof text: *I robbed other churches, taking wages of them, to do you service* (2 Cor. 11:8).
 - A. “Anti” brethren say they believe in church cooperation and cite this as proof of the exclusive pattern idea.
 - B. This is not church cooperation. This is a church support of a preacher. In reality, given their position, there could be no church cooperation.
 - C. The passage cited does not support their assertions. Churches sent to Paul in order to make it possible for him to be of service to the church at Corinth. From this passage we have proof that churches can render assistance to one another in spiritual matters.
- III. That one church may send to another church in spiritual matters, I offer the following proof:
 - A. Read Acts 15:22-32
 - B. What does the passage **say**?
 - 1. It tells us that the Jerusalem church chose men to be sent to Antioch, verse 22.
 - 2. It tells us that the Jerusalem church prepared an epistle to be sent to the brethren of Antioch, Syria and Cilicia, verse 23.
 - 3. It tells us that Judas and Silas, brethren sent by Jerusalem, were to tell by word of mouth the brethren of Antioch the same things as those contained in the epistle, verse 27.
 - 4. It tells us that the brethren, Paul and Barnabas, Judas and Silas, went to Antioch. There, they gathered the multitude, the church, together and delivered to them the epistle, verse 30.
 - 5. It tells us that Judas and Silas exhorted the brethren of Antioch, verse 32.
 - 6. It tells us that “They wrote thus by them”—“dia cheiros,” verse 23. This is the same as in Acts 11:30, “by the hand of” Barnabas and Paul.
 - C. What the passage **shows**.

1. This passage shows that one church can scripturally send some of its own men to render assistance to another church.
 - a. A church has the right to support those whom it sends out.
 - b. In fact, a church should do this, unless in a particular case there is some good reason for not doing it.
2. This passage shows that the assistance which one church may give to another church may involve spiritual matters.
3. This passage shows that one church may send a writing to another church. This writing may involve spiritual matters. This shows that a church may send a tract to another church. If a church may send one tract to another church, it may send a number of tracts to another church, so long as it is expedient to the cause of Christ to do so.
4. This passage shows then, in the light of the fact that a church may send a number of tracts to another church, that church may send funds to another church so that the receiving church may use those funds in the purchase of writings which involve spiritual matters. This simply means that one church may send funds to another church so that the receiving church may purchase tracts.
5. This passage shows that, in the light of point number four, if a church may send funds so that tracts may be purchased, the same principle which allows this would also allow radio time to be purchased.
6. This passage shows that Bible teachings on this matter in general — the church sending men as well as written material. There is no single “pattern” — no “exclusive pattern” in the matter of one church helping another church. The assistance may be either men or other matters. It may involve physical needs or spiritual needs.
7. This passage shows that a church may act “through the hand of” a number of men. This passage declares this in verse 23, in which we find the expression “dia cheiros.” This same expression is found, as I have already pointed out to you, in Acts 11:30. There it is translated “by the hand of.” In 15:23, the same expression is translated “by them.” At any rate, we know that in chapter fifteen,

the church wrote to the church in Antioch “by the hand of” these messages.¹¹

D. How these facts are avoided:

1. Some would say, “These were sent by the apostles;” yes, but the record says the whole church was involved (15:22).
2. Some dodge the issue by asserting: “Yes, but this was inspired material.” If that makes it wrong one could not even send a Bible to another church – who can believe it?
3. Let us not forget that those who wish to please God will imitate the good (3 Jn. 11).
4. What one church is taught all churches are to be taught (1 Cor. 4:17).

IV. Some Consequences of Antiism.¹²

A. Consequences that follow from the position that the church cannot render assistance to another church in spiritual matters:

1. One church cannot send a New Testament to another church.
2. A church can send to a preacher who needs a church, but cannot send to a church which needs a preacher.
3. One church cannot lend chairs, song books, etc. to another church in connection with a gospel meeting.
4. One church cannot allow its preacher (while continuing his support) to assist another church in a Vacation Bible School.
5. One church could never help another church to build a church building.

¹¹Much of this section is adapted from Thomas B. Warren. Church Cooperation and Orphan Homes. Arlington, Texas: Neal Marshall, 1958, pp. 76-78.

¹²I am indebted to Roy Deaver for most of these points, Spiritual Sword, February 1958), pp. 1, 7.

6. One church could never help another church carry on a radio program.
- B. Consequence that a church can render assistance to another church only in connection with physical necessities are as follows:
1. This denies the fundamental Bible teaching that benevolence is a means of evangelism (Matt. 5:16).
 2. It makes a distinction between benevolence and evangelism which the Bible does not make.
 3. It is a system of rank materialism in that it elevates the body above the soul. A church can help another church in connection with feeding the body (but of course, of its own members), but not in connection with feeding the soul.
- V. Sponsoring congregation affirmation—**Keeping Books.**
- A. Churches assisting Paul were assisting churches through Paul.
- And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ (Acts 18:5).*
1. At the same time as the following:

I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself (2 Cor. 11:8,9).
 2. Brethren at Philippi kept books on the account from other churches and the distribution made to Paul.
 - a. *Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, **no church communicated with me as concerning giving and receiving, but ye only** (Phil. 4:15). Yet above he stated that he had robbed other churches to do free service to Corinth.*

- b. *For your **fellowship** in the gospel from the first day until now; (Phil. 1:5).*

B. Commentary on “giving and receiving.”

1. *But he now expresses himself in the technical language of business: ‘as regards an account of giving and receiving,’ i.e., as opening a ledger account with credit and debit columns.¹³*
2. *δ. καὶ λήψις, . . . giving and receiving, debit and credit Phil 4:15.¹⁴*
3. *λόγος δόσεως κ. λή[μ]ψεως, an account of giving and receiving [i.e. debit and credit accounts. . .], Phil. iv.15; here Paul, by a pleasant euphemism, refers to the pecuniary gifts, which the church bestowing them enters in the account of expenses, but he himself in the account of receipts; . . .¹⁵*

Conclusion

- I. The Bible does not provide an exclusive pattern for evangelism.
- II. Those who divide the church over their false assertions are called upon to repent of their wrongs.
- III. The principles of evangelism and orphan care which have been upheld have been shown to be in harmony with the teaching of the Bible.
- IV. At the present time there are many that hold to these doctrines but some are showing signs of not making them tests of fellowship.
 - A. This may be good, but a word of caution is in order.

¹³R. C. H. Lenski, The Interpretation of St. Paul's Epistles to the Galatians to the Ephesians and to the Philippians, Minneapolis, Minnesota: Augsburg Publishing House, 1961, p. 893.

¹⁴William F. Arndt and F. Wilbur Gingrich. A Greek-English Lexicon of the New Testament and Other Early Christian Literature, Second Edition. Chicago: University of Chicago Press, 1979, pp. 204,205.

¹⁵Joseph Henry Thayer. Greek-English Lexicon of the New Testament, Grand Rapids: Zondervan Publishing House, 1962, p. 157.

- B. If those seeking fellowship are acknowledging the element of expediency, this is good.
- C. If they are seeking unity in diversity, they are to be avoided.
- D. We must be sure that once the door is open they will NOT again divide congregations over man-made hobbies.

Communion Served from Multiple Containers

I. Some Basic Anti Affirmations:¹⁶

- A. Breaking of Bread – “For a church to be Scriptural in its Communion service, the one serving at the table should offer thanks, break off a small portion of the loaf and eat it, before the other disciples partake.”
- B. On the Cup – “For a church to be Scriptural in its Communion service, it should use one cup in the distribution of the fruit of the vine.” It is further affirmed by these “anti” brethren: “AGAINST Individual Communion Cups for style, comfort and fashion.”
- C. In debate propositions, the issue is defined as follows: “The word ‘cup’ as used by Christ in Matt. 26:27 and ‘the fruit of the vine’ are one and the same thing.”
J. N. Cowan, affirms
H.C. Harper, denies¹⁷

II. Influence:

- A. “Today the one-cup, non-class group has no less than 450 churches in the United States. Their work in foreign countries is very impressive, with Africa leading the way. In Malawi there are 700 congregations with a membership in excess of 40,000. In Mozambique 75 churches and in Ghana 3 churches. In addition there are growing mission efforts in Australia, Mexico, Honduras, Malaysia, India, and the Philippines. There exists today a regiment of men who stand ready to herald the gospel

¹⁶The following affirmations and statements representing these brethren are from The Sun Will Shine Again, Someday, by Ronny F. Wade (private publishing by author), Springfield, MO, Second Printing, 1988, pp. 186-188. The book proposes to give a history of the non-class, one cup Churches of Christ. Brother Wade cites the following publications advocating these views: Old Paths Advocate, The Truth and Mental Diet.

¹⁷Wade, 98.

throughout America and the world, with telling effect. The Old Paths Advocate, after fifty-eight years of continuous publication, stands behind only the Gospel Advocate and Firm Foundation in age. Thousands attend fourth of July and New Year meetings annually.”¹⁸

B. Brother Hugo McCord in correspondence with me (4-24-2001) states the following:

1. “A gospel preacher in Porto Rico (Dewayne Shappley, P. O. Box 1264, Bayamon, PR 00260-1264) translates English articles into Spanish for Spanish speaking congregations. After he had translated a recent tract, he writes that those who believe that the whole congregation must all drink the fruit of the vine from one container are ‘disturbing many Spanish congregations.’”
2. With his written permission, I am using the exegesis done by brother McCord in this correspondence in the following section. Brother McCord’s article was entitled: “TWO CUPS”
 - a. The Cup of Suffering.¹⁹
 - (1) A “cup” (Hebrew *cos*, Greek *poterion*) is a “drinking vessel” (Barclay Newman, Jr.).
 - (2) But it was not a literal cup from which, at a sad time in history, Jerusalem drank “at the hand of Yahweh,” “the cup of His wrath,” God’s “rebuke,” leaving “desolation and destruction,” “famine and the sword,” the cup of suffering, because of sins (Isa. 51:17- 20).
 - (3) God is the judge. He is the one who casts down and lifts up. In the hand of Yahweh is a cup, and wine foams, full of spices, from which He pours. Surely all the wicked people of the land will drink and even suck the dregs (Ps. 75:7,8).

¹⁸Wade, 188. I have no current statistics (2001) and the date for brother Wade’s book is 1988. However, we continue to hear of those who have encountered these positions especially on the mission field.

¹⁹I am taking most of these statements from Brother McCord and putting them in outline form for study and lecture purposes.

- (4) Jesus, too, “drained” (cf. Isa. 51:17) the cup of suffering, not because of His sins (1 Pet. 2:22), but for the sins of “the whole world” (1 Jn. 2:2). Before He drank the cup the dread of it was on His mind, as He asked James and John, “Can you drink the cup which I am to drink, or be overwhelmed in the immersion that submerges me?” (Matt. 20:22).
- (5) In the garden of Gethsemane, at about midnight before the Friday crucifixion, “He went forward a short distance, fell on His face, and prayed, ‘My Father, if it is possible, let this cup pass away’” (Matt. 26:39).
- (6) Then “He went away a second time and prayed, ‘My Father, if this cup cannot be removed except I drink it, may your will be done’” (Matt. 26:42).
- (7) “Becoming greatly distressed, He prayed more fervently. His sweat, falling to the ground, was like clots of blood” (Lk. 22:44).
- (8) Into the garden came Judas with “a regiment of soldiers and officers of the chief priests and of the Pharisees,” with “torches and lanterns and weapons” (Jn. 18:3). “Simon Peter, having a sword, drew it and struck Malchus, the servant of the high priest, cutting off his right ear. Jesus said to Peter, ‘Put the sword into the sheath. Shall I not drink the cup the Father has given me?’” (Jn. 18:11).
- (9) On the cross the Son of God drank to the dregs the cup of God’s wrath for sinners like you and me. . . . And He did it so willingly (Robert A. Peterson).

b. The Cup of Blood.

- (1) As the Father gave Jesus a cup to drink (Jn. 18:11), meaning his suffering and death, so Jesus gave to the apostles a cup to drink, meaning “my blood” (Matt. 26:27,28).
 - (a) The contents of the cup from which the disciples drank was not Jesus’ blood, for after the 12 apostles had drunk, all of Jesus’ blood was still in his body.

- (b) So, as the cup of suffering and death was not literal, the cup of “my blood” was not literal.
 - (c) As the contents of the cup of suffering and death pointed to the literal suffering and death of Jesus, so the contents of the cup of “my blood” pointed to Jesus’ blood shed in his crucifixion (Jn. 19:34).
- (2) The fact that Jesus handed to the 12 apostles one container, from which all were to drink, does not mean that all Christians are to drink from one container.
 - (a) However, the fact, that in the Jewish Passover Feast there was only “one bread” (that is, “unleavened,” Ex. 12:8, 15; 23:15; 34:18) and “one cup” (that is, the “fruit of the vine,” Matt. 26: 29), is still significant: “We, the many, are one body, and we all partake of the one bread and of the one cup” (1 Cor. 10:17, two Greek manuscripts, F&G), [and others, see Nestle-Aland Greek Text, XXVII, JMS].
 - (b) If the Jewish Passover Feast had allowed either of two breads (leavened and unleavened) and if it had allowed either of two cups (fruit of the vine and orange juice), then the Lord’s Supper today would be scriptural with either kind of bread and with either kind of beverage. However, scripturally, the Lord’s Supper consists of “one bread” (unleavened) and of “one cup” (the fruit of the vine).
- (3) But to say that the Lord’s Supper must have only one container for the fruit of the vine is a man-made doctrine, besides being an impossibility.
 - (a) All over the world the Lord’s Supper has only “one bread” and “one cup”: “We, the many [Paul in Ephesus and the Corinthians in Corinth, 200 miles apart] are one body, and we all partake of the one bread and of the one cup” (1 Cor. 10:17, F&G, et al, see above JMS).

- (b) The drinking vessel itself is not a part of the Lord's Supper, being only a way to get "the fruit of the vine" (Lk. 22:18) into a person's mouth.
 - (c) When Jesus said, "This cup is the new covenant in my blood" (Lk. 22:20), He was not talking about the literal cup in his hand, but its "content" (Thayer, 533).
 - (d) When Paul wrote that Christians are to "drink the cup" (1 Cor. 11:26), the word "cup" only referred to "the fruit of the vine."
 - (e) Similarly, when Paul wrote that the "cup" is a "communion of the blood of Christ," again the word "cup" only referred to "the contents of the cup" (1 Cor. 10:16, Thayer, 533), "the fruit of the vine" (Lk. 22:20).
- (4) Unleavened bread God had appointed for the Pass-over Feast as a "bread of affliction," a reminder to the Israelites of their slavery in Egypt (Deut. 16:3-4).
- (a) Jesus used that "one bread" in the Lord's Supper, saying,
 - (b) "Take, eat. This is my body" (Matt. 26:26), the body that Pilate would beat "with whips" (Jn. 19:1), the body that endured "a crown of thorns" (Jn. 19:2), the body that endured the nails of crucifixion (Mk. 15:25), the body that was "pierced" with a "spear" (Jn. 19:34).
- (5) Multiple cups were possible (orange juice, apple juice, etc.), but Jesus chose the one on the table, the "fruit of the vine," saying to the apostles, "All of you drink of it, for this is my blood of the new covenant" (Matt. 26:27,28). After the apostles had eaten the bread and had swallowed the fruit of the vine, representing

Jesus' body and his blood, he said, "Do this in memory of me" (1 Cor. 11:24).²⁰

- (6) We must understand the figure of speech known as metonymy, and consistently apply it, letting the context determine when a term is taken literally or to be understood figuratively. See the end notes.¹

C. Metonymy is "A figure of speech in which one word or phrase is substituted for another with which it is closely associated, as in the use of *Washington* for *the United States government* or of *the sword* for military power."²¹

1. **"Figure of Speech**, word or group of words used to give particular emphasis to an idea or sentiment. The special emphasis is typically accomplished by the user's conscious deviation from the strict literal sense of a word, or from the more commonly used form of word order or sentence construction. From ancient times to the present, such figurative locutions have been extensively employed by orators and writers to strengthen and embellish their styles of speech and composition."²²
2. *"Metonymy*, use of a word or phrase for another to which it bears an important relation, as the effect for the cause, the abstract for the concrete, and similar constructions. Examples of metonymy are "He was an avid reader of Chaucer," when the poems of the

²⁰Brother Hugo McCord requested that I make known the following event in he and his late wife's travels and preaching. He states the following: "In a preaching trip to Scotland, I was scheduled to be with the congregation meeting in Peterhead on May 17-18, 1980. But Lois, my wife, and I had already learned that the Peterhead congregation conscientiously used only one container for the fruit of the vine in the Lord's Supper. Lois, thinking ahead so as not to drink after others, took a seat on the first bench of the right side, and was served the bread there. However, when they served the fruit of the vine, they started with the first bench on the left side of the auditorium, and returned from the rear to the front on the right side! Lois was the last one in the audience to drink from the 'one cup.'"

²¹Excerpted from American Heritage Talking Dictionary. CD-ROM Version, 1997.

²²"Figure of Speech," Microsoft Encarta Encyclopedia. CD-ROM Version, 2000.

English writer Geoffrey Chaucer are meant, and “The hostess kept a good table,” when good food is implied).”²³

3. Question: Do we not have to admit that people with an average intelligence use this figure of speech even if they have never heard of the technical name by which it is identified?
4. Bible examples of metonymy from Milton Terry²⁴ are quoted here that the reader might have the benefit of this material. I am not sure if the book is still in print or if it would be available to the readers, therefore, I am providing this extended quotation.

All figures of speech are founded upon some resemblance or relation which different objects bear to one another, and it often happens, in rapid and brilliant style, that a cause is put for its effect, or an effect for its cause; or the name of a subject is used when only some adjunct or associated circumstance is intended. This figure of speech is called Metonymy, from the Greek *meta*, denoting change, and *o noma*, a name. Such change and substitution of one name for another give language a force and impressiveness not otherwise attainable. Thus, Job is represented as saying, “my arrow is incurable” (Job xxxiv, 6) ; where by arrow is evidently meant a wound caused by an arrow, and allusion is made to chapter vi, 4, where the bitter afflictions of Job are represented as caused by the arrows of the Almighty. So again in Luke xvi, 29 and xxiv, 27, Moses and the Prophets are used for the writings of which they were the authors. The name of a patriarch is sometimes used when his posterity, is intended (Gen. ix, 27, Amos vii, 9). In Gen. xiv, 21; Num. iii, 16; Deut. xvii, 6, the word mouth is used for saying or commandment which issues from one’s mouth. “According to the mouth (order or command) of Pharaoh.” According to the mouth (word) of Jehovah.” “At the mouth (word, testimony) of two witnesses or three witnesses shall the dying one (. . . the one appointed to die, or worthy of death) be put to death.” The words lip and tongue are used in a similar way in Prov. xii, 19, and frequently. “The lip of truth shall be established forever; but only for a moment [Heb. until I shall wink] the tongue of falsehood.” Comp. Prov. xvii, 7; xxv, 15. In Ezekiel xxiii, 29, “They shall take away all thy labour, and leave the naked,” the word labour is used instead of

²³“Figure of Speech,” Microsoft Encarta Encyclopedia. CD-ROM Version, 2000.

²⁴Milton S. Terry. Biblical Hermeneutics. Grand Rapids: Zondervan Publishing House, 1974, 248-250

earnings or results of labor. All such cases of metonymy – and examples might be multiplied indefinitely—are commonly classified under the head of Metonymy of cause and effect. To this same class belong also passages as Exod. vii, 19, where, instead of vessels, the names of the materials of which they were made are used: “Stretch out thy hand over the waters of Egypt . . . and there shall be blood in all the land of Egypt, both in wood and in stone;” that is, in wooden vessels and stone reservoirs.

Another use of this figure occurs where some adjunct, associated idea, or circumstance, is put for the main subject and vice versa. Thus, in Lev. xix, 32, gray hair, hoariness is used for a person of advanced age: “Thou shalt rise up before the hoary head.” Comp. Gen. xlii, 38: “Ye will bring down my gray hairs in sorrow to the grave.” When Moses commands the elders of Israel to take a lamb according to their families and “kill the passover” (Exod. xii, 21), he evidently uses the word Passover for the paschal lamb. In Hosaea 1, 2, it is written: “The land has grievously committed whoredom.” Here the word land is used by metonymy for the Israelitish people dwelling in the land. So also, in Matt. iii, 5, Jerusalem and Judea are put for the people that inhabited those places: “Then went out unto him Jerusalem and all Judea and all the region round about the Jordan.” The metonymy of the subject for its adjunct is also seen in passages, where the container is put for the thing contained, as, “thou preparest a table before me in the presence of my enemies” (Psa. xxiii, 5). “Blessed shall be thy basket, and thy kneading trough” (Deut. xxviii, 5). “Ye cannot drink the cup of the Lord and the cup of demons, ye cannot partake of the table of the Lord and of the table of demons” (1 Cor. x, 21). Here table, basket, kneading-trough and cup are used for that which they contained, or for which they were used. The following examples illustrate how the abstract is used for the concrete: “He shall justify the circumcision by faith, and the uncircumcision through faith” (Rom. iii, 30). Here the word circumcision designates the Jews and uncircumcision the Gentiles. In Rom. xi, 7, the word election is used for the aggregate of those who composed the “remnant according to the election of grace” (verse 5), the elect portion of Israel. And Paul tells the Ephesians (v, 8) with great force of language: “Ye were once darkness, but now light in the Lord.”

There is another use of this figure which may be called metonymy of the sign and the thing signified. Thus Isa. xxii, 22: “I will put the key of the house of David upon his shoulder, and he shall open, and no one shutting, and he shall shut, and no one opening.” Here key is used as the sign of control over the house, of power to open or close the doors whenever one pleases; and the

putting the key upon the shoulder denotes that the power, symbolized by the key, will be a heavy burden on him who exercises it. Compare Matt. xvi, 19. So again diadem and crown are used in Ezek. xxi, 26, for regal dignity and power, and sceptre in Gen. xlix, 10, and Zech, x, 11, for kingly dominion. In Isaiah's glowing picture of the Messianic era (ii, 4) he describes the utter cessation of national strife and warfare by the significant words, "They shall beat their swords into ploughshares, and their spears into pruning hooks." In Ezek. vii, 27, we have an example of the use of the thing signified for the sign: "The prince shall be clothed with desolation;" that is, arrayed in the garments or signs of desolation."

III. Now, Let Us Make a Summary Application to the "CUP" Issue:

- A. Is it possible to use the figure of speech known as metonymy and expect the person of average intelligence to understand us? Yes ____ No ____
 1. Suppose you are have a guest in your home. You offer the guest a cup of tea by stating the following: "Would you like a cup of tea?"
 2. Further suppose that the guest replies to you, "Yes I would like to have a cup."
 3. Would you offer him a container, or the container and its contents of tea?
 4. If you only offered him a literal empty cup (container), do you think he would consider you a person of average intelligence?
- B. Does the Bible often employ this figure of speech? Yes ____ No ____
Does God expect us to understand His word? Yes ____ No ____
- C. Is not the "cup" when referring to the fruit of the vine in the Lord's Supper to be understood as a figure of speech called metonymy? Yes ____ No ____
- D. If the above questions are true, and they are, then the "anti" position on the use of only one cup in the communion service is false.
- E. Not only is the position false, IT IS UTTERLY IMPOSSIBLE.
 1. Saints meet all over the world to commune, how can one cup be applied?

2. When the fruit of the vine and the cup are recognized to be one and the same, then it is easy to understand why there is only “one cup.”
3. “This cup is the new covenant in my blood” (Lk. 22:20). Try explaining this passage by taking the “cup” to be a container!
4. When Paul wrote that Christians are to “drink the cup” (1 Cor. 11:26), was he teaching them to “swallow a literal container?”

Head Coverings

I. We must Distinguish Between Human Custom and Divine Law.

A. Questions:

1. Is everything said and done in the New Testament to be considered as human custom?
2. Is anything said and done in the New Testament to be a part of divine law binding upon all Christians at all time?
3. How may we know? What is the demonstrative evidence to justify a conclusion or position?
 - a. A tradition may be defined as something that is handed down.
 - b. NOTE: it is very important that we know from whom we received our traditions.²⁵

²⁵**tra·di·tion** . . . (*plural tradi·tions*) *noun*

1. **custom or belief:** a long-established custom or belief, often one that has been handed down from generation to generation
2. **body of customs:** a body of long-established customs and beliefs viewed as a set of precedents
3. **handing down of customs:** the handing down of customs, practices, and beliefs that are valued by a particular culture
4. **CHRISTIANITY accepted unwritten Christian doctrines:** the body of Christian doctrines that are accepted as the teachings of Jesus Christ and the apostles without written evidence
5. **ISLAM teachings supplementing Koran:** the body of Islamic beliefs and customs that are not written in the Koran, for example, the words of Muhammad (From

- c. The development of a custom is somewhat like the following: (1) a custom begins with an idea, (2) an idea becomes an action, (3) an action becomes a habit, (4) a longstanding habit becomes a tradition and finally (5) a long standing tradition becomes a custom.
- 4. A tradition or custom may be GOOD OR BAD, of DIVINE ORIGIN OR MAN-MADE.
 - a. Paul and Peter called upon faithful brethren to accept God-given traditions.
 - (1) “Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle” (2 Thess. 2:15) .
 - (2) “ Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us” (2 Thess. 3:6).
 - (3) “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers” (1 Pet. 1:18).
 - b. Man-made traditions may result in a conflict with the will of God.
 - (1) “Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?” (Matt. 15:2-3).
 - (2) Paul wrote: “And profited in the Jews’ religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers” (Gal. 1:14).

“Tradition”, Microsoft Encarta Encyclopedia, CD-ROM Version, 2000).

- (3) “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ” (Col. 2:8).
- c. If man-made customs do NOT conflict with God’s will, the Bible calls upon us to obey the customs and traditions of men.
- (1) “Submit yourselves to every ordinance of man for the Lord’s sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king” (1 Pet. 2:13-17).
 - (2) “And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel’s sake, that I might be partaker thereof with you” (1 Cor. 9:20-23).
- d. Some man-made customs are local and nationalistic in nature.
- (1) Eating meats was a traditional item that could be either good or bad depending on the circumstances (Rom. 14; 1 Cor. 8).
 - (a) If eating food was all that was involved, the meat could be eaten.
 - (b) On the other hand, if the eating of meat was a part of worshiping idols it had to be avoided.
 - (2) Circumcision was of similar significance.

- (a) Paul had Timothy circumcised in order to comply with custom (Acts 16:1-5).
 - (b) But, when certain Jewish Christians wanted to have all Gentiles circumcised and keep the law of Moses in order to be saved, Paul refused (Acts 15; Gal. 2:1-5).
 - e. When God's will and man-made customs or laws conflict, Peter and the apostles state our obligation to be as follows:
 - (1) "Then Peter and the other apostles answered and said, We ought to obey God rather than men" (Acts 5:29).
 - (2) "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19,20).
- 5. If these distinctions are understood and accepted, there would be fewer problems with the veiling of women dogma.
- B. In order to avoid religious confusion, let us understand some customs that are not universally binding as a mandate from God. In addition to the eating of meats and circumcision, issues analyzed earlier, we consider the following:
 - 1. The washing of feet as a custom.
 - a. It was a custom in the Old Testament era:
 - (1) "Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree" (Gen. 18:4).
 - (2) "And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night" (Gen. 19:2).
 - (3) "And she arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a ser-

vant to wash the feet of the servants of my lord" (1 Sam. 25:41).

b. It was a custom in the New Testament.

- (1) "Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work" (1 Tim. 5:10).
- (2) It was practiced in the home as a matter of hospitality. "And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head" (Lk. 7:38-44).
- (3) The actions of Jesus: "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now;

but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do **AS** (emphasis added, JMS) I have done to you" (Jn. 13:3-15).

c. As stated above there are customs that are local and national – customs of men that do not violate the will of God – and man may take part in them.

d. Questions:

(1) Did the individuals in the Old Testament era wash feet because of a mandate from God? Where is the proof?

(2) Did the widow in First Timothy 5 and the grateful woman in Luke 7 wash feet because Jesus taught them to do so?

e. It should be understood that the action of Jesus with the apostles in the upper room was designed to teach them humility.

(1) The context shows that they were absorbed with "jockeying" for position of "greatness," and that He washed their feet to show them that greatness in His kingdom is from service rendered (Lk. 22:24).

(2) He told them to do **"AS"** he did, **not what** He did.

2. Greeting with a holy kiss (Rom. 16:16).

- a. Greeting with a “kiss” was a custom in the Old Testament era.
 - (1) “And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that was in Joab’s hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri” (2 Sam. 20:9,10).
 - (2) Greeting with a kiss was also taken for granted in passion.
 - (a) “Let him kiss me with the kisses of his mouth: for thy love is better than wine” (Song 1:2).
 - (b) “O that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised” (Song 8:1).
- b. Greeting with a kiss is practiced by those not influenced by the Bible.
 - (1) It may be seen by observing the greetings of those in the Far East as well as the Middle East – it is their customary way of greeting.
 - (2) Those in the former Soviet Union (atheistic leaders) could be seen greeting with a kiss. Did they do it because of Paul’s authorization in Romans 16:16?
 - (3) Do those in the Middle Eastern greet with a kiss because of Romans 16:16?
- c. Keep in mind that the kiss could be good or evil.
 - (1) Judas sought to betray his Lord with a kiss (Lk. 22:47, 48).
 - (2) Was not Joab’s ulterior motive to murder Amasa hidden with a kiss?

- d. Is not the Bible, in the New Testament, regulating the greeting by qualifying it as a “holy kiss”? (1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26; 1 Pet. 5:14).
 - (1) While God did not put into law the kiss as a greeting, it is a custom that may be honorable.
 - (2) However, it may be motivated by evil or by passion.
 - (3) Therefore, God says if the custom is practiced, it should be a greeting with a “holy kiss.”

II. Application of Custom to the Veil.

A. The veiling of women in the Old Testament era.

1. In the days of Solomon to veil oneself in public seems to be the custom. “The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me” (Song 5:7).
2. Rebekah was unveiled in public, but veiled herself when she met Isaac, her husband to be. “And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. And Isaac came from the way of the well Lahairoi; for he dwelt in the south country. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah’s tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother’s death” (Gen. 24:61-67).
3. In the days of Judah and Tamar, it was the custom of a harlot to be veiled. “And she put her widow’s garments off from her, and covered her with a veil, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. When Judah saw her, he thought her to be an harlot; because she had covered her face” (Gen. 38:14,15).

4. **Note:**

a. The covering (veil) did not always signified the same thing.

b. The veil was used by both good and evil. If one did not understand the contemporary cultural position, he would miss the lesson completely.

(1) What did Judah think when he saw Tamar veiled? Had I seen her, what would I have thought given my (USA, 2001) customs and culture?

(2) What did Rebekah do when she saw Isaac, and what did he think when he saw her?

B. The veiling of women in the New Testament era.

1. “But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God. Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God” (1 Cor. 11:3-16).

2. Guy N. Woods makes valid deductions and I reproduce his comments in the end note.²

3. Let us make some concluding observations.

- a. Those demanding that this ancient custom be continued must define what constitutes a covering.
- (1) If a Christian lady is to be covered like those in the first century today, it would certainly result in a misunderstanding by most observers – in fact it would likely lead to the conclusion that she is a part of a false religious system.
 - (2) Are the modern “hats” that ladies wear today the same covering observed by first century ladies?
 - (3) When the covering advocates provide the prescribed covering to be used for our ladies, we will be able to see more clearly that they are dictating to us a man-made custom they have devised. If their man-made custom is pushed to the division of the church, it becomes sinful.
- b. Those demanding this ancient custom be continued must demonstrate that the covering they are authorizing will be a sign of subordination.
- (1) Do all women wearing a covering of any description in the USA today (2001) convey subordination?
 - (2) While in college, I was assigned a chapel seat at the school I attended. A young lady seated directly in front of me would take out a bow (a knot tied with two loops and two loose ends) and she would place it in one corner of her hair. A student seated next to me asked if I knew what she was doing, I stated, no. He informed me that she wore a covering during worship and that the bow she placed in the corner of her hair was the covering. Had I not been informed, I would never have imagined that a knot tied with two loops and two loose ends constituted a covering, and certainly I would have never dreamed that this was a sign of her subordination to a man.
- c. Those demanding that this ancient custom be continued must provide the manner of discipline to be administered by those who follow them.

- (1) I once knew a person who held to the position that the covering was taught as clearly as baptism, yet the same person would not make the covering a test of fellowship.
- (2) He was right in not making it a test of fellowship. However, a greater mistake is being made by classifying a binding obligation (baptism) with a man-made custom (the covering).

Miscellaneous

- I. There are other areas to which I direct attention. Areas that must be carefully evaluated in the light of expediency and God's will. I mention the following:

A. Which English version of the Bible shall we use?

1. We must use one that is true to the original language, many have serious faults here and must be cited with great care and wisdom.
2. We should be careful that a misunderstanding and/or misrepresentation of the process of translation does not create doubt in the original text of scripture.
 - a. All must recognize that men using terms will often change the meaning of words. It becomes necessary through new translations, or through explanation when teaching, to explain that a term used today may not mean the same as it did at the time a given translation was made.
 - b. It is very difficult to read the original KJV. SEE THE END NOTE #.²
 - (1) I have placed in it blurbs that you may see something of the form and content of the original KJV.
 - (2) The original KJV contained the apocrypha – books in the Catholic Bible that are not inspired – books that are rightly rejected by the protestant world.
 - (3) To my knowledge, no one demand that we use the “original” KJV.

- c. However, the present updated KJV is reliable and can be understood by being a careful student.
 - d. The questions is, how much do we want the KJV updated?
 - e. We must avoid labeling as “liberal” those whose judgment may be a preference for the American Standard Version of 1901 or the New King James Version.
- 3. Elders, as well as brethren in a congregational setting, have a right to make an expedient judgment on what translation they prefer.
 - 4. However, we must not make a law that God has not made.
 - a. What English translation has God authorized – one that is true to the message contained in the original, right?
 - b. May we appreciate these truths and let us give diligence “to keep the unity of the Spirit in the bond of peace” (Eph. 4:3).

B. Pants suits worn by ladies.

- 1. In the study we have seen that dress customs change (for example the covering worn by women).²⁶
- 2. In this presentation we have affirmed when it comes to dress that decency, modesty and culture all play a role in making an expedient judgment about dress.
- 3. Has God demanded that a Christian lady or gentlemen dress in a special way?
- 4. God does demand that a Christian be modest and to avoid being classified with the world.
 - a. Certainly customs and traditions of the world that are right within themselves may be followed without violating the will of God.
 - b. When customs and traditions of the world cause conflict with what God expects, then the world’s customs and traditions must be avoided.

²⁶If need be review the section on “Head Coverings” in these notes.

5. Some abuse their liberty.
 - a. When we say “pants suits,” we are not endorsing shabby, indecent and immodest tank tops, shorts or revealing clothing.
 - b. Question: Do those who see my dress think that I respect God more than man?

C. Supporting good works.

1. The child of God must be ready to support good works (Titus 1:11-14).
2. However, the child of God can not support every good work, therefore judgment must enter into the equation.
3. We must not permit the support of a school, orphan home, building project or any expedient item to destroy fellowship and hinder the unity of God’s people.

D. Recreation facilities.

1. Some have spent large amounts of money on gymnasium type facilities.
2. The purpose behind building a recreation facility needs to be considered. For example a congregation that is to provide housing for the aged will need to have a place for recreation.
3. Those having a basketball goal at the side of the parking lot for the preacher’s children to play basketball must justify their action by Bible principle, do they not?
4. If we are not cautious, the principle of opposition we use may be applied against what we practice.
 - a. Are we going to affirm that NO funds from the “Lord’s money” may be used for recreation?
 - b. If we do, then the preacher will have to discontinuing playing golf, going fishing or permitting his family to do such things with funds he has received from the church treasury.

- c. If we affirm that funds may be used for SOME recreation activities, will we not be pressed to justify our position? (Col. 3:17; 1 Thess. 5:21,22).
 - d. If we affirm that funds may be used for some recreation activities and not for others, then we are at the proper point of dealing with this issue – it becomes a matter of judgment.
 - e. Not all judgments are good, let us be wise in our criticism of a given practice, let us oppose actions in the proper category – POOR judgment. By doing this we have maintained a principle while having a true basis for opposition to unwise actions.
5. The whole of anything is the sum of its parts. When we prove each point, we have proven the whole. See earlier discussion of this principle.
- a. We are physical beings with a body that is healthier when we exercise properly, this should be acknowledged by those of average intelligence.
 - b. Preachers, elderly, children, all have need of exercise.
 - c. The Bible teaches that exercise has some value (1 Tim. 4:8).
 - d. Does the Bible teach that funds from the contribution of brethren may be used to meet a need? Yes (Acts 2:45; 4:35).
6. However, remember that an action may be lawful, but not expedient.
- a. “All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any” (1 Cor. 6:12). “All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not” (1 Cor. 10:23).
 - b. We must prove two things to have an action that is acceptable to the will of God.
 - (1) First, our actions must be shown to be lawful (Col. 3:17; 1 Thess. 5:21,22).

(2) Second, our actions must be shown to be expedient.

- c. Therefore, an action may be lawful, but not expedient. Only when an action is both lawful and expedient may we practice it.

Conclusion

- I. If Brethren Would Understand Expediency and Be Consistent in Expedient Judgments There Would Be No Need for Division over Antiism.
 - A. Expedient judgments are (must be) subordinate to authorized acts.
 - B. Expediency means that the Bible does not specify a single way (one way only) of meeting an obligation placed upon us, but calls for judgment on our part to do what is required of us.
 - C. Expediency can be changed without altering the action required of us from God.
 - D. When brethren brand others as unfaithful for not accepting “their” expedient judgment, then opposition from faithful brethren will be forthcoming.
- II. Antiism in Many Places Results in a Parasitic Form of Christianity.
 - A. The American Heritage Dictionary, CD-ROM, defines a parasite as “1. An organism that grows, feeds, and is sheltered on or in a different organism while contributing nothing to the survival of its host. 2. One who habitually takes advantage of the generosity of others without making any useful return.”
 - B. By “Christianity” we mean the religion taught by Jesus Christ as revealed in the New Testament.
 - C. True Christianity has always had problems with those who wanted to masquerade as genuine, but in reality were serious enemies to the cause of truth.
 - 1. Jesus and Paul make us aware of persons using such tactics – “wolves in sheep clothing” (Matt. 7:15; Acts 20:29).
 - 2. Jude describes the conduct of some: “For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lascivious-

ness, and denying the only Lord God, and our Lord Jesus Christ” (Jude 4).

3. Paul writing to the Philippian Christians would have them aware of those with less than honest motives and desires: “Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.)” (Phil. 3:17-19).

D. The above statements should alert serious Bible students to the ever present danger of those who masquerade as something they are not – they are “Parasitic Christians.”

1. Often one extreme causes an opposite extreme.
2. The church is saturated with liberalism today.
3. When schools and publishing houses produce books that deny the full deity of the Christ and constantly berate His Church and Kingdom, we can expect some to take advantage of the troubled times.
4. Another danger is equally present – overreaction.
 - a. In such an environment, we have a fertile field for those who make false charges against truth.
 - b. False positions masqueraded as solutions will result in new positions as devastating and parasitic as the former.

III. Those Who Promote the Philosophies of Antiism That We Have Described Are Doing the Same Thing a Parasitic Organism Does to its Host.

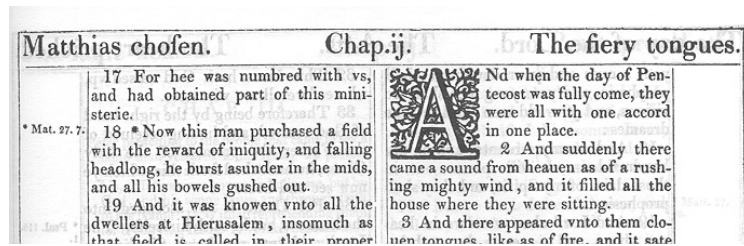
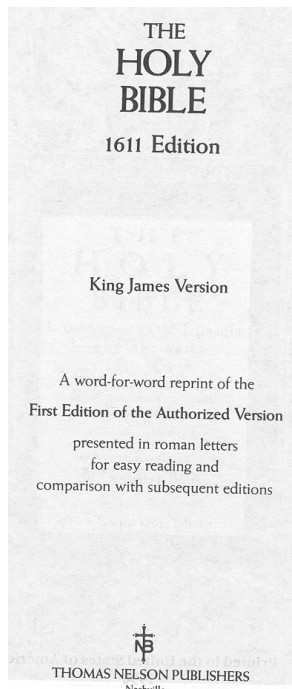
- A. The problem with antiism does not come from starting a new congregation in a given area and reaching out to the lost.
- B. Antiism, like a parasite, works from within the church and divides congregations and sows discord among faithful brethren over matters of human judgment – expediency.
 1. Properties faithful brethren purchased have been lost.

2. This leaves faithful brethren in the position of having to start again, rebuild their meeting houses and to live in an environment where the truth has been severely hindered by division that never should have been.
3. Antiism is like an organism that grows, feeds and is sheltered on or in a different organism while contributing nothing to the survival of its host.
4. Antiism is a movement that habitually takes advantage of the generosity of others without making any useful return.
5. **For the Health and Stability of the Cause of Truth, Antiism must Be Rejected!**

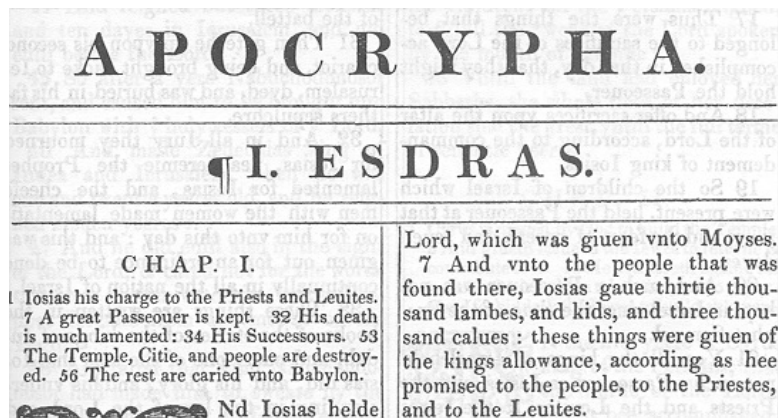
End Notes

- 1 A rule we have tried to apply consistently is observable in most major English Dictionaries, the literal meaning is to be taken first, then other possibilities when context demands. Consider as an example the term (From Microsoft Encarta Encyclopedia, CD-ROM Version 2000). “**cup** [kup] *noun* (*plural cups*)
- “1. **drinking container:** a small container, usually with a handle, used to hold liquids for drinking.
- “2. **contents of cup:** the contents of a cup • *Will you have another cup?*
- “3. **COOKING volume measure used in cooking:** a unit of volume used especially in cooking, equal to 237 ml/8 fl oz. *Also called* cupful.
- “4. **winner’s prize in sports:** an ornamental trophy, typically a large two-handled silver goblet, awarded as a prize in a competition.
- “5. **sports competition:** a sporting competition in which the winner’s prize is a large ornamental goblet.
- “6. **bowl-shaped object:** something that has an open hollow rounded shape.
- “7. **part of bra:** either of the shaped sections of a bra that support and cover the breasts.
- “8. **athletic support:** an athletic support reinforced with plastic or metal, worn to protect the male genitals during team sports.
- “9. **bowl-shaped plant or body part:** an open hollow rounded part or structure in a plant or in the body.
- “10. **party punch:** a mixed drink with a particular ingredient as its base, usually served from a large bowl at parties • *a champagne cup.*
- “11. **dish served in cup-shaped container:** a dessert or appetizer served in a small bowl or glass dish.
- “12. **communion chalice or wine:** in Christian services, the vessel from which the consecrated wine is drunk during Holy Communion, or the wine itself.
- “13. **GOLF golf hole:** the hole on a green that is the target in golf, or the metal lining of such a hole.
- “14. **somebody’s lot in life:** what a person is destined to receive, suffer, or enjoy in life.”

2 ORIGINAL KING JAMES VERSION BLURBS:



Section of Acts Chapters 1 and 2



Apocrypha Included